CHAPTER X

MIZORAM
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The state of Mizoram covers an area of 21087 Sq.Km. It has a common border with Bangladesh over a length of about 250 Km, which constitutes about 70 percent of the total length of the state. It has got a common border with Burma also and is surrounded by other states of India viz. Tripura, Manipur and Assam (Cachar District). The state consists of six parallel hill ranges running North to South and enclosing between them deep river valleys. The average height of the hill ranges is about 4000 ft. above sea level. Many rivers and mountain streams flow through these hills. These rivers are entirely monsoon fed and in the cold weather they dry up.

Mizoram has a pleasant climate. It has moderate height and fairly heavy rainfall. The state is warm in summer and pleasant in winter. Barring the winter frost in the morning hours the day temperature ranges between 11° C to 21° C in winter and 20° C to 30° C in summer. There is heavy monsoon rainfall from May to September. The average rainfall is 250 cm. per year.

Most of the villages in Mizoram are situated on the hill tops because the settlement in the hill tops
was considered useful for security purposes to the people during the tribal wars. Besides according to the Mizos the settlement in the hill tops is considered hygienic and conductive to health. They feel that in the valley they may get infection like malaria etc. Thus they prefer to settle on the hill tops only.

The People:

The state is inhabited almost entirely by tribal people collectively known as Mizos. The non-Mizo component of the population is barely 13% ¹. The following are the tribes inhabiting Mizoram.

1. CHAKMA
2. DIMASA, KACHARI (Dealt with in Chap. Assam)
3. GARO (Dealt with in Chap. Meghalaya)
4. HAJONG (Dealt with in Chap. Meghalaya)
5. HMAR (Dealt with in Chap. Manipur)
6. KHASI, JAIN'TIA, SYTENG, PNAR, WAR, LYNGNGAM, BHOI (Dealt with in Chap. Meghalaya)
7. ANY KUKI TRIBE (Dealt with in Chap. Manipur)
8. LAKHER
9. MAN
10. ANY MIZO (LUSHAI) TRIBES

11. MIKIR

12. ANY NAGA TRIBES (Dealt with in Chap. Nagaland)

13. PAWI

14. SYNTENG (Dealt with in Chap. Meghalaya)

Mizos:

The word 'Mizo' is a generic term applied to all the Mizos living in Mizoram and its adjoining areas of Manipur, Tripura, the Chittagong Hill Tracts and the Chin Hills. Mizo is a compound of Mi and Zo and means highlander (Mi = people, Zo = highland). The Mizo people have been known under different names. When the British contacted the Sailo chiefs of the Lushai hills, they named the people as 'Lusei or Lushai', which refers to only one particular tribe of the area. To the Mizos living in Burma, the Burmese apply the name of 'Chin' meaning the people who carry the basket on their backs. They have also been called Kukis by some plain dwellers.

Lushai is the biggest tribe of the Mizos. In fact the term Mizo is synonymous with Lushai and the language generally known as Mizo language is the Lushai language. The origin of the word Lushai has never been satisfactorily explained. According to one interpretation the word 'LU' means head and 'SHAI' means to shoot and the word Lushai is said to define the characteristics of a Mizo as a head
hunter. According to another theory 'SHAI' means long and Lushai means 'long headed'. However many feel that Lushai is the corruption of Lusei which is one of the many subtribes constituting the Mizos. At about the time, the Mizos came in contact with the people of the plains of Cachar, Sylhet and the Chittagong Hills Tracts almost all the Mizo chieftains belonged to one of the families belonging to the Lusei subtribe. It seems, therefore, that when the land of these chiefs was annexed by the British they found it convenient to name the people after the name of the chieftains with whom they came first into contact².

The Mizos believed that man originated from within the earth. There was a big cave called 'Chhinlung', which, literally translated means 'Closed-stone'. The Mizos say that their forefathers came out of this cave. One by one they came out. When a couple belonging to the Ralte tribe came out they talked so much and made such loud noise that the guardian god of the cave fearing the human population had grown too large, closed the cave with a stone preventing any further exit of human beings from the earth³.

All the Lushai clans resemble each other very

². Ibid. p.XII.
³. Ibid. p.XV.
closely in appearance and the Mongoloid type of countenance prevails. One meets, however, many exceptions which may be due to the foreign blood introduced by the many captives taken from the plains and from neighbouring tribes. The colour of the skin varies between dark yellow brown, dark olive, copper colour and yellow olive. Beards and whiskers are usually unknown.  

More recently there has been attempts to locate the 'Chhinlung' in China. 'Closed stone' could mean the Great Wall of China. The Mizos are supposed to come out of China and go to Hukwang valley in Burma. They migrated from there in two groups. One went north and the other south west, through which they entered into India.  

