CHAPTER III

FACTORS OF CHANGE

Early Anfo-Mizo relations and the British Occupation of Mizo Hills

The political contact of the British with the Mizos began following their occupation of Bengal after the Battle of Plassey. The British territory now touched the Mizo Hills on Cachar and Chittagong frontiers. The Mizos were in the habit of raiding the plains contiguous to their Hills. Since Cachar and Chittagong tracts of Bengal now came under the British Administration; any raid on these two territories naturally involved the British Government. The earliest recorded raid by the Mizos, then known as Kuki, on the British territory took place in 1826 when a party of Sylhet wood-cutters was attacked and killed near Simla (Chhimluang) river. This was partly due to the failure of the wood-cutters to pay the price of safety to the chief in whose territory they conducted the operation. The massacre was organised by a chief named Bunty (Bengkhuia). When the British Magistrate of Sylhet deputed two messengers to Bunty's village to make an enquiry into the cause of the outrage, they were detained by the chief and demanded ransom.
This event almost brought about an expedition of the troops but was wisely averted.\(^1\) The Government restraining itself from pushing the matter to a more serious stage authorised the payment of the ransom as demanded by Bunty, but as a measure of punishment closed all the markets to the Mizos.

From this period till 1890, the Mizos were a constant source of trouble to the British frontier. In 1844, Lalchokla (Laltuaka) raided Sylhet and took 20 heads and 6 captives.\(^2\) Capt. Blackwood, who led an expedition against the erring Lalchokla, succeeded in capturing him. He was tried and transported for life.\(^3\) In the same year, however, the Thado Kuki invaded Cachar and 8 heads were taken. Later in 1847 the Mizos raided and killed at least 150 persons in the Tipperah Raja's territory.\(^4\) Two years later in 1849, there were further Mizo raids into Sylhet and Cachar. This time they killed 29 and took away 42 as captive. The Government sent an expeditionary force under Col. Leister in 1850. On 4 January, the force started from Silchar and arrived at Mullah's (Ngura) village, Sentlang on 14 and

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\(2\) Ibid., p. 289.


burnt the village on 16 January. Since Lister's expedition in 1850, "relations with the Lushais (Mizo) in the east continued to be, on the whole, satisfactory." 5 But in 1862 and 1868 there were further raids. In 1869 two columns of troops under General Nuthall were sent, but due to bad weather they returned without success. 6

The Expedition of 1871-1872. In the year 1870 there were widespread raids of the Mizos all along the frontiers. In Cachar district many people were killed. On 23 January 1871, Winchester, the planter was killed at Alexandrapore and his 6 years old daughter Mary was taken captive. The Governor-General-in-Council, on 11 July, 1871, decided to send an expedition against the Mizos. 7 The objective of the expedition was to avenge the murder of Winchester and to recover his daughter, Mary Winchester. The force divided into two columns - one started from Cachar under the command of Brig. General Bourchier and the other known as the Chittagong Column was commanded by Brig. General C.H. Brownlow. The Government had not issued any special instruction as to how the tribes had to be punished. General Bourchier was,

5 H. K. Barpujari; Problem of the Hill Tribes, North-East Frontier, 1843-72, United Publishers, Gauhati, 1976, p. 137.
6 B. C. Allen; op. cit., p. 8.
however, determined that the people should be forced to submit and to behave themselves properly in future. He also wanted to show them the British superiority. "We could reach them, and that we had the power of crushing any opposition they could make to our occupation of their country." The columns had returned to Calcutta in 1872 after recovering Mary Winchester, and punishing the offenders who had been involved in the raids in Cachar in 1869 and in 1871, by burning their villages and granaries, and carrying away their cattle.

The Expedition 1889. After 16 years, the peace obtained by the previous expedition was again disturbed by the Mizos. The cause of this trouble was mainly due to a quarrel between a certain couple. Because of ill-treatment by Hausata, his wife left him and went back to her father. The father, however, agreed to return his daughter to her husband only after the delivery of two heads who must not be a Kuki or Mizo. In his pursuit of head, Hausata killed Lt. J.F. Steward with his two English body-guards and one Indian sepoy on 3 February, 1888 at a place 18 miles from Rangamati in the Chittagong Hill Tracts. On the 15 of the same month another raid was perpetrated in which 6 persons were killed and 2 were

8Ibid., pp. 40-41.

wounded, and 23 persons were made captive. This notorious act was committed by the Shendus (Lakhers).\(^\text{10}\) Towards the end of the same year, on 13 December, an attack was carried out on a village near Demagiri in which at least 21 were slain and another 15 persons were taken away as captive. This raid was conducted by three Sailo chiefs viz. Nikama (Nikhamma), Lungliana and Kairuma.\(^\text{11}\)

In order to avenge these killings, an expedition known as the "Lushai Expedition", consisting of at least 1100 men was sent to Mizoram under the command of Colonel V.W. Tregear. The objective of the expedition was defined as:

1. to construct a road in the direction of the Shendu country,
2. to punish Howsata (Hausata) and Jahuta (Zahuata) for the murder of the late Lt. Steward, and
3. to establish an advanced post to be garrisoned by the British troops during the season.\(^\text{12}\)

The column established a fort at Lunglei which was manned by a British Officer and 212 men of the Frontier Police. A durbar was held on 3 April in which the three Howlong chiefs named Saipuia, Lalthangvunga and Lallunga along with the two sons of another chief Vandula attended and avowed their loyalty to the British Government.

\(^\text{10}\)Ibid.

\(^\text{11}\)A. S. Reid; Chin-Lushai Land. Firma KLM, Calcutta, Reprint, 1976, p. 56.

\(^\text{12}\)Ibid., p. 50.
The Chin-Lushai Expedition 1889-1890. The military expedition of 1889 had not much effect upon the Mizos. And after reviewing the results of the previous expedition the Government considered sending reinforcement to reduce the Shendus to submission and to recover the arms and heads taken before and also to release the captives taken during the previous raids. At the time when this proposal was receiving the serious consideration, Lianphunga and Zahrawka, the two sons of Suakpuilala raided the Changri valley on the Chittagong frontier leaving 101 men killed and carrying away another 91 men as captives. To avenge this, the Government of India decided on 11 September, 1889 to send another expeditionary operations against the Mizos. The expedition was called "Chin-Lushai Expedition" because the Governments of Bengal, Burma and Assam all took part. It was on a bigger scale than that of 1889. The expedition consisted more than 3380 officers and men from various regiments. The main objectives of the expedition were firstly, to punish the tribes that raided the British territory, secondly, to subjugate the neutral tribes, thirdly, to explore the unknown part of the country between Burma and Chittagong and lastly, to establish semi-permanent posts so as to ensure complete

13Ibid., p. 46.
pacification and recognition of British Power. The Government of India this time mooted the idea of the permanent occupation of the Hills.

The Chittagong column was commanded by Colonel Tregear making Demagiri as his base having with him 3,400 men from 3rd Bengal Infantry, 2/2nd Gurkha Rifles, the 28th Bombay Infantry (Pioneers) and 2/4th Gurkha Rifles, the 9th Bengal Infantry, the Bengal Sappers and Miners and the Chittagong Frontier Police.

A column under the command of W. W. Daly consisting 400 men of Surma Valley Battalion of Military Police also started from Silchar to recover the captives taken in, and to punish Lianphunga for the raid on the Changri Valley, to punish Vuttaia's son for the raid of Pakuma Rani's villages and to establish permanent post at Lianphunga's village.

A Burma column and northern column about 800 men commanded by Colonel G. J. Skinner was also despatched with the same mission as Daly's column. He had to join Daly's party at Lianphunga's village. He was accompanied by C. S. Murray as Political Officer.

Daly started from Silchar on the 18 January, 1890 and reached Changesil on the 24 of the same month. On the 30 day of January, the captives of Lianphunga were all brought to Changesil. Lianphunga himself was told that he would be

\[\text{Ibid.}\]
interviewed further by Colonel Skinner whose decision about him would be final. But when Colonel Skinner's column arrived and fearing that he would be badly treated, Lianphunga then fled and the intended apprehension failed on 4 February. Daly reached Aizawl and built a stockade on the site which became the permanent headquarters of Mizoram. Though Lianphunga was not punished for his raids, the expedition achieved its object of recovering the captives without bloodshed. The leaders of the raiders who had killed Lt. Stewart's party and also leaders who had raided the village near Demagiri (Pakuma Rani) were punished by burning of their houses and granaries.

The Introduction of British Administration in Mizoram

With the annexations of Assam, Khasi Hills and the Upper Burma in 1826, 1833 and 1885 respectively it was then only a matter of time for the British Government to annex Mizoram. It appears that there was no active consideration on the part of the Government to annex the area to the British territory during the periods of 1850, 1871 and 1889 expeditions. The future administration of the hills was, however, the subject of active discussion among the authorities even while the expedition of 1889-1890 was in progress. The Government of Assam felt that permanent occupation must be the order of

\[16\text{Ibid., p. 19.}\]
the day and suggested that each province should undertake
the administration of its own tracts with which it marched
for it was too big to administer by one Officer alone. The proposal was accepted by the Government of India, and consequently the whole tract was divided into two administrative units viz. the Northern and the Southern Mizoram. The southern tract was made over to Bengal with C. S. Murray of Bengal Police as in-charge with his headquarters at Lunglei. In 1891, the tract was made a district with Capt. Shakespear as Superintendent.

The Northern tract was placed under the administrative jurisdiction of Assam with Capt. H. R. Browne as Political Officer. He assumed office on May 1890, with Aizawl as his headquarters. He was instructed to keep moving among the chiefs with the object of establishing political influence and control over them. He was further directed to adopt towards the Mizos, a policy of non-interference by allowing the inhabitants to settle their own affairs among themselves.

This administrative set-up was approved by the Secretary of State for India. Now the task before them was to consolidate

17 Foreign Department External, Part A, August 1890, Progs. K. W. No. 5.
18 Ibid., June 1891, Progs. No. 68.
19 Ibid., August 1890, Progs. No. 255.
20 Ibid.
21 Ibid., September, 1890, Progs. No. 356.
the administration in the land where spirits haunted, sacrifices offered, head-hunting was prevalent but where the purity of air and simplicity of nature were not disturbed and diluted.

