

OPERATION MYANMAR ENDNOTES

(Updated 2026.01.30)

AHNAL

1. See T. C., Hodson, *The Naga Tribes of Manipur* (London: Macmillan & Co., 1911); and Gangmumei Kabui, *Anal: A Transborder Tribe of Manipur* (Delhi: Mittal Publications, 1985).
2. K. S. Singh (ed.), *Manipur* (People of India, Vol. XXXI), (Calcutta: Seagull Books, 1998), p. 20. The story is also told in S. H. M. Rizvi & Shibani Roy, *Kuki-Chin Tribes of Mizoram and Manipur* (Delhi: B. R. Publishing, 2006), p. 51.
3. J. Shakespear, *The Lushei Kuki Clans* (London: Macmillan & Co., 1912), p. 176.
4. Shakespear, *The Lushei Kuki Clans*, pp. 149-52.
5. Singh, *Manipur*, p. 26. A video of Ahnal people performing with their traditional instruments can be seen at:

https://www.youtube.com/watch?v=gAL7F4lMjR8&list=RDgAL7F4lMjR8&start_radio=1

AKEU

1. Taken from the Mong La Township Wikipedia page:
https://en.wikipedia.org/wiki/Mong_La_Township.
2. See Sebastian Strangio, “Myanmar’s Wildlife Trafficking Hotspot,” *Al Jazeera* (June 19, 2014): <https://www.sebastianstrangio.com/2014/06/19/myanmars-wildlife-trafficking-hotspot/> and https://www.youtube.com/watch?app=desktop&v=xqbw_7Vo_eA
3. When Christian missionary-anthropologist Paul Lewis visited the Akeu in the late 1990s, he reported: “The Akeu in Myanmar fled there from China. They told me, ‘We are not Akha,’ but when I compared their genealogies with the Akha genealogies, they were basically the same.... Their ancestral altars and offerings are not the same, however, since they show influence from both the Han Chinese and Dai people.” Paul Lewis, personal communication, February 1999.

4. *Operation China* profiled 18 different Hani tribes in China. See Paul Hattaway, *Operation China: Introducing All the Peoples of China* (Carlisle, UK: Piquant, 2000).
5. Skylar Moore, "Evangelism Among Unreached People Group Akeu," *All Nations Kansas City* (June 17, 2014): <https://allnations.us/unreached-people-groups/evangelism-among-unreached-people-group-akeu/>
6. While a system was set up in Myanmar to help people learn how to read their own language, in China, where most Akeu live, no classes were established because the Communist authorities discourage the use of minority languages.
7. Hattaway, *Operation China*, p. 29.
8. See Moore, "Evangelism among Unreached People Group Akeu."

AKHA

1. See Nick Liguori, *Echoes of Ararat: A Collection of 300 Flood Legends from the Orient and the Pacific (Volume 2: East Asia and Oceania)* (due to be published in 2026).
2. Gillian Cribbs with Martin Smith, "Ethnographical History," in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 211.
3. Made from beaten silver, Indian rupee coins, fur, beads, and feathered tassels, the Akha headdress is removed only for the purpose of cleaning and washing their hair.
4. https://en.wikipedia.org/wiki/Akha_people
5. C. C. Lowis, *The Tribes of Burma* (Ethnographical Survey of India, No. 4, Burma) (Rangoon: Government Printing, 1910), p. 53.

AKYAUNG ARI NAGA

1. Akyauung Ari Naga shares a 52% lexical similarity with the variety of Tangkhul Naga spoken in Myanmar; 23% with the Tangkhul Naga spoken in India; and 23% with Kokak Naga. In this book you will sometimes read of "lexical similarity" between different languages and dialects. This is to give the reader a sense of how close one language is to another. For

context, according to linguists there is a 60% lexical similarity between English and German, but no one would dispute that they are distinct languages. When two varieties share a lexical similarity of 85% or higher, linguists are usually inclined to classify them as dialects of the same language.

ANONG

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. Paul Hattaway, *Operation China: Introducing All the Peoples of China* (Carlisle, UK: Piquant, 2000). p. 418.
3. Joseph F. Rock, “Through the Great River Trenches of Asia,” *National Geographic* (August 1926), p. 180.
4. Zhang Weiwen and Zeng Qingnan, *In Search of China’s Minorities* (Beijing: New World Press, 1993), p. 224.
5. See Paul Hattaway, *Tibet: The Roof of the World* (The China Chronicles, Vol. 4) (London: SPCK, 2020), p. 87; and Hattaway, *Operation China*, p. 512.
6. Tien Ju-K’ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden, Netherlands: E. J. Brill, 1993), p. 26.
7. The Morse family are well-known for their exodus from China to Burma. See Eugene R. Morse, *Exodus to a Hidden Valley: Thriving in the Midst of the Jungle* (Jopline, MO: College Press Publishing, 2022).

ANU

1. Jonathan Wright, “Khongso,” *Journal of the International Phonetic Association* (December 2023), pp. 521-40.
2. Anu and Khongso reportedly share a 96% lexical similarity. Church leaders from each tribe agreed to have a combined Bible, although each group retained their vocabulary differences in their early translation efforts.

3. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
4. See <https://mmpeacemonitor.org/324529/junta-uses-chemical-bombs-in-paletwa-battle-aa-says/>
5. The seven denominations are the Evangelical Free Church of Myanmar, Anglican, Word of Life, Myanmar Baptist Christian Mission, Believer Church of Jesus Christ, Roman Catholic Mission, and Lutheran.

ASANG KHONGSA

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. Betram S. Carey & H. N. Tuck, *The Chin Hills: A History of the People; Our Dealings with them, Their Customs and Manners, and a Gazetteer of their Country* (2 Vols) (Rangoon: Government Printing, 1896), p. 216.
3. Chin Khua Khai, *The Cross Among Pagodas: A History of the Assemblies of God in Myanmar* (Baguio, Philippines: Asia Pacific Theological Seminary, 2003), p. 143.
4. The translator approached several Bible ministries to help them print the Asang Khongsa Bible, but all rejected him because it had been translated from the King James version of the English Bible rather than from the original Greek and Hebrew. No linguist expressed a desire to help the project, so the translator pressed on, although he was discouraged by the lack of help. Despite their poverty, the Asang Khongsa Christians considered talking out a bank loan to pay for the printing. Instead, they cried out to God, with 500 Asang Khongsa Christians committing to pray until God provided His Word to them. Despite many more years of waiting, the project finally came together, and the believers received a shipment of their precious Bibles for free.
5. “Before this time the Asang Khongsa people never had a Bible in their language. The Asang Khongsa asked every ministry in Myanmar to provide the Bible for them, but because they are so very poor and could not afford to pay, no one would help them, not even the

Myanmar Bible Society. The people make about \$15 per month and struggle to survive.”
CFEM newsletter (April 2022).

ASEN

1. These areas fall within the Naga Self-Administered Zone. When the zone was established in 2010, a small part of Khamti Township was transferred to Leshi Township, while the rest remained in Khamti District.
2. Incredibly, the total population of all these 90 or more tribes numbers only around 90,000 people in Myanmar and 30,000 in India, where they are known as the Tangsa.
3. Headhunting among the Nagas was not merely a form of violent warfare but was conducted to appease the spirits and ensure a successful harvest. The act was thought to give spiritual power and status to the warrior, who was held in high regard by his community. Young men who had participated in a successful raid were considered the most attractive potential husbands by Naga girls.

ASHO

1. The 1931 census seemed confused about how to classify the Asho, with most being included in a category labelled "Chin unspecified." The largest specific Asho group counted were 8,019 "Saingbaung" people, who are those living in Rakhine State. None were Christians. An additional 1,010 "Sho" people were listed, of whom 843 were Buddhists, 85 animists, and 82 Christians.
2. The Asho living in Bangladesh speak a dialect called Hyow or Khiang. It appears to be more similar to Letu than to the Asho spoken in Myanmar and is probably a separate language. The 2022 Bangladesh census returned 4,826 “Khiang” people in that country.
3. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 44.

4. Vumson, *Zo History*, p. 45.
5. “Christian Missions,” *Christian Aid Mission* (January-February 1992).
6. Chin Khua Khai, *The Cross Among Pagodas: A History of the Assemblies of God in Myanmar* (Baguio, Philippines: Asia Pacific Theological Seminary, 2003), p. 57. Asho children at the time were received into Karen Christian schools, especially at Hinthada, and were sent back to witness to their own people after they converted to Christ.
7. Chin, *The Cross Among Pagodas*, p. 57.
8. The Asho Baptist Conference was also established in 1954.
9. *Global Prayer Digest* (August 1988).

BANLON GYI KAREN

1. The moving of the national capital from Yangon to Naypyidaw provided glimpses into the spiritual forces controlling Myanmar today. Senior Buddhist monks and spirit guides were consulted to find the most auspicious day and time for the move, and sorcerers were charged with communicating with the spirits to find the perfect location for the new government seat to be built so as not to hinder the balance of the country’s spiritual forces. After huge tracts of jungle were levelled for the project, the move itself was fraught with problems, with infrastructure not ready for the massive shift of thousands of government workers and their families. Many government services were suspended for an extended period as computer systems went offline.
2. The other new Karen groups are the Banlon Nge, Htee Day, and Tharmitaik. Each has been profiled separately in this book.
3. Personal communication with a SIL linguist (May 2023).
4. W. C. B. Purser, *Christian Missions in Burma* (London: Society for the Propagation of the Gospel in Foreign Parts, 1911), p. 40.

BANLON NGE KAREN

1. Personal communication with an SIL linguist who wishes to remain anonymous, May 2023.
2. Before 2010 the only way to access Pinlaung was by traversing the dangerous, winding roads of Elephant Mountain (Sin Taung) before crossing the Paung Laung River by boat. A partnership between Myanmar and an Indonesian company led to the construction of an expansive steel truss suspension bridge across the river, which is the highest of its kind in Myanmar. The Leinli Bridge was opened on November 5, 2010, transforming Pinlaung and providing access to wider markets for their goods.
3. The article continued... “Punishment for marriage out of the clan was formerly very severe. A large hole was dug in the ground and a log placed across it, to which two ropes were attached. The ends of these were noosed around the necks of the offending pair. They were then made to jump into the pit, and so hang themselves.” Sir George Scott, “Among the Hill Tribes of Burma: An Ethnological Thicket,” *National Geographic* (March 1922), p. 320.
4. W. C. B. Purser, *Christian Missions in Burma* (London: Society for the Propagation of the Gospel in Foreign Parts, 1911), p. 40.

BARUA

1. Some websites run by Barua people very optimistically claim a global population of 1.2 million Barua people today, but even if all loosely connected people groups, such as the Marma and Magh of India are included, plus all possible groups that may share ancestry with the Barua, the total still comes nowhere near that figure.
2. K. S. Singh (ed.), *Tripura* (People of India, Vol. XLI), (Calcutta: Seagull Books, 1996), p. 50.
3. Dharmadhar Mahasthabir, *Saddharmer Panarutthan* (Calcutta: Das Brothers, reprinted from the original 1371 edition, no date), p. 17.
4. See “Arakan Army claims control of Rakhine’s Buthidaung,” *Mizzima News* (May 19, 2024): <https://eng.mizzima.com/2024/05/19/10025>
5. Singh (ed.), *Tripura* (People of India, Vol. XLI), (Calcutta: Seagull Books, 1996), p. 52.

6. K. S. Singh (ed.), *India's Communities: A–G*. (People of India, Vol. IV) (Delhi: Oxford University Press and Anthropological Survey of India, 1998), p. 315.

BAWM

1. In 2011 there were 2,500 Bawm in Myanmar according to Roy Kim & Sangma, *The Kuki-Chin Communities of Bangladesh: A Sociolinguistic survey* (SIL International, 2011). Other villages they inhabit are Pi Taung, Mawtalar, and Rakan.
2. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p.71.
3. Kim & Sangma, *The Kuki-Chin Communities of Bangladesh*.
4. James C. Scott, *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia* (New Haven, CT: Yale University Press, 2009), p. 223.
5. Sachchidananda & R. R. Prasad, *Encyclopaedic Profile of Indian Tribes, Vol. 1* (New Delhi: Discovery Publishing House, 1996), p. 81.
6. Sachchidananda & Prasad, *Encyclopaedic Profile of Indian Tribes, Vol. 1*, p. 81.
7. For more information on the Bawm of Bangladesh, see Nathan Loncheu & Lal Dena (eds.), *Bawmzos: A Study of the Chin-Kuki-Zo Tribes of Chittagong* (Chittagong: Akansha Publishing House, 2013); and Zir Kung Shahu & S. L. Pardo, *The Bawms: Forest Wandering Tribe of Chittagong Hill Tracts* (1998).

BLANG

1. See Paul Hattaway, *Operation China: Introducing all the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 90.
2. Most Blang in Thailand live near Mae Sai in the Golden Triangle area where Thailand, Laos, and Myanmar meet. Others work as gardeners in Bangkok City.

3. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
4. *China Prayer Letter and Ministry Report* (No. 119, December 1991–February 1992).
5. Of the 1,400 Blang people in Thailand, 200 are speakers of the Pangpung language.

BOTE

1. In this book we have profiled 25 Tangshang tribes that live in Pangsa town and surrounding villages. Their names, with approximate populations in Myanmar, are: Cyamkok (2,400), Cyampang (400), Cyolim (900), Cyuyo (1,100), Gaqkat (500), Haqcyeng (400), Haqcyum (2,700), Haqkhu (600), Haqman (800), Haqpo (300), Haqsik (1,900), Henching (200), Kaishan (2,400), Kochung (500), Lama (400), Lochang (1,430), Lumnu (200), Maitai (1,400), Moshang (200), Mungre (1,900), Nahen (200), Ngaimong (1,200), Shangwan (600), Shokra (700) and Yangno (400). Of these 25 tribes, five are known to also have communities inside India today (Cyolim, Moshang, Mungre, Ngaimong, and Shangwan).

BURMESE

1. Various estimates for the Burmese (Bamar) population in Myanmar are given by different sources, with Joshua Project in 2026 estimating only 29.8 million Burmese in Myanmar due to a methodology of fitting all ethnic groups within the total United Nations population of a country. Our figure of 37.8 million is based on the United Nations 2025 population for the whole country (54.9 million), and the fact that reliable sources have stated that 69.0% of people in Myanmar are members of the Burmese (Bamar) ethnic group (See IDEA, *Deciphering Myanmar's Ethnic Landscape: A Brief Historical and Ethnic Description of Myanmar's Administrative Units* (Stockholm, Sweden: International IDEA, 2022). (<https://www.idea.int/sites/default/files/publications/deciphering-myanmars-ethnic->

([landscape.pdf](#)). The Burmese share of the national population has risen slightly from 66.6% at the time of the 1983 census.

2. Burmese-speaking communities are found in dozens of countries throughout the world, but figures are often skewed because all people from Myanmar are often labeled “Burmese” without regard to their ethnic background. Apart from those listed in the Overview section of this profile, Burmese (ethnic Bamar or Myan) people in other countries where population numbers have been published (in descending order with the year the estimate was made) include: 2,330,000 in Thailand (2024), 204,000 in USA (2025), 164,000 in Saudi Arabia (2022), 110,000 in Japan (2024), 83,000 in Bangladesh (2025), 42,400 in South Korea (2023), 33,000 in Malaysia (2025), 26,000 in China (2024), 21,000 in Macao (2024), 21,000 in Singapore (2024), 18,800 in Australia (2021), 17,000 in India (2024), 15,000 in United Kingdom (2025), 5,940 in Canada (2021), 5,600 in Cambodia (2025), 5,400 in Laos (2025), 4,540 in Norway (2024), 4,220 in Taiwan (2023), 2,850 in Germany (2023), 2,330 in New Zealand (2018), 2,200 in Finland (2024), 1,680 in Netherlands (2022), 1,660 in Denmark (2023), and 1,640 in Sweden (2023). This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (27th edition, 2024), online version; and from various websites, including https://joshuaproject.net/people_groups/11029.
3. IDEA, *Deciphering Myanmar’s Ethnic Landscape*, p. 47.
4. Although some Burmese claim their ethnic group has been in Myanmar thousands of years and that the famous Shwedagon Pagoda in Yangon was constructed 2,500 years ago, soon after Buddha lived, the first mention of it in historical annals dates only to 1362. See https://en.wikipedia.org/wiki/Shwedagon_Pagoda
5. Some books on the subject include Yves Rodrigue, *Nat-Pwe: Burma’s Supernatural Sub-Culture* (Edinburgh: Kiscadale Publishers, 1995); Melford E. Spiro, *Burmese Supernaturalism: A Study in the Explanation and Reduction of Suffering* (Englewood Cliffs, NJ: Prentice-Hall, 1967); and Richard Carnac Temple, *The Thirty-seven Nats: A Phase of Spirit Worship Prevailing in Burma* (London: W. Griggs, 1906).

6. Remarkably, Judson's 1835 translation of the Burmese Bible is still the most used and loved translation in Myanmar today, although it has undergone many revisions since it was first published nearly two centuries ago. To learn about Adoniram Judson, see the many books on his life and work listed in the Bibliography of *Operation Myanmar*.
7. Maung Shwe Wa, *Burma Baptist Chronicle* (Rangoon: Burma Baptist Convention, 1963), p. 135.
8. Many mission organizations and denominational churches in Myanmar are completely oblivious to this powerful revival, which is occurring at the grass-roots level of Burmese society and is often transforming slum dwellers, drug addicts, prostitutes, and others who are traditionally despised by society. Asia Harvest has posted many newsletters, reports and videos in recent years highlighting the great revival currently underway among the once-impregnable Buddhist communities of Myanmar. Asia Harvest has provided tens of thousands of Burmese Bibles and other Christian resources to help fuel the revival, and they support many Burmese evangelists through the Asian Workers' Fund. See the "Recent Posts" section at www.asiaharvest.org.

BWE KAREN

1. Of this number, a staggering 6,230 (98.6%) identified as Christians, which was likely the result of counting some of the other Karen tribes that had turned to Christ in a mass people movement and not the Bwe Karen as presented here, who all early mission accounts said were resistant to the Gospel. "Bwe" was often used as an overarching term for all mountain-dwelling Central Karenic groups that were not S'gaw Karen or Pwo Karen.
2. The first missionary to the Bwe Karen, Francis Mason, wrote: "The Bwe dialect is allied to the S'gaw in all its words ending in vowels. After I had made myself acquainted with the language, I prepared, with the help of natives, several books in it, and translated and printed Matthew, Gensis, the Psalms, and a few of the small Epistles.... As a written language, Bwe seems most unlikely, chopped up, unlawful attempt at language which ever came to my notice; but when spoken with earnestness, it has much of the flow and

consistency of sound and cadence which the other Karen dialects have and is by no means an unpleasant language or unsuited to eloquence itself.” Francis Mason, *The Story of a Working Man’s Life, with Sketches of Travel in Europe, Asia, Africa and America* (New York; Oakley, Mason & Co., 1870), pp. 393-94.

3. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
4. Fredric Fryer, *Tribes on the Frontier of Burma* (London: Central Asian Society, 1907), p. 6.
5. Mason, *The Story of a Working Man’s Life*, p. 392.
6. Mrs. MacLeod Wylie, *The Gospel in Burmah: The Story of its Introduction and Marvelous Progress among the Burmese and Karens* (New York: Sheldon & Co., 1860), pp. 291-92.
7. Wylie, *The Gospel in Burmah*, p. 292. Again, these numbers did not differentiate between the various Bwe subgroups, and probably included other Karen tribes profiled separately in this book.
8. E. F. Merriam, *The Races of Burma* (Boston: American Baptist Missionary Union, 1893), pp. 8-9.
9. Raymond P. Currier, *Our Unfinished Task in Burma* (Boston: American Baptist Foreign Missionary Society, 1917), p. 5.

CHAK

1. The 2022 Bangladesh census returned 3,077 Chak people, a marked increase from 909 in the 1981 census of that country. Much of that increase may be attributable to Chak families fleeing the ethnic violence in Myanmar.
2. Paul Hattaway, *Peoples of the Buddhist World: A Christian Prayer Guide* (Carlisle, UK: Piquant, 2004), p. 28.
3. C. C. Lowis, *The Tribes of Burma* (Ethnographical Survey of India, No. 4, Burma) (Rangoon: Government Printing, 1910), p. 36.

4. See David Bradley, “Languages of Mainland South-East Asia,” in Osahito Miyaoka, Osamu Sakiyama & Michael E. Krauss (eds.), *The Vanishing Languages of the Pacific Rim* (Oxford: Oxford University Press, 2007), pp. 301-36.
5. Because of its concentration of Rohingya people, at 91 percent of the population, Maungdaw has the highest percentage of Muslims of any district in Myanmar.
6. A Portuguese delegation to Mrauk-U in the 1630s described the splendor of the royal palaces as having “massive wooden columns of such extraordinary length and straightness that one wonders there are trees so tall and so straight.... In the same palace there is a hall gilt from top to bottom which they call the ‘Golden House’ because it has a vine of the purest gold which occupies the whole roof of the hall, with a hundred gourds of the same pure gold. There are also in that very rich house seven idols of gold, each of the size and proportions of an average man. These idols are adorned on the forehead, breast, arms and waist with many fine precious stones, rubies, emeralds and sapphires, and with some brilliant old rock diamonds of more than ordinary size.” From the now inactive website: www.mission.itu.ch
7. Richard Diran, in his book *The Vanishing Tribes of Burma*, has a full-page photograph of an elderly Chak woman adorned this way. The description of the image says, “This woman from the Kaladan River region in Rakhine State broke down and cried after I photographed her, amazed that anyone would be interested in her people today.” See Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 161.

CHAKMA

1. The 2022 Bangladesh census returned 483,299 Chakma people in that country, but an additional 817 "Kora" and "1,898 "Kondo" were listed. These may be dialect subgroups of Chakma.
2. See https://en.wikipedia.org/wiki/Daingnet_people
3. The 2022 Bangladesh census returned 45,972 “Tongchonga” people.

4. Cited in Richard S. Ehrlich, “Far from World’s Eyes, Religious War Rages in Bangladesh,” *Washington Times* (May 26, 1987). Further details of the carnage inflicted on the Chakma people says: “Thousands of Chakma have been killed, hundreds of women and girls raped, and Buddhist temples smashed and looted.” S. P. Talukdar, *The Chakmas: Life and Struggle* (Delhi: Gian Publishing House 1988).
5. U Min Naing, *National Ethnic Groups of Myanmar* (Yangon: Thein Myint Win Press, 2000), p. 69.

CHEN-KAYU NAGA

1. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 27.
2. Olk Bon, *Culture Change among the Naga Tribes of Myanmar: The Former Headhunters Seek to Modernize* (Coppell, TX: Self-published, 2019), p. 5.
3. Bon, *Culture Change among the Naga Tribes of Myanmar*, p. 4.
4. Personal communication with a Chen-Kayu church leader, November 2024.

CHO

1. Some sources list a much higher population for the Cho of around 60,000 people, but those estimates likely include related groups, such as the Daai, Kaang, and Rawngtu, all of which have been profiled separately in this book.
2. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 47.
3. Dave Stamboulis, “Myanmar’s Tattooed Chin Women,” *BBC Travel* (February 25, 2022): www.bbc.com/travel/article/20161216-myanmars-tattooed-chin-women
4. In addition to the BBC article referenced above, see: www.atlasofhumanity.com/muun and www.dylangoldby.com/tattoos-of-asia/mun-chin-state-myanmar/

5. From the “Mun Chin” profile by Bethany World Prayer Center. In 1995, Bethany World Prayer Center in Louisiana committed to write 4-page profiles of 1,632 unreached groups in the world, including maps, data, and prayer points. Collaborating with more than 40 ministries, the church invested \$450,000 of their budget to get the job done, and after two years and more than 50,000-man-(and woman-) hours, they completed the task. Over two million prayer profiles were printed and distributed, giving a tremendous boost to the task of world evangelization. The author of this book has continued the general format established by Bethany profiles in his research.
6. The Bible in Cho is available in several translations, including a New Testament which was translated by the Catholics into the Ng’men dialect, to help serve their church members among that group.

CYAMCYANG

1. One linguistic study found that “85% of the Shecyü and Cyamcyang wordlist items were identical, while the next most similar variety was Lochang at just 27% of items that were identical with Shecyü. Thus, Shecyü and Cyamcyang are similar at a much higher level than with the other sub-tribes.” Graduate Institute of Applied Linguistics, “Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar,” (thesis, name withheld, June 2013), p. 44.
2. Meenaxi Barkataki-Ruscheweyh, “Fractured Christianity amongst the Tangsa in Northeast India: Bible Language Politics and the Charm of Ecstatic Experiences,” *Journal of South Asian Studies*, 2018 (Vol. 41, No. 1), pp. 212-26.
3. Their requests have been rejected because the Tangsa Baptist church leaders in India seem more interested in maintaining political unity and trying to force all Tangsa tribes to have a common language, than providing Scriptures to their people in a language they can understand.

CYAMKOK

1. A video showing Lahe Township and the surrounding area can be viewed at
<https://www.youtube.com/watch?v=mV2Y72-W4gc>
2. Although many of the Tangshang tribes profiled in this book may have awkward English spelling, such as Cyamkok, Cyuyo and Gaqkat, these names are how the groups themselves wish to be identified and how they have appeared in the only linguistic studies known to have been conducted among them.
3. Other dialects within the Ole group include Cyampang, Lumnu, Haqpo, and Nahen, each of which has been profiled separately in this book. Two other dialect groups, Hokuq and Toke, have not been profiled due to a lack of specific information about their populations and locations.
4. Personal communication with a linguist, July 2023.
5. See J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), pp. 5-6.

CYAMPANG

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013).
2. Other dialects within the Ole group include Cyamkok, Lumnu, Haqpo, and Nahen, each of which has been profiled separately in this book. Two other dialect groups, Hokuq and Toke, have not been profiled due to a lack of specific information about their populations and locations.
3. Meenaxi Barkataki-Ruscheweyh, *Dancing to the State: Ethnic Compulsions of the Tangsa in Assam* (New Delhi: Oxford University Press, 2017), p. 185.
4. Gillian Cribbs with Martin Smith, "Ethnographical History," in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 230.
5. Cribbs with Smith, "Ethnographical History," in Diran, *The Vanishing Tribes of Burma*, p. 230.

6. For an account of the great Naga revivals in India, see Paul Hattaway, *From Head-hunters to Church Planters: Revival in Nagaland* (Waynesboro, GA: Authentic, 2006).

CYOLIM

1. It is extremely difficult for most people to picture what a “motorbike track” is like in this remote part of Myanmar, but one can be viewed in this video from the Naga Self-Administered Zone: <https://www.youtube.com/watch?v=dRQm6SFi6AQ>
2. Two rare videos showing Cyolim people can be viewed at:
<https://www.youtube.com/watch?v=mmX4PnSqZQ8> and
<https://www.youtube.com/watch?v=3mi196ltpnk>
3. The eight other Tangshang varieties that make up this group of related dialects are Cyamcyang, Dunghi, Lochang, Lungri, Maitai, Moshang, Mungre, and Shecyu: Graduate Institute of Applied Linguistics, “Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar,” (thesis, name withheld, June 2013).
4. K. S. Singh (ed.), *Arunachal Pradesh* (People of India, Vol. XIV), (Calcutta: Seagull Books, 1995), p. 386.
5. Herman G. Tegenfeldt, *A Century of Growth: The Kachin Baptist Church of Burma* (Pasadena, CA: William Carey Library, 1974), p. 227.

CYUYO

1. Graduate Institute of Applied Linguistics, “Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar,” (thesis, name withheld, June 2013).
2. Unfortunately, at the moment there is little prospect of a translation being commenced for groups like the Cyuyo or the dozens of other Tangshang varieties in Myanmar. The large

U.S.-based Bible translation ministries tend to focus on larger projects, and little to no interest or funding is available to help provide God's Word to smaller, less glamorous people groups like the Tangshang, even when capable translators have been identified.

3. See <https://www.youtube.com/watch?v=jCGWIA4KUrQ>
4. See <https://www.youtube.com/watch?v=fV0a2q7QR8U>
5. https://en.wikipedia.org/wiki/Tangsa_Naga
6. https://en.wikipedia.org/wiki/Tangsa_Naga
7. See Paul Hattaway, *From Head-hunters to Church Planters: Revival in Nagaland* (Waynesboro, GA: Authentic, 2006).

DAAI

1. “There, the parents struggle for their daily bread as undocumented migrants, are vulnerable to arrest for immigration offences, and are often subject to detention, prosecution, whipping, and deportation for several months. Daai refugees are scattered throughout Malaysia in places such as Johor Bahru, Ipoh, the Cameron Highlands, Kalang, Kajang, Rawang, and others. There are no refugee camps in Malaysia. Instead, Daai refugees share living spaces in groups of up to 20 people, living in low-cost apartments, urban villages, or housing estates near Malaysian homes. Many also live in makeshift camps in jungles near construction sites where they seek employment.”
https://en.wikipedia.org/wiki/Daai_Chin
2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. See June N. S., “The First Chin Written Constitution: A New Template For Self-Determination?” *The Irrawaddy* (December 26, 2023).
4. See Dave Stamboulis, “Myanmar’s Tattooed Chin Women,” *BBC Travel* (February 25, 2022): www.bbc.com/travel/article/20161216-myanmars-tattooed-chin-women

DAA YINDU

1. The Daa Yindu territory is bordered by the Cho and Ng'ga to the north, the Daai to the west, and the Uppu to the south.
2. Only two Daa Yindu villages (Pinlong and Boungbin) have medical clinics, but there is no medicine available to dispense. When someone falls sick, family members must travel to a faraway Burmese city to buy medicine.
3. Oddly, the Daa Yindu were listed in the 1931 census of Burma conducted by the British government, but they were given a population of just six people (three males and three females), all of whom were animists. British officials were often too scared to enter remote areas of Chin State due to headhunting, so it is likely the Daa Yindu territory was never surveyed.
4. Some sources suggest Daa Yindu is a dialect of Songlai Chin, but the Songlai live a considerable distance away on the other side of Chin State and into adjacent parts of Rakhine State. It may be that a connection between the two tribes was presumed because they have more Buddhist influence than almost any of the other Chin tribes in Myanmar, and women in both tribes also maintain the custom of tattooing their faces.
5. See <https://www.bbc.com/travel/article/20161216-myanmars-tattooed-chin-women> for an excellent and illustrative article on face tattooing among various Chin tribes in Myanmar.
6. They are the Baptists, Methodists, the Believers Church of Jesus Christ, the Evangelical Holiness Church, and the Gospel Baptist Church. The Gospel Baptist Church was the most successful church planting mission among the Daa Yindu, but a serious schism within the group paralyzed the movement and brought progress to a halt. As only a few Daa Yindu villages have primary and middle schools catering to children to the age of 14, those who wish to gain a tertiary education are almost always Christians who travel to attend Bible schools in the cities of Myanmar, India, or other parts of Asia.

1. This author is one who confused the Danu and Danau in my book from 20 years ago: Paul Hattaway, *Peoples of the Buddhist World: A Christian Prayer Guide* (Carlisle, UK: Piquant, 2004).
2. David Bradley, "Languages of Mainland South-East Asia," in Osahito Miyaoka, Osamu Sakiyama & Michael E. Krauss (eds.), *The Vanishing Languages of the Pacific Rim* (Oxford: Oxford University Press. 2007), pp. 301-36.
3. UNESCO, *Atlas Of The World's Languages In Danger* (UNESCO Publishing, 2010), online edition.
4. U Min Naing, *National Ethnic Groups of Myanmar* (Yangon: Thein Myint Win Press, 2000), p. 102.
5. U Min Naing, *National Ethnic Groups of Myanmar*, p. 102.

DANU

1. The Wikipedia page for the Danu gives a population of 255,477 without offering any source for that high number. See https://en.wikipedia.org/wiki/Danu_people
2. Michael Clark & Joe Cummings, *Myanmar (Burma): The Lowdown on the Unknown 'Golden Land'* (Hawthorn, Australia: Lonely Planet Publications, 2000), p. 354.
3. C. C. Lowis, *The Tribes of Burma* (Ethnographical Survey of India, No. 4, Burma) (Rangoon: Government Printing, 1910), p. 45.
4. All Danu at the time declared they were Buddhists except 32 "others."
5. Danu shares an extremely high 93% lexical similarity with Burmese. 93% with Intha, 91% with Taungyo, and 85% with Rakhine.
6. Paul Hattaway, *Peoples of the Buddhist World: A Christian Prayer Guide* (Carlisle, UK: Piquant, 2004), p. 44.
7. Mission Outreach, *Asia Prayer Focus* (June 2000).

