

**IMMENSE UPHEAVAL OF THE LIVES OF THE MIZOS ON ACCOUNT  
OF THE INSURGENCY PERIOD**

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**Abstract:**

*The study has shown the immense upheaval of the lives of the Mizos on account of the Insurgency period which broke out in 1966 with the declaration of Mizo independence by the MNF. The mechanism of establishing Protected and Progressive Villages (PPV) or grouping of villages in order to check and counter the actions of the MNF hardly proved to be beneficial to the majority of the population. As far as the health of the civilians were concerned, although certain welfare measures were undertaken by the government to prevent and check epidemics, these proved to be more of a failure than a success. Acute scarcity of food coupled with its high cost, lack of basic amenities such as medicines, nutritious food, clean drinking water etc., in most part led to the outbreak of epidemics and many cases of malnutrition in many PPV centres. On account of the immense hardships faced by the people Family Planning Programmes however received a boost in such grouping centres.*

**Keywords:** Mizos, grouping, centers, malnutrition, epidemics, etc.

**1. INTRODUCTION**

Mizoram is actually situated at the extreme eastern corner of India with an area of 21,087 square kilometers. It's bounded by 2 international nation - states: on the east by Myanmar as well as on the west by Bangladesh. It's additionally bounded by 3 states of India - in the north by Manipur and Assam states as well as on the west by the state of Tripura. From 1890 1891 till India's independence, Mizoram was under colonial rule and was then called the Lushai Hills. After India's independence, the Lushai Hills District Council was constituted on twenty five April 1952. On one September, 1954, the Lushai Hills District Council was transformed to the Mizo District Council. By 1972, once the Mizo District was elevated into a Union Territory with the nomenclature ' Mizoram', 3 additional autonomous District Councils are created namely the Pawi, Lakher and also the Chakma

Regional Councils. It's frequently thought that the Mizos belong to the Mongoloid race of the TibetoBurman team. Nevertheless, views differ as to the initial house of the Mizos that it had been sometimes Mongolia, Burma or China from where they migrated to the current Hills. A typical or perhaps generally accepted conventional perception holds that, the initial house of the Mizos is actually Chhinlung which is actually thought to be a place in Szechuan province in the southern part of China. Sangkima reported, "These tribes had been the descendents of first feudal rulers produced by the Chinese rulers that arrived to the south as a consequence of great trend of population motions and also owing to Chinese pressures." Therefore, "In view of the settlement patterns of the tribal folks, southern China might be viewed as the initial house of the tribal individuals like the Mizos." In course of time the Mizos then simply moved from China through the Chin Hills of Burma to the current

hills from about the center of the sixteenth century. After years of settlement in the hills, they in turn faced influence that is strong from the outside world the effect of the white colonialists. Eventually, the Mizos had been subjugated which marked the start of British rule of the beginning as well as the hills of a brand new epoch in the story of Mizoram.

## **2. MIZO SOCIETY IN THE PRECOLONIAL PERIOD.**

Information on the Mizo tribe in the pre colonial period is practically scanty because of lack of written records. This poses particular limitations in reconstructing the events or perhaps story of the period under study. In reality, it was just coming from the 1790s that a couple of European as well as civil servants started writing about the Mizos. Later, in the procedure of colonial encounter with the Mizos and the subsequent rule of theirs, colonial ethnographers provide us with accounts of the Mizos and the history of theirs. These were usually based on oral traditions which had also been the situation among consequent Mizo writers which wrote Mizo history. Additionally, because of the aforesaid described issues i.e., lack of history that is written, periodisation of Mizoram past has become problematic. Thus, Mizoram history might be periodised unlike track records of various other portions of India, just as modern and ancient by taking the coming of the British as a dividing line.' This assertion has been unanimously acknowledged by Mizo historians nowadays.