**Dealings with the Chiefs.** In dealing with the chiefs the British Government in the beginning had no definite plan or objective other than to avenge and punish the chiefs who had killed or carried away the British subjects. On his arrival at Aizawl in 1890, Capt. Browne held a *durbar* of the chiefs wherein he announced that Lengphunga (Lianphunga) and Jarak (Zahrawka) who were responsible for the crime were to be deposed for a term of four years and were fined 15 guns.  

The British intrusion into the Mizo hills did not immediately bring peace and tranquility. There was restlessness on the part of some chiefs. The "Western Lushais" under the leadership of their chiefs who comprised of the descendants of Suakpuilala first rose against the British policy for imposing tax and other tributes on the Mizos. The rising was soon subdued. This was followed by the rising of the "Eastern Lushai", under the leadership of Lalburha in 1892. To quell this rising and to punish the insurgents...  

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23 B. C. Chakravarty; *British Relations with the Hill Tribes of Assam*, Firma KLM Ltd., Calcutta, Reprint, 1981, p. 77.
an operation was undertaken under McCabe. The force comprising of 100 sepoys marched to the rebel area and reached Lalburha's village on 29 February, 1892. The chief readily submitted and complied with the demand of supplying of 100 coolies. With this the expedition was complete and returned to Aizawl on 8 June, without affecting any serious punishment on the rebels.

In sympathy with the "Eastern Lushais", the Haulong villages of the southern chiefs then ruled by sons of Bengkhuiaia and Savunga rose to oppose the advance of Capt. Shakespear from Lunglei to Aizawl. He was held up until he was relieved by the Burma column under Carey and Capt. Rose. They destroyed the Haulong villages, and Nikuala who had enjoyed the reputation of being a thorough scoundrel, was captured.

At the same time, another expedition was led by A. W. Davis in November against Lalburha, chief of South Sabual. The expeditionary force arrived at his village without any opposition from him; instead he readily submitted himself and obeyed the order for supply of coolies for the transport of baggage and rations. Inspite of this, the chief was fined 20 guns on account of the delay in giving coolies.

24 Annual Report of the North Lushai Hills for the year 1892-93, Government of Assam, Shillong, 1893, p. 3.
25 Ibid.
26 Ibid.
Another powerful group of Mizos who had to be subjugated was Kairuma and his allies, the descendants of Vuta. An expedition was necessitated against them for the refusal of Kairuma to meet Davis and to comply with the demands for labour. The expedition was despatched under the direct command of Capt. Loch against Kairuma for his disobedience and against his allies for supporting him. The chief, after absconding for sometime, surrendered himself to the Political Officer. He was later fined guns. The table shows the number of guns surrendered by Kairuma and his allies.

<table>
<thead>
<tr>
<th>Name of chiefs</th>
<th>Guns</th>
<th>Physical labour (in day's work of one man)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Deman-</td>
<td>Surrendered</td>
</tr>
<tr>
<td>Kairuma</td>
<td>80</td>
<td>53</td>
</tr>
<tr>
<td>Nepuithangi</td>
<td>50</td>
<td>12</td>
</tr>
<tr>
<td>Jataiya (Zataia)</td>
<td>50</td>
<td>25</td>
</tr>
<tr>
<td>Lalbuta (Lalburha)</td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td>Ralienga (Ralthianga)</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>Lungliena (Lungliana)</td>
<td>30</td>
<td>26</td>
</tr>
</tbody>
</table>

27 ESR; Political A, November, 1896, Progs. Nos. 16-17.
Porteous, in his despatch to the Chief Commissioner, Assam, reports that:

• • • With the close of operations against Kairuma it may, I think, be safely prophesied that the long series of Lushai expeditions has now ended, and that no further operations on the scale, which it was thought necessary to adopt against the descendants of Vuta, can ever again be necessary. ..

Thus the whole Mizoram was pacified due partly to the constant touring and tireless efforts extended by the successive Political Officers. This pacification was followed by the policy of consolidation. The whole area was thus changed affecting a change in the social fabric of not only the chiefs but also of the general life of the people.

**Tribute and Taxation.** The immediate result of the British administration upon the mass population was the imposition of tribute or taxation. There was, however, disagreement among the successive administrators as to the amount either in rice or in cash to be realised from the inhabitants. The existing system varied from officer to officer.

The high level administrators now felt the need of adopting a uniform system of paying tribute by the Mizos.

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Suggestions were, therefore, made for the improvement of taxation system. E. B. McCabe proposed at 10 seers of cleaned rice in addition to Re. 1 per house as house tax.\(^2^9\) Ultimately, the Government approved Lyall's proposal of Re.1 as house tax and a liability to deliver 10 seers of rice from each house at the rate of Rs.2 per mound, together with free labour for six days in the year. This was approved of by the Government.\(^3^0\) The table\(^3^1\) below shows the collection of House Tax at Re.1 per house in northern Mizoram for the years 1891-1892 and 1892-1893.

**Table - 2**

<table>
<thead>
<tr>
<th></th>
<th>1891-1892</th>
<th>1892-1893</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of villages</td>
<td>34</td>
<td>45</td>
</tr>
<tr>
<td>No. of Houses</td>
<td>6945</td>
<td>7012</td>
</tr>
<tr>
<td>Demand</td>
<td>Rs.6945</td>
<td>Rs.7012</td>
</tr>
<tr>
<td>Collection</td>
<td>Rs.6338</td>
<td>Rs.5807</td>
</tr>
<tr>
<td>Arrears</td>
<td>Rs. 607</td>
<td>Rs. 890</td>
</tr>
</tbody>
</table>

Despite of repeated suggestions for the fixation of taxation, no definite conclusion could be reached until

\(^2^9\) AR; Letter No. 19 dated Aijal the 23rd January, 1891. From E. B. McCabe, Political Officer to D. R. Lyall, Commissioner of Chittagong Division.

\(^3^0\) AR; Letter No. 1049P. dated Calcutta, 16th March, 1891. From Chief Secretary to the Government of Bengal to the Secretary to the Government of India, Foreign Department.

\(^3^1\) Annual Report of the North Lushai Hills for the year 1892-1893. Government of Assam, Shillong, 1893.
1897 when the rate of tribute was raised to Rs. 2 per house. This was made effective from 1 April, 1898.\footnote{AR; Letter No. 92 For P dated Shillong, the 13th March, 1897. From the 873 Officiating Secretary to the Chief Commissioner of Assam to the Chief Secretary to the Government of Bengal.}

In southern Mizoram tax was realised, as far as possible, either in paddy or rice, according to the preference of the Superintendent of the District. If it was paid in rice, the rate was put at 20 seers of cleaned rice. If the tax was to be paid in cash Rs. 2 was fixed per house. However, in case of journey involving for several days to pay the tax in rice or paddy, the Government deducted annas 4 for 20 seers of rice each day.\footnote{AR; Letter No. 379 P. dated Calcutta, the 5th February, 1897. From C. W. Bolton, Chief Secretary to the Government of Bengal to the Secretary to the Chief Commissioner of Assam.}

**Impressed labour.** Another new imposition was the impressed labour. The British needed coolies for various works for which they were paid annas 4 per day. But there had been difficulties in getting enough number of coolies. In order to improve the situation, suggestions had been made to increase the wage, but this had invited strong opposition from the Chiefs thus bringing Lalburha and the English into war. The British wanted to have a common system throughout Mizoram.

In practice it was quite impossible to lay down any hard and fast rule as to the employment of coolies. A. W. Davis
found the rate of wage at annas 4 enough and as such he abolished the ration system. Since the inhabitants were all tillers of the soil, the British could employ them when they were not engaged in agriculture. When Oldham, Commissioner of Chittagong, suggested for raising the rate of wage to annas 8, Davis still insisted that the existing rate of annas 4 per day was reasonable. According to the British administrators, impressed labour drawn from the Mizos was fully justified because it was they who forced the British to come to the hills. In support of it Major J. Shakespear observed thus:

"You (Mizos) forced us to occupy your hills, we had no wish to come up here but you would raid our villages, so we had to come, and so now you have got to bear as much of the cost of the occupation as possible, you cannot expect us to spend the money of the people of the plains on importing coolies to do the work that you are too lazy to do except under compulsion."

C. W. Bolton, Chief Secretary to the Government of Bengal, suggested that each house should be liable to supply one cooly to work for only 10 days per annum and that the enforcement was to be in the hands of the respective Political Officer, and that the rate should be annas 8.

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35AR; Letter No. 391 P., dated Calcutta, the 8th February 1897, From C. W. Bolton, Chief Secretary to the Government of Bengal to the Secretary to the Government of India.
The rules relating to the impressed labour in the southern Mizoram were exactly the same as that in the North. The nature of coolies in the northern and southern Mizoram was the same yet they maintained two separate rules.

Administrative reorganization. As a result of the Chin-Lushai Expedition 1889-1890, as stated earlier, the whole tract was made into two administrative units. However, the official proclamation was made only in 1895. Although separated into two units, the idea of amalgamation was soon mooted. The Chin-Lushai Conference at Fort William, Calcutta, on 29 January, 1892, resolved that the two units should be amalgamated and placed under the Assam administration. A. W. Davis had already proposed the scheme that the whole tract be treated as a single district composed of two sub-divisions viz.: (a) the Aizawl subdivision and (b) the Lunglei sub-division. Another Chin-Lushai Conference held at Lunglei in December 1896 had recommended that the amalgamation should in any case not be postponed beyond 1 April, 1898. The Governor General-in-Council accepted the proposal and finally on 1 April, 1896

36 BSR; Political A, April 1892, Progs. Nos. 55-66.

37 AR; Letter No. 644 dated Fort Aijal, the 15th November 1893, From A. W. Davis to the Secretary to the Chief Commissioner of Assam.
the amalgamation of the two units was proclaimed. A Notification to this effect was published and the whole of Mizoram was placed under the administration of the Chief Commissioner of Assam. Accordingly, the Superintendent of south Lushai Hills was abolished and the Political Officer was renamed as the Superintendent of Lushai Hills.

The Superintendent of Lushai Hills. The proposal that the Officer-in-charge of the amalgamated area should be styled "Superintendent of the Lushai Hills" was approved and accepted by the Government of India. Accordingly, the Government of Assam, by Proclamation No. 977P, appointed Major J. Shakespear to be the first Superintendent of the Lushai Hills.