DAWEI

1. Report from Amnesty International, cited in Michael Clark & Joe Cummings, *Myanmar (Burma): The Lowdown on the Unknown 'Golden Land'* (Hawthorn, Australia: Lonely Planet Publications, 2000), p. 413.
2. C. C. Lowis, *The Tribes of Burma* (Ethnographical Survey of India, No. 4, Burma) (Rangoon: Government Printing, 1910), p. 45.
3. In the earlier 1901 census the British struggled to see the difference between the Dawei and the Rakhine, with only 948 people returned as "Tavoyans."
4. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
5. https://en.wikipedia.org/wiki/Tavoyan_dialects
6. See Michael Aung-Thwin, *The Mists of Ramanna: The Legend that was Lower Burma* (Honolulu: University of Hawai'i Press, 2005).
7. Paul Hattaway, *Peoples of the Buddhist World: A Christian Prayer Guide* (Carlisle, UK: Piquant, 2004), p. 295.
8. "The development has been linked to land confiscations and land grabs from farmers of upwards of 153,919 acres, potentially displacing 500,000 Dawei natives. The project has been opposed by a significant portion of the local ethnic population." (See <https://en.wikipedia.org/wiki/Dawei>).

DIM

1. People from the Dim and other Tedim-speaking groups are also found across the border in northeast India, where the government has counted them under the collective name of Paite, causing them to lose their own ethnic identity in that country.
2. Bertram S. Carey & H. N. Tuck, *The Chin Hills: A History of the People; Our Dealings with them, Their Customs and Manners, and a Gazetteer of their Country*, Vol. 1 (Rangoon: Government Printing, 1896), pp. 203-04.

3. Vumson, Zo *History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 145.

DRANCYI

1. According to a research team in 2012 who studied 987 Drancyi people in 141 households, at that time Ransi village contained 112 Drancyi families, with smaller numbers living in the villages of Paungku (10 households), Makawring (7), and Kotlum (5). These villages are within Lahe Township in the Naga Self-Administered Zone, near the Indian border. A small number of 7 Drancyi families also lived in the mixed village of Makannaung in Khamti Township: Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012). Many of these villages were established centuries ago, but have decreased in population as people have moved to towns and to better land. The main village of Ransi had 130 households when they were visited by military surveyors in 1942, but only 112 homes remain there today.
2. For example, see https://en.wikipedia.org/wiki/Let_Yet_Kone_massacre; and https://en.wikipedia.org/wiki/Tar_Taing_massacre
3. "Sagaing Region: Lahe Township Report," *The 2014 Myanmar Population and Housing Census* (Yangon: Ministry of Labour, Immigration and Population, October 2017), p. 16.
4. "Sagaing Region: Lahe Township Report," *The 2014 Myanmar Population and Housing Census*, p. 15.
5. Gillian Cribbs with Martin Smith, "Ethnographical History," in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 231.

DRUNG

1. "The Drung," *Chinese Around the World* (July 1996).

2. Henri of Orléans, *Around Tonkin and Siam* (London: Chapman & Hall, 1894).
3. Joseph F. Rock, "Through the Great River Trenches of Asia," *National Geographic* (August 1926), p. 181.
4. This Chinese government propaganda clip on the Drung in China nevertheless offers valuable insights into the people and their area:
<https://www.youtube.com/watch?v=KwRMduh1ojg>
5. "The Drung," *Chinese Around the World* (July 1996).
6. U Min Naing, *National Ethnic Groups of Myanmar* (Yangon: Thein Myint Win Press, 2000), p. 32.
7. "The Drung," *Chinese Around the World* (July 1996).

DUNGHI

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013).

ENN

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. Harold Mason Young & Debbie Young Chase, *Burma Headhunters: The History and Culture of the Ancient Wa, a Mountain Tribal People* (Xlibris, 2014), p. 7.
3. https://www.travelfish.org/beginners_detail/burma_myanmar/28
4. https://www.travelfish.org/beginners_detail/burma_myanmar/28

FALAM CHIN

1. The 11 Falam-related tribes located in Myanmar that are profiled separately in this book are: the Hualngo, Khualsim, Laizo, Lente, Ngawn, Phadei, Sim, Taisun, Tapong, Zahau, and Zanniat.
2. The 11 Halam Scheduled Tribes in India are: Halam, Bongcher, Chorei, Kaipeng, Kaloi, Molsom, Ranglong, Ruankum, Khelma, and Marcephane. The last two are very small groups with dwindling populations and may no longer qualify as distinct people groups.
3. See Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), p. 677.
4. See “Residents Say Christian Churches Attacked by Junta in Myanmar’s Chin State,” *Radio Free Asia* (August 15, 2023): <https://www.rfa.org/english/news/myanmar/chin-churches-bombed-08152023160053.html>
5. Abhinoy Halam, *History and Culture of the Halam Tribe* (Kolkata: Government of Tripura Tribal Research & Cultural Institute, 2020), p. 465.
6. Halam, *History and Culture of the Halam Tribe*, p. 465.

GANGTE

1. Col. Ved Prakash, *Encyclopaedia of North-East India*, Vol. 4 (New Delhi: Atlantic, 2007), p. 1526.
2. See www.genocidewatch.com/single-post/genocide-warning-ethnic-conflict-in-manipur
3. Sachchidananda & R. R. Prasad, *Encyclopaedic Profile of Indian Tribes*, Vol. 2 (New Delhi: Discovery Publishing House, 1996), p. 273.
4. Prakash, *Encyclopaedia of North-East India*, Vol. 4, p. 1528.
5. The Kuki Rebellion has been described as “a rebellion by the Kuki tribes of Manipur, ostensibly to resist their forcible recruitment into labor corps for the First World War. From a wider historical perspective, it can also be read as a response to the colonial intrusion into Kuki livelihoods, with new forms of economic relations and land policies, as well as the declining authority of Kuki chiefs. The British suppressed the rebellion after two years of fighting, burning 126 villages, destruction of food-stocks, and killing and maiming many

of the Kuki community."

https://en.wikipedia.org/wiki/Kuki_Rebellion_of_1917%E2%80%931919

6. F. S. Downs, *The Mighty Works of God: A Brief History of the Council of Baptist Churches in North East India: The Mission Period 1836-1950* (Gauhati: Christian Literature Center, 1971), p. 169. By the time of the 1931 Indian census, 252 Gangte people identified as Christians, which at the time represented 10 percent of their population of 2,532.

GAQCHAN

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2015), p.15.
2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing," p. 100.
3. https://en.wikipedia.org/wiki/Ledo_Road
4. Gillian Cribbs with Martin Smith, "Ethnographical History," in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 230.
5. Personal communication with a linguist, July 2023.

GAQHA

1. Gillian Cribbs with Martin Smith, "Ethnographical History," in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 230.
2. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012).
3. American Baptist Mission, *Burma* (Rangoon: American Baptist Mission Press, no date), p. 13.

GAQKAT

1. For example, see <https://www.youtube.com/watch?v=5cTMloLyw0c>;
<https://www.youtube.com/watch?v=hYeA4g78lj0>; and
https://www.youtube.com/watch?v=EeD_17F8nco
2. See <https://www.youtube.com/watch?v=z6L0Lry4tAg>

GAQLUN

1. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012).
2. “Sagaing Region: Hkamti District: Nanyun Township Report,” *The 2014 Myanmar Population and Housing Census* (Yangon: Ministry of Labour, Immigration and Population, October 2017), p. 15.
3. “Sagaing Region: Hkamti District: Nanyun Township Report,” p. 32.

GAQYI

1. *Census of India, 1931* (Vol 11, Part 1), p. 174; and J. H. Green, “A Note on Indigenous Races in Burma,” Appendix C, p. 245.
2. Graduate Institute of Applied Linguistics, “Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar,” (thesis, name withheld, June 2013).

GAURI

1. James A. Matisoff, “Languages and Dialects of Tibeto-Burman,” *STEDT Monograph II Series* (Berkeley: University of California, 1998).
2. Herman G. Tegenfeldt, *A Century of Growth: The Kachin Baptist Church of Burma* (Pasadena, CA: William Carey Library, 1974), p. 22.
3. Tegenfeldt, *A Century of Growth*, p. 17.

4. See “Tales of a Gauri Lahpai Chieftan,” *Kachinland News* (November 13, 2017):
<https://www.kachinlandnews.com/?p=28020>
5. Tegenfeldt, *A Century of Growth*, p. 33.
6. Tegenfeldt, *A Century of Growth*, pp. 95-96.

GEBA KAREN

1. Angelene Naw & Jerry B. Cain (ed.), *The History of the Karen People of Burma* (Valley Forge, PA: Judson Press, 2023), p. 69.
2. James D. Knowles, *Memoir of Mrs. Ann H. Hudson, Late Missionary to Burmah* (London: Lincoln & Edmands, 1831), p. 83.
3. Francis Mason, *The Karen Apostle, or, Memoir of Ko Thah-Byu, the First Karen Convert, with Notices concerning his Nation* (Boston: Gould, Kendall, and Lincoln, 1843), p. 74.
4. Ko Thah Byu started preaching the Gospel in 1828 and was the first known Karen Christian. By the time he died from rheumatic fever in 1840 there were 1,270 Karen church members and the light of the Gospel was spreading across many Karen groups, bringing liberty and salvation.

GEKO KAREN

1. Some academics have tried to explain away the Karen legends by saying they had been taught them by Nestorian or Catholic missionaries who came to them long before the first Protestants, but there is no mention of Jesus Christ any New Testament story in their accounts. Others have said the best explanation for how the Karen (and many other groups) retained clear accounts of creation and other events detailed in the Book of Genesis may simply be found in these verses from the New Testament: “In the past, he let all nations go their own way. Yet he has not left himself without testimony” (Acts 14:16). Significantly, however, the missionary who first shared many of these Karen creation accounts wrote: “They are all Old Testament traditions, so we are shut up to the

conclusion that they came from the Jews.” Francis Mason, *The Story of a Working Man's Life, with Sketches of Travel in Europe, Asia, Africa and America* (New York; Oakley, Mason & Co., 1870), p. 277.

2. See Francis Mason, *The Karen Apostle, or, Memoir of Ko Thah-Byu, the First Karen Convert, with Notices concerning his Nation* (Boston: Gould, Kendall, and Lincoln, 1843), pp. 112-13.
3. Mason, *The Story of a Working Man's Life*, p. 393.
4. E. F. Merriam, *The Races of Burma* (Boston: American Baptist Missionary Union, 1893). p. 9.
5. Josiah Nelson Cushing, *The Shan Mission* (Boston: American Baptist Missionary Union, 1886), pp. 11-12.

GONGWANG NAGA

1. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 30.
2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), p. 38.
4. Saul, *The Naga of Burma*, p. 187.
5. H. J. Mitchell, *Brief Notes on the Naga Hills District (Burma, with Details of Routes* (Simla: Government of India Press, 1942), p. 2.
6. W. Archer, “Unpublished papers, notes, and photographs,” MSS EUR F236 (India Office Library at the British Library, London).
7. T. P. Dewar, *Report on the Naga Hills (Upper Chindwin) Expedition for the Release of Slaves and the Abolition of Human Sacrifice, Dec. 1930-March 1931* (Rangoon: Government Printing, 1931), p. 15.

8. Olk Bon, *Culture Change among the Naga Tribes of Myanmar: The Former Headhunters Seek to Modernize* (Coppell, TX: Self-published, 2019), pp. 6-7.
9. Bon, *Culture Change among the Naga Tribes of Myanmar*, pp. 4-5.
10. Personal communication, July 2025.

HAN CHINESE, CANTONESE

1. Cantonese-speaking communities are found in dozens of countries throughout the world today, but it is often difficult or impossible to gain an accurate picture of their dispersion due to Chinese people being counted as a unit in many countries where they reside. Cantonese-speaking Chinese in other countries where population numbers have been published (in descending order with the year the estimate was made) include: 72,800,000 in China (2024), 1,480,000 in Malaysia (2022), 1,290,000 in USA (2022), 1,083,000 in Vietnam (2022), 862,000 in Canada (2016), 437,000 in Singapore (2022), 281,000 in Australia (2016), 222,000 in United Kingdom (2011), 220,000 in Philippines (2022), 217,000 in Indonesia (2010), 145,000 in Peru (2016), 111,000 in France (2018), 101,000 in New Zealand (2018), 45,000 in Cambodia (2022), 40,000 in Thailand (2012), 36,000 in Japan (2017), 34,000 in Panama (2016), 31,000 in Netherlands (2016), 30,000 in South Korea (2018), 30,000 in United Arab Emirates (2023), 26,000 in Mexico (2016), 21,000 in Sweden (2021), 20,000 in Germany (2020), 19,000 in Laos (2005), 15,000 in South Africa (2015), 15,000 in Italy (2020), 14,000 in Reunion (2000), 12,250 in Brazil (2016), 12,000 in Argentina (2016), 9,400 in Nigeria (2017), 7,100 in Trinidad & Tobago (2016), 6,900 in Honduras (1999), 6,800 in Suriname (2016), 5,800 in Brunei (2016), 5,000 in Tanzania (2022), 4,500 in Costa Rica (2016), 4,021 in Chile (2017), 4,000 in Madagascar (2011), 4,000 in Zambia (2019), 4,000 in Mauritius (2021), 4,000 in Turkey (2016), 3,000 in Ethiopia (2016), 2,103 in Denmark (2020), 2,000 in Egypt (2007), 1,680 in Puerto Rico (2020), 1,600 in Curacao (2022), 1,500 in Zimbabwe (2017), 1,500 in El Salvador (2021), 1,300 in Guam (2016), 1,200 in Nauru (2022), 1,100 in Sudan (2007), 1,100 in Fiji (2012), 1,000 in Botswana (2009), 800 in Belgium (2016), 700 in Guyana (2016), 500 in

Cameroon (2012), and 200 in Seychelles (1999). This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version; and from various websites and published sources.

2. Leo J. Moser, *The Chinese Mosaic: The Peoples and Provinces of China* (Boulder, CO: Westview Press, 1985), pp. 17, 36.
3. Aby Zeid, *Achbar ul Sin wal Hind* [Observations of China and India]; cited in John Foster, *Church of the T'ang Dynasty* (London: SPCK, 1939), p. 130.
4. William Robson, *Griffith John: Founder of the Hankow Mission, Central China* (New York: Fleming H. Revell, 1890), p. 22.
5. Raymond P. Currier, *Our Unfinished Task in Burma* (Boston: American Baptist Foreign Missionary Society, 1917), p. 3.

HAN CHINESE, HAKKA

1. Hakka-speaking communities are found in dozens of countries throughout the world today, but it is often difficult or impossible to gain an accurate picture of their dispersion due to Chinese people being counted as a unit in many countries where they reside. Hakka-speaking Chinese in countries where population numbers have been published (in descending order with the year the estimate was made) include: 36,400,000 in China (2025), 4,300,000 in Taiwan (2017), 1.8 million in Malaysia (2016), 772,000 in Indonesia (2005), 255,000 in Singapore (2018), 82,000 in Philippines (2010), 79,000 in Thailand (2019), 76,000 in Jamaica (2021), 30,000 in United Kingdom (2011), 29,000 in Panama (2016), 20,000 in Vietnam (2019), 15,000 in French Guiana (2019), 14,000 in Australia (2016), 12,000 in Reunion (2017), 10,900 in Canada (2016), 10,000 in South Africa (2012), 9,400 in Suriname (2016), 7,000 in Cambodia (2019), 6,000 in Brazil (2016), 5,900 in USA (2015), 5,500 in Italy (2022), 5,000 in Tanzania (2022), 5,000 in Germany (2020), 5,000 in Argentina (2016), 4,100 in Mauritius (2018), 2,800 in Brunei (2022), 2,100 in Turkey (2019), 1,100 in French Polynesia (2022), 800 in East Timor (2022), 700 in Guyana (2016), and 500 in Fiji (2022). This list is compiled from figures published in

Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.

2. Australian Academy of the Humanities and the Chinese Academy of Social Sciences, *Language Atlas of China* (Hong Kong: Longman Group, 1987), p. B-13.
3. Chinese Academy of Social Sciences, *Information China* (Vol. 3) (London: Pergamon Press, 1989), p. 1249.
4. Medha Chaturvedi, “Indian Migrants in Myanmar: Emerging Trends and Challenges” at: <https://www.mea.gov.in/images/pdf/Indian-Migrants-Myanmar.pdf>
5. Milton T. Stauffer (ed.), *The Christian Occupation of China* (Shanghai: China Consultation Committee, 1922), p. 353.

HAN CHINESE, HOKKIEN

1. Hokkien-speaking communities are found in dozens of countries throughout the world today, but it is often difficult or impossible to gain an accurate picture of their dispersion due to Chinese people being counted as a unit in many countries where they reside. Hokkien-speaking Chinese in countries where population numbers have been published (in descending order with the year the estimate was made) include: 22.7 million in China (2022), 13.5 million in Taiwan (2017), 3.5 million in Malaysia (2022), 1,976,000 in Singapore (2018), 1,520,000 in Thailand (2019), 1,450,000 in Philippines (2022), 1,034,000 in Indonesia (2022), 346,000 in Cambodia (2019), 219,000 in USA (2015), 75,000 in Japan (2022), 60,000 in Vietnam (2019), 31,800 in Canada (2016), 20,000 in South Africa (2012), 20,000 in United Arab Emirates (2023), 20,000 in United Kingdom (2011), 18,000 in Australia (2016), 12,100 in Brunei (2022), 6,500 in France (2022), 6,190 in New Zealand (2013), 5,000 in Tanzania (2022), 5,000 in Peru (2016), 5,000 in Argentina (2016), 4,000 in Madagascar (2013), 4,000 in Zambia (2017), 4,000 in Mauritius (2018), 2,280 in Guam (2022), 1,300 in Panama (2016), 1,000 in Zimbabwe (2017), 500 in Botswana (2009), 500 in South Korea (2020), 500 in Fiji (2012), and 200 in Seychelles (1999). This list is compiled from figures published in Summer Institute of Linguistics,

Ethnologue: Languages of the World (28th edition, 2025), online version; and from various websites and published sources.

2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. Leo J. Moser, *The Chinese Mosaic: The Peoples and Provinces of China* (Boulder, CO: Westview Press, 1985), p. 174.
4. J. E. Walker, “Shao-wu in Fuh-kien: A Country Station,” *Chinese Recorder* (September-October 1878), p. 349.
5. Moser, *The Chinese Mosaic*, p. 163.
6. W. C. B. Purser, *Christian Missions in Burma* (London: Society for the Propagation of the Gospel in Foreign Parts, 1911), p. 194.

HAN CHINESE, KOKANG

1. See https://en.wikipedia.org/wiki/Kunming_dialect
2. https://en.wikipedia.org/wiki/Kokang_Chinese
3. A good history of the Kokang area is found at: <https://en.wikipedia.org/wiki/Kokang>
4. Two good summaries of the Kokang conflict are:
<https://www.irrawaddy.com/opinion/guest-column/kokang-caught-between-myanmar-and-china.html>; and <https://www.aljazeera.com/news/2017/3/6/deadly-clashes-hit-kokang-in-myanmars-shan-state>)
5. <https://www.aljazeera.com/news/2023/12/28/china-asks-citizens-to-evacuate-myanmar-border-area-over-security-risks>
6. See <https://www.aljazeera.com/news/2023/12/20/tentative-truce-shows-extent-and-limit-of-chinas-influence-in-myanmar>.

HAN CHINESE, MANDARIN

1. According to the *Joshua Project* (www.joshuaproject.net), in 2022 the following languages were spoken by the greatest number of people in the world: Mandarin Chinese 976.5 million; Spanish 446.8 million; Hindi 404.9 million; English 361.4 million; Arabic (all dialects) 315.0 million; Portuguese 223.3 million; Bengali 222.9 million. Note that English is also spoken as a secondary language by an estimated 900 million people.
2. Mandarin-speaking Chinese communities are almost certainly found in every country on earth today, but it is often difficult or impossible to gain an accurate picture of their dispersion due to Chinese people being counted as a unit in many countries where they reside. The statistics below are likely to be too low in many countries, as tens of thousands of Chinese workers have spread around the globe as part of President Xi Jinping's "Belt and Road" Initiative. Mandarin-speaking Chinese in countries where population numbers have been published (in descending order with the year the estimate was made) include: 962,000,000 in China (2022), 4,589,000 in Taiwan (2017), 4,249,000 in USA (2015), 1,386,000 in Singapore (2018), 1,304,000 in Indonesia (2022), 1,046,000 in Malaysia (2022), 1,040,000 in South Korea (2020), 993,000 in Russia (2016), 897,403 in Australia (2016), 851,495 in Canada (2016), 804,000 in Japan (2022), 460,000 in France (2022), 350,000 in South Africa (2012), 330,000 in Philippines (2022), 300,000 in Italy (2022), 234,000 in Brazil (2016), 230,000 in Spain (2020), 200,000 in Vietnam (2019), 200,000 in Peru (2016), 183,000 in North Korea (2022), 166,765 in Laos (2018), 150,000 in United Arab Emirates (2023), 146,150 in United Kingdom (2011), 140,000 in Namibia (2009), 138,910 in New Zealand (2013), 132,000 in Saudi Arabia (2018), 120,000 in Cambodia (2019), 108,610 in Germany (2020), 100,100 in Netherlands (2020), 98,000 in Argentina (2016), 92,000 in Madagascar (2013), 91,000 in Tanzania (2022), 78,360 in Venezuela (2016), 76,000 in Thailand (2019), 72,000 in Zambia (2017), 71,660 in Panama (2016), 60,000 in Pakistan (2018), 57,000 in Ethiopia (2016), 52,000 in Angola (2017), 50,000 in Dominican Republic (2021), 45,000 in Mongolia (2022), 42,670 in Costa Rica (2016), 42,000 in Turkey (2019), 40,000 in Cuba (2022), 38,000 in Austria (2022), 36,000 in Algeria (2009), 36,000 in Ecuador (2022), 35,839 in Portugal (2019), 34,000 in Kenya (2019), 34,000 in Mexico (2021), 27,000 in Mozambique (2022), 26,900

in Mauritius (2021), 25,000 in Nigeria (2017), 25,000 in Papua New Guinea (2022), 24,000 in Suriname (2016), 22,500 in Belgium (2016), 22,500 in Jamaica (2021), 20,000 in Republic of Congo (2013), 19,160 in French Polynesia (2016), 19,000 in Uganda (2022), 18,447 in Ireland (2016), 18,212 in Switzerland (2019), 18,000 in Greece (2020), 17,851 in Hungary (2018), 17,320 in Guatemala (2016), 17,000 in Chad (2022), 17,000 in Sweden (2021), 15,100 in Brunei (2022), 14,000 in Nicaragua (2022), 13,440 in Norway (2021), 13,000 in Serbia (2020), 13,000 in Chile (2022), 12,000 in Ghana (2022), 12,000 in East Timor (2022), 12,000 in Denmark (2022), 12,000 in Finland (2022), 12,000 in Colombia (2022), 11,100 in Northern Mariana Islands (2017), 11,000 in Paraguay (2022), 11,000 in Belize (2022), 10,380 in Nepal (2016), 10,160 in Guyana (2016), 10,000 in Israel (2010), 10,000 in India (2022), 10,000 in Romania (2022), 8,500 in Sudan (2007), 8,156 in Poland (2019), 8,000 in Kyrgyzstan (2022), 7,500 in Zimbabwe (2017), 7,500 in Bangladesh (2022), 7,300 in Bolivia (2022), 7,200 in Egypt (2007), 7,000 in Czechia (2018), 6,060 in Ukraine (2016), 6,000 in Qatar (2014), 5,900 in Fiji (2012), 5,640 in Gabon (2016), 5,500 in Uzbekistan (2022), 5,000 in Lesotho (2011), 5,000 in DR of Congo (2015), 5,000 in Guinea (2012), 5,000 in Kuwait (2022), 5,000 in Bulgaria (2016), 5,000 in Netherlands Antilles (2016), 4,600 in Solomon Islands (2022), 4,500 in Botswana (2009), 4,500 in Cameroon (2012), 4,400 in Kazakhstan (2022), 4,000 in Benin (2007), 4,000 in Luxembourg (2020), 4,000 in Honduras (2022), 3,500 in Sri Lanka (2022), 3,400 in Iran (2022), 3,100 in Reunion (2017), 3,100 in Uruguay (2022), 3,000 in Ivory Coast (2012), 3,000 in Mali (2014), 3,000 in Togo (2007), 3,000 in Turkmenistan (2019), 3,000 in Tonga (2008), 2,400 in Iraq (2022), 2,320 in Libya (2020), 2,300 in Cape Verde (2008), 2,300 in Slovakia (2016), 2,000 in Malawi (2017), 2,000 in Rwanda (2011), 2,000 in Tajikistan (2022), 2,000 in Trinidad & Tobago (2022), 2,000 in Aruba (2022), 1,800 in Djibouti (2022), 1,700 in Senegal (2022), 1,600 in South Sudan (2022), 1,600 in Guam (2022), 1,200 in Morocco (2004), 1,200 in Cyprus (2022), 1,030 in Palau (2012), 1,000 in Puerto Rico (2020), 800 in El Salvador (2021), 800 in Bahamas (2022), 700 in Vanuatu (2022), 686 in Iceland (2019), 620 in Samoa (2015), 600 in Seychelles (1999), 600 in Liberia (2006), 600 in Tunisia (2022), 600 in Martinique (2022), 600 in Micronesia (2022), 500 in Burkina Faso (2012),

500 in Curacao (2022), 200 in Nauru (2022), and 104 in Estonia (2013). This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version; and from various websites and published sources.

3. From: https://en.wikipedia.org/wiki/Chinese_people_in_Myanmar
4. See Martin Smith, *Burma: Insurgency and the Politics of Ethnicity*. London, NJ: Zed Books, 1991), pp. 153-54, 225-26.
5. W. C. B. Purser, *Christian Missions in Burma* (London: Society for the Propagation of the Gospel in Foreign Parts, 1911), pp. 193-94.
6. Samuel Hugh Moffett, *A History of Christianity in Asia, Vol. I: Beginnings to 1500* (San Francisco: Harper, 1992), p. 293.

HAQCYENG

1. Meenaxi Barkataki-Ruscheweyh, *Dancing to the State: Ethnic Compulsions of the Tangsa in Assam* (New Delhi: Oxford University Press, 2017), p. 168.
2. Olk Bon, *Culture Change among the Naga Tribes of Myanmar: The Former Headhunters Seek to Modernize* (Coppell, TX: Self-published, 2019), p. 11.
3. Barkataki-Ruscheweyh, *Dancing to the State*, p. 173.

HAQCYUM

1. "Sagaing Region: Hkamti District: Lahe Township Report," *The 2014 Myanmar Population and Housing Census* (Yangon: Ministry of Labour, Immigration and Population, October 2017), p. 39.
2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013).

3. Gillian Cribbs with Martin Smith, "Ethnographical History," in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 196.
4. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), p. 96.
5. Personal communication with a linguist, July 2023.
6. Efforts by the Baptists to force many Tangsa languages and dialects to read the same Bible translations have been a miserable failure and have led to many tribes breaking away from the Baptist denomination and forming their own churches as they seek their own Bible translations. See Meenaxi Barkataki-Ruscheweyh, "Fractured Christianity amongst the Tangsa in Northeast India: Bible Language Politics and the Charm of Ecstatic Experiences," *Journal of South Asian Studies*, 2018 (Vol. 41, No. 1), pp. 212-26.

HAQKHU

1. James C. Scott, *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia* (New Haven, CT: Yale University Press, 2009), p. 242.
2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013).
3. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), Introduction.
4. Stirn & Van Ham, *The Hidden World of the Naga*, Introduction.

HAQKHUN

1. In 2010 there were about 100 Haqkhun families in India, with about 80 percent of the Haqkhun still living in Myanmar. See Meenaxi Barkataki-Ruscheweyh, *Dancing to the State: Ethnic Compulsions of the Tangsa in Assam* (New Delhi: Oxford University Press, 2017), p. 162.
2. Barkataki-Ruscheweyh, *Dancing to the State*, p. 158.

3. Barkataki-Ruscheweyh, *Dancing to the State*, p. 287. Some sources suggest there is a distinction between Haqkhun and Haqkhi people. The two may be related subgroups of the same tribe. They are said to have minor linguistic differences but can understand each other. In the absence of more information, we have not profiled the Haqkhi people in this book, but Haqkhi has been listed as one of the alternate names for the Haqkhun people.
4. Barkataki-Ruscheweyh, *Dancing to the State*, p. 171.
5. The fine balance required for a tribe to reconcile their traditional culture with their Christian faith and desire to obey the Bible is a fascinating and crucial subject. The way Haqkhun believers approached it is worth repeating in detail here. A Baptist Haqkhun pastor in India stated his hope in organizing “modified” festivals was “to organize culture through religion. One of the first steps in that direction is to show it is possible to participate in a traditional festival in a suitably modified form, even while remaining a practicing Baptist.... Of course, that did not mean that one should start drinking rice beer again or start fighting with one’s neighbors, as in former times. So, although we do not sacrifice animals any longer, they would set up the sacrificial altar in the festival area, and the ritual prayer that would have been said before sacrificing animals was enacted as a ‘performance’ at the festival....

“The ritual was performed, including constructing the sacrificial altar and adorning it with all the necessary paraphernalia and symbols. The whole process was enacted right up to the point of pouring rice beer over the ‘hypothetical’ animal, drinking to its painless release, and praying for its soul before it is sacrificed, all ostensibly for the younger generation to witness.... Every Baptist I asked told me they ‘really’ prayed. The traditional rituals were seen as just ‘hollow’ performance, without any performative force.... The church leaders believed that Christians performing in the festival were merely acting. No one would go back and revert to their pre-Christian beliefs.” Barkataki-Ruscheweyh, *Dancing to the State*, pp. 172, 178-79.

6. Barkataki-Ruscheweyh, *Dancing to the State*, p. 157.
7. See <https://www.youtube.com/watch?v=3LtiNDVn3ys>
8. See <https://www.youtube.com/watch?v=VqXiFyj6i74>

9. Barkataki-Ruscheweyh, *Dancing to the State*, p. 103.

HAQMAN

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 18.
2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing," pp. 13-14.
3. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 165.

HAQPO

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 12.
2. Haqpo was also found to be related to Tangshang-related varieties Hokuq, Langpan, and Toke. Due to the lack of additional information on those three groups they have not been profiled in this book, although they are listed on the "Other Possible Groups" page following the profiles.
3. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), pp. 16-17.
4. "Sagaing Region: Hkamti District: Lahe Township Report," *The 2014 Myanmar Population and Housing Census* (Yangon: Ministry of Labour, Immigration and Population, October 2017).
5. Saul, *The Naga of Burma*, p. 165.

HAQSIK

1. Meenaxi Barkataki-Ruscheweyh, *Dancing to the State: Ethnic Compulsions of the Tangsa in Assam* (New Delhi: Oxford University Press, 2017), p. 292.
2. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 165.

HASA

1. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. 8.
2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p.139.
3. See this YouTube video of an unknown Tangshang tribe in Myanmar performing the "bamboo tube dance": <https://www.youtube.com/watch?v=jCGWIA4KUrQ>
4. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 5.
5. Many videos of combined Naga-Tangshang new year festivals in Lahe can be found on YouTube. One shorter clip that summarizes the event is:
<https://www.youtube.com/watch?v=6PPrYqtuvDE>, while an extensive hour-long video, showing many different tribes in their magnificent attire, can be seen at:
<https://www.youtube.com/watch?v=TGpU-NKFrl>

HENCHING

1. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), pp. 35-36.

HIATUII

1. Villages inhabited by the Hiatuui people include Khoke Chuang Wa, Khway Gaung, Pa Leing, Pha Khin, Than Taung, and Auk Than Taung in the western area and Gar Ma and Mauk Chaing Wa in the eastern area.
2. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 15.
3. See www.dylangoldby.com/tattoos-of-asia/the-hiatuui-people-chin-state-myanmar/
4. Ibid.
5. Ibid.

