

folklore, in particular, two legends, namely Hualtungamtawna and Tawia Nghalphusen, are attributed to them.¹⁹⁴

CHAPTER -5

ASCENDANCY OF SAILO CHIEFTAINSHIP

As stated earlier, among the descendants of Zahmuaka it was the progenies of Thangura who were the last to leave the Len Range and cross the Tiau River over to the present territory of Mizoram.¹⁹⁵ It was a momentous move as it opened the final chapter in the shaping of traditional society and the conflict that accompanied these kin groups that emanated from the beginning of their sojourn from Burma. While it was not they who decided its conclusion, they prepared the groundwork for a homogenous social and political order upon which a community with a common ethos could be built. The Thangur chiefs effectively uprooted their brethren who had advanced before them and built the largest settlements through which the impressionistic ideas of social life and standards were imbibed, conveyed and imprinted in the minds of the tribal ensconced in this ecological niche.¹⁹⁶

However, this does not mean to say that conflict was ended, as it was neither in their consciousness, nature or ability to drive for peace. Conflict was inbuilt deeply within the mind as it was concomitant to their struggle for life. There was a continuous process of growth of population and clan segmentation, of fission and

¹⁹⁴ Ibid.

¹⁹⁵ V. L. Siama, *Mizo History*, Lengchhawn Press, Aizawl, 2009, (reprint), p.18

¹⁹⁶ J. Shakespear, *The Lushei Kiki Clans*, TRI, Aizawl, 2008, (reprint), pp.5-6

fusion, generated by their agricultural method. They had no device to fight against this force and therefore, they flowed with it. They put effort to have a better life by seizing the opportunities that could be availed within the limitations proscribed by shifting agriculture with having to move their settlements every six years or so. Such as it was, it was not for them to be so attached to a locale that they tried to be rooted to it. As they were used to a substantial surplus from agriculture, their priority lay in securing land that would guarantee the maximum returns with the minimum of labour. And given the terrain, in order to ease on commuting, they had no choice but to move as close to the spot under cultivation. Consequently, even if they were confined to a small radius, their existence was set in perpetual motion.

As such was their predicament as they were conditioned, they adjusted to it. And accordingly, human ingenuity devised various means to conceive of social life which was in harmony with the basic conditions imposed on them. Harsh as the conditions were, it impressed upon them that life was transitory, and this in turn, conveyed the need for cohesion in society, of the need to support one another and in sharing of resources. It also gave an appreciation of life itself which burst out in spontaneity as they reveled upon a good harvest or a successful hunt. And as they tried to enhance their survival through these in the temporal world, they added vigour to the efforts to pave for a better berth in the spiritual world.¹⁹⁷

Given these conditions, the prime consideration of life was security, and if possible, to strive for plenty. It was the ability to balance these needs that were primary for each and every individual, whether it was a commoner or a chief. There was little scope for fixed loyalty to a place, clan or chief. If and when the need arose,

¹⁹⁷ This is clearly revealed in the *Thangchhuah* and *Pialral* ideology

they were abandoned. There was no scruple in the doing nor was there any stigma attached. On the other hand, as susceptible as they were to the perils of life, the tendency for compromise and unity was overwhelming. Clear as it was that chiefs and clans were the protective posts and pillars for security, it was also equally clear that they were mortal, and that they could fail. The first response to this was the need for mutual support. This was the essential guiding rule of survival. People needed little counseling on the matter related to group life. These equations and axioms were impressed by the ecology. Every village represented a unit that had these features and attributes.

It was the ability to prevail upon these considerations that decided the success or failure of any unit. Chief and clans, clan and householder had to conform to certain order where some latitude was assured for winning out a worthwhile existence. The chief being the central figure, necessarily set the tenor of atmosphere within the village. As the linchpin, he could impress upon the villagers to exert their utmost, and even attract others from other villages to join his village. However, weakness and excesses on his part that deprived and threatened others could easily lead to wholesale abandonment of his own village denizens. There was little that a chief could do once lost the confidence of the villagers. Despite the risks that entailed abandonment (i.e. the perils of the jungle having to be faced and the uncertainty and/or embarrassment that awaits a refugee) the loss of hope in leadership and the hope of a better prospect invariably prompted en-masse migration from one village (chief) for another. Since land was not a fixed asset, the commoner was never tied to the soil, and correspondingly, to the chief. As land was not a property and was plentiful, this

situation favoured the commoner in that he was always guaranteed that amount of freedom.¹⁹⁸ However, even so, the act was always undertaken with discretion.

An important element that greatly intensified and aggravated the instability of life was the constant pressure and harassment meted by the Pawih. The Chins of Falam and Halkha (as mentioned earlier, commonly known as Pawi to the Lusei group) were consistently the most feared tribe among these tribal groups.¹⁹⁹ Their proximity to Burma wherein they procured use goods, scarce items including tools and weapons, such as swords and guns gave them a sharp edge others. While the Chin served as the conduit of these items and some of it percolated to the other groups, the terms of trade were difficult to meet. There was not much that was produced that could be traded for such costly goods. The normal exchange item for a gun acceptable to the Chin was a captive slave.²⁰⁰ There was a flourishing slave market in Burma. Because of this, raids intensified between these groups. Each tried to capitalize on the other. However, few dared to make forays against the Pawih because of the noted advantage they had. Consequently a vicious circle prevailed where the non-Chin groups since more exposed and vulnerable to the Pawih, were wont to raid each other in order to build resources to counterbalance the trade and extortion from the Pawih side. In response to this condition that determined the basis of social existence in the pre-colonial Mizo world, the Thangur chiefs surpassed their rivals and were able to foster the important elements that went towards the building of a strong unit. As building a strong defense was paramount, the exigencies demanded the building of a strong settlement on a regular basis and expand by attracting or inducting others

¹⁹⁸ N. E. Parry, *A Monograph on Lushai customs and ceremonies*, Tribal Research Institute(TRI), Aizawl, 2009 (reprint), pp.1-2

¹⁹⁹ J. Shakespear, op.cit., p.3

²⁰⁰ H.N.C. Stevenson, *The Economics of the Central Chin Tribes*, TRI, Aizawl, 1986, (reprint), p.12

within their village or sphere of influence, as tributary or tribute paying villages. Though they could not be really enduring, the Thangur chiefs established noteworthy villages as a strategy to ward off Pawih menace and also establish hegemony over others.

