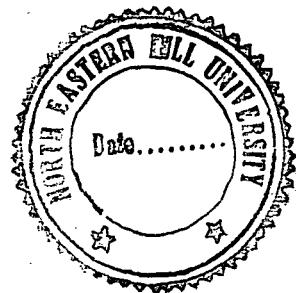


A
HISTORICAL and
POLITICAL GEOGRAPHY
OF THE HMAR - MIZOS

By
L. Khuma Varte

Supervisor : Dr. R. GOPALAKRISHNAN



Dissertation
Submitted For The Partial Fulfilment Of
The Degree of Master of Philosophy In Geography

DEPARTMENT OF GEOGRAPHY,
SCHOOL OF ENVIRONMENTAL SCIENCES,
NORTH - EASTERN HILL UNIVERSITY,
SHILLONG - 793014

1987

Geography

182408
2471921818 gr
182408
2471921818 gr

DS
910.13271011095416/6
VAR

F O R W A R D

This is to certify that Shri L.Khuma Varte,
Roll No.GM-20, Regd. No. 5048 of 1982 - '83, has satisfactorily
qualified in the M.Phil. Course Work examination of July 1985,
and his dissertation entitled "A^{HISTORICAL AND} POLITICAL GEOGRAPHY OF THE
HMAR-MIZOS" in partial fulfilment of the Degree of Master of
Philosophy in Geography, 1987, is a bonafide work done under
my guidance and supervision. *This work has not been
done so far anywhere.*



Dated Shillong
.....
.....

Dated Shillong
.....
.....

Supervisor :

R. Anpalakrishnan
.....
(Dr.R.GOPALAKRISHNAN) 16/2

Head of Department :

R. Anpalakrishnan
.....
Dept. of Geography, 16/2
North Eastern Hill University,
Shillong -793 014

ACKNOWLEDGEMENT


As Political Geography is a very new subject it is almost unknown to the people under study. History and Political Science might have been popular with the Hmars, but the present study is the first ever on the geographical interpretation of the tribe. Moreover, the present study considers a geographical area and not an administrative area. As such, the difficulty is two-fold. Datas could be collected for the Manipur portion of the area, but one have to be contented with the field studies of the Mizoram portion.

I would like to express my deep gratitude to those who extended their valuable help and co-operation in this study : My brothers Lalsanhim and Lalthangsang who helped me in collecting datas from Manipur and in typing the manuscript ; respectable political leaders of the tribe such as H.L.Daka, H.V.Tawnga, K.T.Lalla, T.Gougin, Lalbiek, Lalbiek Sungte, Ialhriet Pakhuongte, Thanglianchhunga and many others from whom I obtained many valuable informations. I am also much indepted to the Statistical Departments of Manipur for their Statistical datas without which the present study cannot be completed.

I also offer my deep gratitude to the Directorate of Education, Government of Mizoram, Aizawl, for granting me financial aid for field works and other incidental charges.

I am most profoundly grateful to Dr.R.GOPALAKRISHNAN, Head, Department of Geography, N.E.H.U., Shillong, who is also my Supervisor for his kind and untiring guidance in the field as well as in the Department.

Dated Shillong
The 25th.Jan.1988


(L.KHUMA VARTE)
Dept. of Geography,
N.E.H.U.. Shillong.

LIST OF MAPS

<u>Map No.</u>	<u>Page between</u>
I. Relief, Manipur	... 13 and 14
II. Administrative Sub-Divisions, Manipur	... 13 and 14
III. Geology, Churachandpur district	... 44 and 45
IV. Relief, Churachandpur district	... 50 and 51
V. Drainage, Churachandpur district	... 50 and 51
VI. Roads, Churachandpur district	... 74 and 75
VII. Administrative Sub-Divisions, Churachandpur district	... 74 and 75
VIII. Tipaimukh Sub-Division	... 75 and 76
IX. Thanlon Sub-Division	... 75 and 76
X. Churachandpur North Sub-Division	... 75 and 76
XI. Thinghat Sub-Division	... 75 and 76
XII. Churachandpur Sub-Division	... 75 and 76
XIII. Density of Population, Manipur, 1981	... 81 and 82
XIV. Density of Population, Churachandpur district, 1981	... 81 and 82
XV. Hmar migration and settlement	... 101 and 102

LIST OF APPENDICES

<u>Appendix No.</u>		<u>Page</u>
I.	Rainfall at important centres of Churachandpur district, 1971 - 1981	180
II.	Temperature at important centres of Churachandpur district, 1971 - 1983	181
III.	Mizo Union Memorandum, 1947	183
IV.	MNF Memorandum, 1965	190
V.	MLA Election result of 55-Tipaimukh Constituency, December 1984	195
VI.	Text of Mizoram Accord, 1986	198
VII.	Memorandum of HPC, 1987	204
VIII.	Memorandum of MIC, 1970	208

C O N T E N T S

Forward

Acknowledgement

List of Maps

List of Appendices

<u>Chapters:</u>	<u>Page</u>
I. Introduction.	1
II. Literature Survey	14
III. Geographical Framework of Churachandpur District :	43
(a) Geology	
(b) Relief and Drainage	
(c) Climate	
(d) Soil and Vegetation	
IV. Population :	75
(a) Population charecteristics and distribution in Churachandpur district.	
(b) Population charecteristics of the Hmars.	
V. Historical Geography of the Hmar tribe :	91
(a) Origin and composition.	
(b) Migration and settlement.	
(c) Socio-economic and cultural framework.	
VI. Mizoram Political History :	121
(a) The Mizo Union.	
(b) MNF and the Mizo rebellion.	
(c) The status of Union Territory.	
(d) Peaceful settlement of the Mizoram problem.	
VII. Political Ideologies of the Hmar tribe :	150
(a) Mizo unification.	
(b) Mizo Integration Council.	
(c) H.N.U. and H.P.F.	
(d) Zomi National Congress.	
(e) Impact of the Mizoram Accord.	
VIII. Conclusion.	172

References and Footnotes are given at the end of every Chapter.

A
HISTORICAL AND
POLITICAL GEOGRAPHY
OF THE HMAR-MIZOS

CHAPTER - I.

INTRODUCTION

Till recently Political Geography was not dealt separately in India by geographers; its scope and contents were mostly included in Human Geography¹. The scope of Political Geography is the analysis of the relationship between community and their environment. Thus, it is an important branch of Human Geography which is a Science that deals with the relationship between man in society and their physical environment. One mostly studies in Political Geography two groups of phenomena; men organised in political units on the one hand, and on the other hand those facts of geographical environment, as they are distributed over the earth surface, which are significant for political activity². Thus, to put in the words of Pounds, Political Geography "is concerned with Politically organized areas, their resources and extent, and the reasons for the particular geographical forms which they assume³."

The hierarchy of these Politically organised areas, form the smallest level, as in India, are Sub-Divisions, Districts, States, National, and Internationals. These are the administrative areas and not necessarily geographical areas. But, a particular district or state co-incidentally tend to be a geographically homogeneous region. An administrative factor no doubt ties the unity of a particular area, but the co-incidence of political boundaries with geographical boundaries certainly further strengthens the unity within a State. In other words, the administrators of a geographically heterogeneous area have much greater work to do for the integrity of that State than those of a geographically homogeneous political unit. The homogeneity or heterogeneity of a region depends on the number of

geographical factors in an area taken into consideration. These geographical factors generally are relief, climate, population, ethnic diversity, language, religion, distribution of resources, occupation, soil, size, location, etc.

Prescott⁴ have examined the interrelationship between the geographical factors and political systems. First, he discussed the influence of geographical factors on politics. Regional or local government and economic and social functions of government, political parties, groups and associations, public opinions, area/historical survey of area studies, colonial politics and linkage politics, all of these significantly influenced by the geographical factors such as Biogeography, Climate, Geomorphology, Location, Economic Geography and Population Geography⁵. Secondly and on the other hand, there are geographical factors which are significantly ^{influenced} by political decisions and actions. Population, economy, trade, transport, administrative divisions, boundaries, settlement, and physical landscape are either "significantly influenced" or "negligibly influenced" by the political decisions and actions⁶. But the degree of these influences may be different from one another; some may even be "uncertain".

Political Geography, again, cannot be clearly understood without some reference to the history of the area taken into consideration; although a political geographer is primarily concerned mostly with the present and the immediate past, with the contemporary facets of the continuous efforts to adjust political systems to changing geography,

and with the formation of new policies to meet alternations in the balance of political powers⁷.

A geographical space of political unit is a contributing and dependent factor upon the political character of the society occupying it. Location, according to Ratzel, is a factor which made the space occupied by a State unique. The location, size, altitude and frontiers of a State determine its activities, character and destiny. A State has a natural tendency to expand with increase in population. It also expands with the gradual merger of smaller units into it. The nature of its frontiers is important for both its security and expansion. In its growth, it strives to absorb politically valuable territories which may include plains, rivers, mineral ore deposit areas, hills, fertile soil, etc. The appetite of a State for territory grows through expansion⁸.

Rudolf Kjellen, who first used the term "geopolitik", in developing Ratzel's ideas said that " a State was a living organism, the territory, its body; the capital and administration, the heart and lungs; the rivers and ~~the~~ roads..... the arteries and veins; and the areas rich in raw materials and in the food necessary for growth, the limbs..... the most important attribute of a State was power and that the life of a State depended upon its soil, government, people, economy, and culture"⁹.

The question a State being a living organism automatically brings about the importance of its frontier zones and boundaries which were mostly remoted in the initial stages. Large areas of a state land surface, then unfit for human development because of physical conditions were frequently left as protective barriers behind which a young organization could develop in comparative safety. This was exactly what happened in the Purvachal ranges during the times of British rule in India. Gradually these barriers have been overcome in one way or another, and they have been incorporated in the territory of States, even in the remoted hilly terrains. State control has been expanding until it meets the authority of other States, when dividing lines became necessary not only the inter-State but sub-divisional boundaries within the State for local administrative conveniences. These boundaries remain as marginal zones and in some cases they constitute regions of dispute between adjacent states and as such are disruptive elements in interstate relations which the political geographer cannot afford to ignore. Frontiers are aerial, boundaries are linear in character¹⁰.

The Hmar Biel of Manipur was a part of the frontier zones between Manipur, Mizoram and Assam. This frontier zone has the Tuiruong river running in the middle of the zone. But due to the political expansion or development of the more superior races who were helped by the English,

this zone was separated when the Tuiruong was selected as a boundary line. The importance of this zone now plays a significant role in the policies of Manipur, Assam and Mizoram. But this is a recent sprout in case of Manipur. The Manipur government paid attention to this Zone partly because of the Mizo Unification policy or Greater Mizoram policy of the Mizos. The local tribal groups are perhaps aware that Central or State governments seldom pay heed towards the development of areas where there is no trouble at all.

Conditions of human existence are not easy in these frontier zones. The ever-present possibility of boundary changes with their associated upheaval in political allegiance are inimical to security of the State, and seldom have the wishes of the inhabitants been consulted when decisions were made in the allocation of their territory¹¹. Being aware of the harms for this, the framers of the Indian Constitution provided for these people a right to express their wishes in Article 3 of the Indian Constitution. Even then, the Mizos of Manipur are still longing to be together with their fellow Mizos of ~~Manipur~~ *Mizoram*.

The tribal peoples of the Churachandpur District are administratively, socially and economically Manipuris, but they are Mizos as far as language, religion, ethnological origin, historical background, etc. is concerned. The relief of the land have the same nature rugged topography similar to that of Mizoram. This brings about their oneness in occupation, tradition, food habits, socio-economic

heritages, etc. But the Meiteis, on the other hand, had the nature of staying within the flat valley of Imphal. Thus they are completely different in language, religion, traditional customs, occupation, festivals, socio-economic heritages, physical nature, etc. etc. The young meiteis are, thus, sometimes tempted to consider the Hmars as "foreigners". Whatever the basis of differentiation between human societies, ethnic, origin, religion, language, economic activities, political systems, or a combination of two or more of these, the cementing agencies do not suddenly stop short at a river, a mountain range, a lake or a marsh¹². River boundaries tend to exert a unifying influence rather than a separating influence. This is because the rivers and valleys usually provide the same type of activities on both sides which foster social and commercial intercourse.

The ~~Hma~~ Hmars are the most numerous divided tribes of the Mizos¹³, who at present are settled mostly in the south west of Manipur, Northern Mizoram, Cachar and north Cachar Hills of Assam, North East Tripura and the Eastern borders of Meghalaya¹⁴. Although they are a Mizo tribe, due to their unfortunate dispersion in different States, it is necessary that they should be separately recognised as a Scheduled tribe in order to enjoy their tribal rights under the Constitution of India. Therefore, Hmar is recognised a recognised Scheduled Tribe under the Constitution (Scheduled Caste/Tribe) Order, 1950; The Constitution (Scheduled Caste/Tribe) Union Territory Order 1951, as amended by the

Scheduled Caste and Scheduled Tribe (Modification) Order 1956. But this recognition is just by the National Constitution of India and they are not in the Tribal lists of Assam, Meghalaya and Tripura; it is recognised only in Manipur where they constituted the sixth largest out of twenty eight tribal groups in the State¹⁵. In Mizoram, it is a Sub-Tribe of the "Mozo".

Of the Mongoloid Stock, the Hmars belong to the Tibeto-Burman group. Again, they are one of the "Kuki" tribes of Mackenzie¹⁶. Roy Burman further classified the Kuki tribes into Old and New in which the Hmars belong to the "Old Kuki" tribes¹⁷. Due to the differences in opinions with regard to the term "Kuki", a tri-warded term "Chin-Kuki-Mizos" have come up among the present day Scholars¹⁸. This is to include all the allied tribes, whether Old or New, and the Hmars are in the Mizo group.

The origin home of the Hmars is Sinlung or Chhinlung which was somewhere in China. They migrated westwards (they call their westward move as "~~tlang~~ "thlang-tla") and settled in San (the Shan State of Burma); then again in the Kawl phai (the Kabaw Valley of Burma). It was from this Kawlphai Settlement that they started to organised a systematic administrative unit. After staying for something in Kawlphai, they still moved towards west prior to the 8th or 10th Centuries¹⁹. Then they ultimately reached and settled in Champhai of the present Mizoram. They established themselves into Kings and Chieftains of different villages which were named according to the clans. They stayed in and

area around the fertile Champhai untill the Leseis came in by around 1780 A.D.²⁰. Some of them perhaps went straight towards the present eastern Tripura, the plains of Manipur, Cachar, and North Cachar Hills without settling in Champhai. The Champhai settlers now ~~in the South~~ are in the South West Manipur.

It has already been mentioned that the Hmars are the Sixth largest out of the twenty eight tribal groups in Manipur. Their total population in Manipur was 23,312 in 1971, and this rose to 30,672 in 1981²¹. Out of this, about 93% of the Hmar population of Manipur are in the Churachandpur District²². Even in this District, the Tipamukh Sub-Division is ~~inhabited~~ inhabited by only Hmars, except a very small population of Bengalis along the Puiruong river. In other States, there are no reliable statistical dates which can give us the exact figure. But if a population census of the tribe is done there should atleast be twenty thousand in each of the States viz. Assam, Mizoram, Tripura and Meghalaya.

The areas they occupy in each of these states being Hilly, the geographycal conditions do not give them much scope for their socio-economic progress. They are agriculturists from time immemorial, and ~~from~~ ^{from} cultivation on the slopes of hills is particularly practised. Being in the most remoted region in each of these states, they are always isolated from the modern systems of progress. But after the coming of Christianity and education, they are increasingly aware of the dreaded ~~State~~ State in which they were in.

As they became more and more conscious of their ~~backward~~ backwardness, they became more and more anxious to be together with the other Mizos under one administrative unit. This culminated to the coming up of political parties one after another. First, the Mizo Union since 1946 fought for the rights of the people²³; against the Colonial Servitudes (Chiefs) and for the Mizo Integration. But the acceptance of a District Council for Lushai Hills, which excluded the Hmar areas, by the Mizo Union of Lushai Hills in 1952 was considered as an act of betrayal. Then the Mizo Union was rejected by a section of the people and a new political party called Hmar Congress was formed in October 1952²⁴. This divided the people into two sections. But a new party called Hmar National Union came into being in the same year to unite the two. This party participated in the Manipur Government, till now.

But the people could not forget the Mizo integration policy; and besides, the integration of the all the Hmar inhabited areas of different States. This section started a new political party called Hmar Peoples' Federation in 1977²⁵. Although unelected so far, this party plays an important role in the Assembly elections of Manipur, specially in the Churachandpur District. It has become the general belief of the people that Mizoram could not fight or do not want to fight for the Mizo areas' integration, and the Hmars are in a dilemma and would be inclined to any political party that they came across. Some section have

already joined the Zomi National Congress and Pu Cougin, the President, said "Hmar Zomis who have been morally denigrated have once again saw the light of Zomi unity"²⁶. This party is fighting for a Union Territory for all the Zomis/Mizos who are outside Mizoram. At the same time some Hmars who are in Mizoram considered the signing of "Memorandum of Settlement" between the Indian Union and Pu Laldenga (MNF) as a confirmation of their betrayal of the Hmars. This resulted to the ~~re~~-emergence of the Hmar ^{Peoples Convention} ~~Congress~~ in Mizoram in 1987 to fight for a district in northern Mizoram.

Thus the root cause of the Hmar problem is the distribution of their land by roughly using the drainage systems which are in the middle of their inhabited areas. The Tuiruong (Barak) and Tuivai river were used as boundary lines by the Treaty between the British and the Maharaja of Manipur in 1833²⁷. Their geography caused their socio-cultural and economic backwardness, their isolation from the modern systems of development, and the most important of all - their separation. Thus the geographical environment, so far always and in all respect, proved to be unfavourable for the Hmars. "Environmental Centre", to use the words of Sample²⁸, is so great in their history, present conditions of Socio-economic life, politics and ideologies, that one would never be able to understand their problems without first understanding how and what are the direct and indirect effects.

R E F E R E N C E S

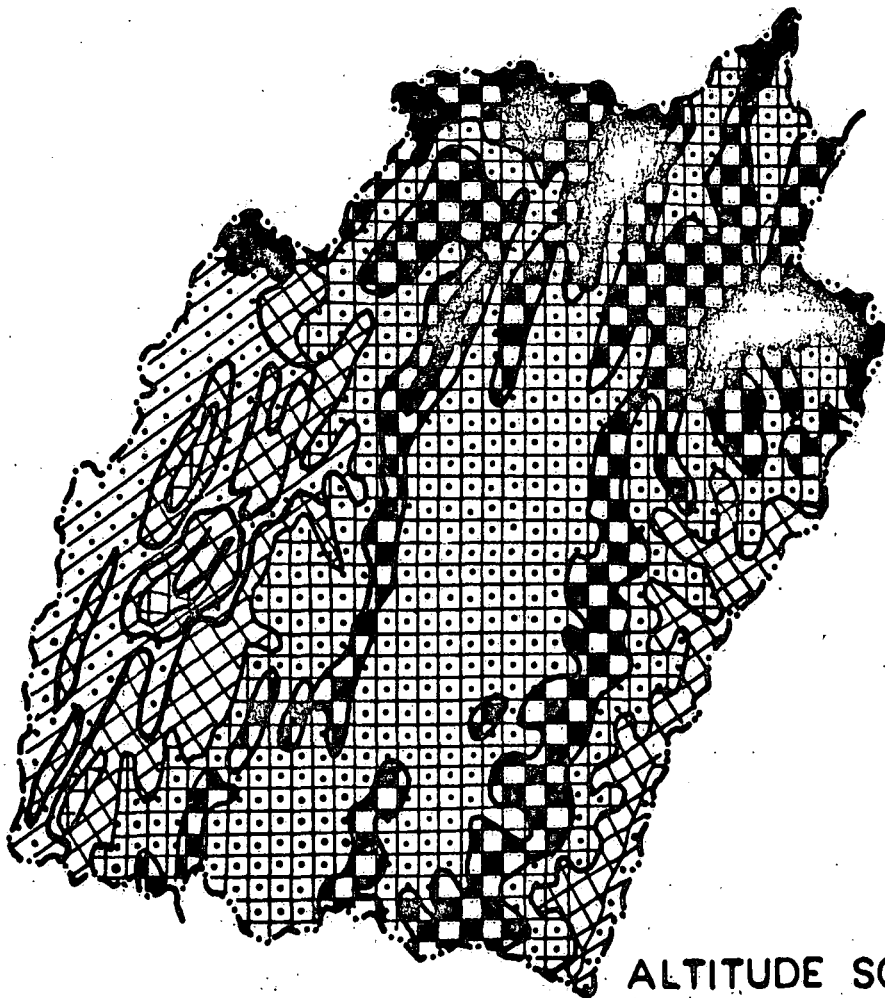
1. Crone, G.R., Background to Political Geography,
London: Pittman Paperbacks, 1969, p.16.
2. Ibid.
3. Pounds, N.J.G., Political Geography,
London: Mc Grow Hill Book Co., 2nd Ed., 1972, p.1.
4. Prescott, J.R.V., Political Geography, London:
Methuen & Co. Ltd., 1972, pp.3-26.
5. Ibid., p.5.
6. Ibid., p.15.
7. Crone, Op. Cit.
8. Sen.D., Basic Principles of Geopolitics and History,
Delhi: Concept Publishing Company, 1975, p.188.
9. Ibid., p.189.
10. Moodie, A.E., Geography Behind Politics, New Delhi:
B.I. Publications, 1949, p.73.
11. Ibid., p.79.
12. Ibid., p.88.
13. Rinawma, Lal, "Settlement Patterns of the Hmars in
North East India", Proceedings of the N.E.I.H.A.
3rd Session, Imphal, 1982, p.41.
14. Dena, Lal, "Hmar - A Brief Note",
Presented to the National Seminar on Tribal
Demography at Imphal, 1976, p.1.

15. Directorate for Development of Tribals and Backward Classes, Government of Manipur, Tribes in Manipur at a Glance, 1981.
16. Mackenzie, A., The North Eastern Frontiers of India, New Delhi (Reprint). 1979.
17. Burman, B.K.R., Demographic and Socio-Economic Profiles of the Hill Areas of North East India, New Delhi, 1970, pp. 100-111.
18. Valte, D., "Mysteries of the Indo-Burma Frontier Hills", Annual Magazine of the Y.P.A., Vol.-2, 1982, p.18.
19. Soppit, C.A., A Short Account of the Kuki-Lushai Tribes, Aizawl (Reprint) 1976, p.vii.
20. Burman, Op-Cit., p.84.
21. Directorate for Development of Tribals and Backward Classes, Government of Manipur, Tribes in Manipur at a Glance, 1981.
22. Directorate of Economics and Statistics, Government of Manipur, Churachandpur, Statistical Handbook of Churachandpur District, 1983, p.8.
23. Dena, Lal, "Hmar Peoples' Agitation, 1946-1949", H.S.A. Magazine, Hmar Area Block, Vol.-1, 1985, pp.76-78.
24. Official Records by Pu Khrangluoi, Commander, Senvawn Unit Volunteer, Mizo Union.

25. The Meeting was personally attended.
26. Gougin, T, Discovery of Zoland, Churachandpur,
1980. p.89.
27. Dana, Lal, "Our Indegeneous People: The Hmars",
Resistance (Weekly), Imphal, 17th. February 1976,
p.3.
28. Semple, E.C., Influences of Geographic Environment,
London: Constable & Co. Ltd., 1911.

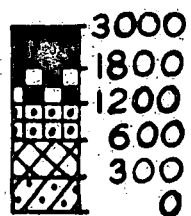
NO. 1

MANIPUR RELIEF



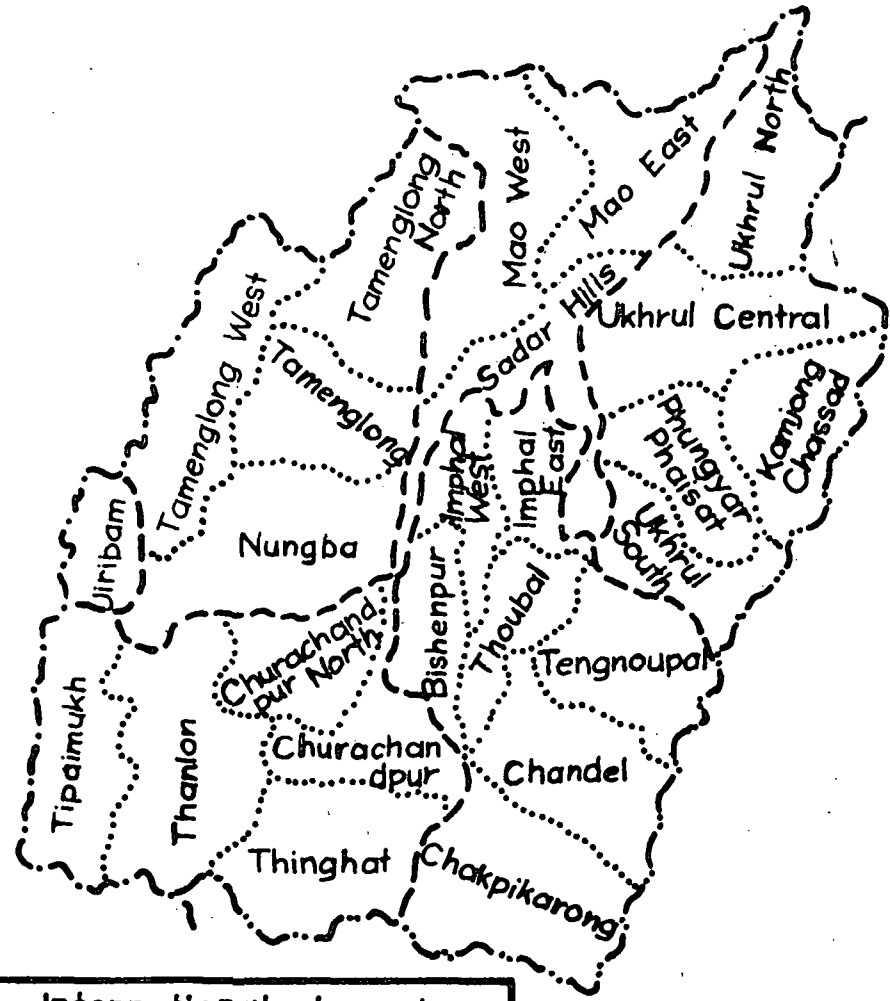
ALTITUDE SCALE

Metres



0 20 40 Kms.

MANIPUR
ADMINISTRATIVE SUB-DIVISIONS
1971



--- International boundary
-.- State
... District
..... Sub-divisional

0 20 40 Kms.

CHAPTER - II

L I T E R A T U R E S U R V E Y

- (1) On Physical Geography.
- (2) On Population.
- (3) On "Political Geography".
- (4) On Hmar History.
- (5) On Mizoram Political History.
- (6) On Hmar Ideologies.

The present study - "A Political Geography of the Hmar-Mozos" - being the first ever paper on the subject and on the Hmars, one do not have many source of information and datas which concerns the subject. Moreover, the Hmars being seperated in different States where they became minorities and settled in the most remoted areas of each of these States, their problems etc. are different from each & other. There are difficulties in collecting datas; their common problems are difficult to find out. But at present, we proposed to study only those of Manipur and their relationship with Mizoram. In this chapter, it may not be nessesary to discuss all our source of information as the references are put at the end of every chapter. As Political Geography studies the interrelationship between Geography and Politics, one have to start with the physical aspects of the region.

66 Physical Geography:

There are large number of books and materials with regard to the physical geography of the whole of the Purva-chal ranges. Besides, Manipur is quite advance towards the geographycal writings of the State as a whole, and particularly on the Central Plains. The Central Plains, being the most thickly populated and most developed area, are thoroughly studied by Scholars. Of the many sourceé of informations, the book of R.P. Singh¹ - Geography of Manipur, 1982, and S.A. Ansari's Economic Geógraphy of Manipur, 1976², are worth mention. These are towards the destriptive parts which are mostly based on theories and hypotheses.

102408



The Geography of Manipur, 1982, attempts a geographical survey of various aspects of physical and cultural landscape. The introductory Chapter traces the historical evolution and the political and administrative structure of the State. This is followed by a description of the physical landscape such as geology, relief, drainage, climate, natural vegetation and soil. Attention is also drawn to the population patterns, its uneven density and distribution, the cultural landscape, dealing with the rural and urban settlements, cultural groups, their religion language and dances. R.P. Sigg Singh took his Masters' Degree in Geography from Allahabad University in 1960 and Doctorate in Political Geography from Vikram University in 1969. He is closely associated with the Indian Council of Geographers, Indian Science Congress Association and the Indian Institute of Public Administration. He is a Senior Lecturer in Geography at D.M. College of Arts and Commerce, Imphal. He has published a number of papers besides the book Electoral Politics in Manipur: A Spatio-Temporal Study, 1969.

Of course, there are no books so far which deal with any single district of Manipur. But the available books on Manipur's Geography gives us a general idea, and these ideas have to be confirmed by field studies of the region concerned. With regard to the facts and figure of altitudes, climatic data, drainage etc. Statistical Handbooks and the publications of Economics & Statistics Department are consulted. For example, the highest peak of Churachandpur District is the Kailam tlang (6,606 ft. above mean Sea-level³). This mountain range runs from north to ~~the~~

south and it marks the dividing line between the western lower hills and the eastern higher hills of the district. Whatever the elevation may be, all the hill ranges of the Purvachal runs from north to south and the hill ranges of one State are the continuation of the other. As such, the mountains in the Hmar areas of Mizoram are the continuation of the mountains of the Hmar areas of Manipur; only cut across by the Tuivai river which is roughly used as a State boundary. With regard to the climatic data too, the Government publications are of great value (Appendix No.).

On Population:

Statistical Handbooks which include data on Geographical particulars; Population censuses, villages and towns, administrative set-up, Medical and Health, Education, Veterinary and animal husbandary, Forests, Co-operation, Industries, Labour and employment, Transport and communication, Judicial and administration, Power, Area and production of cereal crops, Fisheries, etc. can satisfactorily be found for the Churachandpur District⁴. These were published by the Statistical Department of the District since the State attained the Status of the Union Territory. Besides the Statistical Handbooks, booklets are also published by the same department in the District, and these were circulated to the other departments and among the public. These booklets usually attempted to incorporate statistics and proves to be a valuable reference book for schemes and studies in the District⁵.

Besides the District Government publications large numbers of Statistical Handbooks and booklets are also published by the State Government of Manipur⁶, which are extensively helpful in the comparison between the districts and Sub-divisions of the State. The position of a particular Sub-division or district within the State can easily be shown. The comparison of productions between the districts of the valley with that of the hill districts are mostly done with the help of these publications. Farther, they enable us to compare between Sub-divisions within one district. Again, the percentage of each district and Sub-divisions to that of the State are mostly calculated from these publications of the state government by the Directorate of Economics and Statistics.

Besides the Statistical Handbooks of Economics and Statistics departments, the Directorate of Census operations also published quite a large number of books on the population censuses within Manipur. They are in series of books and the District Census Handbook is in Part-X which include Town and Village Directory (X-A), Village and Town-wise Primary Census Abstract (X-B), and Analytical Report, Department Statistics and District Census Tables (X-C)⁷. Maps of all the Districts and Sub-Divisions within the State, the names of villages; their populations and locations of these villages and towns can be seen in these publications.

It must also be worthwhile to discuss here the sources of information about the Socio-Economic and Cultural characters of the Emar population and that of the Chura-chandpur district. The Economic situation of Manipur; its statistical figures can be obtained from the Statistical Handbooks, and this gives us a clear picture of the State. Besides the Statistical Handbooks, the Directorate of Economics and Statistics, Government of Manipur also published series of Economic Review from time to time which describes the economic situations, plans and programmes. The Economic Review of Manipur 1981-'82⁸, which is the fifth in the series, presents important economic features, policies and developments characterising the economic situation of the state with suitable background data wherever necessary. The Review is divided into two parts, the first of which gives a brief account of the economic situation in various sectors of the economy of the state and a brief description of the plan programmes. The second part contains a few statistical tables relating to important economic sectors.

S.A. Ansari⁹ was the first to produce a book on the Economic Geography of Manipur. The degree of economic Geography development, which differs from region to region, according to the difference in geographical conditions is discussed systematically. Ansari has been heading the Geography Department of D.M. College, Imphal, since December 1961. He has contributed many articles and presented several papers in learned societies on geographical aspects of Manipur.

He was awarded the degree of Doctor of Philosophy on his work Economic Geography of Manipur, 1973, by Gauhati University. Manipur being an economically self sufficient state he said "...Economic Development of the State is mainly due to the diversity in physical features"¹⁰. But the economic activity of the hill tribals is "limited to subsistence farming, a little of lumbering and much less of household industries. Their economic activities are greatly influenced by physical environment"¹¹.

The economic conditions of any single district is not yet produced in book form by any one, ~~en~~ except articles and presented papers. There are some officers in several departments who really take interest towards these. For instance, H.V. Vara's¹² article on "Tampui" which was published in Thuro (A monthly literary journal in Hmar) gives us a clear picture of the Socio-economic and cultural heritages of the Hmars. Again, his, strategy paper on "Agriculture" submitted to the Hmar Inkhawppui (Hmar Assembly), Rengkai, on 26th October 1982, also gives us a clear picture of agricultural systems of the hill areas of Churachandpur District. Besides these, one have to depend on the Statistical Handbooks of the district and field studies.

On "Political Geography".

As Political Geography deals with the interrelationship between politics and the environment of that particular region, the definitions put by different authors, though of different sentences cannot be so much different. Although it is a very new ~~ey~~ subject there are now large number of Scholars who take interest towards the relationship between

geography and politics. The ideas of only few of them will be discussed here. Norman J.G. Pounds is a University Professor Geography and History, Indiana University. Besides his book The Political Geography, 1972, he also produced many other books and articles which concerned political geography. Also, he has presented many papers in several universities with regard to political geography.

Pounds' approach to Political Geography is systematic, and assumed that any regional Study of political geography must be predicated upon an understanding of concepts, and thus he predicated on Hartshorn's definition of political geography -

"... the Study of the variations of political phenomena from place to place in interconnection with variations in other features of the earth as the home of man. Included in these political phenomena are features produced by political forces and the political ideas which generate those forces"¹³.

Although it is a large scale study of nations and international relations which accrued from geographical phenomena of each regions, any portion which deals with the relationship between politics and environment within States are considered. For instance, he talk of the Socio cohesion of population:

"... the focus of loyalties within the state and the division of the State for administrative purposes acquire in some instances a political importance. In some respect the social cohesion within a state is reflected in the

geographical patterns of voting habits, which thus became an important element in the study of political geography" ¹⁴.

Again, he also talk of the importance of the citizen's friends and neighbours -

"Perception and, in consequence, voting and decision making are likely to be influenced by pre-conceived ideas. The traditional enemy of friend, stereotyped views of other groups, and the role of environment are all of significance in shaping decisions." ¹⁵.

This is exactly true with the Hmar Biel of Manipur.

One of the most important book consulted for our present study is Prescotts' Political Geography, 1972. The author starts with a comprehensive description and analysis of the full scope of political geography. As political Geography is the interrelationship between politics and Geography, he discussed in full length the influence of geography on politics ¹⁶ and the influence of political decisions and actions on geographical patterns ¹⁷.

With regard to the research methodologies of Political geography, he stressed about the importance of objectivity. He suggested two ways by which one can maintain the highest level of objectivity:

"Firstly, the selection and interpretation of facts should be exposed to critical assessment by a number of different people with varying political view points. Enthusiastic praise from one side and bitter condemnation from the other is not inconsistent with objectivity, but atleast the criticism raised can be taken into account in any revaluation. Secondly, political geographers are

advised to avoid deep political commitments ... they should not enter controversy as the adherent of one side or the other: their role should be that of an impartial specialist ... There are three stages through which research in political political geography should be conducted. Firstly, it is necessary to observe and collect the facts related to the subject. Secondly, the collected materials should be analysed and described. Finally, the organised materials should be analysed so that the nature of the subject can be explained"¹⁸.

Prescott also discussed the three main growing points of Political Geography, namely, boundaries and frontiers, electoral geography, and the study of public policy. Since boundaries are linear whereas frontiers are aerial in character, the physical relief and drainage of both the neighbouring political units would play an important role. Besides, the driving forces such as population, etc. within the frontier zones are also important factors.

The next important authority whom we have studied most is G.R. Crone, who is a Victorian medalist, Royal Geographical Society. His book Background to Political Geography, 1969, which was first published in 1967 by the Museum Press Ltd., is of great source of knowledge. The author starts with a discussion of the Scope of Political Geography. But the book as a whole is the discussion of the international situations from the point of view of political geography, endeavouring in particular to give sufficient historical and political details.

Political geography, in his opinion, deals " with two groups of phenomenas; on the one hand, man organised in political units, on the other hand other hand, those facts of the natural environment, as they are distributed over the earth's surface, which are significant for political activity. ... Present day politics ... have their roots in history, and cannot be completely understood without some reference to the past. But political geographer is concerned primarily with the present and the immediate past; with the contemporary facets of the continuous effort to adjust political systems to changing geography, and with the formulation of new policies to meet alterations in the balance of political power"¹⁹. Learning from this, the importance of history for political studies in geography, the Hmar history and Mizo political history are traced for our present study.

Of all the Indian authors on Political geography, the books of Debabrata Sen is mostly consulted. Besides his books on India and the Cold War and Problems of India's Defence, Basic Principles of Geopolitics and History, 1975, is of great help to us. The book is an attempt not only to develop a systematic theory for geopolitical studies, but at the same time, to trace the basic principles which are the driving force behind the growth of entire human civilisation. The development of geographical and historical studies depended upon the growth of science and technology in a congenial social, economic and political set-up. The nature of political

studies has undergone a basic change with the passage of time. His pioneering work is a meeting place of geography, philosophy, History, Political Science, Space Science and Oceanography.

In trying to put the difference between Political Geography and Geopolitics, he said that Political Geography is "the science of assessing the growth of the overall power of a nation in particular and of the material development of the globe as a whole in general"²⁰, whereas ~~the total national~~ Geopolitics is a "method of assessment and analysis of total national power as a basis for the evaluation of a sound internal policy of a state with its effective external policy both in regional and global spheres"²¹.

Again, with regard to the relationship between History and Geopolitics, he stated that -

"in correctly understanding the geopolitical situation of the globe as a whole, or of a particular region or State, there is need to take the historical background into consideration for the simple reason that an analysis of the past always helps in understanding the present and speculating about the future"²².

"History deals with the far and recent past, whereas geopolitics deals with the recent past, the present, and the future. The similarity between ~~and~~ history and geopolitics consists in the fact that the same forces that mould geopolitics ... also mould history and are as essential to a historical analysis"²³. Such forces that mould geopolitics and history alike are man, matter and

idea in movement²⁴. Thus Geopolitics deals with the present and the future, but the present is the product of the past; no analysis of the present can be scientific unless it takes into consideration its historical background. Herein lies the inseparability of history from geopolitics.

The research methodology of Sen do not follow the traditional research pattern of specialisation and division of labour. The law of relativity is allowed a free play in geopolitical analysis, so that the basic forces might stand in a proper relationship and be concretised in terms of the basic aspects of the national power. This in his own word -

" geopolitical analysis should have two distinct characteristics:

- (1) it should possess the same basic elements of man, matter, and idea, which are also the permanent forces in historical development;
- (2) it should identify itself with an analysis of national power. As man, matter, and idea in movement on space and the elements of national power are manifested in diverse aspects of learning such as geography, economics, politics, history, sociology, military science, international relations, demography, etc., geopolitical studies would embrace diverse aspects of learning and show the mutual relationship among them in one system of learning. Then alone can Geopolitics establish itself as a systematic and scientific discipline in the realm of learning"²⁵.