HKAHKU

1. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 20.
2. Herman G. Tegenfeldt, *A Century of Growth: The Kachin Baptist Church of Burma* (Pasadena, CA: William Carey Library, 1974), p. 22.
3. See “KIA Confirms Capture of Sumprabum Tactical Command Centre and Moves Closer to Complete Control along the Myitkyina-Bhamo Road,” *Myitkyina Journal* (May 6, 2024): <https://www.bnionline.net/en/news/kia-confirms-capture-sumprabum-tactical-command-centre-and-moves-closer-complete-control-along>
4. Tegenfeldt, *A Century of Growth*, p. 180.
5. Tegenfeldt, *A Century of Growth*, p. 201.

HMONG DAW

1. Published sources state there are also 10,000 in France, 3,700 Hmong Daw in Cambodia, 3,438 in Australia, 2,000 in French Guiana, 600 in Canada, 600 in Argentina, and 500 in Germany.
2. Although by the end of the 1970s Hmong refugees were found in more than 30 states, over time many gravitated to California, Minnesota, and Wisconsin, as those states paid the

highest unemployment benefits. See Keith Quincy, *Hmong: A History of a People* (Cheney, WA: Eastern Washington University Press, 1995), p. 22. Today, many Hmong in America have excelled academically and have become successful businesspeople, doctors, scientists, politicians, and judges. Hmong gymnast Sunisa Lee won an Olympic gold medal for the United States in 2020.

3. Quincy, *Hmong: A History of a People*, p. 25. Even today, the Hmong embroider a snowflake motif on their shirts and skirts, though they have not seen snow for centuries.
4. James C. Scott, *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia* (New Haven, CT: Yale University Press, 2009), p. 223.
5. Tien Ju-K'ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden, Netherlands: E. J. Brill, 1993), p. 7.
6. T'ien, *Peaks of Faith*, p. 13.
7. “Listeners in one Hmong village in Laos in the mid-1950s were responsive to Christian messages, but being illiterate, had no idea how to communicate with the Vientiane post office box given on the broadcast. The chief of the village, therefore, sent a delegation on several days’ walk to the main post office in the capital, where they inquired if there was a religious man associated with a particular mailbox. Postal officials did not understand the request and referred them to the local religious hierarchy, who sent a representative back with the delegation, several days’ return trip to the mountains. However, when the chief asked the representative to acquit himself in terms of his views, he was dissatisfied with the result and declared that it was ‘not the same’ as they had heard on the radio. He therefore apologized to the representative and sent him on his way.

“The villagers remained determined to contact the broadcaster, so again a delegation went back down the mountain to Vientiane, where they gave more details to the postal officials. They decided these people must be referring to a foreigner who indeed had a mailbox. This missionary returned with the delegation, preached the Gospel to the chief and his men, and all accepted Christ. As is quite ordinary in Hmong culture, the chief ‘gave permission’ for everyone in his village to become Christians. In response to the chief’s suggestion, the whole village followed suit.” *Miao Messenger* (Fall 1997).

8. “A Hmong Daw Christian, John Lee, was able to flee Vietnam to California as a refugee after the war. He was deeply burdened for his people back in Asia, so he started recording Gospel messages in his native language, which were aired by FEBC (Far East Broadcasting Company). For years they broadcast the Gospel in Hmong Daw without receiving any feedback. One day, in 1994, an old Hmong Daw man in Jinping County, China, was tuning his radio when he was shocked to hear his own language being spoken. He ran outside and gathered his family to come and listen with him. They too were amazed because their language was not allowed to be used in media within China. They heard about Jesus for the first time, and although they didn’t understand the message, they were excited to hear their own language. By the time the broadcast came on again the next day, the old man had notified the whole village. Hundreds of people gathered around the radio to listen. Soon, the old man decided he should tell other Hmong villages about the broadcast. Because he was too old to work he had plenty of spare time, so he walked to 18 other villages and tuned their radios to the correct frequency.

“Within weeks, thousands of Hmong Daw people were listening to the Gospel every night, and their understanding slowly began to absorb the truths of the Gospel. This radical teaching so gripped their hearts and convicted them that they decided to either accept the Gospel or to never listen to the teaching again. The leaders of all 18 villages gathered for a summit meeting, where they decided all their people should become Christians! Not having any churches, evangelists, or pastors to advise them, the Hmong Daw decided they must obey whatever the radio preacher told them to do. One day they heard a teaching about the dangers of idolatry, so the people immediately smashed their idols and tore down the ancestral altars that had hung on the walls of their homes for centuries. God moved powerfully among the Hmong Daw. Drug addicts were delivered from their bondage, fragmented marriages were restored, and wrongs were made right.

“Another time they heard a teaching about water baptism. The new believers, out of the simplicity and innocence of their hearts, dug pits in the ground, filled them with water from a nearby stream, and baptized each other. At this time FEBC did not know these events were taking place but continued to faithfully broadcast the Gospel in the hope that God

would use their efforts. After hearing a teaching about the Lamb's Book of Life, the Hmong did not fully understand, but they knew they wanted to be in this Book! About six months later, a large package from China arrived at the FEBC office in California. Not knowing what it was, they opened it and found the names and signatures of some 10,000 Hmong Daw people. Attached was a cover letter saying, 'Dear Sir, please include the following people in Lamb's Book of Life!'

"Because these events took place in Communist China, the government was not happy with this mass turning to Christ and soon stepped in to strongly persecute the movement. All 18 village leaders were arrested, although most were released after paying fines and receiving severe warnings. Some of the other leaders were imprisoned. The local police even burned down the houses of some Hmong Christians in a bid to intimidate them."

Asian Minorities Outreach [now Asia Harvest], "The White Miao," (newsletter no. 39, May 1996), also on the Testimonies page of the Asia Harvest website:
<https://www.asiaharvest.org/testimonies>).

9. Personal communication, February 2024.

HMONG NJUA

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. Personal communication with a Hmong missionary-linguist, July 2023.
3. Tien Ju-K'ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden, Netherlands: E. J. Brill, 1993), p. 7, citing *Miaozu Jianshi* [A Short History of the Miao] (Kunming, 1981), p. 13.
4. See <https://en.wikipedia.org/wiki/Namtu>
5. See Nora, "Myanmar Junta Bombs Civilians After Losing Another Town to The Brotherhood Alliance," *The Irrawaddy* (December 28, 2023):
<https://www.irrawaddy.com/news/burma/myanmar-junta-bombs-civilians-after-losing-another-town-to-the-brotherhood-alliance.html>

6. See “KIO/KIA and TNLA Argue Over Mining in Namtu Township,” *Shan Herald Agency for News* (June 14, 2024): <https://english.shannews.org/archives/27175>
7. U Min Naing, *National Ethnic Groups of Myanmar* (Yangon: Thein Myint Win Press, 2000), p. 113.
8. For a detailed account of the Hmong Njua religion, see Nusit Chindarsi, *The Religion of the Hmong Njua* (Bangkok: The Siam Society, 1976).
9. The Far East Broadcasting Company issued the following detailed and fascinating description of a false Hmong messiah in Vietnam, dated January 30, 1998: “The false messiah’s name is Yang Shong Meng. When he was born, his hands, feet, and side all bore scars like the Lord Jesus incurred from His time of suffering. When Yang was 30 years of age, he began his ministry of sharing (his gospel). He is married and had four children, but not long after birth one died, leaving three remaining. In 1989 he began teaching the Hmong in northern Vietnam to leave behind their wicked ways, not to steal, not to force litigation, and to avoid alcohol. One must be a good person and follow his teaching solely. He taught that because the Father loves the Hmong, and because they had experienced more suffering than others, God sent Yang Shong Meng into the world to teach about salvation from sin and how to be good, so that one day in the future they may be able to reside in heaven. There are many who have followed his teaching.”
10. Personal communication, May 2023.
11. There are also 4,400 Hmong Njua in French Guiana (2020 J. Leclerc), 3,120 in Australia (2021 census), and 2,400 in Suriname.

HNISE

1. Sir James George Scott, *Burma: A Handbook of Practical Information* (London: Daniel O’Connor, 1921), pp. 105-06.
2. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), pp. 20-21.

HPON

1. Frank M. Lebar; Gerald C. Hickey & John K. Musgrave (eds.), *Ethnic Groups of Mainland South-East Asia* (New Haven, CT: Human Relations Area Files, 1964), p. 18.
2. See David Bradley, "Languages of Mainland South-East Asia," In O. Miyaoka, O. Sakiyama, and M. E. Krauss (eds.), *The Vanishing Languages of the Pacific Rim* (Oxford: Oxford University Press, 2007), pp. 301-36; and Bradley, "The Subgrouping of Tibeto-Burman," in Christopher I. Beckwith (ed.), *Proceedings of the Seminar of the International Association for Tibetan Studies* (Leiden, Netherlands: Brill, 2002), pp. 73-112.
3. See Yabu Shiro, *The Hpun Language: Endangered in Myanmar* (Osaka: Osaka University of Foreign Studies, 2003).
4. Bradley, "Languages of Mainland South-East Asia."
5. See <https://en.wikipedia.org/wiki/Bhamo>.

HTEE DAY KAREN

1. Personal communication with an SIL linguist, July 2023.
2. Frank M. Lebar; Gerald C. Hickey & John K. Musgrave (eds.), *Ethnic Groups of Mainland South-East Asia* (New Haven, CT: Human Relations Area Files, 1964), p. 61.
3. E. F. Merriam, *The Races of Burma* (Boston: American Baptist Missionary Union, 1893), p. 7.

HUALNGO

1. J. Shakespear, *The Lushei Kuki Clans* (London: Macmillan & Co., 1912), p.126.
2. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), pp. 49-50.
3. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p.64.

4. Shakespear, *The Lushei Kuki Clans*, p.126.
5. Shakespear, *The Lushei Kuki Clans*, p.126.

HUI

1. The Hui are also found in many additional countries of the world but are often just viewed as Han Chinese people rather than recognized as a distinct ethnic group. Other countries with known Hui populations include Hong Kong (37,000), Saudi Arabia (37,000), Singapore (17,000), Malaysia (16,000), Mongolia (6,500), Russia (3,000), Uzbekistan (1,900), and Macau (1,200).
2. See https://en.wikipedia.org/wiki/Panthay_Rebellion.
3. Marshall Broomhall, *Islam in China: A Neglected Problem* (London: Morgan & Scott, 1910), p.245.
4. Mrs. Howard Taylor, *The Call of China's Great North-West, or Kansu and Beyond* (London: China Inland Mission, 1923), p. 157.
5. See <https://en.wikipedia.org/wiki/Panthays>.

INTHA

1. Most sources estimate the Intha population at around 100,000, but one has placed their population as high as 200,000: "Ethnic Intha Party Seeks Self-administration for Inle Lake," *The Myanmar Times* (December 12, 2017). This high figure is not possible, however, as the 2014 census returned a total of 189,407 people in the whole of Nyaungshwe Township, which includes several ethnic groups besides the Intha.
2. Michael Clark & Joe Cummings, *Myanmar (Burma): The Lowdown on the Unknown 'Golden Land'* (Hawthorn, Australia: Lonely Planet Publications,2000), p. 432.
3. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
4. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 112.

5. Clark & Cummings, *Myanmar (Burma)*, p. 432.
6. Diran, *The Vanishing Tribes of Burma*, p. 112.

IU MIEN

1. "The majority of Iu Mien people in the U.S. today live in California, Oregon, Washington, Alaska, and North Carolina":
https://en.wikipedia.org/wiki/Iu_Mien_people. The writer of a 2000 book lamented: "The Iu Mien in the United States have struggled to adapt to American culture. Most elderly people cannot speak any English at all, and the rate of unemployment is extremely high. Many Iu Mien youth are gang members." Paul Hattaway, *Operation China: Introducing all the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 221.
2. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 38.
3. Gillian Cribbs with Martin Smith, "Ethnographical History," in Diran, *The Vanishing Tribes of Burma*, p. 206.
4. David Bradley, "The Languages of Myanmar," *Report to UNICEF Myanmar 2016*, p. 5.
5. Jacques Lemoine & Chiao Chien (eds.), *The Yao of South China: Recent International Studies* (France: Pangu, 1991), p. 2.
6. This proclamation was issued for all Yao from generation to generation. Later rulers did not acknowledge the document, however, which led to oppression of the Yao who stubbornly refused to pay tax. The subsequent persecutions led to their wide dispersion across Asia.
7. Herbert Purnell, "The Metrical Structure of Yiu Mien Secular Songs," in Lemoine & Chiao (eds.), *The Yao of South China*, p. 370.
8. Huang Yu. "Preliminary Study of the Yao King Ping's Charter," in Lemoine & Chiao (eds.), *The Yao of South China*, p. 103.
9. Callaway wrote an extensive 366-page history of the Iu Mien church in 2019, when he was 99 years-old. See Charley W. Callaway, Jr., *Iu-Mien Church History Events and People Involved in the Growth of the Mien Church* (Richmond, CA: Mien Christian Mission Fellowship, 2019). Thankfully, the pdf of this book is available online [at this link](#). C. W.

Callaway also gave this short video summary of his life and call to the Iu Mien people:
<https://www.youtube.com/watch?v=5XgEaf9iUKU>

JEWS, BURMESE-SPEAKING

1. Jewish communities are found in more than half of the countries in the world today. Apart from those listed in the Overview section of the profile, Jews with populations of over 10,000 in other countries where published numbers are available include (in descending order): Germany (275,000), Ukraine (200,000), Brazil (180,000), Australia (160,000), Hungary (131,000), South Africa (85,000), Mexico (67,476), Netherlands (63,000), Italy (48,000), Belgium (45,000), Belarus (33,000), Sweden (30,000), Switzerland (28,000), Uruguay (28,000), Chile (28,000), Turkey (23,000), Spain (22,000), Azerbaijan (20,500), Austria (20,000), Romania (20,000), Latvia (16,000), Venezuela (14,000), Panama (13,000), Iran (13,000), Poland (13,000), New Zealand (10,500), Lithuania (10,500), Uzbekistan (10,000), and Moldova (10,000). This list is compiled from figures published on various websites including https://en.wikipedia.org/wiki/Judaism_by_country and <https://www.jewishvirtuallibrary.org/jewish-population-of-the-world>
2. Itamar Eichner, “Jewish World: Myanmar’s Jews Live in Fear,” *Ynet News* (October 3, 2007): <https://www.ynetnews.com/articles/0,7340,L-3456045,00.html>. Also see https://en.wikipedia.org/wiki/History_of_the_Jews_in_Myanmar
3. See https://en.wikipedia.org/wiki/Bnei_Menashe
4. An excellent book about the history of the Jews in Myanmar is: Ruth Fredman Cernea, *Almost Englishmen: Baghdadi Jews in British Burma* (New York: Lexington Books, 2007).
5. Saw Yan Naing, “Meet the Family Behind Burma’s Last Synagogue,” *Jewish Journal* (October 28, 2015): <https://jewishjournal.com/culture/travel/178990/>
6. Sibella Stern, “A Jew Goes to Burma,” *Galus Australis: Jewish Life in the Antipodes* (August 3, 2009):
<https://web.archive.org/web/20180126013050/http://galusaustralis.com/2009/08/982/a-jew-goes-to-burma/>

7. W. S. Hooton & J. Stafford Wright, *The First Twenty-five Years of the Bible Churchmen's Missionary Society, 1922-47* (London: Bible Churchmen's Missionary Society, 1947), p. 137.

KAANG

1. SIL, "The Kaang Chin of Myanmar," Unpublished report, 2011.
2. See <https://www.bbc.com/travel/article/20161216-myanmars-tattooed-chin-women>
3. <https://www.dylangoldby.com/tattoos-of-asia/kaang-chin-state-myanmar/>
4. Ibid.
5. M. A. Robinette, *Myanmar Gold* (Harrisburg, OH: Foundations of Grace Publishing, 2020), p. 161.
6. Robinette, *Myanmar Gold*, p. 168.

KACHIN JINGPO

1. Sir James George Scott, "Among the Hill Tribes of Burma: An Ethnological Thicket," *National Geographic* (March 1922), p. 301.
2. Herman G. Tegenfeldt, *A Century of Growth: The Kachin Baptist Church of Burma* (Pasadena, CA: William Carey Library, 1974), p. 23.
3. Tegenfeldt, *A Century of Growth*, p. 46.
4. See Kamalesh Das Gupta, *A Phrase Book in Singhpo* (Shillong: Director of Information and Public Relations of Arunachal Pradesh, 1979).
5. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
6. Ma Yin, *China's Minority Nationalities* (Beijing: Foreign Languages Press, 1989), p. 297.
7. See Ola Hanson, *The Kachins: Their Customs and Traditions* (Rangoon: American Baptist Mission Press, 1913), pp. 112-13.

8. E. F. Merriam, *The Races of Burma* (Boston: American Baptist Missionary Union, 1893), p. 11.
9. Tegenfeldt, *A Century of Growth*, p. 21.
10. Tegenfeldt, *A Century of Growth*, p. 181.

KADU

1. Maung Chit Linn, "Third Kadu Ethnic Cultural Festival held in Bamauk Township," *Myanmar Digital News* (May 27, 2019): <https://www.mdn.gov.mm/en/third-kadu-ethnic-cultural-festival-held-bamauk-township>.
2. Frank M. Lebar; Gerald C. Hickey & John K. Musgrave (eds.), *Ethnic Groups of Mainland South-East Asia* (New Haven, CT: Human Relations Area Files, 1964), p. 19.
3. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
4. Summer Institute of Linguistics, *Ethnologue*.
5. See https://en.wikipedia.org/wiki/Kadu_people.
6. Lebar, Hickey & Musgrave (eds.), *Ethnic Groups of Mainland South-East Asia*, p. 19.
7. SIL, "The Kadu People of Myanmar," Unpublished report, 2011.
8. See Linn, "Third Kadu Ethnic Cultural Festival held in Bamauk Township."

KAISHAN

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 6.
2. In the past decade or more, a trend has emerged not only to refuse translation projects among smaller language groups like the Kaishan, but to ignore their languages altogether. Translation ministries including Wycliffe/SIL have tethered themselves to the ISO (International Standardization Organization) lists, which identify the world's languages. Newly discovered varieties like Kaishan are not able to gain inclusion on the list, and major

Christian donors appear to be only interested in funding translation efforts among the large language groups of the world. Indeed, there has even been a push in some parts of the mission world to reclassify hundreds of languages by reclassifying them as dialects in an apparent bid to be able to tell the Christian world that the number of Bibleless languages remaining in the world is shrinking. As a result, little interest is expressed in translating the Scriptures for groups like the Kaishan.

3. J. E. Skoglund, *The Spirit Tree: The Story of Baptist Work among Primitive People* (Philadelphia: Judson Press, 1951), p. 63.
4. See <https://www.youtube.com/watch?v=MNENh6SHlc0>
5. See Skoglund, *The Spirit Tree*, p. 68.
6. See <https://www.youtube.com/watch?v=tZSGgtd1JPM>
7. For a wonderful video of Kaishan Christians singing on a mountaintop, see <https://www.youtube.com/watch?v=FaUucOutePo>

KAMAN

1. One 2018 source estimated 28,000 of 45,000 Kaman people in Myanmar lived in Rakhine State with most of the other 17,000 in Yangon City: Su Myat Mon, "The Kaman: Citizens who Suffer," *Frontier Myanmar* (May 28, 2018). Many of the Kaman in Yangon live in Mingaladon Township north of the city, where 32 families live and work on a single poultry farm.
2. The 1931 census returned 2,686 Kaman people. Of them, 16 Kaman people identified as Buddhists and the rest as Muslims. The figures from that year (the last time detailed ethnic figures were released from a Myanmar census) are complicated by the inclusion of generic and obscure ethnic names from Rakhine State. For example, 51,615 "Arakan Mahomedans" (Rakhine Muslims) and an additional 5,160 "Myedu" people (all Muslims except 470 Buddhists) were included. It is unclear who the Myedu people were and how they relate to known ethnic groups in Myanmar today.
3. The authoritative *Ethnologue* does not mention the Kaman at all, not even as a dialect of Rakhine.

4. Before their final defeat to the Burmese in 1785, on many occasions when the people of this area faced trouble, thousands would pack up and flee north into the Chittagong area in today's Bangladesh. This pattern has continued to the present time, with hundreds of thousands of Rohingya and other people currently living in refugee camps in Chittagong.
5. William J. Topich & Keith A. Leitich, *The History of Myanmar* (Westport, CT: Greenwood Press, 2013), pp. 17-22; summarized on the Wikipedia page: "Kingdom of Mrauk U."
6. See https://en.wikipedia.org/wiki/Battle_of_Ramree_Island
7. The 1968 edition of *The Guinness Book of World Records* listed this incident in a category of "Most Human Fatalities by Wildlife." Decades after the event, some scholars disputed the initial accounts, and doubts have arisen that so many Japanese were eaten by crocodiles. Other historians say that most of the dead were shot by British and Indian soldiers and their bodies were left strewn around the area, many of which were then eaten by the crocodiles. A short video of the claims can be viewed at:
<https://www.youtube.com/watch?v=LbPu6uI89X0>
8. A Kaman community leader complained: "Our land in Ramree was bestowed by the King of Rakhine. It cannot be transferred to anyone. We possess it forever and we will never give it up." Some Burmese politicians have pushed back against the Kaman relocating to Yangon, with one minister saying, "It is more appropriate if we treat the cancer that is occurring in Rakhine State within Rakhine State itself.... Allowing Kaman families to resettle in Yangon would be like allowing the cancer to spread across the country."
<https://www.frontiermyanmar.net/en/the-kaman-citizens-who-suffer/>
9. Jessy Wolf, "Kaman IDPs in Rakhine State told to Form Pro-junta Militia," *Myanmar Now* (February 21, 2024).
10. "NGO Cries Foul over Myanmar Junta Abducting 125 Kaman Muslims for Military Service," *Mizzima News* (March 3, 2024).

1. In December 2018, the townships of Kawlin, Wuntho, and Pinlebu were separated from Katha District to form Kawlin District.
2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. James C. Scott, *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia* (New Haven, CT: Yale University Press, 2009), p. 224.
4. SIL, “The Kanan of Myanmar,” Unpublished report, 2011.
5. Association for Theological Education in Myanmar, *A History of Churches in Myanmar* (2022), p. 227.

KANISE

1. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 221.
2. Vumson, *Zo History*, p. 134.
3. Chin Khua Khai, *The Cross Among Pagodas: A History of the Assemblies of God in Myanmar* (Baguio, Philippines: Asia Pacific Theological Seminary, 2003), p. 143.

KAWYAW

1. Tom Kramer, Oliver Russell, & Martin Smith, *From War to Peace in Kayah (Karen) State: A Land at the Crossroads in Myanmar* (Amsterdam: Transnational Institute, 2018), p. 107.
2. Kramer, Russell, & Smith, *From War to Peace in Kayah (Karen) State*, p. 101.
3. Kramer, Russell, & Smith, *From War to Peace in Kayah (Karen) State*, p. 10.
4. Chin Khua Khai, *The Cross Among Pagodas: A History of the Assemblies of God in Myanmar* (Baguio, Philippines: Asia Pacific Theological Seminary, 2003), pp. 51-52.

KAYAH (EASTERN)

1. Angelene Naw & Jerry B. Cain (ed.), *The History of the Karen People of Burma* (Valley Forge, PA: Judson Press, 2023), p. 317. Eastern Kayah refugees have also been resettled in several other countries, but no details have been published.
2. Francis Mason, *The Story of a Working Man's Life, with Sketches of Travel in Europe, Asia, Africa and America* (New York; Oakley, Mason & Co., 1870), pp. 395-96. The British Deputy Commissioner, O'Riley, said of the Kayah in 1864: "About 1,200 souls are annually captured by them."
3. E. F. Merriam, *The Races of Burma* (Boston: American Baptist Missionary Union, 1893), p. 9.
4. "The children do not get off to a good start. They are fed with liquor from their earliest years. If a mother is too zealous at hoeing the fields to find time to suckle her infant, she takes a mouthful of liquor and feeds it from her own lips.... They brew a great deal of very fiery stuff and sell it to most of their neighbors, carrying it in flagons made of woven strips of bamboo lacquered over with wood-oil, and dispensed in goblets of the same manufacture." Sir George Scott, "Among the Hill Tribes of Burma: An Ethnological Thicket," *National Geographic* (March 1922), pp. 315-17.
5. Alonzo Bunker, *Sketches from the Karen Hills* (London: Fleming H. Revell, 1910), p. 21.

KAYAH (WESTERN)

1. See Barbara Lopes Cardozo et al., "Karenni Refugees Living in Thai-Burmese border Camps: Traumatic Experiences, Mental Health Outcomes, and Social Functioning," *Social Science & Medicine* (June 2004), pp. 2637-44:
<https://www.sciencedirect.com/science/article/abs/pii/S0277953603005070>
2. Some sources suggest the special liberties granted to the Kayah were based on economic reasons. Sir George Scott wrote, "The Burmese were never able to overpower the Red Karen [Kayah], though they made several definite attempts. When the value of their teak timber became known, the Indian government interfered...and the independence of the

Karenni was guaranteed.” Sir George Scott, “Among the Hill Tribes of Burma: An Ethnological Thicket,” *National Geographic* (March 1922), p. 313.

3. “In the days before the British occupation of the country, the Red Karens [Kayah] were highly organized slave traders, making raids into the Shan States to the north to carry off men, women, and children, whom they sold over the eastern border in Siam [now Thailand].” Scott, “Among the Hill Tribes of Burma,” p. 304.
4. Gillian Cribbs with Martin Smith, “Ethnographical History,” in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 127.
5. At the time of this writing, the Kayah control about 80 percent of the state, and an interim Kayah government was poised to take control of the state capital, Loikaw.
6. From <https://karenrefugees.com/>
7. “Chicken bones are the Red Karen’s dictionary. He consults them to know where he should build his village or his house; whether he should start a journey, and if so, in what direction, on what day, and at what hour; whether he should marry a certain girl, and, if the omens approve, on what day he should do it; where he should make his hill-clearing and when he should prepare, sow, and reap it. In fact, he knows nothing without authority from the fowl’s bones.” Scott, “Among the Hill Tribes of Burma,” p. 313.
8. See Alonzo Bunker, *Sketches from the Karen Hills* (London: Fleming H. Revell, 1910), pp. 23-33.
9. A 1917 missionary book unflatteringly described the Kayah as “spirit-worshipers who live crudely, stupidly, continuously drunken, at the starvation point.... They are reached by white missionaries only a few times in a year and by Karen preachers only intermittently. To both they have proved peculiarly resistant.” Raymond P. Currier, *Our Unfinished Task in Burma* (Boston: American Baptist Foreign Missionary Society, 1917), p. 5.

KAYAW

1. Sir George Scott, “Among the Hill Tribes of Burma: An Ethnological Thicket,” *National Geographic* (March 1922), p. 317.

2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p.132.
4. Gillian Cribbs & Martin Smith, "Ethnographical History," in Diran, *The Vanishing Tribes of Burma*, p. 218.
5. Alonzo Bunker, *Sketches from the Karen Hills* (London: Fleming H. Revell, 1910), p. 187.
6. Bunker, *Sketches from the Karen Hills*, p. 187.

KHALAK

1. See Meenaxi Barkataki-Ruscheweyh, *Dancing to the State: Ethnic Compulsions of the Tangsa in Assam* (New Delhi: Oxford University Press, 2017), p. 111. The Longphi Tangsa in India numbered just 378 people in the 2011 census.
2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 99.
3. K. S. Singh (ed.), *Arunachal Pradesh* (People of India, Vol. XIV), (Calcutta: Seagull Books, 1995), p. 335.
4. Singh, *Arunachal Pradesh*, p. 338.

KHAMPA TIBETAN

1. Other Khampa villages in the Naung Mun area are Da On Dam, Dahom Dam, Mading, and San Dam.
2. Even the authoritative *Ethnologue* fails to list the Khampa Tibetan language in Myanmar.
3. See https://en.wikipedia.org/wiki/Tibetans_in_Burma.
4. Rajesh Gautam & Asoke K. Thapa-Magar, *Tribal Ethnography of Nepal*, Vol. 2 (Delhi: Book Faith India, 1994.), p. 20.

5. Milton T. Stauffer (ed.), *The Christian Occupation of China* (Shanghai: China Continuation Committee, 1922), p. 282.
6. “In 1905, Tibetan lamas killed all of the French missionaries, and the head of Father Dubernard was hung on the monastery gate. Around the same time, emissaries of the Dalai Lama were dispatched to a Catholic village near Yanjing to order the people to renounce Christianity. They shot several Christian families in a field that is called the ‘Field of Blood’ to this day. Instead of intimidating the believers, this cruel act solidified their faith and helped them to renounce Buddhism. It has remained Christian ever since.” Paul Hattaway, *Operation China: Introducing All the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 512.
7. Alex Buchan, “Catholic Church Hangs on in Tibet,” *Compass Direct* (September 1998). According to the priest, “The Catholic community is very poor, nomadic, and has only had a church since 1986. Their knowledge of the faith is not strong.”

KHAMTI

1. Although the Wikipedia page for the Khamti (https://en.wikipedia.org/wiki/Khamti_people) states there are 5,000 Khamti people in China, no other sources confirm their presence there. There is considerable ethnolinguistic overlap between the various Tai-speaking groups in this part of Asia, and if Khamti people do live in China they are likely now considered part of the Dai minority, which includes groups such as the Tai Nua, Tai Mao, and Tai Lu.
2. “The Khamti Shan of Myanmar” profile by Bethany World Prayer Center.
3. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), p. 115.
4. K. S. Singh (ed.), *Arunachal Pradesh* (People of India, Vol. XIV), (Calcutta: Seagull Books, 1995), p. 179.
5. J. N. Chowdhury, *Arunachal Panorama: A Study in Profile* (Itanagar: Directorate of Research, 1992), p. 181.

6. Stirn & Van Ham, *The Hidden World of the Naga*, p. 115.
7. See J. N. Cushing, *The Shan Mission* (Boston: American Baptist Missionary Union, 1893), pp. 9-10.

KHAWNGTU

1. Fredric Fryer, *Tribes on the Frontier of Burma* (London: Central Asian Society, 1907), pp. 18-19.
2. SIL linguists included Khawngtu (as ‘Khongtu’) on their “Main Languages of Chin State” map which is included in *Operation Myanmar*, but having Khawngtu acknowledged as a distinct language is a tall order at a time when discovering and documenting new languages is not welcomed by some Bible translation ministries, including SIL.
3. James C. Scott, *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia* (New Haven, CT: Yale University Press, 2009), p. 88.
4. Because the Khawngtu New Testament was translated from an English Bible, international Bible ministries may not recognize its existence, as linguists tend to only acknowledge translations done directly from Hebrew and Greek that utilize established translation and checking protocols.

KHIAMNIUNGAN NAGA

1. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), p. 39.
2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. The Khamniungan flood legend is worth repeating in detail here: “One day a strange toad visited the village and warned the people that a great flood was imminent. No one took what the toad said seriously, and they beat it almost to death and left it lying on the ground. Two orphan brothers took pity on the toad and dressed its wounds to ease the

pain. In gratitude, the toad repeated its story about the flood and told the brothers to store up goods in preparation. Before long, it began to rain and the rivers flooded. Day by day the water rose, and the people were driven up into the hills towards the highest peaks. By this time, the villagers who had beaten the toad had been drowned by the flood. Higher and higher rose the waters, and higher were the remaining people driven, until soon they were at the top of the mountain and there was nowhere else to go. At this time an unusually beautiful lady called Htin Mowe came forward and volunteered to stop the flood.

Accompanied by her boyfriend, Htin Mowe stepped into the waters holding the tail of a pig. Then the waters receded. Htin Mowe and her boyfriend were never seen again. They had sacrificed their lives to stop the flood.” Kyaw Win, “The Nokaw Nagas,” (unpublished source, 2001), p. 51; cited in J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 185.

4. Col. Ved Prakash, *Encyclopaedia of North-East India* (Vol. 5) (New Delhi: Atlantic, 2007), p. 2138.
5. S. H. M. Rizvi & Shibani Roy, *Naga Tribes of North East India* (Delhi: B. R. Publishing, 2016), p. 31.
6. Saul, *The Naga of Burma*, p. 183. Also see See <https://www.dylangoldby.com/tattoos-of-asia/toa-tribes/khiamniungan-naga-sagaing-division-myanmar/>. The Khiamniungan have long venerated tigers and observed several customs related to them. When a tiger was killed, “they would take the carcass back to the village, where it was skinned and the flesh was buried in the jungle outside. The skin was then stuffed with straw to build up the shape, and the body was installed on the watchtower of the village. That night the villagers would dance around the tiger and celebrate its death, asking the spirit of the tiger not to bring other tigers to their village but rather to attack those of their enemies.” Saul, *The Naga of Burma*, p. 183.
7. Saul, *The Naga of Burma*, p. 180.
8. Paul Hattaway, *From Head-hunters to Church Planters: Revival in Nagaland* (Waynesboro, GA: Authentic, 2006), p. 30.

