CHAPTER-1

INTRODUCTION

The migration of people and tribes has been an important aspect in history since the very inception of human society. There has been migration from one country to another and from one continent to another. Migrations, with all the incidental collision, conflicts, and fusion of peoples and culture, which they occasion, have been accounted among the decisive forces in history. The Homo sapiens is a culture building migratory species. Right from his appearance on the earth surface, throughout the Paleolithic and Mesolithic periods, man migrated to kill beasts; in the Neolithic period he migrated to search for lands which may be brought under cultivation; in the medieval period he migrated in search of new resources,[1] to establish his colonies and to avoid persecution; while in the modern and contemporary periods man is migrating either to improve his economic status or to stay at a place where he feels socially and culturally more secure and politically more independent.[2] Since man has a tendency to leave the areas in which life is difficult, he migrates to the areas where life may be easy and better.[3]

Migration has been defined differently by different experts. In its most general sense, migration is ordinarily defined as the permanent or semi- permanent change of

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[1] Robert E. Park, *Human Migration and The Marginal man*, in "The American Journal of Sociology", May 1929 edition, Jstor.
[2] Majid Husain, *Human Geography*, Rawat Publication, New Delhi, Second Edition, 1999, p.170
[3] Encyclopaedia Britannica 2007 ultimate Reference suit, '*Early Human migrations*'

residence of an individual or group of people over a significant distance.[4] Migration may be permanent of semi-permanent.

It is difficult to provide a scientific essential criterion for classification of migration. Majid Husain observes: "Migration, in fact, may be international, inter-regional, inter-urban, rural-urban or intra-urban. On the basis of time criterion, migration may be temporary or permanent. If we take into consideration the distance, the migration may be long or short. On the basis of number, migration may be individual or mass; it may be politically sponsored or voluntary. On the basis of social organization, migration may be that of family, clan, or individual. On the basis of causes migration may be economic or social, political, or religious."[5]

The causes of migration may be numerous and these may range from natural calamities, climate change, epidemics, and drought to socio, economic-cultural and political. The over population and heavy pressure on resources may be the cause of permanent or temporary, and long distance or shorter distance migration[6]. Many a times the differences between groups in levels of technology and economic opportunities also cause large scale migration.

With regard to the determinants of population, distinction has been made between push factors and pull factors.[7] Push factors are those that operate in areas of out-migration and compel the people to move to other areas. Pull factors are those operate in areas of in-migration attract the people to these areas. It is not necessary that in an area only push or only pull factors should operate. In fact, both push and pull factors operate simultaneously

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[4] Majid Husain, op.cit., p.151
[5] Op.cit., p.151
[6] Op.cit, p.151
[7] R.C. Chandna, *Geography of Population*, Kalyani Publishers, Ludhiana, 5th Edition, (reprint), 2003, p.246

in the same area. It is because of this that it sometimes difficult to differentiate between push and pull factors. It is in this context that a scheme other than the push-pull syndrome has to be recommended for a detailed inventory of determinants of migration.

An excess of population in an area in relation to resources and available technology is known as over-population. Over- population may exist at local, regional and national levels. Throughout the human history, migration took place because of the over- population in a community or region.[8] Heavy pressure on the land resources in the motherland also forced the people to out migrate and to settle in areas where economic benefits may be achieved. The pastoral people and nomads of Central Asia invaded the territories of the sedentary people. The Mongols Tartars, and Kurds migrated in the medieval period and got settled in the fertile valleys of Farghana, Volga, Armenia and Caucasus mountains.

