Status of Mizo tribe Of Mizoram: A Study

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Chapter 1: introduction

Definition of a ‘tribe’

According to Mithcell in New Dictionary of Sociology ‘A tribe is a socially cohesive unit associated with a territory, the members of which regard themselves as politically autonomous. Sometimes they are split up into sections, especially where the territory is large in relation to the size of population. A tribe will also possess a distinctive dialect’. (Mitchell, 1979)

According to D.N. Majumdar ‘tribe is a collection of families or group of families having a common name, they occupy the same territory, speak the same language and observe certain taboos such as marriage and occupation, and have developed a well-assessed system of reciprocity and mutuality of obligations.

Like other societies, the tribal society is not static but instead is quite dynamic. Thus, the rate of change in the tribal society is very slow and that is why they have been backward and poor compared to other people.

Tribe is a contentious term. It is in fact difficult to develop or define and conceptualise tribe in totality. Most social anthropologists and sociologists studying tribes have struggled to adequately define the term tribe. Definition of tribe becomes difficult not only because of the variety of socio-economic milieu but also because of their continuous assimilation and acculturation with the wider social structure.

Origin of “MIZO”

Mizoram is the states situated in the North Eastern parts of India with Myanmar and Bangladesh as its international neighbours. The people of Mizoram are known as Mizo. Though Mizoram is the land of the Mizo, it is not the original home of their ancestor. There is a myth among the Mizo which says that the Mizo came out from Chhinlung which is some kind of a cave sealed by a big rock. This myth is still the common belief among all the Mizo ethnic groups. Even though there are few other songs and legends referring to the Chhinlung myth, none of them mentioned its location. (Rev.Liangkhaia, 1938)

The word ‘Mizo’ in the present context may be understood normally to designate the main population of Mizoram who trace back their lineage to a common ancestor. They have cognate clans/sub-tribes/tribes that are outside of the political map of Mizoram such as in the neighbouring states of Manipur, Tripura, Assam, and those outside of India's political boundary namely Bangladesh and Myanmar. (Rev.Liangkhaia, 1938)
The term ‘Mizo’ became officially used to designate these people in 1952 when the Lushai Hill was changed to Mizo Hill District. In earlier time, outsiders had given different names for them. They are known as Chin in Myanmar, Mizo and Kuki in India. The Mizos are one of the decendent of Mongolian Race. The Mongolian Race is a big race which includes the Chinese, Japanese, South East Asian. The South East Asian include the Filipinos, Cambodian, Malaysian, Tibeto-Burman, Thai, Vietnamese and Indonesian. The Origin of Mizos is from the Tibeto-Burman clan. It is possible that the Mizo came from Sinlung or Chhinlungsan located on the banks of the river Yalung in China. They first settled in the Shan States and moved on to Kabaw valley or Kubo valley which is a highland valley located in western Sagaing in then to Khampat in Burma now Myanmar. From Khampat they moved on to Chin Hillis in the middle of the Sixteenth century. In AD 1700 they move on and settled in the present Mizoram, some in Manipur, North Cachar Ngaibban Tlangdung area, Tripura, Chittagong Hills, Chin Hills, Meghalaya and Arakan Hill Tracts. They become foreigners due to the tripartite division of our Country, that is our country was divided into three, namely Bangladesh, Myanmar and India. At present Mizoram one of the States in India situated in the North East India. At present The Mizos who settled in Mizoram consist of mainly Lusei, Hmar, Pawi, Lakher and other small Tribes. These tribes have slide different in customs and dresses. These tribes has many sub tribes but the main language is Mizo. Chhinlung story is a lively tradition of the people which has served, to some extent, to convey a sense of common origin of the Mizo and cognate tribes. This feeling is invoked by the phrase Chhinlung Chhuak, meaning ‘originated from Chhinlung’. Sometimes the name for ‘Chhinlung’ differs, depending on the dialect group. (Rev.Liangkhaia, 1938)

The Mizo story of Chhinlung has pointed their early antecedents inside China. Since the term Mizo came in a very late period, it is not possible to find out reference of their name in the early period. By observing the general migration route of the Tibeto-Burman group and the general ecology of China and Burma in historical times, they were migrated from China via Burma to the present Mizoram of India.

The Mizo Language

The Mizos consist of many small sub-tribes having several clans speaking many dialects. Among the Mizo tribes the Lusei or Duhlian is the most common language and later on it came to be known as Mizo tawng or Mizo language. The Mizo language belongs to the Tibeto-Burman sub-group of the Sino-Tibetan family. The Mizos did not have written language till the late nineteenth century, when Christian Missionary reduced the Mizo language to writing in 1894. Reporting the formation of the Mizo alphabets, Lorrain said, “For this purpose we chose the simple Roman Script, well known Hunterian system, and this, with a few slight emendations adopted since, is still used throughout the tribe with eminently satisfactory results”.

Therefore, all the history of the Mizo was passed on orally. Even the tales, the myths, the songs, the poetry and culture of Mizos were passed on orally, and rendered in a printed media only in the early decades of the twentieth century.

Modern Mizo Society

The society and the social life may be the sum up of individual, family and the community as a whole. This social life may depend on the geographical location, means of living, culture and value system. The social life to some extend may also change depending on the situation and development of the society. The typical character of the Mizo society and social life, from the past and even today is not living aloof but living together, anywhere any place where few Mizo are living they form a Mizo welfare or Mizo service which are very important for a get together, protecting individual and to lead and guide individual members for better behaviour in that locality. From the past the society is associated with a get together and festive life, even today the religion, political party, NGO, Government Department and family are associated with this social events. There is freedom in the Mizo society and there is caste system and every individual has freedom in the social life. This is one of the important factor which make the social life happy and and narrowed the gap between the rich and the poor and creates good understanding and makes individual feel free in the society.
The Mizo social life is very much associated with Selflessness. This is the beauty of the social life of the Mizo society. This character was seen in the life of the Mizo ancestor and this character has been transferred from generation to generation and even today this character has been in the life of the Mizo people. The YMA (Young mizo association) which is a big NGO covering the whole society brings alive and revive this good character grows in the mind of the younger generation.

The Mizo social life is also associated with the democratic principle of helping the needy in the society. The Mizo ancestor use to say “A thlum a al ei za” this means as a whole helping and sharing as per requirement/needs. Though this character has diluted to some extent it is still a part of the social life for example if the family could not look after the cultivation due illness etc the whole of the village will help to look after the field, if the dwelling house of a widow is very small and not fit for dwelling the society will construct for their dwelling by donation of material and construct it by mass social work. There are many instances for this.

The Mizo Social life is very much attached with singing and dancing. Even in the past there are songs and dance for different occasion, for example after winning a war there are songs and dance to celebrate the occasion. Even today singing occupy a very a high place in Mizo social life, and many individual are a good singer, group singing is also attached with Mizo social life and this also continue even today in the church, in a deceased home or in any gathering.

The mizo people are Christian by faith. Though the Christianity rate in Mizoram is 87.16% of the total population 10.91 lakhs as per 2011 census, But the Mizo community is near about 100% christian. The Mizo social life and christian life is very much similar. Even before Christianity most of what the bible teaches are already practised by the Ancestor.

There are certain forces and development which affect negatively to our social life like political force, selfishness, religion, Social media etc. These different needs to rectify and to maintain and keep up the good character of the Mizo social life. This rectification, to maintain the good character is done by the NGOs (YMA, MUP, MHIP etc) and the church. Different methods are used for rectification eg awareness by the NGOs, literature and by teaching in the church and a group is form to do the needful.

