

DISTRIBUTION AND ADAPTATION OF THE MIZOS
IN
NORTH EAST INDIA

A Thesis Submitted in partial Fulfillment for the Degree of
Doctor of Philosophy

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CERTIFICATE

This is to certify that the thesis entitled, “Distribution and Adaptation of the Mizos in North East India” by T.John Chinliankap Zou has been written under my guidance.

He has fulfilled all the requirements laid down in the Ph.D regulations of the Mizoram University. The thesis is the result of his own investigation into the subject. Neither, the thesis as a whole nor a part of it was ever submitted to any other University for any research degree.

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The 18th of December, 2013.

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DECLARATION

I, Mr. T. John Chinliankap Zou hereby declare that the subject of the thesis entitled, “Distribution and Adaptation of the Mizos in North East India” is the record of the work done by me, that the contents of this thesis did not form basis of the award of any previous degree to me or to the best of my knowledge to anybody else and that the thesis has not been submitted by me for any research degree in any other Universities/Institutions.

This is been submitted to Mizoram University for the degree of Doctor of Philosophy in Geography.

(T. John Chinliankap Zou)

Candidate

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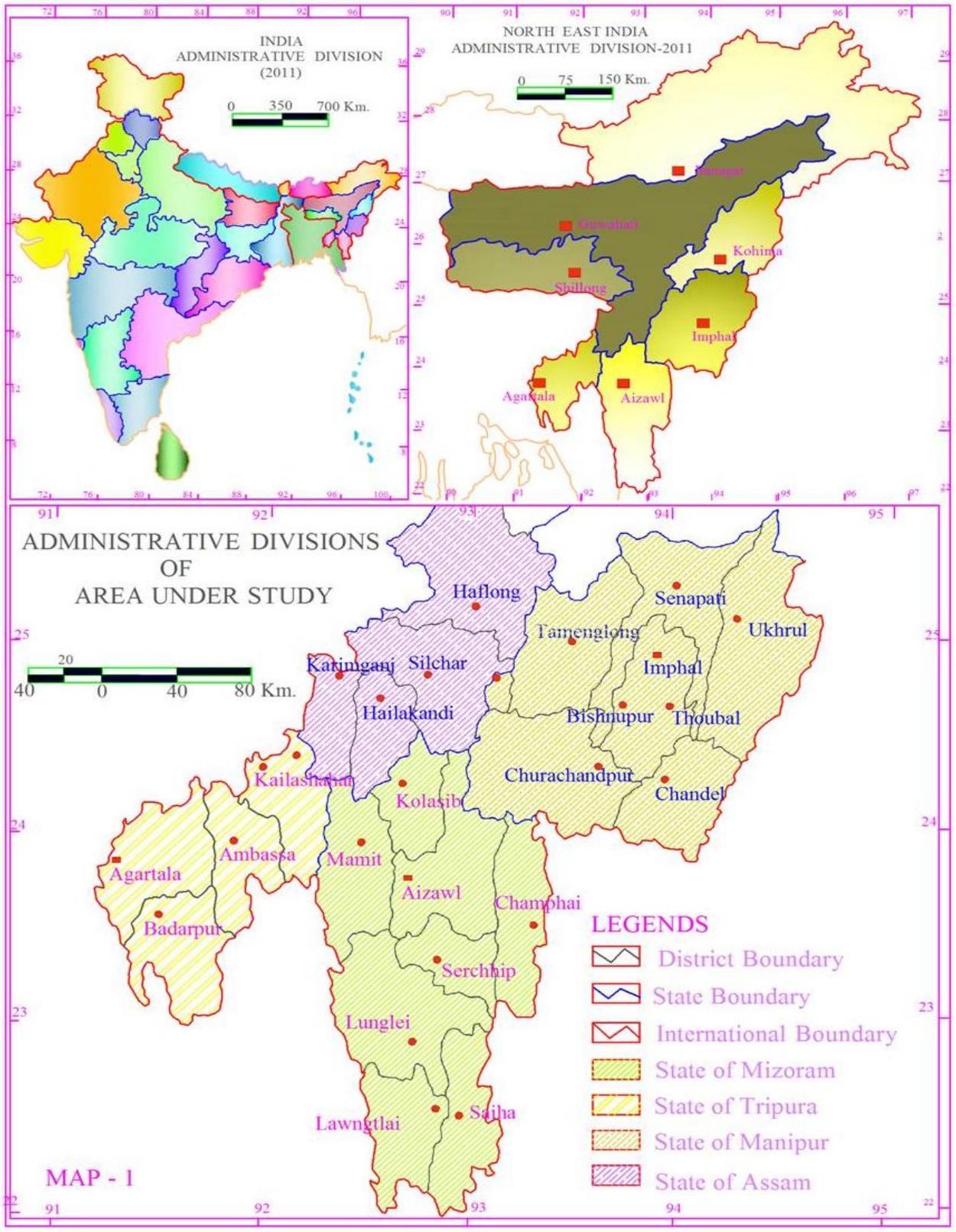
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CHAPTER-I

INTRODUCTION

The phenomenon of migration in society is universal and is applicable to all stages of human life. Any movement of people from the place of origin to another of settling down is generally known as migration Kaul, (2005).¹ The United Nations (1984)² defines migration as a change of residence from one civil division to another, with an intention to stay relatively permanently. Migration is also defined as a geographic movement of people involving a change from the usual place of residence for a particular period of time Rao (1986).³ Migration, like fertility and mortality, holds a place of prominence in a geographical analysis of population change in any area Trewartha (1969).⁴ Migration cannot be considered a mere shift of people from one place to another, as it is most fundamental to the understanding of continuously changing space-content and space-relationships of an area Gosal (1961).⁵

The first and foremost aspect of the study is to know and understand the origin and trend of migration leading to the present distributional pattern of the Mizos in North East India. Moreover, it is also an attempt to ascertain the causes of migration responsible for the predominance of Migration Selection by various clans of the Mizos during the later part of 19th century and early part of the 20th century. In this regards, the classification will be based on Peterson's classification who adopted a variety of criteria, the most important being the distinction between migration which is undertaken in order to change the way of life (innovative) and that which helps to preserve it (conservative), Peterson (1948).⁶

The purpose of the study is to examine the changing socio-cultural and politico-economic life of the Mizos in North East India, from their early days to the present day, which had developed slowly with the introduction of Christianity during the later part of 19th century and early part of the 20th century. The changes in their mosaic of cultures were unprecedented after India's attained her independence in 1947. These changes were indeed unprecedented since the launching of the First Five Year Plan in 1950-51. It paved the way for the Mizos to change for the better. The changes are visible in the educational, political, social and economic life of the people. The aspects of change studied here are both qualitative and quantitative in nature. The qualitative change includes changes

in the tools and artifacts; modes of socialization, in their language and in their moral concepts. The quantitative changes are the changes in different aspects of population composition, education, political organizations and occupational structure of the people.

Soja (1980)⁷ the organization use and meaning of space is a product of social transformation, translation and experience. Organization of space is a social product. It arises from purposeful social practice. Raza and Ahmad (1977)⁸ Space and spatial organization are concepts that are basic to geography. Spatial organization is the sum total and result of spatial process and structure. Structure and process are cartulary causal and result in the evolution of particular spatial organization. People generate spatial processes in order to satisfy their needs and desires and these processes create spatial structures, which in turn influence and modify spatial processes. Activities of the people generated by different processes interact with each other depending on the different attributes of places and distance is the key determining factor in the generation of such processes and evolution and spread of activities in space.

The organization of space in tribal regions may, thus, be seen as a manifestation of the ways of adaptation to the environmental setting. These are determined by the historical process of peopling of the traditional habitats by homogenous clan and kinship groups. As a result of their initial occupancy of the habitats, clusters tribal hamlets acquired the character of a monolithic tribal core region. A hill range served as a boundary separating the core region of one tribal group from the other. Mackenzie (1988)⁹ the placement of tribes in spatial segments may be an outcome of a social history of contact, confrontation and contestation between the ethnically differentiated tribes and between them and the peasant groups, who hastened the process of their displacement from the river valleys. Any understanding of social change remains incomplete without a proper conceptualization of its spatial parameters.

Chandra (1991)¹⁰ it is a common place of understanding that the nature, direction and pace of social change are never uniform in its spatial coverage. The organized and socially concretized space provides friction to a uniform spread of social change; thereby making social transformation spatially fragmented response. The geographical distribution of different social categories differentiates the impact of social change as diverse categories have different capacities to respond

to the changes affecting them. Thus, the rate of social change may be phenomenal in areas which have experienced large scale agrarian development historically, whereas, the dominantly tribal areas have been only marginally exposed to such changes. However, a geographical variation in social transformation depends to a great extent on the policy measures in developmental interventions. But these changes have neither been uniform in social coverage nor in spatial extent. The pace and direction of social change would be determined to a great extent by the limits imposed by the nature of human freedom and the capacity of man to overcome such constraints through his own creativity and dynamism.

In order to make the study more comprehensive and inclusive, the indigenous social structure of the Mizos in various regions are analyzed and presented as a common platform to understand the present form of adaptations by the people themselves. The indigenous social structure such as family, religion, political, economic and the overall social institutions of the Mizos, as it existed during the pre-Christian era is studied to know and understand the degree of adaptations in various environments or habitats. In fact, in dealing with the present, we cannot ignore the past, because the present life of the Mizos is the outcome of the past which had witnessed a series of change in the process of their adaptations historically in time and space. Unless this is done, the focus of the present study will remain vague and inadequate.

1.1: The People:

The term Mizos is a generic name given to a particular group of people inhabiting north eastern part of the Indian sub-continent. The area includes parts of India's north east, extreme East of Bangladesh and western part of Myanmar. In India these groups of people are concentrating mainly in Mizoram, Manipur, Assam and Tripura. Sangkima (1992)¹¹ the term 'Mizo' is a generic term and as such the different tribes or clans who inhabit the entire perimeter of the present Mizoram and whose culture, traditions, dialects, etc. are similar are commonly designated by the term 'Mizo'. The word 'Mizo' is a compound of 'Mi' and 'Zo' and is generally translated as hillmen.¹² But this translation is not quite satisfactory because the word 'Zo' as hill or mountain is not accepted by all scholars of the Mizo people. For instance, according to Vumson, "The oral genealogy of Zo claims that a man named Zo was the originator of all Zo people. So, the generic name 'Zo' howsoever it is

being perceived has no relation with the geographical-climatic conditions of any region or country”.¹³

Thus, from the above brief discussion, it is clear that it would be wrong to interpret the word Mizo as Mi-“Man” and Zo-“highlands” thus people of high and cold place. It is rather a generic name by which all the tribes under the Mizos are known in Mizoram and elsewhere in the world.¹⁴ However, ‘Zo’ commonly appears as an inclusive name among these peoples. With this consciousness of commonness, the majority of the people call themselves ‘Zo’, ‘Zomi’, or ‘Mizo’. According to general understanding Mi simply means people, and Zo means hill. Thus it could mean either Mizo (ethnic-base name) or Zomi (geographical-base name).¹⁵ However, in this study, the term ‘Mizos’ is taken as a generic name by which all the tribes variously known as Kuki/Chin/Mizo/Zomi are known all over the world.

The term Zo or Jo was mentioned as name of a people in a few historical publications of the Indo-Burman peoples. Fanch’o¹⁶ a diplomat of the Tang dynasty of China mentioned in 862 A.D. a kingdom in the Chindwind Valley whose princes and chiefs were called ‘Zo’. In 1783, Father Sangermo¹⁷ mentioned in his book titled “A Descriptive of the Burmese Empire” the petty nation called ‘Jo’. G.A. Grierson recorded in 1904 “The name is not used by the tribes themselves, who used titles such as Zo, Yo or Sho”.¹⁸ Vanchhunga who had intensive investigations on all the Mizos in Burma, claims that the forefathers of the Mizos used the phrase *Keini Mizote* chuan meaning “We the people of Mizos”.¹⁹

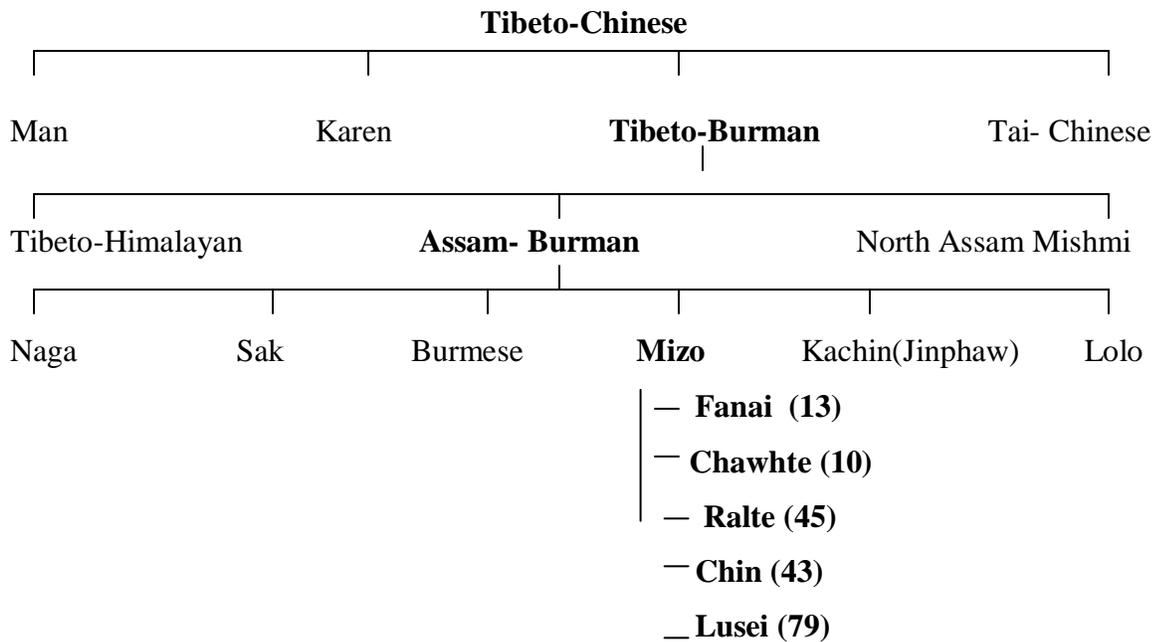
However, the Mizos were known in early times to the British and others by various names such as “Kuki”, “Chin” and “Lushai”. Mizos were first known as “Kuki” because they were the first batch to have arrived in Mizoram. They were found during the reign of the Tipeperah Raja Chachag who flourished about A.D. 1512. The name Kuki is given to the hill men by the Bengalis literally meant ‘Wild hill people’.²⁰ “Chin” is another term by which the Mizos were known in Burma (now Myanmar). It is believed to be a corruption of the Chinese word of Jin or yen meaning “Man”. Grierson says that ‘Chin’ in Burmese denotes all hill tribes living in the bordering region between Burma and Assam.²¹

Finally, when the British intensified their intervention in Mizoram; they were called “Lushai”. The word “Luchye” a variant of Lushai, first occurs in a “Report of 1853” by Colonel Lister.²²

The people of Mizoram disliked being called “Kukis”, or “Chin” and called themselves “Mizo”. Similarly, the northern Zos in the northern part of Chin Hills and southern part of Manipur called themselves “Zo, Zou or Zomi”. However, there is an exception to this acceptance and variations in the generic name of the people. For instance, the Thado speaking group of Manipur accepted “Kuki” as their nomenclature probably due to political advantages they are entitled by the governments. Whatever may be the case, the term “Kuki” or “Chin” is a word unknown to the people until recent times. These words are alien to the people themselves. T. Gougin rightly observes: “the words like Kuki, Chin and Lushai are foreign words for the express reasons that these words are completely alien to the language of the Zomis(Mizos).²³

1.2. Racial Stock:

Racially the Mizos belong to the Tibeto-Chinese race. Lalthangliana (2000)²⁴ claims that, “the Mizos are the Assam-Burman sub-groups of the Tibeto-Chinese race. MIZOS are of the Assam-Burman sub-group that branches from the Tibeto- Burman group of the main Tibeto-Chinese race. The following diagram would make this point more clear.²⁵



- **Hmar (89)**
- **Khawhkring (8)**
- **Chawngthu (9)**
- **Khiangte (7)**
- **Ngente (6)**
- **Tlau (4)**
- **Vangchhia (3)**
- **Renthlei (8)**

Numerals written after the clan names show how much each clan was divided into sub-clans.

They belong to the Chin/Kuki family according to many scholars. Kunsstadter, (1967)²⁶ Mizos are grouped as part of the Tibeto-Burman family. They speak the Tibeto-Burman language.²⁷

1.3. Classification of Mizos:

According to Nag (1993),²⁸ “The word ‘Mizo’, if taken liberally, will include all the hill people, but it still does not identify a particular race. But, if the word ‘Mizo’, is used in the restricted sense to cover only those hill people who came together to this land and have same origin, similar language, culture, cult and way of life, then the name bears significance. It is therefore concluded that the word, ‘Mizo’ is chosen in the restricted sense to mean the identity of the race”.

In this study, the term ‘Mizos’ is taken and used as a generic name of the people who belonged to the Tibeto-Burman race and speaking Tibeto-Burman Languages variously known as Kuki/Chin/Mizo/Zomi in various part of North Eastern Indian Sub-Continent. Thus, in a nutshell, the people considered ‘Mizos’ exclusively include the ethnic tribes who are commonly called ‘Chin’ in Myanmar, Kuki, Zomi and Lushai in Manipur, Kukis under else while Tripura Halam-Kuki Socio-Culture and Linguistic Organization (THKSCALO) in Tripura, Kuki and Mizo in Assam, Meghalaya and Nagaland and ‘Lusei, Ralte, Mara, Hmar, Pawi, Paite, Thado, Vaiphei as Mizo’ in Mizoram.

The above descriptions of identifying the Kuki/Chin/Mizo/Zomi group of people proved beyond doubt that these groups of people belong to one family tracing to one origin. They share many things in common which make them inseparable as one people having the same traditions and

cultures in all aspects of life. These groups of people are also closely connected linguistically. The general classification of the Mizos is highly complex and no all scholars agreed to the different principles of classifying them.

The researcher has classified this group of people based on field survey, geographical locations, languages and the lists of scheduled tribes of India recognized under various States' governments. This classification is most acceptable by the different linguistic groups from various geographical locations. So, the researcher has classified the 'Mizos' on the basis of geographical locations and Linguistic similarities based on his experiences and field visits to the length and breadth of their occupied territory. Moreover, this classification is also done taking into consideration their migration pattern, language affinity and their distribution over space and time; and the generic term 'Mizos' is used in a restricted sense. The following are four groups of Mizos on regional basis;

1.4. The Northern Groups:

The Northern Groups of the Mizos belong to various tribes and clans of the Chin/Kuki/Mizo racial group of Tibeto-Burman, speaking Assam-Burman languages. These groups of people are scattered in all the districts of different states, north of Mizoram. They are mostly concentrated in the southern districts of Manipur. The state of Manipur is their main concentration areas and spread in all neighbouring districts of Assam and Nagaland. The Chin-Kuki-Mizo groups of people of Manipur and adjoining regions are the most diverse groups known and recognized under various Scheduled Tribes of India among the Mizos. They depict the highest diversity due to many reasons. The most notable reasons may be attributed to their entry into their present settlements in the long process of their migration pattern. It is also highly attributed to the policy of successive governments in Manipur from the very beginning of princely Monarch and Kings. According to the Scheduled Tribe lists of Manipur, there are 35 recognized tribes of which more than half belongs to the Chin-Kuki-Mizo groups. The Northern Groups of the Mizos are mainly known by the term Kukis since time immemorial. They were indeed identified by this generic name since the time they came into contact with other more advanced form of civilizations in North Eastern part of India. The Kuki groups are classified and identified on the basis of the name they bear from the time they have settled in this part of their settlement. It would not be wrong to say that they were called Kukis from the very beginning they came in contact with the Princely Monarch of Bengal, Cachar,

Tripura and Manipur. It is this reason, the name bears significance. The Kuki groups can be divided into two main branches on the basis of their migration pattern and present site of their settlements.

They are the old Kukis and the new Kukis. The old Kukis includes the following main tribes;

1. Anal. 2. Aimol. 3. Kom. 4. Chothe. 5. Lamkang. 6. Monsang 7. Chiru. 8. Purum 9. Mirawng or Milawng. 10. Maring.

Most of tribes and clans of the old Kukis, (excepting some clans of Aimol, Kom and Chiru) have accepted the nomenclature of Naga as their new racial identity. They joined the Nagafold in recent times due to political and economic reasons only. They had accepted their new identity with a sense of pride and dignity.

The New Kukis: The new Kukis includes mainly the Thadou-Speaking groups accepting the nomenclature of Kuki as their generic name. They are recognized under the Thado-Kuki tribes in Manipur and Kuki elsewhere in North East India. It includes the following tribes, sub tribes and clans;

1. Baite/Biete 2. Chansan 3. Chongloi 4. DOUNGEL 5. Guite (vuite) 6. Hanneng 7. Houkip/ Hauptit 8. Hulai 9. Hengen 10. Hongsungh 11. Hrangkhoh or Rangkhoh 12. Jongte 13. Khawchung 14. Khawthlang 15. Khothalong 16. Khelma 17. Kholhou 18. Kipgen 19. Lengthang 20. Thlangawm 21. Lhoujem 22. Lhouvum 23. Lupheng 24. Mangjel 25. Missao 26. Saihrem 27. Selnam 28. Singson 29. Sitlhou 30. Thadau 31. Thangngeu 32. UIbuh 33. Mate 34. Lhungdim 35. Khongsai 36. Gangte 37. Vaiphei 38. Simte and others.

Among the new Kukis whom people have known them as Kukis are few tribes who do not want to be called and identified as Kukis. These groups of people are known by their brethren Lushai (Mizo) as 'the Hmar and the Paite'. They include; 1. Hmar and their many clans. 2. Paite and their many clans. 3. Vaiphei and their many clans. 4. Simte and their many clans. 5. Tedim-Chin and their many clans. 6. Zo/Zou and their many clans.

1.5. The North Western Groups:

The North Western groups mainly comprise of Hallam-Kuki groups linguistically belonging to the Kuki-Chin language family. The Chin-Kuki-Mizo groups are numerically insignificant but depict the largest variations in dialects and languages. According to scheduled tribe list of Tripura, there are three main tribes of the Kuki-Chin origin and their sub-clans. They can be classified on these

three main groups namely, the Hallams, the Kukis and the Lushais. The Hallams are also known as Mila Kuki and are divided into several sub-clans which is referred as “Barki Hallam”. The Major sub-clans of Hallams are; Kaloi, Kov-Bong, kaipeng, bong, Sakachep, Thangachep, Dab, Bongser, Molsum, Rupini, Rangkhawr, Chorai, Langai, Kaireng, Ranglong, Naveen and Murasing. Among Hallams; Kolai, Murasing and Rupini speak in Kok-Borok and their social and religious culture also similar with Tripuri. They can be excluded from the Hallam Kuki groups.

The Kukis of Tripura includes the following twenty six sub-clans; Paitu, Chotlang, Khareng, Baibek, Amrai, Chamlen, Batle, Riyete, Balta, Rangchon, Rangchia, Chhailoi, Jangtei, Pailai, Beltu, Paite, Phun, Phuntei, Lentai, Hraltei, Sowailai, Powaktu, Dhum, Burdoia, Chhaljen and Rangte. Thirdly, Lushais are another tribe under Kuki-Chin groups of tribes in Tripura. They live in the Jampui range of the State. The Lushai groups or the Mizo will be included in the Central Groups owing to their language and distribution over space and time. Thus, the North Western Groups include the tribes and sub-tribes of Hallam and Kuki origin. They belong to the old kuki tribes according to many scholars in India. The Hallam-Kukis of Tripura includes the following tribes and sub-tribes;

- | | | | | | |
|---------------|----------------|-----------------|---------------------------|--------------|----------|
| 1. a). Molson | (b). Kaipeng | (c). Hrangkhawl | (d). Bongcher | | |
| e). Darlong | (f). Ranglong | (g). Dab | (h). Halam (Khoknu/Nabin) | | |
| (i). Cholai | (j). Longhai | (k). Morsophang | (l). Korbong | | |
| (m). Saihmar | (n). Sahkachep | (o). Thangachep | (p). Bong | | |
| 2. Biate. | 3. Langrawng. | 4. Bawng. | 5. Bawm. | 6. Pangkhaw. | 7. Mawk. |

In Tripura, there has been a conscious effort by the various Kuki tribes/sub-tribes to mould unity through an acceptable language of common usage and, to this effect, they are organized under the umbrella of the Tripura Halam-Kuki Socio-Culture and Linguistic Organization (THKSCALO). Under the aegis of THKSCALO, the constitution Drafting Committee, with Pu. B.K. Hrangkhawl as its Chairman and Pu. H.T. Kluma Darlong and Pu. S.K. Darlong as members, drafted a booklet entitled ‘Constitution / By -Law of the Tripura Halam-Kuki Socio-Culture and Linguistic Organization’. This booklet was approved and adopted on the 31st of May 1992 by the Central Executive Committee of THKSCALO.²⁹

The Kuki tribes of Tripura organized under THKSCALO are as under;

- | | | | |
|--------------|----------------|-----------------|---------------------------|
| a). Molson | (b). Kaipeng | (c). Hrangkhawl | (d). Bongcher |
| e). Darlong | (f). Ranglong | (g). Dab | (h). Halam (Khoknu/Nabin) |
| (i). Cholai | (j). Longhai | k). Morsophang | (l). Korbong |
| (m). Saihmar | (n). Sahkachep | (o). Thangachep | (p). Bong |

1.6. The Southern Groups:

The southern region comprises of two districts namely, Saiha and Lawngtlai districts. These two districts are inhabited by distinctive tribes originated from the east and the west. The district of Saiha is inhabited by mostly of the Mara people popularly known as the Lakhers. On the other hand, the district of Lawngtlai is inhabited by mostly of two big tribes namely, the Pawis and the Chakmas. Both of these two districts are in fact an autonomous districts council of the state of Mizoram.

The district of Saiha is an autonomous district Council of the Mara people. The Maras are largely homogenous. They consist of five principle sub-groups or clans. These are the Tlosaih-Siaha, Zyhno, Hawthai, Chapi and Vytu. All these sub-clans of the Maras occupied separate territory of their own right from the very beginning of occupying the present Maraland. Each and every group speaks a dialect of their own with slight variant from other sub-groups. But all of them can understand each other. The Tlosaih, one among the languages is the official language among the Maras. It is the language which unites the Maras as one people having one ethnic identity.

The district of Lawngtlai is inhabited by two major tribes. These two tribes inhabit their own land and having distinct traditions and cultures. They are the Pawis or the Lais in the east and the North East and the Chakmas in the western fringe of the district. The respective lands of the Pawis and the Chakmas are indeed an autonomous region under Mizoram. The Pawis as they called themselves consist of various clans having distinct way of life. They were largely concentrated in and around two big towns of Lawngtlai and Sagou in the North East, north of Kolodyne River. They were originally from the Chin Hills and known to be one of the strongest as well as ferocious tribe of the Mizos. They had originated from Chin Hills in Myanmar somewhere in the later part of the seventeenth century.

1.7. The Central Groups:

The Central groups include a homogeneous groups belonging to various tribe and clan groups of the Chin/Kuki stock. This region is taken as the Central and core region because these districts are more or less inhabited by numerous clan groups who are identifying themselves by a common nomenclature 'Mizo' which is a unifying entity for all the Mizos in the world. This region also can be identified as one linguistic region speaking in Duhlian dialect popularly known as the Mizo. They are the most numerous among all other tribes. They are indeed belonging to all tribes and clans included under various Chin/Kuki Clans in the distant past. But at present, these various groups of Chin/Kuki clans accepted and identified themselves as 'Mizo' which becomes a national symbol of pride for all people alike in Mizoram and elsewhere.

Among these various groups, the Lushai groups owing to their big numbers, diplomacy and power exerted their influence over other smaller tribes in the then Mizoram. Some of the tribes and clans belonging to Kukis were pushed westward and northward by the powerful Sailo's Chiefs. Many of them were conquered and subjugated by them and became one with them. It would not be out of text to mention that the smaller tribes and clans subjugated under the Sailo's Chiefs were assimilated and their dialects went to oblivion due to disuse for a very long time. But, these groups of people maintained their distinct traditions and cultures in one form or the other. However, at present, all the good traditions and cultures of all the tribes and clans are interwoven as the cultures of the Mizos.

The intermingling of traditions and cultures became a potent force of transformation within the Mizo society. In fact, the Northern and North Western groups are highly influenced by the Lushai Chiefs in the past. This has led to the evolution of similar traditions and cultures throughout the length and breadth of their Land. This also became a living testimony to prove that they belong to one people having similar traditions and cultures. It can also be seen by the presence of common clan groups among the Mizos of the present with their brethren outside Mizoram. They are in fact, who originated from Chin Hills in Myanmar at around 1700 A.D. This points out that, these groups of migrants belong to the third wave of the Mizos to the present settlement in India's North East. As has been mentioned at the outset, they belong to the Lushai groups who pushed westward and northward to the old and new kukis as they were known. The Mizo/Duhlian speaking group of

people originated from Seipui Village in Chin Hills of Myanmar in the beginning of 17th century.

The Mizos in the Central Groups comprise of a number of tribes which may be broadly divided into five major and eleven minor sub-tribes. This classification of the Tribes, Sub-Tribes and Clans are based entirely on Liangkhai's "*History of Lushai*" (2002), Vanchhunga's "*Lusei leh a vela Hnam dangte Chanchin*" (1955) and Zatluanga's "*Mizo Channchin*" is as under;³⁰

The five major tribes are;

1. **Lusei**
2. **Ralte**
3. **Hmar**
4. **Paite and**
5. **Pawi**

The eleven minor sub-tribes are known under a common name of AWZIA.

Lusei:

The Lusei consists of ten commoners and six chiefs' clans. These are Pachuau, Chhangte, Chawngte, Hauhnar, Chuaungo, Chuauhang, Hrahse, Tochwawng, Vanchhawng and Chhakchhuak. The chiefs' clans are Zadeng, Palian, Thangluah, Rivung, Rokhum and Sailo.

Ralte:

This is the sub-tribe, which according to the legend produced a couple who made such loud noise that the guardian-god of the cave closed the cave stopping all further exit of human beings to the surface from under the earth. The clans under Ralte are Khelte, Siakeng, Relhchhun and Kawlni.

Hmar:

Hmars are one of the most numerous. They are as many as thirteen clans. These are Lawitlang (Hrangchal), Zote, Khawbung, Ngurte, Thiak, Leiri, Lungtau, Banzang, Pakhuang, Darngawn, Biate, Hrangkhawl and Hmar-Lusei. The last one is so named because they are the descendents of Chuauhanga Lusei who lost his way and joined hands with the Hmars.

Paite:

The Paites trace their descent from the sun. The Legendary Liandova and his brother are said to be their fore-fathers. The most powerful clan amongst them is the Suktes who had been upholding the chieftainship among them.

Pawi:

There are three main divisions among them. The first are those descended from Hringluma; the second are those who stayed back at Falam area of Burma and the third are the Fanais.

Awzia:

Under this common name, there are as many as eleven sub-tribes. They had either lost their distinctive dialects or forgotten them as a result of disuse when they mingled with the larger groups. They have not, however, lost their separate identities. Some of the most notable characters in the ancient history of the Mizo people belonged to some of these minor sub-tribes. These sub-tribes are Chawngthu, Chawhte, Ngente, Khawhling, Khiangte, Pautu, Rawite, Renthlei, Tlau, Vangchhia and Zawngte.

The above classification by famous Mizo Historians are accepted and authenticated by the researcher and taken as a basis of classification of the Mizos in Central Regions. The classification in the Central Regions is all encompassing and inclusive of all various cognate tribes of the Mizos all over the world. Indeed, it was this reason the need for a common nomenclature was felt first in the present Mizoram as early as the 1950s. The people of Mizoram at this time were simply known as the Lushai and the government of India wanted to recognize them as 'Lushai Tribe'. But, it would not represent all the clans belonging to various tribes at that time. Thus, the word 'Mizo' was chosen and preferred by the people to represent all cognate tribes in Mizoram.

Finally, the movement for changing the name from 'Lushai' to Mizo as the racial identity took its stand in the Parliament of India and in consequence, the name 'Mizo' rather than 'Lushai' as the racial identity came into force with effect from 1.9.1954 by the Act 18 of 1954³¹. The term 'Mizo' by the Act 18 of 1954 is most inclusive and applied to all tribes, sub-tribes and clans of the Chin/Kuki/Mizo/Zomi groups of people. Thus, the racial identity 'Mizo' recognized by the Government of India stands for all tribes of Mizoram belonging to various clans of the so called Chin/Kuki/Mizo/Zomi family. It should also be mentioned that the sub-groups of different regions are the branches of the main tree. These groups and sub-groups will be regarded and addressed as Mizos hereafter. Thus, the study will relate to the Mizos of the above four geographical locations which nearly fit Linguistic Regions of all the Mizo Tribes.

The above description of classifying the Mizos is only a view of the author which needs to be studied and researched more closely. This does not necessarily express the view of others or contradicts other scholars of other allied disciplines. It is an attempt to highlight the Mizos as one people having same, similar or common cultures and traditions occupying one contiguous territory in the Indian Sub-Continent.

1.8. Waves of Migration from Chin Hills:

According to Thanga, (1970)³² who wrote a book in Lushei dialect on the ancient history and the culture of the Mizo people, 'they came to the Chindwin belt about 996 A.D. They lived here barely two hundred years. According to Mizo historians, the first stage of halt in the migration from Kabaw Valley was at Len Tlang (or Inbuk Tlang) west of Manipur River, a long range of hills running north-south parallel to Manipur River. The approximate year of occurrence is about 1466 A.D. According to Zawla (1970)³³ down from the Kabaw Valley to the Chin Hills that is specifically 'the Len Tlang range' the tribes were said to have settled down for few centuries. They formed themselves into clans and established villages where they lived clan wise. Sangkima, (1992)³⁴ they established villages and settled down clan-wise and gave clan's name to the villages. Accordingly, Lusei settled at Seipui, Khawkawk and Khawrua; Ralte clans at Suaipui and Saihmun. The movement of the people started to be based on tribes and clans from the said Len Tlang range. The migration from here took place in three different phases.

The so-called old Kukis were the first to migrate from the Chin Hills. These groups of people were identified as the Rangkhoh, Bete, Hallam, Langrong, Aimol, Anal, Chiru, Hiroi-Lamgang, Koiren, Kom, Purum, Hmar, and Cha.³⁵ They were the first group to reach Mizoram and pushed further to Tripura by the new Kukis. It should be mentioned that the Raja Gobind Chandra, (Raja Govind Chunder in his feud with Senaputty), the Raja of Cachar employed them in his armies in the year 1828 to 1829.³⁶ From here they moved to North-Cachar Hills of Assam. The other group of old Kukis who were pushed to Manipur included the Anals, Chothe, Aimol, Chiru, Kom, Monsang, Lamkang etc.

The second wave of migration started with the new Kukis. The new Kukis of Changsen, Thado,

Hawkips, Shingson etc. migrated and trailed to Tripura. But they were pushed back by Col. Lister for creating troubles in British frontiers.³⁷ From here they moved to North-Cachar Hills of Assam. Finally they entered to Manipur trailing some groups of one branch of old Kukis.

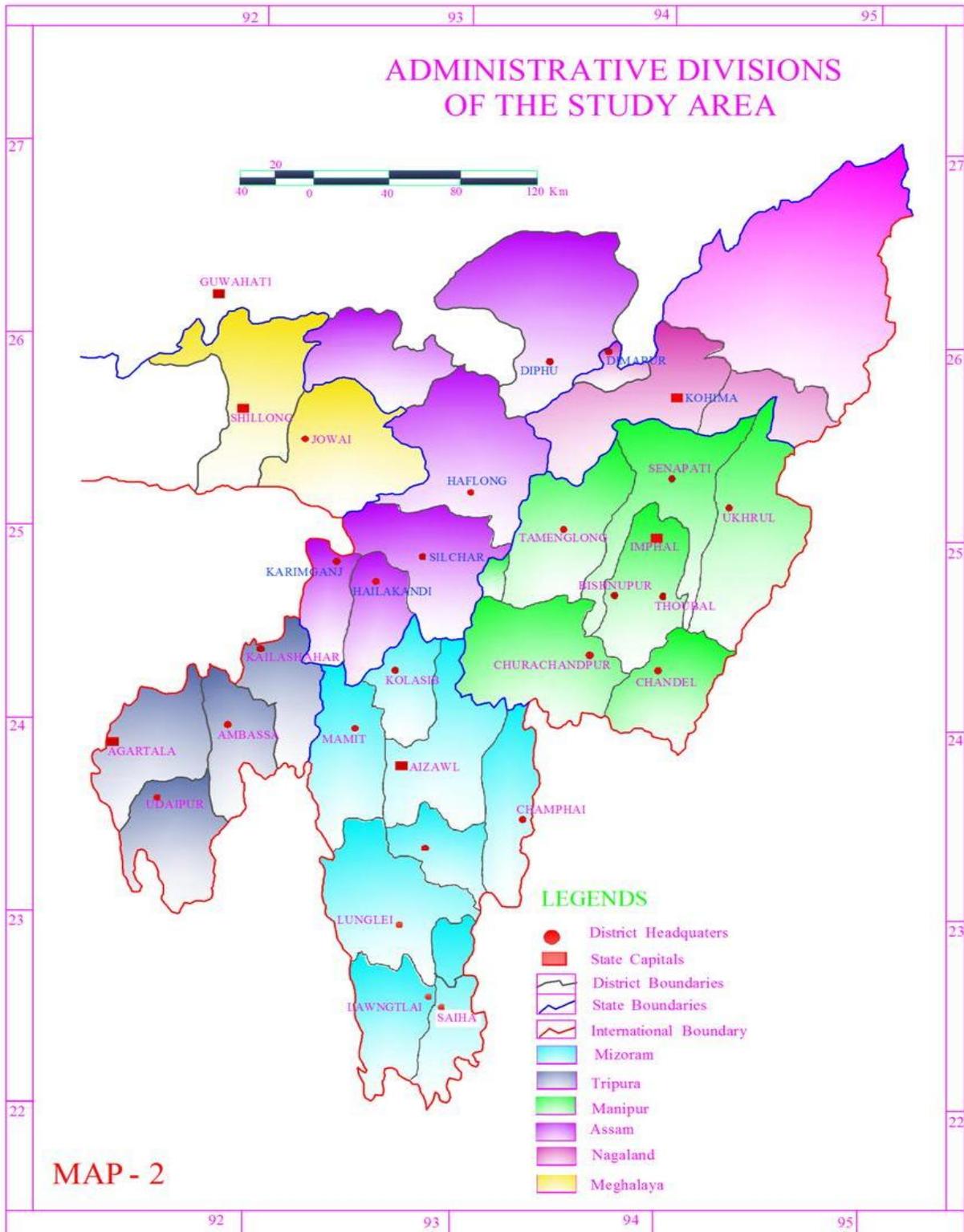
The third and final wave of migration was by the Lushai. The 'Lushai' group came to the present habitat in the beginning of the 18th century after driving out the new Kukis. The 'Lushai' group also composed of various clans and the most prominent of them was the Sailo clan whose origin may be traced back to Thangura, one of the six sons of the pedigree of Sailo clan, called Zahmuaka. The other sons were Zadenga, Paliana, Thangluaha, Rivunga and Rokhuma whose descendants formed separate clans after their names.³⁸ The migration pattern and their distribution will be dealt in greater detail in the subsequent chapters.

1.9. Salient Features of the Land:

The land they occupy extends approximately from latitude of about 20° 30' to 25° 30' north latitudes and longitude extends of 92° 10' east to 94° 20' east longitudes³⁹. The majority of the people occupy the Indo-Burma ranges, a series of parallel mountain chains running north-south along the Indo-Burma boundary. The mountain ranges are a continuation of the Naga and Patkoi hills, extending as far south as Arakan Yomas.

The Land they inhabited in the Indian administered region is bounded by States of Nagaland and Assam in the north, in the East and South by Myanmar and in the West by Bangladesh. The salient features of their land as observed by the researcher relate to the physiographic features and the climates. The study of the climates relate to only the core regions where the Mizos are in majority and generalized to represent the whole territory. It will comprise of all the districts of Mizoram and southern districts of Manipur. The other areas will be generalized with the core regions as these areas are located in the peripheral areas contiguous with other lands belonging to separate jurisdictions of different States. This is decided due to its sensitivity on the issue of Land in North East India.

The land is mainly a continuous Mountain chains running north to south. These mountain ranges are parallel ranges separated by narrow river valleys and intermontant valleys. Based on the relief the Political division of the study area is shown on Map-2 in the following page;



The Relief in Mizoram and Adjoining Areas:

Mizoram lies in between 21° 56' N – 24° 31' N latitudes and 92° 16' E-93° 26' E longitudes.⁴⁰ The whole of Mizoram is continuous mountain ranges of the great Himalayan ranges. The mountain ranges run from north to south and tend to grow higher in the eastern side and taper off to the north and south. The ranges are separated from one another by rivers which flow either to the north or south creating deep gorges between the hill ranges, with only very small patches of plains.⁴¹ The physiographic divisions of Mizoram can be broadly classified into the following units.⁴²

(A). The Mountain Ranges:

The eastern half of the state can be classified as mountainous terrain province. The overall relief in this province is higher and the slopes are much steeper than in the western half. The altitude here scales from 400 to 2157 meters. The high points are generally over 1000 meters. Average elevation in this province is in the order of 1500 meters. The slopes are very steep and elevation difference between the ridge top and the valley varies between 200 to 600 meters. The ranges are aligned mostly in north-south direction.

(B). The Ridge and Valley Province:

The western part of Mizoram depicts characteristic ridge and valley type of topography. This province covers nearly half of the area of the state. The relief in this province varies between 40 to 1550 meters and the average elevation is 700 meters. The relief is low in the western part and rises higher towards the east. The hill trend is approximately NNW-SSE to NNE – SSW direction, higher in the central part and tapering towards north and south. The slopes are generally steep on the western side of the ridge; and elevation difference between valley floor and hill top is in the order of 100 to 200 meters. Yet, conspicuous mountain ranges are observed in this province. They are Mamit range and Hachhek ranges in the western part of the state.

(C). The Champhai Flat Uplands:

There are only few patches of flat lands in Mizoram. They are mostly intermontane plains located in the midst of hills and narrow valleys. These plains are believed to have been formed in the beds of silted-up lakes as they are covered by rich alluvial soils. The largest plain in Mizoram is located at Champhai. Champhai flat uplands⁴³ have a length of only 11.27 kilometers and the widest part is

4.83 kilometers across. The second largest plain like topography is situated at north Vanlaiphai in the south eastern corner of Aizawl district and Thenzawl in the southern part of Aizawl district. Mention also may be made to numerous small plains at Tuisenhnar near Khawzawl in the east, Zawlpui by the side of Mat River, Phaisen and Chhimluang, west of Bikhawthlir village in the north, Hortoki and Bairabi along the Tlawng River in the western part and Ngengpuiphai by the side of river Ngengpui. There is also a vast plain area called Chamdur in the western part of Chhimtuipui district, which at present is thickly vegetated.

(D). The North Tripura Hills:

The land is mainly a continuous Mountain chains running north to south. These mountain ranges are parallel ranges separated by narrow river valleys and intermontant valleys. The topography is sloping towards the western part. Based on the physiography, the relief can be broadly divided into the following divisions;

The Eastern part of the topography is higher in compare to the western part. This region is having an elevation of 1000 to 2000 meters above mean sea level. It is continues mountain ranges interrupted by few valley type topography.

The western part of the topography is dissected by more valleys which make the topography look undulating.

The Relief in Manipur and Adjoining Areas:

The Mountain Topography:

The Mountain topography in the Northen Regions can be mainly studied under two Mountainous belts. These mountainous belts are in fact a mountain chains formed separately during the past geological period. These two mountain belts can be broadly studied under two separate mountain systems. These are;

(A). The Manipur Hills:

The ranges in parts of Manipur are divided into two parts by the majestic Manipur River. The eastern ranges fall in Chandel, Senapati (Sadar Hills) and Ukhrul districts of the state. On the other hand, the western part of the ranges fall under Churachanpur and parts of Tamenglong and Senapati (Sadar Hills) districts. The mountain ranges in the east slopes towards the south. The average height

of the topography ranges from 600meters to 1600meters. The highest mountain peak in this region is found at the border with Myanmar in the extreme south of Manipur. This mountain peak is known as Khuangtal Phuaipi with an altitude of 1600 meters above mean sea level. The relief of the eastern ranges is interrupted by the presence of river valleys depending on the drainage system in the area. There are four important river systems that drain the region. These river systems are the Kangpokpi River in the north, the Chakpi River and Tera River in the central part and the Kana River in the south. These river systems produce their respective fertile alluvial plains becoming the hub of human habitations. These river valleys are highly productive and support more than 80 percent of the population in their respective regions. In other words, these river valleys are the life support base of the people. On the basis of the drainage systems, the following river valley plains can be studied in detail:

(B). The Kangpokpi Valley:

The Kangpokpi Plain is situated to the north of Imphal Valley. It is located on the banks of the northern part of river Imphal. It is an elongated valley all along the river valley. It is approximately 20 kilometers long and having a widest expand of almost 8 kilometers near Kangpokpi town. It slopes towards the south and connects the Imphal valley north of Sekmai Township. It has an approximate gradient of 250 meters to 400 meters in the north. It is one of the most fertile lands in the area accommodating 80 percent of Sadar Hills' population. This plain is extensively cultivated and becomes the granary of Senapati district as a whole. Rice is a major crop of the region. It is grown in 90 per cent of the crop area. The other major crops include maize, bajra, mustard and all types of vegetables.

The biggest settlement in the valley is the Kangpokpi Township. It is inhabited mainly by the Thadou-Kuki communities. These groups belong to the new Kuki group of the Mizos. The other important villages include Motbung, Maphou and others.

(C). The Chandel Valley:

The Chandel Valley also known as the valley of life is situated at the heart of Chandel district. It is located on the banks of Chakpi River. It is the northern most alluvium deposited at the foothills of the mountain. It is so to say alluvial fan or cone type of sediments deposited at the foothills. It is

oval in shape with approximately 20 – 30 square kilometers. This plain in reality is not a continuous plain but undulating plain. It is interrupted by the presence of small hills as well as ridge type of topography. This plain is also extensively cultivated in both seasons of kharif and Rabi. The major crops of Kharif are rice, maize, bajra and vegetables. The Rabi crops include mustard, potato, cabbage and others.

The biggest settlement in the valley is the Chandel Township. It is inhabited mainly by the Anal, Monsang, Lamkang, Chothe, Maring communities. These groups are the old Kuki groups of the Mizos. The other villages surrounding are Pangpung, Kajeng Khuanou and others.

(D). The Chakpi River Valley:

The Chakpi River Valley in the south is situated in the Chakpikarong Sub-Division of Chandel district. It is located 15 kilometers south of the Chandel Valley. It is found at the mouth of Chakpi River just before joining the Imphal River at Serou town. It is the most extensive river valley in the district. It extends from Serou to as far north as Tuinou village near the foothills. This river valley also slopes towards the north till it joins the Imphal River. This river valley is basically formed by two biggest rivers of the district. These rivers are the Chakpi River and the Tera River. The plain has an approximate length of 15 kilometers. The widest part of the plain is located in the meeting point of the two big rivers namely; Chakpi and Tera Rivers at Chakpikarong Township.

On the basis of its gradient, this valley can be divided into three parts. The northern most part is the Tera plain which is primarily formed by the two rivers. It is almost triangular in shape with the apex in the south. The base of the plain is formed by the foothills. The central plain is the Nungpan plain stretching from Chapikarong town to Nungpan village. It is mostly located on right bank of the Chakpi River. The southern most part of the plain is Toupokpi-Singtom plain. This area is quite extensive due the extension of Imphal valley. It is in this part of the river valley that we can see the changing nature of river course in the flood plain. This part is marked by the presence of various types of ox-bow lakes. One such prominent lake is the Siamkhoninglhi south of Singtom village. This plain is also extensively cultivated in both seasons of kharif and Rabi. The major crops of Kharif are rice, maize, bajra and vegetables. The Rabi crops include mustard, potato, cabbage and other crops.

The biggest settlement in the valley is the township of Chakpikarong with 2000 households. It is inhabited mainly by the Anal community. The other villages surrounding are Salluk, Nungpan, Toupokpi, Sigtom and other villages.

(E). The Sachich Tampak:

The Sachich Tampak also known as Kana Area is a crescent shape river valley formed by the Kana River and its tributaries. It is relatively a narrow plain with only 5 kilometers width in its widest expands at Gelngai village. Nevertheless, the plain is having a length of approximately 20 kilometers. It extends from the north in Moulnuam village to as far south at Old Kanan village. This plain is also sloping towards the north until it joins the Imphal River in between Moultom village and Singheu village of Churachanpur district. It is one of the most fertile lands in the area accommodating 90 percent of the Kana Area's population. This plain is extensively cultivated and becomes the granary of the area.. Rice is a major crop of the region. It is grown in 90 percent of the crop area. The other major crops include maize, bajra, mustard and all types of vegetables.

The biggest settlement in the area is Sachhik village with 400 households. It is inhabited by the Zou community. The other villages surrounding are Kholian, Kathuang, Paldai, Phuaikon, Salem, Thingsen, Haika, Luangza, Gelngai and other villages.

The topography in parts of Churachanpur district is also a parallel mountain ranges running north to south. The mountain ranges in the west slopes towards the south. The average height of the topography ranges from 600 meters to 1600 meters. The highest mountain peak in this region is found south of the Churachanpur town known as Singbung Mual. This mountain peak with an altitude of 1700 meters above mean sea level has many Mythical stories of the local populace. The relief of the western ranges is interrupted by the presence of river valleys depending on the drainage system in the area. These ranges are also interrupted by river valleys with fertile alluvial plains. The most notable river plains include:

(F). The Churachandpur Plain:

The Churachanpur plain is an oval shape valley formed by river Tuivai and its tributaries. It is relatively a small valley which is roughly about 10 sq. kilometers in area. The plain is situated at a distance of 20 kilometers south of Moirang Township. The district headquarter Churachanpur is

located at the western part of this plain. Churachanpur Township by the local populace is known as Lamka. The literal meaning of the term Lamka means meeting place of many roads. It is the most productive region of the district. As in the case of other areas this plain is also extensively cultivated. The major crops are rice, mustard, vegetables etc.

The biggest settlement in the area is the town of Churachanpur with an approximate population of one lakh. It is inhabited by the Zo communities. The other villages surrounding the town are Rengkai, Thingkanphai, Phaisen and others.

(G). The Tuining-Sangaikot Valley:

The Tuining-Sangaikot valley is located in between Sugnu and Churachanpur. It is practically filled up sediments between two mountain ranges running north to south. The plain is bounded in the north by the Thangzing Mountain range south of the Imphal Valley, in the west by the Khuainuai Mountain range, in the east by the Sangaikot range. The Valley merges with the continuous mountain ranges of the south near Saiboh Village. It is the most productive region of the area. As in the case of other areas this plain is also extensively cultivated. The major crops are rice, mustard, vegetables etc.

The biggest settlement in the area is Tuining village with 300 households. It is inhabited by the Zou community. The other villages are Sangaikot, Kanan, Saiboh, Gangpimoul and other villages.

(H). The Moultom-Singheu Plains on the Banks of Imphal River:

The Moultom-Singheu plain on the west bank of Imphal River is basically the southern most part of the Manipur or Imphal valley. It is formed mainly by the sediments brought down by the Imphal River. It is located 15 kilometers south of the Serou town of Thoubal district. It is narrow elongated valley all along the Imphal River. It is highly fertile and productive. It is from Singheu village where the Imphal River enters the mountainous part of Manipur to continue its journey to the Chin Hills of Myanmar. As in the case of other areas this plain is also extensively cultivated. The major crops are rice, mustard, vegetables etc.

The biggest settlements in the area include Singheu, Moultom, Khuainuai and others. with an approximate of 300 households. It is inhabited by the Zou community.

The Dima Hasao Hills:

The land is mainly a continuous Mountain chain. It is part of the Barail range running south-west to north-east direction. It mainly forms the southern part of the Barail range. The southern part is the broadest and merges with the Mismi hills near Haflong Township. The northern part of the range merges with the Naga Hills at south of Dimapur town.

This region is having an elevation of 1000 meters to 2000 meters above mean sea level. It is continues mountain ranges interrupted by few valley type topography. The Haflong region is dissected by more valleys which make the topography look undulating.

1.10. Climate:

The climate of the region is primarily tropical in nature. The tropic of cancer passes through Thenzawl south of Aizawl. This has a tremendous impact on the climate of the region. In all parts of the region, the four seasons can be experienced at right intervals. The climate thus, is basically characterized by the South west Monsoon wind of the Bay of Bengal branch. The climate throughout the region though similar in all respects, is neither very hot nor too cold throughout the year. The climate is humid tropical, characterized by cold and dry winter, long summer with moderate to heavy rainfall in the valley and the mountain ranges. The highest temperature is observed during the summer months with an average monthly temperature of 27° Celsius. Thereafter, the onset of monsoon brings down the temperature. In autumn, the temperature is usually between 20° C to 30° C. In winter, temperature records normally 10° C to 25° C.

The study area enjoys a moderate climate. It is neither very hot nor too cold throughout the year. The climate is humid tropical, characterized by short winter, long summer with heavy rainfall. The western part is usually hotter than the eastern part. The eastern part is pleasant and cool even in summer. The climatic conditions are largely influenced by the Monsoon winds.⁴⁴ The salient thermo characteristics of Mizoram and adjoining regions are that temperatures do not fluctuate much throughout the year, excepting in the low-lying valley sites. The highest temperature is observed during May, June and July. Thereafter, the onset of monsoon brings down the temperature. The temperature continuous to fall with the break of the monsoon rains, and it is lowest in December and January. In autumn, the temperature is usually between 19° C to 25° C. On the other hand, the winter temperature records normally 11° C to 23° C and the summer temperature

usually between 21° C and 31°C. During the last twenty years or so steady increase in temperature has been noticeable as felt in the global context, mainly due to the large-scale degradation of vegetation and mismanagement of environment.⁴⁵

The variations in temperature in the core regions of concentrations from the monthly average temperature recorded in eight districts of the study area. These included all the districts of Mizoram and Churachandpur district of Manipur. However, the study would be based on different years due to availability of temperature and rainfall data in the region. These regions are taken as a nodal region representing the whole areas under the study. The following table represents the average monthly temperature and rainfall in Mizoram for the years of 2006 and 2007.

Table 1.1: Monthly Average Temperature of (in °C) and Rainfall (in mm) in Mizoram.

Sl.NO.	Months	2006		2007	
		Temp'	Rainfall	Temp'	Rainfall
1.	January	18.13	0.13	17.31	0.00
2.	February	20.67	1.04	17.48	59.85
3.	March	22.68	2.98	21.46	23.94
4.	April	23.46	22.47	22.48	217.16
5.	May	22.70	432.55	23.90	376.15
6.	June	22.41	557.96	23.98	506.21
7.	July	23.98	426.36	23.29	433.04
8.	August	23.79	286.13	23.81	462.42
9.	September	23.65	223.90	23.88	602.32
10.	October	23.01	123.52	18.77	212.54
11.	November	20.83	4.88	20.81	122.81
12.	December	18.55	0.00	18.38	1.25
13.	Average	21.98	2081.92	21.29	3017.69

Source: Statistical Handbook of Mizoram-2008, Directorate of Economics and Statistics, Mizoram.

The temperature and rainfall data of these two years can be represented in line and bar diagrams as under;

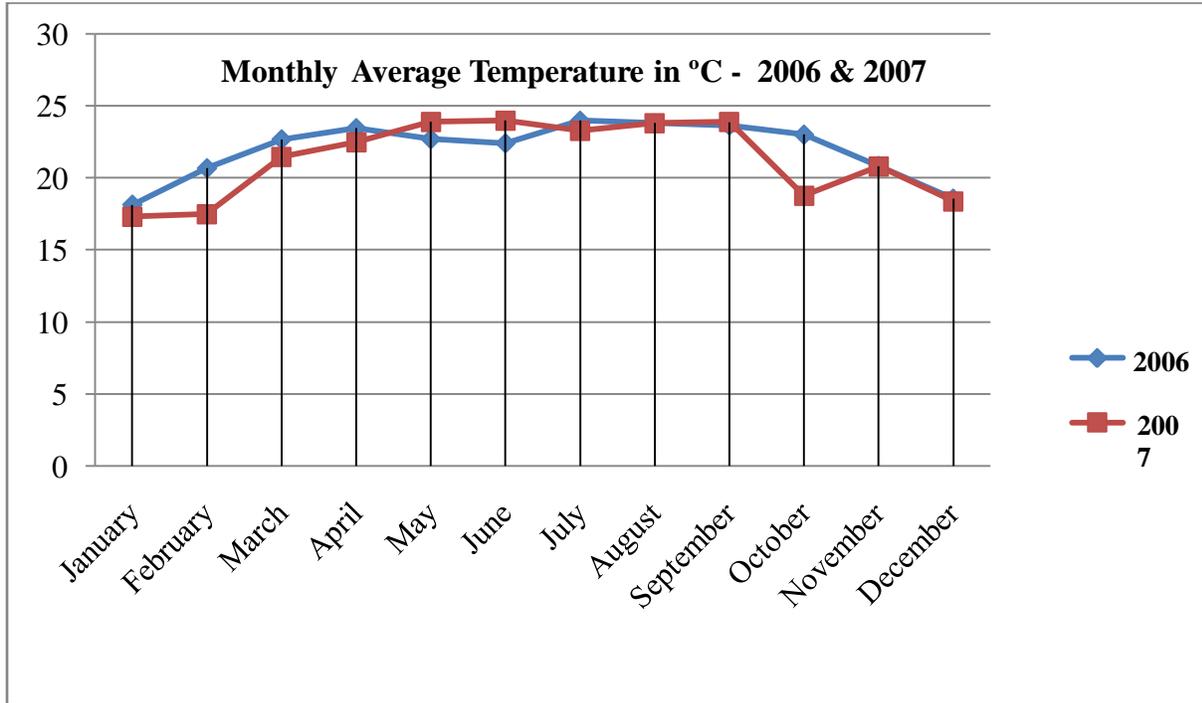


Figure 1.1: Average Monthly Temperature in °C of 2006 and 2007.

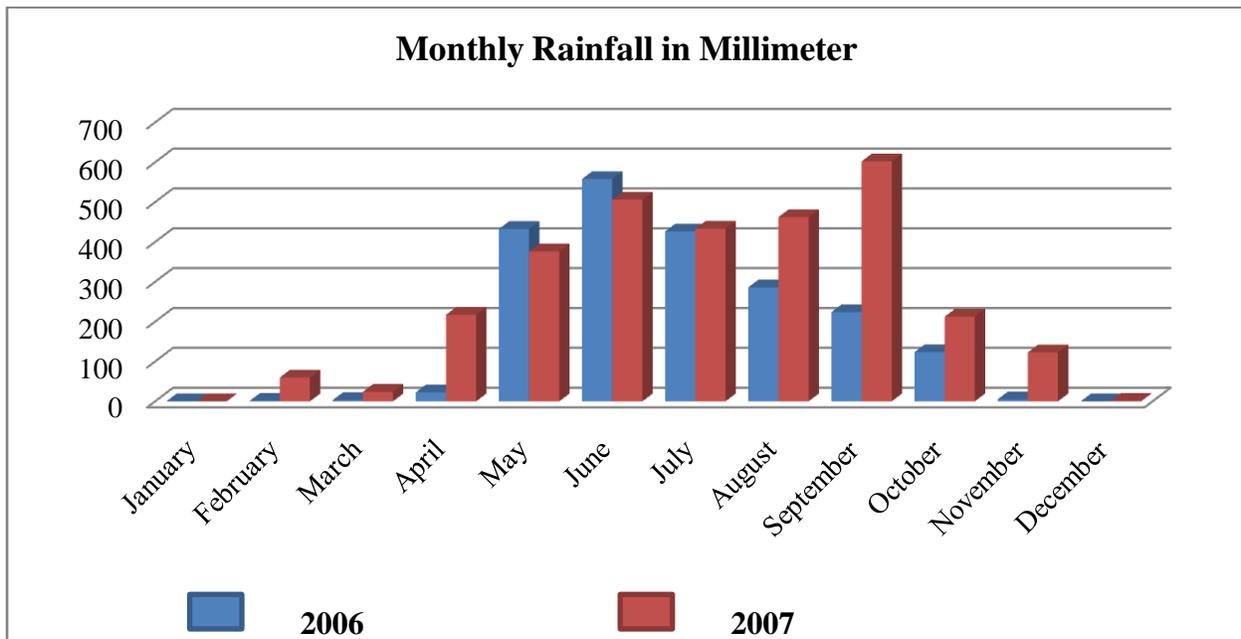


Figure 1.2: Monthly Rainfall in (mm)

The area under study is under the direct influence of monsoon. It rains heavily from May to September. The average rainfall is 251.47 mm per annum in 2007. The north western part of the state receives highest rainfall i.e., more than 350 mm per annum. The rainfall also increases southward with increase in humidity. Precipitation is heavy in summer, normally from May to September, and lasts till late October. Normally, July and August are the rainiest months, while December and January are the driest months. There is not much areal variation of rainfall in the Region, though southern part gets relatively more rainfall than the north.

Table 1.2: Annual Average Rainfall (in mm):

Sl.No	Districts	2006	2007	2008	2009
1.	Aizawl	1824.30	2776.94	1790.24	1676.49
2.	Lunglei	2206.90	3435.47	1861.07	2313.80
3.	Mamit	2215.00	2795.33	2189.25	2662.07
4.	Serchip	1849.50	2942.55	1868.84	1486.52
5.	Champhai	1970.75	2874.93	1764.33	1566.18
6.	Kolasib	2452.67	2919.00	2020.95	1710.40
7.	Lawngtlai	2133.00	2986.60	1929.20	2098.45
8.	Saiha	2534.50	3410.71	1983.40	3244.90

Source: Statistical Handbook of Mizoram-2010, Directorate of Economics and Statistics, Mizoram.

The average monthly temperature conditions in Churachandpur at Tinsong centre is represented with maximum and minimum values in the year 2001 and 2002 respectively. The average minimum temperature recorded in the year 2001 was 10.0° C which has shown a decline of 3° C in 2002 with a minimum of 7.0° C. The average maximum temperature recorded in both of these years also showed a decline of 2° C where the average maximum in 2001 was 39.0° C and 37.0° C in 2002. In both of these years, the average maximum temperature is recorded during the summer months where diurnal range is very less. On the other hand, the lowest temperature is recorded in the months of December, January and February only. The following table shows the average monthly temperature in Churachandpur at Tinsong centre and is represented by a line graph as below;

Table 1.3: Monthly Average Temperature (in °C) in Churachandpur at Tinsong centre.

Sl.NO.	Months	2001		2002	
		Min.	Max.	Min.	Max.
1.	January	10.0	34.0	8.0	32.2
2.	February	10.0	35.0	7.0	30.0
3.	March	10.0	35.0	7.0	19.0
4.	April	14.0	34.0	15.0	30.0
5.	May	10.0	34.0	15.0	37.0
6.	June	15.0	34.0	16.0	30.0
7.	July	18.0	30.0	20.0	30.0
8.	August	18.0	30.0	20.0	30.0
9.	September	18.0	30.0	20.0	30.0
10.	October	10.0	38.0	20.0	32.0
11.	November	14.0	39.0	15.0	28.0
12.	December	11.0	36.1	11.0	23.0
13.	Average	10.0	39.0	7.0	37.0

Source: Statistical Handbook of Manipur, 2002; IFCD, Manipur; Directorate of Agriculture, Manipur and Directorate of Horticulture, Manipur.

