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.  

Migration takes place when an individual decides that it 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).  

The United Nations (1984) 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). Migration, like fertility and mortality, holds a place of prominence in a geographical analysis of population change in any area (Trewartha, 1969).  

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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).  

Bogue, (1969) 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). Chandna, 1986, 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 Rangkhol, 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. From here they moved to North-Cachar Hills of Assam. The other group of old Kukis who were pushed to Manipur included the Anals, Chotohe, 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. 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. 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 Senepati 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 refered as “Barki Hallam”. The Major sub-clans of Hallams are; Kaloi. Kov-Bong, kaipeng, bong, Sakachep, Thangachel, Dab, Bongsar, 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, Rangchial, 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 Rangkhawls 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 Letthuama\textsuperscript{17}, 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, 30\textsuperscript{th} 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. Thanlura 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 19\textsuperscript{th} 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 Vanhnuaitthangi 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
dielects between Darlongs of the north and the south. However, rapid intermixing of the Darlongs took place after they had entered Tripuira. 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. Huaoliana Sailo, “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 kuiks 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 Northen 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 settlements 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 Facchai.

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 crssed the river Beino (Kolodyne) and came into the Lushai Hills (Lakherland), and settled first at Phusa, on the a high hill leween Lana and Siata; then they moved to Kupi an the Tsi river then to Theiri, and to Bykhi. At Bykhi the Siaha Tlosaih and the Saikao Tlosaih separated, the Siaha-Tlosaih iccupying various sites in the neiiebourhod of Bykhi, ending up at their oresent site of Siaha, while the Saikao-Tlosaih moved successively to Saikao-Khitlah, Khochei-Tlah, Zobukhih, Chhaolo and Khihlo.

The Migration of the ZYHNOs: The people of Zyhnos were original inhabitants of Hnaro In Chin Hilla. Fron 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 an the banks of the Tisih 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 Tkasaih 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 royial house has regarded itself as Mara. The Mahli moved from Thlatla to Ngiaphia, then moved on to Paz, Khothlaw, Chawkhu, Fachaw (near junction of the Satly river with Beino), Khiraw, Ravaw, Tichei, Pasei, Pemai, Sacho, Loma and then to their present site called Tichla. Another Saby chief Vasai Choa and a cousin of Rachi, chief of Chapi settled at Khihlo 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 Hlawnchew Sunthla chief came from Fallam area and crossed the river Boinu at Saisihchuaha. 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 Chinhills. 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, Khuanghlm, 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 Suaiipui 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 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 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) 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). 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) 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 (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).

(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 fought 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 (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. 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 heirship 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;

![Diagram showing migration selection in the Northern Regions.](image)

*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 rather 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 heirship 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 loosing 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;

![Diagram showing migration selection](image)

*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;

\[\text{Figure 3.3: Migration Selection of the Mizos of Jampui Range}\]

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 it 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,\textsuperscript{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.](image)

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
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 turn 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 heirship 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 route 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 aroung 1580 A.D. to their present settlrment 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 loosing 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.
REFERENCE: