

THE HISTORY OF THE MIZO PEOPLE
(CONTINUED FROM THE PREVIOUS PART)

THE HISTORY OF THE MIZO PEOPLE
FROM THE EARLIEST TIMES TO THE PRESENT
MIZO, 1917/1918

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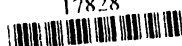
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MIZO THILHLUI THENKHAT

(OBJECTS OF MIZO ANTIQUITY)

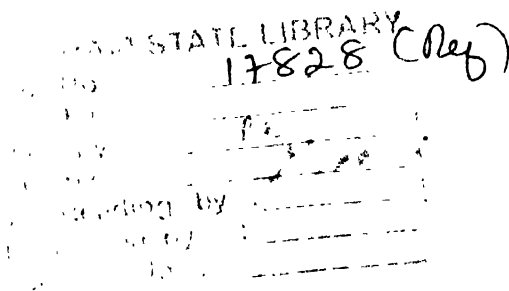
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(i)
THUHMA

Kum 1992 September thla khan Art & Culture Department chuan Art Festival a buatsaih a, hetah hian Mizo thilhlui tam tak entir a ni a. Heng thil hlui hlu tak tak leh vang tak tak zingah hian Mizo history leh culture lama pawimawhna nei thenkhatte chu an thlate lak a ni a. Heng zinga 35 te chu an chanchin te chhui chiangin Pu C. Laltlankima, Codifier chuan a ziaak a. A tul ang angah Pi P. C. Zosangpuii, Research Investigator chuan a pui bawak a. An pahnih thawh hahna leh thahnem ngaihna avang in lehkhahu-a siam puitlin a lo ni ta a ni.

A chhiartu zawng zawng te chu he lehkhahu hian Mizo chanchin leh khawtlang nun leh hnam nun hriat zel chakna ah a hruai ngei ka beisei a. School leh College a Mizo Subject la te tan phei chuan tanpuitu tha tak anih ka beisei.

Aizawl Ni 22. 6. 1993

R. S. ROSANGLUAIA

Senior Research Officer,
Tribal Research Institute,
Aizawl, Mizoram

(ii)
PREFACE

In September 1992 an Art Festival was organised by Art & Culture Department. Many valuable objects of Mizo Antiquity were exhibited in this Festival. Among such valuable objects 35 different rare objects which bear historical and cultural importance are photographed. A brief story and cultural importance of those objects are then collected by Pu C. Laltlankima, Codifier. He was assisted by Pi P. C. Zosangpuui, Research Investigator. It is only because of their sincere effort that this book could be brought out

I do hope that this book will give the readers more curiosity to know more about the history, social and cultural life of Mizo. I also hope that the students of Mizo subject in all the institutions will find interesting, informative and beneficial.

Dated Aizawl, the
22nd June 1993

R. S. ROSANGLUAIA
Senior Research Officer,
Tribal Research Institute,
Aizawl, Mizoram

(iii)
FOREWORD

A book entitled 'Mizo Thilhlui Thenkhat' (objects of Mizo Antiquity) is brought out by the Tribal Research Institute. It is a collection of objects of Mizo Antiquity exhibited in the Art Exhibition, organised by the Department of Art & Culture in 1992 at Aizawl. These objects belong to different people at different places. As such, it is not easy to find them. Since this book is now brought out, it will prove very useful for those who want to study them.

I feel that the effort taken by Tribal Research Institute to prepare this book is really praise worthy. I hope this book will prove to be an easy access to those valuable objects that cannot be had easily.

Dated Aizawl
The 11th Jan '94

Darchhawna
Director of Art & Culture,
Aizawl Mizoram

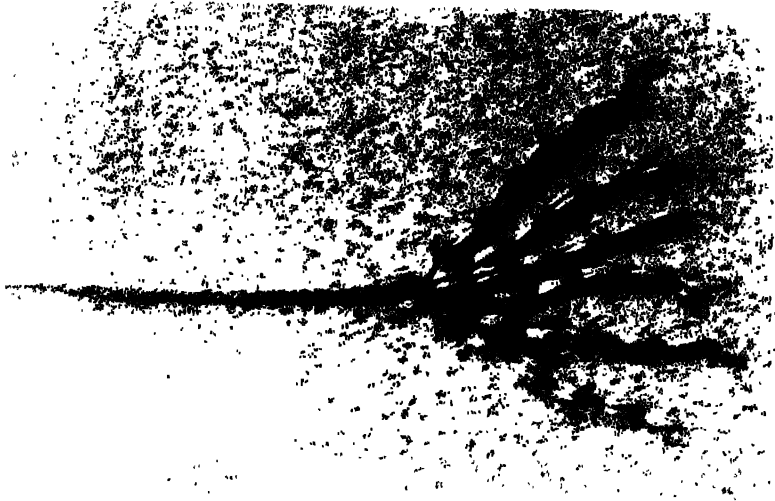
A chhunga thu awmte

(C O N T E N T S)

Phek / Page.

| | | |
|-----|---|----|
| 1. | Arkeziak | 1 |
| 2. | Berhbu | 2 |
| 3. | Chawnzial, Hmui, Herawt | 3 |
| 4. | Chawthlengpui | 4 |
| 5. | Falung | 5 |
| 6. | Fenthli, Fianpui, Chirawthleng | 6 |
| 7. | Hrangsai puia Seki Phir | 7 |
| 8. | Khamliana Kutziak | 9 |
| 9. | Kaisar-i-Hind Medal | 11 |
| 10. | Khamliana Puan | 12 |
| 11. | Khuanghlang | 13 |
| 12. | Khawpuan dar | 14 |
| 13. | Liansa dar | 16 |
| 14. | Meitalh bawm | 18 |
| 15. | Pawnpui | 19 |
| 16. | Rawchhem | 20 |
| 17. | Sap Upa kutziak | 21 |
| 18. | Sawibunga Selu | 23 |
| 19. | Selbuang dar | 24 |
| 20. | Siallam dar | 25 |
| 21. | Suanglawn dar | 28 |
| 22. | Suakpuilala Huntung Saichuang | 29 |
| 23. | Suakpuilala Tangkaraw no leh Tangkaraw Tuithawl | 30 |
| 24. | Sumairia | 32 |
| 25. | Suvel | 33 |
| 26. | Thawmvunga Ngunhnam | 34 |
| 27. | Thifen | 35 |
| 28. | Thihna | 36 |
| 29. | Thimkual | 37 |
| 30. | Thul | 38 |
| 31. | Tuaichawng dar | 39 |
| 32. | Vanhnuailiana Tulburum | 40 |
| 33. | Vuttaia Puan | 41 |
| 34. | Zataia Seki No | 42 |
| 35. | Sailo lai inthlah chhawn dan | 43 |

1. ARKEZIAK



Arkeziak hi mi huaisen duhsakna, lawmpui na a ni. Chi hnih a awm a, a tawna tawn chi leh a phek a awm. Arkeziak hi nghawnga zem chi a ni. A hrui hi Hranghrual an ti a, kel hmul tha tak an hrual phei chuan a hrui hi 'Zawngchal' an vuah. A kak hi arke zat a ni deuh ber.

★ ★ ★ ★ ★

Arkeziak is a long white cotton with tassel at both ends. The string is called Hranghrual and when they knitted and curled the goat's hair for the string, it is called 'Zawngchal' Arkeziak is made by the maidens of the village in honour of the prowess of men in raiding and is used to decorate their hair with when they returned home

2. BERHBU

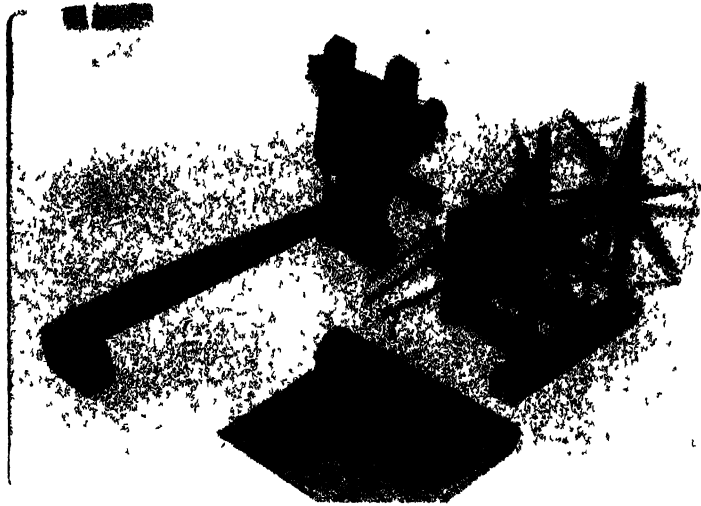


Hei hi Mizoten chi tehkhawng atan leh puantah a themtuihnawih dah nan te an hmang thin, Berhbu khat chi leh buhhum vawmkho khat hi tinzu bel khat man tawka ngaih a ber thin.

* * * * *

It is a small basin / bowl used by the Lushei for measuring salt and for holding water for damping cloth when weaving. One bowl of salt and One Fawng (basket used as a measure containing about ten seers of unhusked rice) of unhusked rice is worth one tin of beer made of husked rice

3. CHAWNZIAL, HMUI, HERAWT



1. **CHAWNZIAL** - Chawnzial hi Mizo ladehna hmanraw pakhat a ni. La chu herawta an hmanraw. Lasai' nan sa' hip leh zet a kut zungang tiat velin an nuai mum emaw an chawn mum a. Chu chu hi dran a' atan an kai ta a ni. Hemi lachawn telkhawm nan hian chawnzial hmanraw an. Mau phet a te te an sa'n mum an zut mum a. Lazai kawp tam fein phui takan an ran lachawn a' atan an lachawn tam tak an funkhawm a, an zial mum tiat thin.

2. **HMUI** - Hmui pawh hi Mizo ladehna hmanraw pawimawh tak a ni. Lachawn a' atan an hmanraw a' atan an chawn chu hmeichhian hmuiah an kai a, latui (hmuithal a' atan an khawm) sa' dran a' atan an mulep atan hian thing an hman a, hmui beng a' atan an hman leh sa' dran an hman thin. Hmuithal (thir) leh Tluanghrui (la hrual fip) a' atan an hman a' atan an pawimawh tak te an ni bawh.

3. **HERAWT** - Herawt hi Mizo ladehna hmanraw pakhat a ni a. Lamu pait tur nian herawt hian an hmanraw a' atan an ngai thin. Thing veka siam a ni a, a in chu Th' a' atan an ngai a ni deuh ber. A' atan an thing chang chi Fah leh Thil te an hman thin.

1. **CHAWNZIAL** - Chawnzial is a mat made of thin strips of wood or bamboo used in keeping the raw rolled cotton to be spun. Having been separated from the seeds in a process called 'herawt', the cotton is teased with a bamboo bow 'Lasai' to make it soft. Then the cotton is placed on a smooth plank and rolled with a piece of the stem of a tall grass called 'Hmunprah' and then the cotton is ready for spinning into thread on the spinning wheel.