The Thangur chiefs

The progenies of Thangura entered Mizoram designated as Thangur chiefs. However, with lineage segmentation, there was a branching off at a further point where one line of his progenies began to use a nearer progenitor and became known as Sailo. There is cause here for illustration of the family line as the Sailo line superseded the others and ultimately established a near monopoly in chieftainship that covered an area on which approximately the present map of Mizoram was determined in shape and size.

As already mentioned, Thangura was one of the five sons of Zahmuaka. Thangura had two sons, Chawnglula²⁰¹ and Thangmanga. From Thangmanga sprang one son- Sailova. Then from Sailova sprang three sons, Chungnunga, Chenkuala and Lianlula, and from these Sailova had seven grandsons, Lalhluma, Rohnaa, Lalchera, Thangphunga, Pukawlha, Darpuiliana and Darlianakuala.²⁰²

It was from the time of these seven grandsons of Sailova that the progenies of Thangura entered into Mizoram. Neither Sailova nor his son Thangmanga seemed to have crossed the Tiau River. Oral tradition has no account of Thangmanga's life but there is an allusion to Sailova. Memorised in song, it goes –

²⁰¹ The offsprings of Chawnglula called themselves 'Chawnglulho' but did not amount to any significance.

²⁰² Zatlunga, *Mizo Chanchin*, Department of Art and Culture, Aizawl, 1996, pp-122-125

Ka ngai mange ka u Sailo,

Chawngkhua kan vanglai,

*Hrumsawm chenna leido ral sial ka hawlpui*²⁰³

How I miss Sailo,

The prime of our life at Chawngkhua,

Without fear of the Pawih.

The song indicates that Sailova was a chief at a place called Chawnghawih which is situated in the Chin Hills of Burma, roughly thirty kilometers from the Tiau River, the boundary line dividing Burma and Mizoram. The song indicates the prosperity and heyday of Sailova's reign. As indicated by the song, Sailova seemed to have been able to stave off the Pawih while holding out in that settlement. The song also clearly makes the statement that the fear of the Pawih loomed large at this time. According to oral tradition all the three sons of Sailova, namely, Chungnunga, Chenkuala and Lianlula became the chiefs and that they died before they reached Mizoram.²⁰⁴ There is also mention that the seven grandsons of Sailova-Lalhluma, Rohnaa, Lalchera, Thangchuanga, Pu Kawlha, Darpuiliana and Darliankuala had their villages scattered in the confluence of River Tiau; some of them were in the eastern side of Tiau River the others were in the western side of Tiau River.²⁰⁵ They were not

²⁰³ B.Lalthangliana, *Mizo Chanchin*, Remkungi, Aizawl, 2001, p.212

²⁰⁴ K. Zawla, *Mizo Pipute leh An thlahte Chanchin*, Lengchhawn Press, Aizawl, 1964, p.69

²⁰⁵ Lalthanliana, *Mizo Chanchin*, Vanbuangi Gas Agency, Aizawl, 2000, p.399

alone. In their vicinity there were other villages, some of them with chiefs who also sprang from Zahmuaka such as the Palian, Zadeng, Chenkual, and Rivung. There were also other clans (or tribes) such as the Pawi, the Hmar, and Ralte etc. The constant harassment from the Pawih kept these seven grandsons of Sailova close together. Those brothers with their villages on the eastern bank of the Tiau moved to the western side. Pu Kawha moved further inland ahead of the others and established a settlement at Selesih.

Selesih Conglomeration

According to folk tradition, this conglomeration at Selesih occurred in the first half of the 18th century.²⁰⁶ This conglomeration was caused by the continued pressure from the Pawih and the special opportunity provided by the site. Selesih had a good growth of wild oak and quite abundant land for swiddening with good supply of water. As it could accommodate a sizeable population, all the seven grandsons of Sailova-Lalhluma, Rohnaa, Lalchera, Thangchuanga, Darpuiliana, Darliankuala and Pu Kawlha converged there and established a huge settlement. Here they made a stand against the Pawih. Pu Kawlha, who was the founder of the village and the one responsible for the initiation of the enterprise, became the primary chief and coordinator of the settlement.

As recounted in folk tradition as “*Selesih Insangsarih*” the settlement was seven thousand household strong²⁰⁷. In fact, on the basis of this settlement fables and legends were built which became a fond reference of Mizo wit and humour. The Selesih conglomeration is a landmark in the annals of folk tradition. The settlement

²⁰⁶ B. Lalthangliana, op.cit., pp-212-213

²⁰⁷ According to the estimation of modern day critics this seems to have been a gross exaggeration.

stands out as the biggest settlement ever to be evinced by these hill people depending on hoe and axe for swiddening. With the natural resources that abounded, the Thangur chiefs-grandsons of Sailova were able to hold off the Pawih for a time and prevail in the surrounding area. At this time, the Tiau became the natural divide between these two camps.

LALLULA AND HIS SONS

The Selesih conglomeration did not last long. The underlying forces (technological-environmental) exerted on the society could not be averted.²⁰⁸ Selesih had to disintegrate into smaller villages tenable to the needs of people for jhum sites within at least a day's walking distance from the village. Shifting cultivation economy demands an extensive land area; it has been estimated that people who depend on such methods must have available a very large area of arable land. Generally, the Mizo tribes never cultivated the same plot twice. Because of this the tribes were habituated to move their villages. This happened generally at intervals of six to seven years. Therefore due to the agricultural method and local environmental conditions, permanent villages or towns were rarely possible. The group is forced to move whenever the local supply of good arable land was exhausted. As a result of this, material property was limited to what could be carried from one camp to another, and housing usually consists of simple huts. Though the desire was to build as big a village as possible, the condition necessitated for the group to split up with the terrain

²⁰⁸ Vanlalruata Rengsi, *Pre-Colonial Technology of the Mizo*, Unpublished M Phil Dissertation submitted to the Department of History, NEHU, Shillong, 1988, pp.99-102

unable to sustain large conglomerations for long periods.²⁰⁹ Most of the people who formed the Selesih conglomeration made a gradual shift westward and formed different villages. By then villages were not composed of single clans (though some clans may predominate) but were composite in character.

