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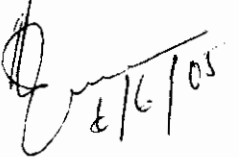
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The aim of this journal is to function as a mode of information and guidance for the scholars, researchers and historians and also to provide a medium for the exchange of ideas in Mizo history.

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Editorial

The annual seminar of 2001 was organised under the theme-**Political Development in Mizoram before 1966**. The aim of the seminar was to bring out the true nature of the political developments in Mizoram during the period under the study. The idea of organising such a seminar with this theme was to have a complete study of the developments by organising yet another seminar the next year. But the seminar held in 2002 was featured with a different title **The System of Administration In Mizoram From The Earliest To 1890**. So a seminar to study the remaining period i.e the political developments after 1966 will be held at a convenient time.

In the seminar of 2002 there were 8 papers which were carefully selected so as to highlight the real nature of the administrative system prevailed in Mizoram during the period under the study. It may be noted here that in spite of our best effort, one paper which was supposed to cover one period concerning Southern Mizoram could not be presented. This, thus made a gap in the study. This may however, be filled at another time.

From the papers, it is seen that though the British divided the Lushai Hills District into Northern and Southern Areas the nature of the administrative system adopted by the British in both the areas was of the same nature because the system of administration before the coming of the British in these areas was governed by the chiefs. Therefore the system could not be much different even after the coming of the British.

In this issue, all the papers presented in the seminar are included. The article Chhim Lalburha (c 1845 - 1913) is the paper not read in the seminar. I hope that the papers will serve the need of the researchers who are keenly interested with the study of the Mizo.

I am grateful to all the paper-writers for making the seminar a success. I am also thankful to ICHR and ICSSR-NER for their financial assistance for which the seminar was held with a success. I also express my sincere gratitude to all the persons who are involved with the publication of the journal.

- Sangkima

THE SYSTEM OF ADMINISTRATION IN SOUTH MIZORAM FROM THE EARLIEST TO 1890.

- Dr. Vanlalinga Bawitlung.

Why do we often have to treat 'South Mizoram' separately as we do now? The reason lies in the fact that the British adopted her tried and tested imperial policy of 'Divide and Rule' when the then Lushai Hills was divided into two administrative divisions. The Southern part (Lunglei Division) was placed under the provincial administration of Bengal and the Northern part (Aizawl Division) under the administration of Assam in 1891. Henceforth, the term 'South Mizoram' has been used to refer to Lunglei Division (which in fact had been separated out of united Lushai Hills). This 'South Mizoram' comprises the present three districts of Southern Mizoram, namely, Lunglei, Lawngtlai and Saiha.

The study of the emergence of administrative system in South Mizoram calls for an in-depth study of the institutions of chieftainship among the tribes inhabiting the area under study. viz. *Lusei, Fanai, Lai* and *Mara*. The settlement pattern of these follows a group-based migration patterns. Lusei mainly settled in the central part of Lunglei district, Fanai at the eastern part of Lunglei district, Lai in the Lai Autonomous District Council area in Lawngtlai district and Mara in most parts of Saiha District.

In order to understand how the administrative system emerged among the tribes in South Mizoram, a tribe-wise discussion may be a better approach.

Emergence of Lusei Administrative System

The emergence of the administrative system dates back to the days of the chiefs. It is widely believed that chieftainship was instituted among the Lusei when they settled in ranges between Tiau and Run rivers, which is believed to have been around 1500-1700 A.D.² Vumson is specific when he maintains that chieftainship emerged in Lushai society in between A.D 1600 and 1625.³ According to traditions, in a society where raids and wars were order of the day, no one was willing to be the chief for fear of being killed by enemies. But one chief by name Zahmuaka accepted the offer of chieftainship by the Hnamte clan thereby becoming the first Lusei chief. Once he

established his chieftainship, it became hereditary. Thus all Lusei chiefs traced their descent from Zahmuaka. There were six ruling clans in Lusei society, namely Zadeng, Palian, Thangluah, Rivung, Rokhum and Sailo. Of which Sailo eventually emerged as the most powerful chief's clan.

Lusei seems to have migrated to their present habitat around A.D 1700-1800⁴. By the time Lusei people moved towards South Mizoram, Sailo chiefs ruled supreme in Lusei inhabited areas. The Sailo chiefs in that area were the descendents of the chief, Rolura. There is no record to show the number of Rolura's descendents ruling in South Mizoram. According to Shakespear's diary of 1893, there were six villages under Tlutpawrha's (son of Rolura) descendents alone.⁶ "There were also some other Lusei chiefs like Zadeng, Thangluah and Thangur, and the last of the Zadeng chief died in 1857 at Chengpui near Lunglei⁷.

The Sailo chiefs were dominant and independent. Each chief was completely independent in his area of operation. There were no coordinating relations among the chiefs which could bring a pyramid-like structure of administration as found in some African societies.⁸ The Sailo administrative system followed the same pattern of tribal administration as practiced elsewhere. The primary duties of a chief at the initial stage were to protect the lives and properties of his subjects and to defend them from enemies. The indigeneous system of government, as Lewin says, was "democracy tempered by despotism".⁹ Along with the consolidation of chieftainship occurred movements towards better organization.

For village administration, the chief was assisted by a Council of Ministers called 'Upa'. They were chosen by the chief himself and could be dismissed by him. All matters of village government were decided by the chief and his Upa. Upa enjoyed certain privileges like exemption from payment of *fathang* (paddy due) and they were also given priority in selecting jhum field. Besides Upa, the chief appointed some village officials for the efficient administration of the village government. They were Ramhual (expert cultivator), Puithiam (village priest), Thirideng (blacksmith) and Tlangau (courier/village crier). Of these, except Ramhual, all other officials received certain amount of paddy due from the people. Ramhual were selected by the chief on condition that they had to pay heavier paddy due for priority in selecting jhum fields.¹⁰

These people formed the privileged group in traditional society. The gap between the privileged and the non-privileged, however, seems to have been rather thin. The chief enjoyed a number of privileges and this seems to have originated from

the first chief, Zahmuaka. Some baskets of paddy were given to the chief at the initial stage on voluntary basis¹¹. "But this voluntary donation turned into involuntary due in later developments of chieftainship.¹¹ The number of due items increased while it was also extended to all other clans in his village. Dues were also collected from items like animal, bee, salt etc. The position of the chief and other village officials were brought to a considerable height by the privileges and exemptions. The chief extended his privileges by grasping more powers/prerogatives like right to keep slaves (Bawi), right over land, right to have free construction of his house, etc. The chief was able to raise his position by these rights and freedom so that he became practically the wealthiest as well as the most powerful man in the village- a position which his subjects could never achieve. He became the ultimate owner of all that was in his village. Thus, in the later part of chieftainship, a mass movement or revolt against some chiefs occurred in around 1882-83.¹²

This seems to have been the result of the oppressive rule practiced by some Lusei chiefs for quite a number of years. The revolts, however, were not successful. Incessant warfare and primitive tribal system also led to the emergence of *Pasaltha* who distinguished himself in military (in warfare) and hunting (wild animals) achievements. The *Pasaltha* occupied an honourable position in the village hierarchical formation. The position of *Pasaltha* was like a military/security adviser. They were held in high esteem. Notwithstanding their important position, in traditional society, they were not privileged like other village officials. It so appears that the privileged people were none other than the chiefs relatives or favourites so that becoming a privileged person for the common masses would have been almost impossible.

Thlupawrha, the son of Rolura happened to be a powerful chief in South Mizoram. He is said to have massacred the Haka Pawi at Lungmawi for the Haka Pawi used to collect tribute from them. Vandula also conducted a raid on a Lakher village called Laki. He was so offensive that he waged war against the powerful Thlantlang chief Zahuata around 1878.¹³ These two chiefs, however, entered into agreement. We also came across a well-known powerful chieftainess by name Ropuiliani, who inherited chieftainship from her husband, Vandula, after the latter died, as she herself was a daughter of chief Lalsavunga. Ropuiliani was famous for her brave confrontation with the British imperialist. She was captured and imprisoned for life.¹⁴

The administrative system of the Lusei chiefs of South Mizoram was similar to that of the Lusei chiefs of North Mizoram. Chieftainship was hereditary and was passed on from father to son. We also find instances where chieftainship was inherited the wife

of the chief. Chieftainship among the *Lusei* was the prerogative of the *Sailo* lineage. The *Sailo* in their later part of chieftainship grouped themselves into descendents wise, of which the *Sailo* chiefs in South Mizoram, as mentioned earlier, were the descendents of Rolura, forming one party in their war against the northern *Sailo* chiefs.¹⁵

The pure and simple traditional administrative system was interrupted by the colonial intervention. It is, however, undeniably the fact that transformation from tribal egalitarian society to a chieftainship society led to the stability and consolidation of the position of the traditional chief at clan or tribe level. An organized system of administration also took concrete shape in the chieftainship society. In order to maintain their position, the *Sailo* chiefs, apart from waging war against the neighbouring tribes, also entered into matrimonial alliances with other ruling houses and this *Sailo* endogamy along with marriage with chiefs of other ethnic groups was a planned development to put stress on their importance and prominence,¹⁶

The *Lusei* chiefs, especially the *Sailo* in South Mizoram were offensive against the *Pawi* as well as the *Lakher*. Chief Vandula raided one *Pawi* village called Bunglemun and a *Lakher* village Laki.¹⁷ But it may be remembered that to invade these two villages the Chief had to move through the *Fanai* and *Chinzah* villages, because in between those villages were villages of *Fanai* and *Chinzah* chiefs. It therefore appears that the *Sailo* chiefs had maintained friendly relations with these *Fanai* and *Lai* chiefs. Otherwise, it could have been an encroachment on others land which could bring misunderstanding between the concerned chiefs. There were also among the *Lusei* chiefs some who fought against British intervention. The southern *Sailo* chiefs also suffered raids from northern *Sailo* chiefs for which these chiefs sought the help of *Fanai* and *Chinzah* chiefs. This was known as *Khawnglung rûn*.¹⁸ It is interesting to note that there were four chieftainesses out of six *Lusei* villages among the descendents of Vandula. In the western side, however, some chiefs other than the *Sailo* maintained their position till the British advent.

Emergence of *Fanai* Administrative System

The land of *Fanai* was like a buffer state between the *Lusei* and the *Pawi*. In 1890, there were eight villages containing about seven hundred (700) houses grouped along the west bank of rivers *Ṭiau* and *Chhimtuipui* between *Biate* on the north and *Sangau* on the south.²⁰

There are divergent views regarding the emergence of Fanai administrative system. Historians like Chalbuanga and Kawla *Fanai* are of the view that Fanai established their own administration in the form of chieftainship prior to their advent into Mizoram.²¹ K. Zawla and R. Vanlawma on the other hand maintain that Fanai had their own administration at the time when Rorehlova was sent by the Sailo chief to set up his own village.²² According to Shakespeare, Rorehlova was sent not by the *Sailo* chief but by the *Zahau* to set up his own village.²³ It becomes difficult to ascertain the fact as to when and how *Fanai* administrative system emerged. It is, however, possible to establish with some amount of certainty that Rorehlova was the *first Fanai chief* in present Mizoram.

Although the Fanai chieftainship was the prerogative of the original chief's lineage, it could not develop into a centralized authority because as also in the case of other Mizo tribes, each chief became independent in his area of administration. As Fanai followed Lusei pattern of administration, chieftainship was hereditary, passing from father to son. The Fanai administrative system was similar with that of the Lusei. The privileges enjoyed by the Lusei chiefs were also enjoyed by the Fanai chiefs. As a matter of fact, there was no striking difference in the overall working of the chief between the Fanai and the Lusei as Fanai generally followed Lusei Customs.²⁴

It is interesting to see that Fanai were able to maintain their position for a long period between such powerful neighbours with their diplomatic skill.²⁵ Shakespeare's observation seems to have weight on the ground that as far as Fanai history is concerned there is no record of raids or plunders on Fanai villages either from the Lusei or Pawi. We come across no significant wars or raids amongst the Fanai chiefs either except their participation in the massacre of the Thlanrawn and the Khuanglung rûn. It is evident in the case of the Fanai that they made neither territorial conquest nor expansion through voluntary submission of any tribe/clan/community. The sphere of political dominance of the Fanai chiefs was neither by subduing the neighbouring tribes or clans or communities nor by their voluntary submission to their protective authority. At the same time, however, we find a lineage system developed in Fanai society. We find no instance of any person outside the original lineage becoming chief. Thus it is no surprise to see that there was no war among the Fanai chiefs.²⁶

The Fanai also maintained matrimonial connections with other ruling houses. Samtawia, son of Rorehlova was married to a daughter of Chinzah chief Nicheuva.²⁷ This matrimonial alliance with the neighbouring chiefs seems to have been a diplomatic

move on the part of the Fanai for stabilizing their administration. The process of societal differentiation and hierarchical formations was accelerated by the disintegration of the clan structure from genealogical groups into socio-professional types amounting to the rise of the privileged group in the society. As mentioned earlier, so far as the administrative system is concerned, there was no difference between the Fanai and Lusei.

Emergence of Lai Administrative System

The land of Lai now becomes Lai Autonomous District Council. Lai seems to have moved into their present habitat from the Haka region of Myanmar between A.D 1759 and 1789. Chieftainship was established among them when they settled in the Chin Hills of Myanmar during the period A.D 1300- 1700.²⁸ According to Laitanga, the Lai who migrated to present habitat hailed from two villages called Khuafu and Lungzarh. There were 6 chief's clans among the Lai, namely, Chinzah, Zathang, Hlawncheu, Hlawncching Tlangchhan, Khenglawt. Of these, Chinzah and Zathang were the original chief's clans. The other chief's clans were either appointed to be the chiefs by them to form villages in their periphery or who made themselves chiefs by establishing villages in present land.²⁹

Although Lai did not have a dominant chief's clan like Sailo in the Lusei society, Chinzah seems to have been the most powerful as well as the most dominant chief's among the Lai chiefs. Chinzah chiefs ruled over seven villages under the Lai chiefs at the time of the British intervention.³⁰

Lai Administrative system centred around the chief who was the ultimate authority and the fountain of justice. He was assisted by men of his choice in the administration of the village. As far as the power and functions and privileges of the chiefs were concerned, there was not much difference with that of other Mizo tribes except minor dissimilarities in the slave (bawi) system. There were five types of bawi in the Lai society and these bawi were saleable which was not practiced among other Mizo tribes.³¹

Lehman observes that there was a fundamental distinction between aristocratic and common clan in the *Lai* society and this status rank appears to be not absolutely hereditary. He maintains that wealthy commoners could often pay a high marriage price and so marry women of high aristocratic lineage, and if his descendents continued this practice they would achieve high status rank with many privileges of the aristocratic

people.³² Here Lehman talks of the *Lai* in Chin, Myanmar but it may be good to bear in mind that the *Lai* in Mizoram developed differences with that of the *Lai* in Myanmar. This might have happened in their course of movement towards present habitat after having frequent interactions with the *Lusei*. Because what Lehman talks of the *Lai* society in Myanmar was not found among the *Lai* in Mizoram. As far as the institution of chieftainship is concerned, the *Lai* followed more of the *Lusei* chieftainship than the *Lai* system in Myanmar. Thus the administrative system of the *Lai* in Mizoram was more or less similar with that of the *Lusei* and the *Fanai*.

We see a lineage system developed in the *Lai society* as well. The emergence of the *Chinzah* lineage, of whom the three chiefs, Hausata, Dokulha and Vantura rose into prominence. Their solidarity and mutual cooperation led to their rise above the other *Lai* chiefs. Almost all *Chinzah* chiefs were the descendents of these three chiefs. Most of raids on the neighbouring communities including the British committed by the *Lai* chiefs were carried out by the *Chinzah* chiefs. These raids seem to have extended their authority. For maintaining their own administration, they entered into matrimonial alliances with other neighbouring chiefs. Hausata was married to a daughter of Thlantlang chief Zahuata who had considerable influence on the neighbouring chiefs.³³ This appears to have been a cleverly move on the part of the *Chinzah* chiefs to guarantee their existence as separate chiefs amidst such a powerful chief in their neighbour. They also maintained matrimonial relations with other neighbours like the *Fanai*. Thus matrimonial connections with other ruling houses evoked mutual support and raised them high in the eyes of the subjects. We also come across the *Lai* chiefs receiving tribute from the subjected villages of Mara which was not seen in the *Lusei Society*. This subjugation however was provisional as absorption had not taken place and the people were still hostile to the oppressors that they might strike at any convenient time. The *Lai* chiefs, as a whole had neither coordinating relations among themselves, nor infightings among themselves for supremacy. But it appears that the rise of *Chinzah* under Chiefs Hausata, Dokulha and Vantura led to the rise of more powerful chief clans among the *Lai* people.³⁴

As discussed earlier although the *Lai* chiefs in present Mizoram maintained close relations with the chiefs in Myanmar, either through marriage or blood relationship, they did not follow the same system as far as administration of the village is concerned. However, unlike the *Lusei* and the *Fanai* chiefs, the *Lai* chiefs received tribute or tax from the villages they subdued though they did not interfere in the administration of the village affairs.³⁵

The *Chinzah* chiefs, who established their villages in present habitat, were the sons of chief Taihmunga. Due to the premature death of his two brothers, Hausata and Vantura, Dokulha was able to rule over the villages of his brothers. He became more powerful that he laid his western boundary at *Chandragon* which the British encroached a number of times.³⁶ On the contrary, Reid writes thus, "We are bound to protect the men living within our declared boundary . . . Lt. Steward, too, was surveying ten miles from the boundary when attacked".³⁷ Whatever might have been the fact, it is seen that the *Chinzah* chiefs on their part were able to draw boundary line at *Chandragon*. Although the *Chinzah* chiefs maintained their control to such a considerable extent, they could not integrate or control the territories of the other chiefs. However, with the segmentation of the chief's lineage, chieftainship grew in number, and there were as much as 15,000 people living under rule of Dokulha and his descendents in 1901 census.³⁸

Emergence of Mara Administrative System

The Mara inhabit the southernmost part of Mizoram. They migrated to their present habitat from the Haka region of Myanmar around A.D 1630-1730.³⁸

The emergence of the administrative system in Mara society dates back to a time when they settled in the Chin Hills of Myanmar along with other Mizo tribes. The Mara society consisted of six groups, namely, *Tlongsai*, *Hawthai*, *Zeuhang*, *Sabeu*, *Lialai* and *Heima*. There was no dominant chiefs clan like the *Sailo* in *Lusei* society. Of the six groups, four groups, except *Lialai* and *Heima* had their own chief clan. The *Tlongsai* chief clans were *Heuchang* and *Khichha-Heuchang* who ruled over around 14 villages. The *Zeuhang* chief's clan, *Savang* ruled over about 5 villages. *Sabeu*, the chief's clan of *Savang* ruled over 3 villages. The *Hawthai* chief's clan was *Nonghrang*. The *Changza* was the chief's clan of *Heima* and *Lialai*. Thus, there were only four chief's clans for the whole Mara society.⁴⁰ These chiefs though dominant in their own areas did not have coordinating relations among themselves. Each chief's clan had its own areas of operation and was completely independent in its existence. There was neither a pyramid-like structure of administration nor the *Sailo* clan in the case of the *Lusei* society.⁴¹

The *Lakher* society had been arranged according to precedence first the chief's clan (*Abel*) second, the patrician clans (*Phangsang*) and the third, the plebian (*Machhi*) clan. There was a sharp division between the noble clan and the lower clan. The

Phangsang were more highly placed in the society and were materially better off than the Machhi. Noble birth was also highly valued and the girl's marriage price theoretically depended on her clan. A person belonging to a lower clan sought to raise his status by marrying a girl belonging to a clan higher than his own.⁴² The Mara society had gradually evolved to be a highly stratified society with clear distinction between the chief, the other privileged group and the commoners.

The relationship between the Mara chief and his people was of mutual help and mutual benefit. The chief was the head of the village; the leader in war, the protector and father of his people and most of all the owner of land. The chief protected his people and let them use his land for cultivation and helped them in times of famine and other distress. In return, the people paid him certain dues and rendered him services and came to his help when called upon by him for such assistance. The Mara chief enjoyed almost all privileges enjoyed by the other Mizo chiefs. The amount of dues paid to the chief however differed from village to village. Unlike the other three chiefs under study which more or less maintained a uniform system there was no uniform system of dues paid to the chief however differed from village to village. Unlike the other three chiefs under study which more or less maintained a uniform system there was no uniform system of dues in the Mara society. Although slaves could be brought and sold in Mara society, generally, only chief sold slaves of newly captured or those who were disobedient and lazy.⁴³

The Mara chief had also the privilege of keeping the first captive made by each warrior as slave. The position of slaves in the Mara society was more or less similar with that of the Kai slave system. Chieftainship among the Mara was indeed hereditary and inheritance was passed to the male line only. As also found in the Lusei, Fanai and Lai societies, there was a section of people who formed a privileged group in the Mara society as well. The members of this privileged group were known as Kuei. It consisted of the descendents of people whom some former chiefs excused from payment of rice due and animal due in consideration of their having subscribed to payment of indemnity on the occasion of defeat in war or having helped the chief to entertain visiting chiefs. The privileges of the Kusei were hereditary. There were also elders called Machas appointed by the chief to assist him in ruling the village. They were exempted from payment of paddy due. The Machas were the counterparts than that of the Lusei Upa but as far as privileges were concerned the Machas were less significant than that of the Upa in Lusei, Fanai and Lai societies. Apart from the Machas, there were privileged people like Seudaipa (Blacksmith), Tlaliabopa (Priest), Tlaawpa (Courier/Village crier).

This people formed the privileged group whereas the common people formed the non-privileged and the demarcation line between these groups seems to have been wider than that of the three societies under study.

Concluding Remarks

By studying the emergence of the administrative system amongst the tribes in South Mizoram, we find that the four tribes under study followed the same system of administration despite the fact that there were slight differences in matters relating to privileges of the chiefs. The four tribes instituted chieftainship for the administration of their villages and the chieftainship were all hereditary. As there were no coordinating relations among the chiefs, each village formed a separate government in which the chief was the ultimate authority. It appears that chieftainship at the initial stage and along with the development of chieftainship emerged a political institution as the prerogative of the chiefly lineage. Subjugation and absorption of other tribes or clans or communities along with the segmentation of lineage system also brought about the rise of some clans like the Sailo amongst the Lusei who eventually became undisputed rulers of the Lusei/tribe. This traditional administrative system however, suffered a setback under the colonial rule which started in 1890.

