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Historical Journal Mizoram

Volume - X

Mizo History Association
November 2009

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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

Mizo History Association in 29 years of its existence has considered the year 2007 remarkable because in that year an important decision that more attention should be given to the study of dynastic history of the chiefs was made. To a certain extent, the decision was influenced by the realization of the facts that only a very few Mizo literatures deal with this part of the history. This further indicates that this is the neglected part of the history. Hence, in 2007 **a biographical sketch of the Mizo chiefs** was chosen as a theme of the seminar. In the seminar eleven scholars made attempt on seven individual chiefs of their own choice based on information collected from various sources. One of the papers, was, however, on the origin of the chiefs.

In 2008, seminar scholars were again invited to write papers on the same topic because many more chiefs have remained unattempted. Originally, sixteen chiefs of importance were selected but only ten papers could deal with the topic. This again indicates that many more deeds remains in this field of study. Therefore, in order to make a more or less complete study on the chiefs the Association may need some more years.

Meanwhile, it may be noted that paucity of source materials is the major setback on the part of the scholars. In order to overcome this problem an intensive research is the only answer. Let us hope that one day this problem will somehow be overcome.

The Editorial Board would like to thank all the scholars who have made valuable contributions for the success of the seminar. The Board also would like to express its sincere gratitude to ICSSR – NER, Shillong, for extending financial support to the association. The Board also expresses its indebtedness to the staff of St. Joseph’s Press, Tlangnuam, Aizawl, for their cooperative efforts for which the association could have the copies of the Journal in time.

**Dated Aizawl,
19th November,2009.**

**Sangkima
Editor.**

SUAKPUILALA

Zo thanpui

Suakpuilala was one of the greatest and most prominent chiefs among the Mizo. It was during Suakpuilala's time that major encounters with the colonialists took place that predominated almost twenty years of peace in the north hills. In fact, Suakpuilala was very important in the history of Mizo' relations with the British as the former was the first among the Mizo chiefs who had a written agreement with the colonialist or British administration. The colonial ethnographers as well as many Mizo authors also referred to the many exploits of Suakpuilala. But their suggestions especially of the colonial ethnographers on the spelling of individual names were always vague and unclear. This was so because their informants in the beginning were usually of the non Lusei speakers. Therefore this paper will try to highlight and suggest Suakpuilala's origin and his exploits with the colonialists.

Suakpuilala was the son of Manga or Mangpuia, a Sailo chief. According to Vanchunga, Suakpuilala was the son of the real wife of Mangpawrha.¹ The British ethnographer recorded the father of Suakpuilala as Mongper.² Mangpuia had three sons-Thawmpawnga, Runphunga and Suakpuilala. Evidently, Suakpuilala also had a sister apart from his two brothers. This can be seen from one of the reports of a British Political Agent, A.W.B.Power who stated that while ascending to Reiek hills, to the west of Aizawl on which range was located Suakpuilala's present village, in the afternoon, they came to the site of Vanhnuaithangi's village, the sister of Suakpuilala.³ However, Suakpuilal's sister could have been from one of his father's concubine.

According to the genealogy of the Zo(Chin) Race of Burma, compiled by Captain K.A.Khup Za Thang, a retired Burma Officer, Suakpuilala was the grandson of Lalula. Suakpuilala's father was

written as Mangpawla and Tuler a the son of Suakpuilal was written as Tulela and Zahrawka as Zahroka.⁴ Zatluanga who based his writings on oral tradition by interviewing the chiefs and the leaders asserted that Mangpawrha was the father of Suakpuilala and had three sons namely Suakpuilala, Thawmpawnga and Runphunga. He also stated that Suakpuilal had twelve sons.⁵ However, Vanchhunga cited that Suakpuilala had eight sons, Kalhama, Sailianpuia, Lianphunga, Thanruma, Hrangkhupa, Lalhrima, Lalsavunga, Zahrawka.⁶ Dr. Lalthanliana who was one of the descendents of Suakpuilala also suggested that Suakpuilala had twelve sons. They were- Lalchhunga, Sailianpuia, Lianphunga, Kalkhama, Thanruma, Lalsavuta, Lalsavunga, Tuler a, Lalhrima, Zahrawka, Hrangkhupa, and Dokhuma.⁷

Suakpuilala's village was originally a village called Kanghmun to the west of Mizoram and later he shifted his village to Reiek village.⁸ Dr Thanliana suggested the death of Suakpuilala's father Mangpawrha around 1845-1850. He also cited that Suakpuilala died in the year 1880.⁹ Assuming that at the time of his father's death, Suakpuilala was on the threshold of adulthood, perhaps one may suggest his date of birth around 1825 or 1830. He died at Tanhril village near Aizawl. Suakpuilala's tombstone has been newly renovated and is still standing in the same village and can be visited at any time.

His Relations with the British

From the 1820s, the Mizo made many raids at the so called British protected areas. The main complain on the part of the Mizo was the extension of the tea garden at their border areas by the imperialists which had disrupted their traditional hunting grounds. This had created lots of problems in maintaining peace at the border areas and within their domain. In response to such raids, the British sent several retaliatory expeditions against such raids. As a result in

October 1850, some Mizo chiefs made overtures of peace by sending their messengers and agents to the Superintendent of Cachar. However, the Superintendent insisted that he would welcome or entertain only the chiefs and not their representatives. After deliberation, the agents agreed to fetch their chiefs. However, only Suakpuilala dared to go to the British Superintendent of Cachar.¹⁰ Hence negotiations were underway from 1850-51 when Suakpuilal went to Silchar, in the Cachar plain with the invitation of the the Superintendent of the Cachar.¹¹ Actually Suakpuilala was invited by the British to have peaceful relationships between the British and the Mizo and to check the occasional raids made at their border areas by the Mizo. Accordingly, a sort of understanding was reached between Suakpuilala and the British.- that proper boundaries be made; that the Mizo should no longer interfere in the British territory; and that captives should be released by the Mizo chiefs;¹² Apart from these, it was suggested that the chiefs' son be given education in Silchar. However, this was the only condition which was rejected by Suakpuilala as he felt that it was a scheme and trickery of the imperialists to take into captives the chiefs' sons in the event of raids made by any Mizo chiefs.¹³ The agreement lasted for about ten years and the frontier of Cachar and Sylhet were for some years tolerably free from disturbances.

However, raids continued at the British border areas which culminated in the Adampur raids in 1862 and, Loharband and Munierkhal tea gardens in 1868 respectively whereby Suakpuilala was also involved in the raids. Such raids were made due to the non-fulfilment of the agreement on the part of chief, Suakpuilala and the colonial aggressors- first, Suakpuilala was not regarded as powerful enough to control other Mizo chiefs especially with regard to the release of their respective captives; secondly, the British were not interested in maintaining proper boundary with the Mizo chiefs; third Suakpuilala could not prevent the plundering of the trade marts or bazaars by some rival chiefs

In retaliation, thereby, the British expeditionary forces were sent to the hills. Again an agreement was made with Suakpuilala in 1871. The major terms of agreement or *Sunnad* between Suakpuilala and the British was that Suakpuilala was allowed to advance his village northwards and could station an outpost close to the British territory; it was the duty of the chief to see to the safety of all traders or merchants and woodcutters who traded and cut timber in the hills; that Suakpuilala would refer to the colonial rulers or authorities, all disputes with any chiefs between Tripura and Sylhet. Lastly, the monopoly of trade with Cachar by the Tut river and to exact *siddah* at fixed rates. Usually to protect the bazaars established in the hills and at the border of Mizoram a tax known as *siddah* (an annual tax in kind) was collected.¹⁴ On this occasion, Suakpuilala was presented a silver cup by the colonial authority in honour of the agreement. This silver cup is still preserved intact by one of the descendents of Suakpuilala namely, Saitluangi Sailo, Maubawk, Aizawl. This agreement lasted till 1880, when Suakpuilala died within the same year.

The *Sunnad* or Deed of Agreement was not very successful as other Mizo chiefs were unwilling to recognize the agreement made between chief Suakpuilala and the British. Their main argument was that Suakpuilala was not regarded 'powerful enough' to represent all Mizo chiefs and their people. It was felt that the agreement was simply to fulfill the aspirations of a single chief who had no strong desire to oppose the white intruders. They also cited that the tea planters cleared forest lands on the Cachar frontier which were claimed as rightful Mizo hunting grounds.¹⁵ As a result, a mass scale invasion was made by the British from 1888-1890 on Mizoram and the whole hills was finally annexed to British India.

Notes and References

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CHHIM LALBURHA (1845-1913)

- *Malsawmliana*

*I was compare with Lalburha of the north,
I, Suakngura's father, who depended on the rise of his foes;
A tiger was catch on the trap of the villagers,
We are Rolura's descendants, growing high and high.*

- *Lalburha, a chief of Sabual*

The village of Berhbial located at the south-western parts of Mizoram reached the pinnacle of its glory during the reign of Lalburha, a Sailo chief during AD 1877-1883 and the number of household reached about 1300 which proudly evidenced the glory and the greatness of Lalburha. The British and the neighbouring chiefs has put the word '*chhim*' (meaning 'south') before his name (i.e Chhim Lalburha) to differentiate with another Sailo chief Lalburha, a son of Vanhnuailiana,¹ who was born in AD 1848 at Vanchengpui village.²

Lalburha was the younger son of Thangduta and Elphungi and his brother was Hmawngphunga. He was born at Vantawng village in AD 1845. His ancestor can be traced as far back to Zahmuaka, the progenitor of the Lusei chiefs. Zahmuaka, the first Lusei chief had six sons namely Zadenga, Paliana, Thangluaha, Thangura, Rivunga and Rokhuma. Thangura had two sons Chawnglula and Thangmanga. Thangmanga had Sailova and among the three sons of Sailova, (ie. Chungnunga, Lianlula and Chenkuala) Chungnunga had Lalchera. Then Lalchera had Rolura and Rolura had two sons namely Lalrivunga and Tlutpawrha. Lalrivunga had four sons namely Khawsailova, Lalpuithanga, Thangduta and Rothuama. Lastly, Thangduta had two sons Hmawngphunga and Lalburha. The genealogical tree (see Table) shows how Lalburha came into existence.

Soon after the death of his father, Lalburha and his brother began to quarrel on the inheritance of their father's wealth. Being the younger son, he inherited his father's wealth as well as his chieftainship. When he attained eighteen years in AD 1863, he married Lalmawii the daughter of Laltuaka, a great Sailo chief and he continued to rule over Chemtum village. It was the time when Bengkhuaia, another Sailo chief ruled over Sailam, Lalburha moved to Diarkhai (Samlukhai) village. In short, after staying at Diarkhai, Lalburha settled in different places such Rawpui, Haurunibawk, Hmawrker and Berhbial. It is said that Lalburha had more than 1000 household at Hmawrker and when he finally moved to Berhbial, it had 1300 households³. The Berhbial village had a thick forest and good resources to accommodate such number of households. As already mentioned, the glory of his village had reached its zenith at Berhbial (ie. AD 1877-1883). But unfortunately, Lalburha had lost his wife Lalmawii and his three sons namely Tialkhama, Lalbika and Saihnuna at Berhbial. So, he felt necessary to move to other places. Accordingly, he then moved to Bawlte, but he stayed there only for a few years. From Bawlte, he further moved to Darlung peak, a good and hilly place; but scarcity of water compelled him to move down and established a new village at Sabual (presently South Sabual). It was the time when the Chin –Lushai Expedition of 1889-1890 was despatched to the Lushai hill, Lalburha was already settled at Sabual village having 300 households⁴.

I

He was a well-known administrator and he was much concerned with the interest of his villagers and devoted himself for their welfare. Therefore, one may consider Lalburha as a 'man of unity and solidarity'. He strongly propagated the concept of unity and solidarity among the peoples which resulted different clans living in the village become more cooperative and united. He was kind and tolerated as well as a benevolent ruler. Although it was a rare occasion that many of the Mizo chiefs gave land to their sons of a concubine, but Lalburha never hesitated to do so.

He was fortunate enough to have a number of warriors (pasaltha) namely Lamsuaka, Lunhmingthanga, Vaka, Luaia, Zalala, Chalsaa, Laltlunga, Thanghnuna, Lalbawnga, Mangdawra, Kawla, Taikima, Bualruma, Zohranga, Savawma, Zapuithanga, Tualdailova, Khuangliana, Pawngliana and Khuangchera.⁵ The number of such brave warriors in one village shows how great was the chief and the glory of the chief depended upon the number of warriors in the village.

One day a huge tiger (*sum riat a lian*⁶) was caught alive by the villagers and taken to the village⁷. A lyric was composed to mark this occasion as follows:

*Kawl a lo tho ziatialpa suihlung chhir maw,
Ro lu chawi romei iang zam na ngai e;
Kan than zam del del e, tlang tluanin.*

*Free translation— Does the tiger feels regret when sunrise?
We feel that the haze in the air may bring us
triumph*

*It makes us to become known in the hill
Khuavel valin ka hrang an ti,
Bual tlangpui val min chhing lo ve,
Hrualhrui banin kawlkei lunglian
Kan chhahh haulai sial iangin.*

*Free translation— One may say I am great
But no one could compete us
We are playing with a tiger by tying with a
string*

*As we did with mithun in the feast
Khawzing ram e, kawlkei kan fam tir e,
A thlung lu Bual khaw chawilung tiat ;
Lam ang letin i mawi si lo Khamlian pa,
Dawl zawrin zawr e kan tawnah,*

*Free translation— We put to death the tiger
His head equals with a lifting stone
You are not suppose to come back from death
You got defeated on our hand)*

*Hmarah Lalburha a iang min ti,
Do buh ring Suakngur pa;
Bual khaw fal tawnah uai e ziatial pa,
Rolur naufa than lai sang tual tual.*

*Free translation– I am compared with Lalburha of the north
I, Suakngura's father, who depended on the
rise of his foes
A tiger was caught on the trap of the villagers
We are Rolura's descendants, growing higher
and higher*

Therefore, catching of tiger alive would prove the bravery of the warriors of Lalburha and every villager put their confidence on them in times of war and from attack of wild animals. His diligence inspired the villagers to work hard which would result the economic prosperity of the village. The greatness of Lalburha may be summarised as follows:

Firstly, during the Berhbial days (AD 1877-1883) it had about 1300 households and he was fortunate enough to have a number of warriors. In the early Mizo village, we found that the existence of a number of warriors depended on the bravery and personality of the chief. If the chief was brave enough he had inspired them to come up without fear that would transform them into bold and valiant warrior.

Secondly, he 'used a huge gong as a pig's trough and gun as stairs or steps to enter the fowl house' in Berhbial village to prove his greatness.⁸ Gongs and guns in the past were considered as prestige goods in the Mizo society and one who not only possessed but also used gongs and guns as pig's trough and as stairs of the fowl house respectively might not be an ordinary but a great chief.

Thirdly, during his settlement in Diarkhai village, he successfully raided Chawrai village. On his way to return, Lalburha and his warriors halted at Hmawrker, the village of Savunga, another Lusei chief of Lianlula's clan. But Savunga did not provide any accommodation which compelled them to move speedily by night. So, Lalburha was angry and rapidly raided Lalzika's village (Lalzika was a son of Savunga) on the way. Lalburha and his villagers harvested the rice of Lalzika's village at Haurunibawk. Subsequently, Lalburha had established a village at Haurunibawk depending on the rise of his foes. On hearing of this incident, Lalburha (a chief of Sesawng, a son of Vanhnuailiana) comments that 'I have also used a gong as a pig's trough and gun as stairs to enter the fowls' house as Chhim Lalburha did. I have performed Khuangchawi feast. But Chhim Lalburha has established a new village depending on the rise of his foes that i can't do it. In this case, no other Sailo chiefs could compete him"⁹

Fourthly, his kindness to the people brings solidarity and brotherhood among each other. He frequently held a series of feast to attain the coveted title of Thangchhuah and meant to share his wealth to the people in which he is said to have slaughtered 100 gayals.¹⁰ In the traditional Mizo society, wealth was measured on the basis of the possession of Mithun/gayal and was slaughtered in every occasion or a feast. Therefore, slaughtering of 100 gayals during his life times shows the prosperity of Lalburha.

II

When the 'southern Lushai chiefs' led by the sons of Bengkhuaia and Savunga with Dokhuma, a chief of Chawngtleng rose to oppose the advance of the British expeditionary forces under the command of Capt J. Shakespeare coming from Lunglei at Chhipphir during March 1892, Lalburha had sent many of his villagers

to help the Lushai chiefs in trying to stop the advances of the British.¹¹ So, Lalburha had rendered services and assistances to other Lusei chiefs in trying to save the native land against the British.

The territory of Lalburha was a vast area in the south-western part of Mizoram upto the river *Mar* which flows along the border of Bangladesh¹². Therefore, in order to consolidate their administration in the western parts of the Lushai hills, the British began to feel necessary to maintain relationship with the native chiefs particularly with Lalburha who occupied a vast area of land in the south-western part of Mizoram. Accordingly, the British dispatched an expedition force led by A.W. Davies, the then Political Officer of the North Lushai Hills District (1892-1894) comprising about 40 troops towards Sabual village in November, 1892. A.W. Davies was also accompanied by Dara, an interpreter.¹³ After crossing the Tlawng River, they reached safely Sabual village without any opposition from the chief. Lalburha wisely preferred to submit himself before the British to avoid war. Accordingly, an agreement was made between each other and as per the terms of settlement, Lalburha should obey the order of supply of coolies for the transport of baggages and rations of the British. In spite of this, the chief was fined 20 guns on account of the delay in giving coolies.¹⁴ Thus, a friendly relation was maintained between the chief of Sabual and the British.

Subsequently, Sabual village enjoyed the full-flowering of the relations with the British in terms of opening of school at Sabual in AD 1904 with Chhunruma (father of R. Dengthuama) as a teacher. The opening of school at Sabual in 1904 seems to be the first school opened beyond the Tlawng River in the western part of Mizoram as the *Mizo leh Vai Chanchinbu* (1903) reported that no single school was opened beyond the Tlawng River in the western part of Mizoram at this period of time.¹⁵

In 1902, his wife Lalhrangi passed away and her memorial stone was erected which is still available. Soon after, he left Sabual and moved to Bualhnuai where he settled for about five years. In 1909, Lalburha finally moved to Haurunibawk and married Lalkhawchhani, a daughter of Zathawma, chief of Samlukhai. In the Meanwhile, mautam famine (mautam) was underway throughout the hills. Lalburha became weak day by day and died at the age of 68 in 1913. After his death, his youngest son Rumliana Sailo inherited his chieftainship at the age of 18.¹⁶ In the same year, Rumliana returned to Bualhnuai and buried his father's body at the entrance of the village. Thus, Lalburha ruled over about 40 years and his memorial stone bears the following inscription :

“ IN LOVING MEMORY OF MY FATHER LALBURA,
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

This memorial stone is now put under the preservation and maintenance of the Department of Art & Culture, Government of Mizoram.

