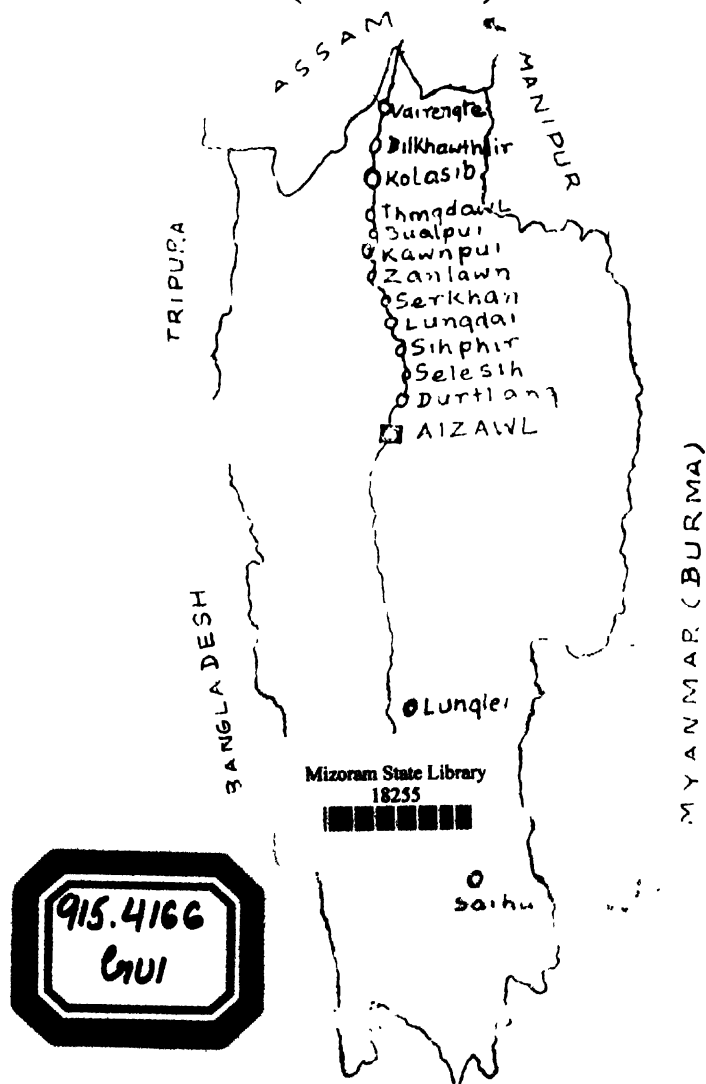


GUIDE TO MIZORAM

(PART-I)



TRIBAL RESEARCH INSTITUTE
DEPARTMENT OF ART & CULTURE

GUIDE TO MIZORAM

(PART — I)

*Tribal Research Institute
Department of Art & Culture
Aizawl, Mizoram.*

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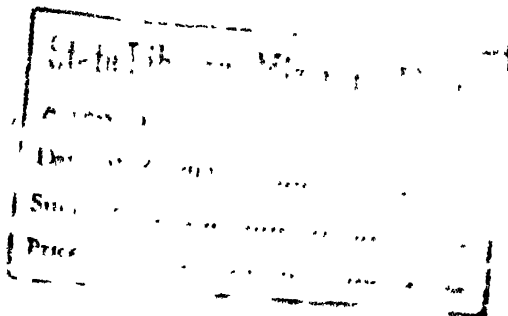
FOREWORD

Tribal Research Institute brings out a new book under the title of "Guide to Mizoram" (Part - I) covering from Vairengte to Durtlang as a guide to visitors. I give my sincere thank to those officers for their sincere effort to bring out this book within a very limited time.

I sincerely hope that this book would serve its purpose for the visitors to Mizoram from India and abroad.

Aizawl.
22.11.1993.

Darchhawna
Director of Art & Culture
Aizawl, Mizoram.



Preface

Mizoram, which lies in the North-East corner of India with her people used to be not very much known to the other people of India, but with the passage of time the people of Mizoram and the outsiders began to intermingle in a greater way. It is also expected that, with the advancement of modern world, more people from India and abroad will visit Mizoram for different purposes. To help and guide those people and to give them vital information about Mizoram, in a nut-shell, this book is prepared.

To prepare this book Pu Lalchuailova, Research Investigator was entrusted and he visited all these villages mentioned in this book to collect the most authentic information for each village. I deeply acknowledge his sincere and hard work only for which this book becomes a reality.

Lastly, it is our hope that this book would go a long way in serving the non-Mizo people who intend to visit Mizoram.

Aizawl.
22.11.1993.

R.S.ROSANGLUAIA
Senior Research Officer
Tribal Research Institute
Department of Art & Culture
Aizawl, Mizoram.

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GUIDE TO MIZORAM

(PART - I)
(Silchar to Aizawl)

General Information of Mizoram.

THE LAND

Mizoram is a relatively young State in the Indian Union. It emerged as a full-fledged State on 20th February, 1987 by an Act of Parliament following the signing of the Mizo Accord by the Government of India and Mizo National Front on June 30, 1986. Thus, it became 23rd State of Indian Union. It was one of the Districts of Assam till 1972 when it became a Union Territory. Mizoram State of the Union covers an area of 21,087 Sq Kms flanked by Bangladesh and Tripura in the West, Myanmar (Burma) in the East and South and Assam and Manipur in the North. Mizoram occupies an area of great strategic importance in the North-Eastern corner of India. It has a 630 Kms long international boundary with Myanmar and Bangladesh. The State of Mizoram lies between 21.95° N and 24.39° N latitude and 92.16° E and 93.40° E longitude. The Tropic of cancer runs through the hearth of Mizoram.

The hills of Mizoram run from North to South with tendency to be higher in the East of the State and tapering in the North and South. The average height of the hills is about 900 metres. The highest peak in Mizoram is the Blue Mountain (Phawngpui) with the height of 2157 metres (7100 ft.) Mizoram has the most variegated hilly terrain in the eastern

part of India. The hills are steep and are separated by rivers which flow either to the North or South creating deep gorges between the hill ranges.

Mizoram has a pleasant climate. It is generally cool in summer and not very cold in winter. During winter the temperature varies from 11°C to 21°C and in the summer it varies between 20°C and 30°C . The entire area is under the direct influence of the monsoon. It rains heavily from May to September and the average rainfall is 254 cms per annum. The average rainfall in Aizawl is 208 cms and Lunglei has 350 cms. Winter in Mizoram is rainfree and is very pleasant. The skies are wonderfully blue and in the morning the mist between the hills gives an enchanting view of wide stretches resembling a vast lake. Mizoram has a great natural beauty and an endless variety of landscape and is rich in fauna and flora. Almost all kinds of tropical trees and plants thrive in Mizoram. The hills are marvellously green. The tropical forests of Mizoram abound in a wide variety of flora and fauna. Thick bamboo groves strewn with wild plantains dominate the lower altitude, slowly giving way to dense wood festooned with creepers and canes as the hills rise higher. Orchids of various hues, pinkish-white baubinia, sparkling rhododendrons, yellow sun flowers and many other colourful wild flowers, add a touch of delightful tonal contrasts to the greeneries.

The Jungles are alive with a rich population of birds which include rare species like the hornbills, pheasants, tragapans, flowerpeckers, sunbirds and the thrush family. Besides being an ornithologist's delight; the jungles are home to tigers, wild boars, leopards, monkeys, barking deers, sambars and elephants. Wildlife sanctuaries have been set up at

Tampa Rengpui, Phawngpui and Tawi. Similar sanctuaries are being developed also at Murlen and Palak.

THE PEOPLE

The Mizo belong to Mongolian race. It is believed that they have migrated into their present habitat between the 17th and 18th century from upper Burma (Myanmar). The word Mizo is generic term and is used to mean hillmen or highlanders. They came under the influence of the British Missionaries in the 19th century, and most of the Mizo became christians. One of the beneficial results of Missionary activities was the spread of education. The Mizo language has no script of its own. The Missionaries introduced the Roman script for the Mizo language and formal education. The Mizo include several clans like Lusei, Lai, Mara, Hmar, Ralte etc,

They are highly cultured and sociable people without class or caste distinction and have unique and colourful culture. The non existence of caste or class distinction in the Mizo society as a whole is the distinctive peculiarity of the Mizo society in comparison with other societies in India 95% of the State's 6.8 lakh population are christians and their literacy rate of 81.23% is the second highest in the country. They are very fond of music with western education and style of life the present day Mizo society is progressing fast in all directions

SOCIAL LIFE

The fabric of Social life in the Mizo society has undergone tremendous change over the years. Before the British moved into the hills, for all practical purposes the village and the clan formed units of Mizo society. Mizo are closed-knit society with no class distinction and no discrimination on ground of sex or social status. Ninety percent of them are cultivators and the village exists like a big family. The Mizo code of ethics moves round "Tlawmngaihna" an untranslatable term meaning : on the part of everyone, one is to be hospitable, kind, unselfish, and helpful to others. "Tlawmngaihna" to a Mizo stands for that compelling moral force which finds expression in self-sacrifice for the service of others. It is the core of their philosophy of life. In war or peace, in dealing with individuals or in the midst of a crowd it was this spirit of "Tlawmngaihna" which guided their thoughts and actions. Certain practical principles have been evolved in Mizo society involving among other, voluntary works called "Hnatlang". Under this hnatlang system the villagers are expected to contribute labour for the welfare of the community and each family is under obligation to contribute their mite. The same spirit of 'Hnatlang' punctuated with "Tlawmngaihna" enjoined the villager to participate and render all possible helps whenever there is an occasion of death or marriage or community feast in the village.