A. E. Moodie's Geography Behind Politics, 1974, too, is of great information with regard to the theoretical portions of Political Geography. His definition, scope and contents of the subject is more or less the same with the others. The book mostly deals with the influence of physical environment on politics. Two of the chapters - Internal Political Geography and Frontiers and Boundaries - are of great significance for our present study. He talks of the environmental influence on states thus -

" every state possesses a physical background or environment, but no two states are exactly alike in this setting. Largely because of these differences in internal physical conditions, human adaptations vary from state to state ... it seems that the higher the level of organisation and technical efficiency which is attained in a state, the less effective becomes the deterministic influence of the physical environment"²⁶.

The Hmars being in the "frontier zones"²⁷ they are still backward in all spheres and thus environmental influence is still very great. The possible problems that can arise from the use of drainage as boundaries is also stressed as it seldom provides a separating influence but a unifying influence because it usually fosters the same type of activities of all kinds on both sides of the river²⁸. This is exactly what happened in the Hmar areas of the North East India; the selection of the Thiruong and the Tuivai rivers is one of the main cause of the Hizo Integration policy. A. E. Moodie who is a Professor of Geography, North Western

University, Illinois, formerly was a reader in Geography in the University of London.

On Hmar History.

Although there are no books on the geographical side of the Hmar people and their areas, the way to the historical researches have already been paved by the Hmar scholars like Br. Laldena, Manipur University; Lalrinawma, M.E.HUU.? Shillong; Dr. Rechung Pudaite, Illinois, U.S.A.; L. Kofvawm I.P.S., etc. etc. The historical studies of any tribal geography is of significant importance in the modern times while the national schemes are focussed towards the development of these tribal groups. Many students of history might have tried to interpret the historical phenomenas, but their problem is still unsolved as long as they are unacquainted with the geographical factors and their influences on such types of historical processes. The influence of geographic environment was and is so great that with the unfavourable geographical conditions, these tribal groups are still "backward" tribal groups.

With regard to the history of the Hmars, one proposes to cover their origin and composition, socic-cultural and economic heritages, migration and settlement, language and religion, their political processes upto the present, etc. Being one of the most backward tribal groups of the north east India, the Hmars do not have written records of their ancient history and as such, the present study is mainly based on oral traditions, folklores, folksongs, and a few

secondary sources. Of the Mongoloid Stock, the Hmars belong to the Tibeto-Burman group and they are one of the Kuki tribes of Meckenzie²⁹. Roy Burman further classified the Kuki tribes into Old and New in which the Hmars belong to the "Old Kuki" tribes³⁰. The works of Meckenzie and Burman are of great value to all the researchers of history, Politics, geography, etc. in the North Eastern Hills of India. Also, C.A. Soppitt's A Short Account of Kuki-Lushai Tribes, 1976, gives us an idea of the possible date of migration of the Hmars across Burma and the Purvachal ranges.

The monograph of Roy Burman is based on primary level analysis of statistical and other facts and figures relating to North East India. It is a preparatory work for a more processed anthropo-sociological report on a region. The work owes its origin to a 'National Seminar on Hill People of North East India' organised in Calcutta in 1966 by Shri Pannalal Dasgupta, Editor Compass. Perhaps it was the first time that a dialogue could be established between the intelligentsia from the plains and the vocal elite from the hills. It created a ~~tremendous~~ tremendous enthusiasm among all the participants. Burman had contributed a paper "Hillmen of North East India and Dimensions of Social Developments" in this Seminar. Later on during his tours in the Hills, he found that it had ~~made~~ made some impact among the tribal elite. This encouraged him to go in for a more integrated anthropo-sociological study of the region. Being the Deputy Registrar General (Social Studies), he was assisted by a large number of

his colleagues in the Office of Registrar General, India, in compiling the Statistical datas.

Besides his main chapters in the book (from chapter I to IX), the appendices he put at the end of the book includes:

- (1) Mother tongue.
- (2) Trend of Religion and Religion for Scheduled Tribes.
- (3) Memoranda Submitted by Mizo Union.
- (4) Missionary organisations and their operations.
- (5) Assam Act XXI of 1954 - The Assam Lushai Hills District (Acquisition of Chief's rights) Act, 1954 and Assam Act XVII of 1955 - The Assam Mizo District (Acquisition of Chief's rights)(Amendment) Act, 1955.

All these are very important source of information not only of the Emars but of the whole North Eastern Hills area of India.

Prof. LalDena of History Department, Manipur University, who did his research on the History of the Emars under British Missionaries and British Government and also on the History of Manipur is a great source of information for our present study. Besides his published books, there are a great number of published and unpublished research papers. For instance, no one else wrote on the territory of Chief Chawnhmang in India. He contends that the Emare territory by that time "was divided into six zones namely, North Eastern, Champhai, Southern, North Western, Northern and Western. The zones were put under six territorial chiefs- Tusing Faihriem, Lawipa Hrangchal, Sawrtuirakan Neilal Thiek,

Piengpuilal Biete, Demrokin Hrangkhawl and Fanhril Saivate. The territories were independent of one another"³². Another source of information with regard to the migration and settlement is Lalrinawma of History Department, N.E.H.U., Shillong. His published and unpublished systematic research papers are of great value for the present study.

With regard to the theological aspects, the different denominations of the tribe published different monthly journals and other publications. Their church leaders are mostly learned theologians who did researches on the church history and the coming of Christianity and that of educations. Education of the Hmars cannot be understood without christianity. Rev. E. Pakhuongte's Theses on The Power of the Gospel Among the Hmar Tribe, 1983, and Rev/Dr. Rechungpa Pudaite's Education of the Hmar People, 1963, are of great source of information. The Evangelical Free Church of India (EFCI) and the Independent Church of India (ICI), the two dominant churches among the Hmars also published monthly journals namely "Khawnvar" and "Kristien" respectively in Hmar Hmar which are greatly 4j-informative to us. Again, there are number of published and unpublished documents produced by the ~~IC~~ ICI. Although they are in Hmar, their importance for those who can read is undeniable. The special issues, Annual Magazines, and Jubilee Souvenirs are of great help.

The works of H.V.Vara, Agriculture Officer, Gasa-Churachandpur, are also undeniably resourceful. The Socio-Cultural and agricultural heritages of the Hmars can be studied in his Hmar Hla Hlui (The Hmar folk songs, Lyrics, and chants), 1985 (Revised and enlarged). The first edition of this book

was published in 1967 after 16 (sixteen) years of research. This book can be of much use for further research on the Hmar ancient society. One of our theories with regard to the Hmar origin is obtained from the folk song of this book:

" Kheo Khuo Sinlungah kawt ... " ³³ and

" Sikpui inthang ...

... kha la ta che " ³⁴. (These will be discussed in detail in chapter - V). The Hmar folk songs are so valuable as they do not have any other source of information with regard to their ancient history. These folk songs are consulted by all the Hmar Scholars who did researches on the Hmar History. Besides this book H.V.Vara also presented several research papers on the Hmar agricultural systems and their cultural histories to Seminars.

There are also two other literary monthly journals in Hmar both of them from Sielmat, ~~Churabehadpur~~ Churachandpur. The first is ~~"Thuaitu"~~ "Thuoitu" with its editor as W.R.Padaite and the second is "Thuro" and its editor is Dr.Lal Dena. Both these two journals usually presents the tribe's history, Socio-Cultural life, past and present society, economy and politics, etc. Hmar Chanchin (Hmar History), 1958, was perhaps the first book on the Hmars. Before the publication of this book, the Hmar history was kept only in the folk songs and memories of the old ones which were passed down from father to son. Though incomplete and unscientific, Pu Hranglien's Hmar Chanchin, 1958, recorded those memories which becomes now a very importance source of Hmar history for younger generations.

On Mizoram Political History:

The ethnology, Socio-Cultural and economic history of all the allied tribes of the Chin-Kuki-Mizos is the same. But due to the partition of their land into many different States in India and Burma, their political History can no longer be similar. As such, all the different tribes of Mizos have an almost distinct political history of their own. Although some eminent political leaders of Mizoram are Hmars, their political history and ideologies are different from that of the Hmars of Manipur or that of North Cachar Hills of Assam. There are large number of writers and Scholars in Mizoram who wrote on the history of the Mizoram Politics. But we do not intend to put all those resource persons who contributed towards our writing, but only those most important ones. Here, letters, articles, pamphlets, memorandums, circulars, etc. are of great importance. The memorandums of almost all the political parties of Mizoram shows that all the parties put forth the integration of all the Mizos as their most important policy which is never really fought for.

Of all the books, J.V. Aluna's³⁴ Church and Political Upheaval in Mizoram, 1985, is the most for us. Many people wrongly believe that the Christian Missionaries had a hand in the political turmoils in Nagaland, Mizoram and Tripura. This is believable to some extent. But one should remember that Christian Missionaries usually used Schools as the means for their teaching of the Gospel. They taught them only how to read and write so that they would be able to read the Bible and sing Christian songs. Had the Government established Schools before the coming of these Missionaries, they would

not have been accused of these upheavals. Hluna's Church and Political Upheaval in Mizoram is a study of the impact of Christianity on the Political development in Mizoram. It traces the history of Christianity in Mizoram and examines its contributions in educational development and growth of public consciousness in the Mizo society, the identification of the linkage between the progress of christianity, and the politicisation of the community being the most significant contribution.

J.V.Hluna is one of the founder Lecturers of Aizawl College in 1975. Hluna joined his present post of lecturer in History, Paekunga Pachhunga University College in 1977. Again, he founded Hrangbana College by persuading its donor, Mr. Hrangbana, in 1980 and became the first secretary in the governing body. He is an active social worker and headed the Mizo Zirlai Pawl as its president between 1976-'78. He edited its official journal "MZP Chanchinbu" between 1975-~~76~~ '80. Hluna is the founder-Secretary of YMCA in Mizoram. He is at present one of the most important Official in the Mizo History Association.

The MNF policy of "Integration of Mizo inhabited areas" was eliminated after 1981, the reason for this was stated by Ngurchhina in his MNF Demand which was published by S.R.Thangvela, the Editor, Sikni Eng (Daily News in Lushai). He stated that this policy is, at present, impossible as long as the Mizos of other state say "We

are not Mizo"³⁵. The Central government is no doubt empowered to change the boundaries of states within the country. But this is not possible if the inhabitants of the area concerned do not consent to it³⁶. Thangvela is a staunch supporter of MNF movements and their ideas. He collected materials which have any connection with the Mizo politics. He also acquired permission to produce Zoram Chhantu in Manipur from VOX's Editor, F.C. Vanlalruata. This volume contains letters of the MNF leaders like Laldenga, Zoramthanga, etc.

On Hmar Political Ideologies.

The political ideologies of the Hmars, from the outset of political thought in the area, are greatly influenced by the political thoughts and movements of the Mizos as a whole. This brings about the formation of one party after another among the Hmars. The ideologies and policies of their political parties are traced in our study. For this, there are not many books for our consultation except the records of the prominent leaders of each party, their memorandums and their constitutions. Beyond this, one has to conduct personal interviews with those political leaders. The article of Dr. Lal Dena on "Hmar Peoples Agitation, 1946-1949" is also greatly informative.

The Mizo Union of Lushai Hills had its greatest impact on the policies of the Hmars. Hmars joined this Union in order to fight against the chiefs and for the

Mizo integration³⁷. While the Hmars refused a regional council offer for the cause of Mizo integration in 1949, the Lushai Hills accepted a District Council which excluded the Hmars of Manipur, Cachar and North Cachar, etc. in 1952³⁸. This was the main cause for the formation of separate political parties for the Hmars alone. Their grievances continue to denigrate their morals further after 1981 when the "greater Mizoram" policy was no longer in the HNP demands³⁹, and still further when the "Memorandum of Settlement" was signed in 1986; the settlement only says " ... the unification of the Mizo inhabited areas ... was raised by the HNP delegation"⁴⁰; no longer a demand.

With regard to the how and why of the formation of political parties the following political leaders are consulted:

- | | | |
|------------------------|------|--------------------------|
| 1. H.L. Daka | ---- | Mizo Union |
| 2. Hrangluoi | ---- | " |
| 3. Liensangvung | ---- | " |
| 4. K.T. Lalaa | ---- | Hmar National Union |
| 5. Lalbiek | ---- | " |
| 6. Lucia Hmar | ---- | " |
| 7. L. Rokung | ---- | " |
| 8. Lalbiek Sungte | ---- | Hmar Peoples Federation |
| 9. Lalhriet Pekhuongte | ---- | " |
| 10. T. Gougin | ---- | Zomi National Congress |
| 11. Thangliensung | ---- | Hmar Peoples Convention. |

Besides the political parties, there are non-political organisations such as Hmar Association, Hmar Students

Association, Hmar Youth Association, Hmar Cultural Club, etc. who preaches for the integration of all the Mizos and for the integration of all the Hmars of different states. Of all the political parties the Hmar National Union (HNU) is the only party which so far do not agree with the integration of Mizoram and the Hmar inhabited areas of Manipur. This is perhaps because it was the first party which came up after 1952 when the Mizo Union of Lushai Hills betrayed the Hmars of Manipur, and they no longer have any faith in the Lushai speaking people.

Besides the records of the important leaders of each party, their constitutions are also consulted. Mr. T. Gougin's two books viz. Discovery of Zoland, 1980 and History of Zomi, 1986, preaches for the unification and integration of all the Zomi/Mizo inhabited areas under one administrative umbrella⁴¹. This is almost the same with the greater Mizoram policy of the MNF. Gougin is the founder president of Zomi National Congress (ZNC) and he still holds the office. The difference from the MNF is that the integrated Zoland should be under the "protection and care of Indian Union"⁴² and not a complete independence as the MNF had demanded at the beginning.

Besides all the above sources on different subjects, the Hill Geographer published every six months by the Geographical Society of the North Eastern Hill region of India,

Shillong, its of great help to any researchers on any field, as the aim of the Society is to fight against the backwardness of the region where

" there is an extreme complexity of social evolution reflecting in the current ethnic and cultural diversities. While agriculture is still the backbone of the people, it is as traditional and subsistence based as five thousand years back and industries are near non-existent or mostly extractive oriented. Communications are primitive, of the Nineteenth Century variety and prone to severe disruptions during the prolonged rainy season"⁴³. The Society was established in 1980, and the members are geographers ~~fr~~ from all over the region; their strength increases each year and the author is a Life member since 1985.

This journal can help us even towards our historical geography of the Mzars. The date of migration of the Mzars from Kawlphai (Kabaw Valley of Burma) and their settlement over the present Chin Hills and eastern Mizoram can be imagined from the light of the Darlong History, a clan of the Mzar tribe. "The Darlong came from eastern Burma (Shan) about 350 years ago, via Lushai Hills, a hill range through which they came is still called as Darlong Hang"⁴⁴.

This journal also provides us with lots of information with regard to the theoretical portions of political geography. For instance, the article of Dixshit and Giri on "Geographical influences on Voting Behavior"⁴⁵ foretold the voting behavior of MLA elections in the Tipaimukh constituency

of Manipur in December 1984 (See Appendix No.). Here, the "Issue Orientation" and "Caste" plays a very important role for the elected party.

R E F E R E N C E S

1. Singh, R.P., Geography of Manipur, New Delhi: National Book Trust of India, 1982.
2. Ansari, S.A., Economic Geography of Manipur, Imphal, 1976.
3. District Statistical Office, Churachandpur, Government of Manipur, Manipur South District at a Glance, 1982, p.15.
4. Directorate of Economics and Statistics, District Statistical Office, Churachandpur, Statistical Handbook of Churachandpur District (1971, 1974, 1976, 1980, 1983).
5. District Statistical Office/ M.S.D., Government of Manipur, Churachandpur, Manipur South District at a Glance, 1982.
6. Directorate of Economics and Statistics, Government of Manipur, Imphal, Statistical Handbook of Manipur (1970, 1971, 1980, 1983).
7. Directorate of Census Operations, Manipur, District Census Handbook, Manipur 1971, Manipur South District, 1973 (Also, Central, North, East and West Districts).

8. Directorate of Economics and Statistics, Government of Manipur, Imphal, Economic Review, 1981-'82.
9. Ansari, S.A., Economic Geography of Manipur, Imphal, 1976.
10. Ibid., p.X.
11. Ibid.
12. H.V.Vara is at present an Agriculture Officer, District Council, Churachandpur.
13. Bartschorne, R., "Political Geography in Modern World", Journal of Conflict Resolution, Vol- 4, 1960, p.52.
14. Pounds, N.J.G., Political Geography, New York: McGraw Hill Book Company (2nd Ed.), 1972, p.25.
15. Ibid., p.27.
16. Prescott, J.R.V., Political Geography, London: Methuen & Co.Ltd., 1972, pp.3-14.
17. Ibid., pp.14-26.
18. Ibid., pp.27-28.
19. Crone, G.R., Background of Political Geography, London: Pittman Paperbacks, 1969, p.16.
20. Sen, D., Basic Principles of Geopolitics and History, Delhi: Concept Publishing Company, 1975, p.19.
21. Ibid., p.20.
22. Ibid.
23. Ibid., p.237.

24. Ibid., p.49.
25. Ibid., p.254.
26. Moodie, A.E., Geography Behind Politics, New Delhi: B.I. Publications, 1974 (First Indian Publication), p. 34.
27. Ibid.
28. Ibid pp. 88-94.
29. Mackenzie, A., The North Eastern Frontiers of India, New Delhi (Reprint), 1979, p. 25.
30. Burman, B.E.R., Demographic and Socio-Economic Profiles of the Hill Areas of the North East India, New Delhi, 1970, pp. 100-111.
31. Soppit, C.A., A Short Account of the Kuki-Lushai Tribes, Aizawl (Reprint), 1976, p. viii.
32. Dena, Lal, "Our Indegenous People: The Kmar", Resistance (Weekly), Imphal, 17th. February 1976.
33. Vara, H.V., Kmar Hla Hlul (The Kmar Folk songs, Lyrics and Chants), Sielmat: ICI Press (2nd Ed.), Churachandpur, 1985, p. 61.
33. Ibid., p. 39.
34. Mluna, J.V., Church and Political Unheaval in Mizoram, Aizawl: Mizo History Association, 1985.
35. Thengvela, S.R., MNF Ngiat leh thil phutte (MNF Demand), Churachandpur, 1985, p. 32.

36. An Open letter to R.Tawna Khawbung, Ex-General President, Hmar Students Association, By S.R.Thangvela, Editor, Sikni Eng, Dated Shurachandpur, 30 July 1985.
37. (a) Dena, ~~Lal~~ Dr. Lal, "Hmar Peoples Agitation, 1946-1949", H.S.A. Magazine, Hmar Area Block, Vol- I, 1985, p. 77.
(b) Records of Pa Hrangvela Pu Hrangluoi, Commander, Senvawn Unit Volunteer, Hizo Union.
38. Dena, Dr. Lal, Op.cit.
39. Thangvela, S.R., Op.cit.
40. Text of the Mizoram Accord, MEMORANDUM OF SETTLEMENT; 30th June 1986, Mizoram News Magazine, Summer Issue- '86, Published and Edited by the Director of Information, Public Relations and Tourism, Government of Mizoram.
41. Gougin, T., History of Zoni, Shurachandpur, 1986, p. 244.
42. Ibid.
43. Editorial, Hill Geographer, Shillong: Geographical Society of the North Eastern Hill Region (India), June 1984.
44. Majumder, S.C., "Changing Political Boundaries of Tripura: A Study in Historical Geography", Hill Geographer, Vol- III, No.1, June 1984, p. 34.
45. Dikshit, S.K., & Giri, E.B., "Geographical Influences on Voting Behaviour", Hill Geographer, Vol-II, No.2, December 1983, pp. 32 - 36.

CHAPTER - III

GEOGRAPHICAL FRAMEWORK OF CHURACHANDPUR DISTRICT

**GEOLOGY

* RELIEF AND DRAINAGE

* CLIMATE

* SOIL AND NATURAL VEGETATION

GEOGRAPHICAL FRAMEWORK OF CHURACHANDPUR DISTRICT.

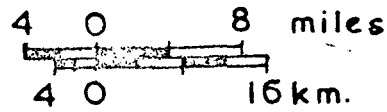
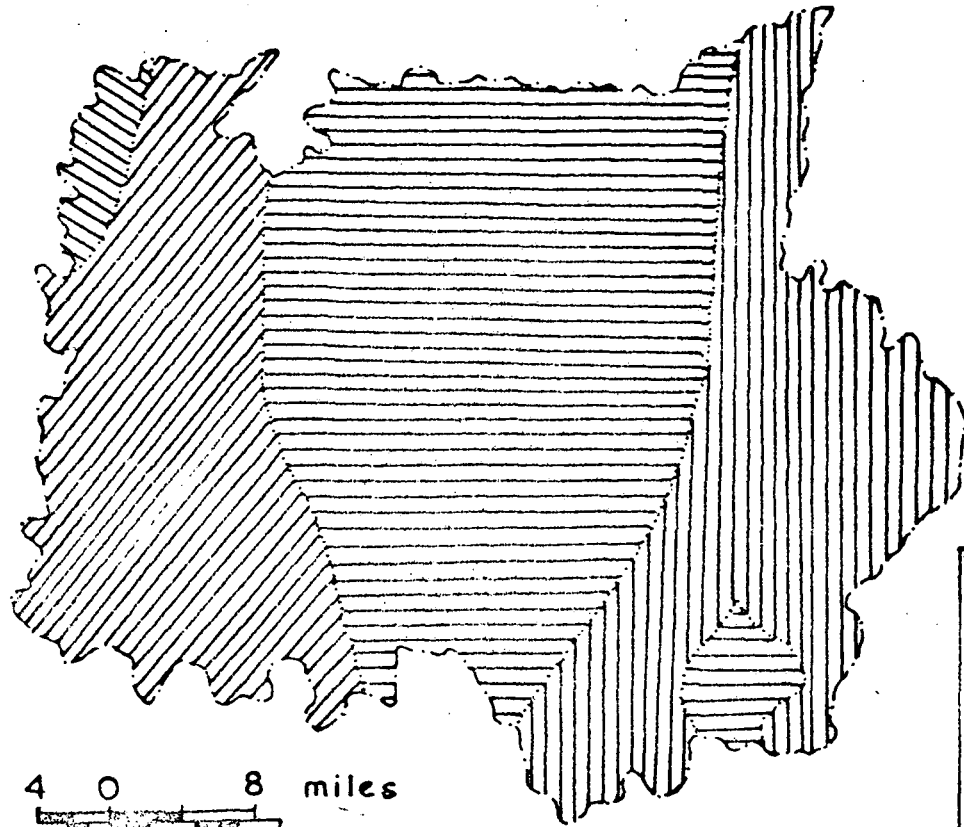
Churachandpur district of Manipur lies within the latitudes 24°N - 24°40'N and the Longitudes 93°E - 94°E. It is a hilly district with pointed peaks that has a narrow scope for rapid economic development. The Hill ranges runs mostly from north to south, and the climate differs from temperate to tropical types according to the altitude. Due to the economic disadvantages the region is thinly inhabited by several tribal groups and their main occupation is Jhoom Agriculture, which in its turn depends on the vagaries of the ~~Mon~~ Monsoon rains.

G E O L O G Y:





Churachandpur District is more or less a virgin regions as far as Geological Surveys are concerned. Of course, some work has been done in the other districts of Manipur. Among them, Oldham (1883), Evans and Pascoe (1912), Dayal and Duara (1963), Sriram and Mukhopadhaya (1971), Sriram, Mukhopadhaya and Papa (1972), are worth mentioned¹. Their work shows a general geological formations more or less similar with each other; they found that the greater portions of the Hill areas west of the Imphal valley are mostly of the Barail group while those of the east belong to the Disang group.

The whole of the Manipur hills are part of the Indo-Burmese Arc which came into being along with the Himalayan System in the early Tertiary period. The sedimentary strata of the whole region was formed in the shallow Tethys

GEOLOGY, CHURACHANDPUR DISTRICT



INDEX

	Tipam Series
	Surma Series
	Barail Series
	Disang Series

sea more than 40 million years ago and came up during the Tertiary foldings. The orogenic movements of the first and the second Himalayan upheavals can be seen from the nature of the present day landscape.

"The whole of the Assam-Arakan Tertiary belt has undergone strong folding, and long anticlinal axes can sometimes be followed for many miles, the more sharply folded ones being associated with thrust faults trending more or less north east and south west. Though some anticlinal crests remain intact at the surface, they have been removed at depth by thrusting"².

TABLE- I

AGES OF ROCKS FOUND IN MANIPUR

Era	Period	Absolute age in years before present.	Rock Formation
CENOZOIC ----- TERTIARY-QUATERNARY -----	Recent (Holocene)	10,000	Imphal Alluvium
	Pleistocene	1,000,000
	Eliocene	13,000,000
	Miocene	25,000,000	Tipam group Surma group
	Oligocene	36,000,000	Barail group
	Oocene	60,000,000	Disang group
MESOZOIC	Cretaceous	136,000,000	Ukhrul Limestone

Source :- Geological Survey of India, Geology and Mineral Resources of the States of India, Part-IV, Delhi, 1974. (Ref.3)

The formation of the major portions of the whole of western half of Manipur coincided with the developments of the ancestral domesticated animals as suggested by A. Holms⁴. Of all the rock formations of Manipur, the Ukhrul Limestones are the oldest rocks being formed during the Cretaceous period. The Disang, Barail, Surma and Tipam groups of rocks were formed during Eocene-Miocene period, and the Imphal alluvium or Imphal valley was formed only at the deposition of the former groups and it is younger than 10,000 years.

In the Churachandpur District, all these series of rocks, except the Ukhrul Limestones, are to be found; but some only in small scattered areas. They can be discussed in the following ways:

Disang group :-

The Disang group of rocks were deposited during the Middle and Lower Eocene periods. They consists of a monotonous sequence of dark grey splintery shales with fine sandstones, minor mudstones and silt stones⁵. The Disang groups of rocks are found all along the eastern half of the Singngat Sub-division and almost the whole of the Churachandpur Sub-division. The southern corners of the Singngat Sub-division and the Teisieng Hill ranges are characterised by sandstones, minor buffed coloured shale, grit and conglomerates. The Disang beds are much crumpled and have a thickness of about 3,000 metres⁶. Several hill ranges such as the Len Tlang (a hill range running north to south in between Run (or Imphal river) and its tributary the Tuithapui; extending upto Burma in the south) and Thlangbung-Teisieng-Luoikhai (Thangching) extending

from the north to Singngat through Hriengkot Tlang and some other Hill remnants of the last geomorphological processes are composed of the Disang group of rocks.

Barail Series :-

The Barail group of rocks were formed during the Oligocene to the Upper Eocene periods and this coincided with the first Himalayan upheaval. They overlie the Disang group of rocks and have a thickness of about 4,000 metres. They occupy the whole of Henglep Sub-division, the greater parts of Thanlon Sub-division and the western half and some portions in the south-east of the Singngat Sub-Division. The Barail group of rocks consists mostly of well-bedded sandstones, clay, shales, sandy shales, and due to the abundance of carbonaceous materials they can be of economic importance⁷. But the area has to undergo further detailed geological surveys. The Kailam range running north to south in the Thanlon Sub-Division is the most important geological features in the region.

Surma Series :-

Overlying the Barail series, the Surma group of rocks have a thickness of about 4,000 to 4,500 metres. They are formed during the Lower Miocene period and equivalent to the Upper Mari, Gaj beds of Sind and the Murree series of Kashmir⁸. The fault scarps along the western flanks of the Kailam range indicates that the Surma series in the District was formed just as the faulting took place. The Surma group of rocks occupies the whole of the Tipaimukh Sub-Division and the south-western corner of the Thanlon

Sub-Division. The Vangai range, Senvawn Tlang, and Tinsuong-Tuolbung Tlang are the most outstanding ranges composed of the Surma series of rocks. They are composed of sandstone, sandy shales, mudstones and thin conglomerates, generally free from carbonaceous and arenaceous in their formation.

Tipum Series :-

The Tipum group of rocks are a contemporary of the Lower Siwalik system of the Himalaya and were deposited in the Upper and Middle Miocene periods. Overlying the Surma series the Tipam group of rocks have a thickness of about 2,700 metres. They are almost negligible in the whole District as it is found only in the Tuiruong (Barak river) basin to the west of the Vangai range of the Tipaimukh Sub-Division. The Tipam group of rocks are composed of fairly coarse to gritty, false-bedded, ferruginous sandstone interbedded with shale, sandy shale, clay, mottled sandy clay, fossil wood, lignite and conglomerates¹⁰.

The Alluviums :-

The alluviums are of recent origin deposited in the river basins of Tuiruong of Tipaimukh Sub-Division, Run (Imphal river) and Tuithapui (Khuga river) of Churachandpur and Siggngat Sub-Divisions. They are the uppermost deposits (youngest) and about 100 to 300 metres thick ranging from place to place. They are high levelled alluvium deposits containing clay, sand, sandy clay, silt and single shingle. They are the most fertile regions for agricultural purposes.

In the whole of the Churachandpur District, thus, one finds that the older rocks are overlain by the younger rocks towards the west. From this one can suggest that the geomorphological processes like faulting and upliftments are more prominent in the Tipaimukh and Thanlon Sub-Divisions and the Singngat and Churachandpur Sub-Divisions, the geological structure extends towards the Arakan hills of Burma in the south. In the Thanlon and Tipaimukh Sub-Divisions particularly, it has been found that the "mountain building forces are still continueing their work"¹¹.

The geological formation of the western half of the District is the continuation of the Mizo Hills. It ^{was} formed during the Miocene period of the Tertiary. At a later stage of the Tertiary, "probably there was uplift in the southern part of Manipur and Mizo Hills which caused the Tuiruong (Barak) in this area to be reversed, compelling it to take a sharp bend in its course northward. This reversal of drainage in that area could be ascribed to uplift, where the Barak could not adjust itself to the rising land across its path.

"The Manipur river (Run), on the other hand, could adjust itself and maintain its course across the rising land of the south. This phase, however, ... led to impounding of water and formation of a lake (Loktak) in its upper reaches, where we have the plains of Manipur today. It was followed by gradual silting up of the land and the formation of the plain"¹².

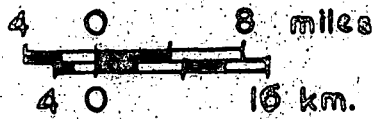
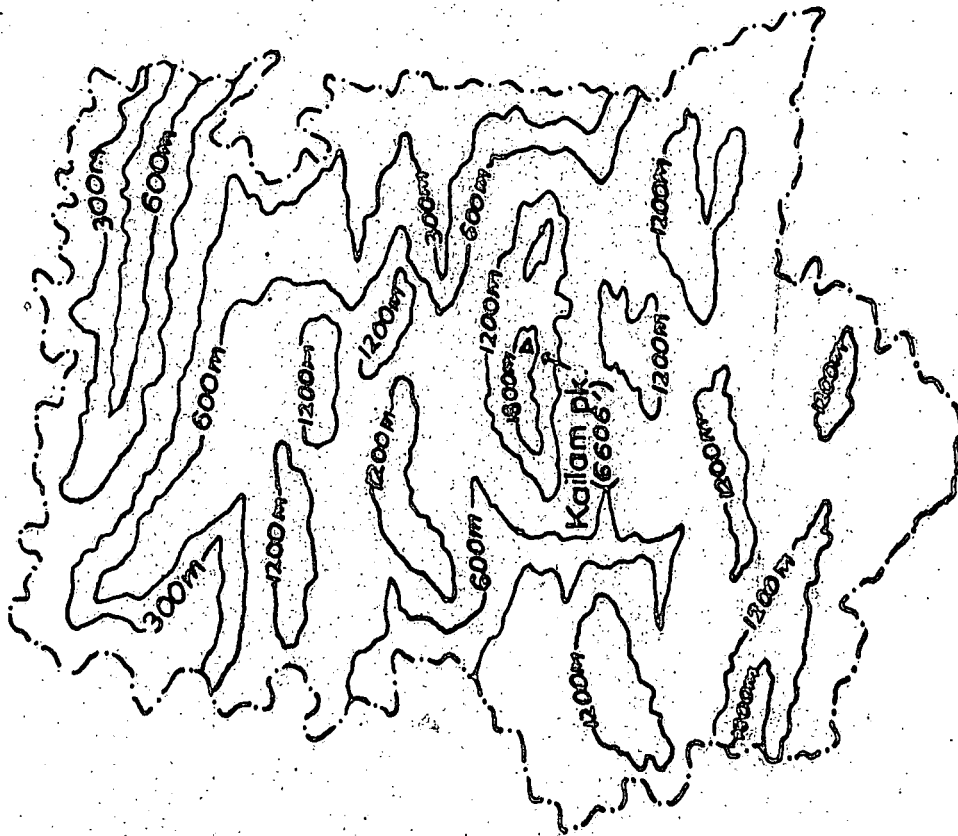
RELIEF AND DRAINAGE :

The hills and mountain ranges of Manipur, as a part of the Eastern High Lands (Purvachal) of India, runs from North to South, upto the Cape Negrais of Burma. These high lands consists of hill ranges which pass through eastern Arunachal Pradesh and the States having common border with Burma. They run in the North-South direction in the form of a ~~erecent~~ crescent the convex side of which points towards India. In the north lies a high mountainous land called the Dapha Bum (Highest point 4,578 metres). The Patkai Bum starts from the southern end of the Dapha Bum. After running for some distance southwards along the International boundary between India and Burma, it merges into the Naga range. Saramati (3,926 m) is the highest peak of the Naga range. The Patkai and the Naga ranges form water-shed between India and Burma. Further south this mountainous belt is called the Manipur Hills (generally less than 2,500 metres in elevation) in Manipur State, the Mizo Hills in Mizoram and the Tripura Hills in Tripura State. The elevation of Mizo Hills is generally less than 1,500 metres. The highest point is Blue Mountain (2,157 metres) in the south. In general, the height of the ranges falls gradually southwards¹³.

The Hills of Manipur are that part of the Purvachal which are in between the Naga Hills in the north and the Mizo Hills in the South; not only in its location but also in its location elevation as the mean elevation of the Purvachal gradually decreases towards the South. They are the southward extension of the Naga Hills the mountain chains of which conti-

no. 4

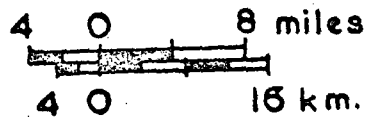
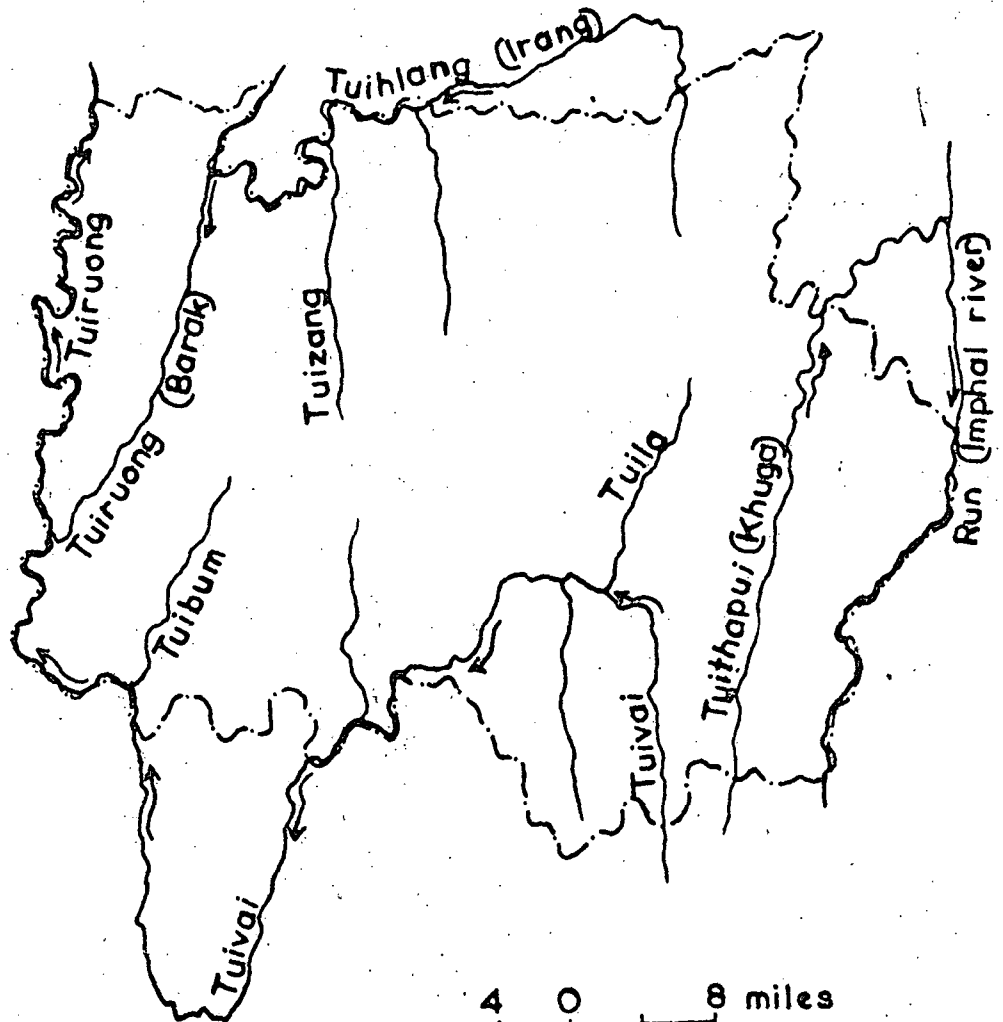
RELIEF, CHURACHANDPUR DISTRICT



no.5

Drainage

CHURACHANDPUR DISTRICT



nues in the Mizo and Chin Hills, ~~whchh~~ which gradually becomes narrower along the Arakan coast to form the famous Arakan Yoma of Burma. The Hills of the Manipur are a " ... series of parallel ranges extending from the Naga Hills in the North to about 24°N parallel in the South, where they meet the Mizo and Chin Hills. These ranges fall~~e~~ into two broad groups - the Manipur Eastern Hills and the Manipur Western Hills, which are the southward continuations of the Tuensang and Kohima Hills of Nagaland" ¹⁴.

The Eastern Hills of Manipur ~~are~~ acts as a natural boundary between Burma and India and slopes towards the East in the Kabaw valley of Burma. Their average height is about 1,500 metres, but in the North-East of Ukhrul, along the International frontier, they rise above 1,800 metres. The important Hills of the Eastern Hills are Khayangbung (2,833 metres), Sirohi (2,568 metres), and Kachoobung (2,498 metres). ~~Their~~ Their western slopes, which terminate in the Imphal valley, are of gentle acclivity, but the eastern face is very precipitous. The Nupitel, Chingai, Malain, Ungoching, Yamadung, are the main ranges which run more or less parallel to the Indo-Burmese boundary. ¹⁵

The Western Hills of Manipur are the southward continuation of the Kohima Hills of Nagaland and they comprise parallel ridges and valleys, spread over the entire western parts of the State. The Western Hills, in which the Churachandpur Hills belongs, decreases gradually towards the South (Churachandpur District) and have its highest peak at Mt. Japvo (3,015.08 metres) close to Mao near the Manipur-Nagaland

The Hills of Churachandpur District are only the Southern end of the Manipur Western Hills ~~which~~ which boundary with Mizoram is marked by the Tuivai river, with only one ejection of a mountain range onto Mizoram, the Phuaibuang range of Mizoram which extended to the north upto the Thanlon range of Manipur. The major range of the Churachandpur District are the Len Tlang which extended from the east of Churachandpur town through the eastern parts of the Singngat Sub-Division upto the Chin Hills of the Burma in the south, and this range runs in between the Run (Manipur river) and its tributary the Tuithapui (Khuga river). The other important mountain range and the highest in the District is the Kailam range which runs from the western side of the Singngat Sub-Division and extending upto the Henglep Sub-Division in the north. This mountain range marks the eastern and western side of the District and it^s cut accross by the Tuivai river in the eastern side of the Thanlon Sub-Division. The western flanks of this mountain range is marked by fault scarps or thrusts but the eastern side gentle slopes. The highest point of elevation of the District is in this range just to the south of Churachandpur-Tipaimukh road and is called Kailam Tlang (6,606 ft., ie. over 2,202 metres)¹⁷.