III

Lalburha had six sons - Suakngura, Thansanga, Rothianga, Suakhmingthanga, Rozinga and Rumliana. As stated already, his youngest son Rumliana inherited the chieftainship of Haurunibawk and then settled at Sabual. Interestingly, any conflicts or any disagreement had not been reported while distributing land among them (Lalburha's sons) It was done under the supervision of the District Administrator or Superintendent who witnessed and settled the problems. Particularly, Shri J.Hezlett ICS (1913-1917), the then Superintendent of the Lushai hills gave his consideration and played an important role in the distribution of land among them.

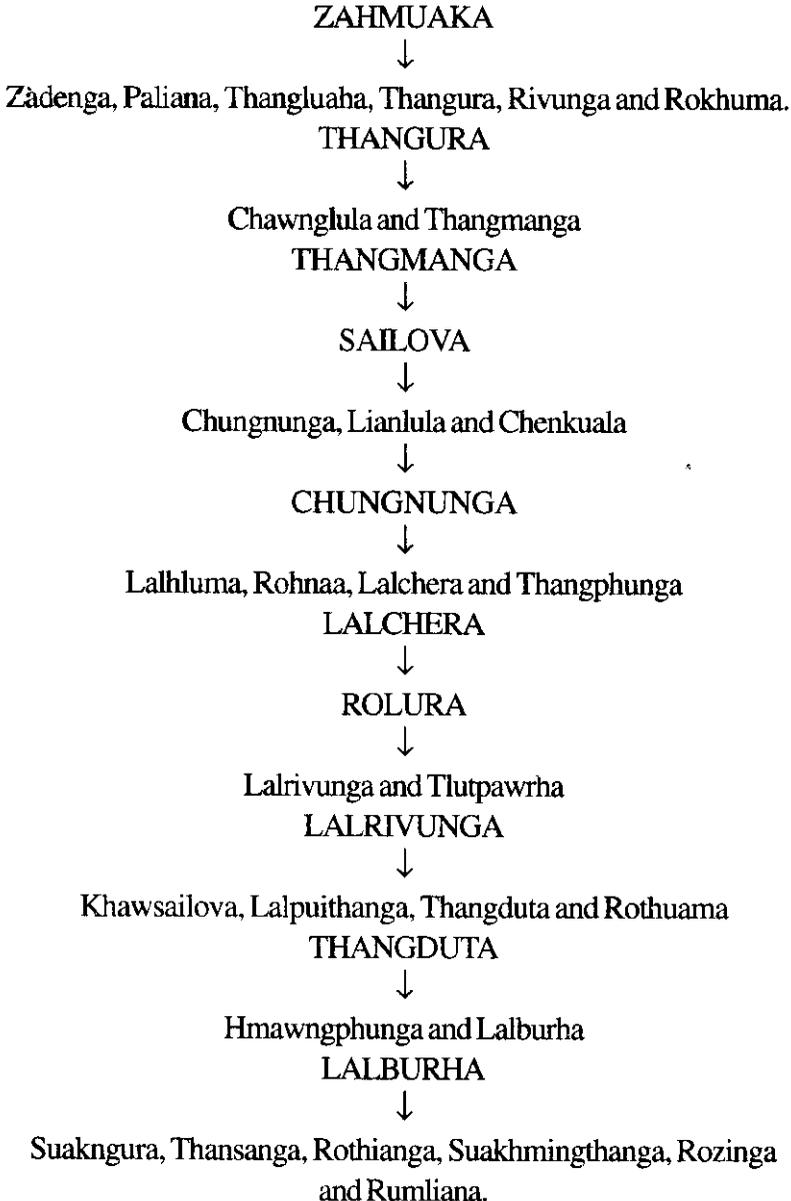
Accordingly, Rothianga was given Parvatui, which was lying between the river Tut and Mar in the western part of Mizoram. Then, Rozinga was allotted Darlung peak, a few miles from Sabual village. Suakhmingthanga was given Zopui while Suakngura was allotted to Haurunibawk. In case of Haurunibawk, which was previously belonged to Rumliana, the successor of Lalburha, an agreement was made with Lalburha, saying that if Suakngura failed to possess atleast 30 households in his village, the village should be given back to Lalburha. So when Suakngura failed to possess more than 30 households, Haurunibawk was taken back by Lalburha.¹⁷

IV

In conclusion, one must keep in mind that the decision of Lalburha to submit himself under the British rule through agreement with each other than engaged in war shows how intelligence was Lalburha. In return, the British opened lower primary school in his village in 1904 which became the first school opened beyond the Tlawng river in western parts of Mizoram. The school produced a number of literates in general and the sons of Lalburha in particular. When the memorial stone was erected, his youngest son Rumliana wrote in English about his father on the stone. Therefore, we believe that all these achievements were the result of his shrewd decision when approached by the British. So, Lalburha and his descendants became a good friend of the British.

Thus, Lalburha was not only a great chief, but also a bold and valiant warrior. His kindness and bear attitudes towards his people made him a good and affectionate chief. He was looked upon as the father of the villagers and in turn, everyone was bound to obey his orders. So, Lalburha proved to be one of the great Sailo chiefs that Mizoram ever had.

**GENEALOGICAL TREE OF ROLURA'S CLAN
(LALBURHA)¹⁸**



Notes and References

1. Suhas Chatterji, **Mizoram Under the British Rule**, Delhi, 1985, p. 111
2. Tribal Research Institute, **Mizo Lal Ropuite**, Aizawl, 1996, p.180. Also see, KL Ramthlenga, **Lalburha Lal**, Aizawl, 2000, p. 40
3. Malsawmliana, **South Sabual Chanchin**, Aizawl, 2004, p. 21
4. Suhas Chatterji, **Ibid.**, p.111
5. **Ibid.**, pp. 61-77
6. **Sum** – a Mizo system of measurement, it is equal to twice the length of the closed fist. The girth of the chest of such animals as pigs, tigers, bears etc. is measured in this way.
7. Malsawmliana, **op.cit.**, p. 23
8. **Ibid.**, p i 8
9. James Dokhuma, **Chhakawm Keipui-Lamsuaka**, Aizawl, 2001, p. 23
10. The inscription on his memorial stones informed that Lalburha slaughtered 100 gayals during his lifetime.
11. Malawmliana, **op.cit.**, p. 126
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15. Lalhmuaka & T.Chawma, **Zoram Sikul Zirna Chanchin**, Aizawl, 2000, pp. 61-63
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LALBURHA (1848-1933)

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ANCESTRY:

According to the Mizo Historians, the earliest known ancestor of the Sailo clan was Chhuahlawma of Seipui Village, (now in the Chin State of Myanmar). Chhuahlawma begot Zahmuaka, Zahmuaka begot Thangura, Thangura begot Thangmanga, Thangmanga begot Sailova, Sailova begot Chungnunga, Chungnunga begot Rohnaa, Rohnaa begot Lallula, Lallula begot Lalpuiliana, Lalpuiliana begot Lalsavunga, Lalsavunga the great chief of Aizawl begot Vanhnuailiana and Vanhnuailiana begot Lalburha. ¹

Lalburha was one of the most illustrious sons of Vanhnuailiana. He was brave, courageous, arrogant and a man of somewhat boastful nature who never regarded any of his contemporary chiefs with esteem. On the other hand, he was very kind hearted and sympathetic towards the poor and the downtrodden.

He was born at Vanchengpui Village in A.D 1848 ² when the war of the Northern and Southern Chiefs had begun and continued till A.D 1856. This war was a war between the descendants of Lallula, (Northern Chiefs) and Lalrivunga (the Southern Chiefs). ³

As he was born and brought up in the midst of battle and strife, from his very childhood he was born to be a great warrior and great leader. Besides, the environment in which he was brought up was dominated by the acclamation of the heroism of the Pasalthas (gallant warriors). Therefore, from the very beginning he wanted to surpass the heroism shown by those Pasalthas, whom the Mizo society worshipped with great veneration.

His father, Vanhnuailiana was fortunate enough to have inherited from his father, Lalsavunga, a number of Pasalthas (gallant warrior) of the day. viz – (1) Vanapa (Thangzachhinga) (2) Chawngduma, (3) Keikawla, (4) Tawktiala (5) Zampuimanga (6) Chalkhenga (7) Zabiaka (8) Chhunkeuva, (9) Darruma (10) Darbuta, (11) Darphawka, (12) Darkuala, and (13) Dokuala.⁴ These brave and gallant warriors greatly enhanced the greatness and glory of Vanhnuailiana. Soon after the birth of Lalburha, Vanhnuailiana shifted his whole village from Vanchengpui to Awnnu (now at Chalrang area) in 1859.⁵ At Awnnu village the first ever known famine arose from the depredations of rats who multiplied exceedingly, owing to the ample food obtained from the seeding of the bamboos.

The famine ravages occurred at Awnnu Village compelled Vanhnuailiana to move eastward to Tualte village in A.D 1861.⁶ At Tualte the great famine was on its way to recovery and the whole village witnessed a great economic prosperity and people lived a very prosperous life. They had a happy and contented life which has been known till today as “Tualte Vanglai” (the Heyday of Tualte). While at Tualte, Lalburha attained the age of maturity and as the village was on the border of the enemy, the Pasalthas and men of Tualte often went out for a hunting expedition which lasted usually for four or five nights. Young Lalburha despite being the son of a chief started accompanying these Pasalthas in their hunting expeditions, learnt a lot about the art of hunting and war strategy which bred in him a fierce patriotism as well as etiquette of the then Mizo society.

In about A.D 1864.⁷ Vanhnuailiana moved still further eastward and established a new Village at Lungdup. While staying at Lungdup his eldest son, Dothiauva had separated from his father and became the chief of Kelkang. Soon after that, Vanhnuailiana shifted his village to Champhai Valley, now known as “Ruantlang”. At Ruantlang village Lalburha was given in marriage to a very

beautiful and tall girl of the Hualngo clan (her name could not be recollected) and thereby separated himself from his father, Vanhnuailiana and became the chief of a new village at Khuangleng (now at Leisenzo). But as ill-luck would have been, his wife was barren and so at the advice of his upas (Elders) or advisers he was forced to divorce her but with great difficulty. Thereafter, he again married Vanhnuai chhingi⁸ at the advice of his upas (Elders).

War With Sukte Tribe : The enmity between the descendants of Lallula with the Sukte tribe of the East (now in present Myanmar) subsided for a short while due to the temporary truce reached between Zapauva, the Sukte chief and Vanhnuailiana, the Sailo chief of Champhai, but was revived with a new vigour due to the hasty nature of the latter.

In January, 1871⁹ while Lalburha along with Thanhranga, chief of Khuangleng village were away on a hunting expedition with all their abled bodied men, the Sukte chief took advantage of their absence, so raided Khuangleng village, killed about half of the defenseless villagers and captured a number of them, including the wife and children of Thanhranga and returned back after burning the whole village.

When Thanhranga returned back, he was shocked to hear the sad news of his family members being taken captive by their enemy, the Sukte chief and see his whole village, turned into ashes, he was filled with sorrow and grief and he was said to have wept bitterly. His discontented soul could never get any solace since then.

Lalburha, a very brave and fearless chief, could not remain a silent spectator to the deep feeling of hurt caused to his causin, Thanhranga by the Sukte, therefore vowed to retaliate. He sought the help of all the Sailo chiefs, upto the descendants of Rolura¹⁰

against the Sukte tribe who inhabited Eastern territory of the Run river. After making a great preparation he marched towards the Sukte tribe, but unluckily lost their way and surprisingly landed at Ngawn village, who also took part in the Khuangleng raid. There ensued a heavy fighting between the two, Lalburha's men destroyed the stockade of the Ngawn village, freed a number of captives of the Khuangleng village and at last could inflict a heavy defeat on the ngawn tribe.

The sound of the gun shot at Ngawn village had forewarned, Zapauva, chief of the Sukte tribe, who collected all his men and waited for their approaching enemy. Lalburha and his men, after subduing the Ngawn tribe, then marched towards the Sukte and were ambushed which killed four or five Luseis, Lalburha and his men were almost running out of their ammunition due to their previous fight, therefore, took the defensive by retreating back, crossing the Run river through a suspended bridge made of ordinary ropes to the western bank of the river. A fierce exchange of fire took place between the two belligerents and since the Sukte were superior in arms and ammunitions at that time, it was feared that unless the suspended bridge was cut off, the Sukte might have a chance to cross the Run river, but doing this needed a very brave and fearless heart.

As none of the men dared to volunteer himself in the face of such danger, at last Lalburha showed his gallantry by going down the river with a bare dao and cut off all the ropes of the bridge in the midst of heavy showers of bullets, but surprisingly, nature has come to his rescue and none of the bullets dare hit him. This act of gallantry at this time truly surprised even the bravest Pasalthas of his time and had given the Lusei some sort of relief for the time being since the Sukte could not cross the river without that bridge.

Soon afterwards, the Lusei faced another grave problem, that was the water scarcity and there was no other water, other than the water of the Run river and to fetch it means 'entering the jaw of death', while their thirst for water reached the highest degree in the midst of the helpless souls. Once again Lalburha couldn't help himself by resisting the temptation of helping his men, come to their rescue, thereby rushed forward, filled his Tuithawl (water container) in the midst of volleys of bullet from their enemy but managed to escaped unhurt which relieved his men. One of his Pasaltha, named Pauia/Pawia felt ashamed of himself and didn't dare to drink even a single drop of it.

The war with the Sakte tribe remained inconclusive and indecisive as neither of the two parties could claim victory and continued till the coming of the British.

Westward Migration : The descendants of Lalsavunga with a view to extend their territory and to defend themselves from their enemy of the east (the Sakte tribe & the Pawih tribe) begun the eastward march upto the Tiau river, but could not extend beyond that river due to the stiff resistance of their enemies, remained there for sometime mostly at champhai valley. The western territory vacated by them were occupied by their distant cousins, the descendants of Mangpawrha, known as 'Manga's descendants' after an agreement was reached between them, in which, "if Lalsavunga;s descendants were compelled to return back to the West, they would be welcomed and received with open arms and would be supported and sheltered by the latter".

After sometime, the Luseis of the East could not live peacefully due to the constant threat from their enemy,(particularly the Sakte tribe) and as peace was not possible, the Luseis thereafter, felt that if they continued to remain in that territory, then Manga's descendants

would continue to encroach upon the land vacated by them and that they would be forced to live in that small region. Besides, it is a clear fact that, they could not extend their settlement beyond the Tiau River due to the reasons mentioned above.

At last, they decided to return back and accordingly started their westward march. Liankhama occupied Tualbung, Lalburha occupied Vaituichhun, while Buangtheuva occupied Hmunpui. Pawihbawiha tried to join Kalkhama at Khawruhlian but was refused by the latter, therefore joined his mother at Saichal village. Later, Liankunga, son of Lalchhunga with the consent of his mother invited him to join them with a promise of some amount of Fathang which was readily accepted by Pawihbawiha and settled down at Seling Tlangnuam, the hamlet of Liankunga's Thingsulthlah.

War of the East and West : After settling down with Manga's descendants for sometime disputes and disagreements soon arose between the two due to the following reasons.

- 1. Greed for more land :** The greed for more land between the descendants of Lalsavunga and Manga was one of the causes of the war.
- 2. Quarrel over a maiden/girl :** While Vanhnuailiana was at Lungdup, he asked the hands of Tuali, the daughter of Nisapui Chief of the Chenkual clan for his son, Liankhama and after settling the matter he left for the bride's price.

Before the return of Vanhnuailiana, Kalkhama, the descendant of Manga, snatched away and married the said girl which was a great humiliation for Vanhnuailiana and this sowed a seed of disagreement between them.

- 3. Beach of promise :** As mentioned above, when the descendants of Lalsavunga were about to move eastward, their vacated lands were occupied by the descendants of Manga with a promise that, 'in the events of the return of their brethren from the East, they

would be warmly received and would be allow to share the same village in times of need. But when the actual return happened the response was quite the opposite which added fuel to the smoulding smokes of fire into a great conflagration known as '*The war of the East and West*' which begun in July 1877.¹¹

This war was fought between the Eastern chiefs - Liankhama, Lalburha, Chungliana, and Buangtheuva against the Western chiefs Suakpuilala, Kalkhama & Lianphunga.

Course of the War

1. Raid on Hmuntha : Prior to the raid on Hmuntha, the men of Lungliana burnt down the watch-house of Maite Chieftainess (probably believed to be the mother of Lalburha) which compelled her to migrate to Hmuntha but before the actual occupation was affected, Kairuma, chief of Tlangpui raided but without success, killed only two men. This had enraged Lalburha who retaliated by raiding Tlangpui.

2. Raid of Tlangpui : After making a great preparation Lalburha marched towards Tlangpui and raided the Village. Despite the stiff resistance offered by Kairuma and his men, the whole Village was ransacked and looted, killed seven men and took one as captive, then returned with huge booty.

The war continued for sometime but was put to a complete halt by the out break of famine in 1880 known as "Thingtam" followed by the second Punitive Expedition launched by the British against the recalcitrant Lusei chiefs of Mizoram.

3. War with the British : Like his father and grand father, Lalburha was also a very brave and courageous chief, who not only excell his contemporary but also surprised the Britishers. To defend their territory from the hands of the intruder, the Lusei chiefs often raided

the British territory. These Luseis did not merely raided and killed the British subjects out of wanton cruelty but there can be some probable reasons behind it. eg. (1) to stop the continued extraction of Forest produce from Mizoram by the British subjects.

(2) to safeguard and protect their chieftainship against the colonialist and imperialist Britishers.

(3) to protect the hunting ground (Elephant hunting ground) of the Mizo young boys from the British, who continued to clear the forest for the extension of their Tea Plantation.

(4) to defend the boundary of the Luseis from the encroachment of the British.

(5) lastly, the Mizo worshiped and honoured great hunters and warriors. Besides, it has a connection with their religious belief. Unless they kill and obtain the head of their enemy, it was a belief that when they die, their spirit will have no slave in the Mitthi Khua (Dead men's Village). This prompted every man to hunt for the head as much as possible.

In the middle of January, 1871 Lalburha with Thanhranga went down along the lower course of Tuirial (Sonai). On 23 January 1871, they raided and burned Ainerkhal, killed 23 persons and captured 37 others.¹²

The same day the men of Bengkhuai and his brother, Sangvunga also raided the Tea Garden of Alexandrapur, killed Mr. James Winchester, who, with his daughter, was on a visit to a friend. His six years old daughter, Mary Winchester and several others were carried off as prisoners.¹³

A few hours later the adjoining Garden of Katlicherra was also attacked but were driven off by two Planters. This was followed by the second attack on the same garden but had to abandon it with two wounded.¹⁴

On 26 January 1871 Lalburha and his men surprised some Sepoys and Police in the Monierkhal garden besieged the Stockade for two days, keeping up a very heavy fire, Mr. Daly twice made sorties but each time was driven back with a loss.¹⁶ With the arrival of reinforcement from Silchar, Lalburha and his men were forced to retire with the lost of 57 men.¹⁶

Emboldened and encouraged by their successes, the Luseis, under Lalburha penetrated as far as Nugdigram, killed 27 and carried off 3 persons on the 27 January 1871. Soon after leaving Nugdigram, the following morning they attacked a rear guard of eight men of the 4th Native Infantry who fought most gallantly but only one man could escape. The Luseis lost 25 men.

