CHAPTER-I

INTRODUCTION

The phenomenon of migration in society is universal and is applicable to all stages of human life. Any movement of people from the place of origin to another of settling down is generally known as migration Kaul, (2005). The United Nations (1984) defines migration as a change of residence from one civil division to another, with an intention to stay relatively permanently. Migration is also defined as a geographic movement of people involving a change from the usual place of residence for a particular period of time Rao (1986). Migration, like fertility and mortality, holds a place of prominence in a geographical analysis of population change in any area Trewartha (1969). Migration cannot be considered a mere shift of people from one place to another, as it is most fundamental to the understanding of continuously changing space-content and space-relationships of an area Gosal (1961).

The first and foremost aspect of the study is to know and understand the origin and trend of migration leading to the present distributional pattern of the Mizos in North East India. Moreover, it is also an attempt to ascertain the causes of migration responsible for the predominance of Migration Selection by various clans of the Mizos during the later part of 19th century and early part of the 20th century. In this regard, the classification will be based on Peterson’s classification who adopted a variety of criteria, the most important being the distinction between migration which is undertaken in order to change the way of life (innovative) and that which helps to preserve it (conservative), Peterson (1948).

The purpose of the study is to examine the changing socio-cultural and politico-economic life of the Mizos in North East India, from their early days to the present day, which had developed slowly with the introduction of Christianity during the later part of 19th century and early part of the 20th century. The changes in their mosaic of cultures were unprecedented after India’s attained her independence in 1947. These changes were indeed unprecedented since the launching of the First Five Year Plan in 1950-51. It paved the way for the Mizos to change for the better. The changes are visible in the educational, political, social and economic life of the people. The aspects of change studied here are both qualitative and quantitative in nature. The qualitative change includes changes
in the tools and artifacts; modes of socialization, in their language and in their moral concepts. The quantitative changes are the changes in different aspects of population composition, education, political organizations and occupational structure of the people.

Soja (1980)\(^7\) the organization use and meaning of space is a product of social transformation, translation and experience. Organization of space is a social product. It arises from purposeful social practice. Raza and Ahmad (1977)\(^8\) Space and spatial organization are concepts that are basic to geography. Spatial organization is the sum total and result of spatial process and structure. Structure and process are cartulary causal and result in the evolution of particular spatial organization. People generate spatial processes in order to satisfy their needs and desires and these processes create spatial structures, which in turn influence and modify spatial processes. Activities of the people generated by different processes interact with each other depending on the different attributes of places and distance is the key determining factor in the generation of such processes and evolution and spread of activities in space.

The organization of space in tribal regions may, thus, be seen as a manifestation of the ways of adaptation to the environmental setting. These are determined by the historical process of peopling of the traditional habitats by homogenous clan and kinship groups. As a result of their initial occupancy of the habitats, clusters tribal hamlets acquired the character of a monolithic tribal core region. A hill range served as a boundary separating the core region of one tribal group from the other. Mackenzie (1988)\(^9\) the placement of tribes in spatial segments may be an outcome of a social history of contact, confrontation and contestation between the ethnically differentiated tribes and between them and the peasant groups, who hastened the process of their displacement from the river valleys. Any understanding of social change remains incomplete without a proper conceptualization of its spatial parameters.

Chandra (1991)\(^10\) it is a common place of understanding that the nature, direction and pace of social change are never uniform in its spatial coverage. The organized and socially concretized space provides friction to a uniform spread of social change; thereby making social transformation spatially fragmented response. The geographical distribution of different social categories differentiates the impact of social change as diverse categories have different capacities to respond
to the changes affecting them. Thus, the rate of social change may be phenomenal in areas which have experienced large scale agrarian development historically, whereas, the dominantly tribal areas have been only marginally exposed to such changes. However, a geographical variation in social transformation depends to a great extent on the policy measures in developmental interventions. But these changes have neither been uniform in social coverage nor in spatial extent. The pace and direction of social change would be determined to a great extent by the limits imposed by the nature or human freedom and the capacity of man to overcome such constraints through his own creativity and dynamism.

In order to make the study more comprehensive and inclusive, the indigenous social structure of the Mizos in various regions are analyzed and presented as a common platform to understand the present form of adaptations by the people themselves. The indigenous social structure such as family, religion, political, economic and the overall social institutions of the Mizos, as it existed during the pre-Christian era is studied to know and understand the degree of adaptations in various environments or habitats. In fact, in dealing with the present, we cannot ignore the past, because the present life of the Mizos is the outcome of the past which had witnessed a series of change in the process of their adaptations historically in time and space. Unless this is done, the focus of the present study will remain vague and inadequate.

1.1: The People:

The term Mizos is a generic name given to a particular group of people inhabiting north eastern part of the Indian sub-continent. The area includes parts of India’s north east, extreme East of Bangladesh and western part of Myanmar. In India these groups of people are concentrating mainly in Mizoram, Manipur, Assam and Tripura. Sangkima (1992) the term ‘Mizo’ is a generic term and as such the different tribes or clans who inhabit the entire perimeter of the present Mizoram and whose culture, traditions, dialects, etc. are similar are commonly designated by the term ‘Mizo’. The word ‘Mizo’ is a compound of ‘Mi’ and ‘Zo’ and is generally translated as hillmen. But this translation is not quite satisfactory because the word ‘Zo’ as hill or mountain is not accepted by all scholars of the Mizo people. For instance, according to Vumson, “The oral genealogy of Zo claims that a man named Zo was the originator of all Zo people. So, the generic name ‘Zo’ howsoever it is
being perceived has no relation with the geographical-climatic conditions of any region or country”.  

Thus, from the above brief discussion, it is clear that it would be wrong to interpret the word Mizo as Mi-“Man” and Zo-“highlands’ thus people of high and cold place. It is rather a generic name by which all the tribes under the Mizos are known in Mizoram and elsewhere in the world. However, ‘Zo’ commonly appears as an inclusive name among these peoples. With this consciousness of commonness, the majority of the people call themselves ‘Zo’, ‘Zomi’, or ‘Mizo’. According to general understanding Mi simply means people, and Zo means hill. Thus it could mean either Mizo (ethnic-base name) or Zomi (geographical-base name). However, in this study, the term ‘Mizos’ is taken as a generic name by which all the tribes variously known as Kuki/Chin/Mizo/Zomi are known all over the world. 

The term Zo or Jo was mentioned as name of a people in a few historical publications of the Indo-Burman peoples. Fanch’o a diplomat of the Tang dynasty of China mentioned in 862 A.D. a kingdom in the Chindwind Valley whose princes and chiefs were called ‘Zo’. In 1783, Father Sangermo mentioned in his book titled “A Descriptive of the Burmes Empire” the petty nation called ‘Jo’. G.A. Grierson recorded in 1904 “The name is not used by the tribes themselves, who used titles such as Zo, Yo or Sho”. Vanchhunga who had intensive investigations on all the Mizos in Burma, claims that the forefathers of the Mizos used the phrase Keini Mizote chuan meaning “We the people of Mizos”. 

However, the Mizos were known in early times to the British and others by various names such as “Kuki”, “Chin” and “Lushai”. Mizos were first known as “Kuki” because they were the first batch to have arrived in Mizoram. They were found during the reign of the Tipeperah Raja Chachag who flourished about A.D. 1512. The name Kuki is given to the hill men by the Bengalis literally meant ‘Wild hill people’. “Chin” is another term by which the Mizos were known in Burma (now Myanmar). It is believed to be a corruption of the Chinese word of Jin or yen meaning “Man”. Grierson says that ‘Chin’ in Burmese denotes all hill tribes living in the bordering region between Burma and Assam.
Finally, when the British intensified their intervention in Mizoram; they were called “Lushai”. The word “Luchye” a variant of Lushai, first occurs in a “Report of 1853” by Colonel Lister.22

The people of Mizoram disliked being called “Kukis”, or “Chin” and called themselves “Mizo”. Similarly, the norther Zos in the northern part of Chin Hills and southern part of Manipur called themselves “Zo, Zou or Zomi”. However, there is an exception to this acceptance and variations in the generic name of the people. For instance, the Thado speaking group of Manipur accepted “Kuki” as their nomenclature probably due to political advantages they are entitled by the governments. Whatever may be the case, the term “Kuki” or “Chin” is a word unknown to the people until recent times. These words are alien to the people themselves. T. Gougin rightly observes: “the words like Kuki, Chin and Lushai are foreign words for the express reasons that these words are completely alien to the language of the Zomis(Mizos).”23

1.2. Racial Stock:
Racially the Mizos belong to the Tibeto-Chinese race. Lalthingliana (2000)24 claims that, “the Mizos are the Assam-Burman sub-groups of the Tibeto-Chinese race. MIZOS are of the Assam-Burman sub-group that branches from the Tibeto- Burman group of the main Tibeto-Chinese race. The following diagram would make this point more clear.25

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Tibeto-Chinese

Man                 Karen

Tibeto-Burman       Tai- Chinese

Tibeto-Himalayan    Assam- Burman    North Assam Mishmi

Naga               Sak                Burmese
                  Mizo                   Kachin(Jinphaw)       Lolo
                    — Fanai (13)    — Chawhte (10)    — Ralte (45)    — Chin (43)
                    — Lusei (79)
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— Hmar (89)
— Khawlhring (8)
— Chawngthu (9)
— Khiangte (7)
— Ngente (6)
— Tlau (4)
— Vangchhia (3)
— Renthlei (8)

Numerals written after the clan names show how much each clan was divided into sub-clans. They belong to the Chin/Kuki family according to many scholars. Kunsstadter, (1967) Mizos are grouped as part of the Tibeto-Burman family. They speak the Tibeto-Burman language.

