

**KNOW YOUR OWN LAND**  
**( MIZORAM )**



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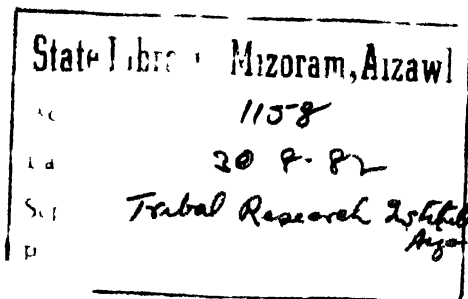
**ЗАВЕЩАНИЕ**



# Know Your Own Land (MIZORAM)

*Compiled and Edited by*

**C. LAITANGA**



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## **PREFACE**

It is a great pleasure to see through the press the first volume of 'Know Your Own Land' Series. Under the scheme, a sample survey of over thirty villages had been conducted. It is intended that the series would illustrate the actual Socio-Economic life of rural population of Mizoram. The majority of the people live in rural areas with a percentage of 88.64 and 74.83 in 1971 and 1981 census respectively.

This volume covers three villages—Durtlang, Siphir and Lungdai. The survey of these villages had been conducted during 1976-77. In order to obtain the actual socio-economic conditions of the people, exhaustive questionnaires were framed. These questionnaires cover various aspects on Education, Occupation, Economy, Health, Hygiene & Sanitation, Politics, Religion, Culture etc. A number of households had been interviewed at random in each village on the basis of these sets of questionnaires. This work had been carried out by the Research Investigators under the supervision of responsible officers. The data so collected have been grouped and their means taken after thorough analysis. While processing these reports, great care had been taken to avoid a voluminous work so as to make it available to the hands of many. The present volume contains information and data covering the period upto 1976-77.

I must acknowledge my deep sense of gratitude to all those who have extended their cooperation and guidance, especially, members of those villages where survey had been conducted.

I invite suggestions for improvement and future use.

**C LAITANGA**

Senior Research Officer,  
Tribal Research Institute,  
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## FOREWORD

**'KNOW YOUR OWN LAND'** Series I-III, the first volume of the proposed complete one of ten series which will be covering as many villages of Mizoram as possible, is one of the publications of the infant yet very promising Tribal Research Institute of Education Department, Mizoram Union Territory. I hope that this volume will surely be of help to readers who are desirous of knowing and learning the socio-economic life of Mizos living in rural areas.

The views and ideas expressed in this small book, however, are of the findings and results of the research and investigation work of the hard-working investigators of the Institute, not of the Education Department. The publication of this first series would not have been possible without the active cooperation of a large number of persons in the research field—the Research Officers, the Investigators, the Village Officials and the Villagers to whom I extend my deep gratitude for all the troubles they had been through for the successful completion of this first volume.

My special thanks are due to the Staff, Officers and Senior Research Officer of the Tribal Research Institute, Mizoram, for the investigation work they had completed on thirty interior villages and for the successful completion of this first volume of **'KNOW YOUR OWN LAND'**.

**HRANTHANGA**

Director of Education,  
Government of Mizoram.

Dated Aizawl, the  
30th. October, '81



***SERIES I***

**DURTLANG VILLAGE**



# INTRODUCTION

## **The Village .—**

Durtlang is one of the oldest Lushai villages around Aizawl. It stands almost at its gateway. According to 1971 census its area is recorded as 27561 acres with a total population of 3190 coming from 454 households. Out of the total population more than 2100 are literate. Each household is annually allotted jhum land by the village council but the produce of their staple food, rice from their jhum land is hardly adequate to meet their needs for more than seven to eight months in the year and has, therefore to be supplemented through Government agencies.

## **Location of The Village —**

Durtlang is situated at a distance of eight K M from Aizawl on its northern side. It is the first big village on the main road from Aizawl to Silchar covering a distance of 180 K M s situated in the closest vicinity of Aizawl, the capital of Mizoram, it has assumed great importance specially after the inauguration of the union territory of Mizoram. On account of the lack of house-sites at Aizawl due to the vast expansion of its population in the recent past many have had to move to Durtlang both for house sites as also for rented accommodation. A regular bus service has been introduced by the Govt transport department to facilitate easy movement of the people between Durtlang and Aizawl. Due to its growing importance it has been made the headquarters of the Durtlang community block. It has a unit of the Assam Rifles as also a fairly strong concentration of security forces to look after the security needs of the villagers. It is now one of the biggest grouped villages constituted soon after the political uprisings of 1966. To look after the administration of the newly constituted grouped village an Administrative Officer has been stationed here. At present however, the B D O performs the dual functions of B.D O and A O.

Situated at a much higher altitude than Aizawl, Durtlang has a more pleasant climate and yet it is not that high as to make it an unpleasantly cold area. Rains are quite abundant and the rainy season extends over six months in the year.

The houses are mostly roofed with sungrasses, standing in a line on the right hand side of the main road as we go along Aizawl towards Silchar. However, there are some houses perched at different heights of the hills which stand on the left hand side of the main road. In addition of these main buildings of the village there are others, standing at different levels on the slope which gradually moves to a great distance below the main road. Village roads have also been constructed in between the rows of houses mainly through the Employment generating schemes undertaken by the community blocks. Recently a few of the houses belonging to the more wealthy section of the villagers have been remodelled with C.G.I sheet roofing, asbestos sheet walls and glass panelled doors and windows. In the midst of the thatched houses however a few buildings much bigger in size and built up more solidly are found to stand with conspicuously different general look which attract the attention of any one entering into the village. Most of these are school buildings—two Govt lower primary schools, one Govt middle school, and an aided high school. Such a number of educational institutions in a small village with a population of only 4328 indicates clearly the deep concern which the villagers entertain in regard to the education of their children. Other conspicuous buildings are those of the various church organisations. They are very well maintained. But the most important group of buildings standing on a hillock towards the middle of the village is the Synod Hospital which has acquired a great reputation for the expert medical facilities. They have been providing not only to the people of the village but also to those coming from Aizawl. In fact on many occasions the needy seek their medical aid in this hospital in preference to the Govt. hospital at Aizawl. Another cluster of houses standing on a big hillock are in the occupation of the security force and the B.R.T.F Units.

During the survey, people were eager to show a big stump of tree located about half a mile of the hill away from the Village near the security post. They pointed out that a big earthen pot containing the skeleton of an infant was found under the earth in the pot. They were inclined to believe that the village must have been located near about this point during the earlier days, however it was not possible to obtain any conclusively supportive materials to establish the authenticity of their assumption. The Administrative Officer's quarter and his office are situated in this campus obviously on security grounds. It is significant to note that at the centre of these temporary constructions belonging to the units stands the old building of the ex-chief of this village, still retaining its distinctive look. The roofs are shaped into beautiful patterns not usually met in other parts of Mizoram. They appear to have been modelled after the Burmese style of architecture. It is at present under the occupation of the security forces.

There are a few shops including one consumer's cooperative stores catering to the daily needs of the village people. These shops present a better look than their counterparts in the villages of the plains. They store materials of all kinds—clothes, shoes, Groceries, sweets, betel, tea, exercise books etc. But they keep small stocks and replenish their requirements from the main bazar of Aizawl from time to time. It appears that the villagers prefer to purchase their requirements from the local shops even at a higher rate than from the main bazars of Aizawl. There is also a covered place almost at the centre of the village along the road side wherein sits the daily market for meat, mainly pork and beef. It is rather unusual that the sale of fresh vegetables, local fruits, eggs etc. carried on only on two days in a week. Compared to the main shops, however the small tea stalls wherein boiled eggs, bananas, betel, lozenges etc. are available, are found to be very large in number. It is interesting to note that these small eating places make fairly good business.

Another important feature is that almost all the shops and invariably the tea stalls are run exclusively by women. ~~folks~~ The tables present information in respect of significant

facts gathered in 1976 comparison with their variations from those recorded in the census reports of 1971, 1961 and 1951 (tables are provided in the appendices)

Durtlang continues to be a typical tribal village even though it stands in the close vicinity of AIZAWL. Its proximity to the state capital has, however, led to fast changes in several directions. The original village was primarily inhabited by the Hmars. But this complexion changed suddenly after the establishment of the grouped village, where in two other villages namely Nausel and Muthi, were incorporated in the original Durtlang village. This incorporation was not in terms of physical extension of the village, but rather in the shifting of the two other villages into Durtlang. This is how the Hmar character of the villages was lost as the inhabitants of these other villages were mostly Raltes and Lushais.

During the survey, interrogations revealed that the composition still remains labile to a very large extent. This is also substantiated from the records maintained by the present Administrative Office of the Group Centre. In regard to the age wise composition of the total population relevant tables in the appendices may be seen.

#### **Details of Households :—**

The survey records that there has been a marked tendency amongst some of the families in the grouped villages, to go back to their original villages. During the survey it was revealed that 5 households belonging to Nausel village and 38 to Muthi have already returned to their original village sites. This process of disintegration of the grouped villages had led to establishment of 'thlawhbawk' (temporary village) around the grouped villages and has posed quite a problem to the administration. Even though such newly established villages have not been given the status of recognised villages with their own village councils and other governmental facilities, people appear to be quite steadfast in their determination to re-establish their old villages and in spite of lack of any support either from the Government or from the village council of the grouped village they have been building up these newer villages.



completely on their own initiative and resources. Besides sentimental attachment to their original home and hearth, they appear to be motivated for such movement in search of more easily available jhum lands for their cultivation within easy reach of their dwelling places. These 'thlawhbawks' are still technically under the jurisdiction of the village council of the main grouped village even though the settlers have constantly been mounting pressure on the authorities to recognise them as independent villages. In fact the pressure has been so great and the process of fragmentation so rapid that the Govt have found it necessary to set up a higher powered committee to look into the question of reassessment of the grouping centres for recognition of the new villages. It is not unlikely that within a very near future the total village configuration, so meticulously planned under the scheme of Grouped villages, will sustain a tremendous change leading to the establishment of farflung small villages and bringing back to a large extent the rural picture of Mizoram much in line with what it was prior to formation of the grouped villages. But in such a state of affair really conducive to the over all growth of Mizoram? Will it not result in the scarce financial resources available under the plan to be distributed over unwieldy areas, unconnected by good roads and easy transport facilities? Mobilisation of resources and their planned utilisation in grouped villages could have certainly led to a faster development of Mizoram. And yet it has to be recognized that the sentimental grounds have deep psychological moorings which the Govt can ill afford to ignore if the process of growth has to be geared to its optimum limit, for, any alienation of the people at the grass root can seldom enable the Governmental efforts, no matter how so ever vigorous, to make any significant achievement in the growth process. It is, therefore very essential that the governmental machinery set up for reviewing the situation in regard to the grouped villages vis-a-vis their fragmentation makes a balanced appraisal of the psychological factors, weigh them against the practical exigencies and evolve a new alignment of the villages to harmonise the pulls and strains with the practical needs of the developmental process,

Failure to take a full cognisance of the vital issues, will undoubtedly lead to a serious setback which must be avoided at any cost

To get a view of the structure of the existing families of the village, the survey team made a random selection of 50 households and the picture that emerged may be summed up. The marked tendency towards formation of nuclear families, even in the village situation, appears to be very significant. Such a trend, even in the absence of any industries in Mizoram can perhaps be explained through their urge for social mobility on the one hand and their tribal practice of establishing new homes for the sons soon after their marriage on the other. Another factor that may have influenced them, consciously and unconsciously may be attributed to the Christian ethics with its central place for the individual growth. Rugged individualism emerging out of their wholesale conversion to Christian faith is indeed a very strong departure from the earlier community based structure of their society. And it may perhaps be desirable that the leaders of the Mizo society ponder seriously over this issue so as to evolve ways and means of bringing about a synthesis by combining the essence of their tribal virtues with only the best aspects of the Christian ethics. Even though the families are of the nuclear type, their size is not usually small, since each married couple, on an average, has no less than four children, and more often than not the number goes upto seven or eight. This may be seen from the records of the fifty houses surveyed. It is however, observed that in some of the families either both or one of the parents of the couple continue to stay in the family. May be this is because of the tribal custom of taking care of the old parents by the youngest of their sons. This fine tribal value and its continued place of importance in the current living style is indeed laudable. Their family life is smooth and in all the families surveyed the father does occupy the position of the head and the mother, though enjoying significant authority can at the best be considered as the next in authority to the father in all matters of major family decisions. However, she does certainly retain the place of the mistress of the house

and runs the domestic affairs very much on her own will. In social functions too she enjoys a status more or less equal to that husband even though she seldom occupies a significant place of social authority such as eldership in their church, membership of village council etc. This apparent contradiction may perhaps be explained by the fact that the Mizo women is too deeply attached to her children, home and hearth and does not consider it worthwhile to seek any position of authority, social or otherwise, so that her attention to her primary attachments is not impaired in any way.

Fifty four persons interrogated regarding their birth place revealed that forty one of them were born at Durtlang, six at Nausel and one each at Sibphir, Aizawl, Kanmun, Muthi, Nisapui, Reiek and Mualvam. It appears that except for the old residents of the original Durtlang village many of those of the other smaller villages incorporated in the grouped village have gone away from the village, may be, through marriage, occupation, or convenience of acquiring house sites.