Now, the administration of the whole Mizoram was indirectly vested in the Chief Commissioner of Assam but directly the Superintendent and his Assistants were responsible. The internal control of villages was still retained with the chiefs. The Superintendent and his Assistants upheld the authority of the chiefs to the best

38 ASR; Foreign A. May 1898 Progs. Nos. 13-46.
39 Foreign Department External Part A, November, 1899, Progs. No. 52.
40 ASR; Foreign A. May, 1898 Progs. Nos. 13-46.
41 Sir Robert Reid; op. cit., p. 60.
of their ability. In case of litigation, the Superintendent should not admit appeals against the orders of the chiefs. All heinous crimes, violent deaths, etc. should be reported by the chiefs to the Superintendent.

He was empowered to regulate succession of villages of the deceased chiefs. He was authorized the right to partition of the existing villages or the formation of new villages. He was also empowered to determine the boundaries of lands occupied by chiefs and to settle disputes between them regarding such land. The Superintendent had the right to punish chiefs and headman, and to depose them for misconduct subject to the approval of the Chief Commissioner. The Superintendent and his Assistants were authorized to levy tribute and exact labour.

The criminal justice was ordinarily administered by the Superintendent and his Assistants. Except with the special permission of the Superintendent, no professional pleader was allowed to appear in any case in the court. He was to keep registers of cases and submit returns whenever the Chief Commissioner demanded.

In the administration of Civil Justice, the Superintendent and his Assistant had to take special cognizance of well established Mizo Customs. The court was guided by the spirit of the code of civil procedure. He was competent to pass death sentences or to transportation and imprisonment. All sentences of over three years imprisonment were appealed
to the Chief Commissioner within 60 days. His decision was final. The Governor-General-in-Council, however, served the right to review the proceedings of the Chief Commissioner.

The post of the Superintendent continued till 1952 and S. N. Barkataki was the last Superintendent as well as the first man who had been designated as Deputy Commissioner of the Lushai Hills in the same year.

**Some Reforms:** During the period of study the successive Superintendents introduced several remarkable changes in Mizoram. The "Land Settlement" as introduced by J. Shakespear in 1898 demarcated the land of each chief within which he and his people could move freely and could jhum according to their convenience. The scheme was successfully carried out and it was the system on which the present day land demarcation of each village is based.

In view of better administration in 1901-1902, the whole district was divided into two sub-divisions of Aizawl with 12 circles and of Lunglei with 6 circles. In each circle one Interpreter was appointed as a "link" between the authorities and the chiefs. In 1906-1907 there was an interesting change in the circle system by which the

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44 Sir Robert Reid; *op. cit.*, p. 61.
Interpreters who were stationed in each circle were made to reside at Aizawl and from there they had to go to their respective circles once in three months. The system worked well for 40 years. In the same year (1920) 23 chiefs had a chance to meet Viceroy, Lord Curzon at Silchar. In 1940 the Lushai Hills Durbar and later District Conference were held with a view to strengthening the relations between the authorities and the chiefs.

The Coming of the Christian Missions

The British expeditions had paved the way for the coming of the Christian missionaries to Mizoram. Even before the coming of the Missionaries there had been a prophecy made by some people that the white people across the ocean would come over and that their message would be obeyed and accepted. Darphawka was one of them who prophesied. He further said that all his daughters would have got married by the time the missionaries arrived in Mizoram. The Christian missionaries made their appearance into Mizoram not long after this prediction, and by that time all Darphawka's children were already married.  

The Christian missionary who first set (his) foot on Mizoram was Rev. William Williams of the Presbyterian (Welsh) missionary who had been working at the Khasi and Zatluanga; Mizo Chanchin, op. cit., p. 192.
Jaintia Hills now in Meghalaya. Hearing about the people, he came to survey the inhabitants to see if there would be any chance of preaching the gospel there.

In 18 February, 1891, Rev. Williams started his missionary pilgrimage from Sheila in the Khasi Hills where the Christian mission had already established its root there, and after travelling almost for a month, he arrived at Aizawl on the 20 March, 1891. His primary object was to explore the prospect of religious work in Mizoram. Unfortunately, his death due to typhoid in the same year shattered all hopes of starting a new missionary field among the Mizo.s. Before his death, however, he left a report of his journey which brought to light the prospect of founding a new field for Presbyterian seed among the tribes in Mizoram.46

During his short stay at Aizawl for 20 days from 20 March—11 April, 1891, he had a chance to speak to the local people. At that time there were a certain number of Khasi coolies with whom he communicated in their own language. He also spoke and preached to indigenous people through interpreters. According to him, the Mizo people were hospitable and open-minded. He distributed to them picture cards bearing the picture of Jesus Christ and thus tried to influence them. His visit constitutes an important landmark in the history of Christianity in Mizoram.

As a follow-up programme and in pursuance of William's initiatives, the Welsh Presbyterian Church decided to send a missionary to establish a Mission Field in Mizoram. To this, they appointed Rev. David Evan Jones. But his coming was preceded by the missionaries sent by a London based Christian millionaire, Arthington, whose desire and devotion was to send missionaries to non-believing peoples in the world. His zeal for a missionary endeavour was materialized when a missionary expedition to Mizoram was sent headed by Rev. J. H. Lorrain. He started from London late in 1890 and arrived in Calcutta in the same year. From there he moved to Brahmanbaria where he was joined by Rev. F. W. Savidge who became his lifelong friend and co-worker. Both of them had spent sometime in the Chittagong Hill Tracts in their attempt to make contact with the Mizos. While in Brahmanbaria (now Bangladesh) they heard about the Mizos and determined to do missionary work among them. These pioneer missionaries, after waiting for three months in Cachar, were allowed to enter the area by the end of 1893. They arrived at Aizawl, the District Headquarters, on 11 January, 1894.

They had been in Aizawl (Mizoram) for 4 years during which period the two missionaries transformed the Mizo

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language into written form. Even before their arrival one Bengali clerk had taught them the Hindi alphabets which they found very difficult to acquire. Revs. Lorrain and Savidge opened schools and started teaching English which they found much easier. Pu Buanga and Sapupa by which names they now come to be known to the Mizes, had no difficulty in learning the language for they had made contacts with other Mizo tribes while wandering around the Chittagong Hill Tracts. They had also learnt the language through Lewin's Progressive Colloquial Exercises in the Lushai Dialect and B. N. Shah's Grammar of the Lushai language.

During their stay in Mizarom, they not only reduced the language into writing but also prepared A Grammar and Dictionary of the Lushai Language and the Dictionary of the Lushai language. They also translated some portions of the Bible such as the Gospel of Luke, John and the Acts of the Apostles. In their translation works they had been helped by some of their old pupils. The St. Luke which they translated was published in August 1895. While the translation work was going on a controversy arose as to who was greater Pathian or Khuavang. To avoid the controversy they put the word "God" as "Jehovah".

The two missionaries now thought of giving up their mission base to the Welsh Mission who were eagerly and anxiously looking forward Mizarom as their mission field. Accordingly the mission authorities there at London sent
Rev. D. E. Jones to Aizawl and he arrived on 10 September, 1897. The two missionaries after staying together for months handed over their work to Rev. D. E. Jones on the last day of 1897 and went for their furlough in England.

Rev. D. E. Jones worked alone for sometime and began to visit villages. He baptised the first two native converts in the persons of Khuma and Khara on 25 June, 1899. In his evangelical work he was rendered valuable help by Raibahadur, a prominent Khasi convert and other people of his tribe.

Soon Rev. Jones was joined by Rev. Edwin Rowlands who arrived at Aizawl on the last day of 1898. The latter being a highly qualified person was made in-charge of education. Whenever he was free from the duties assigned to him, he made visits to the villages and preached the gospel to the people. Thus the main missionary work in Mizoram had been singled out by these two persons of the Welsh Mission Church for some years until they received help from their fellow co-workers from Wales.

So long the missionary activities had been concentrated only in northern Mizoram, the southern area was visited by D. E. Jones and Rowlands only as a part of their missionary duty. In 1903, however, Lorrain and Savidge reappeared on the soil to work under the Baptist Missionary Society.

\(^{48}\text{Ibid., p. 48}\)
in southern Mizoram and the same was transferred to the Baptist Missionary Society in 1903. They arrived back at Lunglei on 13 March, 1903. They made Serkawn, near Lunglei, their Headquarters and from there they also covered the Lakher area. On the arrival of Lorrain Foxall and his wife in 1907, the missionary establishment in regard to the latter was transferred to them. This was the beginning of the Lakher-Pioneer Mission independent of other missions in Mizoram.

The first two pioneer missionaries worked in Mizoram with great missionary zeal for long 33 years. In 17 February, 1932, Lorrain popularly known as Pu Buanga left Mizoram for good and on his way at Tlabung Bungalow, he wrote:

Going home to England perhaps never to return to these beautiful hills where so many happy years of our lives have been spent. When first arrived in Aijal in 1894 as one of the Pioneer Missionaries to be Lushai tribe there was not a single Christian anywhere. The Gospel message, however, as fitted the needs of the people that today there are in the northern hills 43,972 Christians, here in the southern 12,123 a total of over 56,000 or above one half of the entire population. These figures exclude the Lakher Christians in Sherkor Circle who do not speak the Lushai language.

Thus the whole Mizoram falls under the operations of three separate churches viz. the Welsh Mission at Aizawl,

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49 Ibid., p. 43.

the London Baptist Mission at Lungla and the Lakher Pioneer Mission at Serkor. These bodies had to pay certain amount of revenue to the Government which continued till 1938. In
the meantime, various denominations like the Salvation Army Corps, the Roman Catholic Church, the United Pentecostal Church and the Seventh-Day Adventist Church grew up. This had encouraged some people to establish independent and local religious denominations such as Thiangzau, Khuangtusaha Pawl, Pawillo Pawl and several others.

The Introduction of Education

There was no formal system of education among the Mizos before the advent of the British. The only system was "oral education" or information passing orally from father to son. The Zawlbuk in which all unmarried young men of the village slept was the main centre of such education. Here all boys of a certain age were imparted education by their elders or leaders of the village.