2. **HMUI** - Hmui is a spinning wheel made from wood and cane. The actual spindle is made of iron. The roll of cotton is spun into the spindle of spinning wheel which is given a sharp twist. When the spindle is full, the thread is removed and wound on a thread holder called 'Lainlek'.

3. **HERAWT** - Herawt is a home made gin consisting of a frame holding two wooden rollers. The end of the rollers is carved into a screw which grooved into opposite way to the other. When the handle is turned, the cotton is drawn between them, the seeds being left behind.

4. CHAWTHLENGPUI

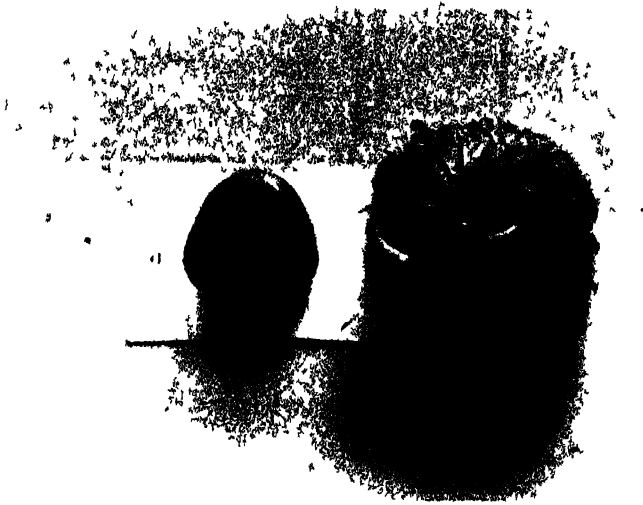


Hetiang Chawthlengpui hi kan pi leh puten vai siam thleng (silver, steel thleng) an hman hmaa chaw eina thleng atana an hman thin chu a ni. A ke siam dan leh a pianhmang chu a hrang hrang a awm thei. A sirah chaw an dah kual a, a laiah chawhmeh an dah thin. Thlanvawng thing an hmang deuh ber, a thing a that bakah a zan bik vangin a ni.

* * * * *

Chawthlengpui is Mizo plate or common wooden plate in the Mizo society of the by-gone day. There could never be any distinction between the poor and the rich in meal eating style. They sat together and shared same food together. Generally thlanvawng (one kind of tree) was used for this plate. The size varied in accordance with the size of a family.

5. FALUNG

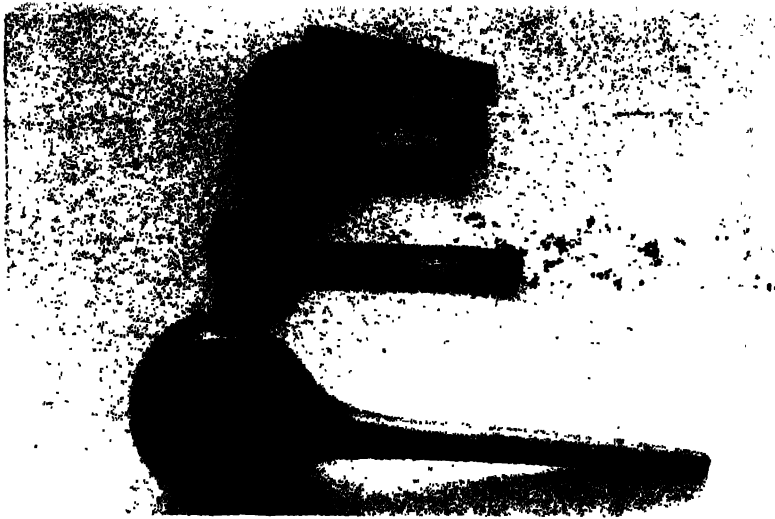


Fa chu buh tihna a ni Hmanlai chuan Falung hi buh leh balah maisawmna a awm dawn nge dawn lo tih aien nan an hmang thiñ Thul mawngah emaw fimkhur leh tha takin an vawng tha thin Tichuan vahsan lak dawnin an han phawth a, a lo tlawrh hlap chuan kum that kum an ti a, thlawhhma lak te an uar thin A lo tlawrh hlap kum chuan Nau tap hnem ram (Ram khek that) an theh deuh thin nghe nghe

* * * * *

'Fa means rice and 'Lung means stone Falung is, therefore a smooth black glossy lucky stone It is used for soothsaying if the harvest would be rich or not They say that it loses its glossy appearance if the owner is about to lose his luck, but when the stone does not lose its appearance it is said to be a good year for harvesting They always select a suitable jhum site 'Nau tap hnem ram' (Ram khek that) (meaning reserved site for jhum land) for the year It is highly valued

6. FENTHLIR, FIANPUI, CHIRAWTTI LENG



1. **FENTHLIR** : Fenthlir hi Burfian an ti bawk'a, ur rah fian atana siam awm chi deuh kha a pangah an kher kua a. fenthlir a lo ni ta n'ai a ni. Tuikhurah leh inah tui suah nan kan piputen an lo hman thin a ni.

2. **FIANPUI** : Fianpui atan hian mau lian deuh tel, rua te pawh an hmang thin. Bai leh chawhmeh chawh nana an hman thin a ni.

3. **CHIRAWTTHLENG** : Hmarcha leh chawhmen rawt chi reng reng rawt nana an hman thin chu hetiang chirawthleng ah hian an rawt thin. Thlanvawng thing an hmang deuh ber.

* * * * *

1. **FENTHLIR** : Fenthlir is the name of a ladle or dipper made from a gourd which is used for drawing water from the water-hole.

2. **FIANPUI** : It is a spoon made of bamboo which is used for stirring curry in a pot or a bowl. It is also used for drinking soup.

3. **CHIRAWTTHLENG** : It is a bowl made of wood meant for grinding chillies, ginger, etc in old Mizo kitchen.

7. HRANGSAIPUIA SEKI PHIR



Hrangsaiipua Seki phir hi kan pi leh puterr engtik hunlai atanga an lo neih nge ni tih chu hriat chian theih a ni lova thlang an rawn tlak hma atanga an neih ani tih chu hriat a ni Seki phir an lo neih tan dan hi ral lak atanga an neih nia hriat a ni Heng hunlai hian hlumbel te mai lo chu rohlu inlak sak tur a awm em em loh avangin he Seki phir hi an ngaihlu em em a ni A kawltu leh a neitu nih an inchuh nasa a an inchuhna lamah a tlang te a lo thler a a thler chin chu tan bun a paih a ni nghe nghe A phir dan hi inriat lovin a ki lian bul atangin a bawh chho va A ki leh lam hi Manipur lamah awm nia hriat a ni A kawltu erawhchu hriat theih a ni nih lo

Thlangtlak hmaa a kawltu an hriat hlat ber chu Thathiranga a ni a Thathiranga a fapa Thatchuailova a kawltu a Thatchuailova hi kan piputen thlang an rawn tlak lai vela kawltu a ni Thatchuailova kawltu lai vel hian a ki tiphritu chu tihbo a ni Ani hnen atang hian a fapa Pupaia'n a rochung a Pupaia chuan a fapa Tuaththanga a kawltu tir lei bawh a Tuaththanga hi Biate rama Phunte hmun atangin Champhaiah a phei a

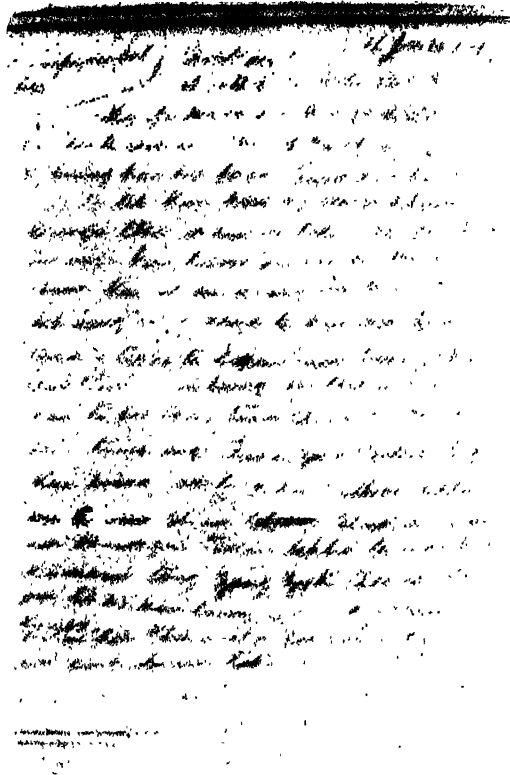
Champhai Zote hmunah khua a siam a, a awm ta a, a fanu hmingah pawh
Zotetlangsiamliani a sa nghe nghe Tin, Zotetlangsiamliani hian an ro neih chu a danglam
em avangin a fapa hmingah pawh Rodanga a sa nghe nghe Tuahtanga hian a fapa
Laithanga a kawl chhawn tir leh a Laithanga hian a fapa tuna damlai Pu Laikhuma,
Champhai Dawr veng chu a kawl tir leh ta a ni

* * * * *

It is very difficult to know how and when this Seki phir (Twin horn) had been kept by the forefather of the Mizo. They had already kept it before the westward movement. As it was highly valued they often claimed or quarrelled over the possession of Seki phir. The other side of the horn is now in Manipur State.

Thathranga was the furthest known person to look after the Seki phir before the migration took place. Thatchualova, son of Thathranga kept the Seki phir after the death of his father. It was then kept again by Pupaia and Tuahtanga. Tuahtanga migrated from Phunte (Biate) to Champhai making a village in Champhai Zote. There he had a daughter whom he called Zotetlangsiamliani. As it was different from other properties his grandson was also called Rodanga. After the death of Tuahtanga, his son Laithanga inherited the horn and then after him his son Laikhuma who is now at Champhai Dawrveng continues to keep it.

8. KHAMLIANA KUTZIAK



Khamliana (1864-1945) Lungleng khaw lal hi Thehleph khuaah a piang a, kum 1880 atangin a lal tan. Lal fing leh rorel thiam tak, a pu Savunga anga hnam dangte kawmngaih tak mi a ni. Sapho pawh thianah a siam zel a, kum 1894—a Pu Buanga leh Sap Upa te rawn kal pawh khan an hun remchang hmasa berah an tlawh nghe nghe.