The good Social life behaviour of the Mizo ancestor are still follow even now as far as practicable and this knowledge and practices are desiminated to younger generation by way of practising and teaching in day to days life.

**MAIN OBJECTIVE**

The main objective of the study are :-

1. To highlight the settlement pattern, cultural patterns such as death custom, marriage, divorce, values and beliefs etc of the Mizo Tribe.
2. To study the impact of development policies of the government of the Mizo Tribe

**METHODOLOGY**

The Methodology followed in this study is secondary study.

This study will discuss the settlement pattern, occupation, education and also highlight their cultural patterns like the birth custom, marriage custom, death customs, values and beliefs system

**LIMITATIONS**

There is no proper record of how death ritual are performed in the olden times and this is different in different books as they are written by different authors. Not only in case of death rituals but also in terms of others as well so it is difficult to provide accurate details of the past in some cases as their records tend to differ in different books with different authors.
Chapter 2: Review of Literature

This research paper focuses on a study of Mizo tribes in Mizoram. Several studies have been done to examine the states of Mizo Tribes highlighting their

Rev. Liangkhaia wrote the first book about the Mizos in his book ‘Mizo Chanchin’. It was first published in 1938 then is republished in 1943.

According to Rev. Liangkhaia, the main population of Mizoram who trace back their lineage to a common ancestor. They have cognate clans/sub-tribes/tribes that are outside of the political map of Mizoram such as in the neighbouring states of Manipur, Tripura, Assam, and those outside of India's political boundary namely Bangladesh and Myanmar. The term ‘Mizo’ became officially used to designate these people in 1952 when the Lushai Hill was changed to Mizo Hill District. In earlier time, outsiders had given different names for them. They are known as Chin in Myanmar, Mizo and Kuki in India.

The Mizos are one of the decendent of Mongolian Race. The Mongolian Race is a big race which includes the Chinese, Japanese, South East Asian. The South East Asian include the Filipinos, Cambodian, Malaysian, Tibeto-Burman, Thai, Vietnamese and Indonesian. The Origin of Mizos is from the Tibeto-Burman clan. According to this book it is possible that the Mizo came from Sinlung or Chhinglungsan located on the banks of the river Yalung in China. They first settled in the Shan States and moved on to Kabaw valley or Kubo valley which is a highland valley located in western Sagaing in then to Khamapat in Burma now Myanmar. From Khamapat they moved on to Chin Hills in the middle of the Sixteenth century. In AD 1700 they move on and settled in the present Mizoram, some in Manipur, North Cachar Ngaibhan Tlangdung area, Tripura, Chittagong Hills, Chin Hills, Meghalaya and Arakan Hill Tracts. They become foreigners due to the tripartite division of our Country, that is our country was divided into three, namely Bangladesh, Myanmar and India. At present Mizoram one of the States in India situated in the North East India. At present The Mizos who settled in Mizoram consist of mainly Lusei, Hmar, Pawi, Lakh and other small Tribes. These tribes have slide different in customs and dresses. These tribes has many sub tribes but the main language is Mizo.

The book ‘Mizo History Kamkeuna’ by R.K. Lalhluna was first publish in 2013 with the help of of Mizoram Publication Board. It highlights all the history of the Mizo’s from the point of their origin and how they inhabit the land of Mizoram.

This book also highlight their settlement pattern and also how different tribe rather than Mizo enter the land of Mizo as well. It covers other areas such as the education and economics of the historic Mizo tribes along with the rise of their administrative system and rise of Christianity in the Mizo land and to the rise of new admistration which occur along with the establishment of Mizoram as a Union Territory

The author of the book ‘Mizo Pipute’ is Remkunga residence of Tuikhuatlang, Aizawl and published by Remkunga and Sons and printed by R Lalrawna at Gilzom Offset, Electric Veng, Aizawl. This book is about the life, culture and customs of The Mizos of the past. This book is very informative for the new generation. The book contains twenty two chapters and an introduction. The book may be classified into two parts. The first part chapter 1-6 is about the historical accounts, regarding the origin and the ancestors of the Mizo tribe and the lands they occupied and how the the mizo have rulers. In the beginning there were wars between the different rulers and because of wars some of the tribes desended from their inhabitants in Chin and settled in the present areas which is now Mizoram.

The Mizo Kings often have wars against the Non Mizos and made them tax payers. In 1842 the non mizo who are felling trees at the border of Shlyet( now in Bangladesh) refused to pay tax, the Mizo killed some of them. The Government of Shlyet send three persons to investigate the matter, but the Mizo captured and tortured them but later released one of them to inform the Government. Later the Shlyet Government make treaty with the mizo and pay tax. The Mizo in many instances have wars with the British who ruled India.
Chapter 7-22 is about the life, different cultures and customs of the Mizos eg The marriage system. One important point is that when one is to marry both the party secretly looks into the family history to know the behavior and manners of the person whom they are going to marry and that there are different rules and regulations to follow in the marriage system.

The book ‘Mizo Khawtlang Nun’ in English it may be translated as Mizo Social Life, and the author is Mr K Saibela. It was published by the Synod Literature and Publication board for the Zoram writers club and printed at the Synod Press, Aizawl. As the author has stated Social life is the combination of individual life, family life and community life and how social life is effected by the geographical location, economics, religion, and value system of individual.

This book described that the Mizo are lover of community lover more than private life. The Mizo culture is closely associated with festive and merry making and this is very important traditional which is even ntodsay very popular. Syinging and music, selflessless or self sacrifice is the beauty of the social life and culture. But how this Primitive Socialistic Society is slowly changing to individualism, education system etc which effect the Society in the modern stage. But this transition needs to be reform with minimal lost in the culture of the society.

The Book ‘Mizo in awp dan’is basically is about the general administration of the Mizo tribe and the author of this book is Mr. P.Lalmithanga. It was published by the Synod Literature and Publication board for the Zoram writers club and printed at the Synod Press, Aizawl.

According to the book Between 16-18 century the Mizo tribes settled in Mizoram, Tripura, Cachar, Manipur and Chitagong Hills and they are under the rule of the king. After British rule in India, the Northern Mizoram was under the authority of Assam Chief Commisioner and the southern Mizoram was under Bengal Lieutenant and in 1898 the whole of Mizoram was under the Chief Commissioner, Assam and it was named as Lushai Hills District. During British rule the Mizo household pay tax but the local administration was kept under the local Mizo ruler. Apart from this the Mizo were kept under special category and to protect them a law ‘The Inner Line Regulation’ was made which still exist. In 1919 Lushai hill was under Reformed Council and then directly under Governor of Assam. In 1946 District Conference was formed to look after the district. Under sixth scheduled and under the recommendation of Dr Ambedkar Hills District Council was formed in 1952 and then Union teritory in 1972 and States in 1987. This had changed the previous general administration to the present method of Administration.

The author of this book ‘Mizoram Politics’ is Mr C Sangzuala and the book is mainly from the ruler ‘Mizo Lal’ (Mizo King) to the modern politics. It was published by the Synod Literature and Publication board for the Zoram writers club and printed at the Synod Press, Aizawl.

The book talks about that before the British rule and after in India there was no political party but the administration was under the Rulers. The basic motive of the Rulers was to be able to look after themselves and to be independent in all the basic needs of life and to strengthen their kingdom.