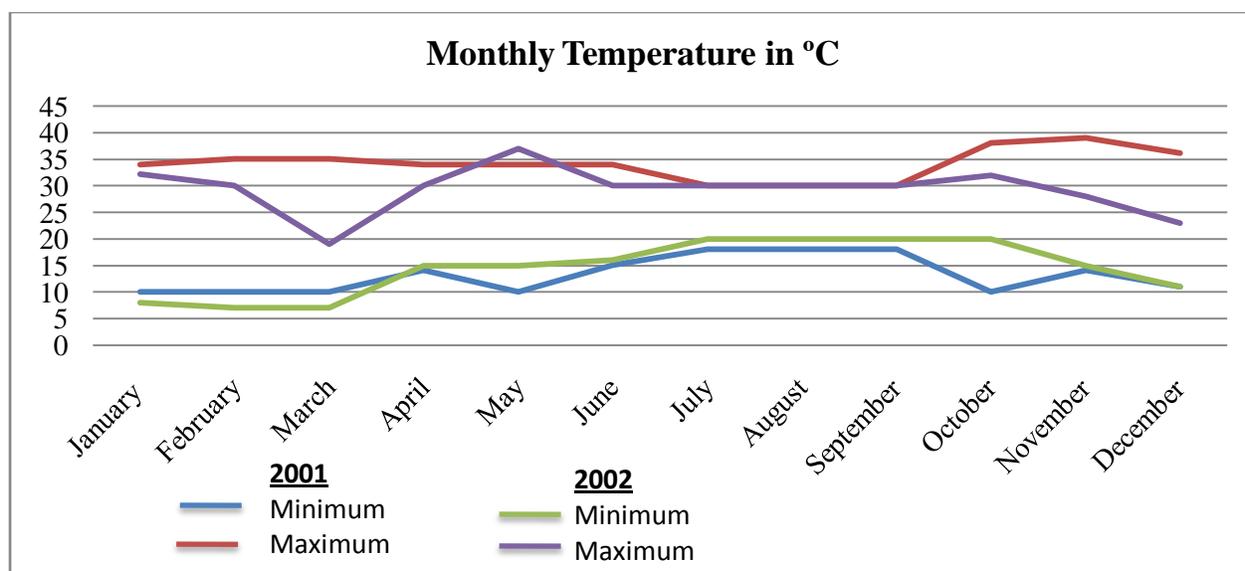


Figure 1.3: Monthly Temperature in C showing Minimum and Maximum of 2001 and 2002

The average monthly rainfall conditions in Churachandpur at Tinsong centre shows highly variability in the district. The rainfall is mostly concentrated during the months of June to October. The rainfall decreases with the beginning of winter months in the district. Therefore minimum rainfall is received during the winter seasons and spring seasons. The following table shows the average monthly rainfall in millimeters;

Table 1.4: Monthly Average Rainfall (in Centimetre) in Churachandpur at Tinsong centre.

Sl.No.	Months	2001	2002	2003
1.	January	Nil	1.20	Nil
2.	February	2.10	Nil	1.60
3.	March	9.80	3.70	5.00
4.	April	33.10	6.80	24.60
5.	May	12.30	3.40	17.15
6.	June	54.30	65.40	51.72
7.	July	N.A	49.80	67.57
8.	August	N.A	57.00	62.07
9.	September	N.A	44.60	66.70
10.	October	N.A	59.80	24.90
11.	November	N.A	5.80	NIL
12.	December	N.A	9.30	NIL
13.	Average	N.A	306.80	321.28

Source: Statistical Handbook of Manipur, 2002; IFCD, Manipur; Directorate of Agriculture, Manipur and Directorate of Horticulture, Manipur.

The above table indicates the rainfall received has shown a decreasing trend from the year 2001. The rainfall received in the month of February in 2001 was 2.10 cm, which was decreased to 1.60 cm. in the same month in year 2003. The rainfall recorded in the month of June, 2001 was 54.30 cm. But, in the year 2003 the rainfall recorded in the same month was 51.72 cm. However, in the month of May, 2001 and 2003, the rainfall recorded has shown an increasing trend from 12.30 to 17.15 cm. Nevertheless, the average rainfall received in 2003 was 321.28 cm which has shown an increased from 306.80 cm. in the year 2002.

The average monthly rainfall at Tinsong Centre in Churachandpur district is also represented by a line graph as shown below;

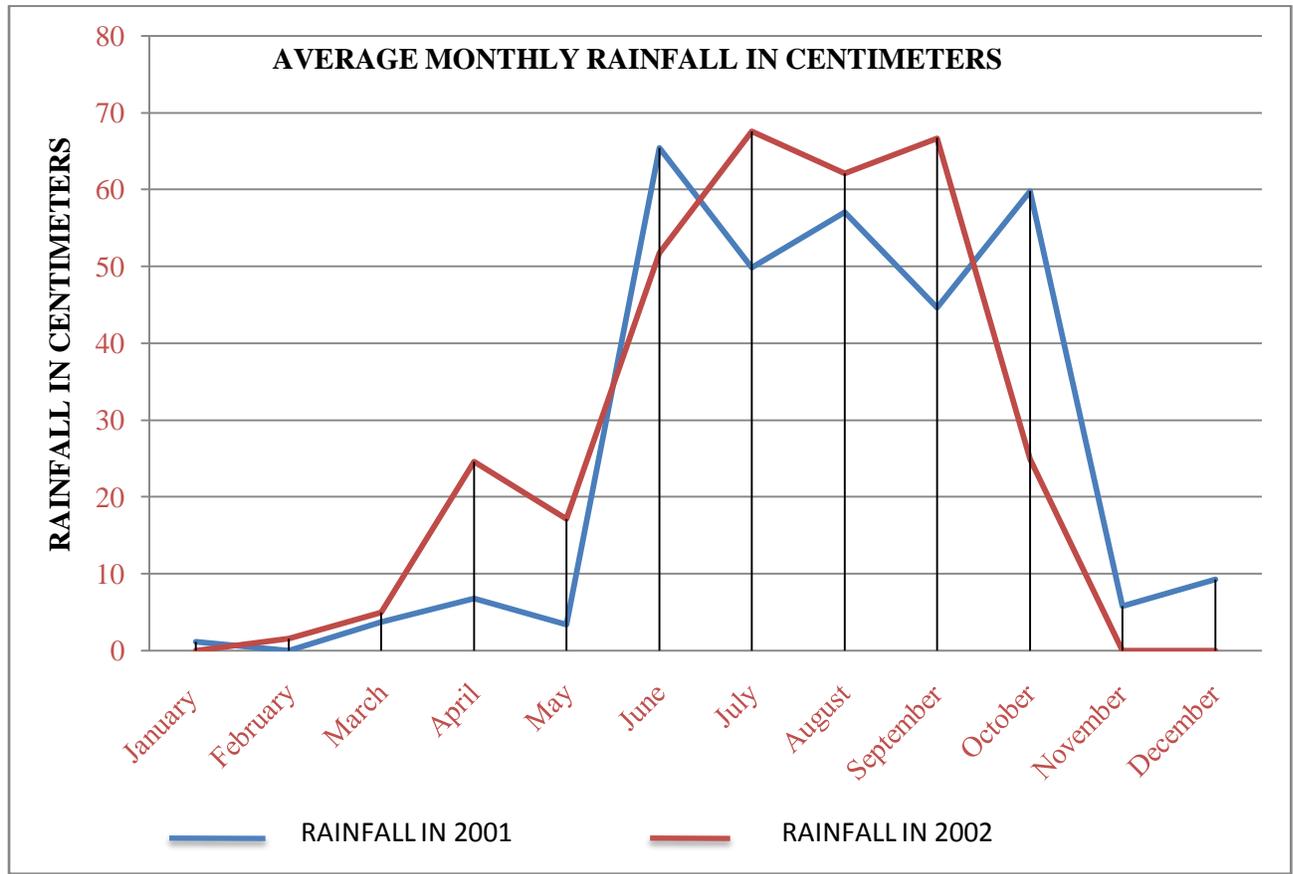


Figure 1.4: Monthly Average Rainfall in millimeters

The average annual temperature conditions in Churachandpur at Geljang centre is represented with maximum and minimum values for the years 1997 to 2002 to show the trends in the change in Temperature of the district. The average mean minimum and maximum temperatures from 1997 to 2002 were also shown to indicate the changes in temperature conditions in the district. The minimum and maximum temperature recorded since 1997 to 2002 had shown a range from 0.0° C to 39.0° C. But, the increase in temperature is seen from the range of temperature in the year 2002 with a minimum of 4.0° C to a maximum of 34° C. Another very interesting change in temperature is also seen on the mean average temperature since 2000 A.D. The mean minimum temperature recorded in the year 2000 was 9.0° C which was increased to 15.2° C in the year 2002. This has shown an increased of 6.2° C between 2000 and 2002 A.D.

The following table shows the average monthly temperature in Churachandpur at Tinsong centre;

Table 1.5: Annual Temperature (in °C) in Churachandpur at Geljang centre.

Sl.No.	YEARS	Minimum	Maximum	Mean	
				Minimum	Maximum
1.	1997	0.0	37.0	8.1	34.3
2.	1998	1.0	39.0	4.3	35.2
3.	1999	0.0	39.0	10.3	33.8
4.	2000	0.1	32.0	9.0	28.9
5.	2001	0.5	37.0	11.8	30.3
6.	2002	4.0	34.0	15.2	28.3

Source: Statistical Handbook of Manipur, 2002; IFCD, Manipur; Directorate of Agriculture, Manipur and Directorate of Horticulture, Manipur.

1.11. Scope of the Study:

The research proposal attempts to study the migration, dispersion and distributions of the cognate tribes of Mizos in North East India since the 20th century. This field of study interested many scholars but to this very day no substantial studies and research is undertaken. It might be the first ever attempt to undertake research on this topic.

The scope of the research topic is wide and broad. It intends to study a particular group of people belonging to one ethnic group known differently by different scholars, anthropologists, sociologists and geographers. It will analyze the movement of the people during the nineteen and twentieth centuries from Chin Hills. It will trace the origin of the migration and their subsequent dispersal in north east India. In this regard, the route of migration will be ascertained taking into account the various routes followed by different groups.

The study will also deal with the length of distance that determines various types of migration within north east India. It will attempt to analyze migration typology of Mizos since the 19th century. The classification will be based on Peterson's classification who adopted a variety of criteria, the most important being the distinction between migration which is undertaken in order to change the way of life (innovative) and that which helps to preserve it (conservative) Peterson (1948).⁴⁶

The dispersal and the distributions of the people will be again the subject-matter of the research. In this context, the state of Mizoram is taken as the nodal point of dispersal region whereby the people occupied different parts of the region. The study area will cover Mizoram, hill areas of Tripura, north cachar district of Assam and southern districts of Manipur. Its area of study will be at destination rather than its origin. The study primarily concerns with Indian administered regions.

“Due to the absence of authentic record before 18th century, there could be no consensus in connection with the origin and migration of the Mizo. Chawngsailova (2007)⁴⁷ Therefore, the chronological history of their true origin and migration cannot be highlighted” So, the migration prior to the British period will be heavily depending on legends, folksongs, folktales and oral traditions.

The second limitation is that the Mizos did not form a homogeneous group with a single culture. This also creates an immense problem in the study of their early history. Each and every tribe and clan follow different routes and in some cases, the movement of clans and sub-clans were often done in perfect secrecy.

The third problem in the study is the fragmentation of their territory under different administrative units. This proves to be a grave hindrance to fully understand and collect information from different administrative units. This led to the haphazard incorporation of tribes in relevant schedule of the Indian constitution especially in respect of the various Kuki tribes of the North Eastern States. No specific definition or pattern appears to be adopted Haokip (1998).⁴⁸ This act as a divisive force among the people as well as an identity crisis has crept in the minds of the people in general.

1.12. Objectives of the Study:

The study is intended to be carried out with the following objectives;

1. To study the areas of migration and its causes.
2. To identify the areas where the migrants migrated to; and
3. To study the process of adaptation of the migrants to the new areas.

1.13. Review of Literature:

There are several reasons why geographers devote attention to the study of migration; for one, the territorial redistribution of population is an attractive subject for a spatially oriented discipline. The dynamic aspects have attracted more attention and at the present time interest in spatial interaction is of more concern in modern geography than a concern with spatial pattern. Since 1885, when Ravenstein first formulated the migration laws, substantial literature has appeared concerned with the spatial mobility of population.⁴⁹

Zelinsky (1971)⁵⁰, the term mobility is perhaps the most general concept in migration studies. It includes all kinds of movements, both temporary and permanent. Migration is much more restricted and related to a permanent change of residence. A migrant is defined as a person who moves from one administrative unit to another. It can also be defined as a person who moves with the intention of establishing a new residence in a different country or region.

Eisenstadt (1953)⁵¹ we define migration as the physical transition of an individual or a group from one society to another. The transition usually involves abandoning one social setting and entering another one, and different one. According to Bogue (1959)⁵², “the term ‘migration’ is reserved for those changes of residence that involve a complete change and readjustment of the community affiliation of the individual”. Migration is also defined as a geographic movement of people involving a change from the usual place of residence for a particular period of time Rao (1986).⁵³ Literally, the term migration means settlement or shifting of an individual or a group of individuals from one cultural area or physical space to another, more or less permanently Kaul (2005).⁵⁴

Mandal (1981)⁵⁵ Migration takes place when an individual decides that is preferable to move rather than to stay and when the difficulties of moving seem to be more than offset by the expected rewards. To explain the mechanism of migration, we have to consider the decision-making process. The concept helps best to understand this mechanism is that of push and pull. It is believed that, needs can no longer be satisfied at this place then a move somewhere else may have been considered, if psychological strain is to be avoided. Here push factors appear. Real life examples are loss of employment, racial, religious or political persecution, social, cultural or personal alienation from the community, social or natural disaster. Otherwise, an individual can be satisfied

with the present situation but new information may persuade that a move elsewhere will offer new and attractive opportunities. This can be termed the pull factor and examples include better political, economic and social opportunities and increased amenities.

Genuine migration obviously means the perceptible and simultaneous shifts in both spatial and social locus, so that we cannot realistically measure one kind of movement while ignoring the other. Ideally, we should observe shifts in both varieties of space in random but given the dearth of techniques and data for handling purely social movement, we are forced to rely solely on territorial movement as a clumsy surrogate for total mobility. When a truly serviceable index of mobility is fabricated, it will certainly be composite bringing together measures of several dimensions. The problem is comparable to those gauging general socio- economic advancements; no single number will do; a variety of indicators must be viewed simultaneously Zelinsky (1971).⁵⁶

Centlivens and Centlivens (1988)⁵⁷ have studied Afghan refugees in Pakistan and the role of Pakistan government in managing the structure of asylum for millions of displaced people. They found that the Afghan tragedy has caused the weakening of ethnic and clan ties of these displaced persons. Koser and Black, (1995)⁵⁸ have studied temporary stay of Bosnian immigrants in European states and also explored the causes and consequences of their migration. They have focused on the welfare benefits given to the displaced people in these states and found them inadequate. Goldstein and Goldstein (1999)⁵⁹ have studied the Jewish community and their migratory patterns. They found that there is low level of integration with the former Jewish community, i.e., those who have migrated to this area before them.

The phenomenon of migration in society is universal and is applicable to all stages of human life. Any movement of people from the place of origin to another of settling down is generally known as migration Kaul (2005).⁶⁰ The United Nations (1984)⁶¹ defines migration as a change of residence from one civil division to another, with an intention to stay relatively permanently. Migration is also defined as a geographic movement of people involving a change from the usual place of residence for a particular period of time Rao (1986).⁶² Migration, like fertility and mortality, holds a place of prominence in a geographical analysis of population change in any area Trewartha (1969).⁶³

Migration cannot be considered a mere shift of people from one place to another, as it is most fundamental to the understanding of continuously changing space-content and space-relationships of an area Gosal (1961).⁶⁴

Bogue (1969)⁶⁵ considers a movement of people as an instrument of cultural diffusion and social integration that result into more meaningful distribution of population. The migration of rural people having blood relations over certain space is known as spatial diffusion of clan rural population in a region Mandal (1981).⁶⁶

Chandna (1986)⁶⁷ the concept of population distribution is location basis. It refers to the spatial pattern in which the population finds its location such as linear, dispersed, nucleated, agglomerated etc. Thus, when one is dealing with distribution, the concern is more for the pattern of spread of population. Distribution of the number of humans reflects the relative spacing of such humans over the earth's surface and attempts to seek explanations for the nature of spacing. (Kaul, 2005),⁶⁸ in his study on the socio-demographic attributes of the Kashmiri migrants in Jammu states that distribution of the numbers of humans reflects the relative spacing of such humans over the earth's surface and attempts to seek explanations for the nature of spacing. For a social scientist, diversity in population characteristics is the reflection of the social spectrum, economic mosaic and cultural amalgam of a settlement.

In India also, the issue of forced migration has been of immense interest to scholars from various disciplines and quite a number of studies have been conducted in this regards. (Saxena, 1961)⁶⁹ studied displaced Punjabi families in Dehradun and also concentrated upon social attitudes of the migrants as well as the host society. He concluded that refugees had to face many problems at the place of their destination. (Kaul, 2005)⁷⁰ studied the Kashmiri migrants and stated that the decision to migrate from Kashmir hinged upon a combination of factors. Nearly, 32 per cent of the respondents left the Valley due to feeling of threat to life and property, 30 per cent due to threat to family members and 26 per cent due to feeling of insecurity, particularly among women.

The colossal work of Kingsley Davis on population of India first woke us up to realize the importance of the study, bringing about the valuable progeny of further works of various authors,⁷¹ such as Chandrasekhar (1956),⁷² (1961)⁷³ and (1967)⁷⁴, Zachariah (1969),⁷⁵ Bose (1970),⁷⁶ Bhate

and Kumudini (1971),⁷⁷ Chand (1972),⁷⁸ Desai (1975),⁷⁹ Verma (1977)⁸⁰ and others.

The North Eastern region of India, located away from the mainland of India prominently characterized by rugged terrain has long been suffering from want of information in most of the fields. Among the few works on population problems, the work of Srivastava, (1987)⁸¹ is a commendable one. Recently, Goel, (1983),⁸² carried out a research work on demographic structure of North East India covering Assam, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura and Meghalaya presenting a comparative study of the areas. The recent publication of Tribal Demography and Development in North East India, edited by Bose. *et. al*, (1990)⁸³ has a remarkable significance as it contained the scholarly views on the demographic attributes and tribal development of the north east India in particular. Various scholars like Karna, (1990)⁸⁴ Nunthara, (1990),⁸⁵ Xaxa, (1990),⁸⁶ Imchen, (1990)⁸⁷ Burman, (1990)⁸⁸ Gogoi, (1990)⁸⁹ Pathak, (1990)⁹⁰ and Ganguly, (1990)⁹¹ have presented their views on the problems and prospects of development of tribal population and its allied attributes.

King (1969)⁹² Dispersion analysis of several attributes is influenced by physico-cultural environment and evolutions with the changing pattern of socio-economic forces working with the development of science and technology. The actual distribution of settlements can be predicted through any statistical analysis with every unit having its own trend and identity considering the distributional pattern is termed as 'Dispersion Analysis'.

By diffusion, population or clan groups will not only leave the settlement, but there are people who will also enter the settlement from the surrounding areas. Thus, there is a flow of population through the settlement in both directions, inward and outward. A similar study has been conducted by Mandal (1981)⁹³ for the Village Kharsam. The rate of population diffusion is estimated below for the village as sample study:

Settlement area of Kharsam village	- 8 hectares
Population 1971	- 762 total
Outward migration (1972-75)	- 87 persons
Inward migration (1971- 75)	- 45 persons

Therefore, the rate of migration per annum is: $87-45/4= 10.50$

The density of population is 96 persons.

Therefore, the rate of diffusion is: $r = \infty \frac{1}{\sqrt{d}} = 1.08$

As regards migration of the Mizo people to Mizoram Thanga (1978)⁹⁴ has summarized nicely after referring to different authoritative books. His words are quoted below which are self explanatory; “That the Mizos belonged to a Mongoloid stock is not disputed. That they came from the east is not disputed, that their original home was Mekong Valley was further corroborated by many including an old Burmese priest at Mandalay to Mizo historians who had visited that place to trace the history of their origin and migration. According to him, the ancestors of the Mizos came from Shanghai, possibly in the tenth century. By which route they came, and how long they took to reach Hukwang Valley in Burma is now lost in obscurity.....”.

The Linguistic Survey of India is one of the earliest pieces of literature to mention the ‘Zo’ people in India and Myanmar. The survey marks the following statement;

The words Kuki and Chin are synonymous and are both used for many of the hill tribes in question. Kuki is an Assamese or Bengali term, applied to various hill tribes, such as the Lushais, Lakhers, Rangkhols, Thados, etc.⁹⁵ Chin is a Burmese word used to denote the various hill tribes living in the country Burma and the provinces of Assam and Bengal. It is written and directly pronounced Khyang. The name is not used by the tribes themselves, who use titles such as Zo or Yo and Sho.⁹⁶

James G. Scott (1921)⁹⁷ once stated the thirty six clans of Zo, in which the name have been preserved, no longer exist or exist any longer. Carey and Tuck (1976)⁹⁸ stated, Those of the Kuki tribes which we designate as ‘Chins’ do not recognize that name, which is said to be a Burmese corruption of the Chinese ‘Jin or ‘Yen’ meaning man. The northern Chins called themselves ‘Yo; the Thashons, Haka and more southern tribes, Lai, while the Chins of the lower Burma give their name as Oatts (1926)⁹⁹ who was an army commander in Chin Hill before World War II, noted, The Chins do not know themselves by that name, which seems to have been given to them by the British – possibly owing to their Mongolian type of countenance. They consisted of numerous warlike races which has little or nothing in common; the Siyins and the Soktes in the north, between the upper Chindwin and Manipur state; the Khongsais and Zahows in the center around Falam; and Hakas, the most warlike of them all in the south.

According to Lehman (1980)¹⁰⁰ who studied the structure of the Chin Society, ‘No single Chin word has explicit reference to all the peoples we customarily call Chin but all- or nearly all- of the people have a special word for themselves and those of their congeners with whom they are in regular contact. This word is almost always a variant form of single root, which appears as Zo, Yo, Ksau, and the like.

According to Zawla (1970)¹⁰¹ who wrote a book in Lushei dialect on the ancient history on the ancient history and culture of the Mizo people, they came to the Chindwin belt by about 996 A.D. They lived here barely two hundred years. Then a cruel Chief ruled over them and they wanted to go away from him..... They emigrated from here into two groups one went north and the other south west through which they entered India. In fact most of the tribes and sub-tribes now identifying as Mizo trace back their lineage to a place called Lentlang. It was from Lentlang that these group of tribes known as Mizos migrated to what is known as Mizoram today probably around 1700 to 1730 A.D.

According to Liankhaia,()¹⁰² “the ancestors of the Mizos lived in this area for about 200 years. “But Vanchhuanga ()¹⁰³ mentions that “they had stayed in Len Tlang area, west of Laiva and Tlang Tlang (or Klang Klang -RT 8703) for not less than 300 years and not exceeding 400 years. However, all Mizo historians place the Mizo migration to Lushai hills from area west of Len Tlang from 1700 to 1780 A.D. According to Lalnithanga (2005)¹⁰⁴ the Mizos moved westward from Burma in the beginning of the eighteen century towards India, the main reasons for the migration being diminishing jhum areas for the growing population. He further stated that in the move to present Mizoram from the east to west and again from the south to the north within Mizoram, the earlier settlers were defeated and driven out of the north to Manipur and Cachar and to the west to Tripura. The last tribe driven out of the Mizo Hills by the Lusheis was the Thado tribe.

Sangkima (2004)¹⁰⁵ the migration of the Mizos from Burma to the North-East took place in three phases and as such, the people were for the sake of convenience identified under the three names as ‘Old Kuki’, ‘New Kuki’, and the ‘Lushai’. The ‘Old Kuki’ of Hrangkhawl, Biate, Langrawng, Pangkhua, and Mug (Mawk) were the first batch in migration. They were followed by the so called ‘New Kuki’ and the ‘Lushai’ followed them as the third batch in migration. The first two batches

were pushed further west to the state of Tripura and Bangladesh and finally to Cachar Valley and as far as Manipur. Verghese, and Thangzawma, (1997)¹⁰⁶ Taking into account the places of their origin and migration route, the following chronological events will help us in projecting time and space of their movement.

1. 1283 A.D: Ancestors of Mizos abandoned in a hurry in two groups. One group reached Seithei Mual (hill range, west of Manipur River in area south of Lenikot (RP 2353). The other group moved on the hill range of Letha or Tang Tlang, east of river Run or Manipur.

2. 1706 - 1730 : Mizos (Lushais) migrated west due to wars with the Soktes, Pawis and Tlang Tlang (Lakhers) who were having larger number of guns and few cannons. Lushais in turn, forced the Thados and Biates then living in Lushai hills to migrate to Tripura and Cachar district.

3. 1765 A.D.: Lallula and other Sailo chiefs crossed river Tyao due to fear of Pawis of Falam. Lallula established his new village Zopui.

4. 1780 A.D.: The migration of the Mizos (Lushai) in large numbers across rivers Tyao and Tuipui from areas west of Tlang Tlang due to fight with the Tlang Tlangs (shendus and Lakhers).

5. 1820 - 1825 A.D.: Old Kukis came to Cachar in aid of Raja Gobin Chandra of Cachar.

6. 1851 -1852 A.D.: A large group of Kukis migrated to Cachar from Lushai hills due to fight with the Sailo chiefs. Approximately, 8000 persons were said to have migrated

The places where they settled first in the present state of Mizoram can also be traced with the help of Megaliths spotted all over the state. These can be the only archaeological evidences that will project their movement in time and space. The following memorial stones (lungphun) are seen even today. These Megaliths with their places of erection and time according to Lalthanliana, (2000)¹⁰⁷ can be presented as;

1. Thlahtea Lungphun, A.D. 1550.
2. Zathanga Lungphun, A.D. 1700.
3. Mangkhaia Lungphun A.D. 1760-70, Champhai

4. Lalvunga Lungphun, A.D.1780, Farzawl Khua.
5. Darthiangi Lungphun, A.D. 1860-90, Farkawn Daijah
6. Sibuta Lung, A.D. 1890, Tachhipah, Aizawl Chhim lam.

Carey and Tuck, (1976)¹⁰⁸ As far as the Chins are concerned, we know from our own experience, as well as from the records of Manipur, that the drift of migration has changed and is now towards the north. The Nwite, Vaipe, and Yo Chins, who within the memory of man resided in the Northern Chin Hills, have now almost entirely re-crossed the northern border either into the Hills belonging to Manipur or to the South of Cachar, and their old village sites are now being occupied by the Kanhow clan of Sokte Chins, which also is steadily moving northwards.

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CHAPTER-II

METHODOLOGY

The Research employs a synthesis of historical and Field Research methodology to study the Mizos in North East India. Hence, the research heavily depends on information gathered through personal interviews held at different centers of the study area.

A number of qualitative and quantitative techniques will be incorporated in the study of various aspects of population distribution. Statistical techniques and methods will be used to calculate the mean, averages, percentages and other analysis for meaningful data interpretation. The Research employs qualitative and quantitative techniques, or a combination of both. The difference between the two, as Best and Kahn (1998)¹ describe, lie in the numbers. Qualitative research involves watching and asking, aims to describe events and persons in detail without the use of any numerical measuring and controlling numerically analyzable information. The strength of the qualitative research lies in its ability to quantify generalisable variables and measures factors in terms of amount, intensity or frequency. In contrast, quantitative research attempts to achieve a deeper, holistic understanding of the phenomena being studied from an emic perspective.

Selizer & Sholamy (1989)² further divide qualitative research into ethnographic and descriptive research. Ethnographic research takes a holistic approach and typically begins with few preconceived ideas or assumptions about data. On the other hand, descriptive research begins with predetermined hypothesis and narrower scale of enquiry. Both ethnographic and descriptive research designs are concerned with discovering and describing a phenomenon in naturally occurring contexts, without experimental manipulation. Descriptive research may be carried out by means of case studies or group studies. Some of the most important methods include surveys, interviews and observation. In this present study, the research design is primarily targeted to group studies based on surveys, questionnaire, interview schedule and observation.

The present study combines both qualitative and quantitative methods of research into the descriptive paradigm as it aims to observe and describe systematically factual events and accurately present them on different mapping techniques. These systematically factual events on maps about the people are based on preconceived phenomena (i.e. migration, distribution and adaptations) through surveys, questionnaire, interview schedule and observation in the field.

2.1. Initiating Contacts:

Accessing to research sites and participants proved to be an arduous and challenging task. It was first attempted to formally obtain lists of towns, villages and individuals through personal contacts with prominent persons of the area. In this context, it was found out that going to the Mission Fields was the best option to get to know the field and the people. So, a personal contact to the Missionaries in the Mission Fields was done within the study area and located important villages, towns and individuals who knew the history and culture of the people concerned. The other documents in the form of books, souvenirs etc are also obtained from the Missionaries and individuals to get to know better the people's past and present.

Originally it was intended to do the research by conducting a sample village survey with the help of a structure questionnaire schedule. In this regard, a pilot test of 12 villages which are in close proximity in Manipur was conducted. This proved to be not successful in terms of reliability of data and information. The major difficulty encountered was that, people were too sensitive on personal information as well as their tribes' history and culture. This was the main reason behind where village by village survey was abandoned at an initial stage. Instead, a survey based on historical importance of the sites was adopted and contacting prominent persons involved in the field. So, as a result a careful selection of sites and individuals, though in few are selected and visited. One more problem that was the Chiefs and His Council of Ministers (Upas) are too young to deal with the issue and old people were reluctant to speak out since their sons are already in the helm of the administration. They became dependent on their sons for their survival. The reason for young chiefs and Upas was due to insurgency problems and the need to run after different governmental schemes under the central and the states.

In Mizoram, it was tried the same with improved questionnaire schedule for an easy answer during the 61st General YMA Conference held at Kolasib. Altogether five hundred questionnaire schedules were distributed to participants belonging to the eight districts of Mizoram from different backgrounds. Out of this, two hundred copies were received with improper responses from them. The responses were not reliable and unacceptable in many cases. Due to these difficulties, it was decided to sought out personal contacts and locate resourceful persons in the study area with the help of missionaries who knew the field better. In this regards, the first contact for the study was

initiating meeting with the Mission Field of different study sites. After which, villages and resourceful persons are selected, located and visited according to their convenience.

During the initial period of securing access to research sites and getting consent from participants, it was realized that participants were reluctant to actively participate to any queries. The reason being, it was time consuming and had no relevance with them in the study. Some participants even asked and enquired whether they would get economic benefit from the government out of it. However, after introducing the purpose of study, they were hesitantly ready to participate and gave some invaluable information about the people. It was one of these initial contacts that the need to broaden the scope to include even a very small and numerically insignificant tribes and sub-tribes of the people. However, obtaining and acquiring data and information were not easy as well as impossible. That was the reason; the very small and numerically insignificant tribes like Kaipeng, Rualkhums etc of the Kuki group of Tripura have to be generalized with the rest of the bigger tribes. Nevertheless, all possible steps are taken to get information on them.

2.2. Source of Data:

A field study to collect primary data is vital to the study of the trend of migration. In this regard, collections of primary data through field work, interview method and questionnaire will be done through universe and sample selection. The study will be based on the sample survey which will be conducted in hotspots of their settlement in north east India. The towns and areas selected for the field study are, Aizawl in Mizoram, Haflong in north cachar hills of Assam, Churachanpur and Chandel districts of Manipur and Hill areas of north Tripura. The database will be from both primary and secondary sources. The primary sources will be collected with the help of observation, extensive surveys and interview schedules designed for the purpose. The primary sources of data are gathered with the help of the following method;

Questionnaire:

A questionnaire is a self report instrument useful for economically and speedily obtaining data from a large number of respondents (Brown 2001)³. In the study of economic and social status of the youth questionnaire was used. It was used to obtain both qualitative and quantitative data. The questions used for this study targeted both, as it contained close ended sections that to be responded

by participants. The questionnaire was devised and designed to satisfied two main objectives. Firstly, it attempted to know the respondents' economic, social and educational status. Secondly, it attempted to identify the socio-civic amenities available in the locality. The questionnaire was intended to obtain answers for the Socio-Civiv Amenities available in the areas.

Interview Schedule:

Interviewing is one of the most powerful tools used in attempting to understand people's point of view, beliefs and attitudes. Interviewing has many advantages over other types of data collection. It is because of its interactive nature. All the participants are selected keeping in mind the objectives of the study. The questions are devised to get maximum and accurate information on the people. Most of the questions are structured open ended questions to be answered in word or a sentence. This is purposely done to make the interview more friendly and acceptable. All the interviewees are asked the same questions in the same order. Clarification questions are used when it is necessary to probe the responses to the basic questions. The interview schedule tries to obtain information relates to Socio-Economic aspects of the community.

In this study, one to one interviewing was chosen as the primary methods of data collection for various reasons. Firstly, it provided an ideal means of exploring the beliefs of the people. Secondly, it made me to understand the exact route of the movement leading to their dispersal. Thirdly, it provided for the difference in socio-economic status of different groups vis-à-vis their respective government's plan and policies. Fourthly, it also provided a platform to know and understand the transformation taking place in the social groups. In addition to the questions that are explicitly asked about the people, attempts were also made to know the transformations of family's occupations and that of the social groups'. The interview schedule used for the study was conducted two times to different individuals. Besides, regular informal conversations were held often prior to the field visit. These proved to be very useful to know more about them and the culture of the people.

Observations:

The purpose of observation was an attempt at validating the information gathered through questionnaire, interview schedule and other data collected from secondary sources. It was also an

attempt to observe the beliefs and attitudes of the people as well as their adaptation to the environment they live. It gave an insight to their socio-cultural aspects of their life. An extensive survey was done and recorded observations in the researcher's diary. Furthermore, a regular attention was made to the study area through newspapers, T.V. news, magazines, journals and internet. These gave an insight to the people and enable to monitor the people's view and attitude towards socio-economic development in their respective areas.

Secondary Source:

The secondary data will be based from Census of India Publications, literary works, statistical handbook from government publications, periodic and journals. The population data of different areas are mainly from the publication of Census of India and the socio-economic variables are from the statistical Handbook of respective States. These secondary sourced data are used to describe, understand and explain how things are at the study sites. All available documents in the form of village records, journal and souvenirs were collected to authenticate the available data. It was also attempted to record all activities related to research from the very beginning till data analysis was completed. The secondary sourced data are tabulated, analyzed and represented by various techniques of mapping.

2.3. Data Analysis:

In this context, Cartographic techniques for preparation of thematic maps will be heavily dependent upon computer mapping. The analyzed data will be represented with computer mapping techniques using *AutoCAD 2004 and Auto-CAD 2013 soft- wares*. The interpretation of topographical sheets and satellite imageries will help us to understand the actual movement of the people with the help of computer. In short, computer mapping techniques based on the above Soft-wares will be a key to map making and interpretations in the study area. Lastly, GIS techniques is extensively used to draw maps and for interpretations.

“The clan is a true extended family.”⁴ *The migration of rural people having blood relations over certain space is known as spatial diffusion of clan rural population in a region.* Since, the Mizos are composed of various clan groups; it is pertinent to study their movement clan wise. This will show the real picture of their population dispersion in time and space. The causes and types of

migration can also be ascertained more effectively. There is one model which can be tested for spatial diffusion of clan groups among the Mizos of North East. This model will be tested for the diffusion of various Mizo clan groups. The model to be tested and modified to suit Clan movement of the Mizos is based on Peterson's classification who adopted a variety of criteria, the most important being the distinction between migration which is undertaken in order to change the way of life (innovative) and that which helps to preserve it (conservative) (Peterson, 1948).⁶

The researcher has attempted and modified this model of clan movement by taking two ends represented by availability of food (Innovative) and the other end is represented by Conservative where different clan groups of Mizos moved in different directions in the past. In this regard, the migration selection will be ascertained taking into account the movement undertaken by various clan groups for food and conservation. The modified model is as under;

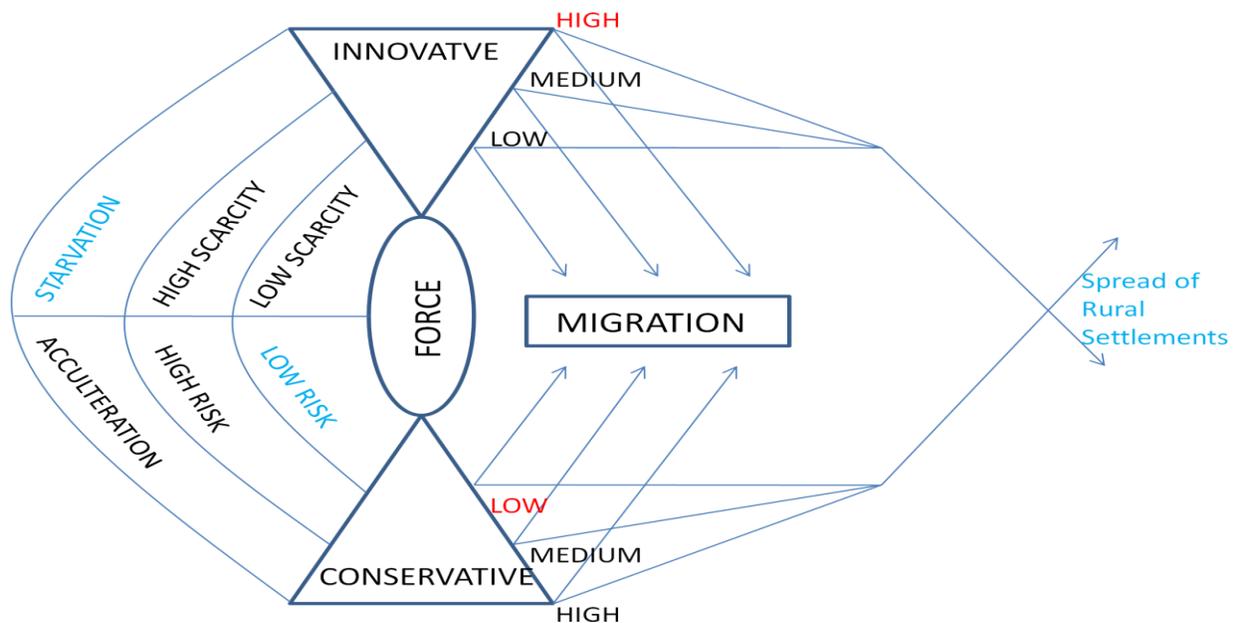


Figure 2.1: Models of Migration Selection in the Regions.

“Migration waves have a location in terms of origin and destination and are, of interest to geographers”. Food is necessary for human beings. Its sufficient availability is only possible if the provision of employment is adequate. The author has devised a multiple model of clan migration, in which one end is represented by availability of food and the other by employment. Wherever the people are unemployed, they migrate to get food and employment. Forced migration takes place as

a consequence of war and administrative whims while migration by choice occurs due to drought and famine condition (Mandal, 1981)⁵.

Qualitative Data:

All the qualitative data in relation to the study are mainly from the survey conducted during the last three years. Since most of the data collected are qualitative in nature, a maximum care is taken to analyze and interpret the same. This included all open-ended responses to the questionnaire, interview schedule, field notes, researcher's diary and document data. The procedure used for analyzing the data was to group them in tabular form. The set of data was read several times in order to the meaning of the ideas being expressed. The data was analyzed and authenticated with the available literature. The analyzed data supported by literature and the available evidences in the form of inscriptions, memorial stones, oral traditions etc are represented by appropriate maps and mapping techniques. The maps are drawn on scale with the help of AutoCad-2004 software. The superimposition maps are drawn with the help of AutoCad-2004 and Auto-Cad 2013 soft-wares.

Quantitative Data:

The quantitative data are mainly from the secondary sources and data collected during surveys and field visits. The secondary sources are from Census of India Publications and Statistical Handbooks. The data collected through surveys are from Questionnaire, interview schedule and observations. These data were tabulated and analyzed statistically to form an appropriate data source. The statistical techniques used to analyze data are mean or averages, ratio and percentages. Statistical techniques and methods will be used to calculate the mean, averages, percentages and other analysis for meaningful data interpretation. Several different measures of central tendency will be used to analyze the population data.

Mean or Averages: For calculating the mean or averages, the following formula is used.

$$\bar{x} = \frac{(x_1 + x_2 + \dots + x_n)}{n}$$

This formula is usually written in a slightly different manner using the Greek capitol letter, Σ , pronounced "sigma", which means "sum of...":

$$\bar{x} = \frac{\Sigma x}{n}$$

You may have noticed that the above formula refers to the sample mean. So, why have we called it a sample mean? This is because, in statistics, samples and populations have very different meanings and these differences are very important, even if, in the case of the mean, they are calculated in the same way. To acknowledge that we are calculating the population mean and not the sample mean, we use the Greek lower case letter "mu", denoted as μ :

$$\mu = \frac{\sum x}{n}$$

Percentages

When the focus is on the degree to which a population possesses a particular attribute, the measure of interest is a percentage or a proportion.

- A **percentage** is another way of expressing a proportion. A percentage is equal to the proportion times 100. In our example of the five women, the percent of the total who weigh less than 135 pounds would be 100 (3/5) or 60 percent.

The density and growth of population is calculated using the following formulas;

The density of population is expressed as the number of persons per square kilometer. It can be expressed as; ***Density = Total number of people of a region/Total area of the region***

The growth rate of the population is calculated by using the following formula;

G=absolute change/population of the previous year multiplying by 100

The sex-ratio in the core regions for all the districts was calculated using the following formula:

Sex Ratio= P_f/P_m multiply by 1000

Where, P_f = Number of females and P_m = Number of males

2.4. Role of Remote Sensing and GIS:

Remote sensing technologies are increasingly used to monitor landscape change in many parts of the world. While the availability of extensive and timely imagery from various satellite sensors can aid in identifying the rates and patterns of deforestation, modelling techniques can evaluate the socioeconomic and biophysical forces driving deforestation processes⁷

Both qualitative and quantitative data are arranged and tabulated and represented by different mapping techniques using soft- wares of AutoCad-2004 and Auto-Cad 2013. The digitized map showing and depicting all qualitative and quantitative data are drawn according to scale. The scales

of the maps are as follows; the main map showing Indian Sub-Continent, North Eastern States and the districts of the study area is drawn on different scales. The scale of the Indian Sub-Continent map is on the R.F. 1:35,000,000 and is drawn on Lambert Conical Orthomorphic Projection. The map showing the North Eastern States on the main map is drawn on the scale of R.F. 1:75,000,000 (approximately). The map showing the districts of the study area on the main map is drawn on the scale of R.F. 1:2,470,000 (1centimetre = 24.7 kilometers).

The map of the North Eastern States of India is drawn on the scale of R.F. 1:4,000,000. The projection of the map on which it is drawn is conic projection. The map showing all the districts where a sizeable number of Mizos lived is drawn on the scale of R.F. 1:2,470,000 (1 centimeter = 24.7 kilometers). The maps showing all districts of Mizoram, southern Manipur and parts of Barak Valley is drawn on the scale of R.F. 1:1,200,000 (1centimeter = 12kilometers. The other two maps showing the districts of Mizoram, Tripura and parts of Barak Valley as well as map showing districts of Manipur and adjoining regions of Cachar, North Cachar and southern Nagaland are drawn on the same scale of R.F. 1:1,200,000 (1centimeter = 12 kilometers). The map showing all the districts of the study area from Dimapur district of Nagaland to Saiha district of Mizoram and from east Meghalaya to as far as Manipur is an enlarged map from R.F. 1:4,000,000 to R.F. 1:2,000,000. It is drawn on the projection of conic projection.

Once all the data are analyzed and represented with the help of different techniques of mapping, peer debriefing was carried out as a means of trustworthiness of the analysis and interpretations. The results were further analyzed with my Supervisor many times to authenticate the findings, analysis and interpretation of data. Finally, it was placed before an expert committee of my department. After suggestions are incorporated into the study, final preparations of maps and interpretations were done extensively. However, all suggestions were not incorporated due to technical difficulties in the application of software in mapping.

Summary:

This chapter has presented and evaluated the research design and data collection procedures used in the study. The research design sought to investigate the socio-economic conditions of the people of various tribes. It again tried to investigate on the migration pattern leading to their dispersal in the

contiguous area. It is also meant to discern the distributional pattern in the region. The descriptions of analysis were provided to strengthened trustworthiness and transparency. The results of the data gathered from the survey and other sources are presented in the following chapters. The next chapter exclusively deals with causes, types and pattern of migration. The last two chapters are dealing with the distributions of the Mizos in North East India under various demographic attributes and presented with table, charts, diagrams and maps. The last chapter deals with the adaptation of the people taking into account their place of stay. This is again presented with different techniques of diagrams and mapping.

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CHAPTER- III

AREAS OF MIGRATION AND ITS CAUSES

The phenomenon of migration in society is universal and is applicable to all stages of life. Any movement of people from the place of origin to another for the purpose of settling down is generally known as migration. This is part of a continuous process of evolution against stagnation. It is not only natural but also steered by socio-economic changes in society. Migration emerges in external and internal spheres. External migration stands for crossing the internationally recognized boundaries of the country and settling down in foreign land. The internal migration occurs within the country from region to another or from one place to another and has psychological, socio-economic and other reasons and backgrounds. Internal migration has four streams: rural to rural, rural to urban, urban to urban and urban to rural.¹

Migration takes place when an individual decides that is preferable to move rather than to stay and when the difficulties of moving seem to be more than offset by the expected rewards. To explain the mechanism of migration, we have to consider the decision-making process. The concept helps best to understand this mechanism is that of push and pull. It is believed that, needs can no longer be satisfied at this place then a move somewhere else may have been considered, if psychological strain is to be avoided. Here push factors appear. Real life examples are loss of employment, racial, religious or political persecution, social, cultural or personal alienation from the community, social or natural disaster. Otherwise, an individual can be satisfied with the present situation but new information may persuade that a move elsewhere will offer new and attractive opportunities. This can be termed the pull factor and examples include better political, economic and social opportunities and increased amenities (Mandal, 1981).²

The United Nations (1984)³ defines migration as a change of residence from one civil division to another, with an intention to stay relatively permanently. Migration is also defined as a geographic movement of people involving a change from the usual place of residence for a particular period of time (Rao, 1986).⁴ Migration, like fertility and mortality, holds a place of prominence in a geographical analysis of population change in any area (Trewartha, 1969).⁵ Migration cannot be

considered a mere shift of people from one place to another, as it is most fundamental to the understanding of continuously changing space-content and space-relationships of an area (Gosal, 1961).⁶

Bogue, (1969)⁷ considers a movement of people as an instrument of cultural diffusion and social integration that result into more meaningful distribution of population. The migration of rural people having blood relations over certain space is known as spatial diffusion of clan rural population in a region (Mandal, 1981).⁸ Chandna, 1986,⁹ the concept of population distribution is location basis. It refers to the spatial pattern in which the population finds its location such as linear, dispersed, nucleated, agglomerated etc. Thus, when one is dealing with distribution, the concern is more for the pattern of spread of population. Distribution of the number of humans reflects the relative spacing of such humans over the earth's surface and attempts to seek explanations for the nature of spacing.

The migration trends of the Mizos group are dealt according to the movement of various tribes in time and space. These groups of people migrated to their present occupied areas during a period between 1400 A.D. and 1950 A.D. The trend of their present state of distribution is the outcome of their dispersal during the process of their migration. It should be noted here that the present settlements of most of the tribes are as old as 100 years or so. Some oldest villages of most of the tribes are also as old as 60 years. This proved that there was an internal migration taking place in search of better jhum field for livelihood and in fear of the dominant tribes or clans. It was in fact during the times of Head Hunting period that the Mizos groups of people were in constant move. It was during this period of movement that the influential tribes and clans became dominant in their own respective lands. This dominant tribes and clans like the Sailo, the Maras and the Pawis were able to establish their hold on various sub-tribes and clans leading to formations of Linguistic regions in their respective areas. The same is true to the Hmars, Paites, the Thados and the Zous. The movement during this period was not restricted by State and International boundaries. It was the land of no man's land and the land occupied by different clans was ipso facto their land as long as they stay. But it should be noted that they stay longer wherever they can sway control of their claimed land. This simply pointed that there was a constant raid and counter raid among various groups during this period of movement. The reasons were many, one among them was

expansionism. This was responsible for leaving the place in fear to preserve and conserve their identity. It has led to the emergence of two types of migratory selection. These two types of migratory selections were “conservative and innovative”.

The movement after demarcation of boundaries was purely innovative. It was also highly restricted movement and only most prospects migrants of getting better economic livelihood move from one place to another. There were also instances of mass movement due to ethnic clashes like the Kuki-Naga Clash and The Kuki-Zomi clash, the Hmar-Thado clash, the Hmar-Dimasa clash leading to dispersal as well as concentration of tribes and clans in different regions.

The causes and types of migration of the Mizos will be discussed on the basis of the above classifications. The Mizos originated from Chin Hills in Myanmar in the beginning of 15th century.

3.1. Migration from Chin Hills:

According to Thanga, (1970)¹⁰ who wrote a book in Lushei dialect on the ancient history and the culture of the Mizo people, ‘they came to the Chindwin belt about 996 A.D. They lived here barely two hundred years. According to Mizo historians, the first stage of halt in the migration from Kabaw Valley was at Len Tlang (or Inbuk Tlang) west of Manipur River, a long range of hills running north-south parallel to Manipur River. The approximate year of occurrence is about 1466 A.D. according to Zawla (1970)¹¹ Down from the Kabaw Valley to the Chin Hills that is specifically ‘the Len Tlang range’ the tribes were said to have settled down for few centuries. They formed themselves into clans and established villages where they lived clan wise. Sangkima, (1992)¹² They established villages and settled down clan-wise and gave clan’s name to the villages. Accordingly, Lusei settled at Seipui, Khawkawk and Khawrua; Ralte clans at Suaipui and Saihmun. The movement of the people started to be based on tribes and clans from the said Len Tlang range. The migration from here took place in three different phases.

The so-called old Kukis were the first to migrate from the Chin Hills. These groups of people were identified as the Rangkhoh, Bete, Hallam, Langrong, Aimol, Anal, Chiru, Hiroi-Lamgang, Koiren, Kom, Purum, Hmar, and Cha.¹³ They were the first group to reach Mizoram and pushed further to Tripura by the new Kukis. It should be mentioned that the Raja Gobind Chandra,(Raja Govind Chunder in his feud with Senaputty), the Raja of Cachar employed them in his armies in the year

1828 to 1829.¹⁴ From here they moved to North-Cachar Hills of Assam. The other group of old Kukis who were pushed to Manipur included the Anals, Chothe, Aimol, Chiru, Kom, Monsang, Lamkang etc.

The second wave of migration started with the new Kukis. The new Kukis of Changsen, Thado, Hawkips, Shingson etc. migrated and trailed to Tripura. But they were pushed back by Col. Lister for creating troubles in British frontiers.¹⁵ From here they moved to North-Cachar Hills of Assam. Finally they entered to Manipur trailing some groups of one branch of old Kukis.

The third and final wave of migration was by the Lushai. The 'Lushai' group came to the present habitat in the beginning of the 18th century after driving out the new Kukis. The 'Lushai' group also composed of various clans and the most prominent of them was the Sailo clan whose origin may be traced back to Thangura, one of the six sons of the pedigree of Sailo clan, called Zahmuaka. The other sons were Zadenga, Paliana, Thangluaha, Rivunga, and Rokhuma whose descendants formed separate clans after their names.¹⁶ They include Lusei and other Mizo tribes.

3.2. Migration Pattern in Northern Region:

The Chin-Kuki-Mizo groups of people of Manipur and adjoining regions are the most diverse groups among the Mizos. They depict the highest diversity due to many reasons. The most notable reasons may be attributed to their entry into to their present settlements in the long process of their migration pattern. It is also highly attributed to the policy of successive governments in Manipur from the very beginning of princely Monarch and Kings. According to the Scheduled Tribe lists of Manipur, there are 35 recognized tribes of which more than half belongs to the Chin-Kuki-Mizo groups.

The migration pattern of the Mizos in Manipur took place in three different waves. The first wave of Migration was by the so called old kukis namely, the Kabuis, anals, chothe. Lamkang, Monsang. Maring, Chiru, Aimol, Kom, Purum etc. There were the first known Kukis in Manipur. Their migration route can be trace back from the south. It can be very well established from their origin to their present site of settlement. They had entered Manipur through Mizoram from the very beginning part of 11th century. The most numerous among them were the Kabuis or the so called the Rongmeis whom the Mizos and Kukis called them Mirawng or Milawng. They were actually Chin-Kuki in origin but now they are identifying with the Naga nomenclature and called themselves

Nagas. They are presently concentrated in and around the town of Tamenglong headquarter of the Tamenglong district of Manipur. They are also found in sizeable number in North Cachar district, and southern parts of Nagaland.

The second group who had also accepted the Naga nomenclature including the Anals, Marings, Monsang, Lamkang and Chothe had also traced their origin from the south. These groups of people had also entered Manipur following a similar route of the Kabuis. On the basis of their present settlements, the Marings had closely followed the Kabuis and reached as far as Machi in the northern part of Chandel district. The hometown of the Marings is in fact the Machi sub-division. The Monsang, Lamkang Chothe and Anals were the last groups of the so called old kukis immigrated into Manipur as late as during the 15th century. Among these, the Anals were the last batch to enter into present settlement sites from south through Thanlon in Churachanpur district. It should not be out of text to mention that the entry of the Anals in Chandel district was completed as late as 1994 during the Kuki-Naga clash. It was during this war. The Anal Nagas who lived on right bank of run/gun or Manipur River were forcibly driven to the other side of the river by the Kukis. It was in my own memory. The Chothes, the monsangs and the Lamkangs might have probably entered to their present site of settlements earlier than the Anals. But these groups of people lived in perfect harmony with one another in and around the town of Chandel headquarter of Chandel district of Manipur.

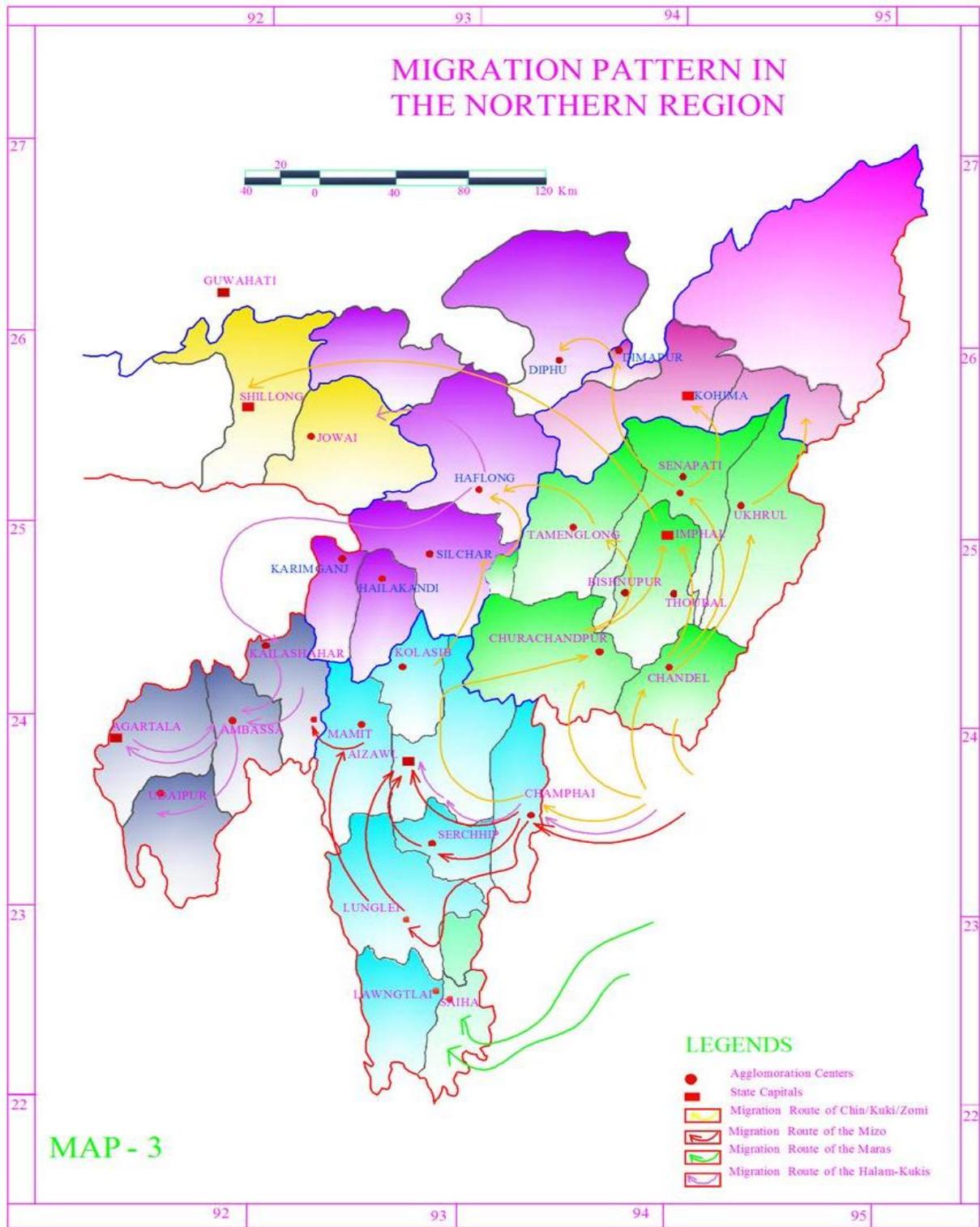
The last wave of migration was by the so called new Kukis. The so called new Kukis includes the Thadous and their many clans, the Paites and their many clans, the Vaipheis, the Hmars, the Lushais, the Simtes and the Zous. Among these, the Thadou speaking group led by the Hawkip Chiefs was the first to enter into Manipur. They were a warlike people and had craved for expansion of territories. This might be the reason they were also the people who had scattered all over North East. They were also the most numerous and powerful Chiefs. They had entered their present site of their settlements as early as the 15th century A.D. The Hawkip Chiefs and their many subjects had entered into Manipur from three different routes. These routes were from the south-west, south and north-east. Those group of people who had entered from south-west pass through the Northern part of Mizoram and finally to Churachanpur district of Manipur. The other group led by the Mangvung Hawkips has entered from south to Manipur. These groups of people were closely followed by the Baites, the Simtes, the Vaipheis and the Zous from Chin Hills. In fact the Zous

were very close to the Thadou Chiefs who had granted special privileges to the Zous. These groups of people had entered Manipur as late as during the 19th and 20th centuries. The last groups who entered from east are the Hawkips, The Kipgens, the Baites etc. These Groups of people presently inhabit Churachanpur district, Chandel district, Sadar Hills of Senapati district and also found in all the districts of Manipur in sizeable quantity. The most important towns inhabited by these groups of people are Churachanpur, Moreh and Kangpokpi. They are also found in Dimapur district of Nagaland in good numbers. They are also found in Diphu Township and the surrounding areas. They are also found in good numbers in Haflong and the surrounding areas.

The third wave of migration was by the so called the Paites and their many sub clans. The Paites under their Chiefs entered their present site of settlements in different phases. The earliest immigrants might have entered during the 19th century from the south. The second phase of migration by the Paites can be traced back as lately as later part of the 20th century. On the basis of their historical accounts, the Paites had entered into Mizoram as early as the 1670 – 1680 A.D. The reasons being cited was due to Thingpui Tam of 1520-50 A.D. and enmity with other clans in Chin Hills, when they crossed to this side of present Mizoram. From this historical account, it can be presumed that the Paites had spread in different directions from Mizoram during the 18th century. They had moved under their respective Chief of their Clans. They are presently found in Churachanpur district of Manipur. They are the majority in the Churachanpur Township. They are also found in parts of Thanlon and Singngat sub-divisions of the same districts.

The last wave of migration was the entry of Hmar people into the present Manipur. The pattern of their migration can be traced back accurately as lately as the 15th century. They were one of the most numerous and lived quite long in the northern parts of Mizoram. They moved up to Manipur mainly due to enmity and war with the Lushais who had followed them in their migration route. As in the case of the Lushai people, the Hmars also entered Mizoram crossing the Tieau River and scattered in the Northern part of Mizoram. Some of the names of the present settlements site of the Lushai people still bore the name of Hmar clans like Zote, Khawbung, Khawzawl, Biate, Ngur, Chhungte, Neihdawn, Tualte, Chawnchhim, Vankal. Darngawn, Thiak, Kangbur, Ruantlang, Lungtan etc. According to some historians, the Hmars had entered Mizoram from the east as early as during the later part of the 16th century. After staying quite long for about two centuries, it was in the year 1880, a large group of Hmars entered Manipur due to wars with the

Lushais who pushed them as far as North Cachar district of Assam. The migration route and pattern in the Northern Regions is shown in the following Map No.3.



3.3. Migration Pattern in North Western Region:

The state of Tripura is inhabited by various tribes belonging to various groups. Linguistically, the Tripura tribes may be distinguished into three distinct categories. These groups are, firstly, the Kok Borok speaking group of Tripuri, Riang, Jamatia, Naotia, Uchai, Rupini, Kolai and Murasing identified as users of Bodo Language of Tibeto Burman family. Secondly, the Mog and Chakma group identified as users of a language of Arakan origin. Thirdly, Hallam, Kuki, Lushai group linguistically known as the Kuki-Chin group. The Chin-Kuki-Mizo groups are numerically insignificant but depict the largest variations in dialects and languages. According to scheduled tribe list of Tripura, there are three main tribes of the Kuki-Chin origin and their sub-clans. They can be classified on these three main groups namely, the Hallams, the Kukis and the Lushais. The Hallams are also known as Mila Kuki and are divided into several sub-clans which is referred as “Barki Hallam”. The Major sub-clans of Hallams are; Kaloi, Kov-Bong, kaipeng, bong, Sakachep, Thangachep, Dab, Bongser, Molsum, Rupini, Rangkhawr, Chorai, Langai, Kaireng, Ranglong Naveen and Murasing. Among Hallams Kolai, Murasing and Rupini speak in Kok-Borok and their social and religious culture also similar with Tripuri. They can be excluded from the Hallam Kuki groups. The kukis of Tripura includes the following twenty six sub-clans; Paitu, Chotlang, Khareng, Baibek, Amrai, Chamlen, Batle, Riyete, Balta, Rangchon, Rangchia, Chhailoi, Jangtei, Pailai, Beltu, Paite, Phun, Phuntei, Lentai, Hraltei, Sowailai, Powaktu, Dhum, Burdoia, Chhaljen and Rangte. Thirdly, Lushais are another tribe under Kuki-Chin groups of tribes. They live in the Jampui range of the State.

The Kuki-Chin-Mizo groups of people in Tripura can be categorized into three groups based on their migration pattern and settlements. The categorization is based on their migration pattern and distribution in time and space. These main groups are; the Hallam-Kuki, The Kukis OR the Darlongs and the Lushais or the Mizo.

The Hallam-Kukis were the earliest groups entering into their present settlements during the period between 1400 A.D. and 1600 A.D. They were called Hallam Kukis only in later years by the Raja of Tripura who subjugated and subdued them. They had also shown allegiance and loyalty to the Tripura king. This was the reason they were called Hallam-Kukis to identify them from the rest of the Kukis who were later known as the Darlongs who were independent and had their own

administration under their own respective Chiefs. In other words the subjugated Kukis were identified by the Tripura Kings as Hallam-Kukis. There may be instances where few communities like the Kolois, Murasing and Rupini were also identified as Hallam kukis because they were also subjugated and shown allegiance to the Tripura Kings. Those subjugated tribes and sub-tribes by the Tripura king were ipso facto called Hallam –Kukis irrespective of their origin and race. Thus, The Hallam-Kukis presently includes Kaipeng, Koireng, Chadai, Dab, Sakachep, Thangachep, Nabeen, Bongsher, Morchhum or Molsum, Rangkhawl, Langai and Ranglong.