The ~~third~~ third important mountain range is the Vangai range in the Tipaimukh Sub-Division; running from north to south. The Vangai range is the southern continuation of the Kalanaga range in between the southward flow and the northward flows of the Barak river (The local name of the Barak is "Tuiruong" and this will be used from

nues in the Mizo and Chin Hills, ~~whish~~ which gradually becomes narrower along the Arakan coast to form the famous Arakan Yoma of Burma. The Hills of the Manipur are a " ... series of parallel ranges extending from the Naga Hills in the North to about 24°N parallel in the South, where they meet the Mizo and Chin Hills. These ranges fall into two broad groups - the Manipur Eastern Hills and the Manipur Western Hills, which are the Southward continuations of the Tuensang and Kohima Hills of Nagaland" ¹⁴.

The Eastern Hills of Manipur ~~act~~ acts as a natural boundary between Burma and India and slopes towards the East in the Kabaw valley of Burma. Their average height is about 1,500 metres. But in the North-East of Ukhrul, along the International frontier, they rise above 1,800 metres. The important Hills of the Eastern Hills are Khayangbung (2,833 metres), Sirohi (2,568 metres), and Kachoobung (2,498 metres). ~~Their~~ Their western slopes, which terminate in the Imphal valley, are of gentle acclivity, but the eastern face is very precipitous. The Nupitel, Chingai, Malain, Ungoching, Yamadung, are the main ranges which run more or less parallel to the Indo-Burmese boundary. ¹⁵

The Western Hills of Manipur are the Southward continuation of the Kohima Hills of Nagaland and they comprise parallel ridges and valleys, spread over the entire western parts of the State. The Western Hills, in which the Churachandpur Hills belongs, decreases gradually towards the South (Churachandpur District) and have its highest peak at Mt. Japvo (3,015.08 metres) close to Mao near the Manipur-Nagaland

border. The Japvo range throws out numerous spurs towards the East and West and from this point southwards there is a steady decrease in the height of the Hill ranges. "The general aspect of the Hill ranges is that of irregular serrated ridges, occasionally rising into conical peaks and flattened cliffs of bare rocks"¹⁶. Towards the North many summits rise above 2,500 metres, some which are Tenipu (2,994 m), Kobru (2,652 m), Iso (2,460 m) and Tamphaba (2,664 m). In 180 Km. long run to the south, they become successively broader and lower in elevation. A number of parallel ranges - Uningthou, Kobru, Khoupum, Nungba, Kalanaga, Nungjiabong, and Haobi - form this wide belt of Hills.

The continuation of this different hill ranges towards the South are called in different local names in the Churachandpur District. The relief features of the Churachandpur District can be classified into **THE HILLS** and **THE RIVER BASINS** based on the considerations of structure, topography, and the geomorphic processes.

(One paragraph on the left please)

Besides the above three major ranges there are some other important Hills such as the Senvawn Tlang which extends upto the Dherzawl Tlang in the north-east to south-west direction in the Tipaimukh Sub-Division; Tinsuong Tlang which runs from south to north in between the Tuizang river and the southward flow of the Tuiruong; marking the easternmost range of the Tipaimukh Sub-Division; Phuaibuang Tlang which extends

upto the Thanlon Tlang and joints the Kailam range in NNE - SSW direction; ~~Thaai~~ Thlanbung-Teisieng-Iuoikhai or Thangching (2,109 metres) range which extends from the northern sides of Singngat Sub-Division upto the northern tip of Churahandpur Sub-Division through the Eastern edge of the Henglep Sub-Division. The eastern flanks of this range and its western flanks near Tuilaphai are marked by faults or trusts. The eastern slopes are succeeded by the Alluvium deposits of the Tuithapui valley (Khuga river). The important peaks of the Churahandpur District are Kailam Tlang, Thangching Tlang and the Thimbung Tlang, all which are higher than 2,000 metres. There are some other minor peaks such as Senvawn Tlang (also called Zopui), Parbung Tlang, Parvachawm Tlang, Thanlon Tlang, Chawngkhezo, Teisieng Tlang, etc. which are named after the villages which ~~whieh~~ situated on tops of them.

The river basins are mostly of 'V' shaped except the lower parts of Tuiruong, Tuithapui (Churahandpur valley) and the Run (Imphal river valley). Of course, these were also 'V' shaped in the geological ~~parts~~ past but now they are filled up by the alluvium deposits. The elevation of the lower Tuiruong basin is lower than 300 metres while the river basins of Tuithapui and Run are about 860 metres above sea level. The river Tuivai is the longest river of the District; it has its source in the Chin Hills of ~~Burma~~ Burma and flows towards north upto the middle of Singngat Sub-Division where it is joint by the Tuila from the north. It then flows towards the

west until the Thanlon Hills deflect it towards the south until it flows as a natural boundary between Mizoram and Manipur. After running for some distance towards the west it goes around the Phuaibuang range of Mizoram and come back towards Manipur upto the boundary where it is joined by its important tributary, the Tuibum. It then turns towards the north along the boundary and joins the Tuiruong at Tipaimukh (Tipaimukh means 'the joining point of Tuivai'). The 'V' shaped river valley of Tuivai provides a good scope for the development of Hydro-Electric power as it flows down rapidly into the Tuiruong river.

The Barak river (called 'Tuiruong' in the District) is the biggest river of Manipur. It rises in the northern range about 10 miles east of Mao and follows a south-westerly course. It crosses the Imphal-Dimapur road at Karong, and takes a bend towards north. Then it follows a westerly course till it reaches the north west corner of the State. The river then turns towards the south and glides along the whole way upto Tipaimukh where it is joined by the Tuivai. All along its southward flow it follows along the east of the ~~Kla~~ Kalanaga range (called the 'Vangai range' in the Churachandpur District). At Tipaimukh it takes a sharp bend towards north and acts as a natural boundary between Mizoram, Assam and Manipur. At Girihat it is joined by the river Jiri. From there the river turns to the west and after many meanderings through the Cachar District of Assam and Sylhet of Bangladesh, it falls into the old bed of the Brahmaputra near Bhairab Bazaar.

The important tributaries of the Tuiruong are Jiri, Tuivai, Makru, Irang, etc.¹⁸.

Other important rivers of the Churachandpur District are TuiKlang which is joined by the Tuizang and become the important tributary of the Tuiruong; Tuila and Tuipi both of which flow towards the south and joined the Tuivai; The Leimatak river which rises from the Thangching Hills and flows towards the north; and the Tuithapui (Khuga) which have its source from the Len Tlang and flows towards the north and finally flows down into the Run (Manipur river). One of the most important rivers of Manipur, the Run, flows towards *South* along the eastern border of the District and finally joined the Chindwin at Kalewa in Burma. The river basins of Tuithapui nad Run are the only agriculturally productive regions in the whole District. In the District, the Kailam range acts as a water-Divide between the north-flowing and the south flowing rivers. But these rivers are only tributaries of other ~~rivers~~ bigger rivers like Tuiruong and Tuivai.

C L I M A T E

Although altitude plays a very important role in the determination of climatic types, the whole of Manipur belongs to the Vladimir Koppen's Humid Mesothermal or temperate Rainy Climate regime. This is characterised by hot and wet Summers with cold and dry winters, July and January being the hottest and coldest months respectively. The orographical structures, besides altitude, such as the alternating Sub-Continental pressure cells of north-west India and the Bay of Bengal, the

predominant moist Maritime Tropical Airmass, the periodic western disturbance, local mountains and valley winds, the nature and intensity of forest covers, etc. influences the pattern of climate in the State¹⁹. As already mentioned about altitude, topographical varieties within short distances results in rapid Climatic changes.

Other important Climatic controls of Manipur are the location and seasonal ~~rythm~~ rhythm. The foothills of the Manipur-Burma boundary and Manipur-Assam boundary have more or less the same type of temperature, but the amount of Rainfall in the west is much higher as they are in the windward side while the eastern hills are in the Leeward side of the Manipur Hills. Even when one considers only the North to South mountain ranges west of the Manipur valley, it is found that places located in the same latitude have a different temperature and a different amount of Rainfall. This because the windward side is much lower than the Leeward side and the Hill ranges runs from north to south, in the way of the South West Monsoon winds. Thus, on a larger scale, the South-East and North-East Trade Winds, the Indian Ocean and the Bay of Bengal, the ranges of the Purvanchal, the Himalayan ranges, the Meghalaya Plateau, the Plains of Bangladesh, etc. also have to be kept in mind while discussing the Climate of Manipur.

The physiographic location of Churachandpur District is of worth consideration. It is in the South-West corner of the State which is the foremost zone of Manipur in the paths of

the South-West Monsoon Winds. More over, there are no high reliefs to the west of South-West of the District. The low Hills of Tripura and Northern Mizoram cannot obstruct the South West Monsoon winds. But, it should also be kept in mind, that the mountain ranges of Manipur increases in elevation towards the north, and this also plays an important role in the determination of rainfall distribution and temperature of a place. As such, the highest average monthly rainfall in 1970-71 was found at Jiribam (48.1 cm) and the lowest was at Churachandpur (24.0 cm), both in the month of June²⁰. Of course, Jiribam is only about 30 Km. north of the Tipaimukh Sub-Division of the Churachandpur District. The highest temperature is also recorded in Jiribam as it is the lowest portion of the State from sea level. ~~The average rainfall of rainfall in Churachandpur District~~ The average annual rainfall in the Churachandpur District is always less than 1,700 mm. while it is always more than 2,000 mm. for the whole of Manipur. The most important cause for this is, perhaps, the relief of different Districts.

RAINFALL :

Churachandpur District receives a relatively abundant rainfall and well distributed over the region; although it is slightly less towards the East. In the District, the recording is done only on four ~~centres~~ centers - Tinsuong, Thanlon, Churachandpur, and Geljang; Geljang is in the Churachandpur Sub-Division. Jiribam is outside the District, but its recordings are also considered as it can represent the rainfall and

temperature conditions of the Tuiruong valley. The average rainfall in the above centres are given in the following table²¹ :

Centres	Rainfall in millimetres	Period
Thanlon	2487.7	1972 - 1981
Churachandpur	1,276.3	1971 - 1980
Tinsuong	2,664.4	1972 - 1981
Geljang	1,250.7	1972 - 1981
Jiribam	2,845.3	1972 - 1981

The above average rainfall is taken from the consideration of a period of ten years in each centre. The average annual rainfall in 1981 without Jiribam, for the District was 1,497.25 mm. the recording was not done in the Sub-Divisions of Singngat and Henglep. But these two Sub-Divisions are expected to have a more or less similar type of climate with Geljang. From the given table one can see that those centres which are in the eastern side of the District records lower amount of rainfall than those which are in the western side. In this regard, the Kailam range can be considered as the divide between the higher and lower rainfall areas of the District. The average rainfall for ten years varies from about 2,500 mm. in the Tipaimukh Sub-Division to about 1,300 mm. in the Churachandpur Sub-Division.

The amount of monthly rainfall in a year can also be considered. The highest rainfalls in all the centres are recorded in the months of June and July while the least are recorded in January. In 1983, the highest amount of rainfall was recorded in Tinsuong (609.9 mm.) in July as compared with Churachandpur

(283.0 mm) for the same month²².

Temperature :

Being a hilly region, the temperature in Churachandpur District varies from place to place and this variation is mostly according to altitude. As a general rule, the temperature decreases at the rate of 1.6°F at every ascend of 300 ft. altitude. So, as one goes higher and higher he feels colder. The tops of mountains are colder than the foot of those mountains. It can thus rightly be assumed that the temperature records would be lower in Tinsuong than in Jiribam though they are only about 30 Km. away from each other. Again, though Churachandpur and Geljang are in the same Sub-Division of the District and a short distance away from each other, Geljang being in the higher altitude obviously record lower temperature. As already mentioned about the rainfall, places with lower amount of rainfall also records as a rule, higher temperature. But this may not always be true in case of the Churachandpur District as it is only a small area that is studied and only in a very few centres are the records done. The locations and altitude of these Centres are given below :

	Churachandpur	Tinsuong Tinsuong	Thanlon
Altitude	914.4 m	1158.5 m	1266.0 m
Latitude	24°19' N	24°18' N	24°15' N
Longitude	93°40' E	93°12' E	93°17' E

Source : See Ref.No. 23.

In all the important recording centres that are considered, the maximum temperature are more or less the same, i.e. between 30°C and 42°C for a period of ten years²⁴. But there are slightly differences in their minimum-maximum range of temperatures. The lowest minimum records are found in Churachandpur and its maximum records are never higher than 39°C. The highest maximum records (42°C) are found in Jiribam which can represent the Tuhruong valley and its minimum records are more or less the same as the others. It is only in Churachandpur that the minimum records reaches down to the freezing point. The minimum-maximum range of temperature is greater in Churachandpur while the least is in Tinsuong. This is perhaps mostly because of the difference in elevation between the centres. Tinsuong is at 1158.5 m from sea-level and on the top of a hill. On the other hand, Churachandpur is at 914.4 m from sea-level but at the foot of a hill, i.e. it is located to the south-west corner of the Manipur valley. The seasonal change of temperature is greater on the plains than on tops of hills and mountains.

The seasonal change of temperature in a year, according to 1983, is also worth consideration²⁵. In all the recording centres one finds that all the maximum temperatures are recorded in the months of June and July whereas the least are recorded in January. In Churachandpur the January minimum temperature is always less than 1°C, but in the other centres it seldom reaches freezing point.

Regionally, the Tipaimukh Sub-Division records the highest temperature, specially in the valleys. The crest of hills in the Sub-Division can be represented by Tinsuong

which has the least maximum records. This means, the foothills have higher range of temperature than the crests of hills. The Kailam range in the Thanlon Sub-Division provides a divide a between the East and the West which respectively means the lesser maximum-minimum range and greater maximum-minimum range of temperatures.

Thus, the micro-climatic units of Manipur, not only in the Churachandpur district, have to bases on altitude; other factors which also have to be considered are humidity, wind, vegetation, topography, exposure to the sun, etc²⁶. In the deep narrow valleys, the climate is different from that prevailing on the slopes and tops of hills. The valleys have higher temperature, high humidity and the air is almost stagnant during daytime. The temperature falls at nights both in summer and winter. Fog and mists fill the intermontane valleys specially to a greater extent in winter mornings.

Enough warmth can be found on mountain slopes which which are exposed to sunshine. Mountain and valley winds are the most prevalent in the District. From higher slopes, the drainage of cold air down the valley leads to displacement of warmer air from the valley bottom to the slope upwards. More sunshine and stronger winds can be found during days. During winter, nights are cold and on occasions, temperatures are below freezing point; more so early in the mornings.

The Seasons:

Simillar with the other parts of the Indian sub-conti-
nent; Manipur, its Churachandpur District in ap particular, is
also under the influence of the out-blowing North-East Monsoon
Winds for about half of the year and the in-blowing South-West
Monsoon winds for the rest; it exhibits a strong seasonal rhythm
in its climatic pattern. In the state, as determined by the loca-
tion and landscape, the South-West monsoon winds are responsible
for the rainfall while the North-East Monsoon winds are cold
and dry. The seasons in Manipur can be of the following types²⁷:-

A. SEASONS OF NORTH-EAST MONSOON:

- (i) Cold Weather or Winter Season (December to February).
- (ii) Hot weather or Summer Season (March to April).

B. SEASONS OF SOUTH-WEST MONSOON:

- (i) Seasons of general rain or rainy Season
(May to September).
- (ii) Seasons of retreating Monsoon (October to November).

The Winter season lasts from December to February.

The temperature suddenly falls down at the be~~g~~inning of the
season and reaches down to freezing points in the month of
January, then it gradually rises in the month of February.
Cool, gentle northerly and north easterlywinds winds blow
during this period. Fogs are very common during winters,
particularly in the river valleys. In the Churachandpur Dis-
trict, the valleys of Tuiruong, Tuivai, Taibum, Tuihlang,
Tuining, Run, etc. are~~fill~~ filled with fogs specially in
early winter mornings. Rainfall is the lowest during this
season and December is the driest month. Because of the

differential heating of the hills and valleys, local winds with their moderating influences blow on an impressive scale. ~~These winds-~~ These winds keep the valleys bottoms cold at night and windy ~~an~~ the day time. The hills slopes remain comparatively warmer than the crests as well as the valley bottoms at night.

The Hot Weather season and the season of general rains can be taken together as Summer season. But the months of March and April are particularly taken as a Spring season when the temperature suddenly rises while the rainfall is not yet too much. This season is characterised by vanishing fog, high temperature, occasional thunder showers, cool and pleasant mornings, hot and cloudy after-noons, etc. With the advance of this ~~see~~ season the amount and frequency of rainfall increases, finally heralding the beginning of the rainy season in early May. The summer rains are generally associated with afternoon or evening thunderstorms and squalls.

The Rainy season comes after the Summer and it is the longest season of the region in a year. It lasted from May to September. The rainfall and thunderstorms becomes more intense and heavier as the system develops, the temperature continues to rise untill it reaches the average of about 30°C in July. But at the same time, the rainfall also rises till it pours down its highest amount mostly in the month of June, and this modifies the rising temperature. Then the rainfall gradually becomes comparatively moderate in the

months of August and September. This season is characterised by windsread cloudiness, very high atmospheric humidity, weak variable surface winds making the weather dull, sultry and oppressive.

The South-West Monsoon winds becomes feeble towards the end of September and the following ~~two~~ two months experience their retreat. The amounts of rainfall and temperature gradually decreases and the sky becomes clear. Morning ~~are~~ fogs are of shorter duration, and the weather remains fair and pleasant. October and November have very bright and sunny days and pleasant cool nights. The retreating Monsoon can be called as the Autumn of Manipur.

" Climate exerts a great influence on agriculture, which is the backbone of the state economy. The failure of Monsoon rains, in the absence of irrigation facilities, seals the farmer's fortune, who normally grow one crop - rice - in the course of the year. Good and timely rains improve the prospect of rice and maize cultivation. Thus surpluses and deficits on the food front in the state are mostly a creation of the Monsoon rains"²⁸.

S O I L A N D V E G E T A T I O N

The weathered materials of the exposed rocks and the vegetative cover supplying decomposed organic matter are the two primary factors for the formation of soil. This process in nature goes on imperceptibly, and, in course of time, the parent rocks are encrusted by a layer of soil. The thickness

of soil varieties from place to place, depending upon a number of factors responsible for the formation of soil such as the parent rock, relief features, vegetation, climate, intensity of erosion, time, etc. The parent rock in this region belong to the Tertiary series unconsolidated and young. Rugged and ~~relected~~ dissected topography is its typical relief. Tropical rain forest and coniferous trees covers these rugged mountainous regions of Manipur, and the rainfall is normally heavy. Soils are formed under these natural conditions. The practice of shifting cultivation from time immemorial has proved that the soils are unpromising.

Only virgin soil is productive, specially in the hilly regions, and virginity and productivity goes together. Soils are generally light, except in the river valleys, where silt has accumulated. The continuous burning in course of the Jhoom cultivation has rendered the soil devoid of humus. The physical composition of the soil is loose and porous, and as such it is almost impossible for it to hold water. On exposed hill slopes, the combination of tropical sun and torrential rain has leached minerals from the soil²⁹.

The soil types of Manipur can broadly be classified as THE SOILS OF THE PLAIN and THE SOILS OF THE MOUNTAINS AND ~~IX~~ HILLS. The feruginous red soil, which is poor in lime, potash and iron-oxide, uniformly low in phosphorous content, constitutes a large portion of the state. This type of soil is suitable for

the cultivation of paddy and a large varieties of crops can be grown with irrigation specially so on the plains and valleys. The mountain and hill soils have about 1 to 3% of organic carbon and are suitable for the cultivation of paddy and maize, and plantation crops in terraced fields. According to the physical properties, the soils of the different localities may be divided into three broad groups :-

1. Sandy Loam soils,
2. Clayey Loam soils, and
3. Loamy soils.

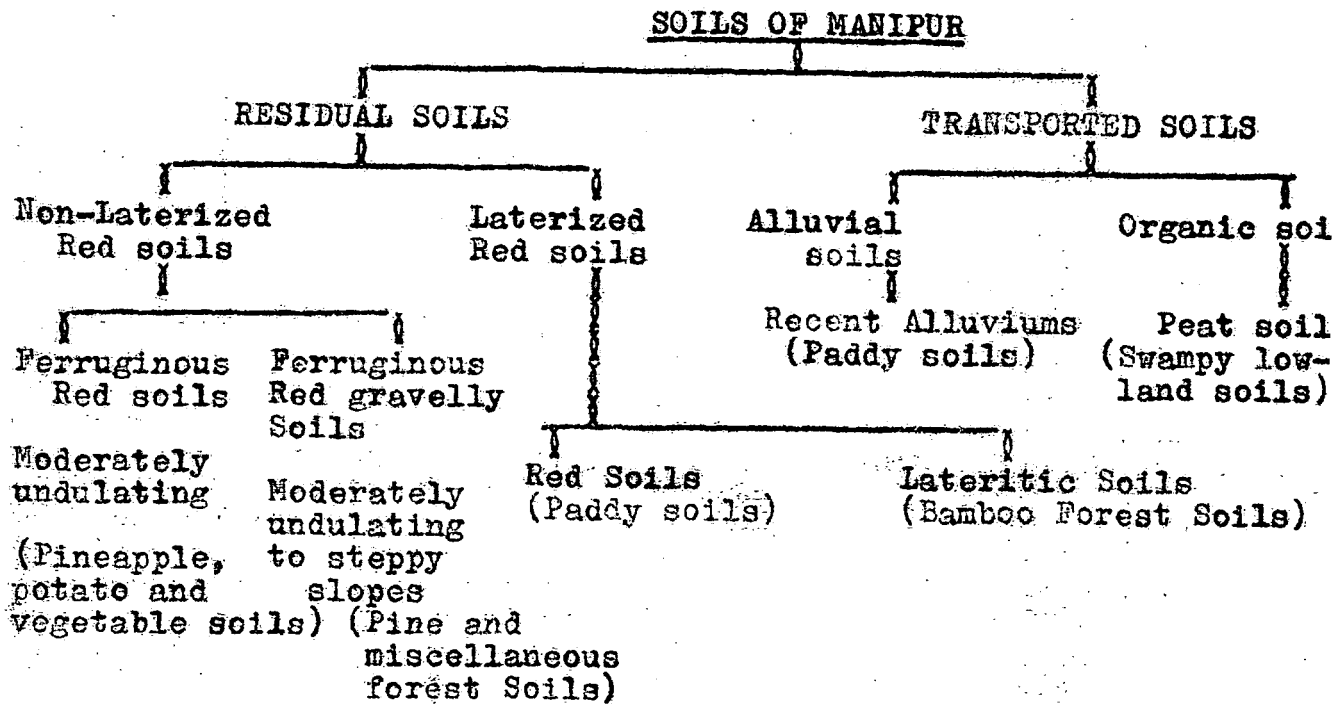
The sandy loam soil is generally poor in plant nutrients, low in water holding capacity. ~~The loamy soil~~ and ~~occupies~~ possesses excessive internal drainage. The clayey loam soil is rich in plant nutrients and possesses excessive water holding capacity. The loamy occupies an intermediate position, in respect of plant nutrients, water holding capacity and drainage³⁰. All the three types of soil can be found in Churachandpur District. Sandy loams and loamy soil are found mostly in the hill regions while the Clayey loams are found in the river valleys of Run, Tuithapui and the lower parts of the Tuiruong river valley.

Due to soil erosion in the past, the soils of the valleys, with a high ~~pp~~ proportion of clay, is a deposition from the hills. The clayey loam soil which is rich in plant nutrients possesses a great water-holding capacity. The soils

of the valleys, "Sana-leipak" as called by the Manipuris, are very fertile and productive. Geological survey of India, in 1969, estimated the thickness of the plain soil as ranging from 106.68 m. to 152.40 m. or 350 ft. to 500 ft., but in the Churachandpur District this will be much less.

The hills, according to the Geologists, consists mainly of a lower sandstone shale sequence known as the Disang ~~forming-~~ formation of Miocene age of the lower Tertiary period. The thickness of the soil varies from 1.52 m to 2.13 m. or 5 to 7 ft. They are generally red in colour containing a fair amount of phosphorous, potassium and other plant food ingredients. But in compare to the valley soil, they are generally poor in plant nutrients, low in water holding capacity and possesses excessive internal drainage.

All the characteristics of the loamy soil is an intermediary between the clayey loam soil and sandy loam soil in respect of plant nutrients contents, water-holding capacity, drainage, fertility, etc. The difference between the Hills and the valleys in respect of soil, types and thickness, are largely due to the variation in topography of the two distinct areas. Let us see the classification of soil and the their associated vegetations as put forward by T.U. Alexander³¹. This is presented in the following table :



Out of the total Churachandpur District area of 4,581 Sq. Km., as much as 3,800 Sq. Km. or 83% of the total area, is covered with forest. Of this, only 201.26 Sq. Km. is a reserved Forest³². One finds that the natural vegetation in Manipur, not only in the Churachandpur District, consists mainly of Forests which play an important role in the regional ecology and economy. Though the Forest cover proportionally much larger area in Manipur their productivity is substantially below the average yield of forests in the country as a whole. Further, this is also the case with the Churachandpur District in compare with ~~the~~ that of the whole state. The economy of the District is basically agriculture dominated while the landscape is dominated by forests. The tribals of this region of Manipur engaged mainly in shifting agriculture known as the Jhooming which unnessesarily destroys the forests wealths.

Churachandpur District is fortunate in having considerable forest resources. The natural vegetation consists of wood, reeds, bamboos, grass, etc. and other tall trees. The hilly region is mostly covered with forests. Under climatic and edaphic conditions of high temperature, high rainfall, dissected topography and poor thin soil, natural vegetation, untill recently, had a gregarious growth. Forest flourished from the footh to the crest of hills³³. But as time passes on, the inhabiting tribal population grows and so the Jhoom cycle becomes shorter each year. The slashing and burning destroys not only the supposed Jhoom fields but the whole village lands. Besides the agricultural system, man has made great inroads on forests for meeting his needs for fire-wood, timber, land, etc. from the earliest days and this cannot be stopped even now.

The most important forest products of the Churachandpur District can be classified into Major, minor and there can be some which can be put under 'Others'. Of all these, timber, fire-wood, bamboos, stones, cane, charcoal, etc. are the most important. Of the total value of forest products of Rs. 374,438.25 in the District, the values of timber and fire-wood alone contributed Rs. 160,209.40 and Rs. 159,593.30 respectively in 1982 - '83. The total value was only Rs. 32,546.75 in the previous year, and this also obviously shows that the rate of the cutting down of forest is much faster than the rate of growth³⁴.

According to H.G. Champion's classification of Indian Forests, Manipur has four major forest types³⁵.

1. Tropical Moist Semi-Evergreen,
2. Tropical Moist Deciduous,
3. Sub-Tropical Pine, and
4. Dry Temperate.

All these types of forests, except the Tropical Moist Deciduous, are found in the Churachandpur District, but the Dry Temperate forests occupies the largest area.

A large area in between the river Run and Tuithapui i.e. the Lentlang range, the whole of the Thanlên Sub-Division, the southern parts of the Tipaimukh Sub-Division, both the western parts of Singnat and Henglep Sub-Divisions are covered with the Dry Temperate forests. Various species of oak, intermixed with chestnut, are found in this forest, but in the southern parts Khasi pine mixed with oak dominate the area. Being close to the most populated parts these forests have been intensely exploited for timber and fuel. Over-grazing and an extensive Jhooming have made these forests poor in quality and quantity³⁶.

The Middle-Southern parts of the Singnat Sub-Division and the river basin of Run are covered with Sub-Tropical Pine forests. The lower elevation which resulted to the higher temperature than the Dry Temperate region makes the forest into Sub-Tropical type. Khasi pine with oak and chestnut are found all over the region. There are scattered patches of pine trees along the river sides in the south-eastern sections.

which are mostly inaccessible and are liable to forest fires.

The Tropical Moist Semi-Evergreen types of forests are found in the whole of the Tipaimukh Sub-Division and the western edges of the Thanlon Sub-Division. This is a typical forest type of the Kalanag range in the north and the Vangai range in the south. The high rainfall and temperature, drained by the Tuiruong and its tributaries like Tuivai, Tuibum, Tuizang, etc., it is obvious that the forest type should be of moist and Semi-Ever-green. The important species of the area are Haldi (*Adina Cardifolia*), Siris (*Albizia lebbek*), Chaplash (*Arlocarpus Chaplasha*), Agar (*Aquilaria Agallacha*), Aini, Toon, Jarul, Bonsum (*Phoebe Hensiana*), Iron wood (*Nasua Ferrea*), Mango (*Mangifera (Mangifera indica)*), etc., and thirteen major species of bamboos of which Nuli bamboos (*Malocanna bambusoides*) are superb in quality and enormous in quantity. Dalchini and canes are also found in these forests in considerable quantities³⁷. In short, almost all sorts of forest species which can adapt in the Tropical, Sub-tropical, and Temperate climatic conditions can also be found in the Churachandpur District. But the forest types have to vary according to the altitude.

R E F E R E N C E S

1. Geological Survey of India, Misc. Pub. No. 30, Geology and Mineral Resources of the States of India, Part - IV, Delhi, 1974, p. 32.

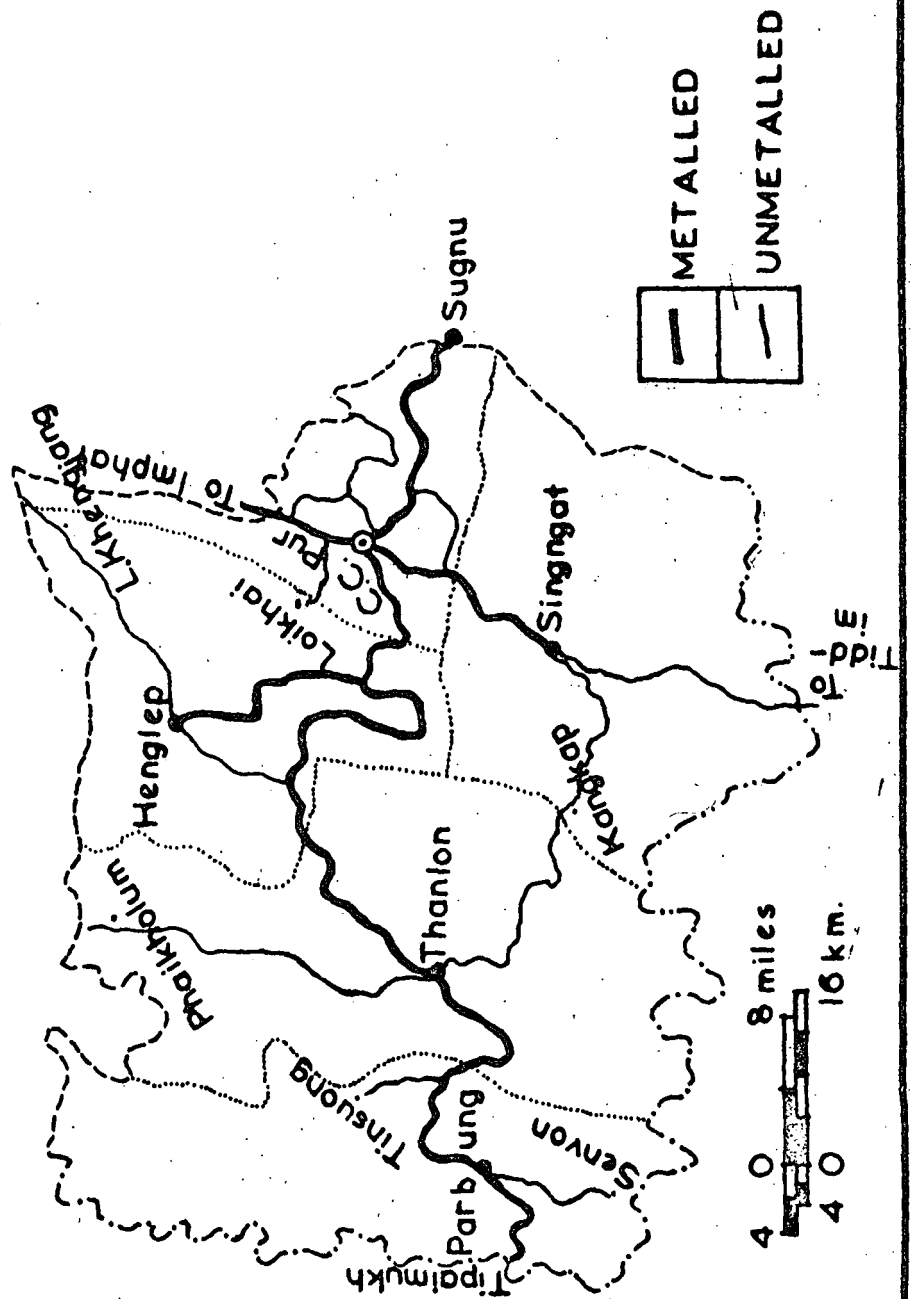
2. Brown, J.G., & Dey, A.K., India's Mineral Wealth, Calcutta: Oxford University Press, 1955, p. 98.
3. ~~Sing~~ Singh, R.P., Geography of Manipur, New Delhi: National Book Trust of India, 1982, p. ~~86~~ 16.
4. Holmes, A., Principles of Physical Geology, London, 1964, p.72.
5. Wadia, D.N., Geology of India, New Delhi: Tata McGraw Hill Pub. Co. Ltd., (6th reprint) 1983, p.303.
6. Singh, R.P.? Op.cit., p.17
7. Ibid.
8. Ibid.
9. Ibid.
10. (a) Wadia, D.N., Op.cit., p.302.
(b) Singh, R.P., Op.cit., p.17.
11. Singh, R.P., Op.cit., p.15.
12. Ansari, S.A., Economic Geography of Manipur, Imphal, 1976, p.18.
13. Ibid. p.22.
14. Singh, R.P., Op.cit., p.19.
15. Ibid.
16. Brown, R., Statistical Account of Manipur, Calcutta: Superintendent of Government Printing, 1974, p.5.
17. District Statistical Office, Government of Manipur, Manipur South District, Manipur South District at a Glance, 1982, p.15.

18. Ansari, S.A., Op.cit., p.16.
19. Singh, R.P., Op.cit., p.26.
20. Directorate of Economic and Statistics, Statistical Handbook of Manipur, 1983, p.4.
For Geljang, Statistical Handbook of Churachandpur District, 1983, p.3. (See Appendix No-II).
21. (a) Directorate of Economic and Statistics, District Statistical Office, Churachandpur District, Government of Manipur, Statistical Handbook of Churachandpur District, 1982, p.2.
(b) Directorate of Economic and Statistics, Government of Manipur, Imphal, Statistical Handbook of Manipur, 1983, p.2 (See appendix No-I).
22. Statistical Handbook of Manipur, 1983, p.2.
23. * The altitude of the Stations are obtained from the A.O./ farm managers of the Stations, Agriculture Departments.
* The latitudes and longitudes are measured from the Map - 1:1,000,000, State Map of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura, Second Ed., 1984. Maj. Gen. Girish Chandra Agarwal, Surveyor General of India, 1984.
* Nothing about the location and altitude of Geljang is given in the records.
24. Statistical Handbook of Manipur, 1983, p.4.
25. Ibid.
26. Ansari, S.A., Op.cit., p.22.

27. Singh, R.P., Op.cit., p.30.
28. Ibid., p.32.
29. Ansari, S.A., Op.cit., p.23.
30. Singh, L.U., Analysis of Soil Samples of Manipur, Imphal: Government of Manipur, 1963, p.1.
31. Alexander, T.U., Soils of India, New Delhi, 1972, p.87.
32. Government of Manipur, ~~Manipur South-at-a-Glance~~
Manipur South District at a Glance, 1982, p.1 & 10.
33. Ansari, S.A., Op.cit., p.23.
34. Statistical Handbook of Churachandpur District, 1983,
p. 30.
35. Singh, R.P., Op.cit., p.32.
36. Ibid., p.35.
37. Ibid., p.34.