In 1945 25th April new organisation was formed ‘The Lushai Commoners Union’ and in 1946, 9th April the first political party was form ‘Mizo Union’ This political party takes initiative to stop the rule of the King and new form of political administration was form like Village Council, District Council and later to Union Teritory. The Mizo Union forms a govern The Next political party to form is the ‘United Mizo Freedom Organization (UMFO)’ and in 1958 it has merged with Eastern India Tribal Union (EITU) but in 1961 the party ended. In 1961 another Party Mizo Congress emerged and is like a branch of Indian National Congress.

In 1959 October another organization Mizao National Front was set up and later in 1961 October it was converted to political party. Another organisation Peoples Conference which is a Human Rights and later in 17th April 1975 it was transformed into a political party. There are also some smaller party which are negligible to mention.

In the book ‘Mizo Sakhuana’ (Religion of the Mizo) by Mr B Lalthangliana, it is written that the traditonal gods are Sakung Phun, Chawng, Chawnfang or Chawngchen, Dawino, Sedawi or Sechhun Sekhum and Khuangchawi. The ultimate of believing these gods is reaching Piaral which literally means ‘beyond the world’ which is a heaven
In 1894 Christianity had started in Mizo, and after years in 1944 Christianity had become the major religion. After Mizo had followed Christianity there was development in every sphere of the society in building house, education and in social life etc.

The book ‘Mizoram Education’ by Lazuia Colney covers about the Government schools in Aizawl, Lunglei and Demagri and how the mode of teaching was Bengali alphabet and it was very difficult for the Mizo people. Dr Rev FW Savigde and Rev JH Lorian open school in 1st April 1894 having only two student in Aizawl and this is the starting of Mizoram education. They have form a Mizo alphabet in Roman script and it was much easier for the Mizo people.

Mr Khawmliana a Mizo king of Lunglei was the first person who knows how to read write. Rev DE Jones come to Mizo on 31st August 1894 and he continue the education and later in 1898 Edwin Rowlands also arrived in Mizo. They both review the alphabet and modify it as most suitable for the mizo language. In 1904 Assam Chief Commissioner Sir Bamfiled Fuller visited Mizoram and he visited both Mission and Government schools. He was very please with the performance of mission school and he closed down the Government school and he gave the aid given to the government school to the mission school. To inspired the student he made a medal for outstanding student. Mr Chhuahkhama was the first person to received the medal.

In 1902 they open night school in Aizawl and after that many school were open by the church and individual and these continue even today. They also started school only for girls in 1902, in 1901 schools were started in the villages. In 1952 all the primary schools were taken by the government and Deputy Inspector was appointed to look after the government schools. In 1951 the status of primary schools were 77 Government, 146 Aided, 116 Mission schools and 27 private schools. The status of middle schools were 15 Government, 13 Aided, 5 mission schools and 27 private schools. In 1909 first middle school examination was held and 6 people have passed. In 1944 first high school ‘Mizo High School’ was started. As per latest population census 2011 literacy rate is 91.33% male 93.35% and female 89.27%.

‘Mizote leh Rimawi’ meaning is mizo and music is written by Mr Lalkhawliana. In this book, the Mizo ancestor slowly migrate from the Chin to present Mizoram and surrounding states and on the way they settle in the forest and on the river side, there were sound made by wild animals wind gushing through the forest and bird making sounds all these form some sort of music etc and the origin of mizo music is also from one of these. Darbu is one of the primitive musical instrument of the Mizo tribe other mizo musical instrument are Khuan(drum made from animal skins), Darkhuang, Tuium khuang, Bur Tingtang, Bengbung, leaf, flute, tumphit etc But now in the modern era musical instrument like Spanish Guiter, Hawaiain guiter Violin, Piano, Acordian, Keyboard and Drum set are used.

The Mizo tribes are very much associated with singing and there are different songs related for different purpose and occassion. There are traditional songs, folk songs, devotional songs and mizo love songs. Music had deep association in our daily life and activities and it’s a part of Mizo culture. Singing as solo, choir, group singing and singing together. The identity of the tribe can easily differentiated in songs and music so culture heritage needs to be protected and the Mizo traditional Musical heritage needs to be preserved.

This book ‘Mizote leh infiamna’ is about the Mizo and sports and the author is Lalbiaktluanga. The Mizo tribe had traditional children sports, separate sports for boys and girls and sport played by both. Traditional sport for men and sport played both by men and boys. These games are played individual and some are played in groups and team. During the British rule in India the Mizo started playing Hockey and this is the first foreign games played by Mizos. In 1929 the Commissioner CGG Helm gave a trophy and tournament was organised between 19.10.29 - 4.11.29 and in the final Lunglei eleven and Aizawl eleven and Lunglei tournament had won the match. Football was also played by the mizo and in 1933 Chhote Lal Seth donate a shield and two team were selected, one team from Assam Rifles and another team from Lushai Head Hunters. There was a great battle and in the end The Lushai Head Hunter won the match by 2-1 goals. After the match the IGP thought that the Mizo people will be very good for soldiers and instruct the commandant to induct 50 mizo when there is interview for induction of soldiers.
Boxing was started in 1935 by Mr John Lalkaisanga. As he had a great admired of American professional boxer Joseph Louis who was a world champioin from 1937 to 1949 he started practicing boxing and in 1947 he attended training at Kasauly in Punjab and also atten P T Instructor course in Pune and he was appointed as instructor in National Defence Academy, Dheradun. In 1963 he started boxing club in Aizawl. Other games played are volley ball. Discus throw, Jeveline throw, Batminton, wrestling, wight lifting etc. Now the Mizo have great achievement in different dicipline not only at National level but also in the world.

The book ‘Mizote leh in leh lo din dan’ by Mr R.K. Ngurchhawna is about the shelter/house construction of the Mizo. The Mizo people were previously were no permanent dwellers of one place. They are shifting from place to place. But when they settle they always select a high areas or hill top. Whenever they planned to settle they have many criteria for selection of the place. First whether the environment(climate) is good, whether it received good sunlight from dawn to dask, whether there is good water source, whether it is safe from enemy etc. If they found it safe they first made a small shelter with bamboo, then they construct a house with bamboo and wood. The post are wood and the beam are also wood. The floor is not constructed on the ground but with some height from the ground. The floor is constructed with bamboo in multiple layers and the top most is made of flat bamboo (Dap) and the roof is made in layers and the top most is of thatch and the walls are also constructed with flat bamboo. They make a step to climb into the house. Later the house are constructed with wood which are made into timber and the roof is either thatch or GI sheet. Now in modern days most of the building are RCC though houses constructed Assam type with timber and asbestos plain sheet are still to be seen.

The book ‘Mizote incheidan leh nun dan’ by Khawlkungi covers mainly about the fashion and life styles. The Mizo ancestor were self supporting and self dependent. They grow cotton trees and harvest it and they make a thread out of it and woven clothes for themselves. The female made a skirt and wear it, males also did not wear any pants but used the woven clothes and wrap around themselves. Both male and female did not cut their hair and have long hairs and it was rolled over their head. The rich female wear different necklace and ear rings. After British rule in India and before 1910 males also wear short pants. Puan (female dress used to wrap around) are now available and female also using the dress. Around 1920 male stars cutting their hair. Around 1940 males wear shirt, and long pants and some starts wearing shoes and female also starts wearing shoes and female working under the Government also cut their hair short and started to used powder, lipsticks etc. Today all types of dresses are available and female also dress as per their convenient and depending on the type of work they perform and the type of function they attend. But female never wear pant or very short skirt in the church. There are also different dresses for traditional festival.