Marriage in the Mizo society is arranged through negotiators called 'Palai' and brides price (Man) is paid according to the customary law. The marriage ceremony is performed according to the combine christian practices and Mizo customary law. Marriageable ages are 18 to 20 for girls and 21 to 31 years for boys.

Marriage among the Mizo is endogamous as regards the clan and exogamous as regards the family. A boy or girl can marry any woman or man even outside his family and his/her marriage is not strictly confined to any particular clan or family. Marriage is generally performed after agreement between boy and girl and is also arranged through the parents of both the families. First, the boy's parents contact the girl's parents through the negotiators, 'Lialai' with marriage proposal. If the girl's parents agree to it, the boy's parents are so informed. On behalf of the boy's party, the negotiators again visit the girl's parents. On this day proposal for marriage or an engagement between the boy and girl takes place and a day is fixed on which the marriage will be performed. The bride price is also usually fixed at this time. Soon after this a notice will be put on the local Church notice board, indicating date of marriage, names of the boy and the girl with their respective parents' names. Generally a notice should be given at last 14 days in advance or with a duration of two Sunday. On the even of a wedding day relative and friends are invited at the house of bride. On this very night payment of bride price (man) is given to the girl's parents which is again distributed to the friends and near relatives who are called 'Man citute'.

On the appointed day and time bride and groom along with their parents assemble in the Church where the Pastor solemnises the marriage. At this ceremony bride and the groom will be in their best dress. The Pastor unites the bride and the groom in holy-matrimony and conducts a brief service followed by singing of hymns and prayers. After receiving the blessings, the two are declared as wife

and husband. A betrothal ring made of silver or gold is presented to the bride by the groom as a mark of confirmation of their marriage. After this ceremony all the invitees composed of relatives and friends are entertained with tea or feast as the case may be. People who can afford usually arrange this kind of feast.

As it is customary in the Mizo society, the eldest son after marriage should set up his own house and for this purpose the bridegroom's parents render considerable assistance. On the other hand, the youngest son has legal right to inherit his father's properties and is supposed to look after his parents till their death.

The death of person is made know to the villagers/community by the ringing of church bells with a long interval for some minutes. As soon as people hear the tolling of church bell, they enquired and contact their neighbours and close relatives. To inform the death of a person to his relatives or friends in outside the village a runner is usually used. People assemble at the house of the bereaved family. If death took place before noon the burial may take place the same day. If it happened after noon the burial is done on the next day. On this very night people remain awake for the whole night (which is known as 'Mitthi lumen') singing hymns and prayers from the verses of Holy Bible to console the bereaved family. It is a customary practice that whenever a person dies, young girls come out voluntarily to help the bereaved family by collecting and offering firewood, rice etc from each family of the village.

Young men assemble at the cemetery to dig the grave while the aged people prepared the coffin at

home. All these services are rendered voluntarily. Young boys and girls prepare and serve tea to those who dig grave and assemble at the bereaved family house. Some close relatives and friends offer cloths or other essentials like tea, sugar etc. for use of the bereaved family during the morning period. They accept death as the will of God as such they try to understand as much as they can.

Before the burial ceremony takes place prayers and service are conducted by the pastor or church elder (Kohhran Upa). In between the service relatives or members of the bereaved family may be called upon to declare the cause of death and to say few words about the life story of the dead person which is done in the presence of people who have come to give their last respect and to console the bereaved family. If the dead person is a church elder or Pastor in the church congregation, people bring the coffin inside the church to have the last service. The coffin is now carried in procession to the grave yard where the last funeral service is done at cemetery either by the Pastor or church elders whichever is convenient. At the cemetery, a brief service is performed finally. The coffin is lowered to the grave and some friends or relative drop little soil on the coffin. The grave is then filled with earth and small platform is raised over the grave to fix a temporary wooden cross engraving the name of the deceased the dates of birth and death. Some flowers are also laid over the grave. For some days the young men would sleep in the house of the bereaved family to give them company and help them overcome their grief. The practice of erecting memorial stone or "Lungphun" is usually done after expiry of three years. On the Lungphun day relatives and friend are entertained with either tea or

grand feasts depending upon the economic situation of the family. The Mizo custom of erecting memorial stone or 'Lungphun' clears the band to remarry by the bereaved spouse.

As regard to the voluntary organisation, there are four most popular voluntary organisation which are Young Mizo Association (Y.M.A), Village Defence Party (V.D.P). Mizoram Hmeichhe Insuihkhawm Pawl (MHIP) and Mizoram Upa Pawl (M.U.P). All individuals are member of one association or the other. These associations play an important role in the social structure of the society and the workers of these association occupy important positions in the community. The petty cases are settled by the V.D.P. or are sometimes referred to the village council court. But legal punishment cannot be inflicted by Y.M.A. or V.D.P. Begger and serious cases which require legal steps are referred to the Police Department. The anti-social activities are punished with advice, fine or beating by these associations.

Regarding Dress and Ornaments, Modern fashion or Western dress is fast gaining popularity among the Mizo. A typical Mizo dress is no longer used by men and women. But a purely western dress is also not use. The most popular and common dress among the people is the westernised Mizo dress. Men's dress generally consists of shirt, trousers and shoes. Men rarely use any kind of ornament. There is no special dress for men. On special occasions they wear a suit. Necktie is also popular. Some of the Mizo have a working dress. Most of them use their ordinary dress as their working dress whenever it gets old and worn-out. As far as women folk are concerned in dress they are more traditional

than men. Women's dress consists of a blouse, Mizo cloth (Puan, specially made by hand) frock and shoes. Some younger girls sometimes want to wear pure western dress like mini-skirts, trousers etc. Women are more decorative than man. Many of them put on finger rings, ear rings, necklace and bracelets. Some like to polish their nails. Some girls love to use different kinds of cosmetics like face powder, cream, lipstick, eyebrow, eye shadow etc. Like men folk, women folk do not have special dress. When they are working they wear the old dresses. Women wear coat, sweater and shawl during cold season.

RELIGION AND CULTURE

Prior to 1894 the Mizo were animists. They believed in a spirit called 'Pathian' who was supposed to be the creator of everything and was a benevolent being. They also believed that the hills, the trees, rocks and streams were inhabited by malevolent spirits demons who took delight in causing troubles to man in many ways. A mizo's life was therefore spent in performing a series of sacrifices to appease these spirits by way of propitiation. All these primitive religious practices have since been discarded and forgotten as the mizo have embraced christianity. The mizo have been enchanted to their new found faith with so much dedication and submission that their entire social life and thought process have been altogether transformed and guided by the christian church organisations directly or indirectly and their sense of values has also undergone drastic change. In Mizoram, there are lots of different church denominations which are Presbyterian

church, Baptist church, Roman Catholic, Seventhday Adventist, United Pentecostal church, Salvation Army, Isua Krista Kohbran (I.K.K), La'chhungkua and Kohbran thianghlim etc. Defferent churches have different rules and regulations for administering the church. There are Pastors and elders in the churches. Amongst different churches, Presbyterian church is the largest church denomination in Mizoram. The number of people attending to virious church service varies while some enthusiasts attend regularly, some others attend occasionally. However, all people usually ettend atleast one service every Sunday. Some regular church goers used to appear in the Sunday School Examinations and some of them also received prizes and certificates. All of them render services to the church. There is usually a youth wing called 'Kristian Thalai Pawl' and woman's wing called 'Kohbran Hmeichhe Pawl'. The K.T.P conducts usually fellowship every Sunday evening. Some members conduct prayers in their own respective families, especially on Sunday mornings. Woman folk are active participants in all religious field. The housewives in every family keep apart a small portion of each meal before making (Buhfai tham) for the service of God. The entire such collection such rice is converted into cash through public action and placed at the disposal of the church authorities. Such kind of contribution in the form of rice (Buhfai tham) is also taken up by the women's wing. Such humane contribution of the church towards the spread of the Gospel is indeed laudable.

The other people belonging to different church denaminations also hold their church services in their respective church buildings. It was satisfying to note that all peoples, inspite of their denominational differences were living in hermony contributing to the welfare and solidarity of the community.

All the church denominations in their code of conduct decry indulgence in social evils like drunkenness, sexual immorality and other forms of anti-social activities. If any member is found to violate the code of conduct prescribed by the church, the church committee decides the type of punishment to be inflicted on the defaulter. The common practice of the church authority is to suspend a member from his or her church for certain period of time. However, if the defaulter is found to be sincerely repenting for his misdeeds, the church committee considers the case and takes him back when the suspension period is over. Thus, the church plays an important role in the social structure of a mizo society

FESTIVALS

'Kut' is mizo word for 'Festival'. Since mizo are agriculturists in occupation practising 'Jhum Cultivation' or 'Slash and Burn' system of cultivation, all these festivals are closely associated with such agricultural activities. Mizo have three major festivals Chapchar kut, Pawl kut, and Mim kut. Chapchar kut is a spring festival, held between the cutting and the burning of jhums; Pawl kut a festival of harvest and Mim kut a festival dedicated to the honour of the departed souls. Mim kut is usually held in the month of September when the corn is ready for plucking. Mim kut is also sometimes called Mithi kut (Festival of the Dead). However, christianity has brought about great transformation in the Mizo way of life. They are fast giving up their old customs and adopting new mode of life which is greatly influenced by the western culture.