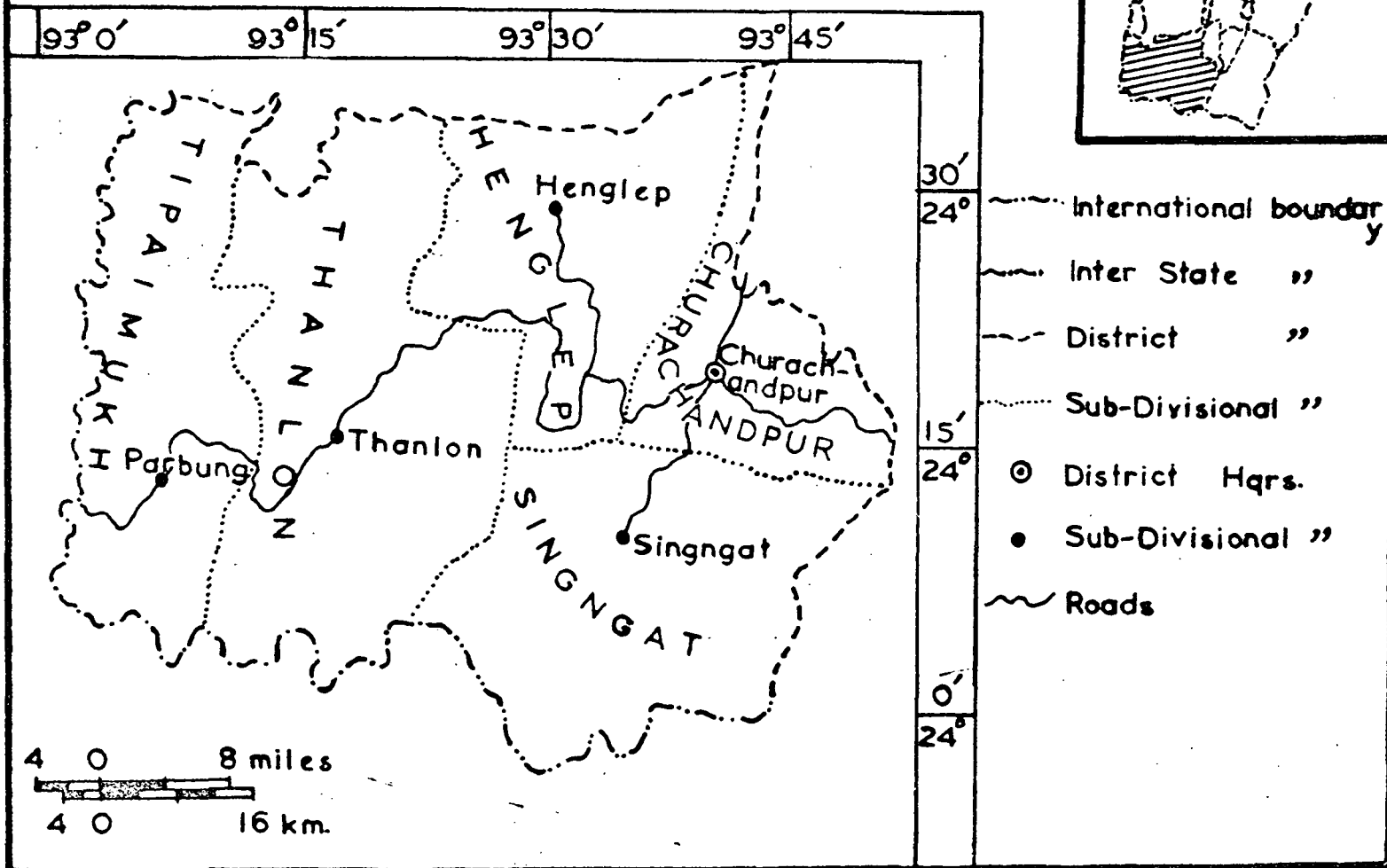
NO.6

Roads, CHURACHANDPUR DISTRICT



Churachandpur District : Administrative Sub-Divisions

Churachandpur
District in
Manipur

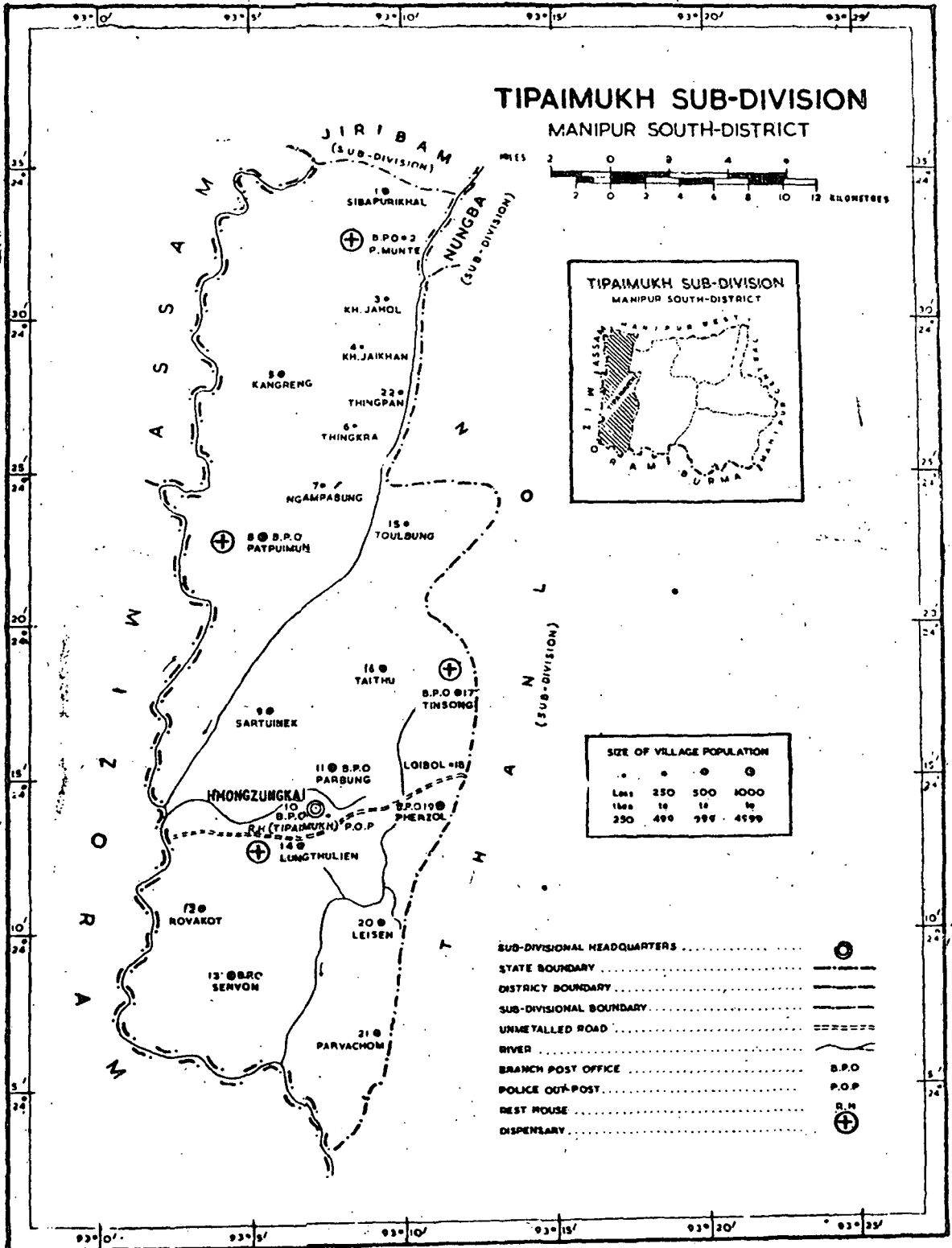


CHAPTER - IV

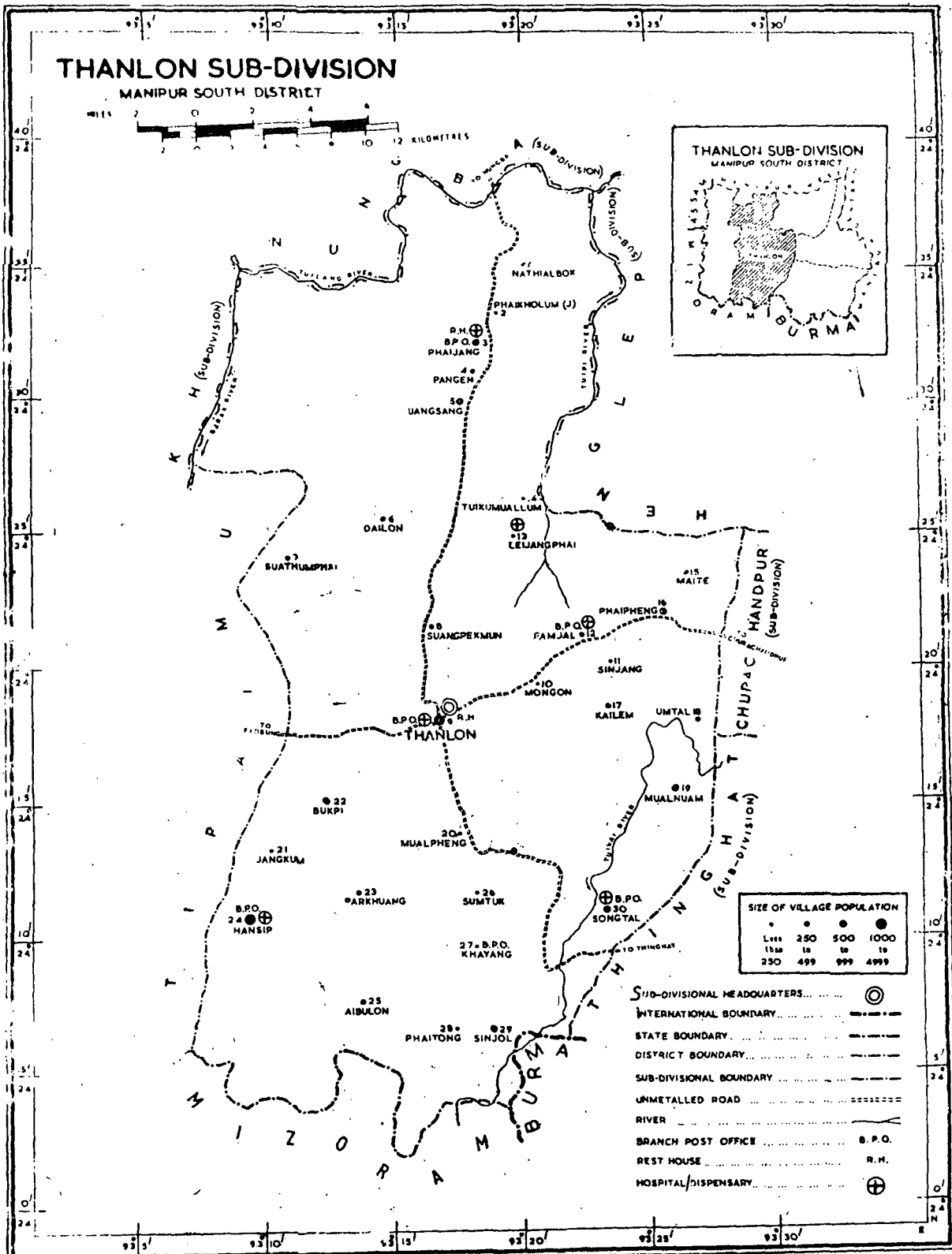
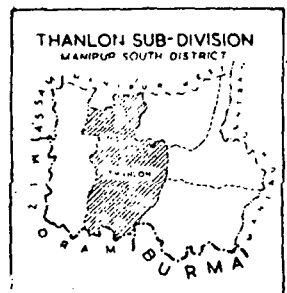
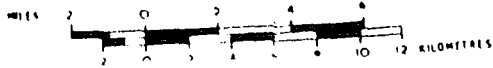
POPULATION

- A. Population Characteristics and Distribution
in Churachandpur District.

- B. Population Characteristics of the
Hmars of Manipur.



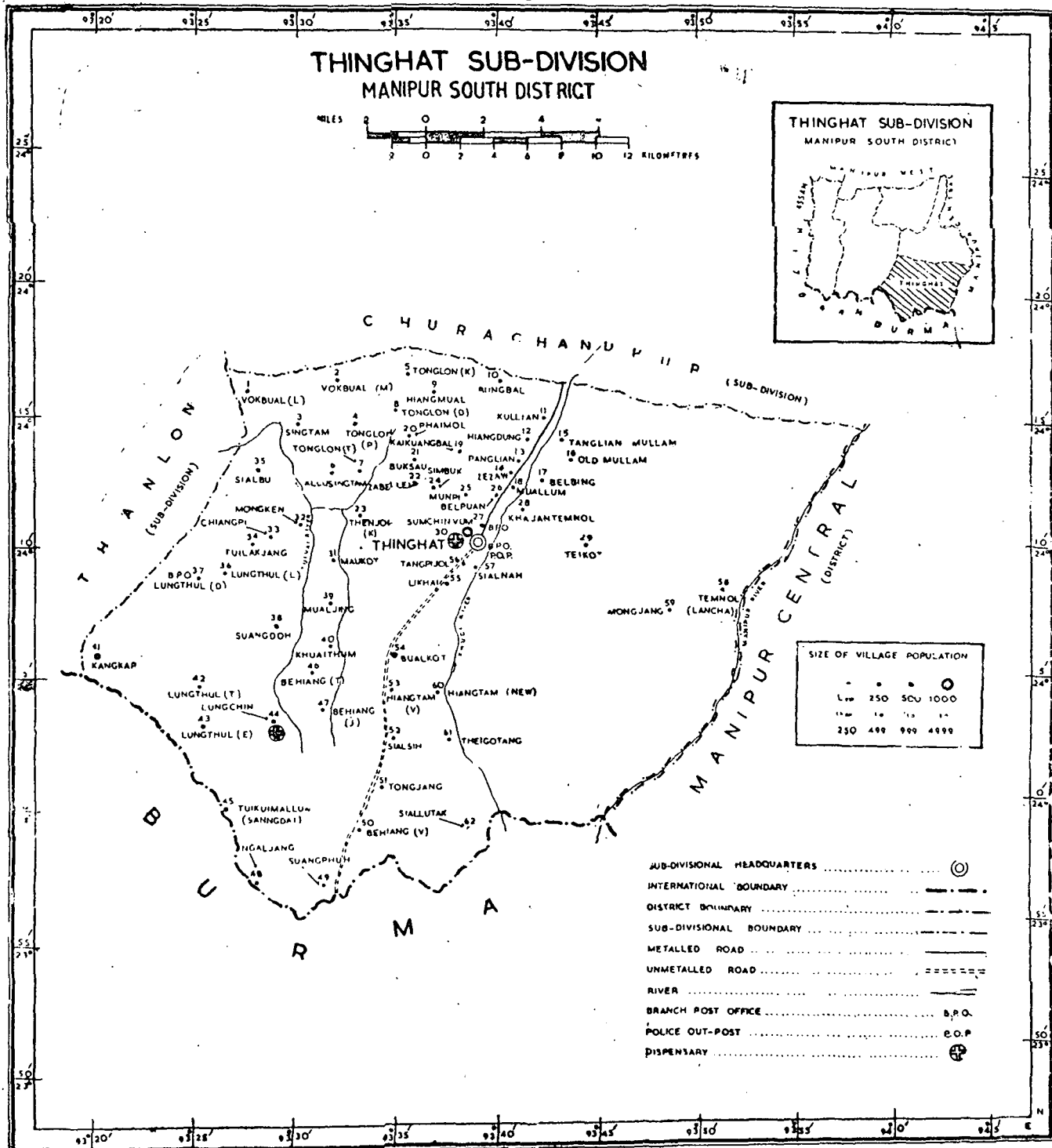
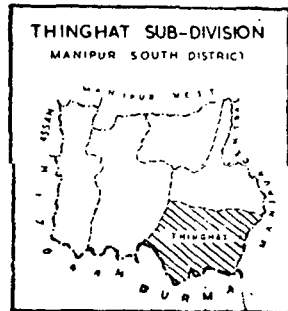
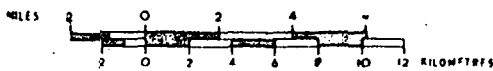
THANLON SUB-DIVISION
MANIPUR SOUTH DISTRICT



SIZE OF VILLAGE POPULATION			
●	●	●	●
Less 250	250 to 499	500 to 999	1000 to 4999

- Sub-divisional headquarters..... (Symbol)
- International boundary..... (Symbol)
- State boundary..... (Symbol)
- District boundary..... (Symbol)
- Sub-divisional boundary..... (Symbol)
- Unmetalled road..... (Symbol)
- River..... (Symbol)
- Branch post office..... B.P.O. (Symbol)
- Rest house..... R.H. (Symbol)
- Hospital/dispensary..... (Symbol)

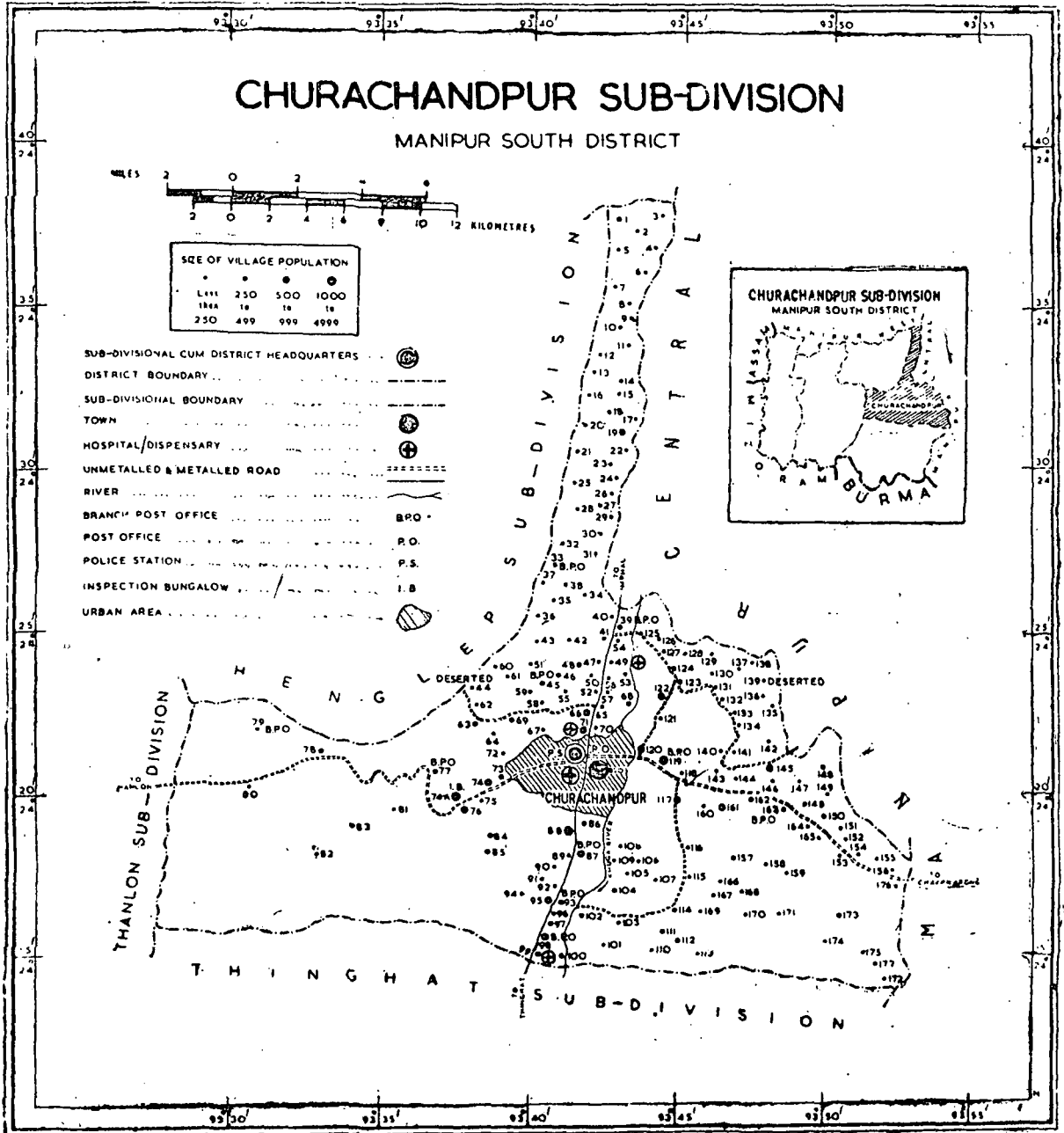
THINGHAT SUB-DIVISION
MANIPUR SOUTH DISTRICT



SIZE OF VILLAGE POPULATION

●	○	○	○
Up to 250	250 to 500	500 to 1000	1000 and over

- SUB-DIVISIONAL HEADQUARTERS (○)
- INTERNATIONAL BOUNDARY - - - - -
- DISTRICT BOUNDARY - - - - -
- SUB-DIVISIONAL BOUNDARY - - - - -
- METALLED ROAD ————
- UNMETALLED ROAD =====
- RIVER ————
- BRANCH POST OFFICE B.P.O.
- POLICE OUT-POST P.O.P.
- DISPENSARY (⊕)



LOCATION CODE NUMBERS OF VILLAGES, CHURACHANDPUR
SUB-DIVISION.

RURAL AREAS

- | | |
|---|--------------------------------------|
| 1. Ngariyan | 30. Molngat |
| 2. Chaiba | 31. Tharollok |
| 3. Bishenpur Kabui | 32. Gobhol |
| 4. Chothe/Chothe Sanareng | 33. Geljang |
| 5. Chebjang | 34. Phoisanbung |
| 6. Thenjang | 35. Pholjang |
| 7. Aimol | 36. Thoukaithang-Songdo |
| 8. Louchulbung | 37. Phoisenphai |
| 9. Keirap Khunthak | 38. Ukha-Tampak |
| 10. Keirap Khunkha | 39. Kangvai |
| 11. Thumkhonglok | 40. Molhoi |
| 12. Keirap Khullen (Haotak) | 41. Khongkho Tampak or
K. Kollten |
| 13. Laimanai-Zabui | 42. Matijang |
| 14. Laimanai-Khongjai | 43. Kangoi Paulen |
| 15. Yaingang Khuman | 44. Yongmokot |
| 16. Langjing Manbi | 45. Pengjang |
| 17. Khoirengtak Khunou | 46. Torbung or S. Kotlien |
| 18. Khoirengtak Khuman | 47. Kaprang |
| 19. Khousabung | 48. Bauljang |
| 20. Bunglon | 49. Leisang |
| 21. Phungchongjang | 50. Monglianphai |
| 22. Kangthei | 51. Zoljam |
| 23. Songangjal | 52. Tuallian |
| 24. Uyungmakhong | 53. Vajing |
| 25. Thongjaa Uyungmakhong/
Gelmol Khunou | 54. Boljol |
| 26. Bijang- Tampak | 55. Janglianphai |
| 27. Muolsang | 56. Toupokpi (Khehgjang) |
| 28. Bijang | 57. Kumpi Pukhri |
| 29. Laika Muolsao | 59. Mongjang Tampak |

- | | |
|--|------------------------|
| 60. Kochijang | 92. Phaihel |
| 61. Gangpichai | 93. Lingsipahi |
| 62. Miangjang | 94. Bisanmol |
| 63. Teiseng or Mongkom | 95. Mata |
| 64. Kolmun | 96. Bollen |
| 65. Saibung | 97. Mata Moltam |
| 66. Molnom | 98. Geljang/Hlangbung |
| 67. Molnom Songgel | 99. Lamjang |
| 68. Tuibong | 100. Ngoiphai |
| 69. Gelmol Khunou | 101. Seikken |
| 70. Fmarveng | 102. Saipum |
| 71. Sielmat | 103. Boklui |
| 72. Hlangjol | 104. Hlavom |
| 73. Phailen | 105. Molpi |
| 74. Bungmol | 106. Molkot |
| 75. Gelmol | 107. Suntutphai |
| 74.(A) Churachandpur Hill Town
(Outside Notified Areas) | 108. Tuikham |
| 75. Helmol Khuman | 109. Mongon/Khongmun |
| 76. Pearsonmun | 110. Tuikham Daijang |
| 77. Churachandpur Mission | 111. Ngurte |
| 78. Churachandpur Lambulane
or Mata Lambulane | 112. Thenmol |
| 79. Tolphei | 113. Tuibul/Tuibuljang |
| 80. Hengkot | 114. Tuitengphai |
| 81. Songpi | 115. Dumsaumual |
| 82. Takvom | 116. Molbem |
| 83. Salva Hlangbung | 117. Khopibung |
| 84. Hangpinol | 118. Muntha Tampak |
| 85. Tangnuam | 119. Saikot |
| 86. Ngathal | 120. Muol Vaiphei |
| 87. Kawlpui | 121. Tuithapui |
| 88. Thingkangphai | 122. Saidan |
| 89. Tolnom (1) | 123. Thingehom |
| 90. Songeibok | 124. Saikul |
| 91. Tangmual | 125. Kulbung |
| | 126. Siden |
| | 127. Changpikot |

- | | |
|-------------------------------------|-----------------------|
| 128. Nuamjang | 165. Sangaikot |
| 129. Lhungjang | 166. Mongbung |
| 130. H. Kotlien | 167. Khonom |
| 131. Dopkon | 168. Kwan |
| 132. Khongmun (a) Gamnomphai | 169. Gangpimol (ii) |
| 133. Fumkot Minjang | 170. Saibok |
| 134. Lailampat | 171. Songgol |
| 135. Gotengpahi | 172. Old Khaukol |
| 136. Bonglusi | 173. Khoinoi |
| 137. Ngairong | 174. Singheu |
| 138. Moiranghantak | 175. Tuilum-Khongkhai |
| 139. Tolnom | 176. New Khaukol |
| 140. Gelbung | 177. Hita Khunou |
| 141. Vaijang | |
| 142. Sijang | |
| 143. Haotak Khullen | |
| 144. Haotak Phailen | |
| 145. Sagang | |
| 146. Lukhumbi | |
| 147. Lalumbung | |
| 148. Chinglangmei | |
| 149. Samulamian | |
| 150. Tuiringphaisan | |
| 151. Khonomphai | |
| 152. Dampi (Ankhumbung) | |
| 153. Maujang | |
| 154. Khodang | |
| 155. Leisan-Tampak | |
| 156. Songgel (Tangheng Turel Mapal) | |
| 157. Lunggil | |
| 158. Dongjang | |
| 159. Hengken | |
| 160. Tuinu or Mauden | |
| 161. Songpek | |
| 162. Tuiningkhal | |
| 163. Tuining | |
| 164. Tuitum Zoukhup | |

It was until very recently that population studies was neglected by geographers. Even after the full development of geographical ideas, from the classical period (upto 1859) till the end of 19th century, population studies was given little attention by geographers. In 1953, Glenn F. Trewartha,¹ in his presidential address to the Association of American Geographers, delivered a lengthy lecture on the importance of Population Geography. Studies on the other branches like Economic Geography, Physical Geography, Meteorological studies, etc. are no doubt very important. But it should be kept in mind that these studies are for the benefit of mankind, and so

" keeping in view the fact that population provides the focal point in geography and man is not only the utiliser of the physical earth but also the creator of cultural earth, Trewartha was justified in placing man at the centre of geographical thinking"².

Such is the importance of Population studies that it should also be included in our present studies of A Political Geography of the Hmar-Mizos.

While dealing with population of any country or region, one should, while dealing with demographic phenomena, also concerned with the temporal spatial expressions of various population attributes; the explanation of such temporal spatial expressions; and the processes involved in the creation of these temporal spatial expressions³. But we shall, perhaps, not be able to deal with all these systematically and scientifically in case of the area which is under our present study. The main reason for this are, first, because of the insufficiency of population data for the districts outside Manipur. Secondly,

the data which are at our disposal are, perhaps, unreliable. This is because the Census is done by mostly 4th Grade and 3rd Grade Government servants and not by going to the exact villages but they usually assume the number of family members from the number of houses and this is done from the towns which have bus services. Even when they actually reach the villages the people are ignorant and they suspect something bad for them and give the wrong number of their families. Thirdly, censuses are mostly done with the purpose of election and due to this the age of all the family members becomes more than twenty-one. Fourthly, although the 'de jure approach' in which the census is recorded in their normal place of residence is applied in the District, there always is a case of double counting because a family can have two or three residential houses in different villages and towns. Thus migration of some members of a family always poses a serious problem of double counting which is the most important defect of the 'de facto approach'⁴. Fifthly, the boundaries of administrative units (Sub-Divisions of the Churachandpur District) are frequently changed. Lastly, there are no reliable maps which shows the exact location of settlements. The rural villages are not yet scientifically surveyed.

The areal difference of the District in case of population is such that there are only very few areas of attraction and more than the 90 percent of the region falls under an area of isolation. These small pockets are thickly

populated while large areas are not at all inhabited. It will also, perhaps, be worthwhile to state that there are only three towns in the whole district and even among these three, two of them can barely be called a town.

A. POPULATION CHARACTERISTICS AND DISTRIBUTION.

The total population of Churachandpur District was 42695 in 1951, in 1971 it was 98,114 and this rose to 134,776 in 1981⁵. The population of the District in 1981 was only 9.4 percent of the total population of Manipur, and the size of the District is 20.5 percent⁶. From this, it is obvious that the density of population in the District would be lower than that of the State as a whole. Truly enough, the density of population in Churachandpur District in 1981 was only twenty-nine per Sq.Km. Where as the density of the whole State was as high as 64 per Sq.Km.⁷. Of course, Churachandpur District attains the second highest density among all the Hill Districts, after the Senapati District which density is as high as 48 persons per Sq.Km. But in the Valley District the density of population in 1971 was as high as 325 persons per Sq.Km. That is, as high as 67 percent of the total population are concentrated in the Central Valley⁸.

In all the Districts of Manipur the rate of growth of population is highest in the Churachandpur District specially in the decades between 1951 and 1971. As it was already mentioned,

the population censuses were done mostly for election purposes, the different tribal groups wanted to have as many M.L.As and M.D.Cs as possible. The total population in 1951 was only 42,695, and this rose to 98,114 in 1971, and 1,34,776 in 1981⁹. The percentage of variation in between the Census decades are 46.20 in 1961, 57.19 in 1971, and 33.10 in 1981¹⁰. Another cause for this high population growth rate is immigration from the other States, Countries and from other districts of Manipur itself.

The Sub-Division wise distribution of population in the Churachandpur District and the areas of ~~the~~ each Districts is given in the following table¹¹:-

<u>Sub-Divisions</u>	<u>Sub-Divisional</u>	
	Area in Sq.Km.	Population 1981, in '000
(1) Churachandpur	668(14.6)	64 (47.5)
(2) Henglep	717 (15.6)	16 (12.4)
(3) Singngat	1,101 (24.1)	15 (11.1)
(4) Thanlon	1,291 (28.1)	18 (13.3)
(5) Tipaimukh	804 (17.6)	21 (15.7)
Total	4,581 (100.0)	134 (100.0)

(Figures within brackets are their Percentages to the Districts total)

The above table shows that the highest percentage of population

within the District are concentrated in the Churachandpur Sub-Division and Tipaimukh Sub-Division stands as the second. This is not surprising when one sees the geographical and political conditions of the region. A portion of the Churachandpur Sub-Division (the Tuitāhapui Valley) is the only 'Area of Attraction' due to its economic and other opportunities for human development. Only 60 Km. from Imphal, Churachandpur town is the Headquarter of the District. The town have all the facilities for education, medical, market for goods, and so on, and thus it is obvious that people should rush to this valley in greater numbers every year. By around 1900 A.D. the present Churachandpur town was only like one of the villages in the Hills, but its fast growth in recent years is inevitable due to the better opportunities for human development. In the Tipaimukh Sub-Division there are not many things to be cited except that there is the Tuiruong river and the area was settled by the tribal groups from every early times. This area is now actually growing too old in the sense that it is no longer productive in agricultural crops due to the continuous slash and burn method of agriculture. Unless the government set up some special projects like Hydro electric projects, one scarcely expect the population to grow too much from now on. The other three Sub-Divisions are all hilly and so their sparse population is not a surprise.

As already mentioned, there are only three towns within the Churachandpur District such as the Churachandpur town, Singngat small town and the Loktak Hydro Electric project Town.

In the Churachandpur town itself (6.50 Sq.Km.) there are as many as 20,970 inhabitants while the other two towns have only a little over two thousand each in 1981¹². There are as many as 443 Census villages in the whole District; 216 in Churachandpur Sub-Division; 52 in Singngat Sub-Division, 90 in Henglep Sub-Division, 39 in Phanlon Sub-Division, and 46 in Tipaimukh Sub-Division¹³. The tribal groups of the District possesses a peculiar nature of setting up their villages on the peaks of hills and mountains; their social and cultural heritages have something to do with their patterns of settlement. It is a disheartening situation to note that in the whole District, less than 20 percent of the population are living in urban areas and the rest is rural.

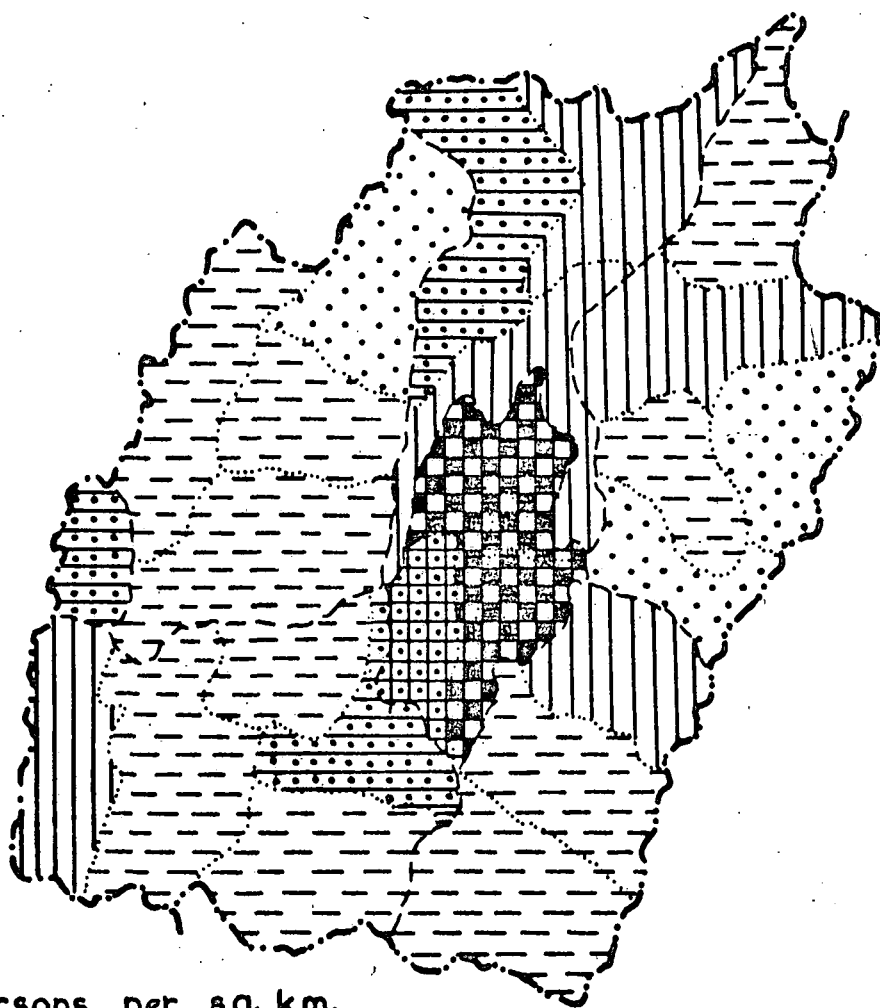
B. POPULATION CHARACTERISTICS OF THE HMARS OF MANIPUR.

The Hmars are the second largest majority tribal groups after the Paites in the Churachandpur District. According to 1971 Census, the Hmars were 20,387 while the Paites were 21,206, that is a difference of only 819 persons¹⁴. The 1981 tribe wise population data, for the district is not yet available at our disposal, but one can consider the data of the whole State as it will not have much difference with that of the district. In 1981, the Paite population for the State rose to 32,570 where as the Hmar population rose to 30,672; that is a difference of 1898 between the two tribes.¹⁵ In the District the tribal

No.13

MANIPUR
Density of population

1981



INDEX

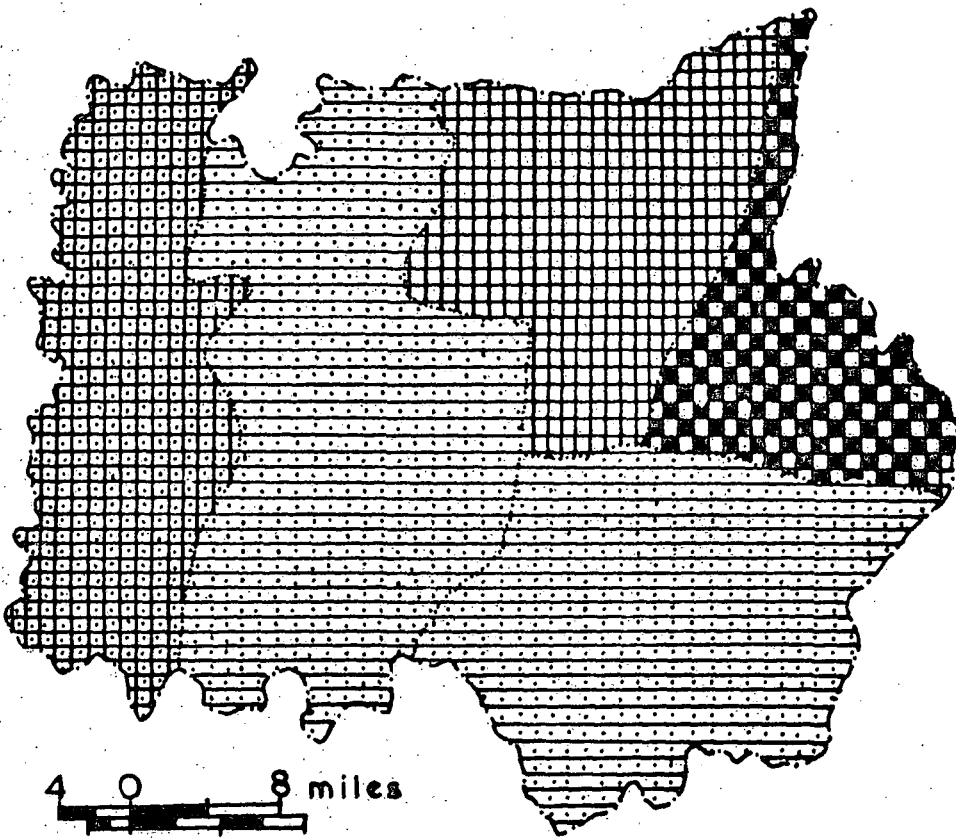
Persons per sq. km.

	500 & above
	200 - 499
	100 - 199
	50 - 99
	25 - 49
	11 - 24
	10 & Below

0 20 40 kms.

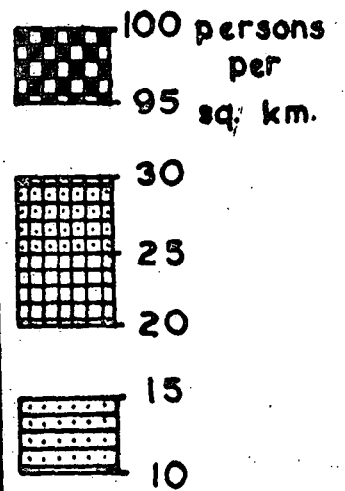
no.14

density of population 1981



4 0 8 miles
4 0 16 km.

INDEX



population is as high as 94 percent, the Scheduled Caste population is less than 1 percent and the population which are classed under 'Others' constituted about 5 percent. Thus, one can say that the Churachandpur District is dominated by the tribal groups such as Paite, Hmar, Thadou, Vaiphei, Kuki, Kabui, etc. and there are still smaller groups together of which comes to a number of more than 27, 800 persons¹⁵. Thus, one can rightly approach to study any of the highest tribal groups (Hmar) to know the general population characteristics of the District.

But all the population characteristics of the Hmars may not be accurately shown in this study. The main reason for this is that the tribewise datas of all these characteristics are not available. We will, sometimes, assume the probable number and other characteristics of the Hmars. At present, within the Churachandpur District, the Hmars are to be found in all the Sub-Divisions except in the Nenglep Sub-Division; specially the whole of Tipaimukh Sub-Division and the second majority in the Churachandpur Sub-Division. They were very few in the Churachandpur Sub-Division before 1951 but their number increases with the attainment of Statehood by Manipur and Churachandpur town as the District Headquarters. In order to study the population concentration in villages of the Hmars as against the other villages, the following table gives a clear picture¹⁷.

Sub-Division wise number of Villages classified
by population (1971 Census)

	Sub-Divisions					Total
	Churachan- apur	Henglep	Thanlon	Singngat	Tipai- mukh	
Less than 200	117	44 49	10	43	1	220
200 to 499	44	21	11	16	8	100
500 to 999	12	2	7	2	9	32
1000 to 1999	3	-	2	1	3	9
2000 & Above	-	-	-	-	1	1
Total	176	72	30	62	22	362

The settlement pattern of the Hmars can be represented by the settlement pattern of the Tipaimukh Sub-Division as it is after called "Hmar ~~Biel~~/ Biel", meaning Hmar Area. Although the total number of villages in the tipaimukh Sub-Division is small, the size of villages are larger than the other Sub-Divisions of the District. In all the other Sub-Divisions, villages having less than 200 population are largest in number. But in the Tipaimukh Sub-Division, number of villages having 500 to 999 population are largest. In the other Sub-Divisions there are no villages having a population of more than 2000, but there is one in the Hmar Biel. In the Charachandpur Sub-Division, there are three villages having a population of more than 1000 persons. But even among these three, two of

them are Hmar villages because Bengkai was not yet included in the Churachandpur Town and the other one was ~~Saikot~~ Saikot; the third belongs to the other tribes. This shows that the Hmar tribe possesses the nature of staying together in larger numbers in one village. But when seeing the settlement patterns of the tribe in other States, it will perhaps be a little different. The different clans of the Hmar tribe are concentrated in small pockets in the remoted areas of different States of the North East India. But this has something to do with the socio-cultural heritages of the tribe from history, and so we shall deal with them in the other chapters.