The fifty four persons so interrogated belonged to various households selected at random and were mainly the heads of families. When asked about their main occupation they all informed that they were engaged in jhum cultivation which was the main source of their family subsistence. They stated that except in respect of some vegetables and cash crops like ginger, chillies, tobacco etc the products of jhum cultivation was mainly used for their family consumption and not for sale to others. When asked about the measure of sufficiency to meet the total needs of their families they all stated that the quantity of food grains (Paddy) produced from the jhum was hardly adequate to meet their total needs for six to eight months in a year. For the rest of the period, they have to depend on Govt supplies of food materials available at the fair price shops established by the Govt. It is on this account they stated that some members of their families have often to be released from the jhum work to enable them to engage themselves as daily labours in various contract works like roads, buildings, petty jobs etc. Besides, many of them were also found to maintain petty tea stalls as a source of subsi-

diary income to the family. Some of the womenfolk were found to undertake weaving of puans etc not only for their own consumption but also for sale to others. However, it was noted that there was no effort at mobilising such pursuits in an organised manner. It may perhaps be very much worthwhile for the Industries department to organize cottage industries in the village along with raw materials depots to facilitate more continuous engagement in these side pursuits. After all jhum cultivation does provide them with appreciable spells of free time.

The jhum lands earmarked for the village were reported to be enough for the needs of the village as it stands at present. However, many of them expressed their misgivings regarding the adequacy of the same to meet the growing needs of the village population. In fact this was pointed out by some of them as the main grounds for the tendency to reestablish the original villages.

As indicated earlier the proximity of this village to the state capital Aizawl has led to frequent migration of households from other villages. During this survey it was found that out of a sample of eight households seven had recently migrated into Durtlang and only one belonged to the original Durtlang village. Of these seven household immigrants three came from Muthi, one each from Nausel, Aizawl, Luangmual and Phullen. It appears that in spite of the rapid social changes, their original tribal propensity of migration from village to village continues to be a distinctive feature of their life style. This also goes to point out the easy acceptability which characterises their earlier tribal more very strongly. However, due to the fast growth of population and the improvement of the general standard of life a serious problem is posed to the newcomers in regard to the acquisition of adequate jhum land for their sustenance. The survey revealed that of the seven immigrant households only one could acquire about five acres, three, three acres each, one two acres, one and a half acres and one acre only within the village. Such holdings being quite inadequate for their needs, they have been forced to acquire some land outside the village, often at a fairly long distance,

These constraints result in disabling them from maintaining a desirable standard of living and many of the new comers are obliged to undertake work on daily labour basis for their subsistence, the prevailing rate of daily labour in the village being about rupees seven only per day

Keeping cattle and poultry, as a valuable source of side income, is a common feature in the village. Besides pigs and hens, many of them also keep cows as they find that milk has a great demand in the neighbouring Aizawl town and in fact Durtlang has already established itself as a major supplier of milk to Aizawl town.

Fishing as a means of livelihood or even as a subsidiary financial support to the family does not hold out any prospects due to the location of this village on a high hill with no rivers or natural lakes near about. The only river namely Tuirini runs at a distance of about ten miles from the village on the eastern side and is not, therefore, suitable to support a living to Durtlang village folks. Besides, the small river dries up almost completely during the dry season running almost for about four months in a year. However, during the survey it was found that four households out of the immigrants tried to eke out a living on fishing in this river during rainy season. They stated that they could hardly sell twenty five kilograms of fish annually from this river.

Jhum cultivation fails to provide even the basic annual requirements of the families and yet their urge for upward mobility and their keenly felt desire to establish a comfortable living standard for the family keep them restless to explore additional avenues to financial support. This is why they run small shops and their womenfolk take up weaving and sewing as part time activities. Besides, in some of the bigger families a few members also establish small cottage industries on whole time basis. The more important of these are those pertaining to carpentry, blacksmithy, tailoring, knitting and bakery. These efforts are indeed laudable as they also provide earning opportunities to the more or less landless labourers. The small entrepreneurs however, face great difficulties in procuring raw materials tools etc, at reasonably low price.

It will be very desirable if the Industries Department look into the matter and try to provide them with indispensable basic amenities. The role of the cooperative department too is important in as much as they can provide financial support to groups of enterprising young people in the village. Their present effort to provide consumer's store in the big village touches only the fringe of their problem.

### Cottage Industries —

During the survey it was found that five carpenters were running small furniture shops on wholtime basis. Enquiry revealed that their income was fairly satisfactory to maintain themselves in reasonable comforts. Besides, they were also able to provide employment to a number of other persons as their helpers. On an average these helpers were paid between rupees fifteen to twenty perday, even though their workmanship was not very much up the standard. Recent efforts by the Industries Deptt to provide basic tools etc. on loan and grant basis and of the cooperative deptt to provide small capitals on reasonable security have borne rich fruits. What appears to be necessary now is that the Industries deptt takes up some plan to improve the quality of their products through expert guidances and training facilities to the skilled and semi-skilled workers. With the improvement of their living standard, consequent to which the sungrass roofed and spilt bamboo walled houses are being fast replaced by C G I. - Sheet roofed and tiled walled houses, the prospects of these carpenters, appear to be quite bright. It will, therefore, be extremely desirable to take steps to provide all possible encouragement of these skilled and semi skilled enterprisers. Such efforts will also go a long way to stall the growing unemployment of the tribal youths. The fact that the educated tribal people have not yet developed any aversion against manual work is a healthy sign and should be taken full advantage of it in the Governmental efforts to check unemployment.

Besides carpentry, blacksmithy, too offers good prospects. During the survey it was found that one family ( amongst the eight enumerated ) was maintaining itself entirely on this trade.

They were also found to give employment to two outside persons as helpers. Repair of agricultural tools household utensils as also making of some of these were found to be undertaken by the person owning the blacksmithy shop. Questioned about—his income per month he stated that on an average he was earning rupees four to five hundred a month after meeting all incidental expenditure. He however stated that his work was much handicapped for want of raw materials at reasonably cheap rate to sustain his activities in a regular manner.

Mizo people are found of tea biscuits, loaves and cakes and the heavy movement of vehicular traffic on the Aizawl Silchar road as also the gradual replacement of their midday meals by snacks in case of most of the workers, office goers, teachers etc provide fairly good prospects of bakery as a cottage industry. During the survey it was noted that a widow was running a small bakery with a fair amount of success. Not only was she found to support her family entirely on this but she was also providing employment to a few of the village folks. According to her estimate her monthly income was not less than rupees five to six hundred a month after meeting all expenditures. Her difficulties about getting regular supplies of flour, vegetables, ghee, sugar, etc were found to cause her frequent set back and the Govt would do well to organize effective ways of ensuring regular supply of raw materials to boost such cottage industries in the villages.

Knitting and tailoring have not really developed as a whole time occupation in the village. These are mostly subsidiary occupations. However two ladies were found to be running knitting and tailoring shops on a wholetime basis. They have no helpers and were, in fact, trying to develop gainful self-employment for themselves. Even so their prospects of future developments are not quite bleak, readymade garments, woolen sweaters and caps which they produce at present are small in number hardly enough even to meet the local demand. Their efforts are not, therefore unproductive in their present setting. During the survey, however, they complained that marketing facilities needed for any increase of their output—

were not really available and that the Govt should develop a suitable machinery for the same. On the whole the survey revealed that this developing village had real potential for a healthy growth of cottage industries and it would certainly be very fruitful for the Govt to mobilise the available human resources through well-planned extension work from Industries and cooperative Department.

### **Subsidiary Occupations**

As stated earlier many of the families with jhum cultivation as their main occupation, run small shops in their residences to augment their family income. However, quite a few run shops as the main source of their family income and do not depend on jhumming as a primary means of their subsistence. They are usually the more wealthy section in the village, who can afford to invest a reasonably adequate capital for stocking various types of commodities needed for the daily life of the villagers. These shops are, in fact, miniature department stores keeping all types of materials like shoes, umbrellas, garments, cloth, important items of groceries, cosmetics, medicines, utensils, building materials, and even some items of vegetables, like potatoes, onion and garlicks together with other eatables like dry fish, tinned fish, jam, etc. During the survey as many as ten families were located to have been running such shops on an exclusive basis. Even though they were not found to employ any outside helpers, all their family members were found to be fully engaged in dealing with the needs of their shop establishments. Most of them stated that their income ranged between three to four thousands a month.

A section of well-to-do people in the village belongs to class of Govt servants. Their total number however, is not very large and excepting a microscopic few, they all belong to the lower category of Govt service such as peons, chowkidars, demonstrators of soil conservation departments, L.D.A's, primary and middle school teachers etc. Besides, teachers of non-Government recognised aided institutions also receive salaries at par with their counterparts in Govt service and may, therefore, be classed along with the latter in respect of



their financial standing and social position. Many of these however, have small jhum holdings to supplement their family expenditure and enable them to lay by a part of their income against the rainy days. However, interrogation during the survey revealed that almost all the villagers, including this category of persons, were not very much tuned to the urgency of laying by a part of their income for unforeseen circumstances. As a result indebtedness is a rather common feature. Fortunately however, the village was not found to have any petty money lenders trying to exploit their short-coming.

It is felt that Govt efforts should be carefully geared up to initiate the villagers into schemes of small savings. The Y M A, which was found to be very active in the social welfare services could perhaps be motivated to take up their work. Rural banking facilities with low interest rates may also be considered desirable. It must be mentioned, in this connection, that the slightly more well-to-do section belonging to Govt servants etc does not usually fight sigh of extending much needed occasional financial help to the needy poor villagers mostly without charging any interest thereon and the latter too are very scrupulous in paying back their loans at the earliest possible opportunity. On the whole it was indeed refreshing to note that the village society had developed a fine sense of give and take in their mutual relationships. The Mizo way of life with its social constraints and the still dominant feature of their philosophy of 'tlawmngaihna' does function effectively to maintain solidarity of their village society.

#### **Village Administration —**

At the official level the village administration is carried on by the village council, which may perhaps be looked upon as the official substitute of their earlier administrative body consisting of the Upas and village chief. However, the powers of the village council are very much less extensive than those of the council on the upas & the chief. The Durtlang village council consists of seven members, five of whom are elected on the basis of adult franchise and the other two are nominated by the Govt. While the main function of the village council

is to distribute jhum-lands and house sites in the village, its president does occupy a place of eminence and is recognised as a constituted administrative authority by the District Administrative Heads and others. Matters of minor administrative significance are left to be decided by the village council and it is this body that functions as the mouthpiece of the village group for projection of their wants and demands to the higher authorities. The council, however, loans substantially on other organisations such as the village Defence Party, the Y M A. and the church authorities. 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. Mobilisation of human resources in the village for social services and constructive activities is also very much helped by these organisations. Besides the Y M A functioning as the most important inclusive organisation for social service activities, there are a few other organisations such as the ladies organisation, old mens organisation etc to make their contributions within their limited capacity. It was also found that teachers of all schools in the village, primary, middle and high had recently constituted a teachers' association to regulate the activities of the school students and the teachers. Discussion with the president regarding their main functions revealed that the association was primarily engaged in improving the overall standard of school education in the village and they organise jointly social service activities in collaboration with the Y M A. However he also mentioned that the association aspired to be a mouthpiece of the teachers of all categories of the village for the redress of any of their grievances by taking up the issues with the departmental authorities. On the whole, their approach appeared to be quite constructive.

The Church and its elders are found to play a very significant role in the smooth administration of the village besides its primary function of regulating the religious life of the people. They are, therefore, given a special consideration in all matters of importance. Except a microscopic few (mainly Nepalese and Non-Mizo service holders and shop

keepers) all the villagers are Christians belonging to various denominations. Bulk of the villagers belong to the Presbyterian Church while a few of the remaining are Catholics and the rest belong to the United Pentecostal Church and the Salvation Army. Every denomination has its own church, its council of church elders and its code of conduct binding on all its members. During the survey fifty four persons were interrogated about the denominations to which they belonged and it was found that except one all the rest belonged to the Presbyterian Church. In fact this church, which has certainly the most extensive and prestigious building in the village, was established as far back as the first decade of this century, while the Pentecostal Church was established only about 29 years back. The Catholics too have their own church building, but it is very much smaller than the Presbyterian church. The Salvation Army members however, have yet been able to build their own church and their congregations for church service etc. are held in the houses of some of its members. Of these denominations, the presbyterians appear to be most well-organised. All matters relating to the church and its members are discussed in its executive committee composed of a Secretary, and Assistant Secretary, a treasurer and two church elders. The first three members are elected by adult church members for a term of one year which functions under the overall control of the District Presbyterian Church with its Headquarters at Aizawl. In case any matter fails to be resolved by the village church committee, it is referred to the District Committee for a decision. The other churches too have their own committees. As stated earlier their contribution towards the maintenance of an effective administration in the village is indeed quite substantial. In matters regarding offences connected with sex, drunkenness and other anti-social behaviour of the villagers, it is the church committee which functions as the paramount authority to inflict punishments, their weight depending on the magnitude of the offences committed. In case any offence is considered very serious the offender is debarred from the membership of the church for a specific period and may even be expelled. However, the

church authorities reserve the right of reconsidering their cases if the offender is found to be sincerely repentant for his lapses and undertakes to refrain from the same in future. It may be mentioned here that such infliction of punishment is very much looked down upon in the village society and the fear of the same acts as a strong deterrent against moral lapses. However, interrogation during the course of survey revealed that cases of irregular sex relationships leading to pregnancy out of wedlock were very much on the increase these days and the church elders and others responsible members of the village community were deeply concerned over the issue. In fact in the context of such a situation many of them have joined hands in efforts of moral rearmament.

