

Chapter - III

DETAILED WRITE UP ON HMAR IN HISTORICAL PERSPECTIVE:

3.1 TRADITIONAL HOME :

The ancient home of the Hmar people with their kindred tribes called Sinlung. There are traditional songs, innumerable poems and legends about Sinlung civilisation handed down from generation to generation. They sing the glories of Sinlung with rapt and reverent admiration.

Kan siengna Sinlung ram hmingthang,

Ka nu ram ka pa ram ngai;

Chawngzil ang ko kir thei chang sien,

Ka nu ram ka pa ram ngai.

My motherland, famous Sinlung,

Home of my own ancestors;

Could it be called back like Chawngzil,

Home of my own ancestors.

Some think that they left Sinlung (Chhinlung) due to their inability to repulse their enemies. Still some others conjecture that they left the place to avoid severe punishments from their cruel rulers like Chang, identified as Shih Hwang-Ti whose repressive policy forced them to rigorous labour in constructing the Great Wall of China, about 2500 miles in length.¹

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 1. *Rochunga Pudaite : The Education of the Hmar People, Indo-Burma Pioneer Mission, Sielmat 1963, p. 21*

Khaw Sinlungah,
Kawt siel ang ka zawng suok a;
Mi le nel lo tam a e,
Hriemmi hrai a.

Out of City Sinlung,
 I jumped out like a 'Siel';
 Innumerable were the encounters,
 With the children of men.

The exact location of Sinlung is a moot question. The views of different writers are different. They, however, mostly believe that Sinlung is located in the south west of China.² To support this view, in the Reader Digest Great Wall Atlas, Sinlung (Xinlong) is shown.³ This Sinlung, situated on the right bank of the river Yalung in the south west of Central China, is believed to be the probable location of the ancient Hmar Sinlung.⁴

When and by what route the Sinlung people made their journey from southern China were not known. One thing was, however, certain that they moved southward. The history of migration had been a history of the long centuries.

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2. *Songate, Hranglien: Hmar History (Hmar Chanchin)*
 Mao Press, Imphal, 1958, p. 6
 3. *Reader's Digest Great World Atlas, 6th Revised 1960:*
 100.50 E and 31.30 N.Kg p. 69
 4. *Darliensung, The Hmars, I.&R Press Churachandpur (1988),* p. 7

struggles against natural hardships and their enemies. They were believed to have been pushed out of China along with several other tribesmen during the Chin Dynasty of 221-207 B.C. They came southward in successive waves through the borders of the Himalayas and moved on eastward in search of suitable settlement. The eastward migration led them to the present Shan State in Burma. Because of the disastrous famine that swept the land they moved to the north and northwest along the present borders of Burma and India and then to the present Mizoram.

3.2 ORIGIN OF THE TERM 'HMAR'

The Hmars lived mostly in Cachar and North Cachar Hills of Assam, Manipur, Meghalaya, Mizoram and Tripura. On the reason why they came to be identified as Hmar, opinions were sharply divided. One opinion said that they were called Hmar because they lived north of other Mizo tribes. The word '*Hmar*' happens to mean '*north*' in both the languages of Hmar and Mizo. If this view was true, then the term '*Hmar*' was of very recent origin and might be said that it came into use only after the Hmars had settled in Mizoram and other adjoining areas of north east India.

The other opinion, which was based on Hmar oral traditions and folklores, contended that the term was originally derived from '*Hmarh*' which

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5. G.A. Grunson, *Linguistic Survey of India, Vol-III, Part 3* (1967);
Luangkhaia, *Mizo Chanchin (Mizo History)*, Aizawl (1976) p.8
and Vunson, *Zo History*, Aizawl (1986) p.72

meant tying of one's hair in a knot on the back of one's head. The tradition maintained that there were once two-brothers-Hrumsawm and Tukbensawm. Hrumsawm, the elder one, used to tie his hair in a knot on his forehead because he had a sore on the nape of his neck. After his death, all his descendants continued the same hair style and Pawis (Lais) who lived in South Mizoram were believed to be the progenies of Hrumsawm. Tukbensawm, the younger one, however, tied his hair in a knot on the back of his head. The Hmars (and other kindred tribes) who continued Tukbensawm's hair style were believed to be the progenies of Tukbensawm and, therefore, their nomenclature also may have originated from '*Hmarh*.'⁶ The proponents of this opinion also contend that the term could have already been in use when the Hmars settled in Burma. To support this view, Linguistic Survey of India, Part-III Volume-III has mentioned that the Chin (Pawi) people called their neighbouring tribes such as Lushais and other kindred tribes as '*Hmarh*'. This theory could not be set aside because the term Hmar had already been in use in Shan State. When the Hmars settled in Shan, they came to know the art of better Jhumming, use of iron implements and even the art of weaving. The most popular skirt which a Hmar woman commonly used was called '*Lenhuongthuoni*' and this was popularly known to their kindred tribes as HMAR-AM (Hmar skirt)⁸ the British : J.W.Edgar who accompanied the

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6. Songate, *Hranglien: Hmar chanchin (Hmar History)*,
L & R Press, Churanchandpur (1967). pp. 1-2
 7. Dr Lal Dena, *Hmar Folk Tales* Sholar Publishing House,
New Delhi (1995). p. vi
 8. Darliensung, *The Hmars*, L & R Press Churachandpur, (1988) p. 2

British column to Tipaimukh, South Manipur bordering Mizoram, on 3 April 1872 wrote thus “..... I have never found any trace of a common name to the tribe among them, although they seem to consider different families belonging to single group, which is certainly co-existence with what we call the Kuki tribe”.”

According to Prof.Lal Dena,one misfortune among the Hmar was that they were too clanish and often preferred to be identified by the name of their clans or lineages and this continued to be so till today. Even their migrations and settlements were based on clan or lineage considerations. Therefore the places and hills wherever they once settled still bear the names of Hmar clans. For instance, Keivawm zo, Khawzawl, Khawbung, Biate, Ngur (to Chhungte, Darngawn, Thiak, Zote, Darlawng, Saihmar, Arro, Vankal, Chawne (to Tualte, and the like, in the present Mizoram are the living examples. However with the dawn of political consciousness by the beginning of the 20th century, the term ‘Hmar’ had gradually gained more popularity and wider acceptance.

According to H.V.Sunga, “The term, ‘Hmar’ had been in use even before the Hmar people settled in Burma. When they settled in Jaiju of Kawlph (Upper Burma), they reared cattle and the cattle were scattering in the thick forest beyond control and they became wild animals. In the 9th century,

9. Alexander Makenzie, *The North East Frontier of India*,
Mittal Publications, Delhi (Reprint - 1979),

p. 437

10. Darliensung, *The Hmars*

p. 2

when the Burmese were first advancing in the Upper Burma (Kawlpai) they found that the places were already occupied by the Hmars and the wild animals which they called ‘*Hmar Bawng*’ (Hmar Cow)”.¹¹

Whatever might be the truth, this much was clear to us that the term had not yet gained popularity when the Hmars first came in contact with the British.¹² The search for identity had also been centering round the concept of Hmarisation encompassing all the Hmars living in different parts of North East India and this Hmarising process is still an on-going phenomenon till today.¹³

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11. *Darliensung : The Hmars*

p. 5

12. *Lal Dena, (1995): Hmar Folk Tales.*

p. vi

13. *Ibid*

p.vii

Modern education has been introduced in the northern part of the state while Lushai Hills and in the extreme corner of south-west of Manipur through the medium of commonly accepted dialect known as 'Khawchhak Tawng' a dialect of the eastern group and later on known as 'Hmar Tawng' + Hmar Language. Through this Language Christianity and modern education had been propagated rapidly in this region. Songs were composed and books were written in this language and gradually gained popularity and finally become the *lingua franca* of many clans of this ethnic group. However, some clans of the southern ethnic group had not yet accepted 'Hmar' as their nomenclature, particularly those who had been living in the central and northern parts of Manipur state. In Tripura and Maghalaya, the terms - 'Old Kuki' and 'Halam' are recorded as their nomenclature in the Record Book of Census of India.¹⁵

14. L. Keivom (1993): *Zoram Khawvel - 2 (The World of The Mizo People : Travelogue)*, Published by M.C. Lalrinthanga and Printed by V.L. Zaikima at the Lengchhawn Press, Khatla, Aizawl, Mizoram. p.252

15. Darliensung, *The Hmars* . p. 252

3.3 THE VARIOUS SUB-TRIBES OF HMAR:

The Hmar tribe is broadly divided into two Big Groups or *Phratries*- *Khawchhak/Khawsak*(Eastern Group) and *Khawthlang*/(Western Group).These two Groups embrace as many as 53 *Pahnams* or Clans or Sub-Tribes.The various clans are again sub-divided into sub-clans or families.¹⁶

The following are the lists of the various clans/sub-tribes,sub-clans or families of Hmar tribe:

DIFFERENT CLANS & SUB-CLANS OF HMAR

(Alphabetical order)

Sub-Tribes/Clans (Pahnam)	Sub-Clans/Families (Chipeng)
1.Aimol-Aimual:	
2.Anal	
3.Biate	(1) Betlu,
	(2) Chungngol
	(3) Darnei
	(4) Fatlei,
	(5) Ngamlai,
	(6) Hmunhring
	(7) Kawilam.
	(8) Nampui,
	(9) Puilo.
	(10) Sawnlén.
	(11) Thianglai.
	(12) Tlungurh
	(13) Tamlo,
	(14) Tamte

16. *A Memorandum submitted to The Prime Minister of India, New Delhi by The Hmar National Union(HNU), Manipur, Assam and Tripura (1960), Pherzawl, Manipur, Printed at Cachar Press, Silchar. pp. 2-6*

4..Bawm/Bawmzo:

- (1) Aineh,
- (2) Khuanglawt,
- (3) Khualring,
- (4) Lawnsing,
- (5) Leihang,
- (6) Leitak,
- (7) Palang,
- (8) Sekhawn,
- (9) Sezawl,
- (10) Titalang,
- (11) Thangtu.