1.3. Classification of Mizos:

According to Nag (1993), “The word ‘Mizo’, if taken liberally, will include all the hill people, but it still does not identify a particular race. But, if the word ‘Mizo’, is used in the restricted sense to cover only those hill people who came together to this land and have same origin, similar language, culture, cult and way of life, then the name bears significance. It is therefore concluded that the word, ‘Mizo’ is chosen in the restricted sense to mean the identity of the race”.

In this study, the term ‘Mizos’ is taken and used as a generic name of the people who belonged to the Tibeto-Burman race and speaking Tibeto-Burman Languages variously known as Kuki/Chin/Mizo/Zomi in various part of North Eastern Indian Sub-Continent. Thus, in a nutshell, the people considered ‘Mizos’ exclusively include the ethnic tribes who are commonly called ‘Chin’ in Myanmar, Kuki, Zomi and Lushai in Manipur, Kukis under else while Tripura Halam-Kuki Socio-Culture and Linguistic Organization (THKSCALO) in Tripura, Kuki and Mizo in Assam, Meghalaya and Nagaland and ‘Lusei, Ralte, Mara, Hmar, Pawi, Paite, Thado, Vaiphei as Mizo’ in Mizoram.

The above descriptions of identifying the Kuki/Chin/Mizo/Zomi group of people proved beyond doubt that these groups of people belong to one family tracing to one origin. They share many things in common which make them inseparable as one people having the same traditions and
cultures in all aspects of life. These groups of people are also closely connected linguistically. The general classification of the Mizos is highly complex and no all scholars agreed to the different principles of classifying them.

The researcher has classified this group of people based on field survey, geographical locations, languages and the lists of scheduled tribes of India recognized under various States’ governments. This classification is most acceptable by the different linguistic groups from various geographical locations. So, the researcher has classified the ‘Mizos’ on the basis of geographical locations and Linguistic similarities based on his experiences and field visits to the length and breadth of their occupied territory. Moreover, this classification is also done taking into consideration their migration pattern, language affinity and their distribution over space and time; and the generic term ‘Mizos’ is used in a restricted sense. The following are four groups of Mizos on regional basis;

1.4. The Northern Groups:
The Northern Groups of the Mizos belong to various tribes and clans of the Chin/Kuki/Mizo racial group of Tibeto-Burman, speaking Assam-Burman languages. These groups of people are scattered in all the districts of different states, north of Mizoram. They are mostly concentrated in the southern districts of Manipur. The state of Manipur is their main concentration areas and spread in all neighbouring districts of Assam and Nagaland. The Chin-Kuki-Mizo groups of people of Manipur and adjoining regions are the most diverse groups known and recognized under various Scheduled Tribes of India among the Mizos. They depict the highest diversity due to many reasons. The most notable reasons may be attributed to their entry into their present settlements in the long process of their migration pattern. It is also highly attributed to the policy of successive governments in Manipur from the very beginning of princely Monarch and Kings. According to the Scheduled Tribe lists of Manipur, there are 35 recognized tribes of which more than half belongs to the Chin-Kuki-Mizo groups. The Northern Groups of the Mizos are mainly known by the term Kukis since time immemorial. They were indeed identified by this generic name since the time they came into contact with other more advanced form of civilizations in North Eastern part of India. The Kuki groups are classified and identified on the basis of the name they bear from the time they have settled in this part of their settlement. It would not be wrong to say that they were called Kukis from the very beginning they came in contact with the Princely Monarch of Bengal, Cachar,
Tripura and Manipur. It is this reason, the name bears significance. The Kuki groups can be divided into two main branches on the basis of their migration pattern and present site of their settlements. They are the old Kukis and the new Kukis. The old Kukis includes the following main tribes;


Most of tribes and clans of the old Kukis,(excepting some clans of Aimol, Kom and Chiru) have accepted the nomenclature of Naga as their new racial identity. They joined the Nagafold in recent times due to political and economic reasons only. They had accepted their new identity with a sense of pride and dignity.

The New Kukis: The new Kukis includes mainly the Thadou-Speaking groups accepting the nomenclature of Kuki as their generic name. They are recognized under the Thado-Kuki tribes in Manipur and Kuki elsewhere in North East India. It includes the following tribes, sub tribes and clans;


Among the new Kukis whom people have known them as Kukis are few tribes who do not want to be called and identified as Kukis. These groups of people are known by their brethren Lushai (Mizo) as ‘the Hmar and the Paite’. They include; 1. Hmar and their many clans. 2. Paite and their many clans. 3. Vaiphei and their many clans. 4. Simte and their many clans. 5. Tedim-Chin and their many clans. 6. Zo/Zou and their many clans.

1.5. The North Western Groups:

The North Western groups mainly comprise of Hallam-Kuki groups linguistically belonging to the Kuki-Chin language family. The Chin-Kuki-Mizo groups are numerically insignificant but depict the largest variations in dialects and languages. According to scheduled tribe list of Tripura, there are three main tribes of the Kuki-Chin origin and their sub-clans. They can be classified on these
three main groups namely, the Hallams, the Kukis and the Lushais. The Hallams are also known as Mila Kuki and are divided into several sub-clans which is referred as “Barki Hallam”. The Major sub-clans of Hallams are; Kaloi, Kov-Bong, kaipeng, bong, Sakachep, Thangachep, Dab, Bongser, Molsum, Rupini, Rangkhawr, Chorai, Langai, Kaireng, Ranglong, Naveen and Murasing. Among Hallams; Kolai, Murasing and Rupini speak in Kok-Borok and their social and religious culture also similar with Tripuri. They can be excluded from the Hallam Kuki groups.

The Kukis of Tripura includes the following twenty six sub-clans; Paitu, Chotlang, Khareng, Baibek, Amrai, Chamlen, Batle, Riyete, Balta, Rangchor, Rangchia, Chhailoi, Jangtei, Pailai, Beltu, Pait, Phun, Phuntei, Lentai, Hraltei, Sowailai, Powaktu, Dhun, Burdoia, Chhaljen and Rangte. Thirdly, Lushais are another tribe under Kuki-Chin groups of tribes in Tripura. They live in the Jampui range of the State. The Lushai groups or the Mizo will be included in the Central Groups owing to their language and distribution over space and time. Thus, the North Western Groups include the tribes and sub-tribes of Hallam and Kuki origin. They belong to the old kuki tribes according to many scholars in India. The Hallam-Kukis of Tripura includes the following tribes and sub-tribes;

1. a). Molson  (b). Kaipeng  (c). Hrangkhawl  (d). Bongcher
   e). Darlong  (f). Ranglong  (g). Dab  (h). Halam (Khoknu/Nabin)
   (i). Cholai  (j). Longhai  (k). Morsophang  (l). Korbong
   (m). Sahmar  (n). Sahkachep  (o). Thangachep  (p). Bong


In Tripura, there has been a conscious effort by the various Kuki tribes/sub-tribes to mould unity through an acceptable language of common usage and, to this effect, they are organized under the umbrella of the Tripura Halam-Kuki Socio-Culture and Linguistic Organization (THKSCALO). Under the aegis of THKSCALO, the constitution Drafting Committee, with Pu. B.K. Hrangkhawl as its Chairman and Pu. H.T. Kluma Darlong and Pu. S.K. Darlong as members, drafted a booklet entitled ‘Constitution / By -Law of the Tripura Halam-Kuki Socio-Culture and Linguistic Organization’. This booklet was approved and adopted on the 31st of May 1992 by the Central Executive Committee of THKSCALO.29
The Kuki tribes of Tripura organized under THKSCALO are as under;

a). Molson                   (b). Kaipeng       (c). Hrangkhawl       (d). Bongcher

e). Darlong                  (f). Ranglong       (g). Dab                  (h). Halam (Khoknu/Nabin)

(i). Cholai                   (j). Longhai      (k). Morsophang      (l). Korbong

(m). Saihmar                 (n). Sahkachep     (o). Thangachep      (p). Bong

1.6. The Southern Groups:

The southern region comprises of two districts namely, Saiha and Lawngtlai districts. These two districts are inhabited by distinctive tribes originated from the east and the west. The district of Saiha is inhabited by mostly of the Mara people popularly known as the Lakhers. On the other hand, the district of Lawngtlai is inhabited by mostly of two big tribes namely, the Pawis and the Chakmas. Both of these two districts are in fact an autonomous districts council of the state of Mizoram.

The district of Saiha is an autonomous district Council of the Mara people. The Maras are largely homogenous. They consist of five principle sub-groups or clans. These are the Tlosaih-Siaha, Zyhno, Hawthai, Chapi and Vytu. All these sub-clans of the Maras occupied separate territory of their own right from the very beginning of occupying the present Maraland. Each and every group speaks a dialect of their own with slight variant from other sub-groups. But all of them can understand each other. The Tlosaith, one among the languages is the official language among the Maras. It is the language which unites the Maras as one people having one ethnic identity.