In the whole of Manipur, the Hmar population was 23,312 in 1971 and this has come to 30,572 in 1981. Besides the Churachandpur ~~District~~ District, the Hmar are also to be found in the Jiribam Sub-Division and Imphal. In other parts of the State the Hmar population is less than one percent of the total Hmar population. 89.40 percent of the Hmars in Manipur lives in the Churachandpur ~~District~~ District, 7.58 percent in the Imphal District, 1.46 percent in the Manipur West District, and the rest is less than one ¹⁸. The Hmar population in towns and cities grows faster than that of the rural villages. In other words, the growth rate in percentage terms in rural areas is slower than that of the towns and cities. This is because, the natural growth in towns and cities is added with migration from rural areas. People now come to realize the better opportunities for their economic development. More and more educated young men and women came up

each year and so the rate of migration, from rural hill villages to the towns and its suburbs, became higher though it is impossible to represent the exact figures in this due to the lack of data. Not only the Hmars, but all the other tribal groups of the Churachandpur District wanted to leave their remote rural villages and search for better life standards in towns. This is exactly what they do; at least some percentages from each tribe. It is not their old villages that they left ~~but~~ but the hard life there; atleast the old timers would still be there.

With regard to Education in the Churachandpur District, it will be necessary to discuss a little as to how education started in the remote areas, specially with the Hmars. Before the coming of Christianity, the only educational institutions were the bachelor's quarters (Zawlbuk or Bounzawl) where all young men above fifteen years of age slept at night and where the Val-Upa (Youth Commander) teaches them the arts of wrestling, War or head-hunting, hunting, agriculture, ~~tlawngain~~ (good-will towards others, good behaviour and characters, respect of parents and elders, etc.), and so on. Rev. Euolneikham ~~1919~~ Pakhuongte writes thus " Zawlbuk is a very powerful institution and its influence is very strong upon the tribal life. The youths are always ready for any kind of emergency such as fire, or war, or sickmen to be carried from one village to another, etc. Their influence is so great that even the chief and elders sometimes bow to the will of the youths. The British officers discouraged this powerful institution and it is now practically dying out" ¹⁹.

Receiving a call from the Chief of Senvon, Watkin E. Roberts, a Christian Missionary, came from Aizawl with some Lushai Christians and reach Senvon on the 5th February 1910²⁰. It was in Senvon, the biggest Hmar village and perhaps the then biggest village in the whole District, that the Christian faith was first planted in the Churachandpur District. A different ways of teaching in ~~religions~~ religious belief led to the change of educational systems. The alphabet was introduced by the Missionaries to teach them the Christian faith. Some of the new converts started to read and write. Educated persons cropped up and they tried hard to teach their people the necessity of education through the new faith. The late Dr. Shanglung can rightly be called as the father of Hmar education for his translation of some books from the Bible. Now many of the Hmas, atleast the young people, knew how to read and write.

With the Independence of India and the attainment of Statehood by Manipur, the number of educational institutions came up and so also the percentage of educated people. In the whole District, the number of educational institutions from Pre-Primary to Higher Schools, both Governments and Private, comes to as many as 527 in 1981 - '82, but only two Colleges which are in the Churachandpur Town. Out of these only 57 are in the Tipaimukh Sub-Division²¹. But these are only the government records and atleast 80 percent of them are now closed or not functioning properly. In the whole District, only 35.4 percent of the population are literate in 1961, 34.7 percent in 1971 and this rose to 44.3 percent in 1981²².

In recent years, the Government has tried hard for the education of adults and so in 1982-'83 there were 100 Adult Education Centres in the District and 1135 persons were made literate. Out of these Adult Education Centres, only 17 were in the Tipaimukh Sub-Division²³. With regard to the higher education of the youths, girls education is not given much importance by any of the tribal groups of the District. It is considered quite enough if they know how to read and write, i.e. if they finished the Matric level. On an average in between 1977-'78 and 1982-'83, the number of females appeared in Colleges Examinations are only 15 percent in B.A., 12 percent in P.U.6 (Sc), and 29 percent in P.U.C.(Arts)²⁴.

With regard to religion, the Hmars were the first to adopt Christianity from 1910 and now all the Hmars in Manipur are Christians. Before the coming of Christianity in 1910 they believed in their many tribal gods and performed many different sacrifices without following any particular religion. Of course, their folk songs have some similarities with the history of the Jews, but since this has something to do with some beliefs of their origin we shall discuss it in other chapters. After 1910, believing God has chosen Senvon (a Hmar Village) as the starting point of the new faith, the Hmar Christians considered their duty to preach the Gospel to the other tribal groups of the District. They preach the new faith to all the other tribes and so, now, at least 99 percent of all the tribals of the whole District are Christians. In the District, the percentage of Christians to the total population

was 77.79 in 1961, and this rose to 89.11 percent in 1971.

The Hindus were the second largest majority religious groups in the District. These Hindus are mostly the Bengalis of the Tuirueng Valley and the Meiteis of Churachandpur. The Hindus constituted as high as 5.68 percent and the rest are from the other religions.²⁵

Because of the many different tribal groups of the District, there are many different Church & denominations; but mostly Protestant churches. Only a small percentage of the population are Roman Catholics. Specially among the Hmar tribe, there are no Roman Catholics.

REFERENCES

1. Prewartha, G.T., "A case for population geography", Annals of the Association of American Geographers, June 1953, pp. 71 - 97.
2. Chandna, R.C., & Sindhu, M.S., Introduction of to Population Geography, New Delhi: Kalyani Publishers, 1980, p. 2.
3. Ibid., p.5.
4. Ibid., p.12.
5. Directorate of Economics and Statistics, District & Statistical office, Churachandpur, Statistical Handbook of Churachandpur District, 1983, p.4.
6. Statistical Handbook of Manipur, 1983, Government of Manipur, p.10. (Calculated).

7. Directorate of Economics and Statistics, Government of Manipur, Imphal, Statistical Handbook of Manipur, 1983, p.10.
8. Statistical Handbook of Manipur, 1980, p.10
9. Statistical Handbook of Churachandpur District, 1983, p.4.
10. Ibid., p.6.
11. As calculated from :
 - (a) Statistical Handbook of Manipur South District, 1980, p.3.
 - (b) Statistical Handbook of Churachandpur District, 1983, p.6.
12. District Statistical Office, Churachandpur, Government of Manipur, Churachandpur District at a Glance, 1982, p. 3.
13. Ibid., p.2.
14. Statistical Handbook of Manipur South District, 1980, p.4.
15. Directorate For Development of Tribals and Backward Classes, Government of Manipur, Tribes in Manipur at a Glance, 1981, p.9.
16. Statistical Handbook of Manipur South District, 1980, p.4.
17. Ibid., p.5.
18. Calculated from :- Tribes in Manipur at a Glance, 1981, pp. 8-12.

19. Pakhuongte, Rev.R., The power of the Gospel among the Hmar Tribes, Shillong, 1983, pp.9-10.
20. Dena, Dr.Lal, "The Gospel in the North East India: A Rapid Survey", The Amazing guidance of God, (Manipur South Christian Diamond Jubilee Souvenir), 1910 - 1985, Published by Independent Church of India, Sielmat, Churachandpur, 1985, p.8.
21. Statistical Handbook of Churachandpur District, 1983, p. 20.
22. Ibid., p.24.
23. Ibid.
- ~~Ibid., p.23 (Calculated)~~
24. Ibid., p.23 (Calculated).
25. Statistical Handbook of Manipur South District, 1980, p.5.

CHAPTER - V

HISTORICAL GEOGRAPHY OF THE HMAR TRIBE

- (a) Origin and Composition.
- (b) Migration and Settlement.
- (c) Socio-Economic and Cultural framework.

The Hmars are one of the many small tribal groups of the North Eastern Hill regions of India; inhabiting the Northern Mizoram, Chin Hills of Burma, South Western region of Manipur, North Cachar Hills of Assam and some scattered areas in Cachar and Tripura¹. Of the Mongoloid stock, the Hmars belong to the Tibeto-Burman group. Again, they are one of the "Kuki" tribes of Meckenzie². Roy Burman further classified the Kuki tribes into Old and New in which the Hmars belong to the "Old Kuki" tribes³.

Hmar is a recognised scheduled tribe under The Constitution (Scheduled Caste/Tribe) Order, 1950; The Constitution (Scheduled Caste/Tribe) Union Territory Order, 1951, as amended by the Scheduled Caste and Scheduled Tribe (Modification) Order, 1956⁴. But this recognition is just by the national Constitution of India and not in the tribal lists of Assam, Tripura and Meghalaya; it is recognised only in Manipur where they constituted the sixth largest out of twenty-eight tribal groups in the State⁵.

Having a distinct tribal characteristics, they mostly selected the peaks of hills for their settlement⁶. The linear pattern of their settlement follows the Hills ranges, where in the villages the Chief and his Councillors reigned supreme in the historical past⁷. But this does not mean that they are not Democratic. Their geographical conditions do not provide them much scope for their socio-economic development.

Being one of the most backward tribal groups, the Hmars do not have written-record of their history and as such, the present study is mainly based on oral traditions, folklores, traditional songs and few secondary sources⁸.

ORIGIN AND COMPOSITION OF THE TRIBE

There are no definite and reliable records of the Hmars with regard to their origin. However, there are some theories and beliefs depending on the folklores and traditional songs as to how they originated. Whether these are believable or not, it ~~is~~ might be worthwhile to discuss them.

"The Hmars are one of the leading tribes of Mizo..."⁹. Each of the Mizo tribes like Hmar, Lushai, Pawi, Lakhur, Balte, etc. are again divided into different clans, sub-clans and families and the Hmars are the most numerous. There are also other tribe from the ^{same} most ethnic group (Chin-Kuki-Mizo) such as Thadou, Paite, Gangte, Vaiphei, etc. It is the belief of all these tribes that they originated from one thing called Sinlung or Chhinlung. In their traditional folksongs, Sinlung is very often referred to as a place from where they originated, although the ~~exce~~ exact place is not certain as it is never mentioned in their traditional songs. One of the Hmar traditional song goes as -

"Kan siengna Sinlung ram hmingthang;
Ka nu ram ka pa ram ngai.
Chawngzil ang kokir thei chang sien;
Ka nu ram ka pa ram ngai".

(Famous Sinlung, My motherland;
Home of my ancestors.
Could it be called back like Chawngzil;
Home of my ancestors)¹⁰.

From this, it is obvious that Hmar and its allied tribes came from a place called Sinlung, where ever that might be. B.K. Roy Burman believed that Sinlung must be the present Silung in China bordering the Shan State in the east of Burma¹¹. This may be quite reasonable as the Hmars also settled in Shan after leaving Sinlung. Some writers believed that Sinlung might have been a cave from where they come out¹². The argument with them is that the word "Sin" or "Chhin" means "cover" and "lung" means "stone", and thus "Sinlung" means "Covering stone". But this theory do not help us much since it does not indicate the location of that cave which have a stone cover. However, this is quite common ^{among} some tribes like Lushai, Thadou, Paite, Vaiphei, etc. R. Vanlawma contents that they must have come out of China during the reign of Chien lung, a Chinese King¹³. But the traditional songs clearly indicates that Sinlung is the name of a place or village or town or city and not the name of a person. Hranglien Songate believed that Sinlung might have been the present Failing or Silung in South West China¹⁴.

There is yet another theory which traces the origin of the Chin-Kuki-Mizo tribes to as far as about 2170 B.C.; the exodus of the israelites from Egypt. The theory contents that the ancestors of the Hmars and allied tribes were among the Israelites when they left Egypt¹⁵. Of course, it is obvious that they are not Israelites; but there were many

other tribes among the Israelites¹⁶, and the ancestors of the Chan-Kuki-Mizo tribes might have been one of these other tribes. This is supported by many of their traditional songs which were passed down from father to son, and which they now find it difficult to understand the exact meaning of these ancient songs. One of such songs goes as follows :-

"Sina lunga kan zuong inzira;
Tuonni kan rei, Umni kan khama e !"

(We jump and dance after the stone plate of Sin;
Creating days of work and days of leisure).

This can be interpreted as; our daily life became systematic after receiving the stone plate in Sin. After receiving the stone plate (the Ten Commandments)¹⁷, the Israelites changed their social and religious lives which they had to practise everyday. Thus, Sinlung might be Sin in between Sinai and Elin, or Sinai is the mountain of which Moses got the stone plate, which were on the way of the Israelites' exodus¹⁸. The argument for the theory, therefore, is that if this is not true, how could they have folk songs as follows :

1. "Sikpui inthang kan ur laia,
Chawngtuipui aw aen mahrii kang intan".

(We waited for the well-known winters festivals,
Tuipui Sen (Red Sea) stops flowing).

2. "Sun razula ka leide aw,
Laimi sa ang changtuipuiin lem zo a".

(Fighting my enemies the whole day,
Men (enemies) were devoured by Tuipui
(the sea) like meat).

3. "Ke ralawna, ka leido aw,
Sunah sum ang, zanah mai lawn invak".
(I walked on foot, He (it) fought my enemies,
Like a cloud in the day and a walking fire at night).
4. "A varuol aw la ta cheh,
Suonglung chungu tui zuong put kha la ta cheh".
(You have taken the flock of birds,
You have taken the water that came out of the
rock/boulder).

After collecting the traditional folk songs for 16 years from 1949, H.V. Vara¹⁹ published the first edition in 1967. The Hmar folk songs were so valuable as they do not have any other source for the knowledge/study of their history. Many of their traditional folk songs have similarities with the history of the Israelites as it is found in the Bible. The Israelites were said to cross the Red Sea²⁰; they were led by God in the form of cloud pillar in the day and a pillar of fire at night²¹; they were given flocks of quails for their food²³; they were supplied with water from the rock in the wilderness²⁴; and so on. This theory is purely based on the folk songs and the practise of burning sacrifices. It cannot provide any link between Canaan and the Shan settlement; and so, it appears to be a mere conjecture.

The origin of the term "Hmar" also still ~~is a large~~ bears a large question mark. There are two important theories for this. According to the first, the word "Hmarh" was given by the Pavis to those who tied (in knot) their hair in the back of their head and this came to be known as Hmar afterwards²⁵.

According to the second, "Hmar" means "north" and the term was given to those who are in the northern hills²⁶. Of course the Hmars were always to the north of the Pavis from the Chin Hills settlement upto the present. Again, the term seems to be acquired only after the Chin Hills settlement. The present Hmars believes that the Hranghawls, Darlonga, Eicete, Sakechep, Koa, etc. are also Hmar. But some of these Mizo clans do not want to accept "Hmar" for them. This is, perhaps, because they were already on their way to their present settlements when the term was given to them, and thus it was not known to them though all of them were from the same parents.

With regard to the composition of the Hmar tribe, it is difficult to ^{come to} the right conclusion. As it has already been mentioned they are the most numerous among the Mizo tribes. But this very word "Mizo" also scares away some of the Hmar clans from the Hmar tribe. The large number of the Hmar sub-clans is only because of the nature of the inter village wars and inter-tribal wars in history. The inter village war which started in Sinlung²⁷ and inter clan wars among the Mizo tribes which possibly started during the Shan settlement were the most important causes for the ^{break up} ~~backup~~ of the once one race (Chin-Kuki-Mizo) into different tribes and clans respectively. Even after the ~~backup~~ breakup of the original race into tribes, inter village wars were still very common among its tribe especially so among the Hmar tribe. Of the inter tribal wars, the war between Hmars and Lushais (two times between 1780 A.D. and 1870 A.D.)²⁸ and the war between Hmar and Thadon in 1960 - 1961 were the most outstanding. Guns were not used in the

first Hmar-Lushai war but they were used thenceforth²⁹.

With regard to the inter village wars, as the Hmars usually settled in villages according to the clans, it also means the inter clan wars. Of these, the wars between Hrangchal and Ngurte, between Lungtan and Dawatlang, between Thiek and Darngawn, etc. can be cited³⁰. Specially between the Chin Hills and Mizoram (Lushai Hills) settlements, these clan wise villages were named according to the names of the clans which also became the names of the hills. Those hills still have their names as the Hmar clans named them such as Lawitlang, Khawbung, Darngawn, Zote, Chhungte (Sungte by the Hmars), Ngur (Ngurte), Thiek (Thiek), etc.³¹. The tops of hills provided them with a good military base from where they could easily fire arrows, throw spears and roll stones in time of attack from other villages (clans). Thus one can rightly say that this centrifugal force is an inheritance of the Hmars. Different clans and families became more and more independent and they constantly had to fight for their own existence. For this end in search for better lands, some had to migrate to Tripura (the Hrangkhawls and Darlongs), Meghalaya and North Cachair Hills (Sakecheps, Bietes and Thiek), the valley of Manipur (Kon, etc) and so on.

Based on the language, social customs, settlement, history, etc. the following can be put forward as the clans/sub-clans of the Hmar tribe³².

1. Changsan : There are nine (9) sub-clans or families.

2. Daragawn : 7 sub-clans/families.
3. Faihriem : 10 sub-clans/families.
4. Hmarlusei : 4 sub-clans/families.
5. Khawbung : 6 sub-clans/families.
6. Khelte : 10 sub-clans/families.
7. Khuolhring : 11 sub-clans/families.
8. Lawitlang-Hrangchal : 20 sub-clans/families.
9. Leiri : 6 sub-clans/families.
10. Lungtau : 17 sub-clans/families.
11. Egente : 6 sub-clans /families.
12. Ngurte : 7 sub-clans/families.
13. Pakhuong : 4 sub-clans/families.
14. Sakun : 5 sub-clans/families.
15. Thiek : 22 sub-clans/families.
16. Vangsie : 3 sub-clans/families.
17. Zote-Ngendal : 17 sub-clans/families.

The larger number of sub-clans/families among Thiek, Zote, Lawitlang, Lungtau, etc. can be explained by the inter village wars which was more common among each of these clans. All the above seventeen clans are still together till now and their language is known as Hmar. But due to the environmental influences some of the Varte (a sub-clan of Lawitlang) who are among the Paites claims to be a Paite and those who are among the Lushais calls themselves as Lushais. Similarly, some Khuolhrings and some Changsams claims to be a Thadon. Again, due to the long times of seperation some of the Thieks who settled in North Cachar Hills have developed a Thiek language which is a little different in pronunciation, accent and

some different words. Besides the aboves, there are still some clans and sub-clans who have developed languages of their own which are a little different in pronunciation, accent and some different words, as listed below :-

18. Biete : 11 sub-clans/families.
19. Chavrai : 4 sub-clans/families.
20. Chawthe : sub-clans/families.
21. Chiru :
22. Darlong :
23. Hrangkhawl : 4 sub-clans/families.
24. Kom :
25. Sakechep : 9 sub-clans/families.

The number of sub-clans given here are only approximate which one can assume and they have to be surveyed more thoroughly. The environmental influences are so strong and a long times of seperation led some of these clans to claim themselves as a completely distinct tribe. But the fact is that they are from the same origin. For instance, the Darlawngs are said to be the mixture of the descendants of Sura and Vanso both of whom are very famous as ancestors among the Hmars of Manipur, Mizoram and North Cachar of Assam. They sided the Raja of Tipora (Tripura) and went to his side³³.

We thus find that there are about 25 clans and more than 250 sub-clans/families among the Hmar tribe. The once great tribe was broken up into many clans and sub-clans because of their socio-economic and cultural heritages together with the environmental influences and the well-known divide-and-rule policies of the superior races³⁴.

MIGRATION AND SETTLEMENT

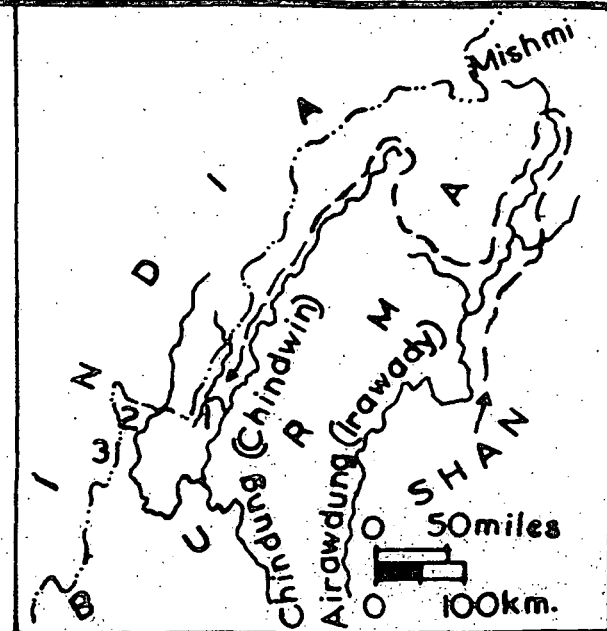
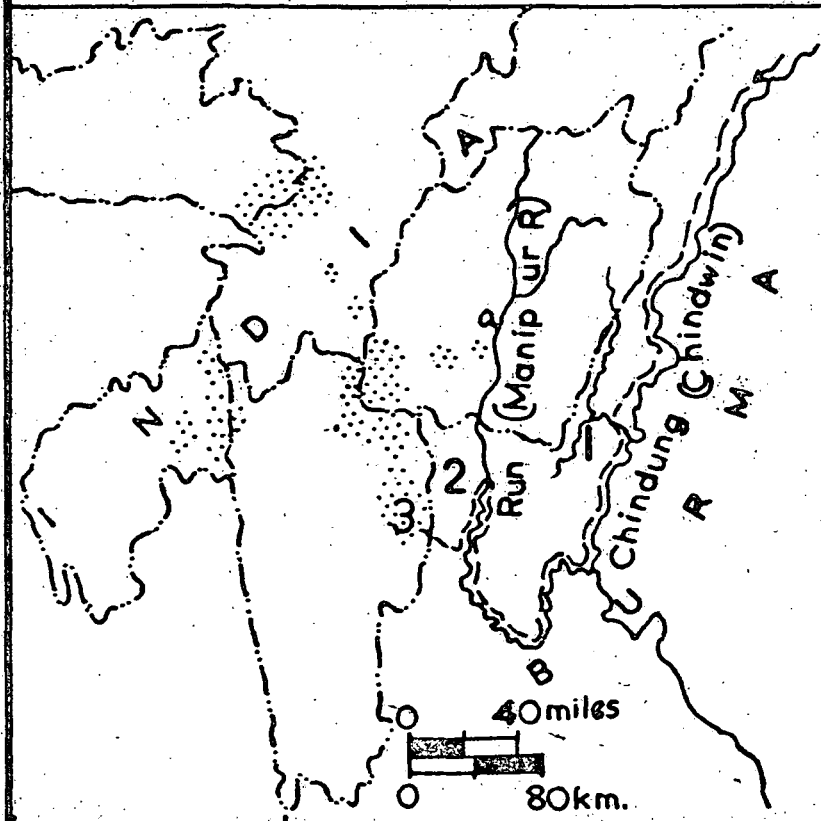
The origin of the Hmars and allied tribes was, of course, Sinlung although the exact location is not known. Then the first known settlement was Shan. Nobody is sure whether it is the Shan State of Burma, but now it has become the general agreement of all the historical writers of the Hmar tribe that the Shan of the Hmars is the present Shan State of Burma. As to the date of their migration to Shan nobody is sure about it and we simply have to assume by finding as a reason to believe so. According to C.A. Soppit, the Buddhist faith was "firmly rooted throughout Burma and China" by 8th or 10th Centuries, and those who settled within Burma during or after that would be influenced by the faith³⁵. But the fact that any of the Mizo tribes did not adopt Buddhism point to the possibility of their migration as taken place prior to the 8th or 10th Centuries³⁶.





It was possible that they left Sinlung in search of new fertile lands or they become fed up with the place³⁷, or they were pushed out by a stronger power³⁸. Their entrance to Shan was probably met with strong opposition and they finally fought their way through. Their success was so great that one of their poets put their successful encounter in the following verse :

Shan khuo thlangfa pu tlingtleng e,
I do thinglu bak in sal;
Ka sawmfa thlaw, ka laimi tha,
Thal khat ah lan ei de ning.



HMAR MIGRATION AND SETTLEMENT



-  International boundary
-  Inter-State
-  Route of migration
- 1** Kawlphai (around 13th. Century)
- 2** Lentlang range
- 3** Champhai
-  Settlement in India (after 14 Century)

(Men of Shan look great,
You are proud of your victory and loots;
With my abundant harvests,
I will make a springtime festival of my victory).

The Hmars enjoyed a time of prosperity, success and peace in Shan³⁹. The Shan settlement was marked with over-all socio-economic prosperity and the starting of festivals such as Khnonglawn (Spring festival), Lunglak (Autumn festival), Sesun (Solemn celebration), etc. seemed to be associated with the Shan settlement⁴⁰. But this prosperity could not continue ~~forever~~ forever and they unwillingly had to leave Shan because of a great famine called Thingpui Intam (Tree famine)⁴¹.

With a heavy heart, the survivors of the Thingpui Intam, had to search for better lands for settlement. "The migration from Shan to Indo-Burma border was organised according to clan (which later became different tribes)⁴². The folk songs and legends of the Hmar suggests that they came in contact with the Missimis (Mishmish), followed the upper reaches of the Arawdung (Irrawady) and the Chindung (Chindwin). It is possible that their route was the western banks of the Chindwin downward, after crossing the upper reaches of the Irrawadi and Chindwin. Their migration is called a "thiang-tla" which means "West-ward move". Then they settled in the Kawlphai (the Kabaw valley of Burma)⁴³. It was in this Kawlphai that the Hmars started to organise themselves in a systematic administrative units. They were divided under three leaders. Their folk songs even mentioned the names of these three leaders as :

"Aw iaie, Simah Lersi, Hmarah Zingthlo,
Khammalaiah Luopuia".⁴⁴.

(Aw iaie, Lersi in the South, Zingthlo in the North,
Luopuia in the middle).

Of these three chiefs, as the folk songs and legends suggested, Luopuia seemed to be the greatest and richest⁴⁵. He planted a banyan tree at Khampat which can still be seen in Burma, and the Hmars stayed there till the time when the banyan tree bore ~~abun~~ abundant fruits⁴⁶. Nobody is sure ~~to why~~ as to why they left this place, but the legends and folk lores say that they found the Kawlphai to be very unhealthy. The high temperature of the plain and the infectitious mosquitoes was very unfavourable to them, and many of them died of Phaikhawsik (lit. Plain fever) which they never knew before. In spite of the political development, they untimately had to leave the Kawlphai by around the 13th Century⁴⁷.

Lal Dena suggest that the Hmars left the Kawlphai by around 14th Century⁴⁸. From there, they moved west, south, then west; and crossed the Chin Hills. Some of them stayed in the Chin Hills and so were absorbed among the Chins of Burma⁴⁹. After crossing the Chin Hills they followed occupied Champhai of the present Mizoram⁵⁰. On their way, they followed the Run (Manipur river) downwards together with the Raltes as suggested by the folk songs and legends :

"Ralte-nu, Ralte-pa leh kan inkawi a,
Runtui kawi e".

(We winded down with the Ralte men and women,
along the meandering Run river).

The Raltes were smaller in number, and some of them are now absorbed among the Hmars of Manipur and Mizoram and among the Lushais of Mizoram. Only a small fraction of the Ralte population can now speak the Ralte language.

"It is believed that the first large-scale migration perhaps took place in between 1520 and 1700 A.D.⁵¹, and these were the Hmars. Even among the Hmars, their migration from the Kaviphal was organised perhaps according to clans (village) which now tend to ~~eat~~ claim themselves as a separate tribe. The first batch possibly include the Hrangkhawl, Darlong, Biote, Sakechep, Chavrai, Chawthe, Kom, etc. It is possible that some of these clans did not come to Mizoram as can be suggested by the absence of any trace of them there. They might have crossed over it, but it is possible that they did not stay long. The second batch and larger number of the Hmars can possibly include those who settled in Champhai and nearby areas, such clans as Hrangchal(Lawitlang), Fathriem, Zote, Changsan, Darngawn, Ngurte, Khawbung, Thiek, etc.⁵² These clans named their villages according to the names of the clans which later became the names of the hills of Mizoram as already mentioned before.

Before the coming of the Lushais in Mizoram, the Hmars and Pawis were together for about two or three centuries. The Hmars occupied the northern half of the present Mizoram and set up villages on tops or slopes of hills according to the clans. Their socio-economic and political systems were

well all organised. During the Mizoram settlement, the political and social systems were which started in Kawphai seemed to be developed further. Laldena⁵³ contents that their territory "was divided into six zones namely, North Eastern, Champhai, Southern, North Western, Northern and Western. The zones were put under six territorial-eg chiefs - Tusing Faihrien, Lawipa Hrangchal, Sawrtuirakam Neilal Thiek, Piengpuilal Biote, Demrokim Hrangkhawl and Panhril Saivate. The territories were independent of one another". All these th territories were under their king called Chawnhmang, and after the death of Chawnhmang, the Hmar kingdom collapsed. This must have been before the coming of the Lushais in 1780 A.D.⁵⁴.

When the Hmars had no more king to unite them, the territorial and village chiefs became the sole central power. The villages were independent of one another in all respects. Inter village wars became more frequent and so they could not stand together when the Lushais came and they had to lose a sure victory. The territories of the Hmars were lost one by one, and those who were in Champhai had to leave for safer and fertile places. Most of the Champhai inhabitants migrate to the South West of Manipur. Thus the Hmar territory extended in a narrow belt from the North of Mizoram, South West Manipur, Cachar, Tripura, North Cachar Hills upto the South East of Meghalaya. Perhaps due to the geographic and cultural reasons, the Hmars were never directly under any sovereign power of *or* Rajahs until the establishment of the English power. But the treaty of 1833 between the Maharajah of Manipur and the

British brought the Hmars east to Jizi and the West of Tuiruong (Barak) under the control of the Maharajah, and then the Lushais started to call them "the Manipuri Rajah's men"⁵⁵. The Hmar tribe west of the Tipaimukh certainly considered themselves to be more connected with North West Cachar and those of the east had the same feeling about Manipur⁵⁶. Like wise, in other areas too, even after the Independence of India, with the creation of Tripura, Meghalaya and Mizoram, the Hmars were set further apart from each other. They do not have a State/U.T. of their own today because, as Rev. Roulneikhum Pakhuongte says, "When the British came (1871 - 1872) their hills were divided and handed over to the neighbouring states seemingly for the sake of administrative conveniences and of course, without the knowledge of or consent of the Hmar people themselves"⁵⁷.

SOCIO-ECONOMIC AND CULTURAL FRAMEWORK

The societies of the Hmar villages, keeping aside the inter village wars, was gruelly based on the "love thy neighbour as thyself". The other villages were considered as enemies and the chopping off the head of an enemy was considered as an act of bravery and he would be greeted and well-received with zu (rice beer) as a hero. Even from the time of Shan settlement, the village administration was systematic and respectable. The important officers in the village societies were Lal (Chief), Siehmang-Upahai (Councillors/Elders), Thiempu (Priest), Thirsu (Blacksmith), Tlangsam (Crier), and Huolkilmitha (the one who could sometimes act on behalf of the Chief)⁵⁸. Then there

were the Vantlang (Commoners) ~~and~~ and the Suok (Slave of the Chief and Councillors). Then there was also an important institution called Sier or Zawlbuk (Dormitory).

Each village possessed a well defined area of land which belonged to the community as a whole, but the ~~control~~ plans are the duty of the Chief and Councillors, and the villagers are subjected to pay taxes in the form of 3 to 5 tins of uncleaned rice, legs of animals killed, etc⁵⁹. The mode of cultivation was and is Jhoom or the slash-and-burn ~~method~~ method. The whole village would clear one side of their village land and so the jhoom cycle was arranged systematically. Each household cultivate a plot of land for one year and left it in the next year, but those which were left behind could still bear fruits and they could still be reaped even after three years.

The important institutions of the Hmar village society has already been mentioned. Almost all the powers in the village administration were centered around the Chief and His Councillors who were mostly the relatives and friends of the Chief⁶⁰. The duties and responsibilities of all the different institutions can perhaps, be best understood by revealing the socio-economic and cultural activities for one whole year. The Chief called his council of elders at the beginning of January to discuss the program for the year - which side of their land to be cultivated, allotment of plots by lots, etc. and this council is known as Fam Horel⁶¹.

Before Ropuithang became the Chief during the Shan settlement, the allotment of lands were by means of lots for all, but when he became the Chief he and his council members chose the best parts of the land for themselves. From then onwards the selfishness of the Chief and his councillors continued⁶².

One of their poet song this incident in the following lines :-

"Anlal hmangpa Ropuithang Shan khawzawlah,
Phadumdur vanglai lienlo siehmangin, changna o".

(Chief Ropuithang in the plains of Shan,
The ministers keep aside the most fertile part,
let them have it).

When the allotment of lands were finished, all the men folk started the slashing or clearing of the new plot in the same month, while the women and children would be busy in carrying home the products of the old jhoom fields⁶³. The Emar women activity takes part in economic activities even in modern times⁶⁴.

After this, there was a period of about 20 to 30 days called Pamchap-Awllen during which there was not much work to be done. But this was the busiest period for the blacksmith. He had to repair, make a new one or sharpen all the agricultural implements of the whole village⁶⁵ and he was given a basket of paddy by each household in a year for his service⁶⁶. The commoners usually spent this period with rice beer as a period of leisure. It was during this period that many of their festivals were celebrated. Some richer or well-to-do people would do the Inchawng by Sesun.

(He would kill a Siel⁶⁷ by one stroke with spear, feed the whole village for a day and show-off his riches). The riches of a man can be measured by the size of his hervests, the number of Siel and other animals he had, the type and number of gongs he had, the type and number of ornaments his wife and daughters had, etc. The ornaments were mostly of necklaces and earrings. Such a person usually has slaves who were captured from the other villages, and paid servants. Their festivals such as Sikpai Rnoi (celebration of the good harvest), Khuong-lawn (Spring festival), etc. were usually associated with this period. Each festival has songs of its own, but it should be noted that these festivals were not celebrated every year. It should also be worthwhile to note that the song, as already mentioned, which seems to have some connection, with the Israelites' exodus, was considered as the most important in all these festivals and they called that song as "Hlapui" (the main song or the greatest song)⁶⁸.

After atleast 20 days of keeping the slashed down forests to get dry, when the first rains are near, the whole village menfolk would set out for the new field and burn it. After this, the men would be busy in erecting Siel fences, while the women collected seeds which they had to sow. The trunks and branches of trees which the fire could not consume had to be cleared and put them together in one or two corners of the field. This activity is called Hmangkhaw, and the period from burning till the growth of crops is called Ringam⁶⁹. While the women busied themselves with the Hmangkhaw the men would construct a small hut called Tu in the middle of the field

field. They also set up traps around the field to kill those animals which could be harmful to their crops. But they never made traps in the month of June because of their traditional superstitious belief⁷⁰.

Among the Hmar tribe, each family always tried to be self-sufficient in agricultural products. They cultivated all kinds of crops which they need for the whole year in their small plot of jhoom field. Their most important implement for the sowing of seed was a singly handled spade. They help each other in planting of the rice seeds. The whole village would go to the field of one household; they would go to the field on the next day. During the Shan settlement, they composed a song which they sang during the work with the drummer leading the song. This music work of the whole villagers was called Butukhuonglawn. This was the most enjoyable work for all, and when they finished all the fields they will celebrate it with Ha-zu (rice beer for their tiresome work)⁷¹.

Due to the inter-village wars, nobody could go alone to the field and this was the most important reason for the starting of Butukhuonglawn and other activities like wedding, thrashing, etc. which they had to do it with the other families or by the whole village. Even when the whole village did not go, atleast five to ten member of friends, boys and girls together, would go together and this association is called Lawmzui⁷². They actually did all their work by means of Lawmzui upto the harvesting.

The institution of Priesthood came to prominence during the harvesting and Du-chil (separation of the rice from its straw by jumping over it). The priest also do the sacrifices to summon the rain god during Ringuu. During the Du-chil, the offering was mostly a white cock for thanksgiving. He cut the neck of the cock with sickle and sprayed the blood around the paddy containers (Eupang)⁷³. He would also be called by the villagers to pray an offer sacrifices for their sick and dead, and he was paid fees in the form of paddy. He was also responsible in offering sacrifices to their different gods to protect them from famine, flood, drought, diseases and for a successful cropping⁷⁴.

In a Hmar village society, the Chief and his Council seemed to be the paramount power. The villagers were subjected to paying rents annually to the Chief⁷⁵. They also built and repair the house of the Chief. The house of the Chief was the Court of Law to settle disputes within the village⁷⁶. The village-Orator announce the orders of the Chief and his Council and the whole village was subjected to obey it. Those who did not ~~follow~~ follow these orders were punished by imposing fines to them. The fines varies from Sial to hen according to the type of offences. The punishment for the marriage offence and murder were hardest and the fines were mostly Sial.

One of the most important institution of the traditional Hmar society was the Sier or Zawlbuk. This was the assembly of the young men of the village. A Val-upa

(youth commander) was elected to enforce a strict discipline and to educate the young men in all kinds of their social life. A large house was built in the middle of the village; the only entrance of the house (Sier) was blocked by a huge beam of wood and the young men had to climb over it to enter and go out. a large fireplace was constructed in the middle of the Sier and the front of the the house was a court for sports like wrestling and this place was called Buonzawl. All unmarried men of above fifteen years were subjected to sleep in the Sier and they would be taught the arts of tribal warfare, hunting, wrestling, tlawngaina (good-will towards others, respect for elders and parents, moralities, etc.), and so on⁷⁷. The young boy were subjected to collecting firewoods for the Sier and if he fail to comply with his duty, he would be severely ~~displained~~ disciplined and the parents could not say a word against them. However, if a boy of below fifteen years happen to kill a wild animal he would be exempted from collecting the fire wood. If a young unmarried stranger of above fifteen years come to the village, he would sleep in the Sier and he seldom escape the friendly wrestling match of the Buonzawl. "Zawlbuk is a very powerful institution and its influence is very strong upon the tribal life. The youths are always ready for any kind of emergency such as fire, or war, or sick men to be carried from one village to another, etc. Their influence is so great that even the Chief and elders sometimes bow to the will of the youths. The British officers discouraged this powerful institution and it is now practically dying away⁷⁸."

With regard to their economy, atleast 80 percent of the Emar population are engaged in agriculture, and the rest, in modern times, are distributed among the government services, religions (Christian Churches) services, cottage industries, teaching and other professional works. From their origin upto the present Mizoram settlement, practically cent per cent of the Emar population were engaged in agriculture. In each village, it has already been mentioned, there were of course Blacksmiths, Village-crier, Priest, etc. but their percentage was negligible. The jhoom agriculture still dominates the modern Emars, and so such, their problem still continues.