9. For these and other testimonies from Khiamniungan Christians, see “God’s Precious Word: Bibles for the Khiamniungan Tribe,” *Asia Harvest* (newsletter 157, May 2019): <https://irp-cdn.multiscreensite.com/5dddb20/files/uploaded/157-may-2019.pdf>

KHONGSO

1. Jonathan Wright, “Khongso,” *Journal of the International Phonetic Association* (December 2023), pp. 521-40.
2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.

KHUALSIM

1. From a 1983 study by the Summer Institute of Linguistics, which listed the number of users of each Falam “dialect group” in subsequent editions of the *Ethnologue*.
2. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 87.
3. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), p. 214.
4. Vumson, *Zo History*, p. 16.

KHUANO

1. SIL linguists included Khuano on their “Main Languages of Chin State” map, which is included in *Operation Myanmar*, but having the Khuano language acknowledged is a tall order at a time when discovering and documenting new languages is not welcomed, even by some Bible translation ministries, including SIL.

2. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), p. 72.
3. See Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 79.
4. Vumson, *Zo History*, p. 13.
5. A later Baptist missionary couple, E. O. Nelson and his wife, are fondly remembered for bringing apple seeds to Tedim in 1939. Over time, apple trees flourished throughout the area and became one of the main horticulture crops.

KHUMI

1. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 42.
2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.. For context, according to linguists there is a 60% lexical similarity between English and German.
3. Vumson, *Zo History*, p. 42.

KHUMI (EASTERN)

6. See Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
1. The 1931 census also returned 516 "Ta-oo" people, all of whom were animists. They are now considered a dialect group of Eastern Khumi.
2. SIL, "The Eastern Khumi Chin of Myanmar," Unpublished report, 2011.
3. *Ethnologue* (2025), online version.

4. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 42.
5. Vumson, *Zo History*, pp. 106-07.
6. Vumson, *Zo History*, p. 10.
7. W. S. Hooton & J. Stafford Wright, *The First Twenty-five Years of the Bible Churchmen's Missionary Society, 1922-47* (London: Bible Churchmen's Missionary Society, 1947), p. 88.
8. Types of churches among the Eastern Khumi include Baptist, Anglican, Evangelical Free Church of Myanmar, Evangelical Reformed Church, Presbyterian, Methodist, Church of Christ, Church of Jesus Christ, Roman Catholic, Missionary Baptist Church of Myanmar, Believers Church of Jesus Christ, Evangelical Revival Church, Gospel Baptist, and Church on the Rock.
9. A long and contentious road to developing an Eastern Khumi Bible resulted because of efforts to try to lump together various languages and dialects under one heading, which was then found to be unsuitable for the people. SIL summarized the complicated situation in 2011: "Around 1973, an orthography under the name Ta-aw was started that was intended to cover the groups Khenlak, Khawngtu, Nisay, and Rengca. The orthography was based on the Khenlak language. They published primers and songbooks with this orthography. Around 1980, a disagreement over the orthography created a split into two groups: Khenlak versus Khawngtu and Rengca. The Ta-aw New Testament is currently available and is being used in some Rengca churches.... Some Nisay church leaders have developed a basic orthography in which they made simple booklets of worship songs for their group. The Lemi orthography was developed in 2000. Currently, some Bible portions are available. Likhy subjects reported that their orthography was developed around 1998." (SIL, "The Eastern Khumi Chin of Myanmar," Unpublished report, 2011).

1. Although most sources do not list Khun people in China, one report states they live in Menglian and Ximeng counties in southwest Yunnan Province. See https://en.wikipedia.org/wiki/Kh%C3%BCn_language.
2. Joachim Schliesinger, *Tai Groups of Thailand, Volume 2: Profile of the Existing Groups* (Bangkok: White Lotus Press, 2001), p. 126.
3. Schliesinger, *Tai Groups of Thailand*, pp. 128-29.
4. Josiah Nelson Cushing, *The Shan Mission* (Boston: American Baptist Missionary Union, 1886), pp. 13-14. A few weeks after the Cusings' visit, the jealous Burmese military commander of Kengtung gathered up all the Christian books, burned them, and issued severe threats to the local people to never inquire into the Christian religion again.
5. "The Khun people were deeply appreciative with one Khun pastor saying, 'Before now the Buddhist monks mocked us, saying, 'If your God is so great, how come His book is not in our language? Now that we have God's Word in our script, the monks have requested hundreds of copies and are studying the words of Jesus intently.'" *Asian Minorities Outreach* (now Asia Harvest) (Newsletter 44, March 1997).

KOCHUNG

1. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 14.
2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 99.
3. GIAL, "Fifty-Five Dialects and Growing," p. 148.
4. GIAL, "Fifty-Five Dialects and Growing," p. 219.
5. Saul, *The Naga of Burma*, p. 17.
6. Don Richardson, *Eternity in their Hearts: Startling Evidence of Belief in the One True God in Hundreds of Cultures Throughout the World* (Ventura, CA: Regal Books, 1984), p. 90.
- 7.

KOKAK NAGA

1. See Shintani Tadahiko, “The Kokak Language,” *Linguistic Survey of Tay Cultural Area* (LSTCA no. 119) (Tokyo: Research Institute for Languages and Cultures of Asia and Africa, 2018).
2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 20.
4. Saul, *The Naga of Burma*, p. 20.
5. Saul, *The Naga of Burma*, p. 71.
6. Saul, *The Naga of Burma*, p. 43. For more insights into Kokak Naga tattoos and to see photos of several subjects, see <https://www.dylangoldby.com/tattoos-of-asia/guga-naga-sagaing-division-myanmar/>

KON

1. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. ix.
2. In the 70 years between 1942 and 2012, Yongkon village decreased from 100 to 73 homes, Kyawang Nukvuk from 80 to 50 houses, and Miku from 60 to 50 homes: Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties*, p. x.
3. Despite their tiny population today, the Yongkuk are said to have migrated there “several centuries ago.” Over the years many members of the Yongkuk and other tribes have merged with new incoming groups, and their ethnic identity has gradually been replaced, with new people tending to use non-Yongkuk names. See Meenaxi Barkataki-Ruscheweyh, *Dancing to the State: Ethnic Compulsions of the Tangsa in Assam* (New Delhi: Oxford University Press, 2017), pp. 86, 140.
4. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 179.

5. Saul, *The Naga of Burma*, p. 11. The legend behind how the Kon people received these flutes says: “Long ago the spirits came to pound rice in the village the whole night long, One time they left behind a piece of bamboo which the villagers kept. When the spirits asked for its return, the villagers refused. The spirits then agreed to leave the bamboo providing the people only used it once a year, for the New Year festival. These flutes were newly made each year, because it was believed that if they were kept and broken, it would bring bad luck.” (Saul, *The Naga of Burma*, p. 159).
6. According to an article on the Yongkuk (Kon) people in India: “They believe in a supernatural power, spirits, and deities. They have three types of sacred specialists. They are the *fithang* (spiritual leader and diviner), *walangta* (astrologer and medicine man) and *tangsan* (who conducts worship and sacrifices. The festival of Lamrong is celebrated in the month of March in which pigs and chickens are sacrificed in each house to propitiate the deities for better health and a good crop.” K. S. Singh (ed.), *Arunachal Pradesh (People of India, Vol. XIV)*, (Calcutta: Seagull Books, 1995), pp. 393-94.
7. Saul, *The Naga of Burma*, p. 39. Images of tattooed Kon women can be seen at:
<https://larskrutak.com/naga-tattoos-of-myanmar/>

KONYAK NAGA

1. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), p. 37.
2. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 188.
3. Stirn & Van Ham, *The Hidden World of the Naga*, p. 37.
4. Dipti Bhalla & Shiv Kurnal Verma, *Life and Culture in Northeast India* (New York: Abbeville Press, 2020), p. 162.
5. Pathuvail Thomas Philip, *The Growth of Baptist Churches in Nagaland* (Gauhati, India: Christian Literature Centre, 1976), p. 57. Unfortunately, Hube died just a month after he was baptized. Perhaps because of his brief life and the fact he was converted at a mission

school in Assam and not within Naga territory, many historians have overlooked Hube and they say an Ao Naga man was the first Naga Christian in 1851.

6. Paul Hattaway, *From Head-hunters to Church Planters: Revival in Nagaland* (Waynesboro, GA: Authentic, 2006), p. 124.
7. Hattaway, *From Head-hunters to Church Planters*, p. 102.

KOTLUM

1. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. ix.
2. Naga Survey Team, *Sociolinguistic Survey*, p. 449. The Kotlum said that a remnant of Aaktung people still live near the town of Zingale, 243 miles (393 km) south of Lahe.

KUKU

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. viii.
2. Personal communication with a linguist, October 2023.
3. GIAL, "Fifty-Five Dialects and Growing," p. 98.
4. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. 102.
5. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 99.
6. Saul, *The Naga of Burma*, p. 29.
7. Saul, *The Naga of Burma*, p. 121.
8. Naga Survey Team, *Sociolinguistic Survey*, p. 103.
9. Naga Survey Team, *Sociolinguistic Survey*, p. 102.

LACID

1. Watch this video to see the Lacid region and the challenges caused by the pollution:
<https://www.youtube.com/watch?v=M3UgaPGNzVc>
2. U Min Naing, *National Ethnic Groups of Myanmar* (Yangon: Thein Myint Win Press, 2000), p. 37.
3. Ola Hanson, *The Kachins: Their Customs and Traditions* (Rangoon: American Baptist Mission Press, 1913), p. 21.
4. One linguistic study of Lacid is: Mark Wannemacher, "A Phonological Overview of the Lacid Language," (Chiang Mai: Linguistics Institute, Payap University, 2011).
5. Inez de Beauclair, *Tribal Cultures of Southwest China* (Taiwan: The Chinese Association for Folklore, 1974), p. 9.
6. Paul Hattaway, *Operation China: Introducing all the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 282.
7. U Min Naing, *National Ethnic Groups of Myanmar*, p. 37.
8. Hattaway, *Operation China*, p. 282.
9. Tien Ju-K'ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden, Netherlands: E. J. Brill, 1993), p. 16.

LAHTA

1. Francis Mason, *The Story of a Working Man's Life, with Sketches of Travel in Europe, Asia, Africa and America* (New York; Oakley, Mason & Co., 1870), p. 400.
2. E. F. Merriam, *The Races of Burma* (Boston: American Baptist Missionary Union, 1893), pp. 9-10.
3. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p.144.
4. Gillian Cribbs with Martin Smith, "Ethnographical History," in Diran, *The Vanishing Tribes of Burma*, pp. 219-20.
5. Merriam, *The Races of Burma*, p. 7.

6. The Lahta live in strong Buddhist areas. Dekkhina Township contains the largest marble Buddha statue in the world, standing 81 feet (25 meters) high.

LAHU

1. James A. Matisoff, *The Grammar of Lahu* (Berkeley, CA: University of California Press, 1973).
2. Don Richardson, *Eternity in their Hearts: Startling Evidence of Belief in the One True God in Hundreds of Cultures Throughout the World* (Ventura, CA: Regal Books, 1984), p. 86.
3. Tien Ju-K'ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden, Netherlands: E. J. Brill, 1993), p. 8.
4. Josiah Nelson Cushing, *The Shan Mission* (Boston: American Baptist Missionary Union, 1886), p. 23.
5. Gillian Cribbs with Martin Smith, "Ethnographical History," in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 214.
6. Diran, *The Vanishing Tribes of Burma*, p. 101.
7. Paul Hattaway, *Operation China: Introducing All the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 265.
8. Some of the best accounts of how God used people's ancient beliefs to reach the Lahu are found in C. B. Antisdel, "The Lahoo Narrative of Creation," *Journal of the Burma Research Society* (Vol. 1, Part 1) (Rangoon, 1911), pp. 65-69; Antisdel, "Lahoo Traditions Continued," *Journal of the Burma Research Society* (Vol. 1, Part 2) (Rangoon, 1911), pp. 32-33; Richardson, *Eternity in their Hearts*, pp. 85-104; and a soon-to-be-published book by Nick Liguori, *Echoes of Ararat: A Collection of 300 Flood Legends from the Orient and the Pacific (Volume 2: East Asia and Oceania)* (due to be published in 2026).
9. Richardson, *Eternity in their Hearts*, pp. 97-98.
10. Richardson, *Eternity in their Hearts*, p. 98.
11. W. M. Young, "The Awakening of Keng Tung," *The Missionary Review of the World* (March 1906), p. 215.

12. The 1931 census of Burma does not align with the high number of converts claimed by the missionaries. Of the 27,184 Lahu people in Myanmar in 1931, only 3,635 (13.4%) declared they were Christians.
13. Cribbs with Smith, "Ethnographical History," in Diran, *The Vanishing Tribes of Burma*, p. 214.
14. A 2014 book by relatives of Marcus and Harold Young has provided the most detailed look at how the Gospel spread among the Lahu. See Harold Mason Young & Debbie Young Chase, *Burma Headhunters: The History and Culture of the Ancient Wa, a Mountain Tribal People* (Xlibris, 2014), pp. 59-90.
15. "William Young did not know the Lahu language or culture, and as a result he may have given interpretations of various things he saw from his own point of view.... The 'mass movements' Young wrote about were often extremely shallow and based on misconceptions by the people. The Lahu thought if they had a bath (which they called baptism in Lahu) they would never die, and so when some who had been baptized later died the people were furious and said, 'We have been lied to,' and would not allow Christian evangelists to stay overnight in their villages." Paul Lewis, personal communication (February 1999).

LAHU SHI BAKEO

1. "Kucong People in Yunnan," *China Tourism*, no. 18 (no date), p. 34.
2. David Bradley, "The Languages of Myanmar," *Report to UNICEF Myanmar 2016*, p. 12.
3. Zheng Lan, *Travels Through Xishuangbanna: China's Subtropical Home of Many Nationalities* (Beijing: Foreign Languages Press, 1981), p. 17.
4. Tien Ju-K'ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden, Netherlands: E. J. Brill, 1993), p. 143.
5. Zheng, *Travels Through Xishuangbanna*, p. 37.
6. Ralph Covell, *The Liberating Gospel in China: The Christian Faith Among China's Minority Peoples* (Grand Rapids, MI: Baker Books, 1995), p. 226.

LAHU SHI BALAN

1. Personal communication with a Lahu Shi Balan Christian (November 2025).
2. Personal communication (November 2025).
3. Zheng Lan, *Travels Through Xishuangbanna: China's Subtropical Home of Many Nationalities* (Beijing: Foreign Languages Press, 1981), p. 17.
4. <https://www.maehongsonholidays.com/lahu-tribe/>
5. Personal communication (November 2025).

LAI CHIN

1. Pawi is the name given to them by other groups in India, but they also refer to themselves as "Lai."
2. The groups profiled separately in this book are the Lautu, Matu, Senthang, Tawr, Thaiphum, and Zophei.
3. Bertram S. Carey & H. N. Tuck, *The Chin Hills: A History of the People; Our Dealings with them, Their Customs and Manners, and a Gazetteer of their Country* (2 Vols.) (Rangoon: Government Printing, 1896), p. 152.
4. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), p. 68.
5. Of them, 623 (2.6%) were Christians and the rest were animists (92.0%) and Buddhists (5.4%). That percentage has since almost totally flipped with the Lai Chin now 90% Christian.
6. For a summary of some of the battles waged by the Lai in the 18th and 19th centuries see Carey & Tuck, *The Chin Hills*, pp. 153-56.
7. The Lai Chin discovered that when three men laid down in a row to sleep during a journey, the middle person was often targeted by a tiger. They subsequently developed a custom of placing their baggage and a large rock beneath blankets in the middle position to try to deceive the beasts.

8. Growth of the Lai Chin church has not occurred in a straight line. A sharp falling away from the faith occurred between 1918 to 1925 due to societal hardships, with many believers falling into drunkenness. The decline was stabilized, and growth resumed after this period.
9. Strait, *The Chin People*, p. 720.
10. Strait, *The Chin People*, p. 722.
11. Asia Harvest has provided more than 50,000 Hakha Chin Bibles to the Lai Chin believers in Myanmar through the Asia Bible Fund. See www.asiaharvest.org for details about this project, which has printed and distributed over 20 million Bibles to Christians in more than 160 Asian languages.

LAINONG NAGA

1. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), p. 37.
2. See A. J. Wayesha, *A Phonological Description of Leinong Naga* (M.A. thesis) (Chiang Mai, Thailand: Payap University, 2010). Lainong shares a 69% lexical similarity with Ponyo-Gongwang Naga, 62% with Khiamniungan Naga, and 37% with Lao Naga: Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. vi, xvi.
4. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), pp. 185-86.
5. Saul, *The Naga of Burma*, p. 179.
6. For example, see: <https://www.youtube.com/watch?v=UOrl1sccqo> and https://www.youtube.com/watch?v=2_W7D_a0yXk
7. Olk Bon, *Culture Change among the Naga Tribes of Myanmar: The Former Headhunters Seek to Modernize* (Coppell, TX: Self-published, 2019), p. 16.

8. Saul, *The Naga of Burma*, p. 113. A detailed description of animistic practices among the Lainong and other Naga tribes in the area is found on pp. 173-80.

LAIZO

1. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 217. On December 15, 1973, Chin State was established and adopted into the country's constitution, but a request to change the name to "Zo State" was rejected by the government.
2. See J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 194.
3. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), p. 20.

LAKKI

1. A small Tangsa tribe, the Langkai Tangsa, lives across the border in the Indian state of Arunachal Pradesh. Despite the similar sounding name, it is unclear if the Langkai and Lakki are connected.
2. Personal communication with a linguist, July 2023.
3. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 100.
4. See Nyein Swe, "Junta forces Launch Fatal Attack on KIA base in Tanai," *Myanmar Now* (July 20, 2022): <https://myanmar-now.org/en/news/junta-forces-launch-fatal-attack-on-kia-base-in-tanai/>
5. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 100.

LAMA

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 12.
2. GIAL, "Fifty-Five Dialects and Growing," p. 129.
3. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. 29.
4. "Sagaing Region: Hkamti District: Lahe Township Report," *The 2014 Myanmar Population and Housing Census* (Yangon: Ministry of Labour, Immigration and Population, October 2017), p. 23.
5. GIAL, "Fifty-Five Dialects and Growing," p. 210. Interestingly, Lama shared a 75 percent lexical similarity with Shecyu, but lexical similarity is not always the most useful metric to measure comprehension between two vernaculars. Lama people indicated they have only rare and fleeting contact with Shecyu people, often just once a year or less: GIAL, "Fifty-Five Dialects and Growing," p. 98.

LAO

1. Lao-speaking communities are found in dozens of countries throughout the world today. Apart from those listed in the Overview section of this profile, Lao people in other countries where population numbers have been published (in descending order with the year the estimate was made) include: 17,500 in Vietnam (2019), 12,372 in Australia (2011), 10,520 in South Korea (2016), 4,000 in Germany (2014), 3,859 in Japan, 2,401 in Singapore (2020), 2,000 in Argentina (2018), 1,380 in New Zealand (2018), 1,067 in Belgium (2021), 1,000 in United Kingdom (2014), 1,000 in Switzerland (2014), 1,000 in Sweden (2014), 1,000 in New Caledonia (2014), and 1,000 in Guyana (2014). This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version; and from various websites,

including https://en.wikipedia.org/wiki/Laotian_diaspora. Some sources list over 90,000 Lao people in Bangladesh, but this is clearly an error.

2. Two good accounts of Lao history written by Martin Stuart-Fox are: *A History of Laos* (Cambridge, MA; Harvard University Press, 1977); and *The Lao Kingdom in Lan Xang: Rise and Decline* (Bangkok: White Lotus Press, 1998).
3. Joachim Schliesinger, *Tai Groups of Thailand, Volume 2: Profile of the Existing Groups* (Bangkok: White Lotus Press, 2001), p. 17.
4. Daniel McGilvary, *A Half Century among the Siamese and the Lao* (New York: Fleming H. Revell, 1912), p. 405.
5. Lillian Johnson Curtis, *The Laos of North Siam, as Seen through the Eyes of a Missionary* (Bangkok: White Lotus Press, 1903. Reprinted 1998), p. 133.

LAO NAGA

1. Olk Bon, *Culture Change among the Naga Tribes of Myanmar: The Former Headhunters Seek to Modernize* (Coppell, TX: Self-published, 2019), p. 4.
2. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 30.
3. SIL, “The Lao Naga of Myanmar,” Unpublished report, 2011.
4. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
5. Saul, *The Naga of Burma*, p. 26.
6. Bon, *Culture Change among the Naga Tribes of Myanmar*, p. 7.
7. Bon, *Culture Change among the Naga Tribes of Myanmar*, pp. 4-5.

LAUTU

1. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 52.
2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. Fredric Fryer, *Tribes on the Frontier of Burma* (London: Central Asian Society, 1907), p. 17.
4. Vumson, *Zo History*, p. 211.
5. Fryer, *Tribes on the Frontier of Burma*, p. 17.

LAWKTU

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. “A popular folk story of King Min Hti recounts when he ordered a new palace. His subjects were known for chewing betel nut, which would stain their fingers. The subjects would then use the palace door posts to clean their fingers, dirtying the door post. The king ordered that everyone entering the palace must wash their hands, and anyone who broke the rule was to have a finger cut off. After some time the king, forgetful of his own order, cleaned his finger on one of the palace door posts. One of the ministers made a careful note of it, writing down the date and hour when it occurred, but did not remove the dirt from the post. A few days later the king observed the spot on the palace door and angrily ordered his ministers to find the offender and see that he was punished. When the ministers produced the proof of the king's own guilt, the king, with his own sword, cut off his forefinger, saying that even a king should not issue orders for himself to break with impunity. To commemorate the event, he had Buddha sculptures erected and instructed the sculptors to give them only four fingers on their right hands.”

https://en.wikipedia.org/wiki/Min_Hti_of_Arakan

LEMI

1. SIL, “The Eastern Khumi Chin of Myanmar,” Unpublished report, 2011.
2. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 133.
3. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), p. 375.
4. SIL, “The Eastern Khumi Chin of Myanmar.”

LENTE

1. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 8.
2. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), pp. 326-27.

LETU

1. Aung Myint of Letu Bible Initiatives estimates a total of 35,000 to 45,000 Letu people, but that number includes the 8,200 Songlai subgroup that has been profiled separately in *Operation Myanmar*.
2. <https://www.atlasofhumanity.com/laitu>. The townships inhabited by the Letu in Rakhine State were formerly part of Sittwe District, but they were carved out and incorporated into the new Mrauk-U District when it was formed in the last few decades. Their main villages “are Pharpyaw, Pheithapyin, and Nyuan Net Khuasung (all in Minbya Township). The Letu estimate that they have 1,745 households in Minbya Township, 600 households in Mrauk-U Township, and 576 households in Myebon Township.” SIL, “The Laitu Chin of Myanmar,” Unpublished report, 2011.

3. The Bible translators of this group specifically requested that we change the name from Laitu to Letu or Létu, explaining that Laitu is the name of one of the main dialects spoken in lower elevations.
4. Doitu is spoken in the Than Chaung (formerly Sen River) area, including along the Kya, Vap, and Te streams. In this book only the Songlai subgroup have enough information available to justify their own profile.
5. “Dialects tend to differ by location. There is high intelligibility within the main dialect area along the Kanni and Yaw streams, but lower intelligibility in more distant areas.” SIL, “The Laitu Chin of Myanmar.”
6. <https://www.dylangoldby.com/tattoos-of-asia/lai-tu-rakhine-state-myanmar/>
7. Personal communication with a Letu Bible translator, April 2025.
8. <https://www.atlasofhumanity.com/laitu>
9. <https://www.atlasofhumanity.com/laitu>
10. Raymond P. Currier, *Our Unfinished Task in Burma* (Boston: American Baptist Foreign Missionary Society, 1917), p.11. Several denominations work among the Letu today, including the Baptists, Evangelical Free Church of Myanmar, Mara Evangelical Church, Free Grace Baptist Church, Presbyterian Church of Myanmar, Church of the Lord Jesus Christ, and Independent Presbyterian Church of Myanmar.
11. SIL, “The Laitu Chin of Myanmar.” Unfortunately, initial efforts to help the Letu obtain Scripture in their language were dogged by disagreements over which orthography to use and which of the various Letu dialects should be the preferred option.

LHAOVO

1. Paul Hattaway, *Operation China: Introducing All the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 325.
2. Hattaway, *Operation China*, p. 325.
3. In 1995 a Lhaovo scholar wrote a newspaper article claiming his tribe are the original inhabitants of Myanmar. His house was subsequently burned to the ground.

4. Richard K. Diran, *The Vanishing Tribes of Burma* (Amphoto Books, 1997), p. 28.
5. Tribes & Nations Outreach, *Pray for Myanmar, No.3* (Bangkok, 1996).
6. Chin Khua Khai, *The Cross Among Pagodas: A History of the Assemblies of God in Myanmar* (Baguio, Philippines: Asia Pacific Theological Seminary, 2003), p. 91.
7. The Lhaovo churches set up their own Bible translation committee to counter the confusion caused by competing translations at the time. A 2000 report said: “One translation is being done by the Baptists, another by a missionary couple based on the Thailand-Myanmar border, and a third effort by a former Catholic priest. Tragically, the three ministries are not working together on the project. In January 1996, the former priest’s home burned to the ground. The books he used to aid his translation work, and the special typewriter he owned which was designed to type Lhaovo characters, were destroyed. The whole book of Genesis and several chapters of the book of Exodus, which he had already completed, were destroyed.” Hattaway, *Operation China*, p. 640.
8. Personal communication with the Lhaovo Bible translator, June 2012.

LIKHY

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 183.
3. See Moe Sett Nyein Chan, “Battle of Paletwa Loss Turns Tide Against Myanmar Junta on Western Front,” *The Irrawaddy* (January 23, 2024):
<https://www.irrawaddy.com/opinion/analysis/battle-of-paletwa-loss-turns-tide-against-myanmar-junta-on-western-front.html>

LISU

1. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 64.

2. See Gerry Abbott & Khin Thant Han, *The Folk-Tales of Burma* (Boston: Brill, 2000), pp. 63-64.
3. U Min Naing, the eminent Burmese scholar of Myanmar's ethnic groups, recognized the differences by dividing the Lisu into Northern and Southern Lisu. See U Min Naing, *National Ethnic Groups of Myanmar* (Yangon: Thein Myint Win Press, 2000).
4. Don Richardson, *Eternity in their Hearts: Startling Evidence of Belief in the One True God in Hundreds of Cultures Throughout the World* (Ventura, CA: Regal Books, 1984), p. 89.
5. Paul Hattaway, *Operation China: Introducing all the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 302.
6. *Lisuzu Jianshi* [A Short History of the Lisu] (Kunming, 1983), p. 39.
7. Tien Ju-K'ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden, Netherlands: E. J. Brill, 1993), p. 66.
8. George Forrest, "The Land of the Crossbow," *National Geographic* (February 1910), p. 154.
9. Leila R. Cooke, *Fish Four and the Lisu New Testament* (Philadelphia: China Inland Mission, 1947), p. 20.
10. Isobel Kuhn, *Nest Above the Abyss* (Philadelphia: China Inland Mission, 1947), p. 5.
11. Tien, *Peaks of Faith*, p. 73.
12. James & Marti Hefley, *China! Christian Martyrs of the 20th Century: An excerpt from 'By Their Blood'* (Milford, MI: Mott Media, 1978), p. 60.

LISU, BLACK

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. See "The 1905 British Nujiang Expedition: Into the Land of the Black Lisu" at: <https://www.yunnanexplorer.com/features/blacklisu>. Forrest's article on the adventure was published three years later: George Forrest, "Journey on Upper Salwin, October-December 1905," *Geographical Journal* (Vol. 37, No. 3, 1908), pp. 239-266.
3. See <https://www.britannica.com/topic/Lisu#ref895740>

4. <https://www.britannica.com/topic/Lisu#ref895740>
5. Chin Khua Khai, *The Cross Among Pagodas: A History of the Assemblies of God in Myanmar* (Baguio, Philippines: Asia Pacific Theological Seminary, 2003), p. 81. Also see Leonard Bolton, *China Call: Miracles among the Lisu People* (Springfield, MO: Gospel Publishing House, 1984).
6. A good overview of Assemblies of God outreach to the Lisu is found in Chin, *The Cross Among Pagodas*, pp. 79-89.

LOCHANG

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 101.
2. K. S. Singh (ed.), *Arunachal Pradesh* (People of India, Vol. XIV), (Calcutta: Seagull Books, 1995), p. 331.
3. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 123.
4. For example, see: https://www.youtube.com/watch?v=_u8ltj_qtqQ
5. Saul, *The Naga of Burma*, p. 172.
6. GIAL, "Fifty-Five Dialects and Growing," p. 215.

LONGPHURI NAGA

1. Scholar J. D. Saul has said, "In cultural terms, the Longphuri have apparently shrunk in numbers within Myanmar to such an extent that, due to the presence of Makury in their villages, they are generally accepted as a subgroup of the Makury. This is not the same in India where they are still seen as a separate dialect group." J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 25.

2. See “Preventing Bat Harvests,” Bat Conservation India Trust website:
<https://batconservationindia.org/preventing-bat-harvests/>
3. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
4. Olk Bon, *Culture Change among the Naga Tribes of Myanmar: The Former Headhunters Seek to Modernize* (Coppell, TX: Self-published, 2019), p. 9.
5. Saul, *The Naga of Burma*, p. 25.
6. Bon, *Culture Change among the Naga Tribes of Myanmar*, pp. 15, 17.
7. For an example of a Longphuri Naga festive game, see:
<https://www.youtube.com/watch?v=SK1VK9qBMpA>
8. “Notwithstanding the New Year festival in mid-January, which is meant to bring all Naga tribes together, some conflicts between the tribes seem to still resonate. A Longphuri Naga tribesman described the continuous strife of his tribe with the Makury people: ‘The origin of the antagonism dates back to headhunting times when the Makury were forced to run away from their villages and find refuge in Longphuri villages. Now, because they are more numerous, the Makury pose a threat to the Longphuri by banning their language and traditional dance.’” Bon, *Culture Change among the Naga Tribes of Myanmar*, pp. 11-12.
9. Bon, *Culture Change among the Naga Tribes of Myanmar*, p. 13.

LUMNU

1. Meenaxi Barkataki-Ruscheweyh, *Dancing to the State: Ethnic Compulsions of the Tangsa in Assam* (New Delhi: Oxford University Press, 2017), p. 81.
2. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. xii.
Other small Tangshang dialects in the Ole group include Hokuq and Toke. Because no specific location or population data was seen for these groups, they have not been profiled in *Operation Myanmar* but appear in our list of Other Possible Groups in the back of the book.

3. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang*, p. xx.
4. https://en.wikipedia.org/wiki/Tangsa_Naga
5. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. xii.

LUNGKHI

1. K. S. Singh (ed.), *Arunachal Pradesh* (People of India, Vol. XIV), (Calcutta: Seagull Books, 1995), p. 335.
2. Singh (ed.), *Arunachal Pradesh*, p. 339. The Moshang and Mungre are also located in Myanmar and have been profiled in this book, while the Tikhak may now only live in India and appear in the “Other Possible Groups” section in *Operation Myanmar*.
3. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 101.
4. GIAL, "Fifty-Five Dialects and Growing," p. 15.
5. Singh (ed.), *Arunachal Pradesh*, p. 336.
6. Singh (ed.), *Arunachal Pradesh*, p. 338.
7. Singh (ed.), *Arunachal Pradesh*, p. 339.
8. Singh (ed.), *Arunachal Pradesh*, p. 338.

LUNGWAH

1. The earlier version of the "Main Languages of Chin State" map, which appears in *Operation Myanmar*, did not show the Lungwah territory, but their three villages can be seen north of Falam Township. Previously, those locations were shown as part of the territory occupied by the Zanniat tribe.
2. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), pp. 207-08.

3. Abhinoy Halam, *History and Culture of the Halam Tribe* (Kolkata: Government of Tripura Tribal Research & Cultural Institute, 2020), p. 465.
4. The Christian ministry Global Recordings lists an audio recording in the “Hallam: Langwang” dialect of Bangladesh (#753). Langwang is an alternative name for the Lungwah people. However, Bangladesh is a long distance from this group’s home in Falam, and the two vernaculars are highly unlikely to be related.