They have almost even stopped celebrating their festivals. Recently though, Chapchar kut has been revived with utmost enthusiasm, joy and cheerfulness. This festival, perhaps the gayest of Mizo festivals is held sometime in February or early March and is celebrated throughout the State with great fanfare and merriment.

DANCES

1. **Cheraw** : Mistakenly known as 'Bamboo Dance' for bamboo are used in this dance, 'cheraw' is a dance of sanctification and redemption performed with great care, precision and elegance. The dancers move by stepping alternately in and out from between and across a pair of horizontal bamboos held against the ground by people sitting face to at either sides. They tap the bamboos open and close in rhythmic beats. Cheraw is performed on all festive occasions.

2. **Khuallam** : Khuallam literally means 'Dance of the Guest'. It is usually performed in the Khuangchawi ceremony which is the final rite of the public feast to be performed in order to attain the coveted title 'Thangchhuah'. To have a place in Paradise or Pialral, as they called it, one has to prove one's mettle either in war or in hunting or by being a man of distinction in society. To claim a distinguished place in society one has to perform various ceremonies which included offering feast and dances. These ceremonies, taken together, are known as 'Khuangchawi' dancing Khuallam. The dress used by the dancers is 'Puandum' (Traditional Mizo clothes with red and green or black stripes to the accompaniment of a set of gongs known as 'Darbu').

3. **Chheiblam :** Chheiblam is a dance that embodies the spirit of joy and exhilaration. It is performed to the accompaniment of song called 'Chheih-hla'. While singing the song accompanied by sound produced by beating of the drum or clapping of hands, an expert dancer performs his dance chanting the song with various movements of body with the knees bent stooping low with limbs close to the body and to crouch low to the ground. As the excitement increases, people squatting on the floor leave their seats and join him. Chheiblam is performed on any occasion, normally in the evening when the day's work is over.

4. **Chai lam :-** This is a popular group dance performed on the occasion of 'Chapchar Kut' one of the most important festivals of Mizo. It is a dance with men and women standing one after in a circle holding one other on the shoulder and the nape. Musical instruments like drum and or horns of Mithun are use for making beats. The festival continues for a week or more. In olden days, the Chai dancers used to drink rice beer continuously while dancing and singing

5. **Sarlamkai (Solakia) :-** This is an impressive dance originated from Pawi and Mara communities in the Southern part of Mizoram. It is a warrior dance performed to celebrate a victory in war. No song is sung; only gongs or cymbals or drum are used for making beats. This dance is now popular among the School children all over the country.

6. **Chawnglaizawn :-** This is a popular folk dance of Pawi community. However, the dance performed by the Zahau Pawi is slightly different from

that of Halkha Pawi. Zabau Pawi performed this dance in time of funeral whereas the Halkha Pawi performed it for celebration of the trophies brought home by the hunters.

7. **Khelkhawn** :- This is a hip hitting dance of the Pawi Community which is generally performed on the festive occasions and other ceremonies. Musical instruments like gongs, horns of Mithun and drum are used and the dancers sing the particular song meant for this dance.

8. **Tlanglam** : Tlanglam is performed throughout the length and breadth of the country. Using the music of Puma Zai, there have been several variation of the dance. This dance is one of the most popular dances performed these days by our cultural troupe in various places. Both the sexes take part in this dance.

9. **Zangtalam** :- Zangtalam is a popular Paihte dance, performed by men and women. While dancing, responsive song is sung by the dancers. Leader of the dancing party is drummer who is the controller of the dance as choreographer. The duration of the dance depends on the drummer.

10. **Par lam** : The land of enchanting hills has yet another dance to its credit-Par lam. Girls attired in colourful dresses, with flowers tucked in their hair, dance to the tune of songs sung by themselves. The principal movements in the dance involves the waving of hands. A couple of boys lend musical accompaniment by playing guitars. This is a comparatively new dance. Nevertheless, it has become part of the Mizo culture. The most popular

song sung for the dance is : Far from the mountain
the gay little stream, rippling along, rippling along.

As stated earlier, the life of Mizo, throughout the whole of Mizoram, is similar on the grounds of social culture and religious life. But, there may be a slightly difference regarding social and cultural life in the interior villages of Mizoram.

Administration :

As a sequel to the signing of the historic Memorandum of Settlement between the Government of India and the Mizo National Front in 1986, Mizoram was granted Statehood on February 20, 1987, as per Statehood Act of 1986 and Mizoram has now become the 23rd State of Indian Union. Capital of Mizoram is Aizawl. The Mizoram State Legislative Assembly has 40 seats. Mizoram is now represented at the Parliament by two Members, one in Lok Sabha and the other in Rajya Sabha. Mizoram has witnessed vast constitutional, Political and administrative changes during the past year. The traditional chieftainship was abolished and District and Regional Councils under the Sixth Schedule give the measure of local control. Today the Chakmas, Lai and Maras have separate District Councils. The village Councils are the grassroots of democracy in Mizoram. The administration of the village is done by the village Council which was previously ruled by the village chief. But the powers of the village council are much limited than that of the village chief. The term of the village council members lasts for three years after which they may be re-elected. The executive functions of the council are vested with President, the Vice-President and the Secretary. Matters of minor significance are left to be decided

by the village council and it is this body that functions as the mouth piece of the village group for projection of their wants and demands to the higher authorities. The council exercises its powers and function effectively with the support of various voluntary organisations like V.D P, Y.M.A. and any other voluntary organisation. It is through the joint efforts of these organisations that the village council exercises its authority to check minor lapses & like drunkenness, petty theft, illegal sex indulgences etc, thus making its contribution valuable within its limited capacities

The area and population (based on 1991 census) of Mizoram are as follows :-

Area	— : 21,087 Sq. Kms
Population	— : 6,86,217.
Males	— : 3,56,672.
Females	— : 3,29,545.

Decennial Growth 1981 - 1991

1. Absolute — 1,92,460
2. Percentage — 38.98
3. Density — 33 per Sq.Kms.
4. Sex Ratio — 924 females per 1000 males.

District - Wise Population

1. Aizawl District - 4,75,360 (69.27 %)
 2. Lunglei District - 1,11,209 (16.21 %)
 3. Chhimtuipui District - 99,648 (14.52 %)
- State Capital (Aizawl) - 1,54,343

Literacy : The high Literacy rate of 81.23% is the second highest in the country, surpassed only by Kerala. Male literacy rate is 84.06% and female 78.09%.

Districts .

The state of Mizoram is divided into three (3) districts, namely :

1. Aizawl District with headquarters at Aizawl.
2. Lunglei District with headquarters at Lunglei.
3. Chhimtuipui District with headquarters at Saiha.

There are three Autonomous District Council within the Chhimtuipui District, namely-Lai, Mara and Chakma.

Sub-Divisions and R D Blocks :

Altogether there are 6 Sub-Division in the 3 districts :

- | | | |
|-------------------------|---|----------------|
| 1. Aizawl District | — | (1) Kolasib |
| | | (2) Champhai |
| | | (3) Mamit |
| 2. Lunglei District | — | (1) Tlabung |
| 3. Chhimtuipui District | — | (1) Lawngtlai. |
| | | (2) Chawngte. |

There are 20 Rural Development Blocks in the three districts.

Villages and Towns :

District	No.of inhabited villages	No.of towns
Aizawl District	345	18
Lunglei District	197	3
Chhimtuipui District	159	1
TOTAL : 701		22

LANGUAGE

The general population of Mizoram speaks Mizo although certain dialects are also spoken in specific areas. The official languages are Mizo and English.

MEDIA

Mizoram has a thriving media scene with remarkable increase in newspaper readership. There are fairly good number of local dailies, periodicals and alone English daily in the Capital, Aizawl. Local Dailies also flourish in all the districts and sub-divisional headquarters. Most of the inhabitants of the interior tune to Radio broadcast from Aizawl. The news Agencies namely, Press Trust of India and United News of India have permanent correspondents in the capital, Aizawl.

Political Parties :

At present three political parties are represented in the Mizoram State Legislative Assembly.

(1) Congress (I) (2) Mizo National Front (M.N.F) and the (3) Jonata Dal.

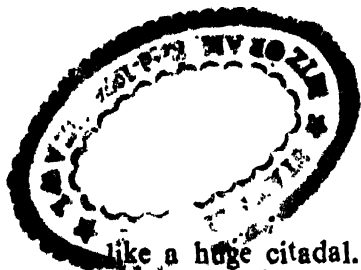
Judiciary : Permanent Bench of the Gauhati High Court has been established at Luangmual, a few kilometres away from Aizawl. Apart from the Judicial Magistrate at the district level and the Sub-divisional Magistrate at the sub-divisional level, the village council has also been empowered with judicial power not exceeding Rs 20/- in Civil Cases.