The district of Lawngtlai is inhabited by two major tribes. These two tribes inhabit their own land and having distinct traditions and cultures. They are the Pawis or the Lais in the east and the North East and the Chakmas in the western fringe of the district. The respective lands of the Pawis and the Chakmas are indeed an autonomous region under Mizoram. The Pawis as they called themselves consist of various clans having distinct way of life. They were largely concentrated in and around two big towns of Lawngtlai and Sagou in the North East, north of Kolodyne River. They were originally from the Chin Hills and known to be one of the strongest as well as ferocious tribe of the Mizos. They had originated from Chin Hills in Myanmar somewhere in the later part of the seventeenth century.
1.7. The Central Groups:
The Central groups include a homogeneous groups belonging to various tribe and clan groups of the Chin/Kuki stock. This region is taken as the Central and core region because these districts are more or less inhabited by numerous clan groups who are identifying themselves by a common nomenclature ‘Mizo’ which is a unifying entity for all the Mizons in the world. This region also can be identified as one linguistic region speaking in Duhlian dialect popularly known as the Mizo. They are the most numerous among all other tribes. They are indeed belonging to all tribes and clans included under various Chin/Kuki Clans in the distant past. But at present, these various groups of Chin/Kuki clans accepted and identified themselves as ‘Mizo’ which becomes a national symbol of pride for all people alike in Mizoram and elsewhere.

Among these various groups, the Lushai groups owing to their big numbers, diplomacy and power exerted their influence over other smaller tribes in the then Mizoram. Some of the tribes and clans belonging to Kukis were pushed westward and northward by the powerful Sailo’s Chiefs. Many of them were conquered and subjugated by them and became one with them. It would not be out of text to mention that the smaller tribes and clans subjugated under the Sailo’s Chiefs were assimilated and their dialects went to oblivion due to disuse for a very long time. But, these groups of people maintained their distinct traditions and cultures in one form or the other. However, at present, all the good traditions and cultures of all the tribes and clans are interwoven as the cultures of the Mizons.

The intermingling of traditions and cultures became a potent force of transformation within the Mizo society. In fact, the Northern and North Western groups are highly influenced by the Lushai Chiefs in the past. This has led to the evolution of similar traditions and cultures throughout the length and breadth of their Land. This also became a living testimony to prove that they belong to one people having similar traditions and cultures. It can also be seen by the presence of common clan groups among the Mizons of the present with their brethren outside Mizoram. They are in fact, who originated from Chin Hills in Myanmar at around 1700 A.D. This points out that, these groups of migrants belong to the third wave of the Mizons to the present settlement in India’s North East. As has been mentioned at the outset, they belong to the Lushai groups who pushed westward and northward to the old and new kukis as they were known. The Mizo/Duhlian speaking group of
people originated from Seipui Village in Chin Hills of Myanmar in the beginning of 17\textsuperscript{th} century.

The Mizos in the Central Groups comprise of a number of tribes which may be broadly divided into five major and eleven minor sub-tribes. This classification of the Tribes, Sub-Tribes and Clans are based entirely on Liangkhai’s “History of Lushai” (2002), Vanchhunga’s “Lusei leh a vela Hnam dangte Chanchin” (1955) and Zatluanga’s “Mizo Channchin” is as under:\textsuperscript{30}

The five major tribes are:
1. Lusei
2. Ralte
3. Hmar
4. Paite and
5. Pawi

The eleven minor sub-tribes are known under a common name of AWZIA.

**Lusei:**
The Lusei consists of ten commoners and six chiefs’ clans. These are Pachuau, Chhangte, Chawngte, Hauhnar, Chuaungo, Chuauhang, Hrahsel, Tochhawng, Vanchhawng and Chhakchhuak. The chiefs’ clans are Zadeng, Palian, Thangluah, Rivung, Rokhum and Sailo.

**Ralte:**
This is the sub-tribe, which according to the legend produced a couple who made such loud noise that the guardian-god of the cave closed the cave stopping all further exit of human beings to the surface from under the earth. The clans under Ralte are Khelte, Siakeng, Relhchhun and Kawlni.

**Hmar:**
Hmars are one of the most numerous. They are as many as thirteen clans. These are Lawitlang (Hrangchal), Zote, Khawbung, Ngurte, Thiak, Leiri, Lungtau, Banzang, Pakhuang, Darngawn, Biate, Hrangkhawl and Hmar-Lusei. The last one is so named because they are the descendents of Chuauhanga Lusei who lost his way and joined hands with the Hmars.

**Paite:**
The Paites trace their descent from the sun. The Legendary Liandova and his brother are said to be their fore-fathers. The most powerful clan amongst them is the Suktes who had been upholding the chieftainship among them.
Pawi:
There are three main divisions among them. The first are those descended from Hrungluma; the second are those who stayed back at Falam area of Burma and the third are the Fanais.

Awzia:
Under this common name, there are as many as eleven sub-tribes. They had either lost their distinctive dialects or forgotten them as a result of disuse when they mingled with the larger groups. They have not, however, lost their separate identities. Some of the most notable characters in the ancient history of the Mizo people belonged to some of these minor sub-tribes. These sub-tribes are Chawngthu, Chawhte, Ngente, Khawlhring, Khiangte, Pautu, Rawite, Renthlei, Tlau, Vangchhia and Zawngte.

The above classification by famous Mizo Historians are accepted and authenticated by the researcher and taken as a basis of classification of the Mizos in Central Regions. The classification in the Central Regions is all encompassing and inclusive of all various cognate tribes of the Mizos all over the world. Indeed, it was this reason the need for a common nomenclature was felt first in the present Mizoram as early as the 1950s. The people of Mizoram at this time were simply known as the Lushai and the government of India wanted to recognize them as ‘Lushai Tribe’. But, it would not represent all the clans belonging to various tribes at that time. Thus, the word ‘Mizo’ was chosen and preferred by the people to represent all cognate tribes in Mizoram.

Finally, the movement for changing the name from ‘Lushai’ to Mizo as the racial identity took its stand in the Parliament of India and in consequence, the name ‘Mizo’ rather than ‘Lushai’ as the racial identity came into force with effect from 1.9.1954 by the Act 18 of 1954. The term ‘Mizo’ by the Act 18 of 1954 is most inclusive and applied to all tribes, sub-tribes and clans of the Chin/Kuki/Mizo/Zomi groups of people. Thus, the racial identity ‘Mizo’ recognized by the Government of India stands for all tribes of Mizoram belonging to various clans of the so called Chin/Kuki/Mizo/Zomi family. It should also be mentioned that the sub-groups of different regions are the branches of the main tree. These groups and sub-groups will be regarded and addressed as Mizos hereafter. Thus, the study will relate to the Mizos of the above four geographical locations which nearly fit Linguistic Regions of all the Mizo Tribes.
The above description of classifying the Mizos is only a view of the author which needs to be studied and researched more closely. This does not necessarily express the view of others or contradicts other scholars of other allied disciplines. It is an attempt to highlight the Mizos as one people having same, similar or common cultures and traditions occupying one contiguous territory in the Indian Sub-Continent.

1.8. Waves of Migration from Chin Hills:
According to Thanga, (1970) who wrote a book in Lushei dialect on the ancient history and the culture of the Mizo people, ‘they came to the Chindwin belt about 996 A.D. They lived here barely two hundred years. According to Mizo historians, the first stage of halt in the migration from Kabaw Valley was at Len Tlang (or Inbuk Tlang) west of Manipur River, a long range of hills running north-south parallel to Manipur River. The approximate year of occurrence is about 1466 A.D. According to Zawla (1970) down from the Kabaw Valley to the Chin Hills that is specifically ‘the Len Tlang range’ the tribes were said to have settled down for few centuries. They formed themselves into clans and established villages where they lived clan wise. Sangkima, (1992) they established villages and settled down clan-wise and gave clan’s name to the villages. Accordingly, Lusei settled at Seipui, Khawkawk and Khawrua; Ralte clans at Suaipui and Saihmun. The movement of the people started to be based on tribes and clans from the said Len Tlang range. The migration from here took place in three different phases.

The so-called old Kukis were the first to migrate from the Chin Hills. These groups of people were identified as the Rangkhol, Bete, Hallam, Langrong, Aimol, Anal, Chiru, Hiroi-Lamgang, Koiren, Kom, Purum, Hmar, and Cha. They were the first group to reach Mizoram and pushed further to Tripura by the new Kukis. It should be mentioned that the Raja Gobind Chandra, (Raja Govind Chunder in his feud with Senaputty), the Raja of Cachar employed them in his armies in the year 1828 to 1829. From here they moved to North-Cachar Hills of Assam. The other group of old Kukis who were pushed to Manipur included the Anals, Chothe, Aimol, Chiru, Kom, Monsang, Lamkang etc.

The second wave of migration started with the new Kukis. The new Kukis of Changsen, Thado,
Hawkips, Shingson etc. migrated and trailed to Tripura. But they were pushed back by Col. Lister for creating troubles in British frontiers.\(^{37}\) From here they moved to North-Cachar Hills of Assam. Finally they entered to Manipur trailing some groups of one branch of old Kukis.

