

Rec/Hist/13/Lib/J/XI/1-2/1

ISSN. 0976-0202

Historical Journal Mizoram

Volume - XI

Mizo History Association

November 2010

OFFICE - BEARERS 2009 - 2011

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Puc/Hist/13/Lib/J/XI/1-2/1

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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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Editor	: Dr. Sangkima
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Price : Rs. 80/-



Printed at : St. Joseph's Press
Montfort Hills, Tlangnuam, Aizawl, Mizoram. Ph. 2322639

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Editorial

In the history of Mizo History Association the year 2009 was a remarkable year because in the seminar held in that year 19 research papers on the Mizo chiefs were presented and discussed. That was the year when the largest number of papers were read and discussed. This is a clear indication that the Association is achieving the purpose for which it was formed in 1980.

The chosen theme for 2009 seminar was – Mizo Chief and Their Frontiers. This was only a mere modification of – A Biographical Sketch of the Mizo Chiefs the theme selected for the seminars held during the last two years. During the last three years attempts have been made on 36 chiefs. This is indeed a significant move towards the making of the history of Mizoram. If so, this would have been the contribution of the Association.

The Association has achieved yet another remarkable milestone in 30 years of its existence. On 2.3.2010 it obtained the International Standard Serial Number (ISSN) from Head, National Science Library, Indian National Centre for ISSN, New Delhi. Its registration number in ISSN 0976-0202. The International Centre is in Paris. Now, with this assignment the journal is an internationally acclaimed journal. This is indeed a great achievement on the part of the Association.

We would like to thank all the resource persons who have contributed papers for the success of the seminar.

We would also like to express our gratefulness to ICHR, New Delhi, for extending financial supports for the success of the seminar. Only because of this financial support the Association could have seminar successfully.

Our sincere thanks also goes to the staff of St. Joseph's Press, Tlangnuam, Aizawl only for their efforts the Association could have the journal in time.

Dated Aizawl


SANGKIMA
Editor.

CHIEF PAWIBAWIA

C.Lalthlengliana

The three great grand sons of Lallula, namely Vanhnuailiana, Lalphunga and Thawmvunga who dominated the eastern portion of Mizoram, were the commanding chiefs within the east of Tuirial river. Among them the descendants of Vanhnuailiana and Lalphunga were popularly known by the British as the Eastern Lushais.¹ Of these Pawibawia the younger son of Lalphunga was one of the great Chief of the Eastern Lushai. His elder brother Lalruma was born from his father's mistress and his only sister Laltheri was famous for her love *affairs* with the non-sailo clan.*

Pawibawia was handsome, tall and strong with fair complexion. Although it was not known when exactly he was born, it was believed that he must have been twenty years old when the Lushai Expedition of 1872 visits his village.² Whereas Pawibawia has only one brother and sister, it was desirable to be a large family among the then Mizo family. Therefore, expecting the blessing of fertility his mother delivered Pawibawia in the house of Damritvunga, a big family of Pawi. He thence became the slave of the Pawi after wearing the *Bawi* bangle in his wrist. This was however the nominal ceremony of making a person to become a slave, but in reality he was not given the treatment of slave.³

Local Administration

Like any other chiefs, his father Lalphunga shifted from place to place, such as Tualbung, Kawlkulh, Rabung, Lamzawl, Tualcheng, Khuangphah and Ngopa. When his father died in Ngopa he became the real chief and took all responsibility by his own. Like his father he shifted his village from one place to another. Within no time after the death of his father he managed to become a great chief and his village became much larger to that of his

father. At the close of the second Lushai Expedition, he occupied Khawruhlian hill with 400 houses and was reported to have 100 guns.⁴ He was wise and efficient in his administration as well as judicious and impartial while discharging control to his subjects. *A pasultha a hrem, Thanghulha a tantir.*

Raids and its consequences

By 1870s, development in the north eastern India was effectively carried out by the British. They occupied most of the country of north eastern India including Cachar plain and east Bengal. While incorporating these tracts, Bazaars were established in various river banks including Tuirial, Tuivai and Tlawng rivers. The inhabitants of these bazaars as well as the tea planters in the Cachar plains were frequently attacked by the Mizo raiders, looting their property, killing the inhabitants and capturing them as slaves. The reason for these raids was however due to the fact that the tea planters destroyed the elephant hunting ground of the Mizo with their tea plantations. Between 1776 and 1892 various places adjoining the Mizo hills suffered as many as 63 raids at the hands of the Mizo warriors.⁵

Among the raiding parties Pawibawia did not lack behind. In collaboration with Vanhnuailiana's fighting men he had raided Kala Naga Police station in February 1868, killed one Subedar, looted the village and took one musket and long knife. The same year in November, he along with Vanpuilala raided Mentha, Naga village of Manipur. They killed number of people and captured two women as slaves.⁶ Throughout the 1860's the British tried various methods to secure their frontier, but each proved of no avail. Much of the disturbance of the period was due to the extension of tea gardens deep into what the Mizos understood to be tribal territory. The result was that the tea garden became the target for their raids.⁷

Lushai raids on tea garden became particularly daring during 1870-'71. Between 22-24 January 1871 the Lushai made one daring raid on the village of Ainerkhal in Hailakandi sub-division and the factory at Alexandrapur where they murdered tea-planter Robert Winchester and carried off several captives including his little child Mary Winchester.⁸

Hence, the government began to take up the matter on a large scale, and resolved to send a larger punitive expedition known as "The Lushai Expedition of 1871-72" to cover up the whole Lushai Hills from North to South. The Northern Column was known as the Cachar Column under Brigadier General G. Bouchier; the Southern Column was called the Chittagong Column under the Command of Brigadier General C.H. Brownlow.⁹

During the Lushai Expedition of 1871-72, Pawibawia shifted his village at Selam, while Vanpuilala was at Khawlian and Lalburha at Champhai village. These leading chiefs attempted concerted resistance to the British advance into their country. They made an ultimatum to the Cachar Column under Brigadier General Bouchier to the effect that if they did not withdraw they would be assailed by the whole armed resistance of the Eastern Mizo Chiefs.¹⁰ But the ultimatum was ignored by the force and proceeds to Pawibawia village, Selam. There was a serious skirmish on the ridge of Mutelen, but the well armed British forces¹¹ were able to overrun the Mizo fortification. On 2 February 1872, the force entered Selam village and occupy. This marked the last of any offensive action for the Cachar force.¹²

After the Lushai Expedition of 1871-72, Pawibawia moved towards the west and tried to settle at Khawruhlian. But due to the slight difference between Kalkhama, son of Suakpuilala, western Lushai Chief, he shifted to Thingsul Tlangnuam. From here he moved to Sesawng then Zawngin. During 1877-1880, a serious feud

between the eastern and western chiefs occurred, popularly known as “**Chhak leh thlang indo**”. Early in 1877, fighting seems to have been broken out for the first time, the cause of quarrel being the right of ownership to certain jhum lands, which both the party were approaching from different ends. The fight broke out between Kalkhama and Pawibawia due to the previous difference they had encountered while the later attempted to occupy Khawruhlian.¹³ The feuds between the east and the west witnessed several encounters. The fight between the two groups of chiefs became more serious, massacre and casualty considerably increase. Compromise between them was a question of losing prestige to the chiefs. In November 1877, Suakpuilala sent a petition to the Deputy Commissioner, asking him to mediate between them. In reply they were told that, if both side joined in this application, the request might be entertained, but not otherwise.¹⁴ In January 1878, the eastern chiefs also asked for the mediation of the British Government, the Chief Commissioner was informed that both the party were willing to mediate before the British.. They were called to Cachar which was regarded as a safe meeting ground. But due to severe fine inflicted upon them clear meeting points does not arise. Meanwhile in May 1880, Suakpuilala, the leading personality in the west died. His dead further complicated the matter. Repeated petty raids and plunders were made from both sides.¹⁵ But the famine of 1880 brought about the gradual cessation of the feud between the eastern and western chiefs.

In 1884 after the end of “**Chhak leh thlang indo**” Pawibawia moved to Khawruhlian. He managed to become a great chief, his village was more or less the largest among the northern hills and said to have two Zawlbuk.¹⁶ He has number of brave warriors whose protection was much solace by the villagers. Saizahawla, famous for his strength and bravery also belongs to his village. Since then notable conflict with other chiefs was not heard, except a tiny dispute with Hmar.

Concluding Remarks

Pawibawia was one of the most notable chief among the Lusei family. He was able to control vast area of land, and he has ability to convince number of eastern Lusei chiefs to cooperate against the British as well as the western Lusei Chiefs, this was clearly evident during the Chhak leh thlang indo. However he was said to have bad temper while exercising his power. Pawibawia has seven sons and a daughter from his wife and mistresses. Namely, Vanphunga, Thangkama, Lalzika, Khawzadala, Lalruaia, Dorawta, Thawngliana, and Vanhnuaaiseli. In the later part of his life he suffered a serious illness known as "Dawrnget", a sinus or fistula of the anus. In January 1892, while R.B.McCabe conducted the Eastern Lushai promenade Pawibawiha was already dead, but all of his sons posted troubles in concert with Lalburha. His youngest son Khawzadala succeeded him and ruled over Khawruhlian, while his other brothers ruled over different villages between the rivers Tuirini and Tuivawl, including Zawngin to Phullen in the north and Lenchim to Tengtawng in the east.

Notes and References

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- * The ruling families of the Mizo clan were not supposed to inter-marry with other clan.
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LIANPHUNGA

- *Lalhmingliani Ralte*

The history of the Lushai Hills in the 19th Century was a history filled with encounters and skirmishes between the various Lushai chiefs seeking supremacy over the other, and between the chiefs and the British authorities in India. The Lushai Hills, a tiny hilly region lying in the remote north-eastern part of India, did not escape the colonising policies of the British Government in India. The British administrators entered the land in 1844. This was in the North Lushai Hills when "Captain Blackwood led an expedition of some men of the Slyhet Light Infantry into the Hills."¹ This expedition was directed against Lalsuktla, who was accused of attacking and bringing back captives from a British domain. He was tried before the Magistrate of Slyhet and was transported for life. This was the first instance of British action on a Lushai chief.² The Lushai-British relationship can be said to have truly started at this period of time, and it was a relationship based on mutual distrust. Though peace reigned for sometime especially after Colonel Lister's expedition in 1850, the Lushais did not give up their resistance to the British authorities. This continued resistance gave an excuse to the British authorities for taking actions by sending expeditions to deal with the unyielding and uncooperative people of the land. However, these expeditions were not effective in curbing the spirit of the people; therefore the Chin-Lushai Expedition of 1889-90, the expedition which ultimately brought the Hill under the British sway was finally dispatched. Several factors brought about the Expedition of 1889-90 and the Sailo chief Lianphunga played a major role in the event of things.

Genealogy of Lianphunga

Bawklua spawned Sihzanga who was the father of Ralnaa and Ralnaa was the father of Chhuahlawma. Chhuahlawma was the father of Zahmuaka. Zahmuaka had six sons- Zadenga, Paliana,

Thangluaha, Thangura, Rivunga and Rokhuma. Thangura's son Thanmanga was the father of Sailova the progenitor of the ruling Sailo clan. Sailova was the father of Chungnunga who in turn was the father of Rohnaa. Lallula, the great Sailo chief was one of the sons of Rohnaa. Lallula spawned Mangpawrha who became the father of Suakpuilala.³ Suakpuialala, another great chief of the Sailo clan, had twelve sons and Lianphunga was his third son.⁴

Lianphunga, in the Political Scene of the Lushai Hills

Lianphunga, the third son Suakpuilala, was most probably born in 1820⁵ and was the chief of Lungtian (North)⁶. Prior to the advent of the British and the subsequent encounters between them, Lianphunga had made a name for himself in the political scene of the Hills. Rev. Liangkhaia⁷ had written that, in the rebellion of the people against the rule of the Sailo chiefs—'Lal Sawi', Lianphunga seems to have played an important role in the restoration of the power and prominence of the rulers. 'Lal sawi' was a minor rebellion of the people, which might have become a full-fledged rebellion had it not been put down by the rulers. The main reason for 'Lal sawi' seems to be the tyrannical rule of the Sailo chiefs. The people could no longer stand their oppressive rule and thus broke out in an open rebellion. It started out in Lalkhuma's village and from thence spread over to several other villages, even touching the village ruled by Lianphunga—though to a lesser degree than that of the other Sailo chiefs. The degree of intensity of 'Lal sawi' differed from village to village. However, whatever the degree of intensity, there is no denying the fact that the main aim and objective of the rebellion in all the villages was to curb the oppressive rule of the Sailo chiefs. However, this rebellion came to an end when Lunglana another Sailo chief invited Lianphunga to take action or 'ram' on the people of the former's village. Lianphunga in turn invited Lalhluma another Sailo chief to carry out this important mission. Though guns were fired, it was to no avail and the rebels had to submit once again to the rule of

the Sailo rulers. The rebellion did not seem to have put an end to the tyranny to some of the Sailo chiefs and can be termed a failure since it did not achieve what it set out to do. Thus, Lianphunga too played a major role in the final suppression of the rebellion.

Encounters with the British authorities

The name of Lianphunga once again appears in the political history of the Hills. Raids, allegedly conducted by him, finally led to the complete subjugation of the region to British rule. Sir Robert Reid has written that, "On the 8th January 1889 a party of about 600 men led by Lengpunga (or Lianphunga) and his brother Zarok (Zahrawka), sons of Sukpial (Suakpuilala) had descended on the valley which lay on the Chittagong Frontier and within 2 marches of Rangamati, burnt 24 villages, killed 101 persons and carried off 91 captives."⁸ Lianphunga gave the reason for his incursion into these areas to the British authorities saying that his brother Zahrawka, while ruling a separate village, laid his claims to the Chengri valley and informed the people there that, "inasmuch as they were not tributary either to the British Government or to the Maharajah of Tipperah, he intended to assert his rights to their lands as an elephant-hunting ground".⁹ However, shortly after Zahrawka made these claims, the people of the valley, some Kukis, began to hover near the jhums of Zahrawka's village, frightening the women and children working in the fields. Lianphunga admitted that Zahrawka sought his advice and the former "advised him that it was his bounden duty to subjugate the Kukis, and for that purpose lent him some of his young men."¹⁰ However, the British authorities accused him of being the chief instigator of the raid. It so happened that two months before the raid captives of Lianphunga, "eight souls, seven women and a boy were released....being ransomed by a "jemadar from Chittagong". He said this person paid down Rs. 185 in cash, and promised to pay Rs. 515 subsequently; the latter sum to be treated as a loan from Lengpunga to him at a rate of 10 per cent, per

mensem. He (Lengpunga) has received no money subsequently and says that, if more money be not forthcoming in two months' time, he will raid again."¹¹ The colonial writers has written that "upper Chengri Valley, 43 miles to the north-east, where 23 villages were completely destroyed, over 100 people being killed, and 91 were carried off captive. These raiders, it was ascertained, were of the Syloo clan belonging to a chief Lienpunga."¹²

The Chengri valley raid, along with other circumstances, provided a perfect excuse to the British for sending an expedition to the Hills which was sent in two columns that of the South and the North. In mid-February 1890, the Northern Column under Colonel Skinner reached an area near Lianphunga's village and here they joined hands with the other forces like the force from Silchar under Mr. Daly "with order to recover the captives taken in, and punish Leingpunga for the raid on the Chengri Valley...."¹³ and two other different police units. These different forces were later amalgamated into one force.¹⁴ On the other hand, Lianphunga's explanation to the raid at Chengri was that he had always considered the area as his usual hunting ground and he did not know the land belonged to the British Government.¹⁵ "Mr. Daly just before this meeting had, contrary to instructions, received the submission of Lienpunga, which, it was intended should have been only received by Colonel Skinner; and it was also learnt that that notable, probably in fear of a meeting with the leader of the bigger force, had managed to escape."¹⁶ "...and it was sometime before he came again in contact with our officers."¹⁷

In May 1890, Captain H. R. Browne was appointed as the Political Officer. On his appointment, the Chief Commissioner instructed Captain Browne that on his arrival to Fort Aizawl, he was to "take up and enquire fully into the question of the complicity of Lengpunga in the Chengri Valley raid, and submit a full report on the subject to the Chief Commissioner...."¹⁸ Captain Browne was also

further instructed to submit his recommendations for the punishment of Lianphunga. Captain Browne's punishment for Lianphunga was deposition for 4 years. This was announced by Browne at a Durbar held with the various chiefs on 14th June 1890. The Chiefs were dissatisfied with this treatment of Lianphunga by the British, they were against the supply of labour and the revenue which was being impressed upon them. In retaliation to the British oppressive measures, Captain Browne was ambushed on his way from Aizawl to Changsil. He was severely wounded and died on reaching Changsil. Operations were immediately sent to deal with these troubles and they rapidly put down the fire of local resistance to British rule.

Mr. R.B McCabe an officer in the ICS was immediately appointed to succeed Captain Browne as the Political Officer in the Lushai Hills. He arrived and took charge on 5th October at Changsil and got down to work to put out the rebellion of the Lushai chiefs once and for all. The indigenous might was no match to the superior power of the colonial rulers and by December 1890, chiefs including Lianphunga, Kalkhama, Liankunga, Lalhrima, Sailianpuia and Thangula had all surrendered. Though surrendered to the superior British might, the spirit of the chiefs especially that of Lianphunga was not broken as is evidenced from the writings of McCabe. He had written that "Khalkam was the leading spirit in the recent rising, and I believe that his deportation will have a good effect on the Lushai chiefs generally. Lengpunga has a bad record and the punishment inflicted on him last year does not seem to have proved an effective deterrent. He openly disregarded the orders of Government, rebuilt his villages, and threatened Lenkhai mantra, who made himself popular with the Political Officer. During the present outbreak he has undoubtedly been one of the most subtle, though not prominent, opponents....."¹⁹ The presence of Lianphunga would have been disastrous for the consolidation of British power within the Lushai Hills and McCabe too had acknowledged this by saying,

“...his presence in these hills would always prove a source of danger to us..... I have come to the conclusion that the deportation of Khalkam, Lengpunga and Thanghulha will prove of salutary effect, and facilitate the administration of the Lushai Tribes.”²⁰

In following with his observation, McCabe took them into custody and deported these three chiefs to Tezpur jail and were confined as state prisoners for the security of the British dominions and subject. From Tezpur they were transferred to Hazaribagh Jail, and after the Government of India concurred about them, it was decided under regulation III of 1818 to detain them for 10 years. In September 1892, the former chiefs and brothers Kalkhama and Lianphunga hanged themselves in Hazaribagh jail. “....Chief Thanghula (sic)....was allowed to return in July 1895, long before the ten years period, for which he was detained, had expired.”²¹

The resistance offered by Lianphunga and other Sailo chiefs to British domination clearly reflects the spirit of the people of the Lushai Hills. However, no amount of resistance could be effective in the face of the superior arms and military might of the British rulers, and the Hill and its people eventually had to submit totally to the British rule.

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3. **C. Chawngkunga**: *Genealogical Tree of Mizo*, 1st Ed, Aizawl, 1996. pp. 1 & 12
4. **Lalthanllana**: *Mizo Chanchin*, Vanbuangi Gas Agency, Aizawl, 2000. p. 447

5. **Col. V Lunghnema: *Mizo Chanchin***, H Lian Dawla, Shillong, 1993. p.96
6. Writers differ in writing the name of Lianphunga's village. While **Zathuanga** in '*Mizo Chanchin Bu I*' has written it as Zawngtah village, p. 128, **Lalhmuaka** in '*Zoram History*', p.136 and **Rev. Liangkhaia** in '*Mizo Chanchin*' has written it as Chawngmo village, p.148. However, the colonial writers and some indigenous writers have written it as Lungtian. It is therefore assumed that these different villages have been ruled over by Lianphunga in the course of migration, and was ruling over Lungtian at the time of his encounters with the British authorities.
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SIBUTA

Benjamin Ralte

I

Paliana, the second son of Zahmuaka and Lawilero was born in around 1670s. As far as we know Paliana has only one son, Lianpuia. Paliana had already become chief east of Tiau river. He was the first to move westwards (thlanglak), crossing the Tiau river. This was not because he had enmities with his brothers but largely he found the western part of the country more fertile.

After crossing Tiau river, Lianpuia, son of Paliana, settled at Lianpui, near Khuangleng. From here he moved to Dungtlang where they numbered more than 3000 houses. From Dungtlang another, Pu Buara moved southwards till he reached Pukzing where he settled at Saithah. While at Saithah, the Sailos, Zadengs and Chakmas attempted a combine attack and destroyed the whole village.

Huliana, son of Lianpuia, moved from Dungtlang towards Thinglian and Sialhau. 'Huliana hmarcha hmun' (Huliana's chilly field) can be seen even today. From here he moved towards Arthlawr where a son named Tuvunga was born to him. He then moved westwards till Chipui where he was subdued by Lalpuithanga. While Huliana was at Arthlawr, Sibuta had firmly established himself at Tachhip.

II

In the long chronicles of Mizo chiefs scattered through different ages and geographical locations the name of Sibuta occupies an important place in Mizo history. The exact date of his birth cannot be ascertained but it can be presumed from the activities of his son, Lalrihua (Laroo) who was said to have carried out atrocities on Tripuri subjects in 1826 that Sibuta might have ruled in and around Sakhan range not earlier than 1790s. There

are several theories regarding his clan, or his parents. Some placed him to be Rivung clan while others said he belongs to Palian clan. The Rawites claimed Sibuta to be their ancestor, "That because he slained human being instead of mithun, our numbers kept on decreasing" (Sibuta chu kan thlahtu, kan pu ania. Sial anga mihring a chhun avangin kan chi hi kan rawih tual tual a, kan tlem tial tial). While the Saivates claimed "because our forefather, Sibuta has used human for khuangchawi, it is taboo to continue on our part. If we followed, the best one from the family is bound to die.

ZT Sangkhuma in Mizo Lal Ropuite disagree Sibuta to be a Palian chief. He is of the opinion that Sibuta cannot be inculcate with the westward movement of the Palians saying that when the Palians moved westwards till Arthlawr, the present Phulpui range, Sibuta had firmly established himself at Tachhip. He is more inclined that Sibuta is a Thangur clan.

Another theory holds that Chhawnpuia, a Saivate raided Kailasahar, in Hill Tipperah, and captured several captives, among whom was a small boy who later turned out to be Sibuta. This orphan was raised at the Palian chiefs house and later came to be identified as Palian chief. This seems more commendable. The Darlawngs, an offshoot of Mizo, inhabited Darchawi area in the Kailasahar District of North Tripura. The chiefs of this clan claimed themselves Thangur clan. They claimed that they were direct descendant of Sibuta

Writing in 1896 Kailash Chandra Singha mentioned Sibuta, who ruled in the hills east and north of Tripura having twenty five thousand household, who defied the authority of the Tripura Raja and declared himself independent. Zairemthanga in Tripura Mizo History strongly asserts that Sibuta ruled in North Tripura and strongly points that the place where he slained Darlalpuui as a mithun took place at Sakhan range in North Tripura.

At Tachhip, some thirty miles south of Aizawl, there is a huge monolith erected by Sibuta himself before he died. Near this village there is Sakhan. This shows that Sibuta had established himself firmly at Tachhip. It is rather difficult to admit that Sibuta ruled at Sakhan range in North Tripura because the distance between Tachhip and North Tripura is over two hundred kilometres; that movement would have been very difficult during this period when there was no roads and means of communication were very backward. It would be easier to admit that Sakhan near Tachhip is the exact place where Darlalpuii was slain.

III

Chhawnpuia had only one daughter, Darlalpuii. Since he no son he adopted Sibuta, a boy of four years as his successor to the throne. Sibuta was said to have an impious character whose instability was a sore not only to his family but also to his subjects later. Darlalpuii often gave him harsh punishment believing that he would mend his ways since he was going to be chief. All efforts proved fruitless and at last Darlalpuii was compelled to give up.

When Sibuta was eight years, a son was born much to the delight of the family. This was indeed a sad news for Sibuta who found his position shaken as the sole successor to the throne. Jealousy began to develop that one day the child would take over his position as chief. Years rolled by and one day Sibuta decide to kill his father and his brother and make himself chief. With the help and advice of an elderly woman he succeeds in inducing his father to drink a poisoned rice beer and died son afterwards. By the time his brother, the rightful heir to the throne, had attained the age of nine years. One day he took his brother to a jungle and killed him. This concluded his dream of becoming the chief.

IV

Soon after becoming chief Sibuta got married and ousted Darlalpuui and her mother at the outskirts of the village. As years passed he became very wealthy and was in a position to perform *Khuangchawi* an important step forthangchhuah which was held in high esteem where several animals including mithun were killed and a great feast was made for the whole village. On similar occasions Sibuta would invite Lalngura who was in love with Darlalpuui and express his willingness to marry. Sibuta then said that the marriage would take place after he performed *khuangchawi*. Lalngura returned contented.

On the appointed day, not knowing what was in store, everyone in the village was happy as such ceremonies was the happiest moment in Mizo society especially for the youth. Nobody realized that the worst thing in the history of mankind and of the Mizos was bound to take place. Early in the morning the village elders and youth appeared at the chief's courtyard. Nine mithuns were engaged for the ceremony, while waiting Sibuta appeared and announced that he was going to kill ten mithuns. He then ordered to rope Darlalpuui as the tenth one but nobody came forward. Enraged at this the chief himself grapped a spear forcefully, roped Darlalpuui out of the house and speared her to death like a mithun. Darlalpuui's mother cried day and night repeatedly:

*Sakhan tlang khi lam ang ka en,
Ka tuai Darngovi sial ang a tlukna,
Darlal, ka vapual ka sechal,
Sibuta'n sial ang a chhun che maw?*

Everyone sympathises but nobody dare came forward to comfort and share her sufferings for they knew well of the character of the chief.

Within a month of this incident Sibuta's health began to deteriorate. Haunted by wild dreams he became restless and realizes that he had not long to live. He therefore decided to erect a huge monolith before he died. Sibuta wanted a huge stone from Bangla stream near Tachhip. Among several tribes, when a big task is to be accomplished it was often felt that human blood was needed. It appears Sibuta also have come across such ideas that four men lost their lives in this task. After completing this mission Sibuta's health began to deteriorate and he died soon after.

In spite of his brutality, Sibuta's rule may not be seen as unparallel and alien with the outside world. He appeared in an age where the strong ruled over the weak. When one look at Mizo history many of his actions may be seen as shameful and unworthy to be mentioned. Nevertheless it placed the Mizos at high level and even British Government recognized throughout the eighteen and nineteenth century.

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ZAKAPA (1839-1914)

Dr. J.V Hluna

In the traditional Mizo political set up, there were villages, each of which was independent and ruled by its own chief, who, at least in theory was a despot. His words were law in his own territory. All that was in the village belonged to him. All disputes and cases were to be decided by him. The chief was assisted by his Upas who formed his council of advisors. But since they collected taxes like Fathang, Sachhiah etc. from their subjects and due to inter-village feuds, inter-tribal war was very frequent the chiefs were trying to establish their villages as big as possible. So, they tried to maintain unity and understanding amongst their subjects. **In real practice, the chief was a benevolent ruler. He treated his subjects like his own children and in return they looked upon him as their saviour in times of their difficulties. The greatness of the chiefs was measured by the number of his followers and the people that followed him were free to select their leaders. It was therefore natural that the people flocked under the fittest.**¹

Zakapa was not one of the most popular Mizo chiefs nor was he the strongest Fanai chief. Yet, his name deserved a prominent place in the history of the Mizos for his contribution as a 'Defender of the dignity of Mizo women' in the face of a strong force of the British at the early part of their interaction with the Mizos. In fact, his heroic action in his attempt to protect women of his village was intimidating enough to make a British officer flee for his life. The present study might be a challenge for more studies on him.

Personal Sketches

Zakapa was the descendant of Pakhupa, a Fanai Chief, whose bravery was recognized by Hlawncheu Pawi tribes. He was the son of Dokhama, son of Aithangvunga, son of Rorehlova, and traced their progenitor from Hlawncheuva.

His brothers² were-

- 1) Zaduna
- 2) Lianchema
- 3) Zakapa and
- 4) Pazika

Zakapa was born in 1839 at Kangzang village. He was very ambitious and daring right from his childhood. He was six feet tall and had a strong build body. During his childhood, his father shifted his entire village from Kangzang to Betlu place, where his father breathed his last. After the death of his father, their eldest brother Zaduna established a new village at Vaikhawchuan while he and his other brothers, Lianchema and Pazika shifted their village to Lungkawlh. Zakapa and Pazika again shifted their village from Lungkawlh to Thangmual in 1871. After occupying Lungkawlh for nine years, they again shifted to Lengthuam (now known as Leng village) together and established a big strong village there.

Unfortunately, the Thingtam famine (Flowering of the big family of Bamboo) came and their crops were eaten up by rats (especially rice) while they were living in Lengthuam village in 1880. This Thingtam Famine was the first ever known of its kind by the Mizos. This Thingtam Famine compelled them to go apart. So the eldest brother Zaduna established a new village at Sazukmual, Lianchema also shifted to Vaphai-Zokhawhmun, where he established a new village. He was 39 years old when he became a chief in 1871. Lianchema was a good hunter. He killed 500 wild animals. He died in Vaphai village after 32 years of reign in 1903.

In 1882, Zakapa and Pazika shifted and established a new village together at Khawhri (Khawhritlangpui) with more than 300 houses. As the areas of Tapho and Aithur were deserted due to the war between Saito Chief Rolura and the Halkhas, Zakapa and Pazika could effortlessly occupied the whole area for the Fanai tribes. This Fanai (Muallianpui Clan) clan were very strongly united and thus

posed a tough force against the other clans. Even during war of the Chiefs of north and south (1849-1856³) their area was not disturbed. Throughout this period, Rolura's descendents and Vuttaia's descendents of Sailo Chiefs have never challenged them. Rather they maintained matrimonial relationship with these Fanai chiefs as far as possible.⁴

British Administration in Mizoram

It is a well known fact that the British government of India established their control in this remote place of Mizoram by the last decade of the 19th century. They executed their control over this area from three stations - Assam, Bengal and Burma. One was at Aizawl controlled from Assam and the other was at Lunglei controlled from Bengal. The eastern area was in Burma political area and controlled from Rangoon. For the convenience of their administration it was proposed to amalgamate the whole Lushai Hills under one administration. The proposals were forwarded to the government of India with Bengal's letter No. 1049-P, dated the 16th March 1891.⁵

Discussing boundaries, it was stated that it had been agreed that, as between Bengal and Assam, 'the boundary on the north should follow on the whole the tribal division between the descendents of Lallula and their southern neighbours'. The Lieutenant Governor agreed as to their being one head of district in control of all the departments and had already sanctioned the rules quoted above. As to the location, his Honour had decided to post both the Superintendent and the Commandant of the police at Lunglei, in order to shorten the route taken by supplies. The rate of tax proposed was approved. The Lieutenant Governor commented that the payment of rice rather than cash should be encouraged.⁶

The Government of India sanctioned these proposals in its letter No.1104.E., dated the 27th May 1891⁷ and subsequently intimated the sanction of the Secretary of State in their letter

No.2408.E dated the 12th December 1891⁸⁶. In forwarding their views to the Secretary of State, the Government of India in its Financial Dispatch No.191 dated the 14th July 1891 stated their views that “It is probable that ultimately it may be found possible and desirable under one administration the whole or the greater part of the territory in the occupation of the various tribes now separately controlled from Bengal, Burma and Assam⁹.