Khamliana hi Mizo zinga lehkhah thiam hmasa ber pawl a ni a. Zosapten zirna sikul an din hmasak ber tumin lal pathumin A AW B an zir tan a. Chuta zirtu pakhat chu a ni. Amah bak chung lal te chu—Durtlang lal Suaka leh Chaltlang lal Thangphunga te an ni. Anni ai hi chuan Khamliana hian a zawm hnuhnung deuh hret awm e. Mahse ni 10 zet a zir hnu chuan ziak leh chhiar chu a thiam ta mai a, Lungleng—a a hawn thlak hnuah hmunphiah kuangin kawlawm a siam a, lehkhathui atan meihawl rawt dip tui a hman a, Zosapte lehkhah a thawn ta a. Hetia mizopa kutchhuak an han hmu chu Zosapte hi an hlim hle a, an chhuang em em bawh a ni.

Tin, an khuate 'Sakei aih dan' a ziak pawh Zosap te chuan an hlut hle. Kum 1897 June ni 16 pawh khan Kumpinu (Queen Victoria) hnenah kum sawmruk a lal lawm pui

nan lehkha a thawn a chu a lehkha thawn thu hmasa larr chui her hi hni Kutzuk maw
tak a ni a Bawrsap J Shakespeare an saptawngin a lehmin sak a thawn tnia a
Chhiar thiam a har deuh takin a thu hi tlem ziak chhawng ita

Kumpinu lalber

Fort Aijal
North Lushai Hills

16 June 1907
Jing

Kapi hman lai kan pi te le kan pu te chenin i hming kumpinu kan tria i tling
kan hre fo ve Tuna kum sawmrak i lai ta tih kan hriaa mani kan kua puther a hui
ni takin mei pui kan en ang kan lawm em em e Hmanlai chuan kan em a
kan hriat loh vangin i khua te kan run thin a, tuna i tirko te sapir kan hui chin
tlem te mihring in thah a tha lo ti kan lo hre ta a, tuna china in hao kum hui tling
Tuna zong padiri sap kan hnena an lo ka a Pathan lekha bu te kan hui tling
min khawngai takin lekha te min hri a keimani tong zong siat kan hui tling
lawm em em e

* * * * *

Khamliana (1864 1945) chief of Lungleng village was born at The privilege
He began to be the chief in 1880 He was an efficient ruler and like his grandfather
Savunga he had great mercy upon his subjects and on other people like him
even with the Europeans and Pu Buanga (James Herbert Lorrain) with Sap
Upa (F W Savidge) often visited him at their leisure

Khamliana was one of the first Mizo who was able to read and write
first Missionary started the first school there had been three chiefs joining the school
and the other two chiefs were Lalsual chief of Durtlang and Lalhangthanga chief of
Chaltlang Khamliana was also able to read and write only after ten days By using
stem of a tall grass called Hmunphiah as pen and grinding chalk as ink Khamliana
wrote a letter to the Missionaries When the Missionaries saw the handwriting of Mizo
they were very happy and were very proud of it

He also wrote a book on 'Sakei and dan (Performances of rearing and
tiger killed) of his people and he wrote a letter to Queen Victoria in the year
1897 to congratulate the sixty years of her reign which was translated into English
Victoria by J Shakespeare and was published in the year 1900

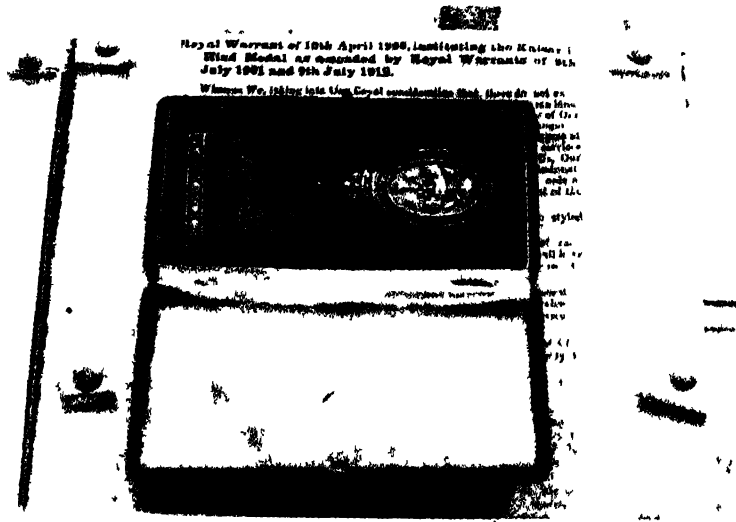
Queen Victoria

Fort Aijal
North Lushai Hills

16
June

Madam, we heard your name and we are very glad to hear that you are
you are celebrating the birth Anniversary of our Queen Victoria We shall be very
making a bonfire on each village and we are used to plunder and
of our ignorance But now due to the help of your Missionaries
do such kind of plundering more than before it is cause to be
of Gospel and taught our own Alphonse we are now the children of
and are very much grateful

9. KAISAR-I-HIND MEDAL



He Kaisar-i Hind Medal hi Lungleng lai Khamliana (1864 1945) hnena British sorkar pek a ni A Medal-ah hian 'FOR PUBLIC SERVICE IN INDIA' tih a chuang A Medal chung a zia hraw deuh hi 'Royal Warrant' of 10th April 1900 instituting the Kaisar-i Hind Medal as amended by Royal Warrants of 8th July 1901 and 9th July 1912 tih a inziak baw.

He Medal hi ram tihmasawanna lama mi tangkai, ram leh hnam zirtirtu nih tling leh entawn tlak leh mimala sorkar tana tangkai mi hnena pek a ni Khamliana pawh hi hetiang mi hi a ni a Mizorama terrace siam, arvuah, thei huan siam, ar chi tha vulh chhuaktu, sahdah ching hmasatu, aieng chinah te mite tihmuhtu a ni a Tin puan te pawh taha mahni intodelh thin leh chumi chu midangte tihmuhtu a ni a Hetianga mite thiltha kawhmuhtu leh sorkar tana mi tangkai anih avanga he medal hi pek a ni

* * * * *

Kaisar-i-Hind Medal had been given to Lungleng chief Khamliana by the British Government. It is written in the Medal- 'FOR PUBLIC SERVICE IN INDIA' and Royal warrant of 10th April 1900, instituting the Kaisar-i-Hind Medal as amended by Royal Warrants of 8th July and 9th July 1912 '.

This Medal is awarded only to persons who were interested in the development of and personally helpful to the government. Khamliana guided his people for making terracing, poultry farming, fruits plantation, tobacco plantation and turmeric plantation. He himself wove his own clothes and taught other people to be self sufficient. As he was a good citizen and all-rounders this Medal was awarded to him.

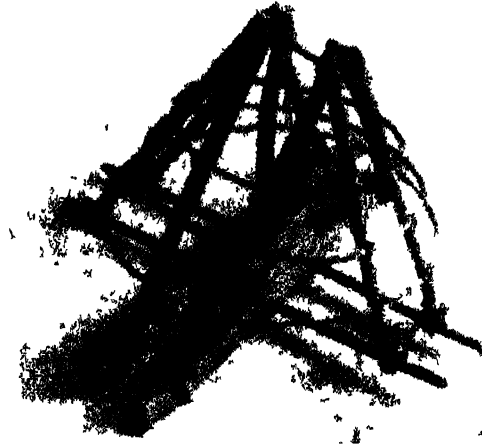
10. KHAMLIANA PUAN



A chung a puante hi Khamliana puante an ni a Amah pawhin puantah te a thiam a, mahni intodelh tum tlat mi a ni thin Tin, thilthar tichhuaktu pawimawh tak a ni bawh A khawnbawhte ho pawh puantah chu a thiamtir vek nghe nghe a ni

The above three clothes (Puan) belonged to chief Khamliana. He himself could weave his own cloth for his needs. He is a good designer and he also taught all his elders to be good weavers as himself.

11. KHUANGHLANG

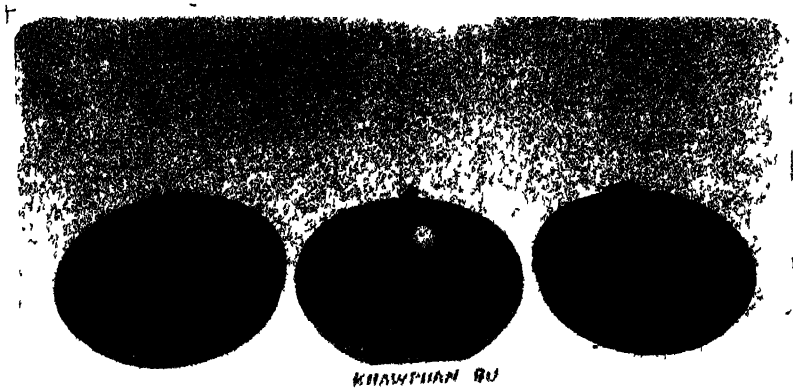


Hei hi Khuangchawi ni khuaa Khuangchawi nu leh pate chawimawi nana an chuantirna thin a ni A chhungah hian an chuang a, mipuiin an zawn a, khawlai ah leh mualzawlah an kalpui thin A ban leh a zawn-na leh a siamna atan hian rua an hmang deuh ber a, raw awmlohna hmunah chuan Hnahkiah te, Vaiza te pawh an hmang thin A zang duh bik a ni

* * * * *

Khuanghlang is an instrument used to carry 'Khuangchawi nu leh pa' (a couple who performed an important ceremony called 'Thangchhuah') on the day of Khuangchawi ceremony by the people They are carried in the street and in the village square It is made of bamboo A kind of tree called Hnahkiah and Vaiza is also sometimes used where bamboo is not easily available

12. KHAWPUAN DAR



Aizawla Lalsavunga a awm tan tirh, 1818 vel khan Vuta tlan nan lalho hnenah kut an dawh a. Mahse Zadeng lal Lalchungnunga, Tuahzawl a mi chuan a thawh ve duh lova. Tichuan Lalsavunga hovin Sailo lal Mangpawrha unaute chuan Lalchungnunga chu 1825—ah an run a, a fapa Ngurpuilala pawh a awmtu nu Engnemi ren chuan an man a

Lalsavunga chuan Ngurpuilala tlan nan Siallam dar a ngen ta a. Mahse Tuahzawl lal hian a ui em avangin a aiah Haizawng dar a pe a. A ni lo tih an hriat avangin Siallam dar bawh an ngen leh a, Sukchin dar an pe leh a. Siallam dar a ni lo tih an hriat a an ngen nawn leh hnu pawhin Tuaichawng dar an pe leh a. Siallam dar a ni lo tih an hriatin Siallam dar kher chu an ngen zel a. Tuahzawl lal mangang chuan a khuate puan a thawhkhawm tir chiam a, darbu pakhat an lei a, an han pe leh a. An dar ngen ber kha a la nih loh avangin an la ngen ta zel a. Siallam dar anih leh nih loh hretu ber chu Ngurpuilala awmtu nu Engnemi hi a ni.

A tawpa tawpah chuan Siallam dar chu an pe ta nge nge a. He dar (Khawpuan dar) hi puan thawhkhawma an lei anih avangin Khawpuan Dar an ti zui ta a, a hming hmasa chu Dawlpa a ni. Heng dar hi Lalsavunga hian a pek kir leh hlawm loh avangin a hausak phah hle nghe nghe a ni. Tunah he dar hi Lalpuiliana Sailo, Maubawh chuan a kawh.