The third and final wave of migration was by the Lushai. The ‘Lushai’ group came to the present habitat in the beginning of the 18\(^{th}\) century after driving out the new Kukis. The ‘Lushai’ group also composed of various clans and the most prominent of them was the Sailo clan whose origin may be traced back to Thangura, one of the six sons of the pedigree of Sailo clan, called Zahmuaka. The other sons were Zadenga, Paliana, Thangluaha, Rivunga and Rokhuma whose descendants formed separate clans after their names.\(^{38}\) The migration pattern and their distribution will be dealt in greater detail in the subsequent chapters.

1.9. Salient Features of the Land:

The land they occupy extends approximately from latitude of about 20\(^{o}\) 30’ to 25\(^{o}\) 30’ north latitudes and longitude extends of 92\(^{o}\) 10’ east to 94\(^{o}\) 20’ east longitudes.\(^{39}\) The majority of the people occupy the Indo-Burma ranges, a series of parallel mountain chains running north-south along the Indo-Burma boundary. The mountain ranges are a continuation of the Naga and Patkoi hills, extending as far south as Arakan Yomas.

The Land they inhabited in the Indian administered region is bounded by States of Nagaland and Assam in the north, in the East and South by Myanmar and in the West by Bangladesh. The salient features of their land as observed by the researcher relate to the physiographic features and the climates. The study of the climates relate to only the core regions where the Mizos are in majority and generalized to represent the whole territory. It will comprise of all the districts of Mizoram and southern districts of Manipur. The other areas will be generalized with the core regions as these areas are located in the peripheral areas contiguous with other lands belonging to separate jurisdictions of different States. This is decided due to its sensitivity on the issue of Land in North East India.

The land is mainly a continuous Mountain chains running north to south. These mountain ranges are parallel ranges separated by narrow river valleys and intermontant valleys. Based on the relief the Political division of the study area is shown on Map-2 in the following page;
ADMINISTRATIVE DIVISIONS
OF THE STUDY AREA

LEGENDS
- District Headquarters
- State Capitals
- District Boundaries
- State Boundaries
- International Boundary
- Mizoram
- Tripura
- Manipur
- Assam
- Nagaland
- Meghalaya

MAP - 2
The Relief in Mizoram and Adjoining Areas:
Mizoram lies in between 21° 56’ N – 24° 31’N latitudes and 92° 16’ E-93° 26’E longitudes.40 The whole of Mizoram is continuous mountain ranges of the great Himalayan ranges. The mountain ranges run from north to south and tend to grow higher in the eastern side and taper off to the north and south. The ranges are separated from one another by rivers which flow either to the north or south creating deep gorges between the hill ranges, with only very small patches of plains.41 The physiographic divisions of Mizoram can be broadly classified into the following units.42

(A). The Mountain Ranges:
The eastern half of the state can be classified as mountainous terrain province. The overall relief in this province is higher and the slopes are much steeper than in the western half. The altitude here scales from 400 to 2157 meters. The high points are generally over 1000 meters. Average elevation in this province is in the order of 1500 meters. The slopes are very steep and elevation difference between the ridge top and the valley varies between 200 to 600 meters. The ranges are aligned mostly in north-south direction.

(B). The Ridge and Valley Province:
The western part of mizoram depicts characteristic ridge and valley type of topography. This province covers nearly half of the area of the state. The relief in this province varies between 40 to 1550 meters and the average elevation is 700 meters. The relief is low in the western part and rises higher towards the east. The hill trend is approximately NNW-SSE to NNE – SSW direction, higher in the central part and tapering towards north and south. The slopes are generally steep on the western side of the ridge; and elevation difference is between valley floor and hill top is in the order of 100 to 200 meters. Yet, conspicuous mountain ranges are observed in this province. They are Mamit range and Hachhek ranges in the western part of the state.

(C). The Champhai Flat Uplands:
There are only few patches of flat lands in Mizoram. They are mostly intermontant plains located in the midst of hills and narrow valleys. These plains are believed to have been formed in the beds of silted-up lakes as they are covered by rich alluvial soils. The largest plain in Mizoram is located at Champhai. Champhai flat uplands43 have a length of only 11.27 kilometers and the widest part is
4.83 kilometers across. The second largest plain like topography is situated at north Vanlaiphai in the south eastern corner of Aizawl district and Thenzawl in the southern part of Aizawl district. Mention also may be made to numerous small plains at Tuisenhnar near Khawzawl in the east, Zawlpui by the side of Mat River, Phaisen and Chhimluang, west of Bilkhawthlir village in the north, Hortoki and Bairabi along the Tlawng River in the western part and Ngengpuiphai by the side of river Ngengpui. There is also a vast plain area called Chamdur in the western part of Chhintuipui district, which at present is thickly vegetated.

(D). The North Tripura Hills:
The land is mainly a continuous Mountain chains running north to south. These mountain ranges are parallel ranges separated by narrow river valleys and intermontant valleys. The topography is sloping towards the western part. Based on the physiography, the relief can be broadly divided into the following divisions;
The Eastern part of the topography is higher in compare to the western part. This region is having an elevation of 1000 to 2000 meters above mean sea level. It is continues mountain ranges interrupted by few valley type topography.
The western part of the topography is dissected by more valleys which make the topography look undulating.

The Relief in Manipur and Adjoining Areas:

The Mountain Topography:
The Mountain topography in the Northen Regions can be mainly studied under two Mountainous belts. These mountainous belts are in fact a mountain chains formed separately during the past geological period. These two mountain belts can be broadly studied under two separate mountain systems. These are;

(A). The Manipur Hills:
The ranges in parts of Manipur are divided into two parts by the majestic Manipur River. The eastern ranges fall in Chandel, Senapati (Sadar Hills) and Ukhrul districts of the state. On the other hand, the western part of the ranges fall under Churachanpur and parts of Tamenglong and Senapati (Sadar Hills) districts. The mountain ranges in the east slopes towards the south. The average height
of the topography ranges from 600 meters to 1600 meters. The highest mountain peak in this region is found at the border with Myanmar in the extreme south of Manipur. This mountain peak is known as Khuangtal Phuaipi with an altitude of 1600 meters above mean sea level. The relief of the eastern ranges is interrupted by the presence of river valleys depending on the drainage system in the area. There are four important river systems that drain the region. These river systems are the Kangpokpi River in the north, the Chakpi River and Tera River in the central part and the Kana River in the south. These river systems produce their respective fertile alluvial plains becoming the hub of human habitations. These river valleys are highly productive and support more than 80 percent of the population in their respective regions. In other words, these river valleys are the life support base of the people. On the basis of the drainage systems, the following river valley plains can be studied in detail:

(B). The Kangpokpi Valley:
The Kangpokpi Plain is situated to the north of Imphal Valley. It is located on the banks of the northern part of river Imphal. It is an elongated valley all along the river valley. It is approximately 20 kilometers long and having a widest expand of almost 8 kilometers near Kangpokpi town. It slopes towards the south and connects the Imphal valley north of Sekmai Township. It has an approximate gradient of 250 meters to 400 meters in the north. It is one of the most fertile lands in the area accommodating 80 percent of Sadar Hills’ population. This plain is extensively cultivated and becomes the granary of Senapati district as a whole. Rice is a major crop of the region. It is grown in 90 per cent of the crop area. The other major crops include maize, bajra, mustard and all types of vegetables.

The biggest settlement in the valley is the Kangpokpi Township. It is inhabited mainly by the Thadou-Kuki communities. These groups belong to the new Kuki group of the Mizos. The other important villages include Motbung, Maphou and others.

(C). The Chandel Valley:
The Chandel Valley also known as the valley of life is situated at the heart of Chandel district. It is located on the banks of Chakpi River. It is the northern most alluvium deposited at the foothills of the mountain. It is so to say alluvial fan or cone type of sediments deposited at the foothills. It is
oval in shape with approximately 20 – 30 square kilometers. This plain in reality is not a continuous
plain but undulating plain. It is interrupted by the presence of small hills as well as ridge type of
topography. This plain is also extensively cultivated in both seasons of kharif and Rabi. The major
crops of Kharif are rice, maize, bajra and vegetables. The Rabi crops include mustard, potato,
cabbage and others.

The biggest settlement in the valley is the Chandel Township. It is inhabited mainly by the Anal,
Monsang, Lamkang, Chothe, Maring communities. These groups are the old Kuki groups of the
Mizos. The other villages surrounding are Pangpung, Kajeng Khuanou and others.

(D). The Chakpi River Valley:
The Chakpi River Valley in the south is situated in the Chakpiarong Sub-Division of Chandel
district. It is located 15 kilometers south of the Chandel Valley. It is found at the mouth of Chakpi
River just before joining the Imphal River at Serou town. It is the most extensive river valley in the
district. It extends from Serou to as far north as Tuinou village near the foothills. This river valley
also slopes towards the north till it joins the Imphal River. This river valley is basically formed by
two biggest rivers of the district. These rivers are the Chakpi River and the Tera River. The plain
has an approximate length of 15 kilometers. The widest part of the plain is located in the meeting
point of the two big rivers namely; Chakpi and Tera Rivers at Chakpiarong Township.