The book ‘Mizo Hnam Rilru Diktak’ by Rev K Lungmuana was printed at Lengchawn Press, Bethel House Khatla, Aizawl. The book is about the mind set of the Mizo. The origin of the Mizo is traced back to Chhinlung a place claimed to be in China and from Mongolian. The language is also associated with Tibeto-Burman. The appearance and physical structure also is of Mongolian. The book described how the mind-set is closely related with the Mizo culture like the general administration, means of living, protection of the inhabited place, how children are look after and the hope of life after death. The thought and mindset also depend on the environmental like climate, physical and human environment etc. One of the important characteristics in mindset of the mizo is there is no caste system or class. Another characteristic is the selflessness or self sacrifice in the community. Another important characteristic is faithfulness, whenever we talk of Mizopa(Mizo man) the first that came to the mind are the braveness, selflessness and faithfulness which was very much adored by the ancestor. Another characteristic is respect for the elders and they have a principle not to argue with the elders and there are many other characteristic. But all these characteristics are not totally lost but are now very much diluted and this book try to point out different criteria how to revive the good mindset and good characteristic of the Mizo. The ancestor used Zawlbuk (traditional gathering place) to teach and follow the different culture so now also social control and social training institution are required to revive the diluted characteristic and good and healthy family environment needs to be form. Manners and behaviour need to be taught in schools and Sunday schools.

Being a Mizo tribe there is problem to be a Christian as the teaching of Christianity and the Mizo culture is very similar and being a Mizo tribe and to be Indian Citizen had no problem. As the Mizo tribe and community is very small the Mizo themselves have to protect the mizo tribe from extinction and also learn to live in harmony with other tribe and community.
The healthy mindset should start from an individual life, our value system is very important as it guide the mindset so having the right value system is very important to have a healthy mindset.

The book ‘Mizo Sakhua’ by Rev Saiathanga and published by R Lalsawmliana and printed at Lengchhawn Press, Bethel House, Khatla, Aizawl. The book is about the religion of the Mizo. What the people believed is the spirit is everywhere, and some people have close relationship with the spirit and the spirit have a favourite place to dwell and sometimes they make a demand to the human being and to fulfil their demand through the local priest. They believe that there are evil spirit and good spirit. The Mizo ancestor worship the god, khuavang(spirit) and lasi are good spirit and people have close relation and some sort of connection with it. Some of the evil spirit are ghost, chawm(some sort of ghost) and khawhring (evil spirit living in someone person usually in female) that person having khawhring often did not know that an evil spirit lived in her. Whenever a person is sick or having some sort of problem they believed that it was the evil spirit that create a problem, so they often offer sacrifice to the evil spirit to avoid its anger. There are two group of Local priest, one is Bawlpu-this priest perform ritual sacrifice.

Of a person who is ill, another is Sadawt- they are expert person among the priest who killed the sacrifice animal. There is another term used -SABIAK this is not a sacrifice but an offering to the good spirit. The ancestor had strong believed that after dead the soul leave the dead body and go to PIALRAL - this is the ultimate heaven according to the folk myth of the Mizo tribe.

Hc. Thanchungunga J wrote ‘HMANLAI MIZO CHHUNGKUA’ which is published by the author Himself and printed at Gilzom Offset, Aizawl. The book is regarding the life style, family life and how they earned their bread. This book is very valuable especially for the younger generation who are now ignorant about the life style of the Mizo ancestor as there is huge gap between the life style of today as compared with the ancestor. The ancestor life style of a mizo family as a whole very free and there is not much difference between the rich and the poor but every family try to live without depending on others. The family size are different, some are joint family, some only husband and wife, and some are widow with children only etc. And the size of the house also depend on the size of the family. There is no enimity among different family and they live with mutual harmony. The main occupation of the ancestor are rearing cattle and jhum cultivation. The cattle they reared are pig, goat, chicken and dog and some rear cat. But the rich family reared bison. There was no monetary notes and buying and selling are done in terms of their cattle, eg when a man is going to marry a girl he had to give to the girl’s family a bison etc. The very important problem they faced was to get salt. There was a particular area where salt can be prepared and when after harvesting of jhum cultivation one man from every family set out to prepared salt and they share with those family like widow, disable family. Their food is mainly vegetable and meat is mainly from their reared cattle and some from the wild animals which they hunted. The healthy status is very poor as their lifestyles is very low. They used tree leaves etc as medicine and whenever there is outbreak of diseases in the neighbouring village they isolate themselves and they restrict people from entering their village.

‘Hmanlai Mizo Kalphung’ is written by Mr James Dokhuma and Published by Hmingthanpuii and printed by R Lalrawna at the Gilzom Offset, Aizawl Mizoram. The book is mainly about the ancestor’s tradition. As there was no books the mizo tradition is hand over from generation to generation verbally or by means of their practices but most of the traditional practices are forgotten and lost. So to retain the tradition and to enhance the knowledge of the tradition this book is very valuable. The book is prepared by an interview of many older people who have the knowledge of the mizo tradition. The changes in tradition described in this book may be divided into three era, before the British rule, before Christianity and the tradition and culture adopted after Christianity and which are still practice today. The book contain how the ancestor select and settle in new villages, different stages of Jhum cultivation, religion and sacrifices and different practices, different festival observed by the ancestor. The life of the youth both female and male, traditional marriage culture and traditional divorce culture are also described in the book. The different social life and social culture and many minor laws and practices are also also are depicted in the book.
CHAPTER 3: Methodology

Methodology of sociological research refers to the systematic and structured approach that sociologists use to study human behavior and social phenomena. It involves a set of principles, methods, and procedures that guide the collection, analysis, and interpretation of data in a scientific manner.

The methodology of sociological research typically includes the following steps:

1. Defining the research problem: This involves identifying the research question, selecting a topic or issue to study, and clarifying the scope and objectives of the research.

2. Reviewing the literature: This involves conducting a review of existing research on the topic to identify gaps in knowledge and to build upon previous research.

3. Formulating the research design: This involves selecting a research design that best fits the research question, such as quantitative, qualitative, or mixed-methods.

4. Collecting data: This involves selecting a sampling strategy and data collection methods, such as surveys, interviews, observations, or secondary data analysis.

5. Analyzing data: This involves using appropriate analytical techniques to examine the data collected, such as statistical analysis, content analysis, or grounded theory analysis.

6. Interpreting findings: This involves interpreting the results of the data analysis and drawing conclusions about the research question.

7. Reporting results: This involves writing a research report or article that clearly and accurately presents the research findings and conclusions.

By following a clear methodology, sociologists can ensure that their research is well-designed, their findings are valid and reliable, and their results are accurately interpreted. Additionally, they can use the results of their research to inform social policies, programs, and interventions.

Sociological research involves a systematic and scientific approach to understanding social phenomena, which can range from individual behaviors to complex social structures and institutions. Sociologists use a variety of research methods and techniques, including both qualitative and quantitative methods, to study these phenomena.

Qualitative research and quantitative research are two broad categories of research methods that sociologists use to study human behavior and social phenomena.

Qualitative research is a method of inquiry that seeks to understand and describe social phenomena through the collection and analysis of non-numerical data, such as words, images, or narratives. Qualitative research methods are often used to gain a deep understanding of the subjective experiences, perspectives, and meanings of individuals or groups.

Qualitative research methods are typically used to gain a deep understanding of the subjective experiences, perspectives, and meanings of individuals or groups. Qualitative research often involves collecting data in the form of words, images, or narratives, which are analysed to identify themes, patterns, or meanings. This type of research can be particularly useful for exploring complex social phenomena that cannot be easily measured or quantified, such as emotions, culture, or social norms.