Though the majority of the villagers are Lushais, there are some others belonging to various clans and tribes like Hmar, Paite, Chhange, Chawngthu, Pawl, Lakher. All these different groups have their own dialects. But the common elements in these dialects are quite substantial, so much so indeed, that they can carry on their conversation in their respective dialects with full understanding. However, with the passage of time and the expansion of education most of them have now assimilated the Dulien language which has established itself as the Lingua franca for the whole of Mizoram. Besides these groups, there are a few Nepalese who are permanent residents of the village and some Non-Mizos belonging to the plains who have come to the village as government employees or for running some petty shops. Interrogation during the survey indicated clearly that in spite of the varied composition of the village population, they all lived together in great amity and with a deep feeling of belongingness. Egalitarianism continues to be a significant characteristic of the village people and the evils of untouchability and class consciousness between the rich and poor etc. are completely absent. The sustaining forces for the same are maintained vigorously through their social custom of community dinners, hospitable intermingling and the permissive attitude of their life-going nature. They are polite and they considered it shameful to speak unkind words to any

body It was, however, found during the survey that the more mature section of the village population including the elders were rather deeply concerned with the frequent ways and impolite behaviour of some of the teenagers In fact it was noted that the 'upa pawl' ( old men's association ) would often stick up a notice at a prominent place decrying the unsocial or even anti-social ways of some of the youths to project their disapproval of such activities in the village With a high percentage of literacy in the village and the usual Mizo concern towards maintenance of a good picture of their collective life, these silent social measures do not go without significant results

As a fairly big group-centre standing almost at the gateway of the state capital, Durtlang enjoys many of the urban facilities not usually available in other group centres. Regular bus service between Durtlang and Aizawl makes it possible for the village folks to reap the advantages 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 can be easily transported to Aizawl market Besides, its location ensures a fairly brisk business to the stall keepers However along with these advantage a good number of evils of town life too appears to have crept in cases of drunkenness of disorderly behaviour and indiscipline amongst the teenagers are observed more abundantly in this village than in the other interior ones and the social controls exercised by the various organisations in the village are more potent in dealing with the same than in the nearby capital town of Aizawl The Mizo parents are usually very soft with their children and permissiveness in regard to the ways of the young ones is a common feature of their family management. Boys and girls mix freely and the courtship practices have far receded from their earlier accepted pattern of 'nula rim' ( courting a young woman ) As a result pre-marital sex relationship amongst the young ones appear to be increasing with all its evil results as evident from the growing number of 'vestry marriages' However, the Mizo Society's easy acceptance of such lapses and the assimilation of the issues

born out of wedlock in their social structure go a long way to prevent many of the more serious social problems like prostitution, abortion etc. faced elsewhere

Mizos love to possess good dresses and other consumer goods and this trend is reflected fairly well in their families. No matter how small a house it may be, they all appear to set a part of a small part of the same as a sitting room with some good furnitures therein. They usually keep a sofa-set with cushions and try to decorate the room, as best as their means allow, with pictures of Christ or saints and photographs of family assemblages etc. Their male folks put on trousers, shirts, coats etc. When they move out while their womenfolk put one blouse and petticoat with a puan thereon. On every Saturday they usually take a bath and shampoo their hair and wash their dresses. This is more or less a preparation for their Sunday attendance to Church Services while on every Sunday the whole family puts on the best of their dresses. After attending church services they stroll about, meeting relatives and friends. Sunday schools are an extremely regular features in almost all villages in Mizoram. These are very efficiently organised and all duties entrusted to the villagers by the Church authorities, in running those schools, are scrupulously attended to. They have their children department and adult department with well defined courses of religious studies and social service activities. Very often on Saturdays extensive social service activities are organised with the help of Y.M.A and other voluntary organisations in which school children and teachers participate spontaneously.

### **Voluntary Services —**

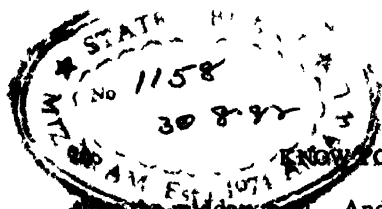
During the survey it was found that the voluntary organisations undertake duties very willingly to look after the helpless old people and ailing neighbours. Other social service activities undertaken by these voluntary organisations pertain to willing assistance to the bereaved families. As soon as any one passes away, the news is carried to the relatives and members of the voluntary organisations. Young boys and girls go to the family, make necessary arrangements for

sitting of the visitors, bring firewood, utensils etc for preparation of tea and keep up the whole night when necessary singing devotional songs and hymns. The young boys undertake to dig the grave and when the same is ready help the members of the bereaved family to carrying the coffin to the burial ground. One of their very healthy social customs still maintained scrupulously is to make small offerings within the means of the visitors to the bereaved family. The amount usually paid ranges between Rupees two to ten and sometimes presents, such utensils or other necessities of life are also offered collectively. The bereaved persons do not normally exhibit their anguish very openly and try to maintain composure accepting the bereavement as the will of God. When the coffin is ready to be taken to the burial ground, the near and dear ones are found to speak out words in praise of the bereaved one and conclude their speeches by praying to God to keep the soul in peace in his heavenly home.

Besides such collective community work as cleaning of roads, village market place etc the members of different voluntary organisations are very quick in mustering themselves whenever a sick person has to be carried over a long distance to take him to a hospital. They also build houses and carry out repairs whenever due to accidental fire or other natural calamities such as heavy rains, landslides etc any house in the village gets destroyed or damaged. It is through such selfless activities that the village folks exhibit 'tlawmngaihna' (altruism) which still now occupies a conspicuous place in their culture.

### **Diet, Food Habits Etc**

Fortyfive randomly selected house holders were interrogated regarding their diet, food habits and different aspects of keeping their houses. The picture that emerged is summarised here. All of them stated that they took three major meals, one between seven thirty to eight in the morning before going to work, the second meal between twelve and two at noon and the third in the evening between five and six. Of these three meals, the morning and the evening ones are more substantial



~~the midday meal~~ And in fact with the change of time it is more often than not that the midday meal is changed to snacks and tea only, specially in the case of office goers and petty employees like shop-keepers etc. However, those who go to ~~them~~ or engaged themselves in hard physical labour such as road making etc. carry rice and vegetable nicely packed in plantain leaf for their midday meals. Even in such cases they take tea, very often without milk and sugar after their midday meals. Mizos are extremely fond of tea and take several cups of tea throughout the day. They also offer tea or coffee whenever any visitor comes to see them at their residence. Their staple food continues to consist of rice and boiled vegetable. They love vegetable soup and use in their vegetable and soup preparations dilute alkalin solution prepared by soaking firewood ashes. It is a common sight in the house of any Mizo to find a small conical bamboo basket loosely woven in which ash is put and water poured over the same. As the latter soaks through ashes it dissolves the alkali content and trickles out of the openings of the basket, which is collected in small reservoirs and kept for use in their soups and vegetables. This is considered to be a great delicacy. They are all meat eaters and like pork and beef most. Besides, almost of them keep poultry for egg and meat for their family consumption. They take fish, but since fresh fish is not very often available dried, smoked and tinned fish are usually substituted. They prepare a kind of very delicious chapaty by mincing roasted dry fish with onion, garlic, ginger, chillies and salt. They do not however mix any sour thing like tamarind or lemon as in 'chatney prepared by the Non-Mizos. In preparing their chatney they also often use liver in place of dry fish. In preparing their vegetables, very often leaves of different kinds such as bean leaf, pumpkin leaf etc. are boiled together. Keep the 'soup in small cups while taking the main leaves with rice occasionally sipping the soup from the cups. At meal time they place their rice on a big wooden platter round in which are placed cups with soup. All the members of the family including the housewife then sit around the latter on small wooden stands or cane and bamboo ~~murahs~~ and take the meal.



together from the same platter sipping the soup from time to time. However, rapid changes, both in their good habit also in the preparation of their food, have now been taking place. In place of purely boiled vegetables they sometimes fry these in mustard oil and use some spices too. During interrogation it was found that in place of big wooden platter they now use small enamelled plates and take their meal separately on low and small dining tables placed in their kitchen. Their kitchens too which were, perhaps till very recent past, the most important corner in their household with their indigenous bamboo water containers, bamboo mugs, wooden plates and roasted meat have now taken a new look with metal utensils and plates arranged nicely on racks on one side of the room and dining table and small stools and murahs in the middle. However, near about the fireplace a few small stools are still to be found always where old inmates of the household are found to enjoy the warmth of the fire place. Guests too when they come to visit them, are offered seats near the fire-place along with a cup of freshly prepared tea. Now a-days their kitchen utensils are being fast replaced by aluminium and enamelled ones. Conspicuous absence of any brass, bronze or copper utensils and vessels presents a sharp contrast to that of a village household kitchen in the plains. The richer section amongst them even go in for China crockeries and pressure cookers. The Mizo hospitality is indeed a very significant feature of their culture and it is not restricted to their own people. Even a stranger non-Mizo is often cordially invited to share their meals in a very open and receptive manner.

### **Dwelling And Domestic Details**

The Mizo families, even though not completely of the extended type are usually large and their bed rooms are, more often than not, highly congested with a number of bedsteads, boxes and even stools and tables for children. They do not usually have a separate dressing room or a bath room. Their houses being mostly built on stilts on the hill slopes do not pose much problems of sanitation, as the washings and sweepings flow down the slopes easily. The floors too being

usually made of timber planks or thickly set split bamboos are more healthy than mud floor commonly seen in the village houses of the plains as they prevent dampness. Of the forty five households interrogated during the survey, thirty of them reported that they maintained big sisterns for water which is a rare commodity specially in the dry months of the year, rain water being carefully stored therein. The other fifteen, however, were meeting their daily needs of water by collecting the same from springs, some of them quite far from their houses. While five of these householders reported that the women folk in their families were fetching water in bamboo pipes, the other were using either kerosine or mustard oil tins or plastic buckets. In their case both male and female members of the family were reported to be carry out this duty. While the womenfo'ks carry one tin or bucket's on their heads the men carry a pair of tins or buckets hung on the two ends of a stout bamboo piece carefully shaped to suit the purpose to balance these against the shoulder. The village houses do not usually have latrines attach d to their houses and this is certainly very desirable from the point of view of hygiene. A little distance away from their house on the slope side they usually have pit hole latrines in a small thatched low-roofed room where n they have almost to crawl in. Due to scarcity of water they are also rather slack in taking bath regularly or even in cleaning the toddlers. As a result skin diseases are rather common amongst them, However with the advancement of their education they are now much more careful about their sanitary requirements than in their earlier days.

As stated earlier the Mizos are usually care free happy go lucky sort of people on the whole. Even when they are engaged in hard labour in jhum cultivation or in household duties they always keep up their humour and are seldom found to be irritable in their temperament. They enjoy their leisure time in various forms of merry making. While the elder ones indulge in gossips of all types, sitting round the fire place, the younger ones may be found moving about in small groups of boys and girls or playing some games. Both boys and girls are extremely fond of the game of hockey on the streets, their

sticks being usually made by themselves out of carefully chosen bamboo. The male folks also play foot ball and sometimes volley ball, while the small girls are often found to be engaged in their traditional kawī ( seed of a large jungle bean ) game. In schools badminton and ring tennis are commonly played

Mizos are all very talented in music and are extremely fond of singing usually to the accompaniment of guitar. Besides church music which is invariably a feature in all their church services, they are often found to enjoy music in groups on every available festive occasion like marriage, picnic etc. Their traditional dances, namely Chero and Khuallam are proudly presented whenever some V I P s pay a visit to their villages. However, except on such occasions dancing is not commonly seen in the villages. This is perhaps the aftermath of the church restrictions on the various forms of their traditional dances since these were mostly associated in the past with drinking af Zu. It is, however, satisfying to find that they have not yet lost these important aspects of their cultural life in spite of the strong impact of Christian ethics on them. To conclude it must be stated that the village life in Mizoram appears to be very much more live y than what is usually found in the plains and Durtlang with its typical Mizo way of life does not fail to impress any outsider with such a view

# ( DURLANG )

## AP ENDIX I

TABLE No I

Area in acres	POPULATION			Density per acre	Number of households
	Males	Females	Total		
9150	2101	2227	4328	2.1	710

TABLE No II

Total no of house-holds	5 generations & above	above 2 genera- tion & below 5	above 1 genera- tion & below 2	1 genera- tion & below	unspeci- fied
710	—	56 house- holds	89 house- holds	556 house holds	9 house holds

TABLE No III

Use of land	Area in acres	Percent of total land
Cultivable land	5020	54.9
Barren & uncultivable	1400	5.3
Cultivable waste land	730	8.0
Land under forest	200	1.8
Total	9150	100

Caste/tribe/ community	NITCH CATTLE		GOAT	
	No of house holds owning it	Total No	No of house holds owning it	Total No
1	2	3	4	5
MIZO	43	187	6	19
NEPALI	27	113	14	93

## FOWLS

No of household owning it	Total	No of households owning it	Total
6	7	8	9
301	346	538	2366
7	13	21	96

**Service—Institution, type of posts and number of employees**

Institution	Teaching		Official		Technical		Semi skilled		Manual	
	M	F	M	F	M	F	M	F	M	F
School	19	8	1	—	—	—	—	—	—	—
Presbyterian Church	—	—	9	2	3	—	2	43	4	3
Govt Offices	—	—	3	2	16				18	
I/c	dissolved									

## KNOW YOUR OWN LAND

## APPENDIX I

## TABLE VI

## Occupation by Age and Sex

Age Group	Cultivation			Service			Business			Labour		
	M	F	Total	M	F	Total	M	F	Total	M	F	Total
0-14	—											
15-34	188	203	391	66	56	122	2	8	10	31	5	36
35-59	295	241	531	27	14	41	7	5	12	9	11	20
60 & above	—											

## APPENDIX I

## TABLE VII

## Population by age and Sex

Age Group	Males	% of the total	Females	% of the total	Total	% of the total
0-14	519	11.9	609	14.1	1128	26.0
15-34	551	12.7	625	14.4	1176	27.1
35-59	850	19.6	820	18.9	1670	38.5
60 above	181	4.3	173	4.1	354	8.4
TOTAL	2101	48.5	2227	51.5	4328	100.00

## APPENDIX I

## TABLE VIII

## MARITAL STATUS BY AGE AND SEX

MALES				
	Single.	married	widower	Total
0-14	519	—	—	519
15-24	273	8	—	281
26-59	245	857	18	1120
60 above	—	138	43	181
TOTAL	1037	1003	61	2101
Percentage.				