LUNGRI

1. K. S. Singh (ed.), *Arunachal Pradesh* (People of India, Vol. XIV), (Calcutta: Seagull Books, 1995), p. 340.
2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 16.
3. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p.xii.
4. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 100.
5. Singh (ed.), *Arunachal Pradesh*, p. 340.
6. Singh (ed.), *Arunachal Pradesh*, p. 343.
7. Saul, *The Naga of Burma*, p. 100.
8. Saul, *The Naga of Burma*, p. 178.

MAITAI

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 19.
2. GIAL, "Fifty-Five Dialects and Growing," p. 15.

3. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p.xii.
4. GIAL, "Fifty-Five Dialects and Growing," p. 97.
5. See Viktoria Milko, "Nagaland: a Frontier, for Now," *Frontier Myanmar* (April 9, 2019): <https://www.frontiermyanmar.net/en/nagaland-a-frontier-for-now/>
6. GIAL, "Fifty-Five Dialects and Growing," p. 112.
7. Olk Bon, *Culture Change among the Naga Tribes of Myanmar: The Former Headhunters Seek to Modernize* (Coppell, TX: Self-published, 2019), p. 3.
8. GIAL, "Fifty-Five Dialects and Growing," p. 210.
9. Personal communication with a missionary, May 2024.

MAKURY NAGA

1. SIL, "The Makuri Naga People of Myanmar," Unpublished report, 2011.
2. SIL, "The Makuri Naga People of Myanmar."
3. https://en.wikipedia.org/wiki/Makury_language
4. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
5. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 25.
6. Olk Bon, *Culture Change among the Naga Tribes of Myanmar: The Former Headhunters Seek to Modernize* (Coppell, TX: Self-published, 2019), pp. 11-12.
7. Saul, *The Naga of Burma*, p. 38.
8. See <https://www.dylangoldby.com/tattoos-of-asia/toa-tribes/makuri-naga-sagaing-division-myanmar/>
9. SIL, "The Makuri Naga People of Myanmar."
10. Bon, *Culture Change among the Naga Tribes of Myanmar*, p. 12.

MATU

1. Matu shares 65 percent lexical similarity with Rawngtu and 66 percent with Thaiphum: Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), p. 50.
3. Other denominations with churches among the Matu people include Presbyterians, Seventh-Day Adventists, Christian Reformed, Revivalists, Pentecostals, and the Church of the Living God. Catholics are also found in significant numbers in different parts of the township. See https://en.wikipedia.org/wiki/Matupi_Township

MALAY

1. These figures refer only to ethnic Malays, and not to the much larger diaspora of Malaysians that includes Chinese, Indians, and other ethnicities.
2. https://en.wikipedia.org/wiki/Kedahan_Malays
3. https://en.wikipedia.org/wiki/Burmese_Malays
4. https://en.wikipedia.org/wiki/Kedahan_Malays
5. https://en.wikipedia.org/wiki/Burmese_Malays
6. For more information on the complex history of the Malay Bible, see:
https://en.wikipedia.org/wiki/Bible_translations_into_Malay

MARA

1. In 2024, the executive secretary of the Mara Autonomous District Council stated there were 75,000 Mara people in India, but that figure may include people from other ethnic groups who live in the Mara area, as the 2011 Indian census listed only 43,546 Mara people in India.
2. Reginald A. Lorrain, *Five Years in Unknown Jungles, For God and Empire: Being an Account of the Founding of the Lakher Pioneer Mission, Its Work Amongst a Wild Head-Hunting*

Race of Savage Hillsmen in Further India (London: Lakher Pioneer Mission, 1912), pp. 88-89.

3. J. Shakespear, *The Lushei Kuki Clans* (London: Macmillan & Co., 1912), p.213.
4. Shakespear, *The Lushei Kuki Clans*, p.216.
5. Shakespear, *The Lushei Kuki Clans*, p.214.
6. See N. E. Parry, *The Lakhers* (London: Macmillan, 1932).
7. See Lorrain, *Five Years in Unknown Jungles*. A Mara-language video of the Lorrains' work can be seen at: <https://www.youtube.com/watch?v=bK1Gbb3q0JY>
8. Two books on how the Gospel transformed Mara society are by Laiu Fachhai, *The Maras* (Siaha, Mizoram: Evangelical Church of Maraland Mission, 1994); and John Mamlet Hlychhyo, *The Maras: Head-Hunters to Soul-Hunters* (New Delhi: Indian Society for Promoting Christian Knowledge, 2009).

MEITEI

1. Due to geographical separation, the Meitei language has diverged, and today the Meitei vernacular in India shares only a 65% lexical similarity with Meitei in Bangladesh.
2. “The Kathe horse is a Burmese appellation given to the Manipur cavalry who were forcibly brought as war captives and employed in various campaigns because of their effectiveness in Burmese wars during the military aggression of the Konbaung Dynasty (1752-1885), in which both Manipur and Assam were devastated. The celebrated Kathe horse appeared in English books on Burma but is unknown in their own country. Meiteis adored horses in the olden days, and their extraordinary horsemanship skills were highly appreciated by British officials and Europeans during the colonial days.”
<https://www.magzter.com/stories/Lifestyle/Eclectic-Northeast/The-Cassay-Horse>
3. Julian Jacobs, *The Nagas: Hill Peoples of Northeast India* (Revised edition) (London: Thames & Hudson, 2012), p. 9.

4. Oinam Sunil, “Manipuris in Mandalay see Ray of Hope in Modi,” *The Times of India* (July 14, 2015): <https://timesofindia.indiatimes.com/city/guwahati/Manipuris-in-Mandalay-see-ray-of-hope-in-Modi/articleshow/48059811.cms>
5. For a summary of the long conflict between the Meitei and the Burmese, see https://en.wikipedia.org/wiki/Manipuri%E2%80%93Burmese_wars_of_1717_to_1749
6. See Raghvendra Rao, “Manipur: Broken Dreams and Burnt Homes after India Ethnic Clashes,” *BBC News* (May 11, 2023): <https://www.bbc.com/news/world-asia-india-65554569>. The conversion of the Meitei to Hinduism in the 18th century accentuated the differences between the Meitei and other Tibeto-Burman speaking groups in the area such as the Chin and Nagas. Their religion became a sense of pride to the Meitei, who look down on their neighbors as uncivilized, including after the Chin and Nagas converted to Christianity during the 20th century. This deep-seated ethnic prejudice is why so few Meitei people have accepted Christ. In recent times, violence erupted after the Meitei applied to the Indian government to be recognized as a Scheduled Tribe instead of as a caste, which was their classification due to their Hindu faith. The tribal groups in Manipur saw this step as a provocation which would allow the Meitei to seize their land and access other rights reserved for tribal groups.
7. Khelen Thokchom, “Myanmar Meiteis in Search of Roots,” *The Telegraph Online* (May 19, 2008): <https://www.telegraphindia.com/north-east/myanmar-meiteis-in-search-of-roots/cid/586856>
8. See <https://en.wikipedia.org/wiki/Sanamahism>
9. In India, the 2011 census returned 83% of Meitei people as Hindu, 1% Christian, and 15% “unknown.”
10. See F. S. Downs, *The Mighty Works of God: A Brief History of the Council of Baptist Churches in North East India: The Mission Period 1836-1950* (Gauhati: Christian Literature Center, 1971), pp. 75-76; 174-177.
11. Tongkhojang Lunkim, *Son of a Shaman, A Son of God: The Autobiography of Tongkhojang Lunkim, Founder of the Kuki Christian Mission of Northeast Asia* (self-published, 1992), p. 135.

MIZO

1. See Herman G. Tegenfeldt, *A Century of Growth: The Kachin Baptist Church of Burma* (Pasadena, CA: William Carey Library, 1974), p. 46.
2. See Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), pp. 56-64.
3. Vumson, *Zo History*, p. 64.
4. Vumson, *Zo History*, p. 88.
5. J. Shakespear, *The Lushei Kuki Clans* (London: Macmillan & Co., 1912), p. 12.
6. Vumson, *Zo History*, p. 146.
7. Shakespear, *The Lushei Kuki Clans*, p. 61.
8. Among the many books documenting the Mizo revivals and church growth are: C. L. Bika, *Mizoram Gospel Centenary, 1894-1994: A Wider View at the Mizoram Gospel Centenary* (Lunglei, India: C. Zairemthanga, 1993); D. F. Glover, *Set on a Hill: The Record of Fifty Years in the Lushai Country* (Bristol: Carey Press, 1944); C. L. Hminga, *The Life and Witness of the Churches in Mizoram* (Serkawn, India: Baptist Churches of Mizoram, 1987); Mangkhosat Kipgen, *Christianity and Mizo Culture* (Jorhat, India: Mizo Theological Conference, 1997); Lalsawma, *Revivals the Mizo Way: Forty Years of Revival Movements in Mizoram* (Aizawl, India: self-published, 1994); Lloyd, J. Meirion, *History of the Church in Mizoram: Harvest in the Hills* (Aizawl, India: Synod Publication Board, 1991); S. Nengzakhup, *Amazing Mizo Missions* (Bangalore, India: SAIACS Press, 1999); and V. L. Zaithanga, *From Head-hunting to Soul-hunting* (Aizawl, India: Synod Publication Board, 1981).

MOBWA KAREN

1. Cited in Angelene Naw & Jerry B. Cain (ed.), *The History of the Karen People of Burma* (Valley Forge, PA: Judson Press, 2023), p. 69.

2. A short news report from Myanmar about the Karen New Year celebrations at Thandaunggyi can be seen at: <https://www.youtube.com/watch?v=3w5wa6JVsaM>
3. Naw & Cain, *The History of the Karen People of Burma*, p. 69.
4. A short video of the prayer mountain can be viewed at:
<https://www.youtube.com/watch?v=9FfgXiz7eT8>

MOK

1. See https://en.wikipedia.org/wiki/Mong_Khet_Township
2. For example, see Elizabeth Hall & Shane Devereux, “Preliminary Mok Phonology and Implications for Angkuic Sound Change,” (paper presented at the 28th Annual Meeting of the Southeast Asian Linguistics Society in Kaohsiung, Taiwan, May 2018); Tadahiko Shintani, “The Sen Tsum (I-Mok) Language,” *Linguistic Survey of Tay Cultural Area* (no. 121) (Tokyo: Research Institute for Languages and Cultures of Asia and Africa, 2019); and Phakawee Tannumsaeng, “A Preliminary Grammar of Mok, Hwe Koi Variety, Chiang Rai,” (M.A. diss., Chiang Mai: Payap University, 2020).
3. Cited in James C. Scott, *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia* (New Haven, CT: Yale University Press, 2009), p. 195.
4. Scott, *The Art of Not Being Governed*, p. 195.
5. <https://en.wikipedia.org/wiki/Theravada>
6. Elizabeth Hall, personal communication (August 2025).

MOKEN

1. A missionary book from 150 years ago remarked that the Moken “make nothing but boats, and they are made without nails or ropes, and yet can ride out the storms and run swifter than any other craft on the waters. This is certainly creditable to them, and we can only wish that they would try their skill in making clothes, for they go as nearly naked as it is possible to suppose human beings to go.” Francis Mason, *The Story of a Working Man's*

Life, with Sketches of Travel in Europe, Asia, Africa and America (New York; Oakley, Mason & Co., 1870), p. 284. A good video of the Moken people and their area is at:

<https://www.youtube.com/watch?v=IQrzvVE-Lcc>

2. W. C. B. Purser, *Christian Missions in Burma* (London: Society for the Propagation of the Gospel in Foreign Parts, 1911), p. 34.
3. David Bradley, “The Languages of Myanmar,” *Report to UNICEF Myanmar 2016*, p. 5.
4. “State and Claims of Tavoy and Mergui,” *Baptist Missionary Magazine* (vol. 34, no. 12) (Boston: American Baptist Missionary Union, 1853), p. 478.
5. Judson Benjamin, “Journal of Mr. Benjamin,” *Baptist Missionary Magazine* (vol. 34, no. 3) (Boston 1853), p. 84.
6. See <https://www.youtube.com/watch?v=YIKm3Pq9U8M> (short version), and <https://www.youtube.com/watch?v=RrCu63QGSTI>
7. See <https://www.youtube.com/watch?v=XwOsGGiJMpM>
8. Purser, *Christian Missions in Burma*, p. 35.
9. “Tavoy Mission,” *Baptist Missionary Magazine* (vol. 34, No. 7) (Boston, 1853), p. 269.
10. See Purser, *Christian Missions in Burma*, pp. 35-36.
11. A book in 1870 described the Moken as “the most hopeless nation of drunkards and opium smokers. Mr. and Mrs. Benjamin did everything for them that could be done when they were in Mergui. They sought them in town and frequently visited them in their coves and on their sandy beaches at the imminent risk of their lives, in open boats and blowing weather. Yet they were so besotted with their love of alcohol and opium that Mr. Benjamin could induce no one to stay with him and be shut out from alcohol and opium for more than a very few days.” Mason, *The Story of a Working Man's Life*, p. 286.
12. The Bible itself was printed in a very small font size, which was difficult for people to read. A new version is being prepared.

MON

1. Many good books and articles have been written on the Mon of Thailand, including Christian Bauer, *Mon Language and Literature in Thailand* (London: University of London, 1981), and “Language and Ethnicity: The Mon in Burma and Thailand,” in Gehan Wijeyewardene (ed.), *Ethnic Groups Across National Boundaries in Mainland Southeast Asia* (Singapore: Australian National University, Institute of Southeast Asian Studies, 1990); and Emmanuel Guillon, *The Mons: A Civilization of Southeast Asia* (Bangkok: The Siam Society, 1999).
2. Gerry Abbott & Khin Thant Han, *The Folk-Tales of Burma* (Boston: Brill, 2000), pp. 60-61.
3. Gillian Cribbs with Martin Smith, “Ethnographical History,” in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 225.
4. The world-famous Shwedagon Pagoda in Yangon was built in a part of the city formerly inhabited by the Mon, and many scholars believe that the Mon built it. Today, the Kyaiktiyo Pagoda in Mon State is one of the most wondrous sights in Myanmar. It is a gigantic gold-colored rock perched right on the edge of a cliff at the top of Mt. Kyaikto. The Mon say the rock is held steadfastly in place by a single strand of Buddha’s hair. See https://en.wikipedia.org/wiki/Kyaiktiyo_Pagoda
5. Joachim Schliesinger, *Tai Groups of Thailand, Volume 2: Profile of the Existing Groups* (Bangkok: White Lotus Press, 2001), p. 33.
6. F. D. Phinney, *The American Baptist Mission Press, Rangoon, Burma, 1816-1908* (Rangoon: American Baptist Mission Press, 1908), p. 26.
7. Herman G. Tegenfeldt, *A Century of Growth: The Kachin Baptist Church of Burma* (Pasadena, CA: William Carey Library, 1974), p. 449.

MOSHANG

1. K. S. Singh (ed.), *Arunachal Pradesh* (People of India, Vol. XIV), (Calcutta: Seagull Books, 1995), p. 350.
2. See Narayan Singh Rao, “Origin and Migration of the Mossang (Hewa) Tangsas of East Arunachal Pradesh,” *North East India History Association* (XXIV, Gauhati session, 2003).

3. Singh (ed.), *Arunachal Pradesh*, p. 353.
4. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 101.
5. Singh (ed.), *Arunachal Pradesh*, p. 352.
6. Singh (ed.), *Arunachal Pradesh*, pp. 351-52.
7. Among the Moshang in India, the Christian Revival Church is one group that splintered off from the Baptist Association due to doctrinal differences: “Speaking in tongues, seeing visions, and being able to heal and prophesy were seen as important reasons for the attraction to the Revival Church as well as to some other Charismatic denominations.” Meenaxi Barkataki-Ruscheweyh, “Fractured Christianity amongst the Tangsa in Northeast India: Bible Language Politics and the Charm of Ecstatic Experiences,” *Journal of South Asian Studies*, 2018 (Vol. 41, No. 1), p. 221.
8. The Hawa New Testament was published for believers in both Myanmar and India, and many copies have been printed, “but dialect choice, as well as denominational and political associations, have prevented its use by more than a few villages in Myanmar.” Graduate Institute of Applied Linguistics, “Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar,” (thesis, name withheld, June 2013), p. 3.
9. The journey for Moshang believers to have their own Scriptures was fraught with delays and church infighting. According to one scholar, in 1991 “a section of the Moshang broke away from the Baptist denomination because it would not allow them to have a Moshang-language Bible. The Baptists claimed that it was doing so in the interests of unity, cohesion, and better communication among its Tangsa Baptist churches. However, the Moshang did not accept the decision and instead obtained the help of the Western Sema Naga church to form a new Baptist Church association. In 2012 it had 17 churches with about 1,000 members, almost all Moshang.... Even though a modified Roman script was used for the Moshang translation, the orthography was very complex; hence annual camps lasting four to six weeks are held by the Moshang Literature Society to teach

church members how to read the Moshang Bible.” Barkataki-Ruscheweyh, “Fractured Christianity amongst the Tangsa in Northeast India,” p. 218.

MRO-KHIMI

1. Although no research has been cited to confirm their presence, it is highly likely that Mro-Khimi people live in Bangladesh today among the hundreds of thousands of refugees who have fled Myanmar in the past few decades and now reside in massive camps in the Cox’s Bazar area, which sits just across the border from Mro-Khimi areas in Chin State. The 2022 Bangladesh census listed 3,780 “Khumi,” but it is unclear if that number includes speakers of the Mro-Khimi language.
2. Complicating the identification of the Mro-Khimi is the fact that several other tribes in the region have similar names. For example, the Mro are not the same as the Mru tribe who live in some of the same parts of Rakhine State; while the Khimi are historically related to, yet now speak a different language from the Khumi and Eastern Khumi tribes. Finally, in their own languages the Khimi and Khumi people appear to call themselves “Khami,” which simply means “human.” Because they are different ethno-linguistic groups today, all of these tribes have been profiled separately in *Operation Myanmar*.
3. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (2018 edition).
4. Mro-Khimi is very different from most other Chin varieties, but the two languages it appears closest to are Likhy and Lemi, with which it shares an 86 percent and 81 percent lexical similarity, respectively.
5. Pamela Gutman, *Burma’s Lost Kingdoms: Splendors of Arakan* (Boston: Weatherhill, 2001) p. 17.
6. *Myanmar Encyclopaedia* (Volume 9, Part B).
7. U Min Naing, *National Ethnic Groups of Myanmar* (Yangon: Thein Myint Win Press, 2000), p. 62.
8. See A. T. Houghton, *Dense Jungle Green: The First Twelve Years of the B. C. M. S. Burma Mission* (London: Bible Churchmen's Missionary Society, 1937), pp. 172-90.

9. W. S. Hooton & J. Stafford Wright, *The First Twenty-five Years of the Bible Churchmen's Missionary Society, 1922-47* (London: Bible Churchmen's Missionary Society, 1947), p. 88. It is unclear if all these believers were Mro-Khimi or a mix of ethnicities including the Khumi.

MRU

1. A range of population estimates for Mru people in Bangladesh have been published. The 1981 census listed 17,811 Mru, which rose to 52,455 "Mro" in the 2022 census. However, it is unclear if that figure counts more than just Mru people as profiled here, possibly including Mro-Khimi and Khami/Khumi people. Joshua Project lists the highest population of Mru in Bangladesh with 73,000.
2. Similarly, there is some confusion regarding the number of Mru people in India. The 1991 census returned 1,547 Mru, which increased to 2,100 by the 2011 census. Only about 200 of the Mru in India can speak their tribal language, however. Other reports say the 2011 census returned only 382 Mru people in India, probably because the government reclassified most of them into a different category.
3. The 1931 Burma census returned 13,766 "Mro" people, which probably combined the Mru and the larger Mro-Khimi group.
4. Mru in Bangladesh reportedly shares a lexical similarity of only 13 percent with Mro-Khimi, but it shares 72 percent with Anu-Khongso, which suggests a shared history with the Anu and Khongso tribes now living in southern Chin State. (Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
5. "The ancestors of the Mru sent a cow to Torai, the great spirit, to seek help when they realized other tribes had a written language and rules for living. Torai wrote the rules on banana leaves, but an animal ate them, leaving the Mru destitute. The highlight of their year is a two-day festival in which a cow is sacrificed in memory of this occasion." (From the "Mru of South Asia" profile by Bethany World Prayer Center).

6. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), pp. 42-43.
7. Atul Chandra Bhownick, “Mru,” in Sachchidananda & R. R. Prasad (eds.), *Encyclopaedic Profile of Indian Tribes* (Vol. 3) (New Delhi: Discovery Publishing House, 1996), no page number.
8. Horatio Bickerstaffe Rowney, *The Wild Tribes of India* (Delhi: B. R. Publishing, 1882), pp. 201-02.
9. Bhownick, “Mru,” in *Encyclopaedic Profile of Indian Tribes* (Vol. 3), no page number.
10. See https://en.wikipedia.org/wiki/Mru_people
11. “The Mru of South Asia” profile by Bethany World Prayer Center.
12. “In 1997 there were several Christian Mru villages. The main Buddhist temple in the area could not make the Christians recant, so they decided to persecute them into submission. The monks hired a gang of ruffians and sent them to the Christian villages, where they burned down the church buildings and pastors’ homes and beat the Christians. A group of these brutal men was dispatched from the main town. As they crossed a mountain pass on their way to the first Mru village, a freak thunderstorm struck. A bolt of lightning hit the persecutors, killing them all instantly. Another lightning bolt hit the 300-year-old Buddhist temple, burning it to the ground. Meanwhile, a second team of thugs, armed with chains and clubs, was dispatched by raft to another Christian village located on the banks of the local river. As their raft floated downstream to their destination, a heavy, unseasonable fog settled on the river. The men couldn’t see a thing in front of them, including a fast-moving barge that slammed into their raft, sinking it, and causing many of the would-be persecutors to drown. When news of these events circulated, the Mru acknowledged that God had judged the monks and the hired men because of their plans to attack the Christians. Many Mru people put their faith in Christ as a result.” Paul Hattaway, *Peoples of the Buddhist World: A Christian Prayer Guide* (Carlisle, UK: Piquant, 2004), p. 195.
13. One Christian mission that built a school for the Mru reported: “This semi-nomadic tribe could be considered the most primitive tribe in Bangladesh. Mru men wear G-strings. The

women are topless, wearing only 10-inch-long hand-woven black skirts wrapped around their hips.” After hearing about plans for the new school, “The Mru villagers were ecstatic and enthusiastic. They donated bamboo and lumber from their fields, and one of their village leaders signed a document donating four acres of land for the use of the school. Two leaders from the nearby Khumi tribe heard the news and came to join in this discussion. They have also longed for a primary school for their children for a very long time. They reported, ‘Thirty families in our village are ready to abandon their old faith but they have no one to teach them about Christianity. Maybe, when the school is established, they will learn more about this new faith.’” *Ethnos Asia, Prayer Focus* (Newsletter 40, July 2000).

MUSK SA-AAK

1. See Elizabeth Hall, “A Phonology of Muak Sa-aak,” (M. A. thesis) (Chiang Mai, Thailand: Payap University, 2010); “An Analysis of Muak Sa-aak Tone,” *Journal of the Southeast Asian Linguistics Society* (no. 7, 2014), pp. 1–10; “A Phonological Description of Muak Sa-aak,” *Mon-Khmer Studies* (Vol. 42, 2013), pp. 26–39; and “Impact of Tai Lue on Muak Sa-aak Phonology,” *Mon-Khmer Studies* (Vol. 43, No. 1, 2014), pp. 24–30.
2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. Elizabeth Hall, personal communication (August 2025).
4. Harold Mason Young & Debbie Young Chase, *To the Mountaintops: A Sojourn Among the Lahu of Asia* (Xlibris, 2013), p. 3.
5. Young & Young Chase, *To the Mountaintops*, p. 2.

MUNGRE

1. K. S. Singh (ed.), *Arunachal Pradesh* (People of India, Vol. XIV), (Calcutta: Seagull Books, 1995), p. 346. This story is also told in Aglaja Stirn & Peter Van Ham, *The Hidden World of*

the Naga: Living Traditions in Northeast India and Burma (London: Prestel Publishing, 2003), p. 27, although this version says that instead of waiting for God to come to the earth, the Mungre people were waiting for God to send for them.

2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 210.
3. The Mungre vernacular was found to be part of a language group labelled "Shecyu-Moshang" which includes Cyamcyang, Cyolim, Dunghi, Lochang, Lungri, Maitai, Moshang, and Shecyu. These languages or dialects are related to, yet distinct from one another, and their respective groups have been profiled as separate tribes in this book.
4. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 99.
5. Singh (ed.), *Arunachal Pradesh*, p. 346.
6. To view a video of women from a Tangshang tribe dancing at the new year festival in Nanyun Township, see: <https://www.youtube.com/watch?v=fV0a2q7QR8U>.
7. Singh (ed.), *Arunachal Pradesh*, p. 348.

MYEIK

1. See Atsuhiko Kato & Khin Pale (2012), "The Myeik (Beik) Dialect of Burmese Sounds, Conversational Texts, and Basic Vocabulary," *Journal of Asian and African Studies* (No. 83, 2012), pp. 117-160.
2. https://en.wikipedia.org/wiki/Myeik_dialect
3. David Bradley, "The Languages of Myanmar," *Report to UNICEF Myanmar 2016*, p. 12.
4. https://en.wikipedia.org/wiki/Christie_Island
5. An excellent video of the area can be viewed at:
<https://www.youtube.com/watch?v=lQrzvVE-Lcc>

NAHEN

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 101.
2. GIAL, "Fifty-Five Dialects and Growing," p. 98.
3. GIAL, "Fifty-Five Dialects and Growing," p. 2.
4. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. xvii.
5. Naga Survey Team, *Sociolinguistic Survey*, p. xiii.
6. Naga Survey Team, *Sociolinguistic Survey*, p. xx.

NEPALI

1. Nepali-speaking communities are found in more than 50 countries throughout the world today. Nepali people in countries where population numbers have been published (in descending order with the year the estimate was made) include: 13,855,000 in Nepal (2021), 2,171,000 in India, 746,917 in Qatar, 654,905 in United Arab Emirates, 534,451 in Saudi Arabia, 331,830 in Australia (2021), 282,385 in USA (2023), 274,000 in Bhutan (2022), 261,000 in Malaysia (2025), 207,000 in Japan (2024), 204,000 in United Kingdom (2018), 101,193 in Kuwait (2019), 100,000 in Thailand (2010), 73,148 in South Korea, 51,000 in Portugal (2022), 39,988 in Bangladesh (2018), 30,700 in Canada (2021), 29,700 in Hong Kong (2021), 25,472 in Belgium (2019), 23,000 in Bahrain (2025), 22,000 in Iraq (2025), 20,000 in Croatia (2023), 17,057 in Oman (2019), 16,500 in Mexico, 11,000 in Jordan (2025), 11,000 in Lebanon (2025), 10,600 in Germany (2023), 10,000 in Fiji (2018), 6,090 in Singapore (2019), 6,000 in Brunei (2014), 5,750 in Spain (2022), 5,640 in Denmark (2023), 5,220 in China (2019), 5,050 in Finland (2021), 5,000 in Sri Lanka, 4,500 in Israel, 4,400 in Poland, 4,350 in France (2019), 3,920 in Turkey (2019), 3,700 in Norway (2024), 3,630 in New Zealand (2018), 3,270 in Cyprus (2019), 3,064 in Libya, 2,745 in Philippines (2000), 2,650 in Netherlands (2022), 2,500 in Italy (2018), 2,000 in Vietnam

(2014), 1,650 in Sweden (2023), 1,250 in Austria, 1,000 in Czechia (2014), 1,000 in Pakistan (2018), 1,000 in Romania (2014), 1,000 in Switzerland (2014), 167 in Taiwan (2023), and 79 in Russia (2022). This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version; and from various websites including

https://en.wikipedia.org/wiki/Overseas_Nepali and

https://joshuaproject.net/people_groups/13317.

2. See Aung Lwin Oo, "Aliens in a Bind: Burma's Strict Citizenship Laws are especially Harsh on Ethnic Chinese and Indians," *The Irrawaddy* (July 2004):
http://www.irrawaddy.org/print_article.php?art_id=3795
3. https://en.wikipedia.org/wiki/Burmese_Gurkha
4. W. S. Hooton & J. Stafford Wright, *The First Twenty-five Years of the Bible Churchmen's Missionary Society, 1922-47* (London: Bible Churchmen's Missionary Society, 1947), p. 91.

NGAIMONG

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 97.
2. J. E. Skoglund, *The Spirit Tree: The Story of Baptist Work among Primitive People* (Philadelphia: Judson Press, 1951), p. 68.
3. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 129.
4. This video of a 2023 festival in India includes clips of Ngaimong people performing:
<https://www.youtube.com/watch?v=vpE6qekaU-c>

NGAWN

1. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 204.

NG'GA

1. See Dave Stamboulis, "Myanmar's Tattooed Chin Women," *BBC News* (February 25, 2022): <https://www.bbc.com/travel/article/20161216-myanmars-tattooed-chin-women>

NGOCHANG

1. The exact locations of the Ngochang are uncertain, partly because place names in the area differ according to the language being used, with Chinese, Burmese, Kachin, and Shan all having different names for the same places. Additionally, the border with China has been redrawn several times, rendering some information obsolete. For example, one of the place names given in Myanmar is Hpimaw, but that town was ceded to China in 1960. Townships listed in the *Ethnologue* for the Ngochang in Myanmar are Hpimaw, Jahpui, Lawhkawng, Uyan, and Waimaw. The only one of these still identifiable on a map is Waimaw, which is better known today as Waingmaw. Other townships likely to contain Ngochang people in Myanmar are Chipwi and Tsawlaw.
2. https://en.wikipedia.org/wiki/Achang_people.
3. Kachin Development Networking Group, "Saving the Ngo Chang Hka Valley," (August 28, 2017): <https://kdng.org/2017/08/28/saving-the-ngo-chang-hka-valley/>
4. Paul Hattaway, *Operation China: Introducing All the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 21.
5. China Ministries International, *China Prayer Letter and Ministry Report* (No. 119, December 1991-February 1992).

NOCTE

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. K. S. Singh (ed.), *Arunachal Pradesh* (People of India, Vol. XIV), (Calcutta: Seagull Books, 1995), p. 281.
3. https://en.wikipedia.org/wiki/Nocte_people

NUSU

1. Paul Hattaway, *Operation China: Introducing All the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 416.
2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. https://en.wikipedia.org/wiki/Nu_people

OLLO NAGA

1. Meenaxi Barkataki-Ruscheweyh, *Dancing to the State: Ethnic Compulsions of the Tangsa in Assam* (New Delhi: Oxford University Press, 2017), p. 292.
2. See “Five Tribes of Arunachal to Get ST Status,” *Business Standard* (May 31, 2013): https://www.business-standard.com/article/pti-stories/five-tribes-of-arunachal-to-get-st-status-minister-113053100679_1.html
3. Personal communication with a linguist, May 2023.
4. See J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 27.
5. Saul, *The Naga of Burma*, p. 112.
6. Saul, *The Naga of Burma*, p. 93.
7. See <https://www.dylangoldby.com/tattoos-of-asia/ollo-people-arunachal-pradesh-india/>
8. Barkataki-Ruscheweyh, *Dancing to the State*, p. 292.

PADAUNG

1. The ministry Global Recordings likely misspelled the name “Kayan” rather than Kayan in their extensive list of languages in which recordings have been produced. No other source has spelled the language “Kayan.”
2. Padaung is so widely used as the name to describe this group that we have decided to avoid confusion by also calling them Padaung in this book.
3. Kayan is related to Lahta, with which it shares a 71 percent lexical similarity. Kayan is used as a second language by the Lahta.
4. In Thailand, many Padaung women have continued the practice out of economic necessity. After settling in Thailand, they were prohibited from cultivating land because they were not Thai citizens. Tourist agencies seized the opportunity to make money from the unique appearance of Padaung women. Hordes of camera-clicking tourists book pre-arranged visits to photograph the “long neck” women, as they have come to be known. In recent years, Padaung women have been seen as far afield as Bangkok and Singapore, where they use their appearance to make money from tourists.
5. Joachim Schliesinger, *Ethnic Groups of Thailand: Non-Tai-Speaking Peoples* (Bangkok: White Lotus Press, 2000), pp. 223-24.
6. Gillian Cribbs & Martin Smith, "Ethnographical History," in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 218.
7. Sir George Scott, “Among the Hill Tribes of Burma: An Ethnological Thicket,” *National Geographic* (March 1922), p. 317.
8. “The opposition of the British political officer to our settlement, beginning with our arrival, increased in violence from week to week. He used all resources at his command to defeat our plans and to prejudice the natives against us, forbidding them to receive us and to grant lands for necessary buildings. His opposition culminated by inflicting fines upon those chiefs who had helped us, and ultimately by issuing a government paper, over his own official signature, ordering us to cease building and to withdraw from the land.”