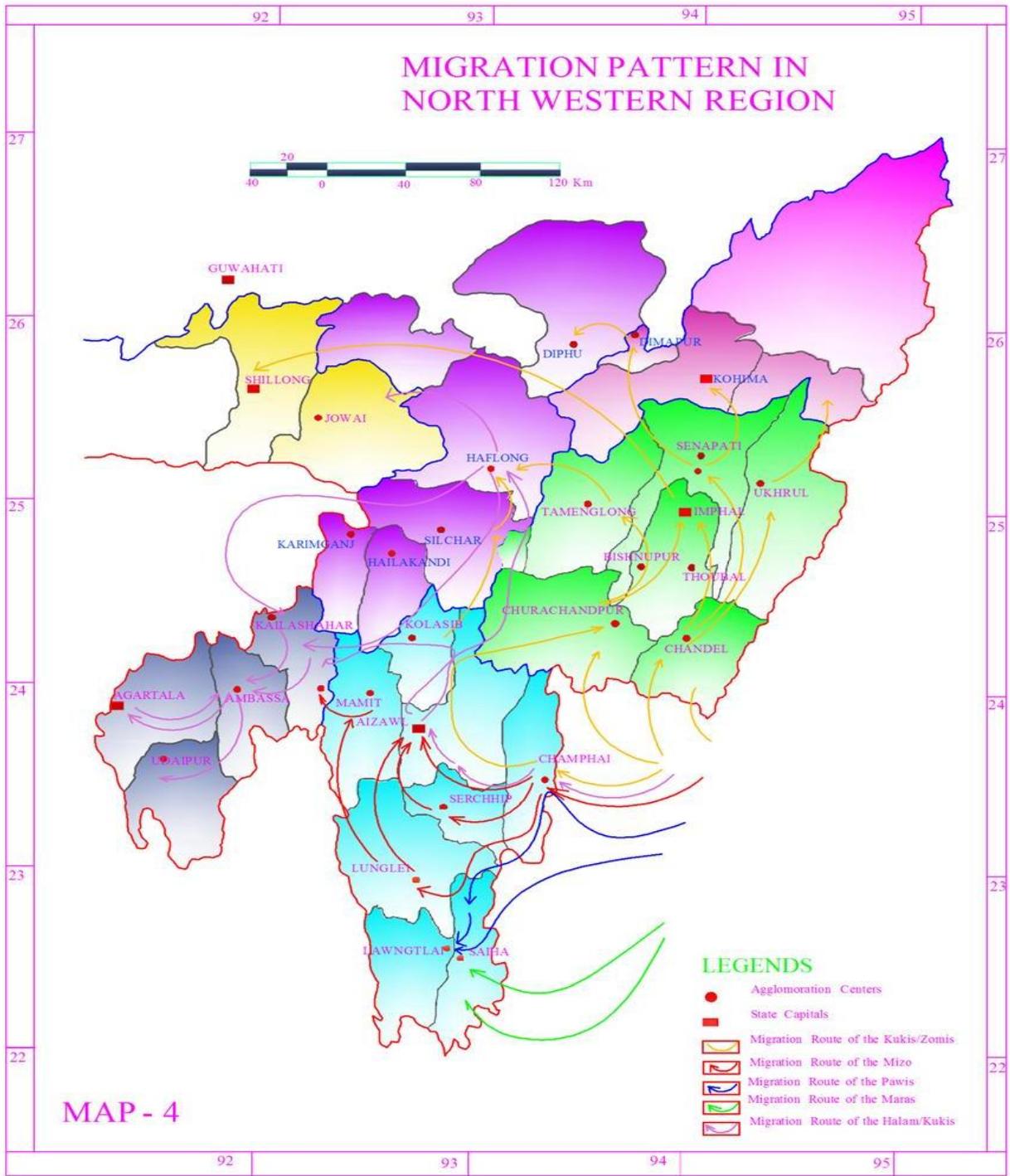
The earliest groups to enter into Tripura were Kaipeng, Koireng, Chadai, Dab, Sakachep, Thangachep, Nabeen, Bongsher, Morchhum or Molsum, Langai and Ranglong. They had traced their origin from north and east. Among these groups those tracing their origin from East were the first to enter Tripura. According to Rajmahals, The Kukis were mentioned as early as in the later part of the 15th century. The people who had traced their origin from the north entered in three different waves. The first wave was the Ranglong groups who had entered from North originating from northern part of the present state of Mizoram via southern part of present Manipur. The second wave was by the Rangkhawls who had entered by the beginning of the 18th century from the north. The route can be traced back to the route of the Darlongs who had entered from the northern part of the present state of Mizoram via North Cachar Hills. The Rangkhawls must have entered Tripura via Kuki Chera in Assam to the present Tripura. The present settlements inhabited by the Rangkhawls are as old as 70 years scattered in Tellimura and Dhalai sub-divisions. They had inhabited their present site of settlements from the then capital of Tripura i.e. Agartala. These events traced their origin from north and east to their present settlements. According to the information gathered from older people during the field study, it was found out that the Rankhawls were settled by the King of Tripura in his capital and after the political demarcation of boundaries they had moved towards the east and occupied their present site of settlements.

The so called Kukis in Tripura were indeed the various clans and sub clans of the Darlongs. The Darlongs were indeed known as Kukis in the beginning and were under their own respective Chiefs having an independent administration on their own. As has been mentioned, they were homogenous groups entering into their present site of settlement under three chiefs namely; the Thangur Chief, The Palian Chief and the Rivung Chief. Thus hereafter, the Kukis of Tripura will be addressed and known as Darlongs. They had entered into their present settlement in three waves under the Chiefs

of Thangur, Palian and the Rivung. The route of their migration can be accurately traced from present Mizoram to Tripura. The route followed by them was from North, North West and East. According to Letthuama¹⁷, the dispersal of the Darlongs from Mizoram took place at the Darlawng tlang (range) situated approximately 30 km north of Aizawl on a straight line. From these Hills the Darlongs separated into two main groups. One group moved towards the north led by the Thangur and the Palian Chiefs, and the other group lesser in number moved towards the west led by the Rivung Chiefs. Probably the Rivung Chiefs entered before the Thangur and the Palian Chiefs. The Darlongs entered the present Tripura from the north led by Thangur chief Hrangvunga and from the North West led by the Palian chiefs and from the east led by the Rivung chiefs. Probably the Rivung chiefs entered before the Thangur and the Palian chiefs.

The Darlong elders believed that the group that moved towards the north entered the southern part of present Manipur and came to settled in the present north cachar Hills of Assam. From north Cachar Hills they took southerly turn and came to settle in the Sylhet district of present Bangladesh. It should be emphasized here that it may not be correct to assume that the groups moved undivided all throughout. There were evidences on the entrance of the Darlongs into the present Tripura from the north as well. This was the period they conducted predatory raids into the British territory and to their neighboring villages. The Darlongs then lived in the hills and were in constant moved. These events were occurred during the year 1800 to 1825 A.D. it was during this time, the Darlongs had entered Tripura from North West that is from the present Sylhet district of Bangladesh (Secrets Proceedings, 30th July, 1824, Nos. 6 and 7). There were also instances where a dispute between the Cachar and Tepperah Rajahs as to the part of Hylakandi and the Tipperah Rajah set forth claims to the allegiance of the kukis lying south of Cachar. Again, Dr. Thanglura stated, “about a century ago we came here in this part of land, we were very much favoured by His Highness the Maharaja, the Ministers and the officers of the state”. This statement was made by him on the 19th of March 1931 on behalf of the Lushais, Kukis and Riangs in his welcome address to the Dewan at Fatikroy. Another group of Darlong who entered Tripura from the east led by the Rivungs was known to have settled at the Longtarai ranges. According to Lt. Colonel J. Shakespear, the Chief named Vanhnuaitangi had a large village on the Longtarai Hill between the Chenri and the Kassalong rivers. From these two places the Darlongs gradually shifted to places and came to settle in their present places of habitation. The elders remembered that there was a certain degree of differences in

dialects between Darlongs of the north and the south. However, rapid intermixing of the Darlongs took place after they had entered Tripura. The migration route and pattern of the Hallam-Kukis and the Darlongs is shown in map 4.



The last wave of migration was by the so called the Lushais. The Lushais or the Mizo groups entered into their present site of settlements under their Chiefs. L. Huaoliana Sailo in his representation to the Chief Commissioner of Tripura dated 20 February 1960 records among other things the history of his family and also the Lushai people in Tripura. In the words of L.Huaplian Sailo,¹⁸ “About the year 1900, a good number of Mizo families came down to Tripura and settled in the east of the Dharmanagar Sub- Division which was covered with a thick forest abounding in wild animals. At that time there were no men to be found in this region. We then moved towards Jampui Hills and have been settling here for more than 55 years...”. Similarly, in his representation to the Prime Minister of India, dated 24.10.1952, K.T. Chowma Sailo, another Chief of the Jampui Hills, expressed that “My humble self is a son of late Raja Hrangvunga Sailo of Jampui Hill, who and whose fore-fathers ruled for more than 300 hundred years over the Lushai Hill people of the part of Kirat country, i.e., within Assam and Tripura. My beloved late father before his death settled in the soil of Tripura for the last 50 years and ruled over the Lushai people of Tripura...”.

3.4. Migration Pattern in Central Region:

The Central region includes the present districts of Aizawl, Lunglei, Champhai, Mamit, Serchhip and Kolasib. This region is taken as one region because these districts are more or less inhabited by one single tribe known as the Mizo. This region also can be identified as one linguistic region speaking in Duhlian dialect popularly known as the Mizo. They are the most numerous among all other tribes. They are in fact, who originated from Chin Hills in Myanmar at around 1700 A.D. This points out that, these groups of migrants belong to the third wave of the Mizos to the present settlement in India's North East. As has been mentioned at the outset, they belong to the Lushai groups who pushed westward and northward to the old and new kukis as they were known. The Mizo/Duhlian speaking group of people originated from Seipui Village in Chin Hills of Myanmar in the beginning of 17th century.

The migration trend of the Duhlian speaking groups beyond the Myanmar boundary is obscure. In the absence of any historical evidences, it is difficult to give the exact places beyond Seipui Village in Chin Hills. According to Mizo historians they came from North Western part of China to Kale-Kabow Valley at around 966 A.D. The Mizos lived there for about 200 years till 1170 A.D. They

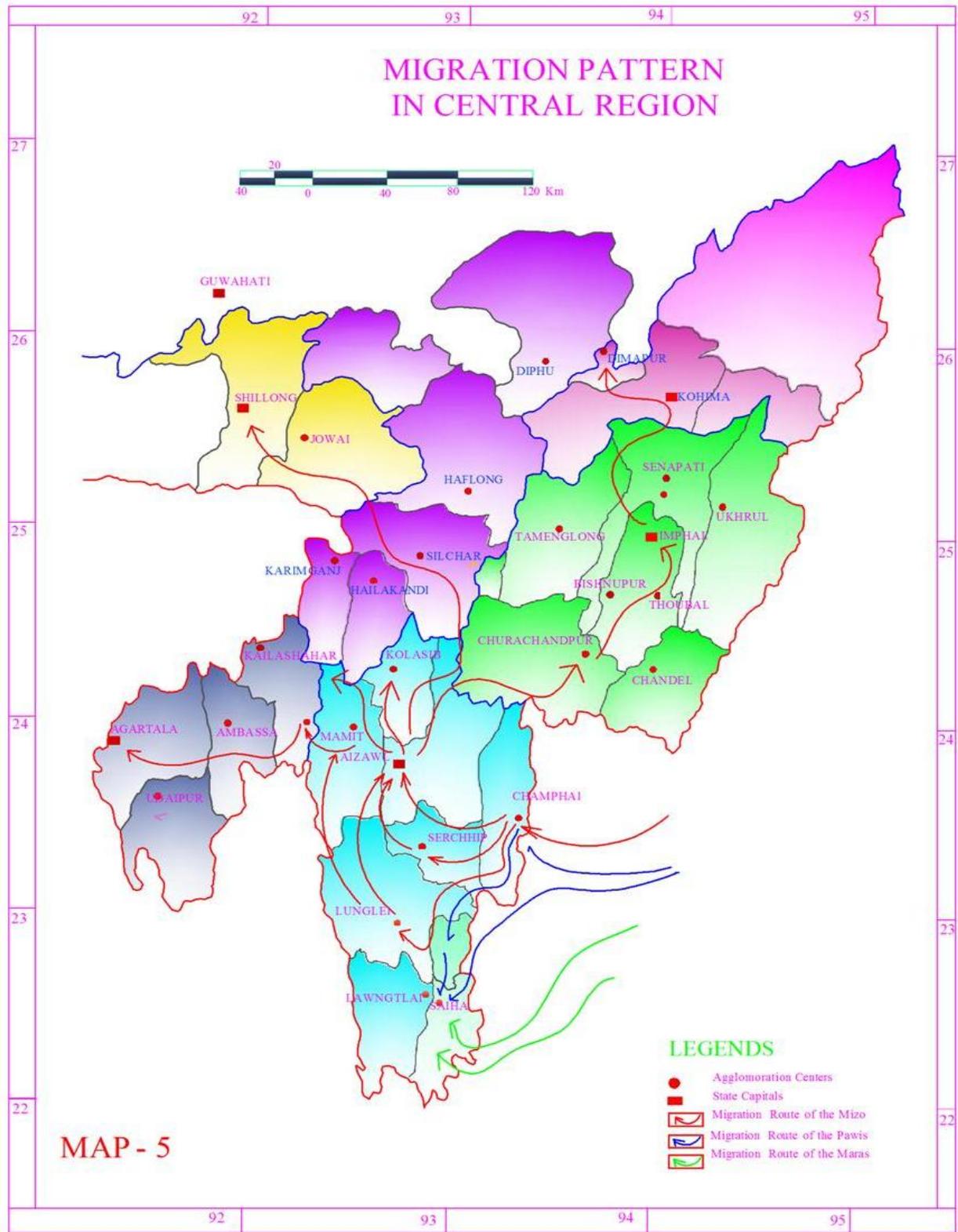
moved across the Run river down to the Lentlang range which is situated between the Run river and Tiau river on the western side of Myanmar in 1460 A.D. But according to Zatluanga, the halt over the Lentlang range was in about 1176 A.D. The Mizo lived there for about two hundred years. Then the Mizo moved down to their present habitat in the Mizo Hills districts and most of them entered the Mizo Hills before 1650 A.D. According to K.Zadawla, some groups of the Mizo had already crossed the river Tiau entering the present land before 1700 A.D. Most of the Mizo historians place the date of the immigration as in the later part of the seventeenth century. Some other groups followed them a bit later and migration was completed in 1700 A.D. The movement of the Lusei group from Chin Hills to present Mizoram can be traced back to as early as 1650 to 1700 A.D. the crossing of the river Tiau was completed by 1700 A.D. this group of people entered the present Mizoram in five groups led by their respective chiefs for they were under Chieftainships during this time. The movement of these five principle groups can be broadly divided into two main groups based on their migration route. The first group crossing the river Tiau in the Northern part near Champhai included the Chiefs of Palian, Zadeng, Rivung and the Sailos. The Sailos Chiefs were the last to migrate to the western side of River Tiau that ended in 1700 A.D. These four Chiefs of the Lusei Groups and their subjects moved into different directions from the Biggest village of Selesih with 7000 houses at around 1746 A.D. from they spread to far and wide all over Mizoram and as far as Tripura, Manipur and Assam.

Among the Four Chiefs, the Rivung Chief and one Sailo Chief namely Lallula moved in the southern direction. The rest of the Chiefs and their subjects spread to the east and north. The Rivung Chief and their subjects moved as far south as Lunglei area and made their great halt at Senglawn range where they made rapid progress in all fields. From here they moved north and north-west to as far as Tripura. The Rivung Chiefs and their subject were the first batch to reach Tripura among the Lusei groups. The approximate year at Senglawn range could be around 1770-80 A.D. So by 1790 A.D. they spread to the north as well as to east in Tripura. The Sailo chief Lallula became the Chief of Zopui in 1750 A.D. he made the village prosper with his able leadership. He was also a very good administrator and won the love of his people. He wanted to make his people self sufficient in food and in clothing. For this, he had taken many steps to make the people realized his dream. In no time, he was able to gather enough food and other material to thwart of the Pawis from collecting revenue from his villages. After carefully planning and winning the hearts of his

strong men, he decided to end the burden of paying tax to the Pawis. He defeated the Pawis and silenced them by a treacherous warfare. He and his men supported by other villages invited the Pawis to collect their revenue in Zopui. After a careful preparation the Pawis numbering 300 men came to Zopui to celebrate their friendship as well as to collect the revenue. It was said only three men escaped and the rest of them were killed by them. This incident was considered to be the turning point of the migration of the people during the last phase. It can also be regarded as Pu. Lalula was the savior of Mizoram from the Pawis of the East. But, it was a short lived victory for the Lusei speaking groups. Nevertheless, it also silenced the Pawis for a very long time and dare not to venture into the west. This incident strengthened the enmity between the Sailo Chiefs and the Pawis and for fear of their revenge smaller Chiefs and villages were started to be deserted one by one. It was said that the whole region was deserted within no time. It was at this time that Lalula remaining alone at Zopui also decided to leave having no protection against the Pawis. It was in the year 1767 A.D.

This incident was termed to be the turning point of their Migration history because it was during this time that the mass movements of different groups were taking place pushing further away the weak and the smallest chiefs. The Sailos Chiefs moved in different directions to south, east and north pushing the Hmars and others to east and north. It was also during this time that Pawis of the Northern group crossed river Tiau near Champhai and went southward.

The Sailo Chief Lalula and his subjects left Zopui in 1767 A.D. and move to North Vanlaiphai area in the south. This can be proved by the presence of 'Bawk Tlang' and 'Ar tah Kawn' to this present day. From Noth Vanlaiphai he went up to Lungchhuan and named it Lungchhuan Zopui. From here he moved to Piler, Bawngchhawm, Serchhip and finally he ended up in Sabual, now S. Sabual under the protection of Pu. Buara, a Palian Chief. It was in the year 1784 A.D. From` this it became clear that they were in constant move in fear of the Pawis whom they thought to be following them. However, the Mizos of the Central Region were most widespread owing to their numbers and power they held. It is very clear from their spread of settlrments throughout the region in the map. The migration pattern in the Central regions as well as their spread throughout the North East India is shown in map 5 on the following page.



3.5. Migration Pattern in Southern Region:

The southern region comprises of two districts namely, Saiha and Lawngtlai districts. These two districts are inhabited by distinctive tribes originated from the east and the west. The district of Saiha is inhabited by mostly of the Mara people popularly known as the Lakhers. On the other hand, the district of Lawngtlai is inhabited by mostly of two big tribes namely, the Pawis and the Chakmas. Both of these two districts are in fact an autonomous districts council of the state of Mizoram.

The district of Saiha is an autonomous district Council of the Mara people. The Maras are largely homogenous. They consist of five principle sub-groups or clans. These are the Tlosaih-Siaha, Zyhno, Hawthai, Chapi and Vytu. All these sub-clans of the Maras occupied separate territory of their own right from the very beginning of occupying the present Maraland. Each and every group speaks a dialect of their own with slight variant from other sub-groups. But all of them can understand each other. The Tlosaih, one among the languages is the official language among the Maras. It is the language which unites the Maras as one people having one ethnic identity.

These homogenous groups live in a contiguous territory which reflects homogenous grouping of each group. Like for instance, the five townships of Tlosaih, Zyhno, Tisih, Chapi and Siata represents five territorial groups. In this way they identify themselves as Tlosaih-mo meaning Tlosaih people, Zyhno-mo as Zyhno people. Similarly, the people of Chapi are called Chapi-mo. Among these groups, the Tlosaih-Siaha is the largest followed by the Zyhno people. The third largest group is the Hawthai. The Chapi is the fourth largest groups and the smallest group is the Vytu. The Tlosaih-Siaha group are to be found in villages such as Pala, Tlosaih(Saikao), Tokalo, Lodaw, Isa, Kiasie, Laty, Siaha, Amobyuh, Thosaih, Thiahra-amobyuh, Thiahra, Tisopi and Siahatlah. The second largest group of Zyhno group occupying villages of Vahia, Mipu, Khopai, Ahmypi, Lopu, Laki and Zyhno. The Hawthai group scattered in the villages of Tisih, Cheihlu, Chhaolo, Lobo, Theiri, Phusa and Theiva. The Chapis concentrated in four villages of Chapi, Chakhei, Mawhro and Siasi. The smallest groups of Vytu live in two villages namely, Siata and Lana.

The Mara people came to their present place of living sometime in the fifteenth century from the present Myanmar. According to Rev. Laiu Fachhai, the Maras migrated from southern China via Tibet crossing the hills of northern Myanmar up to their present habitat in Mizoram. According to Laiu Fachhai, after having settled for about two centuries in Chin Hills, Myanmar, the Maras migrated to their present abode in Mizoram in search of fertile land and came to Maraland somewhere between fourteenth and fifteenth centuries A.D. Lehman claimed that the Lushais and the Maras were branch of northern group and migrated to Myanmar. From Myanmar they came to their present settlement little earlier than the Lushais.

According to N.E. Parry, the Maras and the Lais tribes were for a long time resident together in the Chin Hills. The Maras formed themselves into a separate tribe after they broke off from Thlatlah and their original homeland in Chin Hills. They seem to be migrated from Leisaih, Chin Hills around 1580 A.D. to their present settlement in Mizoram. The Maras migrated in group according to their clanwise and reached their present settlement around 1632 A.D. The trend of their migration can be traced fairly and accurately, according to Rev. Laiu Fachhai.

The Migration of the **TLOSAIS**: According to Lehman, they seem to be migrated from Leisaih, Chin Hills around 1580 A.D. to their present settlement in Mizoram. The people of Tlosais, Saikao Tlosai and Siaha Tlosaih are originated at a place called Leisaih between Leita and Zyuphei in Chin Hills. From Leisaih they moved to Saro, and thence Chakhang, both of these places are in Chin Hills. From Chakhang they crossed the river Beino (Kolodyne) and came into the Lushai Hills (Lakherland), and settled first at Phusa, on the a high hill between Lana and Siata; then they moved to Kupa on the Tsi river then to Theiri, and to Bykhi. At Bykhi the Siaha Tlosaih and the Saikao Tlosaih separated, the Siaha-Tlosaih occupying various sites in the neighbourhood of Bykhi, ending up at their present site of Siaha, while the Saikao-Tlosaih moved successively to Saikao-Khitlah, Khochei-Tlah, Zobukhih, Chhaolo and Kihlo.

The Migration of the **Zyhnos**: The people of Zyhnos were original inhabitants of Hnaro in Chin Hills. From Hnaro they crossed the river Beino (Kolodyne) and occupied the surrounding areas of the high mountain called Kahri-tlah and later on moved to Hloma near Seihmo and Chyo on the banks of the Tsih river and came to their present territory of Zyhno. The Zyhnos came to Maraland around 1802 A.D.

The Migration of the **Hawthais:** The Hawthais, whose main village is Tisih, originated at a place called Chira in Chin Hills. From Chira they came through Saro, Nangotlah, Siata, Paimai, Luapa, crossed the Beino river and came to their present territory of Tisih. As they were settled for several years each in Nangotlah, Luapa, Chhaolo and Lobo, they came to Tisih only around 1900 A.D. and they are more recent immigrants than the Tksaih and the Zyhnos.

The Migration of the **Chapis:** The Chapis came from Thlatla in Chin Hills. One of the Saby chiefs, Mahli married a Mara woman, and that time the royal house has regarded itself as Mara. The Mahli moved from Thlatla to Ngiaphia, then moved on to Pazo, Khothlaw, Chawkhu, Fachaw (near junction of the Satly river with Beino), Khiraw, Ravaw, Tichei, Pasei, Pema, Sacho, Loma and then to their present site called Tichla. Another Saby chief Vasai Choza and a cousin of Rachi, chief of Chapi settled at Kihlo along the top of the mount Kahri range.

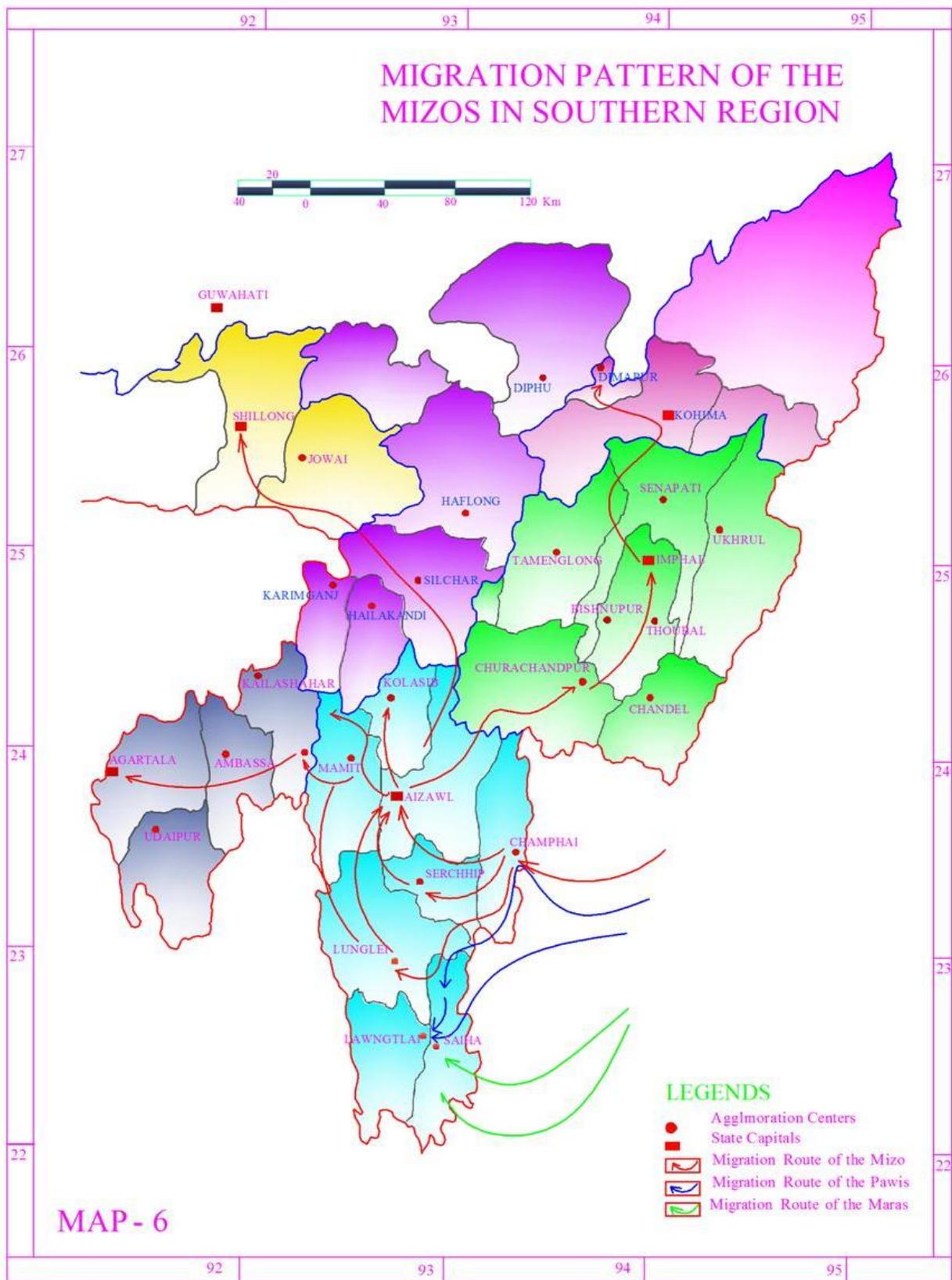
The Migration of the **Vytus:** the migration of Vytu people is of recent origin than other groups of Maras. They came from Vytu Village in Chin Hill. From Vytu they came to Maraland and occupied their present Siata territory. Among the Mara tribes, the Vatus are the large groups to migrate to Maraland. There is another theory about the migration of Vytus- the Vytus came to Hnychao near the present Siata village around 1500-1600 A.D. after about three generations lived there, they came to the present Siata Village around 1890 A.D.

The district of Lawngtlai is inhabited by two major tribes. These two tribes inhabit their own land and having distinct traditions and cultures. They are the Pawis or the Lais in the east and the North East and the Chakmas in the western fringe of the district. The respective lands of the Pawis and the Chakmas are indeed an autonomous region under Mizoram. The Pawis as they called themselves consist of various clans having distinct way of life. They were largely concentrated in and around two big towns of Lawngtlai and Sagou in the North East, north of Kolodyne River. They were originally from the Chin Hills and known to be one of the strongest as well as ferocious tribe of the Mizos. They had originated from Chin Hills in Myanmar somewhere in the later part of the seventeenth century.

The Lais or the Pawis like other Mizo tribes originated from Chin Hills near Fallam. They originated from Lailun near the present Fallam and Sunthla. They went towards the south and entered into Mizoram in four groups. Since they moved in four groups the approximate year can be kept in between 1750 to 1800 A.D. The four groups entering into Mizoram can be summarized into two groups based on their migration route. These two main groups based on their migration route were the northern groups and the southern groups. The northern groups crossed the river Tiau near Champhai. On the other hand, the southern groups entered into Mizoram crossing the Chhimtuipui River in the south.

The Southern Group: The first batch of migration of the Lais took place at around 1750 A.D. This group comprised of three groups namely the Sunthla Chief, Chawnthia Chief and The Thlantlang Chief of the Lai people. The first among these groups were the Hlawunchew Suunthla chief came from Fallam area and crossed the river Boinu at Saisihchhuaha. From here they went further south and lived in and around Rengtlang. The second group among these groups belonged to Chawnthia chiefs and his followers. They crossed the River Chhimtuipui at the confluence of east and west Chhimtuipui Rivers. From here they made their first settlement in and around South Vanlaiphai area. From here they made their way through the south and finally settled in sagau area and then spread elsewhere. Finally the third group originated from Thlantlang Village in Chin hills. They moved to the south and crossed the river Chhimtuipui in the south and entered to the present Mizoram. They finally settled in and around the Saiha Township. The approximate year of migration of these groups was during 1650 to 1670 A.D.

The Northern Groups: The Northern group originated from Fallam area of Chinzah, Khenglawt and Lungzarh. They crossed the river Tiau near Champhai area and moved southward. It was believed to be in the year 1780 A.D. It may be a co-incidence it was soon after the Sailo Chiefs Lallula left Zopui to south. After crossing the river Tiau near Champhai, they moved to the south and made their settlements in Bungtlang, North Vanlaiphai, Perilung, Lungrang, Khuanghlum, and Cherhlun. From here they lived in Thingsai and to South Vanlaiphai. They further moved to Sagau and Lungtia area. It was from Lungtia area they spread to different parts of the districts. The migration pattern in the southern regions is shown in map 5 in the following page.



3.6. Causes of Migration

The causes of their migration are the following;

(1). Geographical and Economic Factors:

In the history of population movement, the most important factors for migration were both geographical and economical. For instance, people from unproductive land would migrate to more favourable place where productivity of the land is high. In short, we can say that the density of population is directly linked to the productivity of the land. In the same way, the Mizos were also in constant move in the past in search of Jhum land and more favourable place to live as one people. The Mizos were in fact living a life of semi nomadic life in the past. The life of these nomads was characterized by constant movement in search of better land for cultivation.

The land that they occupy in the past was characterized by high and rugged mountains of the Chin Hills in Burma present Myanmar. The Chin Hills of Myanmar comprises of two parallel ranges namely the Tang Tlang range and the Len Tlang (Inbuk Tlang) range. The Tang Tlang range is situated on the east of Run River. The Len Tlang range is on the west of the river Run. These two parallel ranges continued in the form of Arrakan Yoma in southern part of Chin Hills. The climatic conditions prevailing in these ranges are quite varying. The Tang Tlang (Range) is drier and characterized by extremes of climate. On the other hand, the Len Tlang situated on the western side of river Run was wet and characterized by moderate temperature and rainfall conditions. This climatic type was responsible for the success of Jhum cultivation and responsible for a long halt in this region. According to Mizo historians, the first stage of halt in the migration from Kabaw Valley was at Len Tlang (or Inbuk Tlang) west of Manipur River, a long range of hills running north-south parallel to Manipur River. The approximate year of occurrence is about 1466 A.D. according to K. Zawla (1970)¹⁹ Down from the Kabaw Valley to the Chin Hills that is specifically 'the Len Tlang range' the tribes were said to have settled down for few centuries. They formed themselves into clans and established villages where they lived clan wise. Sangkima, (1992)²⁰ they established villages and settled down clan-wise and gave clan's name to the villages. Accordingly, Lusei settled at Seipui, Khawkawk and Khawrua; Ralte clans at Suaipui and Saihmun. Due to favourable climatic conditions in this region, most of the tribes and sub tribes of the Mizos multiplied in numbers. The availability of food and water necessitated social cohesion and finally

led to the establishment of big settlements. With the establishment of big villages, the people were better off in all aspects of life. The population has increased quite sharply which necessitated movement of population in search of better Jhum field. It was also due to their way of life imbedded in shifting cultivation responsible for the decrease in the fertility of the soil and available Jhum field to support the growing population. This made it pertinent to move rather than stay to avoid starvation. Thus, the geographical conditions coupled with their way of livelihood to earn their living necessitated movement in lesser numbers as well as mass movement in search of better Jhum fields.

This period is also characterized by the clannish assertion. The Mizos started to live Clan wise and the subsequent division of tribes, sub-tribes on the basis of Clans. This was followed by a virtual war among themselves in the form of raid and counter raid for supremacy and fame. The weak and the lesser in population moved westward and northward which was responsible for the dispersal of the Mizos from Chin Hills since the 12th century.

According to L. B. Thanga, (1970)²¹ who wrote a book in Lushei dialect on the ancient history and the culture of the Mizo people, 'they came to the Chindwin belt about 996 A.D. They lived here barely two hundred years. According to Mizo historians, the first stage of halt in the migration from Kabaw Valley was at Len Tlang (or Inbuk Tlang) west of Manipur River, a long range of hills running north-south parallel to Manipur River. The approximate year of occurrence is about 1466 A.D. according to K. Zawla (1970)²² Down from the Kabaw Valley to the Chin Hills that is specifically 'the Len Tlang range' the tribes were said to have settled down for few centuries. They formed themselves into clans and established villages where they lived clan wise. Sangkima, (1992)²³ they established villages and settled down clan-wise and gave clan's name to the villages. Accordingly, Lusei settled at Seipui, Khawkawk and Khawrua; Ralte clans at Suaipui and Saihmun. The movement of the people started to be based on tribes and clans from the said Len Tlang range. The migration from here took place in three different phases.

Taking into account the places of their origin and migration route, the following chronological events will help us in projecting time and space of their movement.

- 1. 1283 A.D:** Ancestors of Mizos abandoned in a hurry in two groups. One group reached Seithei Mual (hill range, west of Manipur River in area south of Lenikot (RP 2353). The other group moved on the hill range of Letha or Tang Tlang, east of river Run or Manipur.
- 2. 1706 - 1730 :** Mizos (Lushais) migrated west due to wars with the Soktes, Pawis and Tlang Tlang (Lakheres) who were having larger number of guns and few cannons. Lushais in turn, forced the Thados and Biates then living in Lushai hills to migrate to Tripura and Cachar district.
- 3. 1765 A.D.:** Lallula and other Sailo chiefs crossed river Tyao due to fear of Pawis of Falam. Lallula established his new village Zopui.
- 4. 1780 A.D.:** The migration of the Mizos (Lushai) in large numbers across rivers Tyao and Tuipui from areas west of Tlang Tlang due to fight with the Tlang Tlangs (shendus and Lakheres).

(2). Socio-Cultural Factors:

This period is also characterized by the clannish assertion. The Mizos started to live Clan wise and the subsequent division of tribes, sub-tribes on the basis of Clans. The social system that was prevalent at that time was marked by loyalty toward the clans. The clans and sub-clans showed allegiance to their respective chiefs. The Chief was the head of the village as well as the head of the people. His authority on all matters was final and no one could challenge his decision. But the functioning of the village was quite democratic in nature. The chief enjoyed special powers on all matters that concerned His people. This made his power quite authoritative as well. The chief's subjects comprising of his clans and other clans were under his control. They enjoyed political independence based on clans.

All the villages were a separate political entity which was ruled and governed by their respective Chiefs. This was responsible for social isolation among various groups. This social isolation in various pockets led to the development of distinct social values as well as cultural ethics. The clans and the sub-clans had developed a distinct identity which brought about a tendency of separate identity by various names. Most often the name of the clans or the chiefs became their new identity as a tribe. Like for instance, the Ralte clans became Ralte tribe and finally a Mizo. In the same way the Hawkips of the Kuki tribe of Manipur bearing the name of the Chief Clan Hawkip. This new development led to complete loyalty to their respective clans which became a very strong contention for supremacy and distinct cultures. This distinct culture was the strongest in the

development of languages and dialects. The languages and the dialects so developed in complete isolation was the root cause of distinct cultures. Language became the main factor of separate identity. In most of the cases, dialects became so diverse that not even two villages of the same people could effectively understand each other. They cherished their new cultural values and ethics which they wanted to preserve and conserve for all time to come. This is more particularly true to the smaller tribes among the Mizos. This was followed by a virtual war among themselves in the form of raid and counter raid for supremacy and fame. The weak and the lesser in population moved westward and northward first against the most dominant groups to preserve and conserve their identity or cultures. This proved that the weaker and smaller tribes were pushed as far as Tripura in the beginning of the 15th century from the present northern part of Mizoram by bigger groups like the Hmars and the Lushais. This is how the dispersal of the Mizos from Chin Hills was effected since the 12th century onwards.

(3). Political Factors:

The political system that was prevalent at that time was marked by political independence of different groups based on clans. All the villages were a separate political entity which was ruled and governed by their respective Chiefs. The clans and sub-clans showed allegiance to their respective chiefs. The Chief was the head of the village as well as the head of the people. His authority on all matters was final and no one could challenge his decision. But the functioning of the village was quite democratic in nature. The chief enjoyed special powers on all matters that concerned His people. This made his power quite authoritative as well. The chief's subjects comprising of his clans and other clans were under his control. They enjoyed political independence based on clans. The land belonged to the community. But the Chief had all say in distributing the land for cultivation so also the protection of the land. This has led to the origin of village polity in their land.

In other words, the origin of selfdom crept in the minds of the people. This had ignited political consciousness among bigger tribes like the Lushais, the Pawis and the Kamhaus to expand their territory at the expense of the small and weaker tribes. The importance of land and occupying of land from smaller chiefs became necessary for survival. This was followed by a virtual war among them in the form of raid to expand territory. This was particularly true among the powerful and dominant tribes like the Lushais, the Pawis and the Kamhaus. It had led to the virtual war among

the sub-tribes of the Mizos. In 1706 – 1730, Mizos (Lushais) migrated west due to wars with the Soktes, Pawis and Tlang Tlang (Lakheres) who were having larger number of guns and few cannons. Lushais in turn, forced the Thados and Biates then living in Lushai hills to migrate to Tripura and Cachar district. This type of migration was a forced migration. In this type of migration, the vanquished and defeated tribes in wars had to leave the land and moved elsewhere. The defeated tribes were forced to migrate leaving behind their possessions and land. In this kind of war for territory was common among the strong, bigger and powerful tribes. In this case, both the tribes were in constant loggerheads and finally led to enmity and wars. This was true to the Lushais and the Hmars in the later part of 19th century in northern part of the present Mizoram. The Hmars left the northern Mizoram and sought protection from Raja of Manipur in 1880 A.D.

The origin of village polity had also a big impact on the smaller and insignificant tribes. It had created a political platform for separate and distinct identity for them. This led to the assertion of distinct cultures which they were ready to preserve at all cost. The tendency to remain unique and distinct from the bigger clans made them stay as one people. Thus, the weak and the lesser in population moved elsewhere in the west and north to preserve and conserve their identity and cultures. This type of movement by the smaller tribes to escape social acculturation were highly encouraged when they were given safe haven and protection from Rajas of small independent kingdoms of Tripura, Manipur and Cachar. These instances were clearly seen in Tripura, Manipur and Cachar, when the subjugated Kukis were given the title Hallam Kukis in Tripura and The entry of the Hmars in Manipur in the year in 1880 to sought protection from Manipuri Raja. Indeed the Hmars were armed by the Manipuri King to avenge their defeat against their brethren the Lushais. In 1820 - 1825 A.D. Old Kukis came to Cachar in aid of Raja Gobin Chandra of Cachar. In 1851 - 1852 A.D. A large group of Kukis migrated to Cachar from Lushai hills due to fight with the Sailo chiefs. Approximately, 8000 persons were said to have migrated.

3.7. Migration Selection:

The migratory selection is both Conservative and Innovative.

The causes of migration discussed above were responsible for two types of migration selection by various tribes of the Mizos. As has been mentioned at the outset, there was a political consciousness among the people from the very beginning of 15th century. Nevertheless, this political

consciousness was expressed in the form of loyalty to the tribes and clans and limited to the territory they sway control. This kind of village polity had created a sense of belongingness among the people on their land and cultures. This was responsible for two types of migration selection by various tribes of the Mizos.

The first type of migration selection was '*Conservative*'. In this type of migration, the tribes or sub-tribes migrated to other places for fear of bigger tribes who were believed to be en routed in their land. This had led to the peaceful surrendering of their land to the powerful chiefs. This type of movement was undertaken with complete secrecy to conserve their distinct cultures. The tribes or the sub-tribes concern left the place and migrated to other places without giving any opposition to the coming of the bigger and more powerful tribes. This kind of movement was indeed necessitated by the constant raid on their Jhum lands by these powerful clans or tribes. When they could not put a checked on the intruders from time to time, they decided to move elsewhere. They moved to other places due to fear of losing their identity. In this situation, there were also instances when clans and sub-clans of the tribe concern decided to stay at their place and finally led to intermixing with the powerful intruders and became one with them. The process of acculturation took place and led to Nation building process. This was the reason the powerful Chiefs like The Sailos and the Suktes were successful in building their sway control over many sub tribes of the Mizos. This also proved very strongly the presence of the same clans in many of the tribes of the Mizos. Like for instance, the presence of Hauhnar clans among the Mizo, the Hmars, and the Paites. There are many common clans found in almost all the tribes of Mizos. This kind of mass movement was undertaken by mostly the smallest and weakest tribes. The migration of the so called old Kukis to Tripura and Manipur were the best examples.

The second type of migration selection was '*Innovative*'. In this type of migration selection, the tribes and sub-tribes decided to migrate in search of better Jhum lands. As the population of the Mizos increased rapidly the availability of lands decreased drastically. They started to look out for cultivable field far and wide. As the population increased tremendously the Jhum cycle was also reduced to two to three years. This Jhum cycle also decreased due to excessive soil erosion caused by high rainfall. The failure to manage their crop field scientifically heightened the rate of soil erosion which was responsible for quick decreased in the fertility of the soil. When there was no

alternative in increasing the fertility of the soil, the Jhumias had no choice but to move elsewhere. This type of innovative movement was also undertaken during the time of hardships due to famine and drought. There were many instances where a different group of Mizos moved to various places due to famine and drought. The best examples were the Vuite groups of the Paites in the then Lushai Hills and the migration of the Darlongs from Sylhet district of present Bangladesh to the parts of Kailashahar district of Tripura during the famine of 1900 A.D. The innovative movement was also the need of the social system among the Mizos. The heir ship of the father's property belongs to the eldest or the youngest son depending upon the clans and tribes. The eldest son or the youngest son after marrying had to leave his father's house and started his new family life. In most of the cases, they had moved out to far away place leading to the spread of the respective clans. In this way generation after generation the whole tribe or clans spread far and wide.

“Migration waves have a location in terms of origin and destination and are, of interest to geographers”. Food is necessary for human beings. Its sufficient availability is only possible if the provision of employment is adequate. The author has devised a multiple model of clan migration, in which one end is represented by availability of food and the other by employment. Wherever the people are unemployed, they migrate to get food and employment. Forced migration takes place as a consequence of war and administrative whims while migration by choice occurs due to drought and famine condition (Mandal, 1981).

On the basis of migration selection by various tribes of the Mizos in the past, the author has developed a model of migration waves of different clans in terms of origin and destination. The devised multiple model of clan migration, in which one end is represented by ‘Innovative’ (availability of food) and the other end by ‘Conservative’ (choice). On this basis, the author had developed the complete waves of migration for all the tribes of the Mizos in North East India taking into account the causes of migration of respective tribes. The migration selection of various tribes of the Mizos are generalized and represented by a diagram according to the prominence of the cause-effect of migration.

3.8. The Migration Selection in Northern Region:

The Chin-Kuki-Mizo groups of people of Manipur and adjoining regions are the most diverse groups among the Mizos. They depict the highest diversity due to many reasons. The most notable

reasons may be attributed to their entry into to their present settlements in the long process of their migration pattern. It is also highly attributed to the policy of successive governments in Manipur from the very beginning of princely Monarch and Kings. According to the Scheduled Tribe lists of Manipur, there are 35 recognized tribes of which more than half belongs to the Chin-Kuki-Mizo groups.

The migration selection for the Mizo groups in Manipur was both innovative and conservative. The migration selection represented by two ends of innovation and conservation was clearly seen in Manipur. The purposes of innovative and conservative were equally important among the tribes of Manipur. This is represented diagrammatically as under;

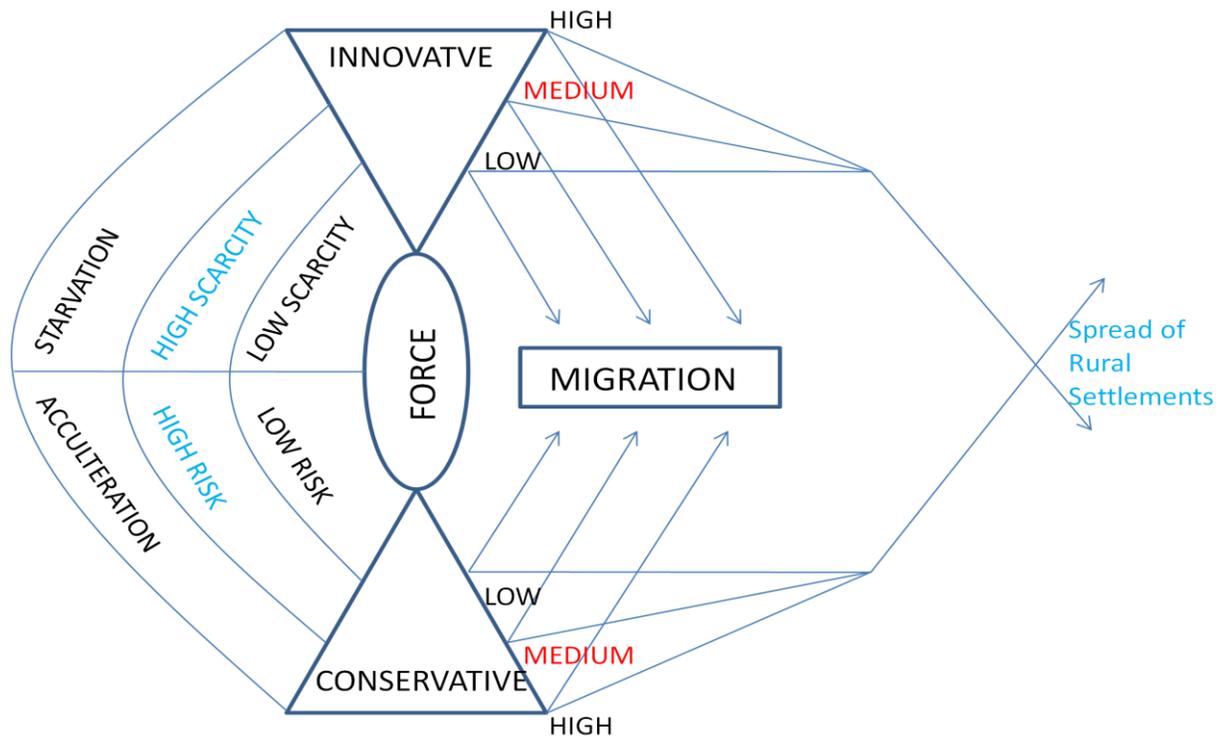


Figure 3.1: Migration Selection in the Northern Regions.

The above diagram depicts the equally importance of two ends of migration selection. The supply of food in their origin place was quite inadequate to support the growing population during those times. As has been mentioned before, due to their increase in population and constant inter-tribal wars in parts of Chin Hills and northern part of Mizoram led to both innovative movement and a movement for conservation. The innovative movement was initiated by increased in population. It

was also due to their way of life imbedded in shifting cultivation responsible for the decrease in the fertility of the soil and available Jhum field to support the growing population. This made it pertinent to move than stay to avoid starvation. This type of innovative movement was also undertaken during the time of hardships due to famine and drought. So, there was an acute shortage of cultivable land leading to mass movement. The innovative movement was also the need of the social system among the Mizos. The heir ship of the father's property belongs to the eldest or the youngest son depending upon the clans and tribes. The eldest son or the youngest son after marrying had to leave his father's house and started his new family life. In most of the cases, they had moved out to faraway place leading to the spread of the respective clans. In this way generation after generation the whole tribe or clans spread far and wide.

On the other hand, the conservative movement was initiated by the fear of losing identity against the bigger tribes. The origin of village polity had also a big impact on the smaller and insignificant tribes. It had created a political platform for separate and distinct identity for them. This led to the assertion of distinct cultures which they were ready to preserve at all cost. The tendency to remain unique and distinct from the bigger clans made them stay as one people. Thus, the weak and the lesser in population moved elsewhere in the west and north to preserve and conserve their identity and cultures. This type of movement by the smaller tribes to escape social acculturation were highly encouraged when they were given safe haven and protection from Rajas of small independent kingdoms of Tripura, Manipur and Cachar. Thus, the migration selection in this case was conservative. In conclusion, we can say that the migration selection of all the tribes of Manipur and adjoining areas was both conservative and innovative. It is interesting to note that they have equally compelled the people to migrate and concentrate in different pockets of the region. From the diagram, it is seen that the risk for starvation and acculturation are very high among all the tribes of Manipur.

3.9. The Migration Selection in North Western Region:

The Chin-Kuki-Mizo groups are numerically insignificant but depict the largest variations in dialects and languages. The Kuki-Chin-Mizo groups of people in Tripura can be categorized into three groups based on their migration pattern and settlements. The categorization is based on their migration pattern and distribution in time and space. These main groups are; the Hallam-Kuki, The

Kukis or the Darlongs and the Lushais or the Mizo.

The migration selection of various tribes of Chin-Kuki-Mizo origin was both innovative and conservative. According to many of the scholars, the migration and spread of the people was economic in nature. But, from the geographical location of many tribes in time and space pointed the movement was basically initiated by the motive of conservation by many tribes. It was also found out during the field work that the nature of and selection of migration was more of conservative. It would be most appropriate to discuss the migration selection by the kukis and the Lushai separately. This is because the migration selection of both of these groups pointed two different waves of selection. The migration selection for the Hallam-Kukis and the Darlongs was of more of conservative than innovative. It is represented as under;

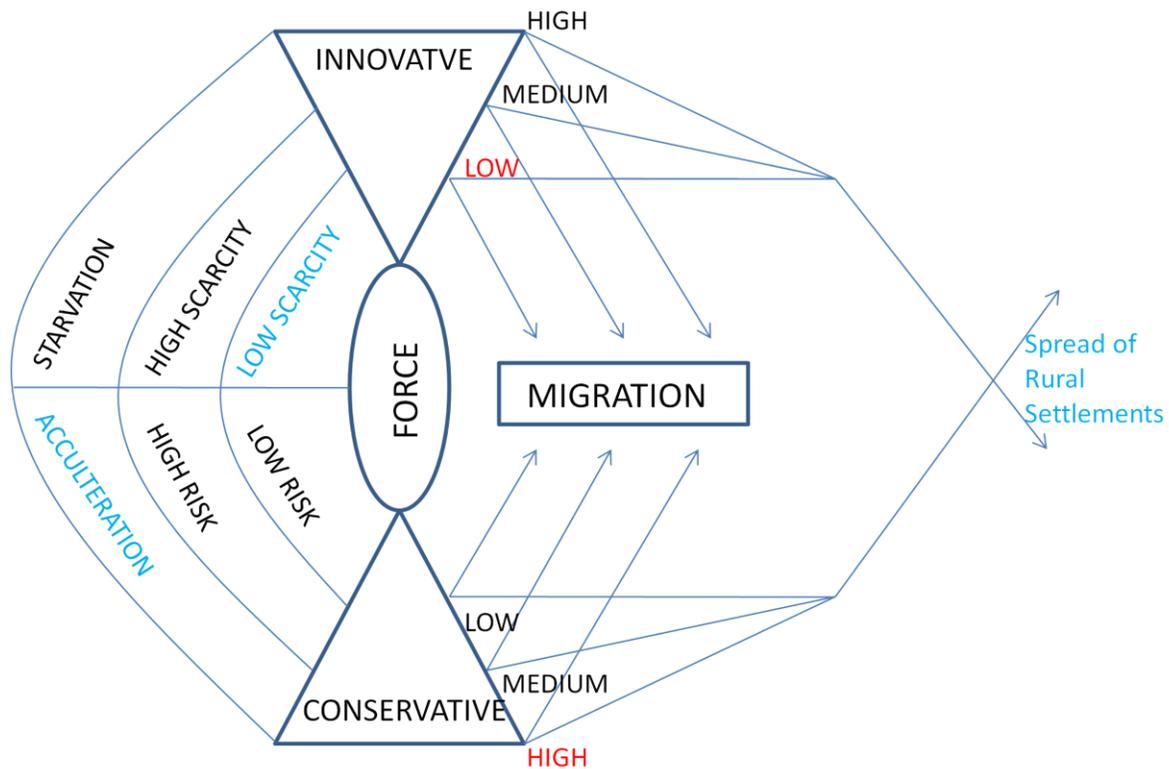


Figure 3.2: Migration Selection of Hallam Kukis and Darlongs in North Western Regions.

From the above diagram it becomes very clear that the migration selection was mostly of conservative. The diagram depicts low risk of scarcity of food but a very high risk of losing identity represented by the fear of acculturation by the larger groups like the Hmars and the Lushais. It is

particularly true for the Hallam-Kukis and the Darlongs. As had been mentioned at the outset, all the villages were a separate political entity which was ruled and governed by their respective Chiefs. This was responsible for social isolation among various groups. This social isolation in various pockets led to the development of distinct social values as well as cultural ethics. This new development led to complete loyalty to their respective clans which became a very strong contention for supremacy and distinct cultures. This distinct culture was the strongest in the development of languages and dialects. The languages and the dialects so developed in complete isolation was the root cause of distinct cultures. Language became the main factor of separate identity. In most of the cases, dialects became so diverse that not even two villages of the same people could effectively understand each other. They cherished their new cultural values and ethics which they wanted to preserve and conserve for all time to come. This is more particularly true to the smaller tribes among the Mizos.

This was followed by a virtual war among themselves in the form of raid and counter raid for supremacy and fame. The weak and the lesser in population moved westward and northward first against the most dominant groups to preserve and conserve their identity or cultures. This proved that the weaker and smaller tribes were pushed as far as Tripura in the beginning of the 15th century from the present northern part of Mizoram by bigger groups like the Hmars and the Lushais.

The migration selection for the Lushai or the Mizo was mainly of innovative. The diagram shows the prominence of movement due to expansion and spread in search of better jhum fields. The Mizo group in fact migrated to Jampui range and Sakhan range in search of better Jhum fields. Nevertheless, the constant movement within Tripura and Mizoram indicated the need to conserve their identity as well. But, the force of innovative was stronger in this case as shown in the diagram. The diagram below shows initiation of movement both for Innovative and conservation. Indeed, the Mizos were in constant move in the past in search of Jhum land and more favourable place to live as one people. The Mizos were in fact living a life of migratory life in the past. The life of these migrants was characterized by constant movement in search of better land for cultivation. Due to favourable climatic conditions in this region, the Mizos multiplied in numbers. The availability of food and water necessitated social cohesion and finally led to the establishment of big settlements.

The migration Selection of the Mizos in Tripura is represented as under;

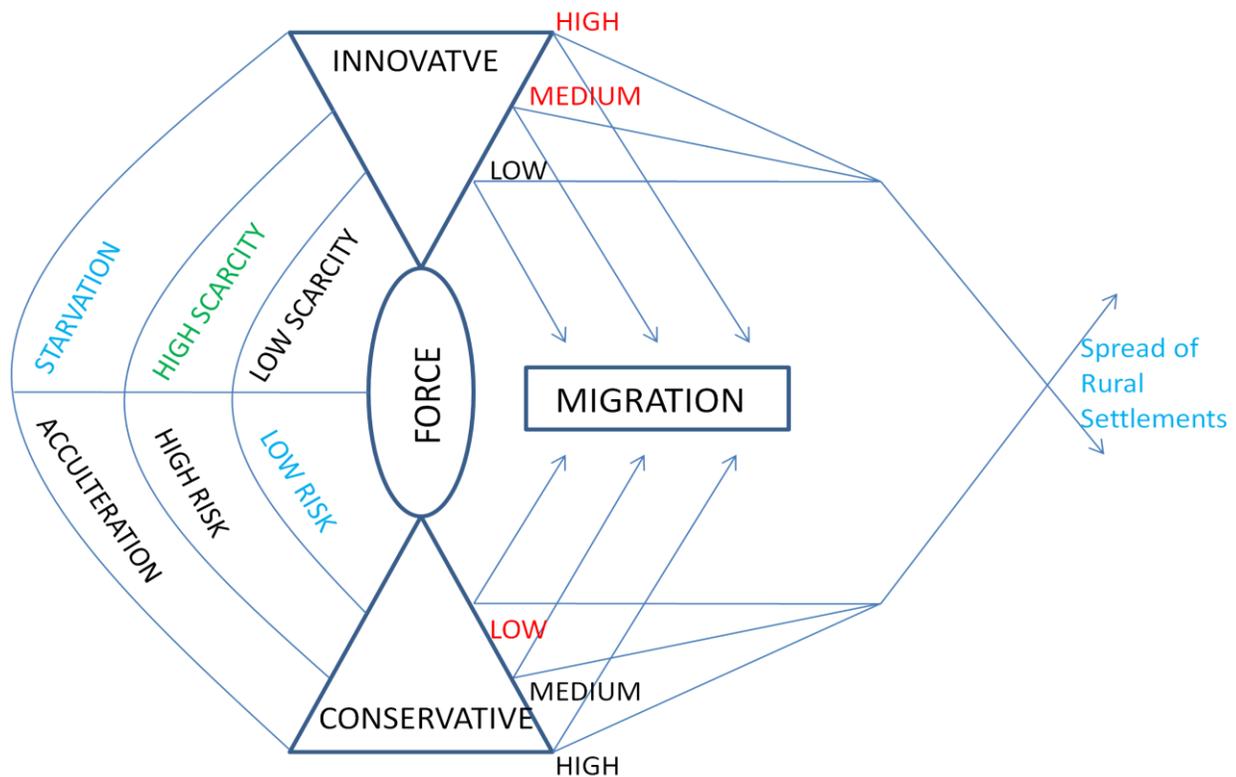


Figure 3.3: Migration Selection of the Mizos of Jampui Range

The above diagram shows initiation of movement both for Innovative and conservation. Firstly, The population has increased quite sharply which necessitated movement of population in search of better Jhum field. It was also due to their way of life imbedded in shifting cultivation responsible for the decrease in the fertility of the soil and available Jhum field to support the growing population. This made in pertinent to move than stay to avoid starvation. Thus, the geographical conditions coupled with their way of livelihood to earn their living necessitated movement in lesser numbers as well as mass movement in search of better Jhum fields. Secondly, this period is also characterized by the clannish assertion. The Mizos started to live Clan wise and the subsequent division of tribes, sub-tribes on the basis of Clans. This necessitated the need to conserve and preserve their cherished identity as well. In the words of L.Huaplian Sailo,²⁴ “About the year 1900, a good number of Mizo families came down to Tripura and settled in the east of the Dharmanagar Sub- Division which was covered with a thick forest abounding in wild animals. At that time there

were no men to be found in this region. We then moved towards Jampui Hills and have been settling here for more than 55 years....”. Similarly, in his representation to the Prime Minister of India, dated 24.10.1952, K.T. Chowma Sailo, another Chief of the Jampui Hills, expressed that “My humble self is a son of late Raja Hrangvunga Sailo of Jampui Hill, who and whose fore-fathers ruled for more than 300 hundred years over the Lushai Hill people of the part of Kirat country, i.e., within Assam and Tripura. My beloved late father before his death settled in the soil of Tripura for the last 50 years and ruled over the Lushai people of Tripura...”.

3.10. The Migration Selection in Central Region:

The migration selection for the Mizo as they are called now during the 18th and 19th centuries leading to their dispersal can be diagrammatically represented as below;

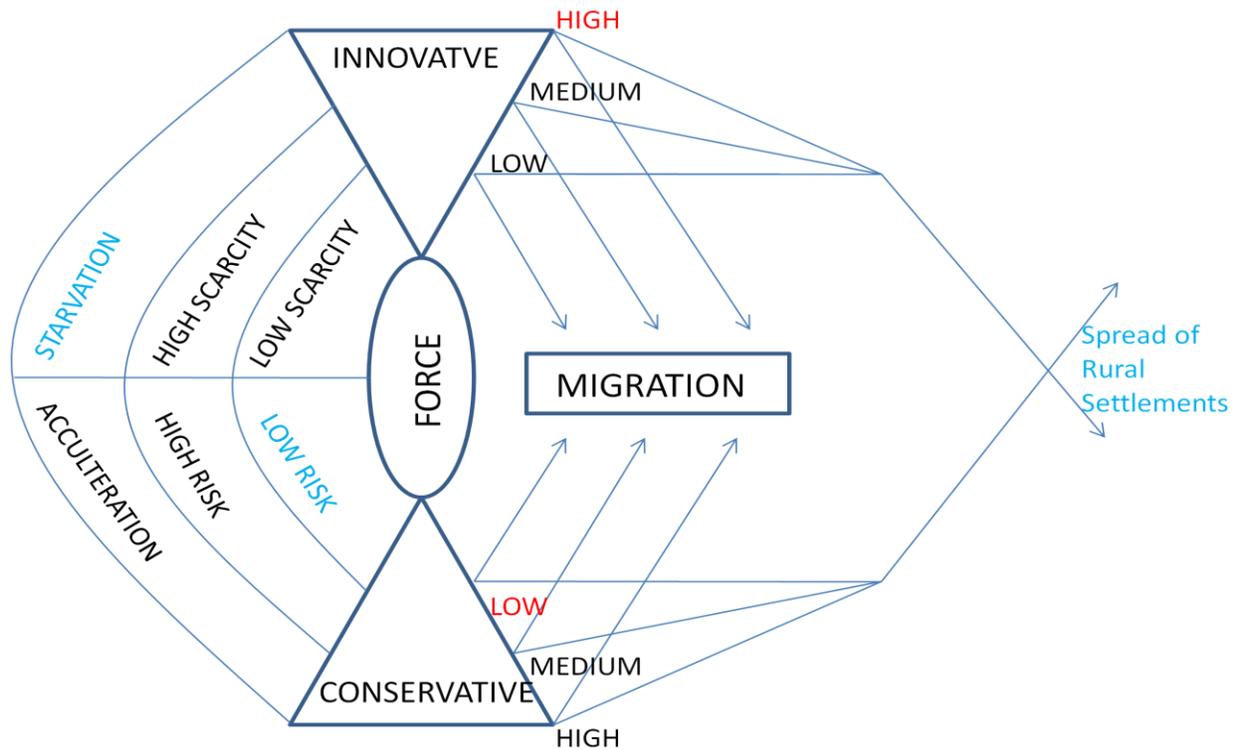


Figure 3.4: Migration Selection in the Central Regions.