FEMALES				TOTAL			
Single	married	widow	total	Single	married	widow	total
609	—	—	609	1128	—	—	1128
270	45	—	315	543	53	—	596
251	836	43	1130	554	1635	61	2250
—	122	51	173	—	260	94	354
1130	1003	94	2227	2225	1948	155	4328

## APPENDIX I

TABLE IX

Literacy Percentage by age and Sex Group

Age Groups in years			Total		Illiterate			Literate without education		
	M	F	T	M	F	T	M	F	T	
1	2	3	4	5	6	7	8	9	10	
0-14	519	609	1128	173	204	377	—	—	—	
15-24	281	315	596	11	15	26	3	1	4	
25-59	1120	1130	2250	43	69	112	29	14	43	
60 and above	181	173	354	26	45	71	37	11	74	

Lower Primary School			Middle School			High School			Higher Secondary School		
M	F	T	M	F	T	M	F	T	M	F	T
11	12	13	14	15	16	17	18	19	20	21	22
205	267	472	136	131	267	5	7	12	—	—	—
29	47	76	163	189	352	75	63	138			
853	893	1746	114	101	215	81	33	114			
96	—	96	35	20	55	9	1	10			

## APPENDIX II

TABLE No. 1

Attitude	No. of informants		%
	Male	Female	
1 Hostile	3	—	
2 Indifferent	1	3	
3 Cooperative	18	16	
4 Any other ( specify )			

TABLE No. II

Range of information by household heads and caste/tribe/community

Caste/Tribe Community	Total No of house- hold	Thana	Sub-Divn	Dist	Principal lake/ river of the Dist	
Mizo	63	—	Aizawl	Aizawl	Tlawng	Tuirial etc
Nepali	28	—	-do-	-do-		"
Others	9	—	do-	do-		"

TABLE No. III

Households and population by religion, sect/caste/tribe/community

Relig on	Sect	Sub sect	Tribes	Community	Male	Female	Total
1	2	3	4	5	6	7	8
Christianity	—	—	—	—	1985	2141	4126
Hindu	—	—	—	—	104	83	187
Muslim	—	—	—	—	12	3	15

## APPENDIX II

TABLE No. 4

Household heads by caste/tribe/community/Age group, sex &amp; literacy

Age group	Total No of households head						Mizo					
	literate		illiterate		Total		literate		illiterate		Total	
	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
0-14	346	405	173	204	519	609	334	394	158	190	492	584
15-24	270	300	11	15	281	315	239	273	2	6	241	279
25-59	1077	1041	43	69	1120	1130	1061	1032	16	50	1077	1082
60 & above	155	128	26	45	181	173	154	128	24	43	178	171
Total No of Households	-710											

## NEPALI

Literate		Illiterate		Total	
M	F	M	F	M	F
14	15	16	17	18	19
12	11	15	14	27	25
31	27	9	9	40	36
16	9	27	19	43	28
1	—	2	—	3	2



## APPENDIX II

TABLE 5

House type by roof materials caste/tribe/community

Caste/Tribe/Community	Name & House Name	Type Nos
1	2	3
Mizo	Thatch	14
	C I Sheet	159
NEPALI & OTHERS	Thatch	29
	C I Sheet	8

TABLE 6

House type by wall material and Caste/Tribe/Community

Caste/Tribe Community	Bamboo Plaiting	Bamboo Plaiting & C I Sheet	Bamboo Plaiting & As-bests	Bamboo Plaiting & Cement	Bamboo Plaiting & wood
1	2	3	4	5	6
Mizo	401	40	5	—	86
Nepali & Others	12	2	—	—	—

Asbestos C I Sheet	Wooden	Mud	Cement	Other type
7	8	9	10	11
102	7	—	2	30
6	—	17	—	—

## APPENDIX II

TABLE 7

Household and Caste/Tribe/Community by no of rooms & no of person occupying them

Caste/Tribe/ Community	Total No of House	Total No of rooms	Total No of members	With 1 room	
				Total home	Total member
1	2	3	4	5	6
MIZO	673	2024	4126	7	11
NEPALI	28	85	150	—	—
OTHERS	9	33	52	1	1

two rooms		three rooms		four & above	
Total home	Total members	Total home	Total members	Total home	Total members
7	8	9	10	11	12
236	1399	247	1476	183	1240
6	26	10	51	12	73
3	17	3	18	2	16

TABLE No 8

Place of Occupation —

Place of Occupation	Distance from village	Cultivation		Service		Carpe- tary		Business		Others	
		M	F	M	F	M	F	M	F	M	F
Within village	—	—	—								
Aizawl	9 K M s	—	—	48	21	9	—	—	—	81	72
Within 10 KMs	3-9 KMs	483	444	—	—						
More than 10 KMs	—	—	—								

## APPENDIX II

TABLE 9

Material culture &amp; use of furniture &amp; consumer goods by Caste/Tribe

Particulars	MIZO		NEPALI		OTHERS		RKS
1 Bed Sheet	673	household	28	household	9	household	
2, Chair	490	do	16	do	6	do	
3 Table	672	do	28	do	9	do	
4 Bench	641	do	24	do	5	do	
5 Stool	173	do	6	do	1	do	
6 Mirror	673	do	28	do	9	do	
7 Aluminium							
Pots	673	do	28	do	9	do	
8 Enamel Pot	4	do	Nil	do	—	do	
9 Plate	673	do	28	do	9	do	
10 Mug	673	do	28	do	9	do	
11 K Tin	671	do	21	do	4	do	
12 Bucket	422	do	13	do	7	do	
13 Basket eet	673	do	18	do	9	do	
14 Radio	89	household	8	household	4	household	
15 Petromax	47	„	4	„	1	„	
16 Hurricane	673	„	28	„	9	„	
Lantern							
17 Torch	515	„	26	„	8	„	
light							
18. Mosquito	673	„	28	„	9	„	
curtain							
19 Toilet	673	„	28	„	9	„	
Soap							
20 Washing	673	„	28	„	9	„	
Soap							
21 Hair Oil	639	„	28	„	9	„	
No of house							
send clothes	Nil		Nil		Nil		
to washerman.							

## APPENDIX II

TABLE No. 10

Persons by age at first marriage &amp; caste/tribe/Community

Age Group	MIZO		NEPALI		OTHERS	
	M	F	M	F	M	F
0-4	—	—				
5-9	—	—				
10-14	—	—				
15-19	10	168	—	8	—	2
20-24	336	387	6	17	2	5
25-29	593	532	17	5	4	1
30-34	128	43	4	1	2	—
35-55	19	8	1	—	—	—
55 & above	—	—	—			
TOTAL	1086	1138	28	31	8	8

TABLE No 11

Workers and Non Workers by Age, S.x, Caste/Tribe/Community

Age Group	MIZO				NEPALI				OTHERS			
	Workers		Non Workers		Workers		Non-Workers		Workers		Non-Workers	
	M	F	M	F	M	F	M	F	M	F	M	F
0-14	—	—	492	534	—	—	18	21	—	—	9	4
15-34	247	311	261	283	18	15	9	8	13	4	3	4
35-59	714	550	93	242	29	15	3	9	11	—	—	4
60 & above	41	11	137	160	1	—	2	2	—			
TOTAL	1002	972	983	1269	48	30	32	40	24	4	3	12

## APPENDIX II

TABLE No 12

Annual Household income by main occupation &amp; source of income

Main Occupation	Rs 300 & less	301 600	601-900	901-1200	1200 & above
Cultivation	79	220	—	—	—
Weaving	8	3	—	—	—
Livestock	9	13	38	9	1
Service	11	59	16	—	—
Carpentry	—	14	2	—	—
Blacksmithy	2	—	—	—	—
Book Binding	—	—	—	—	—
Shopkeeping	6	4	3	1	—
Others	97	66	31	10	2
TOTAL	212	385	90	20	3

***SERIES II***

**SIHPHIR VILLAGE**



# **S I H P H I R**

**Introduction** Sihphir village has been selected as the ground for study and survey. Thus a survey was carried out in 1975, so that we may get how the people live and work, what are their customs and usages, their economy and their way of life. From the survey we can get a clear picture of the village with regards to the socio-economic condition, religion, occupation and the general condition of the life of the people. Sihphir is a village which has been dominantly inhabited by the people known as Mizos. It is situated in the Aizawl District, not very far from the Aizawl town itself. From the study and survey of the village it is clear that the inhabitants of Sihphir are almost entirely cultivators who grow rice and other crops by the method of shifting cultivation or Mizo type of cultivation. The slopes of the hills around the village are used for this cultivation every year.

Apart from jhum cultivation the people pursue other occupations and professions such as cottage industry, shop-keeping, Govt service etc.

## **The People**

During the survey, altogether 10 large joint families have been interviewed. These ten families consisted of 56 members. This shows that the size of a family was not very big. About one-third of the members of the 10 families were born in Sihphir, thus they are original inhabitants of Sihphir. The rest of the members were born outside the village, thus they can not be counted as the original inhabitants of Sihphir. Most of the families came to Sihphir and settled there. All the older members were of other places and only the younger members were of Sihphir village.

## **Sub-Tribe & Language**

Collectively all the people of Sihphir have been known as 'Mizos'. But they were again divided into different sub-tribes. 56 members of the 10 families surveyed, belong to different

sub tribes like Ralte, Hmar, Renthlei, Pachuau, Tochwawng, Chhakchhuak, Hrahse, Vangchhia and Khawhring. Nine sub-tribes were found among 56 people. There are different dialects for almost all these different sub-tribes, but none of the member can speak his own dialect any more. They all speak Mizo and Mizo is the common language of these people. Besides Mizo language, few of them, who are educated can speak English and Hindi. Their own language, that is their sub-tribal languages, are completely unknown and forgotten now. There was not any secondary language spoken by the people. English and Hindi being spoken by few people, could not be taken of secondary language of those few.

### Household Goods

Most of the houses in Siphir are modern type houses. Pure Mizo type house is no longer found in the village. Each and every family prefers modernised house to old Mizo type house. In general all the houses are having three rooms,—kitchen, sitting room and bed room. Kitchen may be a separate building in some cases. All these rooms are furnished with modern type of furniture. Furniture generally consists of bench, chair, stools, desk, table, almirah, dining table etc. Bedstead, mirror and bed are also found in every house. Kitchen is especially used for preparing meal and eating only. Kitchen is also well equipped with different utensils pots, pans, frying pan, spoon of different kinds, saucers and other various Mizo utensils.

Sitting room is furnished with benches, table chairs and stools. In some houses framed photographs, painting etc can be found hanging on the walls. In Almirah and bookshelf, books and magazines are kept for reading or display. Some families of higher income use to decorate their sitting rooms in modern way. Curtains are also used for windows and doors. This room is used for receiving friends and visitors. It is also used for holding committees or meetings when necessary.

The Third bed room is used for sleeping and dressing. In bed room are found beds, boxes or trunks in which valuables



of the household are kept. This room is exclusively used for sleeping. Ordinary friends and visitors are not supposed to enter this room without permission. This room is completely reserved for the family members only. Of all the families surveyed, none has study room and dressing room.

### **Diet**

From the survey of the village, it is found out that the staple food of the people is rice. The people of the village use to take meal twice or thrice a day, that means some use to take two meals a day whereas some use to take three times a day. If there are three meals a day, they are breakfast, midday meal and supper. If only two meals are taken midday meal is not taken. This is for ordinary practice. But on special occasions like Christmas, New Year or other festivals different timing of meal may be used. The most common items of diet rice and vegetable are prepared in different ways. Sometimes it is cooked in water only, sometimes in oil and sometimes in Mizo typical way, bai. Some families use to take dal also. Meat is also very popular. Though it is not taken every day, it is taken at least once or twice a week. Every kind of meat-pork, beef, chicken, mutton and fish are taken. For home drink tea is the most popular. Sometimes it is taken in raw-red. But generally it is taken with milk and sugar. No doubt coffee is also taken, but only few people use to take it.