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THE SYSTEM OF ADMINISTRATION IN SOUTH MIZORAM.

(With Special reference to Chhomo Hlychho, chief of Serkawr 1927-1956)

- Thasia T. Azyu.

The Mara are racially said to be of Mongoloid origin and they belong to the Chin sub-group of the Tibeto-Burman family. They live in some parts of the Chin Hills subdivisions of Matupui, Palewa, Haka and Yoklang (Thlatla) in Myanmar and southern part of Mizoram in North-East India. Most of the villages in south Mizoram (the area covered by Mara Autonomous District Council) are enclosed in the large bend made by Beino (Kolodyne) river which flows down to the Bay of Bengal.

The Mara are given different names by different neighbouring tribes. The Pawi (Lai) called them 'ZO' According to Pawi Chanchin (Pawi History) published by Tribal Institute, Mizoram, "A group called 'ZO' now called themselves Mara or Lakher, their first settlement was also known as Zotung, Zophei and Zokhua which is still existed". The Arakan tribe Khumis called them 'Samtu' (the people who bind their hair with a bit of rag in a high knot. The early British administrators in Arakan learnt from the Khumis and called the Mara as 'Shendoos' or Tsendus.' The Lusei called them 'Lakher' because of their popular cotton spinning works. 'La' means 'cotton' and 'kher' means 'spinning'. The name Lakher was thus frequently used by the British administrations in India and the Christian missionary was also founded in that name. The Chins called them 'Mara' meaning the western people or the people who migrated to the west. The Mara who broke off from the Chins formed a separate tribe and accepted the word 'Miram' and called themselves 'Mara' in a Mara language. The Government of India recognized the name 'Mara and that their Autonomous District Council is also named 'Mara Autonomous District Council.'

The advent and origin of the Mara before their arrival in the Chin Hills in Myanmar is shrouded in mystery because of the absence of a well accepted tradition or other evidences. The only known fact regarding their earlier history is that they came from the North i.e. China. Anyway, as mentioned earlier, it is beyond any doubt that they belonged to the Tibeto-Burma group which is sub-divided into many groups along which the Mara fall into the Chin sub-group. The other Chin sub-groups are Kukis,

Lusei, Pawi (Lai), Hmar, Paite etc. Hence, all these tribes can be traced back towards a common origin.

These tribes came over from China to Tibet from the Chindwin valleys. They spread out into the various parts of the hilly areas. While they occupied the Chindwin Valley, the Burmese called them 'Chins' and the name was recognized by the English writers who subdivided the Chins in to southern Chins, Northern Chins and central Chins. F.K. Lehman classed the Maras as southern Chins along with the Lusei . However, he also mentioned that all these tribes do not accept the name Chins.

In tracing out separately the origin of these (Chins) tribes the obscurity is completely removed from the period they settled in the Chindwin Valley and the Chin Hills. In searching out the origin of the Mara clear proof is available to show that they had indeed occupied some parts of the Chin Hills and that some of the Mara group are still remained in that area . The Mara came to their present home in Lusei Hills in about 1650 N.E. Parry writes, 'From the number of village sites they have occupied since coming to their present home in Lushai Hills, it is certain that they must have been settled in the Lushai Hills between 200 and 300 years”.

The Mara in south Mizoram, consists of five groups. The Tlosai, Hawthai, Zyhno, Chapi and Vytu. The other Mara groups are living in the Chin Hills sub-division of Haka, Yoklang (Thlatla) Palewa and Matupui in Myanmar. The Mara had no single royal clan like the Sailo clan among the-Lusei. Each Mara group had its own royal clan. The Mara Chieftainship was hereditary; the eldest son succeeded his father. The Siaha-Saikao branch of the Tlosais are ruled over by the chief of the Hlychho clan. Thus the Hlychho chiefs of the Saikao branch of Tlosais ruled over Amobyu, Theiva, Pala, kolalo, Lomasu, Paitha, Saizaw as well as over parent village Saikao (Serkawr). The Saikao branch of the Tlosais all remained under one chief for a long time. The British first appeared in the Hills when Thylai Hlychho was chief of Saikao. Thylai was between 90 and 100 years old when he died, and must have been about 70 when some of the Lakher villages were first taken over. Since then five villages have been split off from Saik and were ruled over by the nephew and the sons of Thylai through his concubines.

Chhohmo Hlychho, the last chief of the Saikao branch of the Tlosai group succeeded his father at the parent village Saikao as he was the only legitimate son of chief Thylai Hlychho. He was born in 1906 at Saikao (Serkawr) village. His mother's

name was Hlychi who belonged to a royal family called Chozah. At a very young age of 20 when his father died, he succeeded his father in 1926 as the chief of Saikao. Chhohmo married Seina the young daughter of Ngunling Chinzah, chief of Bualpui. She was two years older to him by whom he had three sons and three daughters. As he was young to rule when his father died, one of the elders from the village named, Thadu Khithie, the wisest among the elders and a close associate of his father Thyiai Hlychho and his wife Seina helped him in all the administrative matters. When the children were grown up and came of age, Chhohmo married another wife named Seili Lynoh, with the consent of his legitimate wife. He had four sons more through this concubine.

Chhohmo had a good physique with a well-built body, handsome and was far-sighted. He loved cleanliness. As he imbibed this love and respect for cleanliness from the missionaries, he expected his subjects to keep themselves clean as well as their surroundings including the whole village, which made him distinct from other Mara chieftains. Sometime he arranged and led the social work called 'Tla-raih' by himself along with the villagers to create awareness among them. He led a splendid life and had a rare taste for 'looking smart' all the time, and so he gave importance to proper dressing and instructed his elders to do the same.

He loved hunting. The trophies of some of the hunted animals were kept in his house. Some of the skulls like wild buffaloes and deer which were presented by him to the then British Officials were kept in the Calcutta Museum which can be seen even today.

General Administration

He was a wise, kind, generous and broad-minded chief. He was not a despotic type and he never misused his power. He always did and thought good things for his subjects. He gave special attention to allay the problems of poor people, like widows, orphans, etc. He was so (protector that he helped needy people by charging the Sabai' a tribute or due receive from his subjects.) He loved his people and never oppressed others. Knowing his benevolence, oppressed subjects from other chiefs came to him in group for shelter and they settled in his area. Thereby he became more powerful in manual strength, and got more share of the 'Sabai tribute levied from the villages.

The administrative system under Chhohmo remained more or less the same as it was under his father Thylai Hlychho. N.E. Parry, the then superintendent of the Lushai Hills in 1920's described Mara Lakher chief, as the leader in war, the owner of the

village land and the protector and father of his people. Though in theory the chief was a despot, the basic relationship between a Lakher chief and his people was one of mutual benefit and help. The chief's duty was to protect his people and help them in time of famine or natural calamities, and in return the people had to pay him certain dues, rendered him certain services and came to his aid, when called upon by him for assistance. The chief had full power over the villages.

John Shakespear found the chieftainship among the Lakher was in common with the Chins and less democratic than the Lusei. The Power of the chief was greater, and the chief's relatives and other wealthy people formed a kind of peerage.

As regards to the executive and judicial power, privileges and status of the Lakher chief were more or less the same as that of other chiefs in Lushai Hills. He being an autocratic and agent of the British superintendent had wide power and considerable privileges. In addition to these, he was also the real center of authority in village administration. The Government did not interfere in the internal affairs of a village or in the internal administration of the chief except in the cases of murder and very serious matters. The Government always upheld the authority of the chief. However, he could not afford to be autocratic or indifferent to the opinion of the Council of elders and the goal of the villagers.

Apart from the power of appointing machas or council of elders a number of village officials such as 'Tla-awpa' or village crier, 'Syudaihpa' or blacksmith, 'Tyliabopa' or chief sacrificer, 'Khiripa' or village writer, the chief had many executive powers in the village administration. The chief with his elders and other village officials ruled the people in accordance with the customary laws. The seven prominent 'bei macha' (The chief Council of elders) under Chhohmo, chief of Saikao were (1) Thadu Khithie, (2) Saro Nohro, (3) Siatlo Tohei Azyu, (4) Tiado Mathipi, (5) Chhamy Sawthly Azyu, (6) Vakhy Hlychho, (7) Seimy Hnaihly (chief sacrificer) These Council of elders discussed all matters related to the village, decided all disputes between people of the village assisted and advised the chief in the discharge of his duties. He thus presided over the meeting of the council. He often tried to influence the council of elders in his favour. He sometimes got his decision accepted by them because most of the elders were men of his individual choice. The elders received fees called 'Vopia' from the party who lost the case. These fees were their only remuneration. The chief with his village officials had to perform a lot of village welfare functions and also to help the implementation of welfare schemes at village level.

Trial of Cases

The Lakher chiefs used to administer justice according to the customary laws of the Mara. The method followed by the Lakher chiefs in trying cases is unique. When anyone took the case to the chief for trial the latter fixed a day for hearing. Each party prepared rice beer, without the aid of which no case could be tried, and on the day fixed, the chief with one or two machas or elders went to the house of one of the parties, generally to that of the plaintiffs. Two or three elders (Machas) went to the house of other party, and such villagers wished to attend the case assemble at one or other of the parties' house. The proceedings were opened by handing round drinks, and the representative 'lyuhchapa' is nominated and approved by the chief, he is then sent to state his principal case to the second party. The second party then stated his case to the representative (lyuchapa) and elders, and then representative went and reported to the chief.

When the chief came to a provisional decision, he sent the representative to communicate to the second party and the machas (elder) who were sitting in his house and asked them what they think should be done. This lead to further discussion and endless coming and going between the two houses till at length, after due consultation, the chief and elders arrive at a decision. The chief then promulgated his order and the case as finished.

The fines inflicted by the chief were according to the nature of offence. The highest fine inflicted was a sepui (a female mithun) which was valued at 60 rupees. Fine is generally paid in kind; mithun, pig congs, beads and other movable property taking the place of cash. The fine inflicted usually went to the winner of the case.

Whenever a man was fined for an offence he also had to pay a vopia or court fee, which consisted of a pig and a pot of sahma (rice beer) which were nominally payable to the chief and villagers but was really consumed by the chief and his elders (macha).

Right & Privileges of Chiefs

All villagers were bound to perform certain services for the chiefs and pay him certain dues. The various right and privileges which the chief were allowed to enjoy were:-

1. Building or repairing of the chief's house : the chief's house with a long verandah called 'Aitla' and a yard fence called 'piali' had to be built and kept in repairs by the villagers. While the work is in progress, the chief supplied the workers with beer and generally gave them a feast when it was finished.

2. The chiefs land (Rah) : Every chiefs now held a boundary paper "Rahri-Cha" from the Government vesting his land in him. The chief distributed his land among his people for cultivation.
3. Sabai :- It was payable to the chief in recognition of his chiefship and in whose lands the field for which it was being paid is situated. The chief received 3 bais of paddy or 1 rupee.
4. Sahaw :- It was meat due payable to the chief on every wild animal killed by a villager. The chief received a hind leg. If the due was not paid a fine of 10 rupees was inflicted.
5. Vopia :- The chief and machas or elders received a pot of 'sahma' beer and a pig as court fee called vopiawhich was paid by the loser whenever a case was decided.
6. Vohle :- Whenever a pig has a litter of piglets, one piglet has to be given to the chief as his due.

In addition to these, the chief had special right over bees nests which were known as a khe-i-o. Bees nests found on a chief's land were property of the chief. However, all these privileges and rights of the Lakher chiefs were abolished on 1st April 1955. After the abolition of chiefship, the administration of the affairs of village was now entrusted to the village council.

Relation with the British

The Lakher-land came under some type of loose administration in 1924. The formal inclusion of the area as British territory took place in 1931-1932. Subsequently all the laws and rules in force in Lushai Hills were extended to this area by the Assam government. Gradually administration started taking root in Lakher-land was a no man's land before its annexation to the south Lushai Hills since 1924.

The British superintendent curtailed the power and functions of the chiefs and laid down certain duties to the chiefs. Thus the chief or Bei represented the village in all dealings with the government and all dealings with the villagers should as far as possible be carried on through the chief who now had a dual function, in that in addition to being the native chief and father and spokesmen for his people, he had also become village representative of Government.

Chhomo studied in mission school at Saikao (Serkawr). Since he was one among a few literate chiefs, the British officials entrusted him in all types of works or correspondence in connection with the administrative works under the Mara area. He kept close contact and association with the British officials and became a preferred one for them. The other Mara chief also regarded him as their leader and a model to be followed.

In 1938, McCall, Superintendent of Lushai Hills, mooted the idea of having a collective body of the chiefs to aid and advise him. As a result in 1939 a chief conference was formed of which Chhohmo (L) Chief of Saikao was also a member. It was later called as 'Lushai chiefs' Council. Mc Call created a district Chief Durbar in 1941 in which chief of which administrative circle sent a representative on the basis of election. Chhohmo (L) was again made a representative on behalf of the Mara chiefs in this District chief's Durbar.

He maintained also cordial relationship with the British officials. He extended mutual support to these officials and also sent two brave-men, Thutu Tlapyu and Pholho Dohia to escort British soldiers under Copt. Bowmen in their guerilla war against the Japanese in the lower Chin Hills. As he was a trustworthy person from the British official's point of view, and in recognition and appreciation of his service and moral support extended to the Britishers he was presented a double barrel gun.

It must be noted here that on the verge of the abolition of chieftainship in the Lushai Hills there was already a wave of discontentment against the Sailo chieftainship as some of the Sailo chiefs treated the villagers as their servants and reduced some to absolute slavery? Whereas in the Mara area there was a sympathy wave blew over the chiefs as the Mara chiefs seldom oppress their subjects. They also had received political education from the missionaries in the early forties of the twentieth century and had foreseen the new political system of democracy. So they had prepared themselves a change and ready to step down from chieftainship. This is true from the fact that just after the abolition of chieftainship the political leadership in Mara area was taken up by the ex-chiefs and their sons.

So, in view of the above facts, the abolition of chieftainship was justified because to allow the village administration to be carried out by the hereditary chiefs was entirely contrary to the democratic principles. Therefore the abolition of chieftainship was appreciated and welcomed by both the chiefs and the commoners.

Role of Politics

The Mara had a political consciousness in the early forties of the twentieth century. Chhohmo (L) chief of Saikao may be regarded as the founder of the Mara politics. As mentioned elsewhere, he was the leader of all the Mara chiefs and one of the close associates of the British officials. Capt. A. I. Bowmen was the first to take note of the awakening political consciousness of the Mara. In 1944 Capt. A. I. Bowmen, visited Saikao (Serkawr) and advised Chhohmo chief of Saikao to demand a higher political status for the Mara.

Accordingly, Mara chiefs' conference was convened at Saikao on 4, January, 1945 under the initiative taken by Chhohmo, chief of Saikao. Twenty three chiefs had attended the conference. They unanimously adopted a resolution demanding a Mara District Council and accordingly submitted a memorandum to the then Additional Superintendent, South Lushai Hills, Lungleh. The chiefs signed the Memorandum and Chhohmo submitted it on behalf of the Mara chiefs.

On April 7, 1947 just before the visit of the Bardoloi Committee to the Lushai Hills another petition was submitted to the Governor of Assam. But since no action on the petition was taken, Chhohmo 'L' chief of Saikao on behalf of the Mara chiefs submitted to the Governor of Assam, another petition on 7th July, 1947.

The Bordoloi Committee visited the Lushai Hills on April 18, 1947, to study the Mizo people, their administrative problem and the desire to have autonomy for their area. Accordingly, for the solution of the problems of the South Lushai Hills, the committee recommended for the creation of Regional Council.

On 9 August, 1948, the Advisory Council meeting was held at Aizawl to discuss Lushai Hills political status. The meeting was presided over by Rustumji, I.C.S., the then commissioner of Assam. In the meeting Chhohmo on the advice of L.L.Peters spoke for the Mara Regional Council.

As advised by L.L.Peters, the Mara and the Lais unitedly set up separate political party called tribal union on 25 November, 1948 at a conference held at Lawngtlai. They resolved to pursue the Mara's demand. In the later part of 1952 Regional Council demanded first by the Mara alone since 1945 and then later in 1948 by the joint Mara and Lai came into force as Pawi-Lakher Regional Council. Thus in the Pawi-Lakher region rights and interest of the existing 50 chiefs were handed over to the Pawi-Lakher Regional Council on 15 April, 1956.

It must be noted here that the creation of Regional Council was the result of the submission of many memorandums by him on behalf of the Mara chiefs, besides, his individual petitions and his selfless and untiring efforts and persuasion to the officials concerned. In recognition and appreciation of his ceaseless efforts and other attempts for the creation of the Regional Council, he was nominated as member of the Regional Council in 1953 on the inception of the Regional Council. He had the privilege of being the first modern politician from the Mara and he may be aptly called “The father of modern Mara politics”

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THE TRADITIONAL SYSTEM OF ADMINISTRATION IN NORTH MIZORAM FROM 1890 - 1947

- *Dr. O. Rosanga*

The aim of this paper is first, to explain briefly the nature and authority of traditional head of a Mizo village; secondly, to bring to notice, the basic administrative structure introduced in this period. Hence, efforts have been made to analyse the administrative units but not totally ignoring the tribal administration. Emphasis is given on the validity of the power of the Mizo chief-which expressed a break-away from the traditional privileges, but of the least reinterpreting in a modified form. Major attention is to be given to bureaucratic intrusion, for the first time in Mizoram. As a whole significant changes will be highlighted, which may appear as one of the reasons for the gradual deterioration of the powers of the Mizo administrative head. However, the emergence of new social institutions and political consciousness of developments will be completely ignored in this study.

Before the dawn of the British imperialism, Mizoram was divided into numerous division. Each division was under petty chief or headman which symbolized an administrative unit of tribal institution. The chief held the highest authority whether social, economic, political or in matters of justice. In fact, Mizo chief was the dynamic symbol to political institutions of tribe. Internally the potential political stratifies of a Mizo chiefdom included not only giving feast but also forestations and land for cultivation, improving infrastructure of subsistence production, outright force applied in the village, appropriating the principles of legitimacy, seizing control of internal wealth production and distribution, monopolizing wealth procurement in the village. The economic control may result in a staple economy and the surplus gained was usually used to support a non-producing sector or less producer of the chief's village or the neighbouring villages.

The chief was aided by the privileged elite class known as upa or elders, who exerted control or exercise power both inside and outside the village affairs such as conquests and external alliances or otherwise controled the cultivation of land and social obligations. The object of wealth was usually associated with powers that both symbolized the chief and his elders and without exception aid from their 'Pasaltha' (a famous and notable warriors, brave and skilled in hunting, courageous and fearless).

The existing administrative system of the pre-British period therefore appeared to be in part determined by the ecological, economic, and social conditions. But one can notice that the administration under chief was always fragile, and became a 'negotiated institution'. If a chief exercised too much of power, or showed despotic rule, his subject evidently could leave him without any subject to rule.

Moreover, it may be mentioned that as far as the traditional administration of the Mizo was concerned the chief was a local leader and symbol of the clan. Indeed clan lands were owned by the chief who could also manipulate it for significant political advantage to maintain higher prestige-to further raise his political ambitions and to gain control as the central figure of the administrative head of the community or tribe. As the control of land expanded, chief's economic power definitely increased reflecting in land ownership and subsistence production. However, the historic political changes had greatly affected the traditional administrative set up in Mizoram. It also greatly altered the nature of chief's power and the control of his subjects.

The British imperialist had forcefully occupied a portion of the North the then North Lushai Hills in May 1890 and the South Hills in 1891 respectively. Soon the whole hills was consolidated under British dominion from 6th December, 1895.¹ The same year the South Hills which had been controlled from Chittagong (Bangladesh), formerly formed into a District on 1st April, 1891² under a Superintendent was also included within the lower province of Bengal³. But it was only from 1924 that all the Lakher or Mara land had been under British rule⁴. However the British administration in India felt that the two Hills under a separate head had largely enhanced their expenditure, therefore the amalgamation of the two region was made imperative. From the 1st April, 1898 the two hills were amalgamated into one District under the Chief Commissioner of Assam⁵, under the name Lushai Hills and was placed under the Superintendent⁶. Hence, Mizoram was now administered under one civil head. By the same year changes were made affecting the control of the two separate Military Police Battalion. The North and the South Lushai Military Police Battalion were amalgamated on the 13th April 1898 under the name Lushai Hills Military Police Battalion⁷. This had greatly reduced further expenditure on the hill administration.

Since 1890, a house tax at the rate of rupee one per house was imposed in the North Hills. The same was enforced in the South Hills. The tax was raised to rupees two with effect from the 1st April, 1898⁸. The house tax was allowed to be paid either in cash or with rice. Apart from this, by October 1906-'07 foreigners house tax was

raised from rupees three to rupees five⁹. This was either to discourage and to check the infiltrations of foreigners, but mostly to increase their income for further administrative of the District. The tax had a symbolic role in asserting overall British control of the Mizo tribe. The imposition of a house tax followed by 'forced labour' called 'Phutluh Kuli' ordering chiefs to provide fixed quotas of labourers usually demanded per year without wages. This hated system obviously benefitted the Government, but clearly showed the imperial design over the hill tribe.

For better functioning of the newly administrative set up, the District was divided into two divisions, the North hills with its headquarters Aizawl and South Hills with its headquarters Lunglei, placed under a sub-divisional officer. Again for convenience of administration the whole District was divided into eighteen circles twelve in the Aizawl sub-division and six in the Lunglei subdivision. For each circle an interpreter aided by the circle peon was created¹⁰. Under the first Superintendent, J. Shakespear (1897-1898, 1900-1903, 1904-1905) nine persons appointed-two in each circle represented the government at the village level¹¹. By 1907 the circle system was modified where the Aizawl sub-division was divided into thirteen circles and the Lunglei sub-division into seven circles¹². Since 1908 the circle staff were made to reside at the Aizawl headquarters. They were expected to visit their circle once in every three months or so¹³. The policy was to prevent the rightful authority of chief from exploitation by officials and the interpreters. But exploitation could not always be checked as the chief were illiterate. Households began to regard the circle staff or government officials more than their erstwhile chief¹⁴.