The existing Lushai chiefs all claim their descent from a certain Thang-ura, who is said to have sprung from the union of a Burman with a Paihte woman. From Thang-ura the pedigree of all the living chiefs is fairly accurately established. From him sprang six lines of Thang-ura chiefs - (1) ROKUM (2) ZADENG (3) THANGLUAH (4) PALLIAN (5) RIVUNG  

and (6) SAILO. Because of hostile conditions and pressures of land, these tribes moved out in different directions.\(^6\)

The Lushais are more or less closely allied to all the tribes now living in their vicinity but some who show this strongly are the Aimol, Chiru, Kom of Manipur while the Thadous, and Paites are more distantly connected. It seems certain that the Chirus, Koms and Aimols lived near the Lushais when Thangura commenced his victorious career and it may well be that these clans were driven northwards.\(^7\)

The Pawis and Raltes are also included in the Mizo group of tribes. They speak their own dialects in their homes but generally speak the Lushai language for communications. Their modes of dressing, customs are the same as that of the Lushais. The Raltes are found scattered in the areas near Aijwal. They are also closely connected with the Thadous.\(^8\)

The Chakmas are another group of people who are found in Mizoram. They live mainly in Chittagong Hills of Bangladesh but are also found in Mizoram, Meghalaya,

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7. Ibid. p.8.
8. Ibid. p.40.
Tripura and Arunachal Pradesh. They are Buddhists and are the offshoots of the mighty Singpho tribe which stretches from Assam to China. They also worship Gangamna (mother Ganga) and Sugolung (Goddess Lakshmi). There are fifteen casts or 'gajas' among them. But there is no marriage restriction amongst them. They have a harvesting festival named 'Behu' just like the Assamese. Some people think that the Chakmas are related to KADU of Upper Burma. According to legend of the Chakmas they came from Champaknagar. There are divergent views whether Champaknagar is in Cambodia or in Bihar.

ANALYSIS OF NAMES:

Chakma Tribe:

The Chakmas are divided into four groups. They are:

CHAKMA
DEWAN
KHISA
TALUKDAR

The Chakmas do not have any naming ceremony and name can be given on any day. The name is usually selected

by the parents. The name given to the children are similar to Hindu names, specially Bengali names.

A typical Chakma name consists of two elements i.e. the personal name followed by the subtribe/clan name which is being used as the surname.

Examples:  BIPUL CHAKMA  
            KARNAMANI DEWAN

In the above names, the first words BIPUL and KARNAMANI are personal names while the last words CHAKMA and DEWAN are tribal group names. A cataloguer who is unaware of the structure of names of this tribe will find it difficult to decide the potent element of the name. Chakma is a tribe name even if it is used as the last name. Again Dewan is also a group name. Those persons belonging to Chakma group will be suffixing this name (Chakma) in their names. Hence it is recommended that the name is to be entered in the natural order.

Examples:  BIPUL CHAKMA  
            KARNAMANI DEWAN

A woman does not change any part of her name after marriage. Some names of Chakma males and females are given below:
<table>
<thead>
<tr>
<th>MALES</th>
<th>FEMALES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PERSONAL NAME</strong></td>
<td><strong>SUBTRIBE NAME</strong></td>
</tr>
<tr>
<td>ATUL</td>
<td>CHAKMA</td>
</tr>
<tr>
<td>BALABHADRA</td>
<td>CHAKMA</td>
</tr>
<tr>
<td>JANARDHAN</td>
<td>DEWAN</td>
</tr>
<tr>
<td>KANCHAN</td>
<td>CHAKMA</td>
</tr>
<tr>
<td>MILAN</td>
<td>DEWAN</td>
</tr>
<tr>
<td>PRADIP</td>
<td>DEWAN</td>
</tr>
<tr>
<td>RABINDRA</td>
<td>TALUKDAR</td>
</tr>
<tr>
<td>RADHAMAN</td>
<td>TALUKDAR</td>
</tr>
<tr>
<td>SUJIT</td>
<td>KHISA</td>
</tr>
<tr>
<td>UTPAL</td>
<td>CHAKMA</td>
</tr>
</tbody>
</table>

**Lushai Tribe:**

The Lushais are Christians and they are divided into a number of endogamous clans. The clans belong to two groups - (1) The Royal clans and (2) Common clans. Evidently the Royal clans were the ruling clans in most of Mizoram. The names of the clans are given below:

**ROYAL CLANS:**

CHAWNGLUL  
CHENKUAL  
PALIAN

RIVUNG  
ROKHUM  
SAILO

ZADENG
COMMON CLANS:

CHAWNGTE   HAUHNAR   RAWITE
CHAWNGTHU  HRAHSSEL  RENTHLEL
CHAWTE      KHAWLHRING  TLAU
CHHAWNGTE   KHIANGTE   TOCHHAWNG
CHUAKCHHUAK NGENTE     VANCHHAWNG
CHUANHANG   PACHUAU    ZAWNGTE
CHUANNGO    PAUTU

Each clan is again divided into a number of subclans.