The fate of the various chiefs who united in Selesih or their progenies after they dispersed from Selesih, except for Lallula, is not mentioned in folk memory. From there, while the other Thangur chiefs seem to have dissipated, the career of Lallula shone bright and strong. Lallula was the son of Rohnaa, one of the grandsons who had formed Selesih. Lallula was already a young leader of repute at Selesih. After Selesih disintegrated, it seems that, unlike the general wave, Lallula moved eastward. He occupied a village, Zopui, located southeast of Selesih, on the present site of Samthang bordering Vaphai.²¹⁰ The village was inhabited by the Chuauhang, a Lusei clan. According to Mizo tradition Lallula made this move as he was assigned the village by Pu Kawlh. He had a close ally in Rorehlova, (of Fanai clan, closely related to the Pawih) to whom he assigned a particular locality in the village. From here, Lallula began the task of consolidating his chiefship and set out to build a large fighting force in order to defend his village. A number of people from Kawlni (a Ralte clan) from Khawzawl, a nearby village, joined up with Lallula at Zopui. The Kawlni suggested to Lallula to invite the Siakeng, (a close relation of the Kawlni) who were located on the other side of the Run River.²¹¹ This suited Lallula's plans to push forward his ambition to establish a large village. However, Mangula, a noted warrior of the Siakeng was recalcitrant to follow the Kawlni. This made Lallula to use

²⁰⁹ Ibid.

²¹⁰ Lalthanliana, op.cit p .404

²¹¹ Liangkhaia, op.cit, p.91.

intimidation. Lallula sent men led by Kawlkawlha with instructions of negotiating a peaceful entry for the Siakeng but rebuttal to be dealt with force. Mangngula chose to fight. In the event Mangngula and many others were killed while those remaining Siakeng clansmen were brought to Zopui. This victory which Lallula had over Mangngula was panegyricized in folk tradition. This followed the composition prevalent in those days, as a short couplet-

“Zokhaw val hnamchem kan chawi,

Mangngul a rang kan sahna, Run kuamah aw e.”²¹²

We young men of Zopui raised our swords,

Slaughtered Mangngul on the side of Run River.

Thus Siakeng people were brought from the other side of the Run River and made to settle in Lallula’s village. Subsequently, a number of people from Khawlhing clan in fear of the Halkha Pawi also joined Zopui. From this conglomeration the village boasted as having as many as 500 houses.²¹³ On his side, though has achieved his main objective, Lallula took pains to promote goodwill and industry in his village. Rather than bask on having established an awesome village he urged the village to abjure indolence and to work hard. Through these efforts made by the ambitious chief Zopui became noted for its prosperity. Not only were the villagers able to regularly celebrate the seasonal festivals even the poorest and widows joined in the celebrations. Many songs composed then survive to this day to remind

²¹² Ibid., p.91.

²¹³ Tribal Research Institute, *Mizo Lal Ropuite, Lallula*, Aizawl, 2nd Edition, 1996, p.7

succeeding generations of the celebrative mood and conviviality at Zopui. One such song runs thus –

Kutpui kan ur, khuangruah chiar nghian e,

Chappui rawh loh vin a \ul ngai lo

Chappui rawh loh vin a \ul ngai lo,

*Ka chung chhawrthla a vanglai lo maw?*²¹⁴

While we prepare for the festival, it's rainy,

We need not worry yet for weeding,

Work will come, but only later,

Is the moon in the sky at its fullest?

However, though the people of Zopui rejoiced in their prosperity, they were obliged to pay tribute to the Pawi who were then on the other side of Tiau River. They regularly exacted prestige items such as of clothes, dye, tusk, beads and gongs, and livestock.²¹⁵ Failure to comply was mercilessly dealt with. The victim could be killed outright or even taken away into slavery. The lamentation of the people produced a couplet:

“Ka changsialin Tiaupui dung a zui,

²¹⁴ Ibid, p.10.

²¹⁵ Liangkhaia, op.cit, p.90.

*Hrum sawm daiah luaithli kan nul*²¹⁶

My mithun crossed over Tiau River,

We wept at the outskirts of Pawi village”

Lallula was not ready for confrontation but began to hatch a plan to rid the Pawih menace. He married off his eldest son Lalpuiliana to a Zahau chief’s daughter named Khuangtiali. This stopped the Zahau from making forays and exacting tribute from Zopui. But the Thlanrawn Pawi continued their harassment and demands upon the Sailo villages including Zopui. In this Lallula decided to use force.²¹⁷ After having made all the preparations for an ambush, he sent a messenger to Thanchhuma, a Thlanrawn Pawi chief, to invite him for a celebration of the good harvest that Zopui had that year; that there would be a feast upon his arrival and whomever he brought along with him would also be rewarded with abundant gifts. The unsuspecting Pawi chief came with an entourage of about 300 men. On the fixed night, following the festivity that was really conducted, the Pawih were slaughtered in their sleep.²¹⁸ Only the chief Thanchhuma and his noted warrior Cherkanga were kept alive for ransom. The chief was later redeemed with very good quality *Thihna* (amber beads made in necklace and very prized by the Mizo). The *Thihna* was given the name Thanchhuma. It was inherited by Lallula’s descendents on the line of Manga and became a family heirloom.²¹⁹ Cherkanga was also redeemed with three guns. A celebrative song was composed to mark this occasion for posterity.

²¹⁶ Op.cit, p.90.

²¹⁷ Zatluanga, op.cit., pp.149-150

²¹⁸ Lalthanliana, op.cit. p.415

²¹⁹ Liangkhaia, op.cit., p.91

Tui ralah Cherkang, Phunthang a lo lian e,

Milai ban kaih Raldanga sakhming chhalna

Vanni a salna rengah, Vanni a sal e,

Cherkanga'n hrenthir a bun

*Tlanna rengah, Meithal chawi thum a hlan e*²²⁰

Cherkanga and Phunthanga came from other side of river

As famed warriors and the most powerful on earth;

But Cherkanga was handcuffed. Redeemed with three guns.

At this time, the usual price for redemption for an ordinary person was a *mithun*. There were other goods which were also acceptable but were measured against the value of this animal. The ransom for a chief was ten *mithun* or goods of equal value.²²¹ Through his planning and successful execution of this massacre Lallula became a celebrated hero throughout the length and breadth of the country. Because of this incident the name of Zopui was superseded by Samthang, in which name it came to be called thenceforth. The incident may be placed as somewhere in the latter half of the 18th century.