Alonzo Bunker, *Sketches from the Karen Hills* (London: Fleming H. Revell, 1910), pp. 46-47.

PALAUNG PALE

1. U Min Naing, *National Ethnic Groups of Myanmar* (Yangon: Thein Myint Win Press, 2000), p. 96.
2. An interesting early book on the Palaung people is by Mrs. Leslie Milne, *The Home of an Eastern Clan: A Study of the Palaungs of the Shan State* (Oxford: Clarendon Press, 1924).
3. See “China warns Myanmar rebel Army to Stop Fighting,” *Radio Free Asia* (August 30, 2024): <https://www.rfa.org/english/news/myanmar/china-tlra-letter-stop-fighting-08302024075230.html>
4. See Thet Htar Maung, “China’s Support of Myanmar Junta Will Prove Short-Sighted,” *The Irrawaddy* (July 28, 2025): <https://www.irrawaddy.com/opinion/analysis/chinas-support-of-myanmar-junta-will-prove-short-sighted.html>
5. C. C. Lowis, *The Tribes of Burma* (Ethnographical Survey of India, No. 4, Burma) (Rangoon: Government Printing, 1910), pp. 54-55.
6. Alexander MacLeish, *Christian Progress in Burma* (London: World Dominion Press, 1929), p. 52; cited in Don Richardson, *Eternity in their Hearts: Startling Evidence of Belief in the One True God in Hundreds of Cultures Throughout the World* (Ventura, CA: Regal Books, 1984), p. 107.
7. Herman G. Tegenfeldt, *A Century of Growth: The Kachin Baptist Church of Burma* (Pasadena, CA: William Carey Library, 1974), p. 226.

PAKU KAREN

1. The first missionary to the Paku Karen, Francis Mason, described the terrain with these words: “My habitation is the wide, wide forest, and the cloud-capped mountain’s summit. Mountains are piled on mountains, like masses of gigantic crystals. On the edges of these

crystals, turned up to the horizon, are situated most of our Christian villages.... The Karen soon growing weary of seeing me move so slowly, made a kind of bamboo palankeen, in which they placed me, on top of my bedding, bearing me on their shoulders from village to village, through the Monnepwa hamlets, to the Paku settlements." Francis Mason, *The Story of a Working Man's Life, with Sketches of Travel in Europe, Asia, Africa and America* (New York; Oakley, Mason & Co., 1870), p. 390.

2. Of the two groups, 86.8 percent of the Paku were Christians, while 55.6 percent of Monnepwa people identified as followers of Christ.
3. The Paku Karen dialects may also represent distinct subgroups, some with their own clothing style and customs. The dialects are based on village names, with Kyauk Gyi and Shwe Kyin spoken in Taungoo District. Mawchi is spoken in Kayah State and Bawgali in northern Kayin State. See Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
4. Angelene Naw & Jerry B. Cain (ed.), *The History of the Karen People of Burma* (Valley Forge, PA: Judson Press, 2023), p. 69.
5. Ellen Huntley Mason's contribution to the spread of the Gospel among the Paku and other Karen tribes was massive. In one book it is noted: "The Taungoo mission field would not have developed successfully without the unusual leadership of Ellen Huntley Mason. She started a school for the training of village teachers.... Many of the students later became workers in all parts of the hills." Naw & Cain, *The History of the Karen People of Burma*, p. 69.
6. See Mrs. MacLeod Wylie, *The Gospel in Burmah: The Story of its Introduction and Marvellous Progress among the Burmese and Karen* (New York: Sheldon & Co., 1860), pp. 291-92.
7. Mrs. J. E. Harris, *History of the Shwegyin Karen Mission* (Chicago: Englewood Press, 1907), no page numbers.

1. See Jonathan Head, “Bloody Siege Ends Myanmar Army Control of Western Border,” *BBC News* (December 13, 2024): <https://www.bbc.com/news/articles/ckg324den6po>
2. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 8.
3. Vumson, *Zo History*, p. 144.

PA-O

1. See William D Hackett, *The Pa-O People of the Shan State, Union of Burma: A Sociological and Ethnographic Study of the Pa-O (Taungthu) People* (Ithaca, NY: Cornell University, PhD thesis, 1953).
2. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 76.
3. See “Thousands Displaced By Fighting In Panglaung Township,” *Shan Herald Agency for News* (March 7, 2023): <https://www.bnionline.net/en/news/thousands-displaced-fighting-panglaung-township>
4. “At least 30 Civilians Killed in southern Shan State,” *DVB* (March 13, 2023): <https://english.dvb.no/at-least-30-civilians-killed-in-southern-shan-state/>
5. Nandar Chann, “Pa-O: The Forgotten People,” *The Irrawaddy* (May 2004): https://www2.irrawaddy.com/article.php?art_id=971.
6. Biana Caruana, “The One Visiting the Pa’o tribe of the Shan State Myanmar,” *The Altruistic Traveller* (June 5, 2016): <https://thealtruistictraveller.com/blog/visiting-pao-tribes-shan-state-myanmar/>
7. Joachim Schliesinger, *Ethnic Groups of Thailand: Non-Tai-Speaking Peoples* (Bangkok: White Lotus Press, 2000), pp. 216-17.

PARA NAGA

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 24.
3. Saul, *The Naga of Burma*, pp. 192-93.
4. Saul, *The Naga of Burma*, p. 40.
5. Saul, *The Naga of Burma*, p. 122.
6. Olk Bon, *Culture Change among the Naga Tribes of Myanmar: The Former Headhunters Seek to Modernize* (Coppell, TX: Self-published, 2019), p. 15.

PARSEE

1. Parsee people are also known to live in Bangladesh, Sri Lanka, and possibly China, although no population estimates have been cited for the Parsee in those countries.
2. The Parsee were not permitted to relocate the remains of their ancestors. Normally, the Parsee construct Towers of Silence where the bodies of deceased people are hung to be devoured by vultures, but the Myanmar Parsees could not afford to build a tower and established the cemetery instead. See “Historic Parsi Settlements In Burma And Singapore,” *Parsi Times* (June 8, 2024): <https://parsi-times.com/2024/06/historic-parsi-settlements-in-burma-and-singapore/> and Mitra Sharifi, “Parsi Tombstones from Burma”: <https://salh.law.wisc.edu/wp-content/uploads/sites/1177/2020/06/Parsi-Tombstones-Burma-3.0.pdf>
3. From the “Parsee in India” profile at: https://joshuaproject.net/people_groups/14322/in
4. “Pictures of deceased loved ones hang in homes and are prayed and bowed to. August marks a time dedicated to ancestor worship during which they seek forgiveness, and they ask the spirits to join the people. Demons manifest themselves in the likeness of lost family members.” From the “Parsee in India” profile at: https://joshuaproject.net/people_groups/14322/in

5. See “Prayer Led to Pain for Cult Victims,” *Chicago Tribune* (August 19, 2021). This article tells of Parsee Christian Feroze Golwalla, who gathered a group of Wheaton mission students around him, but “As the weeks passed, the students began fasting and soon were depriving themselves of sleep. Some cut off ties to family and friends and left Wheaton to follow Golwalla and his strict directives.... At Golwalla’s orders, Carrie Andreson said she even beat other members and ultimately caused self-inflicted wounds, puncturing her face and buttocks with a hanger until she bled and scarred. ‘I always hated the pain,’ she said. ‘But at the same time, it made me feel more worthy to be there. I thought that this is what I needed for my own preparation as a missionary.’”

PAUNGNYUAN NAGA

1. SIL, “The Makan Naga of Myanmar,” Unpublished report, 2007.
2. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. viii.
3. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
4. SIL, “The Makan Naga of Myanmar.”
5. SIL, “The Makan Naga of Myanmar.”
6. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 51.
7. Saul, *The Naga of Burma*, p. 176.

PHADEI

1. For more of Cong Sum’s story, and the long journey to translate the Bible into Phadei and the impact it made, see Biblia Global, “The Phadei Chin and their Story to Get God’s Word,” at: <https://www.bibliaglobal.org/bibliablog/2022phadei>
2. <https://bibleleague.ca/blog-answered-prayer/>

3. <https://bibleleague.ca/blog-answered-prayer/>

PONYO NAGA

1. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), p. 38.
2. Stirn & Van Ham, *The Hidden World of the Naga*, p. 38.
3. Stirn & Van Ham, *The Hidden World of the Naga*, p. 38.
4. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
5. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 29.
6. See H. J. Mitchell, *Report on a Two Months' Tour in the Unadministered Area West of the Chindwin, Opposite Singkaling Hkamti* (Rangoon, 1927), p. 11.
7. Saul, *The Naga of Burma*, p. 187.
8. Saul, *The Naga of Burma*, p. 15.

PWO KAREN (EASTERN)

1. A 2008 figure of 58,000 Pwo Karen in Thailand has been used, but the true number may be at least three times higher, with large numbers fleeing across the border in recent years to escape the Myanmar civil war. Many are trapped in refugee camps on the Thai side of the border, while others have managed to form communities in Thailand. Pwo Karen communities are now found in many countries around the world, but references to Karen refugee numbers are scarce and tend to combine all Karen without differentiating subgroups.
2. The entire Tanintharyi coastline became part of King Anawrahta's Pagan Empire after 1057. In 1287 the area fell to the Siamese kingdom of Sukhothai. This means that at

various times in history, this part of the Pwo Karen territory has been within the current borders of both Myanmar and Thailand.

3. Harry Ignatius Marshall, *The Karen People of Burma: A Study in Anthropology and Ethnology* (Columbus, OH: University of Columbus, 1922), p. 300.
4. This belief applied not only to the Pwo but to many Karen tribes. Francis Mason wrote: "Regarding the existence of an original paradise, the Karen tradition says: 'Father God said, 'My son and daughter, father will make and give you a garden. In the garden are seven different kinds of trees, bearing seven different kinds of fruit. Among the seven, one tree is not good to eat. Eat not of its fruit. If you eat it, you will become old and will die. All I have created I give to you. Eat and drink with care. Once in seven days I will visit you. All I have commanded you, observe and do. Forget me not. Pray to me every morning and night.'" Francis Mason, *The Karen Apostle, or, Memoir of Ko Thah-Byu, the First Karen Convert, with Notices concerning His Nation* (Boston: Gould, Kendall, and Lincoln, 1843), p. 113. Another source explained how an evil being, known to the Karen as Naukplau, deceived the first man and woman: "Y'wah in the beginning commanded, but Naukplau came to destroy, maliciously deceiving unto death the woman E-u, and the man Tha-nai.... The great Serpent took the white fruit of the tree and gave it to Y'wah's son and daughter to eat. They kept not each word of Y'wah, and Naukplau deceived and beguiled them unto death." C. J. F. S. Forbes, *British Burma and Its People: Being Sketches of Native Manners, Customs, and Religion* (London: John Murray, 1878), pp. 116-17. Missiologist Don Richardson added: "[Naukplau] laughed exceedingly, and said, 'Now, O conquered man and woman, you have listened to my voice and obeyed me.' The next morning Y'wa came to visit them, but they did not follow Him with the singing of praises as usual. He drew near to them and said, 'Why have you eaten the fruit of the tree that I commanded you not to eat? Therefore, you shall grow old, you shall become sick, and you shall die.' Don Richardson, *Eternity in their Hearts: Startling Evidence of Belief in the One True God in Hundreds of Cultures Throughout the World* (Ventura, CA: Regal Books, 1984), p.80.
5. See Mason, *The Karen Apostle*, pp. 83-84.

6. Francis Mason wrote in 1843: “The Karen Christians are coming in almost daily, often seven or eight together, and they would come by twenties if we had not sent them word that it would be imprudent, and exposing themselves unnecessarily to fines and imprisonment, perhaps to long servitude, and possibly to death. Some who had been bound with cords and cruelly beaten till nearly senseless for preaching Christ and the resurrection came to see us.” Mason, *The Karen Apostle*, pp. 96-97.
7. See F. D. Phinney, *The American Baptist Mission Press, Rangoon, Burma, 1816-1908* (Rangoon: American Baptist Mission Press, 1908).
8. Marshall, *The Karen People of Burma*, p. 300.
9. For many years the 1883 Pwo Karen Bible was said to be in the Western Pwo language, but the early missionaries did a combined Pwo translation, which linguists have found is more suitable to the Eastern Pwo. The reason the translation became known as the Western Pwo Bible is because the Western Pwo initially turned to Christ in greater numbers, thus using the Bible more. For generations the Eastern Pwo Christians used the Bible and considered it to be in their language. Phinney reported: “By the hearty cooperation of the Pwo Karens a copy was placed in the home of every Pwo Karen Christian family, even of those who were not able to pay for the copy.” Phinney, *The American Baptist Mission Press*, pp. 28-29.

PWO KAREN (WESTERN)

1. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 120.
2. ”Revival in Myanmar: A Strategic Opportunity to Impact a Whole Country,” *Asia Harvest* (newsletter 187, April 2023) at www.asiaharvest.org
3. W. C. B. Purser, *Christian Missions in Burma* (London: Society for the Propagation of the Gospel in Foreign Parts, 1911), p. 103. Catholic work among the Western Pwo Karen began in the 1840s, and about 2,000 were baptized within the first few years. One source noted, “It was not until the arrival of Bishop Biganget that the work of converting the Karen was undertaken in earnest, and it has continued ever since. In 1919 there were 17 stations

under the charge of resident priests and approximately 25,350 converts.” Harry Ignatius Marshall, *The Karen People of Burma: A Study in Anthropology and Ethnology* (Columbus, OH: University of Columbus, 1922), p.301.

RAKHINE

1. There are several reasons why the Rakhine population is so difficult to estimate. First, many sources cite the total population of Rakhine State without differentiating between the state population and that of the Rakhine ethnic group. The second reason for confusion is the different emphasis scholars place on the Rakhine. For example, linguists are primarily concerned about their language and so have tended to give lower populations for Rakhine speakers, with the latest edition of the *Ethnologue* listing just 1,820,000 Rakhine speakers in Myanmar: Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.) Estimates of the Rakhine population are further complicated by the fact that many people groups, including at least a dozen Chin tribes, speak Rakhine as a second language. Next, many sources list hundreds of thousands of Muslim Rakhine, but most of those are people who belong to ethnic groups like the much-maligned 600,000 Rohingya people, who have been the subject of genocide by the Burmese government in recent decades as Myanmar seeks to eradicate them from within its borders. Finally, some people groups like the Chauntha and Yangbye are considered mere dialect groups within Rakhine by some, and as distinct groups by others. There is much debate about how many Rakhine people live in Myanmar, so here is a summary of the process used to reach our 2025 population of 2,588,100 Rakhine people:

The reputable organization IDEA (International Institute for Democracy and Electoral Assistance) published a figure of 3,188,807 people in **Rakhine State** according to the 2014 census (IDEA, *Deciphering Myanmar’s Ethnic Landscape: A Brief Historical and Ethnic Description of Myanmar’s Administrative Units* (Stockholm, Sweden: International

IDEA, 2022) p.15. (<https://www.idea.int/sites/default/files/publications/deciphering-myanmars-ethnic-landscape.pdf>).

The same source (p. 45) states that 69.6% of the state population were members of the Rakhine ethnic group, meaning there were 2,219,400 Rakhine people in Rakhine State in 2014. They also note: “The Rakhine are one of the most geographically concentrated ethnic groups in Myanmar, with 92 percent of the group’s population residing in their home state.” (p. 45). An additional 177,552 Rakhine people (8%) therefore lived in other states of Myanmar, giving a 2014 total population of Rakhine people in Myanmar of 2,396,952.

Finally, this figure was scaled up by an annual growth rate of 0.7% to reach our 2025 figure of 2,588,100.

2. Myanmar Face and Places, “Profile of the Rakhine.”
3. Sir Arthur Phayre, *History of Burma* (London: Trubner, 1883), p. 42.
4. Gillian Cribbs with Martin Smith, "Ethnographical History," in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 225.
5. Barbara F. Grimes (ed.), *Ethnologue: Languages of the World* (14th edition, 2000).
6. See Colonel H. Yule, “Notes on the Oldest Records of the Sea Route to China from Western Asia,” *Proceedings of the Royal Geographic Society, Vol. 4* (London: Edward Stanford, 1882), pp. 649-60.
7. W. S. Hooton & J. Stafford Wright, *The First Twenty-five Years of the Bible Churchmen's Missionary Society, 1922-47* (London: Bible Churchmen's Missionary Society, 1947), p. 87.
8. See Jonathan Head, “Bloody Siege Ends Myanmar Army Control of Western Border,” *BBC News* (December 13, 2024): <https://www.bbc.com/news/articles/ckg324den6po>
9. See Amanda M. Edmond, *Memoir of Mrs. Sarah D. Comstock, Missionary to Arracan* (Philadelphia: American Baptist Publication Society, 1854).
10. Chin Khua Khai, *The Cross Among Pagodas: A History of the Assemblies of God in Myanmar* (Baguio, Philippines: Asia Pacific Theological Seminary, 2003), p. 53.
11. More than 50,000 Rakhine live in the three northeast India states of Tripura, West Bengal, and Mizoram, where they are known by various names including Marma, Mag, and Mog.

12. Some sources say that Bangladesh contains more than 200,000 Rakhine people in the Chittagong Hills area, but most of them belong to the Marma ethnic and dialect group that ethnographers often profile separately. Standard Rakhine speakers tend to live along the coast, and more recently, in refugee camps.

RARAQ

1. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. ix.
2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 10.
3. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), pp. 181-82.
4. See https://en.wikipedia.org/wiki/Tangsa_Naga

RAQNU

1. "For the Sake Of Indipiti," *Outlook* (February 7, 2024):
<https://www.outlookindia.com/making-a-difference/for-the-sake-of-indipiti-news-294575>
2. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. ix.
3. See Terence Purves Dewar, "Naga Tribes and their Customs," in *Census of India, 1931, Volume XI: Burma* (Rangoon: Government Printing and Stationery, 1933), pp. 267-95.
4. Naga Survey Team, *Survey of Makyam and Southern Tangshang Varieties*, p. 8.
5. Olk Bon, *Culture Change among the Naga Tribes of Myanmar: The Former Headhunters Seek to Modernize* (Coppell, TX: Self-published, 2019), p. 10.

RASA

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 20.
2. See <https://en.wikipedia.org/wiki/Shingbwiyang>

RAWNGTU

1. The names of the eight Rawngtu villages in Chin State are Kyar Nan, Lungbum, Kyun Nan, Shi Wa Thar, Shi Wa Nu, Vawilaung, Bawdish, and Lay Seik. Their two villages in the Magway Region are called Thala and Yimma.
2. These figures are from the *Ethnologue*, cited at:
https://en.wikipedia.org/wiki/Welaung_language
3. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), p. 43.
4. SIL, "The Rawngtu Chin of Myanmar," Unpublished report, 2011.

RENGCA

1. The names of the 12 Rengca villages (from north to south) are Lalui, Khuahung, Twi Sawt Kone, Auk Pwi, Kan Taung, Pauk Sin, Di Laung Kone, Ahr Ki Kone, Paing, La Pon Kone, Auk Sin Ki, and Bon Laing.
2. SIL, "The Eastern Khumi Chin of Myanmar," Unpublished report, 2011.

RIANG LAI

1. Prior to 2012, Namsan and Mantong Townships were part of Kyaukme District, but the government moved them into the new Palaung Self-Administered Zone, which is a special area with limited autonomy granted to the Palaung people, at least on a superficial level.

2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 87.

RIANG LANG

1. See Paul Hattaway, *Operation China: Introducing all the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 462.
2. Elizabeth Hall, "A Phonological Analysis of Riang Lang," in Hiram Ring & Felix Rau (eds.), *Papers from the Seventh International Conference on Austroasiatic Linguistics* (JSEALS Special Publication No. 3) (Honolulu: University of Hawai'i Press, 2018), p. 77.
3. Of this number, all identified as Buddhists except 47 "others."
4. The many Karen languages are part of the Tibeto-Burman language family, while Riang comes from the totally different Mon-Khmer branch of the Austro-Asiatic family.
5. See Nan Lwin Hnin Pwint, "Ethnic Riang Consider Dropping Traditional Dress After Video," *The Irrawaddy* (September 11, 2018). The article contains useful information and photos of the Riang Lang people and can be accessed at:
<https://www.irrawaddy.com/news/burma/ethnic-riang-consider-dropping-traditional-dress-video.html>
6. *Global Prayer Digest* (September 1989).
7. *Global Prayer Digest* (September 1989).
8. Hattaway, *Operation China*, p. 462.
9. See W. S. Hooton & J. Stafford Wright, *The First Twenty-five Years of the Bible Churchmen's Missionary Society, 1922-47* (London: Bible Churchmen's Missionary Society, 1947).

RINGKHU

1. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), p. 12.
2. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. xii.
3. Stirn & Van Ham, *The Hidden World of the Naga*, p. 12.

SAIZANG

1. https://en.wikipedia.org/wiki/Sizang_people
2. See the “Main Languages of Chin State” map, produced by the Languages and Social Development Organization, in the Introduction of *Operation Myanmar*.
3. Saizang say that the king “forced the people to construct a moat running all around the Kale palace. There were so many people involved in the construction that the umber of fingers cut off during the work filled an entire basket. At the same time, the people had to defend themselves against the Manipuris who invaded constantly. They therefore had little time to cultivate their fields and famine struck the area. They then decided to leave the plains and migrate to the hills.” Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 38.
4. Vumson, *Zo History*, p. 31.
5. Vumson, *Zo History*, p. 76.
6. For an excellent account of the conflicts between the Saizang and the British, see Vumson, *Zo History*, pp. 116-26.

SAMTAO

1. To learn more about the Mongla area, see https://en.wikipedia.org/wiki/Mong_La

2. The people in Laos who call themselves Samtao may actually speak Lao with Mon-Khmer sounds. While they remember their historic roots as Samtao people, they do not speak the language anymore.
3. Harold Mason Young & Debbie Young Chase, *Burma Headhunters: The History and Culture of the Ancient Wa, a Mountain Tribal People* (Xlibris, 2014), p. 7. The name Sen Chun may be a derogatory term for the Mok, which is a different group and language.
4. See Joachim Schliesinger, *Ethnic Groups of Thailand: Non-Tai-Speaking Peoples* (Bangkok: White Lotus Press, 2000), p. 116; and the *Ethnologue*.
5. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (27th edition, 2024), online version, says: “Samtao is used among the Palaungic peoples to refer to unintelligible dialects of Blang. In China, Samtao refers to Blang in Myanmar and occasionally to Blang from other China-based varieties with low intelligibility.... A third meaning refers to Blang who live in the Samtao area. Wan Phii Blang is a Samtao variety similar to and intelligible with Wan Sen and Wan Nyet, ancient Blang villages along the Mongla-Kengtung Road. A fourth meaning of ‘Samtao’ refers to Palaungic varieties more similar to Wa, such as the Pangloh, who also refer to themselves as Samtao. One Samtao village in Veng Phu Kha insists they speak the ancient Samtao language, but lexically it is Lao with Mon-Khmer phonology.”
6. Debate on the classification of Samtao is seen in the curious situation where two respected linguists wrote opposing articles of the language in the same journal. See Gerard Diffloth, “On the Bulang (Blang, Phang) Languages,” *Mon-Khmer Studies* (Vol. 18-19, 1992), pp. 35-43; and Debbie Paulsen, “A Phonological Reconstruction of Proto-Plang,” pp. 160-222). Diffloth’s article argues that Samtao is a Tai language term and is not the name used by the group themselves. Diffloth found that Samtao is the Blang language, while Paulsen disagreed.
7. James S. Olson, *An Ethnohistorical Dictionary of China* (Westport, CT: Greenwood Press, 1998), p. 298.
8. Young & Young Chase, *Burma Headhunters*, p. 7.

9. Paul Hattaway, *Operation China: Introducing All the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 469.
10. Paul Hattaway, *Peoples of the Buddhist World: A Christian Prayer Guide* (Carlisle, UK: Piquant, 2004), p. 232.
11. William Clifton Dodd, *The Tai Race: Elder Brother of the Chinese* (Cedar Rapids, IA: The Torch Press, 1923), p. 213.
12. Schliesinger, *Ethnic Groups of Thailand*, p. 120.

SENTHANG

1. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 215.
2. See Lian Bawi Thang, “The Burning of Thantlang, 2 Years On,” *The Diplomat* (October 25, 2023): <https://thediplomat.com/2023/10/the-burning-of-thantlang-two-years-on/>
3. Vumson, *Zo History*, p. 145.
4. Some sources indicate that Bible portions were translated into the Senthang language, but the authoritative *Ethnologue* and Joshua Project do not mention the existence of any translations.

S'GAW KAREN

1. By July 2015, 64,759 Karen refugees had resettled in the United States. Most of them are S'gaw Karen, with some of their main communities found in San Francisco; Denver, Colorado; and St. Paul, Minnesota: Angelene Naw & Jerry B. Cain (ed.), *The History of the Karen People of Burma* (Valley Forge, PA: Judson Press, 2023), p. 317.
2. A partial list of the locations of Karen communities around the world was cited in Heather MacLachlan, “Singing, Dancing and Identity in the Karen Diaspora,” *Asian Music* (Austin, TX: University of Texas Press, Summer-Fall 2014), pp. 58-83.

3. The tribes profiled in this book that use S'gaw Karen as a second language include the Bwe Karen, Eastern Kayah, Geba Karen, Geko Karen, Kawyaw, Kayan, Kayaw, Mobwa Karen, Paku Karen, Western Kayah, and Yintale.
4. Joseph Chandler Robbins, *Boardman of Burma, A Biography* (Philadelphia: Judson Press, 1940), pp. 163-64.
5. In the 1830s, a Karen named Sauquala gave a stunning address before the British Governor General of Burma, in which he said, “The white foreigners were originally younger brothers of the Karen people. The Karen, as older brothers (rascals that they were), negligently lost their copy of Y’wa’s book. The white brothers, on the other hand, carefully preserved their copy. As a result, white people became righteous and are known as ‘guides to God.’ They also learned to sail in ships with white wings, crossing oceans. The Karen nation was thus poised like an 800,000-member welcoming party, ready for the first unsuspecting missionary who approached them with a Bible and a message of deliverance from God. Whoever he proved to be, he was destined to enjoy one of history’s great privileges!” Don Richardson, *Eternity in their Hearts: Startling Evidence of Belief in the One True God in Hundreds of Cultures Throughout the World* (Ventura, CA: Regal Books, 1984), pp. 84-85.
6. The intense struggles that Mason experienced in completing the project are worth retelling here. His dramatic summary said: “I have just put up and sent to press the last copy of the entire Bible in Karen, a work which, to say nothing of earlier labor upon it, has for the last six years absorbed my whole time and strength, both of body and mind. It has been the first thing in the morning, my constant companion through the day, the last thing at night; and often I have risen during the night watches and sat at my table to translate, revise, or read proof-sheets a couple of hours, when all the world around me was lost in sleep. Sickness has repeatedly brought me to the borders of the grave, when I have carried on the work every moment of rest on my couch so that every five minutes, sick or well, that could be pressed into the work, has been seized upon. While in Maulmain [now Mawlamyine], it was my rule to refuse all invitations to go out to dinner or tea, to use my precious time for my translation, and I visited with my friends so little that I was spoken of as unsociable. My

rule was not every day a line, but a line in season and out of season, whenever it was possible to write one. Through the blessing of God, the work is done, and into His hands I commit it." Francis Mason, *The Story of a Working Man's Life, with Sketches of Travel in Europe, Asia, Africa and America* (New York; Oakley, Mason & Co., 1870), pp. 298-99.

7. "About the same time that the printing of the Mon language was begun, the missionaries to the S'gaw Karen, having reduced that language to writing by means of a modified Burmese character, were ready to begin to print, and the *Sermon on the Mount* was printed in 1837, quickly followed by the whole New Testament in portions, and in 1843, 2,000 copies of the whole New Testament were printed. By 1861 three other editions had been published, making a total at the time of 13,000 copies.... The Old Testament was completed in 1853 and reprinted in a complete Bible in 1861." F. D. Phinney, *The American Baptist Mission Press, Rangoon, Burma, 1816-1908* (Rangoon: American Baptist Mission Press, 1908), p. 27.
8. See "The Sqaw Karen: A Tribe Desperate for God's Word," *Asia Harvest* (newsletter 166, June 2020), at: www.asiaharvest.org
9. Other countries the S'gaw Karen are known to now have communities in include Canada, Malaysia, Netherlands, Norway, South Korea, Sweden, and the United Kingdom.

SHAN

1. Some Shan people and institutions claim a much higher population of between 10 million and even 20 million people, but their claims are skewed by political factors, as it benefits the Shan State Army to project itself as the representatives of as many people as possible.
2. Some scholars suggest the name for Assam, a state in northeast India, also stems from the same term.
3. Many books have been written about the Shan. Some of the more interesting ones include: Wilbur Willis Cochrane, *The Shans* (Rangoon: Government Printing Press, 1915); Archibald R. Colquhoun, *Amongst the Shans* (London: Field and Tuer, 1885); Leslie Milne & Wilbur Cochrane, *Shans at Home* (New York: Paragon Book Reprint Co., 1970); William

C. Griggs, *Shan Folk Lore Stories from the Hill and Water Country* (1902), reprinted by Wildlife Press, 2025); F. S. Grose, *Tribes of the Shan States* (Mandalay, 1922); and Chao Tzang Yawnguhe, *The Shan of Burma: Memoirs of a Shan Exile* (Singapore: Australian National University Institute of Southeast Asian Studies, 1987).

4. See *Grammar of the Shan Language* (Rangoon: American Baptist Mission Press, 1871); *Elementary Handbook of the Shan Language* (Rangoon: American Baptist Mission Press, 1888); and *A Shan and English Dictionary* (Rangoon: American Baptist Mission Press, 1914).
5. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 34.
6. Herman G. Tegenfeldt, *A Century of Growth: The Kachin Baptist Church of Burma* (Pasadena, CA: William Carey Library, 1974), p. 59. For an overview of the former Shan states and principalities, see https://en.wikipedia.org/wiki/Shan_States. For a compelling story of how an American woman at college in Colorado married a Burmese engineer, only to discover when they reached his homeland that he was actually the Prince of the Shan kingdom of Hsipaw, see Inge Sargent, *Twilight over Burma: My Life as a Shan Princess* (Honolulu: University of Hawaii Press, 1994). Her husband, Sao Kya Seng, was arrested by the new Myanmar Union and was presumably murdered, bringing an end to the Shan principality.
7. Gillian Cribbs with Martin Smith, "Ethnographical History," in Diran, *The Vanishing Tribes of Burma*, p. 196.
8. U Min Naing, *National Ethnic Groups of Myanmar* (Yangon: Thein Myint Win Press, 2000), p. 86.
9. E. F. Merriam, *The Races of Burma* (Boston: American Baptist Missionary Union, 1893), p. 10.
10. See Wallace St. John, *Josiah Nelson Cushing: Missionary and Scholar, Burma* (Rangoon: American Baptist Mission Press, 1912).

1. See https://en.wikipedia.org/wiki/Ledo_Road
2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 99.
3. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 100.
4. Saul, *The Naga of Burma*, p. 178.

SHANGWAN

1. K. S. Singh (ed.), *Arunachal Pradesh* (People of India, Vol. XIV), (Calcutta: Seagull Books, 1995), p. 367.
2. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), p. 29.
3. Singh (ed.), *Arunachal Pradesh*, p. 368-69.
4. See this video clip of a Shangwan (Sangwal) woman in India performing a song in 2010: <https://www.youtube.com/watch?v=K8qQBmRZw9Q>
5. See https://www.youtube.com/watch?v=yX_95ebmBxs

SHECYU

1. Villages inhabited by Shecyu people in Myanmar include Lunglong (19 households) and Thao 1 village (11 households) in Lahe Township, and a further 20 households in Nanyun Town in the Sagaing Region. In Kachin State's Tanai Township, 40 Shecyu families reportedly reside in Khalon village and a further 10 families live in Thayatit village: Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), pp. 19-20.