On 23 February, 1871, the Jhalnacherra Tea Garden was attacked by the same party who killed and wounded seven coolies. This was the last aggression in Cachar.¹⁷

In these raids Lalburha and his men got 13 muskets which caused great exultation.¹⁸ The British Government could hardly gulped down the bitter dose of humiliation inflicted on their people, so decided to take punitive action in earnest but had to deferred till the rains were over, when two strong Columns were ordered to enter the Lusei Hills at different points - viz - one from Silchar to reach and punish the villages of Lalburha and Pawihbawiha in the North and North East, while the other was to enter from the Chittagong side to punish Sangvunga and Bengkhuai, in whose hands were many captives, including Mary Winchester.¹⁹ The two Columns were ordered to start their expedition on the 1 November, 1871.

The Cachar Column was commanded by Brigadier General Bouchier, who chose the Tipai (Tuivai) Mukh route to attack Lalburha. The reason which influenced the general and Mr. Edgar

to direct their energies against Vanhnuailiana and his sons were that, 'these people had, in 1869 and 1871, been concerned in the raids in Cachar, during which they had obtained great advantages over the Sepoys of the British'. Further, being also the remote and least accessible of all the Luseis from Cachar side, they felt secured in their distant fastnesses and were confident that they were more than a match to the British in Jungle fighting. So, the only way was to force these people to submit and recognise the British overlordship and to behave properly in future was by showing that, the British could reach them and also had the power of crushing any opposition, the Luseis could make to the British occupation of their country.

The Cachar Column set out from Silchar in the middle of November, 1871, reached Tipai Mukh on 9 December, 1871. On 22 December 1871 they again set out for Khawlian, spent Christmas there, then proceeded to Selam, the village of Pawibawih and occupied it on 2 February, 1872. While at Selam they learnt that, Chief Vanhnuailiana had died and his successor, Lalburha had escaped far to the South-East.

On 12 February, 1872 British forces of 400 strong left for Champhai, reached Tuithloh on 14 Feb, 1872 and halted there, which became "NO.17 Station" and the halting period was extended for the next day. At this camp a heavy firing was heard from the direction of Champhai caused by the Sukte at Chawnnchim, but were beaten off with a loss of four of their number, one Lusei had been killed and four wounded.

On 17 February, 1872 the Left Column finally reached Champhai Lungverh. The headmen of Chawnnchim came to the Camp, but were refused an audience till they could give up some of the plunder taken from Monierkhal. It was responded promptly by the evening where a Policeman's musket, pouch and coat of the Sepoy of the 4th N.I. killed at Monierkhal and some brass Vessels were delivered up with a promise that other articles should follow.²⁰

The next morning, (18 Feb, 1872) the headmen appeared again and here a dictated terms of peace were concluded as follows:-

- (1) If they were unable to produce Lalburha, three headmen of the Village should accompany the Column as hostage up to Tipai Mukh.
- (2) Government Agents should have free access to Lalburha's Villages.
- (3) That all Fire arms taken at Monierkhal and Nugdigram be restored back and if unable to collect the full number at once, they should give up that number of their own weapon, which could, afterwards be re-exchanged.
- (4) That a fine of two elephant tusks, one set of War gong, a War drum, ten goats, 10 pigs, 50 fowls and 20 mounds of husked rice.

These terms were finally approved by Lalburha, who also met all the demands of the British. Finally the British returned back for Tipai Mukh on 21 Feb, 1872.

When the descendants of Lalsavunga returned back from the Eastern Territory, Lalburha settled down at Vaituichhun. Thereafter, he shifted to Sesawng. Following the Second Lushai Expedition of 1889-90, the British began to fortify their settlement at Aizawl and Changsil which was detested by the Mizo. Therefore, Saithawma, a tributary chief of Liankunga killed Capt. Brown the Political Officer of North Lushai Hills and was succeeded by Mr. McCabe.

The uprising which occurred in 1892 appears to have been mainly due to the determination of Lalburha who refused to pay house tax or supply coolies and rice. Beside Lalburha, Pawihbawiha and Buangtheuva also showed signs of recalcitrance. Matters came to a head in February, 1892, when McCabe ordered Lalburha to supply 100 coolies, it was flatly refused by the latter. This compelled

McCabe to marched against Lalburha at his Village in February, 1892. He reached Sesawng on 29 Feb, 1892. Lalburha's men retaliated by burning the British Camp at Sonai(Tuirial).

At Sesawng McCabe encountered a very strong opposition from Lalburha, helped by Pawihbawiha, Buangtheuva and Liankhama. In spite of severe fighting that followed at Sesawng, Mc Cabe could establish himself there without much difficulty.

To divert the attention of McCabe from Eastern Lusei people, a party of Luseis from Maite, Pawihbawiha and Lalburha raided Boruncherra Tea Estate in the Hailakandi Subdivision of Cachar in which 45 persons were killed and 13 carried off into captivity.²¹

To suppress the uprising of 1892 larger and stronger forces was prepared and an operation begun in April, 1892. Pawibawiha was captured on 14 April, 1892, followed by Buangtheuva who was captured on 7 May, 1892.²²

Thus, before the end of May, 1892, Lalburha was a fugitive and all resistance against the British power was put to a complete halt. The last event of this Operation was the destruction of Maite Village at the end of May, 1892 and with this the Expedition returned to Aizawl on 8th June, 1892, after succesfully subduing the resistance of the Eastern Luseis and the casualties were small, 16 killed and 30 wounded.²³ Lalburha, a fugitive Chief of the East, at last had also tendered his submission in 1894. He was allowed to retain his Chieftainship under the British.

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LALPUITHANGA : A GREAT SOUTHERN SAILO CHIEF

K.Laldinpuii

Today, *Lalpuithanga* is known mainly on the issue over the disputed hill of *Buanhmun* that led to nearly four-long –drawn year’s war between the northern and southern chiefs of *Mizoram* (1856 – 1859). He was the fifth in generation from *Sailova*, from whose name came the *Sailo* clan. (*Sailova – Chungnunga, Lalchera – Rolura – Lalrivunga – Lalpuithanga*). *Lalpuithanga* and his descendants—were always termed as ‘*Rolura thlahte*’ (descendants of *Rolura*). This might be due to their never ending conflicts with the neighbouring *Pawi* tribe in the east from the time of *Rolura* onwards or *Rolura* might have been the most powerful in his line prior to *Lalpuithanga*. *Lalpuithanga* appears to be most powerful under *Rolura*’s lineage. He had to face constant threats from *Pawi* in the East and also his neighbouring other *Sailo* chiefs who were different in lineage from the three sons of *Sailova*.

Lalpuithanga was the second eldest of the four sons of *Sailo* chief *Lalrivunga*. His brothers were *Khawseia, Thangdula* and *Thuama*¹. Amongst these four brothers, *Lalpuithanga* was most prominent in *Mizo* history. His descendants also followed his footsteps. When we look at the few available sources from the British records, *Lalpuithanga* and his descendants were termed as northern *Howlong* chiefs whereas they were *Sailo* chiefs in real sense.

Another branch of *Sailo* clan , the descendants of *Lallula* and *Manga* seemed to be in the vicinity of *Lalpuithanga*’s father, *Rolura* in the south western area of *Lushai* Hills. This is apparent because we have some records of north-eastern movements of *Lallula*’s descendants. It is said that after the death of *Lallula* in west *Lushai* Hills in a village called *Hreichhuk* in 1807 his descendants decided to move north- eastwards. On learning this,

the most powerful chief in *Rolura's* lineage, *Lalpuithanga* also decided to move in the same direction². It has to be noted here that each and every chief had to strive for better lands for their jhum cultivation as it was their only survival at that time. This necessitated constant shifting of their villages. Also, *Sailo* brothers, when grown up and married, would become independent chiefs even during their father's lifetime, distributing their father's land and if capable adding more land to their shares and survival of the fittest was the main key to remain chief. Powerful chiefs always attracted more families as they would be protected better against intra-tribal feuds. *Lalpuithanga* appeared to be the fittest among his brothers. It is said that he voluntarily left his ancestral village of *Chhipphir* and moved over to *Sailam* hill to check the growing expansion of *Lallula's* descendants in the East. From *Sailam*, *Lalpuithanga* is said to have shifted his village to *Chhiahtlang*. From *Chhiahtlang*, he again shifted to *Vanchengte*. At this time, *Vuttaia*, one of the descendants of *Lallula* contemplated to shift over to *Buanhmun* at *Sialhau* hill which was in a close proximity with *Lalpuithang's* *Vanchengte* village. *Lalpuithanga*, on learning that some families in *Vuttaia's* village had already temporarily settled at *Buanhmun* (*bawk khawh*) interfered and led some families from his *Vanchengte* village to do the same before *Vuttaia* actually moved in. This enraged *Vuttaia* who at once proceeded towards *Buanhmun*, urging his subjects to follow him. In order to avoid direct confrontation, *Lalpuithanga* withdrew to *Vanchengte*, *Vuttaia* scorned *Lalpuithanga* for this act and sang

*"Buanhmun paiang pawm tawh hnu,
Chengte-ah lamang let e, Lalpuithang lema"*

(A coward *Lalpuithanga* withdrew / returned to *Vanchengte* village even though he had embraced *Buanhmun*). When *Lalpuithanga*, a proud and powerful chief came to know this insulting song, he would never forgive *Vuttaia* and as such, he kept on looking for an opportunity to humiliate *Vuttaia* as a revenge for the insult. It is said that this event happened around 1849 – 1856. It may be noted here that unless he was sure to win, *Lalpuithanga* always tried to

elude direct confrontation with *Vuttaia* who was one of the most powerful chiefs of *Lallula's* lineage . His tactfulness will be discussed later on.

From *Vanchengte*, *Lalpuithanga* moved over to the adjoining southern hill of *Bawngchawm* where he settled till his death. So, historical division and geographical determination was made to differentiate northern chiefs and southern chiefs – northwards *Vuttai's* village of *Buanhmun* for the northern chiefs and southwards from *Lalpuithang's Bawngchawm* village for southern chiefs. Since *Lalpuithanga* was regarded as wise, brave and tactful chief who could protect his subjects well, many families from the neighbouring hills came to him and within a short period , he set up two more villages at *Tuifim* hill and *Chawngrek* hill near *Bawngchawm*.

It is said that during his prime time , *Lalpuithanga* raided the plain. In the southern tip of his *Bawngchawm* village, top of a small hill still bears the name ' *Vainu lunglen tlang* '. ('*Vainu*' denotes plain's woman , '*lunglen*' means loneliness and '*tlang*' means a hill). We are told that *Lalpuithanga* raided the plain and captured one plain woman and kept her as slave. Longing for her home, this *Vainu* would sit on top of a hill, looking towards Mat river that flows west of *Bawngchawm* hill and would always cry and lamented.³ This may be regarded as a true statement because *Lalpuithanga* was quite known to the British officials in the *Cachar* area. J.Ware Edgar, in his "Notes On My Tour Among The *Looshais*, Dt. 20th March, 1872, Part I, during his punitive expedition in the *Lushai* hills wrote" "On the east side of the *Gootur* are the villages of the sons of *Lalpitang* (*Lalpuithanga*) been always considered by us as the most powerful of all the *Looshais* (*Lushais*) extract a passage from a report of Major Steward dated 10th, April, 1862:- " Between the villages of *Ruttun Pooea* (*Rothangpuia*).... And (the *Cachar*) *Looshais*, there are other

villages of *Looshais* at war with them, the chief of these is *Lulpitang* (*Lalpuithanga*), three-days journey south of *Sookpilal* (*Suakpuilala*).... Of *Lalpitang* all that is known is , that it is numerically equal to the three tribes north of it.”⁴. This statement of J.Ware Edgar clearly reveals that *Lalpuithanga* was the leader among the southern chiefs and that he was powerful and influential enough to gain such kind of remarks from the British. In the following note, J.Ware Edgar also remarks – (..... but we in Cachar have always considered (*Lalpuithanga*) to be the more powerful of the two (i.e. *Vandool* = *Vandula*).⁵ This was the status of *Lalpuithanga* in the opinion of the British officials.

The apparent probability of *Lalpuithanga* , having kept a captured plain woman, was further testified by the fact that his sons, *Sangvunga* and *Bengkhuaia* had caused blunder in the tea garden of *Alexandrapur* in January, 1872. The two brothers could be assumed to have known the path to those tea gardens in *Cachar* when they raided *Alexandrapur* tea garden killing James Winchester and captured his small daughter Mary Winchester. We have various British records of this raid. J.Ware Edgar says in his notes that – “ On the same day (i.e.20th Jan,1872) some of the people I had sent to the south came in to say that they had ascertained that a little girl had been taken from a tea garden on the west of *Dullessur* (*Tlawng* river); that the attack had been made by *Bhenkeri* (*Bengkhuaia*) and *Songboong* (*Sangvunga*), sons of *Lalpitang*, a powerful Howlong chief”.⁶ Col.T.H.Lewin, who commanded and negotiated the rescue mission of Mary Winchester from *Bengkhuai*'s hands also gave details about his encounter with *Lalpuithanga*'s two sons, *Sangvunga* and *Bengkhuaia*.

Lalpuithanga and *Vuttaia* never had good relations. Being neighbouring chiefs and of different Sailo lineage, both powerful and ambitious, there always was constraints between the two chiefs.

Lalpuithanga could not forgive *Vuttaia* of his insults upon which is mentioned in the previous paragraph of this paper. With his tact and diplomacy, he assembled all the southern chiefs to his side, including and made secret preparations to confront *Vuttaia* whenever he got a chance. It is also said that even *Vuttaia* did not stay at *Buanhmun* hill over which all disputes between the two powerful chiefs arose and that *Lalpuithanga*'s subjects had taken back that hill in *Kangvar* time. (for jhum cultivation jungles are cleared and burnt, - the just-after-burnt is called *Kangvar*).

Lalpuithanga's chance of revenge came when *Thawmvunga*, who was a near relative of *Vuttaia* invited the latter to help him recover his gun held by *Lalpuithanga*. The gun was held when some families in *Lalpuithanga*'s village wanted to shift over to *Vuttaia*'s village and *Thawmvunga* was sent by *Vuttaia* to fetch and escort them. *Thawmvunga* carried his gun along with him for protection. Taking that opportunity to enrage *Vuttaia*, *Lalpuithanga* held the gun, knowing quite well that when *Thawmvunga* returned to *Vuttaia*'s village, the proud and powerful chief would surely return for the gun. As was apprehended by *Lalpuithanga*, *Vuttaia* soon came to *Lalpuithanga*'s village to recover the gun. *Lalpuithanga* already had the information that the two were coming. He gathered all his adult male subjects in his house. He instructed that each one of them should hide a log of fire-wood under him and when signaled, they would beat their two guests at once. It may be mentioned here that in those days, only chiefs and a handful of well-to-do families had guns, the common people used *chempui* (dao) even in battlefields. *Lalpuithanga* told his men that as a Sailo chief to a Sailo chief did, he would warmly welcome *Vuttaia* and would offer *Vuttaia* and *Thawmvunga* his best *Zupui* (a strong rice local rice beer). When they were drunk, *Lalpuithanga* would raise his long pent-up question of anger about the insulting words spat out on him by *Vuttaia* over the issue of *Buanhmun* hill. So, when *Vuttaia* and *Thawmvunga*

arrived at *Lalpuithanga*'s house, the latter received them warmly and offered them his *Zupui*. . Being a wise chief, *Vuttaia* understood the situation when he found that the house was packed with men, probably fearing that he might loose control of himself. However, *Thawmvunga* fed himself with the pretentious treat. Then *Lalpuithanga* raised his question, calling *Vuttaia* "*Vutdul*" (*Vuttai* the belly- potted) and asking him why he had called him "*Lalpuithang-lema*" ('*lema*' here meant stupid and coward). Finding himself helpless and that they were being trapped, *Vuttaia* tried to appease *Lalpuithanga* by lying and changing the word '*lema*' to '*lenna*' (*lenna* means a place where one lives); the meaning was totally different but when put into tune these two words sound more or less the same. When *Thawmvunga* noticed that his brave and great uncle was humiliated and helpless, he at once jumped up, telling his uncle that he was going to dance. *Thawmvunga* took out his sword, waving it over the heads of the seated crowds and declaring that what his uncle had sung was truly '*Lalpuithang-lema, a lema lema*' repeating the insulting word. Passing over the crowd, waving his sword, *Thawmvunga* jumped towards the middle of the wall where on top of *Darkhhuang* (a large gong) his gun was kept. He then chopped of the rope which hang the *Darkhhuang* and snatched the gun. When *Lalpuithanga*'s men tried to stop him by holding the barrel of the gun, *Thawmvunga* warned them to release the gun and suddenly chopped off those holding hands indiscriminately; and hurriedly left the house with *Vuttaia*. After the turmoil, *Lalpuithanga*'s men fired at the two men from a far distance but they missed them. In those days, it was a known fact that firing of a gun meant declaration of war and thus the so-called '*Chhim leh Hmar Indo*' (war between North and South) was started which lasted for nearly four years.

There could be a question here as to why *Lalpuithanga* and his entire force did not kill *Vuttaia* and *Thawmvunga* on the spot since they were much able to do so. The *Sailo* clan and chiefs at

that time had established their superiority and dignity so well and firm that killing of a *Sailo* was regarded as a boon. Even in battles, if a *Sailo* was able to take refuge inside 'Pum' (the blacksmith's work – place), killing of him became a boon. That was apparently the reason why *Lalpuithanga* and his men did not take action as it appeared would be. We also have a record that during the famous 'Khawnglung Run' (a joint ventured raid of *Khawnglung* village by *Vuttaia* and his ally, the *Pawi* chief from the East), the widow of *Khawnglung* chief *Thuama* was captured by the *Pawi Pasaltha* (*pawi* warrior) who kept her in his house as a slave. *Vuttaia's* mind could not rest for letting a *Sailo* widow as a captive. So he kept on looking for an opportunity to rescue the widow. At the same time the rescue ought to be carefully done since the *Pawis* of the East had been *Vuttaia's* loyal allies right from the time of his father and that they must remain so. Then *Vuttaia* adopted the only possible way by secretly sending his valiant warrior to the *Pawis's* village who killed the *Pawi* warrior and rescued *Khawnglung* chief's widow. When the widow was brought to *Vuttaia*, he happily sighed a relief and exclaimed "At last my yoke of burden has been removed" (*Tunah chuan ka kawlpui kan khengthla ta*). This clearly show that *Sailo* clan, friends or foe, were very much conscious of their status and dignity. Therefore, it might probably be that *Lalpuithanga* did not intend to kill *Vuttaia* when the latter came for the gun and that he only wanted to a cause to declare war. Now *Lalpuithanga* had accomplished his ambition of uniting the Southern chiefs into confederation under his leadership. He must have had known the existence of the so-called 'Selesih Confederacy' of the northern chiefs That was probably why *Lalpuithanga* had been avoiding direct confrontation with *Vuttaia* prior to the above incident.