The formal education found place among the Mizos only some years after the British had occupied the land. At the beginning, the Government paid little attention to education of the Mizos. This was revealed in a despatch by A. Porteous, the Political Officer, northern Mizoram.

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51 A. G. McCall; The Lushai Hills District Cover. Maranatha Press, Aizawl, Reprint, 1980, p. 120. Hereafter cited as A. G. McCall; District Cover.
in 1897 when he writes: "I desire to point out that, although it is now seven years since Aijal was occupied, nothing whatever has yet been done by Government in the way of commencing to educate the Lushais." In giving education to the people there were two different organizations. One was the Government and the other was the Missionary. The main objective of the former was to maintain law and order in the territory, while that of the latter was to work to convert the local people to the Christian faith through education. The administration, therefore, did not pay much heed to educate the Mizos and left it to the Christian missionaries. The missionaries also objectively accepted the burdens.

In Mizoram, the first formal school was started at Aizawl in November, 1893. But this school, in the beginning, was meant for the children of sepoys and its teacher was a Military Police havildar who received a staff allowance Rs.5 per mensem in addition to his pay. The language taught in the school was Hindi. The school was not available for Mizo children. Similar schools were also opened at Lunglei and Demagiri, followed by mission schools.

In 1896, for the first time, A. Porteous the then Political Officer, submitted a proposal to the Secretary to

52 AR; Letter No. 677 dated Fort Aijal, the 28th January 1897. From A. Porteous, Political Officer, North Lushai Hills to the Secretary to the Chief Commissioner of Assam.
the Chief Commissioner of Assam for sanctioning grant for the establishment of one school for the benefit of Mizo children. The language to be taught would be Bengali for he felt that very soon Bengali would make its way into use as the language of trade and official intercourse. He, therefore, strongly recommended that "the initial step of starting a Government school to teach Bengali in the first instance, and later English, should be taken as soon as possible." He further recommended that the teacher of the school should learn Mizo and that it should be made a condition of appointment; that he qualified himself within 18 months in the language; and that until he passed the examination for qualification his salary should be Rs. 30 only, to be increased to Rs. 40 after passing the examination. Accordingly, the Government school was established on 21 August, 1897 with Kalijoy Kavyatirtha as the headmaster. In his first report about the progress of the school to the Political Officer, Kalijoy writes:

Since the school opened on the 21 August, 1897, to give elementary education to other Lushais from the experience I have acquired, I admit that the mental faculty of the Lushais is such as to make them with proper training quite capable of competing for the University Examinations. . . .

53AR; Letter No. 211 dated Fort Aijal the 22nd June 1896, and No. 277 dated the 17th July 1896. From Porteous to the Secretary to the Chief Commissioner of Assam.

54AR; Letter No. 677 dated Fort Aijal the 28th January, 1897.

55AR; File No. 3 Misc. Collection - III - Political (General Branch) From Kalijoy Kavyatirtha to the Political Officer, dated the 5th April 1898. Hereafter cited as Kalijoy Kavyatirtha.
The first and the foremost task before any other business was to translate the Mizo language into the written form because they had no script of their own until the first two missionaries arrived in Mizoram in 1894. So the task of starting everything right from scratch was to be shouldered by them. Pu Buanga thus affectionately remarks:

When we first came into contact with the Lushais at Kassalong in the Chittagong Hill Tracts in 1892, and settled amongst them at Fort Aijal in January, 1894, the tribe had no written language.  

The two men began to set on the task of reducing the language. By using the English language (script) alphabet they changed it to:

A AW B DEFGHIJKLMNOPQRSTUVWXYZ CH

(when reading, it began as AW, A, B . . .) But the order of set was soon changed as:

A AW B CHDEFGHIJKLMNOPQRSTUVWXYZ

The latter form is in use till today and no addition or an improvement was made upon this form. It seems that it has served the purpose of the people educationally. The people


57 Lalbiakliana; Mizoram Zirna Chanchin (History of Education) Social Education Wing, Aizawl, 1979, p. 23.

joined the missionaries in their work and some of them like Thangphunga and Suaka were amongst the first learners.

The first school built in the present Government High School Playground at Aizawl was opened and class started on 1 April, 1894 with only two pupils. The two missionaries, besides their religious functions, also paid much attention to schooling for Bible reading. But the school was soon closed as they wanted to complete their translation works for they had to be replaced by the Welsh Missionary.

D. E. Jones who succeeded the first two missionaries reopened the school on his birthday, on 28 February 1898. The teaching was very simple and it was mostly confined to the art of writing and reading. The main problem in the beginning was regular attendance. Parents were not aware of the importance of education for their children and preferred to send their children to jhum rather than to school. The Headmaster of the Government School once said that the students would arrive and leave almost immediately and did not pay attention, not yet able to appreciate the benefit of education. The students who had their names in the school register hardly attended the school even for a month continuously. The season on which they mostly remained absent from the school was at the time of reaping the harvest. During such period they could not help absenting themselves from the school at least a month or so. Thus progress was slow for them.
again, the Government schools at Lunglei and Demagiri which had been opened in the same year along with the school at Aizawl drew attention of the Assam Government. There was discrepancy in the salary of school teachers. The Lunglei schoolmaster was paid only Rs. 25 whereas his counterpart at Aizawl was paid Rs. 30 with a promise that it would be raised to Rs.40 when he passed his Mizo language. The Assam Government then accorded sanction of the pay of a servant at Lunglei school on Rs.10 per mensem and for the increase of pay of the schoolmaster.

Before the amalgamation of Demagiri area to southern Mizoram the Demagiri school was under the school authority of the Chittagong Division. After amalgamation, the question arose as to whether the school was to be continued and whether the pay of the teacher to be increased from his earlier pay of Rs. 15 per month due to the inexpensive character of the place.

The Assam Government accorded the sanction for the retention of the school and for the increase of pay of the teacher to Rs. 20. It was also declared that he would get, like his counterparts at Aizawl and Lunglei, Rs.30 when he passed in Mizo language.

The Government introduced some new rules in regard to the management of schools. The management of the Government school at Aizawl was put under a Committee composed of three persons. It was opened to all children on payment of certain amount of fee. But the Mizo children whose fathers
were below the ranks of Jamadar or Sub-Inspector were exempted from payment of fees. Fees should be paid monthly and the collection was to be done by the schoolmaster. He would hand it over to the Secretary of the Committee who kept accounts to be checked monthly by other members. The Committee would submit proposals to the Superintendent for sanction of money for the management.\footnote{AR; Letter No. 1150 dated Aijal the 18th February 1899, From Superintendent to the Commandant, Military Police.}

In Lunglei sub-division the progress of education, as appeared in the Annual Report of 1898-1899 submitted by the Sub-Divisional Officer, was certainly remarkable. The table\footnote{AR; Letter No. 1106G dated Lungleh the 23rd March 1899, From Sub-Divisional Officer, Lungleh to the Superintendent, Lushai Hills.} below shows that the students made rapid progress in their studies in the Lunglei division:

<table>
<thead>
<tr>
<th>Table - 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total boys admitted</td>
</tr>
<tr>
<td>Total No. of attendance of Lushai boys</td>
</tr>
<tr>
<td>Daily average attendance</td>
</tr>
<tr>
<td>Other boys (non-Lushai) admitted</td>
</tr>
<tr>
<td>Total Nos. of attendance</td>
</tr>
<tr>
<td>Daily attendance</td>
</tr>
</tbody>
</table>
From the year 1902, the Government and the mission had a better understanding and co-operation in the field of education. Right from the beginning till the year 1902, the education, particularly of primary school level in Naga, Garo and Mizoram was under the control of the Superintendent or the Deputy Commissioners of the respective districts and managed by the department. The Chief Commissioner of Assam after his visit to Aizawl in 1903 instructed the Superintendent to submit proposals for handing over the education of the district to the missionaries. The proposal, thus, submitted was approved by the Government and accordingly on 1 March, 1903 all the Government schools in Mizoram were put under the supervision of the mission in the person of Rev. E. Rowlands who was an Honorary Inspector of Schools. However, the schools where the children of sepoys were having education were allowed to be continued as usual till such children attained proficiency in Mizo language. Thereafter their administrations be transferred to the missions. But no religious instruction was to be imparted. Thus the process was complete only in 1905 - 06 when all the Government schools were made over to the two missions at Aizawl and Lunglei.

61 M. Prothero; Report on the Progress of Education in Assam during the years 1897-1898 and 1901-1902, Government Press, Shillong, 1902, p. 38.

62 AR; Letter No. 962G dated Aijal, the 26th February 1903, From J. Shakespear to the Secretary to the Chief Commissioner of Assam.
With the change-over, it became necessary to arrange proper inspection of schools in Mizoram. For this purpose, in 1903, Rev. E. Rowlands was appointed Honorary Inspector of all schools in Mizoram with the approval of the Government of Assam.

Until the year 1902, there was no regular course of studies properly laid down. Even the Upper Primary course had not been introduced. The chief attention of the teachers had been concentrated on introducing rudimentary education among the Mizos. It was expected that more systematic instruction would be made.

In March 1903, the Government of Assam accorded sanction for the award of 8 Lower Primary Scholarships annually, of the value of Rs.3 per month, tenable for two years in the Mizo students in Upper Primary Classes. The purpose of this scheme was to help increase the number of Lower Primary Schools in Mizoram. In the same year in the first Lower Primary examination held on June, out of 19 candidates, 11 candidates came out successful. They were the first to enjoy the scholarships. The condition of getting the stipend was that the scholars should teach for one year after

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63 AR; Letter No. 12PJ/1664G dated Shillong the 4th March 1903, From Secretary to the Chief Commissioner of Assam to the Director of Public Instruction, Assam. Also, Ibid., Letter No. 885G dated Aijal, the 20th December 1902, From Superintendent, Lushai Hills, to the Director of Public Instruction, Assam.