* * * * *

At the beginning of his reign Lalsavunga, the Sailo chief collected fund from other chiefs for the ransom of Vuta in 1818. But the Zadeng chief, Lalchungnunga, Tuahzawl

did not want to contribute anything. On account of his refusal to contribute, Mangpawrha, Sailo chief and Lalsavunga raided the village of Lalchungnunga in 1825 and captured the chief's son Ngurpuilala with his attendant Engnemi.,

Lalsavunga asked Lalchungnunga Tuahzawl chief to give him the Siallam dar for the ransom of his son Ngurpuilala. But the Tuahzawl chief did not want to give the real gong (Siallam dar). In lieu of the Siallam dar he then offered another kind of gong like Haizawng dar, Sukchin dar and Tuaichawng dar. But Lalsavunga did not accept any other kind of gongs. Engnemi the attendant of Ngurpuilala was the only person who could identify the real gong (Siallam dar). They, at last gave him the real gong he demanded. This by the clothes (Puan) contributed by the village (Khua). Its former name was 'Dawlpa'. It was kept by his son Lalphunga and after the death of Lalphunga his son Lalruma kept the gong again. From the year 1867-1.6.1951 Hrangkung (son of Lalruma) chief of Mualpheng kept the gong. He became the chief from the year 1945 and celebrated the 60th anniversary of his reign. It was now kept by Lalpuiliana Sailo, Maubawk.

13. LIANSA DAR



Liansa darbu hi dar hlui tak a ni a, a tir taka a neitu chu Kawlvai an ni Runlui kamah khian Chawngthu te, Renthlei te, Hualngo te an awm a, Kawlho hian an run fo mai a. Nakinah chuan an ning ta a, an tangrual a Kawlho chu an bei ve ta a. Utuma khua an run a, he dar hi an la ta a, a neitu chu Liansa-a anih avangin 'LIANSA DAR' an ti ta a ni. Hun a lo rei zel hnu chuan Sailo ho an lo lian a, Sailo lalten an la ta a, an lak dan chiah chu hriat chian fakna a awm thei lo Thenkhat sawi dan chuan Thangluahho hnen ami Lalburha'n se sawma a lei a ni, an ti a, hei hi a pawmnaawm viau. Lalburha (Vancheng lal) hi Vanhnuailiana fapa a ni a, a san lam chu ft 5 6" vel a ni a, kum 1933 khan kum 85 mi niin Vanchengah a thi. A lungphun pawh hmuh theihin a la awm a, a ni hi Mizo lal zawng zawng zinga Sapho hnena in surrender lo awmchhun a ni awm e.

Lalburha hi Sesawnga a awm lain Aizawl hi dintan a ni a, chuta tan chuan tukluh kuli an chhawr thin a. Mahse Lalburha chuan a thawh ve duh loh avangin Sapho chuan Lalburha chu an kap ta a (1892). Hei hi Mizo leh Sap inkah hnuhnung ber a ni Sesawng atang hian Phunchawngzawlah (Arro rama Tuichang hrulah) reilote an awm a. Hetih hunlaia a lal upa fanu hmingah pawh he dar hming chaw hian 'Liansazingi' tih ansa a ni Liansazingi hi 1985 khan Vanchengah a thi.

Lalburha thih hnu hian a fapa Chawnbika'n a ai a awh a, kum 10 dawnlai a lalve hman. Tichuan he Liansa dar pawh hi Pu Chawnbika chuan a pa hnen atang in a rochung

a, amah hi tunah kum 77 mi niin Aizawl Republic Vengah a cheng. Lalburha hian a fate Rokima, Lalhluta, Thangchungnunga leh Chawnbika te chu Arro, Khawzawl, Chhawrtui leh Vanchengah te a laltir a ni

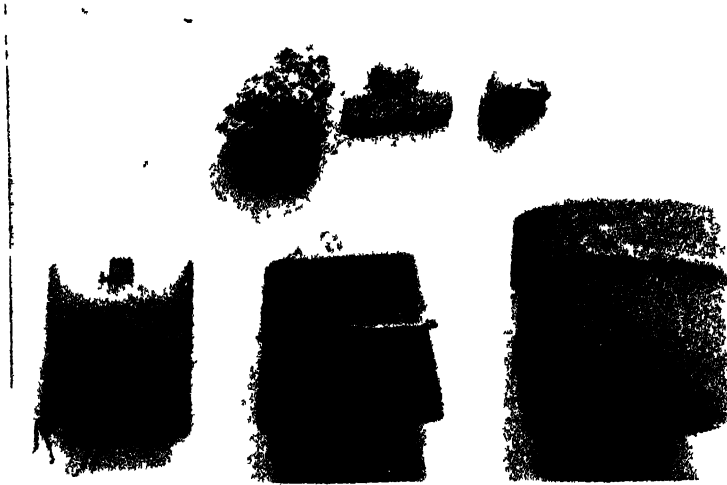
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This set of gongs is one of the oldest brass gongs (set of gongs) of Mizo which came from Burma. In early times the sub-tribes of Mizo such as Chawngthu, Renthlei and Hualngo stayed together on the side of the Run River. The Burmese had always raided them. After sometime a combined force raided the village of Uituma capturing the above set of gongs. Liansaa was the owner of the gongs for which the gong was named 'LIANSA DAR' after him. The Sailo became very strong that they took the Liansa dar from them but it was difficult to know how this set of gongs had been taken by the Sailo. Some said that Lalburha bought the gongs from Thangluah clan with ten mithuns. Lalburha, chief of Vancheng village was the son of Vanhnuaillana. He died at the age of 85 in 1933 at Vancheng. The memorial stone can also be seen there till today and he was the only chief who did not to surrender to the British.

While Lalburha ruled over the Sesawng village Aizawl was coming into existence for which they employed forced labour. But Lalburha refused to contribute any labourer. As a result of this, the British began to attack the chief in 1892. It was the last attack of the Lushai by the British. He then migrated from Sesawng village to Phunchawngzawl (on the side of Tuichang at Arro village). The name of the daughter of the chief's elder was Liansazingi and her name was taken after this Liansa dar.

Chawnbika, son of Lalburha, succeeded his father reigning at least ten years. Liansa dar was now kept by Chawnbika, Republic Veng, Aizawl. He is now 77 years of age. Lalburha made his sons Rokima, Lalhluta, Thangchungnunga and Chawnbika as chief of Arro, Khawzawl, Chhawrtui and Vancheng villages respectively.

14. MEITALH BAWM



Hei hi Meitalh Bawm a ni a, a chungah hian meitalh chingkim, meilung leh meibu an dah thin Meitalh chingkim chu thir a ni a Meilung (lung chang tak, sailungvar) leh meitalh chingkim chu an talh tek a, meibu ro tak leh mut duh em em chu meilungah an hmet bet bawk a, a lo mut ta mai thin a ni Chu chu thil dangin an la kai leh thin Meibu chu meihle kung atang lak a ni

Meitalh chingkim, meibu leh meilungte chu englai pawha hul leh ro tha tak reng tur anih avangin bawm tha tak a ngai a A bawm hi intiat tak pahnih ki deuh vanin an siam a, lahrualin an thlun zawm, pawhzih theihin an siam thin A hru chu iptepuah an thlung thin. Savun a chhin chi pawhin an siam ve bawk

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This 'Meitalh Bawm' (A lucifer match in a tinder box) is a small box where meilung (a flint fire stone), meitalh chingkim (a steel with a handle made by Mizo blacksmiths) and meibu (tinder, obtained from a kind of palm tree called 'meihle ') were kept It was the only source of fire available in the early life of Mizo Such box was needed as the three items were to be kept well-dry all the time to produce fire Its string was usually tied on the string of the big satchel

15. PAWNPUI

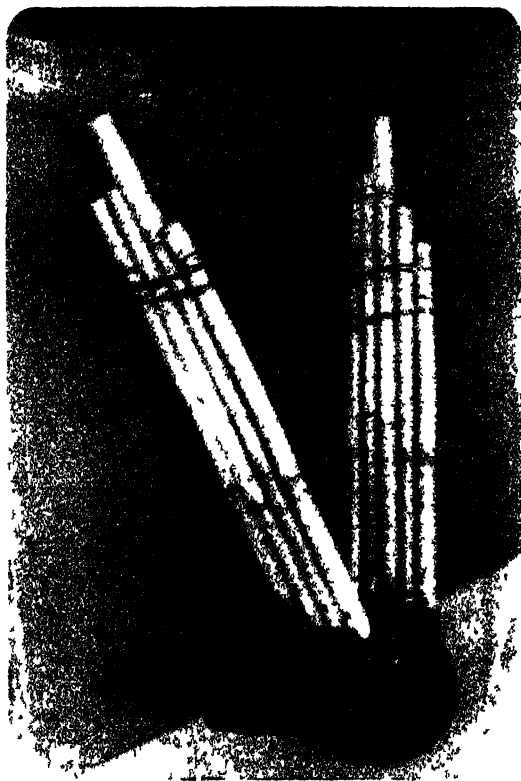


Pawnpui hi zan mut puan a ni a, chhungkuain an inzawn put thin. Nula pasal neiin chhawm ngei ngei a ngai a, an inthen pawhin a la let leh thin. Hmeichhe ta bika ngaih a ni. Lachawn kha lazai an kai chhuah hraw thei ang berin an kai a, a tung atan an hmang a. A phei atan chuan chutiang lazai chu pali panga an kawp a, a tung lazarah khan lachawn pawhbun tawi te te an zep a, an tih hnan tlat thin.

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Pawnpui is a plain white cloth with no ornamentation. It is the warmest cloth and a heavy cloth of very coarse cotton which is used as a blanket. It served as very important 'Dowry' for girls. It is made by passing round every fourth or fifth thread of the warp, a small roll of cotton and drawing both ends up. A row of these cotton rolls is put in every fourth or fifth thread of the wool, so that on one side the quilt is composed of closely placed tufts of cotton.