### **Dress And Ornaments**

As it is in other villages in Mizoram, modern dress or western dress is fast gaining high popularity among the members of Sihphir. A pure typical Mizo dress for both men and women is completely out of use and forgotten. But pure western-dress is also very rarely used. The most popular and common dress among the people is the westernised Mizo dress. Men's dress generally consists of shirt, trousers and shoes. Altogether 50 people have been interviewed during the survey. All these 50 people use to put on shirt, trousers and shoes in

one occasion or the other Men, very rarely use any kind of ornament From the survey it is found out that the only kind of ornament used by men folk is wrist-watch But wrist-watch is very popular among men folk as well as women folk There is no special dress for men for special occasions or festivals The only special dress for men is coat Neck-tie is also used The best dress they have is their dress on such occasions Some of the members have a working dress, but most of them use their ordinary dress whenever it gets old and worn out As women folk is concerned in dress, women are more typical than men Women's dress consists of blouse, Mizo cloth (Puan, specially woven by hand), skirt and shoes, some younger girls sometimes want to ware pure western dress like mini-skirt, long-pants etc, women are more decorative than men Many of them put on finger-rings, ear rings, necklece etc Some girls and women like using different kinds of cosmetics like face powder, cream, lipstick, eyebrow etc Women folk like men folk, do not have special dress of women on such occasions As regard to working dress, women do not have any special dress The old ones are their working dress Women seldom use coat, instead they use sweater during cold season. Shawl is also quite common among women during cold season It is known that the life of the people is quite economical from the fact that they never send their clothes to washermen There is no washermen in the village Thus all the clothes are washed by themselves at home. This help them to spend only about Rs 5 to Rs 16 monthly All the houses surveyed used harricane lantern. Some houses have petromax, torch light, kerosine stove, radio and bicycle Among the people of the village luxurious items like cigarettes, pans etc are quite popular Most of the people interviewed are in the habit of taking cigarettes or Vaihlozial and pan Their mostly expenditure on these items comes to quite a big amount There are some other items on which unnecessary expenditure has been made. They are chewing gum, coffee etc But fortunately no one among the persons interviewed never tastes alcohol or any other strong drink.

### **Marriage Customs**

As regard to marriage custom, all the inhabitants of the village embrace Christian custom of marriage, that is marriage in the Churches by the Church Minister. Although there was a Mizo customary law of marriage in ancient days, yet this law is no more applicable to the people. Thus this customary law of marriage becomes out of use in modern time. In Christian marriage also there are two rules of marriage, first rule and second rule. A number of couples followed the second rule. During the survey no divorce case was reported so far. And what form of divorce is followed and how divorce case is treated is not known. Therefore, it seems that marriage in Sihphir village is quite cordial and sound.

### **Economy**

The people of the village are of different occupations. Thus a number of economic activities have been found in the village. All the inhabitants of the village are engaged in one economic activity or the other. Even then the main occupation of this village is cultivation. Out of 52 families surveyed, 20 families are cultivators or farmers. The rest of the family depend on other different subsidiary occupations. These other occupations other than cultivation are small scale or cottage industries. By engaging in these cottage industries, a large number of the people earn their living.

### **Cultivation**

As we have said 20 households of the total household covered in the survey have cultivation as their principal occupation. These cultivators practice shifting or jhumming cultivation seems to be the only suitable form of cultivation for this village. Other forms of cultivation like wet cultivation and permanent cultivation are not much in practice. The area of this cultivation is usually not very vast. The areas of cultivation range from 1 acre to 6 acres. All people can attend and look after them from the village. Paddy is the main item grown in these cultivations. Other vegetables grown are chilli, tobacco, ginger etc. These vegetables are only grown along with paddy.

These cultivations are temporarily owned by the cultivators for one year. The village authority that is village council or any other authority does not levy any rent on this lease of land. Though there is no hard and fast rule as regard to the duration of the lease, yet it is usually for one year. If the cultivators desire so, they can lend for the second year also. There is no good and permanent means of transport from the place of cultivations to the village. Small foot-path links the village and the jhum fields the products of the jhum are transported by means of head-load. The land leased out is always sufficient for one year's cultivation. In fact the cultivators can have as much land of they want for one year. In yield from the cultivation is not very high and the cultivators can hardly manage themselves with the field. As this is the case there can not be any surplus for sale. So the people never sell their products to the neighbours or people from other places. As there is no surplus product, there can not be any future plan for sale. The product is less than enough for the people themselves also the cultivators main difficulty is that the yearly yield of the land is too (small) and the labour of the cultivator has to be diverted to other activities to earn foodstuff and other commodities. This it seems that root cause of difficulty is the method of cultivation which does not give sufficient yield to the cultivators. The survey reveal that the product can not feed them the whole year and generally it lasts only for a few months.

### **Cottage Industry :**

Besides cultivation, another important occupation of the people of this village is cottage industry. Altogether 10 household who have cottage industry, as their occupation, have been interviewed during the survey. But these 10 households are not entirely dependent on cottage industry. It is only their part time business because they at the same time pursue one profession or the other. Another important profession which they carry on along with cottage industry is jhumming. Different kinds of industry are furniture work, bakery, blacksmithy, cane, bamboo works, weaving, knitting, rice mill

and sewing But none of these industries can give sufficient income to the people All the industries are used by the people themselves and they are all located inside the village either in their own residence or not very far from their residence Income from any of these industries does not exceed Rs 800, the highest income is Rs 720 that is rice mill and the lowest income is only Rs 100 that is cane and bamoo works and blacksmithy Fortunately raw materials needed for the industries are always available None of the industries except Bakery receives help from the Govt The bakery industries alone received Rs 2000 00 loan from the Govt The only difficulty faced by these industries is lack of customers Most of these industries are one man industries only two industries can employ help and the rest of the industries are run by the owner or with the help of his family members The monthly expenditure for these industries is not very high Only four industries have to incur expenditure and the rest do not incur any expenditure Most of the owners of these industries want to enlarge them but few found that the future is quite dark There is no one who has the idea forming cooperative society For that there is no society or association some of them want to train up their children in this profession and the rest said 'no' to this The only suggestion given by the owners to improve their industries is to enlarge them by getting help from the government

### **Labourers**

During the survey, 10 people have been given an interview, all these 10 labourers are unskilled daily labourers All of them found their employment temporarily They are employed in various works like tilling and wedding jhum and garden, daily labour, manual work etc Only one gets monthly salary of Rs 210 00 and the other are employed on daily basis at the rate of Rs 7/-, 8/-, & 10/-, Most of the labourers are dependent on their daily labour without any other employment or side income And two have cultivation along with their daily labour The usual working hours is 8 hours starting from 8 a m to 4 p m,

**Government Servants :**

12 Govt servants have been interviewed during the survey. They are the government servants of various ranks. As such their pay scales are also different, the highest pay scale being Rs 220/- and the lowest being Rs 80/- These govt employees are of different departments, P & T Deptt, Medical, D. C, Soil Conservation and agriculture. All of them are posted at Sihphir except one at Durtlang. The income of these Govt servants is not sufficient for many of them and only few consider their income sufficient. Fortunately most of them are satisfied with their job. None of them has any grievance. All the posts are transferable. These employees are belonging to either class III or class-IV and all of them are quite satisfied with their officers also. Only two of them get other benefits and the rest get nil. All of them participate in society or social works in some way or others. Each and every of them contributed towards social work. It has also been found out that the govt servants are also interested in religious activities as well.

**Church Activities**

Sihphir is a christian village and all the inhabitants are christian by faith. Members of general public take part in different church activities. The most dominating denomination is the Presbyterian Church, though there are other denominations like Roman Catholic, Seventh Day Adventist, United Pentecostal Church etc. All the people except one, interviewed during the survey belong to the Presbyterian Church. The denomination to which the exceptional one belongs is Roman Catholic. Rev Lalbiakvela is the Pastor of the Presbyterian Church and Father G. Pinto is the Roman Catholic. All the people interviewed are full members of their respective denominations. The number of services attended varies from one person to another. This shows that some are regular church goers and some are not. However, all the people usually attend at least one service every Sunday. Of these 10 people, 2 are Sunday School teachers and the rest are ordinary members. 6 out of 10 use to appear in the Sunday

School Examinations and some of them also receive prizes and certificates. All of them render services to the church. Some preach, some collect funds, some look after the church building and so on. There are about 15 elders, but the exact number is not available because Sihphir being the grouping centre, is divided into many wings which have their own churches. Of these 10 people none of them is an ordained church elder, but 2 are committee members. There is also an autonomous body or committee under the church that is Kristian Thalai Pawl, one member is punished by the church. All of them use to pray, but some pray once, conduct family prayer, usually before breakfast (tuk thuan). As regard to Bible society members are not very active. There are two life time members, and two senior members only. Sacrament is also taken once or thrice a year. Only one use to offer one tenth to God regularly. The sort of punishment imposed on the members is exclusion from the sacrament, of 10 people, only 4 are born again christians.

### Politics

We can say that all the members of this village are playing political role in this village. But the majority of the people are not taking part active political activities and those who are taking part in active political activities are quite small in number. However, the general public is politically conscious. And it seems the people understand the general meaning of politics. During the survey 10 people have been given political party in this village is the Indian National Congress. But this is not the only party in the village and there are other parties like Mizo Union and People's conference. 8 people out of 10 belong to the Congress Party and all these 8 people are active members of the Congress Party and many of them are holding important offices in the village unit Committee of the party. The other two do not belong to any party. None of these 10 people do not feel their rights being curtailed and the people are having free political rights. All the people interviewed want to have a democratic type of government. Village council has given attention and help to the local people,

This village council also tries local and petty cases. Of 10 people 2 people have stood before the village council court for some cases. The cases are usually of boundary or compound disputes between the neighbours. It appears from the survey that only very few people have suffered due to politics. One person reveals that he has been hated by members of Mizo Union and Mizo National Front. He has been fined by the M N F thrice. Political public meetings are also held in the village, but not very often, only about 2 or 3 times a year. The name of the M L A in the village is Pu Ch Saprawnga, who got elected from the Congress Party ticket. The M L A does not visit the village many times in a year. He can only visit the village three times in a year. This shows that he rather neglects the village. The people interviewed do not know much about things done by the M L A. Only one states that he helps in making dry terraces and this has been done successfully.

#### **Family planning & house condition**

Family planning has been started in the village and the people also began to understand the meaning of the family planning. Altogether married people have been interviewed. Most of these people got married at the age between 20 and 30 years of age. Almost all of the people live in their own houses. During the survey only two families live in rented houses. (Only one Kacha building has been found and the rest are pucca buildings.) All the buildings have been constructed between the year 1965 to 1973. The inhabitants realise the importance of making selection of house site. All the houses are having either 2 or three rooms. All the households have separate latrines. But these latrines are of low standard and modern type of latrine found in the village is a pit latrine. For building materials, especially for roofing and walling, thatch and bamboos are generally used. For wall, bamboo is the most common one and for roof thatch is generally used. Some few households use C I Sheet for roof and plank for wall. But those households who can afford these materials are very few in number. Condition of drain



is generally good For boundary wall bamboo fencing is used Generally, houses are never being repaired For opening a new house there is no formality Sometimes tea party is held if the owner wishes so The best season for building houses is dry season because during dry season there is no rain to cause trouble or disturbance to the building of the house Thus houses are usually built from the month of September to March None of the people interviewed has pucca building

### **Health, Hygiene and Sanitation**

The village is situated at an altitude of 4000 ft As such the village is quite healthy There is one dispensary in the village in which one compounder and one nurse are employed by the Govt The inhabitants of the village receive medical help from this dispensary Though the village is situated at a high altitude and healthy, yet it is not free from diseases, the common diseases are malaria, typhoid, influenza and diarrhea The most common medicines taken by the people are quinine and sulpha guanadine Sometimes injections are also taken Some of the inhabitants use to purchase medicines without a doctor's prescription but some never As regard to pregnant women, treatment is proper for some of them, but not for all For the prevention of malaria and other certain diseases D D T is sprayed very often in a year All the children have been vaccinated when they are within the age group of 2 and 3 Various measures like using mosquito net, boiling drinking water, injection, vaccination, blood examination are being taken There is no doctor, private or govt employed in the village The nearest doctor is at a distance of 15 Kms from the village No mobile medical aid is available in this village The main source of village water supply is natural springs There is no other means of water supply People use to wash clothes and take bath in those spring during rainy season, but it is not allowed during dry season Water tanks in those spring are cleaned twice and thrice a year All the villagers store water at home for drinking But all the households do not have proper storage of water for long time. There is no proper

means of disposing dirt and rotten things The most common means is throwing into natural drains in the village in which rain water washes them away There is no drainage system in the village, the only system is natural drainage system. No record of death or birth is kept in the village. Because of this, rate of infant mortality is not known If there is any orphan, it has been looked after by its family The orphans are well-cared for There are infirm or deformed persons in the village, but the exact number is not known. It is believed that there are about 8 such persons in the village Almost each and every house has its own small piggery and poultry But these are very small Some households make arrangement for making piggery or poultry outside the village

### **Social & Cultural Life .**

During the survey 50 people of different age groups have been interviewed for the information of social and cultural life of this village The youngest one is 22 years old and the oldest one is 10 years old All these people embrace christianity as their religion, but only 8 out of 50 have been so far punished by the church All these 50 people are married and most of them followed a christian custom of marriage There are few who followed the social custom and there are also some few cases of eloping Of these 50 people, 8 people have separated with their wives once or twice but for the rest the marriage is cordial and sound The most common reason for the separation is due to misunderstanding and disagreement. All the people join one association or the other These association are socio-cultural associations The two most popular associations are the Young Mizo Association and Village Defence Party, Many of them are highly responsible for these associations and they occupy important positions There are cases of theft and robbery in the village Those who are involved in petty cases are advised by the village Y.M.A., V.D.P., OR V.C. But legal punishment can not be inflicted by Y.M.A or V.D.P. Big cases which requires legal punishment are referred to the Police Department The anti-social activity is punished with advise, fine or beating by the

village associations During the survey it has been found out that the majority of the people use to mix with girls freely All of them had sweet heart before they got married Most of them started romantic affairs when they were teenagers But this is teen-age love affairs only The inhabitants of Sihphir are lovers of music All of them are very fond of playing music or singing The most popular, perhaps the only musical instrument is guitar Only a small number of people do not have hobby The rest have certain hobbies like gardening, singing, reading, discussion etc As the society in this village is a close knitted society, every inhabitant is a part of socio-cultural life All of them take part in socio-cultural activities Different kinds of game are being played in the village The villagers can somehow play almost all the popular games, but their standard is different thing Of these kinds of games, football and hockey are the most popular From the interview it appears that all the inhabitants are living a purposeful life All of them have aims in life, though their aims are quite different Some aim to educate their children, some try to become millionaire or to have good farm so on forth The interview also reveals that the majority of the people think that they can do something for the Mizo people, but what they can do are different things On the other hand, some inhabitants do not have any idea about what they can do for the people There are many socio cultural problems, the most striking ones are liquor, gambling, theft, and misuse of freetime Some appropriate measures have to be taken to stop these social evils Quite a big number of the people are found of making flower-garden in which many flowers have been grown The Mizo people have three important traditional festivals, but these festivals have been forgotten or not celebrated any more This is due to the coming of christianity in Mizoram The only important festivals today are christian festivals like Goodfriday, Christmas, and New Year Of these christian is regarded as the greatest and it is the favourite of all There is no other formal festival or merriment Picnics, parties etc. are the only merriments for the people The people practice only one means of disposing dead body, burial.