64 AR; Letter No. 225P1/2293G dated Shillong, the 4th April, 1903, From Secretary to the Chief Commissioner to the Director of Public Instruction, Assam.

the expiry of their scholarship on a salary of Rs.7 per month. Those who qualified were to be sent out to start new schools in other villages. The salary of teachers who did not enjoy scholarships would be Rs.5. The five mission school teachers would also enjoy the same amount of Rs.5 per mensem. In November of the same year the Chief Commissioner of Assam approved and permitted the opening of five new schools annually in Mizoram up to the maximum of 20 schools.66 The scholarships were to be given to the students by the Missionaries on the results of examination. In 1913 there was a proposal for the creation of three Upper Primary scholarships for the whole of Mizoram. Accordingly, a special scholarship of Rs.4 a month for two years for three boys annually was sanctioned. The scholars would be nominated by the Superintendent. The scholarship was to be tenable in two top classes of the Mission Middle English School at Aizawl.67

In 1904 the Upper Primary School was introduced and the course of studies, prepared by the Director of Public Instruction in consultation with the Superintendent of the Lushai Hills, was also introduced.

66 AR; Letter No. 459P. 1-99876 dated Shillong the 19th November 1903. From the Secretary to the Chief Commissioner to the Director of Public Instruction, Assam.

67 AR; Letter No. 2310 dated 9th March, 1914. From Director of Public Instruction to the Inspector of Schools, Surma Valley & Hill Districts.
Further, the Chief Commissioner of Assam expressed his desire to avail of the assistance of Missionary agency for the Administration in extending education in Mizoram. He was convinced that the system had proved successful in the Khasi Hills. As pointed out earlier, the Assam Government as a result of an understanding with the Missions had already allowed the missions to take over all schools in Mizoram. Financial aids were provided even to the mission schools. The table below shows the annual expenditure on education from the Assam Government funds till 1904:

Table - 4

<table>
<thead>
<tr>
<th>Grant to Mission</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aijal School</td>
<td>900</td>
</tr>
<tr>
<td>Lunglei</td>
<td>780</td>
</tr>
<tr>
<td>Khambak (Khandaih)</td>
<td>540</td>
</tr>
<tr>
<td>Total</td>
<td>2460</td>
</tr>
</tbody>
</table>

In 1904, there was another new development in education in southern Mizoram. In September 9, Savidge was appointed Honorary Inspector of Schools in Lunglei.

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68AR; Letter No. 61P. L-2005G dated Shillong the 1st March 1904. From the Secretary to the Chief Commissioner of Assam to the Director of Public Instruction, Assam.
Sub-Division. Thus the whole of Mizoram was now under two separate Inspectors of Schools.69

Female education was also encouraged in Mizoram. In southern Mizoram, girl's education had begun since 1909, but without much improvement. A similar effort was made by Mrs. Jones of the Welsh Mission in northern Mizoram where she obtained success. As a result, there was a demand for importing more qualified teachers to the area. The Government was, therefore, obliged to allow the entry of Lady Missionaries for imparting education to girls at Aizawl.

In order to improve the efficiency of the increasing number of teachers, a Teachers' Training School was established at Aizawl under the supervision of the Missionaries. In the beginning, the training period was for 3 years. The school made much improvement when it was placed under the charge of Miss Hughes in 1925. In 1927, the period of training was reduced to one year-course. Another Training School was also set up at Lunglei. The school was abolished only in 1976 when all the schools were taken up by the Government.70

69 AR; Letter No. 660 P. I. 8216 dated Shillong the 19th September, 1904. From Secretary to the Chief Commissioner of Assam to the Director of Public Instruction, Assam.

70 Biakliana; op. cit., p. 37.
The Progress of Teachers' Training can be understood from the remark of Miss E. M. Chapman, Honorary Inspectress of Schools, Lunglei:

The teachers' training class for girls attached to the girls' school is now in its fourth year. Five student teachers completed their training in November 1928 passing the teachers' examination with very high percentages. They are all employed now on the staff of the girls' school. These are five student teachers now in training. The visit of the Inspector of Schools in November has greatly stimulated the cause of education. Frequent visits would be a great help. 71

The number of schools increased every year. The table72 below shows the number of schools in Mizoram at the end of the year 1927-1928.

Table - 5

<table>
<thead>
<tr>
<th>District</th>
<th>Middle English Primary on the Division, and Upper girls' rolls.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aizawl</td>
<td>Boys= 2427 Me Exam. 78 boys and 4 girls passed Upper Primary or Standard VI Exam. 115 boys and 18 girls passed Lower Primary Exam. 1 boy obtained ME Scholarship, 5 boys obtained L.P. scholarship. 6 new schools were opened. 3 schools were closed due to disagreement of the teachers with the chief, the other two for want of pupils. In Lunglei 4 boys passed M.E. Exam. 15 boys and 5 girls passed Upper Primary Exam. 23 boys and 5 girls passed Lower Primary Exam. 2 secured scholarship for Shillong High School, 3 Lower Primary Scholarship, 2 new schools were opened. No schools were closed.</td>
</tr>
<tr>
<td>Lunglei</td>
<td>Boys= 598</td>
</tr>
<tr>
<td></td>
<td>Girls= 389</td>
</tr>
<tr>
<td></td>
<td>Boys= 128</td>
</tr>
<tr>
<td></td>
<td>Girls= 726</td>
</tr>
</tbody>
</table>


72...
The response to education was very encouraging.

In 1908-1909 there were only 2 Middle English Schools (Upper Primary) and 15 Lower Primary Schools with 799 pupils on the roll. Within the next 20 years the number of schools and pupils on the roll were more than thrice of that number. In 1935-1936 the number of Middle English Schools came up to 5 and 1 Middle Vernacular School with 221 Primary Schools. The number of pupils on the roll in 1935-1936 was 9606 which was more than thrice the number in comparison with the previous years.\textsuperscript{73}

Since 1944, Middle Schools known as Middle Anglo-Vernacular Schools were started opening at selected villages. Till 1947 there were 259 Primary Schools at both the Sub-Divisions, and there were 11 Middle English Schools in each Sub-division of Aizawl and Lunglei.\textsuperscript{74} With the Government initiative, the first High School was opened on the 23 February, 1944 with 56 students. The first Matriculation Examination was held in March 1948 with a total number of 25 students of which 17 passed successfully. In 1948 another High School was also opened at Lunglei. These two pioneer High Schools were handed over to the direct control of the Government in 1950. In the same year the third one "Gandhi Memorial High School" was opened.


\textsuperscript{74} B. Poonte, \textit{op. cit.}, p. 11.
at Champhai in the northeastern part of Mizoram.

Thus, from the foregoing statement it is evident that education, as a factor, played a very significant role in the process of change in the Mizo society during the period under study. It is clear that in the field of education change was comparatively rapid because people paid phenomenal response to it and this in turn gave the missionaries and others an incentive to take up education as their special field of interest.

**The Economic Development**

A poor nation cannot afford to have a highly civilized society. To have decent society a country must be economically developed but a societal development is solely determined by its economic development. In Mizoram the spur in economic development came along with the coming of the British. Before the British came, the only system prevailed was barter economy by which people exchanged their properties. But with the coming of the British and the introduction of money, people began to use money as well as earning it through selling their goods especially to the English and the traders who were mostly Bengalis. Before money-economy made its way to the Mizo Hills, they chiefly relied on their jhum cultivation which involved no new economic transformation. Their economic life found a new lease of life through contacts with traders in different parts of the district, and the opening of more trade marts within and outside the district ushered the real beginning
of their economic progress. Industrial economy or credit economy does not have much meaning with reference to Mizo economy, but theirs is how money is transacted. Till recently the economy of the majority of the people relied solely on shifting cultivation. In spite of all this stagnation, economic upliftment of the people is inadequately achieved.

With inflow of more and more money the barter system had fallen into disuse. The development of the economic condition of the Mizos was found in trade as promoted by the British administration. The economic furtherance of the people was possible only through the opening of more trade marts within and without the land. About the opening of more trade marts the General Report for 1894-1895 says:

Three bazars have been established of recent years in the Lushai country, beyond our border, which are supplied with goods by native traders from Cachar. They are increasing gradually in size and importance, but their growth is somewhat checked by the exactions imposed on the traders by the chiefs.\(^{75}\)

The Tipaimukh bazar on the Barak river established after the expedition of 1871-1872 did not thrive well due to marauding incursions of men from the remote villages.

Rubber was the chief article that was sold by the people and hence their main source of income. By selling this article as well as some quantity of cotton, wax, ivory, etc. the Mizos obtained cornelian, glass beads, cloth, brass, iron-pots, axe-head, dao, etc. Gradually the supply of rubber fell and the traders complained of mal-treatment and exaction of the chiefs with whose protection they maintained the trade. Ultimately in August 1888, all the trades had ceased and the bazar at Tipaimukh was abandoned.

The Sonai Bazar on the Sonai river, believed to have been set up at the same time with that of Tipaimukh Bazar, was first mentioned in August 1874, when certain chiefs requested the Chief Commissioner for a bazar at Sonai. Like the one at Tipaimukh, this bazar too suffered due to repeated raids of the Mizos, which ultimately led to its closer in 1884. It was, however, reopened in January 1889.


78 H. R. Browne; op. cit., pp. 63-64.
The Changsil market on the tlawng river although protected by Suakpuilala, also suffered from the oppression meted to the traders as in the other two trade marts. The traders sometimes closed down their trades and sometimes reopened them again. Comparatively the Changsil market enjoyed more importance because the majority of traders flocked to this market due to its nearness to Silchar and its being on the road to Aizawl, the District headquarters. Besides these trade marts, Aizawl had a few shops kept mostly by Bengalis from Silchar. The whole trade consisted almost entirely of the sale of goods like salt, brasspot and coloured yarns to the Mizos.

The markets not only supplied a regular revenue to the chiefs but also enabled the Mizos to acquire most of the article they wanted at a low cost. As a result of the economic benefits derived by the chiefs, they wanted to keep these markets open as well as maintain friendly relation with the British less the latter might close them down to the disadvantage of the former.

The following tables of imports and exports will show the developments of trade in Mizoram.

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The downward trend in 1894 shows that there was an improvement in their economic life by importing less articles from outside.