Qualitative research methods often involve smaller samples of participants, but the data collected from these participants are usually more in-depth and detailed. Researchers often use open-ended questions and follow-up probes to encourage participants to share their experiences and perspectives. The data collected through qualitative research methods can be analysed using techniques such as thematic analysis, grounded theory, or discourse analysis.
Common methods used in qualitative research include:

1. Interviews: These involve one-on-one or group conversations with participants to gain insights into their perspectives and experiences.
2. Focus groups: These involve group discussions with participants who share similar characteristics or experiences.
3. Observations: These involve observing participants in their natural settings and recording their behaviors, interactions, and environments.
4. Case studies: These involve in-depth analysis of a particular person, group, or event.
5. Content analysis: This involves the systematic analysis of texts, such as documents, images, or media, to identify themes or patterns.

Qualitative research typically involves smaller samples of participants and data that are analyzed using non-statistical methods. The results of qualitative research are often presented in the form of themes or narratives that provide a rich and detailed understanding of the research topic.

Quantitative research, on the other hand, is a method of inquiry that seeks to measure and quantify social phenomena through the collection and analysis of numerical data. Quantitative research methods are often used to test hypotheses, identify statistical relationships between variables, and generalize findings to larger populations.

It is typically used to measure and quantify social phenomena using numerical data. Quantitative research often involves collecting data from a large sample of participants using standardized questionnaires, surveys, or experiments. This type of research can be particularly useful for testing hypotheses and identifying statistical relationships between variables.

Common methods used in quantitative research include:

1. Surveys: These involve collecting data from a large sample of participants using standardized questionnaires.
2. Experiments: These involve manipulating one or more variables and observing their effects on other variables.
3. Statistical analysis: This involves analyzing data using statistical techniques, such as correlation, regression, or analysis of variance.

Quantitative research methods often involve larger samples of participants, but the data collected from these participants are usually less detailed. Researchers often use closed-ended questions and standardized measures to collect numerical data. The data collected through quantitative research methods can be analyzed using statistical techniques such as regression analysis, correlation analysis, or factor analysis.

Both qualitative and quantitative research methods have their own limitations. Qualitative research methods are particularly useful for gaining a deeper understanding of complex social phenomena, while quantitative research methods are particularly useful for testing hypotheses and identifying statistical relationships between variables. In practice, sociologists often use a combination of both qualitative and quantitative research methods to gain a more comprehensive understanding of social phenomena. This approach is known as mixed-methods research.

The choice of research design and method depends on the research question, the nature of the phenomenon being studied, and the available resources. Additionally, sociologists must consider ethical considerations, such as informed consent, privacy, and confidentiality, when conducting research involving human subjects.

Ultimately, the methodology of sociological research is designed to ensure that research is conducted in a rigorous and scientific manner, with the goal of advancing knowledge and understanding of human behaviour and social phenomena.

For this research on the Mizo tribe, the method I will be using is qualitative method which will focus on collecting data through books recorded by different authors of the past and present and research papers of the Mizoram University.
Chapter 4: About the Study

The Mizo settlement

Mizoram is a hilly region which is on the north eastern part of India. When the Mizo people first settled there, they formed villages and dispersed across the hills, each of which was governed by a Chief of their own village. To defend themselves from their foe, the Mizos settled on the hilltop. They moved to a new location roughly every five to ten years because they did not make permanent settlements there, making them a semi-nomadic tribe.

The traditional house of the Mizo commoner consisted of three parts: the front veranda/porch ‘leikapui’, which is approached by a rough platform of logs, the living room or main chamber, and a closet partitioned off the far end, and a small bamboo platform. The term ‘sumhmun’ for the veranda was coined from the word ‘sum’ or mortar in which paddy was pounded, which had its place there. On one side, the housewife carefully stacked her firewood, and on the front wall of the home, the householder displayed the skulls of the animals and birds he had shot, if he was a skilled hunter. Also, every night, hens with broods were kept inside special baskets with sliding doors.

From the veranda a small door, with a very high piece of wood that opened into the house, the door was positioned at the side furthest from the hill and consist of a panel of split bamboo panel attached to a long bamboo which slides back and forth, resting in the groove which is in between the two other bamboos lashed on the top of a sill. When the big door was closed, the groove usually contained a small opening with a swinging door for the dogs and poultry. The hollow bamboo tubes that are used as the water pots were gathered in the corner of the room right inside the door and on the other side, there was frequently a sizable circular bamboo bin holding the household’s paddy.

Next Khum-ai was a sleeping platform and after that was a mud hearth where three stones or pieces of iron were fixed on the centre, on which the cooking post rested. The earth was kept in its place by three pieces of wood, that in front being a wide plank with the top carefully sanded, which form a cosy seat during cold weather. The earth was put in wet and well kneaded, which eventually become as hard as brick. An earthen shelf along the wall serves the goal of both keeping the fire away from the wall and also providing a place for the pots to rest. Two bamboo shelves stood one over the other over the fireplace, where future paddy supplies were dried and other various things are placed.

These shelves also prevented sparks from reaching the roof. The Khum-puii, or big bed, which was located beyond the fireplace was reserved for the parents, while the Khum-ai was used by young children and unmarried girls, the wall separating the little space used as a lumber room, and frequently as a closet, was located beyond the Khumpui. The beds and hearth were always on the side of the house nearest to the hillside, and they rarely extend to the centre, leaving the rest of the floor vacant, to prevent obstructing this, the ridge support posts were set up slanting, passing through the floor in line with the edge of the hearth. A platform made of the same practical plant was built from one transverse beam to another along the wall opposite the hearth with two or more bamboos lashed together to create helpful shelves. Anywhere they were used, huge bamboo had openings cut into them that turned each joint into a miniature cabinet. Forked sticks were fastened to the wall or to the uprights with hooks. A similar entrance opening onto a tiny platform was located opposite the front door at the far end of the home. From there, a notched log acted as a staircase leading down to the street’s garden. Many homes have a bamboo platform next to the front porch where the women of the community sit and weave, while the young men recline comfortably and flirt with any girls they find attractive.

The houses of the chiefs called ‘LAL’ were quite like similar to a commoner’s house. After entering through the front porch, there was a passageway that ran along one wall of the house. Off this passageway, several small rooms occupied by married retainers were accessible. At the opposite end of the passageway, a large room with multiple sleeping platforms and occasionally two or more hearths was accessible. The room otherwise resembled the one previously described. Beyond there was the standard closet and a spacious veranda that was specifically designated for the chief’s family. The "Bahzar" verandah was off limits to everyone but the chief or affluent individuals who had hosted certain feasts. Similar restrictions applied to windows, which were one of the Thangchhuah prerogatives. Openings in the side of the home were regarded as being particularly progressive and prone to bring bad luck.
Last but not least, practically every town had a large structure known as a "Zawlbuk" or bachelors' dormitory. All young males who were single or recently married and were over the age of fifteen were compelled to stay there at night. Zawlbuk had a significant impact on village and tribal life. The youth were constantly prepared for any catastrophe, including fires and tribal conflicts. The youths received instruction in the skills of tribal combat, wrestling, hunting, and community administration. In the open area next to the chief's home on the highest point of the village, the homes of the village's elders, known as Upa, were grouped together. The Zawlbuk was made of wood and bamboo, had a thatched roof, and was approached on a platform of logs at the uphill end. The dormitory hall's hearth was in the middle, and a raised bunk to sleep on extended from the far end across the length of the space. The open area by the fireplace was used as a dancing floor and a wrestling arena alternately. Unmarried adolescents utilised the Zawlbuk as a place to sleep and also as a rest house by visitors to the village.