On the basis of its gradient, this valley can be divided into three parts. The northern most part is the
Tera plain which is primarily formed by the two rivers. It is almost triangular in shape with the apex
in the south. The base of the plain is formed by the foothills. The central plain is the Nungpan plain
stretching from Chapikarong town to Nungpan village. It is mostly located on right bank of the
Chakpi River. The southern most part of the plain is Toupokpi-Singtom plain. This area is quite
extensive due the extension of Imphal valley. It is in this part of the river valley that we can see the
changing nature of river course in the flood plain. This part is marked by the presence of various
types of ox-bow lakes. One such prominent lake is the Siamkhoninglhi south of Singtom village.
This plain is also extensively cultivated in both seasons of kharif and Rabi. The major crops of
Kharif are rice, maize, bajra and vegetables. The Rabi crops include mustard, potato, cabbage and
other crops.
The biggest settlement is the valley is the township of Chakpikarong with 2000 households. It is inhabited mainly by the Anal community. The other villages surrounding are Salluk, Nungpan, Toupokpi, Sigtom and other villages.

(E). The Sachich Tampak:
The Sachich Tampak also known as Kana Area is a crescent shape river valley formed by the Kana River and its tributaries. It is relatively a narrow plain with only 5 kilometers width in its widest expands at Gelngai village. Nevertheless, the plain is having a length of approximately 20 kilometers. It extends from the north in Moulnuam village to as far south at Old Kanan village. This plain is also sloping towards the north until it joins the Imphal River in between Moultom village and Singheu village of Churachanpur district. It is one of the most fertile lands in the area accommodating 90 percent of the Kana Area’s population. This plain is extensively cultivated and becomes the granary of the area. Rice is a major crop of the region. It is grown in 90 percent of the crop area. The other major crops include maize, bajra, mustard and all types of vegetables.
The biggest settlement in the area is Sachhih village with 400 households. It is inhabited by the Zou community. The other villages surrounding are Kholian, Kathuang, Paldai, Phuaikon, Salem, Thingsen, Haika, Luangza, Gelngai and other villages.

The topography in parts of Churachanpur district is also a parallel mountain ranges running north to south. The mountain ranges in the west slopes towards the south. The average height of the topography ranges from 600 meters to 1600 meters. The highest mountain peak in this region is found south of the Churachanpur town known as Singbung Mual. This mountain peak with an altitude of 1700 meters above mean sea level has many Mythical stories of the local populace. The relief of the western ranges is interrupted by the presence of river valleys depending on the drainage system in the area. These ranges are also interrupted by river valleys with fertile alluvial plains. The most notable river plains include:

(F). The Churachandpur Plain:
The Churachandpur plain is an oval shape valley formed by river Tuivai and its tributaries. It is relatively a small valley which is roughly about 10 sq. kilometers in area. The plain is situated at a distance of 20 kilometers south of Moirang Township. The district headquarter Churachanpur is
located at the western part of this plain. Churachanpur Township by the local populace is known as Lamka. The literal meaning of the term Lamka means meeting place of many roads. It is the most productive region of the district. As in the case of other areas this plain is also extensively cultivated. The major crops are rice, mustard, vegetables etc.

The biggest settlement is the area is the town of Churachanpur with an approximate population of one lakh. It is inhabited by the Zo communities. The other villages surrounding the town are Rengkai, Thingkanphai, Phaisen and others.

(G). The Tuining-Sangaikot Valley:
The Tuining-Sangaikot valley is located in between Sugnu and Churachanpur. It is practically filled up sediments between two mountain ranges running north to south. The plain is bounded in the north by the Thangzing Mountain range south of the Imphal Valley, in the west by the Khuainuai Mountain range, in the east by the Sangaikot range. The Valley merges with the continuous mountain ranges of the south near Saiboh Village. It is the most productive region of the area. As in the case of other areas this plain is also extensively cultivated. The major crops are rice, mustard, vegetables etc.

The biggest settlement is the area is Tuining village with 300 households. It is inhabited by the Zou community. The other villages are Sangaikot, Kanan, Saiboh, Gangpimoul and other villages.

(H). The Moultom-Singheu Plains on the Banks of Imphal River:
The Moultom-Singheu plain on the west bank of Imphal River is basically the southern most part of the Manipur or Imphal valley. It is formed mainly by the sediments brought down by the Imphal River. It is located 15 kilometers south of the Serou town of Thoubal district. It is narrow elongated valley all along the Imphal River. It is highly fertile and productive. It is from Singheu village where the Imphal River enters the mountainous part of Manipur to continue its journey to the Chin Hills of Myanmar. As in the case of other areas this plain is also extensively cultivated. The major crops are rice, mustard, vegetables etc.

The biggest settlements in the area include Singheu, Moultom, Khuainuai and others. with an approximate of 300 households. It is inhabited by the Zou community.
The Dima Hasao Hills:
The land is mainly a continuous Mountain chain. It is part of the Barail range running south-west to north-east direction. It mainly forms the southern part of the Barail range. The southern part is the broadest and merges with the Mismi hills near Haflong Township. The northern part of the range merges with the Naga Hills at south of Dimapur town. This region is having an elevation of 1000 meters to 2000 meters above mean sea level. It is continues mountain ranges interrupted by few valley type topography. The Haflong region is dissected by more valleys which make the topography look undulating.

1.10. Climate:
The climate of the region is primarily tropical in nature. The tropic of cancer passes through Thenzawl south of Aizawl. This has a tremendous impact on the climate of the region. In all parts of the region, the four seasons can be experienced at right intervals. The climate thus, is basically characterized by the South west Monsoon wind of the Bay of Bengal branch. The climate throughout the region though similar in all respects, is neither very hot nor too cold throughout the year. The climate is humid tropical, characterized by cold and dry winter, long summer with moderate to heavy rainfall in the valley and the mountain ranges. The highest temperature is observed during the summer months with an average monthly temperature of 27° Celsius. Thereafter, the onset of monsoon brings down the temperature. In autumn, the temperature is usually between 20º C to 30º C. In winter, temperature records normally 10º C to 25º C.

The study area enjoys a moderate climate. It is neither very hot nor too cold throughout the year. The climate is humid tropical, characterized by short winter, long summer with heavy rainfall. The western part is usually hotter than the eastern part. The eastern part is pleasant and cool even in summer. The climatic conditions are largely influenced by the Monsoon winds. The salient thermo characteristics of Mizoram and adjoining regions are that temperatures do not fluctuate much throughout the year, excepting in the low-lying valley sites. The highest temperature is observed during May, June and July. Thereafter, the onset of monsoon brings down the temperature. The temperature continuous to fall with the break of the monsoon rains, and it is lowest in December and January. In autumn, the temperature is usually between 19º C to 25º C. On the other hand, the winter temperature records normally 11º C to 23º C and the summer temperature...
usually between 21º C and 31ºC. During the last twenty years or so steady increase in temperature has been noticeable as felt in the global context, mainly due to the large-scale degradation of vegetation and mismanagement of environment.45

The variations in temperature in the core regions of concentrations from the monthly average temperature recorded in eight districts of the study area. These included all the districts of Mizoram and Churachandpur district of Manipur. However, the study would be based on different years due to availability of temperature and rainfall data in the region. These regions are taken as a nodal region representing the whole areas under the study. The following table represents the average monthly temperature and rainfall in Mizoram for the years of 2006 and 2007.

Table 1.1: Monthly Average Temperature of (in ºC) and Rainfall (in mm) in Mizoram.

<table>
<thead>
<tr>
<th>Sl.NO.</th>
<th>Months</th>
<th>2006</th>
<th>2007</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Temp’</td>
<td>Rainfall</td>
</tr>
<tr>
<td>1.</td>
<td>January</td>
<td>18.13</td>
<td>0.13</td>
</tr>
<tr>
<td>2.</td>
<td>February</td>
<td>20.67</td>
<td>1.04</td>
</tr>
<tr>
<td>3.</td>
<td>March</td>
<td>22.68</td>
<td>2.98</td>
</tr>
<tr>
<td>4.</td>
<td>April</td>
<td>23.46</td>
<td>22.47</td>
</tr>
<tr>
<td>5.</td>
<td>May</td>
<td>22.70</td>
<td>432.55</td>
</tr>
<tr>
<td>6.</td>
<td>June</td>
<td>22.41</td>
<td>557.96</td>
</tr>
<tr>
<td>7.</td>
<td>July</td>
<td>23.98</td>
<td>426.36</td>
</tr>
<tr>
<td>8.</td>
<td>August</td>
<td>23.79</td>
<td>286.13</td>
</tr>
<tr>
<td>9.</td>
<td>September</td>
<td>23.65</td>
<td>223.90</td>
</tr>
<tr>
<td>10.</td>
<td>October</td>
<td>23.01</td>
<td>123.52</td>
</tr>
<tr>
<td>11.</td>
<td>November</td>
<td>20.83</td>
<td>4.88</td>
</tr>
<tr>
<td>12.</td>
<td>December</td>
<td>18.55</td>
<td>0.00</td>
</tr>
<tr>
<td>13.</td>
<td>Average</td>
<td><strong>21.98</strong></td>
<td><strong>2081.92</strong></td>
</tr>
</tbody>
</table>

The temperature and rainfall data of these two years can be represented in line and bar diagrams as under;

**Figure 1.1:** Average Monthly Temperature in °C of 2006 and 2007.

**Figure 1.2:** Monthly Rainfall in (mm)
The area under study is under the direct influence of monsoon. It rains heavily from May to September. The average rainfall is 251.47 mm per annum in 2007. The north western part of the state receives highest rainfall i.e., more than 350 mm per annum. The rainfall also increases southward with increase in humidity. Precipitation is heavy in summer, normally from May to September, and lasts till late October. Normally, July and August are the rainiest months, while December and January are the driest months. There is not much areal variation of rainfall in the Region, though southern part gets relatively more rainfall than the north.