The pre colonial Mizo society was nomadic in nature, settlements or villages so being shifted constantly after every 4 or maybe 5 years. Every village was about an unbiased entity each having particular regions of lands for farming and settlement. The colonial ethnographers made the observation of theirs of a Mizo village by saying that:

“It was discovered that the Lushais, similar to the Nagas perched the villages of theirs high on tops of spurs and ridges for the benefit of health also as for defence, and every village was flanked by one or maybe more lines of serious timber stockade with rows of bamboo spikes outdoors, while each entry was shielded by a kind of block home, and nearly all villages contained 400 houses, a couple of more crucial people situated even more into the nation having upwards of 800.

The hunt for new villages or maybe settlements was fostered by a number of factors like the demand for considerations and defence for the overall health of theirs while accessibility or accessibility to water was an important criterion. Continuous resettlements might however have diminished not just the dimensions of the village population but additionally the amount of houses in most aspects. Mizo villages had been constructed in a well defined way, the chief's home and also the Zawlbuk being built in probably the most favourable area, typically at the centre of the village. Both the chief's home and also the Zawlbuk (young male's dormitory or maybe barrack) were to be situated not far from each other inside calling distance. It was done to ensure that calls of other emergencies and duty as wars, accidents etc. might be very easily transmitted from the chief's home to the inmates of the Zawlbuk. The houses of the chief's elders and those ranked loaded with the social ladder like the Ramhual and Zalen were additionally constructed in as well as near the chief's house. On the sides of the Zawlbuk were the village streets with houses of the typical households. The way as well as supplies used for building the chief's home was pretty much like those of the subject areas of his. The sole distinguishing feature was it had been created a lot bigger compared to those of the typical households. Typically houses were easy, made

of timber and thatched with lawn while the walls had been made of split bamboos woven together. The floors were the same also made of split bamboo woven together which were built some 4 feet above the ground. Houses don't usually have windows aside from the front door and also the rear doors. Only people who had carried out Khuangchawi had been allowed to make windows. Khuangchawi was a series of crucial feasts of the Mizos which just the chiefs as well as the well todo could do. Tradition holds that individuals who have carried out khuangchawi attained the name of Thangchhuahpazawhzazo and were permitted to a life of luxury (of limitless cleaned/husked rice at the disposal) of theirs at Pialral or perhaps paradise.<sup>10</sup> The wife of the a male even shared the title of his and he as well as their kids had been permitted to put on Thangchhuahpuan. It was the best honourable as well as coveted title aspired to by every male in the olden days. The Mizo villages had been individual models and also managed the own administrative affairs of theirs and were thereby ruled based on customary laws. The chief was the centre of expert and nearly all powers had been in the hands of his, but is only going to use cases after consultation with the Upa or maybe council of elders. The council frequently discussed all issues associated with the village along with other external affairs. In reality, the primary problem of theirs was to perform as an administrative body whether in political, economic and social affairs. In cases of determining disputes involving individuals of the village, they get costs or maybe remuneration termed as Salam (equivalent to Rs 5/) coming from the party that loses the situation.

The standard procedure was that each home paid particular quantities of paddy to the chief. This particular tribute was known as Fathangor maybe paddy tax that had been paid following the crop or perhaps in the month of December. It was collected at the

speed of one bin to 15 baskets of paddy completely filled. The amount however differed from chief to chief. Other traditional fees or tribute paid to the chief were Chi Chhiah or salt tax, KhuaiChhiah or honey tax and Sa Chhiah or meat tax.

## **2. TRADITIONAL INSTITUTION: ZAWLBUK.**

For original Mizo society we discover the presence of a traditional/ interpersonal institution in the kind of the Zawlbuk or 'Young Male's Dormitory' for all of the young men of the village. It was created at the centre of the village typically close to the chief's home. Zawlbuk acted as a crucial machinery wherein 'Tlawmngaihna' was created, coached as well as instilled in the minds of every young males. The term 'Tlawmngaihna' was developed from 'Tlawmngai', the literal meaning being 'perseverance'. In a broader sense, it meant, 'to be self sacrificing, to be unselfish, to endure patiently, to be brave, to serve others with no pride' etc.