People with more sophisticated technology may invade and conquer new areas. Contrary to this, less advanced groups may be attracted to the greater opportunities provided by a more developed society. For example, ancient Romans conquered vast areas in Europe, North Africa and South-West Asia. During this period, many people migrated to Rome which provided better economic and employment opportunities. During the medieval period, The Arabs were quite advance in education and technology. With this, they conquered large territories in Central Asia, Northern Africa, Iberian Peninsula (Spain and Portugal) and eastern parts of Europe. In the 14th and 15th centuries, the Europeans had better navigation ships and they discovered America, Australia and numerous unknown islands of the Atlantic, Indian and Pacific Oceans. They colonized and exploited more populated territories of Asia and Africa.[9]

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[8] Majid Husain, op.cit, p.153
[9] Op.cit., p.153.

Economic motives constitute the most vital determinants of population movement. Included among the various economic determinants which govern the magnitude and direction migration are the general economic conditions of the area, the availability of good agricultural land, size of landholdings, the rate of growth of employment opportunities etc.[10]Man's need to have virgin land to till has inspired him to migrate to distant areas. Lust for virgin land also motivated the Europeans to emigrate from UK, Ireland, France, Germany, Italy, Spain, Portugal, Holland and Denmark to settle into the Prairies of USA and Canada.

Taking the European continent, the Germanic and Celtic tribes crossed over to Rome and laid the foundation of early medieval society in Europe. Another classical example of the history of migration was that of Maori people who migrated from Havaiki in the eastern Pacific to Aotearao- "Land of the long white cloud" which later became New Zealand when the Europeans migrated to the Island and defeated the Maoris.[11]

In the same way, Indians also had its long history of migration. The Aryans in this respect are worth mentioning, who crossed over from Central Asia and settled in India. On the north eastern frontiers, we find that the Bodos were one of the first major tribal groups who migrated to the plains of Assam. The other early groups which, perhaps, preceded them were speakers of the Austric group of language. And

those tribes who came after these early groups and settled in the region were the various tribes of Koch, Hajong, Dalu, Garo, Mikir, Dimasa, Rabha, Lalung, Adi, Apatani, Singpho, Kuki, Mizo, Naga and so on.

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[10] R.C. Chandna, op.cit., p.247.
[11] Robert Paul Jordan, *New Zealand- The Last Utopia*, in 'National Geographic', Vol.171, No.5, May 1987.

Historical Migration has been broadly classified according to the force activating the movements. One such type of migration is 'Primitive Migration'. Encyclopaedia Americana explain the concept of 'Primitive Migration as, "When the inducement to migrate is an ecological push, such as the exhaustion of natural resources or a famine, or when a group abandons its homeland voluntarily under the pressure enemies, the migration is primitive. This is the oldest type of human migration and represents the process by which all the land areas of the world except Antarctica became populated."[12]

Primitive migrations have had profound consequences even in the period of recorded history. One such example is the repeated invasion of the Roman Empire by barbarian peoples in the 4th and 5th centuries A.D. A recent example of primitive migration is a million of people from Ireland in 1846-1855 due to famine caused by the failures of the potato crop[13].

In the context of Mizo historical migration, there were two important factors which compelled them to migrate constantly; Firstly, the practice of shifting cultivation from time immemorial had necessitated them to move for good agricultural lands. Secondly, they were frequently harassed by the stronger groups which further led to inter-clans feud. In the light of the above discussion, the Mizo

migration will be studied from the perspectives of primitive migration in which attempt will be made on to identify the push and pull factors.

Social formation

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[12] Encylopeadia Americana Vol-19, '*Migration*', p.98.
[13] Ibid, p.98.

Social formation is a Marxist term designating the arrangement of economic, political, and ideological relations that determines the mode of production and all other aspects of social life.[14] It is usually associated with the structuralist Marxism of Louis Althusser, who introduced the term as a replacement for what he perceived as the overly humanistic connotations of society. Although Althusser hoped thereby to draw attention to the structural determination of much of social life by these arrangements, social formation is effectively synonymous with society in most usages.