C.S. Murray- the Provisional Superintendent at Lunglei

In anticipation of the sanction from the Government of India and the Secretary of State, a new district had been constituted from April 1, 1891 in the South Mizo Hills with Mr. C.S.Murray, the police as the first provisional Superintendent. Apparently C.S. Murray was posted in these Hills as Asst. Police Officer, possibly under the Deputy Commissioner of the Chittagong Hill Tracts, while Captain J.Shakespeare was also serving in the area, with a similar status. The Frontier police were partly with Murray at Lunglei and partly in the Hill tracts under Ryland and the Deputy Commissioner.

At this time, the British rule had already been established permanently over the Lushai Hills even though many chiefs have not yet been subjugated to them. All Sailo Chiefs of Rolura’s descendants and Vutaia’s descendants now surrendered to the British administrator. But the Fanai chiefs, particularly the Muallianpui Clan, as called by the British, in the South Lushai Hills were still outside their domain.

Murray and Zakapa, An Encounter

C.S. Murray toured around the villages of Sailo Chiefs with porters and strong force as guards to ensure the British domination. He was also followed by two interpreters, Dara Ralte and Satinkhara, a Tuikuk slave freed by the British. Wherever he went, he demanded girls as well as domestic animals and local beers.

C.S.Murray's team was despicable as they beat people brutally and forced them to do labour work. The Sailo Chiefs, out of fear supplied whatever he demanded. But the people were vexed with C.S.Murray and his two interpreters.

In February 1891, C.S. Murray and his team happened to visit Zakapa's village, Khawhri during the spring. It was a time when the Mizos cut the forest for the year's cultivation and left to dry before burning. The team had earlier visited Hnahchang and Bemtar villages where the Chiefs of both villages submitted and supplied girls to Murray. From Bemtar village, Murray sent his interpreter Dara to Khawhri in advance asking the Chief Zakapa to arrange a beautiful girl for him during his stay in his village.

When the messenger, Dara told the Superintendent's demand of a girl to Zakapa, the latter was irritated at first and objected very strongly. Then he speculated that if no girl was available, the Superintendent would be left with no other option but to go without a girl. So, he sent all the girls and unmarried women to their Jhums. He asked one Dapzar Paite girl, daughter of Thangkuala, to be ready if she did not mind sleeping with Murray. The girl too, however, objected to his proposal and went away before the arrival of the Superintendent

When C.S. Murray's team arrived at Zakapa's village(Khawhri), Zakapa and his elders received them at the village gate with eggs and beers. No British force had visited Zakapa's village so far. The villagers gathered together and stood in awe when they saw the well armed army and many porters. With them came surveyors and signalers too. All of them encamped at the village Zawlbuk which was located at the downside of the village while the Chief's house was at the upper area of the village. The 2nd Gurkhas, who were 200 in number, had already stationed at Darzo in the beginning of 1891.

C.S.Murray visited Zakapa's house where he sat on the gong covered by Lushai blanket, and asked for the girl. Zakapa said that the girl he arranged for him escaped as she was afraid of him. Murray then asked the Chief to find any girl for him but the Chief and his elders could not find a single girl even after searching twice. Murray then, said, "If you cannot find any girl, I will take your wife, she is young enough." The interpreter could hardly complete the sentence as Zakapa was gravely enraged and acted impulsively. He quickly picked up his gun and pointed at Murray saying, "Murray, you will not sleep with my wife, or I will kill you."¹⁰¹²

Murray suddenly fled to the Zawlbuk where Zakapa went after him. Murray treacherously said, "Zakap, I will brand you as a rebel to the British and I will burn your village Chhek-in¹¹". The quarrel heated up. The valiant chief Zakapa fearlessly replied, "Murray, I am telling you, if you burn our Chhekin at all, you will not leave my village alive, I will surely kill you".¹² The whole village did not get a sleep that night. The Chief and his Council sat and ordered all the males in the village to get ready for an emergency call. The Chief said to his warriors that if the Superintendent burn the village *Chhekin*, he himself will go first to attack and kill Murray, and other warriors would attack the soldiers.

On the following day, Murray and some soldiers left the Zawlbuk early in the morning and headed towards the *Chhekin*. Zakapa planned to ambush Murray on their way back after burning the *Chhekin*. He asked his senior elder Darpawnga(Pawngvina)to stay put until he hear an attack at Murray and his men , then only he was to attack the soldiers at the Zawlbuk and burn it. Zakapa and some warriors were in position between the *Chhekin* and the village whereas Pawngvina and others surrounded the village Zawlbuk where the soldiers were stationed.

While the tension was very high, Pawngvina detected a signaler who was trying to send message to the 2nd Gurkhas at Darzo for reinforcement. So, he obstructed the signaler from giving out his signals. The angry signaler despisely and loudly cried-"Shala!chikni za tha!"to Pawngvina. The latter replied in a louder voice "What? What chikni are you talking about? I will make you chikni !" He then stabbed very hard in the signaler's stomach with his spear. They all shouted and a big fight took place before they were ordered by the chief, Zakapa .They set the Zawlbuk on fire and all the soldiers fled from the Zawlbuk.¹³ At that same moment, Murray's team was also burning the *Chhek-in*. Therefore, this place became known as *Buhkang mual*¹⁴.¹⁴

Soon after they burnt the *Chhek-in*, Murray's team returned to the village. On their way back, Zakapa and his warriors ambushed them. It was 6th February. Six men of Murray's team were killed in the ambush, two sepoy, one Frontier police Naik, two signallers and another one was Murray's orderly¹⁵ C.S.Murray escaped and fled from there.

Then, Zakapa who had firmly resolved to kill Murray chased him across the *Vahchap*¹⁶ as far as *Pahawhlui* (stream), about 7km. Then Zakapa's senior team members asked him to stop his chase as they convinced him that the Bawrhsap(Superintendent) was defeated and was no longer in a position to withstand him and it would be better to go home and finish the remaining team members at the Zawlbuk. At home, Pawngvina's party successfully acted out their assignment. However, since all their foodstuffs were all burnt, the villagers could not stay at Khawhri any longer. They all migrated to other villages in search of food, deserting their beloved village of Khawhri.

After being defeated and chased by Zakapa, C.S.Murray was missing in the jungle without food for three days and could barely reached Lunglei. In spite of being recommended earlier in November

to be the Superintendent of the new district of Lunglei, C.S. Murray was not to hold his position for long, and Capt. J. Shakespeare was appointed in his place. After the unfortunate incident at Zakapa's village, the Government degraded Murray and returned him to the Police¹⁷. An Enquiry Commission to enquire on the incident was appointed. Since then C.S. Murray was not allowed to visit the Lushai Hills ever again.

The matter of that incident was dealt with in Bengal's letter No.X dated the 27th March 1891 to the Government of India which ran as follows¹⁸:

“Lieutenant-Governor desires me to apply to the Government of India for the services of Captain J. Shakespeare, District Staff Officer of the **Leinster** Regiment, to fill the appointment of Superintendent, South Lushai District.

His Honour has had before him the full account of Mr. Murray's proceedings which ended on the 10th February in the outbreak in Jacob's (Zakapa) village and the death of two Sepoys and a naik of the frontier Police, two army signallers and a private servant of one of the officers, and is constrained to say that they show such want of political sagacity, of judgment and of foresight as to lead to the conclusion that, however successful he had been in subordinate posts, Mr. Murray is not fit to hold the important and almost independent position of Superintendent of the South Lushai District. In spite of the distinguished services which Mr. Murray had previously rendered when under the guidance of such officers as Mr. Lyall and Col. Tregear, Sir Charles Elliot is evinced that it is for the public interest that the officer should return to his ordinary duties in the Bengal Civil Police. Captain Shakespeare has, in the capacity as Assistant Political officer in these Hill tracts, earned much distinction and evinced the possession of qualities which lead to a confident belief that he will do well in the position in which the Lieutenant-Governor proposes to place him”.

Change of Fate

Captain Shakespeare became the Superintendent of the new District from April 16, 1891. The first task that Shakespeare had to carry out was to punish Zakapa who had humiliated an Englishman a few months ago. He left Lunglei in search of Zakapa whom he declared 'Wanted'. Zakapa kept his pregnant wife with his father-in-law at Vangchhia village. He then disguised himself and hid at Zaduna's Khuangthing village. The search team came to know his whereabouts and went after him at Khuangthing village but they could not trace him out. They punished the people of Khuangthing and beat them up severely. It was because of this incident that the infamous word – 'Khuangthing Vai Sawi' was coined.

Zakapa disguised himself and remained hidden, and changed his place of stay from one village to another. The team at last changed their tactics by asking the Ngharchhip Chinzah to help them, knowing that the Chinzah and Fanai (Zakapa's clan) had bad relations. The Ngharchhip Chinzah were ready to act as spies for Shakespeare as the reward for Zakapa's head was quite attractive to them too.¹⁹ Shakespeare's team called all males together at the street ground of Khuangthing but the Chinzah spies were not able to find Zakapa among them. But the Ngharchhip Chinzah spy had seen him earlier in a particular house. When they went to that house in search of him, Zakapa was hiding beneath the *dawhthleng* (the seat in front of a hearth in a Lushai house). As one of the Gurkha Sepoys climbed at the *rapchungsang* (the name given to the shelf above the fireplace), he accidentally fell and hit *dawhthleng* very hard which was down below. The spot where he fell was broken and revealed Zakapa who was hidden underneath. So, Zakapa was captured and imprisoned by J. Shakespeare, and **with his capture**, the Muallianpui (Fanai) tribes were finally subjugated in the month of August 1891. Zakapa was imprisoned at Calcutta for the next two years²⁰

A Comeback

While in prison, the enquiry commission interviewed Zakapa. According to Chawngkunga, Zakapa appeared before Chhipkawm Sen (may be the Lieutenant Governor) and expressed his actions against Murray frankly and honestly through the interpreters. So he was found not guilty in the case and released. At the same time the Government of India honoured him to regain his chieftainship and issued a certificate to become the chief of Sailulak and seven other villages with his sons since his old village, Khawhri was no longer there. So Zakapa regained his chieftainship for the next 21 years, from 1893 till his death, on December 28, 1914 at the age of 75. His body was buried at Hmuntlang, 3 kms away from Sailulak. His body was exhumed and buried again at Sailulak by the Sailulak YMA. All his children- two boys and two girls were born at his late age. They were Lalsuakpuui, Thanchhuma, Ngurchhingi and Thangsira. His chieftainship was inherited by his son, Thanchhuma. Though Thanchhuma shifted his village from Sailulak to Tlangsam where he died in 1956, his sons established a new Sailulak village again.

Buhkang (Chhekin kang) of Khawhri

The INTACH, Mizoram chapter is very active and conscious in preserving the cultural heritage. When they learnt that Pi Hmingliani, wife of Lalmawia (L) of Zarkawt, who happened to be the grand daughter of Zakapa knew the location of Zakapa's village Chhekin at Khawhri which was burnt by Murray, they along with Pi Hmingliani identified the exact location and the local YMA dug the place and found the conglomerated burned unhusked rice (*Buhkang*). An area of this Chhek –in came to be known as Buhkang mual. The INTACH is now preserving the *buhkang* in a container, and in the container is written like this :-

*Khawhri Lal Zakapa Fanai khaw Buh Marliana hal chu
10.2.1891 Chanchin
FATHER OF MIZO WOMEN (Phu hliah hliah)*

'Mizo Hmeichhiate zahawmna leh mawina Kumpinu Sorkar laka huaissen taka humtu, Khawhri lal Zakapa fanai'. Rorel thiam leh ral rel thiam hmingthang, Mizo hmeichhiate tan, a nun hlu tak leh a lalna tlang hia chan ngama inpumpektu, Bawthsap marliana [C.S.Murray] pawhin a ngam loh leh Bawrhsap a nihna atanga khingthlatu, leh Mizo Hmeichhiate tana nun tam tak neia, rose par mawi tak anga parchhuatirtu, a in leh lo leh a neih zawng zawng pawh ui lova Mizo hmeichhiate tana, a khua leh tui hlantu.

C.S.Murray hian a khaw fanna apiangah Mizo nula mutpui tur lalhneneh a dil thin a. Mizo hmeichhiate hnam dangin an duh anmak a tibawrhbanga, mualpho tak maia awm thin chu zakapa hian a haw em em mai a. C.S.Murraya'n zakapa nula hmetha mutpui tur a dil ve ngawt mai a. Zakapa thinrimin kahhlum a tum a, a ua ten an lo dang hman. Marliana (C.S.Murray) in Zakapa chhekin a halsak a. Zakapa thinrimin C.S.Murray a lo lambun, Sap sipai lu paruk a laksak, C.S.Murray baklengin a tlanchhia.

C.S.Murraya'n chhekin a hal ni hi Dt.10th Feb, 1891 chawhma dar 8:30-11:30 inkar vel a ni. He hmun hi tun thlengin Buhkangmual hming a pu hlen.

Dt.4th May,2002 ni hian Pu H.C.Thanchungnunga, president, Branch YMA leh Laldanmawia nen Buhkang mualahkalin tlai lam dar 3:30 pm ah C.S.Murray in chhekin a hal na, buhkang lei hnuaia inhum chu hlawhtling takin an laichhuak a. He bawmah hian hmuh htiehin a awm reng a. He bawm chung a bottle ah hian leiin a pawlh loh buhkang dah a ni bawk.

It relates to the event which took place at the burning of Chhekin, how and why Zakapa and C.S.Murray confronted with each other, and this writing gave Zakapa the title of 'Father of Mizo Women' for his effort in fighting for the preservation of the dignity of women to the extent of risking his position and even his own life.

Challiana , A Legacy of Murray

Chawngkunga interviewed Mr.Chalzinga of Aithur in 1979 asking him how Murray criminally assaulted Mizo women. "Murray took my aunty Thangtei by force from Hnahchang and stationed there at the Zawlbuk for some time. Thangtei was a Hmar Tlangte clan and she became Murray's concubine. After Murray left the village Thangtei became pregnant. So that bastard fellow had an illegitimate son without his knowledge and the name of that boy was Challiana. Challiana was stout and stronger than the other ordinary Mizo boys of his age and he loved hunting very much²¹" said Chalzinga.

When the two missionaries F.W Savidge (Sap Upa) and J.H Lorraine (Pu Buanga) entered Lunglei on March 13, 1903 and took up the charge of the missionary works of Welsh Calvinistic Methodist Missionaries, they found that 125 of the Lushai in their area had already converted into Christianity and out of which 13 of them had been baptized. From their Christian friends, they heard about an 11 year old boy, Challiana, who was a white, whom everybody wondered about his origin. So the two missionaries enquired about him, called upon his mother Thangtei, and inquisitively asked her how she came to have such a white son of that age. The latter frankly confessed that she was the concubine of C.S Murray while he was stationed in their village, and got pregnant but Murray left the Lushai Hills so he was not aware that he had a son. The two missionaries made a contact with Murray telling him that a white son of 11 years old was found at Hnahchang in South Lushai Hills whose mother claimed that the child was Murray's son.

The missionaries wrote a letter to C.S. Murray, "Though you are not known to us and we do not know you, we were compelled to write to you and request you to tell the truth about your stay in Lushai Hills and the possibility of you having a son". C.S Murray on receiving this letter accepted that Thangtei was his concubine while he was stationed at the Zawlbuk of the village and

if a son was born of that age, it could be his son and he will take responsibility to look after him. He further requested the two missionaries to take him to England and he will bear all expenses for their journey and his education in England.^{22,23} The Murray's Family was highly well to do in England. When Challiana reached England, he was provided with the best education possible.

After completing his education both in general and theology, the BMS (British Missionary society) appointed him to be a missionary to work in Lunglei. As a BMS missionary, he was paid by BMS London at par with their English missionaries. He became one of the most prominent and successful God's servant in Mizoram and remained in Lunglei till he breathed his last. According to Chalzinga he inherited a good amount of money from his father C.S Murray.

Concluding Remarks

Though he did not have a big family or a big village, Zakapa proved himself to be a significant chief whose name will never be forgotten in the history of the Mizo. There is little information about his administration which, no doubt, could not be very different from his contemporaries, but his distinctiveness lies in the fact that he was brave enough to stand up against what he thought was unacceptable even if that action could cause him not only his position but also his life. His effort to safeguard the modesty of Mizo womenfolk had been unrevealed for a longtime due to the fact that his rival, Murray's son, Challiana became one of the most respected Pastors among the Mizos, and that no one was willing to bring to light the ugly side of his family.

Nevertheless, Zakapa deserved a prominent place in the history of the Mizos, not only as a chief who resisted to be subservient to the colonial rulers and their demands but also as preserver of the dignity of Mizo women even when all he had was at stake. His attempt to protect women would always be fondly remembered.

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7. Bengal Secretariat, P.42, Pol., A, December 1891, Nos.65-96 File No. 1/27
8. Ibid, January 1892, Nos.63-64, File No. L/27
9. Sir Robert Reid, op.cit. p.42.
10. F.Khawpuimawia, Republic Venglai, Aizawl
11. Chhekin- is storehouse for foodgrain in the jungle where rice is stored until it can be carried to the village
12. F.Khawpuimawia, op.cit
13. According to Chawngkunga after the Zawlbuk was burned up the villagers want to see the spot and came together. They found coins left by the soldiers and some daring people picked them up in their hands but it was too hot and were unable to hold it. From them Aihleia was very clever, he splited a Tuium (a bamboo tube used by the Lushais' for carrying or holding water) with which he took out the hot coins. When his son Lalthanga (Pastor Lalthanga) asked his father how much he took from the burned Zawlbuk his father told him "It was very difficult to find coins since the Zawlbuk building gutted itself was very big and it was still very hot, the coins were hotter. Because of that I

could collect only few but sufficient for the price of your wife and one gun.” This was confirmed from F.Lalnienga, Republic Veng, Aizawl, the son of Pastor Lalthanga who was also told by his father.

14. F.Khawpuimawia , op.cit p 3
15. Sir Robert Reid, op.cit. p.43
16. Trees cut down and awaiting to be burned for the year's cultivation, practiced in jhumming cultivation..
17. Sir Robert Reid, op. cit. p. 43
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BENGKHUAIA (1825-1879)

Rohmingmawii

In Mizo society, the chiefs maintained their position more through their personal qualities than hereditary rights, even though under normal circumstances the sons of chiefs were provided with ample opportunities to build themselves up as chiefs.¹ Therefore, it was necessary that the chief would rule over his subjects as a benevolent ruler. Normally, the relationship between the chief and his subjects was such that the chief looked upon those who lived in the village his own children, gave protection in their adversaries, punish them when they were found 'guilty of misdeeds or infringement of established customs.' The villagers, on their turn, were to obey his orders implicitly, and each of them was individually and collectively responsible to assist the chief in all possible ways. It must, however, be mentioned that the chief was not an autocrat, and in fact, one can say that he could not afford to be so if he desired to retain his chieftainship, as his villagers were at the liberty of leaving him and take shelter under a different Chief in another village if they found him tyrannical or indifferent to their needs and conveniences. This prerogative enjoyed by his people had an indirect but every potent control on the chief, and therefore, the chief refrained from keeping himself above reproach in the daily transaction of business of his administration of the village through a council of elders who were called Upas.² Nevertheless, though it is the usual practice, not all the chiefs followed the norms, and history records that tyrannical chiefs also existed at one point of time or another.

Personal Life

Bengkhuai, a Howlong³/Sailo chief, was born at Sailam in 1825. The Howlong/Howlong lived in the south Lushai Hills. They belonged to the great Mizo tribe. Suhas Chatterjee records that the

Howlongs could not be controlled so easily by the English even after the Lushai expedition and they continued their troubles. It was only in the Chin Lushai Expedition 1890 under General Tregear that completely destroyed their morale. Ropuiliani, the famous chieftainess who fought against the English to the last, was also a Houlong chieftainess, and was later deported.⁴

His father was Lalpuithanga, son of Lalrivunga, who was the son of Rolura. He has only one brother, who was Sangvunga. His first name was Lalsahulha, which his father gave him after his vast success and achievement. It is said that he adopted the name Bengkhuaia after he cut the ear of one of his captive from his venture to the east. His father died when he was in Bawngchawm, and Bengkhuaia succeeded him. From Bawngchawm, he moved to Kawlri, and later moved to Sailam again which was part of his father's area. His territorial influence covers Tlawng river on the west, and he reserved the eastern side for his brother Sangvunga.⁵

Soon after he returned Zoluti, he moved to Thenzawl. As he moved to a new place, his Zadeng subjects left him to be with their own tribes in Zampui Tlangdung, and the number of his subjects also decreased, and he was able to have only 6(six) Zawlbuks, in place of 7 (seven) Zawlbuks earlier.

Bengkhuaia has five sons, namely Kamlova, Hrangbuanga, Lalhrima, Thawnglinga and Tlungbuta. After he shifted to Thenzawl. Bengkhuaia allowed his sons to be independent. He set up villages for his two older sons in Chhingchhip, but they came back to their father's and died without having a village of their own. Lalhrima carved out his own village at Bawkawk, and from there, he later moved to Sailam and then from Sailam to Kawlri. Thawnglinga took the side of Panglian, and from there, he shifted to Diarkhai and again moved into Sialsuk. Tlungbuta was the strongest of them all, so he moved towards the north at Hmawngkawn. He moved about in

Lamchhip Tlangpui and Tumbawk and eventually settled himself at Lamchhip.

Administration

Bengkhuai was a ruler with foresight. It is well known that the survival of the village largely depended on the number of guns they possessed in a village, as they lived in the world of perpetual warfare, and also a gun could be used for hunting big game. Therefore, Bengkhuai encouraged his villagers to try to acquire large number of guns even at times when they were not at war. He also took precaution about the safety of his village and set up look-out stations at Phar Tlang on the north and the south, at Rophum Tlang. From these two posts, one can have a very extensive view and an active vigilance duty was carried out.

He knew that a prosperous economy was of utmost importance and thus encouraged his villagers to extend their cultivation. Not a single-abled person could be seen during day time doing nothing in his village. If he found such persons around, it is said that Bengkhuai sent them to the field any time of the day. Due to his encouragement to take up extensive cultivation, the revenue of 'fathang' he received each year also amounted to huge quantity, and it is said that he had three barns, as big as a widow's house to store his collection of paddy. And if there are needy persons in his village, he would distribute it again from his collection. Therefore, it is said that his villagers were very loyal to him, and nobody deserted him.

As expected of the chiefs in traditional Mizo society, Bengkhuai was a good and benevolent ruler. The poor and the weak lived happily in his village. As such, he attracted many people from the neighbouring villages to his village, and it is said that his father's Paihte hostages also continued to live in his village, and the number of houses in his village even came up to one thousand which

was quite a considerable number for that time. There were even 7 Zawlbuks, it is said, which signifies the strength of the village.⁶ It was also quite prosperous and there were quite a few numbers of Khuangchawis among his villagers which signifies the prosperity of the village. He was one of the leading rulers in the south, with largest number of villagers among the southern chiefs.

During his time, the villagers felt the burden of revenue 'fathang' too heavy, (the amount of fathang could vary according to the chief and the productivity of the jhum lands⁷) Thus, the villagers decided to move the chief to reduce the rate, and also decided that if the chief do not oblige to their petition, they would desert him to other chief,⁸ which was not an unusual act, as it was at the liberty of the villagers to decide whether they want to live in a particular village or not. Most of the time, the behaviour of the chief was the deciding factor, and some chiefs were even deserted by their villagers for being unresponsive to their needs.

When the Val Upas brought their petition to Bengkhuaia, the chief paid due attention, and considered their request. As he learnt from this move that his villagers were burdened by fathang, he was ready to comply with their request, and also learnt that he ought to give more attention to the feelings of his villagers, and thus, in trying to cultivate better relationship with his men, he even visited each household in his village personally. This act also showed his good diplomacy which was an important ingredient for his prestige as being an important chief of his time.

As he was the biggest chief in the south, his contemporary, Lalburha, invited him to fight against the Suktes. Bengkhuaia has quite a number of warriors in his village; they jointly fought the Suktes with Lalburha's warriors. When his warriors came back successfully, bringing slaves and plunders, Bengkhuaia welcomed them by killing 7 mithuns, i.e the number of Zawlbuk in his village. This shows his paternal feelings and skillful tact towards his citizens.

The Raid

Bengkhuai is best known in Mizo history as captivator of Mary Winchester (Zoluti) when the Luseis raided tea garden in Assam. Even before this event, he was engaged in various inter-chief wars of his time, sometimes, as mentioned above, even when it was not of his own war, he would be invited by other chiefs to fight with them, and in some instances, he sent his men to facilitate their service. He undertook a raid against Savunga at Kawlhawk Tlang, and defeated him which compelled Savunga to move to Pukzing tlang. On the other hand, it earned Bengkhuai slaves and plunders which included Savunga's precious property of 'Liando Dar'. Above all his internal raids, it was his involvement in the raid to British territory which made his name indelible in Mizo history. Prior to this raid, the Mizos conducted frequent raids to the bordering villages and gained plunders. The motive for the periodical raids could be many; one would be to protect their land. As the Mizo chiefs watched their place for big game slipping away right before their eyes when number of tea gardens sprang up and extended in Cachar and Chittagong Hill tracts, Assam, the residents of this area often suffered periodical raids from the Mizos living in the southern tracts, but these raids were usually carried out by a single chief without being known by other chief, and as such, it was not of much significance. The Mizo chiefs, wanting of gaining plunders, specifically guns and metals (thir) also resorted to frequent raids to these areas.

But the invasion in 1871 was an organized invasion carried out with the forces of different chiefs put together. Cachar, Sylhet and Chitagong Hill Tracts were the targeted areas. The urge to stand together against the perceived common enemy must have been strong enough that in the midst of inter-village feud these chiefs came together and fought a common war. It is not a very common event in the history of Mizoram when the chiefs assembled together to fight a common enemy. However, their stand together in the battlefield

did not seem to have any significance in the subsequent years in terms of unity among the Mizo chiefs.

Nowhere is it mentioned how, where and under whose initiative the Mizo chiefs organized this raid to Cachar, but it is true that a number of Sailo chiefs decided to organize a raid, each one targeting a particular area, and that it should also be carried out during the time after harvest, which fall into January, 1871.⁹

The chiefs who were involved in this raid were sons of Rolura Sailo from the south added by Lianlula's sons, Lalsavunga's sons from the eastern side and Lalhleia, a descendant of Lallianvunga. Other than these Sailo chiefs, Lalngurchuailova, a Mizo chief from Tipperah was also part of it.¹⁰

Bengkhuai in the Raid

On 23 and 24, January, 1871, Tea estate in Alexandrapore and Kuelecherra and the nearby Kachari village were invaded. It was the target of Rolura's sons- Bengkhuai and Sangvunga. Since they are the biggest contributors, they carried the name, but other chiefs like Seipua and Lalburha from the south as well as Savunga were also fighting on their side. In this raid, the village of Ainerkhal was burnt after killing the male inhabitants and took away women and children. After this, Alexandrapore Tea estate was attacked. Among 12 persons they killed, James Winchester, manager of tea garden was one of them. The raiders carried away his 6 yrs old daughter Mary Winchester. Kutlichera tea garden was attacked yet again after Alexandrapore, but the British forces had time to defend this area and thus, not much casualty was inflicted here.

Emboldened by their successes, the Mizos penetrated as far as Nudgigram, and even attacked British protected areas in Manipur and Tipperah. Col. E.B Elly mentioned that it was the Howlongs and the Syloos who committed raids in south Cachar, and the raids

in Eastern Cachar were traced to the sons of Vonolel, assisted probably by the people of Vonpilal and Poiboi. The raids in Sylhet and Tipperah were believed to have been made by the people of Sukpilal and certain followers of his sister, Baniathangi, as two of Sukpila's sons were said to have been recognized.¹¹ This raid thus afforded the Mizo chiefs with one white girl and 13 guns.¹²

This concludes the history of Lushai outrage and hostility on the Assam frontier up to 1871. During this period, villages on the Chittagong frontier had been frequently devastated by the people of the hills.

Zoluti

It is said that Bengkhuaia's warrior Chhawna captured Mary Winchester. She was brought to Bengkhuaia's village, (Sailam or Kawlri) and the wife of one of Bengkhuaia's upa was entrusted with the task of taking care of Mary Winchester, whom she gave a Mizo name, Zoluti.

The abduction of Mary Winchester shocked the British Public opinion in India and UK. The tea lobby influenced the authorities in Calcutta. The Governor General in council thus sanctioned the Lushai Expedition 1871-72.¹³ As a result, a series of expedition was sent to the Lushai hills, partly to show the Lushais that the British government was not intimidated by their raids, partly to explore the land and also to have a release of Mary Winchester as well as other captives in their raid to Assam.¹⁴

When some Lushai chiefs displayed resistance to the perpetrators, the villages were raided and burnt. General Brownlow's Chittagong column destroyed the Syloos villages and reduced the Howlongs to submission. In the meantime, T.H.Lewin, the leader of the expedition, was very conscious about the safety of Mary

Winchester and was afraid that if they resorted to force, the Mizos might kill the girl. So he tried to pacify the Mizos, especially Bengkhuaia who held Zoluti. After a mediation that lasted for three days and with the help of an intermediary, Rothangpuia, a Mizo chief, Mary Winchester was returned to the hands of the British peacefully without any commotion.

In the process of freeing Zoluti, T.H.Lewin tried to follow the terms of Bengkhuaia as far as possible as he was determined to bring back the girl alive. He therefore complied with the demand of Bengkhuaia to meet him without armed forces.¹⁵ With that, Bengkhuaia felt so great that he often said, 'Are there anyone under the sky who would dare to object me?'¹⁶ It is not mentioned anywhere about the interaction between the two authorities, but Bengkhuaia willingly released Zoluti and other captives which might have saved his village from the vengeance of the British.

This expedition did not establish a permanent British settlement in the Lushai hills but it set many captives of the 1870-71 raids free. His Last Days:

Bengkhuaia was quite old when he moved to Thenzawl and spent his last days there. At Thenzawl, he decided to perform Chawng for the last time killing 10 mithuns. Soon after that, he died at Thenzawl in the year 1879. (His tomb can be seen at Thenzawl today) After his death, his eldest son Kamlova took over Thenzawl and ruled there.

The Mizo chiefs, who had encounters with non-Lushai/Mizo people prior to the permanent establishment of British rule in Lushai Hills displayed bravery and ability in carrying out their domestic as well as external affairs. Given more time and space to establish themselves more permanently, there is no doubt that the Mizo chiefs would make great rulers, and Bengkhuaia is no exception.