The above diagram clearly shows the causes and selection of migration was both innovative and conservative. The two ends of migration selection represented by Innovative and Conservative initiated individual movement as well as mass movement by different clans. This movement of the Mizo groups of the northern part of Mizoram was mainly innovative movement. But the

purpose of conservation of identity can also be seen as well. The diagram depicts higher the scarcity of food; higher will be the clan movement. In this type of innovative movement, the other end represented by conservative was a low risk. But, the low risk of losing identity was compensated by high scarcity of food initiated mass movement. This in turned led to the spread of migrants in larger areas in a contiguous territory. This is very true to the Mizos who live now in Mizoram. There was also a positive intermixing and fusion of various clan groups among the Mizos.

Due to their increase in population, the Jhum cycle was also reduced to two to three years. This Jhum cycle also decreased due to excessive soil erosion caused by high rainfall. The failure to manage their crop field scientifically heightened the rate of soil erosion which was responsible for quick decreased in the fertility of the soil. When there was no alternative in increasing the fertility of the soil, the Jhumias had no choice but to move elsewhere. This type of innovative movement was also undertaken during the time of hardships due to famine and drought. So, there was an acute shortage of cultivable land leading to mass movement. The innovative movement was also the need of the social system among the Mizos. The heir ship of the father's property belongs to the eldest or the youngest son depending upon the clans and tribes. The eldest son or the youngest son after marrying had to leave his father's house and started his new family life. In most of the cases, they had moved out to far away place leading to the spread of the respective clans. In this way generation after generation the whole tribe or clans spread far and wide.

The purpose for 'Conservative' was also quite prominent for many clans who are presently living in the northern part of Mizoram. As has been mentioned at the outset, in this type of migration, the tribes or sub-tribes migrated to other places for fear of bigger tribes who were believed to be en routed in their land. This kind of movement was indeed necessitated by the constant raid on their Jhum lands by these powerful clans or tribes. When they could not put a checked on the intruders from time to time, they decided to move elsewhere. They moved to areas close to their brethren who were powerful enough to check the impending intruders. It was also a movement to put a unified stand against bigger and more powerful tribes. This type of movement was clearly seen from the Mizo speaking groups against the Pawis, the Suktes and Sendus during the later part of 18th century. This was the reason where most of the Lusei Chiefs crossed over to the Tieu River to this part of their present settlements. They moved to these places due to fear of losing their identity.

In this situation, there were also instances when clans and sub-clans of the different tribes and clans decided to stay at their place and finally led to intermixing with the powerful intruders and became one with them.

3.11. The Migration Selection in Southern Region:

The Southern Region consists of two autonomous districts council. These districts are Saiha and Lawntlai. These districts are inhabited by the Maras in Saiha and the Lais or Pawis in Lawngtlai. The migration selections in both of these districts are same and relates to innovative movement. Nevertheless, the motive to live as a separate entity pointed strongly also the conservative motive. It is to say that the Maras and the Lais occupied their present settlements site more so of innovative movement. It should also be pointed out that the migration of the Maras and the Pawis were concrete examples of clan movement. The Maras consisted of five principle clan groups. On the other hand, the Pawis consisted of three principle clan groups.

According to Laiu Fachhai, after having settled for about two centuries in Chin Hills, Myanmar, the Maras migrated to their present abode in Mizoram in search of fertile land and came to Maraland somewhere between fourteenth and fifteenth centuries A.D. Lehman claimed that the Lushais and the Maras were branch of northern group and migrated to Myanmar. From Myanmar they came to their present settlement little earlier than the Lushais. According to N.E. Parry, the Maras and the Lais tribes were for a long time resident together in the Chin Hills. The Maras formed themselves into a separate tribe after they broke off from Thlatlah and their original homeland in Chin Hills. They seem to be migrated from Leisaih, Chin Hills around 1580 A.D. to their present settlement in Mizoram. The Maras migrated in group according to their clanwise and reached their present settlement around 1632 A.D.

In the same way, the Pawis and the Maras were also in constant move in search of better Jhum fields and expansion of territories. The availability of food and water necessitated social cohesion and finally led to the establishment of big settlements. With the establishment of big villages, the people were better off in all aspects of life. The population has increased quite sharply which necessitated movement of population in search of better Jhum field. It was also due to their way of life imbedded in shifting cultivation responsible for the decrease in the fertility of the soil and

available Jhum field to support the growing population. This made in pertinent to move than stay to avoid starvation. Thus, the geographical conditions coupled with their way of livelihood to earn their living necessitated movement in lesser numbers as well as mass movement in search of better Jhum fields.

They enjoyed political independence based on clans. The land belonged to the community. But the Chief had all say in distributing the land for cultivation so also the protection of the land. This has led to the origin of village polity in their land. In other words, the origin of selfdom crept in the minds of the people. This had ignited political consciousness among bigger tribes like the Lushais, the Pawis and the Kamhaus to expand their territory at the expense of the small and weaker tribes. The importance of land and occupying of land from smaller chiefs became necessary for survival. This was followed by a virtual war among them in the form of raid to expand territory. It was these necessities to migrate in search of better Jhum fields and for expansion of territories, the question of conservation their identity could not be ignored altogether. It was a means to survive as distinct people having distinct cultures. This made it inevitable to migrate for conservation as well. But, it should be noted that the migration selection in the southern Mizoram was of more innovative than conservative. The migration Selection of the Southern Region is as follows;

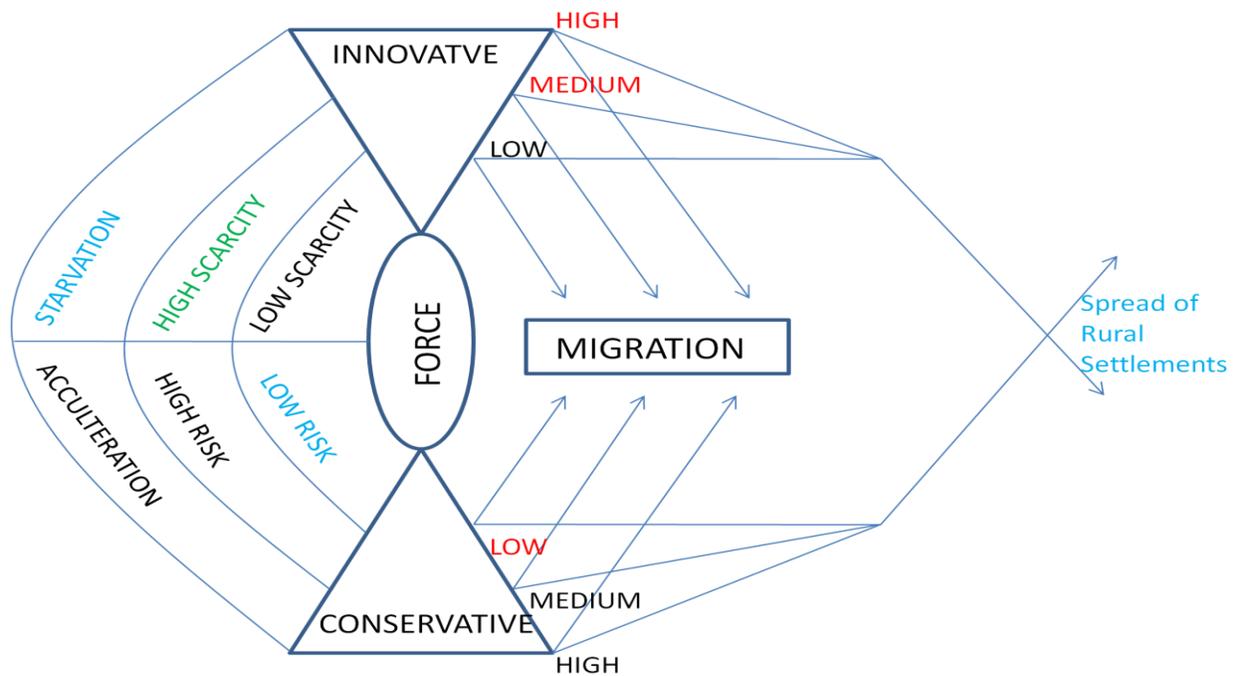


Figure 3.5: Migration Selection in the Southern Regions

The above diagram clearly shows the causes and selection of migration was both innovative and conservative. The two ends of migration selection represented by Innovative and Conservative initiated mass movement by different clans. This movement of the Maras and Pawis groups of the southern part of Mizoram was mainly innovative movement. But the movement also pointed out the purpose of conservation of identity from their concentration of their clan groups in the area.

The diagram further depicts the mass clan movement due to increase in population at source region. This initiated the movement of various clans in search of better Jhum fields. Higher the population led to the scarcity of food; higher was the clan movement.

In this type of innovative movement, the other end represented by conservative was a medium risk. The medium risk of losing identity at destination coupled with high scarcity of food initiated mass movement of clans. This in turned led to the spread of migrants in relatively smaller areas in a contiguous territory. The Maras were concentrated in Saiha Autonomous District Council and the Pawis in Eastern and North eastern part of Lawngtlai Autonomous District Council.

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24. A.M. Dutta, *op cit.* p. 13.

Chapter-IV

DISTRIBUTIONAL PATTERN OF THE MIZOS

Chanda (1986)¹ the concept of population distribution is location basis. It refers to the spatial pattern in which the population finds its location such as linear, dispersed, nucleated, agglomerated etc. Thus, when one is dealing with distribution, the concern is more for the pattern of spread of population. Distribution of the number of humans reflects the relative spacing of such humans over the earth's surface and attempts to seek explanations for the nature of spacing. Kaul, (2005)² in his study on the socio-demographic attributes of the Kashmiri migrants in Jammu states that distribution of the numbers of humans reflects the relative spacing of such humans over the earth's surface and attempts to seek explanations for the nature of spacing. For a social scientist, diversity in population characteristics is the reflection of the social spectrum, economic mosaic and cultural amalgam of a settlement.

The North Eastern region of India, located away from the mainland of India prominently characterized by rugged terrain has long been suffering from want of information in most of the fields. Among the few works on population problems, the work of Srivastava (1987)³ is a commendable one. Recently, Goel (1983)⁴ carried out a research work on demographic structure of North East India covering Assam, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura and Meghalaya presenting a comparative study of the areas. The recent publication of Tribal Demography and Development in North East India, edited by Bose, et al. (1990)⁵ has a remarkable significance as it contained the scholarly views on the demographic attributes and tribal development of the north east India in particular. Various scholars like Karna (1990)⁶ Nunthara, (1990)⁷ Xaxa, (1990)⁸ Imchen, (1990)⁹ Burman, (1990)¹⁰ Gogoi, (1990)¹¹ Pathak, (1990)¹² and Ganguly, (1990)¹³ have presented their views on the problems and prospects of development of tribal population and its allied attributes.

King (1969)¹⁴ Dispersion analysis of several attributes is influenced by physico-cultural environment and evolutions with the changing pattern of socio-economic forces working with the

development of science and technology. The actual distribution of settlements can be predicted through any statistical analysis with every unit having its own trend and identity considering the distributional pattern is termed as 'Dispersion Analysis'.

The term Mizos is a generic name given to a particular group of people inhabiting north eastern part of the Indian sub-continent. The area includes parts of India's north east, extreme East of Bangladesh and western part of Myanmar. In India these groups of people are concentrating mainly in Mizoram, Manipur, Assam and Tripura. Sangkima (1992)¹⁵ the term 'Mizo' is a generic term and as such the different tribes or clans who inhabit the entire perimeter of the present Mizoram and whose culture, traditions, dialects, etc. are similar are commonly designated by the term 'Mizo'. The present state of Mizoram located between 92⁰ 15' to 93⁰ 29' East longitude and 21⁰ 58' to 23⁰ 35' north latitude is the nodal state of their occupied territory through a long process of migration, dispersion and settlement.

However, the Mizos were known in early times to the British and others by various names such as "Kuki", "Chin" and "Lushai". Mizos were first known as "Kuki" because they were the first batch to have arrived in Mizoram. They were found during the reign of the Tipeperah Raja Chachag who flourished about A.D. 1512.¹⁶ "Chin" is another term by which the Mizos were known in Burma (now Myanmar). It is believed to be a corruption of the Chinese word of Jin or yen meaning "Man". Grierson says that 'Chin' in Burmese denotes all hill tribes living in the bordering region between Burma and Assam.¹⁷ Finally, when the British intensified their intervention in Mizoram, they were called "Lushai". The word "Luchye" a variant of Lushai, first occurs in a "Report of 1853" by Colonel Lister.¹⁸ But these words are alien to the people themselves. Gougin rightly observes: "the words like Kuki, Chin and Lushai are foreign words for the express reasons that these words are completely alien to the language of the Zomis(Mizos)."¹⁹

4.1. Population:

The total population of the Mizos is more than 2 million across three countries of India, Myanmar and Bangladesh. They are distributed over the North eastern part of India, Chitagong Hill Tracts of Bangladesh, Chin Hills and Kale-Kabow Valley of Myanmar. In Indian administered North Eastern States, they are roughly about 1.2 million. Out of which, the maximum concentration of the Mizos

is found in Mizoram. The approximate population of Mizos in Mizoram is more than 8.5 Lakhs. The second highest concentration of population is found in Manipur where the absolute population is more than 2.5 lakhs. In other states the population concentration is 20,000 to 50,000 persons only. The most important characteristics of the population composition are the number of tribes and clans in each respective states of concentration. Like for instances, the number of tribes and clans are maximum in areas away from the centre of maximum concentration. There are more than ten recognized schedule tribes in Manipur and more than twenty tribes in Tripura.

By people, we mean not only their numbers as consumers but also as developers and managers of natural resources. For this purpose, we look at their educational and health status, their vocational, technical, and social skills and above all their aspirations, value system including work habits or work ethics. In this context, the study of population does not merely state the people as mere consumers but also constitute the most important resources of any region. It is with these aims in view, the present study analyses the distribution and density of population, the growth, demographic attributes and the linguistic regions of the area under study.

4.2. Distribution of Population:

The population of any country or state is unevenly distributed. The same is true to the North eastern India as well. It is particularly true to the area under study. But one very interesting feature of population distribution is the concentration of same tribes or clans in different regions. For instance, the concentration of the Mizo speaking groups in Northern and central Mizoram. The concentration of Thado and Paite speaking groups in Manipur and the Darlongs and Halam Kuki in Northern Tripura are again glaring examples of their concentration. The spatial distribution of the Mizos in North East India can be best studied by identifying the regions of concentrations and regions of dispersions. These two areas can be identified as the core regions of concentrations and the peripheral regions of dispersions. This will indeed give a clear picture of their distribution over space and time. The district wise distribution of Mizos in the study will relate to only the core regions. The peripheral regions of dispersions will be generalized in the spatial distributions of the population in the study areas.

The Core Regions of Concentrations:

The core regions of concentrations are identified on the basis of population composition of the districts under study. Those districts having population constitutions of Mizos more than 33 % of the total scheduled tribe population is categorized as the core regions of concentration. One very interesting feature of population concentration in the core regions is that, the percentage share of Mizos in these areas is moderate to very high ranging from 28 % to 97 % to the total population of each district. These districts are mostly found in all the districts of Mizoram and three districts of Manipur namely, Churachandpur, Chandel and Senapati districts. The following table represents the district wise distribution of populaion in the core regions.

Table 4.1: District-Wise Distribution of Population - 2001

Sl.No.	DISTRICTS	Total	% of ST. to Total	% of SC. To total	% of Others to total	% of Mizos to total
1.	Aizawl	325676	93.23	0.05	6.7	92.53
2.	Serchhip	53861	98.08	0.009	1.90	97.82
3.	Champhai	106392	98.62	---	1.38	97.38
4.	Mamit	62785	93.89	0.02	6.08	89.04
5.	Kolasib	65960	89.78	0.02	10.19	89.06
6.	Saiha	47084	95.76	0.02	4.21	92.64
7.	Churachandpur	227905	93.23	0.09	6.68	92.79
8	Lunglei	137223	95.25	0.025	4.68	82.26
9.	Lawngtlai	87232	96.16	0.005	3.83	52.54
10.	Chandel	118327	91.93	0.17	7.89	45.77
11.	Senapati	283621	84.65	0.08	15.26	28.52

Source: Census of India, Directorate of Census Operations, Mizoram & Manipur, 2001

From the above table, the following categorization of concentration zones can be identified on the basis of percentages of Mizos to the total population of each district. These areas of concentrations are;

4.3. Areas of Very High Concentrations:

The areas of very high concentrations are areas where the percentage share of the Mizos to total population is more than 85 per cent. Under this category, there are as many as seven districts in the core regions of concentrations. These districts are mostly found in Mizoram and one district of Manipur. These districts accommodate nearly 70 per cent of the total Mizo population in North East India. These districts are Serchhip, Champhai, Saiha, Aizawl, Kolasib and Mamit in Mizoram and Churachandpur district in Manipur. Among these districts, the district of Serchhip in central Mizoram has the highest percentage of Mizos to total population with 97.82 per cent. The corresponding percentage shares of Scheduled Caste and others to total population are as low as 0.009 and 1.90 per cent only. The second highest concentration is found in the district of Champhai in Mizoram with 97.38 per cent. There are three districts having a percentage share of just over 92 per cent of Mizo population to total population. These districts are Aizawl with 92.53 Per cent and Saiha with 92.64 Per cent in Mizoram and Churachandpur district with 92.79 Per cent in Manipur. The other two districts of Mizoram namely Kolasib and Mamit have a percentage share of Mizos 89.06 and 89.04 per cent respectively. The corresponding percentage share Schedule Caste and others to total population in Kolasib district are 0.02 and 10.19 per cent respectively. On the other hand, the percentage shares of Scheduled Caste and Others to total population in Mamit district are 0.02 and 6.08 percent respectively. The following figure shows the composition of population on the basis of their percentage share under areas of very high concentrations is represented as follows:

Table 4.2: District-Wise Distributions of Population in very High Concentrations Regions.

Sl.No.	Districts	% of S.T. to total popul'	% of Mizos to Total Popul'	% of Mizos to S.T. Popul'	% Of Others to total
1.	Aizawl	93.23	92.54	99.25	6.76
2.	Serchhip	98.08	97.97	99.88	1.91
3.	Champhai	98.62	97.38	98.74	1.38
4.	Mamit	93.89	89.04	94.83	6.11
5.	Kolasib	89.78	89.06	99.65	10.22
6.	Saiha	95.76	92.63	96.73	4.23
7.	Churachandpur	93.23	92.79	99.52	6.77

Source: Census of India, Directorate of Census Operations, Mizoram and Manipur, 2001

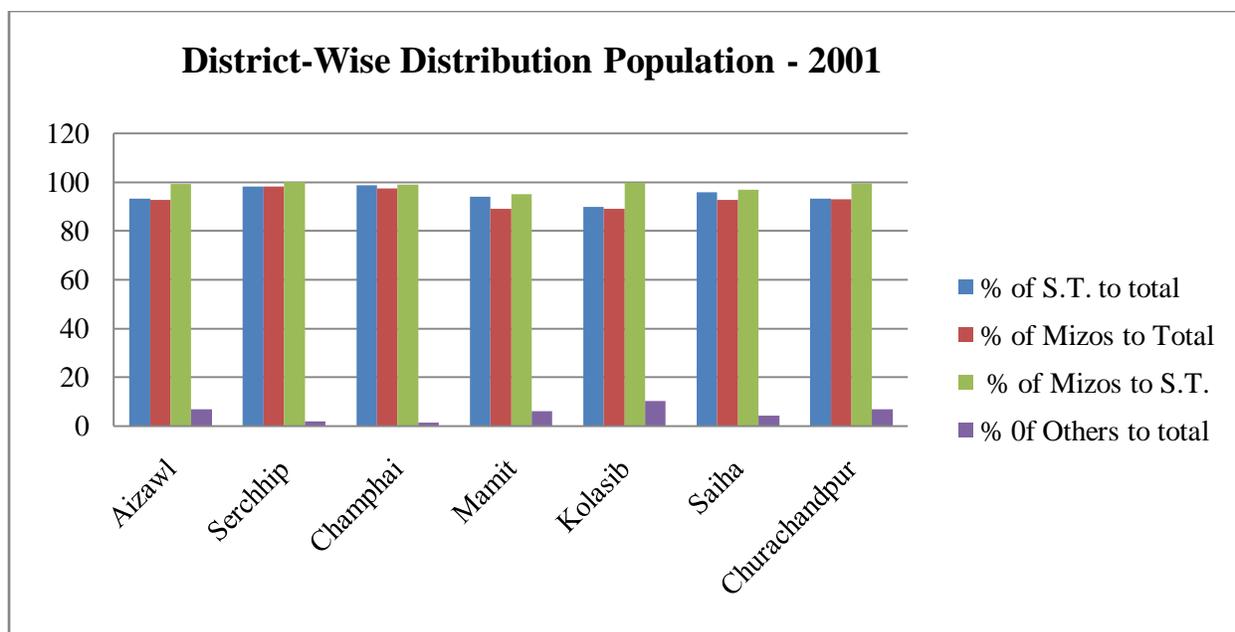


Figure 4.1: District-Wise Distribution of Population in Per cent.

4.4. Areas of High Concentrations:

The areas of high concentration are grouped between 55 per cent and 85 per cent of Mizo population in the districts. Under this category there is only one district of Mizoram namely Lunglei district having a high percentage of 82.26 per cent of the population belongs to Mizos. In this district, the percentage share of Scheduled Caste and Others to total population are as low as 0.025 and 4.68 per cent. The remaining percentage of 14 per cent belongs to other groups of Scheduled tribes mainly the Chakmas. The following table shows the distribution of population in the district and represented by Pie diagram as under;

Table 4.3: District-Wise Distribution of Population in High Concentration region in (Lunglei).

Sl. No.	Population Category	Population	Required angle in degrees
1.	Mizos	112885	296.15
2.	Other Scheduled Tribes	17883	46.91
3.	Others	6420	16.84
4.	Scheduled Caste	35	0.10
	Total	137223	360

Source: Census of India, Directorate of Census Operation, Mizoram, 2001

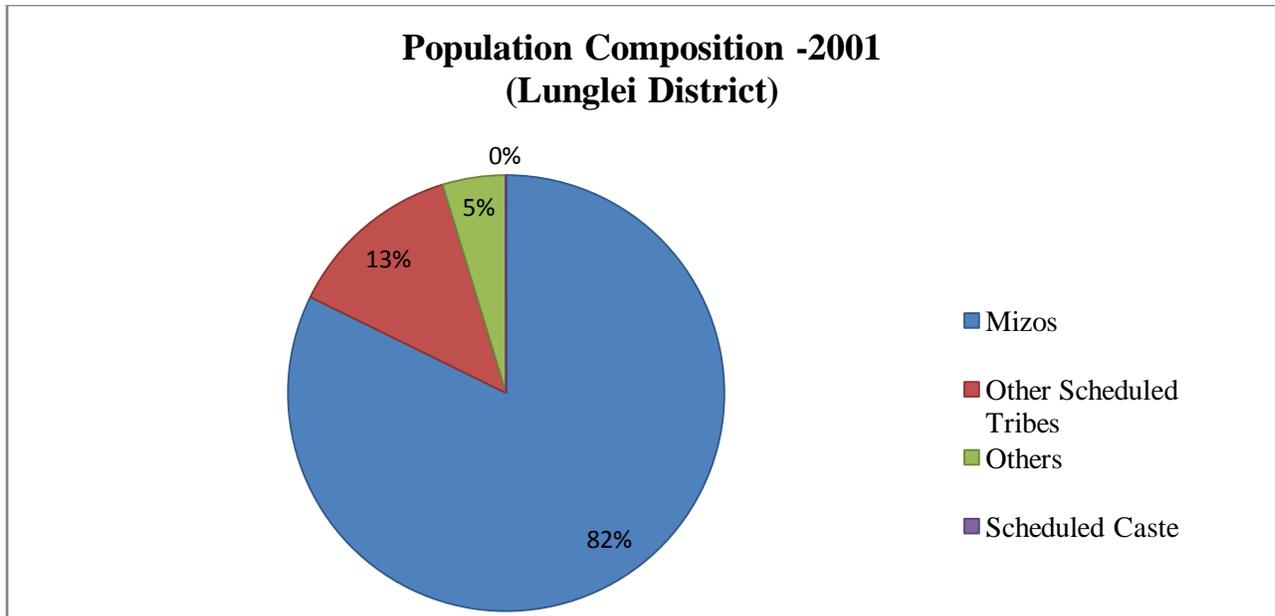


Figure 4.2: Population Composition in Lunglei District in per cent.

4.5. Areas of Moderate Concentrations:

The areas of moderate concentrations are those areas having 25 to 55 percentage share of Mizo population to the total population. There are three districts falling under this category. These districts are Lawngtlai in Mizoram and Chandel and Senapati districts in Manipur. Under this category, the district of Lawngtlai in southern part of Mizoram has the highest concentration of 51.20 per cent of the total population. The second highest concentration in the category is in Chandel district of Manipur with 45.77 per cent to total population. The least percentage share of 28.52 per cent is found in Senapati district of Manipur. However, this 28.52 percent of Mizo population is concentrated in the three Sub-Divisions of Sadar Hills district. These districts have a moderate concentration Mizos due to different waves of migration by different tribes over space and time. Nevertheless, it should be pointed out that the Mizos live in compact and contiguous territory even in these areas of moderate concentrations. The percentage share of other Scheduled tribes in Lawngtlai district of Mizoram mainly belongs to the Chakma community living under Chakma Autonomous District Council. On the other hand, the percentage shares of the other Scheduled Tribes in Chandel and Senapati districts of Manipur belong to mainly any Naga Tribes of Manipur. The Naga Tribes of Senapati are concentrated in Purul-Paomata Sub- Divisions and other parts of the districts. Whereas, any Naga Tribes of Chandel districts mainly concentrates in

Machi and Chandel Sub-Divisions and other parts as well. It would not be out of text to mention that, the so called Naga tribes of Chandel district are known as new Nagas which were indeed belonging to Chin-Kuki community. The following table shows the population compositions in all the districts and represented by multiple bar diagram as;

Table 4.4: Distribution of Population in Moderate Concentrations regions.

Sl.No.	Districts	Mizos	Other S.T. Groups	Scheduled Caste	Others
1.	Lawngtlai	44852	39034	5	3341
2.	Chandel	54163	54616	210	9338
3.	Senapati	80892	159196	238	43295

Source: Census of India, Directorate of Census Operations, Mizoram and Manipur, 2001

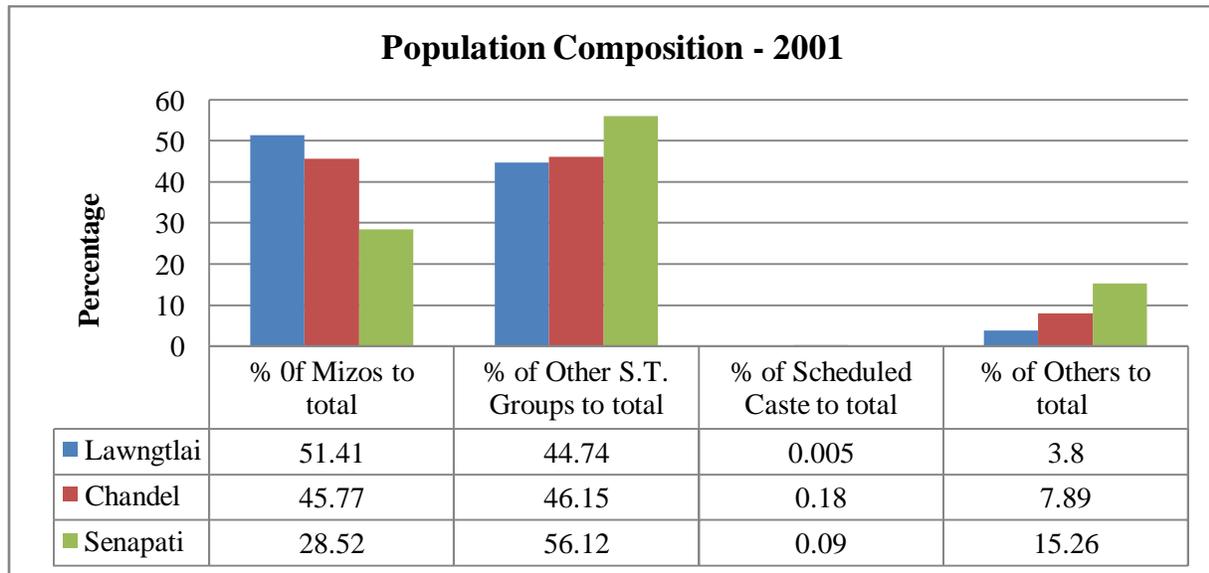


Figure 4.3: Population Composition in Moderate concentrations Regions.

4.6. Insignificant Areas as the Peripheral Regions of Dispersions:

The concentration of population is highly variable and differs widely. The population concentration of the Mizos in the study area will relate to the latest available data of 2001 A.D. The peripheral regions of dispersions are those areas where the population distributions of the Mizos in the districts are very low and insignificant. On the basis of the percentage share of Mizos' population to the total population of the district, the peripheral regions of dispersions are areas of very low concentration

and quite insignificant in nature. However, a maximum care is taken to represent these insignificant areas in the study. It will comprise of all the districts under the study away from the core regions of concentrations. The peripheral regions of dispersions are mainly consisting of three districts where the percentage share of the Mizos is 1 to 10 per cent only. These districts are Dima Hasao district of Assam and Dhalai and North Tripura districts of Tripura where percentages share of Mizos are 8.91, 7.10 and 3.68 per cent respectively. These districts are clapped under areas of very low concentration which is synonymous with the peripheral regions of concentrations. The other areas where the percentage share of Mizos to total population is less than one are categorized as insignificant areas. These areas include the rest of North East India where Mizos of various groups lived and flourished under both physical and social environments. The populations of the peripheral areas are presented in the following table as;

Table 4.5: District-Wise Distribution of Population in Peripheral Regions of Dispersions.

Sl. No	Districts	Population totals	Percentage of ST. to total	Percentage of Mizos to total	Percentage of others to total
1.	Dima Hasao	188079	68.28	8.91	31.72
2.	Dhalai	307868	54.02	7.10	45.97
3.	North Tripura	590913	25.47	3.68	74.53
4.	West Tripura	1532982	25.25	0.99	73.75
5.	South Tripura	767440	37.72	0.64	61.66

Source: Census of India, Directorate of Census Operations, Assam & Tripura, 2001

The distributional pattern of the Mizos in the study area is highly uneven. It is very clear from the above discussion that the percentages concentration of Mizos in the study areas range from only 0.64 per cent in South Tripura district to 97.97 per cent in Serchhip district of Mizoram to the total population of each district. The distributional pattern further indicates that there is a moderate to very high concentration of Mizos in the core regions of concentration and a very low concentration of Mizo population in the peripheral regions of dispersions. This clearly implies the tendency of various clan groups to cluster in different pockets of concentrations. The overall distributional pattern of the Mizo population in the study areas reveals that there are as many as seven districts in the core regions where the percentage share of Mizos to total population is more than 85 per cent.

These districts are Serchhip, Champhai, Mamit, Kolasib and Aizawl in Mizoram and Churachandpur district of Manipur. Secondly, the district of Lunglei recorded 82.26 per cent of Mizos population to the total population of the district, which fall under high areas of concentrations. There are three districts which have moderate areas of concentrations in the core regions of concentrations. These districts are the district of Lawngtlai with 51.41 per cent in Mizoram and the districts of Chandel and Senapati of Manipur have a moderate concentration of 45.77 and 28.52 per cent which fall in the category of 25 to 55 per cent of concentration areas. There are three districts where the percentage share of Mizos is 1 to 9 per cent which fall under the category of 1 to 25 per cent concentration areas. These districts are located in the peripheral regions of dispersions. The district of Dima Hasao in Assam recorded only 8.91 per cent of Mizos to the total population. The other two districts are Dhalai and North Tripura districts of Tripura recorded 7.10 per cent and 3.68 per cent respectively. The other areas recorded less than one per cent to the total population and therefore very negligible for the point of view of analyzing and meaningful interpretations. These areas are regarded as insignificant areas. The distributional pattern of the Mizos in the study area can be represented in bar diagram as under;

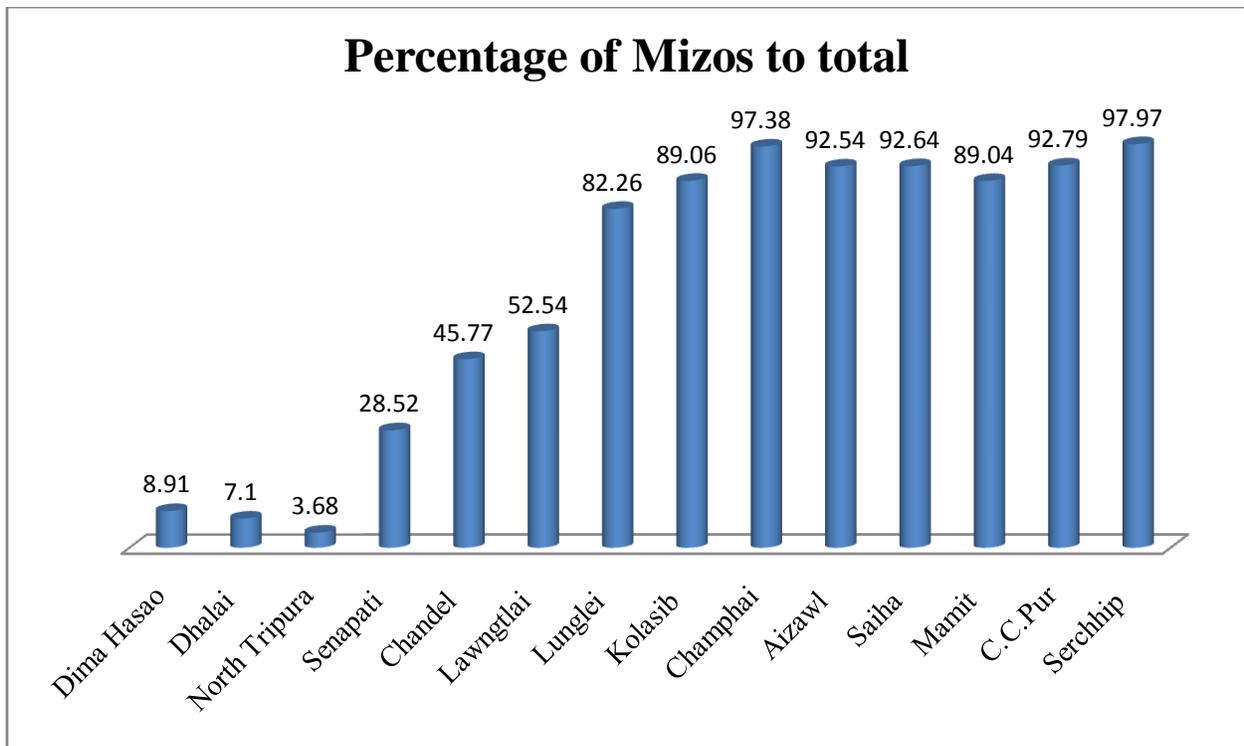
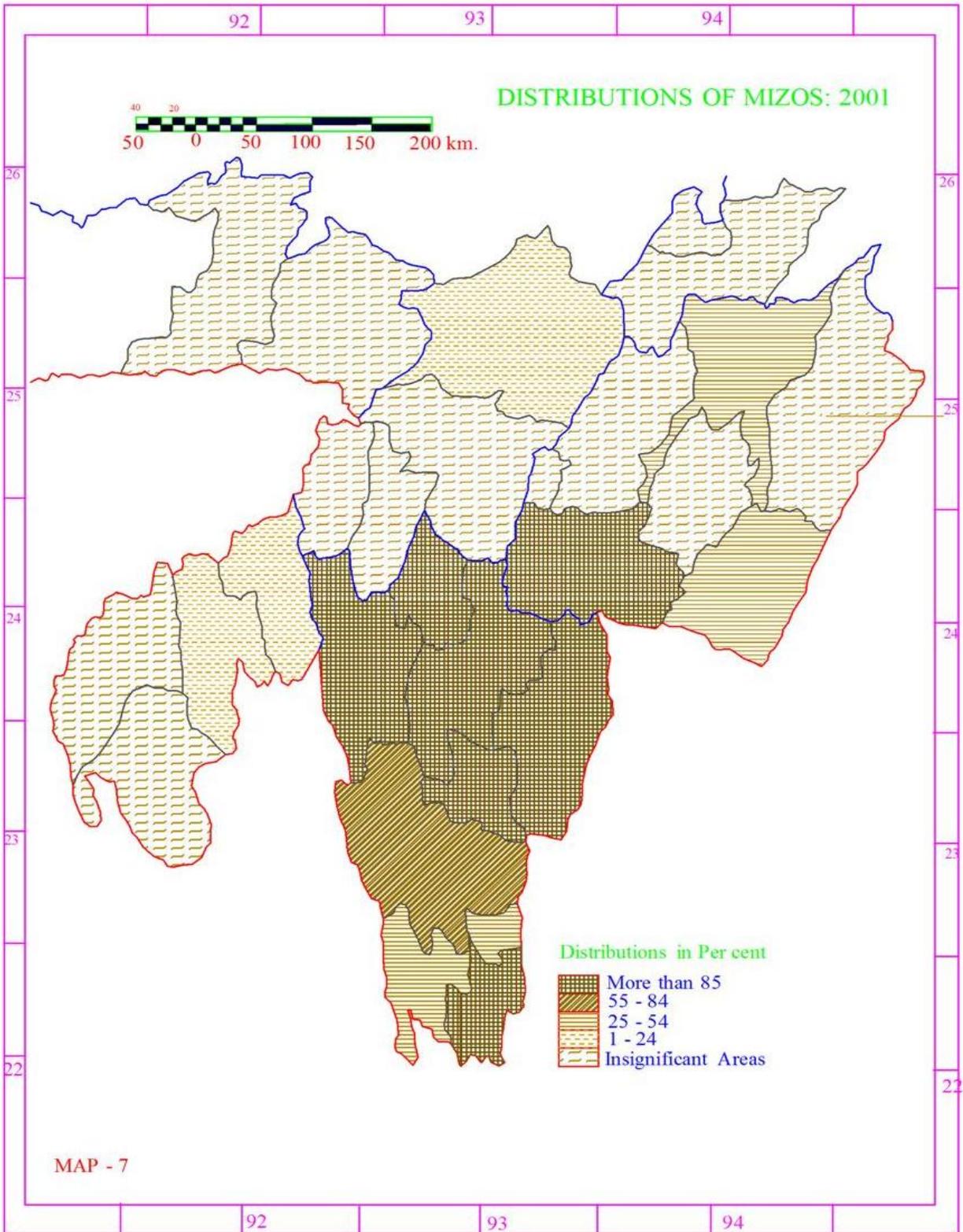


Figure 4.4: Percentage of Mizo Population to Total Population.

The following four concentrations zones are represented by a choropleth map as follows;



4.7. Density of Population:

The size of population of different areas can be studied in many ways. The simplest way to study is to compare the absolute size of the population. But, this does not provide any idea about the relationship of population with the area or resource base of the region. This type of comparison is therefore not adequate for the complete and comprehensive study of population. Therefore, the best way to compare the population of various districts of different states is in terms of density of population. This is a method of comparing the man-land ratio of different regions. For this purpose, the population of a region is assumed to be evenly distributed in all its parts and the number of people per square kilometer is thus calculated. This is called arithmetic density of population. It is calculated by dividing the total population of any region by the total population of that region. Therefore, the density of population is expressed as the number of persons per square kilometer. It can be expressed as; $Density = \frac{\text{Total number of people of a region}}{\text{Total area of the region}}$

Table 4.6: Density of Mizos Population – 2001.

Sl. No	Districts	Area	Density in district	Density of ST.	Density of the Mizos
1.	Dima Hasao	4888	38.47	26.27	3.42
2.	Dhalai	2312.29	133.14	71.93	9.45
3.	North Tripura	2469.90	239.24	60.93	8.81
4.	Senapati	3271	86.70	76.05	24.73
5.	Chandel	3313	35.71	32.83	16.34
6.	Lawngtlai	2557	28.79	27.46	17.54
7.	Saiha	1399	43.64	41.99	31.18
8.	Champhai	3185	34.03	34.03	32.52
9.	Kolasib	1382	47.00	42.85	42.50
10.	Aizawl	3756	86.70	80.84	80.24
11.	Lunglei	4536	30.23	28.83	24.88
12.	Mamit	3025	20.75	19.48	18.48
13.	C.C.Pur	4570	49.86	46.49	46.27
14.	Serchhip	1421	37.90	37.17	37.13

Source: Census of India, Directorate of Census Operation, Mizoram and Manipur, 2001

4.8. Population Density at District Level:

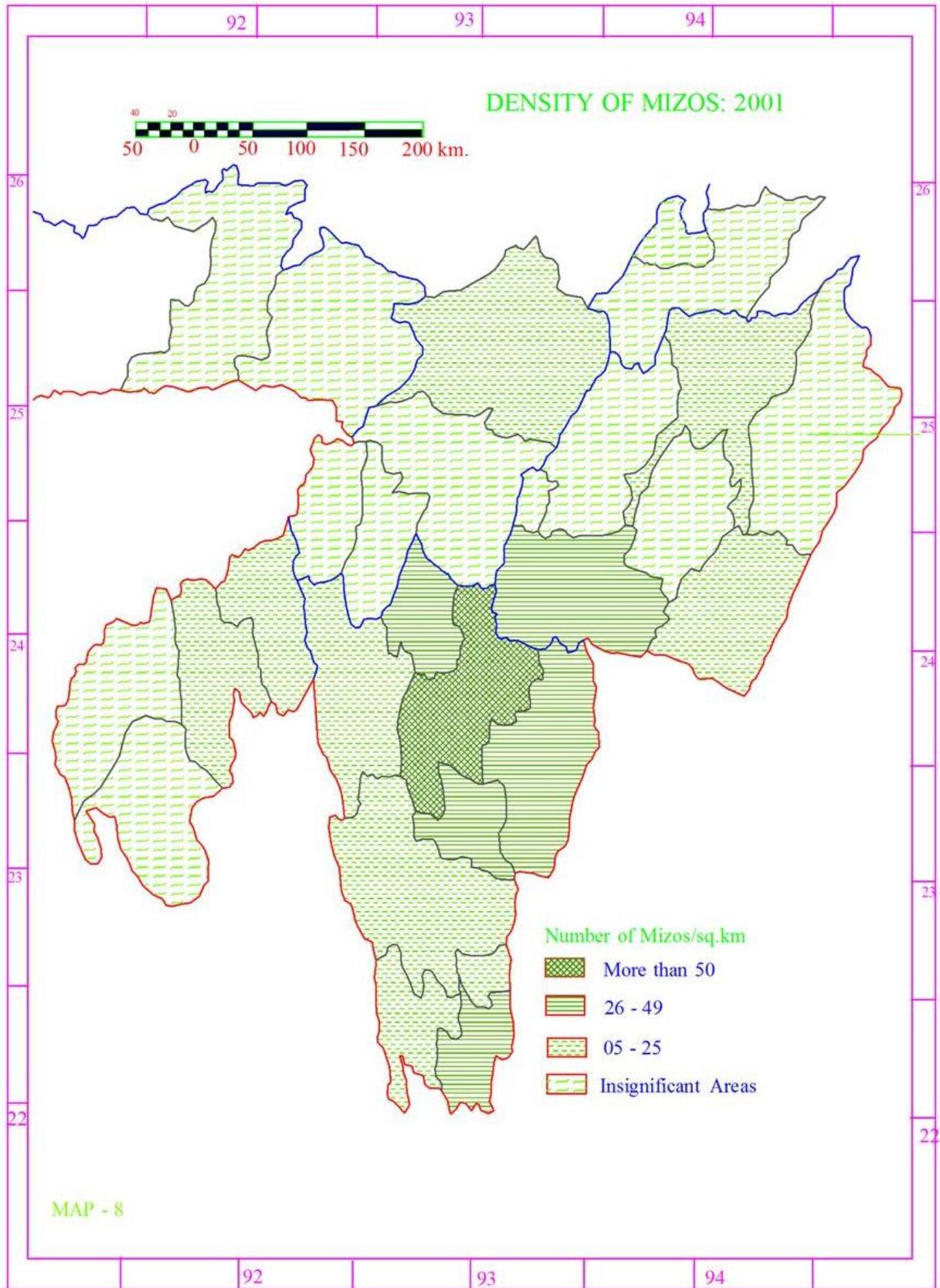
Population data can be plotted and described in many ways depending upon its purpose. The simplest way to find out the broad distributional pattern of population of any place is to calculate the density and plotted on the base map. For the purpose of analyzing the distribution of population among various groups of Mizos, the districts levels population data is the most convenient data available to us. On the basis of availability of district level data, the density of population of the Mizos can be broadly divided into three zones. These are areas of high density, areas of moderately density and areas of low density. In this study the population of other tribes and people are not taken into consideration. It would be taken only as comparative analysis only. The density zones of the Mizos are plotted and represented on the choropleth map as shown in Map -8 in the following page;

Areas of High Density:

The areas having a density of population of more than 50 persons per square kilometer are included in this category. There is only one district in the study area which has a density 86.70 in the district. The district is Aizawl district of Mizoram. The density of the Mizos is 80.24 persons per square kilometer. The district of Aizawl has the highest density according to the 2001 census. The factors responsible for the high density are both historical and economical. Historically, the city of Aizawl was the migration route of many of the sub-tribes of the Mizos and led to the dispersal of tribes in different parts of the region. Secondly, the city of Aizawl was the seed of administration where 70 per cent of the population is found in the city itself. Economically, the city being an administrative headquarters of the state, job opportunities are easily available compare to other areas. Due to concentration of population and availability of jobs, the city of Aizawl also experienced high wave of migration from rural areas as well as the surrounding countries and states. Besides, it has also become the centre for higher education as well as the centre for trade and commerce.

Areas of Moderate Density:

Those districts having a density of population between 26 to 50 persons per square kilometer are included in this category. There are six districts falling under this category. These districts are mostly found in Mizoram and Churachandpur district of Manipur. The density of the Mizos in these districts is over 30 persons per square kilometer.



The highest density in the district is recorded at Churachandpur district with 49.86 persons per square kilometer but the density of the Mizos is as high as 46.27 persons per square kilometer. The least density in this category is recorded at Champhai with 34.03 persons per square kilometer of which the Mizo density is more than the district average of 32.52 persons per square kilometer. The district of Saiha has an average density of 43.64 as compare to Mizos density of 31.18 persons per square kilometer. The districts of Kolasib and Serchhip have the average density of 47.0 and 37.90 as against the Mizos density of 42.50 and 37.13 persons per square kilometer. From the table above, it becomes clear that the district of Serchhip has the highest concentration of Mizos with 37.13 as against the district average of 37.90 persons per square kilometer. At the same time the district of Kolasib has the least percentage share of Mizos among all other districts in the category with 42.50 as against the district density of 47.0 persons per square kilometer. The factors responsible for the variations in the density of the Mizos groups are mainly attributed to internal migration as well as intra-state migration. Like for instances, the district of Serchhip has a minimum numbers of outsider population due to its interior location and less available job opportunities. On the other hand, the districts of Kolasib and Churanchandpur have lesser percentages of the Mizos population is due to intra- state migration to theses districts. These two districts have more than 3 to 5 percentages of their population belonging to other communities.

Areas of Low Density:

The districts having a population density of less than 25 persons per square kilometer is put under areas of low density. There are eight districts falling under this category. In most of the districts under this category density of the Mizos is quite less and insignificant. In some of the districts the percentages share to the total population is less than 5 per cent. The districts of Senapati and Chandel in Manipur and districts of Lunglei, Lawngtlai and Mamit in Mizoram are exceptional having a mizos density more than 17 per cent. The highest density in the district is found in North Tripura district with 239.24 as against the Mizos density of 8.81 persons per square kilometer. The least density in the districts is in Mamit district with only 20.75 persons per square kilometer. But in this case the density of the Mizos is as high as 19.37 persons per square kilometer. The district of Dima Hasao is having an average density of 38.87 as against the mizos density of 3.42 persons per

square kilometer. The district of Dhalai in Tripura has an average density of 133.14 up against only 9.45 persons per square kilometer of the Mizo groups. The districts of Senapati and Chandel of Manipur have average density of 76.05 and 35.71 persons per square kilometer as against the the density of the Mizos is 24.73 and 13.02 persons per square kilometer respectively. The district of Lunglei recorded an average density of 30.23 against the density of Mizos in the district of 24.88. The density in Lawngtlai district of Mizoram also indicates a parity of Mizos and Non-Mizos. The average density in the district is 28.19 as against the Mizos density of 12.19 persons per square kilometer. The factors responsible for these variations of density of the Mizos are attributed to both historical and economic which led to international migration and inter- state migration. The districts where the densities of mizos are very less compared to district density had experienced both international and interstate migration. The districts which fall under the state of Tripura had experienced both the types of migration from the very beginning leading to complete colonization of the states by outsiders. The districts in Assam and Manipur are facing both inter-state and intra-state migration which has led to lesser number of populations in all the states. Apart from this, the Mizos were the late migrants compare to the Dimasas and Nagas of the respective districts. Lastly, the district of Lawngtlai in Mizoram experienced an international migration from Bangladesh during the 20th century.

4.9. Factors Responsible for Disribution and Density of Population:

The distribution and density of population of the study area is highly uneven. It also depicts the concentration of few tribes in different pockets of the land. This is a clear implication of clan movement in the past. The distribution and density is high in Mizoram, moderate in Manipur and very sparse in Tripura and Assam. The density in Aizawl district is more than eighty persons per square kilometer. On the other hand the density of mizo groups of population in Churachanpur district of Manipur is approximately forty seven persons per square kilometer and the density of the Mizo groups in North Tripura is only three persons per square kilometer. These very wide regional variations of distribution and density of the Mizos is mainly due to two important factors. These are geographical factors and socio-cultural and economic factors. These two important factors have highly influenced the Clan Movement as well as their dispersal at various destinations. These factors are discussed as below;

(A). Geographical Factors:

Physical factors play a vital role in the density and distribution of population. The patterns of population distribution all over the world continue to reflect the influence of varied physical factors. Like for instance, the northern Indian plain is densely populated than the Himalayan region. This is in fact due to favourable conditions that allow intensive cultivation in the plains. But in the case of the Mizos, the physical factors were not the dominant factors affecting their distribution over space and time. The socio-cultural factors played more important role in the distribution of the Mizos in different parts of the region. Nevertheless, the physical factors did have an impact on the distribution and density of population since the life of the Mizos was interwoven with nature. The physical factors include Landforms, climate and soil which had profound effect on their distribution, interwoven with the love for nature as giver of everything.

Landforms:

Landforms played an important role in the distribution of various clans of the Mizos in North East India. From the beginning the Mizos were pagans and worshipped nature with its beauty in the form trees, plants, snakes and stones. This belief in them made them inseparable from their environment. Their very existence depended on their environment. This made them live in an environment where there are plenty of supplies from nature. Indeed, the Mizos in the past led a life of semi nomads where they moved from one place to another in search of better land for hunting, gathering and jhumming. In this context, physical relief of an area affecting the distribution of various life forms supported a relatively high concentration of population. The mountain tops were inhabited by various clan groups due to favorable conditions provided by the relief. These high mountains interspersed by deep valleys are very rich in flora and fauna supporting a high concentration of clans and tribes in different parts of the region. These vast lands of uninhabited mountainous region provided a ground for hunting and gathering as their life depended on these primitive types of primary occupations. Besides, these vast tracts of lands also provided a cultivable land for shifting cultivation. Some of the best examples can be more concentration of population in different districts of Mizoram and some parts of Manipur.

Climate and Soil:

Climate and Soil played a vital role in the distribution of population of any region. In the same way, these two factors did play a very important role in their distribution. The climatic factors relate to temperature and rainfall conditions of a place. The average temperature recorded in this region ranges from 20 to 25 degree centigrade. This provides very favourable conditions for the successful cultivation of crops which allow a high concentration of population in different areas. This favorable temperature conditions coupled with a moderate to high rainfall supported relatively high concentration of population. The average rainfall conditions in this region 150 to 200 centimeters annually. These climatic conditions favored shifting cultivation on a large scale where the different clans of Mizos directly depended on. Soil is another important factor affecting the distribution of population of a place. Since the Mizos depended on their traditional shifting cultivation, the quality of the soil played a profound effect on their distribution. In the absence of crop management and scientific method of cultivation the soil of the areas depleted very quickly responsible for shifting the fields after every two to three years. Due to the depletion of soil nutrients due to soil erosion, various clan groups of the Mizos were in constant movement in the past. This led to spread of various clan group and tribes in different pockets of this region. It had also led to the concentration the same clans and tribes in a particular areas or region. For instance, the concentration of the Mizo speaking groups in Mizoram and neighbouring areas.

(B). Socio-Cultural and Economic Factors:

Socio-Cultural and Economic factors include the social life and the way they exploit their natural resources. Firstly, the social and cultural life of the Mizos was characterized by clannish assertion. The tendency to assert an identity by clan groups resulted into the organization of the society into different groups based on clans. These clan groups actually comprised of the same group of people belonging to the same family. In essence, they belonged to the same blood relation. In most of the cases, we had also seen that the movement of the family or clan was the result of family decisions taken collectively at clan levels headed by the Chief. In this type of social life at that time called for closely knit society to survive. The need to survive as one people made them led a life of social cohesiveness and social unity. The traditional values of family kinship appeared in all forms among the Mizos. The loyalty to one's family genealogy was most paramount in the life of the people in

general. This prompted the same people living in the same space. In other words, the concentrations of the same people having family relationships were found in close proximity and contiguous territory. This type of social life characterized by clan groups necessitated a space for various clan groups. Thus, the larger the clan group occupying an area, larger is the population concentration. This had affected the density of the population concentration of the Mizos. The density of the population is higher wherever larger groups of people of different clans lived together. For instance, the density of most of the districts of Mizoram is higher than any other parts of the region among Mizos. Secondly, the economic life of the people was interwoven with their physical environment. They directly depended on the environment for all their needs. As had been mentioned, the Mizos were semi nomads in the past and depended entirely on the environment for all their needs to survive. This made them led a life of hunting, gathering and collection of forest products. The kinds of activities that they had to depend to survive made them live in an open space. This is because they had to depend on larger areas to support the growing population. This made them lived in a much dispersed type of settlements in the region. Thus density of population is not high due to all these factors. But the density is relatively higher wherever the concentrations of bigger tribes are found. For example, the density of the districts of Mizoram is higher compare to any other parts of the areas. Besides, the primary activity of shifting cultivation practiced by the people was also responsible for the low density of population. Shifting cultivation as it is also known as 'slash and burn' form of cultivation was the most primitive form of cultivation. In this type of cultivation the cultivated field is shifted after every two to three years due to decrease in the fertility of the soil. This necessitated constant shifting of cultivated fields within a short span of time. This in turn was responsible for the need for larger areas to constantly shift their fields from one place to another. This affected the population distribution and density of the region. The density of the population is moderate to low due to their primitive type of farming system. The density of the population among larger groups is always higher to smaller groups. This is because the larger the groups, larger would be the areas under their control. But there was a limit to which they could sway control over their territories. This in turn was responsible for higher concentration of population in Mizoram.

(C). Socio-Political Factors:

The political factors include the system of administration that is prevailing in the region. The political system of the Mizos was characterized by Chieftainships. Each and every village was a

separate political entity having complete sovereignty. The chief was the head of the village and he had all powers under his subjects. But the system of the Chief was quite democratic in nature. This system of administration was the need of the hour due to internal feuds among themselves. It was because of these constant raids and counter raids by various groups of the Mizos, the concentration of the population in different pockets of their land was uneven. The bigger and more powerful chiefs were instrumental in uniting many smaller clans under their protection. The same was true to the weak and less powerful chiefs entering into alliance and finally became one with them in the long process of their migration. This was the primary reason why the Sailo Chiefs were powerful enough to consolidate their hold on smaller clans and tribes leading to more concentration of population. It was also instrumental in their expansion as well as control over territories. Another example could be among the Thado speaking groups of Hawkipis who were the most powerful Chiefs in Manipur uniting many smaller clans and tribes under its fold and spread in larger areas.

4.10. Growth of Population:

The growth of the population depends on fertility, mortality and migration. Fertility or birth rate is measured by the number of live birth per thousand persons of a country during a specific period of time. At the same time, mortality may be defined as an end of life after birth at any point of time. It is measured by the number of death per thousand populations per year. Both fertility and mortality are both affected by many factors like social, economic and demographic. The difference between birth rate and death rate is a natural growth rate. On the other hand, actual growth rate takes into account both birth rate and death rate as well as migration. Migration is the movement of population from one place to another whether temporary and permanent. The rate of migration affects the growth of a population of a region by decreasing or increasing the number of people living in a place.

The growth rate of a population of a place may be positive or negative. The growth rate is said to be positive when the number of people living in place is increasing due to natural growth and migration. On the other hand, the growth rate of a population is said to be negative when the population of a region is declining. The growth rate in the study area will relate to only the core

regions of concentration. This is done so, due to the availability of data pertaining to Mizos for decadal analysis. The district level pattern of growth rate in the study area is quite uneven. A moderate to high growth is observed in all the districts of the core regions of concentrations.

The growth rate of the population is calculated by using the following formula;

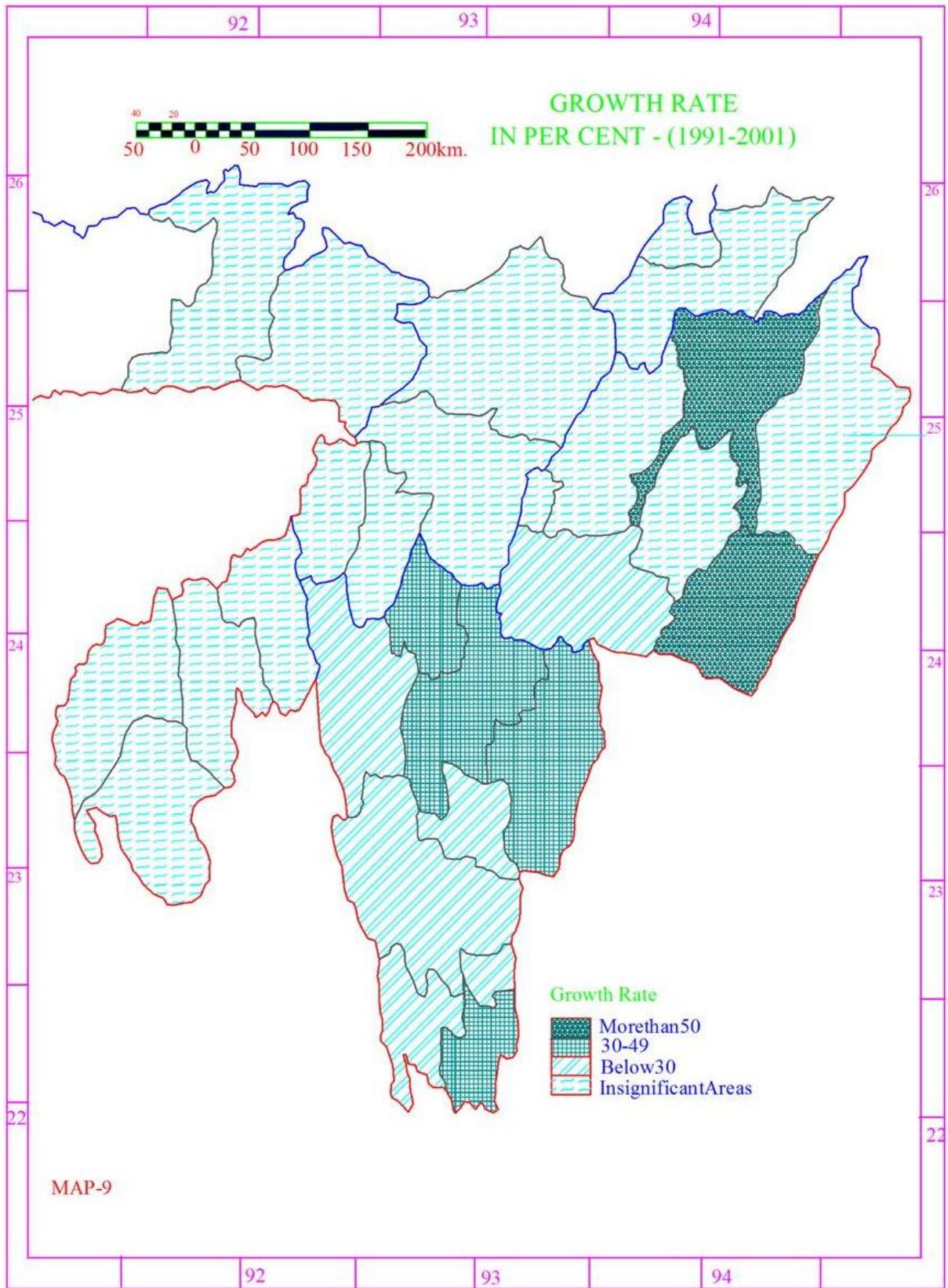
$G = \text{absolute change} / \text{population of the previous year} \times 100$

Table 4.7: Decadal Growth Rate of the Mizos – 1991 – 2001.

SL.NO.	DISTRICTS	Population 1991	Population 2001	Absolute change	Growth rate 1991-2001
1.	Aizawl	214195	301371	87176	40.70
2.	Serchhip	60633	52770	-7863	-12.96
3.	Champhai	71144	103606	32462	45.63
4.	Mamit	43988	55905	11917	27.09
5.	Kolasib	41602	58744	17142	41.20
6.	Saiha	31589	43618	12029	38.08
7.	Churachandpur	163481	211476	47995	29.35
8.	Lunglei	92105	112885	20780	22.56
9.	Lawngtlai	37852	44852	7000	18.49
10.	Chandel	31864	54163	22299	69.98
11.	Senapati	51958	80892	28934	55.68

Source: Census of India, Directorate of Census Operation, Mizoram & Manipur, 2001

The decadal growth rate at district levels is studied for the decade 1991 to 2001 in the core regions of concentrations. All the districts of Mizoram and three districts of Manipur are taken as core areas to analyse the decadal growth rate. The growth rate is quite uneven ranging from low to high growth rate recorded at various districts. There is one district recorded a negative growth during this period. The district is Serchhip in Mizoram. This is primarily due to exclusion of some villages and blocks in the enumeration of census in 2001. On the basis of the growth rate during 1991 to 2001 the core areas are divided into three zones of High growth rate, Moderate growth rate and Low growth rate. The districts falling under each category is represented by the following map as;



The district level pattern of growth rate can be studied under the following areas of concentration.

Areas of High Growth Rate:

The districts having a growth rate of more than fifty are grouped under areas of high growth rate. There are only two districts having the highest growth rate of over fifty. These districts include Chandel and Senapati districts of Manipur during 1991 to 2001. The growth rates during this decade for these two districts were 69.98 for Chandel district and 55.68 for Senapati district. These two districts had comparatively a moderate growth rate during 1981 to 1991 which was recorded at 41.38 for Chandel district and 31.96 in Senapati district. These two districts of Manipur had exceptionally high growth rate due to two main reasons. Firstly, the natural increase was quite high compare to other districts within the State. Secondly, internal displacement of population in Manipur among the Mizos during Kuki-Naga Conflict was the main cause of high growth rate in these two districts of Manipur. Moreover, these two districts have experienced influx of migrants from different districts of the the state as well as from other parts of India. For instance, the growth rate during the dacade 1991 to 2001 was the highest in both the districts. The district of Chandel has recorded an increased of twenty two thousand two hundred and ninety nine during this period. On the other hand, the district of Senapati has recorded an increased of twenty five thousand nine hundred and thirty four during the same period.