According to William P. Scott, society is "a group of people with common and at least somewhat distinct culture who occupy a particular territorial area, have a feeling of unity, and regard themselves as a distinguishable entity. Like all groups, a society has a structure of interrelated roles with proper role behavior prescribed by social norms. However, a society is a special type of group with a comprehensive social system that includes all of the basic social institutions required to meet basic human needs. It is independent, not in the sense that it is necessarily completely economically self-sufficient, but in that it includes all of the organizational forms of necessary for its own survival."[15]

There are different theories of society. The present study will take two important theories on society; the first one is functionalist theory of society and the second one is Marxist theory on society. Functionalism was the dominant theoretical perspective in sociology during the 1940s and 1950s. The key point of functionalist perspective is that various part of the society are seen to be interrelated and taken together, they form a complete system.[16] To understand any part of society, such as the family or religion, the part must be seen in relation to society as a whole. Societies have certain basic needs or

[14] Wikipedia, the free Encyclopedia, 'Social Formation'
[15] William P. Scott, Dictionary of Sociology, Ashawani Goyal for GOYLSaaB, Delhi, 1999, p.398
[16]M. Haralambos and R. M. Heald, Sociology (Themes and Perspective), Oxford University Press, New Delhi, 2001 (reprint), pp.9-11

requirements which must be met if they are to survive. These requirements are sometimes known as functional prerequisites. Having assumed a number of basic requirements for the survival of the society, the next step is to look at the parts of the social structure to see how they meet such functional prerequisites. Thus a major function of the economic system is the production of food and shelter. An important function of the family is the socialization of new members of society. From a functionalist perspective society is regarded as a system.[17] A system is an entity made up of interconnected and interrelated parts.

Another theory is propounded by Karl Marx. Marxian theory begins with the simple observation that in order to survive, man must produce food and material objects.[18] In doing so he enters into social relationships with other men. From the simple hunting band to the complex industrial state, production is a social enterprise. Production also involves a technical component know as the forces of production which includes the technology, raw materials and scientific knowledge employed in the process of production. Each major stage in the development of the forces of production will correspond with a particular form of the social relationships of production.[19] Thus the forces of production in a hunting economy will correspond with a particular set of social relationship. Taken together, the forces of production and the social relationship of production form the economic base or infrastructure of society. The other aspects of society, known as the superstructure are largely shaped by the infrastructure. Thus the political, legal and educational institutions, the belief and value system are primarily determined by economic factors.

Although functionalism and Marxism provide different perspective on the society, they have a number of factors in common. Firstly, they offer a general explanation of society

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[17] Ibid., p.12
[18] Encyclopaedia Britannica 2007 ultimate Reference suit, '*Theory of Society*'
[19] Wikipedia, the free Encyclopedia, '*Mode of Production*'

as a whole and as a result are sometimes known as macro-theories. Secondly, they regard society as a system; hence they are sometimes referred to as system theories. Thirdly, they tend to see man's behavior as shaped by the system. In case of functionalists, man's behavior is largely directed by the norms and values of the social system.

Brief profile of the Mizo

The word 'Mizo' in the present context may be understood normally to designate the main population of Mizoram who trace back their lineage to a common ancestor. They have cognate clans/sub-tribes/tribes that are outside of the political map of Mizoram such as in the neighbouring states of Manipur, Tripura, Assam, and those outside of India's political boundary namely Bangladesh and Myanmar. The term 'Mizo' became officially used to designate these people in 1952 when the Lushai Hill was changed to Mizo Hill District. However, the word, though not used politically to designate these people till then, the people themselves used it as a common word that incorporated all the clans/sub-tribes/tribes as against other groups who do not come within the same ancestral, linguistic and cultural sphere. Due to the fact that the Mizo had never been organised under one political authority, and that they were named by others who knew little about them, and because of their own clan -centricity, pinning them under one name has been difficult and the problem persists even today.