Although the Zawlbuk was intended just for the young males, even seniors bachelors and married males after having 2 or maybe 3 kids occasionally preferred sleeping in the Zawlbuk. One considerable truth to be noted here's that females had been completely deprived from such an institution. It was intended for the male members just. The elders would provide the required orders to be completed or maybe to be found in the neighborhood or even society, in the warpath or perhaps in the hunt. At times, the elders would additionally encourage, rebuke, teach or even warn the youths in each and every fields of expertise. This kind of directions were not violated nor disobeyed. Perhaps even companies had certain responsibilities to satisfy, like collecting firewood for using in the Zawlbuk. Failure to do it was likely to bring upon strong punishments from the in mates of the

Zawlbukbinded by societal process. Most youthful males had been to blame for the village security almost as they actually do on hunting as well as war. Zawlbuk, actually was the centre of info in which every expertise was gathered from the elders or perhaps travellers. It absolutely was an area of moral training and was completely worn until schools had been established in the hills. Additionally, N.E Parry, then Superintendent of the Lushai Hills from 1924 1928 has eulogized, "The Zawlbuk features a normal method of selfgovernment, a lot in the exact same fashion as in a public school.

### **3. MIZO ENCOUNTER WITH THE BRITISH.**

By the first nineteenth century, the Mizos had started making headway at the so called 'protected territories' of the British in different ways and manners raiding, plundering, slavery and pillage. Many reasons for the continued incursions into British territory by the Mizos has been cited: first, because of the economic requirements of the tribe that had to go to the border in search for economic gains or maybe food grains at times of scarcity; next, inroads into British territories were typically made in search of salt that had been limited in the hills; third, the extension of tea gardens at the border areas by the imperialists which had disrupted their conventional hunting grounds; quarter, in the first 1870s when the British began to open bazaars in the hills with many guards in charge, the Mizos particularly the eastern chiefs resented the publishing of guards while they feared that it will result in the extermination of the power of theirs and also the consequent annexation of the country of theirs; fifth, to bring home the heads of the opponents of theirs as a signal of victory as well as a show of bravery in the community; final, the capture of slaves for sale in the neighbouring country. On the part of the British, the subjugation of the

tribes was felt essential on account of several elements.

Being strategically situated, it was feared that the hills might be a refuge to the ambitious tribes that lived between British Burma and India (Myanmar). Yet another aim was to open communicable roads involving Myanmar and Chittagong and between Cachar plains as well as Mizoram. The very first raid on the Assam border by the Mizos was captured in 1826-27 once the very first Anglo Burmese War. In the south hills, the very first raid was captured at the border areas by the Maras, among the divisions of the Mizos in 1838 at the British 'protected' villages of the west. Between 1847-1871 the Mizos continuously raided the British occupied territories as a consequence of which the British eventually directed punitive expeditions in the ensuing period. In retaliation, the Mizos also created a few inroads in to the so called 'protected areas' of the British. The British then simply made overtures of peace with several of the Mizo chiefs subject to particular ailments on each side like exchange of release as well as presents of captives. Between 1867- 1871, an agreement was made with 2 eminent Mizo chiefs of the north hills Suakpuilala and Vanpuilala. Both had been receiving an annual subsidy (Rs.600/) all over their agreeing in order to do their utmost to preserve peace at the frontier and then to send out a tribute each year to the colonial authority. Although serenity prevailed of for some time the agreement didn't last long as a result of the non fulfillment of the agreements by both parties.