The decadal growth rate since 1961 in these two districts can be seen from the following table and represented by a line graph as follows;

Table 4.8: Decadal Growth rate of Mizos in Areas of High Growth Since 1961.

Sl.No.	DISTRICTS	1961	1971	1981	1991	2001
1	Chandel	10541	14748	22537	31864	54163
2.	Senapati	20834	30128	39372	51958	80892
3.	Total					

Source: Census of India, Directorate of Census Operation, Manipur, 1961 - 2001

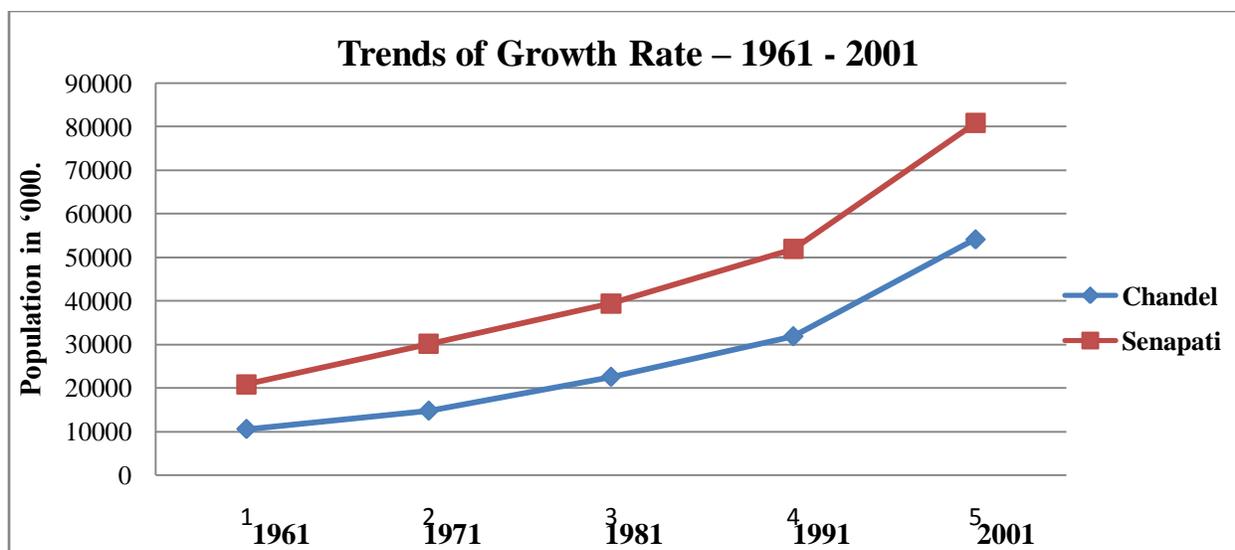


Figure 4.5: Trends of Population Growth Rate in Areas of High Growth.

Areas of Moderate Growth Rate:

There are as many as four districts having a moderate density of thirty to fifty growth rates. These districts include Aizawl, Champhai, Kolasib and Saiha districts of Mizoram. Off these moderate density districts, the highest growth rate was recorded in Champhai district of Mizoram with 45.63 growth rate followed by Kolasib district with the growth rate of 41.20. The district of Aizawl recorded a moderate growth rate of 40.70. The minimum growth rate was recorded in the district of Saiha with the growth rate of 38.08. These districts had moderate growth rate due to mainly of the natural increase and in-migration to the districts headquarters of the respective districts.

The decadal growth rate since 1961 in the areas of moderate growth areas is represented by the following table and represented by a line graph as shown in figure no.

Table 4.9: The Trend of Population Growth Rate in Areas of Moderate Growth.

Sl.No.	DISTRICTS	1961	1971	1981	1991	2001
1	Aizawl	70709	88336	131214	214195	301371
2.	Champhai	29664	37075	55056	71144	103606
3.	Kolasib	17267	21564	32043	41602	58744
4.	Saiha	10804	13503	20048	31589	43618
5.	Total					

Source: Census of India, Directorate of Census Operation, Mizoram, 2001

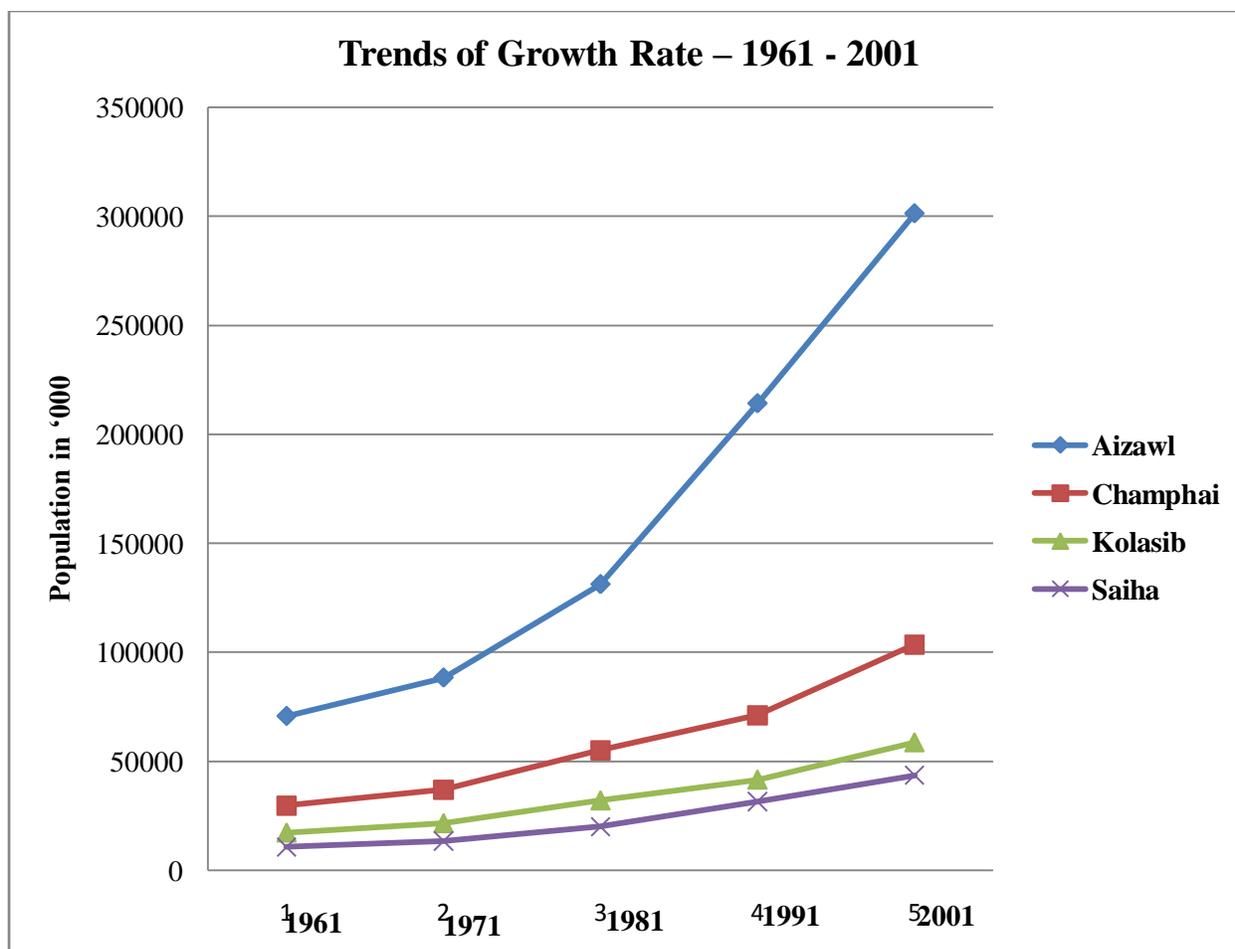


Figure 4.6: Trends of Population Growth Rate in Areas of Moderate Growth.

Areas of Low Growth Rate:

The areas of low growth rate of those districts with the growth below 30 are recorded in four districts. These districts include Mamit, Lunglei and Lawngtlai of Mizoram having a growth rate of 27.09, 22.56, and 18.49 respectively. The other district having a low growth rate of 29.35 per cent is in Churachandpur district of Manipur. These four districts have a low growth rate during 1991 to 2001 against the growth rate during 1981 to 1991 of moderate to high growth rate recorded in all the districts. The main factor responsible for the low growth in these districts was mainly attributed natural increase only. The district of Serchhip in Mizoram recorded a negative growth rate of -12.96 against the previous growth of 20.14 during 1981 to 1991. This negative growth rate in Serchhip district is mainly due to exclusion of some parts of East Lungdar and few villages in the enumeration of the district in 2001.

The decadal growth rate since 1961 of these districts falling under areas of low concentration is shown by the table below and represented by a line graph;

Table 4.10: Decadal Growth rate of Mizos in low Growth Areas Since 1961.

Sl.No.	DISTRICTS	1961	1971	1981	1991	2001
1	Mamit	18678	23317	34659	43988	55905
2.	Lunglei	38179	47221	68718	92105	112885
3.	Lawngtlai	13312	16630	24702	37852	44852
4.	Churachandpur	60171	92718	125544	163481	211476
5.	Serchhip	27196	33971	50468	60633	52770
6.	Total					

Source: Census of India, Directorate of Census Operation, Mizoram & Manipur, 2001

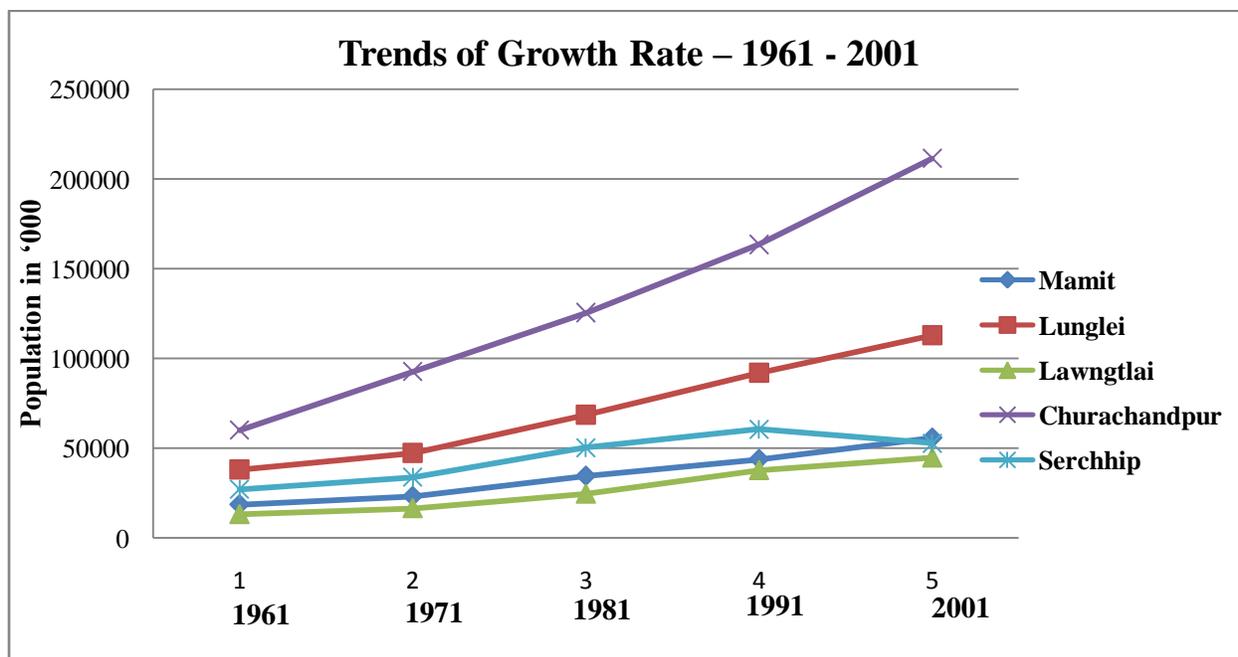


Figure 4.7: Trends of Population Growth Rate in Areas of Low Growth.

It is very clear from the above discussion that the growth rate in all the districts were highly uneven. The highest growth rate of 69.98 is recorded in Chandel district of Manipur followed by Senapati district with 55.68 growth rate. In all the districts of Mizoram a moderate growth rate is recorded accepting Mamit district with the least growth rate of only 3.50.

The decade wise growth rate since 1961 in the core regions will depict the pattern of growth rate among the cognate tribes of Mizos in general and the Mizos in core regions in particular. The following table shows the decade wise growth of population in all the districts of the core regions of concentrations during 1961 to 2001 A.D. and represented by line graph.

Table 4.11: The General Growth Rate of Population in the Core Regions:

Sl.No.	Census Years	Population	Decadal Growth in percent.
1.	1961	317355	-----
2.	1971	419211	32.09
3.	1981	604361	44.16
4.	1991	840411	39.06
5.	2001	1120287	33.30

Source: Census of India, Directorate of Census Operation, Mizoram & Manipur, 2001

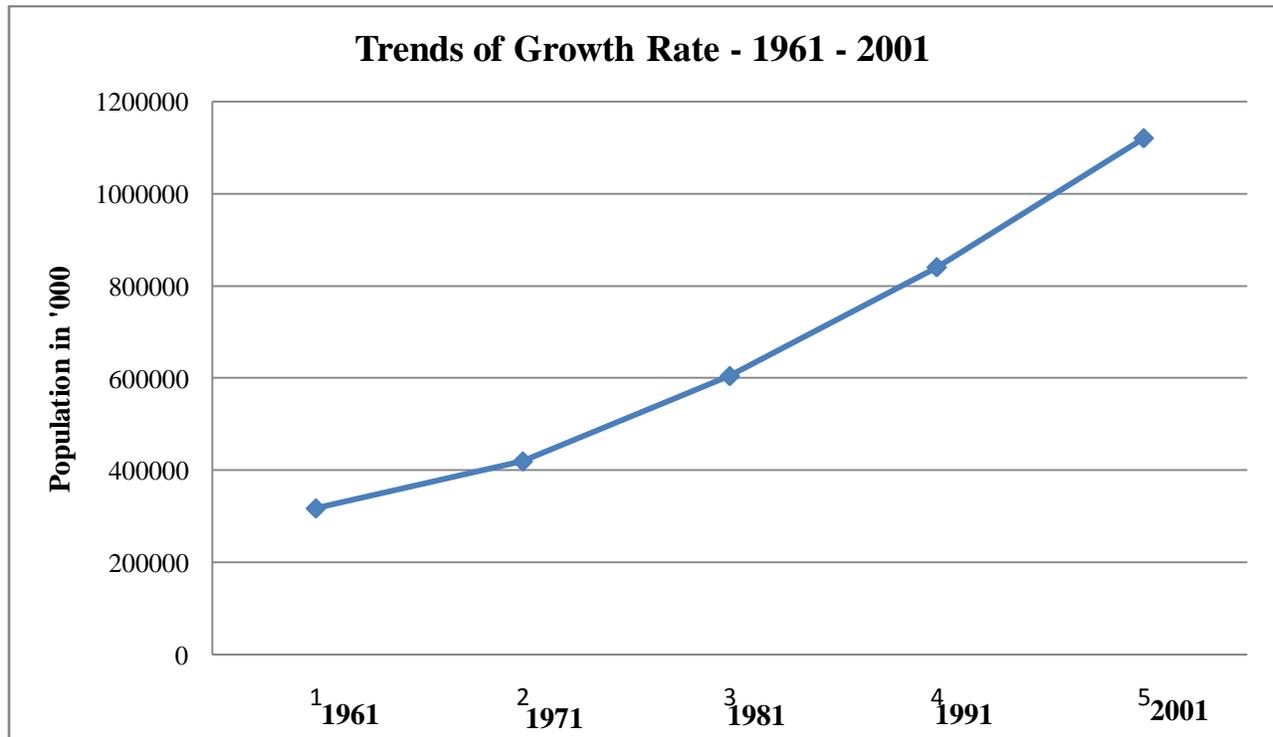


Figure 4.8: Trends of Population Growth Rate of Mizos in Core Regions.

The population composition of any region comprised of various demographic attributes. We will study the population composition in certain dimensions. Firstly, the population of any region consists of male and female population. We will study the sex composition at district level in the core regions of concentrations. It would highlight the status of population composition in general of the study area. Secondly, the study will relate to the location and size of settlements in which people prefer to live and why they do so. This constitutes the rural and urban composition of population of any region.

4.11. Sex Composition:

The numerical measurement of sex composition of a population is termed as sex-ratio. In India, Sex Ratio refers to the number of females per thousand males of an area. It is calculated as under;

$$\text{Sex Ratio} = P_f/P_m \text{ multiply by } 1000$$

Where, P_f = Number of females and P_m = Number of males

The following table represents the male and female composition of population distribution in the core regions of concentrations according to 2001 census.

Table 4.12: Population of Male and Female Composition of Mizos-2001

Sl.No.	Districts	Total	Male	Female
1.	Aizawl	301371	149962	151409
2.	Serchhip	52770	26538	26232
3.	Champhai	103606	52155	51451
4.	Mamit	55905	30369	28237
5.	Kolasib	58744	29930	28814
6.	Saiha	43618	21944	21674
7.	Churachandpur	211476	106499	104977
8.	Lunglei	112885	57054	55831
9.	Lawngtlai	44852	22919	21933
10.	Chandel	54163	27233	26930
11.	Senapati	80892	40705	40187
12.	Grand Total	1120287	565308	554979

Source: Census of India, Directorate of Census Operation, Mizoram & Manipur, 2001

The total population of the Mizos in the core regions of concentration is 11, 20,287 including 5, 65,308 males and 5, 54,979 females respectively. The male and female composition of population in the core areas does not show so much of disparity in all the districts. The district of Aizawl has more female population than their counterpart male population. The districts of Mamit, Lunglei and Lawngtlai in Mizoram have relatively lesser number of female populations than male populations compare to other districts. Nevertheless, in all these districts except the district of Aizawl male-female composition of population is unfavourable for females. However, in the districts of Serchhip in Mizoram and Chandel in Manipur have almost equal parity in male-female composition. The male-female composition of population in the core regions of concentrations is shown in multiple bar diagram as under;

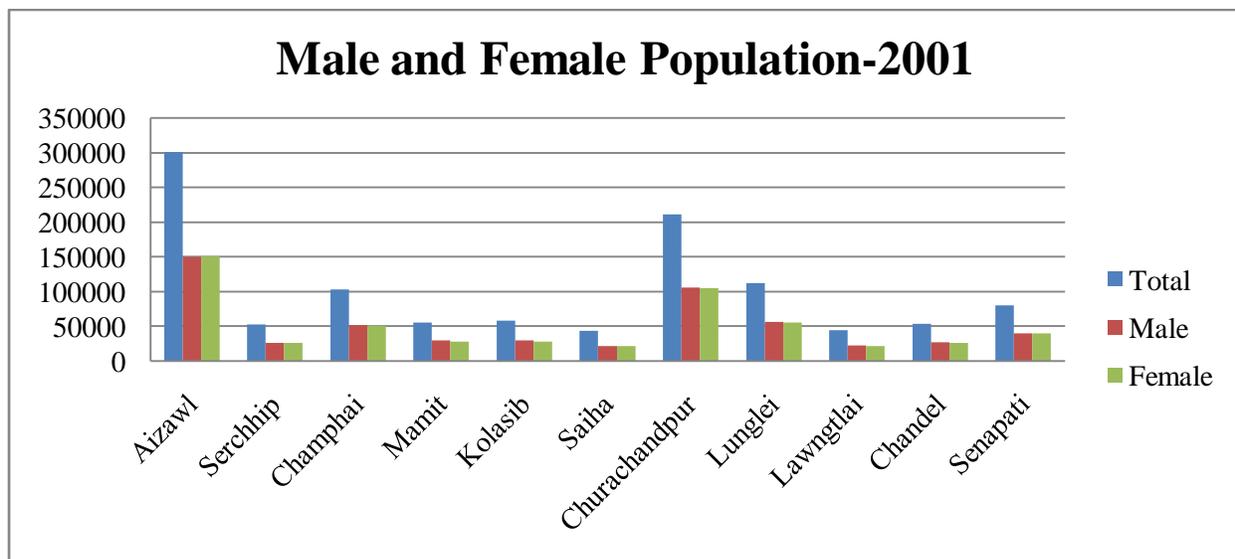


Figure 4.9: Male and Female Population Composition of Mizos 2001.

The Sex-Ratio in all the districts of core regions depicts unevenness during the period of 1981 to 1991 and 1991 to 2001. According to the census of India 2001, there are only 982 females per thousand males in the core regions of concentrations. So, the sex composition of the study area is unfavorable. It means there is less number of females than the number of males. When the number of females is more than the males it is said to be favourable. As far as the district under study is concerned, there is only one district having more females than males. It is only the district of Aizawl in Mizoram. The highest sex ratio is found in Aizawl with 1009 against 1000 male population. This shows a remarkable improvement from 998 in 1991 to 1009 sex-ratio in 2001. The rural-urban sex-ratio in Aizawl district is quite remarkable. The sex-ratio in the rural areas is

high unfavourable for female population. The sex-ratio was only 616. In contrast to this, the sex ratio in urban areas in the district is highly favourable with 1045.

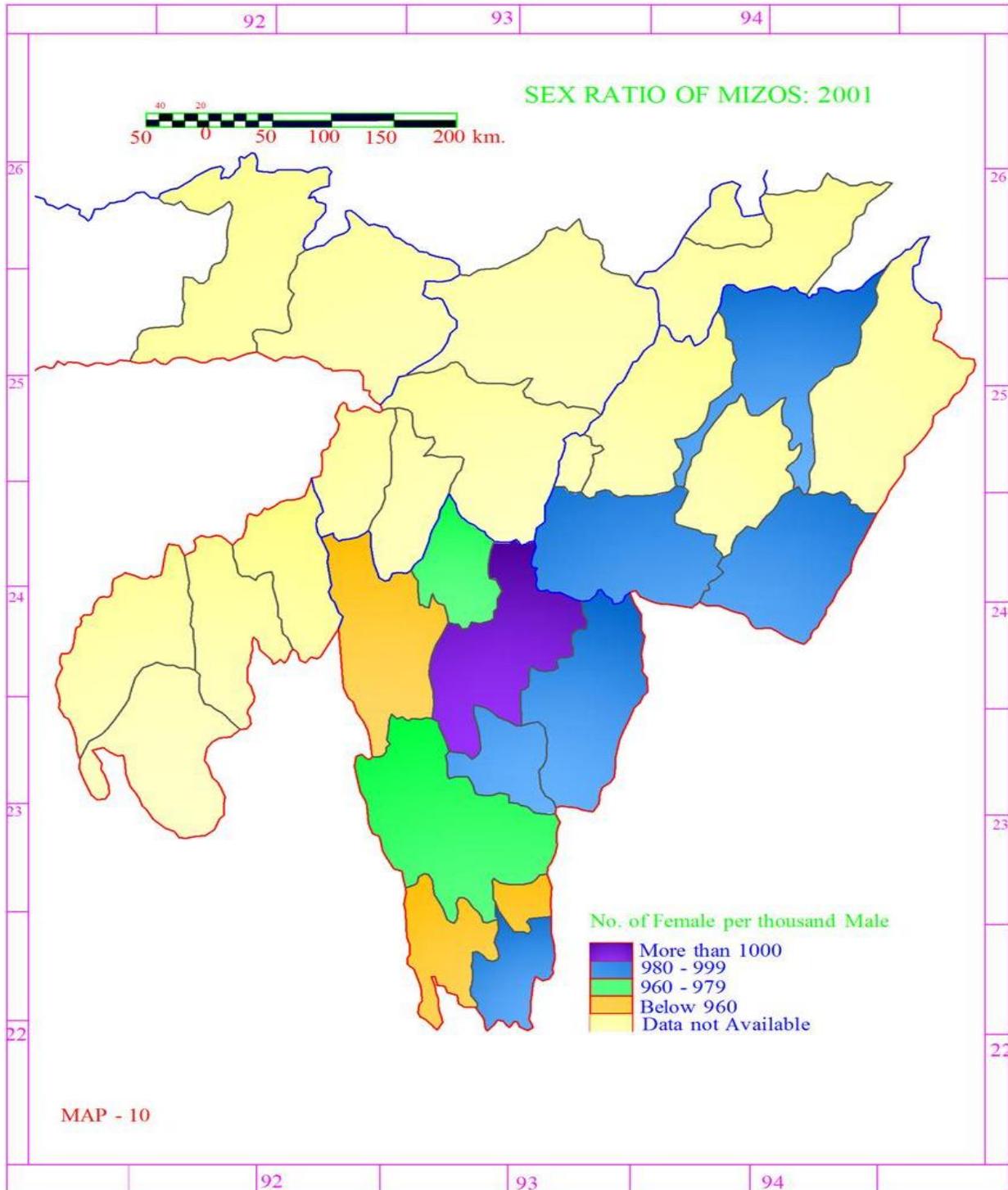
Table 4.13: Sex-Ratio of Mizos in different districts- 1991 and 2001.

Sl.No	Districts	1991	2001	Rural-2001	Urban-2001
1.	Aizawl	998	1009	616	1045
2.	Serchhip	1010	988	1074	907
3.	Champhai	986	986	936	1060
4.	Mamit	934	930	913	1016
5.	Kolasib	974	963	866	1002
6.	Saiha	983	987	968	1012
7.	Churachandpur	966	986	991	969
8.	Lunglei	977	978	1028	939
9.	Lawngtlai	973	957	926	1016
10.	Chandel	978	989	998	964
11.	Senapati	966	987	988	969
12.	Average	980	982	951	1012

Source: Census of India, Directorate of Census Operation, Mizoram & Manipur, 2001

The sex-ratio in six districts of the study area is showing almost parity with male population. In these districts, the sex-ratio recorded was between 980 to 1000. These districts included three districts of Mizoram and three districts of Manipur. The three districts of Mizoram are Serchhip, Champhai and Saiha with 988, 986 and 987 respectively. Among these districts, the districts of Champhai and Saiha had a favourable sex ratio of 1060 and 1012 in urban composition. The rural sex ratio was highly unfavourable for Champhai and Saiha with 936 and 968 only. But, the district of Serchhip recorded a highly favourable sex ratio of 1074 in rural areas during this time. The districts of Kolasib and Lunglei recorded a sex-ratio between 960 and 980. The sex-ratio in Kolasib was 963 showing a decline from 974 in 1991. The rural-urban sex ratio in Kolasib district showed unfavourable sex ratio of 866 in rural area and a sex ratio of 1002 in urban areas. In contrast, the district of Lunglei has shown a favourable sex ratio of 1028 in rural areas. The corresponding sex ratio for urban areas was 939 only. The lowest sex ratio was found in Mamit

and Lawngtlai districts of Mizoram with 930 and 957 respectively. However, in these two districts the sex ratios in urban areas were favourable with both recorded 1016. The sex ratio in the districts of the study area is represented with chorosematic map as shown in Map –10 below;



4.12. Rural-Urban Population:

The population of any place is divided into two parts namely, rural and urban on the basis of the size and occupation of settlements. The rural population consists of small sized settlements scattered over the country side. Urban population is one that lives in large size settlements i.e. towns and cities. However, more importantly this division is based on occupational structure. In India, rural area is defined as one where three-fourths or more of its population is engaged in primary occupations such as farming, animal rearing, fishing, quarrying etc. On the other hand, urban area is one where three-fourths or above of its population is engaged in non-agricultural activities such as manufacturing, trade, transport, communication, banking and social services like health, education, administration etc.

The rural-urban composition of the study area is studied on the basis of the Census Publication according to 2001 census. The Census Publications of rural-urban composition of the tribes are in fact misleading. This is because in a state like Tripura, the percentage of the Mizos living in urban towns and cities is very low compared to the dominant tribes of the so called Tripuri (also known as Kok Borok speaking) and the majority Bengalese. In reality, the majority of the so called Mizos lived in rural areas only. Like for instance, the Chin-Kuki-Mizo communities live in the periphery of most of the important towns of Tripura in small clusters of rural settlements. Even in the district of Dima Hasao in Assam these communities live in rural areas excepting a few numbers of them live in Haflong the Headquarter of the district. However, the situation is quite the opposite in all other regions. In other areas, like Mizoram and Manipur the Chin-Kuki-Mizo communities live in their own towns and formed the majority in the town. It would not be out of text to mention that the percentage share of these communities in Imphal city is also quite remarkable. This points out that, the educated Mizos of Mizoram and Manipur preferred place of settlements is in urban areas due to high economic development as well as their socio-political influence in their respective areas of concentration. It is also highly attributed to the numbers of their own tribes. In this context, the Thado Kuki groups having a population of more than two lakhs in Manipur have more colonies in Imphal city alone. But, in general the Mizos settlements in Manipur are rural in character due to the politics of Chieftainships whereby, the villages are the direct beneficiaries of funds in the name of developmental projects from the central as well as from the state.

In this context, the census publications did not depict the rural-urban composition of various tribes under the study area. This had prompted me to devise my own method in classifying the urban centers and concentrations of respective tribes based on three factors. Firstly, on the basis of number of households and permanency of residence in urban centers; secondly, the available social services like health, education, water supply, electricity supply and administration and thirdly, the available economic institutions like trade, transport, communication and banking services.

The population in the core regions of concentrations spreads over more than 2000 villages and 22 towns. It is considered to be an area of villages. There are twenty two towns in the study area. The maximum of towns where the Mizos are in majority are found in Mizoram. It is followed by the state of Manipur having three towns. The percentage share of urban population is highest in Mizoram and followed by the state of Manipur. The least percentage of urban population among the Mizos is in the state of Assam. The rural-urban population of the study area in the core regions of concentrations is tabulated with the percentage share of rural-urban population and represented diagrammatically in multiple bar diagram.

Table 4.14: Rural-Urban Population Composition in Core Regions.

Sl.No	Districts	Total	Rural	Urban	% of Rural	% of Urban
1.	Aizawl	301371	19851	281520	6.59	93.41
2.	Serchhip	52770	26923	25847	51.02	48.98
3.	Champhai	103606	60073	43533	57.98	42.02
4.	Mamit	55905	46003	9902	82.29	17.71
5.	Kolasib	58744	16324	42420	27.79	72.21
6.	Saiha	43618	24355	19263	55.84	44.16
7.	Churachandpur	211476	157595	53881	74.52	25.48
8.	Lunglei	112885	50928	61957	45.11	54.89
9.	Lawngtlai	44852	29179	15673	65.06	34.94
10.	Chandel	54163	39201	14962	72.37	27.63
11.	Senapati	80892	76308	4584	94.33	5.67

Source: Census of India, Directorate of Census Operation, Mizoram & Manipur, 2001

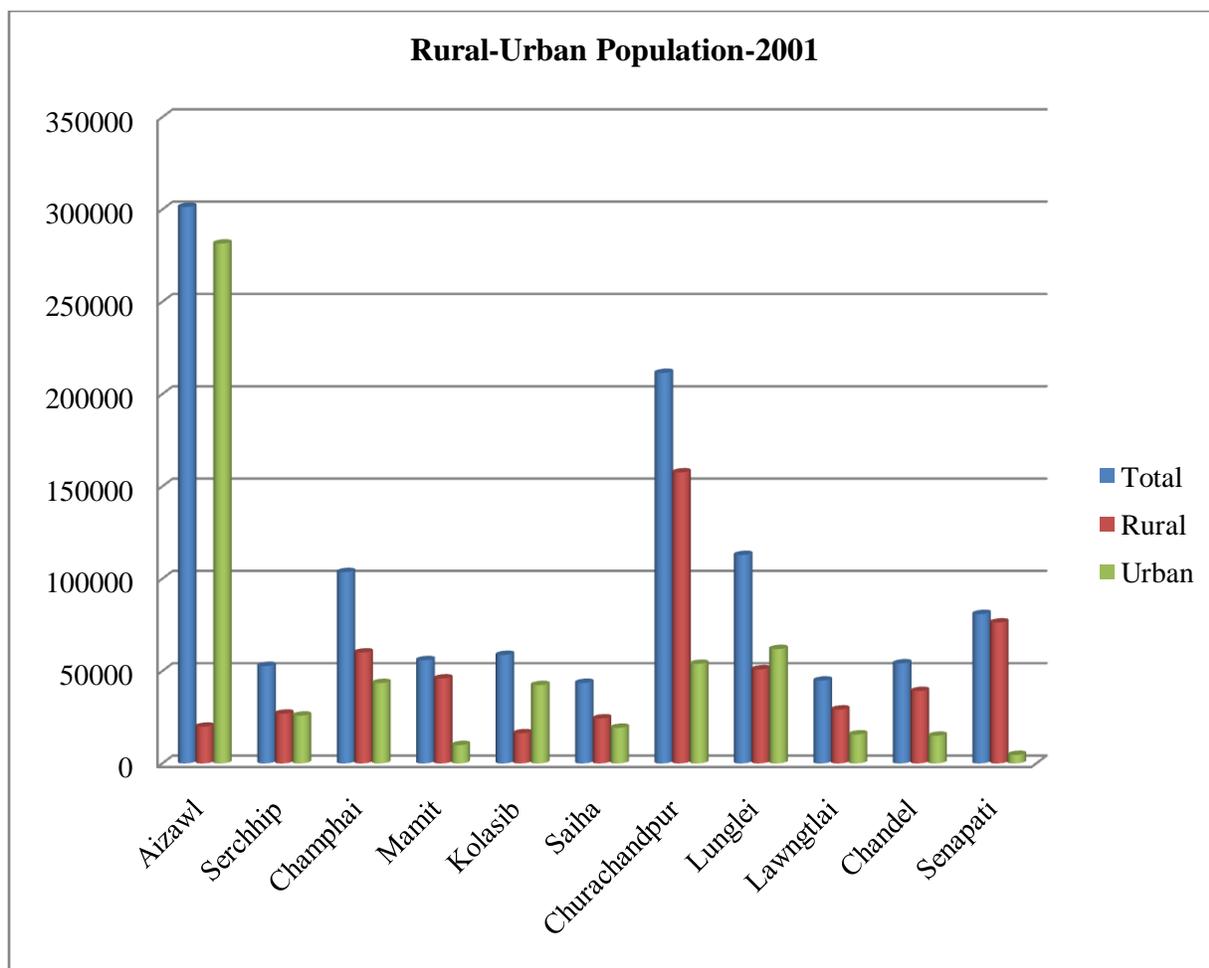


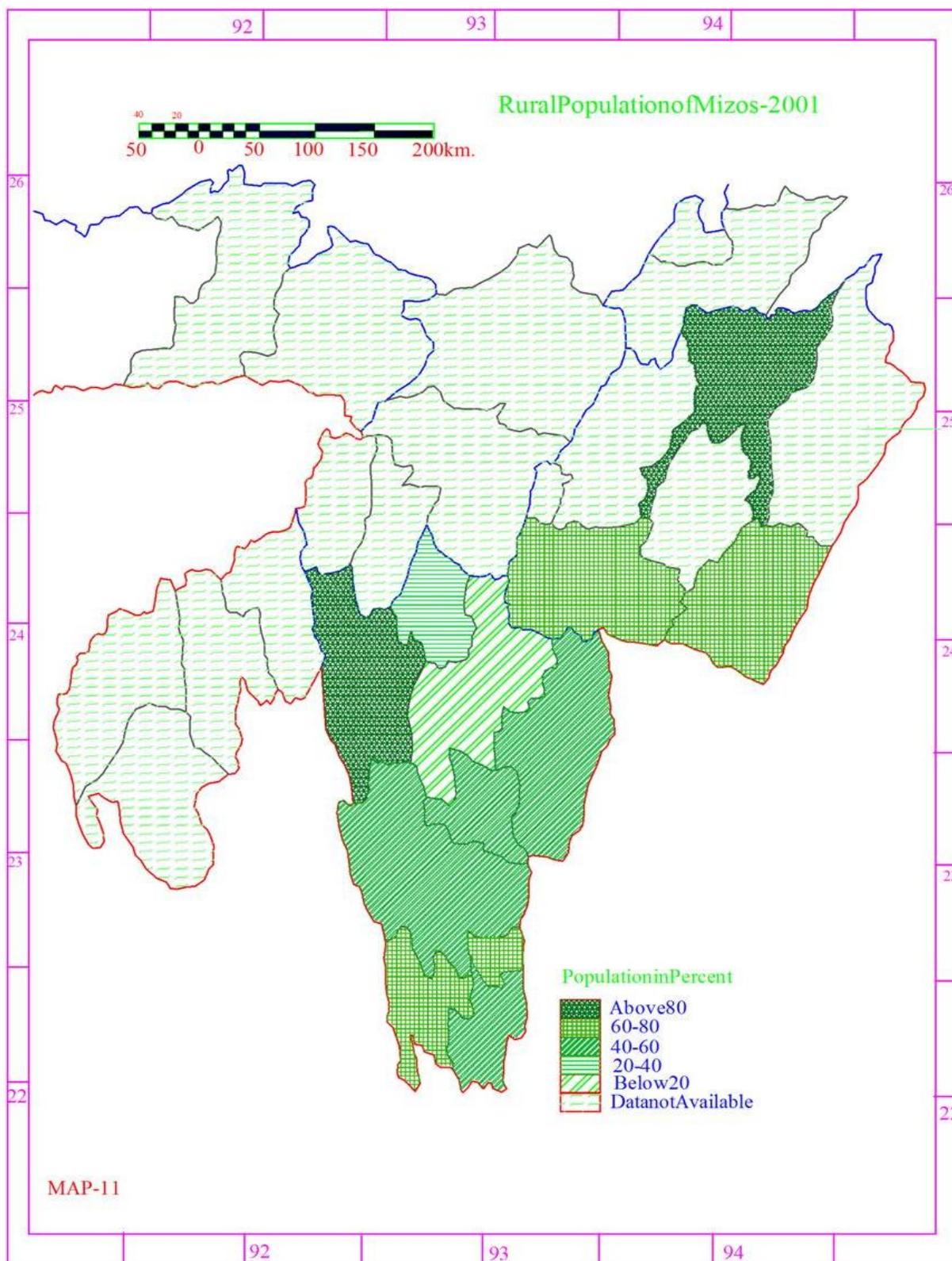
Figure 4.10: Rural- Urban composition-2001.

In Mizoram, the highest percentage of urban population is in the district of Aizawl. It has as high as 93.41 per cent of the population living in towns and city. It is spread in three towns and one city. The three towns are namely, Saitual, Darlawn and Sairang. More than 70 per cent lives in Aizawl city alone. The least urbanized district of Mizoram is the district of Mamit. It is only 17.71 per cent of the population lived in towns. In Manipur, the Mizos spread in three towns of their concentration in their respective districts. There is one town each in the three district of Churachandpur, Chandel and Senapati. The percentage share of urban population in all the districts however is very low. It ranges from 5 to 27 per cent of the population. The district of Churachandpur has only 25.45 per cent of its population living in one urban centre. Whereas in

Senapati and Chandel districts, the percentage share of urban population is only 5.67 and 27.63 respectively. The urban composition will be studied in further detail in the next chapter since it is very good index of adaptation to both physical and social environments.

In Tripura and Assam, the percentage share of urban population of the Mizos is highly insignificant and negligible. The only notable town that can be mentioned in Tripura is the small town of Vanghmun located on the Zampui range of North Tripura. It has a population of more than two thousand only. The other towns of Tripura are inhabited by the majority Bengalese and dominant tribes of Tripura. The percentage share of the urban population of the Mizos in Tripura is negligible. In the same way, in Dima Hasao district of Assam as well, the percentage share of urban population of the Mizos is insignificant. There were almost only 1000 to 2000 inhabitants in Haflong the districts' headquarter.

The distribution of population in the core areas is rural in character. The rural composition of the population depicts very wide variations among the districts. There are five districts where the rural percentage of the Mizos is more than 65 per cent. These districts are Lawngtlai and Mamit in Mizoram and the three districts of Manipur namely, Chandel, Churachandpur and Senapati. The district of Senapati recorded the highest percentage of rural population with 94.33 per cent. It is followed by the district of Mamit in Mizoram with 82.29 per cent rural population. The districts where the rural population composition is very high are in relatively less developed areas across the region. The districts where the percentage share of rural population is low are in Mizoram. The least percentage of rural population was in Aizawl district with only 6.59 per cent. This is mainly attributed to population concentration in the city of Aizawl is very high. The other districts where the percentage share of rural population is quite low are found in Kolasib and Lunglei with 27.79 And 45.11 per cent rural population respectively. The other areas called the peripheral areas are fully rural in character since the Mizos of these areas have lived in small villages. As has been mentioned at the outset, the districts of North Tripura, Dhalai in Tripura and Dima Hasao in Assam are purely rural in character where more than 90 per cent of the Mizo groups lived in small and dispersed type of rural settlements. The rural population of all the districts is represented by choropleth map as shown in Map-11 in the next page.



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CHAPTER-V

PROCESS OF ADAPTATIONS OF MIGRANTS TO THE NEW AREAS

An adaptation is a change in structure, function, or behavior by which a species or individual improves its chance of survival in a specific environment. Adaptations develop as the result of natural selection operating on random genetic variations that are capable of being passed from one generation to the next. Variations that prove advantageous will tend to spread throughout the population. Adaptation refers to accommodation, change and evolution. Culture embraces the areas of languages, history, dress, food, holidays, traditions, religion, music and other forms of art. Culture is the way we do life. By adapting our culture we change our way of life in subtle or more drastic ways.¹

By adaptation is meant such a state of adjustment between an organism and social group and its environment as is favorable to existence and growth, or the process by which such unity comes into, and continues in, this favorable relation. The environment is both physical, and material, and social, or spiritual. Adaptation may be passive or active. Passive physical adaptation comprises biological evolution and its somatic changes. Passive spiritual adaptation includes psychic development under the pressure of social institutions such as language, law and education. By active material adaptation is meant the purposeful modification of the organism or group to suits its environment, or the transformation of the environment to make it favorable for life, as by industrial development in society. Active spiritual adaptation comprises the purposeful adjustment of the individual to his spiritual environment as exemplified by the work of teachers and social reformers.²

According to Rappaport, (1971)³ Nature is seen by men through a screen composed of beliefs, knowledge, and purposes, and it is in terms of their cultural images of nature, rather than in terms of the actual structure of nature, that men act. Therefore...if we are to understand the environmental relations of men [it is necessary] to take into account their knowledge and beliefs concerning the world around them, and their culturally defined motives for acting as they do. But...although it is in terms of their conceptions and wishes that men act in nature it is upon nature herself that they do act, and it is nature herself that acts upon men, nurturing or destroying them.

Rappaport (1971)⁴ is one of many ecol. Anthros. who suggests that the dialogue between culture and nature takes an evolutionary form: Although cultures may be imposed upon ecological systems there are limits to such impositions, for cultures and components of culture are themselves subject to selective processes. In response to environmental changes cultures must transform themselves (in manners analogous to genetic transformation in response to changed environmental conditions) or the organisms bearing them will either perish or abandon them.

Adaptation is an evolutionary process by which an individual modifies his personal habits and customs to fit in to a particular environment and culture. It also refers to gradual changes within a culture or society that occur as people from different backgrounds participate in the culture and share their perspectives and practices in that particular environment setting. The present study relates to the process of adaptations of the Mizos in North East India. However, the process of adaptation would emphasize on the Core Regions of Concentrations in the study area.

The modern Mizo society we see today evolved for the last two hundred years. This present day life of the Mizos is in fact a twist of indigenous cultures and western cultures brought by the Mizo-West Contact since the late 19th century. Besides, the influences of Indian Cultures also play a vital role in the present day socio-economic life of the Mizos. The Indian Cultures that influence their way of life is in the form of dominant cultures that prevailed in their respective environments. The Mizos are distinctly different in their cultural traits in different environmental conditions. These cultural variations are the direct outcomes of both local natural and social environment. Both these natural and social factors play a vital role in shaping and moulding the adaptation processes vis-à-vis with their psychological adaptation leading to variations in their cultural lives.

However, the study of these transformations of the Mizo society into a civilized society would be incomplete without tracing the brief indigenous socio-cultural life of the Mizos in the past. The indigenous socio-cultural lives of the Mizos can be analyzed and studied from the following paragraphs.

5.1: Indigenous Social Life of The Mizos:

The Mizos in the past were migratory tribes. They used to change their habitat very frequently for food and security. They moved from one place to another in search of better Jhum fields and safer places away from dominant tribes, who were a threat to their existence. In the words of J.Shakespear (1912)⁵ “the Lushais have been nomadic ever since their ancestors started on their western trek some two hundred years ago”. J.M. Lloyd remarks ⁶ “They seldom stayed in the same place for more than seven or ten years and sometimes moved in a much shorter time”.

McCall (1956)⁷ the family was the smallest unit of the social structure in the Mizos society. A Mizo family was constituted through the institution of marriage. Polygamy is said to have existed in the constitution of an indigenous Mizo family. A man was allowed to keep as many wives as he could afford to maintain. But in the long run, such a practiced of polygamy was confined to the class of Chiefs only. It gradually ceased to exist in the class of common people, for it generated a great deal of ill feeling, constant quarrels among the members of the family in which a husband had more than one wife. Marriages were performed on the basis of family line in the distant past. The traditional belief of some Mizo groups was closely associated with the love and care of their love ones. The mother of the household always preferred her nieces to be the wife of their sons to continue the family genealogy in the house. This practiced was called ‘Cousin Marriage’ which was disliked by the Christianity and subsequently banned in the Mizo society. There were also marriages outside this tangle but the choice of the bribe or bridegroom was the choice of individuals. Indeed, there were two forms of marriages prevalent in the society. The first form of marriage was an arranged marriage where the role of the parents in decision making was paramount. In this type of marriage, it was a marriage between cousins of the first generation. Since, the society accepted and expected cousins were the first choice for marriage, they were deemed to be God’s sent or Godly couple. Many of the cousin marriages were successful in the society irrespective of their offspring. Many of them were also through mutual love and respect which was nurtured from the very beginning of their childhood. There were also instances, where cousins were forced to marry without any love by their parents in the name of continuity of family genealogy. The second form of marriage was marriage by choice where the couples were married through mutual love and respect. In this type of

marriage, there were more instances of love marriage. In extreme cases, elopement was very common among the Mizos. Widow Remarriage was allowed and in most of the cases, it was encouraged by the society. In this context, it would not be out of text to mention that a divorcee or widowers hardly remain single for long in the society. Polygamy was allowed in the society. A man could keep as many wives as possible if he could feed them. But, it was seldom practiced by the general mass. It was confined to the rich, the powerful and the powerful Chiefs. At one point of time, it became a sign of prosperity and strength of the chiefs if he could have more wives. It became limited to Chiefs and the Chief's clan only. In the long run, such a practiced of polygamy generated a great deal of ill-feelings, constant quarrels among the members of the family, the system of polygamy was abandoned and discarded by the society at an earlier times, especially after Christianity. Thus, monogamy came to be the practiced amongst the Mizos including the Chiefs.

The system of the family was patriarchal in nature. The husband or the father had the right to command over the wife or mother in the family. In all affairs relating to family life, such as, celebration, issues of inheritance, etc. the husband or the father exercised power. The womenfolk had no voice in all these matters under any circumstances. In regard to recognition of descent of the married couple, patrilineal system was in vogue, i.e., an heir was recognized through the male line. In fact, an indigenous Mizo family was quite clearly a father or husband dominated family. The family usually comprised of grandparents, parents, children and grand children. This was the case with first heir of the family. The heir ship of the family was not the same amongst the Mizos. In some tribes and clans, the heirship was with the elder son and in some; it was with the youngest son. In the family where the eldest son was an heir of the father, he had the responsibility to look after his younger brothers till they were finally and appropriately settle. But in the case of the younger son being the heir, the responsibility of the father remained with him till all his sons were settled appropriately. In brief, the eldest son or whoever first entered into marital alliance used to live separately in a new house as the case may be to avoid too many members in the family and inconveniences in the family. Thus, it seems that the indigenous Mizo society practiced neo-local type of family system⁸.

Chapman and Clark (1968)⁹ (The traditional Mizo society was such that there was a dominating role of men folk over the womenfolk in the family and the society. The womenfolk seemed

comparatively hard working and self sacrificing in family matters. They share with their men folk all works, including cultivation. In the off seasons, they engaged themselves in cloth-making while their men folk passed time in full rest and idle gossip. “A woman has no right at all. Body, mind and spirit, she belonged from her birth to death to her father, her mother, her husband. Her men folk could treat her as they liked and a man who did not beat his wife was scorned by his friends as a coward”. McCall (1956)¹⁰ “Crab’s meat is not counted as meat as women’s word is not counted as word, bad wife and bad fence can be changed. But the untreated wife and unthreatened grass of fields are both unbearable”. It needs to be mentioned in the present context that there prevailed the practice of liberal principles of divorce and separation in the indigenous Mizo society. This has led to an unstable and insecure position of women in the family and also in the society at large. In this regard, there is a good Zo proverb which goes like this, “You can change your wife hundred times but you cannot replace your loved ones with a wife”.

Nag (1993)¹¹ the indigenous Mizo society in northern Mizoram was characterized by the presence of the Zawlbuk. It was a bachelor’s dormitory of the village constructed adjacent to the Chief’s house. The house was comparatively big in size in the village so as to accommodate all the bachelors of the village to live on day and night and strangers to the village to sleep overnight. The administration of a Zawlbuk was run by its inmates. The members comprised of two classes: boys before attaining puberty called Thingfawm Naupang and class of boys having already attained puberty called Tlangval. Each Zawlbuk had one Valupa, some Tlangvalupas and four Thingfawm Hotu by whom the concerned Zawlbuk was governed. The Valupa, who was the most industrious, courageous and efficient member recognized and appointed by the Chief was the head of a Zawlbuk. The Upas of both the groups was empowered to exercise their rights and powers over inmates of their respective groups. A similar institution like Zawlbuk was also in vogue among all the tribes and clans of the Mizos in other parts of their occupied territories with minor variations in forms and functions. There were named differently from one region to another based on their dialects. However, the most elaborate functioning of this traditional institution was found among the Mizos of Mizoram in the form of separate entity adjacent to the Chief’s house. But, in other parts of the region, the functioning of Zawlbuk was from the Chief’s house directly or indirectly. It was widely practiced among the Northern groups of the Mizos in particular and other Mizo tribes in general elsewhere.

The Mizos in the indigenous period were familiar with the Mizo word Bawi meaning slave. There was a class in the Mizo societies who were called Bawis, these were indeed the slaves of the Chief. There were three types of Bawis in the past; these were the Inpuichhung, The Chemsen and Tukluk Bawis. The Inpuichhung Bawis were the widows, orphans etc. who had none to take care of them or who are unable to stand on their feet would take shelter in the house of chief as Bawis. They lived in the house of the chief. The second type of slaves were the Chemsen Bawis who were mostly criminals, such as debtors, thieves, murderers etc. became slaves to escape from dire consequences. They lived in separate house with their children but treated as slaves by the chief. They worked for themselves and the only obligation was that the marriage price of their daughters was required to be given to the chief. Thirdly, the captives of war were known as Tukluk Bawis. The slaves of this type would dwell in their respective houses with their offspring but as slaves. Bawis or Slaves of any type were well treated by their masters. Only a little curtailment of their personal freedom was involved during the period of their slavery. The distinguishing factor in the system of slavery was that none but the chiefs had the right to keep slaves or Bawis¹². This system of Bawis popularly known by Scholars as slaves in English literature was prevalent among all the tribes and sub-tribes of the Mizos in one form or the other. But, the degree to which Bawis were considered slaves or servants of the Chiefs differed widely among all the tribes and sub-tribes. In many instances, some of the Bawis variously known among the Mizos were accepted as sons and daughters of the Chief and the people. There were other instances where the Bawis were allowed to live separately in peace without any interference in their lives by any person including the Chiefs in the distant past. In this case, most often, the Chief was the architect of making his Bawis independent economically to lead a meaningful social life.

The above two form of traditional Socio-Cultural institutions having a political connotation were influencing the other northern Mizos to a large extent. However, these were not seen as we have seen among the Mizos of Mizoram. The functioning of these institutions of bachelor's dormitory and slavery systems in other Mizo tribes was not so prominent and clearly defined as in Mizoram. Nevertheless, the practice of which can be seen in various forms. In Manipur and other parts, it was called in various names in their own dialects. Like for instance, it was Sawm and Lawmpi among the tribes of Manipur. There was no separate house constructed for the purpose whatsoever. It was

the Chief's house which was designed in such a way to accommodate as many young able men as possible. The Thingfawm Naupang was also in practiced with various local names such as singtown naupang etc. the role and the functioning were also as the same as in Zawlbuk. But in Tripura and southern Mizoram among some tribes these institutions were not so pronounced as in other parts of the regions.

The Mizos habit of food, drink and smoke had borne a distinctive mark of the people of the indigenous Mizo society. These habits formed an integral part of their social living. The habits of food, drink and smoke were similar among all the tribes and sub-tribes of all the Mizos. The process of cooking was simple. It was a simple boiling in the case of rice but with the addition of salt and chilly while cooking meat, vegetables and fish. The Mizos' mode of eating was another attraction. They used to eat in a corporate body, sitting in a circle around a large dish of food, all the members of the family including guest if any, used to eat as much as they desired, and taking the eatables from the common dish with bare hands¹³. Drinking Zu was always a part of feast and celebration in the traditional society of the Mizos. It is apt to illustrate the experience of a missionary in this context- "we must however, remember that drinking in olden times was mainly done in connection with religious rites and special feasts. Drinking of Zu was always a part of communal celebration".¹⁴ Zu was of two types: one was simple, partially fermented known as Tutlin; the other, a distilled one, was called Rakzu. Generally, people used to drink Tutlin in their day to day life, and on special occasion Rakzu was used. In fact, the place of Tutlin in the indigenous society was as that of the place of tea in the modern civilized society.¹⁵ Both men and women were accustomed to smoking. The Mizo's traditional smoking was of two types. One was called Vaihlo smoking which resembles modern biri or cigarette. The other type of smoke was pipe smoking resembling the Indian Hukah. In the words of MacCall (1956)¹⁶ "the Lushais are great smokers, women as well as men, if not children, and they use home grown tobacco, which has an aroma many Europeans dislike intensely, yet this aroma provides a soft, if somewhat pungent, smoke". Colonel Elles remarks,¹⁷ "Men, Women, and children smoke tobacco almost incessantly".

5.2: Indigenous Political Life of the Mizos:

The Mizos in the past were migratory tribes. They moved from one place to another in search of food and security. The main cause of their migratory nature was due to two reasons. Firstly,

constant raids, attacks and war made them lead a life of migrants. The vanquished and the victorious were in constant move for food and security. This was the reason, why the Mizos in the past could not live in a particular place permanently and peacefully. Secondly, the method of cultivation did not allow them to stay permanently at one place. Jhum cultivation was not possible in the same plot of land permanently, therefore moved from one place to another in search of better jhum field. So, neither custom nor inherent tendency but safety nor security of life on the one hand and the economic need on the other forced the indigenous Mizos to lead a life which was migratory in nature.

The ancient history of the Mizos, in fact was a history of immigration. Immediately before their arrival to the present habitat, Mizoram, they lived in the hill tracts of Burma bordering Mizoram between the Run and the Tiau rivers and the politics of Chieftainship is believed to have existed since then and it remained in vogue till the early fifties of the 20th century¹⁸. People of all clans were ruled by the Chiefs of their respective clans. In fine, all the Mizos retained Chieftainship although the Sailos of the Lushais chiefs was more powerful. It is therefore clear that the politics of Chieftainship came into being owing to their habit of application of force for power which is akin to the force theory of the origin of the state¹⁹. Each Mizo village, therefore, had its Chief who ruled his subjects in the village. A Mizo village therefore, was treated as a separate realm of a Chief²⁰. In the politics of Chieftainship, the relationship between the Chief and his subjects was one of cordially. The Chief considered himself as the supreme Monarch of his own Village kingdom and of his subjects. At the same time, he would never neglect the welfare of his subjects, the villagers. He treated himself as their guardian and defender. Whenever the villagers fell in distress, the Chief would come forward to help them. The villagers too, on the other hand, would render their sincerest sacrifice as and when the Chief needed them. This relationship between the Chief and his Subject is nicely depicted in an account by a British officer who had been to Mizoram in the 19th century:²¹ “The system among the Kookis i.e. (Lushai) is best described as a series of petty states, each under a Director or a President. To illustrate the position of the Chief or President I may mention that in 1866, when on a visit to the village of one of the leading Chiefs among the Looshai, I was standing talking with him in the path that ran through the village. While we were thus standing a drunken Looshai came stumbling along, and finding us somewhat in the way, he seized the Chief by the neck and shoved him off the path, asking why he stopped the road. On my asking the Chief for an

explanation of such disrespect being permitted, he replied, 'on the war path or in the council I am the Chief, and my words are obeyed; behavior like that would be punishable by death. Here in the village, that drunkard is my fellow equal'. In like manner any presents given to the Chief are common property. His people walk off with them saying: he is a man, and will get lots more given to him. Who will give to us if he does not?' on the other hand, all that is in the village belongs to the Chief; he can and does call upon people to furnish him with everything that he requires". It is thus quite clear that the relationship between a Chief and his subjects was a relationship between a father and his children. In short, it was one of inherent reciprocal love between a Chief and his subjects.

The Chief administered his village kingdom with the help of his advisers or council of elders known as Upas appointed by the chief himself. This was the most common form of administration among the Mizos in the past. It was the system embedded in their political life since the origin of Chieftainship in the elsewhere Chin Hills of Myanmar. The Upas acted as ministers to the Chief. Besides the Upas, a Chief had numerous other officials who were assigned to discharge other duties. They were the Thangau a village crier, Thirdeng, a village blacksmith, Puithiam, a village priest etc. these Upas were known and called differently among the Mizos in their respective environments. Nevertheless, it was observed that there was a strong element of political influences of the Sailos' Chiefs to other Mizo Chiefs in the past. Thus, in the words of Nag (1993)²² "a traditional Mizo village under a Chief was not exactly a village we see today. A Mizo village was a mini kingdom governed by its Chief. Therefore, all the village kingdoms had certain other practices. The commonest practices that were in existence in the village kingdoms were the law of inheritance, slavery and Bachelor's House. The customs that prevailed in the administration of such practices were same in all the village kingdoms. Therefore these practices may easily be termed as the practices of the Mizo society which part of the Mizo politics and administration".

The history of the relations of British-India with the Mizos down the end of the year 1883 was a history of Mizo-raids into British territory and of the British-India efforts to put an end to this perpetual annoyance by punitive expeditions and by diplomatic efforts. But none of these measures produced any lasting solution. The tribe in fact, remained strong till the British-India Government finally annexed this land in May 1890. The year 1890 is taken as the turning point in the history of

the Mizos because it has heralded the entry of the Christian Missionaries all over their Land. With the setting of foot in Mizoram by the Missionaries, the subsequent spread of the gospel among the Mizos in parts of Manipur and Tripura was made possible which was highly restricted by the princely Monarch. Immediately after the British annexation of Mizoram, the Christian Missionaries started coming primarily to spread Christianity among the Mizos. But side by side, they also engaged themselves in the various philanthropic works in the Mizo society. Based largely on their effort the Mizo society has taken the shaped of a civilized society and has reached its present stage.²³

5.3: Indegenous Economic Life of the Mizos:

The primitive Mizo society was purely rural in character. Cultivation in the form of shifting cultivation was the main occupation of the people. Besides agriculture, cottage industries, hunting, collection, fishing and domestication of animals formed part of the Mizos' economic life. In fact, the Mizo economy in olden days was basically primitive and rural and was simply to meet the demands of the basic needs of day to day life. But it is praise-worthy to note that there appeared no frustration, dissatisfaction and disappointment in the economic life of the people. Contextually, reference may be made of Baveja (1976)²⁴ who remarked, "The Mizo grand-father had little use of money. He was content with two square meals with a bowl of Zu in between. He produced his own cotton which was spun into cloth by grandma. He needed no soap or iodine to clean himself and cure his wounds. He obtained all from the local plants and herbs. The Mizo grand-father's forests were full of birds and animals to shoot for the pot. There were enough hands to cut jhoom and till the soil. The soil too used to respond with green wealth. The grandpa did not buy any Cachar tea. He grew his own tea plants. He had found his own match sticks to lit the fire. A piece of cotton rubbed with a bamboo gave him the desired fire to light his hearth. He made his hut from the bamboos and thatch available at hand. He fashioned his own shoes from the hides of his dead mithuns. He devised his own arrows for hunting. He made his own torch light and did not need any batteries. The Zawlbuk youth provided him the much needed entertainment and he had no need of a radio set. The village drums and fast runners provided him with the news of the world around him. He had no need of books to learn. He learnt his lessons from life". It is again important to take into account that the prevalence of nomadic character and war habit obliterated their idea of establishing

permanent landholding. It is to be mentioned in this connection that although there was no permanent landholding; the free for all land system was also not in vogue. Right to distribute land to agriculturists was reserved to the Chiefs who technically were the owners of land within their respective jurisdictions.

Cottage industry in Mizo economy was no less important. It included cotton weaving, basket making, iron works, pottery, metal and brass work, lackering and manufactured of musical instruments etc. Cotton weaving of every kind was carried on exclusively by the womenfolk. In fact, it formed a part of women's ordinary household duties. They were expected to make their own clothes and those of the other members of the family. Raw-material for cotton weaving was made available from their cotton cultivation. Mc Call in his remark about Mizo weaving,²⁵ "The weaving is excellent, and is done on complicated indigenous hand looms, home grown cotton being used. The whole process requires patience and time. The men-folk used to make baskets of numerous designs and sizes required for various purposes in their day to day life. The materials for the manufacture of baskets were bamboo and caner available in the jungle. The Mizos, therefore, had many types of baskets used for specific purpose, and were known by names such as, Thul, Deron, Em, Bomrang, Paikawng etc. Besides, hunting and fishing were also practiced by the Mizos to satisfy their hunger for meat. Domestication of animals was also done extensively by the Mizos for meat purpose during off season and for sacrifices for religious purposes.

In short, the economic institution of the indigenous Mizo society was very simple. The Mizos' expectation in the economic progress was limited to the extent of their simple living and livelihood. They remained satisfied by meeting the bare necessities of day-to-day life.

It would be pertinent to study the process of adaptation of the Mizos in their various environmental habitats in time and space. The degrees of adaptations in different environmental settings have led to variations in the socio-cultural and politico-economic lives of the Mizos in North East India. This process of adaptations in different environmental conditions can be analyzed under two distinct periods. These two distinct periods are taken as turning points for the present day socio-cultural lifestyles of the Mizos.

The two periods are taken at a span of sixty years to indicate the transformations of the society in time and space. These are;

1. Impact of Mizo-West (Christianity) Contact (During 1890-1950)
2. Impact of Planning and Policies (During 1951-2011)

5.4: Impact of Mizo-West (Christianity) Contact (During 1890 To 1950):

The Mizos came and settled in the present areas of their settlements from Chin Hills in Myanmar before and during the 19th century. The period till their last settlements in Mizoram may be termed 'the pre-historic period of the Mizos' as the whole period was 'probable' in character in the absence of written records. The probable period of the Mizos history ceased to exist and their period of recorded history began when the Britishers came in contact with them. After a long confinement within themselves, the Mizos gradually came in contact with some agencies of the West, namely, the British Government and Christianity towards the later part of the 19th century.