Tom Lewin stated in the 19th century "The villages of the hill people are formed chiefly by communities composed of persons connected either by blood or marriage and the site of the villages is changed as often as the spots fit for cultivation in the vicinity are

exhausted"[20]. The people formed a mingling of clans, speaking same language known to the British by various names - Kookies, Lushai, Pois, Shendu etc. A.S. Reid also stated in the 19th century that considerable confusion arises from the various names under which the inhabitants of the Chin-Lushai Hills. Previous to the expedition of 1871-72, they were generally spoken of as 'Kuki' a Bengali word meaning hill men or highlanders. Since 1871-72, the term Lushai has come into more common use. "On the other hand, to any one approaching from Burma side, the Shendu would be known as Chins. I believe that the Lushai called themselves 'Zao' and Chin is a Burmese term"[21].

According to J. Shakespeare the Lushai chiefs ruled over the boundary between Kurnapholi river and its main tributary, the Tuilianpui on the west and the Tyoo and Kalodyne river on the east, while their southern boundary is roughly a line drown east and west through the junction of Mat and Kolodyne river and their most northern villages are found on the border of Silchar district.[22]

Oral tradition alludes to the gradual formation and development of Mizo society. The earliest place with which the Mizo were associated is a place called Khampat, which is in Burma[23]. This is roughly dated between 700-900AD. Here they planted a banyan tree before they left the place and moved westward. Though no information directly following this departure exists, we find then settled at Lentlang. Accordingly, Lusei clans settled at Seipui, Khawkawk and Khawrua; Ralte clans at Suaipui and Suaihmun; Chawngthu at Sanzawl and Bochung; Khiangte at Pelpawl, Belmual and Lungchhuan; Hauhnar and Chuaungo at

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[20] T.H Lewin, *Wild races of South- Eastern India,* Firma KLM Pvt. Ltd, Calcutta, 1978. p. 22.

[21] A.S Reid, *Chin-Lushai Land,* Gian Publication, Delhi, 1980. p.5.

[22] J. Shakespeare, *Lushei- Kuki Clans*, Tribal Research Institute (TRI), Aizawl, 2008, (reprint), p.35.

[23] K. Zawla, *Mizo Pipute leh an Thlahte Chanchin*, Modern Press Aizawl, 1964, p.12.

Hauhnartlang; Ngente, Punte and Parte clan's at Siallam.[24] This happened roughly between 1300-1700 AD. From the settlement at Lentlang chronology becomes more definitive. This is the place where the tradition gives first indication of clan-based settlement and emergence of Sailo chieftainship. The forefather of the Sailo chiefs was invited by the Hnamte clan to become their chief.[25] However, save for this little episode, chiefs are hardly mentioned but rather the deeds of brave warriors.

The movement to the present Mizoram made the position of the chief clearer. The need for self-defence of each village was a necessity and leadership evolved which generally was drawn from the qualification of physical and mental ability. Most of the conflicts were caused by searching for agricultural land and for consolidation of their power. It is believed that the movement of the Mizo toward Mizoram happened in different time and places. It was a big group, under the Sailo chiefs, which laid the nucleus for what compounds the major elements of Mizo community and ethnic identity. Among the Sailo chiefs, Lallula and sons enjoyed the most powerful position and they absorbed other small groups within their folds. The area ruled by Lallula and sons faced frequent threat from others such as Pawi, Zadeng, Palian, Sukte, and Paite. But they were able to prevail and persevere. They therefore ruled over most of the then Lushai hills during the coming of the British. It is very clear that the Sailo were becoming the ruling clan from the Lentlang settlement which becomes prominent inside the present Mizoram; their diplomatic sagacity enabled them to rule over other clans.[26]

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[24] Liangkhaia, *Mizo Chanchin*, L.T.L. publication, Aizawl, 2002 (Reprint), p.43.

[25] K. Zawla, op. cit., p.12.

[26] A.G. McCall, *Lushai Chrysalis*, Firma KLM Pvt. Ltd, Calcutta, 1949, p.37.