It has already been mentioned that they left Shan due to a terrible famine (Thinpuí Intam). a terrible disease plagued the Emars in Kawlphai (Kabaw valley) and the only doctors they had was the priest and the only medicine they had were the jungle herbs. Then there was a great famine in around 1880 A.D. which they called Rawsing Intam⁷⁹. By this time, some of the Emars were already settled in their present settlement and this Rawsing Intam was suffered by those who were in Mizoram and Manipur. The last Emar-Lushai war was around 1870 in which the Emars were defeated⁸⁰. They were scattered to many new areas/hills and when the famine which they called Mautam Hmasa (the 1st Bamboo famine) was suffered again by the Emars by around 1910 A.D.⁸¹. It is said that a particular type of bamboo use to bear fruit after every 50 years, and rats also multiplied in hundreds of thousands due

to the bamboo fruit. This is a sure indication of a great famine because the rats use to destroy the whole jhoom fields just before the paddy gets ripened. As such, the Mautam Kuhnung (2nd/Last Bamboo Famine) again imarged with all its ugliness in 1959; after 50 years from the

first. "The government, knowing that the flowering of bamboo (Rawmau) would surely be followed by the multiplication of rats, sent me to distribute rat poisons. I distributed it in all the villages (of the Hmar Biel of Manipur). But this supernatural programme could not be stopped by man", said H.V. Vara, who was then a Field Assistant, Agri. Farm, Churachandpur⁸².

Then the last famine which can be mentioned here was in 1982, which was felt mostly in the Hmar Biel of Manipur and Norther parts of Mizoram⁸³. This was not because of any single cause or Mautam, bu the combination of uncertain rainfall, infertile land (the jhoom cycle becomes shorter and shorter as the population grows), a sudden increase of rat population, and the young and strong are sent to schools and colleges while the weak and old are left to work on the fields to support their children's education⁸⁴.

REFERENCES AND FOOTNOTES

1. Dena, Lal "Hmar - A brief Note", presented to the National Seminar of Tribal Demography at Imphal, 1976, p.1.
2. Mackenzie, A. - The North-Eastern Frontier of India, New Delhi (Reprint), 1979, p.25.
3. Burman, B.K.R. - Demographic and Socio-Economic Profiles of the Hill Areas of North-Eastern India, New Delhi, 1970, pp.100-111.
4. Sub-Divisional Magistrate, Churachandpur, Manipur (Personal interview on 16.7.1982).
5. Directorate for Development of Tribals and Backward Classes, Tribes in Manipur at a Glance, Govt. of Manipur, 1981.
6. Pakhuongte, Rev. R. - The Power of the Gospel Among the Hmar Tribe, Shillong, 1983, p.8.
7. (a) Dena, op.cit., p.5.
(b) Songate, H., Hmar History, Imphal, 1958, pp. 38 - 54.
8. (a) Vara, H.V. - Hmar Hla Hlui (The Hmar Folk Songs, Lyrics and Chants), 2nd Ed., (Revised & Enlarged), 1985.
(b) Songate, op.cit.
(c) Pudaite, R. - The Education of The Hmar People, Sielmat, (Churachandpur), 1963.
(d) Keiven, L. - Settlement Pattern of the Hmars in

- (d) Keivom, L. - Hmar Hla Suina, Churachandpur, 1980.
9. Rinayma, Lal. - "Settlement Patterns of the Hmars in North-East India, Proceedings of the N.E.I.H.A., 3rd Session, Imphal, 1982, p.41.
 10. Ibid., p.42.
 11. Burman, op.cit., p.84.
 12. Zawla, K. - Mizo Pi-Pute leh an Thlate Chanchin, (3rd Ed.) Aizawl, 1981, ~~pp.~~ pp.6-7.
 13. Vanlawma, R. - Ka Ram Leh Kei, Aizawl, 1972, p.1.
 14. Songate, op.cit., p.17.
 15. Personal Interview with Pastor H.V. Sunga on 23rd August, 1985. (Some religious groups of the Mizos believed that they are Israelites).
 16. The Bible, Exodus 12: 38.
 17. Ibid., 19 and 20.
 18. Ibid., 16 : 1.
 19. Vara, H.V., op.cit.
 20. The Bible, Exodus 14 : 15-31.
 21. Ibid., 13 : 21-22.
 22. Ibid., 14 : 26 - 31.
 23. Ibid., 16 : 12 - 13.
 24. Ibid., 17 : 1 - 7.
 25. Pakhuongte, Rev. R., op.cit., p.2.
 26. Burman, op.cit., p.86.

27. Vara, H.V., op.cit., p.108.
28. (a) Songate, op.cit., He discusses at length about the war without giving the exact date. But he said that the Hmars and Lushais were together for about one generation, and mentioned the date of the coming of law and order (the arrival of Edgar and Capt. Roberts in November, 1971).
(b) Barman, op.cit., p.84. He mentioned the possible year of the Sailo (Lushai) migration as 1780 A.D.
29. Songate, H., op.cit., p.111.
30. Ibid., pp. 107 - 109.
31. Pakhuongte, Rev. R., 1983, p. 7.
32. Songate, op.cit., pp.66-103.
33. Ibid., p. 95.
34. Pakhuongte, op.cit., p.7.
35. Soppit, C.A., A Short Account of the Kuki-Lushai Tribes, Aizawl (Reprint), 1976, p.vii.
36. Ibid., p.viii.
37. Keivom, op.cit., p.4.
38. Rinawma, op.cit., p.43.
39. Ibid., p. 44.
40. (a) Ibid., p.43 - 45.
(b) Songate, op.cit., p. 19.
41. (a) Vara, H.V., "Tampui", Thuro (A monthly literary journal in Hmar), Seminar issue : Special, Vol.-16, Oct. 1984, p. 16.
(b) Rinawma, op.cit., p.44.

42. Rinawma, op.cit., p.45.
43. Vara, op.cit., p.17.
44. Vara, H.V., Hmar Hla Hlui, p.22.
45. Ibid.
46. Rinawma, op.cit., p.46.
47. Pakhuongte, op.cit., p.6.
48. (This means that the Hmar ancestors were within Burma before the 13th century. But this semi-nomadic tribes mostly selected the most remoted places for their settlement and they did not bother about what goes on in civilised areas. They might not be reached by Buddhism).
49. Dena, Lal, - "Our Indegenous People : The Hmar", Resistance (Weekly), Imphal, 17th Feb., 1976.
50. Pakhuongte, op.cit., p.6 (Foot Note No. 5 as obtained from F.K. Lehman).
51. Dena, op.cit., pp. 3 - 4.
52. Ibid.
53. Ibid.
54. Ibid.
55. Burman, op.cit., p.84.
56. Dena, op.cit., p. 3.
57. Ibid.
58. Pakhuongte, op.cit., p.7.
59. Dena, op.cit., p.4.
60. Ibid.

60. Ibid.
61. Vara, H.V., Agril. Officer, Churachandpur, Manipur, A Strategy Paper on "Agriculture" submitted to the Hmar Inkhawmpui (Hmar Assembly), Rengkai, 26 Oct., 1982.
62. Ibid.
63. Ibid.
64. Burman, op.cit., p.67.
65. Ibid.
66. Dena, op.cit., p.5.
67. Siel is a goyal or mithun (*Bibos frontalis*) domesticated by the Hmars.
68. Keivom, op.cit., p. 1 and 15.
69. Vara, op.cit., p.1.
70. Ibid., p.2.
71. Ibid.
72. Ibid.
73. Ibid.
74. Dena, op.cit., p.5.
75. Ibid.
76. Ibid.
77. Ibid.
78. Pakhuongte, op.cit., p. 9 -10.

79. Vara, H.V., - "Tampui", Thuro (A monthly literary Journal in Hmar), Seminar Issue, Vol.- 16, Oct. 1984, p. 17.
80. Songate, op.cit., p. 113 - 114.
81. Vara, op.cit., p. 17.
82. Ibid., p. 18.
83. This was personally investigated as an official of the Hmar Students' Association, along with the Deputy Commissioner, Churachandpur District, Manipur on December, 1981.
84. Vara, H.V., Agril. Officer, Churachandpur, Manipur. A Strategy paper on "Agriculture" submitted to the Hmar Inkhawmpui (Hmar Assembly), Rengkai, 26 Oct, 1982.

CHAPTER - VI

MIZORAM POLITICAL HISTORY

- * The Mizo Union
- * MNP and the Mizo rebellion
- * The Status of Union Territory
- * Peaceful Settlement of the Mizoram problem.

MIZORAM POLITICAL HISTORY.

The old traditional ways of life of the Haars, which was the same with all the other tribes of the Chin-Kuki-Mizo, has already been highlighted in the previous chapters. Such was the life what the British saw when they came to administer the land in 1891 and the Pioneer Christian Missionaries in 1894.

THE MIZO UNION :

It was not only the MNP that influenced the geopolitical characteristics of the Haars; rather, among the many factors of which the Mizo Union was the most important. But, in order to highlight the party, one has to go back to as far as 1919. The Government of India Act, 1919, said that the Governor General in Council shall declare any territory in British India as a backward area under Section 52 of the Government of India Act, 1919. On the 3rd Jan. 1921, the Governor General in Council declared the Lushai Hills as backward tract¹. By following the Frontier Tract Regulation II of 1880, it was excluded from the operation of laws, both criminal and civil procedure code. Following the Simon Commission's report, the hill areas of Assam were divided into two categories - Excluded areas and Partially Excluded areas. Lushai Hills came under the Excluded areas, by the section 92 of the Government of India Act, 1935. The term 'Excluded' here implies that Lushai Hills is outside the control of the

Provincial Legislature, responsibility to parliament for its administration resting in his Excellency the Viceroy as Crown Representative, who has emphasised, on his behalf, His Excellency the Governor of Assam, as Agent to the Crown Representative, to administer the Lushai Hills².

Mizoram was excluded from the operation of Provincial and Federal legislations. Thus, before independence the Lushai Hills became an excluded area and from 1947 the administration of the country was entrusted to the Government of Assam. With the consolidation of the British power in Lushai Hills the Christian Missionaries also started coming and proclaimed Christianity. Their main instrument was education. The introduction of education enacted a new privileged class who passed a challenge to the traditional rulers. Thus social and political revolution was bound to happen. While the traditional elites clung to the old ways and practices their opposition towards change in the new situation forced the educated elites to mobilise themselves against the Chiefs and traditionalism. Encouraged by Dawi (Slave) controversy, the first instance of concrete political activity dates back to 1925 when a group of persons under the leadership of Telela Ralte, contacted the Superintendent of Lushai Hills to initiate changes in the administration, so that they may participate in the Assam politics. The Superintendent was furious at this³. Since Mizoram was an excluded area there was no way out excepting to mobilise

public opinion against the then prevailing system of administration. Telega and Chawngbawia went to Shillong to meet the Rev. J. J. H. Nichols Roy, an important Khasi leader, to air before him some of the administrative and political difficulties of the Mizo people⁴. On their return to Aizawl, they delivered few a few public lectures on the subject. But the British administration did not tolerate such political activity. They were arrested and released the following day, after being given a stern warning. This stamped out the first public political activity of any kind in the district.

However, the first and the second world war accelerated the movements of politics in Mizo Hills. During the first world war many of the Mizos were asked to join the British Army. The Lushai Hills military police battalion supplied 103 officers and men for the Army in October 1914. They also sent 101 officers and men to Manipur for eight months to relieve the regular unit. Throughout the war the Battalion supplied men to the Gurkha Brigade⁵. Besides fighting troops a labour corps of 2,100 men was raised in 1917 and went to France under the command of Lieutenant Colonel Playfair. They returned in June 1918. Again, during the Second World War many Mizo men and women were asked to volunteer. Therefore, about 3,551 were enlisted in different branches like the Assam Regiment, Indian Army, Medical Corps, Burma Army of various Corps, Assam Rifles, Lushai Scout Corps, Air Force, Navy, Auxilliary Nursing Service. The Lushai Brigade or Corps contributed in recapturing Tiddim and

Tiddim and Palam in Burma from Japan⁶. In this way the war helped the Mizos to come in contact with the outside world and has accelerated in the emergence of modern political consciousness. The closeness of Japanese troops in Burma had brought about a lot of political awakening in the district and its nearby regions which the Hmars inhabited. The then British Superintendent, McDonald had fully organised the Mizos to defend against the advancing Japanese Army. The posters and war-time slogans spoke about Imperialism, Aggression and Independence. The Mizos have become fully aware of International names like those of Churchill, Hitler and Stalin. They also became familiar with names like Mahatma Gandhi, Nehru and Subash Chandra Bose who were fighting for Indian Independence⁷. The new educated groups became conscious of the political instruments in the hands of the Superintendents and the Chiefs⁸. The political events brought about a keen desire among the educated Mizo youths to organise themselves into a political party. By then, the Mizos had no concept of the Indian Nation for they were totally excluded from the mainstream of Indian Nationalism. The wave of Indian National Consciousness did not reach them and they were only thinking of their own fate.

During this time it was publicly known that the British were leaving India and the future political status of the Mizo Hills and the other Hill areas of Assam apparently became an important issue. The educated Mizo

youths did not want the British to leave in the first instance and they also did not desire the power to be handed over to the Mizo Village Chiefs, who, according to them, used to rule the villages with an iron hand⁹. The then British Superintendent, McDonald was said to have blessed the creation of the Mizo Union, the first political party in the district which took its birth in 1946 to consider the fate of the Mizo people in the region in times to come. The Young Lushai Association (YLA) was founded on 15th June 1935 and this non-political organisation was soon changed into Young Mizo Association (YMA). Though it was a non-political organisation it could rightly be said that it was the pioneer of all modern political organisations in the Mizo Hills. So the association was rather mild in its aims and objectives, and as the leaders were mostly religious men they were indifferent to politics. Therefore, many members felt the need of having a purely political organisation. Thus, as already stated, due to the pressure from the educated elite groups, the Mizo Common People's Union was founded on 9th April 1946.

It was R. Vanlawma and P.S. Dahrawka, who conceived the idea of this political party. They prepared the constitution and with the permission ~~the~~ of the Superintendent, it came into being. The aim of the party was to improve the political relations between the Common men and the Chiefs. However the name was changed into Mizo Commoner's Union at the suggestion of the Superintendent. But the inclusion

of the word "commoners" in the newly established party was rejected by the traditional elites for they could never regard themselves as commoners. Thus in order to include all, including the chiefs, the name was again changed into the "Mizo Union"¹⁰. Even after changing the name, the chiefs did not join the Mizo Union. But it became popular with the commoners. On ~~1st~~ 25th May 1946, a Conference of the Union was held at Aizawl in which Pachbunga was elected as the President and Vanlawma as the General Secretary. The creation of the Mizo Union intensified hatred for the chiefs, and blinded by this emotional outburst the people were easily led to believe that any form of democracy is better than the old set-up under the despotic chiefs¹¹.

The Mizo Union fought the general election to the Assam Legislative Assembly and the Mizo District Council on the issue of abolition of chieftainship. In the circumstances the Mizo Union, which was characterised as an agent to free the people from the traditional clutches of the chiefs, gained overwhelming supports from the commoners. They were supported by the Congress atleast towards the abolition of chieftainship¹². Thus, the anti-chief movement even took the form of mob-violence causing physical harm to the chiefs and their followers. Therefore, we find that from the beginning great ideological difference between the party began to appear and it has hindered the process of the party. The Union soon split up. The dissident group submitted a memorandum to the advisory Sub-Committee stating their desire to get

out of India, while the Mizo Union proper submitted their memorandum (See Appendix No.-III) stating their desire to join India under the provision of a District Council. The Mizo Union existed during the period of 1946 to 1974 and it was merged with the Indian National Congress in 1974. The decision of the Mizo Union to remain within India was re-acted against and as a consequences a new political party under Lalawia came ~~to~~ being into being on 5th. July 1947. This newly founded party was called the "United Mizo Freedom Organisation" (UMFO). It was supported by the chiefs because they were hostile to the Mizo Union. This party demanded the merging of Mizo Hills with Burma. But ~~but~~ this party could not last long in the district due to lack of constructive programmes and economic policies in the interest of the people. When the Eastern India Tribal Union (EITU) was formed the UMFO was merged with it.

MNF AND THE MIZO REBELLION :

The great Mizo rebellion led by the Mizo National Front (MNF) which was to change the course of Mizo history broke out in Febuary 28, 1966. The party under the leadership of Laldenga demanded Sovereign Independent State for the Mizos. This party at first organised in 1958 as a Mizo Cultural Society by John F. Manliana, a P.W.D. Contractor by profession¹³. But due to the traditional bamboo flowers (Mantam) resulting in great famine in 1959 such groups were formed into a Social Service party to render help and a service to the poor and needy. They converted themselves

into "Mizo National Famine Front". During the visits of the Chief Minister of Assam, B.P. Chaliha and Tribal Areas Minister, Capt. Williamson Sangma to the District, the front staged demonstrations and processions demanding food for the Mizo people. They started publishing a daily paper called "Mizo Aw" (Mizo Voice) whose editor was Laldenga, an accountant in the Mizo Union dominated District Council.

When the famine relief work was over this famine front eventually turned itself into "Mizo National Front" (MNF) on the 28th. October 1961 with Laldenga as its President, and S. Lianzuala as the General Secretary¹⁴. It now changed its line of action and declared itself as a political party. It was organised with military outlook and secessionist tendencies. They had their political campaigns with prayers. Their intention at the time of campaigns was to preserve and safeguard christianity amidst the domination of Hinduism (Hindu Nation). Tlangchhuaka summarised their objectives¹⁵ -

1. To serve the highest sovereignty and to unite all the Mizos, (and their inhabited areas) to live under one political boundary.
2. To uplift the Mizo position and to develop it to the highest extent.
3. To preserve and safeguard Christianity.

The MNF gradually gained grounds and many Mizo youths joined the party. These young men slowly got indoctrinated in anti-government and anti-vai ('Vai'- the term is given to every plain Indian people by the Mizos) feelings.

These young people might have been promised to have a gun each¹⁶.

The MNP was strengthening its foothold and two seats out of three in the Assam Legislative Assembly bye-elections in 1963. At least six factors were highlighted by the MNP for popular support. These factors for the support of the Mizo people in their political ideology can be highlighted in the following ways¹⁷:

1. Propagandas and agitations were used to bring into relief the "injustice" done to the people by the Mizo Union so as to generate discontent not only among the Mizo people but also in the Mizo Union party itself. The MNP compared the administration of the chiefs before the coming up of the British, with 'Greek City State'. They highlighted separate nation concept, which the Mizo Union also pointed out in the Memorandum submitted to the Bordoloi Committee of Constituent Assembly. The MNP believed that the Mizos "are a distinct nation, created, moulded and nurtured by God and Nature" (See Appendix No.- IV). They considered the action of the Mizo Union for joining India as the political immaturity, ignorance and ~~lack of~~ lack of consciousness of their fate which lead the Mizo people to the misguided choice of integration with India. The MNP leaders in their speeches, memorandum, etc., demanded their rights as human beings. They used their own newspaper Zaleenna (Freedom) under the editorship of seasoned secessionist

R. Vanlawma, as a device to circulate their ideas among the Mizo people. The pamphlet published by the MNP also propagated similar charges which they considered as fragrant violations of humanity.

2. The MNP considered, or atleast they appeared to be, India to be a land of the Hindus and Mizoram of the christians. Along with the factors of tribals and non-tribals, it brought to the attention of the Mizos that they differ from the people of India on the basis of religions. Whenever foreign Missionaries were asked to leave the country or were denied entries by the government to any part of India, the MNP made capital out of it. In such moments, the MNP propagated that the Hindus have been pursuing a policy of exploitative measures to wipe out Christianity. Moreover, the appointments of Sunday for official visits to Mizoram and Competitive examinations, according to them, make the Mizo christians unable to observe sundays. The Mizo people do not want to be dominated by and assimilated to idol worshipers. The MNP struggle for freedom was also the real result of their religious grievances¹⁸.

3. The MNP created occasional brawls between the Mizos and Non-Mizos to maintain tension and discontent at its peak. This generated Mizo solidarity in opposition to the Non-Mizos and also created a fear psychosis among the Non-Mizos.

4. In their memorandum submitted to the Prime Minister of India on 30th Oct., 1965, the MNP stated "During the fifteen years of close contact and association with India, the Mizo people had not been able to feel at home with India or in India, nor have they been able to feel that their joys and sorrows have really ever been shared by India. They do not, therefore, feel Indian".

(See Appendix No.- IV)

5. The grievances of the MNP included the increase of the Indian officers, increase in immorality among women, economic frustration, curbing freedom of expression, closure of export facilities, etc.

6. The MNP could get their maximum popular support by pointing the poor developmental work carried out by the administration. For instance, Mizoram had no good roads and proper water facilities; electricity was unknown to many Mizos; traditional method of cultivation had undergone no change and what ever cash crop were grown by the people he had no good market, and so on.

Education was provided by the christian Missionaries. The first school was opened in 1899 by the Welsh Presbyterian Mission at Aizawl. Christianity was interested in providing literary only so that the Mizos should be able to read the Bible and sing Christian hymns. It opened a large number of Lower Primary and Middle Schools. The administration did not like to do more in this matter in Mizoram. A number of Mizo young men, therefore, went out of their district for getting higher education.

There they learnt about the political development in India and abroad and subsequently they tried to implement the ideas thus gained through politics. The number of graduates increased fast after Indian Independence, but there were no sufficient jobs in the district to be provided for them. The number of discontented educated youths increased and frustration for those who were getting education was obvious. The MNP reinforced the discontent by raising the slogan of deprivation of jobs to the Mizos. Under this condition the MNP had established units in every village to recruit volunteers to intensify their activities¹⁹.

The assurance contained in the memorandum that the MNP would employ non-violent means was intended to hookwink the government so that they might not take any preventive measures. Meanwhile Laldenga intensified his activities and the volunteers waited for an opportunity to strike. This was offered by the Indo-Pakistan war of 1965, when the Indian Army had been deployed on the borders. The front volunteers also pressed him to start trouble at the same time. He then formed his own government and named it "Mizoram Sawrkar" (Government of Mizoram). The Cabinet members were -

1. President :- Laldenga
2. Vice President :- Lalnun/mawia
3. Home Minister :- Sainghaka
4. Finance Minister :- C. Lalkhawliana
5. Defence Minister :- R. Zamawia
6. Foreign Minister :- Lalhmingthanga

7. Information Minister :- Ngurkunga
8. Chief Justice :- John P. Manliana

The MNP organised a massive towns and villages in December 1965 and January 1966. In February 1966 the MNP intensified its activities and the party decided to start an armed revolt. Two days before the trouble started, the MNP representatives in the Assam Assembly, John P. Manliana was recalled by Laldenga to Nizo Hills and ordered~~him~~ him to resign as soon as he reached Aizawl²². The order said, "Using the powers of Constitution of Mizoram Government, the President of the Government of Mizoram - orders you to leave your membership in the Assam and Assembly and give it to the Assam Government then resigné immediately on receipt of this order. As your security is not good enaighé enough, if you can, go to the residence of the President at once".

The Aizawl Treasury was attacked at midnight on 28th Feb. 1966 and the MNP collected a sum of Rs. 10,000/- . The Lungleh Treasury was also attacked and they collected Rs. 440,000/- on the same day²¹. Simultaneously the outposts of Lungleh, Demagiri, Champhai and Kolasib were attacked and captured whereas Aizawl was held out by the 1st Bn. Assam Rifles.

When the Government of India learnt of the outbreak, troops were sent to the area. By an Extra-ordinary Gazette Notification published on 6 March 1966, the Government of India declared the Nizo National Front an Unlawful Organisation.

Thus the Mizo District has been declared 'a disturbed area' under the Assam Disturbed Area Act, 1955. This Act along with the Armed forces (Assam and Manipur) Special Power Act, 1958 had been also applied in the area. In the meantime, the Government of India also made the same declaration under article 352 of the Constitution. The Government entrusted the responsibility of law and order in Mizoram to the Army and issue a strict instruction that the army was to function as in war time but strictly in aid of the Civil power²².

Basing on the Defence of India Rules, the Government of India launched the operation called "Operation Security" in January and February, 1967 by grouping the villages by force. A population of ~~thousand~~ fifty thousand from hundred villages was regrouped in 18 grouping centres along the Silchar - Aizawl - Lunglei road. The then political leaders, namely, those of Mizo Union, could not resist the imposition of the dreadful order although the public in Mizoram did not approve of the idea of grouping. The immediate aim of the grouping was to facilitate effective military operation, against the underground elements who had taken control of the interior villages by cutting of the sources of food supply to the MNP and this was received by the Army authorities. In every grouping centre there was military unit to control them.

In course of time, public resentment against grouping mounted and it was found that the legal base for the forceful grouping namely, the Defence of Indian Rules was weak. The Governor of Assam consequently promulgated early in 1968 an ordinance known as "The Assam Maintenance of Public Order (AMPO), 1968" which was to be used as the legal base for the continued grouping of villages by force, in preference to the application of the Defence of India Rules. Accordingly, the second phase of grouping of villages by order, in the north west and north eastern part of Mizoram was carried out under the authority of the newly enacted Ordinance (ie. AMPO, 1968). Then order of the third phase of grouping of villages in the central and south western parts of Mizoram under the AMPO was given out in the later part of 1968. By this time, the people had become quite fed up with this unholy action of herding the villagers into 'Concentration Camp'. The matter was referred to the Gauhati High Court by some individual enterprising leaders who challenged it on the ground that it was ultra vires of the Fundamental Rights²³.

The Gauhati High Court immediately issued a stay order to the Assam Government. Thereafter, the order issued for the third phase of grouping was cancelled. Ever since, the Southern part of Mizoram has been free from this grouping operation²⁴.

In each grouping centres they formed a Village Council, consisting of all the presidents of the Village Councils of all the villages which were grouped together, local political leaders of the Mizo Union, Congress Party, Church elders, and other important persons as might be decided upon by the area Administrative Officer. In spite of the grouping of villages in most parts, the intensity of insurgency continued until about 1970. As a matter of fact, disturbances continued in a virulent form until recently. The main idea behind the grouping concept, that is, to deny sources of food supply to the hostiles, has thus been belied. The desired results have not been achieved. The grouping operation has only caused untold sufferings and miseries to the general public resulting in total ruine of the village economy. Many people had to undergo psychological sufferings and physical tortures when they were ordered to shift from their permanent settlements. As a result of this, there was a feeling among the general Mizo public that they were treated as aliens and even worse than enemies.

Whenever there was an encounter between the security forces and the MNF, after the encounter, the security forces either burnt down the village nearest to the place where the encounter took place or beat up the male members of the village or the first group of civilians they met. Such incidents happened as many times that it generated bitterness and hatred in the public. In many an encounter or ambush the Security Forces have hardly been able to punish or

arrest the real MNP soldiers. But almost invariably they punished the innocent public nearest to the place of encounter/ambush. The security forces have also grossly abused the special power given to them, that is, arresting a person on suspicion. In many cases they wrongfully detained such persons for long periods and tortured them. They sometimes used this method as a weapon of intimidation. For instance, if a village reports to higher civil authorities against the wrong-doing of the security forces in his village, the latter arrests him charging him as a suspected MNP sympathiser and threatened him with dire consequences²⁵.

Security Forces' disrespect to the Church congregation also generated bitterness and hatred in the Mizo public. In some places the security forces suspected some MNP or their agents as being present in the Church congregation on sundays. They came and drove the congregation of the Church in a most vulgar manner and herded them together in the open ground outside for long periods whether in rain or sunshine²⁶. It is evident that the trouble in Mizoram is not a military problem, it is a political problem and consequently a human problem; a battle of the hearts. The majority of the Mizos who were peace loving have become the innocent victims of the MNP uprising of 1966. The Church leaders contacted the underground Mizos and the Government of India for peace talks, but unfortunately failed in their mission.

THE STATUS OF UNION TERRITORY :

It would be interesting to discuss in brief how the proposal for the status of Union Territory for Mizoram had been received and accepted by the political leaders of Mizoram. It should be remembered that while the underground MNP led by Laldenga demanded complete Independence from India and raised an armed revolt, the Mizo Union always stood for the separate Mizoram State within India. Infact the Mizo District Council formed by a Coalition of the Mizo Union and the Mizoram Congress led by Dengthuama under the name "The United Mizo Parliamentary Party" (UMPP) in its session on the 14th April 1971 passed the following resolutions²⁸ :-

"In order to put all Mizo tribes including those living in our neighbourhood under one set-up of administration, the house considers lasting peace and tranquility and Statehood as of imperative necessity and decided to bring this to the nation of the Central Government as soon as possible".

With reference to the above resolution the representatives met the Prime Minister of India, Mrs. Indira Gandhi, in May 1971 and place their demand in a memorandum for a full fledged Mizoram State incorporating the areas inhabited by the Mizos in Cachar, Manipur and Tripura²⁹. On the other hand, the other faction of Congress called the Mizo District Congress, led by Hrangchhuana, first wanted to have political settlement with the MNP underground and bring about peace

and tranquility in the District before making any ~~change~~ change in the political Status in the District³⁰. The Status of Union Territory being applied to Mizoram was never given a serious thought except personal discussions in private quarters.

Santijibon Das I.A.S, Commissioner, Cachar and Mizo District and Central Liaison Officer came upto Aizawl on the 17th July 1971 with a proposal of the Central Government to confer the Status of Union Territory to Mizo District and to study the reaction of the Mizo leaders. Hectic political talks and discussions followed. The Commissioner who knew the Mizo for years, recovered opinions of all sections of the people and also explain to them that in conferring the Status of Union Territory to Mizoram, the Government of India is sincerely committed to bring about normalcy and all round development in the Mizo Hills³¹. After a serious discussions~~es~~ held in the bungalow of the Deputy Commissioner, Aizawl, on the 17th July 1971, seventeen representatives of UMFP unanimously agreed to submit a memorandum to express their appreciation of the proposal of the Government of India in the following words³² :-

"The proposal (Dated Aizawl, the 17th July, 1971) of a Union Territory Status for Mizo District was discussed in view of the present circumstances prevailing in this part of the Country. It was felt by the leaders that the decision of the Government of India in granting Union Territory status to Mizo Hills was a reasonable proposal for the Central Government

to make. The political leaders, however, felt that clarification on certain points was required. For this purpose it was imperative that a delegation consisting of about ten members should go to Delhi. It was further suggested that the Minister of State, Home Affairs, Government of India, should visit the District to get a first hand knowledge".

The Mizo Union Youth Wing, while accepting the proposal of the Union Territory status for Mizoram in principle would, however, like it to be buttressed with a promise of a full-fledge state within a stipulated time. They, therefore, submitted a separate memorandum saying³³ -

"The offer of Union Territory status to Mizoram is considered a sincere proposal by the ~~Government~~ Government of India for bringing in peace and normalcy. However, if a Statehood is promised in principle at the outset there will be no objection to our interim arrangement for a limited period".

This action paved the way for parting the ways with their political parents of the Mizo Union, and they subsequently founded the new political party called the Mizo National Union as they were unable to accept anything short of a full Statehood for Mizoram.

The Mizo District Congress Committee found themselves unable to accept the status of a Union Territory for Mizoram as they thought an acceptance under such

disturbed conditions in the district would be presumptuous and unstatesmenlike without first having political settlements with the Mizo underground and bring about peace and tranquility in the hills. They, therefore, urged upon the Government to have negotiation with the rebel Mizos. Much changes have taken place since then. With the offer of the liberalised amnesty to the MNP rebels and the liberation of Bangladesh. The Mizo underground have surrendered to the Government in masses and hence their main inhibiting factor has been circumvented. This group, after coming overground, therefore, co-operates with the Government.

Lunglei nad Saiha, the administrative headquarters of the Pawi and Lakher region were also visited by the Commissioner and had on-the-spot study. People in the Pawi-Lakher region had no difficulty in conveying their acceptance of the Government's proposal. The Chief Executive Member of the Pawi-Lakher Region Council, Zakhu Hlychho, briefly put down in writing about the wishes of his people that the Pawi-Lakher Regional Council had no objection to the Mizo District getting "any form of status provided that separate full Autonomous District provision is being made for the Pawi and Lakher people separately which means two separate full-fledge District"³⁴. On behalf of the 30,000 Chakmas of Mizo District, Kristo Mohan Chakma, the President, Demagiri Congress Committee, welcomed the Union Territory proposal and submitted a demand for a separate District Council for the Chakmas in Mizo Hills to protect their "distinct tradition and culture"³⁵. The proposal of a

Union Territory status for Mizoram was, therefore, accepted by all these people from whom the Government invited opinions in principle and all of them regarded it as a step forward to full Statehood. Several delegations were sent to New Delhi on this effect.

However, the All Mizo Students' Convention, Shillong, registered their strong opposition to the proposal though it was of no use and staged a big procession and gathered a big crowd at Fire Brigade ground on 31st July 1971, demonstrated their opposition to the Government's proposal of Union Territory status.

Since the bulk of the political leadership of the Mizo Hills agree with the creation of a Union Territory the Government promptly took the steps to usher in the new system. This was made a part of a comprehensive proposal for a reorganisation of the whole North East India. By the North Eastern Areas (Re-organization) Act, 1971, (Act.No. 81 of 1971) which came into existence on January 21, 1972, the Sub-State of Meghalaya and the two Union Territories of Manipur and Tripura were upgraded into full-fledged states. Two new Union Territories were formed - Mizoram and Arunachal Pradesh. The same Act formed the North Eastern Council which would co-ordinate the development and security functions in the whole region.

The Act allotted one seat each in Lok Sabha and Rajya Sabha to Mizoram. Article 239 of the Constitution

was amended making Mizoram one of the Union Territories to have a local legislature with a Council of Ministers; the legislature comprises of thirty elected and three nominated members. The Union Territory of Mizoram was inaugurated on the 21st January 1972 at Aizawl by the Prime Minister of India, Smt. Indira Gandhi. The first election was held in April 1972 and the first popular Ministry was formed by the Mizo Union party on the 3rd May 1972.

PEACEFUL SETTLEMENT OF THE MIZORAM PROBLEM :

Though it do not completely solve the problem, the signing of the "Memorandum of Settlement" can be considered as the only means for a peaceful settlement of the Mizoram Problem. It has already been cited that the Church organisations and ~~eat~~ other non political organisations had urged the Government and the MNP to come to an agreement and to end the difficulties in Mizoram so that the people would be able to lead normal lives once again. Both the MNP and the Indian Union wanted peace, but there were many problems they had to discuss for such settlement. Negotiations could not be started as long as the MNP do not agree to discuss it within the framework of the Indian Constitution. At the same time the MNP wanted to come overground with atleast something for their sacrifices.

As security measures were lightened, confusion among the MNF groups and continued unsettled condition, the liberal group wanted peace and to lead a civilised life. So the Government offered amnesty to the MNF underground for their return. Many of them started surrendering to the Government for better and normal life. From early 1975, there were encouraging gestures both from the Central Government and MNF for negotiated settlement. After preliminary discussions were held between the two parties, on 24 January 1976, Laldenga landed in New Delhi and started negotiations for a peaceful settlement of the Mizo problems within the framework of the Indian Constitution.

The negotiation started from 1976, and this has taken ten years during which the discussions had taken an ups and down courses. It was in the "Calcutta Convention" that the MNF agreed to discuss the matter within the framework of the Indian Constitution³⁶. Beliefs had been divided as to why the MNF agreed to this. In fact, many factors forced the MNF to agree to negotiate under the framework of the Indian Constitution. The people and different organisations always requested them to start peace talks. The public in general would accept anything which would enable them to lead normal lives again. But, new problems arose one after another. The first negotiations were started with the Congress (I) Government, and both sides were optimistic towards the discussions. But this could not continue as the Janata came to power in the Central Government and the peoples Conference in the Union Territory of Mizoram.

There arose confusions and disintegrations within the Janata, the P.C. and also within the MNF, and these brings difficulties for the peace talks. Laldenga was arrested but released again when the Parliamentary election was over in 1980.

During the peace talks, both the MNF and the Central Government put forth their proposals for the terms peace. Some of the demands could be accepted while some of them were thought impossible by the Government. The Congress (I) again came to power in the Parliamentary election of 1980, and the talks were resumed when Laldenga was released from jail. Out of the most important demands of the MNF - integration of the Mizo inhabited areas of other states within one administrative unit - was included till 1981 but no longer afterwards, and this is why many of the Hmars no longer have any faith in the MNF. It has always been pointed out to them that Article 3 of the Constitution of India prescribed the procedure for that, and the Central Government had never rejected the demand outright. The Hmars are surprised to know that the policy was no longer in the list of the MNF demands. The peoples' pressure for peaceful settlement became harder and harder; the Congress (I) came to power in Mizoram and they were ready to sacrifice it for the cause of peace. A new day dawned for Mizoram on 30th June 1986 in which the Mizoram accord called "Memorandum of Settlement" was signed in New Delhi³⁷. (For the Text of the Mizoram Accord see Appendix No.- VI)

R E F E R E N C E S

1. Rao, V., (Ed.), "A century of Tribal Politics in North East India, 1874 - 1974," 1976, p. 52.
2. Mc Call, Maj.A.G, The Lushai Chrysalis, London, Luzac, 1949, p. 238.
3. Goswami, B.B., Mizo Unrest, Jaipur, Analekh, 1979, p. 128.
4. Ibid., p. ~~208~~ 129.
5. Reid, R., (Ed), "History of the Frontier Areas Bordering ~~Assam~~ on Assam, (1883-1941)", p. 45.
6. Zatlunga, (Ed), Mizo Chanchin, p. 176.
7. Baveja, J.D., (Ed), "The Land Where the Bamboo Flowers", Gauhati: Publication Board, 1970, p. 75.
8. Saprawnga, Ch., Mizo Political Thought, (Unpublished), p. 1-3.
9. ~~Baveja~~ Baveja, J.D., Op.cit.
10. Vanlawma, R., Ka Ram leh Kei, Aizawl, 1965, p. 90.
11. Saprawnga, Ch., Op.cit.
12. Chaube, S.K., Hill Politics in North East India, Culcatta : Oriental Longman, 1973, p. 107.
13. Goswami, B.B., Op.cit,, p. 142.
14. Vanlawma, R., Ka Ram leh Kei, 1972, p. 196.
15. Tlang ehh Tlangchhuaka (Ed.), Mizoram Politics, MNF Hqrs., 1973, p. 19.

16. Goswami, B.B., Op.cit., p. 144.
17. Ibid., p. 149 - 152.
18. Lalthangliana, Secretary, External Affairs (MNF), Govt. of Mizoram, Letter to Stanley Nichols Roy, Gen.Secy., APHLC, No. 20 (I) BA/66, dated Aizawl, the 13th. March 1967.
19. Hluna, J.V., Church and Political Upheaval in Mizoram, Aizawl, 1985, p. 94.
20. File No. G.M. 1/66/2 dated 3-3-'66 : Letter from Principal Secy. to the President (MNF), Mizoram, to John F. Manliana.
21. MNF Finance Minister Lalkhawliana : General Report No.12 M.G (P) /Min/66, dated 10th. Nov. 1966.
22. Roy, Amimesh, Mizoram: Dynamic of Change, Calcutta: Pearl Publishers, 1982, p. 154.
23. Sailo, Brig. T., Speeches and Writings, Directorate of Information and Public Relations, Mizoram, Aizawl, 1981, p. 13-14.
24. Hluna, J.V., Op.cit. p. 100.
25. Ibid., p. 103.
26. Sailo, Brig. T., Op.cit., p. 3.
27. Ibid.
28. Proceedings of the Mizo District Councils in the 68th. Session held at the Council Chamber, 14th. April 1971, Assembly Library.
29. U.M.P.P., Memorandum, May 1971.

30. Roy, Animesh, Op.cit., p. 141.
31. Amrita Bazaar Patrika Supplement, 21 Jan. 1972.
32. U.N.P.P. Leaders' Resolution, 17-7-1971.
33. Mizo Union Youth Wing - Memorandum, Dated Aizawl, 17th. July 1971.
34. Hlychho, Z., Memorandum to Commissioner of Cachar and Mizo District, 19-7-'71.
35. Chakma, K.M., Memorandum to Commissioner.
36. Thangvela, S.R., MNF Demand. (Reprint) 1985, p.5.
37. Directorate of Information, Public Relations & Tourism, Govt. of Mizoram, Aizawl, Mizoram News Magazine (Summer issue - 1986), pp. 12-15.