5.Changsan:

- (1) Armei,
- (2) Chaileng,
- (3) Mualthuam.
- (4) Hranhniang,
- (5) Hrawte,
- (6) Kellu,
- (7) Thangngeu.
- (8) Zilchung,
- (9) Zilhmang.

6.Chawthe Chawhte:

- (1)Makan:-
- (i) Makanpi,
 - (ii) Makanlailu.
 - (iii) Makante.
- (2)Mamrim/
Mahrim:-
- (i) Pilian,
 - (ii) Rimkelek.
 - (iii) Rimkung.
 - (iv) Rimphungchong.
- (3)Khiyang/
Khizang:-
- (i) Aihung,
 - (ii) Rualpu,

- (iii) Khiyanginpi.
 (iv) Khiyangte.
 (v) Yuhlung/Zuhlung.
- (4)Parpa:- (i) Parpa,
 (ii) Rakung,
- (5)Thao:
 Thau:- (i) Rangsai/Hrangsai,
 (ii) Thaukung,
 (iii) Thaunun.
 (iv) Taya/Tazu.
- 7.Chawrai/Chawrei:
 (1) Langkai,
 (2) Nisatarai,
 (3) Saithuai,
 (4) Tuipai
- 8.Chhangte/Sangte:
 (1) Chawnglun,
 (2) Darsun(Darchhun)
 (3) Nghakchi,
 (4) Kawlchi,
 (5) Lungthang
 (6) Lungte,
 (7) Pamtem
 (8) Tumpa,
 (9) Vawknghak.
- 9.Chiru
- 10.Chongthu:
 (1) Khunthil:-, (i)Haukawi,
 (ii)Khunsut,
 (iii)Khuntang,
 (iv)Saithleng.
 (2)Vanchiau:- (i)Chingruam
 (ii)Maluong
 (iii)Thangsung.
- 11.Damgawn:
 (1)Banzang:- (i)Chawngmunte.
 (ii)Famhoite.

(iii) Lamchangte,
(iv) Sinate.

(2) Faiheng
(3) Ruolngul,
(4) Sanate
(5) Tlau

12. Dariawng:

(1) Biate:- (i) Fatlei
(2) Ngurte:- (i) Rante
(3) Hrangchal:- (i) Khualte
(ii) Tlawmte
(4) Sangate
(5) Thiak:- (i) Chawngkal
(ii) Hmante
(iii) Hnamte
(iv) Kangbur
(v) Vankal
(6) Zote:- (i) Chawral
(ii) Selte
(iii) Siate.

13. Faihriam/Phaihriam:

(1) Bapui
(2) Duhljan
(3) Khawkhiang
(4) Khawlum
(5) Khawral
(6) Saihmar
(7) Saivate
(8) Seiling
(9) Sekawng
(10) Thlangnung
(11) Tuimual
(12) Tuallai
(13) Tusing.

14. Ngente:

(1) Bawlte
(2) Chalngawng
(3) Chawnghawih
(4) Dochhak
(5) Dothang
(6) Kawngte

- 15.Ngurte:
- (7)Laihring
 - (8)Lailo
 - (9) Laitui
 - (10)Tualngun
 - (11)Zuate
 - (1)Bangran
 - (2) Chiluan
 - (3) Parate
 - (4) Saingur
 - (5)Sanate:-
 - (i)Pusingathlah
 - (ii)Saidangathlah
 - (6)Zawllian
16. Hmar - Lusei/Lutung :
- (1)Chawnzik
 - (2)Hnehchawng
 - (3)Lamthik
 - (4)Luahphul
 - (5)Neichirh
- 17.Hrangkhawl:
- (1)Chawlka
 - (2) Dumker
 - (3) Penatu
 - (4)Phuaitawng
 - (5) Simvai
- 18.Hrawte:
- 19.Kaihpeng:
- 20.Kawm/Kawmrem:
- (1)Ngawilu.
 - (2)Hmangte
 - (3)Karawng
 - (4)Khumdon
 - (5)Leivawn
 - (6)Serto/Sertaw
 - (7)Thingpui

21.Kharam:

22.Khawbung:

- (1)Bunglung
- (2)Fente
- (3)Laising
- (4)Mualphei
- (5)Pangamte
- (6)Pazamte
- (7)Phunte/Punte:- (i)Siarchhak
(ii)Siarthlang

23.Khawlhring/Khualhring:

- (8)Riangsete
- (1) Chhungthang
- (2) Khintung
- (3)Leidir
- (4)Lozun
- (5) Lunglen/Lungsen
- (6)Midang
- (7)Milai
- (8) Nelriam
- (9) Parte
- (10) Pialtel
- (11)Rawlsim
- (12)Suakling
- (13) Thlaute

24.Khelte:

- (1)Hmaimawk
- (2)Lutmang
- (3)Singhlu
- (4)Siarchuang
- (5)Thatsing
- (6)Vankeu
- (7)Vohang
- (8)Vohlu
- (9)Zahlei
- (10) Zaucha

25.Khiangte:

- (1)Chawngte
- (2)Khello
- (3)Khupthang
- (4)Khupsung

- (5)Kumsang
(6)Mualvum
(7)Singbel
- 26.Kawireng:
27.Kawlhren
28.Khurbi:
29.Langrawng/Ranglawng
30.Lawitlang:
- (1)Hrangchal:- (i)Darachhung
(ii)Hangtal
(iii)Laiachhung
(iv)Sialachhung
- (2)Sungte/
Chhungte:- (i)Chawnchhim
(ii)Khangte
(iii)Pautu
(iv)Pialtu
- (3) Varte/Valte :- (i)Khuptawng
(ii)Rawite
(iii) Suamte
(iv)Valte
- 31.Lamkang/Lamgang:
- 32.Leiri:
- (1)Neingaite
(2)Pudaite
(3)Pusuangte
(4)Pulamte
(5)Purualate
(6)Thlangdar
- 33.Lungtau:
- (1)Fimate/Infimate:- (i)Pachawnpate
(ii)Pasulate
- (2)Intoate
(3)Keivawm
(4)Lungchuang/Inbuan
(5)Mihriamate
(6)Nungate
(7)Sialhnam/Sialnam
(8)Sawngate

- (9)Sunate
- (10)Theisiakate
- (11)Thlawngate
- (12)Tamhrang

34.Mahau:

35.Maring:

36.Mongtung:

37.Monsang:

38.Mayon/Mazawn:

39.Muolthuom:

40.Pang/Pangkhoa:

- (1)Bawngkhuai
- (2)Chawngnam
- (3)Dawn
- (4)Khualreng
- (5)laibur
- (6)Lainguk
- (7)Laitluang
- (8)Laihang
- (9)Leisete
- (10)Luangngo
- (11)Nilai
- (12)Piakpachaih
- (13)Pipilang
- (14)Palang
- (15)Palo
- (16)Pualnam
- (17)Rama
- (18)Reisa
- (19)Rualleng
- (20)Seizang
- (21)Seken
- (22)Serai

- (23) Singla
 (24) Tera
 (25) Leisato
 (26) Vangzang.
41. Pakhuang/Pakhuangte: (1) Buangpui
 (2) hrangngul
 (3) Khelte
 (4) Khuangpui
 (5) Sakum/Saum:- (i) Hauniang
 (ii) Kilawng.
42. Pautu: (1) Buangzal
 (2) Lehlawn
 (3) Singate.
43. Purum:
44. Rawite/Royte: (1) Aite
 (2) Buaite
 (3) Hnungte
 (4) Pialtu
 (5) Sorte
 (6) Zahte
45. Ruonte:
46. Renthlei: (1) Lianhnun
 (2) Sawnnel
 (3) Sawnghak
 (4) Singthang
 (5) Thangthlawi
 (6) Thuandur
 (7) Tingkul
 (8) Zasing
47. Sakechek/Sakechep: (1) Bawmlian
 (2) Heiphun
 (3) Khawlung