As some of the chiefs and their subjects were still unwilling to accept or submit to the new ruler, the latter made it necessary to take strong measures to disarm tribe bordering Assam. But in all matters their demands were not without any resort to punitive measures of expeditions¹⁵. It is to be noted that in Mizoram the Arms Act of India was not fully enforced, where its operation was barred by Notification under the Frontier Tracts Regulation¹⁶. It was mainly dealt under special rules, but the principles underlying the Arms Act Rules (1878) as far as practicable was observed¹⁷.

Already on 1st October, 1897 the new administration started to undertake certain measures for the general administration of Mizoram. Rules for the Regulation of the procedure of the officers appointed to administer the hills was proposed by the Commissioner of Assam¹⁸. Subsequently the administration of the District was vested into the hands of the Chief Commissioner of Assam, the Superintendent of the then

Lushai Hills, and his assistants. The chiefs and headmen of villages were also vested with certain responsibilities.

The new administration also introduced several touring officers to keep in touch with the chief and his subjects. By constant touring the officer gained intimate knowledge about the chiefs and their subjects, which could help in keeping an effective measure on tribe by the imperialist. It was observed that 'the frequent visit of the British officers provided a ready means of settling all disputes and promoted friendly attitude towards the new rulers which averted any attempt to revolt against the government'¹⁹.

The chiefs and headmen were made responsible for the behaviour of their people. The Superintendent and his assistants were to uphold the authority of chief to the best of their ability. To try petty cases only was entrusted to the chief. The chiefs were now simply made responsible to report all serious crimes, violent death and serious accident occurring within their jurisdiction. All the households of the hills were made to give aid when required to do so, for the maintenance of order or the apprehension of the offenders etc.

Soon after the amalgamation of the two hills, the chiefs were given a boundary paper validating their tenure of land. This was done to control the existing system of moving their villages to new land. In fact, it was to check frequent migration or deforestation or clan feuds. The new administration laid a strict rule that only the eldest son of the ruling chief could succeed the title of a chief. Hence ultimogeniture began to pass into primogeniture. This change was explicitly described by Frozer who stated that..... 'the sons could live off far away from the parent stock, thereby the right of the youngest could be disputed by the elder brothers as was happening among the Lushais of Assam'²⁰. The significant change that needs to be emphasised here is that the tendency towards splitting up the clan and the formation of more village under chief was now limited. Further division of lands except prior permission of the authority, was not permitted. The main aim was to check the tendency towards proliferation in the number of chiefs and formation of new villages.

The Superintendent was empowered to punish chiefs and headmen subject to confirmation by the Chief Commissioner, to depose them for misconduct. The position of the traditional chief was now in the reverse on certain legal aspects. Certain rules and regulations were made for the collection of tribute which was the chief was mainly responsible in the villages. In addition to this the question of migration of household or

an individual to move under his jurisdiction had to pay a fine of rupees fifty as penalty for disobeying the Government order. This was another device of checking the power and authority of chief.

To improve better functioning of the administrative set up, and for easy census the two towns of Aizawl and Lunglei were divided into nineteen and fifteen division respectively²¹. Each division was divided into block. The sub-division as villages into blocks presented no difficulty for the ruler as the villages were always built on regular street. In Aizawl sub-division sixteen men were recruited as supervisors. There were 210 enumerators of whom majority were Mizo²². The whole District with a population of 82,432 (1901 census) was divided into ten charges including military police, twenty nine circles and 461 blocks. In Aizawl sub-division there were six charges, twenty one circles and 282 blocks²³. Through this scheme and systematic counting on the population the new ruler could check the inaccuracy made before without any hindrance from the households or villagers.

Before the British administration of Mizoram the chief used to receive a short of shop tax called 'Sidah'. It was an annual tax in kind levied on any foreigners or traders who had shops or doing business within chief jurisdiction. The chiefs were now deprived of this right, and instead the new ruler started to impose shop tax in the town areas from 2nd April, 1924²⁴. This was to check and to control pass holder of setting up shops in the Aizawl headquarters. Only the pass holder and his family were allowed to occupy shop or house in the town. By 1932 shopkeepers outside Aizawl and its suburb were levied taxes at the rate of rupees five per year. It was collected from both Mizo and non-Mizo²⁵. It is also to be noted that even members of a Hill Officers' Conference held at Shillong in 1937 expressed the need to continue the maintenance and controlling of shops in the excluded areas. This was confirmed by the Governor and was immediately circulated for general information²⁶. This was another device to put an end to the many who would like to break away from the organised body hence the government restricted shops outside villages, and allowed in the headquarter areas only.

Further, in order to check the town areas from too much congestion and especially to increase revenue collection the Government started to impose Personal Residence Surcharge (PRS) to both the headquarters of the District. Hence from 1st April, 1932 the Personal Residence Surcharge was extended to the town of Aizawl in a restricted and modified form of the Chin Hills Regulations, 1896²⁷. The tax was

collected on all residents of the town who were eighteen years of age or over with the exception of government servants and their servants, members of the permanent staff of the Welsh Mission and women possessing no houses of their own²⁸. But in reality the PRS was assessed at the rate of rupees five and women owning houses were fully liable to pay the same²⁹. On the other hand, the administration made an assurance that fifteen percent commission would be for the chief on all collection³⁰. The local clerks who were considered as the ex-officio of the village administration were made responsible for the assessment of the PRS. They were also made to receive the 'Sachhiah' or meat tax.

In fact, the introduction of new persons and centralization of office had greatly benefitted the District bureaucracy. Through the newly appointed officials the inter-village relations between the chief and the government were well maintained. The local clerks were made responsible to the government. It was their responsibility to issue parwana or order of all cases sanctioned by the government. The administration however, was strict on recruiting on the man employed under its service. Every effort was made to employ available qualified Mizo in preference to foreigners³¹. On the other hand, cases tried by the chief became subject to appeals to the Superintendent and his assistant only the District Subordinate Executive Magistrate, the Deputy/Sub-Deputy collector and Extra Assistant commissioner station in the hills were an 'assistant' to the Superintendent. However, cases decided by the chiefs and the court were not usually uniform. Therefore, in order to help and guide the administration of justice the superintendent of the Lushai Hills, N.E, Parry (1924-1928) compiled the practice of the transitional customary law of the Mizo, entitled 'A monograph on Lushai Customs and Ceremonies' (1928). It also ascertain its application to cases decided by chiefs and the government. The next Superintendent of the District C.G. Helme (1928-1931) stated that, 'the introduction of settled government has not only prevented the Lushai s from the inhabitant of the plains on their borders, but has dispelled the constant fear in which they themselves of similar raid upon their own village either from other neighbours or from more powerful tribe further inland³².

However, as new development and innovation began to take its roots, the government was quite aware that sooner or later the Mizo could be assimilated. Thereby in March 1933 the Lushai Hills district was declared to be coincidence with the Inner Line Regulation³³. The policy was to protect the tribe from outsiders, to prohibit the residence or persons who were not Mizo in or outside Mizoram. By another Notification the whole District was declared as an 'Excluded Area' under the

Government of India Act, 1935³⁴. In fact under the term 'excluded' the Governor exercised his function at his direction. The 'Excluded Areas' fall outside the sphere of ministerial government altogether and would have no representation in the Reformed Legislature³⁵. Being set under 'excluded areas' it was expected that the District after the publication of the Bill (the Government of India Bill-Excluded Areas as set forth in Part-I of the original Sixth Schedule of the Government of India Bill) would be sufficiently advanced economically, politically and culturally to enable it to take its place amongst those other Districts, coming under the Reformed Constitution. But this was not the case with Mizoram, the condition, it seems remained the same till date. According to a report. 'there was not one local inhabitant of the district who had the faintest idea of constitutional government'³⁶. But this could not simply be the best hypothesis, there could have been the many who felt the changing trends, without expressing their deep feelings.

Apart from the local clerks, one cannot ignore the function of the Circle interpreter. The circle interpreter had direct contact with the chief and was responsible for carrying out the 'order' of the chief. The circle interpreters acted as a channel of communication between the civil office and the chief. All disputes arising between chiefs were referred to the Superintendent through the circle staffs or an interpreter. Hence the new ruler changed the pattern of authority of chief and the power of the latter was considerably reduced. The imperial rule therefore adversely affected the traditional rights and authority of a Mizo chief. But 'the High Court at Calcutta however had no jurisdiction on the hills, except in criminal cases against the Europeans':³⁷. It is therefore implied that under the circle system the chief no longer tried major cases. Further it was argued that 'unless the authority of the chief were maintained it would be practically impossible to run the district except at a very great expense and with a very much larger staff than the present'³⁸. Chief's responsibility was somehow retained such as allotment of land under chief jurisdiction, maintenance of an inter-village paths and to look after all communication of the villages.

The new government now stated to take seriously its administrative system and its units. It felt the necessity to uphold the civil administration in a proper strict order, to look after the welfare of the hills and its inhabitants. Thereby, in order to control rules for officers during services in Mizoram, in 1937 the Governor of Assam passed certain orders appointed to administer the hills and hitherto cancelled all previous orders on the same said subjects. The summary of the order may be read: The administration of the Lushai Hills was vested in the Governor of Assam, and the Deputy Commissioner

Though there might have been several drawbacks in the administrative set up, however, the traditional administrative head of a Mizo village had many advantages. Apart from the recognition of his former position, his sons were granted free education. The chief retained the right to levy paddy tax or Fathang. The traditional tribute like 'Chi chhiah' or Salt Tax, 'Khuai chhiah' or Honey Tax and 'Sachhiah' or Meat Tax were allowed to be continued in recognition to the chief former authority. This formal recognition of the old form of political organisation enabled tribe not only to consolidate or retain elements of their custom and culture, but also to appropriate more facilities in running their social practices or organization. The custom of 'bawi' or slave or otherwise chief's retainer however was abolished in 1911. The elders or Upa to some extent enjoyed some privileges, but not as much as those enjoyed under their erstwhile chief. This was because their former position had been replaced by new officials. Assisting chief was no longer important, instead the local clerks or circle interpreter or touring officers of village writers were now the main centres of concentration. The households too could no longer regard the elders as their former advisers or chief adviser, now they had lost interest in the elders. On the other hand, the new persons appointed by the new ruler were more recognized in the society. Thereby many household members began to seek the assistance of the government agents by putting many grievances against their erstwhile chief. Through educational background a person could now assume a title of chief with a special sanction of the government. These persons could have more influence on the individual household. Like the chief they were also free from forced labour and the 'fathang' and sometime they were even free from meat tax. The major consequences therefore was the emergence of new privileged group who in course of time became the vital link between the villagers and the Bureaucracy.

The main change that can be observed was the deterioration of chief power. If the chief was found too demanding in the individual affairs of the household or if too much authority was imposed at the expense of the community, the households could always appeal to the government through the local agents. Immediately the needful help sought was always solved. Simultaneously, the respect of the chief lessened. The traditional authority of the chief was no longer respected as before. Under the new administration the households always escape from the wrath of the chief. When chiefs' powers were fast declining, naturally local officers assumed the function of the chief. Consequently, the chief became a mere shadow of the government staff while local officers became the real power over the individual households.

Thus, by re-interpreting the old system of the village administration the government made the chiefs as head of the village administration by convincing them with dispensing honours and titles. But it was quite clear that the chiefs acted as a mere tool of the new ruler. Bureaucratic intrusion strained the relationship between chiefs and their subjects. It also showed the weakness of the traditional economic and political power of the latter. Nevertheless, the establishment of the Circle system, circle Interpreter or Circle staffs, the Khawchhir to assist the functioning of the bureaucratic form of government, as a whole acted as a crucial vehicle for running the smooth administration of the newly formed District. It was, in fact a transitional period, a break-away from the traditional mode of living. Hence, it can be asserted that the Bureaucratic form of administration represented a chain of historical events and changes in the study of Mizoram History.

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APPENDIX

VILLAGE CODE:

1. We desire to maintain a wholesome respect for all that is best in our indigenous culture which bears the stamp of the hardy learned experiences of our brave forefathers over time immemorial.
2. We desire to inspire in our people ambition to maintain a true sense of proportion as to what wants and desires are responsible in relation to our own natural resources and industry.
3. We desire to maintain strict loyalty to our chief in all things lawful and in all his efforts on behalf of the welfare of his people, in return for which the chief will serve the interests of his people so that he may continue to rule.
4. We desire to inculcate into one and all that we should display the same loyalty to our whole village community as we desire to practise towards our own families.
5. We desire to do all in our power to foster the indigenous spirit of Tlamwngaihna in our midst.
6. We desire to integrate into our daily village lives, within the indigenous framework of our social system, what modern science and knowledge have discovered by strengthening and safeguarding our characters, health, homes, crops, industry, possessions.
7. We desire to seek all useful channels for the greater use of our leisure time so that by our industry we may bring advantages to our families and our village as a whole- making increasingly sincere efforts so to arrange our lives that we may relieve our women folk of some of the harder work, that we may spare them in the hope and belief that they will in their turn take increased trouble to rear finer children and make better food, clothes and happier and more united homes.

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8. We desire to unite all in contesting our common tendency to be "Mi hlem hle" while retaining just pride in the sincere achievement of all manly and courageous feats especially those undertaken for the protection of our community, as well as in the industrious success of our lives and families in their homes and in their schools.
9. Those of us who are Christians agree to recognise that we should bow to the authority of those who introduced us to Christianity and that we shall be disloyal to them if we do not submit to the discipline which it is their prerogative to demand.
10. We desire to inculcate into all our community the need for self control and the avoidance of all excesses- a fault to which so many of us are subject and in the achievement of this self control we desire further to inculcate a true spirit of willing service and discipline into the youngmen who are the nation of the future, recognising that without such proper and temperate discipline we cannot hope to be and use to our clan, our families, or to any employers, or even to the faith which we may profess.

Sd/- A.G. Mc Call
Superintendent, Lushai Hills,
21-9-'37

A SYSTEM OF ADMINISTRATION IN NORTH MIZORAM DURING THE BRITISH PERIOD (1947-(1955)

- C. Lalhlengliana

Prior to the annexation of Mizoram under the British colonial administration, the Mizo people were not governed by any central authority but each village was ruled by a Chief. The Sailo Chiefs were the most dominating clan long before the British entered the Mizo hills. The age-old traditional and customary laws largely governed the Lushai chiefs and his village administration. Shakespear thus wrote:

“The chief was, in theory at least, a despot, but the nomadic instinct of the people is so strong that any chief whose rule was unduly harsh soon found his subjects leaving him, and he was therefore constrained to govern according to custom.”

The chief could not misuse his power if he desired to retain his position for custom provided that a villager could transfer his allegiance to another chief at will if dissatisfied with his chief. This is called “pem” Hence a chief’s village became large or small according to his relations with his villagers.

Every chief ruled his village with the help of elders known as the ‘Upas’ their number varying from village to village depending on their size. These Upas were appointed by the chiefs and were liable to be removed by him. Below them were other village functionaries.

The chief and his officials therefore formed the privilege class of the Mizo society. The first and foremost groups of the privilege class, with the exception of the chief, were the Upas. They were exempted from the payment of the paddy due to the chief and enjoyed priority in selecting jhum fields. The ‘Tlangau’ or the village crier was a privileged person. His duty was to proclaim the chiefs’ order to the people by shouting all around the village. He was entitled to receive a small amount of paddy from each house. Another was ‘Thirdeng’ also received a small share in every animal killed by the villagers. The ‘Puithiam’ or village Priest, performed sacrificial ceremonies and offerings for the villagers. ‘*Ramhual*’ who advised the chiefs where jhum should be cut each year were other important village functionaries.

The relations between chiefs and his people were governed by well defined customs. A chief was entitled to certain dues in kind; 'Fathang' a basket of grain due to be paid by the villagers and 'Achhiah' a portion of meat due, and subsequently, others like 'Chi chhiah' a share of salt extracted from the salty water, 'Khuai Chhiah' a share of beehives or honey, and the like became a sort of contribution existed among the Lushai similarly with regard to the construction of his house, the chief was entitled to call upon the villagers to do the work without payment. The work, however, remained voluntary as no chief could force his subjects to do the work. Beyond what was permitted by custom no chiefs had the power to levy any tax or impose any other obligations. In deed life among the Lushais was governed by a code of conduct known as "*Thlawmngaihna*," this was voluntary services to individuals and to the society without expectation to receive any reward in return. The main occupation of the people was agriculture and they followed shifting cultivation of *jhumming*. There was hardly any trade except but at the border *hats* or markets forest and hill produce such as rubber was bartered for such items as salt. These hats were maintained by from the plains. Most of this system of administration went on till the abolition of Chiefship.

However, owing to the occupation of Mizoram by the British considerable changes took place. The Chief Commissioner of Assam by proclamation provided the rules for the administration of the Mizoram, rules which with periodic modifications were to remain in force till the end of British rule. Its main principle was the empowerment of the Mizo Lal or the Chiefs for the internal control of their own village. The Mizo 'Lal' was to continue to rule with the help of 'Upas' or elders and his powers, responsibilities and privileges were to be the same as defined by custom and usage.

Apparently it was soon evident that the Chiefs would function and enjoy powers within limits imposed by the British, when certain traditional rights not compatible with this was abolished by the British government, viz.

1. Right to order capital punishment.
2. Right to seize the property of a villager who was found disloyal or disobedient or one who wished to transfer his allegiance to other 'chief's *Ram*.
3. Property rights over lands now arbitrarily reserved by the government.
4. Right to tax traders doing business within the chiefs' jurisdiction.
5. Right to freedom of making their sons chiefs under their own jurisdiction.

The division of the powers and responsibilities between the Chiefs and the Superintendent in practice virtually empowered the British to interfere in all aspects of local administration.

Hitherto, land ownership was traditionally the exclusive right of the Chiefs until the British occupation of the Mizoram. After the British occupied the hills, land became the property from the Chiefs as a measure of punishment if the Government orders were violated or in any way disobeyed. A new system of land distribution was introduced in 1898, which allotted each Chief a certain area within which he and his people could move about freely. Another administrative measure was division of Aizawl and Lunglei Sub-Divisions into Circles, 12 in Aizawl Sub-division and 6 in Lunglei Sub-division, under the charge of the Circle Interpreters and *Chaprasis*. They were made the channel between the Sub-Divisional Officers, the Chiefs and their people.

Clearly envisaging the importance of Chiefs, a succession of British officers or Superintendents to maintain the system attempted few administrative changes except where it was necessary to bring the existing political and judicial practices in rough alignment with its policies. Yet in spite of their zeal, developments within and outside these hills gradually appeared to undermine the system which they so zealously upheld.

The influence of new ideas was further accelerated by the First world War as the early exposure of certain section of Mizo to the material prosperity of western civilisation and the outward form of democracy during the war had brought home a quick change of outlook in their indigenous way of living. All these eventually resulted in the decline of traditional practices and institutions including the Zawlbuk system already under assault by the Christian missionary activity, and threatened to undermine the position of the Chiefs.

Categorizing with the term 'Backward Tract' the British attempted to keep the hills away from the nationalist movement and to maintain their rule through the Chiefs. Thus, the Mizo Hills and other Backward Tracts were entirely left to the Governor's special powers. In spite of this the period proved to be the beginning of political awareness among the people. This is evident in their various statements and what they prepared and submitted to the Government. The 1920 saw the first rumble against the Chiefs' authority and privileges. But Neville Edward Parry with a strong hand soon controlled the situation.

To keep up with the new situation MacDonal revoked the ban on political activities. Accordingly, the first political party, the Mizo Union (MU) was formed on 9 April 1946. The party, which claimed freedom of the people from the traditional hold of the Chiefs, gained overwhelming support. Nor were the Chiefs idle. The immediate result was the formation of the "Lushai Chiefs' Council" to defend what they considered to be the interests of the people as well as themselves. The 'Lusei Lal Council or the Lushai Chiefs' Council with a motto, "Heaven's Light our Guide", aimed at fulfilling the following objectives:

- 1) To maintain the integrity and co-operation of the chiefs.
- 2) To maintain friendly relationship between the government and the people.
- 3) To safeguard the Mizo customs and usages.
- 4) To maintain hereditary rights of the chiefs and to consider the general interest of the people.

Contradictorily the plan of the superintendent to bring both the Chiefs and the commoners together by initiating a District Conference, was crippled by the creation of two opposing parties : the Mizo Union and the Chiefs' Council. The Mizo Union in its first General Assembly during 24-25 September 1946 at Kulikawn, Aizawl, resolved and put forward the following demands to the Government:

- 1) In the village administration, the chief should be assisted by the council members elected by people and not by the Chief's nominated *Upas*.
- 2) Two-thirds of seats in the District Conference should be shared by the commoners, as against the equal representation.
- 3) The Ramhual system should be abolished.
- 4) Any villager who took interest in blacksmithy shall be allowed to do so side by side with those who were appointed by the Chief.
- 5) The service of *Tlangau* or village crier may be used not only by the Chief but also by the commoners for the announcement of general importance.
- 6) To minimise or to end altogether the system of coolie labour, the authority should recruit more transport personnel.
- 7) The owners of orange gardens should be allowed to retain proprietary rights even after they have shifted to another village.

The General Assembly also pointed out that the party was the sole representative of the Mizo people and that only after its consent should every issue of public concern be taken up. Apparently it was soon evident that the leaders of the Mizo Union aimed at not political reformation but a revolution, focussing not on long term policies of national development but on short-term objectives of overthrowing the Chiefs.

The idea of separation from India occupied the minds of the leaders in its initial stage, but soon they realized that autocratic rule of Chiefs could be brought to an end more easier if they co-operated with India. Thereafter, the Mizo Union, already in alliance with the Assam Pradesh Congress became increasingly anti-Chief and pro-Indian.