The Mizo Society underwent a noticeable transition as a result of this contact.²⁶

Since the close of the Mizo-British warfare in the late 19th century, there took place the gradual appearance of the various denominations of Christianity on the scene of the Mizo society. Since the coming of the gospel to the Mizos, their traditional modes of living gradually disappear. Mention may be made of the fact that before the advent of Christianity the Mizo society was a museum comprised of crude animistic belief, faith and superstitions. Too much attachment to superstitions on unusual occurrences and fear of unseen evil spirit played a significant role in the Mizos' social life and social performances. Besides, there prevailed mass ignorance. The gradual growth of Christianity in the Mizo society has brought in it some major changes in the Mizo society. First, gradual disappearance of the Mizos' traditionally instilled animistic faith, belief and superstitious ideas. Secondly, changes in the traditional-bound social phenomena in the form of abolitions of the existing social orders, modifications of a few existing social practices, and addition of certain social issues of the modern civilization. All these in a nutshell can be called 'social reformation'. And lastly, these changes have brought about a change in the philosophy of life of the Mizos.

On the whole, the nineties of the 19th century marked the beginning of a new era for the Mizos and the Mizo society. Transition in the Mizo society began to take place in numerous forms since then as a result of the 'Mizo-West Contact' i.e., Mizo-British Contact and Mizo-Christianity Contact.

Prior to that, the Mizos way of life was purely traditional in character. They lived in a state of barbaric practice and animistic faith and belief. Raids, attacks, wars, and head hunting on the one hand, and superstitions and fear of malignant evil spirits on the other, fabricated the bygone days of the Mizos which have now undergone into oblivion by way of disuse in gradual process since the nineties of the 19th century. The two agencies of the west- the British Government and Christianity both initiated the movement for an evolutionary change in the life of the Mizos and their society. It is thus clear that the Mizo society, as we see today, is an evolved one and it originated in the Mizo-West Contact in the late 19th century. Therefore, the British Government may easily be called the ‘torch-bearer’ and Christianity the ‘fore-runner’ in the Mizo transition²⁷. Lalnithanga (2005)²⁸ “Mizos are now practically all Christians in religion and this being so, the Mizo culture also revolves around Christianity as it were, the Church playing a vital role in the life of a Mizo which is in one way or the other connected with the Church and its manifold activities”.

Thus, the Mizo society had undergone numerous changes in the socio-cultural life. The impact of Mizo-West contact had profound influence in the socio-cultural life of the Mizos. In other words, as a result of Mizo-West Contact, many new things have been introduced in the society, some indigenous social practices have been abolished and some of the existing social customs and practices have been modified to suit their life style with Christianity and modern way of life.

The researcher attempts to highlight the process of adaptations of the Mizos in the study area on few modifications, adoptions and introductions of social phenomena that change the mosaic of cultures all over the land during the period 1890 to 1950.

5.4.1. Modifications of Traditional Customary Practices:

The Mizos in the past led a life characterized by a primitive type of living with no concept of hygiene and sanitation. The social life of the Mizos was overshadowed by the fear of evil spirits and unhygienic conditions with no sanitation of any type. In short, it was a very primitive type of tribal living in their natural surroundings. It was an elementary stage of tribal ways of life. They lived in one single small hut of one room where all the members of the family lived under one roof. All the activities and chorus of the house was in this one small room. There was no separate room for privacy and at times shared with animals as well. The houses were built in such a way that the domesticated animals occupied the ground just below their floor. The unhygienic conditions that

prevailed were horrific at the sight of the missionaries. The missionaries, therefore, tried to inculcate the hygienic habits among the Mizos through various organizations they introduced. The social welfare organizations they introduced acted as agencies of training ground for hygienic living conditions. The mission schools, besides literary instructions, acted as centers for hygienic training. Teachers in schools used to instruct pupils on hygiene and its effects. The school hostels acted as practical training centers in personal hygiene such as rooms, bed and bed linen, garments, drains etc. washing and cleaning. On every Saturday, as routine duty, hostellers would wash and iron their clothes and other garments. In this way, school acted as a training center for the growth of hygienic habit in addition to its usual functions of formal education.²⁹ But now, the Mizos of elsewhere have given up all this traditional modes of living and live a life of most modern civilization. They live in the best house of furnish multiple rooms characterize by most elaborate hygienic and sanitations facilities.

Before the advent of Christianity Zu (rice beer) was in use as a common drink in the Mizo society. In the then days, the Mizos used to drink Zu in all occasions and events beginning from the affairs of day-to-day life to all the important events and ceremonies, both religious and social.

Drunkenness thus was prevalent in the Mizo society in the olden times owing to the practice of consuming Zu. A picture of drunkenness that prevailed in the Mizo society is indicated in the statement of a team of missionaries which runs, thus, "Its prevalence, however, may be judged from the fact that missionaries in pioneering days, on disturbing a village during a time feasting, sometimes found none in the entire village able to speak coherently."³⁰ The efforts of the missionaries in their condemnation of Zu and introduction of tea in the Mizo society were successful and the tradition of giving and use of tea as a welcome gesture to the guest and on feast days become part of the Mizo culture. And now the old practice of Zu as a common drink is totally abolished and in its place tea is becoming a common drink on all occasions. The Mizos adoption of Christianity had a profound impact on their social life. Owing to its Christian faith and belief, the marriage system in the Mizo society has undergone a change in the form of compromise between the indigenous process and Christian method. A mizo marriage followed a Church marriage and side by side with traditional marriage customs. In Mizo-Christian marriage institution, many indigenous practices have been replaced, many are still preserved, and many new things have been added. The Mizos in the indigenous period performed marriage with a series of rites and

ceremonies and offerings of sacrifices to both the evil and good spirits. All these have been in disuse with the spread of Christianity among them. Now, a Mizo marriage is conducted in the Church by the Church elder and marriage tie is treated as a permanent, intrinsic bond between a man and woman which never dissolves. The Mizo marriage feast again has undergone a change. In the indigenous period, the Mizos used to celebrate marriage ceremony with a special feast in which rice, pork and Zu were served. But in the present day Mizo-Christian marriage, the traditional items as above have been replaced by tea, cakes etc. But although modification in the form of abolitions, additions and replacement in some spheres has taken place, the Mizos still retain some other indigenous customs relating to marriage, namely, courting before marriage, activity of intermediary in the process of marriage, marriage price etc. On the issue of divorce, it can be said that Church does not allow a practice of divorce though the Mizos preserved the traditional customs of divorce. The present day Christian Mizo society is, therefore, in the state of uncertainty in respect of divorce at present.

Modifications have also occurred on the Mizos' traditional custom of burying the dead. This began since the gospel came to the Mizos. In the past, it was customary to burying the corpse near the house with the exceptions of Chiefs who were buried in their respective houses. It was also recorded orally among many Mizo communities that there was a practice of keeping and drying of the death at the warmth fire places for days. This was done to show respect to the death by performing related rituals at the house of death. It was also a test of the love of the family near and dear ones. During this time, the near and dear ones of the deceased clean and eat without washing their hands to show their respect and love to the death. The degree of this time tested love for dear and near ones varies from place to place. With the growth of religious consciousness in the line of Christianity, the old practice of burying the death and related rituals had been changed and modified largely with many additions and alterations. First, burial ground is set up in every village and locality at a convenient place for all the people of the locality or the village to bury the dead. Secondly, funeral ceremony is performed with a series of prayers based on Christian religion. Thirdly, the condolence meeting that is held in Christian Mizo society was also in practice in the indigenous period. But in the former case, Christian hymns are chanted while the latter was animist in nature. Lastly, the Mizo practice of *tlawmngaihna* an ethical and social norm of the Mizos, which has been in practice in death and burial in the indigenous Mizo society is still in existence. This age

old tradition of tlawmngaihna is found and practiced among all the Mizo tribes throughout the length and breadth of their land.

5.4.2. Adoptions of Western Cultures:

The Mizo society is now inclined towards Western culture which finds expression in the Mizo's dresses, music and dance. Men wear pants, shirts, coat, tie etc. and have given up using their traditional garments. Women wear both western dresses and traditional dresses. As regards music and dance, the Mizos are very fond of western music and dance at present. Of the traditional musical instruments, gongs or drums is used and that too in special circumstances, say, in Church, in mourning observance, etc. the traditional dances however, have not died totally but are declining in popularity in the Mizo society today. The traditional dances that are now in existence are not performed on all occasions but are exhibited only when occasion demands to present the traditional dances, i.e., in cultural functions, etc. Now, if music and dance are treated as recreation, it is the western music and dance. Thus, the western music and dance have become more popular and become part and parcel of the Mizos' life.

The Mizos in the past had three main festivals namely, Chapcharkut, Mimkut and Pawlkut. In the past, these three festivals were performed by the whole Mizo race. There appeared much festivity in a traditional tribal fashion in the performance of these three festivals. With the growth of Christianity among the Mizos, all the Christian feast and festivals were added to the Mizo festivals. The most important additions were Christmas and Easter celebrations. As a result, the performance and practice of those indigenous festivals-Chapcharkut, Mimkut and Pawlkut have come down to minimum in the present day Mizo society. In fact, now the indigenous festivals are simply observed for one day each in a year i.e. one day is observed as a holiday for Chapcharkut in the month of March, one day for Mimkut in September and one day for Pawlkut in December. But Christmas festival, although of recent origin in the Mizo society, has gained paramount position over their indigenous festivals in performance and observance. During Christmas festival, every house is decorated beautifully with a lot of colour. Family members, if away from home, invariably come and celebrate the festival with other members of the family, friends and relatives. In short, the Mizos are in a true festival mood only during Christmas festival nowadays. During the festivals, they pass the whole night in dance and songs, partying with friends and relatives. Guests also are

invited to feast with the family. The festival continues with discussion on Christianity. In fine, society wears a colourful and joyous look during this newly embraced Christmas festival.³¹ The traditional festivals of the Mizos like Chapcharkut, Mimkut and Pawlkut were practiced by the tribes of Mizos variously known in different parts of their land.

5.4.3 Introduction of Formal Education and Mass Literacy:

Before the advent of Christianity and British annexation of Mizoram, there prevailed cent percent illiteracy in the Mizo society. Not only that, the Mizos had any written language of their own, they were totally ignorant about the western education. It was the two pioneer missionaries Rev. F.W.Savidge and Rev. J.H.Lorrain who, on their arrival in January, 1894,³² found the Mizos communicating their news and views only orally as they had no written form of language till then. They devoted themselves in learning Mizo language for four years and became masters of the language. In 1898, the two missionaries reduced Mizo language into writing and introduced grammar of the language. This reduction of language into writing has paved the way for further change and progress in the Mizo society. As written form of language is a key to all formal education, so reduction of Mizo language into written form, a new introduction, initiated by Rev. Savidge and Rev. Lorrain and other foreign missionaries opened the way to formal education and mass literacy.

In fact, all the various denominations of Christianity gave top priority to raise literacy and education of the Mizo society, although the Presbyterians and the Baptist Mission had a lion's share in it. They all have opened schools here and there in Mizoram. It should be worthwhile to mention here that the whole system of education in Mizoram was in the hands of the Christian Missionaries during the pre-independence period of India. Before India achieved her independence, the missionaries aimed at giving mass education, and thus, they opened educational institutions up to middle school standard. Record indicate that there were as many as 200 primary schools and 4 middle schools belonged to the Presbyterian Mission in north Mizoram in the pre-independence period, of which about 120 primary schools and 2 middle schools belonged to the Baptist Mission in south Mizoram.³³ These schools of the Christian Missions were responsible for the spread of mass education among the Mizos from the beginning. This has resulted into the increase in the literacy level of the Mizos at a faster space. The impact of these initiatives taken by the

Missionaries the literacy ladder had reached 36.23 percent in Mizoram. The following table shows the increase in literacy level among the Mizos in Mizoram and is represented by a compound bar diagram as under.

Table 5.1: Literate Population of Mizoram during 1901 to 1951.

Sl.No.	Year	Total Population	No. of Literates	Percentage
1.	Before Christianity	N.A.	Zero	Zero
2.	1901	82437	2058	2.496
3.	1921	93406	6183	6.28
4.	1931	124404	13320	10.70
5.	1941	152786	29765	19.48
6.	1951	196202	61093	36.23

Source: 1. Census of India, 1901, Vol. IV A, Assam, Part-II p.43

2. Census of India, 1951, Assam, District Census Headbook, Lushai Hills, p.49

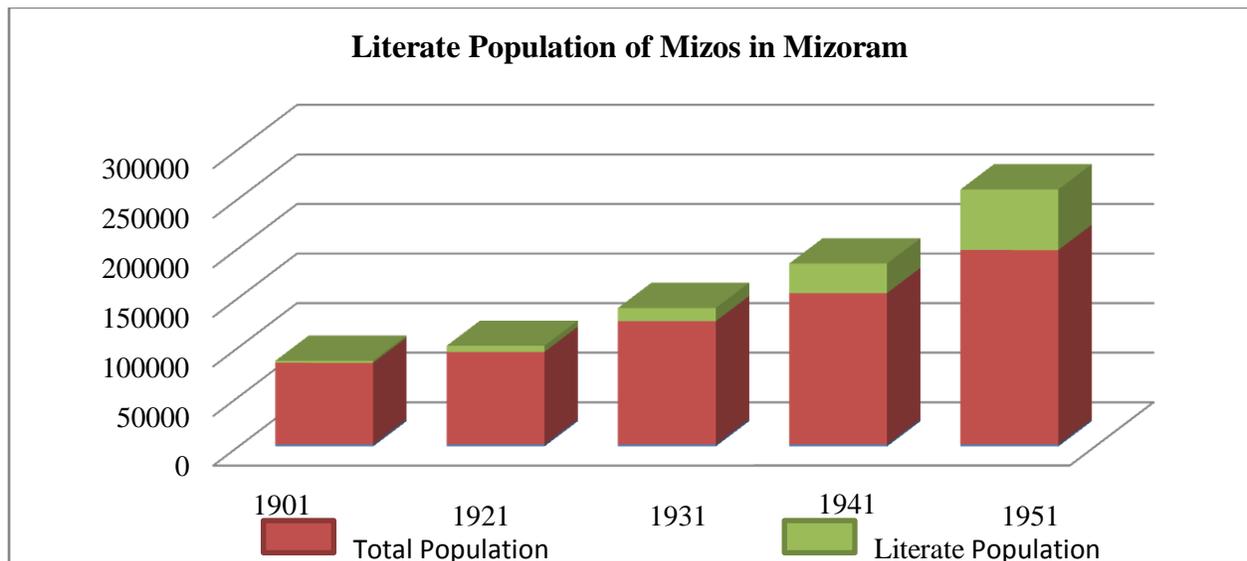


Figure 5.1: Literate Population of Mizos in Mizoram since 1901.

The status of women in the indigenous Mizo society was pathetic. They were neglected and treated as a property of her husband and father. The position of Mizo woman in her family and in the society was as that of an orphan girl serving as a maid in the family of a cruel and selfish man of well-to-do-class. Seeing this pathetic condition of women in the family and society, the Christian

missionaries took initiative to bring about a change in the attitude of the society towards Mizo women. They treated Mizo women as equal to men in all walks of life. They planted the seed of education among women along with men in the Mizo society. As a result, there were 53 literate females as against 2005 male literates in 1901, 464 literate females as against 5719 male literates in 1921, 16718 female literates as against 44375 male literates in 1951.³⁴ The more the Mizo women began to receive education, the more the whole society and women especially began to realize, that women were no longer simply domestic slaves as they had been in the past. In fact, the Mizo women now have come out from behind their traditional barriers, owing to the spread of education among them. The Mizo women are now equally sharing the responsibility of their families in particular, and society at large with their male members in economic, political and other activities of social life. In religious matter too, the Mizo women have been brought to the front equally with men. In short, the growth of women literacy and warm acceptance of women's active participation in Church activities have helped Mizo women to be at par with their male members in the family and in social life. Now-a-days women in many cases have superseded men.

To sum up, the overall development of literacy standard of the Mizos from zero percent to the percentage that appeared till India achieved her independence was singularly owing to the sincere efforts and sacrifices of the Christian Missionaries, and in post-independence period, by the joint venture of the Christian Missionaries and the Government.

5.5: Impact of Planning and Policies Since 1951 (1951-2011):

The evolution of the Socio-Cultural life of the Mizos had undergone a sea change after India achieved her independence from the British. These changes were more rapid and at an unprecedented rate after the launching of the five year plan by the Government of India. It has also brought about a twist and turn in their adaptations to physical and social environments.

The process of Socio-Cultural adaptations of the Mizos since 1951, are more to the introduction of new social phenomena into their fabric of traditions and cultures. These new introductions into their cultures played a dominant role in variations for the mosaic of cultures in different parts of their land at the backdrop of both physical and social environments. These introductions of new social phenomena can be discussed in the perspective of geographical analysis as below:

5.5.1. Rural Settlements:

The Mizos in the past were migratory tribes. They moved from one place to another in search of food and security. Lloyd remarks,³⁵ “They seldom stayed in the same place for more than seven or ten years and sometimes moved in a much shorter time”. The main cause of their migratory nature was due to two reasons. Firstly, constant raids, attacks and war made them led a life of migrants. The vanquished and the victorious were in constant move for food and security. This was the reason, why the Mizos in the past could not live in a particular place permanently and peacefully. Secondly, the method of cultivation did not allow them to stay permanently at one place. Jhum cultivation was not possible in the same plot of land permanently, therefore moved from one place to another in search of better jhum field. So, neither custom nor inherent tendency but safety for security of life on the one hand and the economic need on the other forced the indigenous Mizos to lead a migratory life.

The migratory habit of the Mizos was put to check after the British-India Government took control of the administration of the state. In the present-day Mizo society, the change in regard to human habitation is replaced by permanence. The Mizos are now migrants or wondering tribes no more. It is naturally a striking fact as to how the migratory habit of the Mizos has been changed so quickly. It is observed that the actual hope of being able to live permanently in one place came into being among the Mizos since the Mizo society began to achieve the following: protection of life and provision of livelihood, mass education, and the growth of Church. First, the protection of life and provision of livelihood were made available to the Mizos by the Government, having taken law and order problem of Mizoram in its hand. The steps taken by the Government put a stop to the Mizos’ brutal raids, attacks and wars, and in turn brought the security of the Mizo-life. Again, the Government introduced new method of cultivations as well as provided employment facilities in Government offices and other spheres. All these factors made the Mizos’ life easier. Secondly, education, the means of enlightenment that originally was introduced by the Christian missionaries, helped the Mizos in their life and also in adopting a settled mode of living. Thirdly, the growth of Church in every village made the Mizos to live permanently. Chapman and Clark (1968)³⁶ the two missionaries stated “the practice of moving villages fell into disuse when every village had its own Church. The people were reluctant to abandon the site where stood the beautiful house of worship

which they had built with so much loving labour. The village location was no longer changed, and the people constructed permanent houses”.

Apart from the above mention causes of a settled life of the Mizos, the role of the Indian Government after independence should not be neglected. The permanency of the settlements was strengthened by the various policies and rural area development programmes undertaken by the government of India through the different governments under States.

The total population of the study area spreads over more than 2000 villages and 22 towns. It is considered to be an area of villages. The various groups of Mizos in the area under study live in both types of settlements i.e. rural settlements and urban settlements. The basis for the classifications of rural and urban settlements is mainly base on the author’s classification taking into account some basic criteria. These basic criteria will be discussed separately in the following classification of settlements. The two types of settlements are thus, Rural and Urban Settlements. The population of any place is divided into two parts namely, rural and urban on the basis of the size and occupation of settlements. The rural population consists of small sized settlements scattered over the country side. Urban population is one that lives in large size settlements i.e. towns and cities. However, more importantly this division is based on occupational structure. The urban composition of the study area is studied on the basis of some number of populations and permanency of residence in urban towns, the available social services like health, education, water supply, electricity supply and administration and the available economic institutions like trade, transport, communication and banking services.

The census publications of rural-urban composition of the tribes are in fact misleading. This is because in a state like Tripura, the percentage of the Mizos living in urban towns and cities is very low compared to the dominant tribes of the so called Tripuri (also known as Kok Borok speaking) and the majority Bengalese. In reality, the majority of the so called Mizos lived in rural areas only. Like for instance, the Chin-Kuki-Mizo communities live in the periphery of most of the important towns of Tripura in small clusters of rural settlements. Even in the district of Dima Hasao in Assam these communities live in rural areas excepting a few numbers of them live in Haflong the Headquarter of the district. However, the situation is quite the opposite in all other regions. In other

areas, like Mizoram and Manipur the Chin-Kuki-Mizo communities live in their own towns and formed the majority in the town. It would not be out of text to mention that the percentage share of these communities in Imphal city is also quite remarkable. This points out that, the educated Mizos of Mizoram and Manipur preferred place of settlements is in urban areas due to high economic development as well as their socio-political influence in their respective areas of concentration. It is also highly attributed to the numbers of their own tribes. In this context, the Thado Kuki groups having a population of more than two lakhs in Manipur have more colonies in Imphal city alone. But, in general the Mizos settlements in Manipur are rural in character due to the politics of Chieftainships whereby, the villages are the direct beneficiaries of funds in the name of developmental projects from the central as well as from the state.

5.5.1.A. Types of Rural Settlements:

In India, rural area is defined as one where three-fourths or more of its population is engaged in primary occupations such as farming, animal rearing, fishing, quarrying etc. On the other hand, urban area is one where three-fourths or above of its population is engaged in non-agricultural activities such as manufacturing, trade, transport, communication, banking and social services like health, education, administration etc.

The settlements types found in rural areas differs widely from one region to another. These differences in the types of rural settlements are basically due to both Physical factors and social factors. On the basis of these two factors, there are variations in the types as well as in the pattern of settlements. The two important types of rural settlements found in the study area are;

(i). Disperse and Isolated Type of Settlements:

Disperse and isolated types of settlements are mostly found in the state of Tripura. In these types of settlements, houses are built far apart from each other. In Tripura, most of the settlements are located on top of small hill locks overseeing the fields. In most of the cases, the hillocks are occupied by two to three families of the same family. These isolated types of settlements on hillocks of many, formed a village. These are in fact mostly located at the outskirts of big towns like Udaipur, Ambassa and Dharmanagar.

Disperse and isolated types of settlements are the outcome of both physical and social environments. The relief of Tripura is dotted with small hills and a network of narrow elongated valleys between these numerous small ranges of mountains and hills. These ranges of mountains and hills are rich in vegetation cover and teeming with wild life. Most of the hills near the valleys are occupied by human settlements and thus, led to the development of disperse type of settlements. The Valleys on the other hand, are intensively cultivated by the people. The main type of cultivation found in these valleys is wet type of cultivation with rice as the main crops. However, during rabi season, rabi crops are also grown in the field. The hill slopes are also intensively used for plantation crops like rubber, pineapple, ginger and other vegetable crops. One very prominent feature of the topography in places of human habitation is the presence of fish ponds of all sizes at the head of the valleys. These valley heads are transformed into fish ponds mainly due to two reasons. These reasons are; first, for regulating the flash floods during rainy season which is characterized by flash floods destroying the paddy field down below. Second, it is a means to earn supplementary income through the practice of fishery. The demand for fish is very high in Tripura because the majority Bengalese is Hindu in religion. It also serves as supplementary dietary supply to the locals. This has led to their diversification of their economic activity and their capacity to earn more income in their environments.

The social environment they live in is very conducive for the growth of this type of settlements in the State. The population of Tripura can be broadly divided into two groups. These are the Tribals and the non Tribals. The minority tribals are again divided into many tribes and sub-tribes. These tribal groups live a life completely different from the majority non tribal groups. They live up on the hills and foothills of the numerous mountains chains and hills. However, it should be noted that the Tripuri tribes a majority groups are mostly found in the plains and valleys. Unlike in other places, there is a peaceful atmosphere between the tribal groups of the State in the name of peaceful co-existence. This has created security to life and property which in turn is responsible for dispersed and isolated type of settlements in rural areas. Again, the tribes living on top of the hills as well in the foothills are not disturbed by the majority plain people. The majority populace practices Hinduism based on non-violence acts as a strong force of peaceful co-existence among various groups of people in Tripura. They are in no way disturbing to the local tribal population in their interaction with nature.

The above mention physical and social factors are responsible for the development of these types of settlements on the top of small hillocks and on the foothills of the Hills.

(ii). Grouped and Compact Type of Settlements:

These types of settlements are characteristics of tribal population worldwide. It is also the same in the study area. In this type of settlements, houses are built close to each other. Houses are connected by narrow winding streets. These streets and footpaths connecting one house to another ranges from pucca road to kutchra footpath depending on the area of location. These types of grouped and compacted types of settlements are found in all parts of the study area. The growth of these types of settlements all over the study area is influenced by similar factors of location of settlements both historically and culturally. They evolved under the influence of the environments. These types of settlements in the study area differ slightly due to both physical and social environments. It was also the outcome of grouping of villages after independence.

5.5.1.B. Patterns of Rural Settlements:

The relief and social environments play a very important role in the types and patterns of rural settlements across the study area both historically and culturally. On the basis of both physical and social factors in time and space, the following are the types and patterns of Rural Settlements in the study area:

(i). Rectangular and Elongated Linear Type of Settlements:

The Rectangular and Linear Elongated type of settlements are mostly developed all along the roadways and foothills in all over the areas. These types of settlements all along the roadways are mainly confined to gently slope of the mountain and mountain tops wherever the road runs approximately at the middle of the settlements. These types of settlements are most common in various parts of Mizoram. These types of settlements are most common settlements in the foothills of river valleys in Manipur. They are also seen in isolated places of Tripura and Assam. These types of settlements 'Rectangular and Linear Elongated' are typical of large and medium size rural settlements. Some of the most important notable examples are North Kawnpui and Sairang in

Mizoram. On the other hand, in Manipur the notable examples are the villages in and around Churachandpur and villages in and around Kangpokpi areas. In Assam, the village of Hmarkholien in Cachar district is a notable example.

(ii). Circular and Elongated Linear Type of Settlements:

The Circular and Elongated type of settlements are developed mostly from a hill tops to the surrounding areas wherever state highways and roadways pass through the settlement sites. These types of settlements are most common in parts of Mizoram, Tripura, Assam and Manipur on the Hills. These types of settlements are typical of medium and small size rural settlements. Some of the most notable examples are Lungdai, North Hlimen, Kortha etc. in Mizoram. Some of the notable examples in Manipur are Thanlon, Singngat, Longpi etc. In Tripura, most of settlements in Jampui Hills Block come under this category. The most important and typical example is the village of Vanhmun with a population of more than one thousand five hundred.

The factors responsible for the outcome of these types of settlements in the area are both physical and social. The relief and topography of the areas is relatively rugged which was responsible for the development of these types of settlements in the Hills. As the valleys of these regions are highly inhospitable due to high humidity and high temperature, people preferred to live on mountain tops. On the other hand, the mountain tops are having equitable climate all throughout the year. Temperature is mild and humidity condition is moderate to low due to high altitude. This has led to the establishment of villages on the top of the mountain. In this context, it should be mentioned that the site of the settlements in all areas is on the slopes facing the sun. This is because of high humidity, where the need for sunlight is essential for all life forms. In course of time, the developmental works undertaken by the government, especially on roadways led to the spread of the settlements all along the roadways away from center of location. The mountain tops also acted as a defensive fort against enemy attacks in the past.

The social factors responsible for this type of settlements are political, economical and cultural. Politically, firstly, the social set up of the Mizos in the past was characterized by Chieftainship. The Chief was the head of the village and the administration. He was considered to be autocratic in nature. But he is also considered the guardian and protector of the people. This practice of

Chieftainship led to the development of compact villages for security and safety. The practice of Chieftainship is still in vogue in Manipur and its adjoining areas. As had been mentioned at the outset, the Mizos in the past were Head hunters practicing constant raids, attacks and wars. They were in fact at logger heads among themselves for territory, food and fame. Secondly, due to political decisions taken by the government of India to group villages under the name of, 'Protected and Progressive Villages' commonly known as PPVs was responsible for the growth of bigger and compact villages in Mizoram. As a consequence of the political upheaval of 1966 led by the MNF, the security, administration and progress of the loyal villagers living small numbers and in isolated far flung places of Mizoram became a problem. Therefore, the Army in consultation with the civil administration adopted 'Operation Security Scheme'. Under this scheme the small villages situated within a radius of the Silchar-Aizawl, and Aizawl-Lunglei Trunk Road were grouped together at different points along the main road.

Thus, the bigger villages with bigger population came under the name 'Protected and Progressive Villages' commonly known as PPV became big in size and population. Thirdly, in Manipur many villages are grouped together to form a bigger village with independent jurisdictions under various chiefs. This is due to social and ethnic tensions between various tribes. The growth of big villages at the foothills of Manipur in the 1990s was the outcome of Kuki-Naga conflict and Kuki-Paite conflict. In the same way, the growth of compact settlements in Jampui range was also attributed to the social tension between the Mizo and the Reangs during 1980s and 90s. In short, group of villages come together to form bigger village was for security and safety to life and property.

Economically, the Mizos practice shifting cultivation from time immemorial. This practice of shifting cultivation necessitated cultivation on the slopes of the mountains. This has prompted the Mizos to live on hill tops to cater to the development of their field which became easy reach from the top than the valleys. The development of trade and commerce due to improvement in transport and communication allowed the Mizos to live permanently at one site leading to increase in the size of the settlements. In short, the diversification of economic activities among the Mizos was the main reason for compact types of settlements in the region.

5.5.2. Urban Settlements:

Urban population is one that lives in large size settlements i.e. towns and cities. However, more importantly this division is based on occupational structure. The urban composition of the study area is studied on the basis of some criteria devised by the author. However, for the better understanding of the study area the rural-urban data from the census publication according to the provisional population totals of 2011 census is also analyzed and used as the base.

In this context, the census publications did not depict the rural-urban composition of various tribes under the study area. This had prompted me to devise my own method in classifying the urban centers and concentrations of respective tribes based on three factors. Firstly, on the basis of number of population more than four thousand and permanency of residence in urban centers; secondly, the available social services like health, education, water supply, electricity supply and administration and thirdly, the available economic institutions like trade, transport, communication and banking services.

As have been mentioned at the outset, the total population of the Mizos spreads over more than 2000 villages and 22 towns. It is considered to be an area of villages. In fine, the settlements pattern is rural in character. According to 2001 census, there are twenty two towns in the study area. The maximum of towns where the Mizos are in majority are found in Mizoram. It is followed by the state of Manipur having three towns. The percentage share of urban population according to my classification is highest in Mizoram and followed by the state of Manipur. The least percentage of urban population among the Mizos is in the state of Assam.

In north Mizoram, the highest percentage of urban population is in the district of Aizawl. It has as high as 20 percent of the population living in towns and city. It is spread in three towns and one city. The three towns are namely, Saitual, Sairang and Darlawn. More than 15 percent lives in Aizawl city alone. It is followed by the district of Kolasib with four towns. These towns are Kolasib, Vairengte, North Kawnpui and Bairabi. The maximum concentration of urban population is in the district headquarter of Kolasib with more than nineteen thousand population. Vairengte and North Kawnpui townships have a population more than nine thousand each. The least urban population is in Bairabi with a little over four thousand populations.

The Urban Centers and their population composition are as under;

Table 5.2: Urban Centers in the Core Regions of Concentrations.

Sl.No.	Name of the Towns	Male	Female	Total Population
1.	Aizawl	124917	131482	256399
2.	Saitual	7454	7340	14794
3.	Sairang	2895	2653	5548
4.	Darlawn	2409	2370	4779
5.	Champhai	15525	16883	32408
6.	Khawzawl	5602	5523	11125
7.	Kolasib	9324	9702	19026
8.	Vairengte	4857	4665	9522
9.	North Kawnpui	4514	4505	9019
10.	Bairabi	2488	2365	4853
11.	Mamit	2905	2864	5769
12.	Zawlnuam	2006	2127	4133
13.	Serchhip	10670	9365	20035
14.	Thenzawl	2886	2926	5812

Source: Census of India, Directorate of Census Operations, Mizoram, 2001

The Urban Centers and their population composition in Southern Mizoram are as under;

Table 5.3: Urban Centers in Southern Mizoram.

Sl.No.	Name of the Towns	Male	Female	Total Population
1.	Lunglei	26048	24347	50395
2.	Hnathial	3470	3338	6808
3.	Tlabung	2428	2326	4754
4.	Lawngtlai	7773	7900	15673
5.	Saiha	9571	9692	19263

Source: Census of India, Directorate of Census Operations, Mizoram, 2001

In southern Mizoram, the most urbanized district is Lunglei district with three major towns namely, Lunglei, Hnathial and Tlabung. Lunglei is the second biggest town of Mizoram next only to Aizawl City. It has a population of more than fifty thousand persons living in the town. There are only two important noted towns in the districts of Lawngtlai and Saiha. The least urbanized districts of Saiha and Lawngtlai have only 10 percent of the population lived in towns. Off these, more than 8 percent of the urban population concentrated in Saiha and Lawngtlai townships alone.

In Manipur, the Mizos spread in three towns of their concentration in their respective districts. The district of Churachandpur has the highest number of urban dwellers with more than fifty thousand live in the town. There are one each town in Chandel and Senapati districts of Manipur where the Mizos are in majority. The percentage share of urban population in all the districts however is very low. It ranges from 5 to 10 percent of the population. The district of Churachandpur has only 6 percent of its population living in urban centers. On the other hand, in Senapati and Chandel districts, the percentage share of urban population is only 3 and 5 respectively. The Urban Centers and their population composition are as under;

Table 5.4: Urban Centers in Manipur.

Sl.No.	Name of the Towns	Male	Female	Total Population
1.	Churachandpur	27358	26523	53881
2.	Moreh	7617	7345	14962
3.	Kangpokpi	2328	2256	4584

Source: Census of India, Directorate of Census Operations, Manipur, 2001

In Tripura and Assam, the percentage share of urban population of the Mizos is highly insignificant and negligible. The only notable town that can be mentioned in Tripura is the small town of Vangmun having a population of 1699 persons and Sabual (Part) with a population of 1757 located on the Jampui Hills Block under North Tripura district. The other towns of Tripura are inhabited by the majority Bengalese and dominant tribes of Tripura. The percentage share of the urban population of the Mizos in Tripura is negligible. In the same way, in Dima Hasao district of Assam as well, the percentage share of urban population of the Mizos is insignificant. There were almost only 1000 to 2000 inhabitants in Haflong the districts' headquarter.

On the basis of population, the urban centers are divided into the following class of towns;

Table 5.5: categorization of towns based on Population.

Sl.No.	Category of Towns	Population	No.of Towns	Name of Towns
1.	Class-I	Above 100,000	1	Aizawl
2.	Class-II	50,000-99,999	2	Churachandpur, Lunglei
3.	Class-III	20,000-49,999	2	Champhai, Serchhip
4.	Class-IV	10,000-19,999	6	Saitual, Khawzawl, Kolasib, Lawngtlai, Saiha, Moreh
5.	Class-V	4000-9,999	11	Sairang, Darlawn, Vairengte, N.Kawnpui, Bairabi, Mamit, Zawlnuam, Thenzawl, Hnathial, Tlabung, Kangpokpi

Besides, there is a trend of migration among the Mizos to big urban centers all over India. This trend of movement to urban centers is mainly due to the prospects of better life in towns and cities. Indeed, the number of urban dwellers among the Mizos is steadily increasing with rapid rate of economic development. This changing life style from rural to urban way of living has revolutionized the mosaic of cultures among the people.

5.5.3: Introduction of Modern Medicine:

The use of medicine, another innovation in the Mizo society, was first initiated by the Christian missionaries. The common practice of curing ailments was by offering bloody sacrifices to the evil spirits in the indigenous Mizo society. In the words of MacCall (1956)³⁷ “The hope of cures or treatment lay in the propitiation of the interested spirits, whoever they happened to be. But a sense that there was more hope for those who helped themselves was manifested in the application of treatment combined with sacrifices and incantations, as advised by the village Puithiam or priest”. In fine, physical ailments, in the indigenous Mizo society was considered something religious in

character and it was not a physician but a priest who could cure diseases. MacCall (1956)³⁸ again has given a description in regard to indigenous procedure for the treatment of diseases which goes, thus: “Cures were attempted by performance of sacrifices. But it was by no means a simple or a cheap adventure. It was not even easy to produce a priest, because it was widely believed that if the priest failed to effect a cure, he might, and probably would, fall victim to the disease, as failure to effect a cure would have disclosed his inability to overcome the particular evil spirit at the root of the disease, and after such an unsuccessful challenge he was certain of death.”

The pioneer missionaries on their arrival in Mizoram, the health conditions of the people could be ascertained which was best expressed in the statement of a missionary: “Malaria was of course prevalent everywhere. There was also dropsy, internal parasites, hookworm, dysentery, tuberculosis and other dreaded diseases. Parents had large families but more than 50% of the children died before reaching adolescence. Many mothers died at childbirth due to lack of care and superstitious ideas.”³⁹ It was Rev. D.E. Jones and Rev. E. Rowland who were the first missionaries to acquaint the Mizos with the use of modern medicines for the cure of diseases. Initially, there was a strong opposition against the treatment of diseases by medicines introduced by the missionaries. But, the use of medicine was again welcome by the people since it was more effective than bloody sacrifices. It was also welcome due to the cost which was cheaper than costly sacrifices for curing diseases. Lastly, it also showed quicker and better results the traditional ways of curing diseases by the priest. Thus, the Mizos begun to use medicines for curing diseases: leaving their traditional practice of healing. In this regard, the contribution made by Dr. P.Frazer, M.D., A Presbyterian missionary doctor to the Mizo society in medicine and public health was praiseworthy. He started a Mission Hospital at Aizawl in 1908 which was the first in Mizoram. But due to his departure from Mizoram very soon, the hospital became just a mere dispensary for want of doctors. It was revived by Dr. G. Williams, a Presbyterian missionary doctor and shifted it to Durtlang, a place north of Aizawl. In the south, the Baptist Mission acquainted the Mizos with medicines simultaneously with Presbyterian Church in the north. It was Rev. Savidge for the first time opened a dispensary attached to the Mission compound at Serkawn near Lunglei. Later, the dispensary was expanded and converted into a hospital by the Baptist Mission Society and stands tall as Serkhawn hospital till today. With this humble beginning in the field of modern medicines and public health, the Mizos of today are fortunate to have one of the best treatments by best doctors and nurses in their

own land. The present scenario of public health status can be seen as below:

Table 5.6: Government's Hospitals and Health centers in the core regions as on 2006.

Sl.No	State / Districts	Hospitals	CHC&PHC	Sub-centers/ Dispensaries	Available Beds	No.of Doctors
1.	Mizoram	10	66	367	1784	205
2.	Churachandpur	1	10	68	182	62
3	Chandel	2	4	26	74	16
4.	Senapati	1	14	68	143	60

Source: 1. Statistical Handbook, 2010, Directorate of Economics & Statistics, Mizoram

2. Statistical Handbook, 2006, Directorate of Economics & Statistics, Manipur.

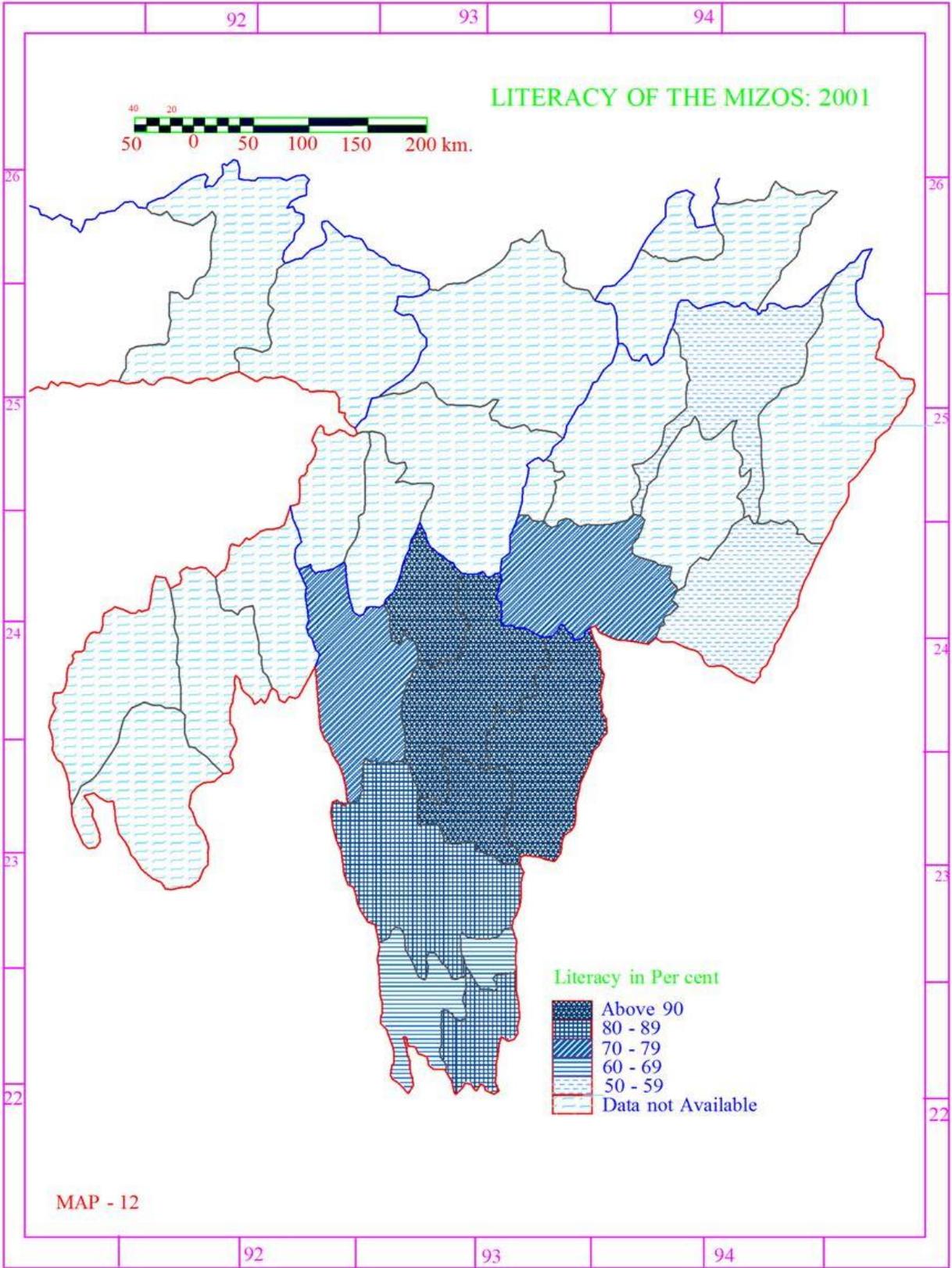
5.5.4: Introduction of Formal Education and Mass Literacy:

The introduction of western education by western agencies has a greater impact on the lives of the Mizos in all walks of life. Here is the literacy chart at a glance in the context with education and literacy of the Mizos in transition in the core regions of concentrations in the study area according to 2001 census and represented by Map-12 in the following page.

Table 5.7: Literacy in Percentage in the core districts-2001

Districts	Literacy	Male	Female
Aizawl	96.51	96.75	96.26
Lunglei	84.17	87.44	80.60
Champhai	91.19	93.15	89.10
Kolasib	91.34	92.34	90.22
Mamit	79.14	82.98	74.81
Serchhip	95.15	96.18	94.08
Lawngtlai	64.74	70.90	57.81
Saiha	82.19	86.11	78.08
Churachanpur	70.59	77.67	63.06
Senapati	59.80	67.93	51.24
Chandel	56.23	64.34	47.98

Source: Census of India, Directorate of Census Operations, Mizoram & Manipur, 2001



As has been mentioned at the outset, the overall development of literacy standard of the Mizos from zero percent to the percentage that appeared till India achieved her independence was singularly owing to the sincere efforts and sacrifices of the Christian Missionaries, and in post-independence period, by the joint venture of the Christian Missionaries and the Government.

The above table shows literacy rate in percentages of the core regions of concentration including both male and female literacy rate. The districts in parts of Mizoram are exceptionally doing well with more than 80 % literacy rate. The exception to this is the district of Lawngtlai with only 64.74 per cent literacy rate. The district of Aizawl has the highest recorded literacy rate of 96.51 per cent closely followed by the district of Serchhip with 95.15 per cent. The districts of Lunglei and Saiha also recorded a high literacy rate of 84.17 and 82.19 per cent respectively. In Manipur, the district of Churachandpur recorded the highest percentage of literacy with 70.59 per cent. The districts of Senapati and Chandel have recorded a moderate of literacy in per cent with only 59.80 and 56.23.

The literacy attainment in the study areas can also be analyzed by comparing the male and female literacy rate in 2001 and 2011. In all the districts of the core regions of concentrations, there is a very little gap between male and female literacy level. In the year 2001, the highest literacy gap between male and female is recorded in the less developed regions of Senapati, Chandel and Churachandpur districts of Manipur and Lawngtlai district of Mizoram.

There is a relatively less gap between male and female in the rest of Mizoram. The highest gap is recorded in the district of senapati with 16.69 per cent closely followed by the district of Chandel in Manipur with 16.37. The disrict of Churachandpur in Manipur also has a high gap of literacy between male and female with 14.61 percent. In Mizoram, the highest literacy gap is in the district of Lawngtlai with 23.09 per cent. This is closely followed by the district of Mamit and Saiha with 8.17 and 8.04 per cent respectively. The districts of Lunglei and Champhai have a low gap of 6.84 and 3.99 per cent. The least gap of leteracy between male and female is recorded in the districts of Aizawl, Kolasib and Serchhip with 0.49, 2.12 and 2.1 per cent respectively. In the year 2011, the literacy gap between male and female has shown a remarkable improvement in all the districts excepting the district of Aizawl and Lawngtlai districts in Mizoram. These two districts recorded an increase in the literacy gap between male and female with 1.01 and 17.06 per cent against the

literacy gap of 0.49 and 13.09 per cent in 2001. The districts of Lunglei and Mamit have not shown any improvement from 2001 with 6.89 and 8.78 per cent each. On the other hand, the other districts in Mizoram like Champhai, Kolasib, serchhip and Saiha has shown improvement from 3.99, 2.12, 2.1 and 8.04 in 2001 to 2.6, 1.97, 0.96 and 5.2 in the year 2011.

But, in the districts of Manipur, a remarkable improvement is achieved during these years. There is an improvement from 14.61 to 8.21 percent in Churachandpur district, from 16.69 to 12.05 percent in Senapati district and from 16.37 to 14.69 per cent in Chandel district. In brief, the literacy gap between male and female is increasing in four districts namely, Aizawl, Mamit, Lunglei and Lawngtlai in Mizoram. On the other hand, in all other districts, the literacy gap is decreasing in favour of female population which is a positive sign of development. The literacy gap between male and female in the year 2001 and 2011 A.D. are tabulated below and represented by a multiple bar diagram as under;

Table 5.8: Male and Female Literacy Gap in the Core Regions.

Sl. No	Districts	Literacy Rate -2001			Literacy Rate - 2011		
		Male	Female	Gap	Male	Female	Gap
1.	Aizawl	96.75	96.26	0.49	99.01	98.00	1.01
2.	Lunglei	87.44	80.60	6.84	92.74	85.85	6.89
3.	Champhai	93.15	89.10	3.99	94.80	92.20	2.6
4.	Kolasib	92.34	90.22	2.12	95.50	93.53	1.97
5.	Mamit	82.98	74.81	8.17	90.15	81.37	8.78
6.	Serchhip	96.18	94.08	2.1	99.24	98.28	0.96
7.	Lawngtlai	70.90	57.81	13.09	74.68	57.62	17.06
8.	Saiha	86.11	78.08	8.04	91.00	85.80	5.2
9.	Churachanpur	77.67	63.06	14.61	88.34	80.13	8.21
10.	Senpati	67.93	51.24	16.69	80.85	68.80	12.05
11.	Chandel	64.34	47.98	16.37	77.95	63.26	14.69

Source: Census of India, Directorate of Census Operations, Mizoram & Manipur, 2001

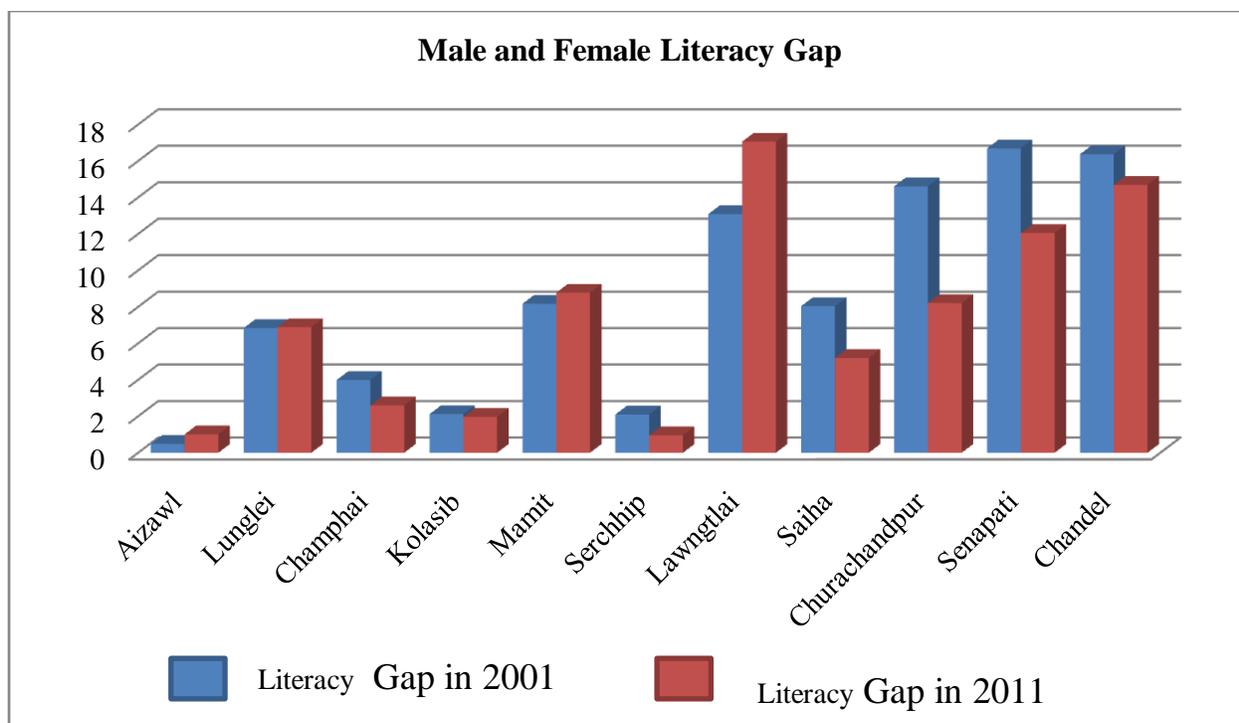


Figure 5.2: Male and Female Literacy Gap, 2001 and 2011.

The increase in literacy rate since 1951 in the study area is highly remarkable. This is due to the fact that, the implementations of planning and policies by new independent India has had the desired impact on the people in general and on the Mizos in particular. The literacy level attained before India got its independence from foreign rule was less than 36 percent in the region. This level of literacy was in fact the credit of the Christian Missionaries who tirelessly and selflessly worked for the people of Mizos in the past. This had created a conducive environment for the spread of education throughout the length and breadth of their land. Thus, it paved the way for higher educational attainment for the Mizos in India. Since then, vigorous steps were taken by their respective State's governments under the direct financial support of the Central government has reaped rich dividends in the field of education in the lands of the Mizos. The literacy rate of 36.23 percent in 1951 is raised to 91.58 percent in 2011 in Mizoram. The achievement in the literacy level in Churachandpur is also quite remarkable from 35.42 percent in 1961 to 84.24 percent in 2011. This rapid increase in the level of literacy is responsible for the change in the mosaic of cultures in all parts of the land. This has resulted into the twist and turn of their adaptation process in their respective environments. In other words, it is the literacy that paves the way for variety of

adaptations process taking place among the Mizos. Thus, the diversification in their economic activities resulted into differences in their adaptation to their environments both natural and social.

The following table shows the rate of increase in literacy level in Mizoram and Churachandpur in percentages and represented by a bar diagram.

Table 5.9: Literate Population in Mizoram and Churachandpur Since 1961.

Sl.No.	Year	Population in Mizoram		Literacy in percentage	
		Total	Literates	Mizoram	Churachandpur
1.	1961	266063	117097	44	35.42
2.	1971	332390	178793	53.79	39.71
3.	1981	493757	366673	74.26	55.71
4.	1991	689756	567462	82.27	60.79
5.	2001	888573	789053	88.80	70.59
6.	2011	1091014	999151	91.58	84.29

Source: Census of India, Directorate of Census Operations, Mizoram & Manipur, 2001

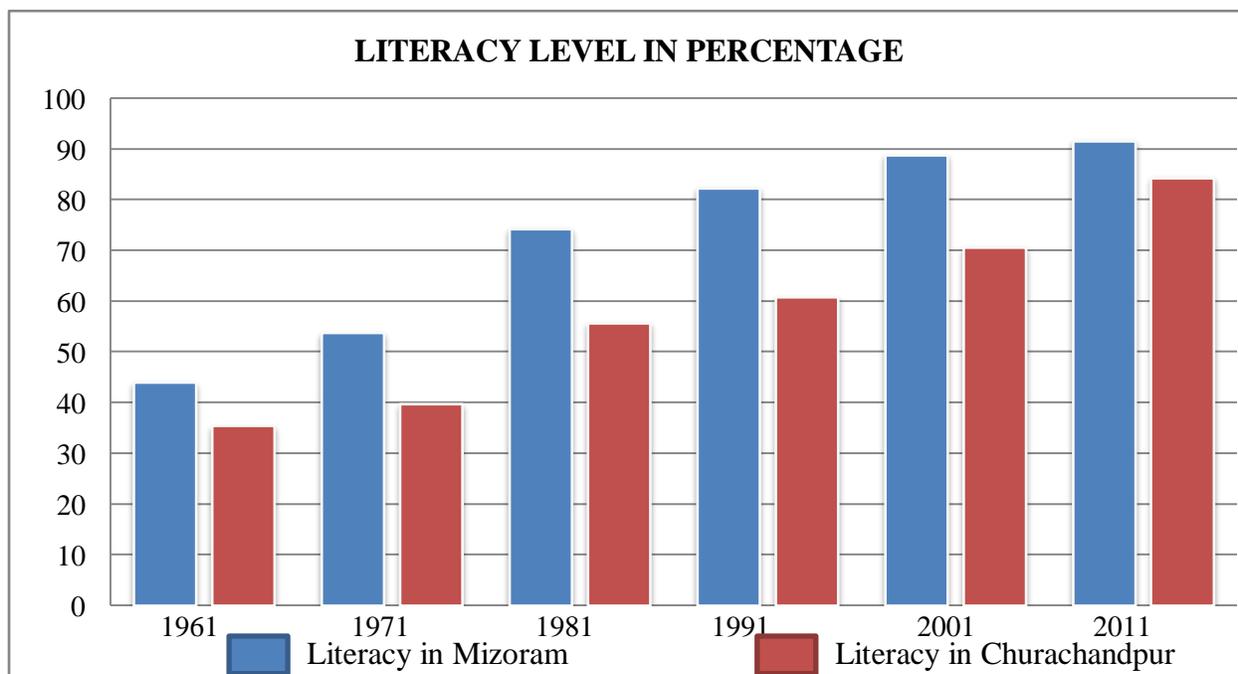


Figure 5.3: Literacy level in Percentage in Mizoram and Churachandpur.

5.5.5: Process of Political Adaptations:

The Mizos lived in the Hill Tracts of Burma bordering Mizoram between the Run and Tiau rivers and the politics of Chieftainship is believed to have existed since then and it remains in till the early fifties of the 20th century.⁴⁰ However, it is still prevalent in parts of Manipur even till today.

The Mizos' political life therefore may be summed up in three words, namely: abolition, introduction and modification. The broader view of these transformations through abolition, introduction and modification of their political and economic life can be analyzed and studied from the following geographical perspectives.

The indigenous Mizo society in northern Mizoram was characterized by the presence of the Zawlbuk. It was a bachelor's dormitory of the village constructed adjacent to the Chief's house. The house was comparatively big in size in the village in the village so as to accommodate all the bachelors of the village to live on day and night and strangers to the village to sleep overnight. The administration of a Zawlbuk was run by its inmates. The members comprised of two classes: boys before attaining puberty called Thingfawm Naupang and class of boys having already attained puberty called Tlangval. Each Zawlbuk had one Valupa, some Tlangvalupas and four Thingfawm Hotu by whom the concerned Zawlbuk was governed. The Valupa, who was the most industrious, courageous and efficient member recognized and appointed by the Chief was the head of a Zawlbuk. The Upas of both the groups was empowered to exercise their rights and powers over inmates of their respective groups. The Mizos in the indigenous period were familiar with the Mizo word Bawi meaning slave. There was a class in the Mizo societies who were called Bawis, these were indeed the slaves of the Chief. There were three types of Bawis in the past; these were the Inpuichhung, The Chemsen and Tukluk Bawis. The Inpuichhung Bawis were the widows, orphans etc. who had none to take care of them or who are unable to stand on their feet would take shelter in the house of chief as Bawis. They lived in the house of the chief. The second type of slaves were the Chemsen Bawis who were mostly criminals, such as debtors, thieves, murderers etc. became slaves to escape from dire consequences. They lived in separate house with their children but treated as slaves by the chief. They worked for themselves and the only obligation was that the marriage price of their daughters was required to be given to the chief. Thirdly, the captives of war

were known as Tukluk Bawis. The slaves of this type would dwell in their respective houses with their offspring but as slaves. Bawis or Slaves of any type were well treated by their masters. Only a little curtailment of their personal freedom was involved during the period of their slavery. The distinguishing factor in the system of slavery was that none but the chiefs had the right to keep slaves or Bawis.

With regard to the administration, it was the Chief who administered his village kingdom with the help of his advisers or council of elders known as Upas appointed by the chief himself. The Upas acted as ministers to the Chief. Besides the Upas, a Chief had numerous other officials who were assigned to discharge other duties. They were the Thangau a village crier, Thirdeng, a village blacksmith, Puithiam, a village priest etc. Thus, a traditional Mizo village under a Chief was not exactly a village we see today. A Mizo village was a mini kingdom governed by its Chief. Therefore, all the village kingdoms had certain other practices. The commonest practices that were in existence in the village kingdoms were the law of inheritance, slavery and Bachelor's House. The customs that prevailed in the administration of such practices were same in all the village kingdoms. Therefore these practices may easily be termed as the practices of the Mizo society which form part of the Mizo politics and administration.

5.5.5.A. Administrative Set Up of Local/Village Government:

Since independence, the administration of the Village has been changing according to the change in the systems under the central and state governments. It differs widely in different parts of the study area. In some regions, the traditional institution like Chieftainship was completely abolished. But in other parts of the region, this important traditional institution is retained with slight variations in formations and functions.

During the pre-independence period in Mizoram and elsewhere in the study area, each village had a traditional institution of Chieftainship to manage the village affairs. The chief was at the same time the supreme administrator, judge, protector and guardian of his village running village administration with a council of elders called Upas. These Upas were generally men of the Chief's choice, nominated and selected without the villagers' opinion. The Chief thus, tried to give his rule the semblance of people's rule in the governance of village through the 'Council of Elders'.

Besides the Upas, a Chief had numerous other officials who were assigned to discharge other duties. They were the Thangau a village crier, Thirdeng, a village blacksmith, Puithiam, a village priest etc. Thus, a traditional Mizo village under a Chief was not exactly a village we see today. A Mizo village was a mini kingdom governed by its Chief. The hierarchical political set up of the Chief or Village administration- Mini kingdom could be diagrammatically represented as under;

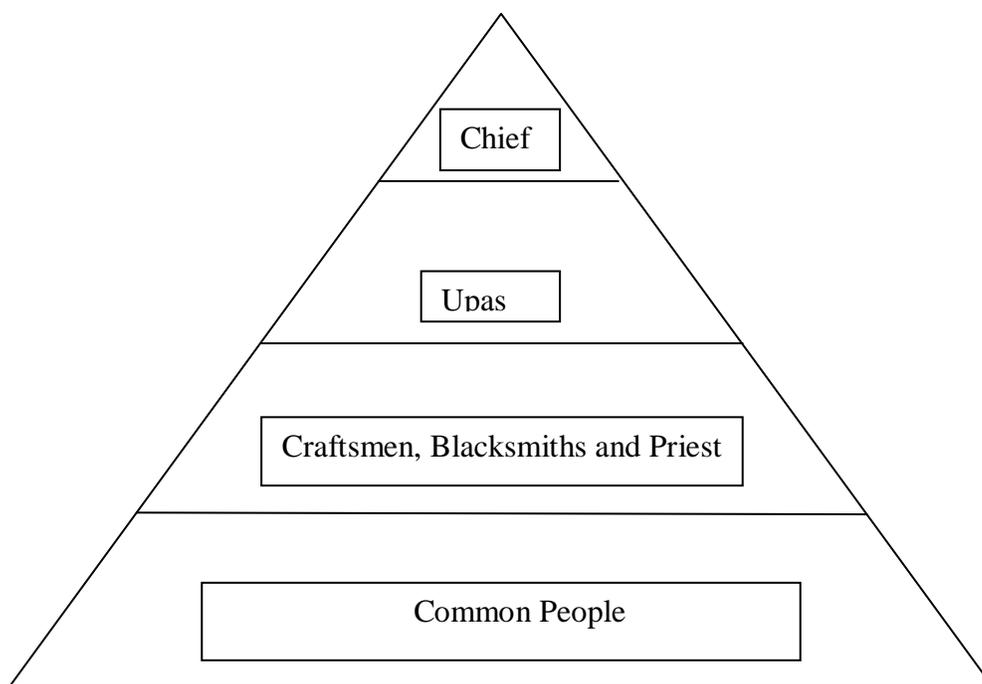


Figure 5.4: Traditional Hierarchical Village Administration

5.5.5.B. Village Administrations in Mizoram and Tripura:

After independence, a new scheme of simple and inexpensive administration of the tribesman of certain hill districts of the then state of Assam based on the recommendations of the North East Frontier Tribal and Excluded Areas Sub-Committee of the Constituent Assembly known as the Bordoloi Sub-Committee was incorporated in the Sixth Schedule of the constitution of India. This provided for the constitution of the Autonomous District Councils (ADCs) for major tribesmen, and Autonomous Regional Councils for minor tribesmen other than the major tribal people within the district. This had prompted all tribal groups in North East to be included and incorporated in the Sixth Scheduled of the constitution of India. Indeed, there was a crying need

from various tribal groups both big and small to have self governance in matters of Village administrations. In this regard, the incorporation of the Sixth Scheduled of the Indian Constitution was effected in many parts of North East India to a certain degrees of success. But, in the context of the study area, it was not a big success in Manipur due to the paramount powers of the Chief in the administrations of villages. Thus, in Manipur the political adaptation of the people is based on the functioning of the Chief and His Council of Ministers. On the other hand, this was a great success in Mizoram and Tripura under tribal dominated regions. So, the political adaptation in Mizoram and Tripura for the Mizos is based on the formations of Autonomous Districts Councils, which subsequently impacted on the politics of the State and the Nation.

Auonomous Districts Councils (ADCs):

As a result, the Autonomous Hills District Council for the Mizos and the Pawi-Lakher Regional Council (PLRC) for the Pawi, Lakher and Chakma tribes were set up in 1952 and 1953 respectively. Thus, the abolition of Chieftainship in the then Lushai/ Mizo Hills was effected by enacting the Lushai Hill District (Village Councils) Act, 1953 and the Pawi-Lakher Autonomous Region (Village Councils) Act, 1954 under sub clause (e) of Clause (3) of the Sixth Schedule to the Constitution of India. Accordingly, the village administration was vested in the democratically elected village councils (VCs) which, in fact started functioning from August 1954 within the respective jurisdictions of the councils. Since then, the village administrations in Mizoram were vested in the democratically elected Village Councils. Thus, in Mizoram at grassroots level villages are administered by the State Government and District Councils through the democratically elected members of the Village Councils.

The first general election to the Districts council was held in January, 1952. The Lushai Hills District Council was constituted on the 25th of April, 1952. Besides, the District Council, an autonomous Regional Council for the Pawi-Lakher Region in the Mizo District, called the Pawi-Lakher Regional Council, was constituted on the 23th of April, 1953.