The village has one grave yard in which all the dead bodies have been buried. No dead body is buried in other place except in the grave yard. In general no child is employed for labour, but few children are employed for daily labour or other. Those who are employed are those who do not go to school. The majority of the children attend school everyday. The daily wage of a child about Rs 5/- All the children are getting proper treatment and attention from their parents and society. The only means of training or controlling children are the advice by the parents and the society. There is no prison in the village. If there is any serious case of murder or robbery, it is reported to the police. And the police department is responsible for the safety and security of the people. Law and order are in the hands of police deptt. Some time social works have been done in the village for the betterment or improvement of the village. In fact the village social affairs are the hands of the village people. They clean the street, make urinals etc. The people out of generosity or as a natural practice, use to exchange their vegetables. The people are also very fond of having free discussions or a chit-chat in their free time. In the day times they are all off their own respective occupations. They use to have free time only after they finished their daily work that is only after dinner they use to have their free time.

### **Leisure and Recreation .**

The people, though hard working are not engaged all the time in their work. As they love working, they also love to have leisure and recreation. As already mentioned the people spend the greater part of the day in their domestic work or jhum work. They, therefore, have little time to spare for leisure or recreation. They can generally have time for leisure in the evening say after 6 P.M. Those who are not engaged in jhum work can have little time before dinner (Zanriah). There are only few who are too busy to have time for recreation. The rest spend their free time in one way or the other like gardening, reading, playing games etc. The favourite game of younger girls is 'Inkawish'. There are folk dances

also But these folk dances are not usually performed as a leisure or recreation They are only performed on special occasions These folk dances are khual lam, cheraw, chheh-lam, cha, etc There are folksongs also, but these can not be taken as a part of leisure and recreation There is no other community worth mention in the village, which is Mizo community But there are some non-Mizos like Nepali, Bengali etc The members of the Mizo community also mixed freely with them, whenever these non-Mizos performed any party or get together, the Mizos visited them

The survey reveals that Sihphir village must have been a true typical Mizo Village in the present standard The selection of this village as one of the sample villages is quite fitting

## APPENDIX I

TABLE No I

Area in acres	Population			Density per acre	No of households
	M	F	T		
	1579	1594	3173		524

TABLE No II

Total No of households	5 genera- tions & above	above 2 genera- tions & below 5	above 1 genera- tion & below 3	1 genera- tion & below	unspeci- fied
	36	87	84	315	2

TABLE No III

Livestock Statistics as found during the survey

	Cattle		Goat		Pig		Fowls	
	No of house hold owning it	Total No	No of house- hold owning it	Total No	No of house hold owning it	Total	No of house- hold owning it	Total
Mizo	31	105	1	3	387	509	421	1687
Nepali	1	5	1	4	—	—	1	3

## KNOW YOUR OWN LAND

TABLE No IV

Service, Institution etc      Type of posts &amp; number of employees

Institution	Teaching		Clerical		Technical		Semi-skilled		Manual	
	M	F	M	F	M	F	M	F	M	F
Schools	19	12	1	—	—	—	—	—	41	—
Presbyterian	4	—	—	—	—	—	—	—	—	—
Govt offices	—	—	18	9	8	—	7	1	13	5
Village council	—	—	—	—	—	—	—	—	—	—

TABLE No V

Occupation by Age and Sex

Age Group	Cultivation			Service			Business			Labour		
	M	F	T	M	F	T	M	F	T	M	F	T
0-14	—	—	—	—	—	—	—	—	—	—	—	—
15-34	187	198	385	37	16	53	3	7	10	13	7	20
35-59	391	412	803	29	11	40	2	11	13	32	4	36
60 & above	10	—	10	—	—	—	—	—	—	—	—	—

TABLE No. VI

Population by Age &amp; Sex

Age Group	Male	% of the total	Female	% of the total	Total	% of the total
0-14	462	14.8	474	15.0	936	29.8
15-24	248	7.8	239	7.5	487	15.3
25-59	809	25.8	819	26.1	1628	51.9
60 & above	60	1.4	62	1.6	122	3.0
<b>TOTAL</b>	<b>1579</b>	<b>49.8</b>	<b>1594</b>	<b>50.2</b>	<b>3173</b>	<b>100.0</b>

TABLE No VII

## Marital Status by Age &amp; Sex

Group	MALES			
	Single	Married	Widower	Total
0-14	462	—	—	462
15-24	232	15	—	247
25-59	124	673	12	809
60 & above	—	52	8	60
TOTAL	818	740	20	1578

FFMALES				TOTAL			
Single	Married	Widow	Total	Single	Married	Widower	Total
474	—	—	474	936	—	—	936
209	31	—	240	441	46	—	487
146	657	16	819	270	1330	28	1628
—	52	10	62	—	104	18	122
829	740	26	1595	1647	1480	46	3173

TABLE No VIII

## Literacy by all Male &amp; Sex

Age Group	Total			Illiterate			Literate without			Edi T
	M	F	T	M	F	T	M	F		
0-14	462	474	936	177	182	353	—	—	—	—
15-24	248	239	487	5	8	13	13	11	—	24
25-59	809	819	1628	29	44	73	21	6	—	27
60 & above	60	62	122	13	24	37	8	1	—	9
TOTAL	1579	1594								

Primary			Middle			H/School			Higher		
M	F	T	M	F	T	M	F	T	M	F	T
191	185	376	98	103	201	2	4	6	—	—	—
14	18	14	32	63	59	122	138	147-285	13	8	21
107	125	232	493	527	1020	151	114	265-379	8	3	11
16	25	41	16	9	25	—	5	3-8	8	—	8

## APPENDIX II

TABLE No 1

Attitude Sl No	No of informants: M-26, F-24	
	Male	Female
1) Hostile	2	1
2) Indifferent	2	—
3) Co-operative	14	11
4) Any other	8	12

TABLE No 2

Range of information by household-heads and caste/tribe/community

Community	Total No	Thana	Sub Divn	Principal lakes, rivers etc of the dist
Mizo	521	—	Aizawl 'W'	Dist Aizawl Dist
Napali & Others	3	—	—do—	Dist Aizawl Dist

TABLE No 3

Households and population by religion Sect/Caste/Community

Religion	Sect	Sub-Sect	Tribe Community	Total	Male	Female
Christianity	—	—	—	3163	1570	1593
Hindu	—	—	—	10	9	1
TOTAL	—	—	—	3173	1579	1594

TABLE No 4

Household heads by Caste/Tribe/Community, Age group-Sex &amp; Literacy

Age Group	TOTAL					
	Literate		Illiterate		Total	
	M	F	M	F	M	F
0-14	291	292	171	182	462	474
15-24	243	231	5	18	248	239
25-59	780	775	29	44	809	819
60 & above	47	38	13	24	60	62



MIZO						NEPALI & OTHERS					
Literate		Illiterate		Total		Literate		Illiterate		Total	
M	F	M	F	M	F	M	F	M	F	M	F
290	292	171	182	461	474	1	—	—	—	1	—
242	231	5	8	247	239	1	—	—	—	1	—
777	775	25	44	802	819	3	1	4	—	7	1
47	38	13	24	60	62	—	—	—	—	—	—

TABLE No 5

House type by roof materials

Community	House Name	Type No
Mizo	Thatched	402
	K Oil tin	2
	CI Sheet	117
Nepali	Thatched	1
	K Oil tin	—
	CI Sheet	—
Others	Thatched	2
	K Oil tin	—
	CI Sheet	—
Total		524

TABLE No 6

House type by wall materials

Community	Bamboo planking	Bamboo & CI Sheet	Bamboo & Asbestos	Bamboo & Cement	Bamboo & Wood	Asbestos & CI Sheet	Wooden	Mud Cement other
Mizo	386	47	—	—	33	51	4	—
Nepali	1	—	—	—	—	—	—	—
Others	2	—	—	—	—	—	—	—

TABLE No 7

No of rooms and numbers occupying them											
Community	No of houses	No of rooms	No of mem- bers	with 1 room mem- bers	with 2 H	with 3 M	with 4 & above H	M	H	M	
Mizo	521	1594	3163	57	241	241	215	1283	162	988	87
Nepali	1	3	4	—	—						
Others	2	4	6	—	—						

TABLE No 8

## Place of occupation

Place of occupation	Distance from the village	Cultivation		Service		Carpentry		Business		Others	
		M	F	M	F	M	F	M	F	M	F
Within village	—			31	18	6	—	5	18	—	
Aizawl	—	—	—	29	9	1	—	—	—		
Within 10 miles	4-8 kms	588	610	—	—						
More than 10kms	—	—	—	—	—						

## APPENDIX B

TABLE No 9

## Persons by age at first marriage and community

Age Group	Mizo			Nepali			Others		
	M	F	Total	M	F	Total	M	F	Total
0-4	—	—	—						
5-9	—	—	—						
10-14	—	—	—						
15-19	—	7	7						
20-24	15	24	39	—	1	1			
25-29	463	584	1047	1	—	1	—		
30-34	185	86	271	—	—				
35-39	37	3	40	—					
40 & above	—	—	—	—					
TOTAL	700	704	1404	—	—	—			

## APPENDIX B

TABLE No 10

Material culture of use of furniture & consumer goods  
( community-wise )

Sl No	Particulars	Mizo	Nepali	Others
1	Bedstead	521 H/H	1 H/H	2 households
2	Chair	467 „	1 „	-
3	Table	512 „	1 „	2 „
4	Benches	443 „	1 „	2 „
5	Stool	178 „	1 „	-
6	Mirror	521 „	-	2 „
7	Aluminium Pot	521 „	1 „	2 „
8	Enamel Pot	—	1 „	2 „
9	Plate	521 „	1 „	2 „
10	Mug	521 „	1 „	2 „
11	K Tin	397 „	1 „	2 „
12	Bucket	306 „	-	-
13	Basket	521 „	1 „	2 „
14	Radio	58 „	- „	1 „
15	Petromax	30 „	-	-
16	Hurricane			
	—Lantern	504 „	1	2 „
17	Torch light	504 „	1 „	2 „
18	Mosquito net	521 „	1 „	2 „
19	Toilet soap	521 „	1 „	2 „
20	Washing soap	521 „	1 „	2 „
21	Hair oil	521 „	1 „	2
22	No of house			
	send cloth			
	to washerman	Nil	Nil	Nil

## APPENDIX B

TABLE No 11

Persons by age at first marriage and community

Age Group	Mizo			Nepali			Others		
	M	F	T	M	F	T	M	F	T
1	2	3	4	5	6	7	8	9	10
0-4	—	—	—	—	—	—	—	—	—
5-9	—	—	—	—	—	—	—	—	—
10-14	—	—	—	—	—	—	—	—	—
15-19	—	7	7	—	—	—	—	—	—
20-24	15	24	39	—	—	—	—	—	—
25-29	463	584	1047	—	—	—	—	—	—
30-34	185	86	271	—	—	—	—	—	—
35-55	37	3	40	—	—	—	—	—	—
56 & above	—	—	—	—	—	—	—	—	—
TOTAL	700	704	1404						

TABLE No 12

Workers and non-workers

Age Group	MIZO				NEPALI				OTHERS			
	Workers		Non-Workers		Workers		Non-W		Workers		Non-W	
	M	F	M	F	M	F	M	F	M	F	M	F
6-14	—	—	461	474			1					
15-34	163	181	324	302	—		1	1	2		—	—
35-59	460	423	102	151	1		—	—	4			
60 & above	3	4	57	58	—	—	—	—	—			
TOTAL	626	608	944	985	1		2	1	6			

TABLE No 13

## Annual household income

Occupation	Rs 300/- P M	Rs 301-600 P M	Rs 601-900 P M	Rs 901-1200 P M	1201 & above
Cultivation	9	254	16	•	-
Weaving	3	1	-	-	-
Livestock	4	41	3	4	-
Service	8	63	9	-	-
Carpentry	-	15	6	•	•
Blacksmithy	2	•	•	•	•
Shopkeeping	7	5	5	6	-
Book-binding	-	-	-	-	-
Others	18	29	7	5	4
Total	51	408	46	15	4



***SERIES III***

**LUNGDAI VILLAGE**





## **LUNGDAI**

The village Lungdai is situated at a distance of about twenty seven kilometer from Aizawl on its northern side along the Aizawl-Silchar road. 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 three thousand eight hundred feet facing the east. On its western side high cliffs and steep hillsides debar all possibilities of any settlement. On other sides too the scope of growth is extremely limited. As a result the village continues to be a small one with no more than four hundred households in spite of its being converted into a group centre after the political disturbances in 1966.