On the eve of the India's independence, the constituent Assembly set up an Advisory Committee on Minority and Tribals under the Chairmanship of Sardar Vallabhai Patel. For the North Eastern Tribals and the Excluded areas a separate Sub-Committee was appointed under the Chairmanship of Gopinath Bordoloi, the then Chief Minister of Assam. Taking the advantage of the arising possible option MacDonald once again tried to place the "Crown Colony Scheme" before the committee by submitting the draft constitution with the consent of the district Committee. But what could not be materialised fifty years back by the Chin-Lushai Conference of 1892, could not be brought to happen on the eve of the British departure. It was partly because of the Sub-Committee less consideration with the scheme and mainly because the Mizo Union expressed its wishes and verdicts to remain with India in the event of the latter attaining independence. One such reason to drove the Mizo Union was that it was said that the Mizo Union received a green signal to end the Chiefship from Bordoloi, which was the main aim of the party. It therefore resulted to the formation of a second political party, the "United Mizo Freedom Organisation" (UMFO) or Zalen Pawl on 5 July 1947. As the party was opposed to the Mizo Union it attracted the Chiefs and dissatisfied unionists. But its objection of joining the Mizo Hills with Burma was soon given up. Meanwhile report of the Bordoloi Sub-Committee was submitted on 28 July 1947 which recommended the constitution of an Autonomous District Council in Mizo Hills.

A close examination of the developments in the Lushai Hills on the eve of the independence reveals the fact that there was considerable confusion in the minds of the people about their option on the departure of the British. They were neither certain nor too confident whether they were free to decide their own future. A meeting held on 14

August 1947 at Aizawl under the chairmanship of Leonard Lamb Peters, Macdonal's successor as Superintendent, had discussed three options that they felt were open to them joining India, joining Burma, or to remain free of either "Public opinion was still disunited even after India's Independence.

Pending the Bordoloi Sub-Committee's recommendation for a district Council the Government of Assam initiated an Advisory Council at the meeting held on 10 November 1947 at Shillong under the chairmanship of Sir Akbar Hydari, the then Governor of Assam. In this meeting agreement was made to establish a thirty-seven Advisory Council consisting of the members elected from the Chiefs and the commoners respectively. In spite of this the whole history of the advisory council was a controversy between the commoners and the Chiefs antagonism. Elections of the Advisory Council were held on 23 March and 15 April for the Chiefs and the Commoners, which place the Mizo Union in a dominant position. This resulted in the extravagant attack on the Chiefs and their supporters including Peter, the Superintendent of Lushai Hills. No sooner than the first meeting that was held on 16 August 1948, disputes arose between the Superintendent and the Mizo Union with regard to the Chairmanship of the meeting and the question of voting right. The Superintendent was supported by the Chiefs and the UMFO members but the Mizo Union still overpowered.

The situation took a turn for the worse when Peter put forward a 'Draft Regulation' for the future constitution of Lushai Hills. The Union members refused to discuss and urged for sufficient time be given and its translation into vernacular language. When this was done the Council again met on 23 August. But the Union members still demanded for preliminary discussion. Therefore the matter was referred to the Governor. To settle this dispute, Nari Rustomji was successful in persuading the Mizo Union to accept and examine the Draft Regulation but failed to do away the difference between the Union and the Superintendent and Chiefs. However, Rustomji's visit resulted to the transfer of power from Assam Government to advisory Council over certain matters relating to primary school, markets, cattle, ponds, fisheries, roads and water ways.

In spite of all these development, one of the main aims of Mizo Union was to abolish the system of Chiefship which they considered as the obstacle to any move for modernisation. Zalen and Ramhual system, one of the most important characteristic of Chiefship was therefore assaulted with a constant pressure to abolish it. To some extent the Union was successful as the Superintendent took step to place some check over

the Chief's privilege and limit the number of the villagers he could nominate to privilege position. The year following independence therefore witnessed the struggle for power between the traditional Chiefs and the emerging new middle class. The immediate result was evident with the diminishing influence of the Superintendent and the Chiefs. Peter attempted to isolate the Mizo Union by removing their leaders. In March 1948, he offered R. Thanhkira, the Mizo Union vice President, a Government job, which was politely declined. Peter was but successful to send off Khawthinkhuma to the North East Frontier on a respectable Government job.

The Mizo Union now look for the ill-feeling against the Superintendent. "Since a pretty long time" started the statement made for public declaration on 1 December 1948, "We the Unionists, have never received any just treatment from the lowest to the highest administrators and as a consequence, we know, members of the Mizo Union have met a lot of sufferings" In all these suffering Peter, the Superintendent was accused. Accordingly the Union submitted the ultimatum to the Government demanding the dismissal of L.L.Peter before 27 December 1948. When no response was received from the authority till the due date of ultimatum the Mizo Union launched a civil disobedience movement. The people were instructed not to carry out the Government orders and refuse to pay any taxes. Although the nature of the movement was to be non-violent, the movement took a violent turn almost from the beginning and riotous attack was started upon the Chiefs and their supporters. Violent actions like stoning of Chief's house and damaging of the gardens were rampant everywhere even in the remote villages. To those who did not co-operate in the agitation were threatened to be *ensan* or social boycott. Matters came to the zenith when on 18 January 1949, a large crowd at Aizawl illustrated a procession shouting a slogan "Go Back Peters" until the Superintendent was rescued by the Police and the Assam Rifles.

The result of this agitation was severe that most of the Union leaders were arrested and sent to Gauhati, Tezpur and Silchar for imprisonment. The Government on their part once again sent Rustomji to conciliate the people. When he reached Aizawl on 21 January 1949, he found that the situation was too serious that the administration was on the verge of collapse and immediately reported back the matter. After a series of discussion with the Mizo Union leaders and visited number of villages Rustomji soon gained the confidence of the people as well as of the Chiefs. An agreement was finally reached between the Union and the Superintendent with the assurance that the Bordoloi Sub-Committee Recommendation would be implemented soon and the political prisoners would be released. The results of the movement was not without effect even

for the Mizo Union too, that L.L.Peters was replaced on 1 March 1949 by Satyen Barkataki as the new Superintendent.

The first work of Superintendent was to redress the plight of the Mizo Union. He therefore revoked the suspension of the government servants and the prompt release of the prisoners. However the Mizo Union movement once again returned to the issue of the Chief's traditional rights of nominating his Upas, Ramhuals and Zalen without leaving his privilege of receiving Sachhiah. Barkataki referred the matter to Lalkailuia sailo, Assistant Superintendent, who also regarded the subject to be dealt only by the representative of various interests. Consequently a joint meeting of the Chief and the Mizo Union was convened at Aizawl on 14 June where the only agreement arrived at was about the question of the Chief's right over the village property. The Chief's rights of *Hawlhun* was therefore done away.

Fearing the rest of their rights would be soon abolished the Chiefs sought to safeguard their interest in the subsequent meeting of the Council held at Aizawl on 14 October. It rather revealed the numerical strength of Mizo Union and accordingly passed the following demands to be placed before the Government.

1. Reservation of one seat in the district Council for *Lal Upa*.
2. Reservation of six seats in the district Council for the Chief themselves.
3. Exemption of all the sons and brother of the Chiefs from coolie labour.
4. Reservation of a seat for Khawchhiar or village writer in the Village Council.

With the inauguration of the Indian Republic, Ch. Saprawnga for the first time represented the Lushai Hills as a member in the Assam Parliament. Barkataki summoned the Advisory Council on 11 February 1950 to prepare the details of the future District Council based on the recommendation of the Advisory Council and under the provision contained in the Sixth Schedule of the Constitution the Lushai Hills along with other five districts of Assam were made autonomous districts which was enacted under the Assam Autonomous District Council Act in 1951. Subsequently the Advisory Council was dissolved on 12 November 1951.

This therefore made it necessary to implement District Council without delay. As a result the election for the District Council as well as Member of Parliament and Member of Legislative Assembly were held on 12 November 1951 and 4 April 1952 respectively. The election revealed the overwhelming victory of the Mizo Union over

UMFO, the only rival party. Ch. Saprawnga was elected as the first Chief Executive Member (CEM). However as he was appointed as a Parliamentary Secretary, Lalsawia was elected in his place. Thanhlira too was nominated as a member of Parliament in May 1952 while Dr Rosiama was elected as the Chairman and Tuikhuliana as Deputy Chairman. At the Same time Hrangaia and Sangkunga were nominated as Executive members (EM). This District Council was formally inaugurated by Bishnuram Medhi, Chief Minister of Assam on 25 April 1952.

The role of the Chiefs in the administration was not more than a designation. It underwent a sea of change with the District Council taking over the responsibility of administration of the district. Prior to the District council Administration was formally started, the Mizo Union proceeded to nullify the entire frameworks of the traditional institution of Chieftainship. Meanwhile the Mizo Union had won overwhelming victory in the District Council's election. Accordingly the bill was submitted to the District Council in its first session, during 23 June to 10 July 1952, which was passed and was followed by the enactment of the Assam Lushai Hills District (Acquisition of Chiefs' Right) Act 1954 by which the Chiefs' land was vested in the state and the District Council was entrusted to look after it. The Mizo Chiefs, being overthrown, tried to get liberal compensation from the Government. But they were compelled to accept a meager grant for rehabilitation which was sanctioned by the Government vide No TAD/R/48/54/7 of 14 June 1957, and was distributed from 19 July the same year. The compensation was calculated and given in terms of three tins of paddy per house per year for ten years and two tins to those Chiefs who have more than one hundred houses in their village. The local cash rate was used for its calculation

From 1 September 1954 after the provision of the Lushai Hills District (Change of Name) Act 1954 a new epoch opened with the name, the "Mizo Hills District" The new name, 'Mizo' had partially satisfied the long felt desire of the tribe to be known by this name instead of by the name of a single clan 'Lusei' or "Lushai".

With the abolition of Chiefship, the Chiefs had lost their importance and their vitality. They were able to uphold their economic status for a while with the inconsiderable compensation from the Government, but without various dues which they still commanded respect from the people but no sooner than ten years lapsed since their removal most of them became no more than ordinary citizens. They are now indistinguishable with an ordinary men over whom they once ruled.

Thus among the Mizo people the democratic form of administration took its shape from 1952. The transformation of a system of administration from a single bureaucratic under the Superintendent and the Chiefs to a decentralised administration under the Deputy Commissioner on the one hand, and the Executive Committees of the District and Regional Councils and Presidents of Village Councils on the other was initiated by the insistent effort of the Mizo Union and the Mizo people.

APPENDIX

PROCEEDINGS OF A MEETING OF THE ACCREDITED LEADERS LUSHAI HILLS HELD AT AIJAL ON 14 AUGUST, 1947.

Chairman: Mr L.L. Peters, Superintendent, Lushai Hills.

- Present :**
- | | |
|-------------------------|-------------------------------|
| 1. Khawtinkhuma | 2. R. Thanhlira B.A. |
| 3. Vanthuama | 4. Pastor Chhuahkhama |
| 5. Brig. Kawlkhuma (SA) | 6. Khuma |
| 7. Lalbuaia | 8. Hrangaia |
| 9. Muka | 10. Rosiama |
| 11. Vanchhunga | 12. Chawngnuaia |
| 13. Phillipa | 14. Capt. Ngurliana (SA) |
| 15. Pachhunga | 16. Vanlawma |
| 17. Vankhuma | 18. Laihnuna |
| 19. Chhunruma | 20. Pastor Zairema B.Sc. B.D. |
| 21. Rina | 22. Zawla |
| 23. Sena | 24. Rosema |
| 25. Lalupa | 26. Lalhema |
| 27. Saiaithanga | 28. Pastor Liangkhaia |
| 29. Lalbiakthanga | 30. Lalropuia |
| 31. Suaka | 32. Hmingliana |
| 33. Lalana | 34. Lianhnuna |
| 35. Pasena | 36. Liansailova Chief |
| 37. Lalbuanga, Chief | 38. Lalzuala Chief |
| 39. Lamlira Chief | 40. Kamlova |
| 41. Ch. Ngura, Chief | 42. Zami (Mrs Khawtinkhuma) |

- | | |
|--------------------------------|--------------------------------------|
| 43. Kapthluaii | 44. Biakveli (Mrs. Buchhawna) |
| 45 Larongenga (EX-Sub) | 46. Thanseia (EX-Sub) |
| 47.R.Zuala (EX-Jemadar) | 48. Dahrawka, V.A.S. |
| 49.Kapthianga | 50. Saihlira B.A |

1. Resolved that owing to the unexpected acceleration of the date of transfer of power by the British Government and as the Lushais have not as yet being definitely informed in the details as to what is to be the proposed future consideration and form of administration of the district and as section (7) sub-section (2) of the Indian Independence Bill does not clarify the situation, it is accordingly thought that His excellency the Governor of Assam should kindly inform them in writing as to what these are to be, also whether Lushais are at this stage allowed the option of joining any other dominion, i.e. Pakistan or Burma. Resolved further that Superintendent, Lushai Hills should kindly communicate the above request of the Lushais to the Adviser to His Excellency, the Governor of Assam in order to clarify this points.

2. Resolved that if the Lushais are to enter the Indian Union their main demands are :-

- (i) That the exiting safeguards of their Customary Laws and land tenure, etc. should be remained.
- (ii) That the Chin Hills Regulation, 1896 and Bengal Eastern Frontier Regulation, 1873 should be retained until such time as the Lushais themselves through their District Council or other District authority, declared that this can be abrogated.
- (iii) That the Lushais will be allowed to opt out of the Indian Union when they wish to do so subject to a minimum period of ten years.

No. 6927-76 G of 21- 8-47

Sd/- L.L.PETERS

Superintendent, Lushai Hills.

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Memorandum submitted by the delegates of the Lushai Hills District Assam, to
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THE EMERGENCE AND DEVELOPMENT OF ADMINISTRATIVE SYSTEM IN MIZORAM UNDER THE BRITISH (1890-1947)

- Dr. Sangkima

Introduction

The political contact between the British and the Mizo began in the first half of the nineteenth century was the outcome of the occupation of Bengal by the former following the decisive Battle of Plassey in 1757. Having consolidated their position in Bengal, the British began to expand their sphere of influence to every nook and corner of India including the present North East India. One significant impact of the colonial expansion was the annexation of Assam and Cachar in 1826 and 1832 respectively. Cachar was annexed when its reigning Raja Govindra Chandra was assassinated in 1830. Ever since the annexation of Cachar into British dominion, the local British authorities had to deal with the Mizo who were indulged in raiding neighbouring territories for plunders and slaves¹. Thus, a series of raids was committed by them on Sylhet and Cachar frontiers without any knowledge that the frontier tracts had been annexed by the British. So, the government had to send a series of punitive expeditions to stop the raids². This is how the Mizo had contact with the British.

With the annexation of Assam (1826), Khasi Hills (1833) and Upper Burma (1885), it was then only a matter of time for the British to annex Mizoram. However, in spite of punitive expeditions sent to Mizoram there was no active consideration on the part of the government to occupy and annex the land to the British territory until the expedition of 1889-1890. The idea of annexing Mizoram was, however, mooted among the authorities when the expedition was in progress³. The Government of Assam then felt that permanent occupation of Mizoram must be the order of the day⁴. With this idea in view, the government took necessary steps to annex Mizoram so that systematic administration might be introduced.

Emergence of the Administrative System.

Having felt that Mizoram must be occupied permanently, the Government of Assam suggested to the Government of India that each province should undertake the administration of its own tracts with which it marched for it was too big to be administered

by one officer alone⁵. The proposal was accepted by the Government of India, and consequently the whole tract (Mizoram) was divided into two administrative units as the Northern and Southern Mizoram. The southern tract was made over to Bengal with C.S. Murray of Bengal Police as in-charge with Lunglei as his headquarters. In 1891 the tract was made a district with Capt. J. Shakespear as Superintendent⁶.

The Northern tract was placed under the administrative jurisdiction of Assam. In May 1890. J.W. Quinton, Chief Commissioner of Assam, submitted a draft proposal for the control of Northern Mizoram to the Government of India. In his proposal he observed that the mere occupation by a Police force would be far from sufficient. He also pointed out that the task was impossible for the Deputy Commissioner of Cachar because he himself was also pre-occupied with the incursions of the tribes. The Government of India accepted the proposal and Capt. H.R. Browne, nominated by the Chief Commissioner, was appointed Political Officer and he assumed office on May 1890 with Aizawl as his headquarters⁷.

The Political Officer was instructed to keep moving among the chiefs with the object of establishing political influence and control over them. He was further directed to adopt a policy of non-interference towards the people by allowing them to settle their own affairs among themselves⁸. The administrative system was also approved by the Secretary of State⁹. Now, the consolidation of the administration in Mizoram was the task before the British authority.

Though the whole tract was made into two administrative units, however, the official proclamation was made only in 1895. Although separated into two units, the idea of amalgamation was soon mooted. But before we come to the amalgamation issue, it may be relevant to point out here that the British divided the whole Chin-Lushai land into three distinctive administrative units. The Eastern portion known as Chin Hills and some parts of Arakan came under the Chief Commissionership of Burma, the Southern and Western areas came under the administration of the Lieutenant Governor of Bengal and the Northern territory was placed under the administration of the Chief Commission of Assam¹⁰. The Governor-General-in-Council was directly responsible for the administrative functions of the three units as representative of the crown. As a matter of fact, the tripartite division of authority was open to objection. And this called for a conference to be known as the 'Chin-Lushai Conference.'

The Chin-Lushai Conference held at Fort William, Calcutta, on 29th January, 1892 resolved, among other things, that the two units (Northern and Southern Mizoram) should be amalgamated and placed under the Assam administration¹¹. Earlier A. W. Davis, former political officer, North Lushai Hills, had already proposed the scheme that the whole tract be treated as a single district consisting of two sub-divisions viz. (a) the Aizawl sub-division and (b) the Lunglei sub-division¹². Richard Temple, then Lieutenant Governor of Bengal, after consulting the local authorities, issued a minute in February 1895. There he proposed the whole Kuki country to be united under one district. But the idea was strongly rejected by both the Chief Commissioners of Burma and Assam. In spite of the fact that though the Chin-Lushai Conference had resolved to amalgamate the two units, the Government of India, after due consideration of the views of the governments of Assam and Burma, decided not to make any change in the existing arrangement.

The Government of India reviewed the Chin-Lushai problems four years after the Calcutta Conference and suggested to hold another Conference of Superintendents of the Chin Hills, the North Lushai Hills and the South Lushai Hills. The Conference, convened between 14 and 18 December 1896, was held at Lunglei. The meeting revealed that the members were unanimous on both political and financial matters. They all agreed to transfer South Lushai Hills to Assam and accordingly recommended that the amalgamation should in any case not be postponed beyond 1st April, 1898. The report was submitted to the Government of India by the Government of Bengal in February 1897¹⁴. The Government of India accepted the proposal and finally on 1st April, 1898 the amalgamation of the two units was proclaimed. A notification to this effect was published and the whole of Mizoram was now under the administration of the Chief Commissioner of Assam¹⁵. Accordingly, the Superintendent of South Lushai Hills was abolished and the Political Officer of North Lushai Hills was redesignated as the Superintendent of Lushai Hills¹⁶. Accordingly, the Government of Assam by Proclamation No. 977 appointed Major J. Shakespear to be the first Superintendent of the Lushai Hills¹⁷, now Mizoram. The administration of the whole of Mizoram was directly vested in the Chief Commissioner of Assam ; however, the Superintendent and his Assistants were directly responsible.

Before we proceed any further, it may be disgressed and pointed out that with the close of the operations against Kairum in 1895 the long series of Lushai expeditions was ended and politically the relations between the British and the chiefs were most friendly. However, the British had two options before them : to abolish the institution of

chieftainship or to retain it with a reduced powers. After a long debate the Government decided to opt for the retention of the institution on the basis of the opinions expressed by Major J. Shakespear¹⁸. The administration was then entrusted to the hands of both the British and their puppet, the chiefs. It appears that the British took a right decision because they could control the chiefs and run the administration with a minimum of force.

Development of the Administrative System.

Now we will discuss the development and growth of the administrative system as introduced by the British in Mizoram. In this connection, it may be pointed out that whenever any Regulation or Act was enacted in the Hills it automatically changed the administrative system in one way or the other and we intend to highlight the nature and feature of this change in this section. Our discussion will be confined solely within the periphery of the development which took place only after 1898.

As noted above, with the installation of Major J. Shakespeare the first Superintendent of the Lushai Hills the system of administration was visibly changed. Though the authority of the chiefs was upheld but with much reduced powers. Regarding the internal control of villages the chief retained the power to do so, and in case of litigation the Superintendent should not admit appeals against the orders of the chief. The chief should, however, report to the Superintendent all about heinous crimes, violent deaths etc. The Superintendent and his Assistants had the right : to regulate succession of village of the deceased chief; to partition the existing village or to form a new village; to determine the boundaries of lands occupied by chiefs; to settle disputes between the chiefs over land; to punish chiefs and headmen; to depose them for misconduct subject to the approval of the Chief Commissioner and to levy tribute and exact labour¹⁹. Being an executive head of the district, the Superintendent, aided by his Assistant enjoyed a maximum powers within his jurisdiction.

In 1898 J. Shakespear introduced what is called "Land Settlement"²⁰ which demarcated the land of each chief. This was the system on which the present day land demarcation of each chief is based.

Regarding the Criminal Justice, the Superintendent had every right to administer it but he should submit returns whenever the Chief Commissioner demanded. In the same way, in administering Civil Justice the Superintendent and his aids had a right to

pass death sentences or to transportation and imprisonment. In case the sentence was more than three years appeal could be made to the Chief Commissioner within sixty days. His decision was final. However, the Governor-General-in-Council reserved the right to review the proceedings of the Chief Commissioner. Under the Assam Frontier Tracts Regulation 1880 (Regulation 2 of 1880) introduced in Mizoram on 1st April, 1898, the Superintendent was vested with extra judicial powers. Though the Superintendent was enjoying such vast powers in Mizoram the powers being enjoyed by his counterpart in Naga Hills were much more²¹. In this connection it may be noted that the Whipping Act, 1864 (Act VI of 1864) and the Indian Penal Code 1860 (Act XIV of 1860) were introduced into Mizoram with effect from 1st April, 1898²². Simultaneously, section 144 of the Code of Criminal Procedure (Act of 1898) was also extended with effect from 9th October, 1911²³.