CHAPTER - VII

POLITICAL IDEOLOGIES OF THE
HMAR TRIBE.

- * Mizo Unification
- * Mizo Integration Council
- * H.N.U. and H.P.F.
- * Zomi National Congress
- * Impact of the Mizoram Accord.

MIZO UNIFICATION.

The Mizo Union of Mizoram had its greatest impact in Manipur during 1946-1949. The agitation in South West Manipur in 1946-'49 was generally known in official circles as Mizo ferment. In April 1946, some western educated elites organised a political conference at Lakhipur, North Cachar Hills, Assam, and so the first glimpse of the Mizo Union came into being.

The most important burden of the hill peasants were the colonial Beruitades of the Maharaja, through Chieftainship. These were Busung (grains as taxes in number of tins/baskets), Sadar (fore-leg/thigh of animals killed), construction and repair of houses of Chiefs, Pawt-te-vet (forced labour of carrying the luggages and beddings of the Rasi), etc.etc. The Hmar people submitted a petition to Manges S.D.O., Temenglong, Manipur, to lessen the amount of Busung when he came to Senvon village on 15th. Jan. 1945 (The amount of Busung varies from three to ten tins in different villages). Mr. Manges granted their wish and lessen the amount to three tins. But, Chief Lunkhawpa of Senvon pleaded him, by arranging him a feast, not to lessen it. Then Manges changed his own order and raised the amount to five tins.

This was very much protested by the people and four personals - H.V. Vungte, Thanher, Thuoma, and Chalbuong were the representatives of the people. Since the villagers did not want to give any more Busung, these four leaders

were fined Rs. 500.00 (Rupees five hundred) each which was to be refunded when they give the Busung again. But the Chief did not want to repay the rs.500/- even when the Busung payment was started again. This culminated into a large scale trouble in all the Hmar villages.

The people did not forget their past history; their land, their kith and kin who are still there. Thus, there arose a proposal among the people to join the Mizo Union which was already started in the Lushai Hills. Immediately in 1946, Pu Chalbuong and Pu Lienal were sent to Aizawl and joined the Mizo Union. An Assembly was called at Senvon in September 1947. This was attended by representatives as given below¹ :-

From -

- I, Aizawl (Gen. Hqrs.) - (1) Pu Thanhlira, President
(2) Pu Lalbuai, Treasurer
(3) Pi Varziki, Ex. Member
- II, Vaitin - Pu China
- III, Khawdungsei - Pu Sakel
- IV, Cachar Biel - (1) Pu Bawichhuaka, President
(2) Pu Roleta, Secretary.

An election of Mizo Union office bearers for Manipur was held in this Assembly and thus Dr. Thanglung was elected President and Pu H.L. Daka as the Secretary. In 1948, in the Gen.Assembly held at Pherzawl, Pu L. Tawna was elected as the President and Pu H.L. Daka was the Secretary. In the special Assembly of October 1948 at Senvon, Pu L. Tawna was elected as President, Pu H.L. Daka

as the Secretary and Pu L.K. Seat Sota as the Treasurer. In 1949, in the Gen. Assembly at Senvon, Pu Thanga was elected as President and Jamoder Khuma as the Secretary. The Commander in Chief of the Volunteers was Pu L.K. Kama².

It was through this Union that the people were mobilized for the movement having an objective of merging the Hmar inhabited areas of South West Manipur with the contiguous hill area of Assam to form a Mizo Hill District. This mass oriented movement was launched both against the Maharaja and his vassal tribal Chiefs "solely by the Hmars" who boycotted the States' MLA election of 1948³. This culminated to the arrest of Pu L. Tawna, the President and H.V. Tawnga, Hmar Bael Block Commander, the Mizo Union of Manipur, who were sentenced to imprisonment under the painful experience of jail life. H.V. Tawnga was arrested on 12 April 1949 and released only on 15 November 1949. During this period of eight months he appeared in the Chief Court of the Manipur Raja for twenty four times for his case and for the other arrested Mizo Union leaders⁴.

The Mizos of both Manipur and Assam were aware that the Maharaja and the tribal Chiefs had been a symbol of oppression and exploitation, and the Mizo Union movement was the outcome of the clash of interest between the Maharaja of Manipur (for the Hmars) and the tribal chiefs (for all Mizos) on the one hand and the people on the other hand. The people wanted to involve a free Democratic Society and shake off all kinds of feudal and colonial servitudes

which the rulers wanted to preserve at any cost. Thus, the Emars of Manipur had to face much greater problems; that is, besides the chiefs they also had to fight against the Maharaja, whereas their brethren in the then Lushai Hills had to fight only the chiefs. On the whole, the Mizo Union at the beginning was supposed to fight for the unification of all the Mizos of both Manipur and Assam, and to free the people from the clutches of all colonial servitudes. The most important policy of the Mizo Union of Manipur was to bring all the Mizo inhabited areas of Manipur and Assam within one administrative boundary to form a Mizo Hill District. This was the reason why the Emars openheartedly accepted the party. Nothing short of this would never be accepted by the Emars without the knowledge of their brothers of Lushai Hills and Cachar.

At the same time, the Manipur government tried every means to save the Union Territory from breaking up. On the other hand, the Mizo Union of Manipur, whether they get or not any help from Lushai Hills, tried all possible means to strengthen their relationship with the Mizos of Assam. They formed themselves into different wings like the Voluntary Corpsemen and womens wing commanded by the Area Commander - Jamadar Khuma (Ex.). Male Volunteers and female volunteers used red and green neckties respectively. Both men and women aged 15 years and above were to enrol as volunteers. Union Halls were constructed in each villages for mass meetings whenever there is a trumpet call. Another important wing was the Morse Visual Corpse which was an

5.

important means of communication

The first election to the Legislative Assembly of Manipur was to be held in March 1948. As a mark of protest, the Mizo Union boycotted this election. But the Chiefs and their followers loyally collaborated with the interim council which functioned from 14th August 1947 to 7th October 1948. Sandam Hmar contested the election from Senvon but lost to Tualchin Paite. Sandam could have been elected for the Mizo Union participated in the election. This disintegration of the Hmar ideology was because of the long suffering. A section of the people, who, though not very influential, wanted some sort of compromise. This section participated in the said election in the hope that they would be able to ameliorate the sufferings of the people and fight for their rights through the Legislative Assembly.

It was in the early part of 1949, Chief Minister M.K. Priya Brata, accompanied by Major Kathing, Minister of Hill Affairs, and Commandant of the 4th Assam Rifles visited Tipaimukh. In his public address at Parbung Minister Brata reiterated that while the Hmars had all his sympathy, he was not prepared to take up any measure which were likely to effect the territorial integrity of Manipur. The soft spoken Brata in his own way, did his best to save Manipur from breaking up by offering the formation of the "Regional Council"⁶. This automatically divided the Hmars into two conflicting groups.

One section of the leadership wanted to accept the offer as they thought it to be a first step for demanding and eventually forcing further concessions. The other

dominant group rejected the offer outright on the ground that this would jeopardise their relationship with the other Mizo tribes of Assam. The Hmars did not want to abandon their ~~first~~ first policy, that is, integration of the Mizo inhabited areas of Assam and Manipur under one administrative unit. The Hmars sacrificed the golden opportunity for the sake of the Mizo integration policy.

But their brothers of Lushai Hills did not think in the same way. Instead of fighting to the end, and surprisingly enough, they accepted the Autonomous Hill District Council in 1952 which excluded the Mizos of Manipur. This District Council under the Assam government was accepted by the Mizo Union of Assam because they would be able to hold the government easily. Truly so, the Mizo Union became the first elected party in the District Council. Their acceptance of the District Status was a very painful blow for the Hmars of Manipur. The struggle for better economic deal of Hmars was partly defeated since their own brothers had forgotten them, and their interest in Manipur were relegated to the background. They inevitably felt let down by their brethren in Lushai Hills. Had the "Regional Council" offer been accepted in 1949 the Hmar Biel would have made atleast some progress. But this was sacrificed for the sake of Mizo Integration which was used only to gain more members for the party by their brothers of the Lushai Hills.

MIZO INTEGRATION COUNCIL.

When the Mizo Union had faded after 1955, the people no longer have any faith in anything of the political parties or the politicians of the Lushai Hills, and the policy of Mizo integration was no longer in the ~~left~~ political circles of the Hmars till about 1969. During this period of more than ten years the Hmars altogether clinged to the Hmar National Union (HNU) which fought for a Hmar district seperately. But this too have failed and the same policy of Mizo integration re-emerged in 1970, just before the North Eastern Areas (Reorganisation) Act, 1971.

The people knew that the regions reorganisation would be a good oportunity for their demand if the Government wanted to consider their case. Thus, the Mizo Integration Council (MIC) was formed in 1970 by several Mizo tribes of Manipur. The Chairman of the Council was K.T. Lalla (a Hmar) and the Secretary was Holkhomang Haakip (a Kuki)⁷. A memorandum (See Appendix No.-VIII) was submitted in 1970 to the Prime Minister of India demanding

"Solidarity of all the Mizos and integration of all their inhabited areas of Manipur, Tripura, Cachar, North Cachar District and formation of a new state for these people with the Mizo District...(for)... a seperate Mizo State if they have to be contented and be loyal citizens of the Great Republic of India. In their own state, the Mizo can live a peaceful life and forget their miseries, grievances and hardships they have long since endured"⁸.

The Union Territory Of Mizoram might have been given statehood; the people within that boundary might have been satisfied; still the Mizo problem is unsolved as long as the Mizos of other states and their inhabited areas are excluded - more than half of the total population of all the Mizos of the North East India will never be "content and be loyal citizens of the great Republic of India". They will never be able to ~~had~~ lead a "peaceful life" and continue to bear their miseries, grievances and hardships". As such the Mizo Integration Council of Manipur contacted Aizawl and formed an All Mizo Integration Council (AMIC) in 1971; the officials were -

Chairman : Lalsawia
Vice Chairman : K.T. Lala Lalla
Gen. Secretaries: (1) Biaksallova
(2) Holkhawmang Haokip.

A memorandum was again submitted in the same year for the same cause. The MIC of Manipur also contacted the MNF since the MNF was, by that time, trying a peaceful negotiation with the Government. There was an atmosphere of optimism between the MNF and the Central Government. Pu K.P. Lalla met Pu Tlangchhuaka, the Vice President, MNF, in Churachandpur just after the Calcutta Convention of March 1976; they shared with enthusiasm their hopes and dreams of the possibility of merging the Mizo inhabited areas of different states into one administrative unit. Pu Tlangchhuaka promised Pu Lalla that the MNF would not decide or come to any terms with India without the knowledge of the Mizo Integration Council⁹. But this promise

remained a promise. This was perhaps because Tlangchhuaka and many of his friends left the MNP.

HMAR NATIONAL UNION AND HMAR PEOPLES FEDERATION.

The Mizo Integration Council was very short lived and it did not even participate in any elections; though its aim and objectives was the most notable. It has already been said that the Hmars were divided into two groups when the Lushai Hills unhasitatingly accepted a District Council in 1952. A section of them altogether wanted to disown the Mizo Union and called themselves as Hmar Congress while the others still clinged to the Mizo Union hoping against hope that they would still be able to succeed in the Mizo integration.

The Mizo Union became weaker and weaker, and it completely died out in Manipur when the Hmar National Union (HNU) came into being. As they do not have any more faith in the Lushai speaking people, they wanted to stop any relation with the Lushai Hills. Thus the HNU became more and more popular; the Hmars wholeheartedly unite in this party which preached against the Lusei speaking people and which fought for a seperate Hmar district. This district would include all the Hmar inhabitted areas of Manipur, Lushai Hills and Assam. Though it failed in its policy this aparty gets the most popular support till now. Besides demanding a seperate district for the Hmars, the HNU also believes in fighting for the overall development

of the people through the Manipur Government. These policies are very convincing for the ignorant populace of the Hmar Biel and so Pu Ngurdinglien, the President of Hmar National Union, have been elected four times to the Manipur Assembly; he was a Minister for three Assembly terms. But his conduct and how he lead his people cannot satisfy the people. With regard to the demand of a district, the HNU merely submitted a memorandum, went to Delhi several times, but without much result. On development side, their coming to power benefitted only few families and friends who would be able to support them during elections. In a word, the saying of the general public now is that during four Assembly terms the HNU did only that much which a true political party would do in a term of office.

Disatisfied with the administration and activities of the Hmar National Union, some political minded Hmars had a meeting¹⁰ at Nuolvaiphei, Manipur in 1977, in which the main topic of discussion rests on the possibility of the tribes extinction under the present condition and system of politics, and socio-economic life of the people. Their main concerns were those brethren who are in Mizoram, Assam, Meghalaya and Tripura. The Manipur Hmars believed that they are driven towards extinction because they have already developed different languages and social lifes such as Hrangkhawl, Darlong, Biete, Thiek, Sakechep, Kcm, etc. and those who are in Mizoram uses Lusei language; all these are actually bease because of the environmental

impact of the regions where they live. Thus the Hmar Peoples Federation (HPF) came into being from 22 April 1977 with L. Sungte as its first President and K. Lalkhawthang as ~~the~~ its Vice President. The moto of this political party is "Unite to Survive" as the survival of the Hmars in different states depends, as they believe, on whether they unite¹¹.

The Hmare People's Federation had its first General Assembly on the 23rd. January 1979 at Rengkai, Churachandpur, in which they selected Sielmat, Churachandpur, to be their General Headquarters. The most notable aim of the HPF, as one considers, is "to bring all the Children of Sinling under one administrative unit within the Constitution of India"¹². This actually similar with the Mizo demand of Greater Mizoram. But since the Hmars believe that the greater Mizoram demand is increasingly neglected and appearing to be impossible, they want atleast the Hmar Biel of Manipur should join their brethern in Mizoram. Whether they want to call themselves a Mizo or not their blood is still a Mizo blood; they cannot change their identity. The people once again by and large are inclined towards fighting for the Mizo integration. All this arised because of the increasing problems which all the tribals of Manipur are facing.

As to how far the Hmar Biel of Manipur are inclined towards the Mizo integration, the Assembly election result of December 1984 can be examined. Three people - Ngurdinglien, Selkai and Dr. Chaltawnkien - contested for one seat in the

55 - Tipaimukh (S.T.) Assembly Constituency. Pu Ngurdinglien was HNU and Pu Selkai was HPP; their policies have already been highlighted. Dr. Chaltawnlien was the most junior among them, and being an independent, it was a general belief that he would not be elected. Truly so, in the result, Pu Ngurdinglien got 3,961 votes, Pu Selkai got 3,626 votes and Dr. Chaltawnlien got only 1,989 votes. Thus Ngurdinglien was elected as he got 335 votes more than Pu Selkai¹³. During the election campaigns the HNU threatened the Bengalis of the Tuiruong valley that if Hmar Biel goes to Mizoram they would not be able to bear the cruelty of the anti-vai (vai= Plain people) Mizos of Mizoram. On the other hand the HPP preached for Mizo integration. Therefore, the Bengalis favoured Ngurdinglien better than Selkai; in almost all the Hmar villages Selkai got more votes than Ngurdinglien, but it was by the votes of Bengali villages Ngurdinglien was elected. In other words HNU got more votes than HPP in the Bengali villages of Tuiruong valley (See Appendix No.-V).

ZOMI NATIONAL CONGRESS.

The smaller tribes in Manipur such as Zo, Vaiphei, Gangte, etc. too are yearning for the unification of all the Chin-Kuki-Mizo of Assam, Burma, Manipur, Mizoram, Meghalaya and Tripura. Dissatisfied with the conducts of other political parties such as the Mizo Union, HNP, and those of Manipur, another political party called Zomi National Congress sprang up at Daijang, Churachandpur, on the 21st January 1972 under the leadership of Mr. T. Gougin, an MLA during

1974-'79. The term 3 'Zomi' have the same meaning with 'Mizo'. Mr. T. Gougin wrote of his talks with Laldenga, the MNP, in Delhi on 1st May 1981.

"On certain subjects we have a different opinion but for the common nomenclature we are one. He advanced his ~~agru~~ arguments for Mizo But I convinced him that Mizo is wrongly arranged letter - it should have been Zomi - Zo stands for the Hill, Mi stands for man. So, 'Zomi' stand for 'Hillmen(. Should we mean that all Hillman that all hillman should be Zomi - No, certainly not. But all those hillmen (highlanders) who have some culture, tradition, usages and custom and ethnically belonging to one group. So the so called Kukis, Lushais and Chins are one people - because of ethnical ties. This nobody can deny.

"Secondly, God created land first, the land He created is called by our forefathers as Zoram - (Zogam)people who occupy Zoram ZORAM is known as ZOMI not MIZO. Had God created man first then land, in this case MIZO would be true.

"Thirdly, Mizo is gramatically wrong also. Before objective noun comes whereas in ZOMI - it is gramatically correct also. So, from all points of angle - ZOMI is better than MIZO. From ZORAM comes ZOMI.

"Mizo is just a substitute of Lushai - the old word for Mizo. The Mizo cannot accept other languages as the language of Mizo, whereas Zomi accepts Duhlian Tawng (Old Lushai language) as the language of all Zomis. Zomi is not a corrupt word like Kuki, Chin and Lushai or Mizo.

"Zomi is the ordained nomenclature for the people known by others like Kuki, Chin, Lushai. Pu Laldenga, we have to accept the truth. Call a spade a spade. He then agreed and said "As for me no nomenclature is bad. I accept Zomi as our nomenclature provided people like it".

"Again we covered for Zomi Unification, how to achieve the goal either through violence or non-violence. ~~1/16~~

We deluded into the subject. He proudly said that the so called MNP have already paved the way. In my reply, I told him, 'you are mistaken Pu Deng, the MNP, instead of doing good things for the people, they taught people lessons of demoralisation. How I dare say this. Once a Mizo is ready to sacrifice for Zoram how they surrender again? Do you surrender your conviction? I think you don't. You fought for Independent Zoram, then how you said "within the framework of Indian Constitution"? Is it a surrender of conviction or philosophy? Pu Deng, you are like a leopard who changed his colour every now and then". Sometimes he was irritated and sometimes he was impulsive too"¹⁴.

This is now the attitude of, more or less, the Mizo of Manipur towards the political leaders of Mizoram. The most important aim of the ZNC is "Reunification of the Zomis under one administrative umbrella"¹⁵. Till the birth of the ZNC, as Gougin argues, there was no party which thought of the unification of the Zomis and their political emancipation¹⁶. The Mizos of Manipur now find it difficult to trust the MNP with regard to their greater Mizoram policy.

The ZNC too is fighting for the greater Zoram (Zogam) but by means means of non-violence. The special session of ZNC Assembly held on 8 - 9 July, 1983, resolved that "All Zomis should live together under one administrative umbrella with the protection and care of Indian Union"¹⁷. A memorandum was submitted to the Prime Minister of India for the creation of Union Territory for Zomis as adopted by the Supreme Council, ZNC, on 4th December, 1983. This Union Territory would include all those regions where the

Zomis are occupying except Mizoram, as Mizoram have already got Union Territory and a Statehood in 1987. A long march from Sipukawn to Churachandpur (262 Km) of about 1000 strong volunteers was conducted in January 1987. This was in order, as Gougin said, to educate the people in the field of politics. The ZNC is so far not very much popular among the Emar and Paites save few political minded people in the hill areas. But a new block office of ZNC was inaugurated at Parbung, a large Emar village, on 8th May, 1986. Gougin said "Emar Zomis who have been morally denigrated have once again saw the light of Zomi unity"¹⁸.

IMPACTS OF THE MIZORAM ACCORD.

The Mizoram Accord called "Memorandum of Settlement" was signed in 30th June 1986 between the MNF and the Ministry of Home Affairs, Government of India. The people of Mizoram had celebrated this day with great pomp and enthusiasm but many Mizos of other states set tears on this day as they were, like the 1952 events, once again left under the mercy of other states. Many Mizos of other states had joined the MNF activities: Sacrificed their blood, property and family, they face the same difficulties, the difficulty of life in the Emar Biel was the same with that of Mizoram during the troubles, they also contributed "taxes" to the Government of Mizoram (of the MNF), and so on, but all their hopes of merging their land with the parent body of Mizoram had gone to the winds. They, therefore, inevitably felt led down by the MNF.

When the Hmars recalled many things that had happened in their relationship with the parent body of Mizoram, they feel that they have to do something so that they would be able to preserve their identity, their language and rights. Phanglianchhunga said that when the MNF activities started the Hmar schools were closed and they were not allowed to play aseperate Hmar politics, and so, Pu Rina of Vaitin village and Pu Challien of Sakawrdai village had to stop the HNU movements; all for the sake of Mizo integration which is nee left aside¹⁹. Expressions of such grievances became more and more among the educated and uneducated circles of the Hmars. They started ~~the~~ to think what they should do, and so Mizoram Hmar Association was started in Aizawl on 3rd July 1986.

At the same time Hmar Peoples Congress was also started in Hmar Biel of Manipur. The Secretary of this party, Pu H.L. Bieklien, wrote an article - Remna Accord in Min Hnawl (Peace Accord have rejected us) - in a weekly magazine called "Bukna"²⁰. He describe about the party's grievances over the 1952 events and the same thing which was done now by the MNF, and that the Hmars are always ready to co-operate with any party that really fought (not those who use the policy for election purposes) for ~~the~~ the Mizos of other states.

The Hmars jointly organised a Hmar Assembly in December 1986 at Sakawrdai, Mizoram. After a serious discussion the delegates jointly agreed to form a political party and so Hmar People's Convention came into being.

The Assembly resolved that a memorandum should be submitted to the Prime Minister for the re-consideration of the North Eastern Areas (Re-organisation) Act, 1971. The necessity for this, as they said, was that the Act creates many boundary disputes such as between Assam and Nagaland, between Assam and Meghalaya, between Assam and Mizoram, between Nagaland and Arunachal Pradesh, and above all these, the Hmar inhabited areas should be integrated under one administrative unit²¹. The memorandum, it was resolved, should be submitted before Mizoram was granted Statehood. But the MNF leaders knew that this could jeopardise or create difficulties or delay their getting of statehood if they submit it before the Constitution Amendment Bill was passed for the grant of statehood; exactly as the Mizo Union of Lushai Hills feared in their getting of District Council in 1952. The Mizo Union was aware that if it continue to fight for the Mizo integration, it would delay their getting of a District Council and the party had to wait for a long time before it came to power in the would be new district of Mizoram; the same thing was now with the MNF in 1986²².

As the Hmare People's Convention was very newly formed and it didnot have fund to send the leaders to Delhi to submit the memorandum they had to collect donations, and the party had to popularise itself among the Hmars of Mizoram and Manipur. This took about five months and so they could arrange a programme only for May 1987. During this

period the Assembly elections of Mizoram was done in Feb. 1987. The Hmar Peoples Convention (HPC) tried to popularise itself by contesting in the election in Ratu and Suangpuilawn constituencies. Though defeated very badly, the party used the election campaigns to preach its policy. The MNP triumphantly came to power and Mizoram was granted a Statehood on 20th February 1987.

The HPC tried to popularise itself by means of preaching, pamphlets and by means of articles in newspapers. In the articles, how the Hmars were denied of their rights, their possible extinction under the Mizoram politicians, their eagerness to stay together with their brothers of other states and how far the Mizoram parties fought for the cause, their demands were justified, etc.etc. were mostly written. The HPC contacted some morally denigrated political parties such as

- (1) Zeliangrong Peoples Convention, Manipur and Nagaland.
 - (2) Zomi National Congress, Manipur.
 - (3) United Tribal National Liberation Front, Assam.
 - (4) Peoples Democratic Forum, Karbi Anglong.
 - (5) United Peoples Party, Saiha, and formed an allied ~~parties~~ ~~called~~ party called Tribal Nationalities Common Front (TNCF).
- The demands of all these allied parties were taken together and a memorandum was submitted jointly in the name of TNCF in May 1987 to the Prime Minister of India.

In the same month the HPC had its General Assembly at Ratu, Mizoram, in which was resolved that the party should also submit a separate Memorandum to the Governor of Mizoram for a Hmar District in Mizoram, and also to submit their demands to the Prime Minister. But Pu Thanglianchhunga was arrested on 30th July 1987. He said that his colleagues and he were arrested without any reasonable cause; they did not have any case against them and did not appear in court even once during their stay in jail for one month. He said that this was only in order to delay their going to Delhi. He also contended that the term "Mizo" cannot include Pawi, Lakher, Hmar, Paite, Ralte, etc. as long as it is "Mizo (any Lushai tribes)"²³. This is true to some extent because a Hmar or Lakher etc. would never call themselves as a Lushai tribe but a Mizo tribe. The greater Mizoram policy is used for popular support by all the parties in Mizoram²⁴ but who knows which party really fights for it. Moreover, this might not be possible until and unless the term "Mizo" is put to mean the Pawi, Lakher, Hmar, Ralte, Paite, Lushai, etc. and not only the Lushai tribes. The HPC, therefore, feel that the Hmars should at least have a district within Mizoram so that they would be able to enjoy their rights and privileges as a member of minority²⁵. The party, therefore, submitted a memorandum to the Governor of Mizoram on 5th October 1987, demanding "a new district for the Hmars to be called Hmar Autonomous District comprising all the Hmar occupied areas in the North-East bordering Manipur and Cachar district of Assam" (See Appendix No.- VII).

REFERENCES AND FOOTNOTES.

1. Records of Pu Hrangluoi, Commander, Senvon Unit Volunteer, Mizo Union.
2. Ibid. (Other important persons of the Mizo Union, Manipur, such as Pu H.L. Daka and Pu Liensangvung were also consulted personally).
3. Dena, Dr. Lal, "Hmar Peoples' Agitation, 1946 - 1949", H.S.A. Magazine, Hmar Area Block, Vol. I, 1985, p. 77.
4. Personal interview with H.V. Tawnga, Commander, Hmar Biel Block, Mizo Union, on 11 January 1988.
5. Dena, Dr. Lal, Op.cit., p. 49.
6. Ibid., p. 81.
7. Personal interview with K.T. Lalla, Chairman, Mizo Integration Council, Manipur, on 14th January 1988.
8. Memorandum to the Prime Minister of India, by the Mizos of Manipur (Mizo Integration Council), 1970, p. 5.
9. Personal interview with K.T. Lalla, Chairman, Mizo Integration Council, Manipur, on 14th January 1988.
10. The meeting was personally attended.
11. Constitution of Hmar Peoples Federation, 1979.
12. Ibid., p. 2.
13. Official Record of Lalhmachhuana Varte, Asst. Election Officer, Churachandpur, Manipur.
14. Gougin, T., History of Zomi, Churachandpur, 1986, pp. 228 - 230.

15. Personal interview with T. Gougin, President, ZNC, on 29th January 1987.
16. Gougin, T., Discovery of Zoland, Churachandpur, 1980, p. 89.
17. Gougin, T., History of Zomi, 1986, p. 244.
18. Ibid., p.252.
19. Personal interview with Thanglianchhunga, Vice President, Hmar Peoples Convention, on 29th November 1987.
20. Bukna (weekly magazine in Mizo), Vol. I, No. 15, 20 - 26 August, 1986, p. 8.
21. A personal letter from J. Thangvung Singte, Chairman, Village Authority, Tinsuong village, also, Advisor to the Hmar Students Association, Hmar Biel Block, Dated Tinsuong - 2nd January 1987.
22. Personal interview with Thanglianchhunga, Vice President, Hmar Peoples Convention, on 29th November 1987.
23. Ibid., Dated Aizawl, the 16th December 1987.
24. Editorial, Vanglaini (Daily Newspaper in Mizo), December 12, 1987.
25. HPC Memorandum to the Governor of Mizoram, Dated Aizawl, the 5th October, 1987.

CHAPTER - VIII

CONCLUSION.

One cannot cover all the necessary historical and geographical factors in this study as to come to a satisfactory conclusion. We can only but conclude it by relating some of their problem most important problems. Although the collective Hmars were never under any sovereign power before the coming of the English. Their waring nature scattered them to different villages and hills and this can be one of their present geopolitical problems. It was actually because of their independent and self-sufficient nature that they did not want to be dominated by the Lushais even when they were defeated, leading to their leaving of Champhai. But those who are still in that side of Mizoram are now absorbed by the Lusei language and many of them have already forgotten in which Hmar sub-clan they belongs to. The Hmars of Manipur, North Cachar Hills and Northern Mizoram have not forgotten their brothers of the other states, and this, along with their socio-economic problems, has led to the coming up of several political parties and activities.

The socio-economic and cultural heritages of the Hmar tribe was not very productive economically and their standard of living was very low. Besides their historical heritages, the geographical environment of their territories do not provide them much scope for economic development and higher standard of living. But the Hmar tribes are very sensitive and responsive to those which can influence them from any direction. For instance, the Bietes of eastern Meghalaya and Kom of the Manipur valley can be cited as examples. It has not been very long since these two

sub-clans were separated from the rest. But the Bietes have already adopted the Khasi and Jaintia system of marriage and selection of jhoom fields; atleast to some extent. The Koms, since their were separated, could no longer have any more Sier in Manipur valley and thus leading to a different ways of burying the dead and the structure of their houses became like those of the Moirang Meiteis and so on.

If the Hmars settled in villages according to clans, they also migrated according to clans. When they migrated according to clans and one clan settled among a much larger different tribe, it is bound to be absorbed. This arises when only one clan stays away from the rest, the name of the clan or sub-clan becomes more important than the name of the parent tribe. For instance, the Bietes (sub-clan of the Hmar tribe) would say "I am a Biete" instead of saying "I am Hmar" to the Khasis and Jaintias among whom they are staying. But the sub-clan is only a small fraction in compare with the tribe among whom they are staying and they could not have any voice. The same thing is the case with the other sub-clans such as Darlawag Darlongs, Hrangkhawls, Sakecheps, Koms, Chawrais, Chawthes, Thicks, etc.

Thus, the most important problem of the Hmars at present is, of course, their artificial minority. It has already been mentioned that the Hmar territory extends in a narrow belt along the corners of the present states of the North East India. By the time when they settled in

these areas, their land was never under the control of any of these states, but the British separated them by distributing their territory among the neighbouring states merely for administrative conveniences. They then became a negligible populace in each of these states. If India had been distributed among five countries of its own size, the Indians would become minorities in each of the five countries and would surely be very much ⁿupprivileged. This is exactly what the Hmars are suffering.

The selection of the Tuiruong and the Tuivai rivers in between Mizoram and Manipur as a boundary line is the most harmful for the Hmars. The Hmar villages might have been independent of one another in the historical past; but, river boundaries exert a unifying influence rather than a separating influence. Socio-economic and cultural intercourse became more intimate in the modern times as education and christianity spreads in the whole region. Tribal warfare and head-hunting stopped and brotherhood spreaded in between all the villages of the present Mizos since 1900 A.D.

Of the Mizo tribes, the Hmars are the most affected by the same cause. Their land is partitioned into two; distributed between the present Mizoram and Manipur. As education spreaded, the Hmars, unable to develop themselves in their unfavourable geographical condition, tried to find their salvation in politics. In a rugged topography like the Hmar areas of Manipur and Mizoram, socio-economic development is almost impossible for the ignorant tribals. Besides the

natural difficulties, they were separated in between Manipur, Assam, Meghalaya, Mizoram and Tripura creating an artificial minority for them in each of these states. Therefore, their attempt to find solace in their respective states became difficult as they are small in population in each of these states. This is an important reason for the coming up of many political parties and the last of which is the Hmar Peoples' Convention which demands a Hmar district in Mizoram.

Their artificial minority let them to join the Mizo Union which was the first party to fight for the Mizo integration. But they did not have much chance in this party as the greater portion of the Hmar areas was left under the mercy of Manipur, Assam, Meghalaya and Tripura in 1952. The offer of a Union Territory to a Mizo district was accepted by the then ruling party - a coalition of Mizo Union and Mizoram Congress called the "United Mizo Parliamentary Party" (UMPP) - in 1971. Of course there were some sections which ~~object to it~~ objected to it. The Mizo District Congress first wanted to have a political settlement with the MNF in order to bring ~~in~~ peace. The Mizo Union Youth Wing, while accepting the Union Territory, wanted to have a written promise for a ~~statehood~~ full Statehood from the Central Government. The All Mizo Students' Convention, Shillong also registered strong opposition because of the same two causes. Although, the UMPP stood and demanded the Mizo integration till early 1971, it has forgotten it when the Union Territory proposal came. The same thing was with all the other parties from

whom the Central Government invited opinions. Thus the Hmars were again left aside by the North Eastern Areas (Reorganisation) Act, 1971 (Act No. 81 of 1971). The same thing was now done by the MNF and the Hmars were once again left aside when the Mizoram Accord was signed in 1986. Because of their eagerness to live together with the other Mizos under one administrative unit, the Hmars joined or formed many political parties which were, so far, all in vain.

Their socio-economic backwardness is one of the most important cause of their failure in politics. Even a truly dedicated politicians have to work for the daily needs of his family, and at the same time raising a fund for any political party is almost impossible among the poor peasant tribals. They knew that the HNU never fought for the Mizo integration, but the poor people have to cling to it if it can provide them a new shirt during the election campaigns. It has already been twenty years that the HNU reigns over the Hmars.

In Political Geography we learn the inter-relationship between geography and politics; their mutual influences on each other. The influence of environment on the politics of the Hmars are very great and they are much more than that of politics on the environment. At the initial stage, the influence of environment is too much that political influence is not seen in the barbarian life. This means that environment reigns over politics in a backward tribal life

and the influence of politics over the environment is found only in advanced societies. The socio-economic backwardness of the Hmars proved that environment still reigns over them and their politics. Besides the unfavourable geographical conditions for their development, the political boundary was selected as the line suggested by geography.

A P P E N D I C E S

- I. Rainfall at important centres of Churachandpur District, 1971 - 1981.
- II. Temperature at important centres of Churachandpur District, 1971 - 1983.
- III. Mizo Union Memorandum of 1947.
- IV. MNP Memorandum of 1965.
- V. MLA Election result of 55-Tipaimukh Constituency, December 1984.
- VI. Text of Mizoram Accord, 1986.
- VII. Memorandum of HPC, 1987.
- VIII. Memorandum of MIC, 1970.

APPENDIX - I

RAINFALL IN MILLIMETRES.

Year	Churachandpur	Thanlon	Tinsuong	Geljang ¹	Jiribam ²
1971	1290.9	NA	NA	1211	NA
1972	871.2	1861.4	1971.5	1088	1339.6
1973	1516.9	2406.4	2704.2	1450	3026.3
1974	1370.2	2700.7	2423.0	1306	3113.8
1975	1383.7	2643.0	2467.9	1510	2843.4
1976	1178.2	2764.8	2604.7	1189	3374.2
1977	1660.0	3077.4	2959.2	1651	3584.5
1978	1150.6	2359.0	2411.3	1097	2602.9
1979	780.0	2623.3	2575.1	999	2355.9
1980	1562.0	2990.9	3509.0	916	3679.1
1981	NA	1450.9	2589.4	1291	2534.0

1. The sources about Geljang are the A.O./ Farm Managers of the Stations; the rounded figures are obtained from the book in references No. 19(a) of Chapter - III.
2. Jiribam Sub-Division of the Imphal district is in the Western margin of the State. Its records are also considered as there are no recording stations in the Tuiruong valley, and Jiribam is just the lower valley (to the north) of the Tuiruong.

APPENDIX - II

TEMPERATURE AT IMPORTANT CENTRES OF CHURACHANDPUR DISTRICT,
1971 - 1983.

TEMPERATURE IN DEGREE CENTIGRATES.

(Rounded figures)

Year	C.C.Pur	Jiribam	Thanlon	Tinsuong	Geljang
	Max. - Min.	Max.-Min.	Max.-Min.	Max.- Min.	Max.- Min.
1971	39 - 0	NA - NA	NA - NA	NA - NA	NA - NA
1972	37 - 0	39 - 4	37 - 4	40 - 4	40 - 6
1973	36 - 0	41 - 4	36 - 4	35 - 9	33 - 4
1974	31 - 1	36 - 3	37 - 4	34 - 3	35 - 4
1975	31 - 0	36 - 4	32 - 5	36 - 8	34 - 0
1976	30 - 1	39 - 7	29 - 12	29 - 9	30 - 4
1977	31 - 0	42 - 7	30 - 9	27 - 7	31 - 2
1978	32 - 0	38 - 5	29 - 7	28 - 7	34 - 2
1979	36 - 2	38 - 6	30 - 9	29 - 9	35 - 3
1980	35 - 0	39 - 5	30 - 7	29 - 1	35 - 3
1983					
JAN.	27 - 0	29 - 11	20 - 9	19 - 8	
FEB.	22 - 13	29 - 5	25 - 7	20 - 8	
MAR.	26 - 0	31 - 9	31 - 9	23 - 10	
APR.	35 - 10	34 - 11	36 - 11	27 - 12	

contd:-

Year	C.C.Pur.	Jiriban	Thanlon	Tinsuong Y
1983	Max. - Min.	Max.- Min.	Max.- Min.	Max. - Min.
MAY	32 - 10	36 - 16	NA → NA	29 - 13
JUNE	34 - 18	39 - 12	28 - 19	28 - 18
JULY	34 - 20	38 - 13	27 - 19	29 - 19
AUG.	32 - 19	37 - 17	30 - 19	29 - 19
SEPT.	32 - 18	37 - 22	30 - 19	28 - 19
OCT.	33 - 10	36 - 23	34 - 16	29 - 16
NOV.	33 - 4	33 - 23	29 - 12	27 - 13
DEC.	20 - 1	30 - 21	23 - 6	20 - 8

APPENDIX No. - III.

MEMORANDUM SUBMITTED TO HIS MAJESTY'S GOVERNMENT, GOVERNMENT OF INDIA AND ITS CONSTITUENT ASSEMBLY THROUGH THE ADVISORY SUB-COMMITTEE BY THE MIZO UNION.

(Which has 20,000 enlisted full members and 80,000 associated members which can well represent the entire Mizo people on the future case of Mizo).

MIZO MEMORANDUM

Memorandum of the case of the Mizo people for the right of territorial unity and solidarity and self-determination within the province of Assam in free India submitted to His Majesty's Government and the Government of India and its Constituent Assembly through the Advisory Sub-Committee for Assam partially excluded areas and Excluded Areas.

Pursuant to the resolution passed by the General Assembly of the Mizo Union at Aizawl in September 1946 subsequently supported by the Mizo Conference at Lakhipur (Cachar) in November, 1946, this Memorandum prepared by the Mizo Union and supported by the Mizo outside the Lushai Hills, Manipur State, Cachar, Tripura and the Chittagong Hill Tracts, etc., etc.

The Memorandum seeks to represent the case of Mizo people for territorial unity and integrity of the whole Mizo population and full self-determination within the province of Assam, for the realization of which an appeal is made to His Majesty's Government, the Government of India and its Constituent Assembly to make a special financial provision from year to year for a period of ten years or until such time as the Mizos shall assert that they can maintain their self determination without this financial provision.

The People and the La

The Miaos are a numerous family of tribes, closely knitted together by common tradition, customs, culture, mode of living, language and rites. They are spread over a wider area extending far beyond into the Manipur State, Cachar, Tripura State, Chittagong Hill Tracts and Burma; but, contiguous with the boundaries of the present Lushai Hills District which was curved out arbitrarily for administrative purposes.

The Mizo people have been known under different names. They were wrongly identified as Kukis during the time of Lord Warren Hastings when Raja of Chittagong sought help of the British against the so called Kuki raiders; and it continued to be applied to the whole group until 1871, when it was supplanted by the term Lushai as a result of the active and prominent part taken by the Lushai, sub-tribe of the Mizo race, against the British expedition known as the First Lushai Expedition. The present Lushai Hills District was thus curved out of the Mizo Land for administrative convenience, and the Mizo people living within the District came to be known as Lushais while the other Mizos, left out the Lushai Hills District and annexed to the surrounding Districts, continued to be known as Kukis without their consent. However, the solidarity of the Mizo people as a race and a district block is testified by the name of places, mountains and ranges on the Lushai Hills, Cachar, Manipur, Tripura, Chittagong Hill Tracts and Burma, known and called after the names of several sub-tribes of the Mizo race originally occupying them. Shakespear, Stevenson, Liangkhaia, Shaw, Kingdonward and Kim of the Statesman are some of the authorities on this.

The Mizos have nothing in common with the plain nor with the Nagas or Manipur, etc. They are a district block. The areas now under their occupation are mostly hilly except the eastern portion of Cachar district extending to Barail range in the North Cachar Hills.

Wherever they go and wherever they are, they carry with them their primitive customs, culture and mode of living in its purest origin, always calling and identifying themselves as Mizos.

The nomenclature of the word 'KUKI' was and is ever known to the Mizos; it was a name merely given to them by the neighbouring foreigners.

Again, it was wrong that Lushai should be used as covering all the Mizo tribes since it is misrendering of the Lusei only a sub-tribe of the Mizo race. Hence though, perhaps, not originally intended, it has created a division. Only the word 'Mizo' stands for the whole group of them all: Lusei, Hmar, Ralte, Paite, Zo, Darlawng, Kawm, Pawi, Thado, Chiru, Aimuol, Tarau, Anal, Purn Tikhup, Vaiphei, Lakher, Langrawng, Chawrai, Bawng, Baite, Mualthum, Kaihpen, Pangkhua, Tlanglau, Hrangkhawl, Bawzo, Miria, Dawn, Kumi, Khiang, Khiangte, Pangte, Khawhring, Chawngthu, Vanchiau, Chawthee, Ngente, Renthlei, Hnamte, Tlau, Pautu, Pawite, Vangohhia, Zawngte, Fanai, etc., - all closely related to one another, culturally, socially, economically and physically thus forming a distinct ethnical unit.

Traditional Origin:

Traditionally Mizos claim descent from Sinlung, a mythical rock, east of the Shan State. Migration by tribal group seems to have taken place about the beginning of the 15th Century, halting at the several locations for longer or lesser periods through Shan State, Chindwin valley and Chin Hills until they finally came to settle in their present occupied areas and the villages claimed by all the various Mizo tribes, wherever their present habitations may be, as their original homes are either within or close to the border of the present Falam Sub-Division.

The Mizo Population:

- (a) The Mizo people in the Lushai Hills alone number 1,46,900 with an area of 8,143 Square miles according to the census of 1941.
- (b) The Mizo population of Manipur State contiguous to the Lushai Hills again comes to about 70,000 with an area of about 35,000 Square miles.
- (c) The Mizo in the Cachar District contiguous to the Lushai Hills number about 9,000 with an area of about 300 Square miles.
- (d) In Tripura State contiguous to the Lushai Hills, the Mizo again number approximately 7,000 with an area of about 250 Square miles.
- (e) In the Chittagong Hill Tracts, contiguous to the Lushai Hills the Mizo population is generally approximated to be about 5,000 with an area of about 300 Square miles.
- (f) In the Chin Hills (Burma) also contiguous to the Lushai Hills who are now commonly known and termed with the Chins number not less than 90,000 with an area of about 35,000 Square miles occupied by them.

The total Mizo population of the contiguous area alone thus comes to roughly 328,400 and the areas about 15,993 Square miles.

It is a great injustice that the Mizos having one and the same culture, speaking one and the same language, professing one and the same religion, and knit together by common customs and traditions should have been called and known by different names, and thrown among different people with their homeland sliced out and give to others.

The whole contiguous area of the Mizo population, as detailed above occupies the middle and the most important portion of India's Eastern Frontiers. It is, therefore, the most imperative that His Majesty's Government, the Government of India and its Constituent Assembly should do

the just and proper thing and grant the Mizos their just demand for TERRITORIAL UNITY AND SOLIDARITY.

Mizo History and British Connection:

The Mizo people were independent each village forming an independent unit, and their country never subjugated by the Maharajas of Manipur, Tripura and Chittagong nor by the Kacharis. However, there had been frontier clashes between the Mizos and the neighbouring people which ultimately brought the British to the scene in 1871. The Mizo country was subsequently annexed to the British territory in 1889, when a little more than half of the country was carved out for the Mizo people and named Lushai Hills while the rest have been parcelled out to the adjoining districts. Since then Mizos have remained loyal, friendly and peaceful. At all times, whenever the British needed help as World War - I, Abhor expedition, Houkip rebellion, and World War - II the willing service of the Mizo people were readily available.

The Mizos have an efficient system of administration and discipline. Being a distinct block they retain to a considerable degree their ancient and traditional laws, and customs and organizations, beginning from village under the guidance of the chief and the elders, while young and old have their respective leaders in all walks of life.

Except in Cachar, the Mizo people are excluded from the Government of India's Act and the areas inhabited by them are kept as the special responsibility of the Governor of the province in his capacity as the Crown Representative and the legislature have no influence whatsoever. In other words, the Mizos have never been under the Indian Government and never had any connection with the policies and politics of the various groups of Indian opinion. Now that the British are quitting these Mizos who have never been under the Indian Government and whose ways are all different from others, cannot be thrown on a common platform with the rest of India. It is, therefore, important to the highest degree

degree that the Mizos be given self-determination in its fullest form.

The Present General Condition of the Country:

As stated in the foregoing paragraphs, the Mizo areas are mostly excluded. The political officer is supreme in every respect. The education is mostly carried on by the Christian Missionary groups. The general communication of the country is extremely poor. The land is extremely hilly without good roads; and the people poor and simple, primitive and divided into tribes and clans. The higher education is mostly derived from outside the district; but mass literacy in the Mizo people is highest in Assam. The people are mostly intelligent and as such given equal terms they always outshine their fellow workers of other communities in the fields and at home. They are born strategists. Their greatest short-coming is lack of finance as a result of their trade and commerce and limited scope open for them. Their areas stretched from north to south parallel with the Burma border line for defence along the eastern border of India.

This being the background, it is all the more imperative that the Mizoram be given special financial provision by the Centre from year to year while allowing them their territorial integrity as anything short of this will be detrimental to their upbringing. In other words, the Centre shall grant financial provision from year to year for the purpose of development of the country while the district shall join autonomous Assam through legislature with adequate representation, and be also eligible to the provincial services with due reservations at the same time retaining their territorial integrity and self-determination; as otherwise the thrown among forty crores of Indians the 3,28,400 Mizos with their unique system of life will be wiped out of existence.

Our Case:

In the light of the facts stated in the foregoing paragraphs and in view of geographical position and the strategic importance of the Mizoram for the defence of India and taking into consideration the unique characteristics of Mizo policy and compact block of Mizoland - this memorandum is placed with the authority for -

1. Territorial unity and solidarity of the whole Mizo population to be known henceforth as Mizo and Mizoram for Lushai and Lushai Hills District, retaining the sole proprietary right over the land.
2. Full self-determination within the province of Assam.
 - (a) With the National Council having the supreme legislative authority and executive body and judiciary within the district and composition and function which will be prescribed by rules.
 - (b) Any concurrent subjects in which the district may be connected with the autonomous province of Assam or India as a whole shall be by negotiation with the national councils which will be set up according to wishes of the general public, any legislation may be applied to the district only with the sanction of the national council with any modification.
 - (c) Special financial provision by the Centre from year to year until such time as the Mizos shall assert that they are able to maintain their territorial integrity and self-determination without this financial provision.

ALL THE ABOVE ITEMS SHALL BE SUBJECT TO REVISION ACCORDING TO THE FUTURE TREND OF EVENTS EVEN TO THE EXTENT OF SECEDING AFTER TEN YEARS.

For this end it is to be understood that the democratic system of government in its purest form shall at the very outset be introduced. Passed and approved by the Mizo Union representatives conferences at Aizal, Lushai Hills, Assam on 22nd April, 1947.

26-4-1947.

Sd/- Khawtinkhuma President
Sd/- Vanthuama General Secretary.
The Mizo Union, Aizal, Lushai
Hills. Assam.

APPENDIX No.- IV.

MNF MEMORANDUM

MEMORANDUM SUBMITTED TO THE PRIME MINISTER OF INDIA BY THE MIZO NATIONAL FRONT, GENERAL HEADQUARTERS, AIZAWL, MIZORAM ON THE 30th OCTOBER 1965.

This memorandum seeks to represent the case of the Mizo people for freedom and independence, for the right of territorial unity and solidarity; and for the realization of which a fervent appeal is submitted to the Government of India.

The Mizos, from time immemorial lived in complete independence without foreign interference. Chief of different clans ruled over separate hills and valleys with supreme authority and their administration was very much like that of the Greek City State of the past. Their territory or any part thereof had never been conquered or subjugated by their neighbouring people States. However, there had been border disputes and frontier clashes with their neighbouring people which ultimately brought the British Government to the scene in 1844. The Mizo country was subsequently brought under the British political control in December, 1895 when a little more than half the country was arbitrarily carved out and named Lushai Hills (now Mizo District) and the rest of their land was parcelled out of their hands to the adjoining people for the sole purpose of administrative convenience without obtaining their will or consent. Scattered as they are divided, the Mizo people are inseparably knitted together by their strong bond of tradition, custom, culture, language, social life and religion wherever they are. The Mizos stood as a separate nation even before the advent of the British Government having a nationality distinct and separate from

that of India. In a nutshell, they are a distinct nation, created, moulded and nurtured by God and Nature.

When British India was given a status by promulgation of the Constitution Act of 1935, the British Government having fully realised the disyinct and seperate nationality of Mizo people decided that they should be excluded from the purview of the new Constitution and they were accordingly classed as an ~~exe~~ ~~BOI~~ EXCLUDED AREA in terms of the Government Order 1936. Their ~~Aland~~ was then kept under the special responsibility of the Governor-General-in-Council in his capacity of the Crown representative; and the ~~legislature~~ of the British India had no influence whatsoever.

In other words, the Mizos had never been under the Indian Government and never had any connection with the politics and the policies of the various groups of Indian ~~Opinion~~. When India was in the threshold of Independence the relation of the Mizos, with the British Government and also with the British India were fully realised by the Indian National Congress leaders. Their top leader and spokesman Pandit Jawaharlal Nehru released on Press statement on the 19th August 1946 and stated:

"The tribal areas are defined as being those along the frontier of India which are neither part of India, nor of Burma, nor of any Indian state, nor of any foreign power". He further stated: "The areas are subsidised and the Governor General's relation with the habitants are regulated by Sanads, custom or usage. In the matter of internal administration the areas are largely left to themselves". Expressing the view of the Indian National Congress he continued, "Although the tribal areas are technically under the sovereignty of His Majesty's Government, their status, when a new Constitution comes into force India, will be different from that of Aden, over which the Governor-General no longer has executive authority. Owing to their inaccessibility and their importance to India in its defence strategy, their retention as British possession is most unlikely. One view is that with the end of sovereignty in India the new Government of India

(ie. Independent Government of India) ~~with~~ will ~~wntwe~~ into the same relations with the tribals areas as the Governor-General maintains now, unless the people of these areas choose to seek integration with India".

From the foregoing statement made by Pandit Jawaharlal Nehru and the Constitution Act of 1935, it is quite clear that the British Government left the Mizo Nation free and independent with the right to decide their future political destiny.

Due solely to their political immaturity, ignorance and lack of consciousness of their fate, representatives of the Mizo Union, the largest political organisation at that time, and the fifty accredited Mizo leaders representing all political organisations including the representatives of religious denominations and social organisation that were in existence, submitted their demand and chose integration with free India imposing condition, inter alia, "THAT THE LUSHAI WILL BE ALLOWED TO OPT OUT OF INDIAN UNION WHEN THEY WISH TO DO SO SUBJECT TO A MINIMUM PERIOD OF TEN YEARS".

The political immaturity and ignorance which lead the Mizo people to the misguided choice of integration with India was a direct result of the banning by the British Government of any kind of political organisation till April 1946 within Mizoland which was declared 'a political area'.

During the fifteen years of close contact and association with India, the Mizo people had not been able to feel at the home with India or in India, nor have they been able to feel that their joys and sorrows have really ever been shared by India. They do not, therefore, feel Indian. Being created a separate nation they cannot go against the nature to cross the barriers of nationality. They refused to occupy a place within India as they considered it to be unworthy of their national dignity and harmful to the interest of their prosperity. Nationalism and ~~part~~ Patriotism inspired by the political consciousness has

now reached its maturity and the cry for political self-determination is the ~~eb~~-only wish and aspiration of the people, we plus ultra, the only final and perfect embodiment of social living for them. The only aspiration and political cry is the creation of MIZORAM, a free and Sovereign state to govern herself, to work out her own destiny and to formulate her own foreign policy.

To them independence is not even a problem or subject of controversy; there cannot be dispute over the subject nor could there be any difference of opinion in the matter. It is only a recognition of human rights and to let others live in the dignity of human person.

While the present ~~roared~~ is strongly committed to freedom and self-determination of all nations, large or small, and to Promotion of Fundamental Human Rights; and while the Indian leaders are strongly wedded to that principle - taking initiative for and championing the cause of Afro-Asian Countries, even before the world body; particularly deploring domination and colonisation of the weaker nations by the stronger, old and new, and advocating peaceful-co-existence, settlement of international disputes of any kind through the medium of non-violence and in condemning weapons that can destroy the world, and in general wishing of good will toward mankind, the Mizo people firmly believed that the Government of India and their leaders will remain true to their policy and that they shall take into practice what they advocate, blessing the Mizo people with their aspiration for freedom and independence per principle that no one is good enough to govern another man without that man's consent.

Though known as head-hunters and a martial race, the Mizos commit themselves to a policy of non-violence in their struggle and have no intention of employing any other means to achieve their political demands. If on the other hand, the Government of India brings exploitive and suppressive

measures into operation, employing military might against the Mizo people as is done in the case of the Nagas, which God forbid, it would be equally erroneous and futile for both the parties for a soul cannot be destroyed by weapons.

For these and it is in good-will and understanding the Mizo Nation voices her rightful and legitimate claim of full self-determination through this memorandum. The Government of India, in their turn and in conformity with the unchallengeable truth expressed and resolved among text of HUMAN RIGHTS by the United Nations in its August Assembly that in order to maintain peace and tranquillity among mankind, every nation - large or small - may of right be free and independent, shall set the Mizo Nation free to work out her own destiny, to formulate her own internal and external policies and shall accept and recognised her political independence. Would it not be a selfish motive and design of India and would it not amount to an act of offence against humanity if the Government of India claim the Mizoram as a part of their territory and try to retain her as their possession against the national will of the Mizo people, simply because their land is important for India's defence strategy? Whether the Mizo Nation should shed her tears in joy to establish firm and lasting friendship with India in war and in peace or in sorrow and in anger, is up to the Government of India to decide.

Sd/- Lianzuala,
General Secy.

Dated Aizawl,
the 30th Oct.
1965.

Sd/- Ialdenga
President,
Mizo National Front,
Mizoram.

APPENDIX - V

ELECTION TO THE LEGISLATIVE ASSEMBLY OF MANIPUR FROM
THE 55 - TIPAIMUKH (S.T.) ASSEMBLY CONSTITUENCY.

<u>Pol. Stn.</u>	<u>Dr. Chaltawn</u>	<u>Ngurdinglien</u>	<u>Selkai</u>			
55/1	---	35	---	79	---	138
55/2	---	81	---	265	---	75
55/3	---	41	---	36	---	131
55/4	---	75	---	120	---	45
55/5	---	21	---	25	---	184
55/6	---	34	---	62	---	60
55/7	---	146	---	365	---	53
55/8	---	77	---	133	---	82
55/9	---	191	---	210	---	100
55/10	---	77	---	105	---	70
55/11	---	46	---	105	---	60
55/12	---	50	---	39	---	209
55/13	---	138	---	147	---	182
55/14	---	335	---	55	---	100
55/15	---	66	---	188	---	295
55/16	---	107	---	85	---	114
55/17	---	98	---	313	---	251
55/18	---	69	---	262	---	126
55/19	---	27	---	238	---	423
55/20	---	38	---	153	---	133
55/21	---	25	---	92	---	115

<u>Pol. Stn.</u>	<u>Dr.Chaltawn</u>	<u>Ngurdinglien</u>	<u>Selkai.</u>
55/22	--- 119	--- 401	--- 245
55/23	--- 64	--- 269	--- 285
55/24	--- 29	--- 214	--- 153
<hr/>			
TOTAL	--- 1,989	--- 3,961	--- 3,626

Churachandpur
College Hall,
Dt. 30/12/'84.

Sd/-
Returning Officer,
55 - Tipaimukh
(S.T.) A/C.

Source :-

Official Record of
Lalmachhuana Varte,
Asst. Election Officer,
Churachandpur, Manipur.

POLLING STATIONS AND POLLING AREAS IN THE 55-TIPAIMUKH
(S.P.) ASSEMBLY CONSTITUENCY, 1984.

<u>Pol. Sta.</u>	<u>Pol. Areas.</u>
55/1. Tingmun	----- Doikhang, Chingmun
55/2. Henchungpunjee	----- Henchungpunjee, Saikulphai Mualkhangthol, Putikhal, Phailenthangpunjee, Henchungpunjee Bengali.
55/3. Suangphumun	----- Tsaitengmun, Suangphumun.
55/4. Tuisen	----- Tuisen, Nungsekpunjee, Phailen.

<u>Pol. Stn.</u>		<u>Pol. Areas.</u>
55/5. Buangmun	-----	Buangmun Phaimual, Buangmun Sehjang, Buangmun.
55/6. Phaibok Munlian	-----	Phaibok Munlian, Phaibok Munte.
55/7. Sibapurikhal	-----	Savawmphei, Sonpur, Kachurbali, Sibapurikhal, Borakhal, Moindhor, Jeisuo.
55/8. Upper Kharkhuplien	----	Kharkhuplien Jeikhan, Lower Kharkhuplien, Upper Kharkhuplien.
55/9. Tieulien	-----	Kangrengdhor, Thingkradhor, Thingpuikuol, Tieulien.
55/10. Kangreng	-----	Kangreng.
55/11. Hmar Maulien	-----	Suothum, Maulien Gangte, Thingpan, Hmar Maulien.
55/12. Tuolbung	-----	Tuolbung.
55/13. Ngampabung	-----	Ngampabung, Phulpui, Thingkhal.
55/14. Patpuiphum	-----	Patpuibmun.
55/15. Taithu	-----	Taithu.
55/16. Sartuinek	-----	Sartuinek.
55/17. Parbung	-----	Parbung (A)
55/18. Parbung	-----	Parbung (B)
55/19. Lungthulien	-----	Lungthulien.
55/20. Sipuikawn	-----	Hmarchamuol, Tipaimukh, Hmawnzungkai, Sipuikawn, Bijal(Machet of Lungthulien).
55/21. Rovakot	-----	Rovakot.
55/22. Senvon(East Wing)	-----	Senvon (A).
55/23. Senvon(West Wing)	----	Senvon (B).
55/24. Parvachawm	-----	Parvachawm.

Source :-

Asst. Election Officer,
Churachandpur, Manipur.

APPENDIX No.- VI.

TEXT OF THE MIZORAM ACCORD

MEMORANDUM OF SETTLEMENT

PREAMBLE:

1. Government of India have all along been making earnest efforts to bring about an end to the disturbed conditions in Mizoram and to restore peace and harmony.
2. Towards this end, initiative was taken by the late Prime Minister Smt. Indira Gandhi. On the acceptance by Shri Laldenga on behalf of the Mizo National Front (MNF) of the two conditions, namely, cessation of violence by MNF and holding to talks within the framework of the Constitution of India, a series of discussions were held with Shri Laldenga. Settlement on various issues reached during the course of the talks is incorporated in the following paragraphs.

RESTORATION OF NORMALCY :

- 3.1 With a view of restoring peace and normalcy in Mizoram the MNF party, on their part, undertakes within the agreed time-frame, to take all necessary steps to end underground activities, to bring out all underground personnel of the MNF with their arms, ammunition and equipment to ensure return to civil life, to abjure violence and generally to help in the process of restoration of normalcy. The modalities of bringing out all underground personnel and the deposits of arms, ammunition and equipment will be as worked out. The implementation of the foregoing will be under the supervision of the Central Government.
- 3.2 The MNF Party will take immediate steps to amend its Articles of Association so as to make them conform to the provision of law.

3.3 The Central Government will take steps for the resettlement and rehabilitation of Underground MNF personnel coming overground after considering the schemes proposed in this regard by the Government of Mizoram.

3.4 The MNF undertakes not to extend any support of Tripura/Tribal National Volunteers (TNV), Peoples Liberation Army of Manipur (PLA) and any other such groups, by way of training, supply of arms or providing protection or in any other manner.

LEGAL, ADMINISTRATIVE AND OTHER STEPS :

4.1 With a view to satisfying the desires and aspirations of all sections of the people of Mizoram, the Government will initiate measures to confer Statehood on the Union Territory of Mizoram, subject to the other stipulations contained in this Memorandum of Settlement.

4.2 To give effect to the above, the necessary legislative and administrative measures will be undertaken, including those for the enactment of Bills for the amendment of the Constitution and other laws for the conferment of Statehood as aforesaid, to come into effect on a date to be notified by the Central Government.

4.3 The amendments aforesaid shall provide among other things, for the following :-

(I) The territory of Mizoram shall consist of the territory specified in Section 6 of the North Eastern Areas (Reorganisation) Act, 1971.

(II) Notwithstanding anything contained in the Constitution, no Act of Parliament in respect of -

- (a) religious or social practices of the Mizos,
- (b) Mizo customary law of procedure,
- (c) administration of Civil and Criminal justice involving decisions according to Mizo customary law,

(d) ownership and transfer of land, shall apply to the State of Mizoram unless the Legislative Assembly of Mizoram by a resolution so decided:

Provided that nothing in this clause shall apply to any Central Act in force in Mizoram immediately before the appointed day.

(III) Article 170, Clause (I) shall, in relation to the Legislative Assembly of Mizoram, ~~have~~ have effect as if for the word 'sixty', the word 'forty' has been substituted.

5. Soon after the Bill for conferment of Statehood becomes law, and when the President is satisfied that normalcy has returned and that conditions conducive to the holding of free and fair elections exist, the process of holding elections to the Legislative Assembly will be initiated.

6. (a) The Centre will transfer resources to the new Government keeping in view the change in status from a Union Territory to a State and this will include resources to cover the revenue gap for the year.
(b) Central assistance for Plan will be fixed taking note of any residuary gap in resources so as to sustain the approved Plans outlay and the pattern of assistance will be as in the case of special category States.

7. Border trade in locally produced or grown agricultural commodities could be allowed under a scheme to be formulated by the Central Government, subject to international arrangements with neighbouring countries.

8. The Inner Line Regulations, as now in force in Mizoram, will not be amended or repealed without consulting the State Government.

OTHER MATTERS :

9. The rights and privileges of the minorities in Mizoram as envisaged in the Constitution, shall continue to be preserved and protected and their social and economic advancement shall be ensured.

10. Steps will be taken by the Government of Mizoram at the earliest to review and codify the existing customs, practices, laws or other usages relating to the matters specified in clauses (a) to (d) of para 4.3 (II) of the Memorandum, keeping in view that an individual Mizo may prefer to be governed by Acts of Parliament dealing with such matters and which are of general application.

11. The question of the unification of Mizo inhabited areas of other States to form one administrative unit was raised by the MNF delegation. It was pointed out to them, on behalf of the Government of India, that Article 3 of the Constitution of India prescribes the procedure in this regard but that the Government cannot make any commitment in this respect.

12. It was also pointed out on behalf of the Government that as soon as Mizoram becomes a State,

(i) the provisions of Part XVII of the Constitution will apply and the State will be at liberty to adopt any one or more of the languages in use in the State as the language to be used for all or any of the official purposes of the State;

(ii) it is open to the State to move for the establishment of a separate University in the State in accordance with the prescribed procedure;

(iii) in the light of the Prime Minister's statement at the joint Conference of the Chief Justices, Chief Ministers and Law Ministers held at New Delhi on 31st August, 1985, Mizoram will be entitled to have a High Court of its own, if it so wishes.

13. (a) It was noted that there is already a scheme in force for payment of ex-gratia amount to heirs/dependents of persons who were killed during disturbances in 1966 and thereafter in the Union Territory of Mizoram. Arrangements will be made to expeditiously disburse payment to those eligible persons who had already applied but who had not been made such payments so far.

(b) It was noted that consequent on verification done by a joint team of officers, the Government of India had already made arrangements for payment of compensation in respect of damage of crops; buildings destroyed/damaged during the action in Mizoram; and rental charges of buildings and lands occupied by the Security Forces. There may, however, be some claims which were preferred by the above team but have not yet been settled. These pending claims will be settled expeditiously. Arrangements will also be made for payment of pending claims of rental charges for lands/buildings occupied by the Security Forces.

(LALDENGA)
on behalf of
Mizo National Front

(R.D.PRADHAN)
Home Secretary
Government of India

Date: 30th June, 1986
Place: NEW DELHI

(LALKHAMA)
Chief Secretary
Government of Mizoram

SEQUENCE OF EVENTS

The Memorandum of Settlement contemplates the following sequence of events:

1. Coming overground of MNF personnel and depositing of arms, ammunition and equipment by them in accordance with the time bound programme as already agreed upon between the Ministry of Home Affairs and the MNF delegation.
2. The MNF Party should take immediate steps to amend its Articles of Association to make them conform to the provisions of law.
3. Government will initiate steps for rehabilitation of MNF personnel coming overground.
4. After completion of action under paragraphs (1) and (2) above, a Constitution Amendment Bill will be introduced in Parliament for the grant of Statehood and other consequential legislative measures to be taken up~~ed~~.
5. After the Bill becomes law preparations for ~~delimitation~~ delimitation of constituencies and holding elections to the State Legislature will be taken on hand when the President is satisfied that normalcy has been restored,

(LALDENGA)

ON behalf of
Mizo National Front

(R.D.PRADHAN)

Home Secretary
Government of India

Dated: 30th June, 1986

Place: NEW DELHI

(LALKHAMA)

Chief Secretary
Government of Mizoram

APPENDIX No.- VII

HMAR PEOPLES' CONVENTION MEMORANDUM

To

His Excellency,
Governor of Mizoram.
Aizawl.

Your Excellency

We, the Hmars in Mizoram, have a distinct culture, traditions and customs and speak a common language called Hmar which is quite different in accent and tune from the Lushai, Pawi, Lakher, and Chakma and occupy a compact area in the North-East bordering Manipur and Cachar of Assam as shown in the map provided. This area, predominantly occupied by the Hmars, from time immemorial, can easily be treated as a homogeneous unit for political and administrative purposes. Although provided under the Constitution of India, we are deprived of the rights and privileges—as a member of minority. This deprivation of rights and privileges always place an obstacle on our way to determine our future and conserve our culture and language, however rich they may be.

2. The Hmars have all along been experiencing complete denial of fair~~er~~ treatment in all spheres of life at the hands of the Government as well as at the hands of the more advanced community. There has, therefore, been a great imbalance in the development of various tribes and communities in Mizoram due to the lack of government's efforts to bring about an end to this imbalance and give fair treatment and equal opportunity to all scheduled tribes. This disparity has given rise to tension in the State and created a climate of discontent and despair among the linguistic minorities including the Hmars.

3. The plans and various programmes implemented so far had done very little to meliorate the conditions of the minorities in general and the Hmar people in particular. The Hmars remained poor due to absence of concerted efforts on the part of the Government and sympathy on the part of the more advanced communities. While every sector of our economy has been expanding rapidly under the impact of successive Five Year Plans, the remote hill area predominantly inhabited by the Hmars alone have not been responding satisfactorily to the investment made. The reason is obvious. It is because of the fact that the conditions in the Hmar occupied area are really ~~had~~ ~~lack~~ ~~of~~ ~~transport~~ ~~facility~~ ~~and~~ ~~continued~~ ~~failure~~ ~~of~~ ~~crops~~ ~~have~~ ~~landed~~ ~~the~~ ~~people~~ ~~into~~ ~~serious~~ ~~economic~~ ~~distress~~. The government utterly fails to provide adequate measures to tackle the mounting situation effectively.

4. There has already been no attempt by the government to bring the district administration nearer to the people and take precipitate action to alleviate the sufferings of the poor people. The Hmars are, therefore, subjected to all sorts of discrimination and economic exploitation at the hands of the more advanced communities. The district autonomy granted to our brethren - the Pawis, the Lakhers and the Chakma is being denied to us and as such we, finding our gloomy future, feel the necessity of safeguarding our interest to enable us to keep equal peace with the more advanced communities on matters relating to development and advancement of our culture, traditions, customs and language which are now on the verge of extinction in Mizoram. We strongly feel that unless our ~~int~~ interest are protected and our rights and privileges ensured, we shall soon be assimilated and far lagging behind others in Mizoram.

5. The coming of Statehood has created new hopes and new aspirations in the rural areas as we firmly believe that a more constructive programmes for building the life of the people will be introduced by the State government in the right earnest. These hopes and aspirations have, however, been belied as the State Government does not ~~at~~ take a lot

of trouble to promote development of the poor people in the North-East of Mizoram. This area is now getting more and more isolated from the mainstream of our national life and its future is dim.

6. We reaffirm our continued belief in the urgent need to establish conditions in which we might be able to live in peace and prosperity and work out our own destiny devoid of political discrimination and economic exploitation by the more advanced communities. It has long been our endeavour to find our means of developing our personalities as members of free India. But we are convinced that these cheare wishes and aspirations can be achieved only when we are brought together under one administrative set up free from outside influence and control.

7. Now we feel, therefore, the necessity of creating a new district for the Hmars to be called Hmar Autonomous District comprising of all the Hmare occupied areas in the North-East bordering Manipur and Cachar district of Assam to pave the way for not only better and efficient administration and economic development of this backward area but also for protection of the rights and privileges guaranteed under the Constitution of India and for the succesful implementation of Article No. 9 of the Mizoram Accord.

8. We, therefore, earnestly request Your Excellency to share, with sympathy, the difficulties tha Hmars are passing through these days and look into the circumstances in which we are deprived of the fruits of Independence and see that justice is done to us to ensure social and economic advancement of the untrødden minority.

9. This memorandum, therefore, represents the wishes of the Hmar people of Mizoram and makes a fervent appeal to Your Excellency to use Your Excellency's good offices for an early creation of a new revenue district to be called Hmar Autonomous District compromising the Hmar occupied areas in the North-East bordering Manipur and Cachar district of Assam as shown in the map provided.

On behalf of the Hmar people of
Mizoram.

Yours Faithfully,

1. (J.H. Thanzama)
President
2. (Malsawma Ralchhun)
Gen. Secretary

HMAR PEOPLES' CONVENTION

Dated: Aizawl
5th October 1987

Copy forwarded for information to :-

1. Hon'ble Chief Minister, Govt. of Mizoram
2. Hon'ble Minister of State. in-charge.
District Councils, Govt. of Mizoram.

~~(Malsawma~~

(Malsawma Ralchhun)
Gen. Secretary.

HMAR PEOPLES' CONVENTION.

APPENDIX No.- VIII

MEMORANDUM OF MIC, 1970.

MEMORANDUM OF THE MIZO PEOPLE OF MANIPUR FOR THE RIGHTS OF SOLIDARITY OF THE MIZOS AND TERRITORIAL INTEGRATION OF ALL THE MIZO INHABITED AREAS TO FORM THEIR "HOMELAND" AS INTEGRAL STATE WITHIN INDIAN UNION.

To

Shrimati Indira Gandhi,
Prime Minister of India.

Your Excellency,

We, the Mizo people of Manipur deem it a rare privilege to be able to submit this memorandum of ours embodying the feelings and aspirations of the MIZO people within and without Manipur and remind you the long demand of all the Mizos for the integration of their inhabited contiguous areas into one administrative unit.

1. RACIAL UNITY :

WHO ARE THE MIZOS ?

The Mizos are a numerous family of tribes closely knit together by common tradition, customs, culture, mode of living, language and rites. They have spread over a wide area extending far beyond in Manipur, Cachar, North Cachar and Tripura but all contiguous with the boundary of the present Mizo District.

The MIZO people have been known under different names. The nomenclature 'MIZO' denotes the whole group of all such as Kuki, Hmar, Paite, Vaiphei, Gangte, Lushai, Zou, Simte, Ralte, Chothe, Lakher, Pawi, Maring, Anal, Purum, Lamkang, Chiru, Kom, Guite, etc., all closely and inseparably related to one another socially, culturally, linguistically, and physically thus forming a distinct ethnical unit.

2. GEOGRAPHICAL CONTIGUITY :

As stated above the Mizo people have spread over a wide area, but all these areas have contiguity with the present Mizo District. The Mizo people live in the Mizo District of Assam, parts of Manipur, Tripura, Cachar and North Cachhar Hills District of Assam. All the areas inhabited by them are geographically contiguous with the present Mizo District, the parent body of all their inhabited areas.

As such, it is a great injustice that the Mizos having one and the same culture, speaking one and the same language, professing one and the same religion, knit together by common customs and tradition and living in contiguous areas should have been thrown among different peoples and called and known by different names with their Homeland though sliced out and parcelled out of the adjoining states still being geographically inseparable and integrated be denied of its integration into one administrative unit.

3. LINGUISTIC UNITY :

The present Indian states have been re-organised on linguistic basis under the State Re-organisation Act 1956 and the bifurcation of the former bilingual states of Madras into Tamil-Nadu and Andhra Pradesh, Bombay into Maharashtra and Gujarat and Punjab into Punjab and Haryana are the evil or good attendants of the said policy.

The Mizo People of India though scattered into diverse administrative Units, also speak one and the same language or are having closely related language with insignificant dialectical variances. The variation among the various dialects are so slight that all the sub-tribes could converse freely in their respective dialects. The scattering of the Mizos, in different administrative Units by artificial division has the evil effects of the DEVIDE AND RULE policy played by the Britishers.

As such the Mizo people of India have the inalienable ~~rights~~ ^{right} to integrate themselves into one and form a Mizo State based on language for the full realisation of their long cherished hopes and aspirations of being integrated.

4. HISTORY OF THE DEMAND FOR MIZO INTEGRATION :

The demand of the Mizo people for integration of all the Mizos and the Mizo inhabited areas have been made as far back as in April, 1947 when the Mizo Union submitted a memorandum to His Majesty's Government and to the Government of India and its Constituent Assembly. In support of it the Mizos of Manipur had also made a number of representations individually and collectively and the outstanding one was made in 1964 submitting a memorandum to Shri Lal Bahadur Shastri, the then Prime Minister of India. At the convention of the Mizo delegates at Kawnpui, Churachandpur, Manipur, in January, 1965, the delegates from Manipur and Mizo District representing all the sub-tribes of Mizo formally acknowledged their consanguinity and had also unanimously resolved to have territorial integrity of the areas inhabited by them into one administrative unit. This memorandum is again to remind you of the long and unfulfilled demand of the Mizos for the integration into one administrative unit.

Now, after long artificial separation of the Mizos, the time has come that the Government of India should not allow the Mizos to remain under diverse administrative units inspite of the contiguity of the areas inhabited by them if and when the Government of India make re-organisation of the North East India.

5. The need of the hour is the re-organisation of the North East India as a whole and not by piecemeal solution so as to ensure long term political peace and administrative ~~th~~-tranquility. Any re-organisation of the area without full appreciation of the delicate issue of the Mizo question will only postpone indefinitely any lasting and final political solution.

6. The Mizo people, therefore, demand solidarity of all the Mizos and integration of all their inhabited areas of Manipur, Tripura, Cachar, North Cachar District and formation of a new state for these people with the Mizo District as the bastion to give the Mizos the maximum opportunity to attain full growth. Thus all the peculiarities of the Mizos have necessitated carving out a separate Mizo state if they have to be contented and be loyal citizens of the Great Republic of India. In their own state, the Mizos can live a peaceful life and forget their miseries, grievances and hardships they have long since endured.

On careful consideration and for reasons enumerated above, we, therefore demand the creation of a separate Mizo State without any further delay which would be the simplest, best, and lasting solution to the problems of the Mizo people. We also hope and believe that the Government of India would forthwith shun their attitude of apathy adopted of being listless without being deaf and of speechless without being dumb on the matter which is of great and keen interest of the Mizos of India and pay due attention to their demand for creation of a separate Mizo State. Leaving the question of the solution of tribal problems to the State's decision will not be long term solution is enshrined in the book "Meghalaya" by Shri Kamleshwar Sinha, which reads "In 1947 when Independence came it was for India to built a new bridge that would span this gulf, but in 1954 she failed in Nagaland because it was contented to leave the Naga problem to the Assam Government. In 1966 she failed again in Mizo Hills for the same self-same reason. In political terms the question is :

Will India continue to ~~live~~ leave hills to the machinations of Assam Politicians and let frustration take its course or will it be bold enough to take them directly under their own care by establishing direct link with them ?
..... Taking the country as a whole, its territorial integrity being assured, what does the addition of one more State matter ?"

Yours faithfully,

1. Sd/ K.T. Lalla B.A. B.T.
2. Sd/ Holkhomang Haokip M.A. B.T.
3. Sd/ Emangkhum Joute M.A. L.L.B.
4. Sd/ Ngulkholum Lhungdim M.A. B.T.
5. Sd/ H. Zoramsiam M.A.
6. Sd/ Vara M.A.
7. Sd/ Thangkhosei Haokip B.A. B.Ed.
8. Sd/ Lalremthang Biete M.A.
9. Sd/ Holkholet Lunkim.
10. Sd/ Kaitinkhup Vaiphei M.A.
11. Sd/ S.L. Boikho Thadou M.A.
12. Sd/ Sanglienthang M.A.
13. Sd/ P.C. Vungtea B.A.
14. Sd/ Kapmawia Colney M.A.
15. Sd/ Punkholien P. Gangte M.A.
16. Sd/ Th. Lamboi Vaiphei M.A.
17. Sd/ Lalremthang Tusing M.A. (Final)
18. Sd/ Darlienthang M.A.
19. Sd/ Lalpawmlien M.A.
20. Sd/ Tuonkholal Thangjom M.A.
21. Sd/ Darthang B.A.
22. Sd/ Vankham Pudaite B.A.
23. Sd/ T. Gougin M.A.
24. Sd/ Haokholet Ngaitat. B.A.
25. Sd/ Paojakhup Telen (Kom) M.A.
26. Sd/ Benjamin Gangte M.A.
27. Sd/ Kaihau M.A.
28. Sd/ L. Thanglet B.A.B.T.

- Copy to :-
1. Shri K.C. Pant.
Minister of State for Home Affairs.
 2. Shri. Y.B. Chavan. Finance Minister.
 3. Shri. B.K. Nehru. Governor of Assam.
 4. Shri. D.R. Kohli ICS. Lt. Governor, Manipur.
 5. Shri. A.L. Dias. Lt. Governor, Tripura.

EHU Library 102408
No.
by
by
No.
by
by
by