**Administration of traditional mizo village**

The chief had the greatest level of authority in early Mizo society, and his judgement was definitive. His primary responsibility is to resolve conflicts among his people who have come before the village court. The chief assists the populace as well as rewarding individuals for their accomplishments.

Even though there was no set rule of justice for any murder case. If the victim's family was courageous enough, they were required to exact revenge and If the killer was looking for refuge from the victim's family, the only safe spot he could find was the chief's home so the killer would hurry to the chief's home and embrace the chief's post, known as sutpui, which is in the middle of his residence. If the killer luckily had time to hug the chief's sutpui the chief has the duty to save a man’s life from death. Then the killer and his family were referred to as “chemsen bawih” after becoming the chief's slaves. He and his family would be slaves of the chief throughout their life and they would live in the chief's home as well.

Another situation is when a family is too lacking and unable to provide for themselves; in this instance, every member would likely agree to serve the chief as slaves. The chief would then provide for the entire family, protecting them from starvation and possibly death.

**Values held by the Mizo people traditionally**

One of the most widespread Mizo customs is known as "tlawmngaihna," which K.C. Lalvunga translates into English as "an ideal of life in which a man could not be outdone in doing good to others." When a man is tlawmngai, no one can surpass him in helping others, and this self-sacrifice occasionally requires giving one's own life. The mizo adhere to a customary code of conduct.

The phrase "to be hospitable, kind, honest, patient, unselfish, diligent, courageous, industrious, enduring, courteous, merciful, compassionate, gentle and helpful to others in any manner as the situation demands" is the best translation for the Tlawmngaihna term.

In the traditional Mizo community, if a person was unwell and unable to perform any job, such as farming or caring for their piece of land, his neighbours or friends would assist them, allowing them to avoid having to force themselves to work. Those who had extra rice would gladly give it to him if he was short on it. The Mizos held empathy, compassion, and a sense of community in high regard. One aspect of tlawmngaihna, which was valued by everyone, was being kind and considerate to others. Acts of decency and civility, particularly to the elderly, were regarded as standards of acceptable behaviour and appreciated as such in society. Tlawmngaihna can be exhibited in the society both individually and collectively in a variety of ways. Early on, there were no means of
long-distance communication, thus a group of people known as zualko were chosen to deliver the tragic news of a death. To deliver the distressing news to the deceased's family, the zualko typically had to travel to far communities.

Therefore, giving up one's treasured time and energy for the benefit of others is an act of tlawmngaihna. Every guy in the hamlet is expected to look for the lost individual when they vanish mysteriously. Typically, the search lasts seven days. For a farmer, choosing not to work for a week would be an expensive and genuine sacrifice. Nevertheless, they made every effort to locate the missing person, which is also regarded as tlawmngaihna in Mizo society.

Since there were no undertakers in the community, it was every young man's responsibility to dig a grave for the deceased when they passed away. This was a crucial Tlawmngaihna rite, and it is still practised today. Another example of tlawmngaihna in early Mizo society is the practice of males sleeping at the homes of the deceased in order to assist them with household tasks like collecting water and firewood. Men and women assemble at the residence of the deceased and sing songs with the family as a show of sympathy and consolation to them.

Cultivation

The main food of the Mizo ancestors was rice and rice is produce by their own means that is by cultivation. Every family had to produce sufficient rice for the family for the whole year. The main means of living was by cultivation and to produce rice by Jhum cultivation. This Jhum cultivation is not like a permanent paddy field but it is a shifting cultivation by clearing the thick jungle for only one time used. This type of cultivation is very tiresome as the whole process is repeated new, every year.

Site Selection: The site for Jhum cultivation is decided by the King or ruler of that particular village. The site selection is done in such a way that it accommodate all the household of that village or if it cannot accommodate whether there is any space for extention so as to accommodate all the household, as cultivation is done in one particular area for that particular year. The reason for cultivating together in one site and not in different site is for security as there was always wars between the villages and they could stand together if there is such invation. The second reason is if there is scattered destruction of jungle in different site there will be shortage of jungle for cultivation for the coming year.

Division of the plot: The selected site is to be divided into plot for each house and the size of the plot depend on the size of the family or as per their ability to to look after the plot. The decision is finalize in autumn after the harvesting is completed. The process of dividing the plot is done very systematic. First the king or the ruler of that village selected the plot and his desired size if he wished to do the cultivation. The reason for his cultivation are for those who gave themselves to be the king’s slaves and those who live in the kings place. After the king selected the plot the next to select the plot are the king’s elders and the good man. Next to choose are those whom the king selected and who can do the cultivation of vast area. These category donate five sack of rice to the king’s barn. Next to choose the site are the king favour people and after these people have selected their area the last group to select the area are the common people. When the time come for the common people to select the area for their cultivation as soon as public announcement are made all the people gather at the outskirt of the village and spend the night there and as soon as the king gave signal by gun shot all the people rush to select the plot for their cultivation. Weaker section of the villager who could not go very far, a separate site for their jhum is selected not far from the village. After all the inhabitant of the village have selected their plot the boundary are demarcated and after that clearing of the jungle started. As the site for jhum cultivation is far off from the village ater they started to work they constructed a temporary shelter and they spend their time without going home untill they finish cutting and clearing of the jungle. Those who finish first also did not leave their but they give a helping hand to the others until everyone in the group finished their work. These cutting and clearing of the jungle is left to dry and during these period they enjoy CHAPCHAR KUT. Chap is the cutting down of jungle, char is drying of cut down trees etc, and kut is festival.
Burning of Clear Jungle: After the cut down trees etc are dry up they fixed a particular date so that a day is fixed to set fire to the clear jungle. Depending on the location and for good burn down of the cleared jungle they choose who had to set fire first, second and so on. On these day a good hunter hunted down the animals that are running away from the fire. After these they cleared the left over and placed together in different places and burn it again, these process is known as chah chheh.

Cultivation of Rice and Vegetables: After the land is ready for cultivation they started laying of paddy(rice) seed and in between the rice lay beds they cultivate vegetables. All types of vegetables are cultivated in the jhum except those creeper vegetables are cultivated in one or two areas separately. Different species of rice are cultivated some are early harvesting and some are long harvesting time. In these type oh jhum cultivation the cleaning of the weeds is done four times before harvesting. The first cleaning of weeds they called it ‘hnupui’, the next cleaning they called it ‘hnuh-hram’, the third cleaning they called it ‘a thual’, the last and final cleaning they called it ‘a thial’. In some cases five cleaning of weeds is done which they called it ‘thet-thet’. After all the work is done and is usually after the monsoon they wait for the time to harvest the crops. When the paddy is ready for harvesting they have to do it very fast otherwise the paddy grain will wither( the grain will fall), so they used to spend the night in the jhum so that they will have more time for harvest.

There are two ways of harvesting which they practise:

1. The grain is collected with the stalk and they tie together and they called it ‘buh phal’ and they left it on the ground. When they finish harvesting they prepared a good lunch and invite their friends and neighbour to collect all the harvested grain they left to the place they prepared, a place they called hruizawl to separate the grain from the stalk. After they finish separating they measure the grain they produce and they kept in the barn.

2. Another method is they cut it at the level of the grain and they put it in Em (this is a sort of basket which they carry on their back)and when it is full they unload it in a place they have already prepared. When harvest is finished they prepared a place called ‘Fasuar’ where they separated the grains. They measured the grain and they put it in the barn.