After the flush of victory over the Pawih massacre had waned, a foreboding gloom began to creep in and settle at Zopui. In fear of retribution from the Pawih the

²²⁰ Tribal Research Institute, *Mizo Lal Ropuite, Lallula*, op.cit., p.20

²²¹ Op.cit, p.21

neighbouring villagers, from Lurh to Champhai, started to move away and migrate to scatter south, north and westward. Within a short while, Zopui became a lone village.²²² Ultimately, knowing well that he could not contain the Pawih alone, Lallula decided to shift towards the west with Rorehlova. Almost in constant motion, from Bawktlang (near North Vanlaiphai) he moved to Lungchhuan and then further to Piler. Here Lallula and Rorehlova parted company. Lallula wanted to continue moving west while Rorehlova preferred to move back towards the east. He hoped that being a Fanai-Pawi his fellow Pawi would show sympathy. When the two were about to part they performed a ritual called *sekhuang/mitthi rawp lam* (farewell ritual for the dead) by killing young bison feeling that they would not meet again except in *Mitthi Khua* (place of the dead).²²³

From Piler, Lallula moved to Bawngchawm and stationed for a while, after that he settled at Serchhip. Moving further towards the west he settled again at Diarkhai near Sialsuk. There his youngest son Vuttaia was born, probably in the year 1776.²²⁴ He again shifted to Samlukhai. A new village was established at Zawngtah for Lalsavunga. This was around 1784 A.D. At this time Lallula went and joined his cousin (son of his father's brother) Lalzatuaka, who had a village at South Sabual with 500 households. Lallula proposed to his cousin for another plot for the massacre of the Pawih. When Lalzatuaka objected to it, he became unpopular with the other chiefs who reviled him for his cowardice. In their disgust they stigmatized his descendents by using the word *no* (word used for offspring of animals) against the

²²² Vanchhunga, *Lusei Leh A Vela Hnamdangte Chanchin*, Art & Culture, Mizoram, 1955, (reprint), p.147

²²³ Ibid., p.148

²²⁴ Op.cit, p.24

proper word *thlah* (progeny). From here the word *Tuaka no* came to bear on Lalazatuaka's progenies. Lallula formed a new settlement at Darlung where he was rejoined by his old villagers at Zopui. From Darlung he threatened the Zadeng chief by composing a song which bears the name *Darlung Zai* -

Chawnglul, Zadengi lo ngai rawh u,

*Ka chungah turni chang leng rawh se*²²⁵

“Chawnglul, Zadengi listen to me,

None is above me but the Sun”

Heeding his threats the Zadeng chiefs were obliged to flee the vicinity. Finally, in Hreichhuk he established his last village. With this his journey and life came to an end. He died a natural death somewhere at the end of the 18th century. While he did not and could not evince any permanence by way of settlement or political power, the authority he wielded and the influence that he had was carried forward by his children. Lallula had four sons and one daughter. His sons were Lalpuiliana, Lallianvunga, Mangpawha, and Vuttaia. By the time that Lallula died, they were all installed as chiefs of their own respective villages. They were able to blaze out a wide

²²⁵ B.Lalthangliana, op.cit., p.218

trail and established themselves as the dominant chiefs of Mizoram subduing their rivals by bringing them down as tribute chiefs.

Lallianvunga

Lallianvunga was the second son of Lallula. Lallianvunga was matured enough when Lallula migrated from Zopui, so his father assigned a village for him at Hmuifang range. According to tradition, Hmuifang range was too high in altitude for human reproduction and Lallianvunga shifted down to a lower place called Sawnngkek Ram.²²⁶ From here Lallianvunga moved to the north direction and shifted his village to Kelsih. From Kelsih he moved further north to settle at Tanhril (present Aizawl city area) from which he finally migrated to Sairum (Sihphir) where he died. After he died, his son, Ngura expanded his domain towards the northern portion of Mizoram and occupied the area till the plain of Cachar in the northern most part of Mizoram.

During his early life as a chief, the northeastern part of Mizoram was occupied by the Thado and Hmar groups. When he had a village at Hmuifang, he invaded and completely subdued the small groups in the surrounding Aizawl. From here he sent his men to raid a village at Hrangmual²²⁷ (Phuaibuang) of a Thado chief Khawtinkaia. His subjects completely destroyed the village and captured the chief Khawtinkaia and his wife whom they took back for ransom. But while no one come for them, the Thado chief and his wife escaped with the chief acting as a mad man and fooling the watchman.

²²⁶ Interview with Lalkhuma in 2007 - According to Lalkhuma, this village was so named because of were a number of babies crying, which seldom happened in the Hmuifang range.

²²⁷ Hrangmual is located at the northeastern part of Aizawl and roughly about 30 Kilometers from Aizawl.

Conflict with the Zadeng:

When the sons of Lallula planned to fight against the Zadeng, Lalsavunga was settled at Aizawl. Lallianvunga was settled at Sairang. The three sons and one grandson of Lallula had raided Lalchungnunga, the Zadeng chief of Tuahzawl. In this conflict, they captured the chief's son Ngurpuiliana. The descendants of Lallula demanded a number of gongs as ransom for Ngurpuiliana. The Zadeng chief has no option rather than giving all the demands. Lallianvunga was the oldest among the chiefs who raided the Zadeng chiefs; he therefore received a famous gong known as Haizang and Khawhawl Dar. Lalsavunga the son of Lapuilian was given the gongs of Siallam Dar and a set of gongs called Sukchin Dar and Dawlpa Dar. Lallianvunga finally died at Sairum in 1813.²²⁸

Lallianvunga had two sons and one daughter, namely Lalgura, Ropuithanga and Darchawngpuii. The second son Ropuithanga was given a village at Puansentlang during the lifetime of Lallianvunga. He had no wife and died without having an offspring. Lallianvunga's daughter Darchawngpuii married a brave warrior named Thaithawma. They were given an offshoot village of Lallianvunga. Her bride price was four ivory tasks. In return, her father gave her six guns and seven servants as a dowry.