A powerful confederacy of chiefs was thus constituted and raids were once again inflicted on some shielded British villages at the border. Probably the most professional was the killing of a British citizen at the raid committed for Alexandrapur underneath a chief called Bengkhuaia of Kawlri (near Thenzawl found Serchhip district) village. (Some writers opine that Bengkhuaia belonged to both Thenzawl or



Sailam to the south of Aizawl or even to Serchhip in the main part of Mizoram and it is currently subjected to debate). With this encounter, Mr Winchester that looked after the tea plantation was killed and his 5 years old daughter, Mary Winchester together with some other planters had been shot as well as taken to the Mizo hills. This particular event signaled a turning point in the British policy towards the Mizos. The earlier policy of 'defence' and 'concilliation' was today abandoned as well as the British instead opted for a quick plan of action. An invasion was hence launched against the Mizos from Cachar (Assam, India) as well as from Chittagong (Bangladesh) which led to the subjugation of many Mizo chiefs by the colonialists. The British hence exercised political effect with no immediate command on the tribes as well as peace was more or perhaps less restored for aproximatelly 16 yrs. Nevertheless, from 1888-1889, raids were once again committed by the Mizos at a number of locations. Probably the most professional was the killing of Lieutenant J.K.Stewart on the twenty three February 1888, just 18 miles from Rangamati (Bangladesh). Abandoning all efforts to pacify the tribes, a mass scale expedition, the Chin Lushai Expedition was consequently dispatched against the Mizos which was comprised of the combined military forces of Bengal, Burma (Myanmar) and also Assam. The invasion was finished in March 1892 which led to the profession of the main hill regions by the British imperialists.

#### **4. MIZORAM UNDER COLONIAL RULE.**

In 1890, the North Lushai Hills came in the immediate command of the British government and also the South hills in 1891. Nevertheless, the British administration of India felt that the 2 Hills under a distinct head had mostly increased the expenditure of theirs, consequently the amalgamation of the 2

regions was made crucial. From one April, 1898 the 2 hills had been amalgamated into one District underneath the Chief Commissioner of Assam, under the title

Lushai Hills and was placed in the Superintendent of the British Government.

Though it was just from 1924 which all of the Lakher (Mara) inhabited region (in the extreme south hills) have been under British rule.<sup>36</sup> For comfort of administration, the hills was split into 2 divisions - the North Hills with the headquarters of its at Aizawl, as well as the South Hills, with its headquarters at Lunglei positioned within a Sub Divisional Officer. Hence, Mizoram arrived under colonial rule until India attained the independence of her in 1947. Under colonial rule, some changes were created for comfort of the administration and of managing the so called 'wild tribe'. The growing deterioration of the chief's power was the primary change which may be found throughout this specific period. Just before Mizoram arrived under colonial rule the chief held probably the highest authority whether social, economic, polity or perhaps in issues of justice and was the sign of the political institution of the tribe. Under colonial rule, the chief's power had been substantially decreased but at exactly the same time, retained a number of duties like allotment of lands under the jurisdiction of his, maintenance of inter village paths and any other communications of the villages. Apart from these, the prerogatives of the chief or even tributes including paddy tax or the Fathang salt tax, Chi chhiah, or paddy tax, Khuaichhiah or perhaps honey tax as well as Sa chhiah or even meat tax was continued. Additionally, they carried on to try just about all instances except truly serious crimes as murder as well as rape which have to be reported to the Superintendent. The old custom of inheritance was furthermore changed the place that the law of primogeniture was today applied. Practically it was checking the proliferation of the selection of chiefs of the hills. Probably The youngest son was created to

inherit the property of his and this- Positive Many Meanings- too was based on custom just. Along with the commoners, probably the youngest inherited his father's land as well as property.

The standard expert of the chief was no longer regarded as previously, for less than the brand new administration, the households might always escape from the wrath of the chief. With the entire decline in the chief's powers, area officers obviously assumed the performance of the chief. For that reason, the chief grew to become a mere shadow of the federal government staffs while regional officers became the actual powers with the private households. Besides, bureaucratic intrusion strained the connection between the chiefs as well as the subjects of theirs. Additionally, it showed the weakness of the conventional economic as well as political power of the chiefs. forty During this particular phase, the Mizo conventional institution, the Zawlbuk or maybe young male's dormitory or barrack even saw the demise of its. It absolutely was a distinctive institution which had enormously been successful in nursing the young males or maybe young boys of the village to manhood. Nevertheless, the Mizos were today significantly affected by a brand new society as a consequence of which the conventional institution was today endangered as well as faced the gradual deterioration of its. By this particular time, clan feuds had ceased to exist and raids were starting to be unusual. Thus, the want to protect one's respective village out of outside aggression was no longer required, the colonial forces currently being in charge of the repairs and maintenance of order and law of the hills. Furthermore under the influence of the missionaries, the Zawlbuk was condemned as an evil place, in which drunkards gathered together. Also, schools had been completely started in the hills which consequently replaced the Zawlbuk as the key spot of learning. For that reason, on account of stronger and greater