One of the basic factors in bringing about the administrative development in Mizoram was the Scheduled Districts Act of 1874 (Act XIV of 1874). The Act empowered the Local Government or Provincial Government to extend any enactment which was in force in any part of British India at the date of such extension. The same Act empowered the Local Government to restrict or modify the operation of the enactment according to its liking²⁵. The Act was made effective on 1st April, 1898²⁶. It could be applied only because the Government of India Act, 1870 (33 Victoria, Chapter 3 Section 1) had been in force in the North and the South Lushai Hills before. The Secretary of State for India had, by resolution in Council, declared the provisions of the Act 1870 applicable²⁷.

Thus with the previous sanction of the Governor General-in-Council on the basis of the Act 1874, the Lt. Governor of Bengal and Assam extended Sections 22, 23, 38(2) and 40 of the Chin Hills Regulations 1896 (Regulation V of 1896) to Mizoram and other hill districts of Assam in a restricted and modified form as given below :-

1. Where the Superintendent or the Deputy Commissioner of any area specified in the Scheduled is satisfied that the presence of any person not being a native of such area is injurious to the place or good administration of the area he may, for reasons to be recorded in writing, order such person to leave the area within a given time.
2. Who, not being native of any such area, disobeys an order under the clause may on conviction by a Magistrate, be punished with imprisonment for a term which may extend to six months or with fine which may extend to Rs. 1,000/- or with both.

3. The Local Government may revise order passed under clause.
4. No order made under clause 1 shall be called in question in any civil or criminal court²⁸.

As a result, Mizoram has since become a restricted area where legislation cannot be applied by a popular ministry without the consent of the appropriate authority. The Regulation has been in force since 11 October, 1911. The extension of the Regulation has greatly empowered the Superintendent of the authority concerned with more administrative as well as judicial powers. Thus, this empowerment is a significant development in the system of administration in Mizoram.

With a view to exercising more efficient control over the chiefs and strengthening the administrative grill over the territory another important feature was introduced into the administrative system in 1901 - 1902²⁹. This was the **Circle System** of administration. According to this system the whole district was divided into 18 circles, 12 in Aizawl and 6 in Lunglei³⁰. A Circle Interpreter (CI) was appointed in each circle as a channel of communication between the Sub-Divisional Officers and the chiefs and their people. C.I. with a Chaprasi (Peon) lived in at central spot of his circle. He had to carry out all orders coming from the Superintendent and in return he should submit fortnightly report of all events occurring within his circle. In 1906-1907 there was an interesting change in the circle system by which the C.I.s were made to reside at Aizawl and from there they had to go to their respective circles once in every three months. Though it was not intended to usurp the authority and positions of the chiefs yet, experience showed that the system discredited the hereditary chiefs. Hence modification of the system was necessary. Cole, the then Superintendent was of the view that the soundest policy was to deal directly with the chiefs³¹. The proposal of Cole was approved by the Commissioner, Sumar Valley and Hill Districts and accordingly the responsibility for reporting all cases of homicide, accident or unnatural deaths and serious crime was entirely with the chiefs. The system worked well for 40 years and amended circle system is continuing even today.

In 1905 the whole province of Bengal was reorganised by partitioning it into Bengal province and the Eastern Bengal and Assam. The new province of Eastern Bengal and Assam was created with effect from 16th October, 1905 and it included the territories previously under the Chief Commissioner of Assam³². However, the Government reversed its decision by joining the provinces into Bengal Province in 1911. Also, the Chief Commissioner of Assam with its territories prior to the partition of Bengal was restored with effect from 1 April, 1912³³.

The introduction of the Government of India Act 1919 was yet another landmark in the history of the development of the administrative system in Mizoram. The Act was designed to rectify the defective provision of the Act of 1909 and to give more power to the Governor General-in-Council. Thus under the Act 1919 the Government of India with the previous sanction of the Secretary of State in Council could declare any territory in British India to be a “Backward tract” with such exceptions and modifications as it considered necessary. The Act further empowered the Government of India to apply or not to apply the Act of Indian Legislative with such exceptions and modifications. The Governor-in-Council could act in the same manner in respect of the Act of the Provincial Legislature.

Under the Act 1919 the backward tracts were classified into categories. In the hill areas of Assam including Mizoram, the Legislatures had authority to pass law but they could come into operation as the Government of India or the Provincial Government might direct. Therefore in Mizoram only the laws suited to the area were applied⁴⁰. Thus this Act, gave more powers to the local officer who carried out the administrative and other orders in the district.

With the rapid progress of freedom movements all over India, in accordance with the Indian Statutory Commission (Simon Commission) 1927, provisions were made in the Government of India Act 1935, for ‘Excluded’ and ‘Partially Excluded Area’⁴¹. In short, Mizoram became “Excluded Area’ to be administered by the Regulations formulated by the Governor. In other words, Mizoram was outside the control of the Provincial Legislature. The Parliament was responsible by investing its power to the viceroy as Crown Representatives. Further, the Governor of Assam was empowered to act on behalf of the viceroy in matter relating to the administration of Mizoram⁴². The object of section 91 was not to impose on the tribal people Parliamentary institutions and the ordinary civil and criminal law for more civilized communities. The politically conscious Indian leaders resented strongly about the status of the tribal people under the Act. Subsequently, it led to a hot debate among the members of the Constituent Assembly.

In 1931 McCall came to Mizoram as Superintendent. During his tenure as Superintendent McCall introduced a new system of administration called Chief’s Durbar. In his idea, the administration must have some machinery to prevent interference of local officers in the functioning of the chiefs. Then he introduced the “District Chiefs’ Durbar”⁴³. But, later the Durbar was made a representative typed Council wherein the first election was held in 1940. Every circle had to choose three chiefs each. The main

function of the Durbar was to discuss administrative changes and the problem of the common people.

The Durbar was defective that the common people did not have their representative. Yet, this system was another important development in the field of the administration under the British. It was a consultative in character and its sitting had to last from 7 to 10 days.

In 1946 the district authority allowed the commoners to form a political party called Mizo Union. In the same year A.R. McDonald, conceding the demands of the Mizo Union, allowed the Mizo Union to join the Durbar which was renamed as 'District Conference'⁴⁴. The Superintendent continued to be the President. The Conference had 40 members for which election was held on 4 January and its first meeting was held on 18 January, 1946. One of the results of the meeting was the formation of what is called "Advisory Council" a body to advise the chiefs on matter relating to expulsion of a common man from a village. As a result, the chief was barred from expelling his subject from his village without the consent and knowledge of the Council. But L.L. Peters dissolved the Council on 26 September, 1947 on the plea that it did not serve its purpose.

Meanwhile, amidst uncertain situation prevailed in the district mainly due to the confrontations between the two groups, McDonald ordered fresh elections. In spite of a boycott by the Mizo Union, the election, held on 9th and 14th of April, 1947 was a great success on the part of the Government because it got unnatural support from the so-called Mizo Union 'Right Wing'⁴⁵. Moreover, the system of election was an improvement upon the existing one. Now, the commoners had a voice in selecting the representatives of the commoners and the chiefs as well. The chief who wished to be elected must be acceptable in the commoners because the electoral college was formed by members of 10 household electorates.⁴⁶

The District Conference was, however, unpopular among the people because it failed to serve any purpose. This was mainly due to the demands of the Mizo Union to be a sole representative of the people and that nothing should be done without its prior approval. This view created a very deep sense of misunderstanding between them and the Superintendent supported by the chiefs. Even when Bordoloi Sub-Committee visited the district in 1947 it declined to meet the representatives of the District Conference on the plea that the commoners represented by the Mizo Union were not given their due share in the workings of the administration. So, the District Conference in course of time came into oblivion.

The Bordoloi Sub-committee came with a purpose of what kind of administrative system be given to the people of Mizoram. They met groups of people to know their views. By the end of August, 1947, the Committee published its report and recommended among other things, the Autonomous District Council with the powers of legislation and administration over certain subjects⁴⁷.

Following the recommendations, the Government of Assam formed an Advisory Council, to look after the welfare of the people the District Council, was established, but the Council was without any statutory basis. In the meantime, the process for the constitution of the District Council was completed. The First District Council was inaugurated at Reid House, Aizawl on 26th April, 1952 by Vishnuram Mehdi, Chief Minister of Assam.

Concluding Remarks

The annexation of Mizoram by the British in 1890 was the result of political compulsion which finally led to the introduction of a new system of administration in the newly occupied territory. The intention of the British administration right from its inception was to spend the least in running the administration. This led the authorities to retain the existing system of administration called Chieftainship. Therefore, the British administration and the chiefs were on one side throughout the history. In the history of administrative development during the period under study touring played an important role in pacifying the chiefs and the people.

Though the introduction of new enactments does not necessary bring about changes in the administrative system in Mizoram almost all the enactment which were made effective in Mizoram affected changes in one form or the other. Therefore, this paper attempts to bring to light the changes thus taking place as a result of the new enactments introduced in Mizoram.

As a matter of fact, during the British period there was no significant development as such because the colonial power did not intend to give fair deal to the people because the British was firmly believed in what is called 'divide and rule' principle. Thus, the changes in the system of administration highlighted above were made in conformity with their policy of expansionism. This was the nature of the British administration.

24. Scheduled Districts Act, 1874, Section 1 Para (3) and 5
25. **Ibid.** Section 5A
26. AR; Notification No. 921P. of 1st April, 1898. See also, *Gazette of India* 1898, pt.II,p.345 and **Assam Gazette**, 1898,pt.1,p.379.
27. Scheduled District Act 1874, Appendix B. The resolution became effective from 6th September, 1895 and it was published in **Gazette of India 1895 Pt.1.**
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34. J. Shakespear; **The Lushai Kuki Clans**, Tribal Research Institute, Aizawl, (Reprint) 1975, p.43.
35. Animesh Ray; **Mizoram Dynamics Of Change**, Pearl Publishers, Calcutta, p.27.
36. **Ibid.**p.28.
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WORKING AND FUNCTIONING OF PAWI - LAKHER AUTONOMOUS REGIONAL COUNCIL IN THE MIZO HILLS

- Dr. H.C. Thanhranga, M.J.S. (Retd.)

Introduction

When Indian Independence became an accomplished fact, the Constituent Assembly of India set up an Advisory Committee on the Rights of Citizens, Minorities and Tribal and Excluded Areas for the Administration of the Tribal Areas. The Advisory Committee appointed a Sub-Committee known as the North-East Frontier (Assam) Tribal and Excluded Areas Committee with Gopinath Bordoloi, the Chief Minister of Assam, as the Chairman. The Sub-Committee co-opted two members from each of the Hill districts they visited. The Sub-Committee was known as the Bordoloi Committee. When the Bordoloi Committee visited the Lushai Hills in April, 1947, the Committee co-opted two representatives, Ch. Saprawnga and Khawtinkhuma who belonged to the Mizo Union Party of the Lushai Hills district¹.

Recommendations of the Bordoloi Committee

The Bordoloi Committee seriously considered the future political set-up of the Lushai Hills and all other hill areas of Assam and recommended that there should be Autonomous District Councils in the hill areas of Assam. They also recommended that there should be a Regional Council within the District Council if there was a Distinct group of people therein².

When the Draft Sixth Schedule was taken up for discussion by the Constituent Assembly, some of its members were opposed to the creation of the District Councils because it might ultimately lead to the establishment of another Pakistan in this country. Dr. B.R. Ambedkar however, defended the creation of the District councils. He said that the tribals of Assam, unlike others in other parts of the country, had their roots in their own civilisation and culture. Their laws of inheritance, marriage and customs were different from those of others. His proposal for creation of District Councils was to provide the tribal people with a simplified administrative set-up of their own which should safeguard their customs and way of life and secure them the maximum

autonomy in the management of their characteristically tribal affairs. The recommendations of the Constituent Assembly were embodied in the Sixth Schedule to the Constitution of India. If there are different Scheduled tribes in the autonomous districts, the same might be divided into autonomous regions³.

Constitution of Pawi - Lakher Regional Advisory Council

The Bordoloi Committee recommended that within a District Council, a regional Council could be constituted which was accepted by the Constituent Assembly. In 1951 the Pawi-Lakher Region Advisory Council was formed under the Chairmanship of the Sub-Divisional Officer (Lunglei), B.W. Roy with the following members :-⁴

1. Mangsaia
2. Khuaimawnga
3. Hengmanga
4. Vako
5. Thangkipleia
6. Anando Chakma

Formation of Autonomous Pawi - Lakher Regional Council

The first election to the Pawi - Lakher Regional Council was held in early part of 1953. Members of the Regional Council having been elected, the Pawi-Lakher Regional Council was constituted under the sixth Schedule on 23rd April, 1953 and it was inaugurated by CH. SAPRAWNGA, the Parliamentary Secretary of Govt. of Assam, at Lunglei⁵.

Administrative Areas

ON THE CREATION OF THE PAWI-LAKHER AUTONOMOUS REGIONAL COUNCIL IN 1953, ITS AREAS WERE re-defined within the Lunglei Sub-Division of the district and the area of the Pawi-Lakher Regional Council was 1,230 SQ.MILES⁶.

Constitution Structure

On May 20, 1950, the Government of Assam, under paragraph 2 of the Sixth Schedule to the Constitution framed the Pawi-Lakher (Constitution of Regional Council) Rules, 1952 for the autonomous region in the Lushai Hills District⁷.

The Regional Council at first elected 9 members and 3 members were nominated by the Governor on the advice of the Council. From the next elections held in 1958 till it was dissolved, the Pawi-Lakher Regional Council elected 10 members and 2 members were nominated by the Governor⁸.

The term of the Council, the qualifications for membership and meeting of the Council were the same as those prescribed for the Mizo Hills District Council.

Legislature

Initially the Pawi-Lakher Regional Council had a Chairman and a Chief Executive. The Sub-Division Officer of Lunglei sub-division was the ex-officio Chairman and Chief Executive for a period of one year or till the Chairman and Chief Executive were elected. In his absence, the Vice-Chairman should preside.

Executive

Under rule 6 of the Autonomous Pawi-Lakher Regional Council Rules, 1952, as amended, there shall be an Executive with the Chief Executive Member at the head and one other member to exercise the functions of the Regional Council. Rule 6(2) provides that the Chief Executive Member shall be elected by the Council and one other shall be appointed by the governor on the advice of the Chief Executive Member from amongst the members of the Regional Council. The similarity with the wordings of relevant Articles of the Constitution is the same with that of the Mizo district.

Election and Membership

After the first elections held in 1953, there were 9 elected and 3 nominated members. All the seats were captured by the Tribal Union (T.U.) party and even 3 nominated members went to the Tribal Union party. As there was public resentment against the principle of nomination, the nominated seats were reduced to 2 only from 1958⁹.

In 1958, there was the second general elections to the Council. The Eastern India Tribal Union (EITU) captured 10 seats and also the 2 nominated seats.

The third election was held in 1964. In this election the Lakher Freedom Party (people of Lakher) boycotted the election and as such only in six constituencies elections were held. The six elected seats went to the Tribal Union and 1 nominated seat too.

The last election was held in April, 1970. Elections could not be held in the scheduled time in 1968 due to the outbreak of disturbance in the Mizo District¹⁰.

In 2nd April, 1972, the Pawi-Lakher Regional Council was divided into three autonomous regions such as the Pawi region, the Lakher region and the Chakma region, when the Pawi-Lakher Regional Council stood dissolved and ceased to exist¹¹.

Chairmanship

As per the provision of the Rules of 1952¹², the Sub-divisional officer of Lunglei should be the Chairman and the Executive Member of the Pawi-Lakher Regional Council, for one year from the date of its first meeting, of the first term of the Pawi-Lakher Regional Council. Immediately after the first general election held in 1953, the Pawi-Lakher Regional Council was inaugurated by Ch. Saprawnga, Parliamentary Secretary on 23.4.1953 at Lunglei and B.W. Roy, the S.D.O., Lunglei was the Chairman and Chief Executive Member of the Regional Council from 23.4.1953 to 22.4.1954. C. Zochhuma, Government servant, was a nominated member who was elected the Vice-Chairman from 23.4.1953 to 22.4.1954¹³.

After one year the Regional Council elected Z. Hengmanga as the Chairman on 23.4.1954 and C. Zochhuma as the Chief Executive Member on 23.4.1954. The Regional Council did not have the office of the Deputy Chairman. Under the Chairmanship of Z. Hengmanga, the Council ran without any interruption¹⁴.

The second Regional Council in 1958 elected Lalchunga Chinzah as Chairman on 1.8.1958 who held the office till 7.12.1958 and resigned as he was appointed as the Judicial Officer and Recorder of the Court of the Regional Council. The vacancy caused by Lalchunga Chinzah was filled on 3.3.1959 when F. Sangluaia was elected Chairman¹⁵.

The third general election was held in 1964 and H. Tumsanga was elected Chairman on 15.4.1964¹⁶.

The fourth Regional Council met on 15.7.1970 at Lunglei under the Chairmanship of the Sub-divisional Officer of Lunglei and S. Pailei, of Lakher tribe, was elected Chairman¹⁷. This was the first time that the Lakher was in the Chair. In the last three terms, the Chairman was of the Pawi tribe. In the later part of this term, Arun

Kumar Dewan was elected the Deputy Chairman. In the last three Regional Council, there was no Deputy Chairman. In the first term, however, for a period of one year the office of the Vice-Chairman existed.

Functions of the Chairman

The Chairman has no executive function. He has to conduct the business of the Council in session and preside over its meeting. In his absence, the Deputy Chairman should preside¹⁸. If he is a candidate for election to the office of Chairman he should not preside over the meetings called for the purpose. Nor should he preside over the meetings called for the discussion of a no-confidence motion against him¹⁹. The Chairman should call for meetings at stated intervals. He may call for emergency meetings also but he must call meetings as and when requisitioned by members²⁰. The Chairman has not only the power to summon meetings, he may also progogue the Council²¹.

The Chairman may exercise all the powers vested in the members, but not in contravention of any order of the Council. He should not exercise any powers which should be exercised by the District Council. He may delegate his powers to the Deputy Chairman²².

The Chairman shall vacate his office when he ceases to be a member of the District Council²³, as a person who is not a member of the Council cannot be elected as its Chairman.

When the office of the Chairman is vacant or during the absence of the Chairman, the Deputy Chairman shall perform the functions of the Chairman. If the Deputy Chairman also is absent, a member of the Council nominated by the Chairman shall discharge functions²⁴. For this purpose, the Chairman shall nominate two persons, at the commencement of every session to preside over the session during the absence of the Chairman and the Deputy Chairman²⁵.

The Executive Committee of Regional Council

Rule 5 of the Rules of 1952²⁶ provided that the Sub-divisional Officer (SDO) of Lunglei shall be the Chief Executive Member of the Council for a period of one year from the date of the first meeting of the Council or till such time as the Council elected a Chief Executive Member, whichever is earlier. On the first meeting, B.W. Roy, the S.D.O., Lunglei was the Chief Executive Member of the Council.

After a year, the Pawi-Lakher Regional Council met on 23rd April, 1954 and elected C. Zochhuma of the Pawi tribe who was the Vice-Chairman of the Council, as Chief Executive Member, Zochhuma selected a nominated member Sakia of Phalhrang as the E.M. on 1st June, 1954.

Unfortunately Zochhuma died on 31.8.1956²⁷. To fill up the vacancy of the C.E.M., H. Kiautuma (Pawi) a young graduate who was at Shillong, was nominated and elected unanimously as the C.E.M. on 13th January, 1957. On 8th July, 1957, Pakhai of Saiha was appointed as the E.M. in the place of Sakia of Phalhrang. Thus Kiautuma and Pakhai held office till the end of the first term of the Council.

The new Regional Council met on 1st May, 1958 and H. Kiautuma, who was the C.E.M. for the first term, was elected as C.E.M. He selected Mylai Hlychho (Lakher) as the E.M. on 28th July, 1958. Kiautuma and Mylai held office till the end of the term²⁸.

The election for the C.E.M. for the third term of the Council was held on 27th April, 1964 when Lalchunga Chinzah was unanimously elected. The Mara Freedom Party (Lakher) boycotted the election for the third term²⁹. In the general election for this term, only six members were elected. Of the six, five were a Pawi tribe and the other are belonging to a Chakma tribe. A nominated seat also went to a Pawi tribe when K. Rohnuna was nominated. As the Lakhers were not participating in the election, no Lakhers were nominated or selected as E.M. Thus, Rohnuna, a nominated member was selected as a member of the Executive Committee.

We may note that in the Pawi-Lakher Regional Council, the Pawis and the Lakhers are the main tribes of the area. In the first and second term of the Council, the Executive Committee was headed by the Pawis, and the Lakher did not have a chance of being C.E.M. This grievance resulted in the boycott of the third general election. F. Manghnuna, the President of the Congress Party of the area and Mylai Hlychoo, the President of the Mara Freedom Party (Lakhers) entered into an agreement according to which a Lakher would be the C.E.M. Therefore, the Lakhers agreed to participate in the fourth general election in 1970. Accordingly, they participated in the election.

The Regional Council met for the election of the C.E.M for the fourth term on 16th July, 1970 at Lunglei. The Lalchunga group insisted that the date for the election of the C.E.M. be fixed by the Assam Governor but the Lakher group insisted that they must elect the C.E.M. in that meeting itself. After long deliberation, the Lalchunga group walked-out the first of the kind in the Pawi-Lakher Regional council history. In the

absence of the Lalchunga group consisting of five members, Khos (Lakher) proposed Zakhu Hlychho for the C.E.M. and seconded by Saplina who was previously in favour of the Pawi group. Zakhu Hlychho (Lakher) was elected as the C.E.M. on 16th July, 1970³⁰. He appointed Saplina Vindir, A Tlanglau tribe, as his colleague on the same day. The Executive body was headed by the Lakher group. After a short duration, there cropped up some problems in the Council.

In a joint meeting of the two sections of the Pawi group, one led by Manghnuna and the other by Lalchunga Chinzah, it was agreed to combine the two groups so that the Zakhu Hlychho Government may be toppled and Saplina would be promoted to the post of C.E.M. For this purpose, one member Atul Chandra (Chakma) was a deciding factor because his action either he turned to the left or to the right was important to topple the Government led by the C.E.M. There was a no-confidence motion in the later part of 1971 moved by Ukmang Zathang and Zakhu was removed. A meeting of the Pawi-Lakher Regional Council was held to elect the C.E.M. There was a prolonged debate for five days and the Chairman prorogued the Council. It is presumed that Lalchunga Chinzah did not like the election of Saplina as C.E.M.³¹.