- (4)Neibawm
- (5)Sumtinkha
- (6)Telengsing
- (7)Thingphun
- (8) Thirau
- (9)Vaichei
- (10)Zeite

48. Suonate:

49. Sakum/Saum:

- (1)Hauniang
- (2)Kilawng
- (3)Chiluan

50. Sutpawng:

51. Thiak:

- (1)Amaw
- (2)Athu
- (3)Buhril
- (4)Chawnghekte
- (5)Chawnnel
- (6)Hnamte
- (7)Kangbur
- (8)Khawzawl:-
 - (i)Laldan
 - (ii) Lalum
- (9)Killaite
- (10)Kungate
- (11)Pakhumate:-
 - (i)Khumsen
 - (ii)Khumthu
- (12)Ralsunhekte/
Ralsun
- (13)Selate
- (14)Thluchung
- (15)Thlihran
- (16) Tuahlawr
- (17)Tualte
- (18)Taite/ Traite
- (19)Tamlo
- (20)Vankal:-
 - (i)Khawbua

- (ii)Pangote
(iii)Pangulte
- (21)Zate
52. Vaiphei:
53. Zote:
- (1)Buansuangtu
(2)Chawngtualtu
(3)Chawngghau
(4)Chawngsiaksim
(5)Chawngvawr
(6)Chuankhup
(7)Darkhawlai
(8)Ngaite
(9)Hrangate:- (i)Hrangate
(ii)Hrangmat.

(iii)Hrangdo
(iv)Hrangsote
(10)Neitham:- (i)Neithu
(ii)Chawmhning
(iii)Singphun

(11)Parate
(12)Pusiate/Siate
(13)Saihman/
Saite:- (i)Khawthang
(ii)Maubuk
(iii)Thangnawk
(iv)Vaithang
(14)Tlangte.

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Sources:

1. Pamphlet of Hmar Citizens' Forum, Churachandpur, Manipur
2. Hmar Chanchin (Hmar History) By L.Hranglien Songate Enlarged & Pulished By Rev.T.Khuma Songate, H.L.Lawma & Sons Press, Churachandpur, Manipur (1996). pp.21-32. 3.A Memorandum submitted to The Prime Minister of India by the H.N.U. Manipur Assam and Tripura 1960); Pherzawl, Manipur. Printed at Cachar Press, Silchar. pp. 5-6.

3.4 THE PRESENT SETTLEMENT OF THE HMARS:

The people who called themselves 'Hmar' are Scattered over Manipur, Mizoram, Meghalaya, Cachar and North Cachar Hills of Assam and Tripura. They are the original inhabitants of the northern portion of Mizo District¹⁷ Insecurity and inter-Tribal feuds forced some of them to move westward or northward and they gradually extended their movement to north Mizoram, Manipur, Assam and as far as Chittagong Hill Tracts and Hills of Tippera (Tripura).¹⁸

Settlement in Manipur: The exact date of the first settlement of Hmars in Manipur is difficult to trace out. However, some traditions and usages were being kept in their memories which were passed on from generation to generation. Thus there is ample reason to believe that the Hmars and other hill tribes of Manipur belonged to the same stock and lived in Burma before the 13th. century A.D. There is no denying the fact that the Hmars followed by others came to India in the 14th. or 15th. century A.D. and traced their sway and settlement in the areas where they are spread over now. There have also been ample evidences backed by monuments and traditional songs and stories to prove that the Hmars were the original settlers of the present

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17. Goswamy, B.B. : *The Mizo Unrest*

18. Thanga, L.B. : *The Mizos*

South-Western parts of Manipur, then uninhabited and not a part of Manipur State then.¹⁹

Towards the end of the 18th. century A.D. the nomadic life of the Hmars ended and their number increased greatly and rapidly. By the year 1850 thousands of Hmars were found to have permanently settled over the lands they are occupying now in South-Western parts of Manipur. In those days, the Hmars had their set up of government free from outside domination and control and perfect peace and tranquility had ruled the day. However, the injudicious and haphazard act of the British, whatever may be its nature, somehow evoked resentment against the British. This invited the attention of the British who came to take over the whole administration in 1871. The Hmar occupying areas were later added to Manipur State in 1880-'82 by the British. Since then the Hmar areas became parts of Manipur State which were never a part of Manipur State before.²⁰

According to Liangkhaia, a section of Hmars entered the Manipur plain about the middle of the 16th. Century and the beginning of the 17th Century A.D.²¹ The first known settlement of Hmars, however, at Khuga Vairei (Tuithaphai) is of later and said to be 1890 only. It is said that a group of Hmars led by Tinhriata-a leader of Hmar war party of 1880, migrated to Khuga Vairei

19. *A Memorandum submitted to the Chief Minister of Manipur by the Hmar Students' Association (Manipur, Assam, Maghalaya, Mizoram, Nagaland & Tripura), Ganeral Hqrs. : Churachandpur, Manipur.* p.1

20. *Ibid* p.2

21. *Liangkhaia : Mizo Chanchin* p.8

in 1890 A.D. Since then the Hmar settlement in the small valley of the present Churachandpur area started. The first known village in this area were Thingkangphai, Thlanbung, Saikawt and Ngurte. After 10 years of their settlement, another group of Hmars also migrated and some villages sprang up. They were: Mualvaiphei, Saidan, Khawmawi, Rengkai, Hmuntha, Valpakawt and Muolbem. Eventually, the place attracted the people and successive immigration occurred. At present, there are a number of new Hmar villages such as Langza Tuiring, Sielmat, Hmarveng and Rengkai Road of Lamka.²²

In the Tipaimukh area of Churachandpur District, there are a number of big villages like Senvawn, Parbung, Pherzawl, Talan, Leisen Parvachawm, Serhmun, Lungthulien, Tuolbung, Tinsuong, Sinlung, Hmawngzungkai, Sipiukawn etc. Tipaimukh area is popularly known as the Hmar Area of Manipur. The Vangai range and the bank of Barak river of Manipur side are the compact Hmar areas. These areas include a number of villages such as Kangreng, Patpuihmun, Tieulien, Sartuinek, Thingpuikuol, Phulpui, Ankhastu, Chhota Bekara, Aienglawn, Kharkhuplien, Lower Kharkhuplien, Ngampabung Phaibawk, Tuisen, Savawmphai, Buthangkhal, B.Huonveng, Muolkhan and Jirimukh.²³

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 22. *Darliensung : The Hmars* pp. 83-84

23. *Ibid* pp. 83-84

In Mizoram : According to Mr.Darliensung, the Hmars are in majority in the following villages of north Mizoram : Phuaibuang, Vanbawng Suangpuilawn, New Vervek, Khawpuar, Vaitin, Sakawrdai, Zohmun, Maucha Khawlian, Daido, Khanthum, Lungsum, Lamherh, Khawlek, Buallaw, Tinghmun, Saiphai, Dolakhal, Zawngin, Chengkawlaw, North Khawdungse Luakchhuah, Khawkawn and Thingsat. Besides these villages, the Hmars have scattered throughout the length and breadth of Mizoram. There are a number of Hmar houses in each and every village.²⁴

In Cachar District of Assam : The Hmar Villages in Cachar are Hmarkhawlien, Sawnbhari, Kapakhal, Chikhur, Kuokluong, Bakhal, Huonyeng, Sailmar, Diglangmukh, Kaphrang Phailien, Jiriphai, Hmarkhawmawi, Tuste Tuolpui, Bizung, Mirpur, Thenzo, Kumba, Hmuntha, Lailongsora, Rawvazaw Dolakhal, Metnathol, Zurkhal, Deogar, Mualkawi, Dephusora, Uibak khua, and Thingkap.

In N.C.Hills : The Hmar villages in North Cachar Hills District are: Muolhoi, Tattephai, Saron, Retzawl, Phaiphak, Aivaphai, Luapui, Simtuiluong, Leiri, Ramvawm, Vawngzawl, Boro-arkap, Phaipui, Dawibena, Hmartlangmawi, Patharkot, Jinam, Harangajao, Saipeng and Hmar-Lusei.

24. *Ibid*

In Maghalaya : The Hmar areas are located in the State of Meghalaya in the following villages: Thatdung, Mualsei, Muallian, Jowai, etc. The Hmars of these places are mostly Biate clan.