TRANSPORT AND COMMUNICATION

Mizoram is linked with the rest of the country by Air, Railway and Road Transport. The National Highway No. 54 links Silchar in Assam to Tui-pang in the Southern most district of the State of Mizoram. Rail link in the State has been established at Bairabi, a few kilometres away from Kolasib. Aizawl, the capital town of the State is air linked by daily Vayudoot Service. Mizoram State Transport is running passenger Services in 33 routes including two Inter-State Services to Silchar in Assam and Shillong, the capital of Meghalaya. The Mizoram State Transport (M.S.T), besides running passenger services, also functions as Railway out Agency for Silchar Railway Station in Cachar district of Assam. Apart from the State run M.S.T. a number of private firms Capital Travels, Blue Hills Travels etc operate daily Deluxe Bus Services between Aizawl and Silchar/Gauhati Via different routes. Aizawl is connected by the Satellite Station for S.T.D. Telephone facility. A.T.V Transmission centre is coming up in addition to the Relay Station and Radio Station, now in operation.

General information of Aizawl, capital of Mizoram

Aizawl, Capital of Mizoram, situated on the central ridge in the middle of the State, stands out



like a huge citadal. This charming big hill station dominates the valleys of the river Tlawng and Tuirial. It stands at 4000 ft above sea level having mild and enjoyable temperature throughout the year. Surrounding hills look marvellously enchanting. These hills are fanned by refreshing gently breeze all the year round. Aizawl is also an educational and cultural Centre, NEHU established campus for Post-graduate studies here. Aizawl is 100 years old and centenary celebration ceremony was organised in grand scale during February 1990.

The Altitude, Population, climate and Rainfall of Aizawl are as follows :-

1. Altitude - 4000 ft.
2. Population - 154343 (1991 census)
3. Climate :-
 - Summer - 19° C - 25° C
 - Winter - 11° C - 21° C
4. Rainfall - 208cm.

Places of Interest :

1. Mizoram State Museum Mc Donald Hill.
2. Mini Zoological Garden, Bethlehem veng.
3. Durtlang hills northern most portion of the town.

Recreational Centres :-

1. Bung Picnic spot — : Located 15 Kms away from Aizwl.
2. Paikhai Picnic Spot — : A very beautiful, quiet place about 16 Kms away from the Aizawl Town.
3. Zodin Cinema Hall — : Phone No. 2256. Zodin Square.

4. J.L. Cinema Hall, M.G. Road Khatla.
5. Puspak Cinema Hall Zemabawk - Phone No 331 (PBX)
6. Zoram Theater, 1st Assam Rifle Ground Phone No. 2513.

Head Post Office Aizawl :

Treasury Square Phone No. 2348/2441/2880.

Telegraph Office : Treasury Square, Aizawl.

1. Trunk Booking : Phone No. 180
2. Complain : Phone No. 198/181.
3. Enquiry : Phone No. 197.

All India Radio (A.I.R.) : Tuikhuahtlang Aizawl.

1. Duty Room : Phone No. 2343.
2. Director : Phone No. 2114.

P.T.I. : Treasury Square, Aizawl, Phone No. 2341

Shopping Centres :

1. New Market, Bara Bazar
2. Ritz Market, Bazar Bungkawn
3. Thakthing Bazar
4. Bawngkawn Bazar, Bawngkawn.
5. Khatla Bazar, Khatla.
6. K.V.I. Sales Emporium Zarkawt.
7. Solomon's Cave, Zodin square.

Banks :

1. (a) **State Bank of India, Main Branch.**
Treasury Squar Aizawl, Phone No. 2119/2711.

- (b) State Bank of India
Dawrpui Branch, Bara Bazar.
Phone No. 2083
- (c) State Bank of India
Mission veng Branch, Mission veng.
Phone No. 3198.
- (d) State Bank of India,
Bawngkawn Branch, Bawngkawn.
Phone No. 2365.
- 2. Uco Bank Bara Bazar
Phone No. 2810.
- 3. Vijaya Bank Bazar Bungkawn.
Phone No. 2562.
- 4. Apex Bank, Treasury Square
Phone No. 2741.
- 5. MUCO Bank Khatla Near State Bank of India
Main Branch.
Phone No. 3475.

Hospitals :

- 1. Civil Hospital, Bara Bazar
Phone No. — 2318
- 2. Synod Hospital, Durtlang
Phone No. — 2240.
- 3. T.B. Hospital, Zemabawk

Police Stations :

- 1. Aizawl Police Station, Bara Bazar
Phone No. — 2319/2375
- 2. Bawngkawn Police Outpost Bawngkawn.
Phone No. — 2361
- 3. Kulikawn Police Outpost, Kulikawn
Phone No. — 2379.
- 4. Vaivakawn Police Outpost
Phone No. — 2303.

Fire Brigade : Bara Bazar. Phone No.— 2337/2384

Places of Worship :

1. **Christian** - Each locality has its own church.
There is a English Service once
in a week (Sunday) at 3 pm at
. Dawrpui Presbyterian Church.
2. **Muslim** - Mosque, Bara Bazar
3. **Hindu** - Pushpak Mandir
Zemabawk
4. **Sikh** - Pushpak Gurdwara
Zemabawk.

Accommodation/Hotels :

1. **Hotel Embassy**
Chandmary, Aizawl — 796007
Phone No. — 2570
2. **Rajdoot Hotel**
Treasury Square, Aizawl - 796001
Phone No.— 2486
3. **RRajj International Hotel**
Treasury Square, Aizawl — 796001
Phone No.— 532.
4. **Hotel Ritz**
Bara Bazar, Aizawl — 796001
Phone No.— 2385
5. **Hotel Ahimsa**
Zarkawt, Aizawl — 796001
Phone No.— 3453/3446
6. **Tourist Lodge**
Chaltlang, Aizawl — 796001
Phone No.— 3526.

Places to eat :

1. Hotel RRajj, Treasury Square.
2. Labyrinth Restaurant (attached to Hotel Embassy)
3. Pine View Restaurant (Attached to Hotel Pine View)
4. Hotel Ahimsa, Zarkawt.
5. Capital Restaurant, Zarkawt
6. Vayudoot Restaurant; Upper Khattla.
7. Hotel Penta, Canteen Square.
8. Tourist Lodge & Restaurant Chaltlang.

Local conveyance :

Town Buses are on service and Local and Tourist Taxis are available with nominal fares.

Ore of the most peaceful states in Indian Union, Mizoram is safe and friendly to national and international visitors. Aizawl, the capital of Mizoram is 180 Kms from Silchar (Cachar district of Assam) which is the nearest rail-head. Aizawl town is well connected by air and road with the rest of the country. Indian Airlines operates daily service from Calcutta to Silchar. The Car/Bus journey from Silchar to Aizawl takes five/six hours. Taxis are available from Silchar to Aizawl. Deluxe Bus services are offered from Silchar to Aizawl by Capital Travels, Moti Travels, Green valley Travels and by Mizoram State Transport. These bus service are also available to Gauhati via Shillong. Recently, Railway has been brought up to Bairabi, which is one of the villages of Mizoram State, near the Cachar district border of Assam State. Vayudoot with its 16 seats



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Donier Aircraft offers daily services from Calcutta to Aizawl. (Tuirial Air field, 21 Kms from Aizawl town) and connects Gauhati to Aizawl thrice a week.

Entry formalities :

Visitors other than Government employees, have to obtain Inner Line, Permit from Liaison Officers posted in Mizoram Houses. Two passport size photographs are required. Signature has to be put in the registers maintained for the purpose. Foreigners need Restricted Area permit issued by the Home Ministry, Government of India. The addresses of Liaison Officers in Mizoram Houses are as follows :

1. New Delhi - Chanakyapuri, Circular Road
Behind Sri Lanka Embassy
Phone No. - 3015951/3016408
New Delhi — 1100211.
2. Calcutta - 24 Old Ballygunge Road
Calcutta — 700019
Phone No - 757034/7887/6434
3. Gauhati 1. Ulubari.
 2. G.S Road. (Dispur)
4. Mizoram House Shillong --
Cleve Colony Tripura Castle Road,
Shillong — 793003
Phone No. — 25068/25689
5. Mizoram Circuit House
Silchar Rangir Kharia
Silchar — 788005
Phone No — 20142.

Coming to Mizoram is a comfortable experience. Visitors, after obtaining Inner-Line Permit from Liaison Officers in Mizoram Houses, have to pass through many villages to reach Aizawl, Capital of Mizoram.

The different villages, which are to be passed through by the visitors, will be discussed as below.-

VAIRENGTE

Vairengte is the nearest Village of Mizoram from Silchar and situated in the Inter-State border area along the Silchar-Aizawl road. It is 135 Kilometres away from Aizawl, and 45 Kilometres from Silchar.

The climate of Vairengte is generally hot in summer and not very cold in winter as it is situated nearby the plain of Cachar District.

In the Year of 1993, the Village of Vairengte has 1366 houses with 7304 population. This Village is under the jurisdiction of Kolasib-Sub-Division with its headquarters at Kolasib. One AO/ADC is posted in this Village and is functioning as administrative head of the Village.

During the present study, it is revealed that there are no hindrances in regard to communication. There are regular bus services run by the Government, Transport Department. In addition to this, there are buses run by the private owners. Villagers have social contact with Urban elite and also with neighbouring villages. As a matter of fact, new ways of outlook of life have crept into the society and made them ready to absorb whichever is good and ignore

whatever they do not like. This change is not only inevitable but desirable. A slow and continuously increasing urban look is apparent. The visits by Urban people to the village and villagers visiting urban areas is common now. One can see some changes in occupational patterns of the villagers though most of them are farmers and cultivators. Some villagers depend for their livelihood on cattle breeding, gardening and selling of vegetables, fruits, coconut and betel-leave at Aizawl Market and abroad.