Table 1.2: Annual Average Rainfall (in mm):

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Districts</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Aizawl</td>
<td>1824.30</td>
<td>2776.94</td>
<td>1790.24</td>
<td>1676.49</td>
</tr>
<tr>
<td>2.</td>
<td>Lunglei</td>
<td>2206.90</td>
<td>3435.47</td>
<td>1861.07</td>
<td>2313.80</td>
</tr>
<tr>
<td>3.</td>
<td>Mamit</td>
<td>2215.00</td>
<td>2795.33</td>
<td>2189.25</td>
<td>2662.07</td>
</tr>
<tr>
<td>4.</td>
<td>Serchip</td>
<td>1849.50</td>
<td>2942.55</td>
<td>1868.84</td>
<td>1486.52</td>
</tr>
<tr>
<td>5.</td>
<td>Champhai</td>
<td>1970.75</td>
<td>2874.93</td>
<td>1764.33</td>
<td>1566.18</td>
</tr>
<tr>
<td>6.</td>
<td>Kolasib</td>
<td>2452.67</td>
<td>2919.00</td>
<td>2020.95</td>
<td>1710.40</td>
</tr>
<tr>
<td>7.</td>
<td>Lawngtlai</td>
<td>2133.00</td>
<td>2986.60</td>
<td>1929.20</td>
<td>2098.45</td>
</tr>
<tr>
<td>8.</td>
<td>Saiha</td>
<td>2534.50</td>
<td>3410.71</td>
<td>1983.40</td>
<td>3244.90</td>
</tr>
</tbody>
</table>


The average monthly temperature conditions in Churachandpur at Tinsong centre is represented with maximum and minimum values in the year 2001 and 2002 respectively. The average minimum temperature recorded in the year 2001 was 10.0º C which has shown a decline of 3º C in 2001 with a minimum of 7.0º C. The average maximum temperature recorded in both of these years also showed a decline of 2º C where the average maximum in 2001 was 39.0º C and 37.0º C in 2002. In both of these years, the average maximum temperature is recorded during the summer months where diurnal range is very less. On the other hand, the lowest temperature is recorded in the months of December, January and February only. The following table shows the average monthly temperature in Churachandpur at Tinsong centre and is represented by a line graph as below;
Table 1.3: Monthly Average Temperature (in ºC) in Churachandpur at Tinsong centre.

<table>
<thead>
<tr>
<th>Sl.NO.</th>
<th>Months</th>
<th>2001</th>
<th>2002</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Min.</td>
<td>Max.</td>
</tr>
<tr>
<td>1.</td>
<td>January</td>
<td>10.0</td>
<td>34.0</td>
</tr>
<tr>
<td>2.</td>
<td>February</td>
<td>10.0</td>
<td>35.0</td>
</tr>
<tr>
<td>3.</td>
<td>March</td>
<td>10.0</td>
<td>35.0</td>
</tr>
<tr>
<td>4.</td>
<td>April</td>
<td>14.0</td>
<td>34.0</td>
</tr>
<tr>
<td>5.</td>
<td>May</td>
<td>10.0</td>
<td>34.0</td>
</tr>
<tr>
<td>6.</td>
<td>June</td>
<td>15.0</td>
<td>34.0</td>
</tr>
<tr>
<td>7.</td>
<td>July</td>
<td>18.0</td>
<td>30.0</td>
</tr>
<tr>
<td>8.</td>
<td>August</td>
<td>18.0</td>
<td>30.0</td>
</tr>
<tr>
<td>9.</td>
<td>September</td>
<td>18.0</td>
<td>30.0</td>
</tr>
<tr>
<td>10.</td>
<td>October</td>
<td>10.0</td>
<td>38.0</td>
</tr>
<tr>
<td>11.</td>
<td>November</td>
<td>14.0</td>
<td>39.0</td>
</tr>
<tr>
<td>12.</td>
<td>December</td>
<td>11.0</td>
<td>36.1</td>
</tr>
<tr>
<td>13.</td>
<td>Average</td>
<td>10.0</td>
<td>39.0</td>
</tr>
</tbody>
</table>

Source: Statistical Handbook of Manipur, 2002; IFCD, Manipur; Directorate of Agriculture, Manipur and Directorate of Horticulture, Manipur.

Figure 1.3: Monthly Temperature in °C showing Minimum and Maximum of 2001 and 2002
The average monthly rainfall conditions in Churachandpur at Tinsong centre shows highly variability in the district. The rainfall is mostly concentrated during the months of June to October. The rainfall decreases with the beginning of winter months in the district. Therefore minimum rainfall is received during the winter seasons and spring seasons. The following table shows the average monthly rainfall in millimeters;

**Table 1.4: Monthly Average Rainfall (in Centimetre) in Churachandpur at Tinsong centre.**

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Months</th>
<th>2001</th>
<th>2002</th>
<th>2003</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>January</td>
<td>Nil</td>
<td>1.20</td>
<td>Nil</td>
</tr>
<tr>
<td>2.</td>
<td>February</td>
<td>2.10</td>
<td>Nil</td>
<td>1.60</td>
</tr>
<tr>
<td>3.</td>
<td>March</td>
<td>9.80</td>
<td>3.70</td>
<td>5.00</td>
</tr>
<tr>
<td>4.</td>
<td>April</td>
<td>33.10</td>
<td>6.80</td>
<td>24.60</td>
</tr>
<tr>
<td>5.</td>
<td>May</td>
<td>12.30</td>
<td>3.40</td>
<td>17.15</td>
</tr>
<tr>
<td>6.</td>
<td>June</td>
<td>54.30</td>
<td>65.40</td>
<td>51.72</td>
</tr>
<tr>
<td>7.</td>
<td>July</td>
<td>N.A</td>
<td>49.80</td>
<td>67.57</td>
</tr>
<tr>
<td>8.</td>
<td>August</td>
<td>N.A</td>
<td>57.00</td>
<td>62.07</td>
</tr>
<tr>
<td>9.</td>
<td>September</td>
<td>N.A</td>
<td>44.60</td>
<td>66.70</td>
</tr>
<tr>
<td>10.</td>
<td>October</td>
<td>N.A</td>
<td>59.80</td>
<td>24.90</td>
</tr>
<tr>
<td>11.</td>
<td>November</td>
<td>N.A</td>
<td>5.80</td>
<td>NIL</td>
</tr>
<tr>
<td>12.</td>
<td>December</td>
<td>N.A</td>
<td>9.30</td>
<td>NIL</td>
</tr>
<tr>
<td>13.</td>
<td><strong>Average</strong></td>
<td>N.A</td>
<td><strong>306.80</strong></td>
<td><strong>321.28</strong></td>
</tr>
</tbody>
</table>

*Source:* Statistical Handbook of Manipur, 2002; IFCD, Manipur; Directorate of Agriculture, Manipur and Directorate of Horticulture, Manipur.

The above table indicates the rainfall received has shown a decreasing trend from the year 2001. The rainfall received in the month of February in 2001 was 2.10 cm, which was decreased to 1.60 cm in the same month in year 2003. The rainfall recorded in the month of June, 2001 was 54.30 cm. But, in the year 2003 the rainfall recorded in the same month was 51.72 cm. However, in the month of May, 2001 and 2003, the rainfall recorded has shown an increasing trend from 12.30 to 17.15 cm. Nevertheless, the average rainfall received in 2003 was 321.28 cm which has shown an increased from 306.80 cm in the year 2002.
The average monthly rainfall at Tinsong Centre in Churachandpur district is also represented by a line graph as shown below;

![Average Monthly Rainfall in Centimeters](image)

*Figure 1.4: Monthly Average Rainfall in millimeters*

The average annual temperature conditions in Churachandpur at Geljang centre is represented with maximum and minimum values for the years 1997 to 2002 to show the trends in the change in Temperature of the district. The average mean minimum and maximum temperatures from 1997 to 2002 were also shown to indicate the changes in temperature conditions in the district. The minimum and maximum temperature recorded since 1997 to 2002 had shown a range from 0.0° C to 39.0° C. But, the increase in temperature is seen from the range of temperature in the year 2002 with a minimum of 4.0° C to a maximum of 34° C. Another very interesting change in temperature is also seen on the mean average temperature since 2000 A.D. The mean minimum temperature recorded in the year 2000 was 9.0° C which was increased to 15.2° C in the year 2002. This has shown an increased of 6.2° C between 2000 and 2002 A.D.
The following table shows the average monthly temperature in Churachandpur at Tinsong centre;

### Table 1.5: Annual Temperature (in °C) in Churachandpur at Geljang centre.

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>YEARS</th>
<th>Minimum</th>
<th>Maximum</th>
<th>Mean Minimum</th>
<th>Mean Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1997</td>
<td>0.0</td>
<td>37.0</td>
<td>8.1</td>
<td>34.3</td>
</tr>
<tr>
<td>2.</td>
<td>1998</td>
<td>1.0</td>
<td>39.0</td>
<td>4.3</td>
<td>35.2</td>
</tr>
<tr>
<td>3.</td>
<td>1999</td>
<td>0.0</td>
<td>39.0</td>
<td>10.3</td>
<td>33.8</td>
</tr>
<tr>
<td>4.</td>
<td>2000</td>
<td>0.1</td>
<td>32.0</td>
<td>9.0</td>
<td>28.9</td>
</tr>
<tr>
<td>5.</td>
<td>2001</td>
<td>0.5</td>
<td>37.0</td>
<td>11.8</td>
<td>30.3</td>
</tr>
<tr>
<td>6.</td>
<td>2002</td>
<td>4.0</td>
<td>34.0</td>
<td>15.2</td>
<td>28.3</td>
</tr>
</tbody>
</table>

Source: Statistical Handbook of Manipur, 2002; IFCD, Manipur; Directorate of Agriculture, Manipur and Directorate of Horticulture, Manipur.