Notes and References

1. N.Chatterji, The Earlier Mizo Society, Firma KLM Pvt. Ltd, on behalf of TRI, Govt. of Mizoram, 1975 (rep 2008), pp 33-34
2. ibid p 35
3. The Hawlong or Howlongs (the term is used interchangeably) were the most dreaded tribes of the English when they came to Lushai Hills.
4. Suhas Chatterjee, Mizoram Encyclopaedia Vol. 2, Jaico Publishing House, Bombay, 1990, pp 391-392
5. Mizo Lal Ropuite, Published by Tribal Research Institute, Dept of Art and Culture, Mizoram, 1996 p 170
6. A village normally have one Zawlbuk only.
7. Fathang was paid in terms of baskets of paddy by all the villagers to the chief
8. Mizo Lal Ropuite, op.cit p 170
9. Dr.Lalthanliana, Zalen nana British Do, Author, Aizawl, 2000, p 24.
10. ibid p 24
11. Col.E.B.Elly, Military Report on the Chin-Lushai Country, Firma KLM Pvt Ltd. On behalf of TRI, Govt. of Mizoram, 1893 (rep.. 1978) p 7
12. K.Zawla, Mizo Pipute leh an Thlahte Chanchin, Zomi Book Agency, 1993, p 230
13. Dr. Suhas Chatterjee, o p 351
14. T.H.Lewin, A Fly on the Wheel, Tribal Research Institute, p 256
15. K.Zawla, Op.cit, p 230
16. Mizo Lal Ropuite, op.cit p 176

ROPUILIANI

R. Lalsangpuii

Since the first written records regarding the interactions between the British and the Lushais were prepared by the British who could not pronounce or write the Lushai names correctly , there were many names which were difficult to make out who they exactly talked about, here are some of the correct names which I am going to mention in this paper –

NAME	CORRECT NAME
Banaithangi	Vanhnuaitangi
Lalthuma	Lalthuama
Nepuithangi	Neipuithangi
Pibuk	Pi Buki
Ropoeleni	Ropuiliani
Ruttonpoea	Rothangpuia
Shotinkhara	Satinkhara

¹ Chiefdom or chief system was an integral part of the Mizo society. The Mizos lived under the chiefs from the time of the creation of chiefship till its abolition through the Chiefship (Abolition) Act, 1952. The chief was the principal judge to award punishments according to the nature of gravity and offence. Like the chief, the chieftainess had all the rights if she succeeded her husband.² Before the coming of the British ,there had been several female rulers of considerable influence in Mizo hills. The Principal wife of the Lushai Raja succeeded the chiefship of her husband when the son to succeed his father had been a minor. ³The widow ruled the estate as Rani till the son attained the age of majority. During her regency she exercised all the powers of her husband, the dead chief, except that she did not guide the Lushai militia in the battle field. But she discharged all the social and political functions. The Lushai chieftainess was in fact the regent in the English common law. But the chief's wife had an

elevated place in the Mizo society and was looked upon by the Lushai commoners as a semi-divine person and was usually immune from punishment but she had to work like any other woman.

It is assumed that Ropuiliani was born in the year 1828. She was the daughter of Lalsavunga and spent most of her maiden years in Aizawl. She was a woman of self discipline and always wanted to maintain her status that she was different from the commoner. This is clear from the fact that she declined to perform 'chai' with villagers saying that she does'nt dance with a commoner since she was the chief's daughter.⁵ The marriage between Vandula and Ropuiliani took place around 1848 or 1849 approximately. During the time of their marriage Vandula was in Belpui village and Ropuiliani at Vanchengpui. After their marriage the couple stayed with Tlutpawrha (father of Vandula) for a considerable years at Chhiphir and from here he migrated to Kawmzawl and started ruling as an independent chief and Ropuiliani as a chieftainess.

After becoming an independent chief, Vandula and his family migrated to different places and put those villages under their control. He even became the chief of Hnahthial, Ralvawng and Denlung. Vandula and Ropuiliani settled at Denlung and the other villages which were under their control were given to their sons. All through these years Ropuiliani faithfully followed her husband and performed her duty as a chief's wife very well. Vandula was also a stern enemy of the British and did not like them to interfere in the affairs of his subjects. He showed great diplomacy and tact in his dealings with the British and never allow them to underestimate his status. He was considered as the greatest chief of South Lushai hills and died at Denlung in the year 1889.

Ropuiliani became the ruler of Denlung after the death of her husband in the year 1889. She inherited all the stubborn and resolute qualities of her husband and her father. She was the born enemy of

the English. She was determined to act similarly even after their death. She saw the changes that was taking place in the Lushai Hills since 1889-90 and she did not like it. During this time many of her husband's one time ally had befriended the Britishers. But her youngest son Lalthuama was totally under the influence of his mother. The British had realised that they always find difficulty in collecting taxes, making demands etc in their villages and it was Ropuiliani who instigated her people to disobey the British. She knew that it was her duty to protect her land and people. When the British imposed house tax and forced labour, she said, 'our people never contribute any labour or taxes to foreign people'. Even though she was weak in terms of arms and men, but strong in terms of her personal influence. Captain J.Shakespear, the superintendent of South Lushai Hills district found it extremely difficult to tackle her.

The British were aware of the fact that Ropuiliani and her son were never going to surrender. Instead, instigating their people and planned a rebellion. She also never hesitated to provide an asylum for those who opposed the 'white sahibs', even though she knew that it was a very serious crime. She spoke in contemptuous tone of other chiefs who befriended the British. She decided to fight alone in order to maintain her dignity and integrity than asserting her political position by befriending the Britishers.

When Lt. J.F. Stewart was killed along with his two English bodyguards and a sepoy near Rangamatti in the Chittagong Hill tract. Hausata and Lalthuama were suspected and in 1892, later the British interpreter Satinkhara was murdered and Ropuiliani was suspected to have masterminded the killing. She would never allow the British to live in peace and would do anything in her power to see that they left her land for good.⁶ As a precautionary measure, Shakespear arrested Lalthuama along with his mother and deported them to Rangamatti on 26th October 1893. Shakespear remarked, 'Her manner at present does not inclined me to think, that she has learned

by experience and would likely to use her influence in our favour if she was released. Although Lalthuma by himself would not have given us so much trouble, yet, I think it is best that he should accompany his mother’.

The role performed by Ropuiliani was exceptional from that of other chieftainesses.⁷ There were many other chieftainesses who were famous and were of considerable influence in Mizo Hills like Vanhnuaithangi, Darbilhi,⁸ Kalindi, Pi Buki, Neihpuithangi, Pakuma Rani and many others. Some of them showed diplomacy but none of them dare to show open resistance to them since they were stronger and some of them even became an ally of the British. But Ropuiliani was a woman of patriotic fibre and had an absolute command over the descendants of her husband. Both the father and husband of Ropuiliani were the most famous chiefs who opposed the British. So it was quite natural that she did not miss any opportunity to obstruct the British administration. She was a proud Mizo, always conscious of her freedom and her independence.⁹ Although old in age, Ropuiliani organised the un-subdued tribes to rise against the British.

Thus, It is interesting to recall that Ropuiliani was a personality of exceptional abilities. She did not possess anything superior regarding arms and ammunitions, so as to remain strong and stable in her stand. Nevertheless, she was almost all alone in her fight against the British but turned out to be the most influential chieftainess who heroically fought against the British. When the other chieftainesses easily surrender after negotiating with them, she preferred death to surrender. She was the chieftainess who never compromised her standing with the British units, whatever the consequences would be and this is what made her totally different from the other chieftainesses.

Notes and References

CHAI – ‘Chai’ is a popular dance performed on the occasion of ‘chapchar Kut’, one of the most important festival of the Mizo’s. In this dance, men and women stand alternatively in circles, with women holding on the waist of men, and men on women’s shoulder. In the middle of the circles are the musicians who play the drums and the mithun’s horn.

1. Suhas Chatterjee – Mizoram Encyclopaedia, Vol -1, Jaico Publishing House, 1990. p. 177, 179.
2. Suhas Chatterjee – Mizoram Encyclopaedia, Vol -2, Jaico Publishing House, 1990. p. 296.
3. **Ibid**
4. Vanlalvuana Sailo – **Mizo Hnam Humhalhtu Lal Vandula Leh Ropuiliani**. L. V. Art, Chanmari, Aizawl, Mizoram. 1999. p. 8.
5. Lalsangzuali Sailo – **Tlawm ve lo Lalnu Ropuiliani**. Hnamte press, Aizawl. 2001. p. 19.
6. B.J.P. Nov 1893, Pol. Deptt., File L/68, Feb.1895 (B) File 99-108 L/2
7. Suhas Chatterjee – Mizo chiefs and the Chiefdom, MD Publication PVT LTD, New Delhi, 1995. pp. 85-139.
8. T.H.Lewin – **A Fly on the Wheel**, New Delhi, Reprint, 2005. pp. 217-218.
9. P.R. Kyndiah – **Mizo Freedom Fighters**, Sanchar Publishing House, New Delhi -1994, p. 106.
10. Report on J.Shakespear Captain D.S.O, South Lushai Hills on Ropuiliani and her son Lalthuama. CB -2, Pol-19. M.S.A.
11. Report on the charge of Ropuiliani and Lalthuama which led to the circumstances of their arrest. CB-2, Pol-19, MSA.

12. Suhas Chatterjee – **Mizoram Under the British Rule**.Mittal Publication,1985. p. 121
13. Suhas Chatterjee – An account of Rani Banaithangi : ‘A Lushai chieftainess’. Proceedings of NEIHA, 7th Sessions, Pasighat, 1986.
14. Suhas Chatterjee – **Mizoram Encyclopaedia**, Vol -3, Jaico Publishing House, 1990, pp. 532-719.

NIKUALA (c 1839-1896)

By Ngurthankima Sailo

Nikuala occupies a very important place in the history of the Mizo as one of the greatest and bravest chiefs, who defended Mizoram and the Mizo people from the depredation of the various Pawih tribes of the Myanmar who fell upon them like a swarm of Locusts which caused great havoc and sufferings¹. Besides, he was also said to have had erected a Boundary Pillar at Cachar Plain to demarcate the boundary between Mizoram and British Cachar.²

Ancestry

Nikuala was one of the five sons of Khawzaliana, a Zahau chief of Chin State (Myanmar). His distant most ancestor that could be traced back was Phirkhuma but his descendants christened their clan's name Zahau after Zahauva, the grandson of Phirkhuma.³

He was born at Rallang Village near Tlauhmun in the Chin state of Myanmar in about 1839 A.D. Though he was the son of a chief but could not succeed his father as he was the scion.

From his childhood Nikuala was a very peculiar lad and was extra-ordinary brave. Once while his mother was chopping firewood near their house Nikuala went to his mother with a lump of cooked rice in his hand (which the Mizo children usually do) was suddenly attacked by a fierce hen. He, instead of fleeing, bravely confronted by kicking it with his leg and a fight ensued between them till his mother came to their rescue. All spectators, including the Chief's Councilors who watched them, came to the conclusion that, when he grew up he would become very brave.

His father called him back and consoled him by saying "Taite (dear child) a brave boy like you ought not to fight with such fowl, but against the enemies and fierce beasts in future. When he grew

bigger, he with his playmates went out for pelting birds, but were expectedly attacked by a big and ferocious snake, King Cobra while was far behind and was un-aware of the danger that confronted them. His frightened friends run pell-mell for their lives, when Nikuala asked the reason, the only response was 'just run' but he was not that type who would flee without knowing the reason, nor could be cowed down by mere supposition, instead he stayed behind to see it. Just then he saw a big Snake, King Cobra, which raised its head as a sign of its readiness to bite, make a hissing sound and was about to attacked. Just then Nikuala took a careful aimed at the snake and shoot it with a full force of his Pellet-bow and hit the snake at the middle of its neck. The second shot broke its head and died instantly.⁴ When the boy reached their Village with panting breathe, the chief and his councilors asked the cause of their paniky and the where about of Nikuala. The prompt reply was, "we told him to run for his live but was denied, may be he might have been swallowed by now", "Does it means you saw a Python?" was the next question that followed.

Just then a voice was heard from behind. When they turned back, to their great surprise they saw Nikuala with a death King Cobra. "Is this the one which you are afraid of?" asked Nikuala. He then, gave the details of his encounter with that snake to the whole village and a ceremony was performed by his father by sacrificing a hog.

How He Entered Mizoram:- Though there is no unanimity among the various writers regarding the entry of Nikuala into Mizoram, nevertheless the most undeniable one could be his bravery and selflessness that attracted the Mizo Chiefs who suffered under the heavy weight of taxes and depredations of the various Pawih tribes who inhabited the territories bordering Mizoram in Burma(Myanmar). They killed the Mizo and kidnapped their children wherever possible and enslaved them.⁵

The annual tributes paid by a number Mizo Chiefs to Falam Chief of the greatest chiefs of Eastern Mizoram had heard of Nikuala, whose fame for bravery had spread to the western side of Run and Tiau rivers, he thought that, Nikuala would be the right man in the right place to negotiate an amicable settlement with those fierce tribes of Burma (Myanmar) Viz- Falam, Sukte and Halkha tribes etc. Therefore, by circa 1857 A.D.⁶ When the latter visited Mizoram, he was invited to come down to Vanhnuailiana's Village. He gladly accepted with humility on condition that the final decision was to be made by his father, Khawzaliana as he was still under the protégé of his father.

The proposal was promptly accepted by Vanhnuailiana who sent five of his most trusted elders and accompanied Nikuala to his Village, Rallang. When they reached Rallang and explained the content of their invitation to his father, Khawzaliana with a promised of giving him a separate Village if he give a positive response to their invitation, and the hand of his sister, Laltheri if the latter could accept Nikuala. It was readily accepted and the Elders of Vanhnuailiana moved down to Mizoram and by the time he was a young man of 20 years.⁷

Nikuala since then lived in the Village of Vanhnuailiana at Tualte but could not marry Laltheri as the latter could not accept him. He was short physically, but stout and broad minded, brave, courageous and at times he was very short tempered when intoxicated with wine. When drunk he often beat others but never hesitated to apologize the next morning with Tobacco Water(Tuibur) to compensate them and for this reason people could not hate him. He was also wise and a man of foresight, as well as an expert in dealing with his people which enable them lived a contented life. He adored and honoured the brave man of his Village which encouraged them to dedicate their lives for the cause of their Village.

Having failed to win the hands of Laltheri, Nikuala married Lalngurvungi and had a son. He decided to name him 'Vakmen' which in their own dialect means 'Wanderer' or 'Nomad' but was opposed by his foster brother, Lalburha who, instead proposed "Dokhama"⁸ since Nikuala played a very important role in the secession of hostilities with the fierce tribes of Myanmar and at last the proposal was accepted.

When Vanhnuailiana moved to Lungdup from Tualte and thence to Champhai, Nikuala followed him as one of his sons. While at Champhai, a very notorious Tiger frightened the whole Village. None of the attempts made by the brave men of the village could succeed till the coming of the lone wolf, Nikuala, who killed the fierce beast by shooting it from a point Blank range. In this way he showed his gallantry and bravery before the Village Folks:

To fulfill the promise made by Vanhnuailiana he was at last, allowed to have a separate Village of his own and accordingly moved to Leisen Village with 100 odd houses. When Vanhnuailiana died in 1871 A.D, his five sons- Viz- Dothiauva, Liankhama, Lalburha, Buangtheuva and Chinhleia decided to move west ward but was refused by Nikuala because he was given an assurance by their father Vanhnuailiana that if he could protect the land lying between Tiau and Tuipui rivers, then, it would belong to him and none of his descendants would dare disturb him later, therefore he chose to remain behind.

From Leisen Nikuala moved to Leithum and thence to Vanzau Village. From Vanzau he later on moved to Phuihnam and thereafter to Tlaikuang and while at Tlaikuang a great famine occurred in the year 1880 A.D known as 'Thingtam'⁹. Unlike the Sailo Chiefs, Nikuala was never afraid of the Pawih tribes of the East; therefore this attracted many people flock in numbers to him and as such the number of houses had gone up to 400.

To protect Mizoram from the depredation of the enemies, whenever he moved to a new Village, he often chose the land territory bordering Myanmar along the course of the Tiau river and none of the Soilo Chiefs dared to disturb him; instead helped him to the best of their abilities against his enemies.

As a brave man, he always admire the brave Pasaltha. Once Hranghleia, the Pasaltha of Zaduha, chief of Zawlsei Village accidentally killed Lalkaia, so could not be given protection by chief, Zaduhs. On hearing it, Nikuala sent his men for Hranghleia and he was brought and came under his protégé.

Nikuala fought several times against the various Pawih tribes while at Bungzung but was not content with his lots. So, to have a better strategic position he shifted to Chawngtlai in about 1887-1890. At this time both Chawngtlai and Tualte were under Nikuala. Therefore, whenever the name, Chawngtlai was pronounced, it also meant Tualte and vice-versa. It was separated only during the chieftainship of Zahuata, grandson of Nikuala.

Once Nikuala paid a visit to Lalkhuma, Chief of Kangzang (now Mualcheng) but was unexpectedly caught and imprisoned by the latter. The reason though unknown was presumed to be a revenge against the imprisonment of Vuttaia, father of Lalkhuma by the Zahau chief of Falam in Burma (Myanmar) and spent huge amount of money to secure his release. As a resourful person, after three months of imprisonment he had a miraculous escaped from Kangzang which startled not only his captor, but also his own people when he returned and appeared before them in his Village. Many people began to have a notion that, he had a super natural power to secure a miraculous release amidst tight security, while some other thought that, he might have been lifted by the guardian spirit (Khuavang) to safety.

To avenge his capture and imprisonment against Lalkhuma, Nikuala and his men decided to launch a punitive expedition and made a great preparation for the same, but could not accomplished it due to the intervention of his foster brother, Lalburha who pleaded for mercy, which compelled him to abandon his plan. This left Nikuala and his men with an-all-dressed-up-but-no-place-to-go feeling¹⁰ and redundant. But on the contrary a blessings for Lalkhuma and his men who could heave a sigh of relief since then.

War Against the Pawih Tribes

The tributes or taxes paid by the Mizo Chiefs of the East to the Falam Chief of Burma (Myanmar) was stopped after the intervention of Nikuala. But, in spite of this, the Pawih tribes of Thlantlang and Halkha still continued to annoyed the Mizo. They often raided and killed them, and even kidnapped their children from Mizoram. This notorious acts of those tribes was quite troublesome and abhorring for the people of Mizoram and in particular for the bordering areas of the East. Therefore, to wiped out all these problems and protect the people from the inroads of those tribes, Nikuala at last decided to launch a counter attack.'

When the Pawih of Thlantlang and Halkha came to know of it, they joined forces and make a huge preparation. But the descendants of Vuta and Fanai tribes decided to help Nikuala by all possible means when they came to know the intention of the Pawih tribea.

Raid on Dawn; 1880

The forest land of Khuangthing, lying between Tiau and Tuipui rivers was a disputed area between Nikual, Chief of Tlaikuang and Sailuaia, Chief of Dawn village and there was a heated confrontation between the two chiefs but a direct clashed could be avoided till 1879 A.D. But to the great surprised of Nikuala, in about 1880 Sailuaia, Chief of Dawn Village cleared the forest and this had driven

the final nail into the Coffin of hostilities which burst out into a great conflagration. The war between the two belligerents was fought by employing a guerilla type of warfare. When the relatives of Nikuala came to know of it, they entered the war on the side of Nikuala and fought against their enemy at every opportune moment¹¹

In this way, Mangcheuva, a close relative of Nikuala, once raided Dawn Village on the bank of the Tiau River, killed one man and took his head to his Village. A Customary celebration was performed by him.

Raid on Sunchung

The next target after Dawn tribes was Sunchung Village inhabited by the Khuangli Tribe. It has strong fortified wall of three folds stockades and was also strongly guarded. When Vannawla, Chief of Zahau of Tlauhmun Village waged war against the Khuangli Tribe of Sunchung, he sought the help of Nikuala which was readily accepted by the latter. The Sunchung Village being forewarned prepared for the impending doom. In spite of that when, the real fighting occurred which lasted for about six to seven hours, at last the Khuangli Tribe of Sunchung could not withstand the forces of Nikuala and they were badly defeated and humbled.

The terror stricken people of Sunchung Village, thereafter, often compared the bravery of Nikuala and his men with that of a 'Tiger'¹²

Nikuala once again sent two of his brave men (Pasalthas) viz- Hranghleia and Vawmkaia to Lumler Village. The two of his Pasaltha could fell upon their enemies and killed a giant Man of that Village.

After their successive victories against their enemies Nikuala and his people moved from Tlaikuang to Bungzung in about 1882 A.D, leaving his old Village to his relative, Khawtinpara. Taking advantage of his departure, the Halkha Pawih, under their chief,

Vancheuva raided Tlaikuang. When the news reached Nikuala, he and his Pasalthas at once chased the fleeing enemy up to the Tiau River and shoot them from behind while the latter was crossing the river. One bullet hit the Halkha chief, Vancheuva at his thigh which broke his bone and was captured.

In about 1887 Nikuala again shifted his Village from Bungzung to Buang and the war against the Pawih tribes still continued with the same vigour. As such, whoever kill any man from those territories, it was presumed to be no other than that of Nikuala, who was believed to have been always the culprit behind the Scene. Once Vaihleia, Chief of Khuangleng Village killed of his own a Woman from Dawn Village, it was contended that he had been sent by Nikuala, as the former was the nephew of Nikuala shown special favour to his nephew. Nevertheless, they continued to fight against their enemies with the same enthusiasm.

As hostilities continued with the enemies of Mizoram Nikuala shifted from Buang to Chawngtlai in about 1887 to 1890 A.D. in order to have a better graoun against his enemies and he was said to have spent the last day of his life here in that very Village.¹³ As the various Pawih tribes suffered heavily from Nikuala and his Pasalthas, they therefore, could not forget and forgive him and so try to relialiate it in every possible manner and at every opportune moment.

To fulfill their plan, once the Pawih Oasalthas such as Ralbilha and Chalnaka took a number of men with them to avenge Nikuala, they marched towards Chawngtlai by crossing Tiau river at Darzo crossing thence to Muallianpui and from there, proceeded to North Vanlaiphai. Aa North Vanlaiphai areas was inhabited by the descendants of Vuta and the Fanai tribes, when they saw the advancing enemy of Nikuala, they warned the latter of the impending danger. This has helped him to chalk out a defensive plan in

consultation with his most trusted Pasalthas viz- Chawngluta, Lalbawnga and Aichhunga. Their decision was to launch an ambush on them at the meadow of khawhai and a number of fighting men were also sent to guard the other route via Thlikva in case the enemy choose that route.

While waiting for the enemy at the meadow for seven days, Chawngluta became restless out of eagerness and could no longer wait for his enemy from his hide out, so came out in the middle of the road and waits the approaching foes, covering himself by a branch of a tree. At last the enemy appeared led by Ralbilha.

When Ralbilha reached the meadow, he was attacked by Chawngluta who shot him at point blank range and fell on the ground. But, as he was a brave Pasaltha, despite being on the verge of death, he preferred to take his own life by his weapon than to be killed by that of his enemy, therefore, cried out boldly, "I, Ralbilha, will never tremble before my enemy, take my sword and chop off my head."¹⁴ His last wish was accordingly accomplished. This was followed by massacring of the whole enemy which was a great lost to the invading enemy.

At other times, the Halkha tribe once again marched against Nikuala at Chawngtlai. To meet the approaching foes, the Pasalthas built a watch tower at the saddle of Selawn Hill and a watch men on duty were detailed. One night when Chhunkhuma and Lalbawnga were detailed on duty, it was unusually dark. Taking advantage of this, the Halkha opened fire on them from the Hill above but killed none. It was responded back randomly by the two men who killed the son of Halkha Chief. But the killers were neither brave enough to go for the head of the kill, nor do their opponents dare to take the offensive. Instead a loud wailing was heard from the hill above and later the body was taken home.

The enemies were pursued by Hranghleia and his men. To overtake them, they took the short route via Khuai River and landed at Tualte-Benvon Hill where they waited for their enemies. When the enemies reached that place, they were surprised by Hranghleia who shot them instantly by pronouncing his name- "I, Hranghleia, the Pasaltha of Nikuala, have never been frightened before ferocious beasts and enemies". He killed one man and chopped off his head.

The fleeing Halkha later on shouted back at Hranghleia from a distance by the following – "Hranghleia, the one that you have killed is no other than your own blood, check him and he will have the smell of your testicles."¹⁵ At this, the corpse was examined and was found to be true. The victim was no other than the son of his sister (his nephew) who had married a Halkha Pawih and lived there, in the Chin Hills. Hranghleia was filled with remorse and regret and returned back with a heavy heart.

After successive victories achieved by Nikuala against his enemies, the Pawih menace was removed from Mizoram. This was because almost all their Pasalthas have been killed by Nikuala and his men. Collection of various taxes by the different Pawih tribes were never heard of since then. Peace and harmony returned back to the whole of Mizoram due to the selfless dedication and sacrifices of Nikuala and his men. On the contrary, the loss on the part of Nikuala and his men was quite minimal, compared to their adversaries, excepting three brave men- Hualzika, Kapvunga, Kapchhina during his 20 years engagement with the various tribes of Burma (Myanmar).

Nikualla not only suppressed and subdued the various wild tribes of Burma (Myanmar) but also was said to have accompanied Lalburha, when the latter raided Cachar Tea Estate, but his name

was not found mentioned in any of the accounts or a recorded books of the British writers as he was not yet a chief by then and only help Lalburha as one of his Pasalthe. Even here too, he was said to have had erected a Boundary Pillar at Cachar Plains to demarcate the boundary between the British Cachar with that of Mizoram, though no trace of the said Pillar is to be found and could be found today.

Besides, Nikuala also fought a number of times against the Hmars of the Northern Mizoram. Once a group of Hmars took refuge under Chief Vanhnuailiana and were engaged and drugged at to built the house of the then Chief (Vanhnuailiana). The Hmar tribes retaliated for their toils and sufferings when they returned back, against the sons of Vanhnuailiana (viz- Dothiauva, Liankhama, Lalburha, Buangtheuva and Chinhleia) by engaging a guerilla warfare. When Nikuala came to know of this, he came to their rescue and the Hmars who already knew the bravery of the former receded back and didn't try there after, knowing full well that it would be calamitous to confront such an extraordinary brave man like Nikuala.

Apart from being brave and efficient, Nikuala was a great leader and an abled administrator. This attracted people from different part of Eastern Mizoram. As a result, when he moved to Chawngtlai, the number of families in his Village had shot up to 500. He was said to have often comforted his people and at other times, reminded them by telling them that, 'the father of a family was responsible for the security and safety of his family members and each and every family of the Village should be even ready to help each other in times of need. In the like manner, young men and women should also try their best to be the comforter of their Village folks.

Sometimes an alarm was set so as to train his people to act unitedly in the face of any possible dangers. Lots of Fire-brands were kept ever ready and he often inspected and comforted the

watch-men of the Village. Besides, he was not greedy and piggish and never amassed any booty from his people. As a result, whenever he fought against any enemy, his men fought courageously and to the best of their abilities and this enabled them to win the field against their foes.

Though a Zahau by birth but all his people were Mizo who spoke Duhlian Dialect but his wisdom, selflessness and trustworthiness had won the confidence of his people and so they always loved to be with him. Nikuala always work for the welfare and happiness of his people.

As the Mizo Pasalthas continued to raid on the British territory even after their subjugation in the First Lushai Expedition launched in 1871-72 A.D.. So, a time came when the British East India Company could no longer tolerate the savaged incursion of the Mizo, therefore sent the Second Expedition in 1888 A.D, which was launched from four corners from Cachar, Chittagong, Manipur and Burma.¹⁶ Each of these four groups claimed and occupied the territories which they had covered. The group who came from Burma began to subdue all the Chiefs of the various Pawih Tribes, including that of Fanai, who later on accepted the British suzerainty.

Taking advantage of their loyalty to the British Government, those Chiefs, who had been defeated and humiliated by Nikuala, now wanted to take revenge against him, so make a false charges against Nikuala by accusing him of murder, plunder, pillaged and all sorts of evil deeds.¹⁷ The charges leveled against him was accepted by the British and an Warrant of arrest was issued accordingly. Nikuala could escaped from the British till January, 1892, but the second attempt, which begun in February during the first quarter of the moon, caught him for he was betrayed by the interpreter of the British. When nikuala came out from his hideout, he was captured and was sent to Rangoon. While at Rangoon Jail he was said to have been visited by his relatives.¹⁸

As he was betrayed and captured by the British his fury could not be subsided and continued to oppose his captor in all possible manner. He, therefore, refused to take his meal and so was fed by the jail guards but he even bite their hands while feeding him. While his co-prisoner, Pakulha was acquitted and set free after five years, Nikuala's term was extended to 20 years, but was later shortened.

When Nikuala was about to be released from jail, to wash off his hands from imprisonment or celebrate his freedom he killed the jail cook-"Saw Muang" by name. When he was asked the reason for such blunder, he told them that, he had to do so to wash off his hands from imprisonment and so he did it. So, instead of getting freedom his term of imprisonment was extended.

After the prolongation of his terms, he was sent down to Calcutta and thence to Shyhet. According to some writers, Nikuala died of Cholera in Shylhet Jail in about 1896 A.D. But there are some who could not accept it and opine that he was shifted from Calcutta Jail to Alipur, while still others hold the opinion that Nikuala was sent to Andaman Jail where he spent his last.

Whatever or whenever maybe the place of his imprisonment, Nikuala spent the last part of his life as a prisoner and winded up his earthly sojourn by responding to the call of eternity in about 1896 when he was a man of only 57 years old.¹⁹

Nikuala was survived by his two sons. The elder son, Dokhama occupied Tualte while the younger; Liannawla became the Chief of Kelang Village. Dokhama had four sons. Zahuata, the eldest son was made the Chief of Chawngtlai and the second son, Lianhlira occupied Tualte and Artlang Villages. The third son, Saitawna pre-deceased his father and the fourth son, Hrangburha stayed at Tualte with his elder brother, Lianhlira, shared the Fathang of the latter.

In this way the descendants of Nikuala continued their Chief ships over Tualte, Kelkang, Vanzau, Zuchhip, Neihdawn, Chawngtlai, Tualpui, Buang and Sawntlung till the abolition of Chieftainship in Mizoram in 1954 A.D.

Though Nikuala died of a very young age, but his contribution to the people of Mizoram was great and could not be forgotten and will never be forgotten by the Mizo. He was not only regarded as the Protector of the Mizo people but also greater in defending the territory of Mizoram from the onslaught of the various ferocious tribes of Myanmar. His bravery and selfless sacrifice for the cause of Mizoram had totally unnerved all his enemies; On the other hand it attracted and wins the hearts of his people who loved him so dearly. The void created by his death could never be filled up.

To conclude, I would like to say, “Amidst the tens of hundreds of names of chiefs the crowd the column of Mizo history, their bravery and graciousness, serenities and the like, the name of Nikuala shines and shines almost alone like a star.”

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A Biographical Sketch of LALTUAKA, A Sailo Chief

-Malsawmliana

The Mizo chiefs, particularly the Sailo chiefs became more powerful since the dispersal of the Selesih Confederation (Selesih Sangsarih) during later half of eighteenth century AD. They later developed such a talent for governing that they hold undisputed sway over representatives of all sorts of clans, almost over the whole of the north Lushai hills. Therefore, Sangkima claimed that the Sailo clans have consolidated their supremacy almost over the whole of the Lushai hills (the present Mizoram).¹

Among those Sailo chiefs who consolidated their supremacy and ruled over the whole of north Lushai hills, Laltuaka, once the chief of Sabual was one of the important chiefs, which Lallula a great Mizo (or Sailo) chief had paid his most respect. It is said that Laltuaka already had a big village in the western part of Mizoram beyond the Tlawng river with about 1000 household (including his tributary villages) during the later half of eighteenth century AD.