The most remarkable event of intense fighting during this war happened when one day *Lalpuithanga's* men trapped *Vuttaia's* men below the disputed *Buanhmun* hill where a small *Tuisang* stream confluence with *Tuikum* river in the north-east of present *Serchhip*

town. There was a small valley where *Vuttaia's* men were encamping. We are told that during daylight, *Lalpuithanga's* men spied on them and secretly encircled them just before dawn. At day break, *Lalpuithanga's* men started *Sahhual* (clearing the bushes), circling around *Vuttaia's* men who were awakened by surprise. Those who tried to escape were instantly killed and the small valley was filled with blood. *Vuttaia's* men had no chance of escaping nor regrouping and within a few hours dozens of them were killed. Then *Vuttaia*, knowing the situation, shouted an appeal to *Lalpuithanga's* men to stop killing as the death toll was innumerable and the bloodshed was unbearable and that chief and chief would negotiate. *Vuttaia* then went to *Lalpuithanga's* camp and made an appeal by saying, "*Lalpuithang, thlipui pawhin 'zahngai' kan tih chuan zah a ngai thin a, hei ka khua te in that zo mai dawn a lawm, 'zahngai kan rawn ti ani e*" (*Lalpuithang, even the storm when we cry 'have mercy' does have mercy on us, you are almost finishing my entire village, we are now crying 'have mercy' to you*). *Lalpuithanga* kept silent for sometime and then said, '*well, we would have mercy on you*' (*A ni tak maw, zah kan ngai ang e*) and his men subsequently stop their killing. The place in north-east of Serchhip town still bears the name *sahhual* till date.⁷ The war between north and south, though seemed to be lasting for nearly four years, was not a war in a true sense of the term. The above incident was the only direct confrontation we come across so far during this war. It was rather marked by ambushes and surprises on a small scale against each other. However, both sides, whenever opportunity arose, carried out campaigns against each other. Throughout the war, the Southern chiefs under the leadership of *Lalpuithanga* appeared to dominate the war⁸. But the war seemed to have ended without any claim of victory from neither sides and ended with passage of time in 1859. In his prime time, *Lalpuithanga* had *Bawngchawm* village as his centre and ruled over *Vanchengte, Bungtlang, Chawngtleng, Sailam, Sialhau, Kawlri (Serchhip)* and villages. He erected a great '*Lungdawh*' (A stone plate erected

on an elevated platform) at *Bawngchawm* village which is still standing till today. The details of this *Lungdawh* is already published previously in Mizo History Association Journal, Volume-IV Issue-I, July, 2003 . Looking at his *Lungdawh* and studying his achievements, *Lalpuithanga* may be called one of the greatest Sailo chiefs who had secured the heart of Mizoram for us.

Notes and References

1. Vanchhunga, **Lusei leh a vela hnamdangte** Tribal Research Institute, Aizawl. (Reprint) 1994. p.198
2. Upa R.Lalkohbika : **Bawngchawm Lalte Chanchin** (unpublished article).
3. Upa R.Lalkohbika : **Ibid**
4. J. Ware Edgar : **Notes On My Tour Among The Lushais Part I** (n.d) p. 22
5. **Ibid.**
6. J.Ware Edgar p.17
7. Suakdailova (Interview)
8. Sangkima : **‘The War of the North and the South in Mizoram’** Historical Journal Mizoram, Vol. VI. Issue 1 Feb. 2005.

CHIEF SEIPUIA SAILO

Dr J. Zorema

Chief Seipuia Sailo was a descendant of Rolura Sailo, the famous progenitor of the Southern Sailo chiefs. Rolura had two sons- Lalrivunga and Laltluta, popularly known as Tlutpawrha. Seipuia was the middle of the five sons of Laltluta, his brothers were- Vanpuiliana, popularly known as Vandula because of his heavy belly (husband of Ropuiliani), Vanhnuaichhana, Lalhangvunga and Lalluauva.

Laltluta and his sons first settled round in Hmuifang Tlang (Range) of Diarkhai and Chamring.¹ However, dispute over Ram (Land) arose between the two brothers- Lalrivunga and Laltluta. The result was that the younger of the two, Laltluta and his followers moved towards the south and settled down at Haulawng.² From this place they had raided Tuikuk (Bru) villages in the Tripura border creating havoc and fear among them. Many were killed and a number of them were carried off as captives. With this raid, the British came to know their existence and hence called them the "Howlongs" the misspelled of the name of their village Haulawng. Therefore, the Howlongs, as the British called them, were the southern Sailo chiefs- Rolura's descendants- Laltluta and his sons.

After a short while, the father and the other sons began to move out from Haulawng establishing their own villages, leaving the youngest Lalluauva to remain. Both the father and Seipuia moved further south and established a new village called Khawthir with more than 500 households. After a short stay at Khawthir, they looked out for a better place and in 1860 a new village called Zopui was established near Theiriat tlang and here in this village **The father**, Laltluta.³ Lalkhara was appointed as Daido and was given Riatte Tlang died.⁴

After the death of his father, Sepuia and his followers shifted from place to place and thence settled down at Tuihual with about one hundred households. From here onward was began the story of the famous Pasaltha, Chawngbawla. While at Tuihual, a great famine called 'Mautam' broke out and they were poverty stricken. Life was not ⁵easy and hence they moved out in search of a better land for cultivation and settled down at Ralvawng. Sepuia appointed Chawnkaia as a Daido at Thangte.⁵ They settled down here for almost a decade and then moved to Zohmun (Helis Hills), now Ramzotlang, with about 300 households. During that period there was no one else to check the movement of Seipuia and his followers in the whole southern part of the hills. There in Zohmun, Seipuia was enjoying his heydays. The village was self-sufficient and there was no danger from the eastern Pawis. He was assisted by a famous Pasaltha named Chawngbawla. It is said that the famous Pasaltha of the North, Zampuimanga had once visited Zohmun to enquire the possibility of attacking and defeating the village. But he was so charmed by the unity and bravery of the villagers that he went back with the idea of abandoning the scheme of his master.⁶

It was during his days at Zohmun, the Chin-Lushai Expedition was sent in by the British Government to punish the Lushai (Mizo) chiefs who were involved in the recent raids on the British frontiers and to explore the Lushai country. It was during this time that his first contact with the British began. On the course of the Expedition, Brigadier General Charles Brownlow, Commander of the Right or Chittagong Column, after subduing a number of frontier chiefs, had encamped himself at Chief Savunga's village at Buarpui.⁷ From this place, Chief Rothangpuia Thangluah and Subadar Mohamad Azim were sent out on a mission to invite the Lushai chiefs to submission. On 5th February 1872, Captain Thomas Herbert Lewin, Intelligent Officer of the Column, received information that Azim had returned to Demagiri, having been prevented from penetrating deeper into the Lushai country by chief Seipuia, who, as was reported, was

afraid that he would be held responsible if anything untoward happened to the Subadar.⁸ Mohamad Azim had further reported that the chiefs of the Southern Howlongs, descendants of Tlutpawrha (Lutpura)- his sons Seipuia, Vandula and those they controlled, were prepared to submit and surrender their captives provided this must take place at Rothangpuia's village, Lungsen, alleging their inability to come to the General's camp on account of the distance.⁹ But in spite of their fair words, there was no sign of them. In this Lewin recommended that a show of force should be made against them, having reason to believe that immediately the soldiers approached, the chiefs would present themselves and submit.¹ This the General concurred and ordered the two companies of the 4th Gurkhas and the two companies of the 27th Punjab Infantry to set out with Lewin. On the third day, after a steep climb of 4000 feet they reached the outskirts of Seipuia's village. The chief came out to meet them, oaths of friendship were taken and captives were handed over to the Force.¹¹ On their meeting, Sepuia had presented him a valuable elephant tusk and in return Lewin gave him a doubled barrel gun (DBBL) along with Rs 800/-.¹²

In his description of Seipuia's submission, General Brownlow expressed thus:

Sypooea is a very distinguished looking and intelligent Looshai, who so far succumbed to the animal magnetism of Captain Lewin as to express a desire to accompany him and Rutton Pooea on a visit to Calcutta, which the latter chief is quite prepared for.¹³

When the principal southern Lushai chiefs were invited for a trip to Calcutta, suspicion grew among them. They needed a lot of persuading for they remembered the fate of Lalsutthlaha, who had been promised a fair trial and pardon, but snatched away and exiled to the Andamans. After all, they had nothing to gain from the visit. In November 1873, seven chiefs with a selected number of their

followers, the whole party numbering 27, began to assemble at Demagiri. On the invitation, the first to agree was of course Rothangpuia followed by Lalngura, Vanhnuaiia, Lalchema and two other chiefs, but nothing would induce Seipuia to go along with them.¹⁴

In 1876, Sepuia had shifted his village from Zohmun to Saza and thence to Thuampui.² In 1879, he again moved to another place called Valcheng with 300 households. While at Valcheng a famine called "Thing Tam"*** broke out. As a relief measure, he established a Khawper (sub village) at Luangmam with 70 households from where they could get supply of rice easily. He appointed his brother-in-law, Lalruma to be the in charge of this khawper.¹⁶

In 1885, Seipuia had shifted his village from Valcheng to Kawmzawl with 300 households. He had given his old village to his brother's son, Thanzama (son of Vandula). Here in Kawmzawl he had performed Khuangchawi by killing 5 mithuns. This great celebration was attended by Charles Stewart Murray (Marliana), Political Officer, who was stationed at Tlabung (Demagiri). Murray had presented him Rs 300/-.¹⁷

In 1888, David Robert Lyall, Commissioner of Chittagong Division proposed a dispatch of a small column from Demagiri, which should advance in the direction of the offending villages possibly using the villages of Seipuia (Sayipuiya) and Vandula as base should these be found friendly and unmistakably to be trusted.¹⁸ Seipuia was said to have assured the help of his four brothers in the punitive expedition and given information about the offending villages of Zahuata and Hausata, who were implicated in the murder of Lieutenant Stewart.¹⁹ Meanwhile, both the Governments of Bengal and Assam also proposed a joint expedition which the Supreme Government failed to accept. The Government of Bengal again represented the matter in which they reported a new development

i.e. the possibility of the hitherto loyal chief Seipuia being alienated owing to the Government's inaction, a fact which "would not merely greatly increase the difficulties of any future expedition but would bring the dangers of attacks on our villages during the present season".²⁰ The question was settled when on 13th December 1888 occurred raid on Pakuma Rani's village when the Rani and 21 men were killed, 13 heads taken and 15 captives carried off. On this, the Government of India agreed that this fresh and atrocious outrage made it "necessary that active measures should be immediately undertaken".²¹

Accordingly, on 19th December 1888 the Government of India issued orders for an expedition to enter the Lushai country. The column was styled "The Lushai Expeditionary Force" and was commanded by Colonel Vincent Tregear. The expedition succeeded in making forty one miles of good hill road from Demagiri to Lunglei where a stockade post was established.²² In this expedition Seipuia had rendered all possible help and assistance to the expeditionary force. While discussing Seipuia's co-operation, David Robert Lyall, Commissioner of Chittagong Division remarked thus, "When on 17th February 1889, a party of 100 men with Murray and Captain Shakespear to visit Sayipuia's village who was now convinced that we meant business and gave his whole support to our demands".²³ On 3rd April a durbar of chiefs was held at Lunglei. It was attended by Seipuia, Lalthangvunga, Lalvunga, Sangliana and Lalruma. They all took an oath of loyalty to the British. With the close of the Chin-Lushai Expedition of 1889-90, the British had established a fort at Lunglei. In the construction of this fort, Seipuia had sent in men to help.

The Chin-Lushai Expedition of 1889-90 reduced the Chin-Lushai chiefs to submission. The task immediately followed was the question of the future administration of these hills. The unwillingness of the Lushais to pay tribute and supply of labour resulted in the rising against the colonial rule.²⁴ It first started in the north and spread to the east and thence to the south also. During the rising, every

chief between Lunglei and Aizawl took part in it except Seipuia and his brothers. They had not only kept themselves aloof from the rising but actively assisted and rendered all possible help to the British forces.²⁵

Captain John Shakespear, Superintendent of Lushai Hills, on his departure of the district was presented an elephant tusk by Seipuia and his brothers as a token of their friendship about which the former remarked thus:

...Lalluova (Lalluauva) and his two brothers Saipuia (Seipuia) and Lalthangbunga (Lalthangvunga) have presented me with a large elephant's tusk. I at first did not wish to accept it but they were so genuinely distressed at the idea of my declining it that I felt bound to take it. They said that we had been friends so long that they wished me to take this token of their friendship away with me and asked me to promise never to part with it, which I did. Under these circumstances I have the honour to request that I may be granted permission to keep the tusk. If necessary I am willing to pay the value of it into the treasury. The weight of the tusk is 24 lbs.²⁶

His stay at Kawmzawl was short and he moved to Khawthir and thence, in 1895, to Baichi. Here in Baichi, Seipuia had again performed Khuangchawi²⁷ by killing 5 mithuns.²⁸ Padova was appointed as a Daido at Dawn. During that time, Dara C.I had invited him to establish a new village for his son Liannawna at Pukpui. But, Liannawna died at a very young age and Dara became the chief in his place.²⁹ In 1899, he again shifted his village from Baichi to Zopui with 200 households and Padova was appointed as a Daido at Mualcheng. But in order to escape the Government Impressed Labour³⁰ (Kuli or Coolie labour), which the people felt very heavy, he again shifted to Saitluk and here his followers were greatly diminished and remained with only 70 households. Seipuia had two sons, namely Liannawna and Lalvuta.

CHIEF KAIRUMA

C.Lalthlengliana

With the exception of Kairuma, few Mizo Chiefs were able to organise a concerted resistance against the British colonial rule. He was the last Chief who formed one of the most powerful combination and openly rebelled against the British. He was the fifth son of Vuttaia,¹ one of the great Mizo Chiefs of the so called Eastern Lushais. The Eastern Lushais were the descendants of three chiefs namely, Vanhnuailiana, Lalphunga and Vuta, all of them from the same clan. However, among the eastern Lushai chiefs, the descendants of the first two chiefs formed a separate group and occupied the northern part of the Eastern Lushai Hills, whereas, the sons and grandsons of Vuta formed another group and settled in the southern part of the eastern Lushai Hills. Kairuma, the backbone of the Southern Eastern Lushais, was born in the year 1852.² He was not only wise and efficient in administration but also judicious and prowess of giving good treatment to his subjects. Although he was gracious, good natured and lenient towards his subjects he always kept himself away from the disreputability.

After the death of his father he took the independent charge of chiefship at Khawlerh village of Tlangpui region in 1879. As all other Mizo Chiefs he moves from village to village such as Sialhawk, Khawhai, Karmual, Arbawm, Hmunte, etc. While he was well known for his efficiency in administration, nothing much was known of his war with other Chiefs. During the war between the descendants of Lalsavunga (the Eastern Lushai Chiefs) and the concerted Western Lushai chiefs of the descendants of Vuta and Manga popularly known as *Chhak leh Thlang Indo 1877-1880*,³ he was actively involved. He had sent a raiding party to Hmuntha, a newly established eastern Lushai village, but no one had yet occupied this village.⁴ During this war he was entrusted to protect the descendants of Vanhnuailiana,

the eastern Lushai chiefs, against their movement towards the south which he had successfully executed. But the severe famine of 1880 known as **Thing tam**, that shock the whole of Mizoram, compelled to cease the war between them.

Resistance to the British Colonial Perspective

Despite his insignificance and reluctance about the war with other chiefs, his offence against the British provoked the Lushai Expedition of 1889 – 1890. He along with his brothers Lungliana, Nikhama and Vanhnuna successfully raided Chakma Chieftainess Pakuma Rani's village, only four miles from Demagiri, one of the British Police Station. The Rani and twenty-one men were killed, thirteen heads were taken, and fifteen persons were carried off as captives.⁵ The initial investigation report alleged Kalkhama son of Suakpuilala, was the raider of this village.⁶ But two months later Kairuma and his group were proved to be the real offenders as the captive woman who escaped from their village reported.⁶ While the investigation of this raid was going on, another extensive raid occurred in the Chengri Valley attributed by Zahrawka, son of Suakpuilala.⁷ Ultimately the Bengal authority proposed the expedition to the Lushai Hills, which was readily accepted by the Home Government. Thus the expeditionary force was sent to punish the guilty and to occupy the Hills once for all. During the years from 1890 when the hills were first penetrated to 1896 when they were finally pacified, the Lushais under their chiefs took up arms to resist the imposition of colonial rule. It began with the Western Lushais under Kalkhama and Lianphunga which was followed by that of the Eastern Lushais under Lalburha and Kairuma. In the southern region the uprising was spearheaded by the Southern Sailo chiefs, popularly known as the Haulawngs, and the Pawis or Fanai chiefs, often referred to as the Muallianpuis. The Lushai resistance was subdued one by one starting from Western Lushais followed by the Eastern Lushais. The Haulawng Group was dealt with by the Southern authority under Captain Shakespeare.

Now, the heyday of the great chief was gone. He became old and weak. Within no time he had shifted again to Riatte and died there in 1906.³¹ Lalvuta had inherited his father and became the chief of Theiriati. He had four sons- Lalchhuma, Lalhmingliana, Lalsanglura and Rolura. Lalvuta was succeeded by Lalchhuma as his other brothers served in the Government services.

Notes and References

1. Lalchhuma Sailo, “Seipuia Pa Tlutpawrha Chanchin”. (A personal records maintained by Lalchhuma Sailo, Chief of Theiriati and grand son of Seipuia Sailo).
2. **Ibid.**
3. **Ibid.**
4. **Ibid.**
5. Sangkima, **Mizos: Society and Social Change**. (Guwahati, 1992) p. 50. According to him, a severe famine called Mautam occurred regularly after an interval of some fifty years. The first known Mautam occurred in 1861. Such famine was caused by depredation of rats which number increased rapidly due to the flowering of bamboo which provided the rodents with enough to eat. But when the food provided by bamboos was eaten up, the rats then attacked the paddy fields causing great loss and damage.
6. Lalchhuma Sailo, **op.cit.**
7. John Whitehead; **op.cit.**
8. **Ibid.**
9. **Ibid.**
10. **Ibid.**
11. **Ibid.**
12. Lalchhuma Sailo, **op.cit.**
13. John Whitehead, **op.cit.**
14. **Ibid.** p. 276.