How they measured: during there period there was no measuring unit as today like kilogram or quintal. Their means of measurment was hrai. One hrai will be equal to 16 kgs. Another means of measurement was PHUR. (1 phur = 3 tins)They prepared a barn with common dimension to stock the grain and they measured as follows:

1. Ke khup, this is around 90 tins
2. Ban this will be around 150 tins
3. Chem Sat - this will be around 240 tins
4. Hmeichhe chipzawn this is around 360 tins
5. Chhipzawn this is around 450 tins
6. Kakzawn this is around 750 tins
7. Tuha zawn this is around 750 -900 tins
8. Hreiha zawn this is around 900 - 1200 tins
9. Silai zawn this is around 1500 - 1800 tins
10. Mautlawn zawn this is around 2100 - 2400 tins

Wedding and Divorce in Traditional Mizo

The mizo tribe had a proper customery law since the older period. When searching for a groom or a bride, they often use to trace their family history in order to determine if they are worthy or good enough of their sons or daughter. Since the traditional period the mizo had followed a strict monogamy when it comes to wedding practices.
The words of the parents were given most importance when it comes to wedding, often even results in arrange marriage and in some cases if the young men and women want to get married but the idea were against by the family then they were not able to get married.

When a man want to get married to his fiancée, they first sent a messenger who also act as a middleman called ‘palai’ to the fiancée’s house then the whole family would have a discussion on whether or not they accept the man to be their son in law and if they agreed to do so they informed the messenger about the bride price and if the man were able to meet this prices and if both family were able to settle than the preparation of wedding began. If the man’s family were not able to meet the bride price than they would sent the ‘palai’ to the fiancée’s house again to settle for a lower bride price.

In terms of dowry the girl had to bring ‘pawnpui’ and ‘zawlpuan’ which is a used for covering the husband body when he pass away and other than this the bride had to also bring certain things such as ‘thembu’, ‘tuthlawh’(hand hoe), ‘em’(traditional mizo basket) etc. as a form of dowry.

Then by the customary law, the family of the bride would slaughter a pig and a buffalo for the wedding feast, then the head of the buffalo was then presented to the groom’s family. The wedding feast was held in the evening then this is followed by the bride moving in to the groom house. When the bride went to the groom’s house she is there waited by children holding mud and stool, this was then thrown to her but she is also protected by a guard which they called as ‘lawichal’. Also on her way to the grooms place the bride is not allowed to fell down and if she did fell down the wedding can also be cancelled or called off.

In mizo tradition, divorce can be said and done by different processes namely Mak Sum chhuah, Peksa changa inthen

**Concept of Death**

When someone passes away in early Mizo society, the first thing they do is send a messenger, known as zualko, to inform those around them. The people still adhere to Zualko’s deed.

Death from an accident is treated very severely in early Mizo society. Every male adult in the town would seek for a missing person if they went missing, and if they failed to find them after seven days, only the missing person would be deemed dead.

One particularly important custom of the Mizos was the usage of the fabric known as puan a tuam to wrap the dead body after someone died. To demonstrate their love and friendship, those close to them typically cover the corpse. The term "pawn dum" refers to a particular fabric created exclusively for the dead. A dead body is covered with pawn dum, a material with distinctively patterned stripes in various colours. or to wrap themselves with during the time of grief to express their condolences.

The Mizos were known for retaining goods or other items inside some coffins in addition to handling the dead body. An egg is placed on the hand of a baby who passes away so that the egg can lead the child to the afterlife. The youngster will chase the egg as it rolls until it enters the world of the deceased. The Mizos believed that they would not be able to navigate the path to the afterlife while they were young. In the folktale "Mitthi khua leh Pialral," the gatekeeper is reluctant to shoot a baby at the threshold of the hereafter because the youngster might approach and declare that he does not yet know what he will become as an adult. Therefore, an egg is crucial to early Mizo culture, especially in the case of a dead infant.
There are specific activities that the departed family members conduct in honour of the death once someone passes away. Various rituals were performed to demonstrate one's love, care, and respect for the deceased. Even if the family of the deceased person may not be able to participate in every single tradition, at least one of the following is carried out in their honour. And the following are the customs that were observed in the past in honour of the deceased.

**Tombstone**
The only people who could set a stone in a grave were the chief and a noble or wealthy man. Since a large slab of stone is required for the tombstone and may require several individuals to obtain, it may not be feasible for the average person to do so. Typically, a tombstone is put at the village's entrance. Sometimes the stone is set while the individual is still alive in order to demonstrate their strength and might; following their death, the stone acted as a memorial for them.

**BURIAL PLACE**
The Mizo buried the deceased body in a cemetery, and while a gravestone may be out of reach for most people due to cost, a log of wood is more reasonable. Since the early Mizo were semi-nomadic tribes who frequently relocated from one location to another and did not have a permanent home, there was no specific burial site. As a result, their graves could be discovered nearby or in their former farms.

**A THLAI CHHIAH**
It is believed that in early Mizo society, a person's spirit did not immediately enter the world of the dead. It wanders around their village for three months. As a result, the deceased's family would contact them and prepare food for their loved ones who had died. They believed that the deceased would likewise be hungry in their spirits. Another common misconception is that the food in Mitthi Khua is inferior to that found in the physical world and that the souls there do not have enough to eat. This idea thus gave rise to thlai chhiah or mitthi chaw pek.

**MIM KUT**
One of the three festivals of the early Mizos is called Mim Kut. Maize is referred to as "Mim." The word "kut" means "festival," therefore this is a celebration of maize, which is eaten. Typically, it took place in September when the crops were ready for harvest. People are given wine produced from maize during the occasion.

The event thus symbolises the release of the departed spirits who were thought to remain in the physical realm before entering Mitthi khua.

**DEATH'S IMPACT ON EARLY MIZO SOCIETY**
Even if every man will eventually pass away, there is still a fear of it. Death has a significant impact on a man's typical life. The Mizos performed several rites and common practices in the past to avoid death and heal themselves. In addition to these customs, there were connections between the dead and the living.

**THLA HUAL**
The family of that individual would undertake a ceremony known as thla hual to guard him from a near-death experience if that person got into problems or came into contact with a risky situation that almost lost him his life. In order to safeguard that person's body and spirit from harm or even death, the family patriarch or grandparents will typically provide chicken for the rite.
SACRIFICES

There may have been various illnesses in the early Mizo community, but there were no doctors to handle their medical needs. Their pain and illness had no recognised cure, and neither did any specialists or medications. The Mizos believed that visiting the priest was their only option for treatment. Depending on the state of the victim, the priest would request a pig, a hen, or anything else he desired for the sacrifices. In order to treat the sick person's illness and, more significantly, to prevent them from dying, the priest would sacrifice animals.

FOLK PERCEPTION

Men among the early Mizos were required by some folklore or superstitious beliefs to defend the community from harm and to keep them alive. By preventing death, it is not actually prevented from dying, but rather a way to manage and command the ordinary people to act morally and lead regular lives. For keeping oneself from making the worst blunders and staying out of jail.

The phrase "Mi in aia pawngin in a sa ngai lo, thuneitu ber a thi duh ngai" It translates to "never build a house nearer to the street than the others, because if you do, the family head might die." The oldest guy in the household serves as the head of the family because Mizo society is patriarchal. Everyone in the early Mizos preferred to build their homes in alignment with one another because the death of each family's leader would be a severe loss. No written regulation existed, yet everyone was required to abide by it. These lines illustrate the early society's members' cohesion and equality. As a result, the prevalent type of dwelling built by the early Mizos was always the same.