Lalgura:

Shortly after the death of his father Lalgura shifted from Sairum to Sentlang. He had many offshoot villages; one is *Bawi bo ram*. The name itself revealed the institution of slavery or *Bawi* system in Mizo society. The Sailo chiefs had many

²²⁸ Lalthanliana, op.cit., p.501

slaves some of them were living in the chief's house but, there were also many people who were living in separate house who gave full service to the chiefs. The offshoot village *Bawi Bo Ram* is strategically important for the safety of the chief's main village and there was a danger from the enemy attack, but the areas were conducive for jhum cultivation. Thus, chief Ngura promised among his slaves or Bawi that if they want to settle at the Bawi Bo ram, they would be freed from Bawi or slaves.²²⁹ Many of his Bawi or slaves agreed and settled there and the name became *Bawi Bo Ram* (free village from slaves or Bawi). During his stay at Sentlang he was known for two important actions; one is that he raided The Thado of Palsang village and another is his raid on Thado of the Silchar areas. When the British burnt his village at Sentlang, he migrated to Sesawng. While he was in Sesawng he and his first cousin Lalsavunga raided the Hmar and Thado in the northeastern portion of Mizoram. Lalngura had more than one wife. One among them is Pi Cheri. When Lalngura tried to shift to Khawruhlian from Sesawng, one of his concubines Pi Cheri along with some families were sent first to occupy the areas. He later joined them at Khawruhlian. Lalngura died in 1855²³⁰ at Khawruhlian.

His expansion: Raid on Thado and Hmar Fengngo;

The ambition of Lallianvunga to expel all their rival in the north eastern part of Mizoram was continued by his sons. Lalngura and his cousin Lalsavung had made, many times, a joined raid on their enemies. They expanded towards northeastern part of Mizoram. Accordingly, when Lalsavunga raided on the Mawmrangtlang chief Suakzapauva, Lalngura raided the Thado village at Palsang, both the village was in

²²⁹ Liangkhaia, p.103

²³⁰ Lalthanliana, op.cit., 503

the north eastern part of Mizoram. It is very interesting that Palsang village was under the authority of a woman chief known as Mangcheninu. Palsang was a small village and it was surrounded by Lalngura's men. Lalngura's men freed the woman chief and her husband and let them escaped. They massacre the villagers and many of the villagers died and they also captured many people.

Raid on Thado at Silchar plain: There were a number of Thado refugees in the Hailakandi areas. The British government gave them security and arranged their settlement outside Mizoram. The British government assigned them the villages along with their chiefs. One Thado settlement at Borapancherra, only ten kilometers from Silchar was under their chief Khaimanga. The sources of the British said that Khaimanga had two valuable gongs and that attracted Lalngura to raid them. Lalngura's men assaulted the village of Khaimanga and killed twenty nine (29) people and take 42 captives.²³¹ The British were very serious as their territory was daringly attacked by the Lusei. Therefore, they try to take revenge on Lalngura.

Lalngura's Sentlang was among the biggest village in the western part of Mizoram. It was said that there were 1000 households. In term of weapons and guns, Lalngura was considered the most formidable in Mizoram. Col. Lister, the Political Officer, Khasi Hills and Sylhet Light Infantry Commandant take the charge of revenge against Lalngura.²³² Col. Lister was accompanied by 234 soldiers. On January 4, 1850, they moved out from Silchar to Sentlang village. They were helped by a number of Thado warriors. They reached the nearby Sentlang village after

²³¹ A. Mackenzie, *The North-East Frontier of India*, Mittal Publications, New Delhi, 1995 (reprint), p.291

²³² Ibid., p.292

eleventh day's journey by foot. They surprised Lalngura's village by firing the guns. They killed many people and also burnt the whole village's site. Taking advantage of the situation 429 captives had managed to escape from Sentlang.²³³ Manzapau, chief of Thado and his fighting men accompanied the British army in this operation.

During the raid on Sentlang, the chief Lalngura was out of station. He was invited by Zathata, his offshoot village's chief, to attend the Khuangchawi ceremony. Angered by the raid, the village warriors were organized and tried to fight the soldiers of Col. Lister. It is said that the British soldiers were retreating quickly to avoid confrontation against the warriors. The Sentlang warriors followed their route and some labourers hired for carrying luggage were beaten up and killed. The rearmost guard of the soldier fired them back and all the soldiers reached Silchar by 23rd January 1850.²³⁴

It is important to note that, there were many Thado slaves who were married the villagers and lived peacefully in Lalngura's village. Those people did not want to escape even when they had chance to escape. On the other hand, those Thado slaves who could not manage to escape during the British attack were beaten up mercilessly and twenty one people were killed by the angry villagers.

After the raid on Lalngura's village, Sentlang, Col. Lister suggested to the higher authority towards the security of the British subjects in the plain of Cachar. His first point was to create an outpost in the strategic pass of the Lusei towards the plain of Cachar.²³⁵ The British government responded by shifting the Cachar Frontier

²³³ Op.cit., p.293

²³⁴ Lalthanliana, op.cit., p.505

²³⁵ A. Mackenzie, op.cit., p.293

Police to a nearby Mizoram areas. His second suggestion was to create a Kuki-levy to fight against the Lusei. This was also granted.

Vanpuilala: Lalgura had only one son and his name is Vanpuilala. When the British burnt Sentlang in the 1850, Vanpuilala was born. He was only five years when his father died. With the advice of the elders, Lalhlupuii operated as chief in the name of her son Vanpuila. When they settled at Zawngin, Vanpuilala married his cousin, the daughter of Lalsavunga. They had only one children named Lalhleia. They shifted to Khawlian from Zawngin. Khawlian was a big settlement with 1000 households. It is said that there were ten bachelor dormitories. During those times, possession of gongs, guns and Mithun were considered as rich man in the society. He had 10 set of gongs, 8 single gongs, a number of Mithun and 10 guns. He died at an early stage of his life, roughly in the year 1868 i.e. 18 years. He was said to have good physical health before he suffered extreme stomach pain which killed him shortly. He was kind and benevolent leader. Before he settled at Khawlian, the place was occupied by Ralte groups but they continued to stay in the village with their new chief. When he died, it is said that almost all the Ralte clan cried out in despair.

Mangpawrha;

Mangpawrha was the third son Of Lallula. Mangpawrha was born at Lungchhuan village in the eastern part of Mizoram but it is difficult to ascertain the exact year of his birth. He became a chief when he was in his life roughly in the first

decade of the 19th century.²³⁶ His first village was named Bedo in the western part of Mizoram. He was the most influential leader among the offspring of Lallula.

Lallula spent his last days at Hreichhuk. From here his son, Mangpawrha got separate village to Bedo. It is expected to happen roughly the year before Lallula's last day on earth. The probable date is roughly between 1800-1808 AD.²³⁷ As the planned of the father Lallianvunga was assigned to occupy the eastern part of Mizoram. Mangpawrha was given to shelter to the western part of Mizoram. In the same way, Mangpawrha started to push the westward expansion. But he had opponent from the Palian and the Zadeng chiefs who were already settled in the western part of Tlawng River in the present Mizoram. These two lineages of chiefs were his main contender during his life time. He successfully pushed out the Palian to move to the western part of Mizoram. He successfully subdued the Zadeng chiefs. After that, when the British came, the western parts of the chief were mentioned as the western Sailo chiefs by the British.