15. Lalchhuma Sailo, **op.cit.**
**Thingtam is another famine caused by depredation of rats and the first known famine of this kind occurred in 1880.
16. Lalchhuma Sailo, **op.cit.**
17. **Ibid.**
18. Robert Reid, **The Lushai Hills.** (Culled from History of the Frontier Areas Bordering on Assam from 1883-1941) Calcutta, Reprint 1978. p. 6.
19. L.W Shakespeare, **History of the Assam Rifles.** (London, 1929; Reprint, 1977). p. 87.
20. Robert Reid, **op.cit.**
21. **Ibid.**
22. A.S Reid, **Chin-Lushai Land.** (Calcutta, 1893, Reprint, 1980) pp. 50-51.
23. Robert Reid, **op.cit.**
24. FEAP. September 1891. Nos. 243-248. The Lushais were made to pay a house tax annually and supply a fixed quota of labour whenever needed. This was seen as undermining their independence and, it was certainly a concept totally foreign to their social and political traditions.
25. MSR. CB-152, Gen. 807. Shakespear's Note on the Lushai Hills, its inhabitants and its administration since 1888.
26. **Ibid.** Captain John Shakespear, Superintendent of South Lushai Hills to the Commissioner of the Chittagong Division. Dated Lungleh the 11th February 1896.
27. Lalrimawia, **Mizoram: History and Cultural Identity.** (Guwahati, 1995) p. 29. According to him, Khuangchawi was the greatest feast to be performed by a Lushai and lasted for four days. It completed the series of feasts and the giver could proudly wear the Thangchhuah Puan, a special cloth.
28. Lalchhuma Sailo, **op.cit.**
29. **Ibid.**
30. Impressed labour was exacted from the inhabitants of the Lushai Hills as part payment of tribute by the government.
31. Lalchhuma Sailo, **op.cit.**

The settlement of the Haulawng problem was by no means the end of Lushai resistance. Throughout the winter of 1892 there were constant rumours about Kairuma's plans for an extensive rising. A. W. Davis, Political Officer, North Lushai Hills, who heard a good deal of this at Serchhip decided to visit Kairuma's village to find out the disposition of the chief. The southern chief Zakapa and his brother Zaduna were not only at large but were reportedly under the influence of Kairuma. Besides, the group of villages of which Kairuma was head was located on the tract between the north and the south Lushai Hills and it was therefore thought advisable to deal with the region through combined action. Kairuma's village was only sixty-two miles from Lunglei though ninety-four from Aizawl and about the same distance from Falam in the Chin Hills.

On 26 January 1893, Davis and Shakespear, Superintendent of South Lushai Hills, met at Kairuma's village. The chief did not make his appearance but his Upas (mantris) and people provided supplies. Though they obeyed every order given them the attitude of the villages of this group was far from friendly. All livestock from the village had been removed to the jungles. When Davis arrived there, he found the intension of resistance and said, "such action all tend to show the rumours which reached me at Serchhip, that Kairuma intended to oppose our advance, were not entirely without foundation." Had he visited the village with a small escort, Davis was quite sure, Kairuma would have attempted something of that sort. As it was "the simultaneous advance on his village of two column of 150 men each dispelled any intention of fighting that he may even have entertained, but a bad conscience quite deterred him from venturing to meet either myself or Captain Shakespear."⁸

Fines and Impositions

In January 1894, Davis and Shakespear again met at Kairuma's village, and their reception was as they had received in 1893, the chiefs absenting themselves but furnishing supplies and

coolies for carriage only to the next village. A halt of a fortnight was made in Zataia's village, and supplies for a force of 100 men taken from the villagers without payment, but not a single gun imposed on him last June 1893 was paid in. Even coolies were not supplied except those allotted to carry rice to ration Serchhip out post. None of the coolies ordered from either Kairuma or Zataia were supplied. To enforce the order for furnishing coolies, a guard of twenty-five men was posted at Kairuma's village for some time in April, but still without effect.⁹

Alexander Porteous, the new Political Officer of North Lushai Hills in succession to Davis, continued with this policy and decided to place a guard of fifty men each in both Kairuma's and Zataia's villages to coerce them into complying with the order. Accordingly, he took an escort of 150 men to Lailen, Kairuma's village, in January 1895 and met Captain Shakespear there. The same old tactics was applied by this group. Coolies were supplied only to carry loads from one village to the next, but they refused to provide men to work in Aizawl or on the new Serchhip road then under construction. Vague promises to give labour next year were made, while all the chiefs persistently refused to present themselves before the Political Officer.

To make matters worse, Kairuma abandoned his village of Lailen and not yet built his new village. Porteous therefore, gave up his idea of placing a guard of fifty men at Lailen, as that would be futile and risky. Captain Shakespear and Porteous were both of opinion and agreed to give Kairuma another chance of yielding and, in the event of his continued refusal to obey orders, to take thorough measures to bring him to submission next cold season. As a preliminary, a new fortified post was established at Selukawt, close to the village of Zataia, with the object of having a base for the collection of supplies from Aizawl. Kairuma was then ordered afresh to supply 100 coolies to work at Aizawl. This order was again

CHIEF KAIRUMA

C.Lalthlengliana

With the exception of Kairuma, few Mizo Chiefs were able to organise a concerted resistance against the British colonial rule. He was the last Chief who formed one of the most powerful combination and openly rebelled against the British. He was the fifth son of Vuttaia,¹ one of the great Mizo Chiefs of the so called Eastern Lushais. The Eastern Lushais were the descendants of three chiefs namely, Vanhnuailiana, Lalphunga and Vuta, all of them from the same clan. However, among the eastern Lushai chiefs, the descendants of the first two chiefs formed a separate group and occupied the northern part of the Eastern Lushai Hills, whereas, the sons and grandsons of Vuta formed another group and settled in the southern part of the eastern Lushai Hills. Kairuma, the backbone of the Southern Eastern Lushais, was born in the year 1852.² He was not only wise and efficient in administration but also judicious and prowess of giving good treatment to his subjects. Although he was gracious, good natured and lenient towards his subjects he always kept himself away from the disreputability.

After the death of his father he took the independent charge of chiefship at Khawlerh village of Tlangpui region in 1879. As all other Mizo Chiefs he moves from village to village such as Sialhawk, Khawhai, Karmual, Arbawm, Hmunte, etc. While he was well known for his efficiency in administration, nothing much was known of his war with other Chiefs. During the war between the descendants of Lalsavunga (the Eastern Lushai Chiefs) and the concerted Western Lushai chiefs of the descendants of Vuta and Manga popularly known as *Chhak leh Thlang Indo 1877-1880*,³ he was actively involved. He had sent a raiding party to Hmuntha, a newly established eastern Lushai village, but no one had yet occupied this village.⁴ During this war he was entrusted to protect the descendants of Vanhnuailiana,

the eastern Lushai chiefs, against their movement towards the south which he had successfully executed. But the severe famine of 1880 known as **Thing tam**, that shock the whole of Mizoram, compelled to cease the war between them.

Resistance to the British Colonial Perspective

Despite his insignificance and reluctance about the war with other chiefs, his offence against the British provoked the Lushai Expedition of 1889 – 1890. He along with his brothers Lungliana, Nikhama and Vanhnuna successfully raided Chakma Chieftainess Pakuma Rani's village, only four miles from Demagiri, one of the British Police Station. The Rani and twenty-one men were killed, thirteen heads were taken, and fifteen persons were carried off as captives.⁵ The initial investigation report alleged Kalkhama son of Suakpuilala, was the raider of this village.⁶ But two months later Kairuma and his group were proved to be the real offenders as the captive woman who escaped from their village reported.⁶ While the investigation of this raid was going on, another extensive raid occurred in the Chengri Valley attributed by Zahrawka, son of Suakpuilala.⁷ Ultimately the Bengal authority proposed the expedition to the Lushai Hills, which was readily accepted by the Home Government. Thus the expeditionary force was sent to punish the guilty and to occupy the Hills once for all. During the years from 1890 when the hills were first penetrated to 1896 when they were finally pacified, the Lushais under their chiefs took up arms to resist the imposition of colonial rule. It began with the Western Lushais under Kalkhama and Lianphunga which was followed by that of the Eastern Lushais under Lalburha and Kairuma. In the southern region the uprising was spearheaded by the Southern Sailo chiefs, popularly known as the Haulawngs, and the Pawis or Fanai chiefs, often referred to as the Muallianpuis. The Lushai resistance was subdued one by one starting from Western Lushais followed by the Eastern Lushais. The Haulawng Group was dealt with by the Southern authority under Captain Shakespeare.

ignored. Thus Porteous sent him, in the first week of April 1895, a notification that he was fined sixty guns, that if these were not given by the end of the rains, he must face the consequences. Porteous had already in mind of punitive measures and he was prepared to wait till 15 October, the date he fixed for Kairuma to meet the demands, before taking measures to put it into operation.¹⁰

Further Operation Proposed

Both Porteous and Shakespear had made it clear in their respective Annual Administration Reports for the year 1894-95 that military operations against the Kairuma group was absolutely essential for the final pacification of the Lushai Hills. And both of them were anxious to undertake this during the winter of 1895-96.¹¹ Captain Shakespear had in fact convinced the Bengal Government of its need. The Lieutenant Governor had even told the Chief Commissioner of Assam that he was prepared to authorise Shakespear to co-operate with Assam with one hundred men if necessary. Porteous' scheme also included the cooperation of a column from Falam in Burma. The Chin Hills authorities had long been concerned about the connection between some of the Chin tribes and Kairuma. The Chief Commissioner of Assam, William Ward, fully agreed with Porteous and forwarded his proposals, including the need for a column from Burma, to the Government of India.¹²

Final Operations : Results

The expeditionary force of North Lushai Hills Military Police left Aizawl Fort for the Selukawt outpost on 16 December 1895.¹³ The Burma Column of 100 Chin Hills Military Police; and the Lunglei Column consisted of 113 rifles under Major Shakespear simultaneously advanced toward Kairuma's village.¹⁴ On the 22 December, the Aizawl Column left the Selukawt outpost and met with the Burma and Lunglei forces at Kairuma village on the Christmas day of 1895.¹⁵ The marches of each of the columns were unopposed by the Lushais. Thus the whole force garrisoned at Kairuma village

and the chief Kairuma as usual took refuge to avoid the British forces.¹⁶ After discussion with Shakespear and Tuck, Porteous decided to demand from Kairuma eighty guns to be brought in by 30 December 1895. The *mantri* was told of this on the 26 December.¹⁷

In spite of that Kairuma submitted only fifty three guns two days after he received information and did not surrender the rest up to the expiry of the fixed date. The failure of Kairuma to comply with the order was obviously perceived as recalcitrance by the British Officers. Accordingly the greater part of Kairuma village was destroyed, and the parties were sent out to destroy and bring in grain and livestock. By the end of December 1895 the forces had collected as many as eighty maunds of rice, fifty pigs, and one *mithun*. Shakespear's troop who acted separately also captured thirty-one *mithuns*.¹⁸

Following the appearance of Kairuma's *mantri*, who said that some more guns would be surrendered, the work of destruction of grain was temporarily suspended and that functionary was told that the guns should be surrendered within three days. This was just as well for the cooly convoy, sent out to bring in supplies from the Selukawt out post had not yet returned and would have been exposed to the Lushai attacks in retaliation. In all probability it was for the protection of his transport train that Porteous suspended the active operations. Still Porteous did not stop the collection of rice. At the same time, the security of the position of the Aizawl column, even though absolutely secure against any attack, was further strengthened for fear of Kairuma group.¹⁹

Up to the first week of January 1896, neither Kairuma nor Zaduna surrendered any of the promised guns though they did not offer any opposition to the destruction and seizure of their properties. Porteous began to despair about capturing Kairuma. He had informed the latter through his *mantri* that he should come and meet him and

depart freely without fear of arrest, but that if he declined to do so he should be prepared for military operations for his capture.²⁰ In spite of this Kairuma did not appear before the Political Officer though he supplied coolies from his village and paid the fine of thirty *mithuns*, in addition to the surrender of two thirds of the fine of guns. Porteous decided to garrison Kairuma's village with about 100 rifles.

Kairuma was still at large, and it was impossible to obtain information of his whereabouts. It was believed that he had gone to meet Lalburha. Thus, an attempt to persuade the chief to appear before the Political Officer was not successful. Just as the main force was leaving the village on 6 January Kairuma's *mantri* appeared and promised that 6000 unpaid coolies would be supplied, but that the balance of the guns demanded was quite impossible for them to furnish owing to the dispersed state of their villages. Further, if a few months grace were allowed, they would surrender another fifteen more. This was satisfactorily enough for Porteous. Two thirds of the total number of guns demanded had been already received, the village burnt and a large number of livestock had been destroyed and taken.²¹

The five villages of Lalbuta, Lungliana, Ralthianga, Zataia, and their mother Neihpuithangi were still to be dealt with. Porteous had assessed their fines in the proportion of one gun for every five and half houses as was done with Kairuma. Accordingly, ten, fifteen, and thirty guns as fines were imposed upon the villages of Lalbuta, Ralthianga, and Lungliana respectively.²² In addition each village was to supply unpaid labour.²³

Meanwhile Shakespear, who had received nineteen out of the sixty guns demanded from Zaduna had destroyed half of the grain of that village and succeeded in apprehending the fugitive chief Zakapa on 31 December 1895. This was followed by the capture of Zaduna from his hiding place in a *jhum* hut across the Tiau River

in the Southern Chin village of Lungler together with his wife and daughter on the night of the 4 January 1896. After this he suspended operations from the middle of January.²⁴

On the 24 February, Porteous came to know that Lalburha was disposed to submit and as a sign of his willingness had sent in an instalment of fourteen guns as his fine and promised to deliver a valuable elephant's tusk in lieu of the five *mithuns*. But Lalburha was not easily convinced to come into camp. So Porteous himself went out and met Lalburha in the *jhum*. At that interview Lalburha promised that in future he would fully obey Government Orders, and supply labour when demanded. As for the guns, he said he would not be able to fulfil the demand. Soon after Kairuma too made overtures for surrender, sending his nephew to meet Porteous at Aizawl.²⁵ The last great chief to surrender asked that he might be allowed to live at peace in one of the out-hamlets of his village and promised to meet the Political Officer and gradually pay up the balance of his fines in guns. With Porteous' acceptance of this Kairuma's resistance came to an end.

The Burma column also left for Falam on 5 January 1896, with forty *mithuns* captured from Kairuma's and Zaduna's groups. The operations against Kairuma and his allied group was successful in achieving the main aim of subjugation of one of the most powerful combinations of the Lushai chiefs.²⁶ Porteous recognised the contribution of the Burma column to the success of the pacification process: "The prime cause of Kairuma's collapse had unquestionably been Mr. Tuck's successful disarmament this season of the Tashons and Jahows, on whom Kairuma undoubtedly leaned, but the presence of Falam force must have driven home to the minds of Kairuma and his subordinate chiefs the truth of their real insignificance, and of the essential unity of the administration exercised from the three centres- Falam, Lungleh and Aijal, respectively, in a way that no less concrete exhibition of force could possibly have accomplished."²⁷

Disarmament : Arms Act.

The most striking feature of the pacification process was the attempt to disarm the people. Since total disarmament was found not practicable, arms limitation became the objective. His successor, Porteous successfully extracted a number of guns from the Kairuma villages as punitive fines. These villages were believed to be the most self-sufficient in firearms and were known to have sold very little to the Chin as compared to the eastern and western Lushais. This was because they were always at feud with the Pawis to the south-east of their boundary. As such possession of a good number of firearms was essential for their own defence. The following table shows the demands and the actual realisation of firearms from Kairuma and the villages of his group.

Name of chiefs.	Number of houses	Guns demanded	Actual surrender	Balance
Kairuma	455	80	53	27
Neihpuithangi	260	50	12	38
Zataia	130	50	25	25
Lalbuta	200	40	40	Nil
Ralthianga	100	15	15	Nil
Lungliana	170	30	26	4
Total	1315	265	171	94

This clearly illustrates that two third of the total arms possession had been extracted.²⁸

Major Shakespear was also equally successful in his operations against Zaduna group, and by the middle of January 1896, he received forty-five guns surrendered in all out of the sixty guns demanded. Three-fourths of the total demand had been surrendered, and equally clear that they were fairly disarmed.

After the establishment of the Lushai Hills District, the Government of Assam, advised by local officers introduced a system of licensing guns, under the Arms Act XI of 1878.²⁹ Captain Shakespear introduced this in 1898 when orders were issued that no Lushai may possess a gun without a license. He further directed that all the guns were to be brought in to be marked.³⁰ In his administrative report of the Lushai Hills for the year 1898-1899 sums up the results of his efforts: "There are now in the Aijal Sub-division, 571 licensed guns, of which 32 are held by *sepoys* and other foreigners, leaving 539 in the hands of the Lushais. In the Lungleh Sub-division there are 273 licensed guns. The total for the district was therefore 812 as against about 1040, which might be licensed at the scale sanctioned by the Chief Commissioner, viz. 1 gun in 15 houses."³¹

Concluding Remarks

In summarising the results of these operations Porteous concluded: "With the close of the operations against Kairuma, if may, I think, be safely prophesied that the long series of Lushai expeditions has now ended. The immediate results of the expedition have been to completely break the power and prestige of Kairuma, and to dispel effectually the idea that any Lushai Chief... can safely ignore the orders of the Political Officer."³²

Thus the last great Lushai Chief Kairuma surrendered to the British authority. His great contribution in resisting the imposition of the colonial rule was fully recognised not only among the Mizo people but also by the British authority. Although he was brought to Aizawl as detention for six months he was given the best treatment and was allowed to visit by his family and friends. He was supplied all his needs by his people as well as from other chiefs of his clans. He was soon released after the detention period was over and assumed his chiefship at Hmunte.³³ His efficient administration was

well recognised by the local authority and he was recommended to receive the certificate of merit from King George V, Emperor of India, which he received on the occasion of His Imperial Majesty's Coronation function at Delhi. However, he did not live long. He was seriously ill in the rainy season of 1911, and the Government Doctor was sent to give him treatment but could not recover and died in March 1912, at the age of 60.

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paid their tribute, they have not supplied coolies, and that the demand for coolies has not been insisted on, in view of the fact that, though residing within the jurisdiction of Captain Shakespear, they are really dependents of Kairuma, a chiefs under the Aijal Political Officer, who resides at the extreme point where the Lungleh, Aijal and Fort White jurisdiction meet, and has never been brought completely under the control of the British Government. A proposal has recently been made by Mr. Porteous and Captain Shakespear to send an expedition to the group of villages under Kairuma during the ensuing cold season, and the Lieutenant Governor has informed the Chief Commissioner of Assam that he will be willing to authorise Captain Shakespear to cooperate in this undertaking with a force of 100 rifles and two guns if the Chief Commissioner should consider it necessary....”

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VANPUILALA

-O.Rosanga

Vanpuilala was the grandson of the great Lallula. He was the first son of Lalngura, whom the British recorded as Mora.¹ Lalngura had eight children and Vanpuilala was one of his sons. In fact, the name of Vanpuilal's father is very obscure. Some British ethnographers and Mizo authors noted his name as simply Ngura while some Mizo writers wrote as Lalngura Sailo.