2. K. S. Singh (ed.), *Arunachal Pradesh* (People of India, Vol. XIV), (Calcutta: Seagull Books, 1995), p. 373.
3. GIAL, "Fifty-Five Dialects and Growing," p. 236.
4. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), p. 29.
5. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 109.
6. Singh (ed.), *Arunachal Pradesh*, pp. 375-76.

SHOKRA

1. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 144.
2. See Nayt Thit, "How Sagaing is at Forefront of Revolution Against Myanmar's Junta," *The Irrawaddy* (October 15, 2022): <https://www.irrawaddy.com/opinion/analysis/how-sagaing-is-at-forefront-of-revolution-against-myanmars-junta.html>
3. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 101.
4. Saul, *The Naga of Burma*, p. 178.

SIM

1. Bokul Mutum, "Simte," in Sachchidananda & R. R. Prasad, *Encyclopaedic Profile of Indian Tribes, Vol. 4* (New Delhi: Discovery Publishing House, 1996), p. 927.
2. Mutum, "Simte," p. 928.
3. Mutum, "Simte," p. 928.
4. See "A Brief History of New Testament Baptist Churches Association" at: <https://www.ntbcaasia.net/en/about-us>

5. See “Simte Bible Project,” (September 21, 2017) at the Trinitarian Bible Society website: <https://www.tbsbibles.org/news/364703/Simte-Bible-Project-.htm>

SIYIN

1. For example, see “Six-day Battle in Central Myanmar Kills 7 Civilians,” *Radio Free Asia* (February 26, 2024): <https://www.rfa.org/english/news/myanmar/battle-central-myanmar-02262024055512.html>; and “More than 30 Civilians Killed by Myanmar Junta in Sagaing,” *The Irrawaddy* (March 22, 2024): <https://www.irrawaddy.com/news/war-against-the-junta/more-than-30-civilians-killed-by-myanmar-junta-in-sagaing-volunteers.html>
2. The “Main Languages of Chin State” map, produced by the Languages and Social Development Organization, also separates the Siyin and Saizang into two distinct language varieties and areas.
3. Bertram S. Carey & H. N. Tuck, *The Chin Hills: A History of the People; Our Dealings with them, Their Customs and Manners, and a Gazetteer of their Country* (2 Vols.) (Rangoon: Government Printing, 1896), p. 127.
4. A. C. Bateman, the British Assistant Superintendent of Tedim, recorded this story around the year 1900: “Many centuries ago all the Chins lived in one large village. They all spoke the same language and had the same customs. One day, at a big council, it was decided that the moon should be captured and made to shine permanently. By this means a great deal of unnecessary expenses and bother would be saved in lighting. The construction of a tower was begun, which was to reach the moon. After years of labor the tower got so high that it required days of hard marching for the people working on the top to come down to the village to get provisions. It was therefore decided to build the tower in stages. Thus, the people of different stages had very little intercourse, and gradually acquired different manners, languages, and customs. At last, when the structure was all but finished, the spirit in the moon fell into a rage at the audacity of the Chins and raised a fearful storm, which brought down the tower, causing it to fall from south to north. The people inhabiting

the different stages were consequently strewn over the land and built villages where they fell, causing the different clans and tribes to vary in language and customs. The stones and building materials which formed the huge tower now form the Chin Hills.” James George Scott, *Burma: A Handbook of Practical Information* (London: Daniel O’Connor, 1921), pp. 105-06.

5. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), p. 221.
6. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 117.
7. See https://en.wikipedia.org/wiki/Siallum_Fort
8. Major F. M. Rundall, “The Siyin Chins,” in Adam Scott Reid, *Chin-Lushai Land, including the Description of Various Expeditions in the Chin-Lushai Hills* (Calcutta, 1893).
9. See <http://history.temple-baptist.com/east.htm>

SONGLAI

1. Personal communication with a Letu Bible translator, April 2025.
2. <https://www.dylangoldby.com/tattoos-of-asia/yindu-chin-state-myanmar/>

SOUTH ASIAN, BENGALI

1. Bengali-speaking communities are found in dozens of countries throughout the world today. Apart from those listed in the Overview section of the profile, Bengali people in other countries where population numbers have been published (in descending order with the year the estimate was made, if available) include: 680,242 in Oman (2018), 427,000 in USA (2022), 400,000 in Qatar (2019), 400,000 in Italy (2018), 350,000 in Kuwait (2021), 339,000 in Pakistan (2020), 300,000 in South Africa (2019), 160,000 in Lebanon (2020), 150,000 in Bahrain (2020), 150,000 in Jordan (2020), 150,000 in Singapore (2021),

121,000 in Canada (2021), 80,000 in Greece (2018), 70,100 in Australia (2021), 50,000 in Spain (2017), 40,000 in Japan (2018), 40,000 in Maldives (2024), 36,000 in Thailand (2016), 30,000 in Brunei (2016), 29,250 in Nepal (2021), 26,636 in South Korea (2023), 25,000 in Portugal (2022), 25,000 in Mauritius (2021), 21,990 in Germany (2023), 20,700 in Sri Lanka (2019), 20,100 in Bhutan (2021), 20,000 in Libya (2019), 18,000 in Poland (2023), 15,000 in Egypt (2013), 14,400 in France (2021), 13,987 in Sweden (2023), 7,000 in Finland (2016), 6,245 in Ireland (2022), 6,000 in Brazil (2021), 6,000 in Netherlands (2018), 5,000 in Belgium (2018), 3,470 in New Zealand (2018), 3,300 in Austria (2020), 3,290 in Denmark (2023), 2,000 in Switzerland (2018), 2,000 in Russia (1995), and 1,600 in Kenya (2023). This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version; and from various websites including https://en.wikipedia.org/wiki/Bangladeshi_diaspora.

2. See <https://joshuaproject.net/languages/ben>
3. This 1931 census number was significantly lower than three decades earlier in 1901, when 204,963 Bengali people were counted in Burma (*The Imperial Gazetteer 1901*).
4. For an excellent history of the Bengali people in Myanmar, see Parthasarathi Bhaumik, *Bengalis in Burma: A Colonial Encounter (1886–1948)* (Delhi: Routledge, 2023).
5. For example, in August 2017, Hindu villages in Maungdaw District of Rakhine State were attacked and 99 Bengalis massacred by Muslim insurgents. A month later, a mass grave was discovered containing the corpses of a further 45 Bengali women and children. See https://en.wikipedia.org/wiki/Kha_Maung_Seik_massacre
6. Medha Chaturvedi, “Indian Migrants in Myanmar: Emerging Trends and Challenges,” (New Delhi: India Center for Migration, Ministry of Overseas Indian Affairs, 2015), p. 8.
7. From the Bengali profile by Bethany World Prayer Center.

SOUTH ASIAN, GUJARATI

1. In the United States, the states with the highest number of Gujarati people according to the 2022 census are New Jersey (81,993), California (56,993), Texas (50,654), Georgia (27,766), and New York (17,995).
2. Gujarati-speaking communities are found in most countries of the world today. Apart from those listed in the Overview section of the profile, Gujarati people in other countries where population numbers have been published (in descending order with the year the estimate was made, if available) include: 208,000 in Kenya (2020), 108,341 in Australia (2021), 98,000 in Madagascar (2023), 62,000 in Bangladesh (2009), 59,000 in Malawi (2023), 49,000 in Mozambique (2023), 45,000 in Oman (2020), 44,000 in Zambia (2020), 40,000 in South Africa (2020), 37,400 in Bahrain (2019), 36,800 in Iran (2023), 30,000 in Malaysia, 30,000 in Zimbabwe (2020), 28,000 in New Zealand (2021), 25,000 in Somalia (2023), 24,600 in Fiji (2019), 21,600 in Reunion, 20,000 in Portugal (2023), 5,600 in Pakistan (2023), 4,120 in Singapore (2010), 3,800 in Sri Lanka (2023), 3,700 in Ethiopia (2024), 2,800 in Burundi (2021), 2,000 in Mauritius (2018), 1,300 in Rwanda (2022), and 1,100 in France (2023). Unspecified numbers of Gujarati people are also known to live in Yemen, Kuwait, Belgium, Hong Kong, and in most Caribbean nations. This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version; and from various websites, including https://en.wikipedia.org/wiki/Gujarati_people
3. Chidanand Rajghatta, “Global Gujaratis: Now in 129 Nations,” *The Economic Times* (January 4, 2015).
4. See <https://joshuaproject.net/languages/guj>
5. Christopher Miller, “A Gujarati Origin for Scripts of Sumatra, Sulawesi and the Philippines,” *Annual Meeting of the Berkeley Linguistics Society* (Vol. 36, No. 1, 2010), p. 276.

SOUTH ASIAN, HINDI

1. Zeyawaddy, a nondescript rural area within Pyu Township in the Taungoo District of Bago Region, about halfway between Yangon and Mandalay, is home to the largest Hindi-speaking community in Myanmar. The 40 villages inhabited by Hindi speakers in the Zeyawaddy area are divided into the four village tracts of Jaipur, Ramnagar, Sadhugaon, and Gopalganj. One recent source says: “The local Burmese and Indians are living together in harmony and the world and other parts of Myanmar should learn how they live together.” <https://en.wikipedia.org/wiki/Zeyawaddy>
2. Hindi-speaking communities are found in most countries throughout the world today. Apart from those listed in the Overview section of the profile, Hindi people in other countries where population numbers have been published (in descending order with the year the estimate was made, if available) include: 700,000 in Kuwait (2017), 463,000 in South Africa (2020), 380,000 in Fiji (2017), 321,400 in Nepal (2021), 316,000 in Yemen (2020), 202,000 in DR Congo (2022), 197,000 in Australia (2021), 150,000 in Suriname (2003), 105,000 in Germany (2022), 100,000 in Oman (2020), 94,000 in Indonesia (2022), 93,000 in Jamaica (2023), 80,000 in Portugal (2023), 75,000 in Tanzania (2023), 72,500 in Singapore (2020), 69,500 in New Zealand (2018), 60,000 in Malaysia (2021), 57,200 in United Kingdom (2021), 48,000 in Mozambique (2023), 47,000 in Bhutan (2024), 41,300 in Sri Lanka (2019), 36,000 in Mauritius (2018), 36,000 in Japan (2024), 34,000 in Bangladesh (2024), 26,000 in Trinidad and Tobago (2003), 22,900 in Thailand (2010), 19,000 in Hong Kong (2024), 18,200 in Sweden (2022), 18,000 in Israel (2024), 15,700 in Sierra Leone (2021), 15,000 in Panama (2021), 15,000 in Maldives (2024), 14,000 in Ghana (2023), 13,902 in Ireland (2022), 13,600 in Belgium (2020), 8,200 in Eswatini (2019), 7,380 in Netherlands (2022), 7,000 in China (2024), 6,700 in Kenya (2020), 6,000 in Jordan (2024), 6,000 in South Korea (2024), 6,000 in Zambia (2024), 5,600 in Saint Vincent and the Grenadines (2023), 5,300 in Saint Lucia (2022), 5,300 in Russia (2020), 5,300 in Uganda (2016), 4,540 in Cyprus (2020), 4,400 in Philippines (2020), 4,000 in Austria (2021), 3,670 in Puerto Rico (2020), 3,650 in Brunei (2021), 3,250 in Finland (2021), 2,800 in Cote d’Ivoire (2023), 2,500 in Sint Maarten (2020), 2,200 in Lesotho (2017), 2,000 in Sudan (2024), 2,000 in Malawi (2024), 2,000 in Djibouti (2024), 1,700 in

Cambodia (2019), 1,400 in Equatorial Guinea (2020), 1,400 in Saint Kitts and Nevis (2022), and 1,300 in Luxembourg. Unspecified numbers are also found in Afghanistan, Belize, Botswana, and Guyana. This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version; and from various websites, including

https://en.wikipedia.org/wiki/Hindi#Geographical_distribution

3. See <https://joshuaproject.net/languages/hin>
4. Mikael Parkvall, “Världens 100 Största Språk 2007” [The World's 100 Largest Languages in 2007] in *Nationalencyklopedin*.
5. See “Myanmar's Little India: A Cultural and Historical Surrounding,” *India TV News Desk* (June 27, 2020): www.indiatvnews.com/news/india/myanmar-little-india-zeyawaddy-culture-history-know-india-programme-629736
6. Medha Chaturvedi, “Indian Migrants in Myanmar: Emerging Trends and Challenges,” (New Delhi: India Center for Migration, Ministry of Overseas Indian Affairs, 2015), pp. 30-31.
7. Chaturvedi, “Indian Migrants in Myanmar,” p. 30.

SOUTH ASIAN, MALAYALI

1. Xavier S. Thaninayagam, “Tamil Studies Abroad: A Symposium,” *The International Association of Tamil Research*, 1968.
2. Malayali communities are found in dozens of countries around the world today. Note that statistics for countries often appear different depending on whether people in the Malayali ethnic group or speakers of the Malayalam language are being counted. Many Malayali people around the world cannot speak their native language but use English or another language. Apart from the countries listed in the Overview section of the profile, Malayali people in other countries where population numbers have been published (in descending order with the year the estimate was made, if available) include: 445,000 in Qatar (2011), 373,000 in Malaysia (2024), 228,000 in Oman (2020), 194,000 in USA (2022), 101,556 in Bahrain (2011), 78,700 in Australia (2021), 77,910 in Canada (2021), 69,900 in United

Kingdom (2021), 46,600 in Israel, 26,300 in Singapore (2010), 24,674 in Ireland (2016), 6,800 in New Zealand (2024), 5,867 in Germany (2005), 4,000 in Indonesia, 3,784 in Austria, 500 in Japan, and 474 in Finland (2021). This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version; Thomas T., *Malayali Diaspora: From Kerala to The Ends of The World* (Serials Publications, 2012); and from various websites, including https://en.wikipedia.org/wiki/Malayali_diaspora

3. See <https://joshuaproject.net/languages/mal>
4. Medha Chaturvedi, “Indian Migrants in Myanmar: Emerging Trends and Challenges,” (New Delhi: India Center for Migration, Ministry of Overseas Indian Affairs, 2015), p. 18.
5. Chaturvedi, “Indian Migrants in Myanmar,” p. 7.
6. Chaturvedi, “Indian Migrants in Myanmar,” p. 25.

SOUTH ASIAN, ODIAS

1. J. Leclerc, *Birmanie (Myanmar): L'aménagement Linguistique dans le Monde* (Quebec City: CEFAN, Université Laval, 2017).
2. See “Odias in Myanmar and Lord Jagannath,” *Sambad* (June 18, 2021): <https://sambadenglish.com/odias-in-myanmar-and-lord-jagannath/>
3. Odia-speaking communities are found in dozens of countries throughout the world today, but compared to other major Indian language groups, little research has been published that tracks their locations and populations. Apart from those listed in the Overview section of the profile, Odia people in other countries where population numbers have been published include 32,500 in Bangladesh (2000) and 5,390 in USA (2015). Odia communities are also known to exist in Canada, Fiji, Ireland, Kuwait, Qatar, Norway, Saudi Arabia, Singapore, South Africa, Trinidad and Tobago, and the United Arab Emirates. This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version; and from various websites, including https://en.wikipedia.org/wiki/Odia_people.

4. See <https://joshuaproject.net/languages/ory>
5. “Odias in Myanmar and Lord Jagannath,” *Sambad* (June 18, 2021):
<https://sambadenglish.com/odias-in-myanmar-and-lord-jagannath/>

SOUTH ASIAN, PUNJABI

1. Punjabi-speaking communities are found in dozens of countries throughout the world today, speaking both Eastern Punjabi and Western Punjabi (predominantly in Pakistan). Apart from those listed in the Overview section of the profile, Punjabi people in other countries where population numbers have been published (in descending order with the year the estimate was made, if available) include: 234,000 in United Arab Emirates (2020), 77,000 in Tanzania (2023), 72,000 in Malaysia (2023), 70,000 in Japan (2020), 65,000 in Kenya (2020), 62,000 in Thailand (2019), 60,000 in Indonesia (2021), 50,000 in Philippines (2016), 36,800 in Iran (2021), 34,227 in New Zealand (2018), 25,000 in Mauritius (2018), 25,000 in Singapore (2018), 24,000 in Sweden (2013), 24,000 in Norway (2013), 23,700 in Bangladesh (2019), 20,000 in Hong Kong (2006), 18,000 in Oman (2020), 18,000 in Germany (2020), 10,000 in Nepal (2019), 9,000 in Fiji (2019), 6,600 in Afghanistan (2024), 3,500 in Reunion (2022), and 2,000 in Georgia (2012). This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version; and from various websites, including https://en.wikipedia.org/wiki/Punjabi_diaspora and <https://en.wikipedia.org/wiki/Punjabis>.
2. See <https://joshuaproject.net/languages/pan> (Eastern Punjabi) and <https://joshuaproject.net/languages/pnb> (Western Punjabi)
3. Lorcan Lovett, “The Turban Stays On: How Myanmar's young Sikhs are Confronting Discrimination,” *Myanmar Mix* (September 2, 2020):
<https://myanmarmix.com/en/articles/the-turban-stays-on-how-myanmars-young-sikhs-are-confronting-discrimination>

4. Medha Chaturvedi, "Indian Migrants in Myanmar: Emerging Trends and Challenges," (New Delhi: India Center for Migration, Ministry of Overseas Indian Affairs, 2015), p. 1.
5. From the Bengali profile by Bethany World Prayer Center.
6. From an excellent article on Sikhs in Myanmar today: Emily Fishbein, "Meet the Sikhs of Myitkyina," *Frontier Myanmar* (July 28, 2018): <https://www.frontiermyanmar.net/en/meet-the-sikhs-of-myitkyina/> Also see "An Insight into the Sikhs of Burma," *SikhNet* (April 27, 2013): <https://www.sikhnet.com/news/insight-sikhs-burma> and Tridivesh Singh Maini, "Sikhs in Myanmar," *Asia Samachar* (June 17, 2015): <https://asiasamachar.com/2015/06/17/sikhs-in-myanmar/>
7. See Ashish Alexander, "Celebrate the Word: 200 Years of the Punjabi Bible," *Christian Trends* (November 7, 2014): <https://ctrendsmag.com/sections/spotlight/celebrate-the-word-200-years-of-the-punjabi-bible/>

SOUTH ASIAN, TAMIL

1. Tamil-speaking communities are found in dozens of countries throughout the world today. Apart from those listed in the Overview section of the profile, Tamil people in other countries where population numbers have been published (in descending order with the year the estimate was made, if available) include: 400,000 in United Arab Emirates (2019), 335,000 in USA (2022), 237,599 in Canada (2021), 198,449 in Singapore (2022), 128,000 in United Kingdom (2021), 126,000 in Reunion (2013), 125,000 in France (2013), 95,400 in Australia (2021), 77,000 in Fiji (2019), 75,000 in Indonesia (2008), 72,089 in Mauritius (2011), 60,000 in Germany (2008), 38,000 in Thailand (2019), 36,000 in Guadeloupe (2013), 35,000 in Switzerland (2008), 28,700 in Qatar (2021), 25,000 in Italy (2005), 23,700 in Oman (2020), 18,700 in Bahrain (2019), 15,000 in Martinique (2013), 10,100 in New Zealand (2018), 10,000 in Norway (2000), 9,700 in Vietnam (2023), 9,000 in Denmark (2003), 5,502 in Ireland (2022), 5,000 in Pakistan (2023), 2,700 in Sweden (2022), 2,410 in Finland (2021), 1,000 in Netherlands (2022). This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World*

(28th edition, 2025), online version; and from various websites including

https://en.wikipedia.org/wiki/Tamil_diaspora.

2. Vijaya Ramaswamy, *Historical Dictionary of the Tamils* (Historical Dictionaries of Peoples and Cultures) (Lanham, MD: Scarecrow Press, 2007), p. 258.
3. See <https://joshuaproject.net/languages/tam>
4. Medha Chaturvedi, “Indian Migrants in Myanmar: Emerging Trends and Challenges,” (New Delhi: India Center for Migration, Ministry of Overseas Indian Affairs, 2015), p. 28.
5. See Swaminathan Natarajan, “Myanmar’s Tamils Seek to Protect their Identity,” *BBC News* (March 6, 2014): www.bbc.com/news/world-asia-25438275
6. See Shalini Perumal, “Myanmar’s Tamils Maintain Legacy in the Face of Upheaval,” *Migration* (February 23, 2023): <https://southeastasiaglobe.com/myanmar-tamil-community/> and Rabi Banerjee, “Burmese Tamils: No Man’s People,” *The Week* (December 24, 2017): www.theweek.in/theweek/more/no-mans-people.html.
7. Chaturvedi, “Indian Migrants in Myanmar,” p. 28.
Another source detailed the events of December 23, 1941, which uprooted the existence of thousands of Tamils and other Indians in Yangon: “Around 10 a.m., a number of Japanese aircraft suddenly came out of the blue and there was a burst of bombs, bullets, and shells all over the crowded downtown business center and port area, mostly inhabited by Indians. Several hundred Indians were killed and a few thousand were wounded, but the effect of the bombing was more far-reaching than the immediate killing or maiming. The people realized for the first time that they were completely exposed to bombing. There was no protection of any kind.” (N. R. Chakravarti, *The Indian Minority in Burma: The Rise and Decline of an Immigrant Community* (London: Oxford University Press, 1971), p. 169.
8. See Anbarasan Ethirajan, “The Burmese Indians who Never Went Home,” *BBC News* (September 4, 2015): www.bbc.com/news/world-asia-33973982
9. Chaturvedi, “Indian Migrants in Myanmar,” p. 28.
10. W. C. B. Purser, *Christian Missions in Burma* (London: Society for the Propagation of the Gospel in Foreign Parts, 1911), p. 190.
11. Purser, *Christian Missions in Burma*, p. 190. A short historical overview of the Tamil Church in Myanmar to that time is found on pp. 191-93.

SOUTH ASIAN, TELUGU

1. Telugu-speaking communities are found in dozens of countries of the world today. Apart from those listed in the Overview section of the profile, Telugu people in other countries where population numbers have been published (in descending order with the year the estimate was made, if available) include: 59,400 in Australia (2021), 54,700 in Canada (2021), 40,000 in Singapore (2018), 40,000 in Bangladesh (2018), 35,000 in Fiji (2023), 33,000 in United Kingdom (2021), 20,000 in Mauritius (2023), 18,700 in Bahrain (2019), 13,300 in Oman (2020), 5,754 in New Zealand (2018), 5,000 in South Africa (2023), 4,100 in Sri Lanka (2023), 3,125 in Ireland (2022), and 1,240 Finland (2021). Telugu communities are also found in Italy, Trinidad and Tobago, and undoubtedly many other countries around the world. This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version; and from various websites, including
https://en.wikipedia.org/wiki/Telugu_diaspora; and
https://en.wikipedia.org/wiki/Telugu_people.
2. See Girish Kumar Anshul, “Telugu Population in US Grows 4-fold in 8 Years, Language among Most-spoken,” *India Today* (June 27, 2024): <https://www.indiatoday.in/world/us-news/story/telugu-language-speaking-population-us-india-hindi-gujarati-us-census-bureau-data-report-2558952-2024-06-27>. According to the 2022 US census, the state with the most Telugu people is California, followed by Texas and New Jersey.
3. See “Do you speak Telugu? Welcome to America,” *BBC News* (October 21, 2018):
<https://www.bbc.com/news/world-45902204>
4. See <https://joshuaproject.net/languages/tel>
5. Medha Chaturvedi, “Indian Migrants in Myanmar: Emerging Trends and Challenges,” (New Delhi: India Center for Migration, Ministry of Overseas Indian Affairs, 2015), p. 12.
6. Xavier S. Thaninayagam, “Tamil Studies Abroad: A Symposium,” The International Association of Tamil Research, 1968.

7. W. C. B. Purser, *Christian Missions in Burma* (London: Society for the Propagation of the Gospel in Foreign Parts, 1911), p. 192.

SUMTU

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. For example, see “AA Seizes Kyauktaw Township, Sinks another Junta Ship in Rakhine State,” *Myanmar Now* (February 25, 2024): <https://myanmar-now.org/en/news/aa-seizes-kyauktaw-township-sinks-another-junta-ship-in-rakhine-state/>; and “Myanmar’s Military Driven out of Township in Northern Rakhine,” *The Irrawaddy* (February 7, 2024): <https://www.irrawaddy.com/news/war-against-the-junta/myanmars-military-driven-out-of-township-in-northern-rakhine-reports-say.html>.
3. William J. Topich & Keith A. Leitich, *The History of Myanmar* (Westport, CT: Greenwood Press, 2013), pp. 17-22; summarized at: https://en.wikipedia.org/wiki/Kingdom_of_Mrauk_U.

TAI LAING

1. The 1931 census listed 23,296 “Shan-Bama” people, of which 23,284 were Buddhists and just 12 “others”.
2. See Lorcan Lovett, “Once-Taboo Language Lives Again in Rural Myanmar,” *Nikkei Asia* (July 30, 2018): <https://asia.nikkei.com/Life-Arts/Life/Once-taboo-language-lives-again-in-rural-Myanmar>
3. E. F. Merriam, *The Races of Burma* (Boston: American Baptist Missionary Union, 1893), p. 10.
4. Merriam, *The Races of Burma*, p. 10.
5. One of several videos inviting people to visit the Tai Laing homeland can be viewed at: <https://youtu.be/to9ckUBhIp0>

6. See “A Political Game: Shanni and Kachin Armed Groups at Loggerheads,” *Frontier Myanmar* (February 20, 2023): <https://www.frontiermyanmar.net/en/a-political-game-shanni-and-kachin-armed-groups-at-loggerheads/>

TAISUN

1. Bertram S. Carey & H. N. Tuck, *The Chin Hills: A History of the People; Our Dealings with them, Their Customs and Manners, and a Gazetteer of their Country* (2 Vols) (Rangoon: Government Printing, 1896), pp. 141-42.
2. Other Falam-related groups profiled in this book include the Khualsim, Laizo, Lente, Sim, Tapong, Zahau, and Zanniat.
3. An excellent and detailed history of the Taisun people is found at:
https://en.wikipedia.org/wiki/Tashons_people
4. See Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), pp. 61-62.
5. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), pp. 430-31.
6. Carey & Tuck, *The Chin Hills*. p. 40. This book details another massacre when the Taisun joined forces with the Burmese to massacre or capture 150 Siyin people whom they accused of stealing water buffalo. See pp. 130-31.
7. See Strait, *The Chin People*, p. 684.
8. A website touching on the needs of Falam Chin people in the United States and other countries is: <https://languagexs.com/preserving-falam-language-in-usa/>

TAMAN

1. Homalin was former part of Hkamti District until 2022, when it became its own district.
2. See https://en.wikipedia.org/wiki/Htamanthi_Wildlife_Sanctuary

3. R. Grant Brown, "The Tamans of the Upper Chindwin, Burma," *The Journal of the Royal Anthropological Institute of Great Britain and Ireland* (Vo. 41, July-December 1911), p. 305; and C. C. Lowis, *The Tribes of Burma* (Ethnographical Survey of India, No. 4, Burma) (Rangoon: Government Printing, 1910).
4. <https://en.wikipedia.org/wiki/Tamanthi>. Others believe the Taman are an offshoot of the 180,000 Kadu people who are distributed across more than 100 villages in the same part of the country.
5. See [https://en.wikipedia.org/wiki/Taman_language_\(Myanmar\)](https://en.wikipedia.org/wiki/Taman_language_(Myanmar))
6. In its heyday, Taman was considered part of the Jingpo branch of the Tibeto-Burman family and was also spoken by the neighboring Taron tribe.
7. Fredric Fryer, *Tribes on the Frontier of Burma* (London: Central Asian Society, 1907), p. 6.
8. Fryer, *Tribes on the Frontier of Burma*, p. 6.
9. J. H. Green, "The Tribes of Upper Burma North of 24 degrees Latitude and their Classification," (Cambridge University: Unpublished dissertation, 1934).
10. Brown, "The Tamans of the Upper Chindwin, Burma," p. 305.

TANGKHUL NAGA

1. See "Weaving Across Borderlines—the Somra Initiative," *Morung Express* (May 20, 2013): <https://morungexpress.com/weaving-across-borderlinesthe-somra-initiative>. To this day, the Tangkhul Nagas consider the border between Myanmar and India to be an artificial line that doesn't reflect the reality of life in this tribal area: "The border imposed by the colonial rulers took no notice of either the wishes of the inhabitants nor their affiliations. The border was determined to align with physical features and make for ease of administration, and it drove right through Tangkhul country, leaving villages from this group on both sides of the border." J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 195.
2. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), p. 49.

3. Saul, *The Naga of Burma*, p. 59, says: “The Tangkhul had a number of unique headdresses that were seen nowhere else in Myanmar. The most prominent of these, known locally as *yakhat*, was so distinctive that in the early days it was responsible for the northern Tangkhul being named *lahupa*, being the name of this hat in Manipur. It consisted of a plain cane helmet, woven out of broad sections of cane, with a circular piece of brass set centrally above the wearer’s face, and with two round discs or ‘ears,’ rather like table tennis bats in appearance, set on projections to each side. The ‘ears’ were covered in red crab’s eye seeds, with a border and center of white Job’s tears (a type of grain) surrounding a large red seed, and with bear’s fur around the edge. The brass plate symbolized a human head; the center seed of the ‘ears’ represented the chief of the village, the white seeds his followers, while the white seeds and bear’s fur at the perimeter represented the village defenses. Over the top of the cane hat was fixed a subordinate framework that supported hornbill feathers sticking up vertically, representing 12 noble brothers.”
4. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
5. Saul, *The Naga of Burma*, p. 20.
6. Dipti Bhalla & Shiv Kurnal Verma, *Life and Culture in Northeast India* (New York: Abbeville Press, 2020), p. 190.
7. Olk Bon, *Culture Change among the Naga Tribes of Myanmar: The Former Headhunters Seek to Modernize* (Coppell, TX: Self-published, 2019), p. 16.
8. See [https://en.wikipedia.org/wiki/William_Pettigrew_\(missionary\)](https://en.wikipedia.org/wiki/William_Pettigrew_(missionary)).

TAPONG

1. Personal communication, May 2023.
2. See Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 54.

3. See Lorcan Lovett, “Inch by inch: Myanmar Rebels Close in on Key Military Base in Chin State,” *Aljazeera* (March 25, 2025): <https://www.aljazeera.com/news/2025/3/15/inch-by-inch-myanmar-rebels-close-in-on-key-military-base-in-chin-state>

TARON

1. 4,000 Mishmi and 1,500 Digaru people live in the northeast Indian state of Arunachal Pradesh, but no known research has been done to determine how closely related those groups are to the Taron in Myanmar.
2. Although portions of the Bible and the *Jesus* film have been produced in the Digaro-Mishmi language of north India, the Taron in Myanmar have never learned to read and are probably unable to understand more than a few words of Digaro-Mishmi.
3. “In 2002, around 42 to 50 villagers claimed to be of mixed Tarong-Htalu parentage, while only seven or eight were regarded as the last pureblooded Taron,” Wolfgang H. Trost, “Almost Gone: The Taron of Myanmar’s Far North,” *The Irrawaddy* (February 17, 2024).
4. Drung girls in China often had face tattoos in the past, which may have been done to make them appear unattractive, thus dissuading Tibetan men from carrying them off. Face tattooing was banned by the Communist authorities in 1966.
5. After researching and profiling approximately 2,000 people groups throughout Asia, the author considers the plight of the Taron people to be the most heart-wrenching ethnographic situation he has ever encountered.
6. Kingdon-Ward calls them the “Duru” people in his book: Frank Kingdon-Ward, *Burma’s Icy Mountains* (London: Jonathan Cape, 1949).
7. Burma Medical Research Society, *The Tarons in Burma* (Special Report Series No. 1) (Rangoon: Central Press, 1966), p. 3.
8. The terrain is so rugged in the northernmost tip of Myanmar that communities in each valley usually speak their own dialect. People residing along rivers often use the name of that river for their group and dialect. Subsequently, the Rawang language is said to contain as many as 25 different dialects in a relatively small area of northern Myanmar and

adjacent parts of China. Most Taron people today have mixed blood after marrying with Htalu people, who are a subgroup of the Rawang. The classification of Taron is uncertain, with some sources suggesting it is part of the Digaro-Mishmi language affiliation. Others believe it is merely a variety of Drung, which is part of the Nungish branch of Tibeto-Burman. Opportunities to study Taron in depth may have already been lost.