Mangpawrha's relation with the Palian:

Mizo oral tradition did not clearly mention the movement and achievements of Mangpawrha and his relationship with the Palian chiefs. Therefore, Mizo oral traditions in collaboration with Mc Kenzie records are the main sources for reconstructing Mangpawrha's relationship with the Palian chiefs. Lalrihua was the main opponent in his initial period of time. It is difficult to ascertain how and when did the Palian chief of Sibuta and his successors migrated to the plain of Tripura. But

²³⁶ Tribal Research Institute, *Mizo Lal Ropuite*, op.cit., p.45

²³⁷ Op.cit., p.132

Mc Kenzie had mentioned that the Lalrihua, the son of Sibuta was settled in the confluence of the river Tlawng and Tut.²³⁸ In the meantime, there was rivalry between Larihua and Mangpawrha for the want of cultivable land. This had resulted in a war between them

When the British annexed the Cachar valley in the year 1830, they knew that the Mizo were indulging raids to their newly territory. In order to prevent the Mizo from raiding with minimum expenditure, they gave permission to stay to the Meitei at two places adjacent to the Mizo settlement. These two Meitei villages were located at the present Hailakandy. These two village were put under the authority of the then ruling Manipur king's relatives namely- Ram Singh and Tribumjit Singh. The British government of Cachar provided guns and ammunitions to these two Meitei villages.²³⁹ Taking advantage of the situation, Lalrihua (Palian chief) had persuaded the two Meitei villages to give surprise attack to Mangpawrha's village. They surprised the village and captured Mangpawrha. Mangpawrha was taken as Lalrihua's captive.²⁴⁰ During his captivity, Mangpawrha was forced to promise not to conduct raid on the British territory. But after a short period Mangpawrha was ransomed by his villagers. After he got back his freedom, Mangpawrha's first objective was to crush Lalrihua. The favourable situation came when the two Meitei villages were revolting against the King of Manipur which culminated in a war that completely subdued the two Meitei villages at Hailakandy. By taking the weakness of Lalrihua's allies, Mangpawrha attacked Lalrihua's village. Lalrihua could not hold the forces of Mangpawrha that made him to migrate to the plain of Tripura from his village.

²³⁸ A Mckenzie, *op.cit.*, p.288

²³⁹ McCall, *op.cit.*, p.38

²⁴⁰ Lalthanliana, *op.cit.*, p.146

Mangpawrha successfully chased out Lalrihua to the northern part of Hachhek range. After victory over his immediate enemy, Mangpawrha migrated northwest direction and settled at Pakwacherre, near the river Langkaih.²⁴¹

From Pakwacherra Mangpawrha migrated northward to Hachhek range. He kept on migrating till the plain of Tripura. Though we do not have the exact locations of his settlements on the plains, it is very likely that Kutlicherre and Alexandrapur might have been the settlement areas of Mangpawrha. It is said that Mangpawrha did not stay for very long in the plains as the environments was not suitable to his health. Therefore, from the northern tips of Hachhek range he moved to south-western part Mizoram. Oral tradition is silent as to his next settlement after leaving Hachhek range. Later on, he settled at Rulpuihlim but, from there he finally reached Reiek where he died.

Relation with Zadeng chiefs:

During Mangpawrha's lifetime most of the areas covering all the Hachhek range till Reiek came under his direct or partial control. The Zadeng were his rivals in the western part whom he could not subdue completely during his life time. They were finally routed out by his sons after his death. When Mangpawrha settled at Rulpuihlim and Reiek, his constant rivals were the Palian chiefs. Among them, Lalchungnunga of Tuahzawl chief was his biggest enemy. The tussle with these rival chiefs was roughly between 1840-45. Mangpawrha's strategy to challenge the Zadengs was mostly through composing a song which was aimed at taunting and belittling his enemy.²⁴²

²⁴¹ Op.cit.,

²⁴² Liangkhaia, op.cit., p:99

His songs were popularized throughout the adjoining areas of his enemy. This policy really worked well to attract more people in his village as it often offset the balance of manpower against his rival villages. He used to sing these songs while dancing and shooting his musket in the direction of the enemy settlements. One day while going through the orgy he accidentally shot one of his hands. Finally, in Reiek, where he established his last village, his journey came to an end. He died a natural death somewhere in the middle of the 19th century and died there

Though not the eldest of Lallula's sons, Mangpawrha became the undisputed leader of the clan as he had all the qualities of a war chief. He was a clever strategist and a good leader of men. He instilled such loyalty to his followers that they were really dedicated to him. His ability to inspire strength and solidarity on his side and to create uncertainty and confusion on his enemies' camps really furthered the cause of Lallula's progenies. Even Mc Call remarks the role and importance of Mangpawrha, "Reverting to the Sailos' defeat of their kinsmen we trace an instability which is engrained. The Palian were defeated in circumstances which may well have been only too characteristic at that time. The Zadeng had enlisted the help of the Palians to defeat the Hualngos of Burma and were successful. Success went to the heads of the Zadengs. They conceived a plot to bring ruin to their late allies. They allied themselves with a certain truculent Sailo chief named Haopuituala, supported by Chakmahs of the Chittagong Hills. And falling upon the Palians they defeated them at the Pukzing Hill in 1830 in a battle from which the Palians failed to recover. The Zadengs were, however, shortly to meet their Waterloo having relied too complacently on their apparent impregnability based on a strong settlement of four villages, each numbering up to the impressive total of 1,000 houses. This Zadeng

concentration of 4,000 houses was near the Darlawng Peak. Moreover, they made a faulty appreciation in relying on the belief that the Rajah of Manipur would surely come to their aid if they were ever attacked. When, however, Mangpura Sailo, the virile son of the great Lallula Sailo, chief leader of the Sailo Migration, did attack, no help was forthcoming from Manipur. The Zadeng chiefs were utterly routed and the last Zadeng who ruled independently died in 1857 at Chengpui near Lungleh. The passing of the Zadeng rule was not regretted by the ordinary people for they were harsh rulers, cruel in war even as in peace. Mangpawrha was a good and benevolent ruler. Although he used force to subdue his enemies in time of need he mostly intimidated them by composing songs that could weaken the environment of his enemy. He was a good administrator and he always tried to appoint his elders from different clan members so as to unify his villagers. Greatly through his efforts, the Sailo were able to rule supreme over the North Lushai Hills”²⁴³ He had three sons namely-Thawmpawnga, Runphunga, Suakpuilala. Thawmphunga died without producing an offspring. Among Mangpawrha’s sons, Suakpuilala became famous through his constant contact with the British.