16. RAWCHHEM

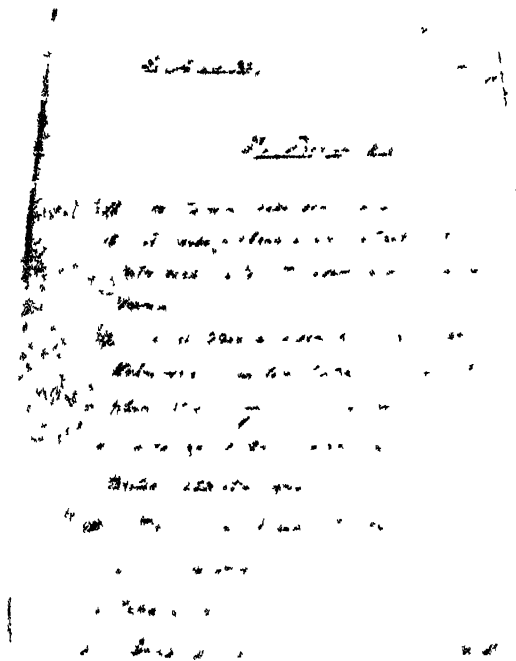


Hei hi rimawi lama Mizo hmanraw mak leh ropui ber a ni hial ang, a siam pawh harsa tham tak a ni. Um hi a hnun bulah an ti pawp a, 'a pangah maute pakua a sei zawng inanglo vek an vuah a, maupang chu a khapna tur an ti pawp thluah a, um hnun pawp atang chuan an ham ri thin A ri chu a thum, a fiak, a tluang, a sin te a ni thei a, chi sarh lai ri canglam chhuak thei te pawh siam a ni thin

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Rawchhem is a kind of mouth organ. It consists of a gourd into which nine hollow reeds of different lengths are inserted. The reeds have small holes cut in them. The performer blows from the opening of a gourd and by closing and opening of the holes with his fingers, he can produce various notes.

17. SAP UPA KUTZIAK



Kum 1891 November thlaah Frederick W Savidge leh J H Lorrain hi inhmui an inkawp tan a An pahnih hian London—a Highgate Baptist Kohhran member an ni Tichuan kum 1892 January thlaah Chittagong Hill Track lam atangin Tripura a rawngbawl turin luh an tum a An theih loh hnuin Mizorama luh an tum leh a, an thei chuang lova June thlaah chuan F W Savidge hi santen natnain a damlo a, Calcutta ah an kir leh a Tripura luh an tum leh a, an thei lova Tichuan 1892 kum tawp lamah chuan Silchar ah Mizorama luh tumin an kal leh a An luh mai theih loh avang n kum khat dawn lai Silchar-ah an nghak a Silchar—ah hian Missionary—te rawngbawlna an puin Bengali tawng leh Mizo tawngte an zir a Silchar a Mizo kal an hmuh apiangte chu cham a Mizo-tawng leh an nundan te hrilh turin an lo sawm thin Mahse zanhnih khat bak an cham duh chuang lo

Reife an nghah hnu chuan A W Davies, Political Officer, North Lushai Hills chuan Mizorama kal phalna a pe ta a Tichuan December 26, 1893—ah Mizoram an rawn pan a, January 11, 1894—ah Sairang an rawn thlang a An rawn thlen hnu rei vak lovah Thingpui huan tlangah maurap in an sa a, Pathian thu an hril thin bakah Mizo tawnga A AW B la awmio chu an vei hle a Nasa takin Mizo tawng an zir a, A AW B an siam ta a Hla te, Thuthlungthar bu thenkhat te Mizo tawngin an letling a Kum li pawh Mizoramah awm tlanchhuak hman lovin, hmun dangah an insawn a ngai a Mahse hemi chhung reiloteah pawh hian Mizoram tana thil tangkai tak tak an thawk a ni Chanchintha Luka, Johana leh Tirkohte Thiltih hi Mizo tawngin an let zo vek hman a ni

Hetia bible an lehinna a F W Savidge (Sap upa) kut chhuak chu hei hi a ni a, fapa tlanbo (Luka 15 11–22) thu a lehinna, ama kutchhuak ngei a ni

A hawrawp anga ziahchhawn :—

11. Mi tuinema fapa pahnih a ne,
12. a naupang zakin a pa hnena "Ka pa, ra ka chan min perah" a ti a.
Tin a sum an pahnih a hnena shem a.
13. he re lotlan a naupang-zak-in a sum a zain a kham veka, khua-lam
hlataka a kaltaa. Chutahah nuam lutuk-in a em a, a sumchu a bo-ral
tirtaa.
14. a ral za vele, chu khualam chu nashatak-in an tamtaa, i tur
atlachhama.
15. Tin, chu lam khuua mituema hnena chuan a thok-in a om tarnga,
chu mi chuan vok chho peturin lo lama a tir a.

Savidge hi London—a a awmlai pawhin zirtirtu a ni a. Thangphunga khaw bulah sikul an sa a, naupang duh manglo te thlemin a zirtir thin. Anmahni thlaktu D. E. Jones, Mizorama a lo thlen hnuin Mizoram an chhuahsan a. D. E. Jones chuan, 'Savidge hian nitin Mizo tawng thumal 90 vel thiam turin min fuih thin,' a ti nghe nghe.

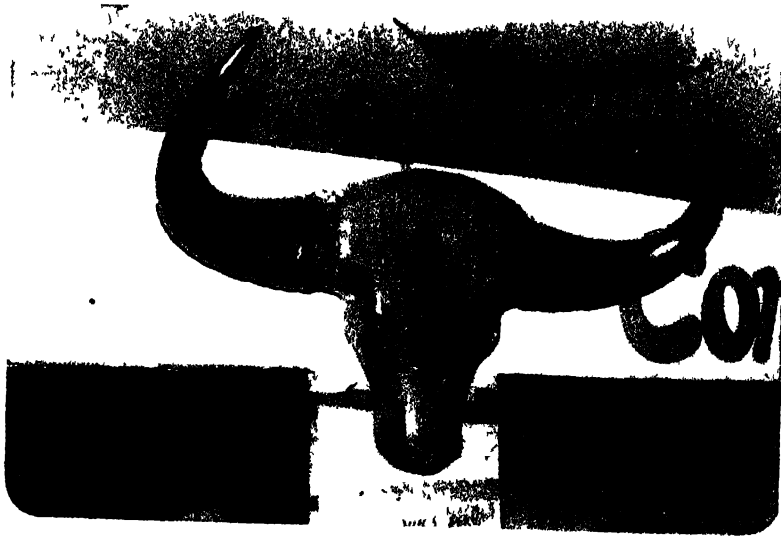
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In November 1891, J. H. Lorrain and F. W. Savidge formed a partnership under the same mission. They were both members of the Highgate Baptist Church in London. On the month of January 1892 they both tried to enter Tripura. But having failed they again tried to enter the Lushai Hills. But this attempt was again unsuccessful. In June they returned to Calcutta because of a severe attack of dysentery on Savidge.

The two friends again made a further effort of start work in Tripura. Again this attempt was denied by the Maharaja of Tripura. Towards the end of 1892 they moved on to Silchar with the hope of entering the Lushai Hills. While waiting for permission to enter the Lushai Hills they helped the Presbyterian Missionaries in Silchar in evangelizing the local people during 1893. During this period they learned Bengali and the Lushai language. For this they used to contact any Mizo to tell them their language and way of life. But they could not persuade any of them to stay in Silchar for more than two or three days.

After waiting for one year, Political Officer of North Lushai Hills gave them permission to go to Aizawl. They set off on the 26th December 1893 for Mizoram and arrived at Sairang on the 11th January 1894. They began to build a small house of bamboo on the 'Tea Garden Hill' now known as MacDonald Hill, Aizawl. Also they began to preach the Gospel besides composing the Mizo Alphabet A W B. After this they also started the work of translation of Hymns, and some portions of the gospels. Although Lorrain and Savidge did not remain in the Mizo Hills to see much of the fruit of their four years' labour, they, however, laid the foundation of a pioneer work that lasted for generations to come. The handwriting on the picture is the handwriting of F. W. Savidge (Sap Upa) while he was translating the Gospel of Luke 15 : 11–15. Savidge already had been a school master for a while in London. In Mizoram he built a little school building close to Thangphunga's village and persuaded some children for teaching. Lorrain and Savidge left the country at the end of 1897. D. E. Jones who succeeded them says that Savidge had tried to encourage him to learn ninety new Mizo words a day.

18. SAWIBUNGA SELU



Sawibunga hmingtha chu Sawithanga a ni a He sial hi kum 1879 vel, Lungmama Seipui a lal laia a kah a ni Sawithanga'n he sial a kah tirh hian chhawlin a chhin a, a chan tura mipi an kal hnua a lu an tan lain a sial hi a nui vur vur mai an ti An lal Seipua chuan a lu a kav a Sawithanga chu Zawlbuka a nahnaah a hrang (a insiam chhia) ta a A lu te chu a ti bun a, a ni te a awrh vel a Hetih lai hian Seipua fapa naupang ber chu a damlo ta vak mai a, 'Ka pumah sialin min chut ngur ngur mai,' te a ti a A damloh chhan chu siallu chu niin an ngai a, daipawnah te an hian dah a A na pawh chu a ziaawm deuh hlek thin a Mahse Seipua chuan siallu chu a pah phial si lova, a fapa pawh chuan a thih phah ta nge nge an ti

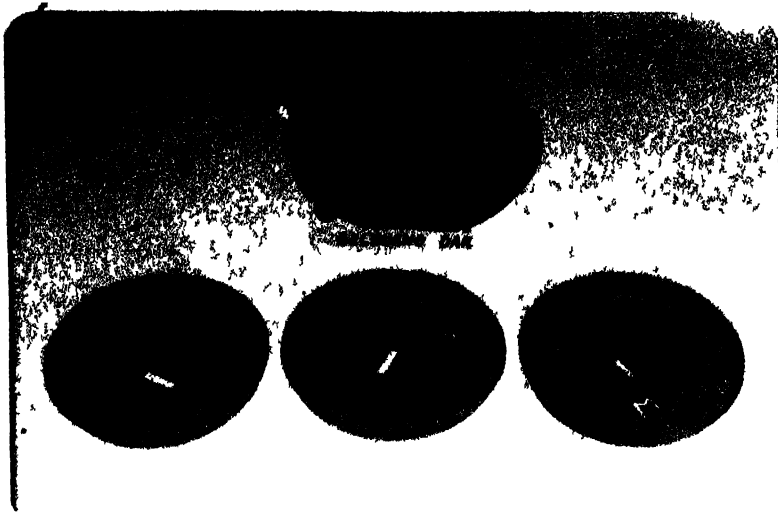
He siallu hi Seipua hnen atangin a fapa Lalvuta n a kawl a, chumi hnuaah tuna kawltu Pu Lalchhuma Sailo hian a kawl leh ta a ri

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The real name of Sawibunga is Sawithanga The above wild mithun had been shot by Sawithanga during the reign of Seipua at Lungmam village in about the year 1879 He then covered the body of the mithun with a bunch of leaves before the people came to cut it into pieces It is said that the above mithun had been smiling while the people tried to cut off its head The head of the mithun was kept by their chief, Seipua While Sawithanga slept in the dormitory (Zawlbuk) he appeared as an apparition to others in an unnatural form such as cutting his own head with his intestine hanging around his neck At this time the youngest son of Seipua became seriously ill saying that the mithun had been sucking his belly They thought that the Mithun's head was responsible for the illness of the chief's son So, they put the mithun's head at the entrance of the village But the chief did not allow to throw away the head of the mithun which caused the death of his youngest son