<table>
<thead>
<tr>
<th>Articles</th>
<th>1892-1893</th>
<th>1893-1894</th>
<th>1894-1895</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Quantity</td>
<td>Quantity</td>
<td>Quantity</td>
</tr>
<tr>
<td></td>
<td>Value</td>
<td>Value</td>
<td>Value</td>
</tr>
<tr>
<td>Cotton yarn</td>
<td>9 464</td>
<td>5 323</td>
<td>4 298</td>
</tr>
<tr>
<td>Cotton piece goods</td>
<td>48 2944</td>
<td>128 7912</td>
<td>78 7209</td>
</tr>
<tr>
<td>Rice</td>
<td>20 80</td>
<td>31 452</td>
<td>98 311</td>
</tr>
<tr>
<td>Brass and Copper</td>
<td>243 11777</td>
<td>522 24449</td>
<td>11 5142</td>
</tr>
<tr>
<td>Iron</td>
<td>84 2454</td>
<td>215 3083</td>
<td>32 275</td>
</tr>
<tr>
<td>Salt</td>
<td>1852 6908</td>
<td>3338 13988</td>
<td>1176 4684</td>
</tr>
<tr>
<td>Misc.</td>
<td>4586</td>
<td>12744</td>
<td>10691</td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td><strong>29212</strong></td>
<td><strong>62951</strong></td>
<td><strong>28810</strong></td>
</tr>
</tbody>
</table>

*Table - 6*  
Imports to the Mizoram
Table - 7

Exports from Mizoram

<table>
<thead>
<tr>
<th>Articles</th>
<th>1892-</th>
<th>1893-</th>
<th>1894-</th>
<th>1895-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Quantity</td>
<td>Value</td>
<td>Quantity</td>
<td>Value</td>
</tr>
<tr>
<td>Canes</td>
<td>3632</td>
<td>4290</td>
<td>5051</td>
<td>5798</td>
</tr>
<tr>
<td>Bamboos</td>
<td>...</td>
<td>4505</td>
<td>...</td>
<td>6345</td>
</tr>
<tr>
<td>Wax</td>
<td>5</td>
<td>217</td>
<td>34</td>
<td>1356</td>
</tr>
<tr>
<td>Timber and firewood</td>
<td>13841</td>
<td>...</td>
<td>7523</td>
<td>...</td>
</tr>
<tr>
<td>Misc.</td>
<td>...</td>
<td>83</td>
<td>...</td>
<td>5783</td>
</tr>
<tr>
<td>Total:</td>
<td>23563</td>
<td>22215</td>
<td>31289</td>
<td></td>
</tr>
</tbody>
</table>

The development of economy found its dimension not only on establishment of a number of markets as stated above, but also influenced the system of agriculture. Jhuming was found very detrimental to the existence of good forest and also found less productive vis-a-vis economic growth. A change in agriculture thus made by introducing wet-rice cultivation, first experimented at Champhai by Col. Shakespeare in about 1898. Following him Major Cole, Dundas and Col. Loch also encouraged it. It was also introduced at Vanlaiphai. In order to encourage them of taking up wet-rice
cultivation, cultivators were given plough, cattle and other implements. Slowly it replaced the wasteful system of jhuming.

During the last decade of the 19th century attempts had been made by the Government to improve the economic conditions of the Mizos by the introduction of potato cultivation which proved successful. Pulse (dal) was also grown and experiment had been made with wheat. In recent years wheat cultivation has again been encouraged by the Government and the result of which is very encouraging for the farmers.

The British policy as a whole towards the economic betterment of the people was not encouraging till the third decade of the 20th century. However, in 1936, A.G. McCall developed Cottage Industries and financed it by himself from his monthly salary and by borrowing from the Government. His wife was also found very helpful in this matter. The main objective was to utilize the skill of the Mizos for the commercial markets so that the people could have an alternative source of income upon which they could fall back in case of the failure of rice cultivation.\footnote{W. Kennedy; "Note on the moral and material progress of the Lushai Hills District during the last ten years." A Note sent to the Commissioner, Surma Valley and Hill Districts, Silchar No. 1382G dated Aijal the 15th March, 1912.}

\footnote{A. G. McCall; \textit{Lushai Chrysalis}, op. cit., p. 270.}
Another reason was that it would have a sobering effect on the "revivalists" movement which was in full swing among the adherents of the Welsh Mission which culminated in excesses at Kelkang village.

Local products were being encouraged by the Government. At the beginning, they produced rugs and table mats. The mats gave further scope for the preservation of indigenous Mizo designs. Marketing arrangements were obtained for these products at Shillong, Calcutta, Bombay and Silchar.

The advantages of the industries included among other things, the following:

(a) Improvements of material condition of the people by sale of their skill and use of their spare time.

(b) Fostering true pride in the progress of Mizos and in the beauty of their art.

(c) Encouragement of the art of sustained application and the fostering of public dislike of work badly done, crooked lives, duty handling, imitative and insecure production.

83 In the years 1906, 1913, 1919 and 1935 the so-called "revivals" occurred among the early Christian Mizos. Locally, it is known as hlimna and the people who were involved in it were dubbed as mihlim (revivalists). For details please refer to Chapter V.

84 A. G. McCall; Lushai Chrysalis, loc. cit.
(d) An improvement in character of the whole people.
(e) Development of co-operative spirit among the Mizos.
(f) The discontinuance of begging as a recognised method of patrimony.
(g) The provision of many activities at which the old and infirm can earn a living honestly by spinning or cleaning cotton and generally helping a skilled worker in return for goods or assistance.

For the economic well being of the villagers, Village Welfare Committees were formed. It was a system devised to encourage the people towards meeting the new conditions of a more settled life caused by the British administration. The Committees operated under the guidance of a Red Cross District Committee at Aizawl.

The developmental programmes taken up by the administration as a whole was half-hearted because the authorities did not pay much attention to developments perhaps the people could still rely on their system of jhuming cultivation. The progress of agricultural work was inevitably slow mainly because of scarcity of water and also due to the fact that with the exception of a few places there were no arable lands. The administration was, however, alive to the problems in agriculture and to the general economic condition of the Mizos. The Government's
dealing with the situation in time of need was very satisfactory. When the first known famine broke out in 1880, the Government sent 750 tons of rice into the hills as a relief work. Subsequently when, in 1911, a famine broke out the people suffered from acute shortage of foodstuff. This time the Government sanctioned Rs.585,000 for advances of rice which were imported from outside for the gratuitous relief of persons who were unable to work. Though the present day economy of the Mizos is extremely poor in all respects the prospect is very bright because within a short period of time economic self-sufficiency is evident since all the resources are available in the area.

**Means of Communications**

Among the factors that played significant part for social changes of the Mizo society are the development of roads and introduction of posts and telegraphs in Mizoram. Transport and communication by river routes are not suitable for most of the rivers in Mizoram are fed by rain water and due to their precipitous nature they are not navigable. In early days when each village was an independent unit which had little or no contact with other villages, 

86 Sir Robert Reid; *op. cit.*, pp. 62-63.
there was no need for building of roads to connect one village with the other. What existed were some tracts only. After the occupation of the Mizo Hills, the foremost task before the British was to connect them by suitable roads so as to bring the widely dispersed Mizo villages under effective control and also to quickly send expeditionary forces whenever there was revolt or uprising in an outlying area. The construction of roads was thus taken up in consonant with the starting of the military expedition. The development of road in the Mizo Hills was thus an inevitable outcome of the British occupation. At this period, by "road" it may be understood to mean bridle paths and cart-roads, which had served the immediate needs of the administration.

The construction of road was put under the supervision of the Public Works Department. As pointed out above, the road was the utmost important from military point of view, the administration had taken up the task of road construction despite the paucity of funds. The first road constructed was the Aizawl-Changsil section for connecting Aizawl with Changsil covering a distance of 16 miles. This was necessary because Aizawl was selected as the headquarters of the Mizo hills and that Changsil could be reached by boat from Silchar upstream by the Dhaleswari (tlawng) river. To digress, there was no intention on the
part of the Government to improve the water-ways because the Dhaleswari river provided them the initial need to the British for the time being.

Next road built was from Silchar to Aizawl via Duarbond. The road first attracted the attention of British authorities because of its strategic importance. By 1893 the construction of 75 miles of road to a width of 8 ft. was complete.87

In the same year a survey was started for the construction of road from Aizawl to Lunglei at a distance of 110 miles and by the end of the year, it was complete from Aizawl to Serchhip.

During 1894 the construction of Sairang-Silchar road was the main target. A tract of 2 to 3 ft. width was opened with stone walling in nalas was also taken up at the cost of Rs.1950. At the same time, the construction of the Aizawl-Serchhip road was continued, an amount of Rs.7500 was already incurred and another Rs.7000 was granted for the building of a suspension bridge on the Sonai crossing.88

The question of road development came up in the deliberations of the second Chin-Lushai Conference held at Lunglei in December, 1896. In this Conference the construction of the following new roads was recommended:

(1) Aijal - Lungleh ... 110 miles in length
(2) Aijal - Falam ... 160 "
(3) Falam - Tidim ... 60 "

The Conference also recommended the conversion of 13½ mile long bridle path into a cart-road. Soon the road became cartable. Incidentally this was the first motorable road in Mizoram.

The following were the roads existed in 1896:

(1) Sairang - Silchar ... 120 miles in length
(2) Lungleh-Chittagong ... 140 "
(3) Haka-Kalawn ... 150 "
(4) Fort White-Tiddim ... 24 "
(5) Lungleh-Haka ... 130 "
(6) Haka-Kan ... 65 "

The first four were first class bridle paths and the last two were second class.

During the first decade of the present century considerable progress had been made in opening out Mizoram.

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90 Ibid.
and bringing the people into contact with western civilization. During 1903-1904 altogether there were 4 miles of cart roads and 542 miles of bridle-paths.\textsuperscript{91}

And during the first decade the mileage of the district bridle-paths had increased from 523 to 680 miles.\textsuperscript{92} The bridle paths constituted the main arteries of communication and were of much service to the people who, owing to the practice of shifting villages every few years, maintained scarcely any permanent paths of their own. A cart road of some 13\frac{1}{2} miles between Aizawl and Sairang which had been started earlier was also opened up for carts. Following this a few Mizos began to purchase bullocks for transportation of goods. During the second decade of the present century there was a remarkable development in the history of road construction because during the period cart-roads were seen throughout the district. The following are the unmetalled cart roads as existed during 1920.\textsuperscript{93}

<table>
<thead>
<tr>
<th>Road Name</th>
<th>Length</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aijal-Sairang road</td>
<td>13.50</td>
</tr>
<tr>
<td>Aijal station road</td>
<td>6.00</td>
</tr>
<tr>
<td>Sairang station road</td>
<td>2.00</td>
</tr>
<tr>
<td>Lungleh station road</td>
<td>2.38</td>
</tr>
<tr>
<td>Demagiri station road</td>
<td>1.00</td>
</tr>
</tbody>
</table>

\textsuperscript{91}B. C. Allen; \textit{et. al.}, \textit{loc. cit.}


\textsuperscript{93}\textit{Ibid.}
In 1936, the following were the first class bridle path fit for pony carts.  