When the Mizo Hill was elevated to the status of the Union Territory of Mizoram in accordance with the North-Eastern Areas (Reorganization) Act, 1971, the Autonomous Mizo Hills District Council was abolished in 1972. The Pawi-Lakher Regional Council was trifurcated into three

district councils viz. the Lai District Council, the Mara District Council and the Chakma District Council under the provisions of the said act. On April 29, 1972, as provided under paragraph 20 B of Sixth Schedule to the Constitution of India, the Pawi Regional Council became the Pawi District Council, the Lakher Regional Council became the Lakher District Council and the Chakma Regional Council became the Chakma District Council. The date and year of District Councils were constituted can be shown as under;

Table 5. 10: The date and year of District Councils in Mizoram.

Sl. No.	Name of the District Council	Date on which constituted.
1.	The Lushai Hills District Council (It was changed to the Mizo District Council from 1st September, 1954)	April 25, 1952.
2.	The Pawi-Lakher Regional Council	April 23, 1953.
3.	The Pawi Regional Council	April 23, 1972
4.	The Lakher Regional Council	April 23, 1972
5.	The Chakma Regional Council	April 23, 1972
6.	The Pawi District Council	
7.	The Lakher District Council	April 29, 1972
8.	The Chakma District Council	

Source: Paragraph 20 B of the Sixth Schedule and the Dissolution of the Mizo Districts Councils (Miscellaneous Provisions) Order, 1972 vide Notification No. LJD. 8/72/42 dated Aizawl, the 29th April, 1972.

The Lushai Hills District (Village Councils) Act 1953 and the Pawi-Lakher Regional Councils (Village Councils) Act, 1954 have been adapted by the councils as well since 1972 for the administration of the village affairs in their respective areas. The provisions of the Act can be amended by executive/administrative orders of the Government and the Autonomous District Councils. The administration of the Village councils has been put under the Local Administration Department (LAD) and Town planning and Housing by the Government of Mizoram. Briefly, Mizoram has two sets of the Village Councils existed over which the Government of Mizoram and the District Councils extend their jurisdictions independently.

The term of these three District Councils is normally five years and the qualifications for the membership were almost the same as prescribed for the membership of the state legislature. In other words, they are the same with that of the Mizo District Council since dissolved. The Council Shall Meet at least once in every four months. Under the Sixth Schedule to the Constitution of India, The District Councils have the following powers;

Legislative Power:

Mizo District Council: Each District Council has a Chairman and a Deputy Chairman, duly elected by the council. The Chairman is responsible for conducting the business of the Council and presides over its meeting. In his absence, the Deputy Chairman should preside.

Pawi, Lakher and Chakma District Councils: There is a Chairman and a Deputy Chairman in each District Councils of Pawi, Lakher or Chakma, duly elected by the members of the council. The Chairman is responsible for conducting the business of the Council and presides over its meeting. In his absence, the Deputy Chairman should preside in all the Districts Council.

Executive:

Mizo District Council: Under rule 19 of the Autonomous Districts Rule, 1951, there shall be an Executive Committee with the Chief Executive member at the head and two other members to exercise the functions of the District Council. Rule 20 provides that the Chief Executive Member shall be elected by the council and two others shall be appointed by the Governor on the advice of the Chief Executive Member from amongst the members of the District Council.

Pawi, Lakher and Chakma District Councils:

Under rule 20 of the Autonomous District Rules, 1974, in each of the Pawi, Lakher and Chakma District Councils, there shall be an Executive Committee headed by a Chief Executive Member to exercise the functions of each of the District Councils. Rule 21 provides that the Chief Executive Member shall be elected by the District Council and other members shall be appointed by the Administrator of the Union Territory of Mizoram on the advice of the Chief Executive Member from amongst the members of the District Council.

Tripura Tribal Areas Autonomous District Council:

The Tribal people of Tripura had been demanding autonomy for long years to preserve and promote their distinct ways of life. It is against this background that the state government as well as the central government decided to set up an Autonomous District Council for the areas predominantly having tribal population of the state to introduce internal autonomy in tribal compact areas and thereby protect the social, economic and cultural interests of the tribal people. The objective behind setting up the Autonomous District Council is to handover certain administrative and legal authority to the council in order that it may devote concerted attention to all aspects of cultural, social and economic improvement of the tribal people who for historical reasons presently belong to the weaker sections of the society and thereby to free them from all kinds of social injustice.

There is no doubt that the formation of the District Council under the Sixth Schedule of the Constitution of India had fulfilled the long cherished demand of the people of Tripura for self government in Tribal majority areas. In this context, it deserved particular mention that while resting the right of autonomy; the tribal people had not agitated all by themselves. The democratic people of the state in general lent powerful support to their movement. The main objective of forming the District Council under the Sixth Schedule is to remove within a short time the material disparities between the advanced and backward sections of the societies, to strengthen the bonds of unity between the tribal and non-tribal masses, to emancipate not only tribal people but all the deprived people from all types of injustice and exploitation. Tripura Tribal Areas Autonomous District Council is a symbol of integrity, harmony and unity of the tribal and non-tribal people of the state.

The Tripura Tribal Areas Autonomous District Council was constituted under the Seventh Schedule to the constitution of India. The Tripura Tribal Areas Autonomous District Council Bill, 1979 was unanimously passed by the Tripura Legislative Assembly on the 23rd March, 1979. It was constituted through vote by secret ballot in January 15, 1982 and the elected members were sworn in on 18th January, 1982. Subsequently, the constitution of India has been amended by a Bill and it was unanimously passed at the floor of the Indian Parliament on 23rd August, 1984 for introduction of the Sixth Schedule of the Constitution of India. Thus a fresh election under the Sixth Schedule

has been held on 30th June, 1985 through vote by secret ballot and the elected members were sworn in on the 19th of July, 1985.

Administrative Structure of TTAADC:

The administration of TTAADC and its sub-ordinate offices are managed from its headquarters in Khumulwng, West Tripura. The council is headed by its Chairman who is chosen by the elected members of the council. At grassroots level, there are 527 Village Councils functioning as primary units as institutions of local self governance similar to Gram Panchyats in Non-ADC areas. Under the Sixth Schedule to the Constitution of India, the Tripura Tribal Areas Autonomous District Council is vested with two types of powers. These powers are;

Legislative Power:

The Legislative Department of the District Council is headed by the Chairman who summons the meeting of the council time to time in connection with approval of budget, discussions on bills, rules and regulations submitted by the treasury bench and passing of the same thereof. The council consists of 30 members out of which 28 members are elected by adult franchise and 2 members are nominated by the Governor of Tripura. The Chairman has his own Secretariat headed by the Secretary to the District Council.

Executive Power:

The Executive Powers are vested the Executive Committee which is headed by the Chief Executive Member who is elected from among the Treasury Bench members. The council administration is headed by the Chief Executive Officer who is normally an IAS Officer and assisted by and an Additional Chief Executive Officer and Deputy Chief Executive Officer of TCS Grade – I and six Executive Officers such as, Administration, Finance, Rural Development, Planning, Development and Coordination etc. there are different departments headed by a Principal Officer as the departmental head. The departments are like, Agriculture, Animal Husbandry, Education, Forests, Fisheries, industry, Health and Family Welfare etc. Besides, there are five Zonal Development Offices along with thirty seven Sub-Zonal Development Offices for looking after the development works of Tripura Tribal Areas Autonomous District Council areas. There are also Zonal Advisory Committees having one Chairman and other eight Members of the Committee in each zone.

In short, the Sixth Schedule to the Constitution of India provides ample powers to the District Council for Self governance of the Tribal population of the state. The District Council has its own powers to appoint its own staff in terms of requirement and appointment rules. As per my observation and interactions with the people, the representation in the District Council is quite satisfactory to all groups of people in all the areas of its functioning. In the administrations of villages in Mizoram and Tripura, the members of democratically elected Village Councils are given the direct responsibilities of Local Self Governance in their respective areas by the State Government and the Districts Councils as the case may be. Indeed, the politics within the State and the Union are the direct influence of the Village Councils.

5.5.5.C. Village Administrative in Manipur:

In Manipur, the functioning of the Autonomous District Councils could not be successfully carried out due to many reasons. The first and foremost reason is the practice of the traditional institution commonly called Chieftainship. The institution of Chieftainship is still in vogue in Manipur making the success of ADCs impossible. The second factor responsible for this state of affairs in Manipur is again the apathy of the State government. The government became a silent spectacle to this state of affairs due to fear of the powerful and influential Chiefs of different regions. The other important factor responsible for the retention is due to fear of social conflicts. In this regard, the Chief is still seen as a protector, guardian and diplomat of the common people. Though this traditional institution of Chieftainship is still practice, it does not remain untouched by the political upheavals all over India. The common people became aware of their rights and demanded for justice to the Chiefs as well as the Government. However, the voice of the people was never heard due to above mentioned causes for the retention of age old tradition of Chieftainship.

Due to Socio-politico and economic development, the long felt need of the people to have a say in the administration of the village was accepted by the Chief and made some modifications on the functioning of Village Administration. This was becoming a necessity especially after the launching of various Rural Development Programmes by the Central Government.

The following changes and modifications were made in the traditional institutions of Chieftainship as it is functioning now;

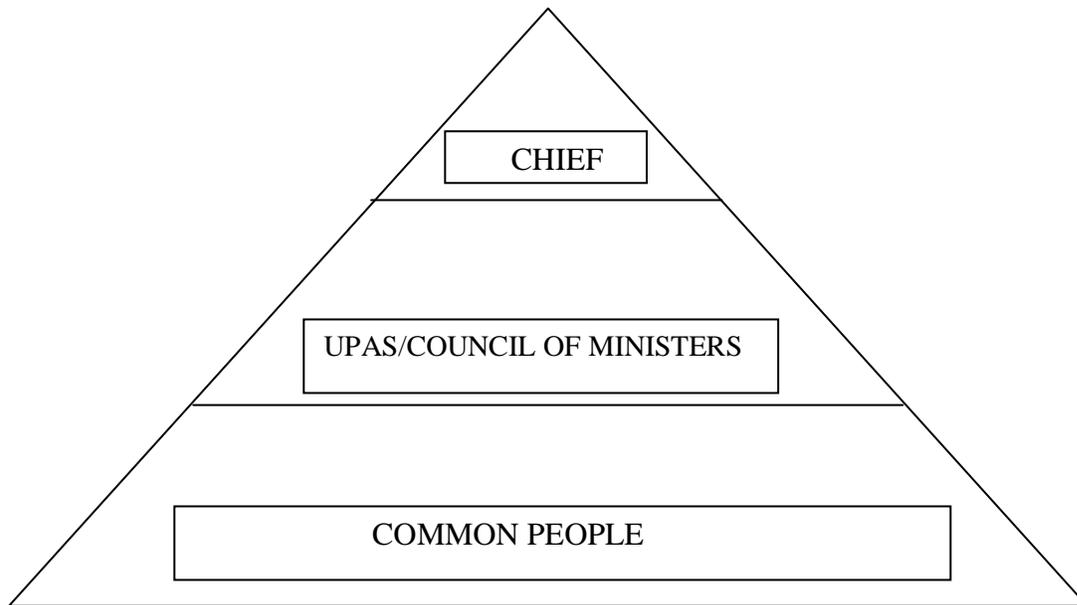


Figure 5.5: Present Administrative Set up of the Chief

The Chief:

The position of the Chief is at the highest hierarchy in the village administration even today in Manipur. He is the head of the Village and has a say in all matters concerning the village. He can take his personal decision matters relating to the welfare of the people and no one can challenge his decisions. In other words his decision in all matters is final and binding. But the Chief of today are clever enough to know the interest of his ministers and the people. In brief, he is bound to give very wise decisions on all matters. Otherwise, his prestige and authority would be questioned by his ministers and the people. It is so to say, he is not above the law in any case. However, the institution of Chieftainship is hereditary. The powers and functions of the Upas or Council of Ministers are almost similar to the Village Councils in Mizoram. But it was on paper only. The real authority rests on the Chief in most of the cases.

Upas/Council of Ministers:

The Upas or the council of Ministers is elected by the people. The Upas or the council of Ministers of the Chief is elected by the Electoral College represented by the Head of the Families. In any case, the right to vote to common people is not granted in any form. The common people have the right to exercise their Adult Franchise only during the time of Elections conducted to elect the representatives of the District Council, State's Assembly and the parliamentary Elections conducted by the Election Commission of India. Even in this case, the individuals are highly under the control and influence of the Chief and his Ministers. The Council of Ministers consists of the following posts and designations;

The Vice President, The Secretary, The Joint Secretary, The Treasurer, Information Secretary and The Church Leaders. The above council of Ministers or the Upas of the Chief still acts under the behest of the Chief. The functions of each Upas are similar to present day functioning of the modern day Associations or Organizations. The meetings or deliberations are presided by the Chief. In his absence, the vice President or the Secretary may preside over the meetings. But major decisions could not be taken unless the Chief gives his consent on the matters. They could decide on matters of less importance relating to day to day affairs only. In short, the autocratic rule of the Chief to some extent is continued in the present day village administration under various Chiefs in Manipur.

It is through the institution of Chieftainship that the politics of the state as well as the National is affected in most parts of Manipur. The Chiefs with their powerful influence are hand in glove with various political parties supported by different organizations of the region. In reality, the common men have no say in electing their own representatives. In brief, the role of the Chief and his Council of Ministers are still paramount in the politics of the State and the country.

5.5.6. Process of Economic Adaptations:

The primitive Mizo society was purely rural in character. Cultivation in the form of shifting cultivation was the main occupation of the people. Besides agriculture, cottage industries, hunting, collection, fishing and domestication of animals formed part of the Mizos' economic life. In fact,

the Mizo economy in olden days was basically primitive and rural and was simply to meet the demands of the basic needs of day to day life. It is again important to take into account that the prevalence of migratory habit and war habit obliterated their idea of establishing permanent landholding. It is to be mentioned in this connection that although there was no permanent landholding; the free for all land system was also not in vogue. Right to distribute land to agriculturists was reserved to the Chiefs who technically were the owners of land within their respective jurisdictions. Besides, hunting and fishing were also practiced by the Mizos to satisfy their hunger for meat.

Domestication of animals was also done extensively by the Mizos for meat purpose during off season and for sacrifices for religious purposes. But it is praise-worthy to note that there appeared no frustration, dissatisfaction and disappointment in the economic life of the people. Contextually, reference may be made of Baveja (1970)⁴¹ who remarked, “The Mizo grand-father had little use of money. He was content with two square meals with a bowl of Zu in between. He produced his own cotton which was spun into cloth by grandma. He needed no soap or iodine to clean himself and cure his wounds. He obtained all from the local plants and herbs. The Mizo grand-father’s forests were full of birds and animals to shoot for the pot. There were enough hands to cut jhoom and till the soil. The soil too used to respond with green wealth. The grandpa did not buy any Cachar tea. He grew his own tea plants. He had found his own match sticks to light the fire. A piece of cotton rubbed with a bamboo gave him the desired fire to light his hearth. He made his hut from the bamboos and thatch available at hand. He fashioned his own shoes from the hides of his dead mithuns. He devised his own arrows for hunting. He made his own torch light and did not need any batteries. The Zawlbuk youth provided him the much needed entertainment and he had no need of a radio set. The village drums and fast runners provided him with the news of the world around him. He had no need of books to learn. He learnt his lessons from life”.

Lalnithanga (2005)⁴² “The Mizos are intimately hard-working because of the fact that their very existence depended on traditional Jhum cultivation called for arduous and hard physical labour. However, with the passage of time and material growth and prosperity brought about by various developmental activities launched by government as in other parts of the country, hard physical work is very much at a discount now and easy money in the form of grant or subsidy is being

glorified and held at premium resulting in drastic change in the old value system, money being accepted as the beginning and end of everything practically speaking. This adversely affects and erodes moral values which the Mizos held so dear in the past giving place to materialism with all its attendant corruptions”.

Cottage industry in Mizo economy was no less important. It included cotton weaving, basket making, iron works, pottery, metal and brass work, lackering and manufacture of musical instruments etc. Cotton weaving of every kind was carried on exclusively by the womenfolk. In fact, it formed a part of women’s ordinary household duties. They were expected to make their own clothes and those of the other members of the family. Raw-material for cotton weaving was made available from their cotton cultivation.

Mc Call, (1956)⁴³ in his remark about Mizo weaving, “The weaving is excellent, and is done on complicated indigenous hand looms, home grown cotton being used. The whole process requires patience and time. The men-folk used to make baskets of numerous designs and sizes required for various purposes in their day to day life. The materials for the manufacture of baskets were bamboo and caner available in the jungle. The Mizos, therefore, had many types of baskets used for specific purpose, and were known by names such as, Thul, Deron, Em, Bomrang, Paikawng etc. In short, the economic institution of the indigenous Mizo society was very simple. The Mizos’ expectation in the economic progress was limited to the extent of their simple living and livelihood. They remained satisfied by meeting the bare necessities of day-to-day life”.

But, today the Mizos are not merely satisfied with the bare necessities of life. Their economy is highly diversified and enlarged beyond imagination. This is partly due to increase in literacy among the people and high economic growth achieved by India. India, as of now is one of the fastest developing economy in the world. This high growth and development has an impact on the Mizos elsewhere in the country. The economic adaptation of the Mizos in the core regions of concentrations can be best studied in the diversification of their occupational structure based on the available census data. The occupational structure of the people is highly diversified due to the success of planning and policies of the Government of India since 1951.

The trend of occupational structure of the Mizos has shown a diversification in their economic activities. This sector-wise occupation of the Mizos since 1981 relates to only the core regions of their concentrations. This is due to the fact that data pertaining to occupational structure is only available in the core areas. Thus, it includes the eight districts of Mizoram and three district of Manipur. The other areas are considered the peripheral areas due to insufficient and unreliable data for sector-wise analysis. So, the sector-wise analysis of economic participations is only on the core areas. The sector wise occupational distribution of the core areas is studied under two separate areas of concentration namely Mizoram and Manipur.

5.5.6.A. Sector-Wise Occupational Distribution of Workers in Mizoram:

The sector-wise occupational structure in the core regions of concentrations in Mizoram is studied on the basis of the sector-wise occupational structure of the scheduled tribes according to 2001 census. This is primarily done taking into account the village level census where a maximum care is taken to include only the Mizos in two districts of Lunglei and Lawngtlai as far as possible. The other districts are on the basis of sector-wise occupational structure of the scheduled tribes because in these districts the percentages share of Mizos is between 95 to 99 percent in their respective districts. In Mizoram, the occupational distribution under four sectors of occupations namely; Cultivators, Agricultural Labourers; Household industry, Manufacturing, Processing and Repairs and Other Workers will be studied in detail. The trend in the change of occupational structure will be also based on these sectors of occupation due to availability of village level data for the Scheduled tribes and Mizos in particular. The table and figure below represents the sector wise occupational structure of the Mizos in all the districts of Mizoram.

There appeared wide variations in the occupational structure of Mizos particularly in the sectors of Cultivators and Other Workers. In the case of Agricultural Labourers and Household Industry, Manufacturing, Processing and Repairs, the occupational structure of the people do not show much variation. The very striking feature of the occupational structure in general is the highest percentage share of Cultivators in all the districts except in the district of Aizawl where the percentage share of Other Workers is highest

The percentages share of sector-wise occupations is shown in the table below and represented by a diagram as under.

Table 5.11: Percentage of sector-wise Occupational Structure of Scheduled Tribes in 2001

Sl.No.	DISTRICTS	Cultivators	Agricultural labourers	Household industry, manufacturing, processing and repairs.	Other Workers
1.	Aizawl	34.37	2.64	1.39	61.59
2.	Lunglei	69.80	1.58	0.57	28.04
3.	Serchhip	74.34	2.32	2.61	20.72
4.	Champhai	73.66	6.59	1.17	18.58
5.	Mamit	81.08	3.10	0.83	14.99
6.	Kolasib	67.81	3.37	1.06	27.75
7.	Saiha	65.09	1.56	0.88	32.47
8.	Lawngtlai	78.23	2.73	0.85	18.17

Source: Primary Census Abstract, Census of India, Directorate of Census Operations, Aizawl

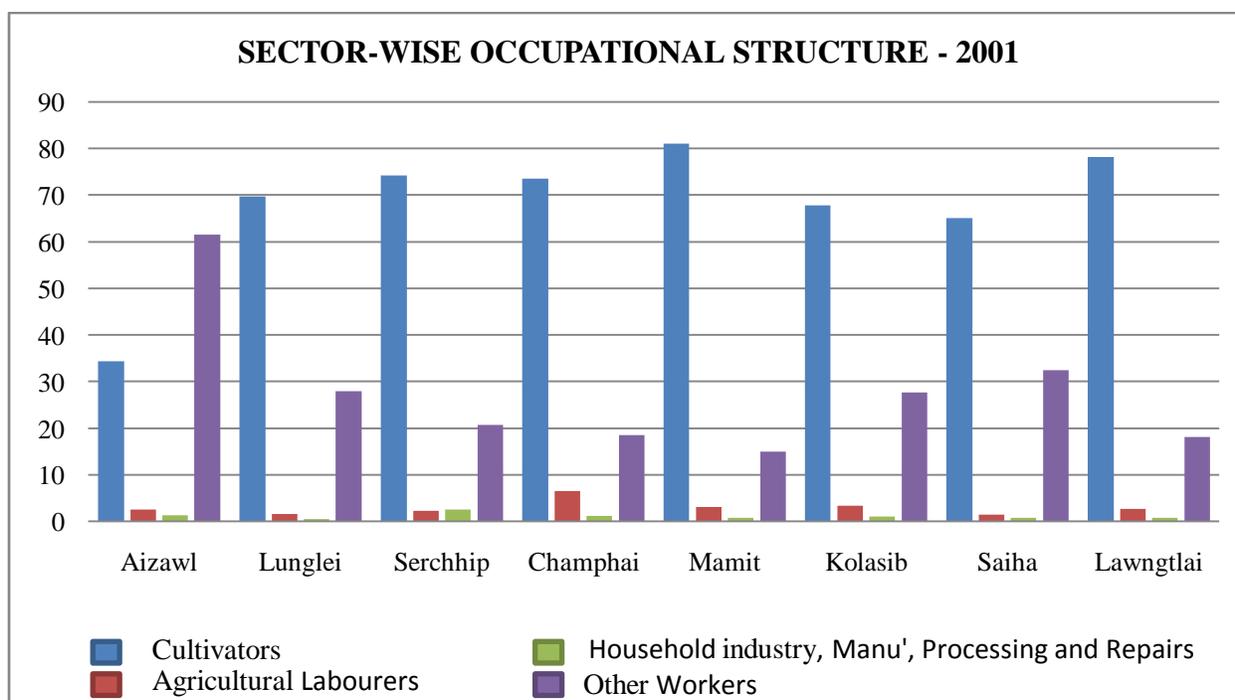


Figure 5.6: Sector-Wise Occupation Structure, 2001

The overall occupational structure of the Mizos depicts the disproportionate representations of workers in all the sectors of occupations. The share of cultivators is highest in Mamit district with 81.08 percent to the total Main Workers in the district. It is closely followed by the district of Lawngtlai with 78.23 percent. The percentage share of Cultivators in other districts is also quite high ranging from 65 to 75 percent to the total Main Workers. In the districts of Serchhip, Champhai, Lunglei, Kolasib and Saiha, the percentage share of cultivators are 74.34, 73.66, 69.80, 67.81 and 65.09 percent respectively.

The workers engaging on the sector of other workers also shows a high variations but it depicts the dependence of the people on this sector. This sector includes services and other related services in the tertiary sector of the economy. The improvement on this sector would results in the improvement and progress of other sectors of the economy. In this sector, the district of Aizawl in Mizoram has a record high of 61.59 percent of workers engaging on this sector. There are also a high percentage of workers engaging in this sector in the district of Saiha with 32.47 percent to the total Main Workers. This is closely followed by the two districts namely, Lunglei and Kolasib with 28.04 and 27.75 percent workers engage in this sector respectively. the district od Serchhip recorded a percentage of 20.72 engaging in this sector of occupation. The other three districts of Champhai, Lawngtlai and Mamit have a percentage share below 20 in each district. The districts of Champhai and Lawngtlai have a percentage share of 18.58 and 18.17 engaging in this sector to the total Main Workers. However, the district of Mamit has recorded the lowest percentage of 14.99 percent engage in this sector. The workers engaging as Agricultural Labourers are relatively less in all the districts. It ranges from 1.56 percent to 6.59 percent of the total Main Workers only. The district of Champhai has the highest percentage of workers as agricultural labourers with 6.59 percent of workers engaging as agricultural labourers. The second highest percentage is recorded in the district of Kolasib with 3.37 percent followed by Mamit district with 3.10 percent. The other districts namely Aizawl, Serchhip, Lamngtlai and Lungei have recorded the percentage share of 2.64, 2.32, 2.73 and 1.58 respectively. the district of Saiha recorded the lowest percentage share of 1.56 percent to the total main workers in the district. Finally, the least percentage of workers is engaging in Household Industry, Manufacturing, Processing and Repairs in all the districts. This is in fact not a good sign for higher and sustainable economic growth in the state. There are four districts having a percentage of workers more than one percent engaging in this sector. The district

of Serchhip has the highest percentage of workers in this sector with 2.61 percent to the total main workers. The other districts having above one percent of workers in this sector are Aizawl, Champhai and Kolasib with 1.39, 1.17 and 1.06 respectively. There are four districts having less than one percent of their workers engaging in this sector. These districts are Lunglei, Mamit, Saiha and Lawngtlai with only 0.57, 0.83, 0.88 and 0.85 respectively. The district of Lunglei has the lowest percentage of workers engaging in the sector with only 0.57 percent to the Total Main Workers in the district.

5.5.6.B. Sector-Wise Occupational Distribution of Workers in Manipur:

In Manipur as well, the occupational distribution under four sectors of occupations namely; Cultivators, Agricultural Labourers; Household industry and Other Workers is studied and analyzed to interpret the sector wise occupation of the study area based on 2001 census. However, the sector-wise distribution of workers is based on the districts totals to the Main Workers. Nevertheless, it will depict a high degree of accuracy for the occupations of the Mizos in all these districts. This is because, the percentage shares of the Mizos is more than 45 percent in all the districts. But in the case of Churachandpur, the percentage share of the Mizo groups is as high as 98 percent. The corresponding figure for Senapati district excluding the Sub-Divisions of Mao-Maram, Paomata and Purul Sub-Divisions is as high as 52 percent Mizo groups. In Chandel district of Manipur, the percentage share of the Mizo groups is as high 45.16 percent to the total population of the district. It should be mentioned here once again that, the three districts of Manipur will be generalized with the total population based on the available data in these districts. It will be taken as a comparative analysis of districts with the rest of the core regions of concentrations only. The following table shows the sector-wise occupational structure of the people and represented by a diagram as under.

Table 5.12: Sector-Wise Occupational Distribution of Workers: 2001

Sl.No.	DISTRICTS	Cultivators	Agricultural labourers	Household Industry.	Other Workers
1.	Churachandpur	56.75	8.57	7.12	27.55
2.	Chandel	61.56	7.14	6.46	24.83
3.	Senapati	62.27	13.26	4.80	19.67

Source: Statistical Abstract, 2005,2006 &2007, Directorate of Economics & Statistics, Manipur

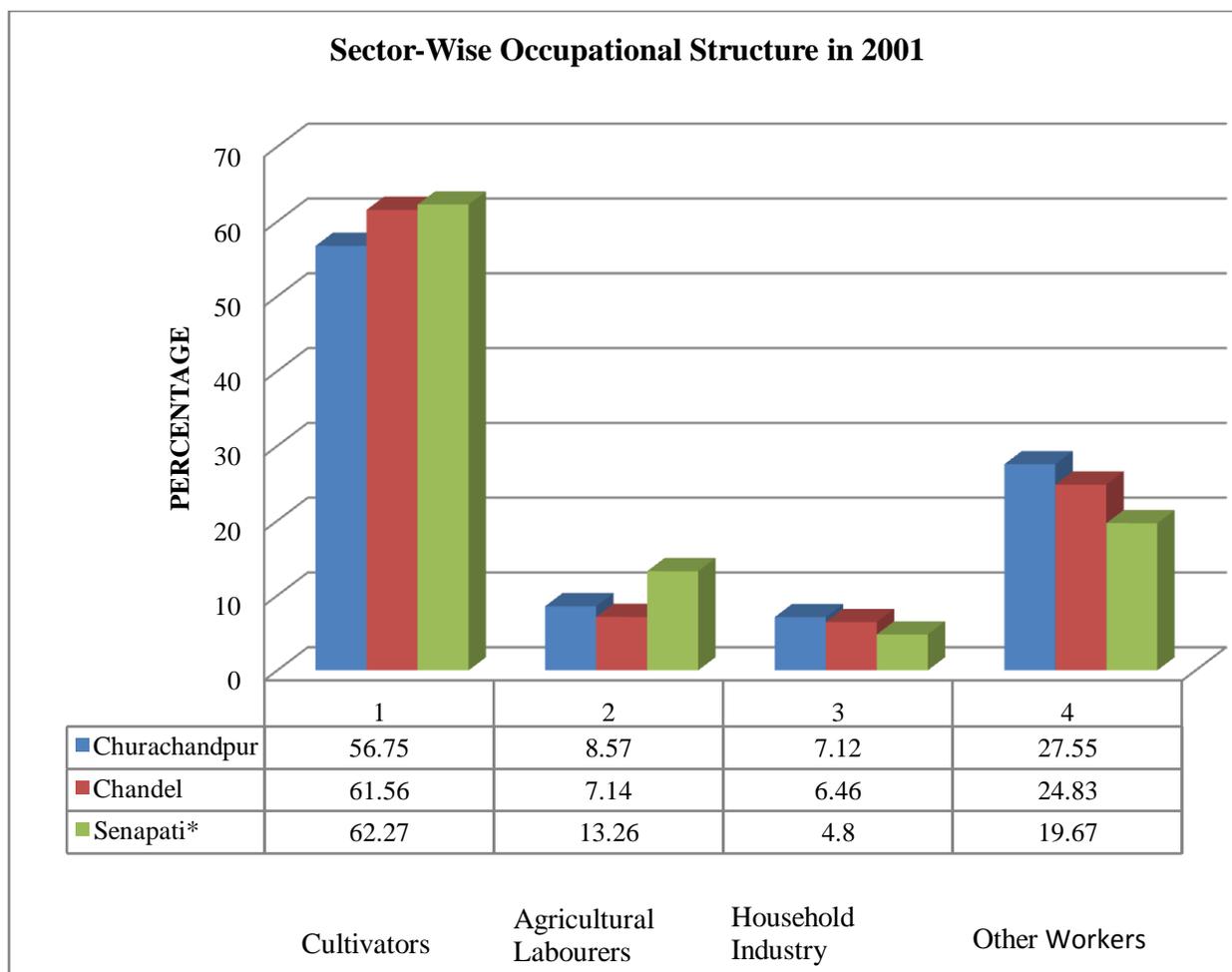


Figure 5.7: Sector-Wise Occupational Structure in 2001.

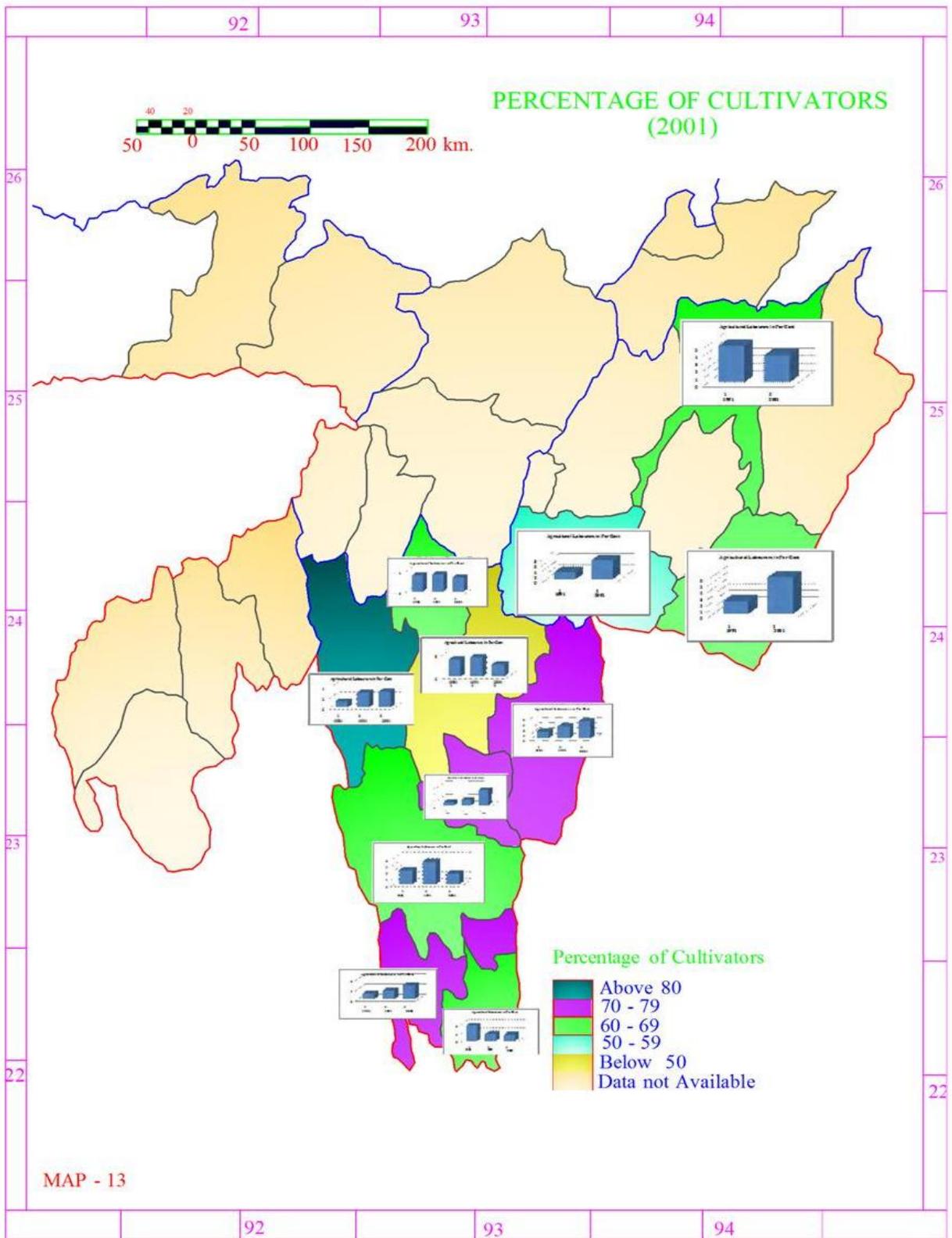
The sector-wise occupational structure of the three districts represented by a multiple bar diagram above shows the preponderance of agricultural sector in the economy. The agricultural sector alone provides an employment of more than 60 percent in all the districts. In the case of Senapati district the share of the agricultural sector is more than 75 percent of the total main workers in the district.

In all the districts of Manipur under the study, the economy is more diversified than in the districts of Mizoram. But it has shown similarities in the fact that the share of agriculture and other workers to the total main workers is relatively high in both the regions. The share of cultivators is highest in the district of Senapati with 62.27 percent to the total main workers in the district. This is closely followed by the district of Chandel with 61.56 percent. The lowest percentage is recorded in

Churachandpur district with 56.75 percent. The corresponding figure in parts of Mizoram is as high as 81.57 in Mamit district and 34.37 percent in Aizawl district. The percentage of workers engaging as agricultural labourers is as high as 13.26 percent in Senapati district. The district of Churachandpur recorded percentage of 8.57 and the lowest percentage is recorded in Chandel district with 7.14 percent to the total main workers. The figure in Mizoram is lower as the percentages recorded are 6.59 percent in Champhai district and 1.56 percent in Saiha district of Mizoram.

The sector of household industries has shown no drastic differences but it projects a very less percentage of workers engaging in the sector. The highest percentage share of 7.12 is recorded in the district of Churachandpur followed by the district of Chandel with 6.46 percent. The lowest is recorded in Senapati district with 4.8 percent only. The corresponding figures in Mizoram are as low as 2.61 percent in Serchhip district and 0.57 percent in Lunglei district. Finally, the number of people engage in the sector of other workers does not show much variation in all the districts under the study area. In Manipur, the highest percentage of 27.55 percent of workers to the total main workers is recorded in Churachandpur district followed by the district of Chandel with 24.83 percent. The lowest is recorded in Senapati district with 19.67 percent. The corresponding figures in the districts of Mizoram are 32.47 percent in Saiha district and 18.17 percent in Lawngtlai district. However, the district of Aizawl has recorded an exceptional high of 61.59 percent of workers engaging in the sector of other workers to the total main workers.

The workers engaging in cultivation is ranging from 34 per cent to 80 per cent to the total workers of the district. The district of Aizawl has the lowest percentage of workers engaging in Agricultural sector. It has only 34.37 per cent working as cultivators and only 2.64 per cent as agricultural labourers. The district of Lawngtlai in Mizoram recorded the highest percentage of workers engaging in the sector with 78.23 per cent as cultivators and 2.73 per cent as agricultural labourers. In Manipur, the district of Senapati has recorded the highest percentage of workers engaging in cultivation with 62.27 per cent as cultivators and 13.26 per cent as agricultural labourers. The district of Churachandpur has the lowest percentage share of 56.75 per cent as cultivators and 8.57 per cent as agricultural labourers. The percentage of cultivators and Agricultural labourers to total main workers represented by Map-13 as shown below;



5.5.6.C. Trends of Occupational Distribution of Workers in Mizoram: 1981-2001

The trends in the occupational structure of the Mizos in Mizoram have shown a small shift from Agricultural sector to other sectors especially in the sector of Other Workers. However, the shifts in the household sector do not show much variation during these three decades of planning and policies. These shifting of occupations are in fact the impact of planning and policies of the State Governments and the Central Governments to develop the region.

In the agriculture sector including Cultivators and Agricultural labourers the decline in the percentages of people involved is quite striking. The highest decline is observed in the district of Aizawl where it declines from 55.48 in 1981 to 34.37 percent in 2001. By and large, there is a decline of 21.11 percent during this period. The agricultural labourers also decline from 3.75 to 2.64 during the same time. The districts of Lunglei, Champhai and Mamit have also shown a decrease in the people engaged on agriculture as cultivators. All these districts have experienced a decline from 81.15 to 69.80 percent in Lunglei district, 89.90 in 1981 to 74.34 percent in 2001 and the district of Mamit experienced a decline from 93.38 in 1981 to 81.08 percent in 2001.

However, all these district except the district of Lunglei have shown increases in the people involved as Agricultural labourers during these periods. They have witnessed the increase from 0.53 to 2.32 percent in Serchhip, 2.57 to 6.59 percent in Champahi and 1.19 in 1981 to 3.10 percent in 2001 in Mamit district. The district of Lunglei however has a decline from 2.12 percent in 1981 to 1.58 percent to the total main workers in 2001. The districts of Kolasib and Saiha also experience a decline in this sector during this period. There is a decrease from 79.89 percent in 1981 to 67.81 percent in 2001 in Kolasib district. The district of Lawngtlai has recorded a decrease from 90.87 to 78.23 percent at the same time. But the people engaged as agricultural labourers in Lawngtlai district was increasing from 1.09 percent to 2.73 percent during the same period. The lowest decline in the agricultural sector was observed in Saiha district with only 5.58 percent decline during 1981 to 2001.

The percentages of workers in the agricultural sector is shown in the table below and represented by an appropriate diagram as under.

Table 5.13: Sector-Wise Occupational Distribution of Workers 1981-2001

Sl.No.	DISTRICTS	Percentage of Workers to Total Main Workers.					
		Cultivators			Agricultural Labourers		
		1981	1991	2001	1981	1991	2001
1.	Aizawl	55.48	36.62	34.37	3.75	4.27	2.64
2.	Lunglei	81.15	75.16	69.80	2.12	3.46	1.58
3.	Serchhip	89.90	82.88	74.34	0.53	0.86	2.32
4.	Champhai	88.78	80.19	73.66	2.57	4.54	6.59
5.	Mamit	93.38	75.56	81.08	1.19	2.89	3.10
6.	Kolasib	79.89	72.07	67.81	3.85	4.11	3.37
7.	Saiha	70.67	66.78	65.09	3.71	1.72	1.56
8.	Lawngtlai	90.87	87.91	78.23	1.09	1.69	2.73

Source: Primary Census Abstract, Census of India, Directorate of Census Operations, Aizawl

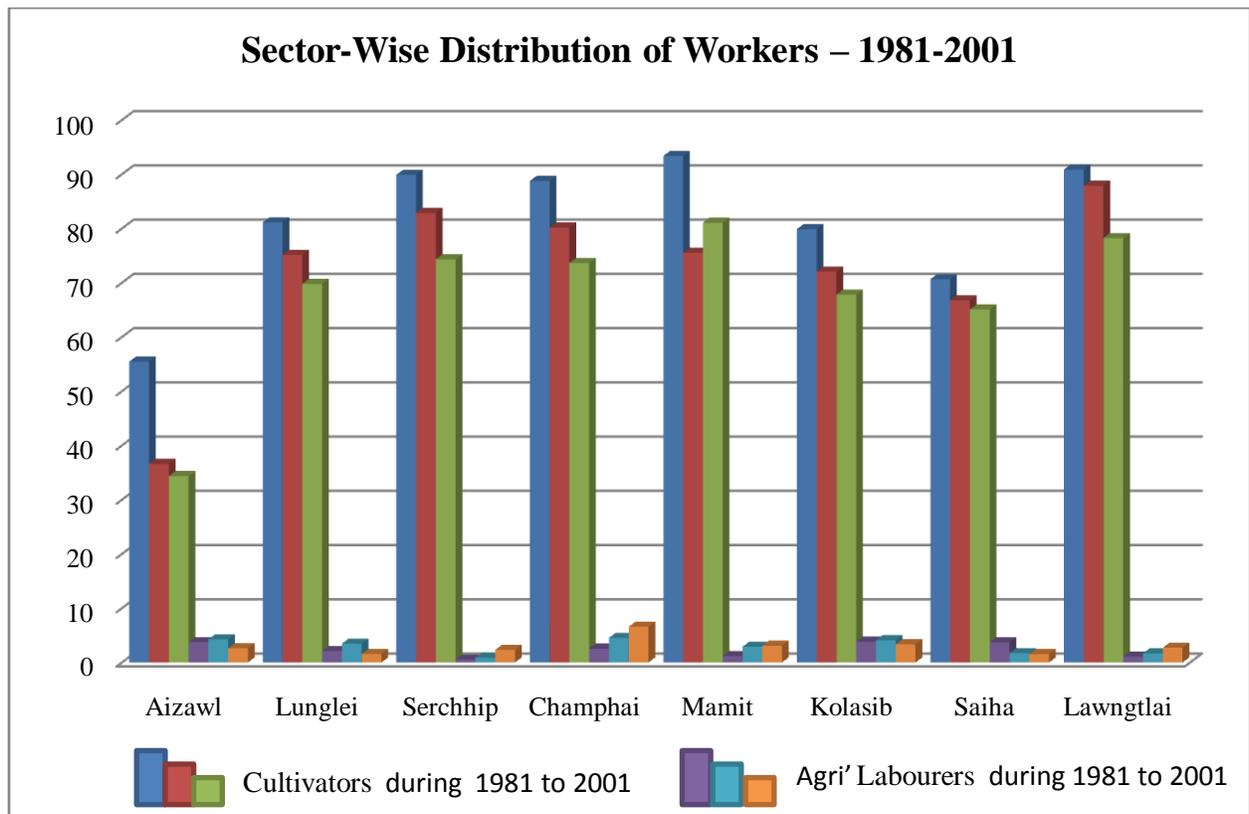


Figure 5.8: Sector-wise Distribution of Workers under Cultivators and Agricultural Labourers.

The sector-wise occupational distribution of workers under Household industry, Manufacturing, Processing and Repairs and Other Workers in all the districts of Mizoram is shown in the Table below and represented by a multiple bar diagram as in figure no.

Table 5.14: Sector-Wise Occupational Distribution of Workers: 1981-2001:

Sl.No.	DISTRICTS	Percentage of Workers to Total Main Workers.					
		Household Industry etc.			Other Workers		
		1981	1991	2001	1981	1991	2001
1.	Aizawl	2.13	5.48	1.39	38.67	53.62	61.59
2.	Lunglei	0.39	1.06	0.57	16.33	20.33	28.04
3.	Serchhip	0.62	1.48	2.61	8.95	14.78	20.72
4.	Champhai	0.43	1.14	1.17	8.21	14.13	18.58
5.	Mamit	0.29	0.87	0.83	5.13	10.68	14.99
6.	Kolasib	1.14	1.94	1.06	15.11	21.88	27.75
7.	Saiha	0.89	1.46	0.88	24.73	27.63	32.47
8.	Lawngtlai	0.09	0.19	0.85	7.95	18.59	18.17

Source: Primary Census Abstract, Census of India, Directorate of Census Operations, Aizawl

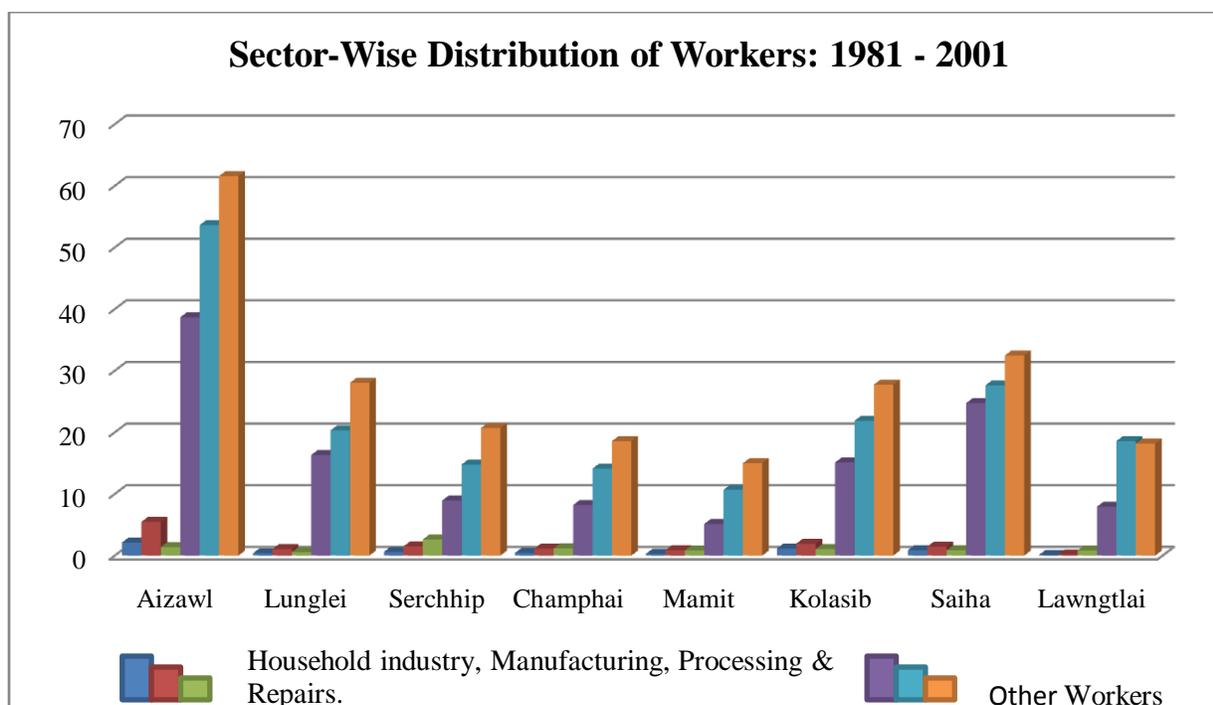


Figure 5.9: Sector-wise Distribution of Workers under Household Industry and Other Workers.

5.5.6.D. Trends of Occupational Distribution of Workers in Manipur: 1991 And 2001

The trend in the change in the occupational structure in the districts of Manipur will be analyzed under three sectors namely, Agricultural Workers, Agricultural Labourers and Non- Agricultural. As has been mentioned at the outset, it will be a comparative analysis to the rest of the core regions of concentrations to generalize the trend of sector-wise occupations in the three districts of Manipur. The sector-wise distributions of workers in these districts do not show much variation in the increase or decrease of workers in each sector.

In all the districts, there is decline in workers engaging as Agricultural Workers. The percentage share of workers to the main workers is highest in the district of Chandel with 71.64 percent in 2001. There is a decline of 17.09 percent from 88.73 percent of workers engaging as agricultural workers in the year 1991. The percentage share of workers engaging as agricultural labourers in the district has shown an increase of 3.79 percent from 1.97 percent in 1991 to 5.76 in the year 2001. Finally, the number of workers engaging in the Non-Agricultural sector has shown a remarkable improvement during the same decade. It has increased from 9.27 percent in 1991 to 22.59 percent in the year 2001, showing an increase at a tune of 13.3 percent. However, the percentage share of workers in the Agricultural sector is still very high with as much as 77.4 percent of workers depending directly or indirectly.

The next highest percentage of workers engaging as agricultural workers is in the district of Senapati with 68.26 percent of workers engaging in the sector. There is decrease of 7.18 percent from 75.44 in 1991 to 68.26 percent in the year 2001. The Agricultural Labourers has shown an increase from 1.97 in 1991 to 5.76 percent in 2001. The number of workers engaging in the non-agricultural sector to the main workers is 28.18 percent in 2001 which has an increase of 8.44 percent from 19.74 percent in the year 1991.

The highest change and shift in the distribution of workers in different sectors is observed in the district of Churachandpur. The percentage of workers engaging as Agricultural Workers has shown a decline from 78.01 in 1991 to 61.82 percent in the year 2001. However, there is an increase of percentage of workers engaging in other two sectors of the economy. The Agricultural Labourers has recorded an increase from 2.58 percent in 1991 to 6.88 percent in the year 2001. The highest

change is observed in the sector of Non-Agricultural with a recorded increase of 11.89 percent from 19.41 percent in 1991 to 31.30 percent in the year 2001. The following table shows the distribution of workers in different sectors and represented by a bar diagram as under.

Table 5.15: Sector-Wise Occupational Distribution of Workers: 1991 & 2001

Sl.No.	DISTRICTS	Percentage of Workers to Total Main Workers.					
		Agricultural Workers		Agricultural Labourers		Non-Agricultural	
		1991	2001	1991	2001	1991	2001
1.	Churachandpur	78.01	61.82	2.58	6.88	19.41	31.30
2.	Chandel	88.73	71.64	1.97	5.76	9.29	22.59
3.	Senapati*	75.44	68.26	4.82	3.56	19.74	28.18

Source: Statistical Abstract, 2005,2006 &2007, Directorate of Economics & Statistics, Manipur

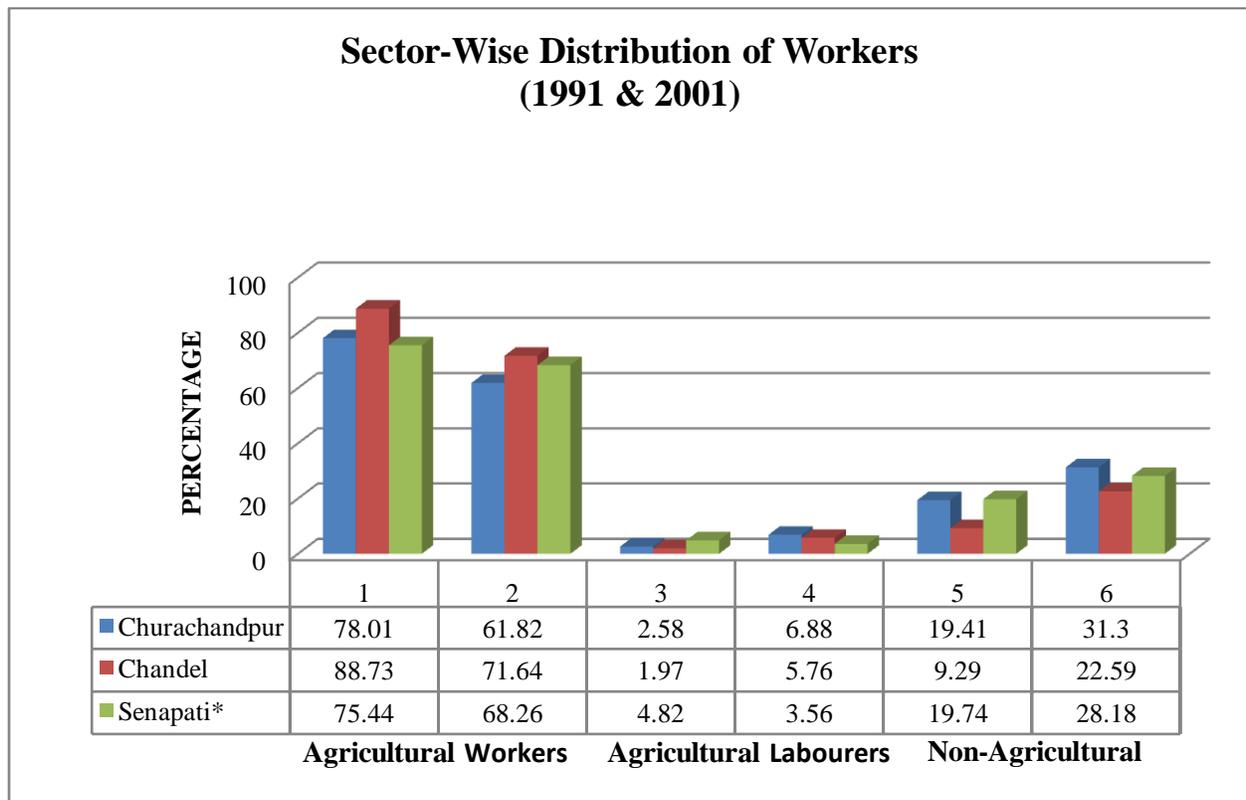


Figure 5.10: Sector-Wise Distribution of Workers in 1991 & 2001

5.5.6.E. Participation of Women in Economic Life:

As discussed earlier, the traditional Mizo society was such that there was a dominating role of men folk over the womenfolk in the family and the society. The womenfolk seemed comparatively hard working and self sacrificing in family matters. They share with their men folk all works, including cultivation. In the off seasons, they engaged themselves in cloth-making while their men folk passed time in full rest and idle gossip. It needs to be mentioned in the present context that, there prevailed the practice of liberal principles of divorce and separation in the indigenous Mizo society. This has led to an unstable and insecure position of women in the family and also in the society at large that made them work harder than their male counterpart in the society in the past. Their share in the economic participation was un-noticed in the family and in the society and was taken as a duty bound expected to be dutiful in all walks of life. But, at present context, the situation is completely change, the role of female in the Mizo society becomes a necessity and important to the family and society. It is also recognized by the society and in most cases; Mizo women of today superseded the male in all walks of life.

The participation rate of female in sectors of the economy is calculated for the past three decades in percent for all the districts of the core regions of concentrations. This data is based on the Census Primary Abstract at Village level Census for the years 1981, 1991 and 2001. A maximum care is taken to represent only the Mizos of the core regions to generalize the male-female participation of work force in the study area. The female participation rate of the Mizos is exclusively in all the districts of Mizoram only. The involvement of women in the economy of the Mizos is of paramount importance because the womenfolk have contributed immensely in the economy. It is also highly recognized and appreciated by the society as well. It would not be an exaggeration to say that the economy of the Mizos elsewhere depends on the shoulders of a woman.

In all the sectors of the economy, the rate of female participation is between 30 to 50 per cent to the total workers. In the agricultural sector, the rate of female participation is between 40 to 51 per cent to the total workers. But in the sector of other workers, the rate of female participation is 12 to 37 per cent to the total workers. Lastly, in household sectors it ranges from 14 to 57 per cent to the total workers.

The Female Participation Rate in the Agricultural Sectors in the category of Cultivators and Agricultural Labourers are shown in the table below and represented by bar diagram below;

Table 5.16: Female Participation Rate to Total Workers in the Sector.

Sl.No.	DISTRICTS	Female Participation rate to Total Workers in the Sector					
		Cultivators			Agricultural Labourers		
		1981	1991	2001	1981	1991	2001
1.	Aizawl	44.67	47.60	45.66	36.29	35.59	39.14
2.	Lunglei	43.11	45.93	46.16	30.57	38.11	43.38
3.	Serchhip	50.17	50.01	47.83	46.96	31.36	36.96
4.	Champhai	47.89	48.68	46.11	44.20	31.71	42.61
5.	Mamit	44.22	43.25	40.47	37.64	29.37	33.08
6.	Kolasib	44.48	41.73	40.62	45.15	30.18	40.69
7.	Saiha	36.25	51.56	44.33	24.90	43.80	41.86
8.	Lawngtlai	46.44	47.64	41.65	31.13	43.01	30.19

Source: Primary Census Abstract, Census of India, Directorate of Census Operations, Aizawl

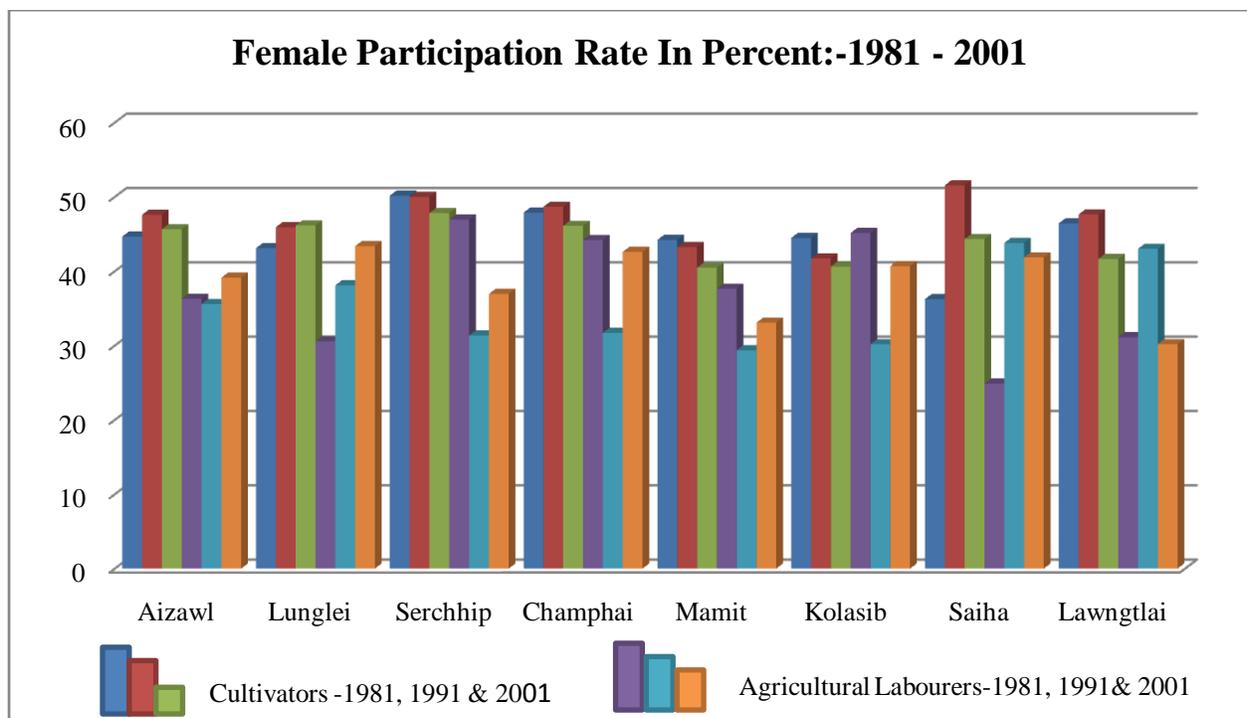
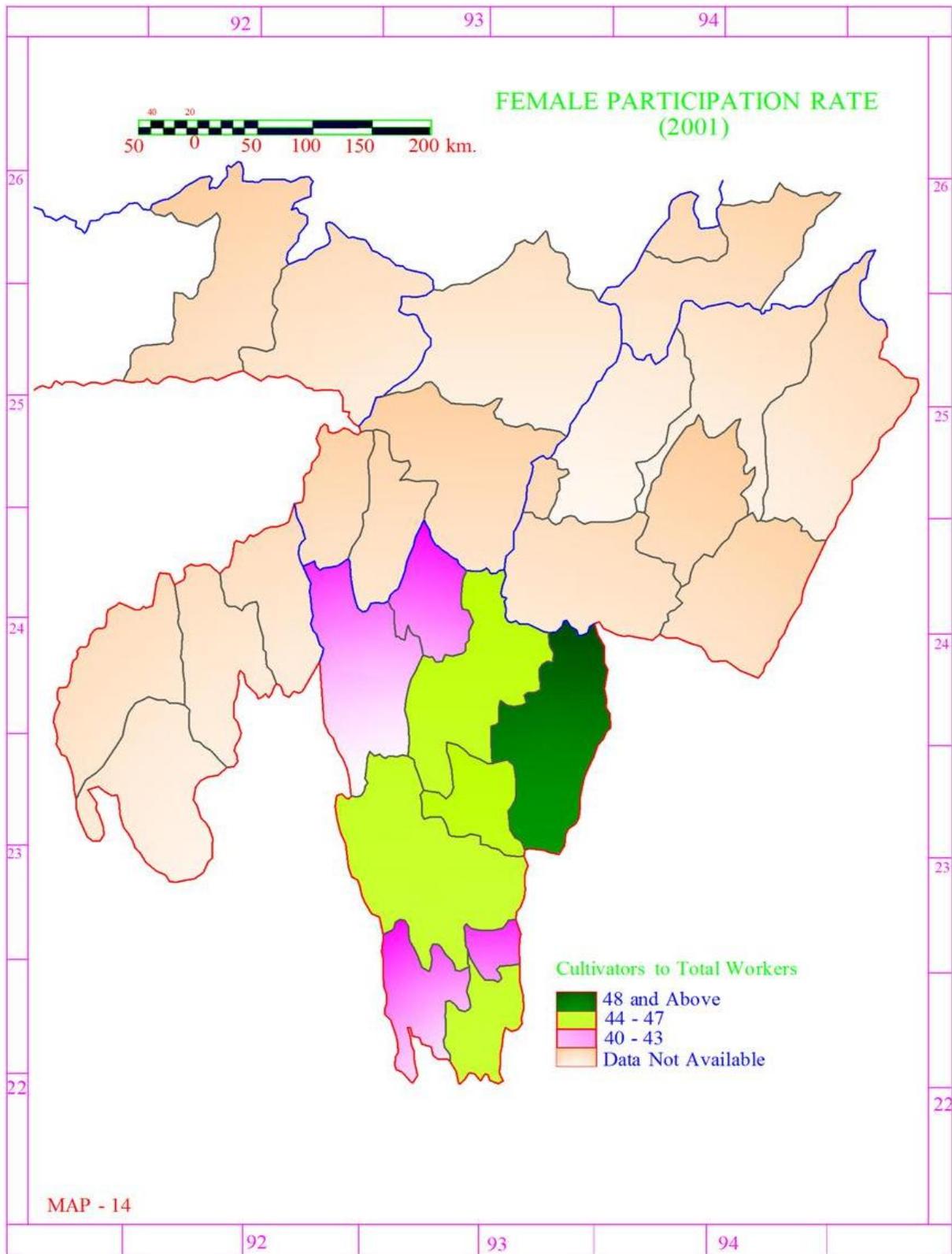


Figure 5.11: Female Participation Rate in Percentage during 1981, 1991 & 2001.