**Origin Of The Village** Not much could be gathered during the survey as to when and how this village came into being. No records of any significance could be traced even with the best of efforts. However, informations available from the old people of the village appear to establish that the original site of the village was about two kilometers south of the present site. A large stone wall, in a natural formation, stands in its majestic massiveness and appears to be a sort of a strong impenetrable fence providing natural protection to the village. In fact the old people claim that the name Lungdai originates from this natural stone fencing. 'Lung' in Dulien language means a stone and 'dai', a fence or barrier. During the survey they pointed out that the present site was originally used for rubber plantation and the area was then known as 'Thelret kawn' meaning rubber range. However, it appears that the project must have failed completely as not a single rubber tree can be located now anywhere in the village. The old people of the village said that the area was originally under the jurisdiction of Hranghiana, the chief of Nisapui village, which as a result of grouping, was incorporated with the Lungdai group centre. They also pointed out that round about the year 1902 Tlanghiana, one of the sons of Hranghiana obtained permission from his father to move and settle at

Thelret kawn with about forty families. Subsequently this new settlement came to be known as Lungdai village. Thus according to them Tlanghiana was really the founder of this village. He was an original Sailo Chief and was recognised by the then British rulers as the Chief of Lungdai under the new dispensations.

The original composition of the village population consisted mostly of Hmar, Ralte Kawlni clans. However, the new village with its larger spread of cultivable land and its location on the road side soon attracted new immigrants from different parts in its vicinity and in fact more than half of the population of the then village Sabual soon sought their settlement in this village. Even so Lungdai continued to be a small and insignificant village with no more than ninety households and its population not exceeding nine hundred in number. The area of the village too was not large, about one kilometer in length and half a kilometer in breadth. The administration of the village rested with the village council which had five members. Records available with the Administrative Officer revealed that the village council members holding office round about 1967 were as under —

Name	Clan
1) Chuaungkuna	Pachau
2) Chhuma	Khawhring
3) Tuahchhingpuia	Pawi
4) Thanghiana	Pautu
5) Pabuanga	Chhaxchhuak

From the composition of the village council, which is usually established on the basis of election, it appears that the different clans residing in the village were living together very amicably and that there was no clan-wise polarisation at any time. Though small, the village provided adequate foodgrains and vegetables to meet the requirements of the village folks. However, it continued to be rather backward in terms of educational facilities and the village did not have anything more than one lower primary school and a nursery centre for a long long time. There was not even a middle school, and as such educational facilities were indeed extremely poor. In case

the parents wanted to educate their children beyond the primary level, they had to send them to Sihphir which is no less than twelve kilometers from the village. As a result the growth of education in the village continued to be very sluggish. People were poor and yet they led a contented and carefree life. They did not suffer from inadequacy of staple food. The population of the village being small the cultivable land and more than enough to support the entire population. The impact of Christianity, however, had already started to produce social changes quite fast. The basic tools of education and church activities supplemented by the psychological support inherent in the spread of Christian ethics brought about an urge for better life and made them restless to explore possibilities of educating their children. Some of the parents therefore, gladly courted great hardships to send their children to Aizawl for school leaving examination and Shillong for higher studies.

The calm tenor of their village life was badly rocked by the political disturbances in the whole of Mizoram due to the guerilla activities of the M N F underground forces. Mizoram was declared as a 'disturbed area' and the far flung villages were expeditiously brought within the scope of a massive reorganisation, smaller villages in the interior were shifted and grouped with properly selected villages existing near the main roads. The combined new units so produced were named as group centres. Security posts were established and the administration was vested in the newly created office of Administrative Officers. Under this new arrangement Lungdai was raised to the status of a group centre in 1968, with five adjoining villages incorporated therein. The table below provides some relevant details —

Serial No	Name of village	Number of households
1)	Mualkhang	80
2)	Lungmuat	60
3)	Nisapui	95
4)	Khamgang	16
5)	Zanlawn	12

Besides, the families of the original village too had shifted mainly to enable them to join Govt service elsewhere. As a result of this fragmentation of the population of the village he once again sustained a very steep downward change. However, this had placed more cultivable jhum lands for distribution to those villagers who belonged to the original village as also others making their permanent home in the village. The dislocation caused by this process of fragmentation has led to serious problems to the administrative authorities. People going back to their old villages have established their primary schools and churches on their villages recognised by the Govt so as to enable them to have their independent village councils. They express great unhappiness due to the Govt's delay in giving them recognition. And this being a feature in almost all the grouped villages, has ultimately forced the Govt to set up a high powered committee to suggest the best course for the reorganization of the grouped village. However till such recognition is forthcoming from the Govt there splinter settlements continue to be part of the group centres. Interrogation during the survey established that an excellent relationship of mutual understanding between the original villagers and those grouped later on has always been a strong feature of the integrated population, so much so indeed that the village councils formed at different times on the basis of adult franchise have all along reflected an integrated outlook, the members elected being always the best amongst them, no matter to which original village they belonged. This is certainly a very healthy feature, not usually seen in the villages of plain areas wherein groupism and casteism play an extremely undesirable role in their village politics. The survey revealed that the village council recently formed contained only three of the seven members belonging to the original Lungdai village, the other four being those belonging to the village grouped with original Lungdai. This appears to point out that the grouped village, in spite of the fragmentary tendencies recently cropping up, has been able to function as an integrated whole in all matters concerning the development and welfare of the village. It is in fact not unlikely that some people are trying

to go back to their original villages not so much due to any feeling of alienation but rather due to the paucity of available jhum land in the close vicinity of the newly established grouped village and their difficulties in managing their allotted jhum lands which are very often quite far from the grouped village

### Occupation

Jhum cultivation was reported to be the main occupation of most of the villagers of Lungdai. Interrogation revealed that more than 80 per cent of the inhabitants depended on jhum cultivation alone for their livelihood with little or no other independent source of income. Each family was allotted jhum land by the village council, its size being determined on the basis of the size of the family and its capacity to make the best use of the jhum land provided. Rice being the staple food of the people, is the main crop grown in the jhum land. However, in accordance with the normal practice of jhum cultivation, seeds of other crops like maize, millet, ginger, cotton, chillies and vegetables like pumpkins, beans etc are also sown in such a manner that their harvesting can be regulated to produce the yields at different intervals. Want of any perennial water source and the steepness of the jhum lands make it impossible for them to resort to wet cultivation or even effective terrace cultivation. However the Agriculture Department has recently been making efforts to introduce 'dry terracing' in some parts of the village. Hence with that sole dependence on rain water all the cultivators still continue their traditional 'slash and burn' method of cultivation. The total yield of the jhum land is, more often than not, insufficient to meet their annual family needs. With no surplus production the cultivators find it very hard to earn some money to enable them to purchase other necessities of life such as clothings, footwear, utensils etc. In fact most of the families have often to depend on subsidised foodgrain etc, supplied by the Govt to meet the total requirements of their families. To earn subsidiary income these poor villagers have often to undertake daily labour in their off season or to run small tea stalls in their own houses. The womenfolk also try to add to

their family income by weaving puans or knitting sweaters. Even though some of the jhum lands are quite close to village within an easy distance of one kilometre or so, many of them are as far off as ten kilometres or so from the village. Hence the transportation of harvested jhum products poses serious problems. It is not an unusual sight that men, women and children carrying grain on their back collect those first at the nearest road side where they build very temporary sheds for stocking grains. Thereafter further carriage is often effected with the help of their locally made trollies known as 'tolailir' in the Duhlian language. It is indeed interesting to see them plying these improvised vehicles carrying firewood etc with the half-clad drivers controlling the movement of these vehicles by means of simple devices of brake manipulation. Even though they accepted jhumming almost as a way of life, they all appear to be realising now that this anti-modern means of cultivation is hardly commensurate with the amount of pains they have to undertake for the same. Some of them, therefore, have now been seeking alternative independent ways of livelihood.

#### **Cottage Industry**

A few of the villagers have taken to carpentry work. Interrogation during the time of interview revealed that their income was considered more stable, adequate and satisfying than what they could expect from jhum cultivation. One of them, Mr. Sangkhuma, stated that this income was seldom less than rupees six hundred a month through sale of furniture etc. which he produced. They were not facing any serious difficulties about raw materials but complained that they could not expand the scope of their work for want of sufficient tools and workshop facilities. In the absence of separate workshop sheds they could at best use a portion of their rather incommodious houses for carrying on their carpentry work. Such arrangement, naturally, crippled their activities to a very large extent and the Industry Department will perhaps do well to think of establishing common workshop sheds and service cooperatives to enable the small entrepreneurs to carry on their activities more smoothly and effectively. Some

villagers were found to build up cattle and poultry farms while a few others had started vegetable and cash crops farms. However, these enterprises were not yet found to be self-sustaining and the owners were required to seek subsidiary avenues of livelihood. Three villagers were also found to have set up small tailoring shops to give them subsidiary income. But interrogation revealed that they were badly handicapped for want of good sewing machines, the ones they possessed being very old and worn out. In spite of these handicaps, their income according to their version was a fairly strong support to the total family income. One person was found during the survey to be engaged in self employment through painting sign boards, name plates, memorial plates etc. When asked about his average monthly income through such a pursuit he stated that it ranged between rupees fifty to seventy-five per month and was at best adequate for his pocket money. But he insisted that he could make a living out of it by expanding his work if he received some help from the Govt. to purchase tools, instruments, painting materials and other outfits to run a self-contained establishment. It has to be mentioned that in almost all the enterprises pointed out above the emphasis was augmentation of the family income through subsidiary occupation, the main means of subsistence still depending on jhum cultivation in their families. However, it was found that there were ten shops in the village wherein the families were entirely dependent on the income from the shops. When interrogated they all stated that they preferred shop keeping to the hard labour required for jhum cultivation. Almost all the shops were found to sell a variety of articles of daily use such as soap, oil, cigarettes, salt and various other items of groceries. The biggest ones also found to sell shoes mainly canvas ones, ready-made garments, aluminium utensils, and a lot of enamelled cups and other utensils. Seven of these shop owners who were individually interviewed stated that their income ranged between rupees fifteen hundred to two thousand per month in the case of the bigger shops and between rupees four hundred to seven hundred fifty in case of the smaller ones. They also stated that in addition to shod-

keeping as the main family occupation, they were getting a share of foodgrains and vegetable crops grown in the jhum lands allotted to their families through a system of crop sharing arrangements with others. On the whole they gave an impression that they were not only more happy to engage themselves in shop-keeping but they were far better off financially than others. They were found to run their houses and were not normally employing anyone from outside the family as helpers. Consequently their overhead expenditure was very insignificant and whatever they earned as profit was fully available to them for maintaining their families and in running their shops. Questioned about the places from where they were securing their merchandise they stated that they were securing their merchandise mostly from Aizawl market. The bigger shops, however, were obtaining their more important items from Silchar. They complained against the heavy transport charges and suggested the Govt should extend to them some relief in this respect.

### **Labourers**

Very few persons were reported to be dependent for their living as daily labourers, the scope for their regular employment being almost nil. However, some members from many of the families were found to seek opportunities for engagement as daily labourers to supplement their family income. The rate of unskilled daily labourers ranged from rupees six to seven a day while that of skilled labourers like masons, carpenters etc ranged from rupees twenty to twenty-five a day. Even though these rates were found to be as high as those in urban areas the quality of their workmanship was rather low. As such those who wanted to have better constructional work were found to be collecting their carpenters from Aizawl or Silchar even though such a measure involved more expenditure. It was felt that the extension services of the Industry and Community Development Deptt should try to evolve effective ways of raising the standard of the workmanship of the local skilled labourers. Due to non-availability of opportunities of regular engagement in the village very few



persons were found to be interested in any kind of daily labour and they all considered this as the last resort of maintaining themselves, even the hard toil of jhum cultivation being preferred to this

### **Government Employees**

Besides, those earning their livelihood through jhum cultivation, shop-keeping and skilled and unskilled daily labour the village was found to have another section comprised of Govt servants and school teachers, who in view of their assured monthly salaries, were found to be much better off than others. And yet in some of their families wherein the number of members was very large they could hardly meet their both ends and were found to engage themselves in subsidiary occupations. Even though most of the Govt servants were not original residents of the village, their families had, in view of their settlement in the village, been allotted jhum land by the village council and they were all found to make good use of such bounties. On the whole it was found that they were considered to be the more opulent section of the village population and were often looked upon with envious eyes by the fellow villagers. However, there was hardly any feeling of estrangement and the Govt servants as also other salaried people were found to be deeply integrated tallying with the socio-cultural life of the village. Many of them were office bearers of the more important organisations of the village and were keen to render their voluntary services for the overall growth and development of the village.

### **Church Activities**

Barring a microscopic few all the inhabitants of the village were reported to be Christians, belonging to different denominations. However, the majority of them were Presbyterians and their Church was found to be most spaciouly built. The other Christians belonging to different denominations like catholics, seven day adventists, united pentecostals and the salvation army were mostly found to hold their church services in the house of a member and had not yet been able to build separate church

**buildings** It was satisfying to note that all inhabitants, in spite of their denominational divergences, were living in great harmony contributing copiously to the welfare and solidarity of the village community. Though each denomination in its code of conduct they were all one in decrying indulgence in social evils like drunkenness, sex immorality and other forms of anti-social activities. If any member was found to violate the code of conduct prescribed by the church the relevant church committee would soon meet to decide as to the type of punishment to be inflicted on the deviant. Interrogation revealed that the commonest way of expressing their disapproval of any impropriety on the part of a church member was to suspend his membership for a special period of time. However, if the offender was found to be sincerely repentant for his failings, the church committee would often remit the period of suspension in case the members were convinced about his sincerity of purpose. All the churches in the village were found to conduct their church services on every Sunday, Wednesday, and Saturday but, by far, the Sunday services were considered most important and almost the entire village was found to congregate in their respective churches punctually at the service time. Running of well conducted Sunday school in the morning and well organised sermons in the afternoon and night services on Sundays were the common features of all the Churches.