<table>
<thead>
<tr>
<th>Route</th>
<th>Length</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sairang-Changsil</td>
<td>6.35 miles</td>
</tr>
<tr>
<td>Aizawl-North Vanlaiphai</td>
<td>80.25 miles</td>
</tr>
<tr>
<td>Aizawl-Falam (now Burma)</td>
<td>102.50 miles</td>
</tr>
<tr>
<td>Aizawl-Silchar (Dwarbond)</td>
<td>78.50 miles</td>
</tr>
<tr>
<td>Aizawl-Lungleh</td>
<td>102.50 miles</td>
</tr>
<tr>
<td>Aizawl-Tipaimukh</td>
<td>71.78 miles</td>
</tr>
<tr>
<td>Lock's trace road</td>
<td>51.75 miles</td>
</tr>
<tr>
<td>Lungleh-Demagiri</td>
<td>42.14 miles</td>
</tr>
<tr>
<td>Lungleh-Haka (Burma)</td>
<td>58.00 miles</td>
</tr>
<tr>
<td>Lungleh-Serkawr</td>
<td>67.14 miles</td>
</tr>
<tr>
<td>Dokham-Kolodyne</td>
<td>31.25 miles</td>
</tr>
<tr>
<td>Zongling-Tongkolong</td>
<td>42.00 miles</td>
</tr>
<tr>
<td>Tuipang-Chakhang</td>
<td>45.00 miles</td>
</tr>
</tbody>
</table>

The Aizawl-Silchar road of 120 miles and that of Aizawl-Sairang road of 13.50 miles were the only two jeepable roads in Mizoram till 1947. The Second World War had remarkable impact upon Mizoram in that the road construction works were apace to counter the Japanese advances in the regions. The first road thus built was the jeepable road connecting Silchar with Aizawl. The importance of Aizawl-Silchar road was very great for several reasons. First, mails to Lunglei could now be delivered with greater reliability and more quickly from Aizawl than from Chittagong. Secondly, the distance between Aizawl and Lunglei was shorter than that between Lunglei and Chittagong. Thirdly, that there was no natural

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94 Ibid.
obstacle of any serious dimensions in this road as between Lunglei and Chittagong. The road would also provide better marketing facilities to the people living at Aizawl, the District Headquarters and it would ensure the better transportation of articles from outside and provide facilities to export articles.

In the year 1950, S. Barkataki, the then Deputy Commissioner, started the widening of the 126 mile-length road between Aizawl and Lunglei. The work was done on the self-help basis. By 1947, the length of jeepable road was only 133 miles.

In consonant with the development of roads people could now find a local market for their agricultural products without indeed going to Aizawl or Lunglei. They were able to get essential commodities at a cheaper rates. The system of carrying load on head was done away with because of the introduction of carts and jeeps.

Side by side with the development of roads, there was the introduction of postal service. In the beginning of 1890 there were two post offices, one at Changsil and the other at Aizawl. The mails from Silchar were carried over to Changsil and then were despatched to Aizawl by runners.

95 A. G. McCall; District Cover, op. cit., p. 301.
In 1894, the telegraphic line was carried to a point near Kolasib, half way between Aizawl and Silchar. The Chin-Lushai Conference in 1896 recommended the combination of all telegraph offices with post office on the score of economy. It also recommended an improvement in the postal service system by introducing a service system from Demagiri to Lunglei on a bi-weekly basis and the similar system to be established between Aizawl and Lunglei.

In 1908, the Superintendent assisted by an Assistant Superintendent, was the authority as Ex-Officio Superintendent of post offices at Aizawl, and the Sub-Divisional Officer Lunglei was made Ex-Officio Assistant Superintendent of post office for Lunglei Sub-Division. The main work of the Superintendent of Post Office was to see the running of the mails in Mizoram Division. He had authority to appoint and punish the mail Overseers and the Runners. So the postal services were slowly and gradually improved upon day by day and the people realized its importance. Thus in 1947 there were about 14 Branch Post Offices throughout Mizoram.97 The telephone line also connected Aizawl. Besides road and postal communications, there were waterways in the territory. The establishment of communications with the outside world thus played a meaningful role.

96 Ibid., pp. 289-290.
in bringing change in the social behaviour of the Mizos as a whole. With the coming up of road communications people streamed in from outside thus mixing the Mizos with others mostly with the traders.

**Legislation**

The introduction of the British administration in Mizoram brought in number of legislative measures. The first legislation that came into force in Mizoram was the Scheduled Districts Act, XIV of 1874, which was made effective in Mizoram in 1898. This act empowered the Provincial Government to declare what enactment should be enforced within its territorial jurisdiction. It continued to be the guiding principle in administering the district till 1919.

On the strength of the above mentioned Act, the Lt. Governor of Eastern Bengal and Assam, with the previous sanction of the Governor-General-in-Council by order, extended sections 22, 23, 38 (2) and 40 of the Chin Hills Regulations 1896 (Regulation V of 1896) to the Lushai Hills district as well as the other hill districts of Assam in the restricted and modified form set out as follows:

1. Where the Superintendent or the Deputy Commissioner of any area specified in the scheduled is satisfied that the presence of any person not being a native of such area is injurious to the place or good administration of the area he may, for reasons to be recorded in writing, order such person to leave the area within a given time.

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98 AR; Notification No. 921P of 1 April, 1898.
2. Who, not being a native of any such area, disobeys an order under clause may, on conviction by a Magistrate, be punished with imprisonment for a term which may extend to six months or with fine which may extend to Rs. 1000 or with both.

3. The local government may revise any order passed under clause.

4. No order made under clause 1 shall be called in question in any civil or criminal court.

As a result, Mizoram has, since become a restricted area where legislation cannot be applied by a popular ministry without the consent of the appropriate authority.

As the Scheduled Districts Act of 1874 had empowered the Provincial Government (the Lt. Governor-in-Council) to apply the Act to any part within its jurisdiction, the Government of India Act, 1919, empowered the Governor-General-in-Council to declare any part of British India as a "backward tract". He was also empowered to apply and direct whether any Act of the Indian Legislature would be or would not be applied to the territory in accordance to his decree. The Act further enabled the Governor General-in-Council to authorise the Governor-in-Council to act in a similar manner in respect to the Acts of the Provincial Legislature. Thus Mizoram, the backward area, was kept as a "reserved subject" and "only the laws suited to the area

99AR; Notification No. 784 of 9th October 1911, Government of Eastern Bengal and Assam, Political Department.
Though the area (Mizoram) was termed as a reserved subject for the Governor's special interest, no successive Governor paid much attention to its administrations. Only one Governor, His Excellency, Sir Robert Reid, had a special interest in the hill areas and visited the Lushai Hills (Mizoram) twice during his five year tenure.  

On the basis of the recommendations of Simon Commission, 1927, provisions were made in the Government of India Act, 1935, for "Excluded" and "Partially Excluded Areas." The Central Government as well as the Assam Government had no difficulty in agreeing to exclude the hills from the purview of the New Constitution Act, 1935.

The Act 1935 and the Chin Hills Regulation, 1896 are thus combined and functioned under the term "Inner Line." In addition to this, under the provisions of section 2 of the Bengal Eastern Frontier Regulation 1 of 1873, outsiders were strictly prohibited from going beyond a certain line

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100 Animesh Ray; op. cit., p. 45.
101 A. G. McCall; Lushai Chrysalis, op. cit., p. 238.
102 Government of India (Excluded and Partially Excluded Area) Order 1936, Part II, Section 2.
103 Sir Robert Reid; op. cit., p. 66.
drawn between the Lushai Hills and the rest of the British India without obtaining a pass from the appropriate authority.\textsuperscript{104} This regulation is still operative under the term "Inner Line".

The whipping Act, 1864 (Act VI of 1864) and the Indian Penal Code, 1860 (Act XIV of 1860) were too introduced into Mizoram.\textsuperscript{105} Almost simultaneously, the British authority extended section 144 of the Code of Criminal Procedure. (Act V of 1898)\textsuperscript{106}

Before 1907, the Government had realized certain amounts as house tax called \textit{per man} from one who emigrated to the Chin Hills or Manipur. This system was abolished in 1907 by the Superintendent. The concerned chief was, however, allowed to submit as revenue and as emigration fee the rate of Rs.10 per person when leaving the village.\textsuperscript{107}

Earlier both the Government and the chiefs were entitled to demand the fee from emigrants.

Among the social evil one which has been deforming the Mizo society is \textit{sawn} - a child who is born outside wedlock. In earlier days when such a case occurred the man

\textsuperscript{104}AR: Notification by the Government of Bengal, dated the 30th June, 1879. (Political Proceeding (India) March, 1879, Nos. 149-162).

\textsuperscript{105}AR: Notification No. 922-P 1 April, 1898.

\textsuperscript{106}AR: Notification No. 783-P 9 October 1911. The Government of Eastern Bengal and Assam, Political Department.