1.11. Scope of the Study:

The research proposal attempts to study the migration, dispersion and distributions of the cognate tribes of Mizos in North East India since the 20th century. This field of study interested many scholars but to this very day no substantial studies and research is undertaken. It might be the first ever attempt to undertake research on this topic.

The scope of the research topic is wide and broad. It intends to study a particular group of people belonging to one ethnic group known differently by different scholars, anthropologists, sociologists and geographers. It will analyze the movement of the people during the nineteen and twentieth centuries from Chin Hills. It will trace the origin of the migration and their subsequent dispersal in north east India. In this regard, the route of migration will be ascertained taking into account the various routes followed by different groups.

The study will also deal with the length of distance that determines various types of migration within north east India. It will attempt to analyze migration typology of Mizos since the 19th century. The classification will be based on Peterson’s classification who adopted a variety of criteria, the most important being the distinction between migration which is undertaken in order to change the way of life (innovative) and that which helps to preserve it (conservative) Peterson (1948).46
The dispersal and the distributions of the people will be again the subject-matter of the research. In this context, the state of Mizoram is taken as the nodal point of dispersal region whereby the people occupied different parts of the region. The study area will cover Mizoram, hill areas of Tripura, north cachar district of Assam and southern districts of Manipur. Its area of study will be at destination rather than its origin. The study primarily concerns with Indian administered regions.

“Due to the absence of authentic record before 18th century, there could be no consensus in connection with the origin and migration of the Mizo. Chawngsailova (2007) Therefore, the chronological history of their true origin and migration cannot be highlighted” So, the migration prior to the British period will be heavily depending on legends, folksongs, folktales and oral traditions.

The second limitation is that the Mizos did not form a homogeneous group with a single culture. This also creates an immense problem in the study of their early history. Each and every tribe and clan follow different routes and in some cases, the movement of clans and sub-clans were often done in perfect secrecy.

The third problem in the study is the fragmentation of their territory under different administrative units. This proves to be a grave hindrance to fully understand and collect information from different administrative units. This led to the haphazard incorporation of tribes in relevant schedule of the Indian constitution especially in respect of the various Kuki tribes of the North Eastern States. No specific definition or pattern appears to be adopted Haokip (1998). This act as a divisive force among the people as well as an identity crisis has crept in the minds of the people in general.

1.12. Objectives of the Study:

The study is intended to be carried out with the following objectives;

1. To study the areas of migration and its causes.
2. To identify the areas where the migrants migrated to; and
3. To study the process of adaptation of the migrants to the new areas.
1.13. Review of Literature:
There are several reasons why geographers devote attention to the study of migration; for one, the territorial redistribution of population is an attractive subject for a spatially oriented discipline. The dynamic aspects have attracted more attention and at the present time interest in spatial interaction is of more concern in modern geography than a concern with spatial pattern. Since 1885, when Ravenstein first formulated the migration laws, substantial literature has appeared concerned with the spatial mobility of population.\(^{49}\)

Zelinsky (1971)\(^{50}\), the term mobility is perhaps the most general concept in migration studies. It includes all kinds of movements, both temporary and permanent. Migration is much more restricted and related to a permanent change of residence. A migrant is defined as a person who moves from one administrative unit to another. It can also be defined as a person who moves with the intention of establishing a new residence in a different country or region.

Eisenstadt (1953)\(^{51}\) we define migration as the physical transition of an individual or a group from one society to another. The transition usually involves abandoning one social setting and entering another one, and different one. According to Bogue (1959)\(^{52}\), “the term ‘migration’ is reserved for those changes of residence that involve a complete change and readjustment of the community affiliation of the individual”. Migration is also defined as a geographic movement of people involving a change from the usual place of residence for a particular period of time Rao (1986).\(^{53}\) Literally, the term migration means settlement or shifting of an individual or a group of individuals from one cultural area or physical space to another, more or less permanently Kaul (2005).\(^{54}\)

Mandal (1981)\(^{55}\) Migration takes place when an individual decides that is preferable to move rather than to stay and when the difficulties of moving seem to be more than offset by the expected rewards. To explain the mechanism of migration, we have to consider the decision-making process. The concept helps best to understand this mechanism is that of push and pull. It is believed that, needs can no longer be satisfied at this place then a move somewhere else may have been considered, if psychological strain is to be avoided. Here push factors appear. Real life examples are loss of employment, racial, religious or political persecution, social, cultural or personal alienation from the community, social or natural disaster. Otherwise, an individual can be satisfied
with the present situation but new information may persuade that a move elsewhere will offer new and attractive opportunities. This can be termed the pull factor and examples include better political, economic and social opportunities and increased amenities.

Genuine migration obviously means the perceptible and simultaneous shifts in both spatial and social locus, so that we cannot realistically measure one kind of movement while ignoring the other. Ideally, we should observe shifts in both varieties of space in random but given the dearth of techniques and data for handling purely social movement, we are forced to rely solely on territorial movement as a clumsy surrogate for total mobility. When a truly serviceable index of mobility is fabricated, it will certainly be composite bringing together measures of several dimensions. The problem is comparable to those gauging general socio-economic advancements; no single number will do; a variety of indicators must be viewed simultaneously Zelinsky (1971).  

Centlivers and Centlivers (1988) have studied Afghan refugees in Pakistan and the role of Pakistan government in managing the structure of asylum for millions of displaced people. They found that the Afghan tragedy has caused the weakening of ethnic and clan ties of these displaced persons. Koser and Black, (1995) have studied temporary stay of Bosnian immigrants in European states and also explored the causes and consequences of their migration. They have focused on the welfare benefits given to the displaced people in these states and found them inadequate. Goldstein and Goldstein (1999) have studied the Jewish community and their migratory patterns. They found that there is low level of integration with the former Jewish community, i.e., those who have migrated to this area before them.

The phenomenon of migration in society is universal and is applicable to all stages of human life. Any movement of people from the place of origin to another of settling down is generally known as migration Kaul (2005). The United Nations (1984) defines migration as a change of residence from one civil division to another, with an intention to stay relatively permanently. Migration is also defined as a geographic movement of people involving a change from the usual place of residence for a particular period of time Rao (1986). Migration, like fertility and mortality, holds a place of prominence in a geographical analysis of population change in any area Trewartha (1969).
Migration cannot be considered a mere shift of people from one place to another, as it is most fundamental to the understanding of continuously changing space-content and space-relationships of an area Gosal (1961).

Bogue (1969) considers a movement of people as an instrument of cultural diffusion and social integration that result into more meaningful distribution of population. The migration of rural people having blood relations over certain space is known as spatial diffusion of clan rural population in a region Mandal (1981).

Chandna (1986) the concept of population distribution is location basis. It refers to the spatial pattern in which the population finds its location such as linear, dispersed, nucleated, agglomerated etc. Thus, when one is dealing with distribution, the concern is more for the pattern of spread of population. Distribution of the number of humans reflects the relative spacing of such humans over the earth’s surface and attempts to seek explanations for the nature of spacing. (Kaul, 2005), in his study on the socio-demographic attributes of the Kashmiri migrants in Jammu states that distribution of the numbers of humans reflects the relative spacing of such humans over the earth’s surface and attempts to seek explanations for the nature of spacing. For a social scientist, diversity in population characteristics is the reflection of the social spectrum, economic mosaic and cultural amalgam of a settlement.

In India also, the issue of forced migration has been of immense interest to scholars from various disciplines and quite a number of studies have been conducted in this regards. (Saxena, 1961) studied displaced Punjabi families in Dehradun and also concentrated upon social attitudes of the migrants as well as the host society. He concluded that refugees had to face many problems at the place of their destination. (Kaul, 2005) studied the Kashmiri migrants and stated that the decision to migrate from Kashmir hinged upon a combination of factors. Nearly, 32 per cent of the respondents left the Valley due to feeling of threat to life and property, 30 per cent due to threat to family members and 26 per cent due to feeling of insecurity, particularly among women.