The Sunday schools, which have been running regularly for more than last eighty years are indeed very potent tools of informal education. The Church members are divided and grouped into different departments and classes according to their age. These departments are named as beginners, primary, junior, senior and grown ups (putling). And the church committee select competent persons as teachers for these departments. Their services are rendered free and they are found to be very scrupulous in the performance of their duties. To equip themselves fully, they undertake training organised by the church authorities. Starting with pertinent Biblical stories with the beginners they follow graded courses, singing, memorising and reciting verses as they pass from group to group ending with

the 'putlings' Together with their Theological studies they have all to perform practical duties, such as visiting the sick, helping the poor and the needy etc In their earlier days Sunday schools also undertake to impart literacy In these days, however, this is not considered necessary due to the governmental efforts of extending educational facilities to every nook and corner of Mizoram While Sunday schools continue to be the common feature of all the denominations, the system is most elaborately organised by the Presbyterian church authorities with their apex body namely Synod Committee with headquarter at Aizawl determining the detailed syllabi for various departments and prescribing detailed instructions regarding social welfare and evangelical activities to be followed by all Presbyterian Church Committee and their members throughout Mizoram The Mizos are in general deeply religious minded It is not only that they are regular in attending the church services but almost all families conduct prayers at home every morning and night They remember the grace of God before taking their daily meals Besides performing their religious duties, all members join associations and fellowships mainly organised by the church authorities to undertake evangelical work as directed by the latter Eighteen persons interrogated during the survey claimed to have been born again This phrase carries deep religious significance and is conceived as a spiritual transformation that a christian experiences when he accepts Christ from the innermost core of his heart Thus a habitual drunkard leading fast life may all of a sudden change completely proclaiming his new found salvation through Christ and living a new life entirely different from his past one Their dedication to the services of God finds very often an expression in taking up voluntarily various important activities of the church

The village Lungdai was noted to be very strongly motivated by the activities of the churches which were found to regulate the social life of the community to a very large measure Under the main body of the church a number of smaller organisations such as 'Christian Thalai Pawl' ( Youth organ ), 'Hmeichhe Kohhran' ( Ladies organ ), Zoram

evangelical fellowship were all found to be functionally native in the village. Women folks were noted to be active participants in all religious fields and the housewives in every family of the village were noted to set aside a small portion of their daily consumption of paddy or rice in the service of poor. Once a while the entire collected stock was converted into cash through public auction and placed at the disposal of the church authorities. Such kind of contribution in Mizo society is known as 'buhfai tham' (buh means rice). On the whole it was observed that the contribution of the church towards the upliftment of the society was indeed laudable. What was most striking in the Lungdai village society was that the church was slowly but steadily striking a nice blend between the traditional Mizo practices and the forces of modernisation. The village presented the look of a highly integrated community life. Being small in size with no more than four hundred households the inhabitants were all intimately acquainted with one another thereby creating a very healthy atmosphere of belongingness and consolidating a strong sense of neighbourly mutuality. Well behaved and soft spoken the Mizos would decry any rude and unmannerly behaviour on the part of any one of the villagers. Keeping close to their old sayings 'Tawngkam tha in sial a man' meaning a kind word may win a gyal and 'Lampui chang khatah mi an be chhe ngai lo' meaning 'you should never speak ill to a fellow human being whom you meet on the road', the villagers of Lungdai were noted to be very cordial to the strangers and were even found to be very hospitable to them inspite of their poverty. However, some of the elders, when interviewed during the survey, complained that a certain measure of recklessness was becoming more and more evident amongst some of the youths and the entire village community was rather upset about use of bell bottom pants, high hill shoes and wearing of long hair on the part of the young male folks and heavy cosmetics, lipsticks etc by the girls was viewed with disfavour even though their normal permissiveness prevented them from taking strong action to stop the same. Forces of modernisation resulting in some of these aberrations as conceived by them were being more and

more tolerated with the hope that the youth with their usual resilience would themselves, in the long run, give up their undesirable demands of new forces and build up their old cultural values and ways of life with suitable modifications. While the male folks have all taken to coats, shirts and trousers, the female ones continue to take deep pride in their beautifully woven puans, which they more often than not weave themselves in their spare time. Puan weaving was a must for all girls in their old society but with the impact of the forces of modernisation the practice was losing ground. However, with their present efforts to regain a constructive Mizo identity they are once again found to lay great stress on this aspect of their culture. Mizos are by nature carefree and fond of music. With the impact of Christianity and the inculcation of christian ethics they have given up communal dances and collective beer parties. These have been substituted by choir singing, carols and sonorous recitation of hymns with the accompaniment of various musical instruments. Lungdai too was found to be similarly motivated. Their traditional festivals namely Chapchar Kut, Pawl Kut and Mim Kut with their gay abandon in traditional dances and drinking of zu (local beer) are no longer observed. This is mostly due to the preaching of the Christian Missionaries against such indulgences. Though religious in nature these two festivals Christmas and New Year Day provide ample opportunity for merry-making in all its dimensions. Right from the beginning of the month of December the whole village population is agog with the preparation for the celebration of these festivals with all the grandeur and gaiety. Every family makes its own plan and the members become fully occupied with the preparations for acquiring new clothes and outfits for these long awaited festivals. At the collective level a village Christmas celebration committee is constituted to draw detailed programmes for community based observance of the festivals. They raise funds for community feasts which are sometimes held for days together round about the Christmas and New Year's Day. What is charming, however, about the whole process of their organisation is that no one is taxed beyond his ability. And

whatever contribution a villager makes spontaneously is accepted with good grace. The Christmas Committee decides about the village Christmas house, the seat of all functions of the celebration. The man to whom this belongs feels honoured to be selected for providing the Christmas house and places it at the complete disposal of the village community for the purpose. On the eve of the Christmas day almost all the villagers, children, youth and old assemble at the Christmas house singing Christmas songs in deep devotion, the harmonious sound of the drums providing a solemn sobriety to the whole performance. Indeed it is often noted that the more aged amongst them are brought to recount reminiscences of youthful carefree days of the past.

In between the songs someone of them would often stand up and deliver messages which may not have any connection with the story of Bethlehem, sometimes even an old stooping lady with her wrinkled face would start waving her withered hands to the tune of the Christmas songs, almost completely lost in the spirit of dedication. However, the calm tenor of the whole function would sometimes get disturbed due to the nagging insistence of the sleepy eyed children to be carried home.

## APPENDIX I

TABLE No. 1

( LUNGDAI G. C. )

Area in acres	Population			Density per acre	No. of households
	M	F	Total		

862    870    1732

—

281

TABLE No II

No of house- holds	5 generation & above	above 2 generation & below 5	above 1 generation & below 2	one genera tion & below	unspeci- fied
281	19	57	43	116	3

TABLE No III

Commu- nity	Milch Cows etc No of house owning it	Total	Goats No of house owning it	Total	Fowls No of house owning it	Total	Pigs No of house owning it	Total
Mizo	21	73	6	13	255	1023	149	187
Nepali	1	3	1	5	1	6	—	—

TABLE No IV

( SERVICE )

Institution	Teaching		Clerical		Technical		Semiskilled		Manual	
	M	F	M	F	M	F	M	F	M	F
School	22	11	1	,	-	-	-	-	1	,
Presbyterian	-	-								
Govt Offices	-	-	2	1	-	-	9	-	4	-
Village council	-	-	9							

TABLE No V

( OCCUPATION )

Age group	Cultivation			Service			Business			Labour		
	M	F	T	M	F	T	M	F	T	M	F	T
0-14	-	-	-	-	-	-	-	-	-	-	-	-
15-34	64	76	140	8	1	9	5	27	32	4	7	11
35-59	206	198	404	4	-	4	3	7	10	24	9	33
60 & above	5	2	7	-	-							

TABLE No VI  
( POPULATION )

Age Group	Males	% of the Total	Females	% of the Total	Total	% of the Total
0-14	235	14.1	266	13.9	501	28.0
15-24	146	8.6	133	7.8	279	16.4
25-59	447	26.1	425	24.8	872	50.9
60 & above	34	2.0	46	2.7	80	4.7
		50.8		49.2		100.0

TABLE No VII  
Marital Status by Age and Sex

Age Group	Males			Females				Total				
	Single	Married	Widower	Total	S	M	W	T	S	M	W	T
0-14	235	-	-	235	266	-	-	266	501	-	-	501
15-24	120	26	-	146	81	52	-	133	201	78	-	279
25-59	97	333	17	447	99	307	19	425	196	640	36	872
60 & above	1	23	10	34	5	23	18	46	6	46	28	80
Total	453	382	27	862	451	382	37	870	904	764	64	1732

TABLE No VIII  
Literacy percentage by Age and Sex

Age groups in years	Total			Illiterate			Illiterate with- out edu		
	M	F	T	M	F	T	M	F	T
0-14	235	266	501	38	34	72	-	-	-
15-24	146	133	279	11	16	27	-	1	1
25-59	447	425	872	21	34	55	17	3	20
60 & above	34	46	80	14	26	40	6	1	7
Total	862	870	1732	84	110	194	23	5	28



5			6			7			8		
Lower Primary School			Middle School			High School					
M	F	T	M	F	T	M	F	T			
136	165	301	59	65	124	2	2	4			
58	33	91	44	27	71	33	56	89			
103	129	232	210	194	404	96	65	161			
8	18	26	4	1	5	2	-	2			
305	345	650	317	287	604	133	123	256			



# KNOW YOUR OWN LAND



1 Leitan

Entrance to Durtlang village from capital Town Aizawl



2 Distant view of Durtlang village

## KNOW YOUR OWN LAND



3 Thatch-roofed Houses



4 Synod Hospital

KNOW YOUR OWN LAND



5 Old residence of ex-chieft of Durtlang



6 Meat-market

## KNOW YOUR COUNTRY



7 Girls on their looms



8 Shopkeeper selling articles



9 Presbyterian Church building



10 Boys and Girls singing

## KNOW YOUR OWN LAND



11 Sitting room



12 A family taking morning meal



KNOW YOUR OWN LAND



13 A girl in her usual dress  
(Modern)



14 Ladies carrying jhum products

KNOW YOUR OWN LAND



15 Carpenter at work

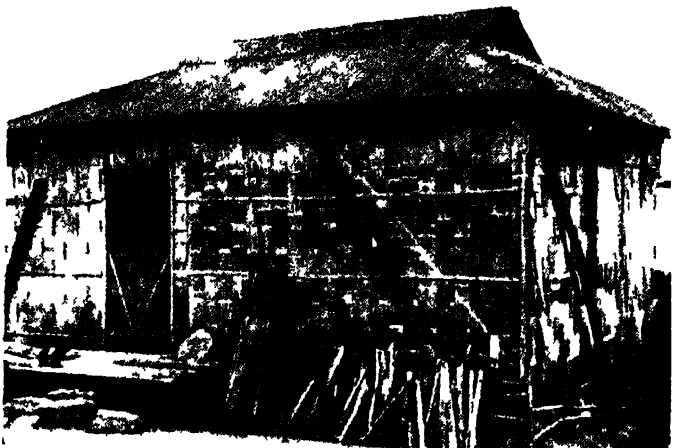


16 An elderly lady on her loom

KNOW YOUR OWN LAND



17 A man making a Basket



18 Typical house

KNOW YOUR OWN LAND



19 Village Piggery



20 Boy courting a girl

KNOW YOUR OWN LAND



21 Old men gossiping



22 Lungdai Village

## KNOW YOUR OWN LAND



23 Stone wall after which the name  
Lungdai was coined



24 Security personnels at Lungdai Village

KNOW YOUR OWN LAND



25 Trolleys transporting firewood



26 Trolleys carrying passengers

KNOW YOUR OWN LAND



27 Tailoring shop



28 Painter at work



KNOW YOUR OWN LAND

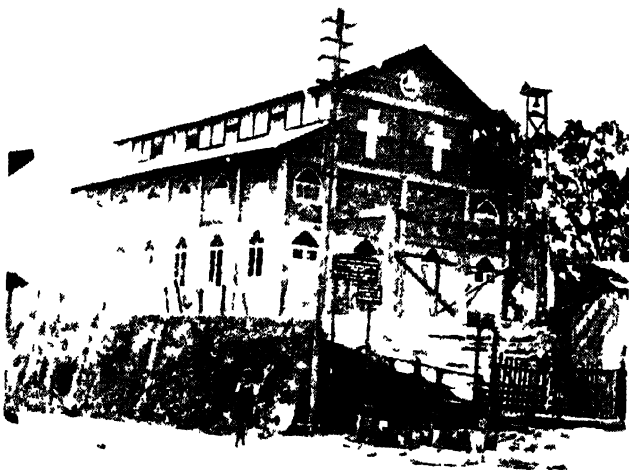


29 Lungdu High School



30 Govt Employee working in office

KNOW YOUR OWN LAND



31 Presbyterian Church building



32 A girl with her beautifully embroidered cloth (Traditional)

KNOW YOUR OWN LAND



33 A girl with her beautiful cloth (Modern)