The above wild mithun's head had been kept by his son Lalvuta which is now kept by Lalchhuma Sailo, Theriat, Lunglei

19. SELBUANG DAR

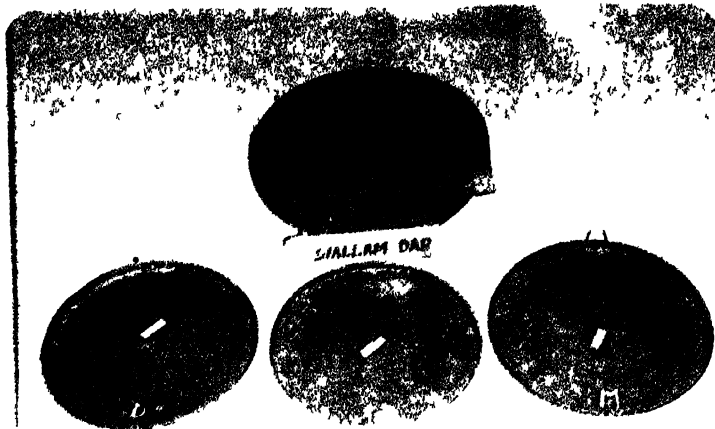
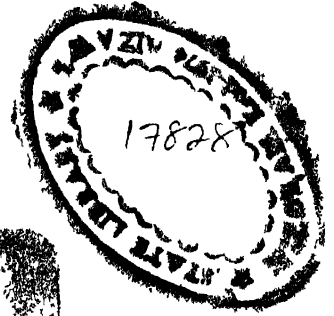


He dar hi Liando dar tih lohan chuan Mizo dar hlu bera ngaih a ni Lalsavunga Aizawla a awm lain Ailawng khuaa Zadengho a run a, an lal fapa Ngura a man a Zadenghovin an lal fapa Ngura tian nan he Selbuang dar leh Lutmang dar chu Lallula tupa Lalsavunga hnenah chuan an hlan a Lalsavunga chuan Selbuang dar hi a pa nau Vuttaia a kawl tir a Vuttaia thih hnuah a fapa Kairuma'n a kawl a, chumi hnuah a unaupa Zataia (Khawhai lai) chuan a kawl leh a Zataia hnen atang hian kum 1915 khan Chawnghawih lai Khuangthiauva'n (Khuangthiauva fapa chu tuna dar kawltu Pu C Lianhmingthanga, Republic veng hi a ni) Rs 300/- leh sakawr pakhatin a lei a, heth hun lai hian Rs 300/- hi sial 10 hen a ni

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The above Selbuang dar is one of the most valued gongs of Mizo While he lived in Aizawl, Lalsavunga raided the Zadeng in Ailawng and captured the chief's son Ngura This Selbuang dar and Lutmang dar (a set of gongs) was given to Lalsavunga grandson of Lallula by the Zadeng for the ransom of their chief's son Lalsavunga gave this Selbuang dar to Vuttaia and after the death of Vuttaia his son Kairuma kept this gong Zataia, chief of Khawhai again kept this gong after the death of Kairuma Khuangthiauva, chief of Chawnghawih (father of Pu C Lianhmingthanga, Republic veng) bought this gong for Rs 300/- and one horse in 1915 from Zataia At this time, Rs 300/- is equivalent to 10 mithuns Khuangthiauva died in 1945 This gong has always been kept by his son Lianhala after the death of his father but from the year 1978, Pu C Lianhmingthanga, Republic veng kept this gong till today

20. SIALLAM DAR



He dar bu hi dar hmingthang tak a ni a Upaho sawi dan chuan Ngente ho dar a ni a, hualngo hovin an lal Lalmanga an thahsak hnuah he dar hi Chawnghawih khaw bungpui kham pukah an thukru a Chu chu Ralte lal Lamluna hovin an la a, 'Khuavang dar' an ti a In a an han tum chuan inhnuaia sial chu an thum dur dur thin a, chuta tang chuan 'SIALLAM DAR' an ti ta a ni Lamluna hnen atang hian Zadeng 'lal Lianbula'n a fanu a tih hmingchhiat manah a la a, Zadengho chuan an nei ta reng a An lal zinga a neitu hnuhungber chu Lalchungnunga a ni

Hun a lokal zel a Zadengho leh Sailo ho chu'an in ngeih ta lova, indo an lo duh ta a Zadeng lal Lalchungnunga leh Sailo lal Mangpawrha chu an in haw zual a Mangpawrha unau fate, (Lalsavunga leh Vuta fate) chu an thinur hle mai a, heti hian ro an rel ta a Zadeng mai ni lovin lal dangte pawh nekral an duh ta a, "Lallula thlah in Zadeng tum sela, Rolura thlahin Palian tum sela, Lianlula thlahin Thangluah tum rawh se" an ti a.

An indo ta ngei a, Lalchungnunga Zadeng lal fapa chu an man ta a, Siallam dar hian an intlan tir ta a ni Darbu hi upa apiangin an kawl ta a, Lalsavunga'n a kawl phawt a a fapa Vanhnuaialian'an a kawl leh a Chumi hnuah Vanhnuaialiana fapa upa ber Dothiauva a kawl leh a Dothiauva hi Zaingen lal a ni a, 1902 vel khan a thi

Dothiauva hi amahin a duh hmain a pain kum 15 a nihin nupui nehtir a, tiang hrana lal turin a tir a A duh mangloh avangin Siallam dar kawl atan a thlem a Tiang hrana a lal hnu chuan a khawnbaw! te chu Siallam dar la turin a pa hnenah a tir a A

pa chuan 'SUKCHIN DAR' a lo pe a. A lungawi lo hle a, a ma hovin an kal leh ta a. Zu an lo suk a, an in duh mai lo. Tichuan Dothiauva chuan hla a phuaha a lam ta a.

"Dar va la, tinreng dar va la,
Sukchin kan ti lo,
Lei do daia sakhmingthang hmasa,
Khawnge Siallam dar, khai inge
tlang tinah," tiin.

Chumi hnu chuan Vanhnuaailiana chuan a nupui Romangpuui chu a lakchhuah tir a, a fapa Dothiauva hnen-ah chuan a hlan ta a ni. Dothiauva thih hnu chuan a fapa mal Kaihranga (1861-1947) chuan a rochung ve leh a. Kaihranga thih hnuah chuan a fapa naupangber Lalrengpuia Sailo (Khualen) tuna Chanmari venga a kawltu hian a rochung leh ta a ni. He dar hi tunhma, Vanhnuaailiana hun lai atang tawhin an tum mai ngai lova, an tum rik chuan sial an talh ngei ngei thin a ni.

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This is one of the oldest brass gongs of Ngente. Lalmanga chief of Ngente was killed by the Hualngo clan. After the death of their chief, they hid the gongs in the cave of Chawnghawih village. Lamluna chief of Raite knew the place where they hid the gongs and so they took it and called it 'Khuavang dar'. When they reached the house, they played the gongs. Hearing the musical sound the mithun under the house also made large noise in response to the musical sound inside the house. For this reason, this gongs was called 'Siallam dar' (sial means mithun and lam means dance). The Zadeng chief Lianbula took the gongs from Lamluna on account of his defamation of the chief's daughter. From this onwards the gongs had been kept by the Zadeng.

Later on the Zadeng and the Sailo began to disagree with one another so they wanted to fight against each other. Of the two chiefs of Zadeng and Sailo, Lalchungnunga chief of Zadeng and Mangpawrha Sailo, chief were greatly opposed to each other. Sons of Lalsavunga and Vute (brother of Mangpawrha) were very angry that they decided to demolish not only the Zadeng chiefs but also the other chiefs of Lushai. They made the following decision that the descendant of Lallula would fight against the Zadeng, the descendant of Rolura against Palian and the descendant of Lianlula against the Thangluah.

In accordance with their decision they fought against each other in which the Sailo captured the son of Lalchungnunga. The Zadeng ransomed their chief's son with this Siallam dar. It was kept firstly by Lalsavunga, Vanhnuaailiana and lastly it was kept by Dothiauva the eldest son of Vanhnuaailiana. Dothiauva chief of Zaingen died in 1902..

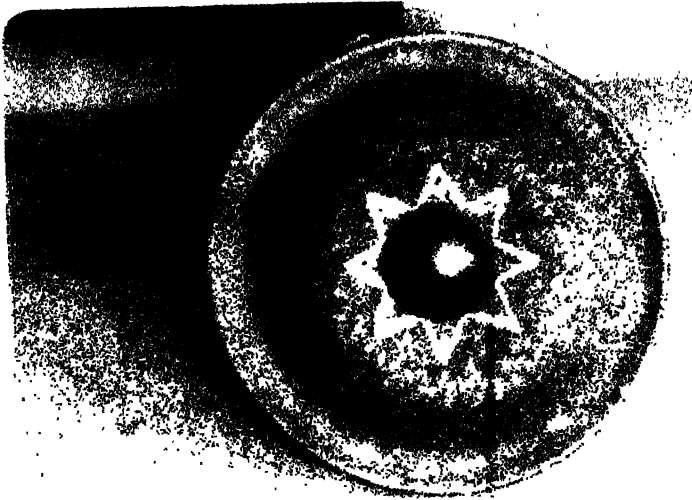
Dothiauva, much against his will was advised by his father to marry when he was only 15 years of age. He was made to rule over a separate hill under his chieftainship.

He was persuaded to agree with his father who promised him that he would keep Siallam dar. As he acquired a separate hill he sent his elders for the Siallam dar to his father. Dothiauva's father handed the Sukchin dar instead of Siallam dar for which he was very discontented. In the meantime he himself along with the elders again went for Siallam dar to his father. Dothiauva and party were welcomed with rice beer which they refused to drink. Meanwhile Dothiauva composed a song and began to dance :—

Fetch the gong, fetch the precious gong,
It is not Sukchin gong,
On earth that is first famous
Where is Siallam gong, will I hang on every hill.

As a consequence Vanhnuailiana asked his wife Romāngpuui to take out the actual gong which he handed over to his son Dothiauva as his possession. After the death of Dothiauva his only son Kaihranga (1861-1947) possessed that gong. And after the death of Kaihranga his youngest son Lalrengpuia Sailo (Khualen) inherited. At present the owner lived at Chanmari. Since the period of Vanhnuailiana the gong was seldom played, if it is played a domestic gayal or mithun is usually slaughtered.