I

The ancestor of Laltuaka can be traced as far back from Zahmuaka, the progenitor of the Lusei chiefs. The first Lusei chiefs Zahmuaka had six sons namely Zadenga, Paliana, Thangluaha, Thangura, Rivunga and Rokhuma. Of which, Thangura had two sons Chawnglula and Thangmanga. Then Thangmanga begot Sailova and among the three sons (ie. Chungnunga, Lianlula and Chenkuala) of Sailova, Chungnunga had two sons namely Lalchera and Lalhluma. Then, Lalhluma begot Laltuaka who had six sons namely Thangrihluta, Lalchungnunga, Vanhnuaihauchema (Hauchema), Darpuithanga, Lalhaupua and Chawngchhunga.²

When the so-called Selesih Sangsarih³ or Selesih Confederation began to disperse by the later half of the eighteenth century AD due to several reasons, most of the Lusei chiefs especially the Sailo chiefs began to move westwards and settled in different parts of the north Lushai hills. Lalhluma was also moved to Chamring village where his son Laltuaka inherited his father's chieftainship. Being a great and a kind chief, Laltuaka was respect and admired by his villagers. But on the other hand, it is said that he never share his rice-beers (or Zu) to others in every occasions. One day, Nghawrvaia drink his rice-beer without his knowledge, but he later afraid of his punish. Luckily, Laltuaka did not take any action to Nghawrvaia for his misbehavior against the chief and then a lyric has been composed by him (i.e. Nghawrvaia) about this situation, as follows:

*"Laltuaka zupeng ka khiat rawk a,
(I have drink Laltuaka' s rice beer)
I mah a pawina ka hre lo ve"
(But I feel no regret)*

He stay there for a couple of years at Chamring village and due to which, the village was named *Chamring* after his stays at the village. (*Cham-* stay for a while).⁴

Then he moved to *Thiak* village where he stay for a number of years with hundred of households. While staying at *Thiak*, his two son *Lalchungnunga* and *Lalhaupaia* were born. From then, he moved to *Samlukhai* where he saw his two other son *Hauchema* and *Thangrihluta's* born; and then proceed towards *Chawngmun* by crossing *Tlawng* river, the longest river in Mizoram. But the number of household began to reduce at around 200 at *Chawngmun* where his youngest son *Chawngchhunga* was born. At the time of the birth of his youngest son, he feels lonely as he is having only around 200 households and composed a lyric in which his feeling of loneliness is mentioned, as follows:

*"Aw Taite..... i va riang tak em !
Lal fapa ni awm pawhin
I tualchai thei dawn lo a nih hi,
Lal inah ni lo, rap inah mai i piang ta si,
Sailo lal dangten engtin tak ngai ang maw ?"*

His village was later named *Chawngriang* after the name of his son *Chawngchhunga* (*chawng-* derived from the name of his son *Chawngchhunga*) and 'riang' means loneliness reflecting his feeling of loneliness in this place.⁵

After years, he then moved to the nearby place called *Bawngthah* where he lived there for about ten years during 1770-1779. During his stay at *Bawngthah*, the number of household began to increase and began to live a happy and prosperous life. While in *Bawngthah*, *Laltuaka* has changed his life and learn to live in a tolerable life towards his villagers. Then he moved to *Sabual* in and around 1782⁶ and spent the rest of his life. Therefore, it appears that the village of *Sabual* was established by *Laltuaka* and he is said to be the first chief of *Sabual* village.⁷

II

As cited above, *Laltuaka* has established his village with about 500 household and assumed that he has about 1000 household including his tributary villages (i.e. *Khawper*).⁸ It seems that it is one of the biggest village beyond the *Tlawng* river at this period of time. It has a large fertile land which could accommodate such a fair number of household for a number of years for agriculture. But he then moved to *Darzo* and stays there for only a few years, and then returned to *Sabual*. His two sons *Lalchungnunga* and *Lalhaupuia* were already married when they return to *Sabual* and his other sons *Thangrihluta*, *Hauchema* and *Chawngchhunga* were already a youth.

Meanwhile, his cousin Lalulla who came from Samlukhai joined Laltuaka at Sabual village. Lalulla was intended to settle at Zopui village beyond the Tlawng river, a few miles from Sabual, which he named Zopui after the name of his former village in eastern part of Lushai hills. But Laltuaka advised him not to move further west by saying ‘ If you move further west, Pu Buara, a Palian chief at Saithah would despise you as he is a great chiefs’ and advised him to stay nearby. Subsequently, Laltuaka had given a land nearby his village which is still known as Lallula Hmun(Lallula’s place). Laltuaka and Lallula also shared a water-spring at *Hnahtial lui* which flow between the two villages.

Laltuaka become a well-known and great chief throughout the western fringes of Lushai hills and reached the zenith of his greatness at Sabual. The number of household become increase day by day and every peoples were happy and prosperous. His sons were also proud of their father by saying ‘*Tuaka thlah no nghil nghial.*’ His youngest son, Chawngchhunga degraded Lalulla’s sons by saying ‘Khaw pek chawp, kan vanga khaw nei in ni’ (it is only due to our you are given a village) which Lallula’s sons could not tolerate. Besides, Laltuaka did not intend to give more land to Lallula for cultivation and to extend the village. It is due to the fact that Laltuaka had reserved much of his land for his sons to rule in future. But, whatever, in any case, Lalulla never protests or disobey the ruling of Laltuaka as he is having more household than him (or Lallula).

In order to show his greatness, Laltuaka intend to perform a great feast i.e. by slaughtering a number of mithun without reason. This kind of feasts performed without any reasons is called *Sapawk*⁹. On the day of his feast, about ten mithun were slaughtered and he invited the neighbouring chiefs including Lallula to attend. When the chiefs were arrived, they discuss about the strengthening and consolidation of the Sailo supremacy in Lushai

hills and propose to assault the Pawih, the greatest enemy of the Sailo chiefs at this period of time. But Laltuaka fails to agree which makes them irritated by saying 'Laltuaka hi a daw i zep em mai a, a thlahte pawh hi thlahte pawh ti lovin a 'No' i ti ang u' meaning 'being a coward chiefs, he desired to call his descendant as *Laltuaka's No*.' Since then, the word 'Tuaka No' began to be used instead of *Tuaka thlah* or descendants.¹⁰ The chiefs were hurriedly eating and returned to their own places.

Laltuaka had given Lallula a leg of a mithun but refused by saying ' *i farnu a pasal pawh ka ni hlei nem, Lalte chuan nikhatah hetiang zat zat sial talh tur a ni hlei nem, pakhat te te in kan duh hun hunah kan talh mai alawm*' meaning 'I didn't afford to receive such a gift as I am not your brother-in-law' and advised him not to kill such a number of mithun in one day without reason.

Laltuaka was said to have a big bronze plate which he considered most precious and kept safely at his home and sometimes in forest. The land where he kept his bronze plate is known as *Darthleng ram* (darthleng – bronze plate, ram - land). But as of now, the name has been converted into *Thlengdar ram* which is now under the jurisdiction of the village council of South Sabual in Mamit district.

III

As Laltuaka began to grow old and old, he intends to distribute his land to his sons and gives Sabual to Hauchema (also known as Vanhnuaiahauchema). Lalchungnunga was given Rallen while Thangrihluta was Hreichuk. His youngest son Chawngchhunga was given the village of Bawngthah, a few miles from Sabual. One of his son Lalhaupua died at Sabual. Soon after, Laltuaka moved to Bawlte, a few miles from Sabual with his son Darpuithanga. It

is said that Tlutpawrha, a chief of Diarkhai and a son of Rolura had visited Laltuaka before he died at Bawlte. Soon after, Laltuaka had breath his last in 1797 AD¹¹ and his memorial stone is still available near Bawlte village in Mamit district.

His descendants were known in Mizo history as 'Tuaka No'.

IV

Laltuaka was a man of tolerant and good tempered, but never afraid of any person if he thinks right. It is because of his character which Lallula had paid most respect. His giving of land to Lallula shows his kindness towards others. He is intelligent and knows how to encourage the people to work harder which later resulted the prosperous and happy life of the people. As the lands are fertile and vast in area, various kinds of animals such as elephant, wild mithun, deer, sambar, bear etc. were available to kill by the warriors. Therefore, Laltuaka enjoyed a prosperous life and reached the zenith of his greatness at Sabual.

With regards to his administration, he was a well-known administrator. He regarded his subjects as children while they regarded him as a father in the family; and he was much concerned with their interest and much devoted himself for the welfare of his peoples. He loves every villager and shows his kindness to them which in return received cooperation in his administration and respect from them.

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9. Sapawk – it means that the chief had performed a feast without reason but to show his greatness by slaughtering a number of mithun and other domesticated animals.
10. PV Lalsanga, *op.cit.* p.1.
11. TRI, *op.cit.*, pp.13-14.

Mangpawrha's Contribution in Mizo History

Lalrinnunga Hmar

Mangpawrha was the son of great Sailo chief- Lallula. Lallula was the fourth generation of the line of chiefs counting from Sailova (Zahmuaka great grandson) from whom the clan got its name. Lallula had four sons and one daughter – Lalpuiliana, Lallianvunga, Lalmanga(Mangpawrha), Vuttaia and Ridawpi Mangpawrha was the third son Of Lallula. Mangpawrha was born at Lungchhuan village in the eastern part of Mizoram but it is difficult to ascertain the exact year of his birth. He became a chief when he was about thirties of his life roughly in the first decade of the 19th century.¹ His first village was named Bedo in the western part of Mizoram. He is the most influential leader among the offspring of Lallula.

In order to understand the administration and power of Mangpawrha, a brief mention of the concept of the chief is essential. The chief is a political leader of a social group, such as a band, tribe or confederacy of tribes. Among many peoples, chiefs have very little coercive authority and depend on community consensus for implementing recommendations; often a number of recognized chiefs form a tribal chiefs' council. Among more advanced preliterate societies, there may be a single paramount tribal chief with coercive authority.²

In the context of the evolution of the Mizo chief, a social contract theory propounded by Locke is important in order to understand the nature of the early Mizo chiefs. In Lockean theory man existed in a 'state of nature', in which the rights of life and property were generally recognized under natural law, with the chief constituted to settle conflicts that arose out of the social insecurity in the enforcement of those individual rights. However, while obliged to obey civil government under this 'social contract'

on their part, their surrender of their 'natural rights' was conditional upon the protection not only of the person but also of private property. If a sovereign violated these terms, he could be justifiably overthrown.³

Mizo oral tradition alludes that the first Mizo chief was Zahmuaka. He was insistently invited by the people of Tlangkhua and Khawrua, he reluctantly accepted the offer. But after a short while, Zahmuaka was not happy and decide to go back to Seipui. But the Hnamte then persuaded him to stay on promising some amount of rice (*Fathang*) as a due to be provided to him⁴. The probable date of this period was a short period after about 1580.

This condition under which the first Mizo chief prevailed set the main tenor in defining the relationship between the chief and the denizens of a village. The natural conditions that impinged on both the chief and the denizens of the village provided the safeguard of this condition. With villages having to shift due to the agricultural method no permanence could be evinced. This put a check on the power of the chief. It guaranteed the denizens' mobility and they could freely migrate from one village to another, or even form their own, at their will. So, the villagers could not be rendered as subject of the chief in the true sense of the term. In this fluid environmental-ecological condition it was a challenge for the chief to increase the population of the village. This was the main way in which the chief could enhance thrie power. It was on this that the success and failure of a chief duly rested. Those who could recognize this and who could skillfully direct their attention and skills on the essential inputs to guarantee security while displaying magnimity to the denizens became naturally, the most successful chiefs. In this, a line of the chiefs that sprang from Zahmuaka seem to have been most adroit.⁵

Within the time that spanned between Sailova and Lallula there had been a steady increase in the population of the people and a profusion of villages that accompanied. At the same time there was a general westward movement from the Lentlang range to present Mizoram. Sailova's descendants crossed Tiau River (present boundary line of Mizoram and Burma) and as scattered villages, occupied the territory that falls roughly the present northeast region of Mizoram. They were not alone. In their vicinity there were others, some of them with chiefs who also sprang from Zahmuaka such as the Palian, Zadeng, Chenkual, and Rivung. They were also clans (or tribes) such as the Pawi, the Hmar, and Ralte etc. At this time, despite the animosity between villages that prompted war even between close kin groups, the main dangers for the Sailo villages were the Pawi. From the other side of Tiau River they incessantly harassed the Sailo villages. This danger enabled the Sailo chiefs to temporarily set aside their own squabbles and manage a big conglomeration to stem the Pawi incursion. They formed a large settlement at Selesih under the leadership of Pu Kawlha. They claimed to be 7000 household. This was around 1740-1750.⁶

The Selesih conglomeration did not last long. The underlying forces (technological-environmental) exerted on the society could not be averted.⁷ Selesih had to disintegrate into smaller villages tenable to the needs of people for jhum sites within walking distance from the village. Shifting cultivation economy demands an extensive land area; it has been estimated that people who depend on such methods must have available a very large area of arable land. Generally, the Mizo tribes never cultivated the same plot twice. Because of this the tribes were habituated to move their villages. This happened generally at intervals of six to seven years. Therefore due to the agricultural method and local environmental conditions, permanent villages or towns were rarely possible. The group is forced to move whenever the local supply of good arable land

was exhausted. Following from this possession were limited to what could be carried from one camp to another, and housing usually consists of simple huts. Though the desire was to build as big a village as possible, the condition necessitated for the group to split up with the terrain unable to sustain large conglomerations for long periods.⁸ Most of the people who formed the Selesih conglomeration made a gradual shift westward and formed different villages. By then villages were not only composed of single clans (though some clans may predominate) but were also starting to have a composite character.

It is very important to mention the movement and achievement of Lallula as his son Mangpawrha imitated him. Lallula became a chief in the year 1750 in the eastern part of Mizoram. Unlike the general wave, Lallula, the father of Mangpawrha moved eastward. He occupied a village, Zopui located southeast of Selesih, on the present site of Samthang bordering Vaphai. The village was inhabited by Chuauhang. According to Mizo tradition Lallula made this move as he was assigned the village by Pu Kawlha. From here, Lallula began the task of consolidating his chiefship here and set out to build a large fighting force in order to defend his village.

On his side, though has achieved his main objective, Lallula took pains to promote goodwill and industry in his village. Rather than bask on having established an awesome village he urged the village to abjure indolence and to work hard. Through these efforts made by the ambitious chief Zopui became noted for its prosperity. Not only were the villagers able to regularly celebrate the seasonal festivals even the poorest and widows joined in the celebrations. Many songs composed then survive to this day to remind succeeding generations of the celebrative mood and conviviality at Zopui.

Almost in constant motion, from Bawktlang (near North Vanlaiphai) he moved to Lungchhuan where his son Mangpawrha was born and then further to Piler. From Piler, Lallula moved to Bawngchawm for a while, after that he settled at Serchhip. Moving further towards the west he settled again at Diarkhai near Sialsuk. There his youngest son Vuttaia was born, probably in the year 1776.⁹ He again shifted to Samlukhai. A new village was established at Zawngtah for Lalsavunga. This was around 1784 A.D. Contemporary to this time his cousin (son of his father's brother) Lalzatuaka was settled at the present South Sabual with 500 households. Lallula joined his cousin. Lallula formed a new settlement at Darlung where he was rejoined by many from his old villagers at Zopui. From Darlung he threatened the Zadeng chief by composing a song (couplet) which still bears the name Darlung Zai"-

"Chawnglul, Zadengi lo ngai rawh u,

*Ka chungah turni chang leng rawh se"*¹⁰

"Chawnglul, Zadengi listen to me,

None is above me but the Sun"

Heeding his threats the Zadeng chiefs were obliged to flit the vicinity. The last day of Lallula was in Hreichhuk. From here his son, Mangpawrha got separated village to Bedo. It is expected to happen roughly the year before Lallula last day on earth. The probable date is roughly between 1800-1808 AD.¹¹ As the planned of the father, Lallianvunga was assigned to occupy the eastern part of Mizoram. Mangpawrha was given to shelter to the western part of Mizoram. In the same way, Mangpawrha started to push the westward expansion. But he had opponent from the Palian and the Zadeng chiefs who were already settled in the western part of Tlawng River in the present Mizoram. These two lineages of chiefs were his main contender during his life time. He successfully pushed out the Palian to move to the western part of Mizoram. He successfully subdued the Zadeng chiefs. After that, when the British came, the western parts of the chief were mentioned as the western Sailo chiefs by the British.

Mangpawrha's Relation with the Palian

Mizo oral tradition did not clearly mention the movement and achievements of Mangpawrha and his relationship with the Palian chiefs. Therefore, Mizo oral traditions in relation with McKenzie records are the main sources for reconstructing Mangpawrha's relationship with the Palian chiefs. Lalrihua, the Palian chief, was the main opponent in his initial period of time. It is difficult to ascertain how and when did the Palian chief of Sibuta and his successors migrated to the plain of Tripura. But McKenzie had mentioned that the Lalrihua, the son of Sibuta was settled in the confluence of the river Tlawng and Tut.¹² In the meantime, there was rivalry between Lalrihua and Mangpawrha for the want of cultivable land. This had resulted in a war between them.

When the British annexed the Cachar valley in the year 1830, they knew that the Mizo were indulging raids to their newly territory. In order to prevent the Mizo from raiding with minimum expenditure, they gave the permission to stay to the Meitei at two places adjacent to the Mizo settlement. These two Meitei villages were located at the present Hailakandy. These two village were put under the authority of the then ruling Manipur king's relatives namely- Ram Singh and Tribumjit Signh. The British government of Cachar provided guns and ammunitions to these two Meitei villages. By taking advantage of the situation, Lalrihua, the Palian chief had persuaded the two Meitei villages to give surprise attack to Mangpawrha's village. They surprised the village and captured Mangpawrha. Mangpawrha was taken as Lalrihua's captive.¹³ During his captivity, Mangpawrha was forced to promise to not conduct raid on the British territory. But after a short period Mangpawrha was ransomed by his villagers.

Mangpawrha was looking for vendetta to his rival Lalrihua. The favourable situation came when the two Meitei villages were revolting against the King of Manipur which culminated in a war

that completely subdued the two Meitai villages at Kailakandy. By taking the weakness of Larihua's allies, Mangpawrha attacked Larihua's village. Larihua could not hold the forces of Mangpawrha that made him to migrate to the plain of Tripura from his village of Kailashwar. History recorded that Mangpawrha had successfully chased out Larihua to northern part of Hachhek range. After victory over his immediate enemy, Mangpawrha was migrated to westward direction. He settled at Pakwacherre near the river Langkaih¹⁴

From Pakwacherra Mangpawrha was migrated westward to Hachhek range. He kept on migrating till the plain of Tripura. We do not have his settlement at the plains, but Pu Lalthanlina opined that Kutlicherre and Alexandrapur might have been the settlement areas of Mangpawrha. It is said that Mangpawrha did not stay a very long period to the plains as his health condition did not afford the environments. Therefore, from the northern tips of Hachhek range he moved to south-western part Mizoram. Oral tradition is silent to his next settlement after leaving Hachhek range. Later on, he settled at Rulpuihlum but, from there he finally reached Reiek where he died.

Relation with Zadeng Chiefs

During his life time the areas covering all the Hachhek range till Reiek were partially came under his control. The Zadeng were his rival in the western part which he did not subdue completely during his life time. They were finally routed out by his sons after his death. When Mangpawrha was settled at Rulpuihlum and at Reiek, his constant rivals were the Palian chiefs. Among them, Lalchungnunga of Tuahzawl chief was his biggest enemy. These were happened in the year roughly between 1840-45. Mangpawrha strategy to challenge the Zadengs was mostly through composing a song which could degenerate his enemy.¹⁵ His songs were

popularized throughout the adjoining areas of his enemy. This policy was really worked well to attract more people in his village that could hamper the balance of man power against his rival villages. He used to sing his song with dancing by holding gun and shoot the direction of the enemy settlements. One day while doing the same thing, his gun blasted which had threw away one of his hands that became the prelude of his death. Finally, in Reiek, where he established his last village, his journey came to an end. He died a natural death somewhere at the middle of the 19th century.

Due to his long outstanding campaign, the western part of Tlawng River became the areas for his descendants. Even Mc Call remarks the role and importance of Mangpawrha, "Reverting to the Sailos' defeat of their kinsmen we trace an instability which is engrained. The Paliana were defeated in circumstances which may well have been only too characteristic at that time. The Zadeng had enlisted the help of the Palians to defeat the Hualngos of Burma and were successful. Success went to the heads of the Zadengs. They conceived a plot to bring ruin to their late allies. They allied themselves with a certain truculent Sailo chief named Haopuituala, supported by Chakmahs of the Chittagong Hills. And falling upon the Palians they defeated them at the Pukzing Hill in 1830 in a battle from which the Palians failed to recover. The Zadengs were, however, shortly to meet their Waterloo having relied too complacently on their apparent impregnability based on a strong settlement of four villages, each numbering up to the impressive total of 1,000 houses. This Zadeng concentration of 4,000 houses was near the Darlawng Peak. Moreover, they made a faulty appreciation in relying on the belief that the Rajah of Manipur would surely come to their aid if they were ever attacked. When, however, Mangpura Sailo, the virile son of the great Lallula Sailo, chief leader of the Sailo Migration, did attack, no help was forthcoming from Manipur. The Zadengs were utterly routed and the last Zadeng who ruled independently died in

1857 at Chengpui near Lungleh. The passing of the Zadeng rule was not regretted by the ordinary people for they were harsh rulers, cruel in war even as in peace. The Sailos now ruled supreme over the North Lushai Hills"¹⁶

He had three sons namely-Thawmpawnga, Runphunga, Suakpuilala. Thawmpunga was died without producing the offspring. Suakpuilala was known by his constant contact with the British. He was a brave leader and he had a lot of place in the early writings of the British. Mangpawrha was a good and benevolent ruler. Although he used force to subdue his enemies in time of need but he mostly intimidated them by composing song that could weaken the environment of his enemy. He was a good administrator and he always tried to appoint his elders from different clan members so as to unify his villagers.

During the Pre-British period, that encapsulated the Mizo tribes there was hardly a possibility to evince any permanence. However, within the given constraints the achievements of Mangpawrha are noteworthy. The greatness of Mangpawrha was attributed by the fact that he and his sons were even known to the British as the western chiefs. In all, as a chief, he manifested the desired spirit of those times when life was closely related to the law of the jungle or the "survival of the fittest." While feared by enemies he was considerate to the poor and the infirm. Within the harsh environment rife with tribal feuds and vendettas, he was a pillar of succor. It is due to his outstanding figure that he was able to engender a trust form the other clans a place of chieftainship not only for his own progenies but also for the general Sailo.

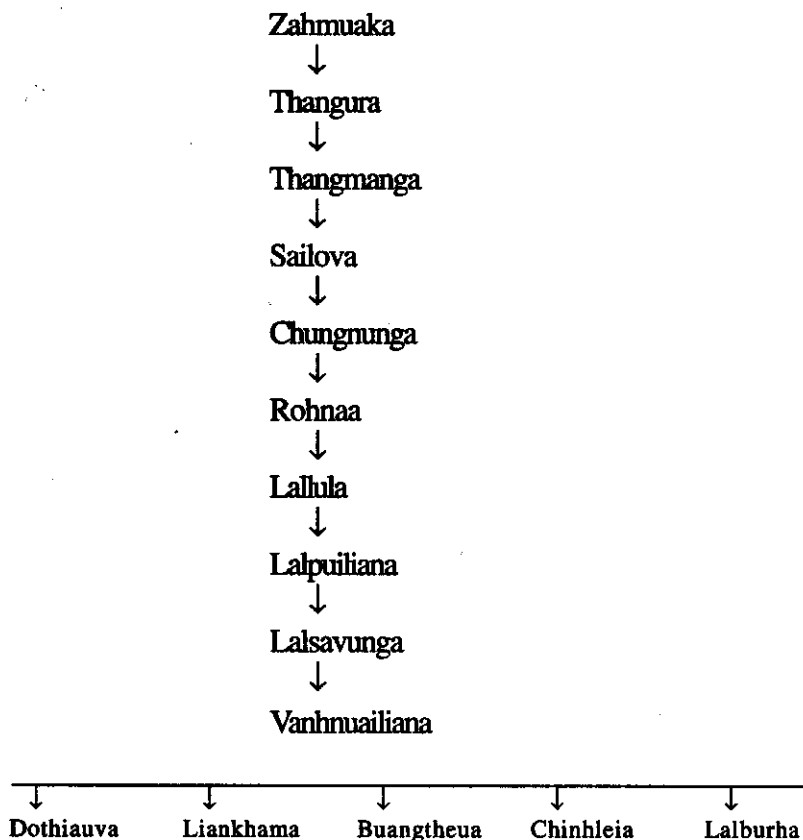
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CHIEF VANHNUAILIANA

Laithangpuii Fanai

Genealogical tree of Vanhnuailiana



The stages of evolution for state formation in various parts of the world are an area attracting the attention of historians and scholars. The institution of chieftainship is an important stage for such development. The history of the evolution of human society clearly reflects that the stages of development began with the band or a group formed for hunting and similar primitive activities with loose or no kinship ties. The next stage was that of tribal based

with strong kinship ties. Tribal chieftainship was widely prevalent in the early stage. Finally we have a state based or class based society. A chief was sometimes assisted by a council of elders. The privilege to govern a certain group of individuals was possessed by few, who wielded power and competence to command the people and to ward off possible onslaught by their enemies and foes. Thus, the institution of chieftainship evolved according to the capability and talent of a few who gather and organise a competent militia. At a later stage chieftainship became hereditary.¹

Sailo chieftainship was through selection, later fought for, and with the passage of time it became hereditary. The right to succession was reserved only to those sons who were potent and gifted with capacities.² The 'Selesih Confederacy' with over 7000 houses is said to have held seven chiefs under the able leadership of Chungnunga, son of Sailova. The development of the traditional customs of the various tribes into a unified system was a distinct achievement of Selesih experiences. It encompasses the laws relating to social, economic, political and cultural life of the various tribes. Dispersal from this Selesih due to population growth of the Sailo clan was later followed by inter and intra village war which sometimes fuelled by disputes over marriages, lands, plunders etc. It is said that after Selesih the different Sailo chiefs could only come together when they had a common enemy. Once their enemy was subdued then war amongst themselves followed suit.

Vanhnuailiana (Vonolel as in British records) belongs to the tenth generation from Zahmuaka who is said to be the progenitor of Sailo clan.³ He was the great grandson of Lallula⁴ who had a son named Lalpuiliana who grew up with frail health. Lallula got Lalpuiliana married to a uniquely fearless Pawi girl named Khuangtiali⁵ from which pair sprang out Lalsavunga. Lalsavunga too was married to a Pawi named Tuantiali. Lalsavunga turned out to be one capable chief who dreamt of checking the growing

expansion of the Pawi and Paihte power towards the eastern part of Sailo territories. His wish was somehow materialized by his descendants. Tuantiali borne Lalsavunga three sons namely Vanhnuailiana, Lalphunga and Thawmvunga (often referred to as 'Thawmvung the brave'). Lalsavunga's seats of chiefdom were first at Zawngtah, Kelsih, Hlimen, Aizawl and Darlung.⁶ The presence of various heroic and valliant warriors called *pasaltha* made him subdued other non- Sailo chiefs and also attracted large-scale migration of people within his dominion adding fighting forces for him. While at Darlawng Lalsavunga died⁷ and was succeeded by his eldest son, Vanhnuailiana who is said to be around 50 years of age when he succeeded his father.⁸ Lalsavunga died around 1835.⁹ Many great *pasaltha(s)* from his father's time were still with him and at his disposal. They are- Vana Pa¹⁰ (Thangzachhing), Chawngduma, Tawkthiala, Zampuimanga, Darphuka, Chhunkeuva, Zabiaka, Dokuala, Darbuta, Chalkhenga, Darkuala, Darruma, Keikawla etc.¹¹ Each of these *pasaltha(s)* had an interesting and significant contribution for the greatness of the Sailo rule in and also put Vanhnuailiana in an important position in the history of the Mizoram .

Vanhnuailiana was a wise and brave chief. In an attempt for easterly move to check the westward expansionist movement of the Pawi and Paihte, Vanhnuailiana migrated to Lamzawl near Saitual. This is in conformity with his father's wishes. Sensing the intention of Vanhnuailiana, the *Thlanrawn Pawi* made sudden raid and killed his subjects who were clearing the land. Enraged by the actions of the Pawi, Vanhnuailiana sent in reprisal his best warriors under the leadership of Vanapa, to chase and punish the raiders. Vanapa and his men managed to kill a number of men of the raiding party. It is said that the raiding party fled for safety via Ruallung, Kawkulh, Champhai and they were chased till Tiau river.

Vanhnuailiana started the *Favang Awllen*, the extended holiday system of the Mizo. Previously, the Mizo would work all year round in the jhum without any rest or holiday except for the occasional festival. Vanhnuailiana realized that if they work smarter, they could still complete the work and still have time to rest for a month or so each year. People flocked to his village to live under his wise and able leadership. From Lamzawl Vanhnuailiana shifted his village to Saitual. While at Saitual the enormity of rice yield was the talk of the entire hills. He had many brave men at his disposal, including the legendary Vana Pa.

From Saitual with his brother Lalphunga they moved towards the eastern side. Lalphunga ruled over Tualbung and then moved to Kawlkulh. While Vanhnuailiana shifted to Puilo near Chhawrtui. In the meantime their mother ruled over places which were far and free from Pawi hands. One version of his stay at Puilo holds that the Hmar were the main working force be it for cultivation or domestic chores. They were made to built the houses of the chiefs thus a form of cooperative labour for such purpose was started. From Puilo he shifted to Vancheng. It was during this time that the war of the North and South broke out.¹²

When the war broke out between northern and southern Sailo chiefs i.e., between the descendants of Lallula and descendants of Lalrivunga. The main causes were disputes over land and possession of a gun. Vanhnuailiana was amongst the northern side. His role is discussed in brief.

Raid on Sialhmur

The Southern chiefs attacked Sialhmur village which was defended by chiefs Vanhnuailiana and Thawmvunga. With them was Chawngbawla a famous *pasaltha*. The invading chiefs were Lalpuithanga, Khawsaia, Thangduta and others. The raid was, to a great extent, a failure because all the villagers had already fled

for safety. However, *pasaltha* Chawngzika, a Chawngthu clan, popularly known by a nick as Nghatebaka was killed when he chased the retreating invaders. He was killed by Chawngbawla.¹³

Raid on Vanchengte

Vanhnuailiana invaded Vanchengte village of Lalpuithanga's village. The Southern chiefs defended the village at their level best. In the end, the invading forces were beaten back and escaped with much difficulty. Vanhnuailiana himself was almost captured.¹⁴

After the end of the war, Vanhnuailiana shifted to Tualte. Most of the *pasaltha*(s) were still with him and made him reached his zenith here in Tualte. Vanhnuailiana and his Tualte experience had its significance because for the first time in the history of Mizo arose under a single chief, a village with 1000 household. Even though Selesih and Dungtlang had more households numbering 7000 and 3000 respectively, they were not under a single chief. Tualte was ruled over by Vanhnuailiana alone. So *Tualte vanglai* added fame and glory to him as well as the Sailo suzerainty. Many tall tales sprang up from this legendary place are often referred to as "*Tualte Vanglai*"¹⁵. The heyday period of Tualte is assigned to be around 1857-1862.¹⁶ The village derived its name from the earlier settlers known as Hmar Tualte, a sub clan of Thiak. It is said that the great village populace was ravaged by the famine which occurred in 1860-61 due to bamboo flowering.