Statement of the problem

Over the years, quite a number of books and papers have been written on the pre-colonial society of the Mizo. However, there is a tendency among all these writers to suggest a general trend when referring to Mizo past. While unable to contextualize what they uphold to be prevailing at that time, they suggest a picture of pre-colonial Mizo society to follow a standard norm. The attempt of this research is to try to go beyond this generalised view. We are strongly convinced of the fact that there was great variety of local norms and customs, difference of sizes of villages, and consequently on the power and social relations between the denizens and the chiefs. This thesis intends to remedy this by trying to unearth:

1)   information that is contextual,

2)   the location where villages once stood, and

3)   the routes taken by villages in the process of migration.

There is also a tendency by writers to suggest the movement of the Mizo toward (or outward) of Mizoram occurring in waves. Starting with Shakespear, who divided those whom he saw in the plains of Cachar and whereabouts into the 'old' and the 'new' Kookie, others after him have tended to give a picture of Mizo migrations as those following a concerted effort. The search for agricultural land, inter-village feuds and frequent tribal wars compelled the shift of village site.[27] There were movements as compelling as the need for food and survival. But at no time was there a movement of these people to suggest a sequence, stages, or 'waves'. All villages were also independent, if not hostile, of each other. Under these circumstances, no concerted movement was possible. This thesis intends to bring this in clearer outline by providing specific information on the matter.

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[27] Liangkhaia, op. cit., pp. 20-21.

By the time the British came to the scene it was evident even to them that the Sailo were predominantly in charge of the larger area that now is called as Mizoram[28]. Despite this noticeable fact, no real evidence has been furnished as to how the Sailo had come into preponderance. Therefore, there will be an attempt to unravel this vital factor. What constitutes the larger part of Mizoram today has been evinced out of the villages ruled by Sailo chiefs. And, in this connection, the role played by the Sailo chief Lallula is highly significant. He and his sons greatly helped in integrating the divided sub-tribes and clans that brought about a composite society that compounds the general population known as Mizo today. Accordingly, emphasis will be given to the contribution of Lallula and his sons towards the political, cultural, and social evolution of the Mizo.

Organization of Chapters

The thesis comprises of eight chapters and they are the following:

Chapter-1: Introduction

Chapter-2: Origin and early antecedents

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[28] J. Shakespear, op. cit., p. 41.

Chapter-3: Migration and social formation in the Chin Hills

Chapter-4: Lusei hegemony

Chapter-5: Ascendancy of Sailo chieftainship

Chapter-6: The mature traditional society

Chapter-7: The final phase

Chapter-8: Conclusion.

Objectives of the study

The main objective of the proposed work is to show how Mizo society evolved in the process of migration and movements. We may further particularise these into a number of sub-objectives, such as

1.   To determine, as far as possible, the route of migration, location, and size of villages.

2.   To try and understand how the above factors impinged upon the lives of the people- how they acted as militating forces while also determining social formation within these considerations.

3.   To study the role of Lallula and sons in determining the process of integration of various tribes, sub-tribes, or clans together to form a composite society.

Methodology and approach

The methodology and approach to be adopted in this work shall be as follows -

1. **Collection of the relevant information from written sources**

These may be categorically listed as primary and secondary. The primary sources will include archival records such as books, official records, correspondences, census records and gazetteers in the state archives at Guwahati, Silchar, Aizawl, etc. The secondary sources will include books and articles, magazines and journals, newspapers, myth and interpretation of folklore and legends thesis and dissertations.

2. **Interviewing of old folks**

Since the information is not fully available in books, unstructed interview will be held with Mizo old folks and knowledgeable persons on the matter. Attempt will be made on maximum number of different clan members to know the complete history of the present Mizo community. As there were no written accounts on constant shifts of village sites in the past, some old folks may be able to provide some information on this aspect. This could form a connecting link in the lacunae of village locations not always accurately marked out on maps or written in books and government reports.