21. SUANGLAWN DAR



Suanglawn dar hi hmanlaia Thahdo lal ropui, khaw sarih awptu Ngulliana, Tinsuang khaw lal Darkhuang a ni a. Kum 1874 vel khan Ratu lal Lalhleia leh Ngulliana hi thianah an insiam a. Hlimna leh tahna niah pawh inensan lo tur leh raldo thilah pawh indopui turin thu an thlung a. Kum 1930 vel khan Ngulliana hi-a thi a. A pu Tinghmun khaw lal Ngursavunga chuan Ngulliana lukhawng turin he Darkhuang 'Suanglawn dar' hi a han la ta a. Ngursavunga a thih hnu chuan tinghmun lalnu chuan Ngulliana leh Lalhleia (tuna dar kawltu Pu Pawlliana Sailo, Venghnuai pu) inthianna chu hrerengin an tupa Ngulliana hriatreng nan he dar hi Pu Pawlliana a kawltir ta a ni.

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This gong (Suanglawn dar) is owned by the Tinsuang chief, Ngulliana. He is the ruler of seven villages and he made friends with Lalhleia, chief of Ratu in 1874. They made an agreement not to withdraw one's help or patronage in times of joy and sorrow and to fight against their enemies together. He died in 1930. After the death of Ngulliana, this Suanglawn dar was taken as 'Lukhawng' (which means bonus paid to certain near relatives of a person after his death) by his grand-father Ngursavunga, chief of Tinghmun. When Ngursavunga died, the queen of Tinghmun gave this gong to Pu Pawlliana in sweet memory of their grand-son Ngulliana.

22. SUAKPUILALA HUNTUNG SAICHUANG



Hei hi Suakpuilala Huntung Saichuang a ni a, hnam dang kutchhuak a ni ang. Dar chi a siam a ni deuh ber. Bel ang lovin a mawng a zawl a, a uikual awm lovin a arh chho a ni. Hetiang hi hmanna a tlem a, nei thei pa pawh lal leh mi tha bikte chauh an ni thin. Zu siak dawh nan leh tui dah nan an hmang thin. Thukah an chhuang phal lo. A pangah Sai lem chhut a awm a, hlaah pawh :—

“Huntung Saichuangah zu tling reng mai” tih te,
“Mim ang pianna lam tluang kan din leh dawn e,
Huntung Saichuang nena Ngurchhuanpa’n,”

ti tein an lo chawi thin a ni. Tunah he Huntung Sai chuang hi Suakpuilala thlah zinga mi Kawla, Maubawk veng a miin a la kawl tha reng a ni.

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This is Suakpuilala's Huntung Saichuang and is believed to come from other tribes. The bottom of the pot / vessel is flat widening towards the mouth of a pot. This vessel is supplied with handle on both sides which is chiefly used to keep water and rice beer 'Zu'. It is generally possessed by the chiefs and well-to-do family only. On the side of the vessel there are the pictures of an elephants. Now, this Huntung Saichuang (vessel) is kept by Kawla, Maubawk veng. It was written in a poem like this :—

‘A lot of liquor was collected in Huntung Saichuang’
‘Surely, Father of Ngurchhuana will again establish a village
with this valuable Huntung Saichuang.’

23. SUAKPUILALA TANGKARAW NO LEH TANGKARAW TUTTHAWL



Suakpuilala hi Mizo lalte zinga ropui leh hmingthang ber p a w l a n i a. Kum 1850-1872 chhung vela sapho pawhin Mizo lal ropui leh pawimawh bera an ngaih a ni, remthu pawh an sawipui fo thin. Kum 1850 December thlaah Colonel Lister—a nen inremna an siam a, 1864 October thlaah Cachar D. C. Captain Stewart nen an inrem bawh. Mahse heng remna hian a daih rei ngai lo. Kum 1869 December ni 20—ah Cachar Deputy Commissioner Edgar—a chu Mizoramah a rawn kal a, 1870 March ni 21—ah Suakpuilala nen an inbia a, thilpek chi hrang hrang pawh an hlan. He Tangkaraw no leh Tangkaraw tuithawl hi tunge hlan tih leh khawihmunah nge an inhlan tih te a hriat chian theih chiah lo. A no leh tuithawlah hetiang hian a inziak —

'FOR SOOKPILAL, A LOOSHA CHIEFTAIN THE GIFT OF THE BRITISH GOVT. 20TH SEPTEMBER 1871'

He no leh tuithawl hi tunah Pu Lalfala Champhai in a kawh. An inthlah chhawn dan chu hetiang hi a ni—Suakpuilala fapa Lianphunga, Lianphunga fapa Suakhnuna, Suakhnuna fapa Kamliana, Kamliana fapa Lalfala. Suakpuilala hi Changsil Bazar neitu a ni a, 1880 kum tawp lam khan a thi.

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This silver cup and jar are the gifts of the Britishers to Suakpuilala who was one of the famous and greatest chiefs of the Mizo. The Britishers also regarded him as the

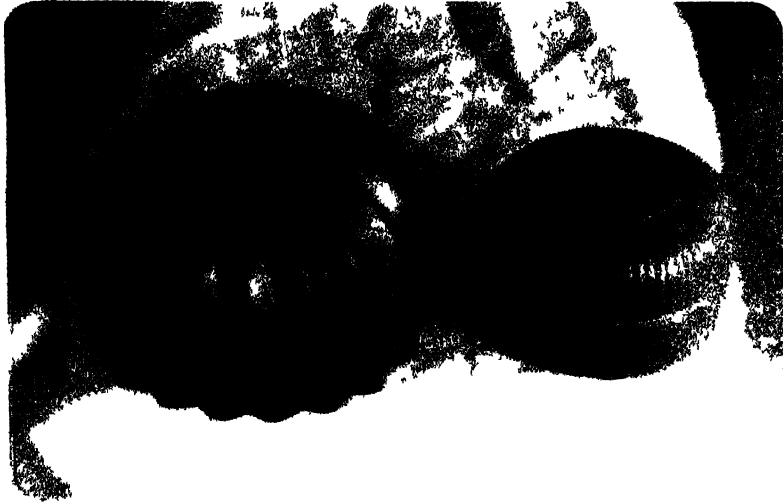
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greatest chief of the Mizo during the years of 1850-1872.' For this reason they always had peace talks with him. In 1850 December Col. Lister signed a treaty with him and in 1864 October again made a treaty with Cachar D. C. Captain Stewart. But these treaties did not last long. In 20th December 1869, Edgar, Deputy Commissioner of Cachar came to Mizoram to meet Suakpuilala and then offered some gifts on the 21st March 1870. The following words are written in the cup and jar :—

**'FOR SOOKPILAL, A LOOSHA CHIEFTAIN THE GIFT
OF THE BRITISH GOVT. 20TH SEPTEMBER 1871'**

Pu Lalfala of Champhai kept this cup and jar. Suakpuilala is also the owner of Changsil Bazar and he died in 1880. The descendant of their family are—Suakpuilala's son Lianphunga, Lianphunga's son Suakhnuna, Suakhnuna's son Kamliana, Kamliana's son Lalfala.

24. SUMAIRIA

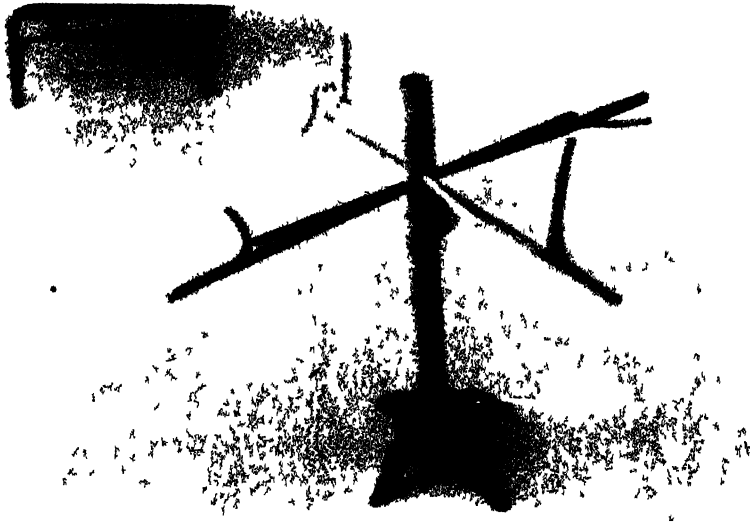


Hei hi tunhma kan pi leh puten an rohlu neih ang ang an lo dahthatna bawm a ni Lawngbarh (dathlalang pan, themnawi, aienna ang deuha an hman thin puithiam deuh chauhin an kawl thin) leh Falung te an dah thin Hetiang an thil hlu leh thil dang pawh dah na tur Sumairia nei zolo chuan thing tuk khuar, savun a tuam chungah te an dah mai thin Lawngbarh hi lapuain an tuam a, pumna an tai dawn te hian lapua kha an chiah huh a, an dep thin

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This box 'Sumairia' is used for keeping small valuable items possessed by the forefathers of Mizo Among such items include Lawngbarh (a piece of glass used by priest for augury) and Falung Those who did not possess such Sumairia used wooden container made by themselves covered with hide

25. SUVEL

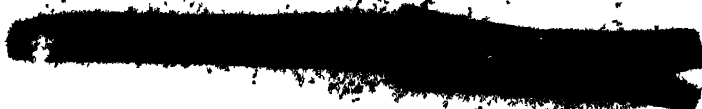


Hei hi Mizo ladehna hmanraw pakhat lazai chhum khawng hnu puana an siam dawna lahlumna hmanrua a ni. Mau leh thinga siam a ni a a bul atan thing hun ngheh theih (a ke neia siam emaw a ke tel lova hun ngheh theih tan bial emaw a ke tur awm thingkak thuam emaw) lai takah thing mum kezungpui tiat vel an phun a chu chu Suvel bul a ni. A in atan mau te vaklo hmunlinh an kheng pawp a a mau mawng lam kha a chang an paih a mau hmaw kha suvel bulah an rawlh a a thawl avangin rang takin a kawihvir theih thin. A in an verh pawhah khan mau a mita kak nei chi a kak laduang bahna atana rem tak tur an rawlh lut a. Hei hi suvel ban an ti. A in mau chunglam tawp chu lahlum han dah lawk nan on hmang bawh thin.

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Suvel is a revolving tool with four extendable arms around which skein of cotton yarn is put for making the yarn into ball. There may be two / three kinds of Suvel. It is made of wood and bamboo having base of its own. Two sets of holes are made right through the bamboo joint one above the other and about an inch apart. Four arms made of split bamboo are inserted through these holes overlapping each other so that they can be lengthened or shortened to suit the length of the skein to be wound.

26. THAWMVUNGA NGUNHNAM



Vuttaia hian Hualtu atangin Buan hmunah Bawk a khawh a, a luah hmain Chengte Lal, Lalpuithanga'n a luah khalh a. Mahse Vuta chu a kai ve leh tho a. Lalpuithanga chu a awm ngam lova, a chhuak ta zawk a. Chumi thu chu Vuta'n heti hian hlain a sawi a —

"Buanhmun pai ang pawm tawh hnu,
Chengteah lam ang let e, Lalpuithang lem a."