From Tualte he shifted to Lungdup and finally to his last seat at Ruantlang, Champhai. When the Lushai expedition force reached Champhai on 17th Feb, 1872, Vanhnuailiana was already dead and the troops marched around and hoisted a British Flag at his grave. One of the military officers who later on became a General named Lord Roberts who was in the Lushai Expedition force was so impressed by the greatness of Vanhnuailiana that he even named his horse Vonolel (Vanhnuailiana) after him. The horse which won

most medal in various military operation at that time. In London military museum, the statue of Lord Robert with this horse named Vonolel is still exhibited.¹⁷ Lord Robert has written "We resumed our march on the 12th February; the route in many places was strongly and skilfully stockaded, but the tidings of our successes had preceded us, and our advance was unopposed. In five days we reached the Chamfai valley, at the end of which, on a high hill, Lalbura's village was situated. Although Lalbura's father, Vonolel, had been dead some years, the people still called the place Vonolel's country. Vonolel had been a famous warrior, and they were evidently very proud of his reputation. We were shown his tomb, which, like that of all great Lushai braves, was decorated with the heads of human beings (his slaves in paradise) and those of animals, besides drinking-vessels and various kinds of utensils for his use in another life"¹⁸

Another important event which took place at this time was what is known as east-west war. When the war broke out between the eastern and the western Sailo chiefs, Vanhnuailiana was already dead but his deathbed message to his successor was one of the immediate causes of the war. The message was to retaliate the western chiefs for not keeping their words. Earlier there was an agreement between the eastern chiefs that is, when Vanhnuailiana move towards the eastern Sailo territory to shield the Pawi expansion, if driven back the eastern Sailo chiefs would treat him with respect and would let him choose the land where he deem wanted. However, His descendants were unhappy with the treatment they got from the eastern chiefs. So they acted according to asked his successors not to forget this.

Relationship with Frontier non-Sailo Neighbours

The main reason for his eastward movement was because of the desire to check the Pawi expansion and save the Sailo territories from outside pressing. Before he moved to Champhai he

is said to have composed a song which goes :

*“Champhaiah Vai ang ka lal dawn e,
Hrum sawmpui thuam ang do nang e”*¹⁹

The meaning of this song may goes like this, “let me rule over Champhai and fight with might the hard pressing Pawi, no matter how great their number be...”²⁰ However Vanhnuailiana’s diplomatic policy in dealing with the frontier tribes is reflected from his matrimonial alliance with them. He not only used might but also right. For instance, he himself married a Pawi girl. This alliance resulted in a more peaceful relation atleast with some of the Pawi tribes. Zahau Pawi Nikuala married his sister as per the arrangement of Vanhnuailiana. Nikuala became his source of diplomatic and cordial ties with most of the Pawi neighbours. However the rising Sukte chief Kamhow waged fierce war on Vanhnuailiana and his descendants. The Sukte state that, being short of food, some of their people went to Vanhnuailiana and his son Lalburha to buy rice, but these chiefs sent them back empty handed. The Sukte (Sokte as in British record) nevertheless went again for the same purpose, this time the chief, Vanhnuailiana’s son killed one of the party and thus forced Kamhauh (Kamhow) to declare war. However, Vanhnuailiana side of story for the cause of the war tells otherwise. It is said that of the reason of the war was the stealthy torching of the chief’s house in the middle of the night by these Sukte guest, in retaliation of which the visiting Pawi was killed. Thus, the war between these two started.

The Sukte claimed that they destroyed Champhai (Tumpui), Lenkam an Thantlang (Tatlankwa) on separate occasions, and overran the whole of the country round Champhai with raiding parties, which took innumerable heads and some captures. The Sihzing (Siyins) joined he Sukte in these raids and Lushai slaves were still found amongst both Sukte and Sihzing when the first Expedition Force reached the Chin Hills. Vanhnuailiana did not

quietly submit to the depredations of the chins, and Lalburha his son and successor marched twice into the Sakte tract with a large force.²¹

Vanhnuailiana is also said to have had raided the neighbouring areas like the Manipur. It is said that When Vanhnuailiana and his men raided Manipur he was chased back from Imphal outpost by the Manipuries after fierce battle and Vanhnuailiana retreated and he even dropped his headgear (vakulchang)²². Legend tells us that in his fleeing spree Vanhnuailiana plunged his stick which was made of a bamboo, this later grew into a huge bamboo grove and still exist today, this is said to be corroborated by Manipuri sources too.²³

To conclude, Vanhnuailiana occupied a very significant place in the history of Mizoram. His effort to safeguard the territories bordering the eastern part of Mizoram, and his glory during the *Tualte vanglai*, his wise working out of the system of *Favang Awllen* and other achievement as a chief would not die from the heart of the Mizo. Carrey and Tuck, who were the Assistant Commissioner, Burma and Political Officer Chin Hills and Extra Assistant Commissioner, Burma and Political Officer Chin Hills respectively, remarked about Vanhnuailiana that "...his name and his village both held a prominent position in the Lushai campaign of 1871". J.W Edgar writes "Vonolel was undoubtedly the ablest and most powerful chief that the family of Lalul has yet produced."²⁴

Notes and References

1. For detail see, Romila Thapar, *From Lineage to State: Social Formation in the mid-First Millennium BC in the Ganga Valley*, Delhi, 1984; A. K. Thakur, "State Formation in Arunachal Pradesh", *NEHU Journal of Social Sciences and Humanities*, Vol.1, No. 1, 1998. An unpublished Ph. D thesis of Lalngurliana Sailo, "Mizoram Economic Changes and Social Evolution (1860-1960)" NEHU, 2002.
2. The right of inheritance was reserved for the youngest son. However, later on and with the coming of the British the law of inheritance was considerably altered. (See Parry, *A Monograph on Lushai Custom and Ceremonies*, reprint Aizawl, 1988, pp. 3-4)
3. C. Chawngkunga traced much earlier genealogy. See, Chawngkunga, C, *Genealogical Tree of the Mizo*, Tribal Research Institute, (Aizawl 2000).
4. A famous Sailo chief for his *Thlanrawn Pawi* massacre. The aftermath of which was said to be he and his descendant's further westerly migration for fear of the *Thlanrawn* retaliation.
5. Famous for her daring habit of staying overnight at jhumland hamlets alone. For detail, see *Mizo Lal Ropuite*, Tribal Research Institute. Aizawl 1996. p. 93.
6. *Ibid.* p. 96.
7. In the work, Mackenzie A, *The North-East Frontier of India*. Mittal Publication (Reprint, New Delhi, 1995) p. 438 it is written "Lalsavoong...died before 1849".

8. Tribal Research Institute., *op.cit.*, p. 95
9. Tribal Research Institute, *The Mizo Heroes*, (Aizawl , 2003) p. 111.
10. The well-known legendary hero, and valiant warrior who is widely known in the entire Hills.
11. Tribal Research Institute., *Mizo Lal Ropuite*, p. 95.
12. Tribal Research Institute, *Mizo Lal Ropuite*. p. 100. It is written in this work that the war occurred between 1849-1856. However Sangkima assigned the period as circa 1856-1859. For details, see Sangkima, 'The war of the North and South of Mizoram (A.D.c. 1856-1859)' in Historical Journal of Mizoram Volume-VI, Issue I, p. 78.
13. Sangkima, *op.cit.* p. 78.
14. *Idem.*
15. In the later years, some surmising incidences of "Tualte Vanglai" developed into tall tales and and at times evolve into a form of sheer joke, nevertheless, indirectly they bring out the greatness and glory of the chief Vanhnuailiana.
16. Tribal Research Institute, *Mizo Lal Ropuite.*, p. 96.
17. Lord Robert, *Forty-One Years in India* (London, 1898) p 46. Here Chamfai means Champhai and Vonolel is Vanhnuailiana and Lalbura is Lalburha, son and successor of Vanhnuailiana.
18. Lord Robert, *op.cit.*
19. Tribal Research Institute, *Mizo Lal Ropuite*. p. 108
20. The translation is mine. Hrum means the top of the head. So Hrum denotes the Pawi who had their hair knot at the top of the head. Champhai is the eastern most corner of the then Sailo territory. It is in near the Tiau river.

21. For details, see, Carrey, S, Bertram and Tuck H.N, *The Chin Hill*, Firma KLM PRIVATE Limited, (Calcutta, 1896).
22. J. Herbert Lorrain and Fred. W. Savidge, *The Lushai Grammar and Dictionary*, Central Publishing House, (Reprint Delhi, 1984). In this work *vakul* is describes as a bird named *bhimraj* or *drongo* (*dissemurus paradiseus*), much valued by the Lushai on account of its long tail feather. A plume made of the feathers of this bird known as *vakulchang* is worn as a headdress by a man who had given a public feast.
23. This information is taken from <http://www.misual.com/2009/05/31>. Also in the *Historical Map of Mizoram 2009*, prepared by RL Thanmmawia and Lalsangzuala, 'Vanhnuaailiana Rawbuk' is clearly marked near Loktak lake of Manipur.
24. Mackenzie A, *op.cit.* p. 438.

Chief Kalkhama And His Administration (c 1845-1891)

Sangkima

According to one estimate there were about sixty independent chiefs by the time when the British took over Mizoram in 1890. Sailo family of a sub-division of the Lusei clan had managed to get themselves looked upon as chiefs not only by the members of their own clan but also by a large number of so many others. Besides, there were other clans who possessed their own chiefs. Enmity was common among them irrespective of being one family. Hence, inter-clan feuds and internecine wars were common events among the ruling clans. Therefore, when the British came, the chiefs had already been grouped among themselves as northern, southern, western and eastern Lushais. Of the chiefs, Sailo family formed the largest single group followed by other clans or families. Thus, by the time when the British began to appear on the scene, the war of the north and south and also the conflict between the western and eastern Lushai chiefs had already taken place.

Suakpuilala, the 'grand old man' of the Lushai Hills and the leader of the 'western Lushais' was one of the greatest chiefs. He had twelve sons and Kalkhama was one of them. When Suakpuilala died in December, 1880 the leadership of the western Lushais devolved on Kalkhama and unlike all his brothers he had no love for the British and it was their hatred which had brought his end earlier than it should have been.

His Place of Birth

It is not possible to determine correctly where Kalkhama was born. Kanghmun is believed to have been the birth place of Kalkhama. The assumption however is based on the fact that once his father Suakpuilala had lived at Kanghmun. Suakpuilala had taken

part in the war of the north and south but his participation was nominal¹. The great incident of the war was the raiding of Khawnglung in which Lalhleia (southern chief) was captured along with his mother and had to be ransomed for many necklaces etc. Thus, peace was made between the southern forces and Suakpuilala at Hreichuk by Lalngura, Khamliana father who gave necklaces². But the quarrel was on the point of breaking out again in 1892 but was stopped by the simultaneous appearance of McCabe and J.Shakespear from opposite directions. Hreichuk cannot be considered as the place of his birth because according to one estimate Kalkhama should have been about twelve years of age when they were at Hreichuk. Further, it is conjectured that from Kanghmun they are believed to have been moved to Hreichuk. Kanghmun is only about 5 kms. from Hreichuk.

His Date of Birth

As already pointed out above, Kalkhama should have been about twelve years of age when they were at Hreichuk. Again, we have also pointed out that the war of the North and South was negotiated at Hreichuk. The negotiation was reached in 1857. This is an important date in the history of Mizoram because it was the year in which a famous raid popularly known as 'Khawnglung run' was taken place and again as noted it was the year in which the war of the north and south was negotiated. It is known that Kalkhama died at Hazaribagh jail in 1891 and it was estimated that when he died Kalkhama should have been about at his forties³.

Therefore, it may safely be assumed that Kalkhama was born at Kanghmun in 1845 or so. The date is based on the assumed date given by Dr. S.K. Barpujari in his essay "Mizoram Freedom Fighters" paper read at the International seminar held in Aizawl during April 7-9, 1992.

His Administration

Suakpuilala reigned for about 30 years. While he was at the helm of his power his sons Kalkhama, Lianphunga, Sailianpuia and Thanruma had already had separate villages of their own. By 1888 Kalkhama was the chief of Sentlang with 500 houses. He was also reported as having 100 guns. But it is not known when he actually became the chief of Sentlang. In 1871-1872 Lushai Expedition he was on the run trying to expand the sphere of influence of the 'Western Lushais' towards the east. Therefore, by 1871 he was at Khawruhlian, and by the time when Sonai Bazar was established he was still on the eastern side of the Tuirial river (Sonai).

It is a known fact that by 1850 Sentlang was occupied by Ngura but the village was completely destroyed by the invading forces led by Col.Lister. Therefore, it may be assumed that Kalkhama had become chief of Sentlang before the Lushai Expedition of 1871-1872 took place and as already pointed out above, by 1872 he had already been beyond the Tuirial river trying to expand his sphere of influence over the chiefs of 'Eastern Lushais'. After having moved from one village to another beyond the Tuirial river Kalkhama then crossed the Tuirial river and came back to his old village and settled there till he was arrested by the British. Therefore, Kalkhama should have been a chief at least for about 20 years. This is based on the fact that he had already been a chief by 1871 and he died in 1891.

Kalkhama reigned as an independent chief for about 20 years. His father died in 1880 and after this event he still reigned for about 11 years. As already noted above, during his reign he did a great work for the 'Western-Lushais'. He did not inherit the character of his father who loved not only for his subjects but also the English with whom he maintained cordial relationship throughout his reign. He did not have compassion for his subjects. As such, soon after the death of his father most of his subjects left him and went to Cachar where they sought protection from the English.

His War With the Chiefs of Eastern Lushais

One of the most significant events in the history of Mizoram was the conflict of the 'western Lushais' with the 'eastern Lushais' which lasted for about ten years (1871-1881)⁵. Kalkhama was the real culprit because he took away Tuali the Chenkual girl for marriage soon after the marriage bond had been made with Liankhama son of Vanhnuaailiana. The event really escalated the situation. During the war Kalkhama was the main actor.

His Relations with the British

Capt. H.R. Browne was appointed on 1 April, 1890 as the first Political Officer of North Lushai Hills and he assumed office on 18 May, 1890 with Aizawl as his headquarters⁶. This was an informal annexation of the country. Soon after he seated as the Political Officer Browne held *Darbar* (assembly) of the chiefs and announced that Lianphunga and Zahrawka should be deposed for a term of four years for their complicity in the Changri valley raid. They were also fined fifteen guns each⁷. In the idea of Browne the punishment inflicted upon the chiefs was minimal because he knew that a kind of peace was necessary for few years so that roads could be constructed to deal with Lianphunga. But Browne could not escape from the wrath of the chiefs who had compassion for the chief. Being an influential chief among the 'western Lushais' Lianphunga had a hold over the other chiefs of the western clan.

At the same time, Kalkhama did not lag behind in creating problems. Realizing that Browne would collect revenue from them and that they would not even be allowed liberty to hunt in the jungles. Kalkhama lost his balance and resolved to fight with the British by throwing aside his oath of fealty with Browne. Meanwhile, Capt. Browne was not totally unaware of the situation that the chiefs were with Lianphunga and Zahrawka. But according to him, the punishment of the guilty chiefs was more important than the settling of the

country⁸. So, an impulsive Kalkhama was determined to avenge of what Browne was proposing with regards to the chiefs. Hence, a meeting was convened at his *zawlbuk* on September, 1890 where the representatives from Thanghulha, Thanruma, Liankung, Lalthrima, Manthanga and Hrangkhupa were present⁹. Being the eldest among them Kalkhama was the leader of the conspiracy of Capt. Browne. In short, Browne was ambushed between Sairang and Changsil and succumbed to his wounds. So, Browne was succeeded by Robert McCabe who came all the way from Shillong. Within three months all offending villages were destroyed and burnt. But Kalkhama the main culprit was still in defiant of the British and constructed formidable stockades on the approach to his village from Changsil. But unfortunately the forces came unexpectedly from Aizawl route and the column destroyed the village and burnt all houses including jhums and jhum houses. Even those villagers seeking shelters in the jungle were pursued by the troops and every thing which belonged to them was completely destroyed. Under such circumstances Kalkhama now realized the futility of putting up further resistance to the British. Thus, Kalkhama surrendered unconditionally before McCabe. He was at once put under strong guards and he was sent to Silchar jail along with Lianphunga and Thanghulha pending the final orders of the government. Thus, the chiefs – Kalkhama, Lianphunga and Thanghulha were detained for ten years under Regulation III of 1818. Then they were deported to Hazaribagh (Bihar). There, Kalkhama and Lianphunga committed suicide. However, nothing is mentioned about Thanghulha. Thus, with the fall of Kalkhama the powers of the western Lushai chiefs were completely destroyed.

Concluding Remarks

Kalkhama was the greatest among the sons of Suakpuilala. He had peculiar characters. Though he was not the eldest among his brothers he was looked upon as their leader and even his father trusted him most. Unlike his brothers he had not love for the British

and this feeling was perhaps inherent in him. It appears that he had no respect for the British. This was clearly shown when he failed to meet Edgar when he came to Mizoram.

One of the most significant events of his reign was the conflict between his group, commonly known as the 'western Lushais' and 'eastern Lushais'. For this feud he was personally responsible when he provocatively and forcibly married the woman who was supposed to be the wife of Liankhama son of Vanhnuailiana. This shows that Kalkhama was a stout-hearted man like a lion.

His contributions to expand the sphere of influence of the 'western Lushais' over the 'eastern Lushais' are remarkable. He went to the forefront to face his enemy-the eastern – Lushais. He was ready to meet any eventuality.

Thus, for all what he did for his country and the people for whom he sacrificed his life Kalkhama will always remain in the pages of history not only as a hero but also as a freedom fighter. Also, with the passing of time, people will realize and give him a title as 'maker of modern Mizoram'. No other people deserve the title than Kalkhama himself. He had every quality to qualify himself for the title.

Notes and References

1. C. Tlanglawma; 'Suakpuilala' in **Mizo Lal Ropuite**, Tribal Research Institute (TRI). 2nd Edition, Aizawl, 1996, p. 153.
2. J. Shakeapear (Superintendent of Lushai Hills) **Census Note No.2**, Memo vol. 5319, Aijal, 3 September, 1900.
3. S.K. Barpujari; 'Mizoram Freedom Fighters' in **Studies on the Minority Nationalities of Northeast India – The Mizos**, International Seminar, April 7-9, 1992 Aizawl, p.58.
4. Lalthanliana; **Mizo Chanchin**, Vanbuangi Gas, Aizawl, 2000, p.448.
5. **Ibid.** p.529.
6. Foreign Department External Part A, August, 1890, Progs. K.W. No. 25.
7. **Ibid.** No. 126-144.
8. C. Lalthlengliana; **The Lushai Hills, Annexation, Resistance and Pacification**, Akansha Publishing House, New Delhi, 2007, p.49.
9. Sushas Chatterjee; **Mizoram Under British Rule**, Mittal Publication, Delhi, 1985, p.109.

Rungnawla : The Unsung Mizo Chief

J. Remtluanga

Around 1851 in Vantawng Village was born Rungnawla the offspring of Thangduta and Rozingi (a maid). There are different stories as to how the boy came to be called Rungnawla. Pi Sanghmingliani of Buarpui is of the opinion that while courting Rozingi Thangduta many a times gave her varung (a jungle fowl) and thus the boy was named Rungrawla.¹ With the passage of time *rawla* was changed into *nawla*. On the other hand Pu Chhinga of Lunglei has a different story to tell. According to him Thantlang Chief Zahuta and Thangduta were good friends. Za—huta once visited Vantawng which coincided with the birth of the baby boy. And it was he (Zahuta) who named the boy Rungnawla ('rung'-a jungle fowl; 'nawla'-'plenty' in Lai language.²

Thangduta divided his chiefdom between his two legitimate sons Hmawngphunga and Lalburha. Rungnawla, not being born of wedlock, was not given a share. Upon seeing the love that Rungnawla had for her, her stepmother Saikungi, promised him Kawlhawk Hill on his marriage. His father also promised him Sekhum hill.³ Rungnawla however did not marry on that instance, instead he moved to live with his step-brother Lalburha; following him in his nomadic shifting of villages from Diarkhai to Haurunibawk and to Hmawrker. While at Diarkhai Rungnawla and Lalburha in their desire to accumulate necklace and Brass raided Chawrai Village. On their way home they halted at Savunga's village. Local drinks being served, sarcastic and ambivalent remarks were exchanged between Savung and the two brothers which culminated in the two brothers Rungnawla and Lalburha taking leave of Savunga with threats of raiding his village. Chief Lalburha did really raid Hmunpui Savunga's village and burnt it to ashes.⁴

Rungnawla's courage, humour, and singularly masculine character projects itself again and again in the escapades that circumstance placed him on. In Kawlhawk where he shifted from

Vantawng Thangduta's health deteriorated thereby leading him to summon his sons to his bedside. Even in such a circumstance Rungnawla had no intention of giving in to his father's plea. He was not soft as a woman. He was a chief. But upon his brother Lalburha's insistence to accompany him his answer was: "*....If I were gifted with copper for my visit I possibly may come.....and any way it'd be fun to see the elongated flatness of mother's worried face*".⁵ And Rungnawla's humorous comment upon his father's miraculous recovery; "*...Well..., such a trifle to summon chiefs...*" contribute to show Rungnawla's humour and integrity. While at Hmawrker the brothers, Rungnawla and Lalburha raided Khawzing Chief Khamliana's village. The village was burnt to ashes. The raid was the first ever raid between Mizo chiefs since the outsiders (Vai) raided the Lushai Hills. The aftermath of the raid was that the descendants of Lianlula were homeless and wayfaring chiefs. Even songs were sung upon the humiliation of the chiefs ;

*Saw I a chief upon Pukzing Hills
A wayfaring chief, homeless and dejected,
Smoke bellows from what was Pukzing,
Where Khamliana once doled out laws,
Where Sailianchhingi once walked the lanes
Head held high in the air.*⁶

Khamliana homeless and dejected built his hut in Kiang ThuamThum (the name of a place) and settled for sometime in that place. However, he joined his uncle Savunga in Pukzing after a short while. However in order to fulfill his promise that Savunga shall find no peace in between the Tiau and Mar river raided Pukzing in and around 1881/82.

Rungnawla's escapades cannot be complete without mentioning his Kulkhut (Kolkatta) visit. Strange though it may seem Rungnawla is not to be seen in the photo of the Mizo Chiefs taken

in Kolkata. Rungnawla was superstitious in nature and it was his belief that taking photos ushered in early death. Perhaps it was coincidence, but strange to comprehend was the fact that all the chiefs in the photo died within a span of 3 to 4 years from thence forth, while Rungnawla lived for more than 30 years. Rungnawla even buried the certificate the Viceroy handed him with the conviction that it was *Vai Dawi* (outsiders' black magic).

While in Kolkatta the Mizo Chiefs were given shotguns but no gunpowder. As guns were useless without gunpowder the other chiefs persuaded Rungnawla to procure gunpowder from the Viceroy (Rungnawla once told the Viceroy that he was the greatest among the Mizo chiefs who were in Kolkatta.). To the amazement of the other chiefs Rungnawla did procure the gunpowder.

There are numerous instances depicting the humorous and kind heartedness of Chief Rungnawla. It was his decree that no one should look down upon the poor and the physically and mentally handicapped. Highlighted below are some of the 'memorable decree' he imposed upon his subjects⁷ :

1. He prohibited the gathering of young palm shoots for food
2. Gathering of tender cane was also prohibited.
3. He allowed fish trap to be used at a certain point in the Tlawng River; and prohibited its use up river beyond that point
4. He lavishly allowed anyone in need of 'lo' (jhum) to utilize Parva Hill which he kept for his three sons' inheritance

It was while Rungnawla was settled in Kawlhawk Hill around 1891-1892 that the second raid of the 'Outsiders' (Vailenvawi hnihna) took place. It is believed that among the desendents of Rolura, Rungnawla was the first to defy the outsiders and fire upon them. His brother Lalburha also took part in the defiance against the outsiders. The Vai were under the command of Captain J. Shakespeare and he were camped at Chhipphir. It was indeed

natural for the superior force to be victorious. Perhaps it was because of this, Rungnawla surrendered to the outsiders. Later on Rungnawla and Captain J. Shakespeare became friends. Captain J. Shakespeare settled in Lunglei and became the *Bawrhsap* (commissioner). In order to exempt his village from labouring, Rungnawla, to please the Commissioner used to perform frog dance. He was in fact in good terms with the Commissioner. In and around 1892 he shifted to Serkhum Hill. It was while he settled in this place that his wife Elphungi died. During the famine of 1904 Rungnawla shifted to S. Kanghmun in search of greener pasture and there he planted a banyan tree which still survives today.⁸ Rungnawla died in 1911 at the age of 60 in S. Kanghmun, he was a chief for almost 35 years. His corpse was smoked dried and his bones were in the possession of Sena one of his sons. Upon returning to Kawlhawk Hill around 1918 his son Robova buried the bones of his father Rungnawla.⁹

On his tombstone are inscribed the following words :

**RUNGNAWLA
REIGNED FOR 30 YEARS
DIED IN 1911 WHEN HE WAS 60**

Below are listed the descendents of Rungnawla :

His sons –

1. Robova – Kawlhawk Chief
2. Saipawla – Ramlaitui Chief
3. Sena - Sekhum Chief
4. Kulkhuta - not given chiefdom

Robova, his eldest son's descendents are listed below :

1. Chalkitawia
2. Lalhmingiana
3. Lalthuami (S. Khawlek)
4. Lalziki
5. Saibuangi

Chalkitawia's offsprings :

1. Lalhnuni (Darlung)
2. Lalpara (Lunglei)
3. Thansanga (Buarpui)
4. Laldavida (Lunglei)
5. Laldingi (Lunglei)

Lalhmingliana's offsprings :

1. Laltinchhingi (Buarpui-Sanghmingliani Nu)
2. Saituangi (Lunglei)
3. Tlanghmingthangi (Lunglei)
4. Rodingliana (Aizawl-Ramhlun)
5. Lalthanzuali (Aizawl-Venghlui)
6. Saihnuni.

Lalpara's offsprings :

1. Rothangliani (Lunglei)
2. Lalnunthuanga (Lunglei)
3. Sairenpuii (Lunglei)
4. Saidingliana (Lunglei)
6. Lalngaihawma (Lunglei)

Thansanga's offsprings :

1. Ngursailova (Aizawl)
2. Lalthanzuali (Buarpui)
3. Saizika (Buarpui)
4. Lalduhawmi (Buarpui)
5. Saikunga (Buarpui)
6. Lalmuanthangi (Aizawl-Zemabawk)
7. Lalthanmawia (Buarpui)

Laldavida's offsprings ;

1. Malsawmthuag (Lunglei-Rahsi Veng)
2. Lalrinawma (Lunglei-Rahsi Veng)

We regret to say that since we relied upon different sources and words of mouths, contradictions may and can arise. And if this be so we are always ready to add or cut out that which is superfluous in order to make this paper as authentic as is possible.

Notes And References

1. Sanghmingliani, 69, Buarpui, Interviewed on 22 February, 2009.
2. Chhinga, 75, Lunglei, Interviewed on 25 March, 2009.
3. Thansanga, 75, Buarpui, Interviewed on 22 February, 2009.
4. Laiawrhi, 83, S. Sabual, Interviewed on 2 March, 1990 *Ibid*.
5. Lalhuni, 70, Darlung, Interviewed on 6 March, 1992
C. Lianthanga; *Hmanlai Mizo Nun*, BCM Press, Serkawn, 2nd Edition, 2000, p. 221.
Lt. Colonel T.S. Reid; *Chin Lushai Land*, Firma KLM Pvt. Ltd. Reprint, 1976, p. 36.
6. Chhinga, 75, Lunglei Interviewed on 26 March, 2009.
C. Lianthanga, *op. cit.*, p. 220. *Ibid*. p. 222. Laiawrhi, S. Sabual, 1990, *op. cit.* C. Lianthanga, *op. cit.*, p. 222 *Ibid*.
P.C. Lallungmuana, 50, S. Sabual, Interviewed on 6 September, 2009 Lalhuni, 90, Darlung-1992, *op. cit.*
7. Sanghmingliani, 69, Buarpui-2009, Interviewed on 22 February, 2009. C. Manthangi te unau, S. Sabual, Interviewed on 6 October, 2009. Sanghmingliani, 69, Buarpui-2009, *op. cit.*
8. C. Chawngkunga, 71, Aizawl, Interviewed on 13 March, 2009. Sanghmingliani, 69, Buarpui-2009, *op. cit.*

Iakhai Hlychho¹, Chief of Pala

K. Robin

In recent times, it is evident that the study of chieftainship has increasingly occupied an important place in the domain of academic discourse. However, it must be noted that the study has invited a lot of debates among scholars and historians.

Consideration and contextualization of chieftainship amongst the hill tribes of Mizoram stipulates a critical examination as the subject do not seem to attract enough attention among researchers. In this background, the study of Mara chieftainship is even more wanting and is a pressing demand as there seem to be lack of interest among historians. This is clearly corroborated by scarcity of literatures on the subject. Therefore, this paper is basically an attempt to establish the social background of Iakhai Hlychho, one of the Mara chiefs, and at the same time, it is an endeavour to contextualize the institution of chieftainship amongst the Maras.

As a result of dearth of written records, it is very difficult to situate the precise time of the arrival of the Maras in their present settlement of Mizoram. In this context, it becomes even more difficult to understand the evolution and origin of chieftainship among the Maras and for that matter understand how and when the Maras came under definite rule of the chiefs.

However, considering their earlier sojourn in the Chin Hills and of their migration to the present settlement 'maraland' and till the abolition of chieftainship in 1956, it is evident that the Maras seemed to have been under intricate and complex rule of different chiefs. Some of the Mara ruling clans include Choza, Bôhia, Hlychho, Chhachhai, Khuhly, Thhlyutha, Zawtha, Nôhro etc.¹

Like any other tribal societies, the origin of the institution of chieftainship among the Maras is also obscured in mystery and therefore, it is a centre of contest and also invited a lot of debates among scholars. The history of the evolution of familial ties, clan structure, and the close relationship that existed between customary laws and traditions, and the process of political administration as well as the structure of governance is clearly manifested in the institution of chieftainship in which the chief stood at the apex of the pyramidal Mara social structure.²

The fact that royal clans are social constructions and the articulated phrase *"a chief is a chief by grace of his tribes"* and that *"slaves are not borne as trees emerging from seedlings or spread like creepers"* are clear indications and reflections of rigid and strong social and customary sanctions that are intimately entwined with the authority of the chiefs.

The gradual increase in population along with the involving social complexities demanded better social, economic and political arrangements within the society. To cope with this type of intricate state of affairs, members of the community nominated from among themselves a person whom they believed to be brave, strong, able and worthy to preside over them in all matters and to be a leader who would provide safety and security to the entire community. This nature of mutual obligations seemed to be the genesis of chieftainship among the Maras as well.