Vuta

Vuta was the youngest son of Lallula. His first village was named Arte or Arthlawr in the central part of Mizoram²⁴⁴. His first known aggression was towards the Rivung chiefs in the Zampui range of present Tripura. He had advance information of the death of their chief, which made him raid successfully. He captured the son of the chief in the raid. Later the chief’s son was ransomed by highly

²⁴³ Mc Call, op.cit, p.37

²⁴⁴ Interviewed with Lalkhuma, descendants of Vuta, in 2006

valuable gong known as Selbuang Dar; that became the important property of Vuta's descendent. From Arte, chief Vuta migrated to southern part of Mizoram by crossing River Tlawng (Dhaleshwari) to settle at Phulpui. He then sojourns at Khumtung. From here he shifted to Hualtu.

Vuta prosperity and fame reached its zenith at Hualtu. It is said that his house was very big and it was measured to ten *Hlam*²⁴⁵ width and one hundred *Hlam* long. It could mean a house with 50 ft width and 500 ft long.²⁴⁶ This shows that he had a large number of *Bawi*. It was said that Vuta achieved the status of *Zaudawh* in Hualtu. To accomplish *Zaudawh*, a person had to give a series of at least five feasts to the whole village. The series of feast were – *chawng*, *sedawi chhun*, *mitthi-rawp-lam*, *Zankhuang*, and *khuangchawi*. For successful performance of these series of feasts, the minimum requirements were, beside the staple rice that was consumed in every feast, seven grown male pigs, two mother pigs, fourteen baby pigs, one grown female *sial*, eight full grown male *sial* and a male goat. Added to these was the considerable amount of fermented rice, *zu*, which was an essential ingredient at each and every process of the ceremonies. When a performer reached the climax, i.e., is *Khuangchawi*, the man and his wife were carried on a platform along the streets to throw off their valuable possessions to the crowd. The series could be completed only with great difficulty and by very few and usually covered a life time. Those who could perform such Thangchhuah three times in their lifetime could construct a

²⁴⁵ *Hlam* is one kind of Mizo measurement of distance. One *Hlam* is the distance between the end of full stretching arm of a person

²⁴⁶ Lalthanliana, op.cit., p.514

special Small house with windows called *Zaudawh*.²⁴⁷ This was the highest achievement a man could do in his life time. But, chief Vuta could accomplish it.

After the subjugation of the Zadeng tribe, he moved to Arthlawr, which is west to present day Sateek, and then, move towards Khumtung. At this time, Lalhnuna, son of Chief Vanhnuailiana, was the chief with around 600 household in strength. Despite his acquisition of guns and warfare materials, his brothers in arms were quite away from help. This attested a clear indication, how Lalhnuna was subjugated or deprived of the Hualtu areas from the northerner chiefs. This is the history of how chief Vuta occupied the Hualtu region.²⁴⁸

Lalhnuna then seeks shelter to Lalpuithanga, one amongst the chief's from the south. When Vuta daringly occupied the Hualtu region, Lalpuithanga, the son of chief Lalrivunga, and his brothers, made inwards from Sailam to Chhiahtlang, to safeguard the tidings of his blood relation. This resulted to tense relation between Vuta and Lalpuithanga.

From Hualtu, in order to occupy Buanhmun (modern Sialhau), chief Vuta constructed a temporary village on it. Lalpuithanga secretly occupied Buanhmun, as soon as he got news of Vuta's erection of houses, ignoring the possible war.²⁴⁹ Meanwhile, Vuta's instigated his subjects to occupy and drive away Lalpuithanga and his kinsmen. The result was Lalpuithanga's eviction from the region without a fight. And then, Lalpuithanga moved towards Vanchengte. Proclaiming his victory, Vuta composed a satirical song, which goes:

²⁴⁷ Interviewed with Dengkunga in 2007

²⁴⁸ Interviewed with Lalkhuma in 2007

²⁴⁹ Interviewed with Lalkhuma in 2008

“Buanhmun pai ang pawm tawh hnu,

Chengte ah lam ang let e,

Lalpuithang-lemā,”²⁵⁰

After choosing Buanhmun for settlement,

You turn back to Chengte (Vanchengte),

Who consider himself as great Lalpuithanga.

This song greatly angered the mood of Lalpuithanga and their relationship worsened. Because of their bad relationship, the northern and the southern chiefs were divided into two camps whereby the former was supported by chief Vuta and the latter by Lalpuithanga.

At this point of time, Vuta’s village guns were captured at Lalpuithanga’s dominion. To gain back their belongings Vuta and his grandson, Thawmvunga were set out. The southern subjects were gathered in large number, in as much as to teach lessons to Vuta-Thawmvunga duos. The Zadeng clans were waiting for them with their rods of wood. On arrival, Lalpuithanga questioned them as to why, did they composed such a satirical or anti-eulogy, calling him as weak and feeble. Vuta’s witty reply was the misunderstanding of the word ‘*Lema*’ (who consider himself as great) and ‘*Lenna*’ (dominion). But, Thawmvunga, the grandson of Vuta could not tolerate the situation, and he started dancing with his sword or *dao* in hand clarified by stating,

²⁵⁰ Zatluanga, op.cit., p.153

our word's in the song is '*Lema*' and not '*Lenna*'. At this moment, all the people present dare not to stand up, fearing that the knife might cut them off and the big and the small people were all in the same height-sitting. Instead of beating them black and blue, each made an excuse, vanishing from the spot.²⁵¹

Then, Thawmvunga, grabbed the gun from the wall and went off from the place with Vuta. Lalpuithanga's men fired gun after them, but they never turn back. They go scot free as a sign of accomplishment. In this case, Vuta seems to be more in a vulnerable situation. This incident happened around in the year between 1849-56.²⁵²