The Regional Council met on 17th March, 1972 to elect a new C.E.M. and Zakhu Hlychho was elected as the C.E.M. of the Pawi-Lakher Regional Council. Zakhu Hlychho selected S. Pailei (Lakher) and Ukmang Zathang (Pawi) as his colleagues on the same day³².

Under the re-organisation of the North Eastern Region, the Mizo District became the Union Territory of Mizoram and correspondingly the Pawi-Lakher Regional Council too was bifurcated into three autonomous Regions. Lalchunga Chinzah was nominated by the Government as the C.E.M. of the Pawi Autonomous Regional Council, Zakhu Hlychho as the C.E.M. of the Lakher Regional Council and Atul Chandra Chakma as the C.E.M. of the Chakma Autonomous Region. After a month each of the Autonomous Region of Pawi, Lakher and Chakma was upgraded to the Autonomous District of Pawi, Lakher and Chakma respectively, the election for each of the District Council of Pawi, Lakher and Chakma. Each C.E.M. of Pawi, Lakher and Chakma was notified to function as care-taker for each of the District Council³³.

Functions of the Regional Council

The powers and functions of the Regional Council are mainly four - Legislative, Executive, Financial and Judicial.

Legislative Powers

The Regional Council has power to make laws on the allotment, occupation and use of land, regulation of jhuming, management and control of forests under the Council, the use of water courses of agriculture, the establishment of town committee, matters connected with the administration of village police, the appointment and succession of Chief or Headman, the inheritance of property, marriage and divorce, social customs, money-lending and trading by persons other than scheduled tribes.

During this period, the Pawi - Lakher Regional Council also had made laws - 12 Acts, 6 Regulations and 4 Rules³⁴.

It may be pointed out that on the legislative activities of the council that even the Mizo District Council did not enact laws regarding the use of any canal or water course for the purpose of agriculture. Further it may be stated that although the Mizo District Council and the Pawi-Lakher Regional Council set up the village council but did not establish a town committee for the municipal administration of Aizawl or Lunglei town or Saiha town nor have the Councils taken steps to establish town or village police administrative system. The Mizo District Council or the Pawi-Lakher Regional Council did not make a law nor established a town committee or of town or village police administrative system³⁵.

Executive Powers

As regards the executive powers, the Council has power to establish, construct or manage primary schools, dispensaries, markets, cattle ponds, ferries, fisheries, roads and waterways. The District Council has also the power to determine the language and the manner in which education should be imparted in the primary schools within its jurisdiction. The Regional Council was not however, given power to establish or manage primary schools in its autonomous region.

Judicial Powers

For the administration of justice, courts were set up and there are three classes of courts :-

- (i) Regional Council Court
- (ii) Subordinate District Council Court
- (iii) Village Council Courts

The Regional Council may appoint suitable persons to be the members of the Village Council Courts. It may also appoint such officers as may be necessary for the execution of laws made by the Council.

All the courts exercise civil jurisdiction in respect of all cases other than cases where one of the parties is a person not belonging to a scheduled tribe.

The District Council Court of the Regional Council Court is a Court of appeal in respect of all the cases triably by lower courts such as the Subordinate District Council Court. No other courts except the High Court and the Supreme Court of India has jurisdiction over such cases, or the Additional Subordinate District Council Courts. The Subordinate District Council is a court of appeal in respect of the cases triably by the Village Council Courts. An appeal shall lie to the Subordinate Council Court from a Village Council Court against an order passed by the latter within 60 days from the date of orders. The order for decision passed by the subordinate District Council Court is appealable to the District Council Court within 60 days from the date of the order of the Subordinate District Council Court. The order passed by a District Council Court of a Regional Council Court is appealable to the High Court at Gauhati within 90 days from the date of order for decision.

The Pawi - Lakher Regional Council also established Courts which started functioning from the 15th Marh, 1957³⁶. The Pawi-Lakher Regional council Court was at Saiha. No Subordinate Council Courts were established under the Regional Council excepting the Village Council Courts which were 48 in number.

Sources of Revenue of the Regional Council

The sources of income of the Regional Council are, besides grants and loans, forests, royalty on minerals, taxes on vehicles, land revenue, license fee from trades and markets, taxes on professions, trades, callings and employments, are collected by the Regional Council.

We may now study some of the major revenue sources of the Regional Council.

Land Revenue. The land revenue resources assessed and collected by the Council are Land Revenue, House Tax, Shop tax and Grazing tax. The total collection by the Council was Rs. 23,761 for 1958-'59³⁷.

Forests. Royalty on timber prior to 1958 was collected by the Mizo District Council. From 1959 it was arranged that collection of revenue forests resources was to be done by the Government, Forest Department for and on behalf of the Council³⁸.

The estimated receipts of the Council for 1959-'59 excluding grants-in-aid is shown in the Table below in round figure.

TABLE

Head of estimated receipt	Amount	Rs.
1. Land Revenue	-	20,137.00
2. Forests	-	8,500.00
3. Registration	-	300.00
4. Extra-Ordinary Receipts	-	10,070.00
Total	-	39,007.00

Grants-in-aid to the Regional Council

Grants were given to the District Councils Regional Council for specific purposes such as the maintenance of primary schools and the development of roads, water supply, sanitation and regeneration of forests. These were statutory grants given to the Council under Article 275 of the Constitution of India.

As already noted the Pawi-Lakher Regional Council was very weak in respect of collecting revenue and it mainly depended on the Government grants for development of roads, water supply and sanitation.

The Government of Assam gave to the Regional Council grant-in-aid out of State Revenue for administrative purpose from 1953 - '54 to 1959 - '60 a sum of Rs., 1,06,000.00³⁹.

Besides the Government also gave to the Council from 1954-'55 to 1959-'60 following grants :-⁴⁰

1. Water Supply	Rs.	1,15,886.00
2. Local Department Works	Rs.	39,850.00
3. Rural Communication	Rs.	69,783.00
4. Cultural grants	Rs.	3,750.00
5. Self-help	Rs.	23,249.00
6. Social Welfare Works	Rs.	7,000.00
7. Beautification of Saiha (Capital of the Council)	Rs.	40,000.00
8. Primary Schools	Rs.	2,500.00
9. Housing	Rs.	28,000.00
Total	:	Rs. 3,30,018.00

The Regional Council collected revenue amounting to Rs. 23,761.00 in 1958-'59⁴¹. The Council was during its life time, depended upon the grants given by the Assam Government. It is clear that the Government was very generous towards the Council.

Loans to the Regional Council

Apart from giving grants-in-aid to the District Councils the Government sanctioned loans to them for various purposes such as construction of markets, roads, buildings etc. The loan is however, quite different from grants-in-aid.

With respect to the Pawi-Lakher Regional Council, there was no proper record available relating to the loans received by it. The only available record as regards loan was that from 1953-'54 to 1959-'60, the Regional council took loan as follows :-⁴².

- | | | | |
|-----|---|---|---------------|
| (a) | Loans for improvement of Bazars | - | Rs. 10,000.00 |
| (b) | Loans for general administrative expenses | - | Rs. 46,000.00 |

As regards the above loans there was no instalment of which was paid till 1959-'60 and there was no record which shows that they repaid it after 1960-'61 and onwards.

Expenditure of the Regional Council

The expenditure of the Pawi-Lakher Regional Council on pay and allowances in 1958-'59 was Rs. 44,703.00⁴³. The above figures related to the amount spent covering pay and allowances of all staff of the Council including Members of Regional Council and officers thereof.

In the same year a sum of Rs. 2,07.00 on contingencies, and Rs. 1,441 on miscellaneous was spend which was not high⁴⁴.

As regards expenditure on water supply from 1954-'55 to 1959-'60, a sum of Rs. 1,15,886.00 was spent but more details of it are not available⁴⁵.

Also, expenditure on local developments works from 1954-'55 to 1969-'60 was Rs. 39.850.00 and for social welfare works during the same period was Rs. 40,000.00⁴⁶.

Item of expenditure on Primary Schools. Expenditure on Primary Schools amounted to Rs. 2,500.00 from 1954-'55 to 1959-'60⁴⁷. It might be noted that the Primary Schools were not transferred to the Regional Council and hence expenditure was very less.

The total expenditure of the Regional Council for the above period on Rural Communication was Rs. 69,783.00. Expenditure on Housing, Construction of building, offices, etc. was Rs. 28,000.00⁴⁸.

The estimated expenditure of the Regional Council for 1958-'59 as per budget was -⁴⁹.

TABLE - II

Head of Expenditure	Estimated for 1958-'59
1. Pay of Officer (Executive Department)	Rs.12,045.71
2. Pay of Officer (Legislative Department)	Rs.11,700.00
3. Pay of Office (Judicial Department)	Rs. 1,750.00
4. Pay of Establishment (Legislative Department)	Rs. 8,055.00
5. Pay of Establishment (Legislative Department)	Rs. 1,181.67
6. Pay of Establishment (Judicial Department)	Rs. 1,180.00
7. Pay of contingency menial	Rs. 420.00
8. Allowances and Honorarium	Rs. 5,500.00
9. Contingencies	Rs. 4,884.50
10. Miscellaneous Expenditure	Rs. 5,086.87
11. Works	Rs.63,000.00
Total	Rs1,45,814.47

Audit and Budget of Regional Council

Audit. The accounts of the District Councils are subject to audit by the Comptroller⁵⁰. Therefore, the Mizo District Council and THE PAWI - LAKHER REGIONAL COUNCIL accounts were audited very often by the auditors of the A.G., Assam, Nagaland, Shillong. However, none of these District Councils have framed any rules for keeping accounts and for periodical audit. The audit reports are not placed before the District Council the same being treated as confidential⁵¹.

Budget. The budget shall be placed before the Council⁵², but no discussion of the Regional Council budget shall take place on the day on which it is presented⁵³. The C.E.M. is also responsible for the preparation of any supplementary estimates or demands for excess grants⁵⁴.

Demand for Grants. A separate demand shall be made in respect of the grant proposed for each session of the Regional Council. Each demand should contain a statement of the total proposed, and also a statement of the detailed estimates under each grant, divided into items. The budget should be prepared with necessary adaptation under the heads, sub-heads and details of heads and sub-heads. A copy of the budget should be supplied to the members at least seven days before the day on which the Council budget is presented⁵⁵.

Authorisation to Incur Expenditure. The budget as approved is not an authorisation to incur expenditure. A separate approval or authority from the Chief Executive Member is necessary for this purpose. The C.E.M. shall authenticate by his signature a Schedule specifying the grants passed by the Council. The Schedule so authenticated shall be placed before the Council but it will not be discussed or voted in the Council. However, no expenditure from the Council Fund shall be made unless it is specified in the Schedule so authenticated⁵⁶.

Budget Form. Budget has to be prepared by a Council in the prescribed form. The Council prepared Budget every year in the prescribed form which is as follow :

STATEMENT - 'A' (ABSTRACT)
THE PAWI-LAKHER REGIONAL COUNCIL BUDGET

The Budget Estimate of Receipts of the Pawi-Lakher Regional Council for the year 1958-'59.

	Head of Estimated Receipts	Budget Estimate for 1958-'59
		Rs.
Probable balance of previous year's receipts		45,800.04
I.	Land Revenue	20,137.25
II.	Stamps	-
III.	Forests	8,500.00
IV.	Registration	300.00
XVI.	Loans and advances and subvention from Government	70,077.18
XVII.	Extraordinary Receipts	Total 1,54,814.47

STATEMENT - 'B' (ABSTRACT)
THE PAWI-LAKHER REGIONAL COUNCIL BUDGET

	Heads of Estimated Expenditure	Budget Estimated for 1958-'59
		Rs.
1.	Pay of Officer (Executive Department)	12,045.71
2.	Pay of Officer (Legislative Department)	11,700.00
3.	Pay of Officer (Judicial Department)	1,750.00
4.	Pay of Establishment (Executive Department)	8,055.70
5.	Pay of Establishment (Legislative Department)	1,181.00
6.	Pay of Establishment (Judicial Department)	1,180.00
7.	Pay of contingency menial	420.00
8.	Allowances and Honorarium	45,500.00
9.	Contingencies	4,884.50
10.	Miscellaneous Expenditure	5,086.89
11.	Works	64,000.00
	Total	1,54,814.47

Village Councils

Under the provisions of the Sixth Schedule to the Constitution the District Councils and Regional Councils are allowed to constitute Village Councils and Village Courts within their jurisdiction, and to make laws or rules for the administration of village or of justice at the village level. A Village Council is, though very small in size, very important relating to village administration. Although it is the lowest political institution under the Council it cannot be ignored in that once a political party captures the majority of the Village Councils within the area of a Council it is sure to control Council.

In 1955, Village Council was constituted under the Pawi-Lakher Region and the number was 72 out of 123 villages⁵⁷.

When the Village Councils were constituted there were many as 309 chiefs in the entire areas of the Mizo Hills. There were 249 chiefs under the Mizo District Council (182 under Aizawl area and 67 under Lunglei area) and 60 chiefs in the Pawi-Lakher Region⁵⁸.

Functions of the Village Council. The functions of the Village Council may be broadly grouped into 2 - Executive and Judicial. The Executive functions of the Village Council are the distribution of jhum land within its jurisdiction, enforcement of 'Hnatlang' whenever occasion arises in the village, collection of land revenues, taxes etc., in the village and sanitation of the village. The President of a Village Council is responsible to carry out the instructions of the Council for the prevention of dangers such as outbreak of fire and epidemic, etc., in the village which is to be informed to the villagers by engaging the 'Tlangau'.

Administration of Justice

Unlike the Mizo District Council, the Pawi-Lakher Regional Council constituted only two courts, viz., the Village Council Court was at Saiha. The Village Council should sit as the Village Council Court.

Powers, jurisdiction and procedure of the Village Council Courts were, more or less, the same with those of the Village Council Courts under the Mizo District Council. Under the rule 15 of the Pawi-Lakher Autonomous Region (Administration of Justice) Rules, 1954, an aggrieved party against the orders of the Village Council Court could prefer an appeal to the Regional Council Court within sixty days.

Regional Council Court: Immediately after the constitution of the Regional Council Court it was not possible to appoint local candidates as court officers. E.R. Marak, the sub-divisional Collector and Assistant to the Deputy Commissioner, Saiha became Honorary President and Recorder of the Regional Council Court. After him, L. Kharpuria the Sub-divisional Collector, Saiha became for some time the Honorary President and Recorder. From 8th December, 1958 Lalchunga Chinzah was appointed as the Judicial Officer and Recorder of the Court⁵⁹.

Powers, jurisdiction and procedure was more or less the same with that of the Mizo District Council Court.

As regards the administration of justice the Village Council should also function as a Village Council Court. The Village Council Court is the lowest court under the Regional council in respect of administration of justice. A Village Council Court can try petty cases in accordance with customary law⁶⁰. A Village Council Court has no jurisdiction on severe cases like murder, rape, sodomy. A Village Council Court can impose fines upto Rs. 50/-⁶¹.

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THE EMERGENCE OF SIXTH SCHEDULE IN MIZORAM

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In 1928 N.E. Parry, the Superintendent of Lushai Hills (now Mizoram), wrote "In origin the hill people (Mizo) have absolutely no connection with the Bengalis or Assamese. They are entirely untouched by Hinduism or Muhammadanism. The mentality of the hillmen is quite different to that of the plainsmen. The natural tendency of the hillmen seems to be developed on non-Indian lines. The primitive religions of the hill tribes is not Indian. The ordinary Lushai moral code is also quite un-Indian and is not far removed from the teachings of Christianity. Purdah is unknown and women though they have to work hard are well treated and are on a practical equality with the men. The people are friendly and sociable among themselves and are not split up by caste bars."¹

In these circumstances, Parry suggested that it would be "better to let the people develop their own lines instead of handing them over to a council of foreigners on which they have no voice." He further suggested that "When, if ever, the Lushai reach the stage when they feel the need of some form of self-government wider than that of the village chief, the present system could be developed so that councils or chiefs and elders could be made responsible. For the affairs of certain areas in the hills It is important that the hillman should be left to live his own life in his own way and should not be condemned while still unable to express his own opinions to succumb to the civilization of the plains."²

Under the Govt. of India Act. 1935

Under the Government of India Act 1935, the Mizo District and the North Cachar Hills sub-division were the "excluded areas. The provincial ministry had no jurisdiction whatever over the "excluded areas." The revenues expended then were not subject to the vote of the provincial legislature which had no representative from the "excluded areas." No Act of the Federal or Provincial Legislature extended to these areas automatically. The Act accordingly empowered the Governor of the province to apply or not to apply such legislation to these areas and in case he decided to apply he could make suitable alterations. It was thus a mechanism for "filtering" the legislation to the hill districts.³

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The administration of these areas was confined mainly to maintaining peace and undertaking sociological studies. The administrative machinery was sketchy. The Superintendent was the head of the district as well as of the police. He also presided over the rudimentary activities of the other departments eg. Forest, Civil Engineering, medical relief, etc. For the rest of the hill people governed themselves. Criminal jurisdiction in the hills was left largely to the tribal organizations.

The isolation was responsible to a large extent for the economic backwardness of the hill areas. And at the same time the Ministry for the Governor had little interest in them.⁴ Under such an administration hardly any economic progress was possible. No political activity of any kind in the district was permitted. There was no political agency in the absence of political consciousness, which could voice the people's aspiration and their grievances. Briefly, the British Superintendent and the Mizo chiefs used to rule the Mizo people as virtual dictators.

The war brought a change in the social structure and economic condition of the Mizo people. Flow of money and the experience of the Mizos serving in the army, getting recognition in the Government service, profession, trade and commerce and living outside the confines of the hills were the main causes of emergence of a new class in the Mizo Society who wanted recognition of their status and hence they came in conflict with the local chiefs. Thus the Mizo people began to aspire for better status since 1940. As a result, the first political party called the Mizo Union was formed on April 9, 1946 with the objectives of achieving democratic system of administration for the Mizos and also fighting the misrule of the chiefs. The Mizo Union Party's demand was territorial unity and solidarity of the whole contiguous area of the Mizo population and grant the Mizos full self-determination with the province of Assam.⁵

Genesis of Sixth Schedule

The Sixth Schedule of the Constitution of India whereby, by virtue of Article 244(2) and 275(1) of the said constitution, provisions as to the administration of tribal areas in the states of Assam, Mizoram, Meghalaya and Tripura as set forth is a gift of the Constituent Assembly and not the prize or award of any Political movement on the part of the people inhabiting these areas. As anyone who is acquainted with the historical background of the political developments in the North East India is aware, the Sixth Schedule of the Constitution was the handiwork of the North East Frontier Tribal and Excluded areas Sub-committee of the Constituent Assembly popularly called the

Bordoloi Committee. The Cabinet Mission sent by His Majesty's Government in UK to India to discuss ways and means of transferring power to India after World War II was obviously exercised as to how the rights and interest of the many tribals and backward classes would be protected after India become independent. As such, the Cabinet Mission had suggested constitution of an Advisory Committee in deference to the suggestion given by the Cabinet Mission, and the Advisory Committee thus set up constituted in its turn a sub-committee to be headed by Shri. Gopinath Bordoloi, the Premier of Assam as he was then known, with Bapa A. V. Thakkar, a reputed social worker in Central India, Rev. J.J.M. Nichols Roy, a cabinet minister under Shri. G. Bordoloi at that time and Shri. Aliba Imti, a young Naga graduate, as members. The Sub-Committee had as its Secretary a very senior ICS Officer, Shri R.K. Ramadhyani and the then Constitutional Advisor to the Govt. of India, Sir B.N. Rao, ICS was to assist the Sub-Committee as required. The Sub-Committee was further empowered to co-opt as members from each of the then Hill districts of Assam when they visit such districts.

The Britishers who had ruled India for about three centuries were perhaps too busy exploiting the wealth and resources of India that the simple tribes were mostly left to fend for themselves and they were content to leave even the elementary education and health care for them in the hands of the missionaries. Political consciousness was, therefore, non-existent. What sensible proposals or recommendations could the Mizo political leaders present to the Bordoloi Committee when they visited Aizawl barely a year later since the Mizo Union, the first Political Party was established. Most of them including the leaders of the Mizo Union which unfortunately had already split into two groups as well as those others who represent some organisation on another were all divided in their views and recommendations when they appeared before the sub-committee.⁶

According to Ch. Saprawnga who, with Khawtinkhuma, was the co-opted member of the sub-committee then visited Mizoram during 17th -20th April, 1947 wrote in his book "Ka Zin Kawng" that when A.R.H. McDonald, the then Superintendent of the Lushai Hills District, appeared before the sub-committee he said, "Heng naupang pahnih (Khawtinkhuma leh Saprawnga) te hi engtiziaa helaia thu ve ngawt nge an nih?...Heng naupangte hian engmah hriat an nei hlei nem".⁷ (Why are these two boys sitting here?... These two boys do not know anything). Saprawnga continued to describe the scene in the Assam Assembly Committee room at Shillong on July 4, 1947 when the Final draft of the sub-committee's recommendations, the Chairman of

the sub-committee asked them if they had any observations to make. Saprawnga wrote, "Pu McDonlad sapin, heng naupang pahnihte hian enge an hriat?" min ti mathlawn lovin Khawtinkhuma nen chuan kan han en thin a, sawisel tur vang kan ti khawp a."⁸ (As McDonald had said, 'what will these two boys know?' Khawtinkhuma and I looked at the draft and had nothing to comment). Incidentally Saprawnga also recorded the evidences given before the sub-committee by others saying, "Important individuals namely, R. Thanhkira, H.K. Bawichhuaka and Lalbiakthanga appeared also before the sub-committee one by one. They appeared to be broadly unanimous in their views. While they agreed to wide district autonomy within Indian Union, they wanted specific safeguards for the Mizos and all the subjects other than Defence, Foreign Affairs and Communication must be in the hands of the Mizos themselves. They had no objection to sending representation in the Assam Assembly."⁹

Rev. J.J.M. Nichols Roy was the one and only domineering political figure in the Khasi-Jaintia hills as well as all over the hill tribes of Assam. He was a Cabinet Minister under G.N. Bardoloi and earlier under Shri MD Saadullah. Though Khasi and Jaintia Hills district had been sending representatives in the Assam Assembly under the Govt. of India Act, 1935, Nichols Roy was a strong protagonist of District autonomy. In fact, if there was one who sowed this seed in the minds of the Mizo leaders, it was Rev. Nichols Roy. The sensitive mind of Rev. Nichols Roy saw as a prime necessity the need to synthesise the aspirations of the hill people and plains people. His broad outlook was the survival and progress of both the hill people and plain people according to their own genius. He did not at any time lose sight of this basic concept. When the British brought out a plan of Governing Constitution in March 1946 as a scheme of forming the North Eastern Frontier Protectorate comprising hill areas and divide Assam into Assam Valley District and merging Syhlet and Cachar District to Bengal he made it known that he was totally opposed to the scheme. Nichols Roy felt that since India's independence was in the offing, it was not for the British Parliament to impose its will on any major policy like the redistribution of any areas for the purpose of constituting a Province. That could only be affected by Indian leaders through their own Parliament to be constituted when independence come about.¹⁰

Constitutional Debate on Sixth Schedule

Back to Constitution Hall, New Delhi on 6th September, 1949 with the President, Dr. Rajendra Prasad in the chair. Discussion of the Sixth Schedule was on the agenda. It was a no-hold barred affair. Kuladhar Chaliha, a member from Assam, spearheaded

the attack and did not mince words when he said that the scheme was a result of the British mind to keep the tribals away from the people of Assam and warned, "You will thus be creating a Tribalstan just as you have created Pakistan." With a venomous tongue, he continued the attack by charging."