Since the responsibility of the leader or the ruler became more demanding, there was a corresponding need of imposing certain obligations on the subjects varying from various taxes and to the extent of acquiring physical labours as and when required. In due course, the position of the ruler turns out to be well established and ultimately the institution became permanent and hereditary and that even the descendents are accepted as rightful

rulers or chiefs.³ It was in this background that different ruling clans exercised their suzerainty over various Mara tribes. It would seem that, among the hill tribes, the rulers followed a definite and well established pattern and never drifted beyond the confluence of traditions and customary practices.⁴

'Lakherland' or 'Maraland' was inhabited by people known today as the Maras. It is situated in the southern part of Mizoram which now falls within Saiha District. The region was inhabited by different ruling clans like, Choza, Bôhia, Hlychho, Chhachhai, Khuhly, Thhlyutha, Zawtha, Nôhro etc.

Of the Mara ruling family, the Hlychho clans are considered to be the first Mara rulers. Iakhai Hlychho was the first ruler from the hlychho clan. He was considered to be invited by the Hnaihly and Mathipi clans while he was at Tlari village near Thlantlang in the Chin Hills. But unfortunately, the community ie, the Hnaihly and mathipi clans lost confidence and with the knowledge of Iakhia Hlychho, a person from Thaza village by the name of Laichi Hlychho was again invited to be their ruler. Thus emerged two lineages from the Hlychho clans tracing their descent either from Iakhai or Laichi.⁵

The Hlychhos under Iakhai hlychho crafted his territories stretching from Saikao (serkawr), Mobyu (Maubaw), Theiva, Pala (lawngban), Tokalo (Tongkalong), to Paithar and Saizawh. On the other hand, the territories of Laichi Hlychho stretches from Siaha (Saiha), Tisopi (Tuismui), Thiahra (Phalhrang), Thiahra Amobyu (Rawmibaw) and Thosai (Thingsen).⁶

Iakhai 1 was the son of Laivu Hlychho, ruler of Pala village. His territory includes the region touching Pala river in the East and Lodaw towards river Kolodyne in the west. Towards, the south, his territories started from the mouth of the Rari river and bordering Tokalo and stretches towards the mouth of river Chaia touching vahia.⁷

Iakhai Hlychho was a benevolent and thoughtful chief who always helped his people in hard times and in scarcities. He would never turn his back to those who seek refuge in his realm and would always welcome even people from outside his jurisdiction and greet them in open arms. He was known to be a kind hearted ruler, good to his subjects and even slaves found solace in him.

The movement for the abolition of chieftainship in the hill areas coincided the time when Iakhai Hlychho was confronted with calamities, and twice his village was devastated by wild fire and he had to begin from scratch all over again. The period following this proved to be a period of difficulty for him and his people all alike.

Though, having faced tremendous difficulties throughout his career, he was however, very determinate and resolute for the welfare of his people. It was said that at the time when all the slaves were liberated, he did not hesitate, but was quick to spell out words of comfort...

“...my children... today you are to leave my custody, however, if you are not at ease with your new prospect, the doors of my home would always remain open”.

These were indeed words of assurance and comfort that would always remain in the mind and heart of his people, so much so that two former slaves returned to his home after being liberated and were said to have remained till their death. It would seem that he was the only chief whose slaves returned to his homestead after being liberated.⁸

The abolition of chieftainship was a remarkable event for the entire hill tribes of the Lushai Hills including un-administered Lakherland. Iakhai Hlychho also began to live a commoner's life and was said to have maintained cordial relationship with his people (former subjects). In the year 1962, he breathes his last and was buried in tomb of his forefathers at the age of 68.⁹

Notes and References

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2. Emile Durkheim, *Elementary form of religious life*, London, See also Lewis Henry Morgan, *Ancient Society*, London, 1877, pp.65-67. See and Malinowski, *Freedom and Civilization*, London, 1947. I Schapera, *Government and Politics in Tribal Societies*, London, 1963, pp 14-15.
3. Jonathan Haas, *The evolution of pre-historic state*, Columbia University Press, New York.
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5. Zakhu Hlychho, *Mara Te Tobul*, Aizawl, 2009, p. 164.
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VANDULA

J. Zorema

Chief Vandula Sailo was a descendant of Rolura, the famous progenitor of the Southern Sailo chiefs. Rolura had two sons, namely Lalrivunga and Khawzatluta¹ or Laltluta, popularly known as 'Tlutpawrha'. Vanpuiliana, known popularly as Vandula, because of his heavy belly, was the eldest son of Tlutpawrha.

Tlutpawrha and his followers first settled round the Hmuifang tlang (Range) at Diarkhai, Bawngthah and Chamring.² However, dispute over land arose between the two brothers- Lalrivunga and Tlutpawrha. As a result, the younger one Tlutpawrha and his followers moved southward and settled down at Haulawng.³ From this place they had raided the Tuikuk (Bru) villages in the Tripura border thereby creating fear and havoc among them. In this raid many were killed and a number of them were carried off as captives. It was out of this raid that the British came to know their existence and hence called them the "Howlongs", the misspelled of the name of their village 'Haulawng'.⁴ In the later period the British officers had divided the whole southern chiefs into three- The Northern Howlongs were the descendants of Lalrivunga, the Southern Howlongs were the descendants of Tlutpawrha while the Thangluah Chiefs led by Rothangpuia were called the Western Howlongs.

Vandula was the one and only son of Tlutpawrha and his wife Lalhthingvungi Pachuau daughter of Khawzalula.⁵ He was believed to be born around 1825 and his birth place is thought to be Diarkhai or Bawngthah.⁶ His mother Lalhthingvungi died while he was an infant. Therefore, he was brought up by his step-mother, Bawngkhawli. Tlutpawrha had other four sons with his second wife, namely Vanhnuaichhana, Seipuia, Lalhangvunga and Lalaauva.⁷ All the five brothers with their followers were commonly known as the "Southern Howlongs".

Vandula was a brave, handsome and energetic person with leadership quality and commanding talent. He was the right-hand man of his father and a worthy elder brother for his younger brothers. He spent his youth days with his father at Chhipphir and at Belpui near Zobawk.⁸ He was a young warrior when his father raided Halkha Pawis of the Chin Hills of Burma.⁹

Vandula married Ropuiliani, daughter of a great and famous chief of the north, Lalsavunga, chief of Aizawl. This matrimonial alliance had greatly enhanced the power and prestige of Vandula, especially during the later period of his life. Vandula and Ropuiliani have six sons and two daughters, namely Savuta, Hrangphunga, Lalropuii, Sangliana, Thanhulha, Dotawna, Darpuiliani and Lalthuama.¹⁰ Even after his marriage, he and his family followed the father, Tlutpawrha from Belpui to Chhipphir. While at Chhipphir, the father permitted him to establish a separate village of his own. Hence, Vandula and his followers moved to Kawmzawl near Pukpui and established a village there. In this way Vandula became a chief and his wife Ropuiliani a chieftainess.

Around 1869, Vandula shifted his village from Kawmzawl to Aithur with 500 households. Since the new village was situated near the Pawis (Chin Hills) it was felt that a strong defence stockade was a necessity. Accordingly, a strong fort was constructed with timber logs. Apart from this, as a safety measure from the Pawis, Daido¹¹ villages were established on every possible hill tops around the village. Each Daido villages were put under the charge of a Pasaltha¹² with a number of armed warriors. While at Aithur, Vandula performed a 'Khuangchawi'¹³

Their stay at Aithur was shortened due to the fact that the forest around the village was exhausted very soon due to the practice of jhumming system. Another cause of shifting the village seemed to be that the village was located near the Pawis and that the village was shifted to another safer place. Therefore, in order

to find a better place for cultivation as well as to escape the danger of the Pawis, Vandula shifted his village from Aithur to Hnahthial in around 1873.¹⁴ It was at this place that Vandula had enjoyed his heydays. The village was self-sufficient economically and there was no danger of the eastern Pawis. During that period no one was strong enough to check his movement within the whole southern Mizoram. His position was strengthened by the fact that all the neighbouring great chief were his own brothers and cousins who looked upon him as their principal chief.

It was during their stay at Hahthial that his sons have got married and it was a custom for a chief to give new villages to their sons. Accordingly, Savuta, his eldest son was given a new village called Thiltlang. However, Savuta died within no time and in order to replace him the second eldest son, Hrangphunga was appointed. In the east, he sent his two other sons Sangliana and Dotawna to Khawhri and Aithur respectively to act as Daido against the eastern Pawis.¹⁵

Raid on Laki or Vaki

The true Lushai (Mizo) method of making war was to raid the enemy's villages and carry off as many captives and as much loot as possible.¹⁶ Vandula and his warriors raided a Lakher village of Laki or Vaki on the Arracan border. J. Shakespear described the raid thus: "Vandula, head of the Lushais, had raided Vaki, a village on the Arracan border, and brought away as part of the loot a brass bowl (Maihunpui or Chawhtawlhpu) and a big earthenware vase (Ralchabel), which the Thlantlang chief (Zahuata) claimed as being part of the promised price of his daughter, who had recently been married to the son of the Vaki chief. As Vandula refused to give up the articles, the Thlantlangs attacked a Lushai piquet on the Koladyne (Chhimtuipui) killing some men".¹⁷ In this way, a war was declared between Vandula and Zahuata, chief of Thlantlang.

To avenge the Thlantlang raid, Vandula's party attacked Bungkhua, popularly known as 'Bungkhaw Run'. Shakespear described 'Bungkhaw Run' thus: "In 1881 a large force of Southern Lushais raided Bunkhua, a Chin village to the north of the Tao hill. They burnt the village without much trouble, but the Chins refused to acknowledge this as a defeat and kept up a hot fire on their assailants, killing one of their bravest warriors (). When he Lushais set out on their return journey they found the whole country up, and in a gorge they were greeted with a volley which laid forty of them low, and the remainder fled in all directions, and, had it not been for heavy rain, which washed the bloodstains and made tracking difficult, but few would have reached their homes"¹⁸

From the above remarks, the 'Bungkhaw Run' was a blunder where Vandula's party was invariably defeated. The war between the two chiefs lasted for almost 12 years during which raiding and looting was carried on by both the parties.¹⁹ At last, a peace was concluded at Darzo Ram by which both the parties agreed to stop raiding and looting.

Vandula and his subjects again moved from Hnahthial to Ralvawng. That time also their followers still consisted of 500 households. Ralvawng was located further west from the Pawis (Chins). There at Ralvawng they enjoyed peace and prosperity which is clearly revealed by one of the songs of that time, thus:

*"Vawngpui kawtchhuah zu luang e
Khenhrangpa than sar zam e
Sum, thi, tiandar an ban e chhim saiah"*²⁰

A translation to this song is.....

Vandula And The English

The Mizo history from the twenties upto the last decade of the nineteenth century was marked by frequent raids of the Mizos on the British frontier territories and the retaliatory expedition on the part of the latter known popularly as the 'Butcher and Bolt'

policy. The occurrence of raids, which took place in spite of the efforts made by the frontier officers, proved that the policy of conciliation alone was utterly ineffective.²¹ On 20th January 1863, Sir Cecil Beadon, Lieutenant Governor of Bengal, took up the question of frontier policy thus: "Every endeavour should be made to induce the chiefs of the unfriendly tribes not to come in, as it is called, that is, to present themselves before the Superintendent, either at Chittagong or at any other place...but to consent that he should meet them at some spot equally convenient to both parties, and then to enter into written engagements for the future maintenance of peace on the border".²²

In accordance with these instructions, Captain Graham, Superintendent of Chittagong Hill Tracts, proceeded to Rothangpuia's village, and that chief, with nine other leading chiefs of the Lungchem range entered into binding engagement to keep the peace.²³ Mesengers sent thence to the Haulawngs, brought back a document signed by their principal chief Vandula, his brother Seipuia and three other chiefs, in which they agreed to keep quiet and to meet the Superintendent at Kassalong. Vandula (Vandoolah) sent in an elephant's tusk in token of amity.²⁴ As a result, the following payment, half in money and half in kind were sanctioned to the following-Rothangpuia's tribe Rs 400.00, Sailos Rs 800.00 and the Haulawngs Rs 800.00.²⁵

In the month of December 1870, the Officiating Deputy Commissioner of the Chittagong Hill Tracts, Major Graham undertook an expedition into the Lushai country with a view to open, if possible, a communication through it with Bepari Bazar (Cachar). However, Vandula, in spite of the previous agreement signed by him to keep peace, refused to allow the passage of the Expeditionary Party through his country.²⁶ Therefore, the expedition failed in consequence of the opposition of Vandula.

The disturbed state of the Chittagong frontier generally and the unusually extensive and organized raids committed on the adjacent districts during 1871-72 rendered it necessary to follow a forward policy on the part of the British. In May 1871, Sir George Campbell, Lieutenant Governor of Bengal suggested "Military Expedition" rather than a measure of pure retaliation. "If the people submitted" he said, "we should treat with them and demand surrender of our native subjects, and, if a fair amount of success were attained in the way, we should enter into friendly relations with them; but if they resisted, we should use force and compel respect".²⁷

It was under such instructions and spirit that Expeditionary Forces were set out in two columns on first November 1871 from Cachar headed by General Bouchier and Chittagong commanded by General Brownlow.²⁸ 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.²⁹ From this place, Captain Thomas Herbert Lewin, Intelligent Officer of the Right Column, described the Haulawng country thus, "The whole Sylu country lay within striking distance of our position, no less than six large villages being within a day's march. Beyond these lay the Howlongs, living on still loftier heights, never trodden by English feet and undiscovered country, range upon range stretching far away in the distance, even to the confines of China".³⁰ From Buarpui, Chief Rothangpuia Thangluah and Subadar Mohamad Azim were sent out on a mission to invite the Lushai chiefs to submission. On 5th February 1872, 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.³¹ 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 and their fear of the Sailos.³² This act on the part of the Haulawng chiefs showed their anxiety to prevent the soldiers from entering their country.

But in spite of their fair words, there was no sign of them. After discussing the position with the General, Lewin sent back a message that they could only make terms if the chiefs presented themselves in person at Savunga's village (Buarpu) and that the force would not retire until the captives had been given up.³³ Even then no Haulawng chief had showed up. Hence, 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.³⁴ 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.³⁵

Even then, the other chiefs of the Southern Haulawngs, Vandula and his followers failed to come out to make peace. After doing all that was required with Seipuia, the General became impatient when the other chiefs failed to appear and on 12th March 1872 he ordered the march to continue to penetrate deeper into the Haulawng country.³⁶ This resulted in bringing in Vantawnga with a batch of captives, who were "weeping bitterly" as the General reported in his final dispatch, "at parting from their captors".³⁷ Next morning brought Sangliana, the son of Vandula who sent words asking to be excused from presenting himself in person on

the ground of illness. Although the general thought it to be a bluff, he was persuaded to accept the Youngman's submission on behalf of his father, for the heat was becoming excessive and both the coolies and his supplies were nearly exhausted.³⁸ So at Seipuia's village (Zopui) the oaths of friendship were taken and more captives were handed over then the force started back for Demagiri en route Chittagong and home.

After the return of the Expeditionary Force, their dealings with the chief, Vandula was appeared in the Pioneer, thus:

During the course of the Expedition of 1871-72 the general was met by Vantonga, one of the leading chiefs, and by the sons of the great Vandoola, who brought in captives and did homage on their father's behalf...and general Brownlow accepted this and returned, to save the force the three days eastward march which lay between the river and Vandoola. We cannot blame him for this, but of all the chiefs in that quarter, Vandoola is the one whom we should have most wished to se humbled. There are, however, good grounds for hoping that the permanent establishment of a strong post at Demagiri will secure his good behaviour for the future.³⁹

From the above statement it is quite clear that Vandula had never presented himself in person before the British authority.⁴⁰ He tried to escape from having direct and personal contact with them and used to send his sons or representative to represent him in times of heavy pressure on the part of the British. He had, as long as possible, prevented the entry of the Britishers to his village.⁴¹ His staunch opposition against the British imperialism had earned him notoriety with them.⁴² Captain John Shakespear, Superintendent of South Lushai Hills remarked of him thus, "Tlutpawrha's eldest son was the most powerful chief in the South Lushai Hills" and that unlike his other brothers, "his influence was hostile to the British".⁴³ He died in 1889 at Denlung.

It is to be noted that under the pressure of the British forces, all the younger brothers of Vandula fell in the hands of the former and promised to be faithful to them. However, Vandula stood still even in the midst of heavy pressure and under compelling circumstances. The Observer, a Calcutta paper of high repute of that time observed of the works of the Expedition of 1871-72 thus: "...not a single blow had been struck against the most powerful and numerous of all the tribes the Expedition had been directed to operate against, viz; the Howlongs". Further that, "As things turned out, the Howlongs did send in their submission, or at least, professions of amity...perhaps so much so that another expedition to reduce the Howlongs would still be necessary".⁴⁴

The above remark proved to be true that expeditions have been sent in during the later period in 1889 and 1890 to subdue the southern Haulawng chiefs. But lately, Vandula was overtaken by old age and he was predeceased by most of his sons except Lalthuama. After his death in 1889, his wife Ropuiliani became a chieftainess. She and the only surviving son refused to comply with the British dictated terms. Later on they were captured and sent for confinement to the Chittagong jail. The chieftainess died in the jail on 3rd January 1895 and the son was released forthwith subdued. In this way, the sovereignty and independence of the great Vandula's clan or the Southern Howlongs came to an end.

Notes and References

1. Vanlalvuana Sailo; *Mizoram Humhalhtu Lal Vandula leh Ropuiliiani*. (Aizawl, 1999) p. 24
2. Lalthuma Sailo; “*Seipuia Pa Thutpawrha Chanchin*”. (A personal record maintained by Lalthuma Sailo, Chief of Theiriat and grand son of Chief Seipuia Sailo).
3. Ibid.
4. J. Zorema; “*The Howlong Chief Seipuia Sailo*”. A paper presented in the Annual Seminar of the Mizo History Association. Aizawl____November 2008.
5. Vanlalvuana Sailo, op. cit.
6. Ibid. pp. 24-25.
7. Ibid.
8. Ibid.
9. Ibid.
10. Ibid. p. 53
11. Daido Villages were like guard posts where some few households and warriors were stationed under the charge of a Pasaltha or leading warrior.
12. Pasaltha was a person thus selected by the chief out of bravery, sincerity and intelligence.
13. Khuangchawi is the greatest and the most expensive feast ever performed by a person by giving feast of meat and zu (drinks) in plenty for four continuous days to the whole villagers.
14. Vanlalvuana Sailo, op. cit. p. 54
15. Ibid. pp. 54-55.
16. J. Shakespear; *The Lushei Kuki Clans*. Tribal Research Institute Aizawl, 1988. p.55
17. Ibid. p. 7
18. Ibid. p. 59
19. Vanlalvuana Sailo; op. cit. pp. 57-59.
20. Quoted in Ibid.

21. C.E Buckland; *Bengal Under the Lieutenant Governors*. (Calcutta, 1905) p. 461
22. Alexander Mackenzie, pp.346-47.
23. Ibid.
24. Ibid.
25. Ibid.
26. A.G McCall; *Lushai Chrysalis*. () pp.43-44.
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30. T.H Lewin; *A Fly on the Wheel or How I helped to Govern India*. (Reprint, New Delhi 2005) p. 269
31. John Whitehead; op. cit.
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33. Ibid. pp. 234-35.
34. Ibid.
35. Ibid.
36. Ibid. p. 248-49.
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38. Ibid.
39. The Pioneer. 10th May 1872. Appended in Sir Alexander Mackenzie; op. cit. pp. 852-53.
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41. A.S Reid; *Chin-Lushai Land*. (_____ Aizawl, Reprint 1976) p. 52
42. Lalsangzuali Sailo; "The Indomitable Chieftainess Ropuiliani 1829-1895" in Lalneihzovi (Ed) *Role of Ropuiliani in the Freedom Struggle*. (Aizawl, 2005) p. 64
43. Quoted in Ibid.
44. The Observer, appended in T.H Lewin' *A Fly on the Wheel*. Op. cit. p.289

SANGVUNGA

K. Laldinpui

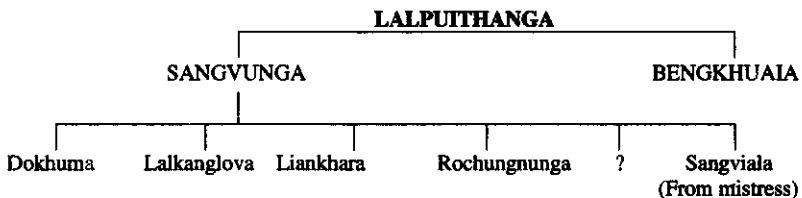
We have very little record available about the great Sailo chief Sangvunga who ruled over Bawngchawm, Sialhau, Thentlang, Tuifim villages. Oral sources which could be obtained are of very meagre, yet they are still valuable. Sangvunga was the elder son of Lalpuithanga, a great Sailo chief of Bawngchawm and the adjoining villages. In British writings, Lalpuithanga and his sons were called 'northern Howlongs' where as they were truly Sailo chiefs. Bawngchawm village was deserted due to village groupings of 1968 effected by Mizo National Front insurgency. It is situated about 7km south east of present Serchhip town. Sangvunga's younger brother, Bengkhuaia was, of course, known to Mizo history because of his keeping of Mary Winchester, a small English girl as captive. The main reason for little available account about Sangvunga may have been his less encounter with the British. Sangvunga seemed to have more encounters with Pawis in the east than the British. He was said to have told his brother Bengkhuaia to turn his attention towards the west while he himself would check Pawis' incursions from the east.

The two brothers Sangvunga and Bengkhuaia seemed to maintain good co-ordination and cordial relationship between themselves. This was evident from the fact that when the First Lushai Expedition of 1871-'72 to rescue Mary Winchester and other captives came, we have a written record by T.H.Lewin about his encounter with Sangvunga and Bengkhuaia – "*The chiefs rose and received me. I inquired which was Sangboonga (Sangvunga), he came forward, and in an agitated manner put his own gun into my hands, while his brother Benkuia (Bengkhuaia) took a short sword from his waist and hung it about my neck..... I had little difficulty in communicating to Sangboonga(Sangvunga) and his brother the terms on which alone peace could be concluded...*"¹

The above quotation reveals that when the Lushais raided tea gardens at Alexandrapur in south Cachar in 1871, their leader was obviously Sangvunga. Being the elder of the two brothers, the joint venture they had seemed to be under the guidance of Sangvunga. Bengkhuaia, being the younger one had to co-ordinate with his brother's instructions. It is said that in this raid, Sangvunga's men took the lead and they were more in number than Bengkhuaia's men. However, since Bengkhuaia was the one who kept Mary Winchester, he has been more popularly known in Mizo history. It was actually the result of the joint actions of the two brothers that the First Lushai Expedition was undertaken. To quote J. Ware Edgar, "*The Looshais (as I then understood them) told me that the Howlongs were led by Savoong, who was going out for heads on account of his father, Lalpitang (Lalpuithanga). Now I know that Savoong (Savunga) was a sylo (Sailo), and that he was not the son of Lalpitang. I afterwards learned that the leader's name was Sangboong (Sangvunga), who is son of Lalpitang.....*"² In page 17 of the same notes, Edgar stated thus: "*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 the little girl had been taken from a tea garden on the west of Dullessur, that the attack had been made by Benkheri (Bengkhuaia) and Sangboong (Sangvunga), sons of Lalpitang (Lalpuithanga), a powerful Howlong chief.*"³ When a trader with salt met Edgar at Changsil, he told him he had information from some people that a raid had been made to the tea garden by people of a chief living to the south-west. Edgar thus wrote: "*The direction in which he says they pointed is certainly that of Sangboong's village, as shown to me from the site of Morah's Poonji*".⁴ It may be mentioned here that in the eyes of the British, Sangvunga seemed to be the leader and the main culprit in the above raid. However, Sangvunga gave more attention towards the east, blocking the Pawis' incursion to his land and he had fewer contacts with the western chiefs as well as the British than his younger brother

Bengkhuai. As these two chiefs settled in the middle of the Lushai land, they apparently had to deal with hostile chiefs from all directions. It may be remembered that southwards from Sangvunga's father Lalpuithanga of Bawngchawm were regarded as southern chiefs in Mizo history and that the British called them the Howlongs in almost all their writings and records. Lalpuithanga, his sons and the neighbouring southern chiefs were called by the British 'northern Howlongs' and further south chiefs- 'southern Howlongs'. Even after the death of their father, Sangvunga and Bengkhuaia seemed to retain the power and influence of their father. Edgar remarks in his Notes, "*On the east side of the Gootur are the villages of the sons of Lalpitang, who has been always considered by us as the most powerful of the Looshais.....*"⁵

As was the Sailo custom, Sangvunga, being the elder, inherited his father's village of Bawngchawm. But he did not stay at Bawngchawm alone. When his sons were matured and married, he gave them separate villages to become independent chiefs. He had five sons with his wife and one son from his mistress. That is, Sangvunga had six sons in all as shown below:-



To have more land for jhum, Sangvunga migrated to Sialhau village and settled there for quite some time. At this time, the Zadeng chiefs were subjugated and their lands were occupied by Sailo chiefs. Finding that Thentlang village was under Zadeng chief and it was now vacant, Sangvunga and his people shifted there and occupied it. It appears that Sangvunga was powerful enough to move freely in the heart of the Lushai land. We have an oral source that one of

Sangvunga's warrior named Velthanga as saying that the chief told his younger brother to exert influence over the western chiefs and the adjoining plains while he himself would put a check on the incursion of Pawis from the east, and also deal with the northern and southern chiefs. This indicates that Sangvunga was a strong and powerful chief who was capable of protecting his domain as well as his brother's. There was also an instance that a quarrel broke out between the two brothers regarding their boundaries which Sangvunga settled amicably. From then on, the two brothers stayed peacefully with each other and worked together in all their dealings. This is evident from the fact that when Lt.Col.T.H.Lewin negotiated for peace with them when rescuing Mary Winchester and other captives, Sangvunga and Bengkhuaia stood shoulder to shoulder. Lewin wrote in his account when a voice from the dark called him '*Thangliana*' (a Lushai paraphrase of Tom Lewin) saying thus- "*the great chiefs will be at the Tuldung stream tomorrow at dawn, but you must come alone, without any soldiers*". The '*great chiefs*' referred to here were Sangvunga and Bengkhuaia which was evidently clear from the ensuing encounters.

Sangvunga's warrior Velthanga was also said to have boasted about his chief's great power and influence. He was quoted as saying that Sangvunga's influence had reached even as far as Senvawn in north-east Lushai Hills which is now under Manipur state where they had gone, killing and looting every village and announcing that those were Sangvunga's domain; and in the south, they had gone upto the '*Bawm*'⁶ land which is now in Bangladesh. This warrior was said to have gone himself and wherever they went, villages were already deserted by their inhabitants for fear of their lives. It is said that when Velthanga and his men entered into a house in a '*Bawm*' village, they found a '*Papui*'⁷ which was put upside down, covering something inside. When closely examined, they noticed something moving and opened that '*Papui*'. They found an old woman who was too weak and old to run away and they killed her

instantly. The same warrior was also quoted to have said that the nature of warfare against eastern Pawis was a kind of ambush and that they had been intriguing enemies. This was true in a sense that right from the time of their grand father Rolura, we observe evidences of frictions and wars between Pawis and Rolura's family till the time of Sangvunga and his sons. The eastern Pawis frequently came down to Lushai villages and forcefully collected livestock, etc. as tributes. The neighbouring Vuta's villages, according to Velthanga, always consented to the Pawis demands, but Sangvunga's villages were never willing to pay, saying that it was their land and that they were not afraid of the Pawis. This might mean that Sangvunga was quite powerful that he was able to protect his people and that the Pawis did not dare to go against him. We also have an oral information that when a Pawi warrior Robilha was getting married, he offered to pay for a bride's prize not only ten geyals but also ten heads from the west. Sangvunga's villages, being nearest in the Pawis' vicinity were quite alert and they understood that they were soon going to be attacked. They then took various precautions, collecting information from one of their ladies who married a Pawi and settled among the Pawis. They were then successful in protecting their heads by checking the Pawis ambushes.⁸

Though the sources about the life and achievements of this great great Sailo chief are little and he remains more or less obscure in Mizo history, it is evidently clear that he was capable of leaving his descendants well settled chiefdoms in the heart of Lushai Hills. His sons, grand sons and great grand sons remained chiefs in various hills till the inauguration of Lushai Hills District Council in 1952 which give us the impression that Sangvunga had been powerful, able and well-settled who left his descendants such stabilities. His last known settlement was a village of Thentlang where he was said to have been buried.

Note And References

1. L.H. Lewin; **A fly on the wheel or How I helped to Govern India**. Tribal Research Institute, Reprint, 2005, Aizawl, pp. 283-284.
2. J.W. Edgar; **Notes on my tour Among the Looshais Part I & II**, State Archives, Aizawl, 20th March, 1872
3. *Ibid Page 17*
4. *Ibid Page 20*
5. J.W. Edgar; **op.cit.** 22
6. 'Bawm' – one branch of Lushai clan now living in Bangladesh- to the south of present Mizoram state.
7. Papui – A large bamboo woven basket used for stocking rice and other harvests.
8. Interview with Upa R. Lalkohbika, Chhimveng, Serchhip.

Darbilhi

Chieftainess of Muallianpui

1841-1901

F.Lianchhinga

Darbilhi, daughter of Zahuat, Chief of Thlantlang in Burma married Nochhuma, the Fanai chief of Muallianpui, Darzo, Lungpuitlang and Darzotlang. Later, her grandson, Laisailova occupied Lunglengtlang which was given to him by his cousin, Hemphunga, chief of Bualpul (H). Darbilhi was called the Chieftainess of Muallianpui by the British, and hence, the word represents the whole Fanai Zo sub-tribe as the British acknowledged.

Its Location

Darbilhi's domain spread between 22'.30"N lat. to 22'.31"N lat. and 93'.35" E Long, to 93'.36" E Long. The area covered the northern twin spur end of Phawngpuitlang, the highest peak in Mizoram. The highest eastern peak is Lunglengtlang with an elevation of 1,700m above sea-level and the western highest peak is Darzotlang with an elevation of 1550m above sea-level. Muallianpui village is situated between Lunglengtlang and Lungpuitlang on the vast and long spreading range.

Seasons

Like other parts of Mizoram, the area receives southwest monsoon with heavy rainfall during summer. It has four seasons in a year. Winter falls from the latter part of November till the end of January, Spring lasts from February to April and Summer starts from May and in some years lasts till September. Autumn is short and generally lasts October to the first half of November. The area has average winter temperature of 10oC in the morning and 25oC - 29oC in the day-time. Unlike other places the Vaniaiphai valley, the

Darzo peak and the Lungleng peak receive[^]lasting ice during January in the past. But due to the global warming the ice remains only in the nighttime to early morning nowadays.

Vegetations

In the higher altitude of the **hills**, Keilang (Myiica Nagi) and Harual trees are abundant. Other popular wild fruits are Theipalingkawh, Mangoes, Vawmva, Lenhmui (Eugenia jambolana), wild berries, wild cardamom (amomum dealbatum). About 30 percent of the forests are covered by six species of bamboos, important timbers are Terminalia myriacarpa, michelia champaca, three species of chestnut trees (castanopsis tribuloides-Wenger), Albizzia, Quercus Spicate, Tetramele nudiflora, Schima uliehu, Philanthus emblica fruit is also very common. Four types of reeds, tlangsam shrub, a number of climbing and crawling plants, etc. are abundantly found.