Later on, Vuta and his grandson, Vanhnuailiana, raided Lalpuithanga, who was stationed at Vangchengte in southern parts of Mizoram. In this raid, the southerners fought jointly against Vuta and almost captured him. Vuta's beat a hasty retreat, his party ahead of Vanhnuailiana's party in the rear. Vanhnuailiana and his men suffered bullet wounds, and Vanhnuailiana's *Vakul Chang*²⁵³ was badly shredded. Soon after this, the southerners raided Sialhmur (modern Tlangpuite), but Sialhmur got help rendered by Vanhnuailiana, Thawmvunga and their grandfather Vuta. The southern chief comprised Lalpuithanga and his brother Khawsaia, and Thangduta and his comrades. Lalpuithanga and his team were with their best stout hearted and notable warrior-Chawngbawla. This attack took place during the absence of the northern fierce warrior-Nghatebaka. When he (Nghatebaka) got news of the incident or skirmish, his anger knew no bound. He went after them making a great sound from the barrels of his gun. The northerners were facing along with their best

²⁵¹ Zatluanga, op.cit., p.154

²⁵² Op.cit., p.155

²⁵³ King Crow's feather or a plume worn as headdress by a man, who has given public feast

warrior Chawngbawla. However, Chawngbawla after giving a stern warning to Nghatebaka not to harass them waited on the roadside and shot him dead.

Khawnglung Raid:

Khawnglung's chief was Thuama, the youngest amongst the four children of chief Lalrivunga of Sailo clan. As Vuta was in great fear of Khawnglung, he made friendship relationship with neighbouring Khawnglung chief's. He made an alliance with Khawtindala, chief of the Fanai clan, and with the eastern Pawih's. Two of Vuta's sons, Lalngauva and Lalvunga and their alliances set out to raid Khawnglung.²⁵⁴ They waited till dusk, before twilight they enter the village. The bachelors' dormitory (*Zawlbuk*) was taken by surprise.²⁵⁵ The attacking party grab the gun from the *Bawhbel* (the beam on the top of the barrier at the entrance of the *Zawlbuk*), which were loaded for use in emergency. They shouted with harassing voice to the Khawnglung warriors and they shoot from place to place mercilessly. It was said that the attacking party massacred almost all the young men who were sleeping in the *Zawlbuk*.²⁵⁶

After the victory, an interesting episode occurred. The raiders began collecting prisoners; while excluding the very small children they collected womenfolk and some healthy men, which included chief Thuama's wife and his son Lalhleia. As the Pawih started to drive their prisoners towards the Tiau to take them to Lentlang, Vuta's sons could not bear the thought of their kindred Sailo chief's family crossing the Tiau River and beyond to Lentlang. They requested the Pawih by saying a

²⁵⁴ Interview with Lalkhuma, who is the descendant of Vuta in 2007

²⁵⁵ V. L. Siama, op.cit., p.34

²⁵⁶ Ibid.

common Sailo family saying - “We Sailo chiefs never cross the Tiau River”²⁵⁷. Finally the Pawih had to be contented with taking chief Thuama’s wife and relinquishing his son. Lalhleia grew up under the watchful eye of chief Vuta, and subsequently, after he grew up, was released without any ransom.

The remaining Khawnglung villagers composed a song which expressed the grief they suffered from chief Vuta’s aggression which goes:

Min rawn hnawl e,

Ka piah Lal Vutdula’n,

Khawnglung naufa tuala leng lai,

*Lentlang min liam e.*²⁵⁸

Swept aside by you,

By neighbouring chief Vuta,

The heyday of Khawnglung denizens,

Beyond Lentlang you forced us.

Southerners raid on Hmuntha:

Hmuntha, the political domain of Vuta was raided by Lalpuithanga’s warrior Zathawma. Vuta and his men had advance knowledge of the raid. So, they took their

²⁵⁷ Op.cit.

²⁵⁸ Zatluanga, Op.cit., p.159

position at Phaisen, where there was a heavy exchange of fire. Zathawma received a shot in his face and the bullet was taken out from near his ear. By and large, in this battle, Lalpuithanga and his party were not successful as their best warrior was wounded. So, they retreated.

Vuta died in 1878 at Rullam.²⁵⁹ The greatness of Vuta lies in the fact that he had all six of his sons become chiefs. They were Lalngauva of Khawlailung, Lalvunga of Siallukawt, Lungliana of Rullam, Kairuma of Biate, Lalkhuma of Lungchhuan and, Lalthanglula of Khawbel. All of his sons occupied the north eastern part of Mizoram during the last part of his life.²⁶⁰

Thus, the majority of Lallula's descendants became chiefs of their own villages. They predominated in the northern part of present Mizoram. The total number of Lallula's descendant reached more than fifty villages. Except for them there were villages of little significance belonging to the Zahau, Hualngo, Ralte and Hmar,²⁶¹ bearing testimony of the administrative ability and greatness of this chief.

Within the torrid state of affairs that encapsulated the Mizo tribes in pre-colonial times there was hardly a possibility to evince any permanence. However, within the given constraints the achievements of Lallula and his sons are noteworthy. Their ability to rally people and to cohere diverse tribes and clans under one banner was unequalled. In this regard they were able to integrate various groups and popularized and forwarded the use of a dialect for all these clans and sub-tribes. To them is credited the use of the *Duhlian* dialect which is the standard and common

²⁵⁹ Lalthanliana, op.cit., p.154

²⁶⁰ V. L. Siama, op.cit., p.37

²⁶¹ McCall, op.cit., p.37

dialect which the better number of these tribes speak and write today. Their efforts to direct and channelize the spirit and vigour of youth towards tangible and meaningful ends are unparalleled. Aside from these traits they had a strong love for nature and is remembered for the many songs that they composed and also inspired to be composed through their deeds and character. In all, as a chief, they manifested the desired spirit of those times when life was closely related to the law of the jungle or the “survival of the fittest.” While feared by enemies they were considerate to the poor and the infirm. Within the harsh environment rife with feuds and vendettas, they were the pillar of succor. It is due to their outstanding figure that they were able to engender a trust form the other clans a place of chieftainship not only for his own progenies but also for the general Sailo. It was from the villages ruled by Sailo chiefs that most of today’s Mizoram was evinced.

CHAPTER- 6

THE MATURE TRADITIONAL SOCIETY

Within the span of about few centuries as the Mizo ancestors migrated from Chin Hills and reached present Mizoram, there was a process of development of a certain form that we may call the traditional society. The features and characteristics of the society are highlighted in the institutions that were developed by them. These institutions while are an articulation of their needs and propensities, are an embodiment of the norms and principles that guided communal living. They are a reflection of the promotion of values and etiquette, for direction of human energy and