The above table shows the female participation rate in each sector of the economy. The participation rate in the agricultural sector does not show a wide disparity between Male and Female working population. A very striking feature of female participation rate in the sector is that there is no much variation in the participation of women in all the years. This indicates the active participation of female population in the workforce among the Mizos during the past three decades. The trends of female participation rate as Cultivators during the past three decades show the variation between 36.25 per cent at Saiha in 1981 to 51.56 per cent in 1991 at the same district. Those districts having fluctuations of female participation rate as cultivators are Aizawl, Lunglei, Champhai and Lawngtlai during the three decades. The district of Aizawl has recorded 44.67 per cent rate in 1981, which went up to 47.60 per cent in the year 1991. It again went down to 45.66 per cent in 2001. In the same way, the districts of Lunglei and Champhai have recorded 43.11, 45.93 and 46.16 per cent of female participation in Lunglei in the years of, 1991 and 2001. The district Champhai recorded a participation rate of 57.89 in 1981, 48.68 in 1991 and 46.11 in 2001. The district of Lawngtlai in southern Mizoram recorded a trend of 46.44 in 1981, 47.64 in 1991 and 41.65 in the year 2001. There is a continuous downward trend of female participation rate as cultivators in the districts of Serchhip, Mamit and Kolasib. The trend in Kolasib district is from 50.17 in 1981, 50.01 in 1991 and 47.83 in the year 2001.

The participation rate of Female as Agricultural Labourers in all the districts fluctuates from 24.90 per cent in 1981 at Saiha to 46.96 per cent at Serchhip district in 1981. The participation rate of female for Aizawl is 36.29 in 1981, 35.59 in 1991 and 39.14 per cent in the year 2001. In Lunglei district the trend in the participation rate of female for the decades are 30.57 in 1981, 38.11 in 1991 and 43.38 in 2001. The district of Serchhip, recorded a trend of 46.96 in 1981, 32.36 in 1991 and 36.96 in the year 2001. The districts of Champhai and Mamit have the trend in female participation of 44.20 in 1981, 31.71 and 42.61 and 37.64, 29.37 and 33.08 per cent in the years 1981, 1991 and 2001 respectively. In the districts of Kolasib and Lawngtlai, the rate recorded for female participation is 45.15, 30.18 and 40.69 and 31.13, 43.01 and 30.19 per cent in 1981, 1991 and 2001 respectively. The district of Saiha has recorded a percentage share of 24.90 per cent in 1981 which has increase to 43.80 per cent in 1991 and finally goes down to 30.19 percent in the year 2001.

The female participation rate as cultivators is represented by the following map-14,



The female participation rate in the sectors of Household Industry, Manufacturing, Processing and Repairs and Other Workers in the eight districts of the core regions are shown below and represented by a map as shown below.

Table 5.17: Female Participation Rate under Household Industry & Other Workers.

Sl.No.	DISTRICTS	Female Participation rate to Total Workers in the Sector					
		Household industries			Other Workers		
		1981	1991	2001	1981	1991	2001
1.	Aizawl	57.58	27.03	43.23	27.64	37.35	37.28
2.	Lunglei	40.00	21.59	33.95	19.16	25.08	31.35
3.	Serchhip	37.31	41.27	56.26	23.24	26.11	32.45
4.	Champhai	25.74	21.68	31.08	21.26	26.43	33.93
5.	Mamit	14.92	16.88	23.44	16.06	24.45	30.05
6.	Kolasib	40.00	18.55	26.66	23.01	27.40	30.61
7.	Saiha	49.15	19.13	26.45	14.69	22.13	23.96
8.	Lawngtlai	22.22	20.00	40.08	12.47	17.18	23.11

Source: Primary Census Abstract, Census of India, Directorate of Census Operations, Aizawl

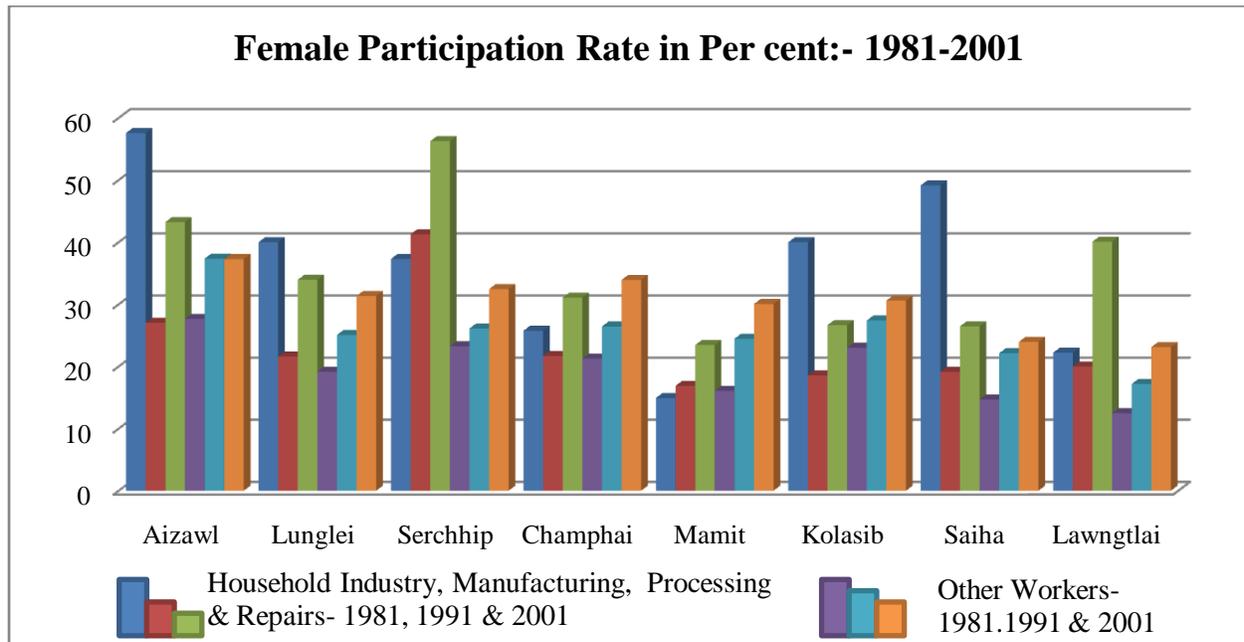


Figure 5.12: Female Participation Rate in Percentages.

The female participation of workforce in the sectors of Household industries and other workers shown above represent wide variations in both the sectors. The participation rate in Household Industries highly fluctuates excepting the two districts of Serchhip and Mamit where the participation rate is increasing during the past decades. The trend in the participation rate is 57.58, 27.03 and 43.23 per cent for the year, 1981, 1991 and 2001 for Aizawl and for Lunglei, the trend is 40.00, 21.59 and 33.95 during 1981, 1991 and 2001 respectively. The district of Champhai has the trend of 25.74, 21.68 and 31.08 in Household Industries during the same time. The districts of Kolasib, Saiha and Lawngtlai have a percentage share of female workers in the sector ranging from 18.55 percent to 49.15 percent. The district of Kolasib has recorded 40.00 in 1981, 18.55 in 1991 and 26.66 percent in 2001. The districts of Saiha and Lawngtlai recorded the participation rate of female 49.15, 19.13, 26.45 and 22.22, 20.00, 40.08 in the year participation in Household Industries are Serchhip and Mamit. The district of Serchhip has recorded the participation rate of 37.31 in 1981, 41.27 in 1991 and 56.27 per cent in the year 2001. The district of Mamit recorded a rate of 14.92 in 1981, 16.88 in 1991 and 23.44 in 2001.

On the other hand, the female participation rate in the sector of other workers has shown a continuous increasing trend in female participation in all the districts excepting the district of Aizawl. The district of Aizawl has recorded an increasing trend of 27.64 per cent in 1981 to 37.35 in 1991. But it has slightly decreases to 37.28 per cent in the year 2001. In the rest of the districts, there is an increasing trend in the female participation rate in the. The districts of Lunglei and Serchhip have recorded a participation rate of 19.16, 25.08, 31.35 and 23.24, 26.11, 32.45 per cent in the year 1981, 1991 and 2001 respectively. There is an increasing trend of 21.26 percent 1981, 26.43 per cent in 1991 and 33.93 per cent in the 2001 in Champhai district.

The district of Mamit and Kolasib have also recorded an increasing trend during the same period with 16.06, 24.45, 30.05 and 23.01, 27.40, 30.61 per cent in the year 1981, 1991 and 2001. Finally, in the districts of Saiha and Lawngtlai, the participation rate of Female is recorded at 14.69, 22.13, 23.93 and 12.47, 17.18, 23.11 in the year 1981, 1991 and 2001 respectively. The percentage share of female the total workers in the sector of Other Workers are represented by bar diagram in figure no. 5.12 in the previous page.

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CHAPTER- VI

CONCLUSION

The term 'Mizo' is taken and used as a generic name of the people who belonged to the Tibeto-Burman race and speaking Tibeto-Burman Languages. In a nutshell, the people considered 'Mizos' exclusively include the ethnic tribes who are commonly called 'Chin' in Myanmar, Kuki and Zomi in Manipur, Kukis under else while THKSCALO in Tripura and 'Mizos' in Mizoram.

The Mizos belong to one family tracing to one origin. They share many things in common which make them inseparable as one people having the same traditions and cultures in all aspect of life. These groups of people are also closely connected linguistically. The researcher has found that, these groups of people tracing to same origin and one people craved for unification and know the importance of forging unity among the various tribes who proclaimed themselves a unique tribes. But, there seems to be no agreement and consensus on the name and terminology to represent the whole tribes. However, it should be pointed out that more than 80 per cent of the people are strongly in favour of the generic term 'Mizo' to be the nomenclature owing to numbers as well as the influence of Mizo language known far and wide in the length and breadth of the land. Indeed, the language of Mizo can serve as a lingual-franca of the people.

In the history of population movement, the most important factors for migration were both geographical and economical. For instance, people from unproductive land would migrate to more favourable place where productivity of the land is high. In short, we can say that the density of population is directly linked to the productivity of the land. In the same way, the Mizos were also in constant move in the past in search of Jhum land and more favourable place to live as one people. The Mizos were in fact living a life of migrants in the past. The life of these migrants was characterized by constant movement in search of better land for cultivation and for conserving their unique identity.

These groups of people migrated to their present occupied areas during a period between 1400 A.D. and 1950 A.D. The trend of their present state of distribution is the outcome of their dispersal during the process of their migration. It should be noted here that the present settlements of most of

the tribes are as old as 100 years or so. Some of the oldest villages many tribes are also as old as 60 years. This proved that there was an internal migration taking place in search of better jhum field for livelihood and in fear of the dominant tribes or clans. It was in fact during the times of Head Hunting period that the Mizos groups of people were in constant move. It was during this period of movement that the influential tribes and clans became dominant in their own respective lands. This dominant tribes and clans like the Sailo, the Maras and the Pawis were able to establish their hold on various sub-tribes and clans leading to formations of Linguistic regions in their respective areas. The same is true to the Hmars, Paites, the Thados and the Zous. The movement during this period was not restricted by State and International boundaries. It was the land of no man's land and the land occupied by different clans was ipso facto their land as long as they stay. But it should be noted that they stay longer wherever they can sway control of their claimed land. This simply pointed that there was a constant raid and counter raid among various groups during this period of movement. The reasons were many, one among them was expansionism. This was responsible for leaving the place in fear to preserve and conserve their identity. It has led to the emergence of two types of migratory selection. These two types of migratory selections were "conservative and innovative". This has brought about the migration selection of the Mizos was for food and conservation. The two ends of migration selection represented by Innovative and Conservative initiated individual movement as well as mass movement by different clans.

The migration selection for the Mizo groups in Manipur and adjoining areas was both innovative and conservative. The purposes of innovative and conservative were equally important among the tribes of Manipur and adjoining areas. The supply of food in their origin place was quite inadequate to support the growing population during those times. As has been mentioned before, due to their increase in population and constant inter-tribal wars in parts of Chin Hills and northern part of Mizoram led to both innovative movement and a movement for conservation. The innovative movement was initiated by their way of life imbedded in shifting cultivation responsible for the decrease in the fertility of the soil and available Jhum field to support the growing population. This made in pertinent to move than stay to avoid starvation. This type of innovative movement was also undertaken during the time of hardships due to famine and drought. The innovative movement was also the need of the social system among the Mizos. The heir ship of the father's property belongs to the eldest or the youngest son depending upon the clans and tribes. The eldest son or the

youngest son after marrying had to leave his father's house and started his new family life. In most of the cases, they had moved out to faraway place leading to the spread of the respective clans. In this way generation after generation the whole tribe or clans spread far and wide.

On the other hand, the conservative movement was initiated by the fear of losing identity against the bigger tribes. The origin of village polity had also a big impact on the smaller and insignificant tribes. It had created a political platform for separate and distinct identity for them. This led to the assertion of distinct cultures which they were ready to preserve at all cost. The tendency to remain unique and distinct from the bigger clans made them stay as one people. Thus, the weak and the lesser in population moved elsewhere in the west and north to preserve and conserve their identity and cultures. This type of movement by the smaller tribes to escape social acculturation were highly encouraged when they were given safe haven and protection from Rajas of small independent kingdoms of Tripura, Manipur and Cachar. Thus, the migration selection in this case was conservative.

In brief, we can say that the migration selection of all the tribes of Manipur and adjoining areas was both conservative and innovative. It is interesting to note that they have equally compelled the people to migrate and concentrate in different pockets of the region. It is seen that the risk for starvation and acculturation are very high among all the tribes of Manipur and adjoining regions.

The migration selection of various tribes of Chin-Kuki-Mizo origin of Tripura was both innovative and conservative. According to many of the scholars, the migration and spread of the people was economic in nature. But, from the geographical location of many tribes in time and space pointed the movement was basically initiated by the motive of conservation by many tribes. It was also found out during the field work that the nature of and selection of migration was more of conservative. The migration selection for the Hallam-Kukis and the Darlongs was of more of conservative than innovative. It is particularly true for the Hallam-Kukis and the Darlongs. As had been mentioned at the outset, all the villages were a separate political entity which was ruled and governed by their respective Chiefs. This was responsible for social isolation among various groups. This social isolation in various pockets led to the development of distinct social values as well as cultural ethics. This new development led to complete loyalty to their respective clans which became a very strong contention for supremacy and distinct cultures. This distinct culture

was the strongest in the development of languages and dialects. The languages and the dialects so developed in complete isolation was the root cause of distinct cultures. Language became the main factor of separate identity. In most of the cases, dialects became so diverse that not even two villages of the same people could effectively understand each other. They cherished their new cultural values and ethics which they wanted to preserve and conserve for all time to come. This is more particularly true to the smaller tribes among the Mizos. This was followed by a virtual war among themselves in the form of raid and counter raid for supremacy and fame. The weak and the lesser in population moved westward and northward first against the most dominant groups to preserve and conserve their identity or cultures. This proved that the weaker and smaller tribes were pushed as far as Tripura in the beginning of the 15th century from the present northern part of Mizoram by bigger groups like the Hmars and the Lushais.

The migration selection for the Lushai or the Mizo was mainly of innovative. The migration selection shows the prominence of movement due to expansion and spread in search of better jhum fields. The Mizo group in fact migrated to Jampui range and Sakhan range in search of better Jhum fields. Nevertheless, the constant movement within Tripura and Mizoram indicated the need to conserve their identity as well. But, the force of innovative was stronger in this case for the Mizo groups of Jampui range.

The movement of the Mizo groups of the northern part of Mizoram was mainly innovative movement. But the purpose of conservation of identity can also be seen as well. The two ends of migration selection represented by Innovative and Conservative initiated individual movement as well as mass movement by different clans. The migration selection in northern part of Mizoram depicts higher the scarcity of food; higher will be the clan movement. In this type of innovative movement, the other end represented by conservative was a low risk. But, the low risk of losing identity was compensated by high scarcity of food initiated mass movement. This in turned led to the spread of migrants in larger areas in a contiguous territory. This is very true to the Mizos who live now in Mizoram. There was also a positive intermixing and fusion of various clan groups among the Mizos.

The purpose for 'Conservative' was also quite prominent for many clans who are presently living in the northern part of Mizoram. As has been mentioned at the outset, in this type of migration, the tribes or sub-tribes migrated to other places for fear of bigger tribes who were believed to be en routed in their land. This kind of movement was indeed necessitated by the constant raid on their Jhum lands by these powerful clans or tribes. When they could not put a checked on the intruders from time to time, they decided to move elsewhere. They moved to areas close to their brethren who were powerful enough to check the impending intruders. It was also a movement to put a unified stand against bigger and more powerful tribes. This type of movement was clearly seen from the Mizo speaking groups against the Pawis, the Suktes and Sendus during the later part of 18th century. This was the reason where most of the Lusei Chiefs crossed over to the Tieu River to this part of their present settlements. They moved to these places due to fear of losing their identity. In this situation, there were also instances when clans and sub-clans of the different tribes and clans decided to stay at their place and finally led to intermixing with the powerful intruders and became one with them.

The Southern Region consists of two autonomous districts council. The migration selections in both of these districts are same and relates to innovative movement. Nevertheless, the motive to live as a separate entity pointed strongly to conservative movement. It is to say that the Maras and the Lais occupied their present settlements site more so of innovative movement. It should also be pointed out that the migration of the Maras and the Pawis were concrete examples of clan movement. The Maras consisted of five principle clan groups. On the other hand, the Pawis consisted of three principle clan groups.

The Pawis and the Maras were also in constant move in search of better Jhum fields and expansion of territories. The availability of food and water necessitated social cohesion and finally led to the establishment of big settlements. With the establishment of big villages, the people were better off in all aspects of life. The population has increased quite sharp which necessitated movement of population in search of better Jhum field. Thus, the geographical conditions coupled with their way of livelihood to earn their living necessitated movement in lesser numbers as well as mass movement in search of better Jhum fields. However, the motive to conserve and preserve their identity could not be ignored altogether. It was a means to survive as distinct people having

distinct cultures. This made it inevitable to migrate for conservation as well. But, it should be noted that the migration selection in the southern Mizoram was of more innovative than conservative.

The movement after demarcation of boundaries was purely innovative. It was also highly restricted movement and only most prospects migrants of getting better economic livelihood move from one place to another. There were also instances of mass movement due to ethnic clashes like the Kuki-Naga Clash and The Thadou (Kuki)-Paite (Zomi) clash, the Hmar-Thado clash, the Hmar-Dimasa clash leading to dispersal as well as concentration of tribes and clans in different regions.

The population of any country or state is unevenly distributed. The same is true to the North eastern India as well. It is particularly true to the area under study. But one very interesting feature of population distribution is the concentration of same tribes or clans in different regions. For instance, the concentration of the Mizo speaking groups in Northern and central Mizoram. The concentration of Thado and Paite speaking groups in Manipur and the Darlongs in Northern Tripura are again glaring examples of their concentration. It also depicts the concentration of few tribes in different pockets of the land. This is a clear implication of clan movement in the past. The distribution and density is high in Mizoram, moderate in Manipur and very sparse in Tripura and Assam.

The total population of the study area spreads over more than 2000 villages and 50 towns. It is considered to be an area of villages. The percentage concentration of Mizos in the study area ranges from only 0.64 percent in South Tripura to 97.97 per cent in Serchhip to the total population of each district. The distributional pattern further indicates that there is a moderate to very high concentration of Mizos in the core regions of concentration and a very low concentration of Mizo population in the peripheral regions of dispersions. This clearly implies the tendency of various clan groups to cluster in different pockets of concentrations. The overall distributional pattern of the Mizo population in the study areas reveals that there are as many as seven districts in the core regions where the percentage share of Mizos to total population is more than 85 percent. These districts are Serchhip, Champhai, Mamit, Kolasib and Aizawl in Mizoram and Churachandpur district of Manipur. Secondly, the district of Lunglei recorded 82.26 per cent of Mizos population to the total population of the district, which fall under high areas of concentrations. There are three districts which have moderate areas of concentrations in the core regions of concentrations. These

districts are the district of Lawngtlai with 51.41 per cent in Mizoram and the districts of Chandel and Senapati of Manipur have a moderate concentration of 45.77 and 28.52 per cent which fall in the category of 25 to 55 per cent of concentration areas. There are three districts where the percentage share of Mizos is 1 to 9 percent which fall under the category of 1 to 25 percent concentration areas. These districts are located in the peripheral regions of dispersions. The district of Dima Hasao in Assam recorded only 8.91 percent of Mizos to the total population. The other two districts are Dhalai and North Tripura districts of Tripura recorded 7.10 percent and 3.68 percent respectively. The other areas recorded less than one percent to the total population and therefore very negligible for the point of view of analyzing and meaningful interpretations. These areas are regarded as insignificant areas.

The population composition of any region comprised of various demographic attributes. Firstly, the population of any region consists of male and female population. It highlights the status of population composition in general of the study area. Secondly, the study will relate to the location and size of settlements in which people prefer to live and why they do so. This constitutes the rural and urban composition of population.

The total population of the Mizos in the core regions of concentration is 11, 20,287 including 5, 65,308 males and 5, 54,979 females respectively. The male and female composition of population in the core areas does not show so much of disparity in all the districts. The district of Aizawl has more female population than their counterpart male population. The districts of Mamit, Lunglei and Lawngtlai in Mizoram have relatively lesser number of female populations than male populations compare to other districts. Nevertheless, in all these districts except the district of Aizawl male-female composition of population is unfavourable for females. However, in the districts of Serchhip in Mizoram and Chandel in Manipur have almost equal parity in male-female composition.

The total population of the study area under the core regions of concentrations spreads over more than 2000 villages and 22 towns. It is considered to be an area of villages. According to 2001 census, there are twenty two towns in the study area. The maximum of towns where the Mizos are in majority are found in Mizoram. It is followed by the state of Manipur having three towns. The

percentage share of urban population is highest in Mizoram and followed by the state of Manipur. The least percentage of urban population among the Mizos is in the state of Assam. The census publications of rural-urban composition of the tribes are in fact misleading. This is because in a state like Tripura, the percentage of the Mizos living in urban towns and cities is very low compared to the dominant tribes of the so called Tripuri (also known as Kok Borok speaking) and the majority Bengalese. In reality, the majority of the so called Mizos lived in rural areas only. Like for instance, the Chin-Kuki-Mizo communities live in the periphery of most of the important towns of Tripura in small clusters of rural settlements. Even in the district of Dima Hasao in Assam these communities live in rural areas excepting a few numbers of them live in Haflong the Headquarter of the district. However, the situation is quite the opposite in all other regions. In other areas, like Mizoram and Manipur the Chin-Kuki-Mizo communities live in their own towns and formed the majority in the town. It would not be out of text to mention that the percentage share of these communities in Imphal city is also quite remarkable. This points out that, the educated Mizos of Mizoram and Manipur preferred place of settlements is in urban areas due to high economic development as well as their socio-political influence in their respective areas of concentration. It is also highly attributed to the numbers of their own tribes. In this context, the Thado Kuki groups having a population of more than two lakhs in Manipur have more colonies in Imphal city alone. But, in general the Mizos settlements in Manipur are rural in character due to the politics of Chieftainships whereby, the villages are the direct beneficiaries of funds in the name of developmental projects from the central as well as from the state.

The present day life of the Mizos is in fact a twist of indigenous cultures and western cultures brought by the Mizo-West Contact since the late 19th century. Besides, the influences of Indian Cultures also play a vital role in the present day socio-economic life of the Mizos. The Indian Cultures that influence their way of life is in the form of dominant cultures that prevailed in their respective environments. The Mizos are distinctly different in their cultural traits in different environmental conditions. These cultural variations are the direct outcomes of both local natural and social environment. Both these natural and social factors play a vital role in shaping and moulding the adaptation processes vis-à-vis with their psychological adaptation leading to variations in their cultural lives. It would be pertinent to discuss the factors of both natural and social factors affecting the lives of the Mizos in their various environmental habitats. These

factors are responsible for variations in the socio-cultural and politico-economic adaptations of the Mizos in North east India. The broader view of these transformations through modifications, adoptions and introductions of their cultures are analyzed and studied under two distinct periods. These two distinct periods are taken as turning points for the present day socio-cultural lifestyles of the Mizos. The two periods are taken at a span of sixty years to indicate the transformations of the society in time and space.

On the whole, the nineties of the 19th century marked the beginning of a new era for the Mizos and the Mizo society. Transition in the Mizo society began to take place in numerous forms since then as a result of the 'Mizo-West Contact'. Prior to that, the Mizos way of life was purely traditional in character. They lived in a state of barbaric practice and animistic faith and belief. Raids, attacks, wars, and head hunting on the one hand, and superstitions and fear of malignant evil spirits on the other, fabricated the bygone days of the Mizos which have now undergone into oblivion by way of disuse in gradual process since the nineties of the 19th century.

The Mizos adoption of Christianity had a profound impact on their social life. Owing to its Christian faith and belief, the marriage system in the Mizo society has undergone a change in the form of compromise between the indigenous process and Christian method. A mizo marriage followed a Church marriage and side by side with traditional marriage customs. In Mizo-Christian marriage institution, many indigenous practices have been replaced, many are still preserved, and many new things have been added. The Mizos in the indigenous period performed marriage with a series of rites and ceremonies and offerings of sacrifices to both the evil and good spirits. All these have been in disuse with the spread of Christianity among them. Now, a Mizo marriage is conducted in the Church by the Church elder and marriage tie is treated as a permanent, intrinsic bond between a man and woman which never dissolves. The Mizo marriage feast again has undergone a change. In the indigenous period, the Mizos used to celebrate marriage ceremony with a special feast in which rice, pork and Zu were served. But in the present day Mizo-Christian marriage, the traditional items as above have been replaced by tea, cakes etc. But although modification in the form of abolitions, additions and replacement in some spheres has taken place, the Mizos still retains some other indigenous customs relating to marriage, namely, courting before marriage, activity of intermediary in the process of marriage, marriage price. On the issue of

divorce, it can be said that Church does not allow a practice of divorce though the Mizos preserved the traditional customs of divorce. The present day Christian Mizo society is, therefore, in the state of uncertainty in respect of divorce. But, at present the tradition of divorce is taken as the right of the individual to live independently in his or her life. This is mostly due to the influence of western cultures as well as the introduction of law and order under the constitution of India.

Modifications have also occurred on the Mizos' traditional custom of burying the dead. This begun since the gospel came to the Mizos. In the past, it was customary to burying the corpse near the house with the exceptions of Chiefs who were buried in their respective houses. It was also recorded orally among many Mizo communities that there was a practice of keeping and drying of the death at the warmth fire places for days. This was done to show respect to the death by performing related rituals at the house of death. It was also a test of the love of the family near and dear ones. During this time, the near and dear ones of the decease ate without washing their hands to show their respect and love to the death. The degree of this time tested love for dear and near ones varies from place to place. With the growth of religious consciousness in the line of Christianity, the old practice of burying the death and related rituals had been changed and modified largely with many additions and alterations. First, burial ground is set up in every village and locality at a convenient place for all the people of the locality or the village to bury the dead. Secondly, funeral ceremony is performed with a series of prayers based on Christian religion. Thirdly, the condolence meeting that is held in Christian Mizo society was also in practice in the indigenous period. But in the former case, Christian hymns are chanted while the latter was animist in nature. Lastly, the Mizo practice of *tlawmgaihna* an ethical and social norm of the Mizos, which has been in practice in death and burial in the indigenous Mizo society is still in existence among all the tribes of the Mizos under study.

Before the advent of Christianity and British annexation of Mizoram, there prevailed cent percent illiteracy in the Mizo society. Not only that, the Mizos had any written language of their own, they were totally ignorant about the western education. In fact, all the various denominations of Christianity gave top priority to raise literacy and education of the Mizo society, although the Presbyterians and the Baptist Mission had a lion's share in it. They all have opened schools here and there in Mizoram. It should be worthwhile to mention here that the whole system of education

in Mizoram was in the hands of the Christian Missionaries during the pre-independence period of India. Before India achieved her independence, the missionaries aimed at giving mass education, and thus, they opened educational institutions up to middle school standard. Record indicate that there were as many as 200 primary schools and 4 middle schools belonged to the Presbyterian Mission in north Mizoram in the pre-independence period, of which about 120 primary schools and 2 middle schools belonged to the Baptist Mission in south Mizoram. These schools of the Christian Missions were responsible for the spread of mass education among the Mizos from the beginning. This has resulted into the increase in the literacy level of the Mizos at a faster space. The impact of these initiatives taken by the Missionaries the literacy ladder had reached 36.23 percent in Mizoram. Thus, the overall development of literacy standard of the Mizos from zero percent to the percentage that appeared till India achieved her independence was singularly owing to the sincere efforts and sacrifices of the Christian Missionaries, and in post-independence period, by the joint venture of the Christian Missionaries and the Government.

The evolution of the Socio-Cultural life of the Mizos had undergone a sea change after India's achieved her independence from the British. These changes were more rapid and at an unprecedented rate after the launching of the five year plan by the Government of India. It has also brought about a twist and turn in their adaptations to physical and social environments. The process of adaptations of the Mizos since 1951, are more to the introduction of new social phenomena into their fabric of traditions and cultures. These new introductions into their cultures played a dominant role in variations for the mosaic of cultures in different parts of their land at the backdrop of both physical and social environments.

The Mizos are now migrants no more. It is naturally a striking fact as to how the migratory habit of the Mizos has been changed so quickly. It is observed that the actual hope of being able to live permanently in one place came into being among the Mizos since the Mizo society began to achieve the following: protection of life and provision of livelihood, mass education, and the growth of Church. Apart from these, the role of the Indian Government after independence should not be neglected for the settled life of the Mizos. The permanency of the settlements was strengthened by the various policies and rural area development programmes undertaken by the government of India through the different governments under States.

The settlements types found in rural areas differs widely from one region to another. These differences in the types of rural settlements are basically due to both Physical factors and social factors. On the basis of these two factors, there are variations in the types as well as in the pattern of settlements. There are two types of rural settlements found in the study area. These are Disperse and Isolated type of settlements and Grouped and Compact type of settlement.

Disperse and isolated types of settlements are the outcome of both physical and social environments. The relief of Tripura is dotted with small hills and a network of narrow elongated valleys between these numerous small ranges of mountains and hills. These ranges of mountains and hills are rich in vegetation cover and teeming with wild life. Most of the hills near the valleys are occupied by human settlements and thus, led to the development of disperse type of settlements. The Valleys on the other hand, are intensively cultivated by the people. One very prominent feature of the topography in places of human habitation is the presence of fish ponds of all sizes at the head of the valleys. These valley heads are transformed into fish ponds mainly due to two reasons. These reasons are; first, for regulating the flash floods during rainy season which is characterized by flash floods destroying the paddy field down below. Second, it is a means to earn supplementary income through the practice of fishery. The demand for fish is very high in Tripura because the majority Bengalese is Hindu in religion. It also serves as supplementary dietary supply to the locals. This has led to their diversification of their economic activity and their capacity to earn more income in their environments.

Grouped and Compact types of settlements are characteristics of tribal population worldwide. It is also the same in the study area. In this type of settlements, houses are built close to each other. These types of grouped and compacted types of settlements are found in all parts of the study area. The growth of these types of settlements all over the study area is influenced by similar factors of location of settlements both historical and cultural. They evolved under the influence of both physical and social environments. It was also the outcome of grouping of villages after independence. The relief and social environments play a vital role in the types of settlements and led to two specific patterns of rural settlements across the study area. Firstly, the Rectangular and Linear Elongated type of settlements pattern are mostly developed all along the roadways and foothills in all over the areas. These types of settlements all along the roadways are mainly confined

to gently slope of the mountain and mountain tops wherever the road runs approximately at the middle of the settlements. Secondly, the Circular and Elongated type of settlements pattern are developed mostly from a hill tops to the surrounding areas wherever state highways and roadways pass through the settlement sites.

The factors responsible for the outcome of these types of settlements in the area are both physical and social. The relief and topography of the areas is relatively rugged which was responsible for the development of these types of settlements in the Hills. As the valleys of these regions are highly inhospitable due to high humidity and high temperature, people preferred to live on mountain tops. On the other hand, the mountain tops are having equitable climate all throughout the year. Temperature is mild and humidity condition is moderate to low due to high altitude. This has led to the establishment of villages on the top of the mountain. In this context, it should be mentioned that the site of the settlements in all areas is on the slopes facing the sun. This is because of high humidity, where the need for sunlight is essential for all life forms. In course of time, the developmental works undertaken by the government, especially on roadways led to the spread of the settlements all along the roadways away from center of location. The mountain tops also acted as a defensive fort against enemy attacks in the past.

The social factors responsible for this type of settlements are political, economical and cultural. Politically, firstly, the social set up of the Mizos in the past was characterized by Chieftainship. The Chief was the head of the village and the administration. He was considered to be autocratic in nature. But he is also considered the guardian and protector of the people. This practice of Chieftainship led to the development of compact villages for security and safety. The practice of Chieftainship is still in vogue in Manipur and its adjoining areas. As had been mentioned at the outset, the Mizos in the past were Head hunters practicing constant raids, attacks and wars. They were in fact at logger heads among themselves for territory, food and fame. Secondly, due to political decisions taken by the government of India to group villages under the name of, 'Protected and Progressive Villages' commonly known as PPVs was responsible for the growth of bigger and compact villages in Mizoram. As a consequence of the political upheaval of 1966 led by the MNF, the security, administration and progress of the loyal villagers living small numbers and in isolated far flung places of Mizoram became a problem. Therefore, the Army in consultation with the civil

administration adopted 'Operation Security Scheme'. Under this scheme the small villages situated within a radius of the Silchar-Aizawl, and Aizawl-Lunglei Trunk Road were grouped together at different points along the main road. Thus, the bigger villages with bigger population came under the name 'Protected and Progressive Villages' commonly known as PPV became big in size and population. Thirdly, in Manipur many villages are grouped together to form a bigger village with independent jurisdictions under various chiefs. This is due to social and ethnic tensions between various tribes. The growth of big villages at the foothills of Manipur in the 1990s was the outcome of Kuki-Naga conflict and Kuki-Paite conflict. In the same way, the growth of compact settlements in Jampui range was also attributed to the social tension between the Mizo and the Reangs during 1980s and 90s. In short, group of villages come together to form bigger village was for security and safety to life and property.

According to 2001 census, there are twenty two towns in the study area. The maximum of towns where the Mizos are in majority are found in Mizoram. It is followed by the state of Manipur having three towns. The percentage share of urban population according to my classification is highest in Mizoram and followed by the state of Manipur. The least percentage of urban population among the Mizos is in the state of Assam. In Tripura and Assam, the percentage share of urban population of the Mizos is highly insignificant and negligible. The only notable town that can be mentioned in Tripura is the small town of Vanghmun having a population of 1699 persons and Sabual (Part) with a population of 1757 located on the Jampui Hills Block under North Tripura district. The other towns of Tripura are inhabited by the majority Bengalese and dominant tribes of Tripura. The percentage share of the urban population of the Mizos in Tripura is negligible. In the same way, in Dima Hasao district of Assam as well, the percentage share of urban population of the Mizos is insignificant. There were almost only 1000 to 2000 inhabitants in Haflong the districts' headquarter.

The factors responsible for the development of compact type of settlements leading to the growth of towns in the study areas are the following. Firstly, the growth of Church in every village made the Mizos to live permanently. Chapman and Clark, the two missionaries stated "the practice of moving villages fell into disuse when every village had its own Church. The people were reluctant to abandon the site where stood the beautiful house of worship which they had built with so much

loving labour. The village location was no longer changed, and the people constructed permanent houses". The Church became the center of attractions and social activities in the village. All social activities are organized and solemnized by the Church. This has shown the seed of the functioning of an organized civil society. Indeed, the functioning of the church in a democratic way did attract the Mizos far and wide to come together and stayed permanently in a compact types of settlements. Since, the Church has become a center of meetings, gathering, feastings and festivals; it has a profound impact on the civil society among the Mizos. It has shown the seed of modern administrations in the minds of the people. In fact, those big centers became an administrative capital of the states, districts and at block level administrations. This indeed was responsible for the social, religious and political awakening of the people. It had also emancipated the Mizos from their traditional ways of outlook and methods of cultivation to modern outlook and method of cultivation.

Secondly, the developments of Socio-Civic Amenities like transports and communications and supply of drinking water supply are highly responsible for the growth and development of compact types of settlements in the region. The development of transports and communications is another innovation of the independent India. The government of India undertook the task of developing roadways and communications network through the length and breadth of the land. This had a profound impact on the life of the Mizos in all walks of life. The growth and development of towns and city was possible due to easy means of transports and communications. It has led to easy movement of people and materials. It has necessitated emotional unity among the people. This is because ideas and thoughts could be shared within short notice. It brought forth emotional unity among the Mizos of different regions. All the main centers of the region are connected by National Highways managed and maintained by the Central Public Work Department. The other important centers are connected by State Highways managed and maintained by the PWD of each state. Apart from this, the Border Road Organization has also undertaken tremendous work for better connectivity in the study areas.

The availability of safe drinking facilities is not the same among the Mizos in the study area. In this regard, the urban towns have a better water connection and supply than the rural areas. Almost, all the urban centers have safe drinking water facilities. However, household connections vary from

one state to the other. Like for instance, the state of Mizoram is better off in water connections and supply. On the other hand, in rural areas the availability of safe drinking water supply is not evenly distributed. In a State like Manipur, the rural areas have no water connection from the department or government whatsoever. The only available connections are the endeavor of the Village administration only. But, the majority of villages depend on rivers, lakes, ponds, Hand pumps and springs. In Tripura as well, the facility of safe drinking water supply is quite uneven and unpredictable. The Large and medium size settlements close to the big towns have a water connection with public points distributed across the village. All rural settlements also depend on the available natural water supply like rivers, streams, lakes, ponds and springs. But in Mizoram, the government has done a commendable job in providing safe drinking facilities to almost all rural settlements in the state. In this field, Mizoram is in better position in the core regions. This is possible mainly due to compact large villages in Mizoram which facilitates household connections are largely possible and feasible. On the other hand, in parts of Manipur and Tripura the presence of small and dispersed type settlements act as detrimental factors for the provision of safe drinking water facilities in rural areas. Comparatively, Tripura is far better off than Manipur in the supply of water to the rural areas.

The introduction of western education by western agencies has a greater impact on the lives of the Mizos in all walks of life. As has been mentioned at the outset, the overall development of literacy standard of the Mizos from zero percent to the percentage that appeared till India achieved her independence was singularly owing to the sincere efforts and sacrifices of the Christian Missionaries, and in post-independence period, by the joint venture of the Christian Missionaries and the Government. Here is the literacy chart at a glance in the context with education and literacy of the Mizos in transition in the core regions of concentrations in the study area according to 2001 census.

Before India achieved her independence, the missionaries aimed at giving mass education, and thus, they opened educational institutions up to middle school standard. Record indicate that there were as many as 200 primary schools and 4 middle schools belonged to the Presbyterian Mission in north Mizoram in the pre-independence period, of which about 120 primary schools and 2 middle schools belonged to the Baptist Mission in south Mizoram. These schools of the Christian Missions were

responsible for the spread of mass education among the Mizos from the beginning. This has resulted into the increase in the literacy level of the Mizos at a faster space. The impact of these initiatives taken by the Missionaries the literacy ladder had reached 36.23 percent in Mizoram.

The Christian missionaries had also taken initiative to bring about a change in the attitude of the society towards Mizo women. They treated Mizo women as equal to men in all walks of life. They planted the seed of education among women along with men in the Mizo society. As a result, there were 53 literate females as against 2005 male literates in 1901, 464 literate females as against 5719 male literates in 1921, 16718 female literates as against 44375 male literates in 1951. The more the Mizo women begun to receive education, the more the whole society and women especially begun to realize, that women were no longer simply domestic slaves as they had been in the past.

The increase in literacy rate since 1951 in the study area is highly remarkable. This is due to the fact that, the implementations of planning and policies by new independent India has had the desired impact on the people in general and on the Mizos in particular. The literacy level attained before India got its independence from foreign rule was less than 36 percent in the region. This level of literacy was in fact the credit of the Christian Missionaries who tirelessly and selflessly worked for the people of Mizos in the past. This had created a conducive environment for the spread of education throughout the length and bread of their land.

Thus, it paved the ways for higher educational attainment for the Mizos in India. Since then, vigorous steps were taken by their respective State's governments under the direct financial support of the Central government has reaped rich dividends in the field of education in the lands of the Mizos. The literacy rate of 36.23 per cent in 1951 is raised to 91.58 per cent in 2011 in Mizoram. The achievement in the literacy level in Churachandpur is also quite remarkable from 35.42 percent in 1961 to 84.24 percent in 2011. This rapid increase in the level of literacy is responsible for the change in the mosaic of cultures in all parts of the land. This has resulted into the twist and turn of their adaptation process in their respective environments. In other words, it is the literacy that paves the way for variety of adaptations process taking place among the Mizos. Thus, the diversification in their economic activities resulted into differences in their adaptation to their environments both natural and social.

Since independence, the administration of the Village has been changing according to the change in the systems under the central and state governments. It differs widely in different parts of the study area. In some regions, the traditional institution like Chieftainship was completely abolished. But in other parts of the region, this important traditional institution is retained with slight variations in formations and functions.

During the pre-independence period in Mizoram and elsewhere in the study area, each village had a traditional institution of Chieftainship to manage the village affairs. The chief was at the same time the supreme administrator, judge, protector and guardian of his village running village administration with a council of elders called Upas. These Upas were generally men of the Chief's choice, nominated and selected without the villagers' opinion. The Chief thus, tried to give his rule the semblance of people's rule in the governance of village through the 'Council of Elders'. After independence, a new scheme of simple and inexpensive administration of the tribesman of certain hill districts of the then state of Assam based on the recommendations of the North East Frontier Tribal and Excluded Areas Sub-Committee of the Constituent Assembly known as the Bordoloi Sub-Committee was incorporated in the Sixth Schedule of the constitution of India. Thus, chieftainship was abolished in some north eastern states including Mizoram and Tripura.

In short, the Sixth Schedule to the Constitution of India provides ample powers to the District Council for Self governance of the Tribal population of the state. The District Council has its own powers to appoint its own staff in terms of requirement and appointment rules. As per my observation and interactions with the people, the representation in the District Council is quite satisfactory to all groups of people in all the areas of its functioning. In the administrations of villages in Mizoram and Tripura, the members of democratically elected Village Councils are given the direct responsibilities of Local Self Governance in their respective areas by the State Government and the Districts Councils as the case may be. Indeed, the politics within the State and the Union are the direct influence of the Village Councils.

In Manipur, the functioning of the Autonomous District Councils could not be successfully carried out due to many reasons. The first and foremost reason is the practice of the traditional institution commonly called Chieftainship. The institution of Chieftainship is still in vogue in Manipur making

the success of ADCs impossible. The second factor responsible for this state of affairs in Manipur is again the apathy of the State government. The government became a silent spectacle to this state of affairs due to fear of the powerful and influential Chiefs of different regions. The other important factor responsible for the retention is due to fear of social conflicts. In this regard, the Chief is still seen as a protector, guardian and diplomat of the common people. Though this traditional institution of Chieftainship is still practice, it does not remain untouched by the political upheavals all over India. The common people became aware of their rights and demanded for justice to the Chiefs as well as to the Government. Due to Socio-politico and economic development, the long felt need of the people to have a say in the administration of the village was accepted by the Chief and made some modifications on the functioning of Village Administration. This was becoming a necessity especially after the launching of various Rural Development Programmes by the Central Government.

The position of the Chief is at the highest hierarchy in the village administration even today in Manipur. He is the head of the Village and has a say in all matters concerning the village. He can take his personal decision matters relating to the welfare of the people and no one can challenge his decisions. In other words his decision in all matters is final and binding. But the Chief of today are clever enough to know the interest of his ministers and the people. In brief, he is bound to give very wise decisions on all matters. Otherwise, his prestige and authority would be questions by his ministers and the people. It is so to say, he is not above the law in any case. However, the institution of Chieftainship is hereditary. The powers and functions of the Upas or Council of Ministers are almost similar to the Village Councils in Mizoram. But it was on paper only. The real authority rests on the Chief in most of the cases.

The council of Ministers or the Upas of the Chief is elected by the people but still acts under the behest of the Chief. The functions of each Upas are similar to present day functioning of the modern day Associations or Organizations. The meetings or deliberations are presided by the Chief. In his absence, the vice President or the Secretary may preside over the meetings. But major decisions could not be taken unless the Chief gives his consent on the matters. They could decide on matters of less importance relating to day to day affairs only. In short, the autocratic rule of the Chief to some extent is continued in the present day village administration under various Chiefs in

Manipur. It is through the institution of Chieftainship that the politics of the state as well as the National is affected in most parts of Manipur. The Chiefs with their powerful influence are hand in glove with various political parties supported by different organizations of the region. In reality, the common men have no say in electing their own representatives. In brief, the role of the Chief and his Council of Ministers are still paramount in the politics of the State and the country

The primitive Mizo society was purely rural in character. Cultivation in the form of shifting cultivation was the main occupation of the people. Besides agriculture, cottage industries, hunting, collection, fishing and domestication of animals formed part of the Mizos' economic life. In fact, the Mizo economy in olden days was basically primitive and rural and was simply to meet the demands of the basic needs of day to day life. But, today the Mizos are not merely satisfied with the bare necessities of life.

The trend of occupational structure of the Mizos has shown a diversification in their economic activities. This sector-wise occupation of the Mizos since 1981 relates to only the core regions of their concentrations. In Mizoram, there appeared wide variations in the occupational structure of Mizos particularly in the sectors of Cultivators and Other Workers. In the case of Agricultural Labourers and Household Industry, Manufacturing, Processing and Repairs, the occupational structure of the people do not show much variation. The very striking feature of the occupational structure in general is the highest percentage share of Cultivators in all the districts except in the district of Aizawl where the percentage share of Other Workers is highest.

The overall occupational structure of the Mizos depicts the disproportionate representations of workers in all the sectors of occupations. The share of cultivators is highest in Mamit district with 81.08 per cent to the total Main Workers in the district. It is closely followed by the district of Lawngtlai with 78.23 per cent. The workers engaging on the sector of other workers also shows a high variations but it depicts the dependence of the people on this sector. This sector includes services and other related services in the tertiary sector of the economy. The improvement on this sector would results in the improvement and progress of other sectors of the economy. In this sector, the district of Aizawl in Mizoram has a record high of 61.59 per cent of workers engaging on this sector. There are also a high percentage of workers engaging in this sector in the district of

Saiha with 32.47 per cent to the total Main Workers. However, the district of Mamit has recorded the lowest percentage of 14.99 per cent engage in this sector.

The workers engaging as Agricultural Labourers are relatively less in all the districts. It ranges from 1.56 percent to 6.59 percent of the total Main Workers only. The district of Champhai has the highest percentage of workers as agricultural labourers with 6.59 percent of workers engaging as agricultural labourers. The second highest percentage is recorded in the district of Kolasib with 3.37 per cent followed by Mamit district with 3.10 per cent. The district of Saiha recorded the lowest percentage share of 1.56 percent to the total main workers in the district. Finally, the least percentage of workers is engaging in Household Industry, Manufacturing, Processing and Repairs in all the districts. This is in fact not a good sign for higher and sustainable economic growth in the state. There are four districts having a percentage of workers more than one percent engaging in this sector. The district of Serchhip has the highest percentage of workers in this sector with 2.61 per cent to the total main workers. The district of Lunglei has the lowest percentage of workers engaging in the sector with only 0.57 per cent to the Total Main Workers in the district.

The trends in the occupational structure of the Mizos in Mizoram have shown a small shift from Agricultural sector to other sectors especially in the sector of Other Workers. However, the shifts in the household sector do not show much variation during these three decades of planning and policies. These shifting of occupations are in fact the impact of planning and policies of the State Governments and the Central Governments to develop the region.

In the agriculture sector including Cultivators and Agricultural labourers the decline in the percentages of people involved is quite striking. The highest decline is observed in the district of Aizawl where it declines from 55.48 in 1981 to 34.37 per cent in 2001. By and large, there is a decline of 21.11 per cent during this period. The agricultural labourers also decline from 3.75 to 2.64 during the same time. The districts of Lunglei, Champhai and Mamit have also shown a decrease in the people engaged on agriculture as cultivators. The district of Lunglei however has a decline from 2.12 percent in 1981 to 1.58 percent to the total main workers in 2001. The lowest decline in the agricultural sector was observed in Saiha district with only 5.58 per cent decline during 1981 to 2001.

In Manipur as well, the occupational distribution under four sectors of occupations namely; Cultivators, Agricultural Labourers; Household industry and Other Workers is analyzed to interpret the sector wise occupation of the study area based on 2001 census. It will be taken as a comparative analysis of districts with the rest of the core regions of concentrations only. The agricultural sector alone provides an employment of more than 60 percent in all the districts. In the case of Senapati district the share of the agricultural sector is more than 75 percent of the total main workers in the district.

In all the districts of Manipur under the study, the economy is more diversified than in the districts of Mizoram. But it has shown similarities in the fact that the share of agriculture and other workers to the total main workers is relatively high in both the regions. The share of cultivators is highest in the district of Senapati with 62.27 per cent to the total main workers in the district. This is closely followed by the district of Chandel with 61.56 per cent. The lowest percentage is recorded in Churachandpur district with 56.75 per cent. The corresponding figure in parts of Mizoram is as high as 81.57 in Mamit district and 34.37 per cent in Aizawl district. The percentage of workers engaging as agricultural labourers is as high as 13.26 per cent in Senapati district. The district of Churachandpur recorded percentage of 8.57 and the lowest percentage is recorded in Chandel district with 7.14 per cent to the total main workers. The figure in Mizoram is lower as the percentages recorded are 6.59 per cent in Champhai district and 1.56 per cent in Saiha district of Mizoram. The sector of household industries has shown no drastic differences but it projects a very less percentage of workers engaging in the sector. The highest percentage share of 7.12 is recorded in the district of Churachandpur followed by the district of Chandel with 6.46 per cent. The lowest is recorded in Senapati district with 4.8 per cent only. The corresponding figures in Mizoram are as low as 2.61 per cent in Serchhip district and 0.57 per cent in Lunglei district.

Finally, the number of people engage in the sector of other workers does not show much variation in all the districts under the study area. In Manipur, the highest percentage of 27.55 per cent of workers to the total main workers is recorded in Churachandpur district followed by the district of Chandel with 24.83 per cent. The lowest is recorded in Senapati district with 19.67 per cent. The corresponding figures in the districts of Mizoram are 32.47 percent in Saiha district and 18.17 per cent in Lawngtlai district. However, the district of Aizawl has recorded an exceptional high of

61.59 percent of workers engaging in the sector of other workers to the total main workers.

The trend in the change in the occupational structure in the districts of Manipur is analyzed under three sectors namely, Agricultural Workers, Agricultural Labourers and Non- Agricultural. It was a comparative analysis to the rest of the core regions of concentrations to generalize the trend of sector-wise occupations in the three districts of Manipur. The sector-wise distributions of workers in these districts do not show much variation in the increase or decrease of workers in each sector. In all the districts, there is decline in workers engaging as Agricultural Workers. The percentage share of workers to the main workers is highest in the district of Chandel with 71.64 per cent in 2001. The percentage share of workers engaging as agricultural labourers in the district has shown an increase of 3.79 per cent from 1.97 per cent in 1991 to 5.76 in the year 2001. Finally, the number of workers engaging in the Non-Agricultural sector has shown a remarkable improvement during the same decade. However, the percentage share of workers in the Agricultural sector is still very high with as much as 77.4 per cent of workers depending directly or indirectly. The next highest percentage of workers engaging as agricultural workers is in the district of Senapati with 68.26 per cent of workers engaging in the sector. The Agricultural Labourers has shown an increase from 1.97 in 1991 to 5.76 per cent in 2001. The number of workers engaging in the non-agricultural sector to the main workers is 28.18 per cent in 2001 which has an increase of 8.44 per cent from 19.74 per cent in the year 1991. The highest change and shift in the distribution of workers in different sectors is observed in the district of Churachandpur. The percentage of workers engaging as Agricultural Workers has shown a decline from 78.01 in 1991 to 61.82 per cent in the year 2001. The highest change is observed in the sector of Non-Agricultural with a recorded increase of 11.89 per cent from 19.41 per cent in 1991 to 31.30 per cent in the year 2001.

The traditional Mizo society was such that there was a dominating role of men folk over the womenfolk in the family and the society. The womenfolk seemed comparatively hard working and self sacrificing in family matters. They share with their men folk all works, including cultivation. In the off seasons, they engaged themselves in cloth-making while their men folk passed time in full rest and idle gossip. Their share in the economic participation was un-noticed in the family and in

the society and was taken as a duty bound expected to be dutiful in all walks of life. But, at present context, the situation is completely change, the role of female in the Mizo society becomes a necessity and important to the family and society. It is also recognized by the society and in most cases; Mizo women of today superseded the male in all walks of life. The participation rate of female in sectors of the economy is based on the Census Primary Abstract at Village level Census for the years 1981, 1991 and 2001. A maximum care is taken to represent only the Mizos of the core regions to generalize the male-female participation of work force in the study area. The participation rate in the agricultural sector does not show a wide disparity between Male and Female working population. The participation rate of women as cultivators and agricultural labourers are as high as 35 percent to 51.56 percent to their Male counterpart in each sector of the economy. A very striking feature of female participation rate in the sector is that there is no much variation in the participation of women in all the years. This indicates the active participation of female population in the workforce among the Mizos during the past three decades.

The participation rate in Household Industries highly fluctuates excepting the two districts of Serchhip and Mamit where the participation rate is increasing during the past decades. On the other hand, the female participation rate in the sector of other workers has shown a continuous increasing trend in female participation in all the districts excepting the district of Aizawl. The district of Aizawl has recorded an increasing trend of 27.64 per cent in 1981 to 37.35 in 1991. But it has slightly decreases to 37.28 per cent in the year 2001. In the rest of the districts, there is an increasing trend in the female participation rate in the sector.

In brief, the economic institution of the indigenous Mizo society was very simple. The Mizos' expectation in the economic progress was limited to the extent of their simple living and livelihood. They remained satisfied by meeting the bare necessities of day-to-day life. But, today the Mizos are not merely satisfied with the bare necessities of life. Their economy is highly diversified and enlarged beyond imagination. This is partly due to increase in literacy among the people and high economic growth achieved by India. India, as of now is one of the fastest developing economy in the world. This high growth and development has an impact on the Mizos elsewhere in the country.

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APPENDIX - I

INTERVIEW SCHEDULE

Name of the respondent: _____

Sex / age: _____

Name of the village or town: _____

Year of establishment: _____ No. of houses: _____

Main Tribes; _____

Clan of the respondent: _____ ruling class/ordinary

Migration before: _____

Systems of Administrations; Chieftainship/Panchayats/Village Councils/6th Schedule

Sl. No.	Components	Data	Remarks
1.	Tribes		
2.	Clan Groups		
3.	Causes / Reasons		
4.	<u>Migration decision</u>		
	(a). Collective		
	(b). Family		
5.	(c). Single		
	<u>Nature of migration:</u>		
	(a). Group		
6.	(b). Family		
	(c). Single		
7.	<u>Types</u>		
	(a). Permanent		
8.	(b). Temporary		
	<u>Migration Selection</u>		
9.	(a). Conservation		
	(b). Innovation		
10.	Category (streams of Migration)		
11.	Source/origin		
12.	Destination		
13.	Direction/Route		
14.	Occupation at origin		
15.	Any Formal Education at source		
16.	Year from origin to destination		

* It will be authenticated with the help of the available literature related with the people.

APPENDIX – II

INTERVIEW SCHEDULE

1. Name of the Respondent : Age: M / F
2. Qualification : Tribe : Religion :
3. Name of the Village/Town :
4. No. of population : Male : Female :
5. Literacy level : Male : Female :
6. Population Composition : 0-15-, 16-40-, 40-60-....., 60+-
7. Occupations : Primary....., Secondary, Tertiary, Quaternary
8. What are the tribes/clans living in the village?
9. What are the educational institutions available in the village?
(a). Primary (b). Secondary (c). High (d). Higher (e). College/Professional
10. What is the source of water supply?
(a). PHE (b). Spring (c). Pond (d). Hand Pump (e). River/Stream (f). Tank/Well
11. Source of power : (a). Electrified (b). Non-electricied PHE OR PRIVATE
12. What are the health care facilities available in the village?
(a). Dispensary (b). Sub-Centre (c). Hospital (d). Other NGOs
13. If no health care , where is the nearest hospital,..... distance ;.....
14. Sanitation : (a). Toilet (b). Open (b). Sanitation Point (c). Municipality
15. Transports : (a). Highways (b). Metalled Roads (c). kutchha Roads (d). Jeepable
16. Mode of transports : Public- buses/trucks/sumo, Private- Bus/Truck/Sumo/Jeep
17. Communications : (a). Telephone (b). Mobile/Internet (c). Postal (d). Cable
18. If mobile service reached the village, who are the users?
(a). Rich/Poor (b). Educated (c). Affluent/Leaders (d). Common people
19. Banking : (a). Selp- Help (b). Money Lender (c). Rural Bank (d). SBI (e). Others
20. If banking service, who are the users?
(a). Employed (b). Unemployed (c). Students (d). Pensioners (e). Common
21. Any Social or Cultural Institutions :

APPENDIX - III

QUESTIONNAIRE

Name of the Respondent: Age: M / F

Qualification: Religion:.....

Village/Town: District:.....

1. Please write your family members from your grandparents with regards to the following?

Hming	Kum	Thiamna	Thawkna	Income	Thihni	Thihchhan

2. What kind of dress code you prefer most?
 *(a). Traditional dress (b) Indian dress (c). Western dress (d). Any dress comfortable
3. Do you think it necessary to impose and preserve our dress code of ours? YES/NO
4. Will this preservation brings changes in our outlook, belief and moral values? YES/NO
5. Are you with your parents? Yes / No. Staying with Father / Mother / Grandpa / Grandma
6. If no Why? (i). Divorce (ii). Death. Husband / Wife
 *The reasons: (i). Abandonment (ii). Mutual (iii). Adultery (iv). Broken (v). Poverty
 (i). Sickness (ii). Unnatural death. What/How ? _____
7. Is there any members of your family become a divorcee/widow? Yes / No Who? _____
 *The reasons: i). Abandonment (ii). Mutual (iii). Adultery (Broken) (v). Poverty
8. What about your Parents? How did they get married? _____
9. How old were they? _____
10. What about any of your Sibling's Marriage?
 *(i). Arranged (b). Love (c). Eloping (d). Holy Matrimony
11. How old was/were He/She/them? _____
12. Finally at what age you want to get engaged/married?
 *(a). before 20 (b). 20-25 (c). 26-30 (d). 31-35
13. What is the normal age of admissions in the School of your family?
 *(i). at age 4 (ii). At age 5 (iii). At age 6 (iv). After 7
14. How many of your brothers/sisters discontinued their studies before class X?
 *(i). 1 (ii). 2 (iii). 3 (iv). 4 (v). 5 (vi). All of them
15. What were the reasons?
 *(i). Finance (ii). Broken parents (iii). Indiscipline/Drugs (iv). Marriage (v). Choice
16. Where are the places of study pursuing various courses in your family?
 *(i). Home town (ii). District HQ (ii). State capital (iii). Outside state (iv). Abroad
17. How much is the approximate expenditure in education by your family at present?
 *(i). Below 3000 (ii). 3001-5000 (iii). 5001-10000 (iv). Above 10000

APPENDIX - IV

QUESTIONNAIRE

Name of the Respondent: Age: M / F

Qualification: Religion:.....

Village/Town: District:.....

16. I chhungte(pi leh pu atangin) an chanchin heti hian ziak la?

Hming	Kum	Thiamna	Thawkna	Income	Thihni	Thihchhan

17. Eng incheina hi nge I ngainat ber?

*(a). Traditional dress (b) Indian dress (c). Western dress (d). Any dress comfortable

18. Mizo incheina hi intihluh emaw humhalh emaw a tul I ti em? YES/NO

19. Kan humhalhoa hian kan nunah a tha zawngin ngawng a nei ang em ? YES/NO

20. I nu leh I pa te nen inchengho em? Yes / No.

21. Ni lo se enge a chhan? (i). Divorce (ii). Death. Husband / Wife

*The reasons: (i). Abandonment (ii). Mutual (iii). Adultery (iv). Broken (v). Poverty

(i). Sickness (ii). Unnatural death. What/How ? _____

22. In chhungkaw zingah nupa inthen emaw an awm em? Yes / No Who? _____

*The reasons: i). Abandonment (ii). Mutual (iii). Adultery (Broken) (v). Poverty

23. I nu leh I pa engtianga inneih nge an ni? (i). Holy Matrimony (ii). Love Marriage

24. An inn eih laiin kum engzat nge an nih? _____

25. I unau zingah nupui/pasal nei an awm tawh em? YES/NO

26. An inneih dan? *(i). Arranged (b). Love (c). Eloping (d). Holy Matrimony

27. Kum engzat ah nge an inneih?

*(a). before 20 (b). 20-25 (c). 26-30 (d). 31-35

28. Kum engzat ah nge nupui/pasal neih I duh?

*(a). before 20 (b). 20-25 (c). 26-30 (d). 31-35

29. Kum engzat nih in nge in chhungkua in sikul in luh thin?

*(i). at age 4 (ii). At age 5 (iii). At age 6 (iv). After 7

30. I unau zingah matric zir thleng lo engzat nge awm?

*(i). 1 (ii). 2 (iii). 3 (iv). 4 (v). 5 (vi). All of them

31. Eng nge a chhan?*(i). Finance (ii).Broken parents (iii).Drugs (iv). Marriage (v). Choice

17. Lehkha zirte chuan khawi hmung nge an zir?

*(i). Home town (ii). District HQ (ii). State capital (iii). Outside state (iv). Abroad

18. An lehkha zirna pumpui atana thla khat chhunga senso?

*(i). Below 3000 (ii). 3001-5000 (iii). 5001-10000 (iv). Above 10000

APPENDIX - VII

QUESTIONNAIRE

Name of the respondent; _____ **Age/Qualification;** _____

Name of the village or town; _____ **Clan of the respondent;** _____

1. As we are in the 21st century, you must have observed many changes in your society and environment; could you please tell me those changes?
2. Could you please tell me the changes you like and dislike?
3. Do you attribute all these; to influences of western cultures or any other?
4. Would you mind telling me the traditions and customs of your tribes on matters you have said?
5. What are the chronic problems you think to be deal with utmost urgency in the society?
6. Could you suggest some effective measures to mitigate the problems?
7. What are the challenges of our present youth?
8. How are you to develop them into a responsible citizen without compromising our social values?
9. What is your opinion on our generic name Chin/Kuki/Mizo/Zomi?
10. Which one will be the most appropriate nomenclature for unity of our tribes?
11. Do you believe that we can live like brothers and as one people?
12. As of now, we speak in different dialects. Do you propose any common language for our people, and what?
13. If we can speak English, Hindi, Manipuri etc as a means to communicate; why not learn one for the interest of our common cultures and unity, what about Mizo where 60% of the population speak ?
14. How should we propagate among all our communities? Give me your suggestions.
15. Have you foresee any major problems on this matter? What are they?

THE COLOURFUL PEOPLE
(Mizos of Various Regions in their Best Attire in Day to Day Living)



**VARIATIONS IN ECONOMIC ACTIVITIES OF THE MIZOS IN THE STUDY AREA
HIGHLY INFLUENCE BY THE PHYSIOGRAPHY OF THE REGION**



SETTLEMENT TYPES OF MIZOS IN MIZORAM
(Mostly Located on Hill Slopes, Hill Tops, Road Sides and River Banks)



SETTLEMENT TYPES OF MIZOS IN MANIPUR
(Mostly Located at the Foot Hills and At or Near the Source of Water)



SETTLEMENT TYPES OF THE MIZOS IN TRIPURA
(Mostly Disperse and Isolated Type of Settlements near or at the Agricultural Fields0.



RESEARCHER INTERVIEWING SOME PROMINENT PERSONS OF REPUTE AND CHIEFS OF THE PAST IN THE STUDY AREA.