Wildlife

Few herds of deer, barking deer, antelope, wild pigs are still present today. Popular birds are hornbills, chirping birds and humming birds. Smaller peafowl, partridge, three species of dove, kalee pheasant, quail, two species of wood pigeon, owl, kite, eagles, etc. are still numerous even today as a result of strict preservation by the village. The little stream on both sides of the village are nowadays full of fishes as the inhabitants wholeheartedly observe the rules and regulations.

Three species of monkeys, small ape, smallest crocodile, two species of otter, two species of fresh water spawn, four types of crab, etc. are the natural wild life animals of this area.

How Darbilhi Became Administrator

Because of the untimely death of her husband, Nochhurna and the inability of her only son, Lianbuka, who suffered from little mental weakness, she was compelled to take over the charge of the

administration. She was ably assisted by her reliable Councilors and Elders. Her chieftainship began from 1882. During her reign, the Fanai warriors often waged head-hunting raids on the neighbouring tribes, such as Zahau, Zo and Lusei. Also they raided the British administered areas of Chittagong Hill tracts single-handedly and sometimes jointly with the Lai warriors. Tipperah, Chakmas, Maghs were the general victims. Since that time, the Britishers recognized the Fanais especially from their hairstyle. Their hairstyle was a bit different from that of the Lai people. The hair was parted across the head from over the ear to the other side of the ear. The front portion was knotted on the foreheads slightly sideways. The back portion was combed and knotted again. That is to say, there were two-knots of hair - one on the front and the other on the back.

Darbilhi wisely administered her subjects honouring and encouraging her warriors. At the same time, she tried to win her enemies by making friendship and understanding. Such long standing enemies of the Fanai were the Zahaus, the Zos, and the Sailos. She could make peace with the help of her father, Zahuat, the strong Chin chief. She established hamlets, such as Muallianpui, Lungpuitlang and Vanlaiphai, occupying the empty land. She posted loyal and reliable persons to discharge the administration of those satellite villages. She herself was stationed at Darzo and Lungphun. She signed Treaty with the British Representative, Shakespeare. She intelligently abstained from fighting the strong force of the Britishers. She clearly knew that she was unable to resist them. So, she rather played for her survival. One blunder she committed was that she ordered her brotherly chiefs of Thingsai and Bualpui to massacre believed to practice witchcraft. The incident took place at Muallianpui in 1900. This killing of the suspected witches was taken seriously by the British administrator. The leader of the killing squad, Dokapa was sentenced to life-imprisonment.

She allowed to the British troop to build a Fort at Darzo which became known as Fort Tregear by the British after the name of General Tregear, Commander of the expedition force. He was the commander who subdued all the Muallianpui Fanai sub-tribe. He used the Fort as the Information Centre having communication with the Eastern column in Burma and the Northern column of the British Forces

The exact date of Darbilhi's expiry was not known, yet evidently she died in 1901. She was buried at Lungphun, Darzotlang. Just before she died, she held the hands of her two grandsons - Lalsailova and Lalkhama, and allotted the land to them as follows - Lunglengtlang, Muallianpui and Lungpuitlang to the elder grandson, Lalsailova while Darzo and Vanlaiphai were given to the younger grandson, Lalkhama.

Darbilhi was the daughter of Zahuat, one of the greatest chiefs of Lai sub-tribe, Zo/ Chin Group, He took his seat at Thlantlang village in Burma and ruled over a number of satellite villages, Thlantlang is 18 miles form the State capital of ChinHills, Halkha (Myanmar).

Historical Background

The Lai people speak their own dialect which was more or less similar with the dialect of the Lusei and the Fanai sub-tribes. Some say that 90 percent of their spoken words are the same or else have close affinity.

Same Ethnic Group

Although the Fanais and the Lais had little differences in their beliefs and customary practices, their common traditions and ceremonial rites reveal that they were the same ethnic group, e.g. in respect of matrimonial ceremonies, dresses, housing pattern, worship of evil spirits, worldviews, etc.

Matrimonial Relationship - The Lais and the Fanais

It is said that these two sub-tribes once lived together in some villages such as Daidin, Rungtlang, etc. Pakhup clan was the ruling clan of the Fanai sub-tribe. There was often intermarriage between the two sub-tribes, Hretai of Rungtlang, the Chinzah Prince married a Fanai princess named Ngunchiangi, sister of Zachhuma. After the fifth generation, a Fanai prince, Aithungvunga alias Samtawia married Tawltliahi, the princess of Lungzarh chief. The marriage was diplomatically arranged by Rorehlova, the great Fanai chief. Rorehlova came into peaceful agreement with the Sailo of Northern group. Thus he made his position secured from all sides.

But the peaceful period did not last long. The Fanai widow, Tawltliahi, wife of Aithungvunga occupied Khawnglung, with natural cliffs around it. But Lalthuama, the Southern Sailo chief, coveted for the land and forcibly settled at Khawnglung along with the widow. As time passed on, Lalthuama contrived to deprive Tawltliahi off the village. Hence, the restrained relationship arose between the Southern Sailos and Fanais. Rorehlova played his diplomatic role by making alliance with the Northern Sailo chiefs and the Lai chief of Lungzarh, father of Tawltliahi. The alliances sieged the Fort and destroyed the village severely. Many Sailo brave men died and a number of residents were taken as slaves. This siege became a historically noticeable event in the history of Mizoram known as 'Khawnglung Run' for it was brutally done. Again, after the death of his two elder brothers namely Samtawia and Kualsawia, Khawtiridala took charge of the village, supervised and had all his brothers' children under his shield. He then, moved southwards to Hlingvawm and stayed there for some years. He handed over the land to his eldest brother, Samtawia's children. He himself moved southwards to Cherhlun and Thingsai Tlangs. There he established a big village. Still, he was in bad terms with the Southern Sailo chiefs due to the brutal siege of Khawnglung.

To stabilise his position against the Sailo chiefs, Khawtindala planned for marriage between his brother's son with the princess of Chinzah chief, the ruler of Thlantlang. This particular chief was much stronger than either the Fanai chiefs or the Southern Sailo chiefs. Delegates were sent to Zahuat, chief of Thlantlang and arranged marriage alliance forthrightly. Khawtindala wanted to cross Kawldan river (now known as Kolodyne as the Britishers called for extension of his domain). His poetess, Saikuti encouraged the Fanai young men with her inspiring songs -

Ka han thlir a, Muallianpui khanglang k dum dur e,
Than tum val zawng lal lai chhawn nen kai nan a tha e.
(I gazed and gazed the vast empty virgin Muallianpui range,
How desirable it is for would-be warriors to
Extend our domain in order to win valour.)

Darbilhi

As mentioned before, Khawtindala's elder brother's son, Nochhuma married DARBILHI, daughter of Zahuat, the Thlantlang chief. This Chinzah chief often collected taxes from neighbouring Sub-tribes, the Fanais crossed the river Kolodyne and settled at Muallianpui under temporary huts to aggrandize their jurisdiction. At the first phase, about thirty houses were built. This village was established in 1872 before the rainy season.

Instigated by the Sailo chief, the Zo Serkawr chief, Thawnglian, assisted by Sangau Lai clan plundered the new Fanai abode at Muallianpui. They killed seven men, and captured the Chieftainess, Darbilhi who was pregnant along with her son and husband. When they learnt that the captive queen was the daughter of the great Chinzah chief, Zahuat, they released her forthrightly along for fear of her father. Then, the Fanai chief Khawtindala settled safely at the range-spur of Muallianpui with three hundred houses. Khawtindala escorted Pahnuna, the younger brother of Nochhuma, down to Muallianpui from Thingsai. He divided the land between Nochhuma and Pahnuna.

Nochhuma moved from Muallianpui to Darzo leaving about fifty houses while his younger brother, Pahnuna moved to Lunglengtlang, Nochhuma, husband of Darbilhi, permanently settled at Darzo in 1880.

The Great Mautam Famine

In 1881, severe famine swept the country due to **Mautam**, (the **timely bamboo flowering**), Fortunately, the bamboo flowering evaded the **Fanai Hang**. Thus, the Eauais **escaped** great famine. Instead, they were showered with successful reap from their jtuuns in often called Inrin Kum' that is the year before the Famine Year. Also, in the famine harvest was greatly successful.

Influx of Immigrants

The famine-stricken people of Sailo areas entered the Fanai village. There was innumerable influx of immigrants. Soon, Darzo grew up into a big village in 1881. After two years, Nochhuma died and Darbilhi took over the administration, that means she became the chieftainess.

Darbilhi lost her first-born son, named Hrangkulha who accompanied her when they were captured by the Sangau and Serkawr warriors. To console her and to encourage her determination, she invited Saikuti, the famous poetess to visit her. She came and stayed at Muallianpui for almost a month. Saikuti stirred up the Fanai young men by her inspiring and sensational songs.

Visit of Vannghin

Vannghin was the brother of Darbilhi. The news of the invasion by the Serkawr chief, ^i-. 'r.zlian assisted by the Sangau warriors and as a consequence thereof. Darbilhi's loss of her son came to be known by Zahuat. The great chief sent his son, Vannghin, to console his sister. Nochhuma honoured Vannghin as greatly as he could by

showing his bravery to his brother-in-law. The show pleased Vannghin very much.

A Treaty Between Sangau and Muallianpui

Fearing the probable retaliation from the great chief, Zahuat, the Serkawr chief sent peace envoy to Darbilhi of Muallianpui. The envoy was accompanied by Sangau envoy named Taiing. He was the warrior who tried to kill Nochhuma, husband of Darbilhi. Nochhuma killed Taiing for ratification of peace and as an offering for agreement. (Remara talh)

Battle of South Vanlaiphai

The killing of Taiing angered the Sangau chief so much that, he invited the Lungtian chief, his kinship clan to wage war against the Muallianpui Fanais. The battle was fought in daylight at Vanlaiphai in which one warrior each was lost by Muallianpui and Lungtian while Sangau lost two. Again, Sangau chief sent messenger of peace to Zahuat, father of Darbilhi to arrange peace accord.

Fanai Spirit Strengthened by Darbilhi and Saikuti

The Fanai warriors again started their pressure to Zahau in the east, the Zo group in the south, and Mirang (Maghs) Tiperrah, Takam (Chakma) and the Lusei, etc. in the west. Even though the exact years and dates are not known, yet it can be assumed to be a fact because the proselytes of Tiperrah, Maghs, Zo who are still living in the Fanai villages today/reveal that the Fanai warriors made successful head-hunting raids to the surrounding tribes.

Peace Affords by Darbilhi Between Southern Sailo Chief and Her Father

Darbilhi knew very well that the Southern Sailo chiefs were too strong for Fanai. She played an important role to arrive at peace between her father and the southern Sailo chiefs. She pressed her

father to stop head-hunting raid on the Sailo villages. On the other hand, she appealed the Sailo chief, Thangduta, to send mediators to Zahuat. Thus peace accord was made between the two parties. This was possible due to the intelligent political contrivance of Darbilhi.

Nochhuma And Darbilhi Got The Lion's Share

Khawtindala, the youngest son of Rorehlova, divided his domain to the two sons of his brother - namely Nochhuma and Pahnuna. Hie younger brother, Pahnuna got LungkngTlang and Buafpui, while Nochhuma got Muaftianpui, Lungpuitlang, Darzo and Vanlaiphai. Pahnuna was escorted to Lungieng Hang by Khawrmadala alas Pawta. Nochhuma moved to the western range and made his village at Darzo. The name was coined after the name of Darbilhi. At first, it was known as Darbilhi Zo (i.e. Darbilhi highland). Later, it was called Darzo to make it short. He let Ituaffianpui handing over the charge of its administration to Thlahaia, his near relative with about fifty houses. Probably they settled in their hurriedly built new huts in that village in

Stoppage of Immigrants

As already mentioned before, the Mautam Famine compelled the mass immigration of Sailo Chiefs' subjects to Fanai Tlang. The great Muds of immigrants caused an unbearable burden to Darbilhi. She secretly infused her father to intercept the immigrants because she herself could not control the happening.

Her Chieftainess

Unfortunately, Darbilhi lost her husband, Nochhuma in the year 1882. * Another misfortune was the mental weakness of her only son, Lianbuka. Therefore, she was compelled by circumstances to take over the chieftainship with family responsibilities. She was constantly assisted by her sympathising and intelligent Councillors.

Diplomatic Negotiations

Peace was negotiated with the Lungtian Chinzah chief through the mediation of her father. In compliance with the death-bed message of their grand-father, Khawtindala, she made peace with the Zahau chiefs. To eliminate the long standing rivalry between the Sailo chiefs and the Fanai chiefs, she initiated peace talks with a successful result. Thus, she made her position secured from all sides.

The result of her affords were-

1. Thangduta, the Sailo chief of Kawlhawk negotiated peace-agreement with Thlantlang chief. The accord was ceremoniously made by performing customary 'Sa-ui tan'. That was possible only for the pressure of Darbilhi.
2. Lungtian and Sangau made peace agreement with the Fanai chiefs due to the mediation of Darbilhi. Dokulha's wife was the blood sister of Darbilhi. But as a consequence of the Vailaiphai war between Sangau and Muallianpui and the assistance given to Sangau by Lungtian suspicion and innate enmity still concealed in their hearts. To add to their suspicion, the loss of Kalkhama, the Fanai leading brave man shocked their newly-agreed understanding. Therefore, for five years, joint operation of raids was stopped altogether. But for the unceasing pressure of Darbilhi, the Fanais and the Lungtians could make joint plundering raids again on the western sides.
3. *Agreement with Zahau chiefs:* The pursuance of the death-bed words of Khawtindala, Darbilhi suggested for peace talks with the Zahau chief, Thlacheuva of Zahau clan. Before they sent emissary, kept Zaduna, grandson of Samtawia as hostage by Zahau for retaliation. This wanton act came to the knowledge of Khuangli sub-tribe. Formerly, Lallula, the Northern Sailo chief and Rorehlova massacred the Zahau sub-tribe. During that brutal killing, the Fanai chief saved the

lives of Khuangli chief. The Khuangli chief wanted to re-compensate the kind action of the Fanais, So, the Khuangli sub-tribe warned the Zahau, and compelled him to release Zaduna, The Zahau chief complied with their pressure and then Zaduna was released **unconditionally**.

On her behalf, Darbilhi sent emissary, Ralduha and Hleichhama alias Bengseia. They were **led** by Patlaia, son of **Khawtindala**, **chief of Thingsai Tlang**. They went to **Zathlir, the Headquarters of Zahau chief** After long talks, they **could hardly** make an agreement not to wage head-hunting raids on each other.

When the news of the peace agreement was heard by the brave-men of Fanai, they declared their disapproval in songs:

Do reng rawh zathang ral chu,
In chelh loh leh Darkhawpui
Khuafur hawktui angin kan lian leh dawn e.
March on waging head-hunting raids on Zahau (their chief were
Zathang clan)
Undaunted and undefeatable Darzo warriors
Would surely scourge you like a torrential rain.

Some say that the matter of the great Fanai chief, Rorehlova, was a daughter of Zathlir chief. Therefore, Zahau sub-tribe took him for their off-shoot, or offspring.

4. Darbilhi's Desire For Male Issue

Since her only son, Lianbuka was incapable of taking chiefs responsibility she wholeheartedly coveted for her male-grandson who would be able to take her throne. She took a grown-up girl from her relative at Thlantlang for the bride of her son, Lianbuka. Lianbuka, being a young lad only did not accept her. He slept with her for one night only. Then, disappointedly, the divorce was complied with by Darbilhi, Darbilhi took again another girl from non-ruling clan, This bride gave birth to a female child. Lianbuka felt

shy among his friends and divorced that one also- Lastly, Darbilhi approached Sawilera, a Fanai Zarep clan to let his daughter's hands for Lianbuka. After a long and hard persuasion from her father, the girl finally accepted to marry Lianbuka. When she gave birth to her first-born son, Lalsailova, Darbilhi was exceedingly happy. Filled with joy, she ran from door to door and shouted, 'Lianbuk nih fapa a neih.' (Lianbuka has a son) After a few days, for the good health of her grandson, she performed customary religious rite called 'Arte hring ban' (in such rites, a very young chick was sacrificed) To her happiness, her daughter-in-law begot two sons and four daughters.

5. Agreement with the British

To the British the term 'Howlong' represent all the Southern Sailo dominated villages. Likewise, the word 'Muallianpui' represents all the Fanai Tlang villages. During the expeditions to Shendus, the Pois and the Muallian Puis were the regular intruders to the British territories of the Chittagong Hill Tracts, The Muallianpui involved in the raid of Stewards Camp.

A.S.Reid says, "Started on the 2nd February from the bridge camp on the Mat river (22 miles from Lungleh) to visit the Muallianpui Chieftainess, Darbilhi who had supplied us with guides for the advance on Hausata's village during the expedition of 1889, the old lady was a widow, her husband having been dead for seven years, and lived in a village on the Darjow Klang, at an elevation of 5,100ft. above sea-level. Although the mutual relations between her and the British government had hitherto been of amicable nature, she seemed to have taken alarm at the capture of Lalthuama, and, report said had fled to the village of Dopura, situated six miles from her own. The objects of the expedition were to¹ reassure the Chieftainess, obtain the submission of the Muallian Puis, survey the country, and, if possible, open communication with General Symon's Column by heliogram. The party marched on the first day to Lalthuama's village and thence to the Kolodyne, on the east bank on which encamped

the river being here a clear swift stream, about 200yds in width, and running between precipitous forest-clad mountains. The second days march led them to the Darjow Klang..... Here they were met by messengers from Darbilhi with friendly assurance. After a long and tedious march the party arrived at the village of the Chieftainess on the afternoon of the 4th February, and was well received by her, the bond of friendship being subsequently cemented by an oath taken in the usual manner. Captain Shakespeare representing the British Government on the occasion. Information was also received through Darbihi that Vantura and Dokulha, Hausata's brothers, were tender his submission. She must told that if the Chiefs wanted to treat they must come in, and it was explained to her that Government wished to take over the whole country; that it would treat all as friends who showed friendly spirit towards us, and would punish those who resisted us."

Fort Tregear Was Built

Reid says, "The road reached the Darjow Klang on the 27th And the upper portion of the site of an old village, which had belong to Darbilhi, about four miles further on, at an elevation of 5000 feet, and with a good supply of water, was selected as the position of the future advanced post, which, the general wish of the officers of the force was called Fort Tregear," The Fort was built with the permission of Darbilhi.

Darbilhi Route (Lungleh to Taogap) (Lunglei to Thau-tlang)

The road from Kawidan (Kolodyne), now Darzokai to Saisih crossing to Burma was formerly 14 party.

Col. W.Shakespeare also wrote - "In January, 1892, after the administrative centre had been moved to Lungleh. a serious fire occurred at Fort Tregear which destroyed the entire post and in which Dr. Antonio lost his life, in spite of every effort to save the place.

According to the British, as mentioned earlier, the Muallian Pui represents the whole sub-tribe, Fanai and the then Muallianpui chieftainess became the most popular chief of the sub-tribe. The Fanais might be easily distinguished from their dresses and hairstyle. The British knew very well that the Muallian Pui were the leading head-hunting intruders, They not only 16 raided the British subjects but also the western Lusei villages. A.S Reid reports, "In January, 1882 a body of two or three hundred men described as Shendus and Muallian Pui, headed by a chief named Lalseva (Lalchheuva), situated about four miles beyond our borders. Twenty nine Lushais were killed, seven wounded and ninety nine persons carried off as prisoners. Lalseva applied to us for help, but this was refused on the ground that the village did not lie within British Territory." The British sometimes mixed up Mara and the Lais and this time also they mistook Hausata and his party.

Darbilhi supplied Coolies to British Troops

As soon as Fort Tregear was completed a British contingent under the command of Murray moved to Zakapa village, Khawhri, with a number of coolies from Darzo. Pachhuna, grand-father of the writer of this paper, and Kaphleia Fanai were among the coolies. Night before the troops moved, Darbilhi sent scouts to Zakapa village and requested not to resist the British force but to give friendly submission to them. Unexpectedly, a bitter quarrel broke out between Murray and Zakapa over the former's demand for girls and even his queen for his sexual desire. Zakapa openly showed refusal with his gun. Out of anger Murray burnt the granary of Zakapa which was still in the jungle. Zakapa led his braves and **ambushed the troop** that burnt the granaries of this village. **As a result the British troop lost some men. They stampeded in the jungle and fled away.**¹⁷

Honours to Kaphleia and the coolies

My grandfather, Pachhuna said that Kaphleia shot one sepoy who guarded Zawlbuk. Kaphleia was seized and punished at Fort Tregear. Like a brave warrior, he only smiled at them while they

tortured him. Darbilhi, in retaliation, honoured Kaphleia and the Coolies and received them with country beers like successful head-hunting expedition. The good tie between Shakespeare and Darbilhi made Shakespeare to stand on the side of Zakapa till the case was tried and settled.

Concluding Remarks

As mentioned in the Introduction, such was the land to which Darbilhi belonged, and such were the people whose virtues and desires she shared, She belonged to the famous Chiefs far.!" Royal blood was in her vein. She received the highest and the lowest with equal respects and understanding. Her husband, Nochhuma was the great Fanai chief. In addition to her hereditary high quality of mindsets, she was encourages and strengthened by Fanai famous poetess, Saikuti. Darbilhi had consciously estimated her strength to face her enemies. She knew the time when she should be brave and determined to overcome her hardships. Unlike Ropuiliiani, she rather made friendly agreement with the stronger force of the British for the the Zos, the Lais of southern side and the Zahau chiefs in the east. She extended the Fanai area across the Kawldan (Kolodyne) River in the western side, Mamte range.

She highly abided with blood relationship and never denounced kinship ties anywhere and at any time. She had sympathy and care for all the captive women. She strictly protected them until their relatives were able to buy them back with suitable ransom. When girls were brought as slaves, she thought that it was her duty to take under her royal safeguards or shields. She hurriedly appropriated them to herself. She had deep sympathy with orphans, widows, poor and slaves, As told to this paper writer by her daughter-in-law's brother, Darbilhi duly honoured and respected her Councillors and warriors. She never allowed her subjects to starve. Whenever she found the starving families, she was found to carry a traditional rice-basketful of rice to them. Every citizen loved her. She might be recognized as one of the wisest and kindest female rulers of Mizoram.

Notes and References

1. Ethnic Groups of Mainland Southeast Asia, by Frank M. Lebar etc. 1964; p 49

Although Chin speakers as a whole have no single name for themselves, many groups what appears to be variant form of one word, zo, (yo, sho) as in Laizo,..... In English, the name Chin is customarily applied to these people when they are discussed within the context of Burma.

2. Mizo Chanchin : Bu I, by Zatluanga, 1997, p.156 - 159. — -
Hrum sawm lo lian pal ang ka dang zo lo, Khawnglung naufa leng lai, chawnban an kaia.

Zatluanga further said that Lalthuama Sailo chiefs wife and his son Lalhleia also captured.

3. History of Fanai, by Chalbuanga, 1998, p.44

‘Thingsaia an awm lai chuan Muallianpui, Darzo, Varlaiphai leh Lungleng ramte reng reng hi a la ruak a’

4. Pi Pute Zai: Thangruala and FLianchhinga, 2000, p.96

Saikuti praised Pualkhawia, Nochhuma’s leading warrior who, with his company, successfully raided Zahau, their long standing enemy since the time of their forefather Rorehlova.

Nangmah hi maw Liankhaw chhan mihrang an hril chu;

Kharlai dan u, Tiau ralah hnam len valte zawng chu.

Were you the Muallianpui residents lean upon comfortedly;

Welcome each and every one of you

All those success d’estime head hunting raids beyond Tiau River.

5. The raid of Zuangva Temporary Village. Dr F.Lianchhinga, 2009, unpublished, p. 17
6. Chalbuanga, op.cit p.69.
7. (a) Chalbuanga op.cit pp. 50, 73, 76
(b) Mizo Lal ropuite by C.Lalchawimawia etc. published by A & C Deptt. 1996. pp 116-

8. Chin-Lushai Land, by By Surg-Lieut-Col.A.S.Reid, M.B:
Reprinted 1976 p.196

The old lady was a widow, her husband having been dead for seven years, and lived on the Darjow Klang at an elevation of 5100 feet above sea-level.

9. Op.cit.p.58

‘The Muallianpui chiefs had not yet come in, giving as their reason the friendly terms they were on with the Howlongs.’

10. Chittagong Hill Tracts, by R.H.Sneyed Hutchinson, Indian Police. 178. Vivek Publishing Company, Delhi, p. 11

In January 1888 three raids were committed at different points on the frontier, the most serious being the massacre of Lieutenant Stewart and a survey party under his command Unfortunately, a hunting party of Pois came out and rushed to the unguarded encampment also took the heads of the party men.

11. Chalbuanga op.cit pp 54-57

12. Chin Lushai Land, Surg. Lt.Col.AS Reid, 1976, pp. 196-197

13. Op.cit. p.200

14. Collection of some interesting correspondants of Mizoram, 1890- 1896 published by Tribal Research Institute, Government of Mizoram, first Edition, p. 137

15. History of the Assam Rifles by Colonel W.L.Shakespeare CB.CIE Reprinted 1977.p.99

16. Chin-Lushai Land by Surg-Leut-Col.A,S.Reid. M.B.Reprinted 1976.p.38

17. Fanai lal Huaisen Zakapa, Khua leh Tuite’ Chanchin Kal Zel, By Khawhri Branch Y.M.A. p.11

Vai len hnu khan Bawrsap Marliana (C.S.Murray) chu Zakapa khua Khawhri a rawn kal tumin Zakapa hnenah nula mutpui tur a rawn dil a, Zakapa hian a pe duh lo va, chumi hnu chuan a nupui mutpui atan a dil leh a. Zakapa thinrim chu a tuar ta ngang lova, a silai la-in Bawrsap Marliana chu kah hluu

a turn ta a, a awmah chuktuahin a silai a kau ta rap mai a. A upa pakhatin a kah hmam a lo benpersak hman avangin a kap hman ta lova. Bawrsap thinrim chuan Zakapa chhekin chu a tukah a halsak a, Zakapa thinin a ngaithei leh lova, Marliana leh a hote chhekin hal lo haw lam chu a pasalthahote nen an lo lambun a, sipai pahnih lu an tansak a.. Sipaite chu an tlanche ta a ni,....
...Mizo hmeichhe chungchanga an intihbuaina hi hotu lian zawk beng a lo thlen khan Calcutta-ah Vice-Roy hmaah Bawrsap Marliana (C.S.Murray) leh Zakapa, Khawhri lal chu an inkhing ta a. He an inkhinnaah hian Zakapa hian thiam a chang nghe nghe a. Marliana chu a nihna atangin an ban phah ta nghe nghe a ni. He an intihthiamloha chhek-in hal ni hi Feb. 10.1891 a ni.

As negotiation for the peaceful co-existence between the British (Kumpinu) and the Fanai Chiefs was in good progress, C.S.Murray, the then D.C. Lunglei, went to Khawhri, Zakapa's village. Murray wantonly demanded a girl for his sexual pleasure. Chief, Zakapa flatly refused to do so. In proud manner, Murray demanded Zakapa's wife actually to show off his superiority. Zakapa abruptly took his gun and cocked the trigger pointing at Murray's chest. Just before he pressed the trigger, one of his Elders deflected his gun. As retaliation, the proud Murray sent his troop to burn Zakapa's granary which was still in the jungle. Then and there, the undaunted Fanai Chief, Zakapa led his warriors and ambushed the British troop who burnt his granary. The ambush was so successful that the heads of two sepoy were chopped off. The other sepoy fled away in the jungle. The incident was brought to Court at Calcutta. The case - Murray Vs Zakapa was tried by the Vice-Roy. Zakapa won the case. Murray was discharged from his duty. 'This incident happened on 10th February, 1891.

Note: Murray was not the D.C. Lunglei but actually Police Officer.

KHAWKUNGA CHENKUAL

(1890 - 1977)

S.K. Sanga

Khawkunga Thlahtute

Mizo lal thlahtu Sihsinga fapa Raina chuan fapa Chhuahhlawma a nei a, Chhuahhlawma fapa Zahmuaka'n fapa hlir pasarih a nei a, a fapa palina Thangura'n fapa pahnih Chawnglula leh Thangmanga a hring a. Thangmanga'n fapa Sailova chauh a nei a, 'Sailo' kan tihte hi Sailova thlahte an ni.

- | | | |
|-----------------|---|---------------|
| 1. Sailova fate | : | 1) Chungnunga |
| | | 2) Lianlula |
| | | 3) Chenkuala |

Sailova Chentlang-ah a awm laiin Chentlang vel chu lo-ah an nei kual an nei kual thin a, Chentlanga an awm lai hriatreng nan Sailova hian Chenkuala hming hi a sak a ni a, Chenkual hnam lo chhuahna bul a ni ta a ni. (*Hetih hun lai hian mihring hming hi hnam hmingah an hman/ring nghal fo thin*)

- | | | |
|---------------------|---|------------------|
| 2. Chenkuala fa | : | 1) Darihulha |
| 3. Darihulha fate | : | 1) Suakbenga |
| | | 2) Lalpuivunga |
| | | 3) Lalthawmliana |
| 4. Lalthawmliana fa | : | 1) Dochhuma |
| 5. Dochhuma fa | : | 1) Khawkunga |

Khawkunga hian unau pianpui Rosuakpuii (Sailothanga Sailo Nu) a nei a, Tinghmunah an awm.

A Thlahtute Chanchin Kal Zel

Sailova'n Run lui chhak lam Chentlangah a awm laiin, kum 1700 A.D velah a fapa pathumte hi a nei a. Sailova fapa Chenkuala hi 1764 A.D velah Pukzing tlangah in 100 vel awmin khua a nei a, kum 1780-ah Pukzingah a thi a, thlaichhiah leh lungphun nan sial pali talh a ni. Pukzing dai bula lungphun, tuna la ding luahte khu Chenkuala lal laia a phun nia hriat a ni.

Chenkuala fapa Darrihulha fapa naupang ber Lalthawmliana chu Luangmual tlangah a kai chho va, in 40 khua neiin a awm. Silai pakhat, darkhuang pakhat leh chhiahhlawh pathum a nei. Lalthawmliana a thih hnu hian a fapa neih chhun Dochhuma chu Sakawrtuichhun tlangah a insawn a. In 48 khua neiin, silai pakhat, darkhuang pakhat leh chhiahhlawh pali a nei. Dochhuma hi Bukpui lal Khawkunga pa a ni, Khawkunga nu chu Ropuichawngi a ni, a lungphun lo chhiar ila :-

HRIATRENGNA LUNG

Hmeichhe khawsak tha chu

A pasal tan lallukhum a ni.

Prov.12:14

LAL NU

ROPUICHAWNGI

Kum 67 mi.

Dochhuma Chenkual lal nupui, vailen hmain Bukhmaituakah te Rengteah te khua a nei a. Vailen laiin Saiphalah khua a nei a, hetah a pasal a thi a, fapa Khawkunga chauh a nei a, tlawmngai takin a awp. Sorkarin lalho tan ram a sem dawnin, amah chuahin a pasalte ram hlui, Bukpui hi a dil a, Tarmita'n a pe. Kum 40 lai ro a rel a, May 11, 1935-ah a thi ta a ni.