The Lushais do not have any naming ceremony. Name can be given on any day and by anybody, usually by the parents or elders. They prefer traditional names to Biblical ones. However, many traditional names have meanings of Christian religious significance.

For example, the name VANLALLIANA means 'God is great'. In the name LALMAWIA, 'LAL' means that the "Lord Jesus Christ is sweet to him". But Roman Catholic Lushais usually give a Biblical name in addition to the traditional name and this name is always put before the traditional one.

Examples: FRANCIS LALHAMANGAIHA
JOSEPH NUNNEWIA
In this tribe a female name usually ends with 'I' (as in SUMKUNGI) and a male name usually ends with 'A' (as in ROCHHUMA).

Traditionally the Lushais do not use any surname while writing their names. They write only the personal name. However with the spread of education and western culture most people have started writing a surname after the personal names, though some people put it before the personal names. The name of the clan is used as the surname.

Examples: ROPIANGA SAILO
           VANSANGA PACHUAU

In the above names the words SAILO and PACHUAU are clan names, which are being used as surnames. In these two names the clan names are given as the last words. But some people put the clan names in the beginning of the names.

Example: PALIAN THENPHUNGA

As discussed above the habit of using surnames is a recent phenomenon in the Lushai tribe and the personal name is considered for more important than the surname.
Therefore it is suggested to enter the names under the personal names followed by the surnames. Thus the above names should be entered as:

ROPIANGA SAILO
VANSANGA PACHUAAU

But in case the clan name is put before the personal name, the name will be entered under the personal name and the clan name will be rendered as a secondary element.

Thus: THENPHUNGA (Palian)

Some Lushai male and female names are given below:

<table>
<thead>
<tr>
<th>MALES</th>
<th>FEMALES</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERSONAL NAME</td>
<td>SURNAME</td>
</tr>
<tr>
<td>AIHNUNA</td>
<td>CHAWTE</td>
</tr>
<tr>
<td>HALRUMA</td>
<td>HAUHNAR</td>
</tr>
<tr>
<td>LALTHAWLIANA</td>
<td>HRAHSEL</td>
</tr>
<tr>
<td>LALLIANMAWIA</td>
<td>KHIANGTE</td>
</tr>
<tr>
<td>LALTIRHA</td>
<td>ROKHUM</td>
</tr>
<tr>
<td>LIANSIAMA</td>
<td>SAILO</td>
</tr>
<tr>
<td>SAIMAWIA</td>
<td>CHUANNGO</td>
</tr>
<tr>
<td>SANGKAMLOVA</td>
<td>NGENTE</td>
</tr>
<tr>
<td>VANLALMUANA</td>
<td>PAUTU</td>
</tr>
<tr>
<td>ZORAMTHANGA</td>
<td>CHAWNGTE</td>
</tr>
</tbody>
</table>
Pawi Tribe:

The Pawi, (pronounced as POI) a tribe of Mizoram belong to the Mizo group. They are Christians. Their ways of naming and types of names are similar to those of the Lushais. In fact, in Mizoram it is not possible to know from the name of a person whether he is a Lushai, Pawi or Ralte. His tribe can be identified only by the surname. This tribe Pawi is divided into three clans which are again subdivided into a number of subclans. The clans are endogamous. The main clans and subclans are given below:

<table>
<thead>
<tr>
<th>CLANS</th>
<th>SUBCLANS</th>
</tr>
</thead>
<tbody>
<tr>
<td>COLNEY</td>
<td>RENGSI, BUNG SUT, KHAWLTUNG, ARTE,</td>
</tr>
<tr>
<td></td>
<td>LAWISUT etc.</td>
</tr>
<tr>
<td>PANAI</td>
<td>KHINTIN, THA-AI, PAKIUP, TUOL, ZAREP etc.</td>
</tr>
<tr>
<td>HRINGLUMA</td>
<td>HAUHULH, BAWTHANG, SAILUNG, ZAHAU,</td>
</tr>
<tr>
<td></td>
<td>HUHA etc.</td>
</tr>
</tbody>
</table>

The Pawi do not have any naming ceremony and there is no fixed day for naming. A child can be named even before it is born. The name is usually given by the parents. Traditional names are usually given to the children though Biblical names are found now and then. However
the Pawi names in their language have significance in one way or other. For example the following names have religious significance.