The colossal work of Kingsley Davis on population of India first woke us up to realize the importance of the study, bringing about the valuable progeny of further works of various authors, such as Chandrasekhar (1956), (1961) and (1967), Zachariah (1969), Bose (1970), Bhate

The North Eastern region of India, located away from the mainland of India prominently characterized by rugged terrain has long been suffering from want of information in most of the fields. Among the few works on population problems, the work of Srivastava, (1987) is a commendable one. Recently, Goel, (1983), carried out a research work on demographic structure of North East India covering Assam, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura and Meghalaya presenting a comparative study of the areas. The recent publication of Tribal Demography and Development in North East India, edited by Bose. (1990) has a remarkable significance as it contained the scholarly views on the demographic attributes and tribal development of the north east India in particular. Various scholars like Karna, (1990) Nunthara, (1990), Xaxa, (1990), Imchen, (1990) Burman, (1990) Gogoi, (1990) Pathak, (1990) and Ganguly, (1990) have presented their views on the problems and prospects of development of tribal population and its allied attributes.

King (1969) Dispersion analysis of several attributes is influenced by physico-cultural environment and evolutions with the changing pattern of socio-economic forces working with the development of science and technology. The actual distribution of settlements can be predicted through any statistical analysis with every unit having its own trend and identity considering the distributional pattern is termed as ‘Dispersion Analysis’.

By diffusion, population or clan groups will not only leave the settlement, but there are people who will also enter the settlement from the surrounding areas. Thus, there is a flow of population through the settlement in both directions, inward and outward. A similar study has been conducted by Mandal (1981) for the Village Kharsam. The rate of population diffusion is estimated below for the village as sample study:

Settlement area of Kharsam village - 8 hectares
Population 1971 - 762 total
Outward migration (1972-75) - 87 persons
Inward migration (1971-75) - 45 persons

Therefore, the rate of migration per annum is: \( \frac{87-45}{4} = 10.50 \)

The density of population is 96 persons.
Therefore, the rate of diffusion is: 

\[ r = \frac{1}{\sqrt{d}} = 1.08 \]

As regards migration of the Mizo people to Mizoram Thanga (1978)\textsuperscript{94} has summarized nicely after referring to different authoritative books. His words are quoted below which are self explanatory; “That the Mizos belonged to a Mongoloid stock is not disputed. That they came from the east is not disputed, that their original home was Mekong Valley was further corroborated by many including an old Burmese priest at Mandalay to Mizo historians who had visited that place to trace the history of their origin and migration. According to him, the ancestors of the Mizos came from Shanghai, possibly in the tenth century. By which route they came, and how long they took to reach Hukwangel Valley in Burma is now lost in obscurity......”.

The Linguistic Survey of India is one of the earliest pieces of literature to mention the ‘Zo’ people in India and Myanmar. The survey marks the following statement;

The words Kuki and Chin are synonymous and are both used for many of the hill tribes in question. Kuki is an Assamese or Bengali term, applied to various hill tribes, such as the Lushais, Lakhers, Rangkhols, Thados, etc.\textsuperscript{95} Chin is a Burmese word used to denote the various hill tribes living in the country Burma and the provinces of Assam and Bengal. It is written and directly pronounced Khyang. The name is not used by the tribes themselves, who use titles such as Zo or Yo and Sho.\textsuperscript{96}

James G. Scott (1921)\textsuperscript{97} once stated the thirty six clans of Zo, in which the name have been preserved, no longer exist or exist any longer. Carey and Tuck (1976)\textsuperscript{98} stated, Those of the Kuki tribes which we designate as ‘Chins’ do not recognize that name, which is said to be a Burmese corruption of the Chinese ‘Jin or ‘Yen’ meaning man. The northern Chins called themselves ‘Yo; the Thashons, Haka and more southern tribes, Lai, while the Chins of the lower Burma give their name as Oatts (1926)\textsuperscript{99} who was an army commander in Chin Hill before World War II, noted, The Chins do not know themselves by that name, which seems to have been given to them by the British – possibly owing to their Mongolian type of countenance. They consisted of numerous warlike races which has little or nothing in common; the Siyins and the Soktes in the north, between the upper Chindwin and Manipur state; the Khongsais and Zahows in the center around Falam; and Hakas, the most warlike of them all in the south.
According to Lehman (1980)\textsuperscript{100} who studied the structure of the Chin Society, ‘No single Chin word has explicit reference to all the peoples we customarily call Chin but all- or nearly all- of the people have a special word for themselves and those of their congener with whom they are in regular contact. This word is almost always a variant form of single root, which appears as Zo, Yo, Ksau, and the like.

According to Zawla (1970)\textsuperscript{101} who wrote a book in Lushei dialect on the ancient history on the ancient history and culture of the Mizo people, they came to the Chindwin belt by about 996 A.D. They lived here barely two hundred years. Then a cruel Chief ruled over them and they wanted to go away from him....... They emigrated from here into two groups one went north and the other south west through which they entered India. In fact most of the tribes and sub-tribes now identifying as Mizo trace back their linage to a place called Lentlang. It was from Lentlang that these group of tribes known as Mizos migrated to what is known as Mizoram today probably around 1700 to 1730 A.D.

According to Liankhaia,(\ )\textsuperscript{102} “the ancestors of the Mizos lived in this area for about 200 years. “But Vanchhuanga (\ )\textsuperscript{103} mentions that “they had stayed in Len Tlang area, west of Laiva and Tlang Tlang (or Klang Klang -RT 8703) for not less than 300 years and not exceeding 400 years. However, all Mizo historians place the Mizo migration to Lushai hills from area west of Len Tlang from 1700 to 1780 A.D. According to Lalnithanga (2005)\textsuperscript{104} the Mizos moved westward from Burma in the beginning of the eighteen century towards India, the main reasons for the migration being diminishing jhum areas for the growing population. He further stated that in the move to present Mizoram from the east to west and again from the south to the north within Mizoram, the earlier settlers were defeated and driven out of the north to Manipur and Cachar and to the west to Tripura. The last tribe driven out of the Mizo Hills by the Lusheis was the Thado tribe.

Sangkima (2004)\textsuperscript{105} the migration of the Mizos from Burma to the North-East took place in three phases and as such, the people were for the sake of convenience identified under the three names as ‘Old Kuki’, ‘New Kuki’, and the ‘Lushai’. The ‘Old Kuki’ of Hrangkhawl, Biate, Langrawng, Pangkhua, and Mug (Mawk) were the first batch in migration. They were followed by the so called ‘New Kuki’ and the ‘Lushai’ followed them as the third batch in migration. The first two batches
were pushed further west to the state of Tripura and Bangladesh and finally to Cachar Valley and as far as Manipur. Verghese, and Thangzawma, (1997) Taking into account the places of their origin and migration route, the following chronological events will help us in projecting time and space of their movement.

1. **1283 A.D.:** Ancestors of Mizos abandoned in a hurry in two groups. One group reached Seithi Mual (hill range, west of Manipur River in area south of Lenikot (RP 2353). The other group moved on the hill range of Letha or Tang Tlang, east of river Run or Manipur.

2. **1706 - 1730:** Mizos (Lushais) migrated west due to wars with the Soktes, Pawis and Tlang Tlang (Lakhers) who were having larger number of guns and few cannons. Lushais in turn, forced the Thados and Biates then living in Lushai hills to migrate to Tripura and Cachar district.

3. **1765 A.D.:** Lallula and other Sailo chiefs crossed river Tyao due to fear of Pawis of Falam. Lallula established his new village Zopui.

4. **1780 A.D.:** The migration of the Mizos (Lushai) in large numbers across rivers Tyao and Tuipui from areas west of Tlang Tlang due to fight with the Tlang Tlangs (shendus and Lakhers).

5. **1820 - 1825 A.D.:** Old Kukis came to Cachar in aid of Raja Gobin Chandra of Cachar.

6. **1851-1852 A.D.:** A large group of Kukis migrated to Cachar from Lushai hills due to fight with the Sailo chiefs. Approximately, 8000 persons were said to have migrated

The places where they settled first in the present state of Mizoram can also be traced with the help of Megaliths spotted all over the state. These can be the only archaeological evidences that will project their movement in time and space. The following memorial stones (lungphun) are seen even today. These Megaliths with their places of erection and time according to Lalthanliana, (2000) can be presented as;

1. Thlahtea Lungphun, A.D. 1550.
2. Zathanga Lungphun, A.D. 1700.
3. Mangkhaia Lungphun A.D. 1760-70, Champhai
Carey and Tuck, (1976) 108 As far as the Chins are concerned, we know from our own experience, as well as from the records of Manipur, that the drift of migration has changed and is now towards the north. The Nwite, Vaipe, and Yo Chins, who within the memory of man resided in the Northern Chin Hills, have now almost entirely re-crossed the northern border either into the Hills belonging to Manipur or to the South of Cachar, and their old village sites are now being occupied by the Kanhow clan of Sokte Chins, which also is steadily moving northwards.
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13. Vumson, Zo History, p.1
16. Fanch’o was the diplomat of the Tan Dynasty and the book was written in A.D 862. Vumson; ‘Zo History’, Venghlui, Aizawl, 1986, p.1.
17. Fr. Sangermano was an Italian Catholic Missionary who worked in Burma from A.D. 1783 to 1807 during the reign of King Bodaw – Paya (A.D. 1782–1819). He wrote a number of books on Burma. A Descriptive of the Burmese Empire is one of them. Vumson *Ibid*


21. G.A. Gierson; *op cit.*, p. 2


25. B. Lalthangliana; *op cit.*, pp.1&2


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43. Rintluanga Pachuau (2009): Mizoram – A Study in Comprehensive Geography, Published by Northern Book Centre, New Delhi, p.35.
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