Majority of the villagers are Mizo, Scheduled Tribe following Christianity. However, with the passage of time and expansion of education most of the sub-tribes having their respective dialects like, Hmar, Thado, Paithe, Tuikuk, Ranglawng, Raite and Gangte now assimilated the Dublian (Mizo) Language which has established itself as the lingua franca for the whole of Mizoram. Besides these groups there are a few Nepalis (Hindu), Nagas, Manipuris and Khasi who are permanent residents of the villages and other some non-Mizo belonging to the plains who have come to the village as Government employees and labours. Interrogation during the survey indicated clearly that in spite of the varied composition of the village population, they all lived together in great harmony and with the deep feeling of belongingness. As is Inter-State border and the coming of non-mizo people in Vairengte, Hindu is gaining popularity among Mizo. As a result, many people, especially tea-stall-keepers, Shopkeepers and other businessmen could speak Hindi.

During the survey, there are 25 Government Offices in the village. Amongst them, ADC & AO is the administrative head of the village. The different Government Offices will be mentioned as below:-

1. ADC & AO
2. Subsidiary Health Centre (S.H.C)
3. Power & Electricity Department
4. Food & Civil Supply
5. Police Station
6. Public work Department (P.W.D.)
7. A.H & Vety Department
8. MIFCO
9. Agriculture Department
10. Environment & Forest Department
11. Soil and Water Conservation Department
12. Sub-Post Office
13. Traffic Enforcement (M.V.I.)
14. Taxation Department
15. Sericulture Department
16. P.H.E. Department
17. Tele-Communication Department
18. Trade and Commerce Department
19. S.I.B.
20. State Bank Of India
21. Tourism Department
22. Transport Department
23. Education Department
24. C.I.D.
25. Indian Oil Corporation (IOC)

Each of these departments is working hard for the development of the village. Government servants felt themselves at home in the society and they are regarded highly by the village. Some of them take active parts both in social and religious fronts and their contribution towards the welfare of the community is highly appreciable. It may be said that government servants are the most important and useful persons in the society.

In the Village, there are 12 Rest Houses which are good building with VIP's rooms and common rooms. Amongst the Rest Houses, the Rest House of Tourism Department called 'Traveller's Inn' is air-conditioned. As there are many Rest Houses in this Village, it is called "The town of the Rest Houses". The different Rest Houses in the Village are as follows :-

1. Traveller's Inn - Tourism department
2. Sericulture Rest House
3. Agriculture Rest House
4. MIFCO Rest House
5. Soil Rest House
6. AH & Vety Rest House
7. Forest Rest House
8. Transport Rest House
9. Health Department Rest House
10. Govt. High Schol Guest House
11. P.W.D. Rest House
12. L.A.D. Rest House

The begining and spread of Education in Mizoram was mainly due to the hard labour and sincere efforts of the Western Missionaries who came to Mizoram on 11st January 1894. The government entrusted all educational programme to the Missionaries giving some amount of grant for expenditure. They emphasized mass education rather than higher education for a few. In those days, it was not easy to go out of the country for higher education. To start a High School was completely forbidden. The idea was to reduce educated unemployment. The Missionaries, however, were quite successful in the task they were entrusted with. Today, Mizoram has won the second place in literacy percentage throughout India. Almost all the Educational Institutions are now financed and run by the State-Government.

The origin of the history of education in Vairangte Village can be traced right from the beginning of the establishment of Lower Primary School in 1948. The number of first pupils in the Lower Primary School were 19 and first teacher was Mr. Thandanga. Some pupils of this School sometimes, stood first Class first in the Examination of Mizoram Primary School Leaving Certificate.

The survey reveals that the Village has made much progress in education. Now, there are six Primary Schools, four Middle Schools and two High Schools. For further studies parents used to send their children outside the village in some cases even outside Mizoram to avail higher studies. To afford to send children outside the village for higher education was a matter of pride to them.

BILKHAWTHLIR

Bilkhawthlir lies in the Cachar border area along the Silchar-Aizawl Road. It is 106 Kilometres away from Aizawl, and 74 Kilometers from Silchar. Since it is situated on the main road, and since an area of one Kilometre on either sides of the road falls under forest reserve, the original inhabitants of Village had to face many restrictions.

Thus when the Village was first established in 1908, the total number of houses in the Village was about 39 households is ordered by the British Government. However, on September 17th 1925, N.E. Perry, the then Superintendent of Mizoram (then Lusbai Hills) ordered an increase in the possible number of houses to 47.

Bilkhawthlir lies at the top of its hills having an altitude of about 540 metres above Sea Level and the Village is about half Kilometre in length along the Aizawl-Silchar Road. As the Village is situated on the top of the hill ranges, the prevailing winds greatly influence the climate of the place. The high altitude keeps the climate cool throughout the year. The Village enjoys a warm and wet summer and dry and cool winter. Extreme heat or Cool is absent at any time.

Most of the rainfall is received in summer time, there is almost no rainfall during winter. As there are a large number of trees, herbs and shrubs around the Village, the Climate is pleasant during the whole year.

The Government of Mizoram has taken many steps to uplift the condition of the Village and the people through various agencies.

The inhabitants appeared to be living together very amicably and there was no clan distinction at any time.

They lead a contented and carefree life. The percentage of literacy stood 80 94 percent. Due to the high percentage of literacy, the standard of living is also high. All the children go to school and the villagers are now very much westernised in their dress and habits. Men wear trousers and shirts. Women also wear blouses and frocks. Over the blouses they usually put on the traditional wrap cloth called 'Puan' The houses are also well-furnished with modern furniture. The utensils they use in their daily life are also upto-date.

The people of the village live on different occupations. Thus a number of economic activities have been found in the village. All the inhabitants of this Village are engaged in one economic activity or the other. Even then the main occupation of this Village is cultivation.

The cultivators practice shifting or jhumming cultivation which seems to be the only suitable form of cultivation for this village. Other forms of cultivation like terrace and permanent cultivations are not so much in practice. The area of this cultivation range from 1 acre to 6 acres.

All people can attend to and look after their cultivation from the village. Paddy is the main item grown in these cultivations. Other vegetables grown are chilli, ginger, pumkins, beans, cucumber, water melon etc. Vegetables and crops other than rice are sold in the local market and at Aizawl town.

The sale proceeds are used for acquiring their clothings and other essential commodities.

The other important occupation of the village is shopkeeping. The shops are mostly located in the hearth of the village along the main road. Shops in Blikhawthlir are all petty type. They are mostly variety stores. This is due to the fact that the shop-owners mostly depend on local customers who would buy their day to day needs.

The common items or articles in the shops are cloth, ready-made garments, Mustard oil, soaps, matches, umbrella, lamps, shoes, utensils etc.

Most of the shops are managed by the owners themselves.

The general practice is that all members of the family are involved in their family business. However, a small stall of cigarette, betel-nut etc could be managed by a housewife single handedly.

Most of the shop owners earned a fairly good income more or less sufficient for maintaining their families while smaller shop owners run their shops as subsidiary occupation.

The shop-owners of Bilkhawthir Village mostly replenish their stocks by importing goods from Silchar and Aizawl. Regarding transportation, there is no problem as a number of private and Government buses/vehicle play along the Aizawl-Silchar road everyday. Some bigger shop owners occasionally collected goods from Shillong, Gauhati and even Delhi.

Being patriarchal society the father is the head of the family and the shop is also usually run in his name. In case the father is too old to administer the family the eldest son shall take the responsibility of the head of the family. Some small shops, as stated earlier, are managed by ladies.

In this case she herself is usually the manager of the shop and even the head of the family would hardly interfere in her business.

Administrative Officer has been posted in the Village and he is vested with the general administration of the village with the help and support of Village Council Members and Voluntary Organisations such as Y.M.A., M.U.P. and M.H.I.P etc.

The powers and function of Village Council Members are equal to the powers and functions of Village Council Members of other Village in Mizoram.

The Social and Voluntary Organisations play an important role in the society of every village in Mizoram. Statewise Associations such as Young Mizo Association (Y.M.A.) and Mizoram Hmeichhe Insuibkhawm Pawl (Mizoram Women Association) and Mizoram Upa Pawl (M.U.P.) have their branches in this village also.

Besides these Voluntary Organisations there are three political parties/organisations, viz, the Mizo National Front, Congress (I) and Mizoram Janata Dal.

Even though there are some active members in each of the parties, general public do not have much awareness and take no part in the activities of the parties except for casting of votes at the time of election.

There is no hindrances regarding transport and communication as there are regular Bus services and Sub-Post-Office. These regular bus services facilitate easy movement for the villagers. So they can transport and sell away their horticultural and other products on regular basis.

In regard to Socio-Cultural aspects, it is revealed that the Young Mizo Association (Y.M.A.) a voluntary organisation, and the church play a very important role by inculcating a cultural bond among the people. The Y.M.A. as is the most important voluntary organisation which has its members from all sections of the people irrespective of caste, sex or religion.

It works for the welfare of every individual, family and the village as a whole. The voluntary services rendered by this organisation to the community are praiseworthy. It has a large number of members who are all very active. Equally useful local organisations are the Village Defence Party (V.D.P) Mizoram Upa Pawl (M.U.P). Mizoram Hmeichhe Insuihkhawm Pawl (M.H.I.P) in the social front.

These voluntary organisations have performed yeoman service to the people and maintain a good social discipline.