RAMNGHAKLIANA (RAM=King's place, Heaven, LIANA=Big)
VANRAMMAWII (VAN=Heaven, RAM=King's place
MAWII=Beautiful)
LIANNGHAKA (LIAN=Big, NGHAKA=Wait)

Again like the Sailo subtribe of Lushai, which is a royal clan, the Pawis were also rulers in Burma. Hence certain names suggestive of this fact are also given.

Example: NGURLIANA (NGUR=Royal, LIANA=Big)

The subtribes of Pawi sometimes take a part of the subtribe or a clan name while giving names to the children as in:

AITHANGA (AI taken from subtribe PANAI)
THALIANA (THA comes from clan THA-AI).

The Pawis came in close contact with the Sailos of Lushai and this association is evident in some of the names as in:

SAIHUNA
When a child is born on Christmas or any religious festival, the name is given to suit the occasion as in:

LALPIANRUALA (Birthday same as Jesus i.e. Christmas)

Some people did very well in hunting, sports or there has been good harvests for ten years continuously. They name their children accordingly as in:

SANGKIMA (SANG=Thousands, KIMA=Completed; a good hunter)

SANG THANGA (THANGA=Big)

When the Pawis give birth to children in a foreign country they give to their children names which indicate their identity as Mizos.

Examples: ZOLIANA (ZO=Related to Mizoram)

ZOMAWIA

Names ending with 'A' (as in SANGMAWIA) are male names, while names ending with 'I' (as in ROPIANGI) are female names.

Among the Pawis, the personal name is the omnipotent word. They used to write only this name but due to spread of outside influence they have started writing a surname
either in front of or behind the forenamés. This surname, in most cases is the subtribe name but the names of clans are also used.

Examples: F(Fanai) VANLALMUANA
LALZEMA FANAI
Z(Zahau) LIANNGHAKA

As we see in the above examples, the positions of the surnames are variable. When it occurs at the beginning of the name, it is usually given in the contracted form.

Moreover as the forename is a very potent word in the name it is suggested to enter the names under the personal names. Thus the names should be entered as:

VANLALMUANA (F)
LALZEMA FANAI
LIANNGHAKA (Zahau)

The name of a female is also of the same structure as that of a male. A female usually does not change her name after marriage. But some educated females have started changing their surnames to those of their husbands.

Some Pawi male and female names are given below. The underlined should be taken as the heading and if the
clan name is following the personal name, then, rendering should be as it is.

<table>
<thead>
<tr>
<th>MALES</th>
<th>FEMALES</th>
</tr>
</thead>
<tbody>
<tr>
<td>PERSONAL NAME</td>
<td>CLAN NAME</td>
</tr>
<tr>
<td>AIRUMA</td>
<td>FANAI</td>
</tr>
<tr>
<td>HRANGLIRA</td>
<td>COLNEY</td>
</tr>
<tr>
<td>RAMTHIAGHLIMI</td>
<td>TORELL</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CLAN NAME</th>
<th>PERSONAL NAME</th>
<th>CLAN NAME</th>
<th>PERSONAL NAME</th>
</tr>
</thead>
<tbody>
<tr>
<td>COLNEY</td>
<td>MANKIMA</td>
<td>COLNEY</td>
<td>AIBUANGI</td>
</tr>
<tr>
<td>COLNEY</td>
<td>THANGHULHA</td>
<td>COLNEY</td>
<td>THANGMAWII</td>
</tr>
<tr>
<td>FANAI</td>
<td>BIALZAUVA</td>
<td>COLNEY</td>
<td>THANPARI</td>
</tr>
<tr>
<td>FANAI</td>
<td>SAITHANGA</td>
<td>FANAI</td>
<td>SAITHANGI</td>
</tr>
<tr>
<td>HRINGLUMA</td>
<td>LALLURA</td>
<td>FANAI</td>
<td>NGURTHANGI</td>
</tr>
<tr>
<td>HRINGLUMA</td>
<td>REMKUNGA</td>
<td>HRINGLUMA</td>
<td>VANRAMMAWII</td>
</tr>
<tr>
<td>HRINGLUMA</td>
<td>THANPUIA</td>
<td>HRINGLUMA</td>
<td>SALEMTHARI</td>
</tr>
</tbody>
</table>
REFERENCES


2. Ibid. p. XII

3. Ibid. p. XV.


7. Ibid. p. 8.

8. Ibid. p. 40.