"... They (Tribals) are so Democratic in the way that they first take the law into their own hands... they will chop off our heads. We should not be frightened by these threats of some people who say that they will come down on us. This is intended to be imposed on us by the threats of some people and we should be aware of these interested persons."¹¹

Chaliha concluded by asserting that "The whole schedule is conceived in a way which is a negation of Government."

B.Das, a member from Orissa charged Rev. Nichols Roy of wanting to perpetuate the old order of things. He accused him of advocating the "Two Nation Theory". He said...

"I hate the provision of the Sixth Schedule. To vest wide political powers into the hands of tribals is the surest method of inviting chaos, anarchy and disorder throughout the length and breadth of the country... I will never concede this demand. I am not in favour of the principle of self-determination. I believe in the principle of the greatest good of the greatest number. I will not jeopardize the interest of India at the altar of the tribals. The principle of self-determination has worked havoc in Europe. It has been responsible for two world crisis in my lifetime. It led to the vivisection of India, arson, loot, murder and the worst crimes upon women and children. It led to the assassination of Mahatma Gandhi."¹²

The verbal attack went on unabated. Rohini Kumar Chaudhuri lashed out, "We want to assimilate the tribal people. We were mpt given that apportunity so far. During the British days, we find the same conditions in the new constitution of Dr. Ambedkar. I, living in Shillong cannot purchase property from any Khasi except with the permission of the chief or the District Council. An Indian has no right to purchase land in these areas . . . If this constitution is adopted, those disabilities is still continued . . . why do you want to disassociate them from us by creating these autonomous districts which will remain autonomous ? Do you want to keep them separate ? If you want to keep them separate, they will combine with Tibet, they will combine with Burma, they will never combine with the rest of India, you may take it from me."¹³

Both Rev. Nichols Roy and Dr. B.R. Ambedkar, the champions of the scheduled castes and scheduled tribes became the target of attack. They stuck to their stand and did not concede any ground.

On the other spectrum of leadership there were members advocating the integration of the tribes through the constitutional machinery of autonomous District Councils. The ones who stood out prominently were, apart from Dr. B.R. Ambedkar, the architect of the constitution, Premier Gopinath Bardoloi and Jaipal Singh.

Bardoloi had a wide and deep knowledge of the conditions of the tribals, their way of life, psychology and in particular, their aspirations to maintain their identity and to grow in accordance with their culture and traditions. Bardoloi pleaded with the members of the Constituent Assembly to realize that the Council Scheme was only to strengthen the democratic, traditional institutions in existence to give them the constitutional cover. Therefore, "we are not giving too much, as has been pointed out by some of my friends." He concluded his speech by submitting "that nothing has been proposed here which is not in line with the pattern and the structure of the constitution which we are forming for the whole of India and that whenever there was any anomaly, that anomaly has been removed."¹⁴

Jaipal Singh strongly retorted to the tenor and content of the speeches of those members who opposed the provisions of District Council autonomy in the Constitution. He informed the House that when the Tribal Committee met, Sadar Vallabhai Patel explained why he had also accepted the recommendations of the committee, which, according to him, was the outcome after considerable difficulty and negotiations. In fact, he said, the tribal people of Assam were persuaded to agree to the recommendations.¹⁵

According to Jaipal Singh, there was a definite understanding on the part of India that those understandings would be honoured. He warned that if the tribal people were forced to or imposed upon to accept what they did not agree to it would create a situation pregnant with social and political outburst. He stated categorically, "You are not going to abrogate, but you are going to bring about a further disintegration of India." He reminded the House that the tribals were people who kept a committed word. He pleaded for statesmanship rather than going for cheap popularity. It did no one any good to suspect the intentions of the tribal people of Assam. "Do my friend believe that the Naga is not a man of his word? Do they mean that the people of Lushai Hills are trying to deceive us. There is a definite understanding between the leaders and the tribal

sub-committee that went round the place. Then why this doubt ?” he asked. He was forceful in his advocacy for building bridges and not to cast as persons on the leadership of the tribal people like Rev. Nichols Roy who was a person committed to the cause of the people ethnically, nevertheless nationally. He ridiculed the idea mooted by some speakers that the tribals were getting out of India. He appealed to the members to be generous in what they said about the tribal people and not to think they were the enemies of India.¹⁶ He differed strongly with the views earlier expressed because -

“that seems to be the idea lurking in the minds of some here. They seem to think that they are going to get out of India and join Burma or join Communists or something like that... I am very optimistic about the future of Assam, particularly if the Sixth Schedule, even with all its shortcomings, is operated in the spirit in which it should be operated, in a spirit of accommodation and in whom we want to come into our fold, as people whom we will not let go out of our fold and for whom we will make any amount of sacrifices so that they remain with us.”¹⁷

Jaipal Singh did a great turn to the country, as one of the founding Fathers of the constitution, when he appealed to the members of Constituent Assembly to treat the tribal people of Assam with honour, understanding and above all, as compatriots, as partners in building a new and prosperous India.

A member from Bihar, Brajeshwar Prasad tabled 49 amendments to the Sixth Schedule suggesting the tribal areas of Assam should form part of the Centre's domain. His intention was that Assam, being the border and sensitive state having borders with China, Tibet, Burma and East Pakistan, it would not be in the interest of the country to place the tribal areas within the confines of Assam. He brought home the various points of conflict in Assam between Ahoms and Assamese, Bengalis, tribals and non-tribals. He asserted that it was not right or safe, strategically, militarily and politically to allow such bast tracts to be in the hands of Assam Province.¹⁸

Dr. B.R. Ambedkar dispelled the fears of members like Brajesh Prasad by stating that the Sixth Schedule was the result of indepth discussions and broad agreement arrived at between the Drafting Committee, the Premier of Assam, Gopinath Bardoloi and Rev. J.J.M. Nichols Roy, the expression of the Governor, he clarified, was not that he acted in his personal discretion; he would act on the advice of the State Cabinet. Dr. Ambedkar made it amply clear that the autonomous districts were not to be independent units but they would form part of the Assam province while at the same

time enjoying the degree of “autonomy of administration as stipulated in the Sixth Schedule. He made a clear distinction between this and the “autonomous areas” which would come under direct central umbrella. Dr. Ambedkar was emphatic in his view that the tribals of Assam should be given a fair deal and allow to run their affairs inline with their traditions.¹⁹

In the Constituent Assembly debate on 6th September 1946, Rev. Nichols Roy stood up to speak with favour, knowledge, logic and convincing arguments. He was inspired and confident in his understanding that the House would confer its stamp of approval for the simple reason that he knew he was on the right track. he ridiculed the Nation that the autonomy conferred on the tribals would be misused and arued strongly against such a motion.

To those felt that the Sixth Schedule was the brain-child of the British and American Missions, Nichols Roy said plainly not to belittle the rich tribal culture and talent. He added.

“I myself being a hillman, know what I feel, being a Christian, I want universal brotherhood everywhere... when I speak in the House, I speak with the *knowledge of the feeling of the Hill Tribes.*

“But what is culture ? Does it mean dress and eating and drinking ? If it means eating and drinking or ways of living, the hill tribes can claim that they have a better system than some of the people in the plains. Among the tribes - men, there is no difference between class and clan. Even the Raja’s and Chiefs work together. Is that paractised in the plains ? The whole of India has not reached the level of equality. Do you want to abolish that system ?

“The Hindus do not eat beef but the tribesmen do. The Muslims do not eat pork but the tribal people do. Therefore, these people cannot be either Hindus or Muslims. There is no caste system or Purdah and child marriage is not practiced.”²⁰

Rev. Nichols Roy spoke with feeling against any type of assimilation which, he said, would be counter-productive. He pleaded for the recognition of the ethnic identity of the tribes and the need to encourage it within the orbit of Indian frame work.²¹

During these years, there were leaders in the hill areas who thought that the Autonomous District Council scheme was a sell-out to India and the tribal people would lose their identity. In fact, they advocated an independent state without appreciating the reality of the polotical situation-the transition from colonial route to

Indian independence. They even spoke of a British protectorate. They wanted the long hand of British Administration from London to protect and safeguard them.

A Naga leader, A.Z. Phizo had deep suspicious and misgivings for the intentions of Indian leaders and opted out for Independent Nagaland and advocated violent struggle for it. he opined that the way left was to resort to other means because it was only through that language the Indian leaders would understand. When the differences between two leaders - Phizo and Nichols Roy on the issue of non-violence and peaceful struggle, became irreconcilable, Phizo quipped "Alright, let us agree this way. We ride on two different boats. If your boat sinks, I will come to your rescue and if mine sinks, you help us out as hill brothers. I will do likewise."²²

The constituent Assembly met for almost three years beginning from 9th December 1946 to 26th Nvoember 1949. Dr. B.R. Ambedkar was selected Chairman of the Drafting Committee. The Constitution adopted the sum total of the genius of the Indian people. It was the genius of the founding Fathers of the Constitution that enabled the incorporation of the Sixth Schedule to confer upon the tribals of the North-East a certain degree of autonomy as envisaged in the scheme of Autonomous District Councils. The keen desire of the Mizos to link up their political life with Assam on the one hand and the fear of being submerged on the other, could be reconciled within the framework of the Sixth Schedule to the Constitution of India.

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SAILO LAL LALPUITHANGA LUNG DAWH

(A memorial Stone platform of Lalpuithanga Sailo Chief)

- K. Laldinpui

There is a remarkable stone platform about seven miles south of Serchhip town belonging to a great Sailo Chief Lalpuithanga. It is on the top of a hill called 'Paite Tlang' which was earlier Bawngchawm village. Because of the village groupings during the Mizo National Front insurgency, Bawngchawm village was grouped to present Serchhip Town in January 1967.

Lalpuithanga was a descendant of a great Sailo Chief Rolura. He had two sons. The elder was Sangvunga and the younger was Lalsahulha, popularly known as Bengkhuaia. Having Bawngchawm as his centre, Lalpuithanga once ruled over the villages of Vanchengte, Bungtlang, Chawngtleng, Sailam, Sialhau and Serchhip. Under the custom of the ruling Sailo family, the eldest son succeeded the father. As such Sangvunga, the eldest son of Lalpuithanga succeeded his father at Bawngchawm while the younger son Lalsahulha (Bengkhuaia) was given the villages of Sailam and Serchhip as his independent domain. When we look at the following generations from Lalpuithanga, we find that Rochungnunga, the eldest son of Sangvunga ruled over Bawngchawm and so on.

It appears that Lalpuithanga erected his 'Lungdawh' in his later days in 1886. This assumption is made possible by the statement of Chawngmingliana, the chief of Bawngchawm village, the third in line from Lalpuithanga that this 'Lungdawh' was erected in the year of his birth. Chawngmingliana died in 1955 at the age of 69 i.e. 1955 minus 69 = 1886.

The platform is of solid stones of different sizes. Its length is 16ft. 3 inches and the breadth is 8ft.2 inches. In the middle of this well arranged platform, a large solid stone plate is firmly erected. It is 8ft. high from the the platform level. It expands from bottom to the top. At the bottom it is 4ft. wide whereas it is 6.5 ft. at its top and it is 6 inches thick. There is a local folk tradition that tells us that 'Matu' Slave was buried alive under this 'Lungdawh'. This appears to be an elaborate display of the Chief's might and honour.

On all the front side of the stone plate, various pictures are engraved. A comparatively large picture of a man is engraved in the middle. This is apparently the picture of Lalpuithanga himself. He smokes 'Vaibel'¹ and wears 'Chhawn'² on his head which shows that the man was a 'Pasaltha Ralthat'³. He also wears 'Thihna'⁴ round his neck. This man is shown spearing one man on the head with a metal spiked spear with his right hand. No clothes or other garments on his body are shown. This middle picture is surrounded by various other pictures. On the top of his head, there are pictures of 'Darkhuang'⁵ and a set of 'Darbu'⁶ on his right near him, there are a number of gayal's heads engraved. Below these gayals' heads, there is a picture of a crocodile or 'Tuipuisatang' a large species of aquatic lizard. On the outer edge next to this animal, the body of the slain man is hanging downwards. There are also pictures of five or more birds or hens just above the slain man's head. On the left side of the large middle picture, there are another of gayal's heads, pictures of five pigs are engraved downwards on the left outer edge. Just below these pigs, there are pictures of two large animals with no horn, but their appearance are like buffaloes or gayals. Under these two animals, pictures of one elephant and a tiger are engraved. One remarkable thing is that picture of two horses are engraved near the picture of the tiger. This is remarkable because Lushais at that time were not supposed to keep horses. Only after the First Lushai Expedition of 1871 - 1872 horses were said to be known by the Lushais. It is, therefore, apparently clear that Lalpuithanga was quick and advanced enough to keep those rare animals which he might have bought from the British soldiers at a very high cost or otherwise and then proudly engraved those pictures of horses. There are other engraving also, but the pictures are no longer clear enough to be specifically identified.

About 6ft east from the platform there is gigantic 'Bung' which is said to be planted at the same time with the Lungdawh. Its branches are now flying all over above the platform. This Banyan tree and the stone plate itself are visible from the Aizawl to Lunglei National Highway. Going a little north from the Lungdawh, on the same top of a hill, there is a set of three Big boulders which are seemingly arranged for some purposes. But no engraving is visible on these boulders.

A local folk tradition tells us that seven villages laboured for this expensive Lungdawh. Looking back at the time of its erection and the implements and tools they might have had at that time, it was undoubtedly a heavy and difficult task to carry up those heavy boulders and a large single piece of thick stone plate to the top of a high hill. A saying goes on till today that the dragging and pounding sunk the ground and the trail left behind is still evident today. As it was, it is evidently clear that only a prosperous and

powerful chief could accomplish such a heavy and expensive task with the corresponding elaborate and pompous ceremony that would involve great feasts, killing all the available animals.

Today, Lalpuithanga is known mainly on the issue over the disputed hill of Buanhmun that led to the four years' war between the northern chiefs and the southern chiefs (1856-1859).

Glossary

- | | | |
|---------------------|---|---|
| 1. Vaibel | = | a man's pipe, the bowl is made of tursing bamboo. |
| 2. Chhawn | = | a tuft of goats' hair dyed red generally worn suspended round the neck as an ornament, but on special occasion worn as a head plume by men who have taken heads in raids. |
| 3. Pasaltha ralthat | = | a valiant warrior who had brought home a human head |
| 4. Thihna | = | an amber necklace which only the rich could afford to have. |
| 5. Darkhuang | = | a large gong |
| 6. Darbu | = | a set of three different sized gongs. Each has a different tone and they are used in dancing, singing etc. |

Note and References

1. Mangkhawsat Kipgch - "Christianity and Mizo Culture"
2. R.G.Woodthorpe....Royal Engineers
The Lushai Expedition 1871-1872
3. Pu Vanlalropuia, of Mission Vengthlang, Aizawl (Interview)
4. Pu V. Lalrammawia, Head Assistant, Govt. Serchhip College (Interview)
5. Interview with Local Elders.

CHHIM - LALBURHA (c. 1845-1913)

- *Masawmliana*

Lalburha hi S.Sabual* khawthlang lalte zingah chuan lal huaisen leh rorel thiama sawi a ni a. Mizo History bu dangah hian a chanchin hi a lang tam em em lova, amah lo hi hmar lamah lal hmingthang tak, Lalburha a awm ve tho avang hian hriatpawlh pawh a awl hle a ni. An chanchin han ziah pawlh nawk nawk changte pawh a awm thin reng a. Hemi a nih avang hian S. Sabual lal zawk hi Lalburha-Chhim tih kher thin a ni. A chanchina kan luh hmam a thlahtute han tarlang hmasa ila.

Zahmuaka fate : Zadenga, Paliana, Thangluaha, Thangura, Rivunga, Rokhuma
Thangura fate : Chawnglula, Thangmanga
Thangmanga fate : Sailova
Sailova fate : Rolura
Rolura fate : Lalrivunga, Tlutpawrha
Lalrivunga fate : Khawsaia, Lalpuithanga, Thangduta, Rothuama
Thangduta fate : Hmawngphunga, Lalburha, Rungnawla (Thangduta hmei fa)

Lalburha hi kum 1845 khan Vantawngah a lo piang a, a mah hi Thangduta leh Elphungi fapa pahnihte zinga a naupang zawk a ni a, a unaupa chu Hmawngphunga a ni. An pa Thangduta a thih hnu hian Ro khawm chungchangah an unau hian an inhmuthiam vak lova, a tawpah a naupang zawk Lalburha hian a chang ta zawk a.

Kum 1863 khan kum 18 mi niin nupui a nei a, a nupui hi Laltuaka fanu Lalmawii** a ni a. Nupui a neih hnu hian Chemtumah an indang nghal a, he khuaah hian a pa lalna chu a chhonzawm ta nghal a ni. Hetah hian Rungnawla'n a rawn fin ta bawk a. Hetih lai hian Bengkhuaia Sailamah a thu a, Lalburha pawh hi Chemtum atangin Diarkhaiah a kai ve ta bawk a. Lalburha hian Bengkhuaia hi ropui leh hausakah a el thin hle a. Tum khat chu, Diarkhai tlang atang hian Chawrai run in an kal a. an haw lam chu Savunga (Lianlula thlah) khua Hmawrker (tuna Dengsur)-ah a thleng a; hemi tum hian Savunga khuate chuan an lo hmusitin an lo mikhual tha duh vak lo va. Heta tang hian Rolura thlah leh Lianlula thlah te hi an inngeihlo tan ta deuh a. Lalburha thinrim chuan, "Savung, ka Diarkhai khawpuiin khawthlang lam a hawi hun chuan i chak lo viau ang" a ti a. Hmawrker atang chuan thinrim chungin an zan chhuah ta a. Lalburha ho thinrim chuan an haw pahin Savunga fapa Lalzika, Rawpui a tlang hran chang thar chu an um tiau chho ta nghal a. Tichuan, Lalzika chuan a pa, Savunga a bel a; Savunga hian tlang chu kian in Buarpui velah a insuan phah ta a ni. Hetih lai hian Lalzika khuate hian Haurunibawk ramah Tai (Buh)

hmun an nei a, chu chu Lalburha hote hian seng khalhin khawthar an rawn din ta nghal a. Lalzika khuate buh an seng khalh hi Lalburha larna leh a hming chherna pawimawh tak a ni a. Sailo lal dang reng reng ‘Do Buh’ ring a khawthar kai an awm ve lova. Hmar lam lal hmingthang Lalburha, Vanhnuailiana fapa pawhin tluk lo a inti hle a, “*Chhim lal ropui, Lalburha chuan Archhiar kailawnah silai a hmang e an ti, kei pawhin ka ti ve thei. Khuang a chawi an tih lahin ka chawi ve tho va. Mahse chhim Lalburha angin mahni leido te buh leh bal ringa khua thut sak thei erawh chu ka ni ve lo. Chuti angah chuan ka tluk lo a ni. Chhim Lalburha anga Sailo fa lal tumah kan la awm ngai lo*”³ a ti hial a ni.

Heta tang hian kum 1871 Tai seng laiin Hauruni bawk (Lalzika hmun)-ah an kai leh a, amaherawhchu hetah hian awm rei lovin kum thum vel chauh an awm. He mi hmuna an awm lai hian Lalzika (Tai an seng khalh kha) chu Hmawker atangin Kellam leh Kawlni hmun lamah an in saseng pheih leh ta zel a. Kellam rama Kelkibung muala Lalzika Bung phun pawh tun thlengin a la dam.

Hauruni bawk atang hian kum 1873-ah Lalburha chu Hmawrker-ah a insawn pheih leh a. Savunga tute pafa (Lalzika nen) Hmawrker khua atanga an um chhuah chu Khawzing (tuna Darngawn)-ah an awm a. Savunga fapa, Lalzika u Lalngura chuan Khawzing atanga hnai te Kawnpui-ah khawthar a sat bawk a. kawh hial an lo buntir a. Heta tang hian Savunga fate leh Lalburha khuate chu an inngeih lo zual ta a. Lalburha khaw pasaltha Lamsuaka hovin Khawzing hi va bei turin an thawk chhuak a, mahse kalkawngah Savunga khuate nen hian an inbei ta a. Hemi tum hian Savunga khaw pasaltha Lawithanga leh an nula hmeltha Thangseii te an that a, an lu pawh tlang pakhatath an khai a. He hmun hi tun thlengin ‘Milu khai tlang’ tih a la ni. Nula Thangseii hmelthat zia an sawi dan chuan “Thinglerah pawh ni 3 lai a heh a la sen” an ti.