9. As more people learned of the plight of the Taron, they became something of a cause célèbre in Burmese society. In 1964 a group of Taron were invited to travel to Mandalay to attend the Union Day celebrations. They didn't enjoy the experience, however, with one book noting: "As the Taron mainly live on the icy mountains of northern Myanmar, they were unaccustomed to the hot and humid regions of the plains. Tarons were never seen at Union Day celebrations after 1964." U Min Naing & Hpone Thant, *National Ethnic Groups of Myanmar* (Yangon: Thein Myint Win Press, 2000), p. 16.
10. See the Taman profile in this book for more information on that group. A list of 61 Taron words and 22 phrases was published in Burma Medical Research Society, *The Tarons in Burma*, pp. 34-42.
11. Drung and Rawang people claim they migrated to the area in the 1880s. Whether the Taron were already established in their village or if they migrated at the same time as the Drung and Rawang remains unclear and likely will not be solved due to the absence of written records among these tribes.
12. Alan Rabinowitz, *Beyond the Last Village: A Journey Of Discovery In Asia's Forbidden Wilderness* (Washington DC: Island Press, 2003), pp. 144-46.
13. See Rabinowitz, *Beyond the Last Village*.
14. After being unable to barter for goods with outside groups, the Taron survived by relying on hunting musk deer and mountain goats with their crossbows and by gathering herbs and roots from the forest floor. The lack of salt in their diet inflicted many people with large goiters. No evidence of animal husbandry was found among the Taron until recently, when some families followed the example of neighboring tribes and now raise chickens, ducks, and pigs.

15. Nyunt Nyunt Win, "The Taron: One of the Hidden Groups of Hill Ethnic Groups in Myanmar," *Mandalay University Research Journal* (Vol. 6, 2015), p. 7.
16. Nyunt Nyunt Win, "The Taron," p. 7.

TASHO NAGA

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. J. D. Saul, *The Naga of Burma: Their Festivals, Customs, and Way of Life* (Bangkok: Orchid Press, 2005), p. 100.
3. Saul, *The Naga of Burma*, p. 83.
4. A. W. Porter, "Report on Frontier Affairs of Upper Chindwin District for the Years 1892-3," (Assam Secretariat Proceedings, 1896; India Office Library and the British Library, London), cited in Saul, *The Naga of Burma*, p. 104.
5. Saul, *The Naga of Burma*, p. 122.

TAUNGTHA

1. https://en.wikipedia.org/wiki/Taungtha_people. The article further states: "In January 2018, Kyaw Myint, a regional lawmaker, convened a proposal to submit a formal request to the national-level Assembly of the Union in order to gain official recognition of the Taungtha people as an indigenous ethnic group, but the measure failed."
2. From a 2016 report by the Language and Social Development Organization.
3. See https://en.wikipedia.org/wiki/Rungtu_language
4. https://en.wikipedia.org/wiki/Taungtha_people
5. https://en.wikipedia.org/wiki/Taungtha_people

TAUNGYO

1. Myanmar Faces and Places, "Profile of the Taungyo."

2. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 80.
3. Paul Hattaway, *Peoples of the Buddhist World: A Christian Prayer Guide* (Carlisle, UK: Piquant, 2004), p. 294.
4. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (27th edition, 2024), online version.
5. Diran, *The Vanishing Tribes of Burma*, p. 80.
6. Hattaway, *Peoples of the Buddhist World*, p. 294.
7. SIL, "The Taungyo People of Myanmar," Unpublished report, 2013.

TAWR

1. See https://en.wikipedia.org/wiki/Thor_language.
2. An abbreviated version of this story is found in Sir James George Scott, *Burma: A Handbook of Practical Information* (London: Daniel O'Connor, 1921), pp. 105-06.
3. For this account and other Tawr history, see Bertram S. Carey & H. N. Tuck, *The Chin Hills: A History of the People; Our Dealings with them, Their Customs and Manners, and a Gazetteer of their Country* (2 Vols) (Rangoon: Government Printing, 1896), pp. 146-47.
4. SIL, "The Eastern Khumi Chin of Myanmar," Unpublished report, 2011.

TEDIM CHIN

1. The 1931 census of Burma returned 16,981 Sokte people. Of them, 203 were Christians (1.2%). There were also 19,392 "Kambow" people, of whom 521 were Christians (2.7%) and the rest animists. These groups are now considered clans or subgroups of the Tedim Chin.
2. The 16 groups often lumped together under the geography-based banner of Tedim Chin that have been profiled separately in this book are the Dim (2,500 people), Hualngo (18,000), Khuano (9,800), Khualsim (9,800), Laizo (25,700), Lente (5,500), Ngawn

(19,000), Phadei (15,000), Saizang (7,500), Siyin (11,000), Taisun (12,500), Tapong (16,000), Teizang (20,000), Vangteh (2,000), Zahau (20,000), and Zanniat (22,000).

3. No specific statistics for Tedim Chin people around the world have been cited, but the following is a list of countries where Chin people in general are known to have lived in 2010: 45,000 to 50,000 in Malaysia, 16,000 in USA, 3,000 in Australia, 2,000 in Thailand, 1,200 in Canada, 1,000 in Norway, 1,000 in Denmark, 800 in Singapore, 200 in Philippines, 200 in Germany, 200 in Sweden, 120 in Japan, 80 in South Korea, 40 in Netherlands, 20 in Switzerland, 20 in United Kingdom, and unspecified numbers in New Zealand, Finland, and Czechia. See C. K. Hrang Tiam, "The Chin Diaspora: A Great People Resource," *Torch Trinity Journal* (Vol. 13, No. 2, 2010), pp. 207-17:
http://www.ttgst.ac.kr/upload/ttgst_resources13/20124-264.pdf
4. Sing Khaw Khai, *Zo People and Their Culture: A Historical, Cultural Study and Critical Analysis of Zo and its Ethnic Tribes* (Manipur: Khampu Hatzaw New Lamka-G, 1995), p. 77.
5. See https://en.wikipedia.org/wiki/Pau_Cin_Hau_script
6. To learn about Pau Cin Hau and his group, see https://en.wikipedia.org/wiki/Pau_Cin_Hau, and <https://aeon.co/essays/the-indigenous-faith-that-reveres-its-own-alphabet-as-sacred>.
7. See Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), p. 682.
8. See Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 205.
9. Chin Khua Khai, *The Cross Among Pagodas: A History of the Assemblies of God in Myanmar* (Baguio, Philippines: Asia Pacific Theological Seminary, 2003), p. 58.
10. See Chin Khua Khai, *The Cross Among Pagodas*, pp. 124-41.
11. The Tedim Chin diaspora has established dozens of churches around the world. Many Tedim migrants, shocked to find the backslidden nature of many of the Western nations

they now live among, have conducted outreach to share Christ in the countries that first sent missionaries to share the Gospel with them.

TEIZANG

1. In India the Teizang are considered a subgroup of the official Paite and Thado tribes, while in Bangladesh they are counted as part of the Mizo. Although most sources do not mention the Teizang people being in India, according to a 1982 study, seven of their villages in the state of Mizoram were Vapar, Ngur, Murlen, Laliph, Ngaizawl, Leisenzo, and Sesih. See H. Thangsanga, *Paite in Mizoram* (Aizawl: Tribal Research Institute, Government of Mizoram, no date), p. 8.
2. Thangsanga, *Paite in Mizoram*, p. 2.
3. Personal communication with Teizang church leaders, February 2024.
4. See Eugénie J. A. Henderson, "Notes on Teizang, A Northern Chin Dialect," *Bulletin of the School of Oriental and African Studies* (Vol. 26, No. 3, 1963), pp. 551-58.
5. Thangsanga, *Paite in Mizoram*, p. 63.
6. Thangsanga, *Paite in Mizoram*, p. 7.
7. *Christian Far East Ministry* (February 2024).
8. *Christian Far East Ministry* (February 2024).
9. *Christian Far East Ministry* (February 2024).

THADO

1. Frank M. Lebar; Gerald C. Hickey & John K. Musgrave (eds.), *Ethnic Groups of Mainland South-East Asia* (New Haven, CT: Human Relations Area Files, 1964), p. 49.
2. At the heart of the dispute is that many Thado insist all Kuki-Chin groups should be called Thado, which causes angst and division among the dozens of distinct tribes that desire to retain their own identities. In India, the following 11 subgroups of Thado have been

officially considered part of the Kuki cluster of tribes: Changsen, Jangshen, Kaokeep, Khongzai, Kipgen, Langiung, Saihriem, Thangngen, Hawkip, Shithlou, and Singson.

3. Bertram S. Carey & H. N. Tuck, *The Chin Hills: A History of the People; Our Dealings with them, Their Customs and Manners, and a Gazetteer of their Country* (2 Vols.) (Rangoon: Government Printing, 1896), p. 79.
4. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 137.
5. Aglaja Stirn & Peter Van Ham, *The Hidden World of the Naga: Living Traditions in Northeast India and Burma* (London: Prestel Publishing, 2003), pp. 138, 164.

THAI

1. According to the website of the Ministry of Foreign Affairs of the Kingdom of Thailand.
2. Thai-speaking communities are found in dozens of countries throughout the world today. Apart from those listed in the Overview section of this profile, Thai people in other countries where population numbers have been published (in descending order with the year the estimate was made) include: 25,800,000 in Thailand (2024), 328,176 in USA (2022), 202,000 in South Korea (2023), 150,000 in Laos (2024), 147,000 in Malaysia (2024), 115,000 in Germany (2020), 81,850 in Australia (2019), 77,100 in Taiwan (2023), 73,700 in Cambodia (2020), 63,689 in Japan (2024), 55,000 in United Kingdom (2024), 46,000 in Singapore (2018), 45,940 in Sweden (2023), 34,540 in Norway (2024), 30,000 in France (2023), 24,369 in Israel (2024), 24,000 in Indonesia (2020), 23,648 in Netherlands (2024), 22,275 in Canada (2021), 17,822 in Belgium (2023), 17,753 in Hong Kong (2024), 16,337 in United Arab Emirates (2024), 16,000 in Brunei (2020), 12,000 in China (2020), 10,951 in Denmark (2024), 10,800 in Finland (2021), 10,000 in Bangladesh (2020), 9,961 in Switzerland (2023), 9,070 in New Zealand (2018), 7,385 in Italy (2024), 7,190 in Saudi Arabia (2024), 6,810 in Austria (2024), 4,408 in Qatar (2024), 4,000 in Kuwait (2020), 3,850 in Ukraine (2001), 3,290 in Spain (2022), 3,133 in India (2014), 3,000

in Egypt (2024), 3,000 in Libya (2020), 2,564 in Bahrain (2024), 2,480 in Ireland (2022), 2,300 in Pakistan (2024), 2,200 in Hungary (2024), 2,172 in Brazil, 2,120 in South Africa (2024), 2,000 in Portugal (2020), 2,000 in Russia (2023), 1,816 in Turkey (2024), 1,727 in Czechia (2024), 1,340 in Philippines (2023), and 1,300 in Vietnam (2023). This list is compiled from figures published in Summer Institute of Linguistics, *Ethnologue: Languages of the World* (27th edition, 2024), online version; and from various websites, including https://en.wikipedia.org/wiki/Thai_people.

3. For a glimpse into the deep mistrust and resentment many Thai people hold against the Burmese, see Nopporn Wong-Anan, "History means some Thais Shed No Tears for Myanmar," *Reuters* (May 14, 2008): <https://www.reuters.com/article/us-myanmar-cyclone-thailand-idUSBKK25141420080514>
4. National Association of Judiciary Interpreters and Translators, cited in Summer Institute of Linguistics, *Ethnologue*.
5. See Sri Dvaravati Dhida Saraya, *The Initial Phase of Siam's History* (Bangkok: Muang Boran, 1999).
6. See https://en.wikipedia.org/wiki/Burmese%E2%80%93Siamese_wars
7. A total of 3,626 Allied (mostly Australian, British and Dutch) prisoners of war are buried in the town's war cemetery, while a staggering 90,000 Asians also died in the construction. See <https://en.wikipedia.org/wiki/Thanbyuzayat>
8. A helpful book that introduces Thai culture is William J. Klausner, *Reflections on Thai Culture* (Bangkok: Suksit Siam, 1981).
9. See the superb article by Ubolwan Mejudhon, "The Thai Way of Meekness," in Paul Hattaway, *Peoples of the Buddhist World: A Christian Prayer Guide* (Carlisle, UK: Piquant, 2004), pp. 277-286.
10. See Kenneth E. Wells, *History of Protestant Work in Thailand 1828–1958* (Bangkok: Church of Christ in Thailand, 1958).
11. Alex G. Smith, *Siamese Gold: The Church in Thailand* (Bangkok: OMF Publishers, 1982), p. xxiii.

THAI YUAN

1. Mongyawng (also spelled Mongyaung) Township was also part of Tachileik District until 2022, when the government reclassified it and made it the sole township in a new district of the same name. The town of Tachileik is divided by a narrow bridge from the town of Mae Sai on the Thai side of the border. Since 2021, fighting in the Myanmar civil war has often forced the closure of the border crossing.
2. See Volker Grabowsky, *Regions and National Integration in Thailand, 1892-1992* (Wiesbaden, Germany: Otto Harrassowitz Verlag, 1995), p. 154; cited in https://en.wikipedia.org/wiki/Northern_Thai_people
3. Personal communication (January 2026).
4. David Bradley, “The Languages of Myanmar,” *Report to UNICEF Myanmar 2016*, p. 5. One reason for the hesitancy in scholars identifying the Thai Yuan in Myanmar may be that they are difficult to distinguish from other Tai-speaking groups in the area such as the Lao, Shan, Tai Lue, and Khun. Tai languages often merge into each other rather than showing distinct black-and-white differences.
5. According to a 1996 study, “87.5% use Northern Thai in the home, 3% use Central Thai, while 9.5% use both.” Barbara F. Grimes (ed.), *Ethnologue: Languages of the World (13th edition)* (Dallas: SIL, 1996), p. 791.
6. Joachim Schliesinger, *Tai Groups of Thailand, Volume 2: Profile of the Existing Groups* (Bangkok: White Lotus Press, 2001), p. 184.
7. See Aroonrut Wichienkeo & Wijeyewardene Gehan (eds.), *The Laws of King Mangrai* (Canberra: Australian National University, 1986).
8. “In this cage were placed with the prisoner a large mortar to pound him with, a larger boiler to boil him in, a hook to hang by, a sword to decapitate him, and a sharp-pointed spike for him to sit on. His children were sometimes put in along with him.” Sir John Bowring, *The Kingdom and People of Siam* (Kuala Lumpur: Oxford University Press, 1857, reprinted 1977), p. 62.
9. Schliesinger, *Tai Groups of Thailand*, p. 185.

10. During the decade the author lived in Chiang Mai, it was reported that a barren Thai couple traveled to the city seeking spiritual help to cure their condition. They visited the monks at the main Buddhist temple but their prayers and incantations did not help. They then heard about the former British monarch, Queen Victoria, whose statue stood outside the British consulate in the city. After praying before the statue, the couple returned home and the wife soon fell pregnant. When this news spread, up to half of the entire population of Chiang Mai came to the British consulate in a six-month period to seek divine blessings. In the end, the consulate removed Queen Victoria's statue because of the disturbance the crowds were causing to their daily operations.

THAIPHUM

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 13.
3. Bertram S. Carey & H. N. Tuck, *The Chin Hills: A History of the People; Our Dealings with them, Their Customs and Manners, and a Gazetteer of their Country*, Vol. 1 (Rangoon: Government Printing, 1896), p. 215.

THARMITAIK KAREN

1. “It seems that there have been efforts to expand who is part of the ‘White Karen.’ Tharmitaik respondents in Mandat Taung said that they used to only use the name Tharmitaik. However, when the census was taken in 2014, they were encouraged to identify as White Karen.” (Personal communication with an SIL linguist, July 2023).
2. See the “Karen, Geba” full listing at Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.

3. Sir George Scott, “Among the Hill Tribes of Burma: An Ethnological Thicket,” *National Geographic* (March 1922), p. 297.
4. Mrs. J. E Harris., *History of the Shwemyin Karen Mission* (Chicago: Englewood Press, 1907), no page numbers.

UPPU

1. See <https://biblesint.org/languages/uppu-chin>.
2. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 14.
3. <https://www.dylangoldby.com/tattoos-of-asia/uppu-chin-state-myanmar/>. For an excellent article on the overall custom of face tattoos among various Chin tribes, see Dave Stamboulis, “Myanmar’s Tattooed Chin Women,” *BBC News* (February 25, 2022): <https://www.bbc.com/travel/article/20161216-myanmars-tattooed-chin-women>.
4. See <https://biblesint.org/languages/uppu-chin>.

VANGTEH

1. Chester U. Strait, *The Chin People: A Selective History and Anthropology of the Chin People* (Bloomington, IN: Xlibris, 2014), p. 21.
2. See the “Main Languages of Chin State” map, produced by the Languages and Social Development Organization, in the Introduction of *Operation Myanmar*.
3. See https://en.wikipedia.org/wiki/Guite_people
4. <https://en.wikipedia.org/wiki/Vangteh>
5. <https://en.wikipedia.org/wiki/Vangteh>
6. Chin Khua Khai, *The Cross Among Pagodas: A History of the Assemblies of God in Myanmar* (Baguio, Philippines: Asia Pacific Theological Seminary, 2003), p. 124.
7. Chin Khua Khai, *The Cross Among Pagodas*, p. 127.

VET

1. Personal communication, June 2023.
2. See "We Have a Common Enemy: Paletwa Dispute on Hold but Unresolved," *Frontier Myanmar* (June 9, 2023): <https://www.frontiermyanmar.net/en/we-have-a-common-enemy-paletwa-dispute-on-hold-but-unresolved/>
3. <https://www.dylangoldby.com/tattoos-of-asia/vet-chin-state-myanmar/>
4. <https://www.dylangoldby.com/tattoos-of-asia/vet-chin-state-myanmar/>

WA, PARAUK

1. Ralph Covell, *The Liberating Gospel in China: The Christian Faith Among China's Minority Peoples* (Grand Rapids, MI: Baker Books, 1995), p. 224.
2. As a result, the 1931 census of Burma returned only 10,465 Wa people. Among this small fraction of the actual Wa population, a mere 138 individuals identified as Christians, with the rest being animists and Buddhists.
3. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (27th edition, 2024), online version. Many of the Parauk Wa dialect groups may qualify as distinct ethno-linguistic peoples, but little or no ethnographic research has been conducted among them due to their remote and dangerous locations. Others in the list may represent clans or village names. One of the best articles written about the Wa languages and dialects is: Gerard Diffloth, "The Wa Languages," *Linguistics of the Tibeto-Burman Area* (Vol. 5, no. 2, 1980), pp. 1-182.
4. See <https://omniglot.com/writing/wa.htm>
5. See Andrew Ong, *Stalemate: Autonomy and Insurgency on the China-Myanmar Border* (Ithaca, NY: Cornell University Press, 2023). The much smaller Wa National Army, with hundreds of soldiers, has operated along the Myanmar-Thai border since 1974.
6. Gillian Cribbs with Martin Smith, "Ethnographical History," in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 216.

7. Tien Ju-K'ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden, Netherlands: E. J. Brill, 1993), p. 17.
8. “Despite never having heard of Jesus, Wa prophets began strongly speaking out messages similar to John the Baptist, telling the people to forsake their head-hunting and violence, and to prepare their hearts for the arrival of the True God. At that time a witch-doctor in a certain Wa village owned three white donkeys. He laid his hands on the middle donkey and told the village elders, ‘If you follow this donkey it will lead you to the True God.’ For weeks the elders followed the donkey a distance of 200 miles across remote terrain, until one day it stopped outside the house of William Young, the American Baptist missionary who was working among the Lahu tribe. Young became the first known Christian to share the Gospel with the Wa. Salvation swept many areas as hundreds of hearts prepared by the Holy Spirit converted to Christ.” Asian Minorities Outreach, *The 50 Most Unreached People Groups of China and Tibet*, p. 19. A slightly different version of the same event appears in Don Richardson, *Eternity in their Hearts: Startling Evidence of Belief in the One True God in Hundreds of Cultures Throughout the World* (Ventura, CA: Regal Books, 1984), pp. 102-104.
9. “Annual Report from Bana” (Valley Forge, PA: The American Baptist Archives Center, April 12, 1948), pp. 148-151.
10. See <https://www.asiaharvest.org/bibles-for-the-wa-people-from-demon-worshippers-to-children-of-god>. The composite translation used in the Wa Bible is problematic, with as few as 15-20% of Wa in Myanmar able to understand it because of their incredible diversity of dialects. For the same reason, the Jesus film has never been produced in the Wa language, as any chosen dialect would only be understood by a segment of the Wa population.
11. “The main reasons for this nominalism are the Wa’s illiteracy, which results in few having a knowledge of the Scriptures, and an over emphasis by early missionaries on the necessity of attending church rather than a personal walk with Christ.” (Personal communication with a Wa missionary, August 1996).

WA, VO

1. See https://en.wikipedia.org/wiki/Hopang_Township
2. https://en.wikipedia.org/wiki/Wa_State
3. Tien Ju-K'ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden, Netherlands: E. J. Brill, 1993), p. 21.
4. Tian Jizhou & Luo Zhiji. *Ximing Wazu Shehui Xingtai* [The Social Structure of the Wa Minority in Ximing] (Kunming, 1980), p. 97.
5. Tien, *Peaks of Faith*, p. 21.
6. Tien, *Peaks of Faith*, p. 146.

YANGNO

1. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties in Lahe Township and Dunghi Sub-Township, Myanmar* (unpublished report, 2012), p. xii.
2. Graduate Institute of Applied Linguistics, "Fifty-Five Dialects and Growing: Literacy and Comprehension of Vernacular Literature among the Tangshang Naga in Myanmar," (thesis, name withheld, June 2013), p. 210.
3. Meenaxi Barkataki-Ruscheweyh, *Dancing to the State: Ethnic Compulsions of the Tangsa in Assam* (New Delhi: Oxford University Press, 2017), pp. 178-79.
4. Naga Survey Team, *Sociolinguistic Survey of Makyam and Southern Tangshang Varieties*, p. 4.

YAW

1. J. George Scott, *Gazetteer of Upper Burma and the Shan States in Five Volumes* (Rangoon: Government Printing, 1900), p. 569.
2. C. Morgan Webb, *Linguistic Survey of Burma: Preparatory Stage or Linguistic Census* (Rangoon: Government Printing, 1917), p. 55.

3. M. Paul Lewis, Gary F. Simons, & Charles D. Fennig (eds.), *Ethnologue: Languages of Asia (17th edition)* (Dallas, TX: SIL International, 2014).
4. C. C. Lowis, *The Tribes of Burma* (Ethnographical Survey of India, No. 4, Burma) (Rangoon: Government Printing, 1910), p. 44.
5. Scott, *Gazetteer of Upper Burma and the Shan States*, p. 569.
6. Cited in John Okell, “The Yaw Dialect of Burmese,” in Jeremy H. C. S. Davidson (ed.), “Essays in Honour of Eugénie J A Henderson,” *South East Asian linguistics* (SOAS University of London, 1989), p. 199.
7. See Christopher Moseley, *Atlas of the World’s Languages in Danger* (UNESCO, 2010).
8. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 37.
9. See “Locals Describe Myanmar Military Massacre of Yaw Villagers,” *The Irrawaddy* (September 21, 2021): <https://www.irrawaddy.com/news/burma/locals-describe-myanmar-military-massacre-of-yaw-villagers.html>
10. Okell, “The Yaw Dialect of Burmese,” p. 201.

YINBAW

1. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p.150.
2. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
3. Diran, *The Vanishing Tribes of Burma*, p.150.
4. Some academics have tried to explain away the Karen legends by saying they must have learned them from Nestorian or Catholic missionaries long before the first Protestants, but there is no mention of Jesus Christ or any New Testament story in their accounts. Others have said the best explanation for how the Karen (and many other groups) had clear accounts of creation and other events detailed in the Book of Genesis may simply be found in these verses from the New Testament: “In the past, he let all nations go their own

way. Yet he has not left himself without testimony" (Acts 14:16). Significantly, however, the missionary who first shared many of these Karen creation accounts wrote: "They are all Old Testament traditions, so we are shut up to the conclusion that they came from the Jews." Francis Mason, *The Story of a Working Man's Life, with Sketches of Travel in Europe, Asia, Africa and America* (New York; Oakley, Mason & Co., 1870), p. 277.

5. Mrs. J. E. Harris, *History of the Shwepyin Karen Mission* (Chicago: Englewood Press, 1907), no page numbers.

YINTALE

1. Summer Institute of Linguistics, *Ethnologue: Languages of the World* (28th edition, 2025), online version.
2. See David Bradley, "Languages of Mainland South-East Asia," in Osahito Miyaoka, Osamu Sakiyama & Michael E. Krauss (eds.), *The Vanishing Languages of the Pacific Rim* (Oxford: Oxford University Press. 2007), pp. 301-36.
3. See https://en.wikipedia.org/wiki/Battle_of_Mese
4. See <https://www.rfa.org/english/news/myanmar/loikaw-12112023170425.html>
5. https://en.wikipedia.org/wiki/Kay_Htoe_Boe
6. From a rare and excellent article on the Yintale that includes photos of the people and their surroundings. See Mratt Kyaw Thu, "The Disappearing tribe of Kayah," *Frontier Myanmar* (June 10, 2016): <https://www.frontiermyanmar.net/en/the-disappearing-tribe-of-kayah/>
7. Mratt Kyaw Thu, "The Disappearing tribe of Kayah."

ZAHAU

1. See Bertram S. Carey & H. N. Tuck, *The Chin Hills: A History of the People; Our Dealings with them, Their Customs and Manners, and a Gazetteer of their Country* (2 Vols.) (Rangoon: Government Printing, 1896), p. 143.
2. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 88.
3. Vumson, *Zo History*, pp. 88-89.
4. Carey & Tuck, *The Chin Hills*, p. 144.

ZAIWA

1. Estimated by a leader of the Kachin Baptist Convention who travels extensively among the Zaiwa communities. SIL gave a lower number of 33,000 Zaiwa in 2021, but that figure likely only refers to first language speakers of the Zaiwa language.
2. U Min Naing, *National Ethnic Groups of Myanmar* (Yangon: Thein Myint Win Press, 2000), p. 39.
3. Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 80, says: “The connection between the Zaiwa and Jingpo goes back to the Kachin custom of tracing their descent through *duwas* or hereditary chiefs. Whenever a Zaiwa chief’s family became extinct, they would elect a new chief and claim to be of Lahpae or Jingpo descent.”
4. Many linguistic studies of Zaiwa have been conducted, with Mark Wannemacher writing two papers in the 1990s: “The Interaction of Tone, Phonation Type and Glottal Features in Zaiwa,” *Focus on Phonology: PYU Working Papers in Linguistics* (no. 1, Chiang Mai: Payap University, 1996): pp. 1-16; and “Zaiwa Syllable Structure,” *Focus on Phonology* (1996): pp. 119-125.
5. Tien Ju-K'ang, *Peaks of Faith: Protestant Mission in Revolutionary China* (Leiden, Netherlands: E. J. Brill, 1993), p. 145.
6. *Jingpozu Shehui Lishi Diaozha* [Historical and Ethnic Studies of the Jingpo Nationality] (Kunming: Yunnan Renmin, 1982), p. 161.

7. William James Sherlock Carrapiett, *The Kachin Tribes of Burma* (Rangoon: Government Printing and Stationery, 1929).
8. See https://en.wikipedia.org/wiki/Waingmaw_Township
9. T'ien, *Peaks of Faith*, p. 51, noted: "Zaiwa young men do not sleep at home. They usually spend the night flirting with young women at the youth club. Sexual relations are so disorderly as to render them unfit for physical labor. A girl who gets pregnant without a proposal will not easily find another boy to marry her and will be considered a widow because of the heavy bride-price. In Banwa Village alone, there were 55 such 'widows' from a total of 134 households."
10. Wei Kun, "The Jingpo Christians," *Bridge* (no. 43, September-October 1990), p. 16. Missionary Ola Hanson, *The Kachins: Their Customs and Traditions* (Rangoon: American Baptist Mission Press, 1913), p. 21, describes the Zaiwa as a "group that arose by intermarriage between the Maru and the Lahpai clans of Jingpo."
11. U Min Naing, *National Ethnic Groups of Myanmar*, p. 39.
12. One tragic example of the Zaiwa's bondage is retold in T'ien, *Peaks of Faith*, pp. 16-17: "Elder Dai's daughter-in-law died of fever after having a difficult labor. Before her death, several head of cattle were sacrificed to the demons. During the cremation, the firewood did not burn steadily due to its dampness. The sorcerer thereby proclaimed that the deceased's personal effects be thrown into the fire to annul her parsimony. As the fire still did not burst into a blaze, the sorcerer then attributed the cause to the deceased's reluctance to leave her newborn baby behind, thus resulting in the baby being thrown into the fire."
13. Paul Hattaway, *Operation China: Introducing all the Peoples of China* (Carlisle, UK: Piquant, 2000), p. 568. Zaiwa Christians were frequently "expelled from the villagers who would confiscate their land and livestock, compelling them to abandon their alien belief." (T'ien, *Peaks of Faith*, p. 144).

1. <https://en.wikipedia.org/wiki/Zanniat>
2. See H. N. C. Stevenson, *The Hill Peoples of Burma* (Calcutta: Burma Pamphlets No. 6, 1944).
3. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 9.
4. Vumson, *Zo History*, p. 87.
5. H. N. C. Stevenson, *The Economics of the Northern Chins* (1945), cited in Vumson, *Zo History*, p. 144.
6. To learn about Pau Cin Hau and his group, see https://en.wikipedia.org/wiki/Pau_Cin_Hau, and <https://aeon.co/essays/the-indigenous-faith-that-reveres-its-own-alphabet-as-sacred>.

ZOKAM

1. These three tribes will be profiled separately in the upcoming *Operation India* series as each has been granted status as a Scheduled Tribe in India. The Simte have been profiled in *Operation Myanmar* under the name Sim.
2. "The goal of many Chin and Mizo leaders is to create a sovereign 'Zo' land, divided into the states of East Zoram (Chin State in Myanmar), West Zoram (part of southeastern Bangladesh and Tripura in India), Central Zoram (the state of Mizoram in northeast India) and North Zoram (Manipur in India)." Gillian Cribbs with Martin Smith, "Ethnographical History," in Richard K. Diran, *The Vanishing Tribes of Burma* (New York: Amphoto Art, 1997), p. 211.
3. Vicentious Sangermano, *A Description of the British Empire: Compiled Chiefly from Native Documents* (Rome: Oriental Translation Fund of Great Britain and Ireland, 1833); translated by William Tandy and reprinted by Government Press, Rangoon, 1885, p. 35.
4. Sangermano, *A Description of the British Empire*, pp. 35-36.

5. Angelene Naw & Jerry B. Cain (ed.), *The History of the Karen People of Burma* (Valley Forge, PA: Judson Press, 2023), p. 65.
6. Strong divisions emerged between the Baptist and Pentecostal streams as the revival progressed. For an excellent account of this revival, see Chin Khua Khai, *The Cross Among Pagodas: A History of the Assemblies of God in Myanmar* (Baguio, Philippines: Asia Pacific Theological Seminary, 2003), pp. 129-143.

ZOPHEI

1. Vumson, *Zo History: With an Introduction to Zo Culture, Economy, Religion, and their Status as an Ethnic Minority in India, Burma, and Bangladesh* (Aizawl, India: self-published, 1988), p. 4.
2. Laura Hardin Carson, *Pioneer Trails, Trials & Triumphs* (Harrisburg, OH: Foundations of Grace Publishing, 2020), pp. 93-94.

ZOTUNG

1. Zotung communities are found in diverse locations including the U. S. states of Michigan, Kansas, Oklahoma, Georgia, Tennessee, Indiana, and Maryland, and the Australian cities of Melbourne and Adelaide. One of many institutions established by Zotung migrants includes a Zotung school for refugees in Kuala Lumpur, Malaysia. See <https://zrclc.com/>
2. https://en.wikipedia.org/wiki/Zotung_language
3. https://en.wikipedia.org/wiki/Zotung_people
4. https://joshuaproject.net/people_groups/16110/BM
5. See “Chin Allied Resistance Claims Big Junta Losses in western Myanmar,” *Radio Free Asia* (November 30, 2023): <https://www.rfa.org/english/news/myanmar/chin-fighting-11302023071854.html>
6. https://en.wikipedia.org/wiki/Zotung_people