There are different religious denominations in the Bilkhawthlir Village. The majority belong to the Prebyterian Church while there are others who belong to the Salvation Army, United Pentecostal Church, Roman Catholic and Seventh Day Adventist etc. There are also people who do not belong to any of these denominations.

However people remain socially on a common platform respecting the sanctity of each others church. One interesting fact about the christian church is the punishment, awarded by the church to its members. The main grounds of punishment by way of disciplinary action to members of the church are fornication, adultery, divorce, illicit sexual intercourse and drinking.

Any adult members committing these acts are suspended from their active membership of the church. The suspension period varies from three months to six months or more. The people of different denominations in the village have three important traditional festivals, but these fevtivals have been forgotten

or not celebrated due to the coming of Christianity in Mizoram.

The only important festivals today are Christian festivals like Good Friday, Christmas and New Year. Of these Christmas festival is regarded as the greatest and it is the favourite of all. Regarding accommodation in the village. There are two Rest House which are Agriculture Rest House and P.W.D. Rest House. Besides these, there are many Hotels in which the travellers can accommodate themselves by paying actual rent.

Regarding educational institution, The parents of the village felt very much the importance of education and sent their sons and daughters to the schools. As a result the literacy percentage was gradually increased.

During the study, the members of schools in the village are as follows :-

1. Primary School - 5 nos
(Government)
2. Middle School - 3 nos
(Two Middle Schools are Government and the other one is Deficit Middle School.)
3. Government High School - 1 no.

KOLASIB

Kolasib village is situated at a distance of 83 Kilometres away from Aizawl and 97 Kilometres from Silchar. It lies between 24° N and 24.15° N latitude and 92.30° E and 92.45° E longitude. It is surrounded by beautiful hill scenery covered by deciduous forest. It is located at the top of the Kolasib hills having an altitude of 2370 ft. (722 metres) above sea-level and the village area is 36 Sq Km.

Kolasib village has a mild and pleasant climate. It is generally cool in Winter and not very hot in summer. During Winter temperature varies from 21° C to 23.7° C and in the summer it varies between 20.3° C to 32.5° C. The entire area is under the direct influence of the monsoon. It rains heavily from May to September and the average rainfall is 263Cms per annum. The temperature begins to drop rapidly from November. January is the coldest month. From March the temperature begins to rise rapidly and then April and May are the hottest months in this village.

Kolasib village is inhabited by different clans, such as Sailo, Hmar, Ralte and Pahi etc, speaking Mizo language. It is satisfying to note that all peoples, inspite of the varied composition of different clans, live together in great harmony/amity and with the deep feeling of oneness and contribute their talents to the welfare and solidarity of the community.

The following table shows the Houses, literacy and population of Kolasib village based on 1991 census :-

Locality	Number of Household	Total Population	M	F	Literacy
Venglai	816	3588	1797	1891	80%
Diakkawn	543	2239	1127	1112	79.63%
N.Kolasib	421	2164	1130	1034	75%
Vengthar	310	1466	781	685	76.75%
Diakkawn 'S'	280	1283	643	642	73.2 %
Dinthar	272	925	746	449	71.24%
Tumpui	212	935	468	467	79%
Lungpher	104	617	308	309	68.46%
Grand Total :-	2954	13,319	6730	6589	77%

Rice is the staple food. The main occupation of the villagers are cultivation and farming whereas cattle breeding and cottage industries such as blacksmithy, book-binding, knitting, tailoring, rice-bulling, carpentry and Hotel keeping are subsidiary occupation. Many households practise jhum cultivation Wet-Rice cultivation, Wet-Terrace cultivation and Dry-Terrace cultivation. Only few families have permanent land for wet rice and dry terrace cultivations. Persons having permanent land generally do not stay in their respective land but maintain their land from the village. Therefore working members of a number of families have to earn some money by way of part-time labour on many occasions in order to buy government controlled commodities like rice, M.oil, K.oil, sugar etc.

Rice is the main crop. The other important crops are maize, oil seed, pumpkin, cucumber, chilies, water melon, Lady's finger and various kinds of vegetables. Vegetables and crops other than rice are sold at the local market and in Aizawl Town. The sale proceeds are used for acquiring their clothings and other essential commodities.

After the constitution of India came into force in 1950, the administration of Mizoram was brought under the purview of the Assam Government. Under the Sixth Schedule of the constitution of India, the Mizo District Council having legislative and executive function was set up in 1952. Under these provisions the village Council was set up and the chieftainship was abolished in 1954 by an Act of the Government of Assam. The village Council looked after the local administration in the subjects assigned to it by the District Council under the provisions of the Constitution. It also functioned as the village Court for trial of minor offences. The Village Council is elected on the basis of adult suffrage for a term of three years. So, the administration of the village was not under its chief but was entrusted to the elected members of the village.

The first election of Kolasib Village Council was held on 7th April 1954 and then the first village Council President and Secretary were Mr Edena and Mr.R Liana (Lianphawka) respectively. In the year of 1983, the Village Council of this village was divided into four Village Councils which were as follows :-

1. New Diakkawn Village Council
2. Diakkawn -do-
3. Venglai -do-
4. Hmarveng -do-

Soon afterwards, in 1986 the four village Councils were expanded into four village Councils such as :-

1. Vengthar Village Council.
2. Tumpui -do-
3. Dinthar -do-
4. Lungpher -do-

On 29th October 1993 the eight Village Councils of Kolasib had been given up and it has been made into one Village Council on the same date.

In order to facilitate Civil Supplies and extension work of Kolasib Sub-Town, and Sub-Divisional Officer (Civil) was posted on 5th May 1975. It is an administrative head of the Sub-Division. There are also different Government Offices/Department which are as follows :-

1. Sub-Divisional Officer (Civil)
2. Sub-Divisional Education Officer.
3. District Agriculture Officer.
4. S.D.P.O (Police)
5. District Vety Officer.
6. Sub-Divisional Library (Dept of Art&Culture)
7. Indian Council of Agriculture Reserch (I.C.A.R)
8. Sub-Divisional Co-operative Officer.
9. A.O.C. Manager, L.G.P.
10. S.O. (L.A.D.)
11. E.E. (Electrict)
12. E.E. (P.W.D)
13. S.D.O. (P.H.E.)
14. Jail.
15. District Sericulture Officer.
16. D.S. & W.C. (Soil)
17. D.F.O. (Forest)
18. Irrigation (S.D.O.)
19. Weight & Measure Deptt (Inspector)

20. Sub-Divisional Food & Civil Supply.
21. SDM & HO (Health)
22. Tourism Deptt.
23. Sub-Treasury Officer (S.T.O.)
24. Bank - Rural Bank, Apex Bank, S.B.I
25. S.D.I.P.R.O (Information Deptt)
26. Post Office (Post Master)

Each of these Government departments works hard and contributes much for the development of the village. All the Government Servants participate in the welfare work of the society in some way or other. It has also been found out that the Government servants are also deeply involved in religious activities as well.

The village has no difficulties regarding transport and communication as there are regular Bus services run by Private and Government. Post Office and Telephone Exchange Office are also located in village. As stated earlier, the village is situated at a distance of 83 Kilometres away from Aizawl on the Aizawl-Silchar main Road. Being on the 54 National High way, it has no difficulty in transport which helps the people in their economic life. Civil Supplies are carried by trucks. There are three buses, one is for passenger run by Government and the other two are Bazar Buses owned by Private connecting Aizawl daily. These regular Bus services facilitated easy movement for the villagers, so that they can sell away their horticultural products on a regular basis.

No Local Bus is on service. Local Taxis are available with nominal fares.

Regarding accomodations, there are pleasant Rest Houses, Bungalow and Hotels in the village. The traveller can accomodate in these Rest House and Hotels with actual rent. The different Rest Houses/Bungalow and Hotels of the village are as follows :-

1. Soil&Water Conservation Deptt. Rest Houses
2. Forest Rest House.
3. Vety Rest House.
4. Agriculture Rest House.
5. D.C. Bungalow.
6. Tourism. Tourism Lodge.
7. Hotel Eldorado. Kolasib Diakkawn.
8. Shillong Hotel etc -do-

Shopping Centres :

1. Diakkawn Bazar.
2. Venglai "

Hospital :

1. Kolasib Venglai

Banks :

1. Rural Bank -
2. Apex Bank -
3. S.B.I. -

The people of the village are religious minded and no one is found among them who dose not enroll one's name in any one of the Churches. As such villagers are nearly Cent per cent Christian but belong to different denominations such as Presbyterian Church, Roman Catholic, Salvation Army,

Seventh Day Adventist, United Penticostal Church, Fundamental Baptist Church, Penticostal Reform Church and Mizoram Baptist (South) etc. The biggest and most worth mention among them is the Presbyterian Church.

As stated earlier, the administration, functions and management of different dominations of the Churches are similar at the village like other villages in Mizoram.

During the survey, there are five Newspapers in the village :-

1. Kolasib Aw
2. Turnipui.
3. Tuilut
4. Damna
5. Lotus.

The starting point of the history of education in Kolasib village has been discussed right from the beginning of the establishment of Primary school in 1911. The first teacher of this Primary School was Mr.Chhunga. Gradually, more and more School/ and higher Institutions were established in the village and the importance of education entered into the minds of most of the people. Parents wanted their sons and daughters to go to Schools and at least to be able to read and write. As such the literacy percentage was also gradually increased. In 1991 Census, 77% of the total population was literate of this village.