In Tripura : The Hmars are recorded as Halam or Old Kuki in Tripura. The following Villages are inhabited by the Hmar Oriented Tribes(HOI) Behliang chhip, Vanghmun, Phuldungsei, Vaisam, Hmawngchuan and Hmunnpu. Villages in the plain includes Nalkata, Darchawi, Muruai, Hmuntha and Tuingawi.²⁵

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 25. Laltawna (1978) : *Mizote Chenna Ram Geography, Friend's*

Union Press, Imphal, Manipur,

p 11

TABLE - I

TRIBE WISE POPULATION OF MAJOR TRIBES OF MIZORAM.					
Name of Tribe	1901	Recognised Tribes	1961	1971	1987
Hmar	10,411	Hmar	3,118	4,524	DNA
Lusei	36,332	-	-	-	-
Pawi/Lai	15,038	Pawi/Lai	4,587	DNA	DNA
Mara/Lakher	NDA	Mara/Lakher	8,790	DNA	DNA
Chakma/Takam	DNA	Chakma	19,370	DNA	39,638
Ralte	13,827	-	-	-	-
Paite	2,870	-	-	-	-
		Any Mizo			
		Lushai Tribe	2,13,061	-	4,21,798
Others	3,955	Others	-	-	32,321
TOTAL	82,433	-	2,48,926	3,32,390	4,93,757

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Sources:

1. *Rev.Liangkhaita : Mizo Chanchin,(1976)4th.Edition Published by the Mizo Academy of Letters,Aizawl and printed at the Nazareth Press,Mission Veng,Aizawl. p. 104*
2. *B.Lalthangliana,History of Mizo (in Burma)(1980);Published by L.R,Rina at Nazareth Press, Aizawl. p. 92*
3. *B.Poonte : Zoram Thlirna,(1965) Aizawl,Deputy Commissioner,Loch Press. p. 20*
4. *Statistical Hand Book of Mizoram, 1987.*

Note: 1.The Statistical Data of Mara(Lakher) and Chakma, in the First Census of India 1901,were not available. This was presumably because of the Annexation of the South Lushai Hills to East Bengal for a period of 17 years (1891-1908).²⁶

2.Though Hmars along with Lakhers(Maras) and Pawis(Lais), were listed as a separate Scheduled Tribe in the 1971 Census, official documents of Mizoram did not provide the separate figures of these groups.

3.In the 1987 Statistical Hand Book of Mizoram, there was no mention of the Lakher (Mara),Pawi (Lai) or Hmar.

26. *B.B.Goswami: The Mizo Unrest (1979): A Memorandum Submitted to the Prime Minister of India by Ch.Chhunga,Ch.Saprawnga and H.K.Bawichhuaka, on 15th.December, 1970, AALEKH*

THE NUMBER OF MIZO CHIEFS WHO GOT COMPENSATION AT THE TIME OF ABOLITION OF CHIEFTAINSHIP(1952) AND THE SUBJECTS(HOUSES) IN THE ERSTWHILE LUSHAI HILLS:²⁷

Sl.No.	Name of Tribe/Clan	Numbers	No.of Subjects/Houses
1.	Lusei- Sailo	165	15154
2.	Lusei-Thangur	25	1573
3.	Hmar	15	904
4.	Ralte	7	819
5.	Paite	4	713
6.	Thahdo	2	249
7.	Pawi/Lai	30	2209
8.	Lusei-Hualngo	7	614
9.	Pawi-Fanai	17	1522
10.	Lakher/Mara	20	1293
11.	Others(Headmen)	28	2050

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 27. *Chaltuakhuma, Ex.M.D.C.(1981) : Political History of Mizoram (1920-1980), Published by the Author and Printed at the L.B.Press, Republic Veng, Aizawl, Mizoram.*

The exact population of the Hmars is not known. In the first census of 1901, there were 10,411 Hmars in Mizoram, after 60 years it came down to 3118 in 1961 and 4524 in 1971 (Table I). According to the 1971 census 38,207 were recorded as speakers of the Hmar language (all-India), and the figure for Assam was 15,007. Hmar leaders claimed that the Hmars in Tripura were classified as Halams, and in 1971 the total number of Halams recorded in Tripura was 19,076. Since no census was carried out in Assam in 1981, the figures of Hmars in Assam were not available. But in Manipur, 23,312 returned as Hmar (by tribe) in 1981; and the number of Halams in Tripura, according to the 1981 census was about 32,000.²⁸ The problem, of course, was in Mizoram where even though Hmars along with Lakhers (Maras) and Pawis (Lais), were listed as a separate Scheduled Tribe, Official documents did not provide the separate figures of these groups.

According to the 1987 Statistical Handbook of Mizoram, the large component was classified as 'Mizos', numbering 4,21,798 out of a total population of 4,93,757 (85.43 per cent). The only other significant segment of Scheduled Tribe population listed separately were Chakma (39,638.....8.03 percent) Other "recognised tribes" whose presence was accounted for were the Dimas Kachari (18), Garo (33), Khasi (330), Naga (12) and unclassified (84). There was no mention of the Lakher (Mara), Pawi (Lai) or Hmar people separately since it was assumed

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28. *North-East SUN (Weekly) Guwahati, July 29, 1989. p.26 II*

that these were now part of the 'Mizo' Community. Indeed, the 1989 edition of the Hand-Book failed to provide even this kind of detail and omitted entirely an account of the scheduled Tribe population.²⁹

TABLE - II

SHOWING DECADAL VARIATION IN POPULATION OF MIZORAM SINCE 1901

Year	Persons	Decadal Variation	Percentage Decadal Variation	Males	Females
1901	82,434	-	-	39,004	43,430
1911	91,204	8,770	10.64	43,028	48,176
1921	98,406	7,202	7.90	46,462	51,754
1931	1,24,404	25,998	26.42	59,186	65,218
1941	1,52,786	28,382	22.81	73,855	78,931
1951	1,96,202	43,416	28.42	96,136	1,00,066
1961	2,66,063	69,861	35.61	1,32,465	1,33,598
1971	3,32,390	66,327	24.93	1,70,824	1,61,566
1981	4,93,757	1,61,367	48.55	2,57,239	2,36,518
1991	6,89,756	1,95,999	39.69	3,58,978	3,30,778

Sources: 1) *Census of India 1981. Series 31, Mizoram, Part-II-A. General Population Tables, p.26.*

2) *Statistical Handbook of Mizoram, 1992.*

3) *Rintluanga Pachuau: Geography of Mizoram (1994). Aizawl: Mizoram. p.112.*

29. *Ibid*

p.26 II

The Hmar Students' Association (HSA) have tried and gathered a information about the actual Hmar population of the states of Mizoram, Manipur Assam, Meghalaya and Tripura and it was said to be roughly two lakhs.²⁸ According to Mr.Hmingchungnunga, the total population of Hmars, in the north eastern states had been about five lakh sixteen thousand.³⁰

By observing the successive census records of Mizoram (Table II), it could be deduced that the population of Mizoram had increased by more than three-fold from 1901 (82,434) to 1971 (3,32,390). If the population of Hmar tribe had been increasing at par with those of their kindred tribes of Mizoram, it could be assumed that the Hmar population would, at least, be 10,411,944 in 1971. However, it was recorded as 4524 only.

The Hmars had been mostly concentrating in the Churachandpur Valley, Tipaimukh Sub-Division, and Vangai range of Manipur, Northern Mizoram Cachar plains bordering with the southern hills which are stretching from Lushai Hills; in North Cachar Hills in and around Haflong town.³¹

Before India achieved Independence, the Hmar community survive by its own efforts. In those days, the Hmar people were more advanced than their neighbouring kindred tribes.³² They knew how to grow commercial crops

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30. Darliensung : *The Hmars* p.85
 31. Hmingchungnunga : *Aw Kan Hmar Ram* p.135
 32. Darliensung : *The Hmars* p.86

like orange, ginger and pineapple. After the introduction of five year plan, things were changed. The people who lived in and around the distribution centres received full advantage of financial assistance and thereby could achieve rapid progress. At the same time, most of the Hmars were living in remote areas far away from the state capital. It is unfortunate and deplorable that the Hmars living in the North East India were mostly living in the extreme corner (Border area) of Manipur, Mizoram, Assam and Tripura which hindered them from availing of the facilities given by the Government. As such, the advantages of the plan went to the drunkards and the politics mongers who never cared for the people.³³ The Hmars asserted themselves that they were the neglected people and only a small fraction of them were benefitted by the Government grants. For example, in the Tipaimukh Constituency of Manipur South District, most commonly known as Hmar Area, no Government Schools were, practically, running smoothly. The Schools lacked proper maintenance. Irregularities in conducting the classes were found to be rampant.

Although, they were economically and politically neglected by the Government, the people were educationally enlightened. Each and every Hmar village has either a Middle School or Primary School run by the people privately. They could not read and write their own state language (Manipuri). In their social functions they sang social songs, love songs and the like which were composed by themselves and written in their own dialect. Most of the people could communicate with one another in their own language.