A THATNA:-

A khuate tana nunpum a pe zo va, fa tak angin a en.

Nau neite, damlo te, mitthite a buatsaih thin.

MIZO LAL NU THA BER PAWL VUAH TLAK A NI.

LEH

LALFALI NAUSEN.

By Lbt

He lungphun atana thlan lungdawh tur hi ni 1.4.1936 ah an pu tan a 27.4.1936-ah vawk talhin a lungphun tur an zawn a, ni 28.4.1936-ah bawng talhin, a lungphun hi ziaak zovin an phun nghal a, a ziaaktu hi Laibata a ni. A thlan hi Lal in kawt zawl tlak lamah, Mualveng, Bukpuiah tun thlengin hmun theihin a la ding a. Tunah chuan, Khawkung Hall Verandah-ah phun a ni tawh.

Bukpui lal Khawkung nu Ropuichawngi hi Dochhuma nupui a ni a. Dochhuma hi Saiphalah a thi a, mahse Sakawrtuichhun lal in tualah, "Dochhuma lungphun" an tih lungphun lianpui tlu tawh, thu ziaak engmah awm lo chu tun thlengin a la awm a, a damlai lungphun pawh a lo ni mahna le, a awm tawhna a ni si a.

Ropuichawngi lungphunah hian, "Amah chauhin a pasalte ram hlui Bukpui hi a dil a, Tarmita'n a pe," tih a ni a. Mahse upate thurochhiah atang pawhin Dochhuma hi Bukpuiah a awm thu hriat theihna a awm lo va, Vailen hma daih, tunhma lehzualah khan Dochhuma pawh telin a pu teho zinga mi tu ber emaw chuan Bukpui hi an lo awp tawh ngei chu a ni ang e.

Dochhuma hi Vailen laiin Saithah khaw bul Saiphalah in 25 vel lek neiin a awm a, Bilkhawthlir ram chhung ram tha rem tak mai Chhimluang khua nena inkar ah Dochhuma hmun a awm a, Vairengte ram chhungah Dochhuma Hmundo lui a awm bawka heng hmunah hian Dochhuma hi mi engngemaw zat nen an lo awm tawh ngei a ni.

Khawkung a Lo Piang

Saiphala an awm laiin, Khawkung pa Dochhuma chuan zan khat chu mumang mak tak a nei a. A mumangah chuan, mi lianpui zahawm tak hi a lo kal a, a hnenah chuan, "Kei hi khua zawng zawnga kungpui ka ni a, i nupui naupai lai hi ka hria a, mipa a hring ang a, lal tlang changin lal tak, khua zawng zawng khum tur a ni dawn a ni. Nang erawh chu rei lo teah hian ka hruai dawn che a ni," a ti a. Chu mi atanga rei vak lovah chuan Khawkung pa Dochhuma chu a thi ta mai a, a fapa lo piang chu a hmu hman ta lo a ni.

Tichuan, Ropuichawngi chuan Khawkung a hrin lai chuan, mipa a piang tih a hriat veleh, “Khawkung a piang ta,” tiin tap rawih rawih chungin a au chhuak nghe nghe a ni. A pian hun hi March, 1890 ni a hriat a ni. A hming hi Khawkungpuia ti a sawi a ni bawk.

Khawkung a pian hnu lawkah, a nu chuan inlarna (ti mai ila) a hmu veleh thung a. Eng bial lianpui pui pathum eng em em mai hi a hmu a, chawp leh chilhin a reh leh ta mai a.: Khawkung a siam liantu tur i nih chuan, lo eng leh rawh,” an ti a. A lo eng leh chu a hmaa mi ang chiah khan vawithum a lo eng leh a ni.

Khawkung Nu Ropuichawngi

Ropuichawngi chanchin hi a lungphun ziaak atang khan kan hre tawh a. “Sorkarin lallo tan ram a sem dawnin, amah chuahin a pasalte ram hlui Bukpui hi a dil a, Tarmitan a pe,” tih kan hria a. Mahse Ropuichawngi hian lalna tlang hi ama tan a dil lova, a fapa Khawkung a tan a dilsak a ni. A fapa Khawkung a paw chungin Saiphal atangin Aizawlah kalin Bawrsap J.Shakespeare-a (Tarmita) hnenah a dil a, a dil angin a lo pe a. Khawkung a chuan kum 15 a tlin hunah rorelna Charge la turin a lo tinghal bawk a ni, he mi hun hi kum 1898 - ‘99 kum kha a ni.

Ropuichawngi hian Bukpui khua din turin, kum 1890 - ‘01 velah khan, a khawnbawl upa min ber lo ni ta Rokhawthanga, ama ruala rawn hruai ve nghalin N.Chaltlang leh Bukpui inkara Zobawk tlang hmar lama Challui kam, hmar lam tlangdung mualrem laiah Bawk a rawn khawh hmasa phawt a. Heta tang hian tuna Bukpui khuaa Telephone Exchange hmun, “Bukpui tlang” an tih thin hmunah Bukpui khua chu a rawn din ta a ni.

Ropuichawngi hi nu hleitling tak, ngo deuh, sap vo mai a ni a, Bawrsapte pawhin an hnampuiah an ngai a ni teh chaw ang chu an tlawh fo thin a ni. Ralbawma an awm laiin, tlawhtu Bawrsap pakhat chu Darlawn atanga lo kal tur a ni a, kawngte an lo satai a. Bawrsap hnenah Ropuichawngi chuan, “Hei khawngte pawh kan

lo sat tha hman lo va, a pawl hle mai," tia thupha a lo chaw chu, Bawrsap chuan, Ropuichawngi kawng a tha ber, a hmel a tha baw a, a khuate kuli ka awl e," a ti ta mai a. A hmel that avangin a khuate'n kuli (puakphurh pawh) an awl phah ta a nih chu!

A lungphun zia kah hian, "Kum 40 lai ro a rel a, May 11, 1935-ah a thi ta a ni," tih a nih avangin kum 1890 atangin a lal tan tihna a ni. Kan sawi tawh angin a fapa Khawkung a aia rorel mai a ni. Khawkung a'n lalna charge a lak hma zawng chuan, Rokhawthanga'n ro a relpui chawt reng a ni.

Khawkung a Naupan Lai

Khawkung a naupan lai chanchin hi sawi leh hriat a tlem hle, chuvangin, a nu Ropuichawngi khaw sahpuitu Rokhawthanga lungphun zia k hi i lo chhiar hmasa teh ang.

KAN NU LIANI

Kan nu Liani nen hian hlim takin kum 47 kan inchhungah ro kan rel a, kan ui tak chungin ni 16.4.41-ah min kalsan ta.

Tin, vailen tirhin Sorkar mi tanpuiin kamding hmasa ka ni a. Tlang dil ve lovin Khawkung a lal naupang paw tleiin khua ka siampui a.

Tunah kum 76 ka tlin lai hian ka damlai lung leh ka nupui lung hi sialin ka phun a ni.

Phun ni 30.10.41. Rokhawthanga, Lelhchhun

Ka fate :-

- 1. Sapbevela**
- 2. Chhunkhuma**

He lungphuna thu ziaak hi Enamel-a ziaak a ni a, a thu ziaakna Enamel hi Rokhawthanga tunu Romawii inah, Bukpuiah vawn thatin a la awm.

Lungphun ziaaka a sawi ang hian Rokhawthanga hi lal naupang Khawkunga paw tlei tu a ni a, naupang lian tak a nih thlengin, a ke hmawr lei phiat zuau zuauvin a paw thin tih a ni.

A hun laia lalho zingah Saptawng thiam ber pawl a ni a. Amahin Pu Chalkunga, zirtirtu chanchin a ziaaknaah heti hian a ziaak a, "Pu Chalkunga hi Mualvuma a awm laiin, kei naupang ka ni a, chu khuaah chuan damdawi in a awm a; chu khaw lalnu chu ka u a ni a; lal in atang chuan Dr.Babu hnenah rei lo deuh Saptawng zirin ka awm a; 1907 velah khan ka zu awm," a ti.

Lal hmeithai fa, pa enkawltu nei ta lo chu Pu Sandia (F.J.Sandy) Sap (Pu Di-a an tih thin) chuan a nu hnenah awmpui atan a dil a, anin a lo phal a. Tlangval uaih a nih thlengin Pu Sandia Sap chuan a awmpui a, Saptawng a zirtir thin a. Chutia Saptawng alo thiam hnu chuan, Pu Di-a chuan lalhote Pathian thu hrilha a zin velnaah a tawng let turin a hruai thin a. Bawrhsapin, "Khawkunga'n rorelna charge la tawh rawh se," a ti a. Sandia sap chuan, "Ka thuhiril a laklawh rih e, mi lo nghak leh rih rawh," a ti a, Bawrhsap chuan, "Rorelna charge chu la phawt sela, a hnuah pawh i la hruai leh thei tho a lawm," a ti ta tlat a ni.

Pu Sandia a thih pawhin Khawkunga a tap nasa ber an ti a ni. Pu Sandia hi Durtlang Biak In hung chhnguh phum a ni a, a lungphun pawh chhiar theihin a la ding reng a ni.

Khawkunga, Kohhranah

Bukupi lal Khawkunga hi Kristian a nih tanna chiah hi ziaaka chhinchhiah hmuh theih a ni ta lo va. A lo puitlin hnu chuan KOHHRAN KANTU a ni a. Piangthar dik tak a ni a, thu sawi ve

thei tak a ni. A aw a ring tha a, a thusawiin mi a hneh thei hle. Lal ni mahse Kohhranah a inhmang nasa hle; ni 11-13 Oct. 1924-a Durtlang Presbytery Inkhawmpui chuan, Emergency committee-ah a ruat, Assembly (tuna Synod) palaiah a ruat nghal bawk. Ni 2-3 Oct. 1925-a Saitual Presbytery Inkhawmpuiaah Zirtawpni zana thusawitu a ni. Assembly Palaiah ruat a ni leh bawk. Heng hun lai hi Kantu hna a thawhlai a ni. Kum 1926-1945 thleng khan Assembly (tuna Synod) Palai a ni char char bawk.

Lal a nih hnuah pawh Kohhran Kantu a la ni reng a, Bukpui Kohhran atangin a hovin khaw thenawmah Pathian thu hrilin an chhuak fo thin a. Khaw lam hla tak tak atangte'n an Kohhran Kan tura sawmna a hmu zur zut reng a, a zin chhuak fo thin. Chuvangin, Bawrhsapin a khua awp tha dawn lovin a hria a ni chek ang chu, "Lal nih leh Kohhran Kantu nih kawp chu a rem lovang, i duh zawk thlang rawh," a rawn ti ta mai a. Lal nih chu thlangin Kantu hna chu a chawhlsan a ngai ta a ni.

Khawkunga Lal A Ni Ta

Khawkunga hi Bawrhsapin kum 15 a tlin huna rorelna charge la tura a tih kha ni mahse, kum 15 a nih chiah hian rorelna charge a la nghal mai lo niin a lang, a chhan chu kum 1910 vela Ralbwma an awm lai khan Bawrhsap chhawntu ber kha a nu a la ni a. Kum 1916 ah te kha chuan roreltu, lal a ni tih chiang taka hriat theih a ni.

Lalna charge a lak kum hi chiang takin sawi thei lo mah-ila, a nu kha a tar tawhin rorelna chu Rokhawthanga kuta awm a nih ber avangin rorelna charge chu a nu hnen atanga la lovin Rokhawthang kut atangin a la a ni tih hi upate thusawi chhawn kan hriat dan a ni. Rokhawthanga hian lal aiawha Bawrhsapte a biak fo avangin a fa hmel hmuh hamsa ber hmingah Sapbevela tih a sa ve baw a ni. A lal tirhin silai pathum, darkhuang pakhat leh chhiahhlawh pasarthu nei.

Lalthuthlenga a thut hnua a thiltih hmasa ber chu Kohhran hruaitu upate leh lal upahote nen, tawngtaiin Bukpui khua chu Pathian hnenah an hlan a ni.

Nupui Fanau Lam

Kum 1911-ah Serzawl lal, Lalsakeia farnu Lalnithangi nen an innei. Lalnithangi hi hmelt̃ha tak, ngo tak, hleitling tak a ni, kum 1893-ah a piang a, ni 11 June, 1968-ah kum 75 mi niin a thi a, Tuikual thlanmualah vuiliam a ni.

Khawkunga Fate :

1. Ngurliana, Khawtinsawii laka a fa, a fa upa ber a ni.

Lalnithangi nena an fate :

- | | |
|---|---------------------|
| 2. Vanlalthawmi (L) | 3. Lalhluna (L) |
| 4. Vanlalchhuanga, (L) Thla thum mi niin a thi. | |
| 5. Lalmana | 6. Lalthanzauva (L) |
| 7. Lalhmingthanga | 8. Laltlanga (L) |
| 9. Lalthangpuii | 10. Vanhnuaithangi |
| 11. Lalhuamliaana | 12. Lalzamliaana |

Sl.No.8-na Laltlanga hi 1930-ah a piang a, 1941-ah a thi. Sailo Lal hote'n Chenkual lalte an nek ral zo va, an tlawm zo va, Chenkual lal zingah tlawm ve lovin, kan lal tlang e, a tih vanga apa sak a ni.

Lalnithangi nena an fate hi Aizawl khawpuiah hian khawsa thei tak takin an awm vek a ni.

Rorel Thiam A Ni

Khawkunga hi Mizoram lal fing ber ber pathum zinga chhiar tel a ni a. Missionary Sap hote pawhin Mizo lal zinga an rawn ber leh an kawmngaih ber a ni a, Bawrhsap hote pawhin an fak a, Sapho lehkhahu ziaakah, "Mizo lalho zingah Khawkunga a fing ber," tiin an ziaak a ni, tiin Pu Thangnginghliana Zohmun khua chuan a sawi a ni.

A khua leh tuite chungah leh Mizoram pumah pawh rorel thiam a nihna thenkhat tarlang ila :-

1. A khua leh Tuite a Awp Dan : Tuikhur hnaiah insuk leh inbual khap tlát a ni, dan bawhchhia chuan Salam an chawi ang, tiin tlangau a puantir hnuah a chhiahhlawhte insu turin tuikhur hnaiah a tir liam a. An insu lai chu a upate aman tir a, amahin salam a chawi hmasa ta bera chu mi thu chu a khua leh tuite' n an hriat chuan, tumahin dan an bawhchhe ngam ngai lo a ni.

2. Mizoram Sorkar Pawisa Zawng Zawng Bukpui Lal Ina Dah: Khawvel Indopui-II naah Japanin Tidim te an la a, Mizoram khawchhak lama Mimbung leh Khuangphah-ah Japan ral an lo lang a. Bawrhsapin Aizawl pawh him tawh lova a hriat avangin, Aizawla tangka inpui, Treasury-a Sorkar pawisa awm zawng zawng chu, Khawkunga' n a vawng him thei ber ang tiin, Police 30 rual zet te ven himnain Bukpui lal inah a dahtir a. Lal Upate leh Pasalthate' n chhun zan zawmin an inven chhawk thin. chu pawisa an dahna thingrem chu, LAL THINGREM tiin Khawkunga fapa la damte zinga Upa ber Lalmana, Aizawl Chaltlang inah an la vawng tha a, an roh hle a ni. Bawrhsapin silai (*Puakruk*) pistol pawh Khawkunga chu a pe nghe nghe a ni. Indopui - II na zawh veleh Sorkar pawisa a kawh chu him takin Sorkarah a pe kir leh a, Sorkar pawhin a ring hle tih a hriat a ni.

3. Lal Aiawh Thlan : Mizo lalte hi an lo tam tak em avangin, Bawrhsap Mc Call chuan Aizawl Bial chhunga C.I.Bial tinte aiawh tur lal thlan chhuah a rawt a. Aizawl Bial hi Bial 11 (sawm leh pakhat)-a thenin, Bial II-na aiawh turin, Bukpui lal Khawkunga leh Ngurliana Sailo thlan an ni. C.I.Bial tin atanga lal thlan chhuahte chu, lal zawng zawng ko khawm vek lovin Conference a neihpui thin.

4. Hnawhchhuah Ngaihtuahtu Pawl : Bawrhsap A.Macdonald chuan January 14-17, 1946-ah Japan tlawm lawma inhmukhawm turin lalhote a ko khawm a. January 14, 1946-ah Aizawl Biala C.I Bial tinte aiawh tur, lal leh hnamchawm aiawh tur a inthlantir leh a

C.I. Bial II-na aiawh :-

1. Lal aiawh : Khawkunga, Bukpui Lal.
2. Hnamchawm aiawh : Kapthianga, Chaltlang

5. Ni 4Nov.1946-ah Bawrhsapin Bial aiawhte kha a ko khawm a, lal aiawh leh hnamchawm aiawhte an inhnial nasa ta mai a, hnamchawm hovin an bansan ta mai a. Lalho an thlaphang ta deuh va, Chief Council an siam a, hotu (office bearer) an insiam a, chung hotu hmasa berte chu :-

1. President : Pu Lalsailova, Kelsih
2. Vice President : Pu Awksarala, Phullen
3. Secretary : Pu Khawkunga, Bukpui
4. Treasurer : Pu Lalluaia, Reiek.

6. Rawtpuitu : British Sorkar atanga India a indan dawn khan, Mizoram inawp dan thua A.Macdonald, Bawrhsap thupuan No.1948-2698 G. of 7.5.1947 thu angin, Mizoram inawp dan tura RAWTPUITU an siam a, chung rawtpuitute chu heng mite hi an ni :-

1. Rev.Liangkhaia : Rawtpuitu Bulthu
2. Pu Khawkunga, Lal : Rawtpuitu
3. Pu R. Vanlawma : Rawtpuitu (M.U.Party Gen.Secy. hmasa ber)
4. Pu Dahrawka, V.A.S : Conference hmasa bera hnamchawm aiawh.
5. Pu Pachhunga : M.U.Party President hmasa ber.
6. Pu Kailuaia, BA :
7. Pu Zairema, B.Sc. B.D :
8. Jem.Zuala : Lushai Hills Ex-Service Association
9. Pi Zami : Hmeichhe Pawl President.

7. Advisory Council : July 4, 1947-ah Mizoram chu Assam hnuaiah Autonomous District Council nei tura tih a nih tak avangin District Advisory Council member 37, lalho tan, member 10, thingtlang tan member 20, Aizawl leh Lunglei tan member 5, hmeichhe tan member 2 thlan chhuah tur a ni a.

Ni 23 March, 1948-ah an inthlang a, lalho aiawh mi 10 thlanchhuah zingah Bukpui lal Khawkung chu thlan chhuah pathum na a ni.

8. Advisory Committee : February 11, 1950-ah DirstRICT Advisory Council chu an thukhawm a, chutah chuan District Advisory Committee an siam tha a, tah chuan : Mizo Union aiawh 7, lalho aiawh 3, UMFO (Zalen Pawl) aiawh 1, Hmeichhe aiawh 2, Tribal aiawh 1, an vaiin member 14. Tichuan, Assam Governor chuan Mizoram tan lalho aiawh a ruat a, chungte chu :-

- | | |
|------------------|----------------|
| 1. Pu Lalsailova | : Kelsih lal. |
| 2. Pu Ch.Ngura | : Durtlang lal |
| 3. Pu Khawkung | : Bukpui lal. |

Heng lal pathumte leh Bukpui lal fanu Lalthangpuii leh Kelsih lal fanu Ngurkhumte te chu Mizo lal zawng zawng aiawha hmalai Mizo lal inchei a inchei tur leh Mizo hmeichhe kawrchei leh puanchei nena inthuama Shillong-a zin turin Assam Governor-in a chah a, an zinna senso pawh Sorkar tum vek a ni. An zuk kal a, an haw lam chu Guwahati atangin Silchar thlengin thlawhtheihnain an lo haw a ni.

Heng kan tarlan atang mai pawh hian Khawkung hi a hun laia Mizoram pum huapa rorelnaah tel ve zel a nihna hian lal fing leh rorel thiam a nihzia a tilang hle awm e.

A Hun Chhunga Bukpui Hmasawnna Leh Thil Thleng Langsar Zualte

1. Zawlbuk an sak hnunung ber, 1931-ah an sa, 1935 thlengin a ding.
2. Ni 28.10.1917, Pathianniah Presbyterian Kohhranin Sunday Sikul an nei tan.
3. Ni 29.10.1917, Thawhtanni-ah Primary Sikul an hawng tan, Zirtirtu, Upa Chalkunga, (Dr. L.N.Tluanga pain) hlawn lovin kum thum chung a thawh hnuah Mission Sikul a lo ni ta a,

hlawh a nei ve ta. November 1923-ah Lower Primary Scholarship Exam Center a lo ni ta. Sikul huan tha tak neiin 1931-ah Sikulin Fuher khawl Tuirial Vai hnen atangin an lei.

4. Ni 14.12.1931-ah Tlangsam Sap leh a thuihruaite an lo kal.
5. Kum 1933-ah Tuirial kamah Serthlum huan an siam tan.
6. Kum 1933 atangin buh phur 100 nei lawmin chawimawina Certificate an pe thin.
7. Ni 20.1.1940-ah B.O.C. Sap, a thuihruai tam tak nen Bukpui an lo thleng. Hmar lamah an kal zel a, hmar lama Ropuichawngi'n a ram chin tura a kal peihna tawp, a 'thuthnukna' hmun tak chhuah lam kawn zam lai chu B.O.C te'n drilling point tura an chhinchiahna hmun a ni nghe nghe.
8. Ni 20.1.1942-ah leh ni 5.1.1942-ah Khawnvartui zawng thlawhtheihna a lo thlawk a, Bukpui ram chungah rei tak a thlawk kual a thlawk kual vel a ni.
9. Ni 11.1.1944-ah Mizoram Gospel Golden Jubilee an lawm.
10. Kum 1944-ah Middle Sikul Building leh Hostel an sa a, Sikul sak chung zawng hian lal aiawha hnatlang enkawltu ber chu, lal khawnbawl Upa Biltea a ni. Kum 1945-ah Middle Sikul (*M.A.V Sikul*) hawn a ni a, Headmaster hmasa ber chu Pu Sawmaithanga, Mission Veng, Aizawl a ni. Ni 28.4.1945 - ah Rev. Basil Edward Jones, Honory Inspector of Schools - in a hawng. Bukpui Middle School leh Primary School hi Aizawl hmar lama Sikul awm hmasa ber an ni.

Mizoram pumah Bukpui khua hi zirna lamah khaw changkang hmasa zinga mi a nih avangin, Mizoram pumin a hriat khawpa mi thiam tam tak chhuah na a ni.

11. Ni 17.4.1945-ah Y.L.A (YMA) din a ni. President hmasa ber Pu Sawmaithanga, Headmaster a ni.
12. Ni 6.9.1945-ah Japan tlawm an lawm
13. Khaw kar kawng, Sakawr kal theih nan 3ft. chhuatin an lai chhuak vek.
14. Kum 1946 atangin Presbyterian Kohhran Pastor thuthmun atan Kohhran khawmpuin a ruat. Kum 1948 atangin Rev.Denga a awm.

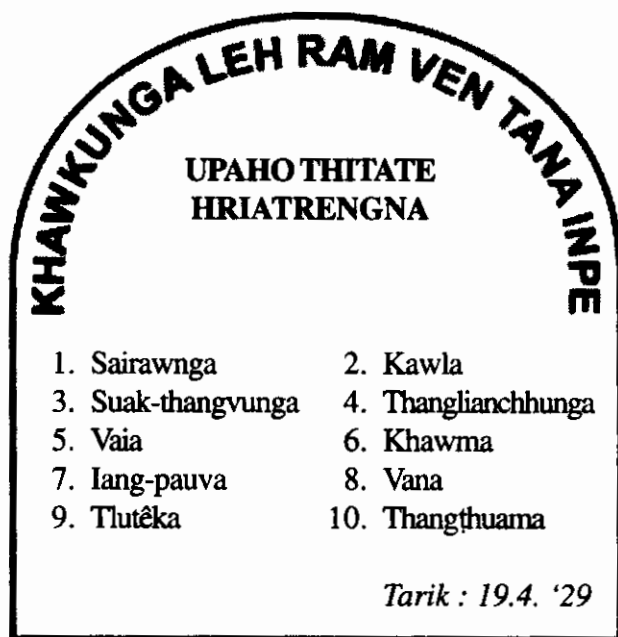
15. Kum 1948 atangin Branch Post Office a awm tan. Post Master hmasa ber chu Laibata a ni.

Heng lo pawh hi sawi tur tam tak a awm a, heta kan sawi atang chauh pawh hian Bukpui lal Khawkunga hi zirna lam leh hmasawna kawng tinrenga mi chak leh chhuanawm, fak tlak a tling tak meuh tih a chiang a ni.

A Rorel Puite

1. Rokhawthanga : Ani hi lal nu Ropuichawngi khawthar sahputu, a fapa Khawkunga paw tleitu, a upa min ber a ni a, a chanchin kan sawi tam tawh a, kum 1948 kum tawpah Aizawl-ah a fapa Chhunkhuma belin a pem a, lal upa a nihna a tawp ta a ni.

2. Thingkhuang khaw hmuna an awm laiin a upa thi tawhte lung a phun a, chu lungphuna ziaak chu hetiang hi a ni.



Khawkunga Leh A Hlate

Lal Khawkunga hi hleitling tak, pian nalh, hmeltha tak, mit meng pawl ram mai, Sap ni awm tak a ni. Pathian thu hrila a vahvel hmate phei chuan mi lungleng thei tak a ni a, tlar thum zai kan tih mai, khawvel lam hla tam tak a phuah a, chungte chu a ma kutziak ngei a fanu Lalthangpuii'n a la kawl tha a, tlemte lek chauh han tarlang ila. A khaw fang Pawlrang nula Thangbawihi an tih chuan a lo hmu a, tha a ti em em, hlain a han hril ta a :-

1. Zotlangah Siali ka leng naa,
Ka rauvi thla Buk khaw tual nuamah leng e,
Pualva iang Laldanga run nuamah.
2. Hmel tawn loh Laldang ka ngai em che,
Lalthanzaupa zun ngai chhawl ang ka uai e,
Ka tap dawn zolentu chhawl vuanin,

He hla hi hla vekin heti hian a han chhang a:-

Ri der der kawlah a thang chhuak e,
Zai mi bantu chhaktiangah Thangnunnemi,
A thinlai thawng ve maw tunah hian

Saizawl nula a phuahna.

Hmanah chuan khua nuam a tling zo lo,
Tunah erawh ka di a len vang nge ni;
Sai khawpui khua nuama in sawi le, a ti a ni.

Lal Khawkunga hi hla mi tak a ni ang e, Khuanghnuni a phuahna pawh hetiang in:

1. Ka takin dar ang a tawng si lo,
Khuang thahniangi lawh leng zai lemah hianin,
Ka uai leh mai thin e, Ngurlianpa.
2. Leng zawng zawng pa-ah va to ila,
Khuang khaw mawitu thangngo,
Nang zawng lamthuamah,
Chawnpui par mawiah i to awm e.

Kohhran Kantu nia Pathian thuhrla a vah chhuah laite pawhin Pathian Thlarau pawlna pawh a dawng nasa hle a ni ang. Pathian fakna hla pawh engemaw zat chu phuah vein sawi a ni a, chung zinga mi tun thlenga hlim hla lar tak a phuah chu, “Thlarau Thianghlim Thuro nunnem,” tih hi a ni.

Khawkung Hall Leh Thu Tlangkawmna

Lal a nihna a lo tawp hnu khan, Pu Khawkung leh a nupui chuan (an fate Aizawlah an awm vek tawh sia) an fapa Lalhluna, Tuikual Aizawl hnena awm turin an lalna tlang Bukpui chu an chhuahtsan ta a. An khua leh tuite’n an uiin an ngai em em a ni.

Amah Pu Khawkung hriatreng nan Bukpui khua chuan Khawkung Memorial Hall sak an duh ta a. Apa hmel pawh hmu lova lo pawm tleitu a nu Ropuichawngi thlan lungdawh ropui tak mai chu ni 28.2.1976-ah thiat darhin, chutah chuan, YMA-te bul tumin Khawkung Memorial Hall.

A dung 60ft.

A vang 35ft, a zau, a chhunga Badminton khel theiin an sa ta a. He building hi August, 1997 khan thiatin :-

A dung 70ft

A vang 37ft.

A liang 18ft a sangin Cement Concreate in sak that leh a ni a. A kawt lamah in te (Verandah) a dung 11ft, a vang 21ft, a liang 12ft a awm a. Chutah chuan lal chhungkaw lungphunte bang bulah phun tlar that a ni a, a chhung ah “Khawkung Chawilung” 227kg a rit dah a ni baw a, “Khawkung Hall” tih a ni ta zel a ni. Achhungah badminton a khel theih a, Indoor Studium dang a ngai rih lo. Pu Khawkung chuan a khawvel zin kawng chu kum 87 mi niin, March 17, 1977 khan a lo zawh tawp ta a. A ruang pawh Tuikual thlanmualah a nupui duh tak, Lalnithangi thlan bul lawkah zalh a ni ve ta.

Lal Khawkunga hi a vanglai chuan a chak hle, a chung a
“Khawkunga Chawilung” 227 Kg.-a rit kan sawi hi, lungtat atana a
sir vuak thlak then hnua tuna a rih dan a ni a, atirah chuan Ralbawm
khaw kawtchhuaha awm a ni. A chakzia chu; Sial ki hmawr hawng
tawh (*Sial patuai*) hi a ki-ah a vuan a, mi dangin an lo vaw tal a,
hneh takin a chelh ding zo a ni. Tui hleuh pawh a thiam hle, tui
dungchhirin tui chungah chaw a fak (a ei) thei a ni. A vanglai hi a ngai
ve thin hle ang le.

Pu Khawkunga hi a taksa nungdamin he khawvelah hian awm
tawh lo mahse, a khua leh tuite thinlungah chuan engtikahmah a thi
ngai dawn lo a ni.

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DECLARATION UNDER PRESS REGISTRATION RULES

1. Title : Historical Journal Mizoram
2. Language : English & Mizo
3. Periodicity of Publication : Annually
4. Publisher's Name : Dr. Sangkima
Nationality : Indian
Address : T-22A, Tlangnuam, Aizawl,
Mizoram - 796015
5. Place of Publication : Tlangnuam, Aizawl,
Mizoram - 796015
6. Printer's Name : Dr. Sangkima
Nationality : Indian
Address : T-22A, Tlangnuam, Aizawl,
Mizoram - 796015
7. Name of Printing Press : St. Joseph's Press
Address : Tlangnuam, Aizawl,
Mizoram - 796015
8. Editor's Name : Dr. Sangkima
Nationality : Indian
9. Owner's Name : Mizo History Association
Nationality : Indian
Address : T-22A, Tlangnuam, Aizawl,
Mizoram - 796015

I, Dr. Sangkima, Secretary, Mizo History Association hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated Aizawl
November - 2010


(DR. SANGKIMA)

For Subscription and Information write to :

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Mizo History Association
T-22 A, Tlangnuam, Aizawl.
Mizoram - 796015

Regd. No. MIZ BILL / 2000 / 2046