MOURNING

Early on in Mizo society, mourners did not want to be seen in well-groomed clothing when a loved one passed away. People cry a lot, don't eat much, and don't properly style their hair. All of things were done to express their love and affection for the deceased. According to one saying, a mourner's loneliness can only be alleviated by enough time passing. They believed that only time could alleviate their internal suffering, but on the other hand, it appears that they preferred to be seen by others as mourners than to be free of their loneliness.

Traditional belief system

The Mizo religion was animistic in form prior to the arrival of the Christian missionaries. The Lushais, according to McCall, were purely animists. One of the early Mizo historians, V.L. Siama, claimed that Mizos thought that storms, bad crops, and accidents were caused by various spirits who resided in giant trees, hills, enormous stones, etc. These wicked spirits are referred to as Huai, and those that resided in water were known as tui huai, while those that resided in trees are known as thing huai, etc. In addition to these huai, there is a terrifying spirit known as "Ramhuai" that may be comparable to the evil spirit but differs from the animistic idea of spirits being in the natural world. People used to think that wicked spirits were to blame for all types of illnesses and bad luck. Mizo people also believed in the existence of benign spirits like lasi, khuavang, and a family of gods who did not harm them. They made fewer offerings to benevolent spirits because they didn't harm people or kill them. Man used to request their blessings in place of this occasionally. Like most tribes, the Mizos frequently sacrificed to evil spirits in addition to good spirits because they were so scared of them. As a result, some authors claimed that the Mizos worshipped huai, an evil ghost. 'Worship of Ramhuai' is the Mizo religion, claims Pastor Challiana.

At the same time, Rev. Liangkhaia, a well-known church figure, rejected the ramhuai worship doctrine. He claimed that the Mizos did not worship the ramhuai as gods or goddesses, but rather presented offerings to them merely to placate them and heal their illnesses. He said that the terms "sa" and "khua," which make up the word "sakhua" (religion), are a combination. Sa and khua were regarded as the origin of men or the creators of human beings. Ramhuai is so feared by the Mizo people that they routinely perform sacrifices and offerings to appease him. In
his Report 1899, Rev. Edwin Rowlands also made reference to Mizo religious customs, writing, "During the first tour, we witnessed one of the Lushai feasts, in which, as they say, they worship their God. They mainly offer sacrifices to demons, who they greatly fear, but they also worship their God two or three times a year. These feasts are held twice, once following the preparation of the ground for sowing and once following the harvest.

Therefore, in a technical sense, the Mizos did not worship ramhuai as God; rather, they presented sacrifices to evil spirits to pacify them so that they may be free from all the hardships brought by them. Liangkhaia had the opinion that the Mizo sakhua (religion) sprang from the Mizo people's spiritual yearning for a being who could provide them with comfort, tranquility, and good health in the midst of all of life's problems and challenges. The Mizo culture remained unaware of this being, nevertheless. In spite of the fact that it was obvious they had no idea who they were worshipping, they took their devotion to him very seriously and provided a feast in his honour. The forms of invocations and incantations were occasionally enhanced and refined.

In Mizo civilization, there are two types of puithiam (priests), one of which is called Sadawt and the other is Bawlpu. The next is inthawina (sacrificial). Each of them held a crucial position in Mizo society, without which no rites or religious rituals could be carried out. Sadawt carried out the customary religious rite, asking god for his blessings on the community as a whole. Sacrificial acts include asking for a blessing to ensure bountiful crops, success when hunting animals, and safety from foes and natural disasters. Sacrificial acts are also carried out for personal goals connected to hereafter. A wealthy individual was referred to as a lama thangchhuah or khuangchawi if he could perform a series of public sacrifice feasts for the benefit of the entire community. After death, the Thangchhuah family was thought to be in Pialral. A thangchhuah held a prominent position in Mizo society.

The ceremonies to pacify the evil spirits in order to heal people of their illnesses were done by another priest, Bawlpu, and his performance was unique. Inthawina may be referred to as a "ceremonial cure" because inthawi means to sacrifice. If and when a person was sick, it was done. According to the Mizos, ramhuai (the evil spirit) envied humans for the blessings they received from pathian or khauna and induced illness in humans so that people would offer sacrifices with their money to appease them. Puithiam, also known as Bawlpu, a priest, carried out these sacrifices with the help of Tlahpawi. All the ceremonies were carried out by Bawlpu to pacify the evil spirits and heal their illnesses. There are two kinds of offerings: the first, as we've already seen, is a request for God's blessing. The other is to the evil spirit because people were scared of it because they believed it was responsible for their misery and illnesses. In the Mizo story "Ngalsia," as related by R.L. Thanmawia, there was a hunter by the name of Ngalsia. Ngalsia was lost in a dense forest one day while out hunting with pals and was never seen again. His friends eventually discovered him alive in the forest after many years had gone. They tried to take him home, but were unsuccessful because of his superhuman wife, who could transform into a human, seal their lips, and even read their thoughts. Ngalsia's wife finally decided to let him go home with his pals after much deliberation. The villagers were convinced by the legend that the bad spirit could read their thoughts and that they had to sacrifice something to it if they fell ill.

In addition to these, the Mizos held that more gods existed and lived in the sky, beneath the earth, or in the forest. These gods included Chung (god of light and rain), Vansen (god of clouds), Hnuaite or Hnuaipui (god of various layers of the earth), Lasi or Chawngtinleri (god of animals and animal guardians), and Vanhrika (god of science and learning), who served in a similar capacity to Saraswati in Hinduism. Khuavang is a different significant individual who was regarded as having all knowledge. Khuavang is thought to be in the air but is not considered a member of the god family. Khuavang is renowned for delivering solace and calm, earning him the title of "guardian of humans." Khuavang was frequently referred to be a comforter and protector of people because of her work of looking out for the needs of the people and being accountable for their welfare.

The Lasi were a group of stunning fairies who dated attractive hunters. If a single lucky Lasi girl met a young hunter, she requested him to marry her on the condition that if the hunter agreed, she would pledge to give him whatever wild animal he wanted to kill. They frequently revealed themselves as human beings. Lasi zawl were the hunters who fell in love with the Lasi and went on to have prosperous hunting careers.
The traditional religion of the Mizo people is also based on the belief in spiritual creatures and the pursuit of an unidentified deity. The Mizos' native religions basically hold that every living thing is endowed with a spirit. They held the idea that Supreme Beings existed. They understood God to be involved in human events even though they were unaware of the Beings' names. Their faith in God encompasses more than just their daily lives; it also includes the idea of life after death. (Lalthangliana)

**How the Development policies have effected the Mizo people**

Of all the development policies, the New Land Use Policy is one that contributed to the Mizo people in Mizoram in both positive and negative ways. The impact of NLUP on the beneficiaries may be summed up as below:

**Good impact:**
1. Many families have sustainable socio-economics uplift by permanent gardening methods namely different fruits, wet rice cultivation etc. and permanent means of rearing of cattle, produce animals product for a living.
2. The habitual yearly destruction of forest for shifting cultivation have decrease as land was allotted permanently as a result forest covered had increased.
3. The financial assistance or assistance given in kinds enhance a particular family to initiate a new beginning to improve or enable him for a sustainable source of income for a living.

**Disadvantage:**
1. As the policy was implemented by the Ministry in power, the policy ceases when the implementing Ministry was not in power even before the policy implemented was halfway.
2. As land was allotted permanently to the family, the land was not retrieved back even if the policy was not successfully implemented by the individual.
3. There was no proper marketing policy to disposed off the product so the product produce could not be disposed off easily and this discouraged the individual.
4. The financial assistance given to the family was not properly utilised for the purpose for which it was given and this spoiled the mindset of the individual.

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