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33. *Ibid*

Generally the Hmars are religious, intelligent, charming and very kind hearted people. Before the partition of India, they could enjoy an independent life. They were self sufficient in every sphere of life. They were hard working people but after the introduction of the financial aids during the Five Year Plan periods, there had been deteriorating morality all around. The people became more and more lazy and negligent in their day to day duties. The Government aids had, in a way, badly affected the working groups because of the unfair distribution and misuse of the funds.³⁴

3.5 IMPACT OF CHRISTIANITY ON HMAR SOCIETY.

Christian Missionaries first came to Mizoram only during the latter part of the 19th century. The Pioneering Missionaries who reached Aizawl on 11th January, 1894 were Rev F.W.Savidge (Sap Upa) and Rev.J.H.Lorrain (Buanga), from Arthington Mission, Wales. The first converts were Khara and Khuma. Khuma was Hmar by tribe. Khara backslided after sometime but Khuma remained faithful to his Lord till he breathed his last.³⁵

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34. *Ibid* p.86

35. *Darliensung : The Hmars* p.87

After obtaining permission from the Government, the Missionaries had been propagating the Gospel to the remote hills of the Hmars who were barbaric and savage in those days. The pioneering missionary to Hmar area was Watkin R. Roberts of Wales who came to India in 1908 along with Dr. & Mrs. Peter Fraser. Dr. Fraser and his wife were sent by the Welsh Missionaries Society whereas Mr. Roberts was an independent missionary. From Calcutta, Watkin R. Roberts went on with Dr. & Mrs. Fraser to the British outpost in Aizawl in the erstwhile Lushai Hill where Dr. Fraser opened a medical Clinic for out patients. For sometime Mr. Roberts also helped Dr. Fraser in the clinic as his assistant. Roberts then started learning the Lushai or Duhlian language and began his visitation programmes of evangelism apart from his clinic works. One day, some young men having slightly different look came to the Clinic. These young men could not speak Lushai properly. They were Hmars from Senvawn, the biggest Hmar village in South Manipur far away from Aizawl (6 days journey). Mr. Roberts' heart was greatly touched by those people and gave them copies of the Gospel of St. John for their Chief. After some days, the Missionary received a 'macedonian call' from the Chief of Senvawn saying- 'Sir, come yourself and tell us about the book and your God'. The Call was heeded and Mr. Roberts set out for Senvawn with his followers. After spending many days on their way through the thick jungles, they arrived at Senvawn on February 5, 1910 and were warmly received by Kamkhawluna, Chief of Senvawn. He offered them the nicest food possible and asked them to open a Christian/Mission School at Senvawn with a promise to help them in any possible way. At the village, Roberts' bi-nocular became one means of breaking the cultural barrier. Children and adults gathered

around him to get a glimpse of villages in the distance.³⁶ He distributed sweets to them also. After staying about ten days or so, preaching the Gospel at Senvawn and its surrounding villages, Roberts returned to Aizawl. On his way back to Aizawl passing through Vangai range, two persons viz Thangkaia and Lungpauv accepted Christ as their Lord and saviour. These two persons were the first Christians in South Manipur.³⁷

After reaching Aizawl and giving a report on the memorable trip, Roberts made invitation for volunteers who would be evangelist-teachers at Senvawn. In response to this invitation three Bible Students Viz Savawma, Vanzik and Thangchhingpuia (alias Taitea) offered themselves to be the evangelist-teachers. They set out from Aizawl and reached Senvawn on May 7, 1910. They opened a Mission School at Senvawn (Hmunte). This was the first School in the whole of Manipur south west³⁸. In those days the Hmar people were illiterate. The first student - converts, through their ministry, were Thangneihru and Thangneihruma and Kaithanga.³⁹

36. *Lal Dena : 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 The Independent Church of India, Sielmat, Churachandpur, Manipur.* p. 52

37. *Rev. Darsanglien, : Jubilee of the Independent Church of India, Ibid* p. 52

38. *Rev. H. K. Khawlkung : Educational ministry of the Independent Church of India : AMAZING GUIDANCE (1985). Ibid* p. 52

39. *W.R. Roberts: An OPEN LETTER to the Independent Church of India on the occasion of its Golden Jubilee, Box 185, Toronto 7, Canada, December 7, 1960*

The first published Book in Duhlian language called “Chanchin Tha Johan Ziak” (Gospel according to St.John) was translated from English into Lushai by the two missionaries. Duhlian or Lushai language was very popular in those days throughout the Lushai Hills. The Hmar’s original language was unpopular in Lushai Hills except for the northern part of the Lushai Hills. The people of the east of Tuivai and Tuiruang Rivers, however, spoke the original Hmar language. Rev Sandy published the first Book of Hmar dialect in 1920, the Gospel according to St.Mark, known as ‘Marka Ziek’.⁴⁰

Over a span of 20 years of propagation of Christianity by Watkin R.Roberts and his native friends, the whole tribe of Hmars were converted into christianity and automatically they changed their life styles into the new way of life. In this area, Christianity and Education went side by side. Watkin R.Roberts was the Pioneer Missionary in the south-west of Manipur. His mission was ‘Thado-Kookie Pioneer Mission’ and then ‘The North-East India General Mission’ and ‘Indo-Burma Pioneer Mission’ and ‘Independent Church’ and was later known as ‘Independent Church of India’. The founder Missionary W.R.Roberts was very young and unmarried when he first visited the Hmar area, the people called him ‘Sap Tlangvala’ which means Mr.Young White man. He was born on 21st, September, 1886 in Carmeavonshire of Wales and died on 20th April, 1969⁴¹ at the age of 83.

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40. Darliensung : The Hmars p.96

41. Amazing guidance : Lest We Forget Watkin R.Roberts by Darsanglian Ruolngul P.19

Soon after the late Watkin R. Roberts brought the Gospel to Senawa, the Christian Missionary Movement began to spread fantastically amongst the tribesmen of Manipur South and the adjoining hills. The Gospel flame spread like wild-fire over Manipur, Assam and Tripura in India, Chittagong Hills in Bangladesh and Arrakan, Homalin and Chin Hills in Burma (Myanmar).⁴² Evangelism and Education went side by side throughout their ministry in these areas.

3.6 INTRODUCTION OF EDUCATION AMONG THE HMARS

Clashes with the British:

On the recommendation of Captain Pemberton, the Supreme Government of British India granted a large tract of mountain country-east of the Jiri River, the Hmar occupied territory, to the Manipur Maharajah Gambhir Singh as “an act of charity” without the knowledge of the inhabitants, on July 23, 1832.⁴³ This injudicious and haphazard act evoked resentment against the British. Consequently, the Hmars and kindred tribes “just naturally went to the plains, often journeying a week or ten days through the hills, valleys and jungles to their quarry.”⁴⁴

42. Rev. Darsanglien Ruolngul : *Amazing Guidance: Independent Church of India (Diamond Jubilee) Suvenir : 1910-1985 : Evangelistic ministry of the Independent Church of India.* p.70

43. *Rochunga Pudaite : Education of the Hmar People (1963): Sielmat, Churachandpur, Manipur* p.66

44. *Ibid*

On 23rd January, 1871, Cachari punjee of Ainarkhal in Cachar was attacked, burnt and about 25 persons were killed and 37 taken prisoner. On the same day, a tea garden at Alexandrapore was attacked by “a combined force of Lushais and Hmars.”⁴⁵ The people at Alexandrapore were taken completely by surprise and they were unable to make any attempt to defend themselves. Mr. Winchester, a tea-planter here, was at breakfast when the attack was made and he was killed before he could defend himself. His small daughter, Mary Winchester, was captured and taken captive. An adjoining tea garden at Katlicher was also attacked a few hours later. Majors Bagshawe and Cooke, who were in charge of the garden, however, had sufficient warning to arm themselves and they defended themselves gallantly; and eventually drove away the Mizos. Thereafter Mr. Cooke went over to Alexandrapore tea garden and recovered the dead body of Mr. Winchester. Some wounded tea garden labourers were also saved. On the following day, the 24th January, 1871, the tea garden at Katlicher was also attacked but on this occasion the attackers were repulsed.⁴⁶

On 27th January 1871, a tea garden at Monierkhal was attacked. The fight lasted the whole of that day. Next day, Mr. Daly, the District Superintendent of Police arrived with some re-inforcements and they succeeded in driving away the Mizos on the night of 28th January, 1871. On the same day

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45. *Ibid*

46. L.B.Thanga : *The Mizos (1978) Pan Bazar, Gauhati, Assam p. 30*

the adjoining tea gardens of Nugdigram and Darmiakhal, were also attacked. While no serious casualties were inflicted at Darmiakhal, some constables were killed at Nugdigram.⁴⁷ On 23rd January, a village named Cacharibari in Sylhet was almost entirely burnt, killing more than 20 persons with some women taken as captives. On the following day, another village near Chargolla in the vicinity of Cachar border was attacked and burnt; and on 28th February, a village near Alinagar was attacked.