\textsuperscript{107}AR: Order No. 3 of 1907-08, Memo No. 765G dated Aijal the 14th May, 1907.
was fined a *tlaisial* (Rs.20). This had been a custom until N. E. Parry introduced a change in the custom in 1926. Having found no better alternative in improving upon the existing practice he doubled the fine to Rs.40. The order reads:

> In cases of sawnman the fine in all cases will be Rs.40 except when the parties actually marry, when it will be only Rs.20. The fact of the man offering to marry the woman makes no difference to the amount of the fine, which will always be Rs.40 except when the parties actually marry. 106

One of the most important Mizo institutions abolished by legislation was the Zawlbuk. With the progress of education its importance was gradually diminished. In 1926, when Parry came to Mizoram Zawlbuk was almost abandoned by the Mizos. But having been convinced of the unique role it played in the Mizo society he went to the extent of issuing an order to maintain it. The order goes:

> I have noticed that in few villages the Zawlbuk is no longer maintained. All chiefs are hereby informed that every Lushai village must keep up a Zawlbuk. Circle Interpreters will report to me any villages that have no Zawlbuk. 107

When in 1932 A. G. McCall came to Mizoram the Zawlbuk further declined. He convened a public meeting to discuss whether the institution should be abolished. All the speakers


109 AR: Order No. 116D/ dated Aijal the 26th January, 1926.
argued in favour of abandoning it. McCall was thoroughly convinced and said that he would revoke Parry's order within ten days' time. With this decision Zawlbuk ceased to play any part in Mizoram.

Another obnoxious custom abolished by legislation was fathang a kind of tribute paid to a chief by his subjects. With a view to tackling the system N. E. Parry, by order, fixed the rate in 1926. The order says:

In future the maximum rate at which chiefs can levy fathang from their ordinary villagers is six snowflake kerosine oil tins of unwinowed paddy heaped up full. A chief can levy fathang at a lower rate if he likes, and where a lower rate exists it is a good thing to continue it, but no chief may levy at a higher rate than the rate now laid down.

Ramhuals will of course continue to give fathang at the usual rate agreed on between them and the chief according to custom.

With the formation of the District Council fathang and other social obligations were abolished by legislation.

The Growth of Population

In a country there can be a setback for social change due to either under-population or over population. In India the population has now served as an obstacle or has prevented social mobility in

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110 Zatluanga; Mizo Chanchin, op. cit., p. 84.
111 AR; Order No. 142D/ 16.11.26.
so far as the poverty of the masses is concerned.\textsuperscript{112} However, in a state like Mizoram, the sparsity of population had been an obstacle to social change. This shows that social transformation as a result of population growth was not apace. In spite of this fact, the increase of population had been an effective weapon in changing the Mizo society because the population growth itself naturally changed the society in one way or the other.

The first general census in Mizoram was held in 1891, but at that time it covered only the Northern Mizoram. According to the available figure the population was 41590 with an estimated area of 3500 sq. miles,\textsuperscript{113} and the mean density of population per sq. mile was 6 persons only.\textsuperscript{114} This shows that the area was sparsely populated.

In 1901 census the total population of Mizoram was 82434 and in the 1911 census the population number came up to 91204. This means that the rate of population increase was 10.64 p.c. This shows that the rate of population increase was not high but in relation to its primitive economy it was rather high. The average density of


\textsuperscript{113}The Census of Assam for 1891, Report by E. A. Gait of the Bengal Civil Service.

\textsuperscript{114}Census of India, 1911, Vol. III Part I (Assam), Report by J. McSwiney, Shillong, 1912.
The population per square mile was 11 and 13 respectively. The table below shows the variation in natural population and also indicate the number of immigrants and emigrants.

Table - 8

<table>
<thead>
<tr>
<th>District and natural Division</th>
<th>Population in 1901</th>
<th>Population in 1911</th>
<th>Variation p.c. (1901 -1911) in natural population increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lushai Hills</td>
<td>82434 5925 135 76644 91204 8982 4976 89198</td>
<td>+16.4</td>
<td></td>
</tr>
</tbody>
</table>

In 1918, the disease known as Influenza visited Mizoram and took away the lives of hundreds of people. The disease became worst in 1919 and in some villages hundreds of inhabitants lost their lives. Letzakaia's

115 Ibid.
village, Hriangtuinek was worst affected where 380 lives were lost. The disease was the worst of its kind ever known in Mizoram. This was perhaps the reason that had brought down the number of population growth in 1921. The difference in 1921 census against the previous census was only of 7202 thus indicating the rate of increase of population as 7.90 p.c. against the previous census being 10.64 p.c. Though there was an increase in the population growth, during the decade the increase was abnormal. The table below shows the decadal variation in population since 1901.

Table - 9

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
<th>Decade variation</th>
<th>Percentage decade variation</th>
<th>Trend decade variation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>82434</td>
<td>-</td>
<td>-</td>
<td>+ 3.38</td>
</tr>
<tr>
<td>1911</td>
<td>91204</td>
<td>+ 8770</td>
<td>+10.64</td>
<td>+ 6.44</td>
</tr>
<tr>
<td>1921</td>
<td>98406</td>
<td>+ 7202</td>
<td>+ 7.90</td>
<td>+13.50</td>
</tr>
<tr>
<td>1931</td>
<td>124404</td>
<td>+25998</td>
<td>+26.42</td>
<td>+18.56</td>
</tr>
<tr>
<td>1941</td>
<td>152786</td>
<td>+28382</td>
<td>+22.81</td>
<td>+23.62</td>
</tr>
<tr>
<td>1951</td>
<td>196202</td>
<td>+43416</td>
<td>+28.42</td>
<td>+28.68</td>
</tr>
</tbody>
</table>

117 Rev. Liangkhaia; Mizo Chanchin, op. cit., p. 112.
118 Source: Census 1971; Census Handbook Mizoram, p. 135.
Graph - 1

GROWTH OF POPULATION

Since the Trend line is rising upward from left to right, it shows that the population was growing during the period 1901-51 at an increasing rate. It also shows that if the rate of population growth is not controlled within a desirable limit, Mizoram will soon become overpopulated.
The 1941 census shows that there was a slight decline in the percentage of decade variation against the previous one and this was due to the fact, perhaps, that there was the Second World War for which there could be no proper census.

In 1929 it was reported that the growth rate was lower than that of the previous year, and this was not due to higher death rate. The report indicates further that during 1927-1928 there were 4946 births and 2844 deaths. This means that the rate was higher than in 1928-29. The following table shows the comparison of the percentage of births and deaths at each sub-division with those of the previous year.

Table - 10

<table>
<thead>
<tr>
<th></th>
<th>1927-1928</th>
<th>1928-1929</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Percentage of birth</td>
<td>Percentage of death</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Aizawl</td>
<td>5.35</td>
<td>2.16</td>
</tr>
<tr>
<td>Lunglei</td>
<td>5.33</td>
<td>2.48</td>
</tr>
</tbody>
</table>

120 Ibid.
121 Ibid.
The birth rate at both Aizawl and Lunglei in 1926-27 was lower than the year 1927-28 with the death rate being higher. The death rate among infants under one year of age was .98 against .93 the previous year, 1927-28.  

Until 1951, the people in Mizoram were classed as living in rural areas. But the 1951 census shows that out of the total population of 196202 the urban inhabitants numbered 6950. People in those days had no reason to go to the town for they earned their livelihood from their jhum cultivation. But the increasing number of population made the inhabitants to go to the growing towns where they could earn their livelihood. Even today there are no factories and industries where people can get employment. With the development of education the number of educated people increased day by day and got employment at the Government offices at Aizawl, Lunglei and other places. As a result, more and more people streamed into the town leaving their villages. Such a situation arose for two reasons (a) avenues for employment in the towns and (b) increasing pressure of population.

The influx of the rural inhabitants to the towns was now a natural corollary of urbanization. Urbanization on the other hand brought about changes in the population.

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122 Ibid.

composition and in mortality rate. The system was, therefore, materialized by accommodating various walks of life in the towns.

In spite of the phenomenal increase in population from 152786 in 1941 to 196202 in 1951, Mizoram was still the most thinly populated among the districts in Assam, with a density of only 24 persons per square mile. Yet R. B. Vaghaiwalla reports:

All these factors, social, medical, educational and economic coupled with the present thin density of population are responsible for the heavy increases in the district population continuously for the last three decades.

In view of the growing trend, the population did not grow at a fast rate but indication is there that the growth would be phenomenal in future.

Growth of Political Consciousness

Political awakening among the Mizos had started late sometime towards the middle of the third decade of the present century. The earliest occasion was the question of revival of Zawlbuk. N. E. Parry's attempt in 1926 to restore the long neglected institution hurt the feeling of certain sections of people who were against the policy of restoration. The common people thought

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124 B. Kuppuswamy; op. cit., p. 102.


126 Ibid., p. 56.
that Parry had a soft corner for chiefs. As such they began to accuse their chiefs and the matter was reported to the Superintendent. He, however, paid no heed to their case. They, therefore, began to find ways of throwing off the old yoke of the chiefs, and looked forward to attain their goal at the future date.

In view of this uncertain development in 1926, a section of the Mizo people entertained the idea that nothing would be achieved if they remained mere spectators. They began to collect information secretly and tried to find out means so that they could participate in the Assam Legislative Assembly by elected representatives. For this purpose representatives were sent to Shillong, the then capital of Assam, to explore the possibility of sending a representative from Mizoram. The team sent was told by some "local advisers" that something could be done for them if they could enlist at least 1000 members or supporters expressing their desire to participate in the said Assembly. After returning from Shillong they began a drive with a view to getting the support of the required numbers. As political movement was totally banned by the district authority they did everything covertly. Unfortunately however, when their clandestine activity came to the notice


\[128\text{Ibid., p. 16.}\]
of the Superintendent, some of their leaders were arrested and their documents seized. Later, they were sent to jail on 22 October, 1926. The persons who were actively involved in the movement and arrested later were:

1. V. Z. Biaka of Kulikawn
2. Telela of Kulikawn
3. Saikunga of Kulikawn
4. Thuama of Kulikawn.

Their Secretary, Laldela was deported to Chin Hills of Burma. With this the movement came to an end until it was revived some 20 years hence.

This political setback was followed by a period of political lull for more than a quarter of a century. Two reasons may be attributed to the failure of the movement. In the first place, the authority had a free hand to control any political movement that was not palatable to the administration. In the second place, the movement was not deeply rooted in the minds of the masses in the midst of uncertainties. The traumatic fear of the British still haunted the people and prevented them from taking any steps against the arbitrary rule of the British.

129 The Diary of Telela, 1926.
Though the movement subsided for a time, the legacy it left remained in the hearts of the people who were always looking for a chance to resurge the feeling. The movement was only a start to the future political stir among the people in Mizoram. And when the movement was reinstated after 20 years the force was too strong to resist even by the British authority, and the result was the complete abolition of chieftainship in Mizoram in 1955.