3. **Surveying of old trails, routes, and village sites.**

Based on the information collected from written and oral sources, spot verification of old village sites will be undertaken. On the basis of this a clearer picture of the pattern (in terms of direction and distance in how villages moved and the distance between villages) of the movements and migration may emerge.

4. **To create maps showing the direction of movements.** From the information collated and collected, attempt will be made to furnish maps indication the routes and

locations of Mizo villages in Pre-Colonial times. This will enhance the text and present a clearer picture of the general condition of life as existed with the Mizo during those times.

Approach

The presentation of the study is on the whole, descriptive in nature.

Review of literature

For understanding the society and economy of the Mizo before their contact with the British, some works on anthropology and sociologists important to understand the general features of the primitive societies and economies. Mention may be made of Melville J. Herskovits, *Economic Anthropology* (The Economic life of Primitive People), Stephen K. Sanderson, *Macro-Sociology (An introduction to Human Society)*, and Marcel Mauss, *The Gift*. These works broadly studies the economic practices and custom prevalent among the primitive societies and provided useful guidelines for the study of migration and social formation of the Mizo.

Although there is a fair amount of literature dealing with various aspects of Mizo history, society and culture, in-depth studies on the migration and social formation is still inadequate. The first written sources are those documented by the British administrative personnel in the second half of the 19th century. The work of Tom Lewin *Wild Races of South Eastern India* and *Hill Tracts of Chittagong and Dwellers Therein,* and *A Fly on the Wheel* gives us a clear idea of the geographical features and expansion towards north, north-east, and frontiers of Burma by the Mizo. His estimation of different clans in the year 1861 gives us a rough idea of the population. He made a general assumption that the eastward

movement was due to pressure from the west but, without clearly indicating what kind of pressures. According to him, the villages of the hill people were formed chiefly by communities of persons connected either by blood or marriage and the side of the villages was changed as often as the spots fit for cultivation in the vicinity were exhausted. He also mentioned the area between the seaboard of Chittagong and the hills before the British period as borderland upon which several races struggled for supremacy.

Herbert Browne's *The Lushais (1878-1889)* traces not only the relation of the then Lushai chiefs with the British but also the Lushai relation with Sukte and Pawi. He also deals with the quarrel among the Lushai chiefs with their particular names and also the movement that compelled some of the Kuki from the Lushai hills to south of Cachar and Manipur. Another important aspect of his work is that he clearly mentioned inter-village feuds and the Lushai northward movement and the name of the villages with the chief's concerned. C.A. Soppitt, who, in his book *Kuki Lushai Tribes*, mentions different tribes of the Mizo with the possible migration to Mizoram, did another notable work.

The work of A.S. Reid in his *Chin-Lushai Land* is particularly useful for this research as it gives the exact location of some villages with maps and illustrations on the eve of the British intervention. He also mentions the condition of the leading villages, inter-relation between villages, and the relation of the Lushai chiefs with other tribes.

The Lushai-Kuki Clans by Lt. Col. J**.** Shakespeare is an elaborate work that deals with the description of the various clans of the Lusei and the non Lusei groups, their relation and conflicts. In his presentation of the ruling chiefs and the various village formed by them, he also mentions the war between the northern and southern Sailo chiefs and their struggle with the southern group, the Pawi, which contributed to the northward push. Shakespear also makes a study of chieftaincy. His work is an important source of information for the first

hand report it contains. However, not being a trained scholar, his approach is essentially descriptive and lacking of queries for the understanding of societies in terms of the processes of its formation and development.

As a part of his *The North East Frontier of India,* basing his work on secondary sources, Alexander Mackenzie narrates the Lushai relation with the British. This gives quite a good account of the demographic structure then, which consequently provides a clue for the pattern of settlement before the British period. *The Lushai Hills* by Robert Reid is another work, taking off from the period in which Mackenzie's ends (covers the period from 1888 to 1935) dealing essentially, like Mackenzie, with diplomatic relations of the British with the hill tribes of Northeast India. He traces the mingling of people and different tribes and clans in the village, and studies in greater detail and depth their constant shifting of their villages. The work of B.S.Carrey & H. N. Tuck *The Chin Hills,* contains a good presentation of the environment and complexities of the tribes inside the Chin Hills of Burma then, has served an important source for data for this research work.