In Tripura, a party of Mizo warriors burnt a number of villages there on 21st January, some people engaged in elephant catching were attacked. If Villages nearby were then plundered. It was said that some of the warriors were seen as far west at Gumti river in Tripura, only 40 miles east of Comilla. If attacks on Manipur were mostly confined to the hills surrounding the Imphal Valley and they took place towards the end of February, 1871.⁴⁸

After repeated expeditions and clashes with the Lushai forces, and when the Lushais went to the extent of killing the European girl Mary Winchester as captive, the British changed their policy towards the Lushai from that of 'conciliation' to that of 'subjugation.' In the absence of a United Lushai

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47. *L.B.Thanga* : *Ibid* pp.139-140

48. *Ibid*

Force under the leadership of s King or Supreme Chief, the British could establish their authority in Lushai land (North east India inhabited by Lushais and kindred tribes) in 1891.⁴⁹

The British Government, commanded by General Lord Frederic Roberts of Kandahar, conducted a punitive expedition against the hillmen. The Southern column, led by Brigadier-Generals Brownlow and Bouchier, came through Chittagong. General Roberts personally commanded the northern wing and came through Silchar. Along the Barak river, "a road, over 100 miles long, was cut in stifling heat through the dense, gloomy jungle, and the column was attacked by cholera, but the objective was gained."⁵⁰ General Roberts attacked and captured Senvawn, the large village and stronghold of the Hmar people. Chief Buola, the last of the great Leiri Chiefs, unconditionally surrendered to the British Crown. The news shook the country and the clashes with the British were over. The hill country, hitherto undefined territory, was divided into three segments and merged with the larger and contiguous districts of Manipur, Cachar and Lushai Hills. Chief Buola was deposed, and the political Agent brought in a little boy, Kamkhawluna, to become the Chief of Senvawn, who later became instrumental in introducing education among the Hmar people.⁵¹

49. *Lalchungnunga: Mizoram-Politics of Regionalism and National Integration (1994), Reliance Publishing House, New Delhi* p. 52

50. *Paul Frederick: Head Hunters :Toronto: The Toronto Star Weekly, 1984*

51. *Rochunga Pudaite op.cit.* p. 67

3.7 BEGINING OF MODERN EDUCATION

Once the Hmar country was brought under the British rule and friendly relations were established, the British felt little further responsibility. Maintenance of law and order was their chief function. There was no attempt to start schools or improve the conditions of the people. The British agent tried only to keep the country under firm political control to suppress any possible uprisings, and to receive annual taxes from the inhabitants. The needs of the people were ignored and instead rigorous forced labour and taxation to pay the annual revenue of the British, was imposed upon the people by the Maharajah of Manipur.⁵²

Modern Education among the Hmar people started in 1910. In that year missionary Watkin R. Roberts of Wales (no relation to General Lord Roberts) sent a copy of the Gospel according to St. John to chief Kamkhawlung of Senvawn. The Chief was deeply impressed by the story of the book. He invited the missionary, who was then in India, to visit his village. The visit was the beginning of modern education among the Hmars. The interesting story runs thus:

The founder missionary, Watkin R. Roberts, along with Dr. & Mrs. Peter Fraser, came to India in 1906. Dr. Peter Fraser and his wife were

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52. *Rochunga Pudaite...* *Ibid* p.67

sponsored by the Welsh Missionary Society whereas Mr.Roberts was an independent missionary. The three missionaries set out from Calcutta to the British outpost at Aizawl in the erstwhile Lushai Hills. Dr.&Mrs.Peter Fraser had been staying in Mizoram for 5 years (1908-1912).⁵³ Dr.Fraser opened a clinic at Durtlang. Mr.Roberts helped him as his assistant for sometime. Roberts then learned the Lushai language or Duhlian. Apart from his clinic works, he began his visitation programme of evangelism.

After reaching Aizawl and giving a report on the memorable work, Roberts made invitation for volunteers who will be evangelist- teachers at Senvawn. In response to this invitation, three Bible students viz.Savawma, Vanzika and Thangchhingpuia (alias Taitea) offered themselves to be the evangelist- teachers and arrived at Senvawn village on 7thMay,1910. They started teaching minister side by side with evangelistic work. The first converts through their ministry were Thangngura, Thangneihruma and Kaithanga.⁵⁵

Roberts responded to the request of Chief Kamkhawluna. He asked the Chief to build a school and appointed Mr.Thangngura, a native of Parbung village, to become the first teacher of Senvawn village school. Thus, a school supported partly by the village people and partly by Roberts, was opened with

53. *Lalmachhuana Zofa : Mizoram General Knowledge(2005), Blue Mountain Offset Printers,Aiawl. p.53*

54. *Watkin R.Roberts : 1910-1960 : Golden Jubilee Letter(areproduction of 185,Toronto 7,Canada 7.12.1960 : Amazing Guidance : (1985) p.7*

55. *Rev.Savung Infimate, Jubilee of the Independent Church of India : Amazing Guidance : (1985)*

any formal preparation or plan. Since the Hmar language was not reduced to writing, the Lushai language was used with Lushai text books from Aijal (now Aizawl).

The Christian message and School were something new in their approach and appeal. They brought positive changes and progress among the Hmar people. "This newness began to attract the attention of the one-time head-hunters." Hundreds of the Hmar people turned away from their heathen ways and became Christians. The new religion preached love instead of hate, friendship instead of fear or fighting, and hope instead of doubt. A new horizon was opened for them. It broadened their outlook and philosophy of life. They began to understand that their neighbours were friends and fellow citizens in this world. It was the amazing transforming power of the Gospel that had captivated their hearts and imaginations. They had been head-hunters but now were head-hunters.⁵⁶ They had been savage and "uncivilized" people but now they were counted among the (rank and file of) civilized society of earth. They had once been filled with fear and frustration but now with friendliness and assurance in life.

The result of the new enterprise was amazing. "By 1912 there were 100 converts. By 1914 there were 200. Along with the increase of the

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56. *Rochunga Pudaite* *Op cit.*, p.68

Christian population was the increase of schools. Four more schools were opened in 1911, and by 1920 there were over 30 schools with an average total attendance of one thousand pupils.

Though the first Missionary among the Hmar people who introduced modern education was Watkin R. Roberts, the pioneer of Hmar literature was Rev. Frederic Joseph Sandy (Pu Di-a)⁵⁷. Rev. & Mrs. Frederic Joseph Sandy came to Mizoram in 1914 and left Mizoram in the year 1926.⁵⁸ Rev. F.J. Sandy prepared the Gospel according to St. Mark in Hmar dialect in 1917 and made it ready for publication in 1919. He then sent the manuscripts to the British and Foreign Bible Society, Calcutta. Thus the Book called "Chanchin Tha Marka Ziek" (The Gospel According to St. Mark) was first introduced in 1920.

This was the first literature (translated book) published in Hmar language. The original textbook of HMAR BUBUL (Hmar Primer) was prepared by Edwin Rolands (Zosaphara) and published in 1919. These two books were the first published literature of the Hmar dialect.

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57. Darliensung : The Hmars p.96

58. Lalmachhuana Zofa Op cit p.53

The following are the books and journals published in Hmar different periods. ⁵⁹

Sl.No	Title of Book/journal	Writer/Translator/ Publisher	Year of Publication
1.	Hmar Bubul (Hmar Primer)	Rev.Edwin Rolands	1919
2.	Marks (Gospel According to St.mark)	Translated by Frederic Joseph Sandy Published by British & Foreign Bible Societies, Calcutta.	1920
3.	Hmar Hla (Hmar Hymn)	Composed by Hmar Poets	1922
4.	Independent Kohhran Hlabu	Composed by the Hmar Poets.	1923
5.	Hmar Kristien Hlabu (Hmar Kristian Song Book)	Translated from R.Sandy by NEIG Mission	1926
6.	Matthai (the Gospel according to St.Mathew)	Translated by Dr.Freser & Thangneilal.	
7.	Hmasawwna (a Hmar Monthly Journal)		1941

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59. *Darliensung* *Op cit.* p.96

Thangngura, the first teacher of the first school of Hmar area at Senvawn was the pioneer of the Hmar Hymns. He composed many songs which thrilled and enchanted the minds of the heathen people to accept Christ. After embracing Christianity, a new horizon was opened for them to broaden their outlook and philosophy of life.⁶⁰

Today, there are about two hundred Schools in that area. Most of them, however, are maintained by the Christian Missions. The area does not get appropriate facilities from the Government side, especially in the field of education. This may be due to the remoteness of the region from state capital. But beyond measures, the area produced many educated persons. Mention may be made that the literacy percentage of Tipaimukh area (area of Hmar concentration) is the highest in Manupur (43.2% in 1971).