There are many Schools and higher Institutions in the village which are as follows :-

1 Primary Schools - Fourteen Government Primary Schools are there. Among them, Govt. Primary School - I is the first school in the village and established in 1911.

2. Middle Schools - There are five Government Middle Schools, two Deficit Middle Schools, one aided Middle School and four English Medium Schools.

3. High Schools - Three High Schools existed Amongst the three, one is deficit High Schools and the other two High Schools are Government.

4. Government Kolasib College - It was established in 1978 and it is the highest institution of the village.

Besides these Schools and Institutions, Blind School was established on 15th April 1977 and it was run by Salvation Army. The blind persons, those who want and desire to study, have been admitted. Some of them got higher degrees from this School.

THINGDAWL

Founded in 1907, Thingdawl is situated on the way to Silchar 74 Kms away from Aizawl. The area of the village is 4 Sq Kms having a total population of about 2610 at present. It is having a temperate climate which ranges from 26° C to 35° C in Summer and 10° C to 25° C in Winter.

Thingdawl is having a high literacy percentage coming up to 98%. The Government of Mizoram

has now so far established various educational institutions as mentioned below :-

1. Primary Schools - 5 Nos.
2. Middle " - 2 Nos.
3. High " - 1 No.

The present inhabitants of the village had migrated from different villages are - Zanlawn, Khawbel, Lelchhun etc. The administrative power are vested in the hands of the Block Development Officer supported by Village Council.

There are two Rest Houses, one is under the Directorate of Agriculture and the other one is under the Tourism Department. One Health Sub-Centre is located in this area. Also Post-Office and Rural Bank are run to serve the people. There is taxi-service to help the mobility of the public too. Three Newspapers Viz (1) Ephata (2) Zirtirtu Aw and (3) K.T.P. Inleng are published through which they acquire knowledge and come to know one another. Two picnic spots and one market place have also been established. In this market various article like clothing, Vegetables etc. are available.

The village is having a number of different denomination of Churches amounting to ten which are stated under -

1. Presbyterian Church
2. United Penticostal Church (U.P.C.)
3. " " " Reform.
4. U.P.C. (Isua Krista Thuthlungthar Kohhran)
5. Seventhday Adventist.
6. Assembly of God (A.G.)

7. Mizo Kohhran.
8. Baptist Mission.
9. Fundamental Baptist.
10. Roman Catholic.

The main occupation is agriculture/Jhum cultivation. Besides this, subsidiary occupation like cottage industries and cattle breeding are taken up by the people. A certain number of people are also working in Government offices located in this locality. The names of the departments of Government offices may be put up for information :-

1. Rural Development Block.
2. Agriculture Department.
3. AH & Vety Department.
4. Forest "
5. Soil "
6. Health "
7. P.T. "
8. Electriect "
9. Education "
10. P.H.E. " etc.

These offices are making every effort for the development and progress of the village as well as the state.

N. BUALPUI

N.Bualpui is situated at a distance of 60 Kms from Aizawl, on its northern side. It is one of the small villages on the main road from Aizawl-Silchar which covers a distance of 180 Kms on No 54 National Highway. The road of this village is utilised

by large number of light vehicles and Heavy Vehicles which are playing day and night between Silchar and Aizawl. The Villager can also avail regular bus services run by the Government as well as Private bus owners. These regular bus services between Aizawl and Silchar make it possible for the village folks to reap the advantages available from Aizawl and Silchar specially in regard to trade and commerce.

The village is having a total population of about 850 at present. There are three educational institutions which are two Primary Schools and one Middle School. The Village is under the administration/Jurisdiction of Administrative Officer of Kawnpui

The main occupation is jhum Cultivation. It is revealed from the survey that the product of jhum cultivation is mainly used for the family consumption and not for sale to others. However, the products of jhum do not meet the total requirement of the year. It generally lasts for about six to eight months to meet their requirement. For the rest of the period, they have to depend on the supplies of food materials available at the fair price shop established by the Government. It is therefore necessary for many families to engage in other works such as daily labour, petty jobs etc for their subsistence. Besides, some of them maintain petty tea stalls and Hotels as a source of income to the family.

There is one Health Sub-Centre through which the people of the Village receive medical aid. One Branch Post Office is located which serves the people of the village. Also, some of the Government departments are located which are doing every effort for the development and progress of the village.

The Village is having six different denominations of churches which are mentioned under :-

1. Presbyterian Church
2. United Pentecostal Church.
3. Reform Church.
4. Salvation Army
5. Sabat (Seventh-day Adventist)
6. Roman Catholic.

KAWNPUI

Kawnpui Village is situated on the Aizawl - Silchar main road in Aizawl District, Mizoram. It is 54 Kms to the north of Aizawl Town. The Village is the second biggest along the main road peopled by different sub-clans speaking Mizo language. It is surrounded by beautiful hill scenery covered by deciduous forest. It is situated at the top of Kawnpui hills having an altitude of 3000 ft. above sea-level. It has a mild and pleasant climate throughout the year.

Kawnpui Village is having a population of about 2434 at present. It has a high percentage of literacy rate. The Government has established educational institutions as mentioned under :-

1. Primary Schools - 6 Nos.
2. Middle Schools - 3 Nos.
3. High Schools - 2 Nos.

The present inhabitants of the village migrated from different places like Mualvum villages, Bualpui villages, Zanlawn and Sethawn villages. All the



grouped villages were put under the Kawnpui Village Council. Soon after the villages were grouped under Kawnpui Village, one Administrative Officer has been posted to help the village Council and look after their welfare.

There are two Rest Houses, one is under the Deputy Commissioner and the other one is under the Public Works Department. One Health Sub-Centre has been located which gives medical aid to the people. There is also one Branch Post Office which serve the people. One Rural Bank is also located in the area which is the only bank in the village. It's head office is located in Aizawl town, about 54 Kms from the locality. As it is the only Bank, it plays an important role in the economy of the village. The rural bank advances loan to the villagers for the purpose of agricultural production industrial production and for small business etc, on the basis of reasonable security. There are two buses service between Kawnpui and Aizawl which are playing regular service. These two buses are run by Private owners. One police out post, two picnic spots and one market have also been set up. In this market various articles like vegetable, utensils, clothing edible fruits etc. are available.

The village is having a number of different denominations of churches amounting to five which are stated as below :-

1. Presbyterian Church.
2. United Penticostal Church.
3. Salvation Army.
4. Isua Krista Kohbran.
5. Reform Church (U.P.C.)

During the survey it is observed that nearly the whole adult population of Kawnpu village are engaged in jhum cultivation. Their jhum products can hardly yield even fifty percent of their requirement for a year. Besides this, subsidiary occupation like cottage industries and petty jobs are taken up by the people. A certain number of people are also working in Government offices located in this locality. The names of the departments of Government office are brought here under.

1. Administrative office
2. Health Department.
3. Sericulture Department.
4. Public Works Department.
5. Post & Telegraph Department.
6. Power and Electric Department.
7. A. H. & Vety Department.
8. Forest Department.
9. Soil Conservation Department.
10. Agriculture Department.
11. Rural Bank.
12. Public Health Engineering.

ZANLAWN

Zanlawn village lies on the way to Silchar 40 Kms away from Aizawl. A typical hill style zig-zag metalled National Highway No 54 passes through the village which forms an approach road to Aizawl, State Capital of Mizoram. It has a mild and enjoyable temperature throughout the year. Rains are quite abundant and the rainy season extends over six months in the year.

The inhabitants of the village can avail buses and other vehicles which are plying day and night between Silchar and Aizawl. As there are plenty of Vehicles and regular bus service, the villagers have social contact with urban elite and also with neighbouring villages. As a matter of fact, new ways of out look of life have crept into the society and made them ready to absorb whichever is good and ignore that whatever they do not like

The present inhabitants of the village had migrated from different villages like-Ilmar Chaltlang, Lungmuat and Manipur etc. At present, the village is having a total population of about 600. The administrative power is given in the hands of Administrative Officer of Kawnpui Village. One Primary School and one Middle School only are located in this locality. For further studies parents used to send their children outside the village and in some cases even outside Aizawl to avail higher studies.

There are one Health Sub-Centre and one Branch Post Office which serve the people. One Rest House is also located in the locality. One market place also has been established from which various articles like vegetable, domestical goods and eatable are available. The main occupation is jhum cultivation. It is noted from the study that the product of jhum cultivation is mainly used for the family consumption and not for sale to others. There are a few families who depend mainly on shop as their source of income without depending on jhumming. These are usually the well to do families in the village who can afford to invest bigger amount of capital for stocking various type of commodities for the daily needs of the villagers.

The main occupation of the villagers is jhum cultivation. But, their products of jhum do not meet the total requirement of the year. As such it is necessary for many families to engage in other works such as daily labour, petty jobs etc for their subsistence. Besides these, subsidiary occupation like petty shops and petty Tea Stalls are taken up by the people. A certain number of people are also working in Government Offices located in this locality. The names of the Government's Departments are listed here for information :-

1. Education Department.
2. Agriculture Department.
3. Forest Department.
4. Public Health Engineering.

LUNGDAI

The village is situated at a distance of about 26 Kms from Aizawl its northern side along the main road connecting Aizawl - Lungdai - Silchar covering a distance of 180 Kms. With an abundance of steep hills, rather rugged in their appearance, around the village, it has very little scope of expansion. It stands on the top of one of the hill ranges at an altitude of about 3,800 feet facing the east. One its western side high cliffs and steep hillsides debar all possibilities of any settlement. On the other sides too the scope of growth is extremely limited. The area of the village is about one kilometer in length and half a kilometer in breadth. At present, there are 1906 persons comprising 972 males and 934 females. It is having a temperate climate which ranges approximately from 21°C - 27°C in summer and 13°C - 24°C in Winter.