N.E. Parry's *The Lakhers* is a detailed study of British colonial rule and its effect on the Lakher tribes. In presenting the people, Parry delves into the early period concerning the Lakher and their movement from Burma to Mizoram. In his other book, *A Monograph on Lushai Customs and Ceremonies* Parry gives an account of custom and social institutions. He also narrates various myths and legends of the Mizo. These are highly important for reconstruction of Mizo past.

Lushai Chrysalis by A. G. McCall, one of the later British administrators, mentions the cultural, economic and political development from his personal experiences during his posting as Superintendent in the Lushai hills. Mc Call made a study of the origin and migration of these people based on oral tradition, suggesting that the Mizo came from

Burma, providing some data in support of his argument. As his work alludes to some of the old settlements of the Mizo at Lentlang hills, it gives a very good incentive for the study of the early phase.

F.K. Lehman, an American anthropologist, in his *The Structure of Chin Society* highlights the social structure of the Chin society. He combined the structural analysis of ethnographic data and ecological theory. He perceived the Chin social relations and organization as responding to the Burmese culture and the Chin natural habitat. Lehman did not analyse the role of the economy in the social development. H.N.C. Stevenson, whose book, *The Economics of the Central Chin Tribes,* studies the society and economic condition of the Chin Hills during the British colonial phase.

Local endeavour, using oral tradition, has rendered most effort to trace Mizo past. *Mizo Chanchin* written by Liangkhaia was the first of these. Liangkhaia traces the Mizo migration from Burma to present Mizoram. He also makes an attempt to configure the earlier inhabitants in the present day Mizoram. Similarly, VL Siama's book entitled *Mizo History* contains some valuable information to the general way of life in the pre-colonial period. Another work with the title of *Mizo Chanchin,* written by Vanchhunga, may be considered important in the sense that it is an attempt to reproduce the Mizo tradition through folk songs and prose related to incidents and situations.

One cannot ignore the work of K. Zawla, *Mizo Pipu te Leh Anthlahte Chanchin*, which highlights different clans in the Lentlang hills and conflict among the same clans. He also deals with the settlements from Burma to Mizoram without clearly giving the time frame and locations. He mentions the emergence of Sailo chieftainship and the settlement at Selesih and Dungtlang. Yet another *Mizo Chanchin,* written by Zatluanga, attempts to trace the movement of the Mizo from Burma to Mizoram and some account of the relationship of

the Lusei chiefs with one another. He also tries to delve into the 'Old Kuki' settlement in the present Champhai district.

The Mizos by L. B. Thanga is an important work as he deals with the custom, religion, folklore and folk tales of the different Mizo clans. C. Chawngkunga, in his *Genealogical Tree of Mizo*, mentions different clans that could be useful for reconstructing the past. B. Lalthangliana's *History of Mizo in Burma, India, and Bangladesh* has built up quite a compendium of the general oral and folk tradition of the Mizo. It is interesting that in his *History of Mizo in Burma* he mentions that people from Mizoram returned to Burma in the first quarter of the 20th century for the fulfillment of their ancestors' promise. But he never made an attempt on early village formation and chronological sequence of the movement.

Thus, it is clear from the review of some of the existing literary work on the Mizo that although there are several related works, no significant work has been done to understand the movement of the Mizo from one place to another and the underlying forces behind the movement. Therefore, it is hoped that the proposed topic will give significant insight into the movements and social formation of the Mizo tribes.

CHAPTER-2

ORIGIN AND EARLY ATECEDENTS

The second chapter investigates the identity, origin and early antecedents of the Mizo. This chapter is divided into four sections. The first section deals with the identification

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