The best example of School in the Hmar area which produced scores of gazetted officers was the Pherzawl High School. It was established in 1951 at Pherzawl Village. The founder Dolura, Chief of Pherzawl, was a far-sighted man. He was once a teacher and knew the value of education. So he established Pherzawl High School in February 1951, the first ever High School in Churachandpur District with Thanglawra as Headmaster. Thanglawra was a born

60. *Ibid* pp.102-103

teacher who could make every subject intelligible and interesting⁶¹. Students from Mizoram, Tripura, Cachar District and North Cachar District of Assam and many parts of Manipur came to study here. Out of those, hundreds of HSLC candidates came out with flying colours. Some of them were as follows:-⁶²

1. **Successful Politicians: Cabinet Ministers:**

1. R.Thangliana (Mizoram)
2. Ngurdinglien Sanate (Manipur)
3. Selkai Hrangchal (Manipur)
4. Zosiana Pachuau (Mizoram)
5. Songchinkhup (Manipur)

2. **All India & Central Services:**

a) **Indian Foreign Service (I.F.S)**

1. Lalthanzauva Pudaite.
2. Lalthlamuong Keivom.

.....
61. L.Keivom (ed): *Reminiscences : Souvenir-Pherzawl High school Golden Jubilee (1951-2000)*, Scholar Publishing House (P) Ltd. New Delhi (2001). p.110

62. Dr.H.Thanglawra : *Article-Pherzol High Phun Thu : A Souvenir - Pherzawl High School Golden Jubilee (1951-2000)*, Ibid p.20

b) **Indian Administrative Service (I.A.S)**

1. Rothanglien Hmar
2. J.K.Sanglura
3. Lalthlamuana
4. John Lalrosem Songate.

c) **Allied Services:**

1. H.C.Hrangate
2. P.K.Singson
3. Suothang
4. Lalhmingthang Ruolngul.

3. **State Services:**

1. Dr.Lalzawna (Mizoram)
2. Prof.Lal Dena (Manipur University)
3. K.Zachhunga (Mizoram)
4. J.C.Sengluaia (Mizoram)
5. H.Thanghut (Manipur)
6. Hmangsunthuom (Manipur)
7. R.C.Nungate (Manipur)
8. T.K.Siema (Manipur)
9. H.Lianhlira (Mizoram)
10. Khamkholien Ngaihte (Manipur)
11. S.T.Zama (Mizoram)
12. Saingura Sailo (Mizoram)

13. Lalngura Sailo (Mizoram)
14. Sielchunghnung (Manipur)
15. L.Makthanga (Mizoram)
16. R.Thangmawia (Mizoram)
17. Lalnghenga (Mizoram)
18. Seal Thanga (Mizoram)
19. LienKhawkam Singson (Manipur)
20. R.H.Nungate (Manipur)

4. Theological Graduates/Kingdom's Services:

1. Rev.Dr.Ruolneikhum Pakhuongte (Shillong)
2. Rev.H.L.Bana (Manipur)
3. Rev.C.C.Reman (Manipur)
4. Rev.V.L.Bela (Manipur)
5. Rev.Dr.Lalkhawlien Pulamte (Manipur)
6. Pi Lal Rimawii Pudaite (U.S.A.)

3.8 SOCIO-ECONOMIC AND CULTURAL LIFE

The Hmars have cultural and physical affinity with the rest of the hill people, especially, of the north east India and Myanmar. They are generally short statured, sturdy and black haired race. The Hmar people who are living on the bank of the Barak river are mostly dark in colour, may be because of it

warm climate. But the dwellers of the hilly regions are comparatively fair complexion. Generally, the Hmars have broad and round faces and their cheek bones are high, broad and prominent.⁶³

In the past, the village was the centre of all social activities. It was usually set on the crest of a hill with the chief's house at the centre. A little distance away was the bachelors' quarters or dormitory called. "Zawlbuk".⁶⁴ The Hmars were living together in the village with their kindred Lusei, Ralte and Pawi tribes. But if they lived by themselves or if they were in majority, the quarters was called Buonzawl or Sier.⁶⁵ Almost every village had a 'Buonzawl'. All the unmarried young men above fifteen years of age were required to sleep there. The village boys below fifteen but above six had to supply the firewood. Very strict discipline was maintained by a Val Upa (Youth Commander) who was elected by the people or the elders. Buonzawl or Zawlbuk exerted a very strong influence upon the village and tribal life. The youth sang heroic songs, told stories, cut jokes with others and learned code of ethics such as kindness, unselfishness, courage and helpfulness. Youngsters were given rigorous training in the art of tribal war, wrestling and village government.

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63. *Darliensung Op cit.* p.104
64. *K.M.Zakhuma : Political Development in Mizoram From 1946 To 1989 : A study with special reference to Political Parties in Mizoram (2001),J.R.Bros' Offset Printers & Paper Works,Aizawl,Mizoram.* p.24
65. *Darliensung : The Hmars* p.106

The Hmar village usually consisted of 100 to 500 houses.⁶⁶ Before chieftainship was abolished, every village was an independent state ruled by its own *Lal* (Chief), *Khawnbawl Upa* (Chief Minister), *Khawnbawls* (Ministers) and the people. *Khawnbawls* were selected from the people of whom one was chosen to become the *Khawnbawl Upa*. In general the chief, in consultation with the leaders, appointed the *Khawnbawls*. The land belonged to the people. However no one could claim full ownership of land. It belonged to him as long as he used the land. The Chief presided over the village council. They discussed and decided all matters connected with the village. Next to the Chief in power of a Hmar village is a *Thiempu* (Priest). The *Thiempu* performed all sacrifices for the sick and the dead, offered prayers for the prosperity of the crop, and “sanctified the village from the influence of *Khawhri* (demons and evil spirits) Two other important public officers of the Hmar village were the *Tlangsam* (crier) and *Thaw* (Blacksmith). The crier proclaimed the order of the Chief. He also supervised all community labour such as repair of the road, construction of the *Buonzawl* and the Chief’s house, the improvement of the water supply and the like. The blacksmith operated a small blacksmith shop called ‘*Pum*’ or ‘*Pumbuk*’ and repaired all kinds of agricultural instruments like *Chem* (dao), *Tuthlawh* (hoe) and *Kawit* (Scickle/Scythe). The remuneration of the village crier was the exempt from forced labour and actual work in the community labour whereas the remuneration of blacksmith was a small basket of rice a year from each house who use his service.⁶⁷

66. *Ibid* p.107

67. *Darliensung : The Hmars* p.104

Marriage:

In marriage the Hmars follow endogamy. Monogamy is commonly practised. Polyandry is forbidden. Though it is not forbidden, polygamy is not common among the Hmars.⁶⁸ Pre-marital courtship is quite common. However, the consent of the parents is obtained in the occasion of marriage.⁶⁹

When a young man wishes to marry he sends messengers to the girl's parents. The messengers bear with them a pot or rice-beer (or tea-after introduction of Christianity), a hoe or axe. If the articles are accepted by the girl's parents, it is a sign of consent and the marriage is arranged at a suitable time. The hoe or axe given to the girl's parents is called *THIRDAM* (instrument of peace or metal bond and then only the marriage can be performed).⁷⁰ Bride price has to be paid by the groom's side before a marriage is finalized. *Palaw* go-between from the groom's family negotiates the bride price.

Traditionally, the Hmars are agriculturists. They practise what is known as 'Jhum Cultivation'- a 'slash and burn' system of cultivation. They

68. *K.M.Zakhuma : Political Development In Mizoram
From 1946 To 1989;* p.25

69. *Darliensung* *Op cit.* p.106

70. *Ibid* p.106

slash down the jungle, burn the trunks and leaves and cultivate the land.⁷¹ They shift the land every year. Besides cultivation, the works of blacksmiths, priests, village-criers and chiefs are essential occupations.. Each and every house donates rice for them in exchange of their services rendered to the community

The season for clearing the jungle begins in the month of January. The cultivator selects a tract of land he would cultivate. He cuts all the plants, trees and bamboos within the tract of the land he has selected. When the trees and bamboos are completely dried, they are burnt. The charred remains are cleared off then and the land is ready for sowing the seeds. Sometimes, all the villagers work together in sowing the seeds. It is known as *Bu Tu Khum Lawm* - a festival of sowing rice. Here, one acts as a drummer. He comes forward and others sow the seeds (unhusked rice) with singing:

Thing ka tuk thingah ka thlak,
Lung ka tuk lungah ka thlak;
Ka chung khuongruo a sur pha leh,
Aman khurbi zawng de ni !