influences as well as exposure to the external world or maybe civilization, the conventional institution steadily deteriorated from the late 1930s. The establishment of a non political business, the Young Lushai Association (YLA) today Young Mizo Association (YMA) under the assistance of the Christian missionaries in 1935 eventually replaced this conventional institution.

#### **5. DEVELOPMENT OF HEALTH CARE IN THE HISTORY OF HUMAN CIVILIZATION: A SYNOPTIC VIEW.**

Being of pre literate traditions, it's rather hard to reconstruct the health problems as well as psychological mindset of early man as to the health problems of theirs as well as lifestyles. A lot of the study has thus been based on speculations although' microscopic clues, archaeological evidence, and art from misuse websites as well as food preparation areas also the insects these individuals attracted are additionally very useful for study. Apart from these, the awareness of ours of the health problem of the distant past is actually further increased by research produced by anthropologists, and also palaeopathologists. Palaeopathology that is the study of man and animal remains and which investigates the story of diseases as well as the manifestations of theirs in old times has unraveled a lot of the hitherto unknown areas of human health and diseases of early times. They've uncovered a large number of pathologies existed in old times particularly in the research of theirs of mummies of old Egypt which ranged from prevalence of tuberculosis, urinary infections, urinary stones, advanced atherosclerosis and parasitic infections. Absence of documented heritage of pre historic times has therefore led to a lot of spaces in the understandings of ours of the medical therapies, lifestyle and wellness of the individuals. In the battle for existence, what could be noted for certain is the fact that

first individuals fell as well as broke bones, were hurt in hunting accidents, had trouble finding food, had issues with child birth, suffered illnesses and endured pains and aches for which they desired relief.' Since the germ theory of illness was unknown, most people had hardly any understanding as to the mechanisms as well as functions of the human body or even the reason they started to be ill.

Thus from time immemorial, the large need to endure requires that ways and also means be invented by man in whatever techniques were recognized and from whatever resources were offered to them in order to be healthy. Human communities the earth over have the own health systems of theirs or maybe therapeutic methods which consists of beliefs plus practices which are purposely directed at promoting health and averting illness According to Foster and Anderson, every healthcare system embraces an ailment principle along with a health care system that had been more split into Personalistic healthcare program as well as Naturalistic systems. In Personalistic medical related methods, illness is actually regarded as resulting from the activity of "sensate agent" that might be a super natural being (a deity or maybe a God), a non human being (such as a ghost, ancestor or maybe evil spirit) or maybe a man being (a witch or even sorcerer) while Naturalistic methods view illness as emanating out of the imbalance of specific inanimate components in the body

## 6. CONCLUSION

An enquiry and research into pre colonial Mizo society shows this in the world of health and fitness, cultural aspects as well as social environment and the physical substantially affected the well being beliefs as well as practices of the Mizos. The Mizo idea of health was perceived as an end result of a well-balanced connection between man as well as the environment of his, the great planet as well

as the connection of his with the fellow men of his. Apart from that, as in the situation of most 'primitive' cultures, an individual was regarded as to be healthy unless he was impacted with really serious and disabling diseases which prevented him from going to operate in the lo of his or maybe agricultural land. This suggests that the Mizos connect health that is good with the capability to the office. Attempts were thus made in order to preserve one's health as well as to avert illnesses at different levels.

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