J.Kenedy, the then Deputy Commissioner of Cachar recorded Vanpuilala's father as Mura or Mora and the latter's father was Lallianvunga or Lalingvoo.² It is to be noted that some of the informants used by the European officers or ethnographers were mostly the non Lusei speakers. It is therefore quite obvious that the spelling of such individual names were often misspelled or written wrongly. Zatlunga who was an eminent author of Mizo history and who also collected his sources based on oral tradition or through an interview of more than 35 chiefs and elders asserted that Vanpuilala was the only son of Ngura.³ According to Lalzama, the ex chief of Sawleng and Darlawn and Brig.Ngurliana, Lalngura's wife was called Lalhlupuii, the daughter of Laltuaka.⁴ Both referred that Lalngurliana had three sons and four daughters.⁵ Lalthanliana simply wrote Vanpuilala father's name as Ngura.⁶ He also subscribed that Ngura had only one son.⁷ The date of Vanpuilala's birth and death is full of controversy. Lalthanliana assumed Vanpuilal's birth on or before January 1850.⁸ However, the same author mentioned that while Vanpuilala was in a village called Zawngin in 1861 he got married with the daughter of Vanhnualiana.⁹ It was dubious that a mere boy of eleven years getting married as a grown up person. This is unlikely especially in the Mizo society.

Moreover, Lalthanliana assumed that Vanpuilala died in 1868.¹⁰ According to a colonial ethnographer Vanpuilala died around 1869.¹¹ It was stated that when Vanpuilala died he was only twenty years old only.¹² It is also stated that Lalngura the father of Vanpuilala died in 1849. By the time his father died Vanpuilala was a mere boy. Therefore his mother who was called by the imperialist as Impanoo¹³ or Impinu or Inpuinu (chief's wife; wife of Lalngura Sailo) called Lalhlupuii according to Lalthanliana¹⁴ became the regent with the elders to look after the affairs of the villages.

One may assume that by the time his father died Vanpuilala could have been a mere boy of seven or eight years old. If Vanpuilala got married in 1861 he could be at least eighteen to nineteen years old, a marriageable age for any Mizo young men. Therefore Vanpuilala could have been born in 1840-41 not in 1850. And by the time he died he could not be just twenty years old.

It was very common in the Mizo traditional society for a man to get married two or three times or have concubine. Likewise, Vanpuilala got married twice. His first marriage took place while he was in a village called Zawngin near Phaileng to the west of Mizoram. He married a Chenkual named Pibuki. Unfortunately, the latter could not give birth, and therefore Vanpuilala divorced her and married Chawngpuituali the daughter of Lalsavunga, who was also the first son of Lallula, who ruled in Hlimen.¹⁵ After this, Vanpuilala shifted his village to Khawlian and had 1040 houses in his village.¹⁶ However, Lalthanliana asserted that the number of Vanpuilal's village to 1000 houses with as many as ten Zawlbuk.¹⁷ Vanpuilal did not live long. When he died he was twenty years old only.

The death of Vanpuilala was indeed fatal to the solidarity of the Mizo. It is said that when Vanpuilala died 'there was non other Mizo chiefs like Vanpuilala whose subject had set tears for him'.¹⁸

According to sources he was poisoned by his own guest.¹⁹ However, soon after his death, there emerged two rival factions in his village, Darlawn. One under the leadership of Vanpuilala's mother the *Lalnu*, who at that time was living in Darlawn village and Vanpuilala's widow group who lived at Khawlek. The latter claimed to manage the whole community in the name of his son recorded by the colonial ethnographers as Lalhi.²⁰ But he was known by the name Lalhlira.²¹ The younger widow was the sister of Pawibawia who supported her in her disputes against her mother in law. The younger widow sought the assistance of Suakpuilala's son named Kalkhama.²²

At the time when the British advanced towards Khawlek village, the headmen of all Vanpuilala's villages had to decide on the courses of action to be adopted in the event of the affairs. There were two opinions on the courses of action to be taken against the imperialists. The first group were anxious to make friendly overtures with the colonialists, while the second group were eager to fight the aggressors. In fact, the Inpuinu group were mostly composed of the elderly people or the older generation who had also witnessed the destruction of Ngura's village by the aggressors which had caused many hardships and havoc in the village and in the surrounding areas. On the other hand, the other group were much younger and hot blooded and were at all times ready to test their strength on any aggressive powers. Nevertheless, whatever courses of action were undertaken, the Mizo were unable to prevent the impending danger and finally had to succumb to the invaders.

In fact it was Vanpuilala who complained to the colonial authors or rulers of India about the extension of the tea gardens and encroachment on their hunting grounds. However, no heed was paid to their complaints and Mizo land were further cultivated for the benefits of the white merchants and traders. In response to their complain the Mizo were told that it could benefit them greatly and

they promptly asserted that they would also extend the tea cultivation as far as the streams were navigable.²³ As there were no positive responses on the part of the Colonial ruler of India, there were minor incidents between the two parties. However, before any serious course of actions were undertaken, Vanpuilala died . It may be noted that Vanpuilala had taken no part in fighting war against the British.

Vanpuilala was a very brave man, a warrior, though his life was short . He had done numerous philanthropic deeds during his lifetime. His fame as a brave warrior had even reached the ears of the Manipur king.²⁴ He had many subordinate villages and had more than thirty servants, who may be called *bawi* or bonded labourers . The majority of his subjects were of the *Ralte* clan. They regarded him very much and called him '*Vanrawng*' a Ralte language.²⁵ Vanpuilala's tomb comprised of a group of tombs of three stone platforms, the longest of which was about twenty feet square and three and half feet high. Beneath these tombs Vanpuilala was buried.²⁶ Apart from this the tombs were surrounded by posts, on which were fixed the heads of various animals- a pony, gifted by the Manipur king , an elephant, several metnas, goats, pigs, deer and birds of many kinds. On other posts drinking vessels were hung up, and wooden fetters used for securing captives.²⁷ All these were intended for the use of the chief in the other world, where all the spirits of these animals would serve him forever. Surprisingly ,no human skulls were found or hung on the posts.²⁸

Vanpuilala was physically short and stout . He was cool and loved by all his subjects. He never ill-treated his subjects nor forced the households to migrate to other villages or ousted them from his domain. He was by nature a man of good moral character. During his lifetime ,he gave several feasts for fulfilling the passport to go to the Pialral. He had made three *Khuangchawi* * with ten mithuns or *sial* each. It also meant that he had fulfilled *Zawh-zaw-zo* and *Zau dawh*.²⁹ **

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LALSUTHLAHA (A.D. circa 1795-1845) : A Brief Account of His Life

Sangkima

Lalsuthlaha is said to have been a Palian clan of Zahmuaka, the first chief from whom the pedigree of all the chiefs of the different clans is fairly established. Of all the descents of Zahmuaka the Rokhum clan are said to have moved first toward the west, followed by the Zadeng¹. The Palian are said to have followed the same route as the Zadeng and inhabited the hills on each side of the Tut river and were supposed to be more or less subject to the Raja of Tripura². The best known chiefs of this clan were Sibuta and Lalsuthlaha. The latter was the great-grand son of the former³. The English expedition commonly known as 'Blackwood Expedition' 1844 was directed against Lalsuthlaha for what he did to the Manipuri at Kachubari. The event at Kachubari made Lalsuthlaha not only a popular chief but it became a turning point in the history of the relation between the Mizo and the British. The subsequent events clearly indicate that the British were unfair in dealing with the case of Lalsuthlaha.

His Parentage

It is not known with certainty when and where Lalsuthlaha was born and brought up but it is commonly believed that he was the son of Lalrihua whom the English ethnographers commonly called him as Laroo. He was also vaguely known as Lassu⁴ and Liantura⁵. Meanwhile, Lalthanliana firmly believed that Lalsuthlaha was the son of Liantura, son of Lalchungnunga⁶. Nevertheless, there is no firm evidence that Lalrihua and Liantura were the same person. None the less, in this paper they are considered as the same person.

In this paper, the parentage of Lalsuthlaha may be traced from two different view-points. In the first place, the genealogy of Lalsuthlaha may be connected with Sibuta. As noted above,

Lalsuthlaha was the son of Lalrihua who is said to have been the son of Sibuta. In this regard, the idea of Alexander Mackenzie may be incorporated for further consideration. According to him, Sheeb Boot (Sibuta) a chief subordinate to Tipperah declared himself independent and took away 25,000 householders and had a son, Chung Polun (Chhungpaliana?) whose son was named as Lal Koleem (Lalkhamliana). Lal Koleem had two sons. They were Kojasir (Kohzasira?) the father of Botai (Bantawia) and Lal Pooee May (Lalpuiliana?). Lal Pooee May had three sons – Lindoo, (Liandova) father of Lal Holun; Laroo, father of Lalsuthlaha and Bontai, father of Lalluree Sing⁷ (Lalhminganga)

In the second place, Lalsuthlaha's origin may be traced from another angle. The progenitor of Palian clan was Paliana, one of the six sons of Zahmuaka. Paliana, who is said to have died before moving out of the present Chin Hills of Burma had a son, Lianpuia who led the people to move at different locations. Lianpuia had two sons, Bulpuia and Pubuara. Bulpuia had a son, Huliana who then in turn had two sons Tuvanga and Lalchungnunga. The latter had a son Liantura who is said to have been the father of Lalsuthlaha and Bantawia⁸. At the same time, the common belief is that both Liantura and Lalrihua are of the same person but of different names.

The Migration

In order to ascertain the background of the study on Lalsuthlaha, a few lines may be drawn on the movement of the Palian clan toward the west until they arrived in Tripura.

The diaspora of the Palian clan led by Lianpuia was first settled down at a place now known as 'Lianpuia Hmun' which is very close to the present Khuangleng village. It is assumed that Lianpuia died there. From there, under the leadership of Pubuara and others the group moved to what is now known as Dungleang, where a number of Palian chiefs confederated to be able to challenge the onslaught

which might possibly come from another chiefs. The chiefs who lived together in this place were Bulpuia, Pubuara, Huliana and others⁹. The confederation is said to have had more than 3000 houses¹⁰. According to Lalthanliana the people divided themselves into three groups and they moved into three phases and went to different directions¹¹. The group led by Pubuara moved first and reached the Pukzing range where he is said to have been a powerful chief and to have received tribute from his contemporary chiefs of Thangur clan. But later on his whole village was destroyed by a combine forces of Zadeng, Thangur and Chakma. According to J. Shakespear, the attack took place somewhere about 1830¹². Pubuara rebuilt the village but he died soon after the event.

The second batch led by Huliana came as far as Chipuitlang where he and his subjects joined Pubuara's descendants. It is assumed that they lived together for about 20 to 30 years. During the reigns of Tuvanga and Lalchungnunga, sons of Huliana, the Palian were raided and attached by a Sailo chief, Lalpuithanga. Consequently, this caused the dispersal of the Palian group and most of them returned to Mizoram and came up to near Aizawl. Tuvanga sought protection from Suakpuilala and set up a village now known as Hmunpui. His younger brother Lalchungnunga, however, sought safety from Tripura Raja and moved into Tripura where he lived under his suzerainty. May be because of this, the Palian chiefs like Lalsuthlaha had a cordial relationship with the Raja, Krishna Kishore Manikya (A.D.1830-1849) who is said to have some connection with Lalsuthlaha against whom the English sent the first expedition across the border on small scale under Captain Blackwood with parties of Sylhlet Infantry and the armed Civil Police at the end of 1844¹³. The expedition was sent into Tripura where Lalsuthlaha was induced to surrender¹⁴. The expedition was necessary as a method to stop the marauding raid carried out by the tribals¹⁵. The third batch are said to have occupied the Sekhan range and they are said to have been formed by Sibuta and his followers.

The Massacre at Kachubari

Lalsuthlaha reigned hardly for a year. Soon after he succeeded his father who died in 1843, Lalsuthlaha was arrested and tried for his action against the Manipuri colony of Kachubari. Consequently he was transported for life. There are two versions on his arrest. First, about the years 1834 and 1835 a Manipuri Prince "Tribowanjee" (Tribenjit Singh) got a considerable grant of land at Jafferbund in south Hylakandy and the government made advance to him to the extent of rupees 2636 with a view to causing him to settle down and to keep the Palian Kukis in check¹⁶. For which purpose he was given twelve muskets. On one or two occasions he attacked the Kukies. But in 1841 Tribenjit Singh and his brother Ram Singh attacked the Raja of Manipuri with a view to obtaining the possession of that country. But the mission was a complete failure. Consequently the two princes then attacked the territory of Lalrihua and the attack caused him death. To avenge the death of his father, Lalsuthlaha then invaded a Manipuri colony of Kachubari, Sylhet, in April 1844. Lalsuthlaha did not personally participate in the raid but his younger brother Bontai (Bantawia) personally conducted to raid.

Secondly, the motive of the outrage committed on Kachubari of Lalsuthlaha was to obtain heads to place on the tomb of his father who had died a short time before¹⁷. The heads were wanted so that the spirit of the dead chief could have the company of the spirits of the killed.

Capture and Trial of Lalsuthlaha

The news of the massacre reached the authorities at Sylhet and made an enquiry of the event and under Sealy, the Magistrate, concluded that the aid was committed by the Palian under the instruction and direction of the chief Lalsuthlaha and his brother Bontai (Bantawia)¹⁸. The English authorities at Fort William was of the opinion that the Raja of Tripura had control over Lalsuthlaha and

Bontai and if he did not cooperate in their dealing with the Palian chiefs the company would take future course of action by imposing military posts in the Eastern Frontier¹⁹. At the same time, the Government of Bengal recognized the **de facto** independent status of the Palian chiefs.

After considering the reports submitted to the authorities against the chiefs Fort William sanctioned a military expedition against Lalsuthlaha. Following the decision, Capt. Blackwood advanced from Kailashar on 4 December, 1944. Lalmeer Singh (Lalhmingsanga) son of Bontai (Bantawia) was won over and he helped the English. So, too, the Raja of Tripura did. Blackwood reached Lalsuthlaha's vicinity on 9 December, 1844.

Lalsuthlaha thought of resistance but his mantries (ministers) desisted him. He agreed to surrender at his Zawlbuk but Blackwood insisted that he should come to his camp. Accompanied by his two sons and others Lalsuthlaha surrendered to Blackwood on the promise that he would come to Sylhet and meet the civil authorities there.

Lalsuthlaha made a statement that he avenged the death and humiliation of his father by killing the Manipuri villagers whom he failed to recognise them as the British subjects.

He was tried by invoking Regulation VIII of 1829. The District judge headed the trial. Throughout the trial Lalsuthlaha proved his sterling qualities. He was open and frank. He deposed the same statement that he had given to Blackwood before. The judge, Sealy, disbelieved the statement and found him guilty of the charge and sentenced him for life. His two sons Murchinlal (Ngursailova) and Dakumipur (Dorikhuma) were also exiled in Sylhet for some years. Lalsuthlaha underwent the sentence in the Zamindari of Ali Amjad of Sylhet.

Concluding Remarks

Though he reigned for a very short spell time, Lalsuthlaha occupies a very important place in the history of Mizoram. Historically speaking, Mizoram, especially before the coming of the British was a landlocked territory which had no proper contact with kings or rajas of neighbouring territories. This creates an enormous problems in writing early history of the Mizo. However, with the emergence of Palian chiefs especially Lalsuthlaha, the problem was to a certain extent thrashed out because the chiefs had contacts with Tripura Rajas. Through the contacts they had we can now assume the early history of Mizoram. So, in this regard, Lalsuthlaha occupies a remarkable position.

Meanwhile, it may be pointed out that the trial of Lalsuthlaha needs a little bit of consideration. It must be said that the trial was unfair mainly for one vivid consideration that he was not tried on the basis of the raid committed at Kachubari. He raided Kachubari just to revenge the death of his father whose death was caused by the attack carried out by the two exiled Manipuri Princes-Tribenjit Singh and his brother Ram Singh in 1841. The trial shows that the judge was biased. Consequently he was sentenced for life.

The trial, however, spoiled the military victory. The policy of conciliation followed by the British administration toward the local people failed to achieve because since then the chiefs and the common men could no longer trust the English. So, the relation between them badly soured. Armed conflict between the two was inevitable. And indeed it happened. So, the name of Lalsuthlaha will have a place in the pages of history of Mizoram for the heroic deeds he did for the people of Mizoram.

Notes And References

1. J. Shakespear; **The Lushei Kuki Clans Part I**, Tribal Research Institute (TRI), Reprint, Aizawl, 1975, p.3.
2. R.G Woodthorpe; **The Lushai Expedition 1871-1872**, TRI, Reprint, Aizawl, 1978, p.10.
3. There is no reliable evidence to prove that Lalsuthlaha was the great grand-son of Sibuta. Sibuta's rise to power is purely based on mere conjecture only.
4. N.E. Parry; **The Lakhers**, TRI, Reprint, Aizawl, 1976, p.206. See also, A.S.Reid, **Chin-Lushai Land**, TRI, Aizawl Reprint, 1976, p.7.
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6. **Ibid.** p.352.
7. Alexander Mackenzie; **The North-East Frontier of India**, Mital Publications, Reprint, 1979, p.290 (Footnote).
8. Lalthanliana; **op. cit.** p. 351.
9. **Ibid.** pp.349-350. See also, Rev. Liangkhaia; **Mizo Chanchin**, Mizo Academy of Letters, (4th edition), Aizawl, 1976, pp. 48-49.
10. J.Shakespear; **op. cit.**, p.5. See also Rev. Liangkhaia; **Ibid.**
11. Lalthanliana; **op. cit.** p. 350.
12. J.Shakesear; **op. cit.** p.5.
13. Nalini Ranjan Roychoudhury; **Tripuira Through The Ages**, Sterling Publishers, (Revised Edition), New delhi, 1983, p.43.

14. **Ibid.**
15. L.W. Shakespear; **The Assam Rifles**, TRI, Reprint, Aizawl, 1977, p.v.
16. Alexander Mackenzie; **op. cit.** p.288.
17. A.S. Reid; **op. cit.** p.7.
18. **Bengal Judicial Proceeding** – 12 February, 1845 No. 105.
19. Suhas Chatterjee; **Mizoram Under The British Rule**, Mittal Publications, Delhi, 1985, p.14.

Tevo Bohia

The indomitable chief of Zawngling/Zyhno

K. Robin

The study of the institution of chieftainship has assumed an important arena in academic discourse of recent times. It has generated a lot of debate amongst various researchers and scholars alike, and there seems to be no concrete agreement over the use of the term.¹

In so far as the institution of chieftainship among the Maras is concerned, as is the case with many pre-literate societies, the Maras are also a victim of historical muddle with extreme dearth of written records on the subject under discussion. Therefore, in the backdrop of such material and empirical scantiness, it becomes even more difficult for one to establish the genesis of Mara chieftainship.² This complexity in turn has prompted one to turn attention to the oral tradition so as to answer the intricate questions of chieftainship and to reconstruct the genesis of this institution.

It is not known as to how and when the Maras came under the rule of the chiefs. But considering their sojourn in the Chin Hills (while taking into account the pattern of migration of the Tibeto-Burman groups), and the time of their arrival in their present settlement, it is apparent that chieftainship was inherent in their social and political set up. This may be corroborated by the existence of different ruling clans among the Maras like, Choza, Bôhia, Chhâchhai, Hlychho, Khuhly, Thlyuthâ, Zawthâ, Nôhro etc.³

Of the Mara ruling clans, the Bôhia ascension to chiefly power seems to have an unusual twist of fate. They are believed to be borne out of a python and therefore having divine/supernatural element.⁴

Tradition has it that once upon a time there was a beautiful maiden Pithlô from the Hlôvaw clan of Leisai village in the Chin Hills. She was the only girl child of her family and she was an apple of her brothers' eyes and she was never allowed to toil and labour in the fields.