The literacy percentage of the village is about 97% at present. The Government has now so far established various educational institutions as mentioned below :-

1. Primary Schools - 3 Nos.
2. Middle Schools - 2 Nos.
3. Comprehensive High School - 1 No.

The people of the village had migrated from different place such as - Mualkhang village, Lungmuat village, Nisapui village, Khamrang village and Zanlawn village. This village is under the jurisdiction of Tlangnuam Rural Development Block within Aizawl District of Mizoram.

There is one Hospital and two Dispensaries through which the people of the village receive medical aid/help. Also Post Office and Rural Bank are located to perform the people. Two private buses serve/run regularly between Lungdai and Aizawl to facilitate easy movement of the people. There is also Taxi Service to help the mobility of the public.

Two Newspapers Viz (1) Sakawrhmutuai Express and (2) K.T.P. Inleng are published by which they acquire knowledge and come to know one another. One market place was established. In this market various articles like clothing, vegetable and fruits things are available.

The inhabitants of Lungdai Village are reported to be Christian of different denominations which may be mentioned below :-

1. Presbyterian Church.
2. Roman Catholic.
3. United Pentecostal Church.
4. Salvation Army.
5. Church of God (Seventh-Day)
6. Church of God (Judaism)
7. Church of God (Israel)

The main occupation of most of the villagers is jhum cultivation. Interrogation revealed that more than 80 percent of the inhabitants depend on jhum cultivation alone for their livelihood with little or no other independent source of income. Besides this, a certain number of people are also working in Government Offices located in the village. The names of the departments of Government Offices are indicated under here for information :-

1. Food & Civil Supply Department.
2. Agriculture Department.
3. Soil & Water Conservation Department.
4. Health Department.
5. A.H. & Vety Department.
6. A.O. Office.

SIHPHIR

Established in 1860. Sihphir is situated at a distance of 15 Kms from Aizawl on its northern side along the Aizawl - Silchar road. It stands on the top of one of the hill ranges at an altitude of about 4000 ft. The area of the village is about 4 Sq.Kms having a total population of 3690 comprising 1800 males and 1890 females according to 1991 census. It has a mild and pleasant climate.

The village is having high literacy percentage of about 95%. During the present study/survey, there are seventh Primary Schools, two Middle Schools and one High School.

The present inhabitants of Sibphir came from various villages like Serkhan, Sentlang, Sairum, Ruansen, etc. The village is under the jurisdiction of Flangnam R.D. Block with its headquarters at Aizawl. During the present survey it is revealed that there is no obstructions in regard to communication as there is a regular bus service run by the Government. In addition to this there are three buses run by the Private owners. Because of these facilities, vegetables, fruits and other cash crops raised in this village in addition to milk, cattle and poultry products are easily transported to Aizawl market.

There is one Post Office and one Rural Bank which serve the people. There are three weekly Newspapers which are Sibphir weekly News, Thli-fim lenna weekly and Zonun weekly by which they acquire knowledge and come to know one another. There is also one market in which various articles like vegetable, clothing and edible things are available

The village is having a number of different denominations of churches which are mentioned below:-

1. Presbyterian Church.
2. Roman Catholic.
3. United Penticostal Church (U.P.C.)
4. Isua Krista Kohhran (IKK)
5. Judaism.
6. Zion International Church (Z.I.C.)
7. Pawilo Pawl.
8. Fundamental Baptist Church.

From the present study of the village it is clear that the inhabitants of Sihphir are almost entirely agriculturists and cultivators who grow rice and other crops. Besides these the people pursue other occupations such as cattle breeding and cottage industries viz Blacksmithy, Book-binding, Knitting, Tailoring and Carpentry etc. A certain number of people are also working in Government Office located in this locality. The names of the Departments of Government offices are stated below :-

1. Health Department.
2. Electric Department.
3. A.H. & Vety Department.
4. Public Health Engineering Department.
5. Agriculture Department.
6. Telecom Department.

These Offices are making every effort for the development and progress of the village. The Government servants felt themselves at home in the society and are regarded highly by the people. It may be said that Government servants are the most important and useful persons in the society of the village.

SELESIH

Selesih is one of the Youngest villages around Aizawl. It was founded in 1972. It is located at a distance of 14 Kms from Aizawl, the District Headquarters at its northern side. The area of the village is 2 Kms having a total population of 583 comprising 313 males and 270 females at present. It has a mild and pleasant climate. It has one of the

highest literacy percentages around Aizawl which is cent per cent. The Government of Mizoram has established two primary Schools and one Middle School. For further studies parents used to send their children outside the village and in some cases even outside Aizawl District to avail High School and College education.

The present inhabitants of the village are almost Government Servants as it is the centre of Animal Husbandry and Veterinary farm. The people of the village had come from different places of Mizoram to work in the Government Office of the village and they temporarily settle in the village. There is one Rest House which is under the A.H. & Vety Department. One Branch Post Office is located in this village which gives light to the inhabitants. Two Newspapers viz (1) Weekly News and (2) Y.M.A. Palai are published within this area through which they acquire knowledge and come to know every news in the village.

Almost all the inhabitants of the village are working in the Government office located in this locality. Eventhough they are holding transferable jobs they felt themselves at home in the society and are esteemed highly by the villagers. Some of them take active parts both in Social and religious fronts and their contribution towards the welfare of the community is highly appreciable. The names of the Departments of Government Offices are as follows:-

1. Animal Husbandary & Vety Department.
2. School Education Department.
3. Public Works Department.
4. Social Welfare Department.

The inhabitants of the village are religious minded and no one is found among them who does not enroll one's name in the Church. There is only one denomination of the Church in the locality which is Presbyterian Church. The administration and management of the Church of this village is under the supervision of ordained Pastor of Durtlang.

DURLANG

Durtlang is one of the largest villages under the jurisdiction of Tlangnuam Community Development Block within Aizawl District of Mizoram. It is also one of the oldest Mizo Villages around Aizawl. It stands at the gateway of Aizawl. It is inhabited mainly by different clans of Mizo such as Sailo, Ralte etc. As per 1991 census there are 6208 persons comprising 3069 males and 3139 females.

The percentage of literacy stood 99%. Due to the high percentage of literacy the standard of living is also high.

Durtlang Village is situated at a distance of 8 Kms from Aizawl on its northern side along the main road connecting Aizawl-Durtlang-Silchar covering a distance of 180 Kms. It is surrounded by steep hills, rather rugged in nature. Around the village due to hilly terrain, it has a very little scope for expansion. The Village stands on the top or one of the hill ranges at an altitude of 1600 metres above sea-level and the village area is 37.03 Sq Kms. The western side of the village is full of high cliffs and debars all possibilities of any settlement. As such on its eastern side the village is expanding for settlement. Durtlang Village has a pleasant climate.

It is not so much cool in winter and not very hot in summer. During winter temperature varies from 10°C - 23°C and in the summer it varies between 24°C - 31°C . As it situated at a much higher altitude than Aizawl, Durtlang has a more pleasant climate and yet it is not much high as to make it an unpleasant cold area. Rain are quite abundant and the rainy season extends over six months in the year.

Durtlang Village enjoys many the urban facilities not usually available in other villages as it stands at the gateway of the state capital. Regular bus service and taxi service between Durtlang and Aizawl make it possible for the village folks to reap the advantage of the capital town specially in regard to trade and commerce. Vegetables, fruits and other cash crops raised in the village gardens as also milk cattle and poultry products are easily transported to Aizawl market.

Important Public Places and tourist attraction :

Lying as it is on the spur of hills amidst the ranges Durtlang Village commands a picturesque, if not attractive scenery. Most of the houses are built on hill tops and houses are not as close as those found in other parts or sides. The location of the village is lower than the surrounding hills which is 1600 metres in height.

On both sides of the main road are found the residential houses in the village. Among the important public places worth mentioning is the Presbyterian Church is Synod Hospital. This Hospital

stands on the South-Western parts of the village and was founded by the Welsh Mission which has been run from Aizawl since 1928. This Hospital is maintained by the Presbyterian Churches of Mizoram, who have provided staff quarters also. The other important one is Public Health Sub-Centre (P.H.C.) which is maintained by the State Government.

The other attractive buildings are four Presbyterian Churches spaciouly built, two United Pentecostal Churches, two Salvation Army Churches and Roman Catholic Church. The Cemetery is situated in the North-east of the village and nearly there are community hall and play ground, which are nice to look at. On its eastern side of the village is situated Rural Bank.

Television centre and Branch Post Office are also situated on the southern and eastern side of the village.

In 1961 there were only two schools in the village, namely Primary and Middle English Schools. For further studies parents used to send their children outside the village and in some cases even outside Aizawl to avail High School and College Education. To be able to afford to send children outside the village for higher education was a matter of pride to them.

During the present survey, it is noticed that educational institutions such as 11 Primary Schools, 6 Middle Schools, 4 High Schools and 1 College education are located in the Village.

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