71. *Lalhmingshanga Colney, I.A.S. (ed) : Mizoram Millennium Souvenir (2000), Published by the Millennium Souvenir Committee and Printed at R.D.Print, Aizawl, Mizoram.*

p.252

72. *Darliensung : The Hmars*

p.115

I hit a wood, I sow on the wood,
 I hit a rock, I sow on the rock;
 When the rain comes from above,
 It will seek a hole for itself !⁷³

Cotton is grown by the Hmars. There are two types of cotton-pure white and light brown. The white one is, sometimes, dyed with black colour known as *Ting Dum Thlak*.⁷⁴ In olden days every Hmar girl had the knowledge of spinning, weaving and designing. She could make sufficient pieces of cloths for family consisting of 5 or more members . The necessary instruments for spinning, weaving and designing like *Patsai, Ladin, Sut hlam, Tliem, Hmu, Khawthei, Tinbu and Pheivawn* are made and supplied by men.⁷⁵

73. Rochunga Pudaite : *The Education of The Hmar People* : 104

74. Darliensung : *The Hmars Op cit.* : 107

75. *Ibid* : 107

3.9 TOPOGRAPHY

Today the Hmars are scattered in the border regions of five states of the North East India such as: Meghalaya, Manipur, North Cachar, Cachar, Tripura and Mizoram. The Hmars inhabited regions are the offshoot of Himalayas, where the hill ranges join the plains of Assam. Generally, the hill ranges are running from the south to the north. The rivers are also flowing parallel to the hills. The rivers and streams are 'V' shaped and the sides are formed by unconsolidated soils and rocks. The structures of the rocks and relief features indicate that the place is of very young formation. There are a number of precipices. The *Mawmrang kham* and the *Kailam rawl* are the most steep and gigantic precipices of the region. The two precipices contain many caves which provide sheltering and hiding places for those who were victimised by the invaders in early periods. The steep sides of the precipices are attractive and picturesque for the travellers. If a man shouts loudly from the nearby places, it is said, it gives out 7 echoes at an interval of 20 seconds per echo⁷⁶

The Mawmrang steep side shows a colourful sight from a distance. The building walls like the feature of different rocks bending exposed on the steep side make an astonishing sight. The height of this peak is more than 4000 ft. The Momrang hill range gives its highest peak in the North-Eastern part of

76. Darliensung : *The Hmars* p.89

Mizoram where steep precipices show astonishing features. The early people worshipped this peak and precipices because there were many peculiar wild animals, snakes, wild birds in the caves and the holes of the precipices.⁷⁷

The Kailam peak, with its top more than 5000 ft. height, has the highest place in the South-West of Manipur. The Kailam Hills which lie between the Tipaimukh area and the Tuithaphai area, divide the region from Manipu Valley. The drainage pattern of the western part of this region is different from that of the east. The rivers and streams of Thanlon area and the Tipaimukh are flowing towards Barak river. The whole relief feature is ditching towards the north.⁷⁸

Thimbung, the highest peak in the Thantlang and Lentlang hills, is to the south of the Khuga Valley. It rises to 4000 ft. in height. the native people believe that the region is the abode of fairies. There are many tales and legends about the hills. It is said that wild onions are growing up in the hills. When any one climbs the steep hill, he would pluck the wild onion which is the common vegetation of the region. But if he plucks it, he is to say, " I have made a mistake," otherwise, he would be attacked by furious diseases which are sent by

77. *Ibid* p.90

78. *Ibid* p.90

evil spirits. There are several other peaks such as Phulpui (3244 ft), Jeikha (2753 ft.), Senvawn- Zopui tlang (4060 ft) and the like.⁷⁹

Khawbawntlang (Cachar) is a thick forest where wild elephants, tigers and other wild animals are rampaging luxuriously. The thick jungle is a good hunting ground for the people of the region who are ignorant of the necessity of wild life protection.

The physical feature with the steep side of the hills and the narrow valleys indicates the youthful characteristics of the region. As a whole, the feature is formed by red loamy, laterite, black forest soil.⁸⁰

In the Tipaimukh area, goods are imported and exported mostly through the Barak river by boat navigation, which is the only means of transport in the region. Only recently, a road is constructed by the Pioneer Corps-BRIT connecting it with Imphal, Churachandpur, Senvawn Parbung, Tipaimukh, Sakawrdai and Aizawl. The river sides are always steep as such the travellers have to climb a steep gradient of the hills to reach the village from the boat station.

79. *Ibid* p.91

80. *R.N.Dubey & B.S.Negi : Economic Geography of India* p 104

The people of this place (Hmar area) are hard-working. They are mostly agriculturists. But the natural condition does not favour them to become rich. Nature has compelled them to lead economically backward life. Because of its high gradient slopes, jhuming is the only possible means of cultivation in this region. The region receives only little help from the Government. It may be due to its out of the way location. Nevertheless, the people are intelligent. When one crop is not successful in a particular part of the region, the cultivator alters the pattern by adopting other crops which will be suited to the place. The chief exporting items are orange, ginger, cotton and chilly. Though economically backward, the people in this area are very advanced in respect of culture. The early introduction of Christianity in this region had brought a lot of progress in many spheres of life such as social, culture and education.

The Tipaimukh area of Manipur and its adjoining region in Mizoram form a compact area of the Hmar people with a population of more than 50,000 (25,000 persons in Tipaimukh area (1971) and not less than 25,000 persons in the Hmar area of Mizoram.⁸¹ Their social life, cultural pattern, the mode of village administration and adoption of agricultural practices are distinctive from the rest of the other tribes of Manipur. The Hmars are religious people and about hundred percent of them are Christians. The impact of Christianity accounts for the people's highest literacy percentage in the state of Manipur - 43.2% according to 1971 census.

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81. Darliensung : *The Hmars* op.cit p.92

The Barak (Tuiruong) river forms the inter-locked spur known as the Vangai range, which stretches from the north to the south upto the confluence of the Barak and Tuivai rivers. The range has an altitude of 3244ft. at the Phulpui peak and 2753ft. at the Jeikhan peak which is gradually lower towards the north. To the north of Tieulien (a village which is situated on the right bank of the Barak river), the relief feature is interrupted by the broken hills. To the south of Vangai range beyond the Barak river, the settlement is more compact. Senvawn and Parbung are the two big villages of the Tipaimukh area. Senvawn with a population of 2158 (1971) is the place where Christianity was first introduced in the Hmar compact area. Parbung is a Sub-Divisional Headquarters with a population of more than 2000. As a whole, the southern region of Parbung Sub-Division consists of a number of peaks such as Senvawn peak with a height of 4060ft. The Lushai Hills meet the plain in Cachar District of Assam. In Cachar District, the Hmars are mostly scattered on the margins of plains and hills. In and around the Ngaibon range, the Hmars are scattered sparsely forming several small villages.⁸²

The important rivers of the Hmar inhabited area, are Tuiruong (barak), Tuirial Tuivai, Tuivawl, Tuibum, Tuithaphai and Jiri. The Barak has its source in the hilly region of northern Manipur and flows south west-ward up to Tipaimukh where Tuivai river meets it. The word '*Tipaimukh*' is derived from

82. *Ibid*

Bengali word '*Tuipai*' or '*Tipai*' the broken word of '*Tuivai*' and '*Mukh*' which means 'mouth'. So the word '*Tipaimukh*' means 'the mouth of Tuivai'. Its local name is '*Ruong-le-vai-suo*' (Ruong=Tuiruang, vai=Tuivai, Suo=Confluence meaning the confluence of Tuiruong Barak) and Tuivai. From Tipaimukh it flows in the northward direction. The Tuiruong or Barak river then flows south and north ward direction and encircles a hill range called '*Vangai tlang*' (Vanga range). The interlocked spur of the Vangai range is a great deadlocked for communication in the region. The river beds are fertile and very much suitable for the cultivation of various types of crops. But since the region is hilly and has a rugged surface, there is no scope for wet cultivation. The people grow banana, ginger, sesame and capsicum, on the bank of the Barak and Vanga range. Rice is also cultivated by clearing the jungle. It is the staple food of the hill people and was cultivated as subsistence farming before the partition of India.

The Tipaimukh area produced good quality of orange - best type of oranges, before India achieved her Independence. In those days there were no other means of communication except by boat through Barak river. It is navigable by small boat to a considerable length. The boats could reach the interior part of the area through its tributaries Tuivai even Tawlnawng, Senvawn area. The price of orange was so high that the farmers were very much profited. But after the partition of India, due to the blockage of regular export through the Surma barak valley, the freight charge has gone very high leading to declining of the price of orange. Since an export of orange to East Pakistan (now Bangladesh) was restricted, the fallen ripe oranges accumulated around the bottom of the

fruit tree. The unsold and neglected oranges were consumed by the wild birds and animals. Such condition discouraged the farmers very much. Today, most of the fruit trees are too old to bear good fruits.

Tuirial: It originates from Hmuifang hill,⁸³ north Chawilung hill in Aizawl District of Mizoram. It flows northward to join Barak river in Assam. An important tributary is Tuirini which joins the main stream from the eastern bank after flowing parallel to it from about 29 Kms. Settlements occur along the sides of the river. Orange plantation occupies the largest area followed by banana, pineapple and different citrus crops. Rice is also grown along the banks of the river.

The Parbung Sub-Division is the compact area of Hmar people. Agriculture is the main occupation. A 'slash and burn' system of cultivation is the common practice of the people in this area. Every family has to indent the requirement of land in tins, on the basis of man power available in the family. It is the conspicuous absence of agricultural labourers in the village.

The exotic varieties of paddy are still not in use excepting the low altitude area of the northern part of the Sub-Division bordering Jiribam. A few

83. Laltawna : *Mizore Chenna Ram Geography* p.39

84. Lalhmingthanga Colney, I.A.S. (ed) :
Mizoram Millenium Souvenir. 2000.

administrative farms have been made by Community Development Block. Poverty is rampant in the face of transport bottle-neck prohibiting the handicapped community. The individual's effort to augment income from Horticulture and Forest are nipped in the bud. No attempt is reportedly made to replace the old and dying orchids with new plants and seedlings.⁸⁵

85. *Darliensung* : *The Hmars* *op.cit* p.96