One day, however, to her brothers' dismay she was pregnant and heavy with child. Even after repeated questioning and apprehension by her brothers of who might be the father of the unborn child, Pithlô reiterated that she had never been violated by any human soul. This testimony really angered her brothers and she thus became a scorn of her kinfolk day in and day out.

The scorn and ill-treatment of her family ultimately compelled her to state the fact that one day while crossing a creek, she came upon a huge wood lying diagonally across the stream. When she was about to hobble over it, the lumber all of a sudden turn its side and stood face to face and to her utter bewilderment, it was a giant python standing right in front of her. Bolt from the blue, she fled the scene trembling in fear and shock and that was the only thing that she could divulge to her scornful kinfolk.

Her brothers refused to take her word and continued to scoff at her and to her consternation, she went to a spot which was venerated by the villagers and in front of a gigantic tree she beseech vociferously *“if the unborn in my belly is of human essence, let it perish within me, and if it is the essence of the spirits, let it have an innate birth with all the blessing of the mystical being”*.⁵Very soon she gave birth to male twins and this further enraged his agitated brothers who then took both the child to the outskirts of the village and left them helpless in the dark of the night. That episode was followed all through the night by violent thunder, hail storm and incessant rain, and it so happened that the entire villagers stayed wide awake throughout that night.

As the villagers were aware of all the events, they were anxiously waiting for crack of dawn and with first light all the young folks rush towards the spot where the twins were left. Surprisingly, they were confronted by a giant snake in its regal coil face drawn towards the people. One of the village brave hearts then approached the python and saying “*Oh...majestic one, do loosen yourself, have you ingest the young ones?*” and suddenly, the snake uncoiled itself and to everybody’s shock, both the babies were sleeping warm and dry. The twins were taken back to their mother and the serpent also hissed away never to return.

The mother soon bestowed names to both the child, the elder was called **Bôhia** and the younger was named **Thlyutha**. When they grew up, they often accompanied their uncles, who by then had softened their rage, to the fields and forest. Along their journey, the elder, Bôhia would always come out with questions asking his uncles to whom the field or forest belonged to. If they said it belonged to no one, Bôhia would immediately shoot his arrow to mark the land and claiming as his own and in this way carved out a domain for himself and while the younger one Thlyutha would always remain silent and therefore, did not have any territory for his name.

In course of time, Bôhia married and had a son named Masaeipi. Masaeipi begot Siaro, Siaro begot Masaeita, Masaeita begot Khainô, Khainô begot Ngôthaw, and Ngôthaw begot Tevô. Among the descendants of Bôhia, Ngôthaw, father of Tevô was said to have lived for 100 years, and died at a ripe old age in 1892. When Ngôthaw died, his people mourned him for almost 3 years. He was soon succeeded by Hmôlai, son of his brother Vachô, chief of Laki. The rule of Hmôlai was marked by relative peace throughout his territory and his subjects were also said to enjoy harmony and prosperity and therefore, he was considered as the darling of his tribes.

By the time Hmôlai rose to power, most of the Mara chiefs had already been subjugated by the British. Therefore, he was the only Mara chief who continued to defy the imperial authority. In the meanwhile, the changing political scenario outside the Hills also started to have an impact on the Maras. There was a gradual shift towards individualism and sense of collective feelings and solidarity started to fade. To make matters worse, the news of the liberation of 'slaves' throughout the length and breadth of the British Empire also reached the shores of Maraland. Thus, news of 'slaves' being freed spread like wild fire, and this led to many 'slaves' trying to flee their "masters" domain.

In 1905, it so happened that, one of the 'slaves' of chief Hmôlai by the name of Reô along with his nine daughters fled his village for Paithar thinking that the place would probably be a safe haven as it was by then under the British rule. However, Hmôlai could not tolerate such an act as he thought it to be a comprehensible way of undermining his authority. He immediately dispatched a raiding party to Paithar village and Reô and his siblings were brought back and he was hanged at '*chacha kawn*' near Tuipang village. When the British authority at Lunglei heard the news of the murder and capture of their subjects, a punitive expeditions headed by Colonel Cole and Colonel Loch was immediately dispatched to Zawngling in 1907⁶ to penalize and to avenge the murder of Reô.

On reaching Hmôlai's village, an agreement was however reached and Hmôlai agreed to pay a fine of 20 guns, 30 goats, 70 fowls, and to provide free rations to all the military troops. It also seemed that since Hmôlai could not hand over the required number of guns, he surrendered his very own gun '*chawpate*' which was considered as the best in the village. This marked the beginning of external influence and gradual weakening of the indomitable Zawngling chieftainship.

In 1917, Hmôlai breathe his last and he was succeeded by Tevô, son of Ngôthaw. The death of Hmôlai was greatly grieved by his wife Machia Chozah, and this prompted the Zawngling warriors to raid Tybu, a Matu village, in the Arakan Hill Tracts. In this raid, 18 heads were slain and 13 people were brought as captives, including 10 women and 3 children.⁷ The return of the warriors with the slain heads and captives from tybu village marked the end of mourning by Machia Chozah. The news of Tybu raid soon reached the ears of the British and accordingly, the following year, in 1918, the Superintendant of South Lushai hills sent punitive expeditions to Zawngling, the village of Tevô, this time however, to subdue the warring tribes once and for all.

Soon the British troops arrived in the vicinity of Tevô's village and started burning and destroying the paddy fields. The people were left helpless as they could not compete with the much sophisticated and more superior arms and ammunitions of the British troops. Ultimately, they were forced to surrender in good terms without any loss of life and in 1924, the entire Zawngling tribes along with their chief Tevô bowed down to the will of the alien rulers.

However, Tevô Bôhia continued to be the chief even after the entire tribes came under the British rule. He was a man of benevolent character, wise and able administrator as well. He was a man of principle having tremendous understanding for his subjects. He would encourage the people to work hard and he is said to have his own jhumming field, where he would work untiringly bearing the harshness of heat and rain like any other common man. Thus, his personality won him favour among his tribes.

Furthermore, in order to have a firsthand knowledge of the wellbeing of his tribes, he would personally make frequent visit to every household. It may also be noted that if he found young boys or girls loitering in the village, he was always quick with his words

“...my dear one, how uninformed is me in not knowing your illness that compel you so much out of labour, please pardon me for my ignorance”. Therefore, it was very difficult for a person in good physical shape to stay behind not labouring in the fields. This must have been perhaps the reason when NE Perry, an ICS officer remarked that ***“Zawngling tribes are the most laborious people of the entire Mara tribes...they have much larger jhums, and get heavier crops of rice.”***⁸

Thus, these tribes, having been brought under a new administration, their activities now circumscribed, ‘head-hunting’ stopped, ‘slaves’ freed, guns controlled, and thus were made to conform to a settled though loose form of administration⁹, and the people lamented about their shoddy state of affairs with nostalgic remembrance of their traditional settings in these words :***“Government has taken over all our country, we shall always have to work for Government; it were better had we never been born, or Government has now hemmed us in, on the north, on the south, on the east, on the west. Henceforth none of our young warriors will drink of the waters of the Salu river, where we always used to raid.”***¹⁰

After the incorporation of Zawngling to the British Empire in 1924, Tevô Bôhia ruled for seven more years and ultimately died in 1931. He left behind four sons who were also given royal status and territorial jurisdiction of their own. Thus, it may be stated that the death of Tevô Bôhia marked the beginning of the end of a long struggle for an independent existence against imperial hegemony.

Notes and References

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3. S. Hrachu, **Mara Lal Ropui Tevo Bohia Chanchin**, Unpublished manuscript, p.1.
4. **Ibid.**, pp.1-2.
5. **Ibid.**
6. Chawngkhuma Chawngthu, '**Tevô Bôhia: The famous chief of Maras**, Historical journal Mizoram, Voume-IX, St. Josheph's Press, Aizawl, 2008, p.108.
7. **Ibid.**, p. 109.
8. N.E.Perry, **The Lakhers**, Firma KLM Pvt Ltd, Calcutta, Reprint 1976, p.18.
9. **Ibid.**
10. **Ibid.**, p.14.

KHANGPA : MIZO LAL

- Z.D. Lalhnuna

Tun tuma ka paper-ah hian Mizote zinga lal kan hriat hmasak ber Khangpa chanchin ka han ziaak a¹. Mi tam takin Lusei lal chanchin an ziaakin Mizo lal tiin an dah mai thin a, Hmar chu Hmar, Lai chu Lai, Paihte chu Paihte, Mara chu Mara, etc. tiin an dah lawi si a; Lusei chu Lusei ni mai awm. Chuvangin Mizo chu tuber nge a nih a, eng atanga lo intan leh eng vanga lo Mizo ta nge a nih, tih hi sawi hmasak a tula ka hriat avangin lo tarlang hmasa ila.

1. Mizo Hming Lo Chhuahna

Zo hnamte chi hrang hrang hlawm lian pui pui, chi sarahah a then theih a, chungte chu Ralte, Hmar, Lai, Paihte, Mara, Lusei, Bawm te an ni a. A dang ho hi erawh chu chung hlawm lian pasarih theuh atanga peng leh chhawngte an ni tlangpui a. Chung zingah chuan Lusei ho hi Mizo intita bera te chu an ni a, a dang ho hi chu a hming maiin kan ti-Mizo ta mai a ang hle. Chung zingah chuan Lusei ho hi an naupang ber pawl niin a lang leh nghal a, official-a kan hmanna phei chu 1972-a Union Territory kan neih kha a ni mai a. Amaherawhchu, hei aia hma hian Mizo tih hrim hrim hi kan lo hmang tawh a, kan hman tanna chiah erawh chu sawi a har hle. **A A W B** kan neih hnua kan chanchinbu hmasa ber pawh '**Mizo leh Vai**' tih a ni a, chu aia hla leh deuh, "Saikuti hlaah pawh Mizo tih hi a lo awm tawh a ni," an ti bawk a. Mahse, Saikuti hi Thingsai khua, Fanai nula niin B.Lalthangliana chuan a sawi a, chu chu 1883 A.D vel chauh kha a ni².

Chu aia hla leh deuhvin mi thenkhat chuan, "Kan pi-pute chu Kawlphai atanga thlang an tlak laiin Run lui an rawn kan a, Lentlang an rawn lawn chho va, a ram a la zo ta hle a, a tlang pawh a sang hle a, chuvang chuan '**tlang rama cheng mibring**' 'Mizo' an lo ti ta

mai niin an sawi bawk thin³. Chu chu nih hmel viaua a lan laiin, Lentlang lawn ve lo ho leh hmar lama kal ho leh chhim lama kal ho kha Mizo an ni ta lo tihna em ni ang? Chubakah, wawiin thlenga Kawlphaia awm an la awm bawk si. Hei hi ngaihtuah chian a ngai hle a, sawi nawn fo a phu a ni.

Zofaten kan inthen darh hnuah pawh 'ZO' tih hrim hrim hi kan duhin kan thlah thei lo hle hlawm niin a lang a, Laiin 'LAIZO' an inti a, Bawmin 'BAWMZO' an inti a, Hmarin 'HMARZO' an inti a, Paihtein 'ZOMI' an inti a, Luseiin 'MIZO' an lo inti bawk a, ZOTUNG, ZOPHEI, ZOKHUA tih te pawh a la awm ta zel a⁴. Hei hian Zo hnam kan nihzia chiang takin a tarlang a. A tu amah hi inti Zo a, inti Mizo tur kan awm chuang lo, kan vai hian Zo hnam kan ni mai a, kan tawng pawh Zo tawng ni mai awma a lan laiin Duhlian tawng thiam tha lo deuh leh pai deuh chu, "Hei chu Mizo a nilo a ni ang, Mizo tawng a thiamlo em mai. Paihte, Hmar, Mara, Pawih, adt. a ni ngei ang," kan ti lawi si.

Eng pawh ni se, kan pi-pute hian an thlahtu hming chawiin ZO an lo inti thin niin a lang a. Kan thlahtu, kan pi-puten hnam hminga an lo hman tak chu Pu ZOVA ni ngeiin a lang. Kan historian-te zingah Dr. Lalthanliana te, Dr. Vumson-te, H. Lalrinawma te, Col. V. Lunghnema te leh Sing Khaw Khai-te hian, "China rama kan awm laiin ZO tih kan lo ni tawh a, chu chu 'YO', 'YOU', 'YAO'; titein an ziak a. A tlangpuiin ZO tia lam tur," an ti vek a. Sing Khaw Khai pheichuan, "Kan original historical national name a ni," a ti hial a ni⁵.

Hetia kan pi-puten 'ZO' an lo intih avanga China hovin YO, YAO, YOU (JO,ZO) tia min lo ziak a nih si chuan engvanga ZO lo ni ta nge tih chu zawn chhuah a ngai ta a. Hebrai, Greek, Latin leh Roman script atanga kan en chuan 'Y' leh 'J' hi ri thuhmunin an hmang a, 'YO' chu 'JO' tia lam tur a ni a. Chuvangin Hebrai ho Pathian hming hmasa ber **Yahweh** tih chu **Jehova** tia lam a ni a,

Yeasua pawh **Jasua** tih a ni leh a, English chuan **Jesus** a ni ta a, **Jehova** pawh **Lord/God** a lo ni ta bawk a. Keini'n 'J' leh 'Z' chu ri thuhmunin kan lo hmang ve leh a, chuvang chuan 'YO' 'JO' chu 'ZO' tiin kan lo dah ta a ni.

Hemi tifah tur hian William Gaddie-a Dictionary-ah a lo lang a, Chamber Twentieth Century Dictionary, edited by William Gaddie, sixth impression, 1971, New Delhi, phek 1354-ah 'Jo' 'Joe' for Joseph, Josepha (Heb.), 'Yah' is the 'Lord'⁶ tiin kan hmu a, Sap tawnga Lord/God tih chu Yeahova, Jehova tihna a ni a, waviin thlengin Juda ho khuan Jerusalem khu Yearusalem tiin an lamin an ziak thin. Chuti a nih chuan kan pi-puten an thlahtu hming, hnam hminga an lo hman **Pu Zova** kan tih chu **Josepha** a ni tih chu hnial rual lohvin a lo lang chiang ta a. Josepha chu Israel-a, Jakopa fapa sawm leh pakhatna kha a ni a, tichuan Zofate chu Israel-a thlahte zinga mi kan ni tih chu a lo rin theih ta a ni.

Kan pi-puten an thlahtu Josepha hming hi a reh an hlau hle a ni ang, Chindwin lui thlang lama kan inthen darh hnuah pawh Zokhua, Zotung, Zophei, Laizo, Bawmzo, Hmarzo, Zomi tih leh Mizo tih chu kan lo hmang ta zel a ni. Hei hi history atanga kan chhuiin MIZO tih lo chhuahna chu ni ngeiin a lang a, hnial an awm a nih pawhin hei aia fiah zawka a finfiahna an neih a tul ang. Kan pawm thei lo a nih pawhin kan historian-ten chiang lehzuala in chhui atan hmachhawp ka han siamsak che u a. Zofate hi pumkhata kan awm theih nan kan mithiam rualten tan in lak a ngai takmeuhvin ka hria.

2. Mizo Lal Khangpa

History atanga kan hmuh theih chinah Khangpa hi Zofate zinga lal ropui kan hriat hmasak ber a ni a, 221 BC lai vel khan China nen nasa takin an lo indo tawh a ni⁷. Khangpa hi a chanchin kan hre tam lo hle a, mahse China hnampui do ngam, lal huaisen leh ropui, Zofate thlamuang taka kilkawitu a nih avangin Zofate zingachuan lal

chhuanawm berte zinga mi a ni ngei ang. Zofate thlamuantu leh hma hruai a, China hial do ngam lal ropui leh thil tithe kan neih leh, vawiin thlenga a hming dai lova kan la nei hi Zofate tan malsawmna a nih rualin thangtharte tan chona nasa tak a tling ngei ang.

Mizo lal ropui Khangpa (*Dawikungpu, an tih bawk*) hi a pian leh murna lam kan hre thei tawh lo va, a hmaah hian tu nge lal tih pawh ka hre thei tawh bawk lo va. 221 BC lai vela lal ropui tak lo ni tawh anih chuan kum 20 aia tlem lo chu ni ngei turah ngai ila, chuti a nih chuan 240 BC bawr vela piang ni turah dah ila, a sual tampui lo vang chu maw. A nu leh pa leh a thlah kal zel takngial pawh kan hre thei tawh lo va, Chiang lehzuala hriat a chakawm hle rualin lehkha ziaka dah an neih si lovah chuan kan tan tihngaihna a vang hle. China ramah hei aia Chiang deuhva hriat theih a ni mahna!

Mizo lal ropui Khangpa chanchin kimchang kan hriat theih tawh loh avangin a hun laia Mizote awm dan leh a hruai dan hi a chanchin sawina angin kan hmang lo thei lo a ni. Zo hnamte tana a thiltih ropui tak pakhat hian Mizo zingah ber nihna chi khat a hauh ve phawt mai a, chu chu hei hi a ni : China nena an indo hian hmanraw nei chhezawk, silai pawh nei lo, thal leh fei leh chem mai lo chu hmanrua an nei lo niin a lang a. Tam lamah ni se, China ho tan chuan kan pi-pute chu uihum ang lek an ni si a, tan lak ngaihna avang hle ang. Mahse, amah leh a hote, a sipaite an huaisen em avangin China sipai ho silai pali lai an mansak ve a, chu chu Mizoten silai kan neihna hmasa ber a ni. Hei hian lal Khangpa leh a hote, a sipaite huaisenzia leh Zo hnamte tana an thawhrimzia a tichiang hle.

Zofate zinga Khangpa lal a nih hma hian lalram leh lal neiin kan pi-pute hi an awm lo niin a lang a, a chhan chu hnam tenau an ni a, chubakah The Great Wall of China sa-a sal anga a chhawrte an nih avangin⁸ khawsakna leh rorelna, inawpna dan mumal nei thein a lang lo va. China ram, lalram hrang hrang, inthlak inthlak, hnuai a awm an nih avangin chung miten awm tura an tih dan danin an awm mai niin a lang. Mi hnam hnuai a awm an nih miao avangin khawsak

dan leh rorelna mumal neih a har hle ang. An chung a thuneitute thu thu kha an awm dan tur leh khawsak dan tur ni maiin a lang.

221 BC hma lam deuh a tang chuan China Bangpui an sakna hna rim zual an zo tawh te pawh a ni mahna, lal neia rorelna fel tak neiin an lo awm ta a ni a; a chhan pawh China lalram hrang hrangte indo thinna avangin hlawm ruh leh mumal taka awmkhawm zai an rel ta niin a lang. Chuta an hruaitu lal atan Khangpa hi a lo lang ta a ni. China lalram hrang hrangte indona karah kan pi-pute chu Khangpa hruaina hnuai a h thlamuang takin an awm a⁹, tuma hnuai a awm lovin, mahnia ro inrelin an awm a. China lal ho pawhin an tlem vang nge, eng vang tehreng nge ni, beih thamah an ngai lo nge, beih enin an en lo hrim hrim tih erawh a hriat theih tawh lo va. Buaina hranpa lutuk awm lovin, khawi maw lai hmunah an awm ve mai niin a lang.