Hmawker a an awm lai hian Rolura thlah lal thenkhat chuan Pukzing khua haltumin an inrawn khawm a, Hemi tum hian Lalburha leh a unaupa Rungnawla te chuan an pasaltha hi an hova, Lalburha pasaltha pathum Vaka (Vaksakawla an tih mai), Mangdawra leh Lamsuaka te pawh an tel a. Pukzingah hian Savunga kha lalna changin a lo awm leh tawh a. Lamsuaka hote hian Pukzing khua hi an hal fai vek a, tichuan hlawhtling takin an haw ta a. Hmawrker an thlen leh hmuin Rungnawla chuan fiamthuin “Nulaho kha thlai chi thlak turin kal rawh u, khuang ruah nan loh ram ngaw chappui kang ang mai a ni; a sen hian a senvut mai” a ti lung lung e an ti. Pukzing khuaah hian In tinin Parva an vulh deuh vek a, chutia an khua ber an hal fai tak siah chuan Parva te pawh chuan lawina tur an nei ta lova. A hnu deuhvah khawchhak lam panin an thlawk

chho ta dial a, Lalburha khuaah an thlawk lut ta vek a ni an ti. Chutia khawchhunga Parva tam tak lo thlawk lut an hmuh chuan Upa tthenkhat te chuan, 'Khawilam Parva nge ni ? Upa in heti ang hi khua an pung ngai e an tih thin kha. Khua kan pung dawn a ni ang, In tinin a bawm tur i siam ang u' an ti a. Tichuan In tin mai chuan Parva lawina tur an siam ta sup sup a, an siam zawh chuan Parva te chu an lawi ta sup sup mai a ni. Upaho sawi ang tak takin khaw dang atangin Lalburha belin an rawn pem ;ut sup sup mai a, an khua chu an pung ta hle a, In 1300 lai an tling chho ta a. Hmawrker ram in chuti ang zat a zawh takloh avangin Berhbialah an insawn leh ta a ni. Hmawrkerah hian kum 1876 thleng an awm.⁴

Hmawrker atang hian kum 1877-ah Berhbialah an phei a, hetah hi chuan a awm rei ta deuh a, kum 1883 thleng an awm. Berhbiala an awm lai hi Lalburha ropui vanglai a ni a, 'Berhbial vanglai' tih a ni thin. A ropuizia lanna pakhat chu, archhiar kailawnah silai a hmang a, Vawk chaw thlengah darkhuang a hmang hial a ni an ti. Heta an awm lai hian Lalngura pasaltha hmingthang Pawngliana (Pawngvina ti a hriatlar) chu Lalburha khuaah hian a rawn pem lut nghe nghe a ni. Tumkhat chu Berhbial rama Thlengdar rama Thelret chu Parvatui Lal Lianphunga khaw pasaltha Khuangchera leh Neihthanga ten a hnai an lo sawk a. Chu chu Lalburha khaw pasaltha Lamsuaka ten an man a, khuaah an chhawm haw a. Mahse Khuangchera chu pasaltha ve tho a nih avangin an phuar bet ve ta lova. Lal te pawh an ti tha hle a, a hnuah an chhuah leh mai a. He thu hi an lalpa Lianphunga ten an hriatin Khuangchera chu an ti tha vak ta lo a ni ang. Khuangchera pawh chuan khua chu nuam a ti ta bik lova. "Chhim khaw lianah ngei hming ka'n chher teh ang" tiin amah mantute khua Berhbialah chuan a pem lut ve ta a.⁵ Lalburha chuan pasaltha huaisen tak pakhat a neih belh leh ta a ni. Mahse Berhbialah hian Khuangchera hi awm rei vak lo ni awm a ni, Sailianpuia khua Reiekah a pem leh ta a. Berhbial ram hi a hmun a remin ei bar zawn pawh a awlsam hle a, an vanglai tak hian In 1300lai an tling a ni. Amaherawhchu tui a vang hle mai a, a hrisel lo hle bawk a. A fapa te pathum - Tialkhama, Lalbika leh Saihnuna te pawh naupangte an nih laiin an boral vek a, chumi hnuah a nupui Lalmawii pawhin a boral san ve leh ta bawk a. Hetia a nupuiin a thihsan hnu hian a nau (Lalmawii nau) Suakpuii chu nupuih a nei leh a; mahse fa nei hman lovin a ni pawh hian a boral san ve leh a. Hetia Suakpuii'n a boral san ve leh zelah chuan Rolura thlahte leh tuaka no te hi kan inhamtawng lo a ni ang e' an tih phah ta hial a ni. Hetih lai hian Samlukhai lal Zathawma fapa, Thansanga tan tlang an rawn dil a, Lalburha chuan Herhse khaw hmun bul, Khawkil tlang a sem ta a. "Khawkil hi Lalburha khawper a ni ang' tiin an inrem a ni. Hemi hnu hian Thansanga hian Lalburha chu a bel leh ta thova. Hetih hun lai, Thansanga sangal khawng hrang leh fathang ei a Khawkila a awm lai hi 'Khawkil Bung huai' an tih vanglai a ni.

Berhbiala an awm kum sarihna (1883) vel khan tumkhat chu thal-va-ek -char lain, thimhlimah khawlai vaivut phut dup maiah chuan Palian pui pui pahnih hi an in lenthul thual thual mai a. Vaivut an pal khu rum rum a, 'Berhbial aw teh teh anih loh leh cimit chimit' an ti a, an bo leh ta mai a. Chutia khawlaia phung (ni turah an ngai) inlen thul avang leh a hla sak te avang chuan mipuiho an hlauthawng a, an lal hnenah chuan khaw danga pem an rawt ta hial a. Lalburha pawh chuan tihngaihna a hriat bikloh avang chuan khawthar kai chu an rawt ta chuk chuk a. Tichuan, Kum 1883-ah Laltuaka khaw hmun hlui Bawlteah chhawlbuk sa chawpin an kai ta a. Berhbial teh hian mi tam zawk chuan an bungbel an kalsan hlawm a, an awm ngheh hnuah an va la leh chauh a ni.

Bawlte-a an awm lai hian Lalburha chuan a nupui pathumna atan Zadeng hnam, Lalpuithangi a nei leh a. A ni nen hian fanu pakhat Tuahzingi an nei a; fapa rokhawmtu erawh a hrin sak bik lo. Tuahzingi hian Bungtlang lal, Sainghina pasalaha nei. Lalpuithangi a neih lai hian Ruanzawl nula hmeltha Kawlchhunthangi chu hlauin Lalburha khuaah hian an rawn pem a. hmei atan a lo nei a; a ni nen hian fapa pathum leh fanu pathum an nei a. Lalpuithangi hian rokhawmtu fapa a hrin sak silova, Lalburha hnenah "Fapa rokhawmtu i neih theih nan nupui dang nei mai rawh, mahse kei pawh min chawmhlum tur a ni ang" a ti a. Hetih lai hian Lalburha nu (Thangduta nupui) pawhin "Fapa ziding rokhawmtu i nei si lova, i fapa neih chhun te lah hmei fa vek an ni si a, ka vah nu Lalhrangi Rokhum hnam khi han nei mai teh; fapa a hrin sak ngei che ka ring tlat a ni" a lo ti bawka. Lalburha hian Lalhrangi chu nupui atan a nei leh ta a ni. Lalhrangi nen hian fapa pathum leh fanu pahnih an nei a, Bawlteah hian an fapa upa ber Thankunga a piang hman a, mahse a nausen lain a thi.

Kum 1885-ah Bawlte atangin Darlung tlangah a kai leh a, helai hi hmun a nuamin a thenghaw nuam hle a, mahse thing leh tui a harsat avangin a awm rei lo Hemi hmunah hian a nupui Lalpuithangi a boral a, Lalhrangi nena an fa Suakngura a piangthung. Kum hnih hnu (1887) ah Bualchungnungah an insuan thla leh a, hettih lai hi vailian vawi 2-na vanglai a ni a. Chhim lam vailianin Chhipphir an dan chah khan Rolura thlahte an nih vangin Lalburha khua leh tui thahnem tak an han tel ve nghe nghe a ni. Bualchungnung an kai kum hian Khawchhuntansi nena an fa Rozinga a piang a. Sabual ram hi a thain ramsa chi hrang hrang an tam hle a. Sai leh Sakei pawh an tam thin hle a, an huangtau viau bawka. rante pawh an seh fo bawka. Tumkhat, Laurala ram kal chu sakeiin a seh a, mipui thinrimin Fal an kam a, Keipui sum 8 zet mai a delh a, chu chu a nung chungin an zawn haw nghe nghe a, heiti hian hlain an phuah a;

*"Khuavel valin ka hrang an ti,
Bual tlangpui val min chhinglo ve;
Hrualhrui banin kawlakei lunglian,
Kan chhah hulai sial iangin*

*Kawl a lo tho Ziatialpa suihlung chhir maw,
Ro lu chawi romei tang zamna ngai e,
Kan than zam del del e, tlang tluanin"*

Bualchungnung atang hian kum 1893-ah Paihte hmun an zuan leh a, hetah hian Kawlchhunthangi nena an fa Lalkailiani chu khuhhip hri a vangin a thi a. Kum 1895-ah Lalhrangi nen fapa Rumliana an nei leh a, a hming hi Sakei a nung chung a an zawn haw chawia phuah a ni. A khawnbawl upa, Kalkhama chu Thingtlubuanah sangal khawng hrangin a in dang ta bawk a. Heta tang hian kum 1896 ah Laltuaka fapa, Hauchema khaw hmun hlui Bualhnuai an luah leh a. He khua a an awm lai hian a khaw pasaltha Lamsuaka, Chala leh Thanhranga te chu sumdawng suam tumin Thingtlubuanah an kal a. Sumdawng an suam a, an that a. Hun rei tak chhung chu an biru a, sawrkar lamin man tumin an veh reng a. Lalburha khaw mi leh sa ngei an nih avangin an khua chuan an tuar phah hle a, Kuli te pawh a tam phah a, hrehawm an ti thei hle a ni. Lamsuaka an man hnuah an khaihlum a, a ruang chu Bualhnuaiyah an thlen a. A phumna hmun pawh tun thlengin 'Phum kawn' tia hming vuah a ni. Hemi hnu hian a khaw mi tam tak chu Lalburha hovin kum 1900-ah Bualchungnungah an insawn chho va, a chho lo pawh tam tak an awm Bualchungnunga an awm lai hian a nupui Lalhrangi (Rumliana nupui) chu kum 1902-ah a thi a, a thlan lung pawh tun thlengin Sabual khawlaiah hmuh theihin a la awm. A nu thih lai hian Rumliana hi kum 8 mi chauh a la ni. Hetih hun lai hian British-in Mizoram an awp nghet tawh a, Bawrh sap-in Mizo lalte ramri a then fel sak ta a. Bualchungnungah hian Kum 1904 thleng an awm. A nupui Lalhrangi a thih hnu hian Lalburha chu Bualhnuaiyah kum 1904 ah a let thla leh a, Bualchungnunga chho ve lo mi tam tak an lo awm sa tawh bawk a. Bualhnuaiyah a awm vawihnihnaah hian school an nei tan a, zirtirtu hmasa ber chu Chhunruma (R. Dengthuma pa) a ni. An school hmun hi tun thlengin 'Chhunruma Sikul Hmun' tih a la ni. An hma lawka Thing Tam (Kum 1911-a thleng) lo thleng tur chu an huphurh hle mai a, Hauruni bawk lamah an insuan phei ta a ni. Hetia an insawn hnu hian sikul pawh chu chhunzawm zel theih a ni ta lova, zirtirtu Chhunruma pawh chuan Pukpui lamah a phei san ta a ni.

Kum 1871 khan Mizo Lal ten Thingpui huan runin, Sap pachal James Winchester chu an that a, a fanu Mary Winchester chu salah manin Sailam Lal Bengkhuaia' n a hruai haw ta a. A kum leh (1872) ah Mary Winchester (Zoluti) la let tur hian Britishho chuan beihpui an thlak ta a. hei hi Vailian I-na tih a ni. Chhim lam atanga rawn kal, chhim vailian an tih mai, te chu Chittagong Hill lam atangin Maubuang lam an rawn pan a. An kal kawngah hian Mizo lal thenkhat ten lo dan tumin nasa takin an lo kap a, mahse an dang hneh lova, British-ho hian anmahni lo dan tumtu Mizo lalte chu inremna an siam

pui thei zel a ni. An kal kawngah hian Sabual tlangval te pawnin lal dangte puihnain an lo kap ve bawka, Chhipphir khuaah Sabual tlangval tam tak chu Sapho kap turin an kal nghe nghe a ni. Mahse an ni pawh hian an dang zo chuang lo. Heng aṭang hian sapho chuan Sabual khua chu an lo hmelhriat ve ṭan a, an lal chu mi namai a nih an ring lova. A chhan chu, hetih hun lai hian Sabual Lal, Lalburha hian ram a nei zau hle a, khawthlang lamah Mar lui a zu thleng hial a ni. Tin, a ram chhan nan mai ni lo, lal dangte lalna pawh chhanhim duh avanga a khua te Chhipphir khua thlenga a tir kha mak an ti a. Nakin zelah an tan hnawksak a tling thei dawna an hriat avangin inremna siam pui an duh ta hial a.

Tichuan sapho chu Sabual lal nena inremna siam turin khawthlang lam an chhuk thla ta a. Maubuang aṭangin Samlukhaiah an pheih a, chuta ṭangin Tlawng lui an kan thla a, Tlawng lui an kaina lai hi tun thlengin 'Sap Kai' tih a la ni. Heta ṭang hian mual pakhat an thleng a, hetah hian an sakawr jean an hlauh nge an pah zawk, helai mual hian tun thlengin 'Sakawr jean mual' tiin hming a put phah ta a ni. Tichuan Tuiseki lui an zawh chhova, a hnar tawpah Kawn rem tak a awm a, chumi hmurah chuan Sabual lal, Lalburha nen chuan inremna an siam ta a ni. Helai hmun hi 'Sa Ui Tan Kawn tih a ni a, he inremna an siam hma aṭanga a hming hi lo pu tawh a ni. Heng sapte hi an vaiin mi 40 vel an ni a, ṭawnglettu (Interpreter) Dara a tel bawka, an hotu chu AW Davies a ni. Hetih hun lai hi November thla a ni awm e. An inremna ang chuan Lalburha chu Sapho kutah a inpe a, kuli leh ei leh in tur an mamawh ang apiang pe turin a intiam a. Amaherawhchu, a hnuah Lalburha hian Kuli a pek leh takloh avangin Silai 20 an chawitir ta a ni.

An inremna thuthlung hi Sapho chuan Dar phekah ziakin Lalburha chu an pe a, hetih lai hian ziak leh chhiar thiam an awm loh avangin he dar phekah hkan eng nge inziak tih hriat theih a ni lo. He dar pheh hi engemaw chen chu kawltṭhat a ni a, mahse puithuna thil avangin an kawl rei ngam ta lova. Hemi hnu hian Lalburha fanu chu a dam thei ta reng reng lova, a tawpah chuan Saphovin an pek Dar pheh vangah chuan an puh ta a. Vai daw anih an ring a, hei vang hian dar pheh chu an bal ta a ni.

Lalburha hi pa fing tak leh rorel thiam tak a ni a, a khua leh tuite awpkhawm thiam tak a ni bawka. A rorelna hnuai hian khawtlang mipuite an hlimin an thla amuang em em a, ei leh barah harsatna a tawkgai lo. Amah hi pa zaidam leh nun ngil tak an bawka, a khua leh tui te a hmangaihini an pawh an ngaina em em bawka ni. Mi chhia leh mi ṭha a thlei lova, rorelnaah pawh ang khat vekin a hrut rual thin. Lalngilnei tak a ni bawka, afate chauh pawh ni lo, a khawnbawl upa te pawh tlang sem a hnial ngai lo. Hmanlai Mizo lalte khan hmei fa tlang an sem zen zen lova. Lal, mahni fate hmangaih leh chhawmdal ṭha ber te zingah Lalburha hi a tel a ni. Pasalṭha pawh an tamin an huai em em a, sa hlauhawm leh rallakah pawh an tlawm ngai lo. Pasalṭha lar zualte chu Lamsuaka,

Zalala Siakeng, Laltluanga, Luaia, Bualuma Chawngthu, Taikima Chawngthu te an ni. A hma lama tarlan tawh angin Sakei te pawh a nung chungin an zawn haw fo thin. Hei vang hian pasaltha te pawh an uangin nuam an ti hle a, hla te pawh an phuah bawk a, hetiangin,

Thuahzingpa lallai sangkhua a chuan em ni ?
Sahrang rawl lian, khuatin dai veltu,
Kan zalh dang khuavel a thang leh thin.

Khuavel chelhloh sahrang chu Berhtlangah,
A hrang vel e, chuni nu thinlai thawng renga'n
Laldanga sangkhaw pualhrang val a tawng sual e,

Tuahzing pa lallai sangkhaw zu a dil em ni?
Khuavel hriati a hrang, kamkei rawl lian,
Valin kan chhai, sahrang a fam leh thin.

Hauruni bawka an awm lai hian Thing Tam a lo thleng a, Lalburha pawh chu a lo upa in , a lo chak lo ta deuh a. A upate'n lal sun tur nupui an zawn sak a, Samlukhai lal Zathawma fanu, Lalkhawchhani chu nupui ah an neih sak ta a. Tichuan kum 1913-ah kum 68 mi niin a thi ta a. Kum 40 chhung ro a rel . A nupui Lalkhawchhani nen hian kum khat vel chauh an awm dun hman a, Lalburha thih hnu lawkin an in lamah a haw leh ta a ni. Hemi hnu hian Lalkhawchhani hian Hnahva lal Hranga pasalaha nei . A damlaiin Lalburha hian sakei a lo aih tawh avangin a thih hian Thihthiap an veng a ni. A thih hian a fapa Rumliana chuan a pa lalna chu a chhonzawm ta a. Tam a lo dam ta bawk a, Rumliana pawh chuan khaw thar kai a rel ta a. Lalburha ruang chu hmanhmawh takin an ur filh tha hman meuh lova. A fapa Rumliana'n a khawthar kainaah a keng zel a, Bualhnuai chhim lam kawtchhuahah an phum ta a ni. Tun thlengin a lungphun hi hmuh theihin a la awm a, a thlan lunga thu inziak pawh sapawng vekin an ziak a, hetiangin :-

**“IN LOVING MEMORY OF MY FATHER LALBURHA,
WHO DIED ON 1913. KNOWING THAT HE HAD ABOUT
1300 VILLAGES HOUSES WHEN HE WAS 40 YEARS OLD.
HE LEAVES 3+3 SONS & 2 DAUGHTERS AND HE WAS
REMOVED TO DEPEND ON THE RICE OF HIS FOES IN 1872.
HE ALSO KILLED 100 GAYALS. HE WAS 68 YEARS OLD.**

R. SAILO O' SABUAL.

Tarlan tawh angin Lalburha hi nupui fanau lamah a tluang lo hle a, nupui tak panga (5) leh hmei eng emaw zat a nei . S.Sabual khua a veng thler khat 'Theipui Veng' hi Lalburha hun lai chuan "Hmei Veng" tih a ni thin. A fate chungchangah pawh hian 'Chhungpui fa' 'Hmei fa' tih te an awm nual a. A thlan lungah pawh hian chiang takin a hriat theih a, a lungphun laia tel ngei te sawi han tarlang ila

Lungliana (S. Khawlek lai a ni a, Rumliana farnu Lalliannguri pasal) chuan, "Kan pu (Lalburha) lung phun chu a buaithlak teh e. Khawngkawra hovin saptawngin an ziak a, a fate zat an ziak zo tawh emaw an tih hnuah a hmei fate an lungawi thei ta si lova (a hmei fate zat hi an ziak ve lo). a hnuah rem lochung chungin an ziak tel ve ta hram a ni" tiin a sawi a. Saitluanga pawhin, "Ka pa sawi ka hriat a ni a, Lalburha thlan lung ziakah hmei fate ziah lan an tum lova mahse Rozinga te unau hi an lungawi thei si lova, rem leh rem lovin an ziak kai ve ta a ni" a ti. Saitluanga hi Lalburha Upa Saichhuma fapa a ni a, a pa thih hnuin Rumliana khawnbawl upa a ni. Laiawrhi pawhin, "Ka pa (a pasala pa) khan an pu lung phun buaithlak zia a sawi thin a. Hmei fa ho an ziak tel lova, Rozinga leh Rothinga te phei chu anthinrim hle a. An khua leh tui zawng zawng te lungphunna ruai pawh kil lova haw vek an tum a. A tawpah rem lo takin an belhchhah ta hrama ni" tiin a sawi bawk. Laiawrhi pasal hi Lianbawiha a ni a, Lalburha khawnbawl upa leh Lal thirdeng a ni.

Lalburha nupuite leh a fate chungchang hi James Dokhuma chuan hetiang hian a ziak a. A nupui hmasa ber chu Suakpuii Sailo a ni a, a ni nen hian fa 5an nei a, chungte chu - Ngurzidinga, Lalchingkima, Ngurthangvunga, Laljalakhamal leh Laltuahzingi te an ni a, Mipa te hi an tetlain an boral vek. Suakpuii thih hnuah hian hmei Lalmawii a nei a, a ni nen erawh hi chuan fa an nei lo. Chumi hnuah Lalhrangi Rokhum, Laldaia fanu chu nupui atan a nei leh a, fa 5 an nei a, chungte chu :- Suakhmingthanga, Lalsuakngura, Rumliana, Lalkhawliani leh Lalliannguri te an ni Hetih lai hian hmei pakhat Kawichhunthangi Thangluah a nei bawk a, fa 3 Rothinga, leh Rozinga leh Ronguaurva te an nei . A nupui Lalhrangi hian Bualchununga an awm lain a thih san a, chumi hnuah Lalkhawchhani Thangluah chu nupuih a nei leh a, fa pakhat an nei a, mahse a tet lain a boral.

Lalburha a thih hnu hian a hmaa tlang sem dan tur thuro a lo chhiah tawh angin a fate hian an insem ta a ni.

Note and Reference

- * South Sabual khua hi Mizoram chhim khawthlang lam, Aizawl atanga 45 Km. vela hlaa awm a ni a. Sailo lal hmingthang Lalula awmna khua thin a ni.
 - * Lalburha nupuite leh an fate chungchang hi ziak dan chi hrang a awm a. Tunah hian J. Remtluang, S.Sabual khaw ziak dan zul zuia ziah a niin, a chanchin tawp lam hi James Dokhuma ziak dan zul zuia ziak a ni.
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