Khangpa lal a nih a tang hian khawtlang inrelbawlna leh khawsak hona lamah pawh nasa taka hma sawnin an lo inhlawm ruh ta a, China lalin a do hun huna kut lukhum mai lova do ngam turin an inbuatsaih nasa hle a. Khaw tina mite pawh tih dan inang leh pheikhai ruala an pen theihna turin nasa takin tan an la niin a lang bawk. Sakhua lamah pawh tan an la leh zual niin a lang a, eng sakhua mahin a hneh theih loh tura an inzirtirna chu a takin an hman a ni. Vawiin thleng hian kan unaute mi tam tak chu sakhaw mumal nei lovin, ran thisen hmanga inthawiin China ramah khian an la awm¹⁰.

3. China Nena Indo : Mizo lal Khangpa hruai Zofate leh China ho an indo hma hian China lalram hrang hrangte chu an indo nasa hle tawh a, an lalram pawh an inchhuhsak tawn hial thin a ni. 500 BC lai vel a tangin kan pi-pute leh chungho zinga hnam lian ve tak pakhat Hans hote chu inhmelhriat tanin inngeih takin an lo awm tawh a. Anni hnen a tang hian thira siam hmanraw chi hrang hrang pawh an nei ve a, puana siam thawmhaw lamah pawh hma an sawn nasa hman hle niin a lang. Hans-hote hi chu Chow Dynasty hnuai a awm an ni a, anni hnen a tang hian kan pi-puten hmasawna tam tak an nei¹¹.

Tibeto-Burman hlawm zinga mi mah ni se, kan pi-pute chu lun leh khawsak dan danglam tak an ni a, khatih laia an sakhua Confucianism pawhin a hneh theih tawh lohte an ni a¹², a hnu zela Buddhist sakhua pawhin a la hneh thei chuang lo. Van Pathian biaa nthawi thin an ni a, chuvang pawh chu a ni mahna, an lal Khangpa rova indona an hmachhawn lai pawha China hovin an nuai chimih heih loh a ni. Pathian hnenah an inthawi a, chakna an dil a, Van Pathianin a lo chhang a; khati khawpa intam hleih leh hmanraw in that hleih khan an nuai chimit thei chuang lo. An lal Khangpa pawh 'Dawikungpu' tih a ni reng a ni.

Chutianga indo buai nuaih nuaih rengna hnuaiah kan pi-pute chu chak lo takin an awm ve a, tun thlenga China ram zau pui siamtu Chin Dynasty chuan lalram hrang hrangte chu 250 BC lai velah a rawn hneh tan a. Kan pi-pute leh Hans hote inthian thatna pawh chuan awmzia a nei thei ta lo va¹³, Chin Dynasty lal **Chinglunga** rorelna hnuaiah hrehawm takin an awm ta a. A hma kum tam fe atanga Tibeto-Burman ho, The Great Wall of China (China Bangpui) satute¹⁴ ho pawh chu inpawh tha hlei thei lovin an lo awm zo ta a. Sal anga chhawr niin Chinlunga hnuaiah chuan an lo darhsarh zo ta a ni.

China lal Chinlunga chuan China ram lalram hrang hrangte hneh turin nasa takin, sipai rual tam thei ang ber nen a thawk a; chhim leh hmar, chhak leh thlangah an inzar pharh nasa hle a. Lalram ho te, a lian a tein Chinlunga lakah an tlawm zawih zawih a¹⁵, inbeihna pawh a nasa hle reng a. Mi tam tak an thi a, mi tam tak an tlawm a, a hnuaiah an kun a; mi tam tak an theih ang angin an tlanchhia a. Chu indona rapthlak tak chuan China ram a tuam a, mi tin mai chu a rumin an rum chur chur tih mai tur khawpa buaina namen lo chuan kan pi-pute leh China mipuite chu a tibuai a; chu chuan tuna China ram zau pui khi a siam ta a ni.

He indona hi 250 BC vela inṭan a ni a¹⁶, Chinlunga'n lalram hrang hrangte a hneh hnuah kan pi-pute chu a hnuaiia intulut a, a hnuaiia kun mai tura a ngaih laiin lal ropui Khangpa chuan a hote, Zo hnamte chu a hnuaiia kuntir a tum lo bur mai a, a theih dan dana do chu a tum ta a ni. Khaw tinah palai intirin leh, a hova rorelkhawmna pawh an nei ngei ang. An lal Khangpa huaisen em avangin a mipuite pawh chuan an lal hnung chu huaisen takin an zui ve ta a; a pui a pang, a lian a tein an phek ṭan lo thei lo. China lal Chinlunga hnuaiia kun ai chuan indonaa ral ṭhak thlenga ṭan pawh an inhuam em em ang a, ṭan pawh an ṭang nasa ngiang reng a. Kan pi-pute hian a theih hram chuan mi hnam hnuaiia kun hi an hreh hle tawh a, loh theih lohna avang erawh chuan kum tam tak mi hnam hnuaiiah an lo awm tawh a; tun ṭumah erawh hi chuan a tawp thlenga ṭan an tum a ni.

Harsatna avangin kum tam tak vakvaiin, mi hnam hnuaiiah an lo awm tawh ṭhin a, an nihna leh an hnam nun hloh ṭhak khawpin an vakvai a; an hriatna leh thiamna ber an savun lehkha pawh Uin a ei zo (Jentail, China lalin a chhuhsak) tawh bawk nen, ziak leh chhiar pawh thiam tawh lovin an awm zo tawh a. Chuvang tak chuan an chanchin pawh chianguang taka hriat a har phah ta em em a, hemi ṭuma an inbeihnaah hi chuan tlawm an tum tawh lo. Ral ṭhak thlenga ṭan lo khawh chu an lalpa Khangpa huaisenna avangin an tum tlat a ni.

Kan pi-pute chuan a khua khuain, mahni zawn ṭheuhvah ṭan lain chu inbeihna chu an hmachhawn a. China lal Chinlunga chuan Kunming khawpui aṭangin a sipai huaisen Gen. Lung Hitana hovin sipai tam tak a tir a, Zofate chu hneh ngei tumin leh a ram abeh luihtir tumin nasa takin a bei a. An tum angin a tam zawk chu a hneh ngei reng a, a ramah a beh luih tir ta a ni¹⁷. He inbeihna hi Zofate tan chuan a rapthlak hle a, an intam hleih si, hmanrua an nei ṭha ve si lo; China ho chu silai leh hmanraw tha tak tak nen thawk an ni a, kan pi-pute erawh chu hmanraw tha pawh nei lovin fei leh thal leh chem mai lo chu an nei lo. Mahse, hnam chhan an ni a, an huaisen em avangin China ho pawhin beih har an ti ve hle niin a lang.

He inbeihna rapthlak takah hian Zofate chu nunau nena țang an nih avang leh an tlem zawk bakah, hmanrua an neih that loh avangin tam tak an tlanhhia a, mi tam tak chu salah manin an awm a¹⁸. A theih ang angin han bei ve ngial mah se tih ngaihna a awm ngang lo a ni ber. China lal ropui Chinlunga, lal nunrawng tak leh hmanraw nei țha, mihring tam bawk si do tur chuan Zofate chu an beitham deuh a ni. An lal Khangpa huaisenna avang erawh chuan chung hnam ropui leh thil ti thei tak pawh chu huai takin an do ngam a, awlsamtea hneh theih mai chu an ni bik lo. China ho pawhin tawrh har an ti ve hlein a rinawm. Zofate hi hnam kawlhse tak, hnam chhannaah chuan huaisen tak kan lo ni tih he indona a țang hian a hriat theih a ni.

China sipai Gen. Lung Hitan-a hote leh Mizo lal Khangpa leh a hote inbeih țanna lai hmun hi tuna Yunnan Province an tih tak hmar-thlang lamah hian a ni a, tuna Salween leh Mekawng lui inkar ram vel khi a ni. Tun thleng hian Gen. Lung Hitana'n a hneh leh tlawm tak, dan beh ho te chu tam tak an la awm¹⁹. Khawi maw lai hmun kilkhawr lai deuhvah chuan ran thisen hmanga inthawi pawl pawh an la awm a, chung hote chu China sorkar development pawhin a la thleng phak tak tak lo va; an khawsak dan pawh a la mawl hle a, thawmhnaw lamah pawh an la hniam hle a, hrenpereng kaih pawh an la awm²⁰.

4. Indona Rah Chu : He indonaah hian eng pawh ni se, rinhlelh rual lohvin Mizote chu a tuartute an ni mai a. Gen. Lung Hitan-a hian mi tak tak a that a, mi tam tak a man bawk a. Tlanche ve thei lova a danbeh hote chu tun thleng hian China khua leh tui an lo ni ta a²¹. Loh theih lohvin China sorkar chuan a awpbet hlen ta a ni. Mizo lal huaisen leh ropui Khangpa leh a hote engemaw zat chuan China sipai Gen. Lung Hitan-a hote țanhmun pakhat chu sutlangin an hual behna ata harsa takin an chhuak thei hram a. Helai hmuna an inbeihnaah hian Khangpa leh a hote chuan Gen. Lung Hitan-a hote silai pali lai an mansak ve a²², eng emaw zat chu an that ve ngei niin a lang.

Heta an silai man hi Mizoten silai kan neihna hmasa ber niin Pu Lunghnema hian a sawi. Mizote hi thil thiam chak tak kan ni a, he an silai man hi entawnin a dang pawh an siam thiam ve mai niin a lang a. Vailen hun lai, AD 1871 - 1890 leh a hnu lam thlenga an silai neih zozaite kha khawi a tanga an neih nge ni ang? An siam chawp a nih loh chuan khawia mi mah an lain an nei lo vang. Chuvangin kan pi-pute khan China ho silai an man a tanga khan entawnin a hran an siam belh ta zel a ni, tih loh rual a ni lo. Sap hovin min awp tan tirh velte khan an thu awih lo deuh lal hnenah khan silai 20/30 laite an dil lui thin a, lal hovin an pek pawhin a dang an nei leh tho thin kha a ni a. Silai mai ni lovin Zen pawh an mamawh khawp chu an siam ve thiam mai a ni.

Khangpa ho chuan Gen. Lung Hitan-a hote tanhmun an sutkuakna lai a tanga chuan thlang lam an rawn pan ta a, kum tam tak an lo chen tawhna ram chu lo theih lohna avangin chhuahsan a lo ngai ta a. Kal chhuak ve thei lo tam tak an awm thu kan sawi tawh bawka, chu indona avang chuan Zofate zingah in thenna a lo awm ta. Engtikah nge an inhmukhawm leh ang tih chu ngaihtuah theih a ni tawh lo. Lungleng leh inngai em emin an unaute ngei chu an lo then ta, a va rapthlak em! Vawiin thlengin Zofate chu then darhin kan la awm mai ni lovin, unau nih pawh inhre hlei thei tawh lovin kan lo awm zo ta a ni.

Mizo lal Kangpa leh a hote chuan Seipui (Sepling) hmun a tanga khawthlang lam an rawn pan thla a, Seipui an chhuahsan hun hi Pu Lunghnema chuan 221 BC niin an sawi²⁴. Indona ata an han chhuak ta kha Mekawng lui an rawn kan a, Lungtian leh Lungchuan hmunah an inngakhawm phawt a, "China kut a tanga kan himna a ni e," tiin thuchah pawimawh siamin lal Khangpa chuan a puang a. Lung an tiang vak mai a, Chinlunga kut a tanga an himna a ni tih hriat reng nan lung hi an tiang a ni. Chu an lung tian chu vawiin thlengin a then chu hmuh tur a la awm a. China ho pawhin chu hmun hming chu tun thlengin **Lungtian** tiin an la pu a ni²⁵.

Lungtian hmuna lal Khangpain a thuchah siam zing a mi, tun thlenga kan la hriat chu, “Ramhnuaiyah, kawng awm lohnaah chuan in kalna apiangah thing pang thel zel ula, lui dung in zawh chuan in kal lohna lamah chhaw! dah zel ang che u,” tih a ni²⁶. Chung thu chu an zawm that loh avangin inthen darhna tenau deuhthe a lo awm lehzel a, Kachin hote pawh khi chutiang avanga awm hrang ta an ni. Vawiin thengin lal Khangpa thuchah hi Mizote nunah a la bet tlat a, ram hnuaiyah kan kalna chin hriat nan thing leh mau kan sat zel a, kawngah leh lui dungah pawh kan kal lohna lamah chhaw! kan dah zel thin a. Amaherawhchu, thatangthar zelte kan khawsak na a lo danglamin kan hmasawnnain tlem tlemin a tibo hret hret ta chu a nih hi. Lungtian hmun pawh chu a la ralmuang tawk lova an ngaih avangin Khangpa ho chuan thlang an rawn tla zel a, tuna kan luah lai thleng thleng hian thlang an rawn tla zel a. Kawlphai atangin chhim leh hmar leh thlang lamah te kan lo darhzau ta a ni.

Khangpa hova Chinlunga hnuai ata thlang rawn tla te chu chhungkaw tam tak an ni a, a pawl pawl ang deuh te in an awmkhawm ve a. Heng zawng zawngte hi Khangpa rorelna hnuaiyah awm vek an ni. Hun a lo rei a, tlem tlemin an lo hrang hret hret a, tunah chuan chi tam takah kan lo inthen ta a, lal pawh a hran theuhvin kan lo nei hrang ta thliyah thliyah a²⁷. Sap hovin min hneh a, lal ban a nih thleng khan Sailo lal tiam lovin Lushai Hills-ah ringawt pawh lal chi hrang hrang 22 lai an lo awm hman tawh a, an vaiin Sailo lal tiam lovin lal bang/lal tlawm 141 an awm a²⁸. Burma leh Pakistan (Bangladesh)- a mite nen pheih chuan chi tam takah kan lo inthen darh tawh a ni.

A Tlangkawmna :

A bul lama kan sawi tak ang khan Khangpa chanchin kan hre tam lo hle a, China leh Kachin history-a a lan dan in Mizote zinga ngaihruatna mai ni lo, a tak ngeia hnam pumpui lal hmasa ber a ni tih chu a hriat theih a. A lalna hnuaiyah Zofate awm dan kan sawite hi a chanchin a ni mai a, a hranpaa a pian leh murna leh a thlah kal zelte

lam erawh chu kan hre thei tawh lo a ni. Lungtian atanga thlang an rawn tlak leh hnuah Airawdi/Airawhdung velah awmhmun an khuar leh a. Mon hote chu Khangpa ho hian an um chhuak a, mahse Mizo lal ropui leh hmingthang Khangpa chu he indonaah hian 180 BC lai velah khan a thi ta a, a hnuah Chawngkhuma chu Mizote chungah a lal leh ta a ni.

Khangpa atang hian Mizoten chhinchhiah tur leh hriat tur eng emaw zat kan nei a, chungte chu tlem azawng lo tarlang ila :

a) **Mizo lal hmasa ber a ni** : Kan sawi tawh ang khan Khangpa hi Mizote zinga lal pangngai kan hriat theih hmasa ber a ni a. China rama kan pi-puten kum tam tak an awmchhung hian lal pawh nei thei lovin leh khawsaknaah pawh mumal taka awm thei lovin mi hnam hnuaiyah sal anga awmin an awm thin a. Tlemin zalenna an nei ta nge, Mosia hun lai ang deuh khan indo tak tak a tul tak avang nge kan hre thei tawh lova³⁰; eng vang pawh chu lo ni se, Mizote chuan lal neih an mamawh tak avangin an zinga awm bera an ngaih Jeroboama ang deuh khan lalah an dah ta mai niin a lang³¹. Tih pawh an tifuh hle reng a. Lal rorum leh huaisen, hnamte thlamuantu, lal atan an lo nei hi a vanneihthlak hle a ni.

b) **Lal ropui leh huaisen a ni** : Khangpa hi Zofate zinga lal hmasa ber a nih bakah lal ropui leh huaisen tak kan ti lo thei lo va. Zofate mangan lai, harsatna namen lo an tawh laia hneh taka kaihruaia kilkawitu a nihna hi a ropui em em na a ni a, chumai bakah an aia hnam lian pui puite Chinlunga hnuaiya an tlawm zawih zawih laia tlawmpui hauh lova huaisen taka China hnam ropui leh thil ti thei do ngam a ni hi a ropuina leh a huaisenna Zofaten engtik lai maha kan theihngihl loh tur leh kan chhuan em em tur Khangpa, lal ropui leh huaisen kan lo nei hi kan vanneihna a ni.

c) **Mizoten silai kan neihna hmasaber a ni** : Lal huaisen leh ropui, a hun lai ang zela lal thil tithei tak a nihna leh hnam tlem, China hovin enga maha an ngaih loh, awlsamtea hneh mai tura an

ruat Zo hnamte chu an lalpa Khangpa avangin an tum ang ngawt chu an lo ni hauh lo. China ho pawhin tawh har an ti ve hlein a rinawm. An lakah hian an sipaite pawh engemaw zat chu an thi ve ngei turah ngai ila. Silai pali lai an chhuhsak thei hi Zofate tan engtik lai maha theihngihlh ngai loh tur thil ropui chu a ni. Hemi aṭang hian silai tam tak kan lo neih theih phah ve ta a, Mon ho pawh hneh takin an lo luah sa ram aṭanga hnawh chhuah an ni.

d) **China lalram aṭanga Zofate hruai chhuaktu a ni** : China ram zau pui leh lalram ropui tak din tura lal ropui leh thil ti thei Chinlunga'n chak taka hma a lak a, hnam lian leh te te a laka an tlawm duai duai a, a hnuai an kun zawih zawih laia hnam tenau anga an ngaih Zo hnamte engemaw zat chhanchhuak a, a lak aṭanga Pathianin a pek ram pan tura Mosia anga hruai chhuak theitu lal ropui leh thil ti thei, mi huaisen Khangpa kan lo nei hi Zofate tan malsawmna leh vanneihna ropui tak a ni kan ti lo thei lo. Ani hian hruai chhuak lo se, vawiin thlengin China ramah cheh ralin kan awm dawn tihna a ni a ni a; mahse Khangpa, lal ropui leh thil ti thei, huaisen baw si kan lo nei hi ṭhang leh thar zelte tan theihngihlh phal rual a ni lo. Vawiin leh nakin zel atan chenna tur ram ṭha tak, tuma chuh buai theih loh, "Kan pi-pute aṭanga kan lo luah tawh ṭhin, kan ram a ni," titu awm miahlo ram kan nei hi kan lal hmasa Khangpa vang a ni kan ti lo thei lo a ni.

Notes and References

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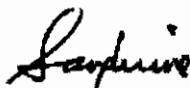
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9. 'Col' Lunghnema; **op-cit.** pp.21-23
10. Sawma Pachuau, Zarkawt, Interviewed on 13.10.2007.
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12. **Ibid**
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