Chhim lam Lalpuithanga awmna lamah Vuta te khaw silai a tang a, a la chhuak turin Vuta leh Thawmvunga te an kal a. Chhimho chuan an lo zin dawn tih an hria a, an lo inchahkhawm a. Lalpuithanga chuan Vuta hnenah 'Buanhmun pai ang pawm . . . lalpuithang lem a,' in ti maw Vutdul ? a han ti a. Vuta chuan 'Lalpuithang lem a' kan ti ne'm maw le, 'Lalpuithang lenna, kan ti anih kha le,' a ti a. Chutah Thawmvunga thinin a tuar ta lova 'E E E E ! Ka pu Vut, i hlau em ni le ? Lalpuithang lenna, kan ti hlei nem, Lalpuithang lema, a lema lema, kan ti anih kha,' a ti a. A kawlnam nen a lam ta a. A hla sawi chu a sak luih tir ta a. A kawlnam chu a vilik a, palian leh pate deuh pawh an inchen thap tawh mai a ni. Rapchungte hi a sat thla tawp tawp mai a ni. Tumahin an ngam si lova, silai pawh chu an la chhuak ta a ni. Heta a ngunhnam hman bung chu hei hi a ni.

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At a time when a war broke out between the North and South of Lushai Hills in 1856 A. D., the gun of Vuta, chief of the North Group was captured by the Southerners. When there was a cease fire, Vuttaia with Thawmvunga, his noted warrior went to the headquarters of the Southerners to collect his gun. Reaching the headquarters of the Southerners Vuttaia was threatened by Lalpuithanga to which Vuttaia was about to lose heart. Unable to tolerate that Thawmvunga jumped out drawing his sword. He then danced around with his sword waving above the heads of the sitting crowd. He forcefully took the gun and returned home with his chief Vuttaia. This is regarded as the broken piece of sword used by Thawmvunga

27. THIFEN

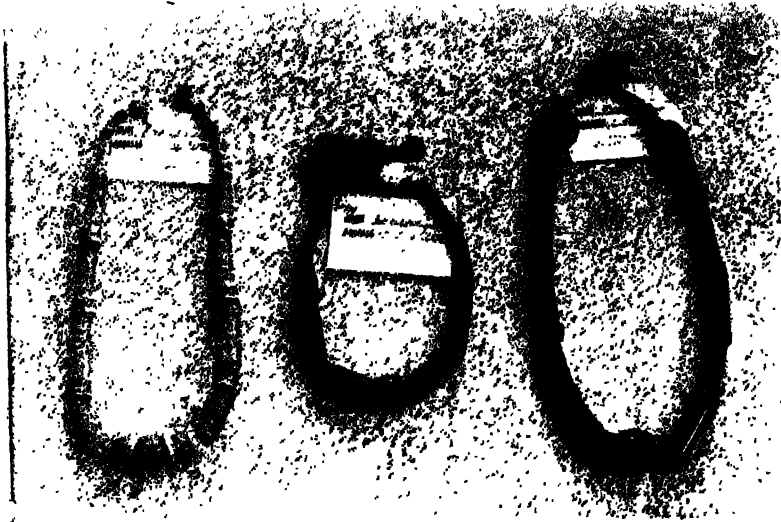


Thifen hi Mizo hmeichhia leh mipa, chungkaw ropui leh langsarten an awrh thin
Rawng chi hrang hrang thlur thuma thil a ni a A lai a mi a lian ber a Nulaten an pasal
neih hunah an chhawm tel thin

* * * * *

'Thifen' is a necklace with beads of various colours threaded in three rows with a larger one in the middle. It is a small necklace. It serves as a very important 'Dowry' for girls.

28. THIHNA

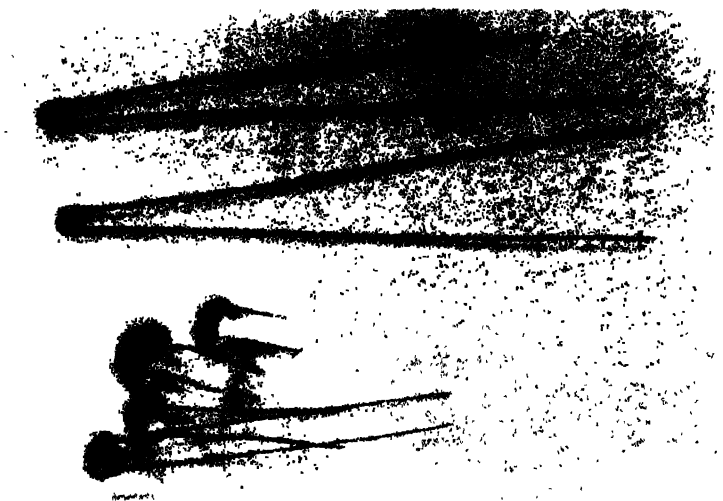


Hei hi Thihna chi hrang hrang, a sen, a dum leh a var te an ni. A tirah chuan tlangval thi a ni a, hmeichhiain an ta neih leh ta zawk nia sawi a ni. Mo manah an telhin Tlai (Rs. 20/-) huah pawm a ni thin.

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These are the different types of Thihna. Thihna is Mizo amber bead necklace. It is a necklace with beads of various colours – red, black and white with a larger one in the middle. It is the biggest and costliest necklace of Mizo girls. It is sometimes used as marriage price which is taken as equivalent to Rs. 20/- (Tlai).

29. THIMKUAL



Thimkual hi samziala a khamphei zawnga an tawn thin a ni a, hmeichhia pawhin an nei na a, mipain an uar zawk. Nula an rimin an nupui tura an duh te hnenah thimkual hi an dah kham fova, nula to deuh te phei chuan an kaw! tam thei hle thin.

* * * *

Thimkual is a heavy brass hairpin mainly used by men which is run through the top of the hair knot to hold it in place. When a boy is favourably inclined to marry a young girl he gives his 'Thimkual' to the girl as a security. Those girls who have many suitors can always receive many thimkual (hairpin).

30. THUL

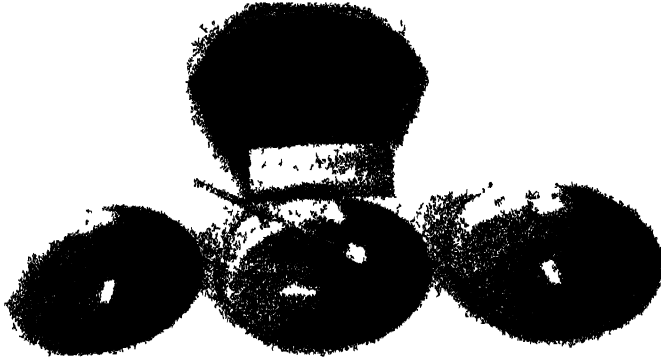


Hei hi Mizoin ro tha zawng zawng an dahna thin thul a ni a Pasal nein an chhawm ngei ngei thin. Mau hhang tah a ni a, a tlangkawm nan hruihnang tlem an hmang tel. Killi nein a ke an phun a, a tlang thlengin arh deuh anih avangin a chhung zawk chu hhang hraw deuh an hmang a, a thuahna tur chu sin te tein an hlai thin A hraw leh a sin inthuah karah chuan Hnahthial hnahro an phum thiin. A tlangah a chhin rem nan an tahko (patam) a, a chhin chu zuh takin an tah tawp a, a lang zum deuh thin.

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Thul is a big basket which is chiefly used to keep valuable things. The mother and the women folks look after the thul. A grown-up girl has a thul of her own where she put her woven clothes for her marriage. It has four short legs Its square bottom is about 12 inches square widening till the mouth is a circle with a diameter of about 30 inches, this basket is supplied with a conical lid and the outer layer is of finely split bamboo closely woven and this is lined with broad well dried leaves called 'Hnahthial' which are held in their place by an inner layer of bamboo more loosely woven. It is waterproof.

31. TUAICHAUNG DAR.



He darbu hi Liando dar nen a upat lam a inang a, rulpui kawchhung ami Liandovate unauin an phawrh kha nia sawi a ni Liandova nupui, Chhiahchawngi 'Tuaichawng' an tih kha a hming put chhan a ni Liandova hian a nupui hminga dah a ni a, a hming atan a pu hlen ta a ni Tunah Lalluaha Ratu khuain a kaw! Dar tum hla chu hei hi a ni .—

"Ka thaichawngi ma lo tang,
Dengdaw lawl, Dengdaw lawl,
Dengdaw lawl," tih a ni

* * * * *

This 'Tuaichawng Dar' (a set of gongs) is as old as 'Liando Dar' and it was named after the name of Liandova's wife Chhiahchawngi who was called 'Tuaichawngi' It was now kept by Lalluaha Ratu Its song is as follows —

"I will not for any reason,
Divorce my wife Thaichawngi,
Dengdaw lawl, Dengdaw lawl,
Dengdaw lawl "

32. VANHNUAILIANA TUIBURUM

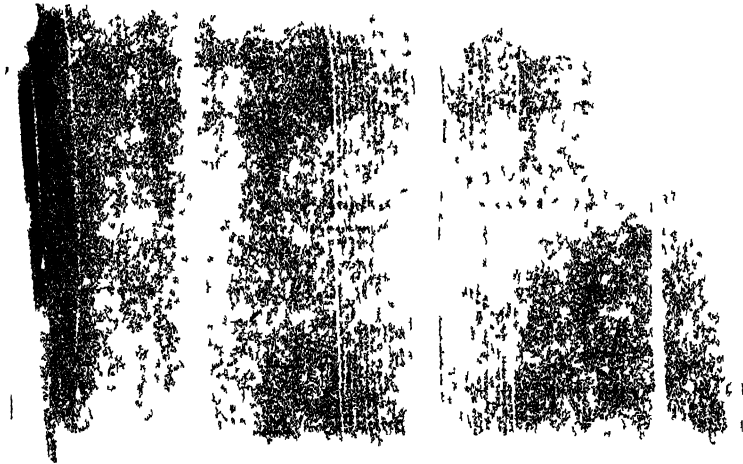


Vanhnuailiana hian Tuiburum pahnih pathum a nei a. A tuiburum phir hi chu a roh bik a. Thenrual tha tak tak leh thian tha zual lo chu a um phir ami hi tumah tuibur a theh ngai lo. Nu tam takin a tuiburum phira tuibur thunsak chu intih theih nan tak te an hmang hial a ni. A fa te leh a tu ten he a tuiburum phir hi an rochung chhawng zel a Kaihranga (Vahnuaailiana fapa) hunlai pawhin, 'Tuiburum phira tuibur hmuam pha ngat ka ni asin,' tih te hi an tawngkau chheh a ni thin. Tin, hengte hi Lalrengpuia Sailo, (Kaihranga fapa) Chanmari a miin a la kaw! a ni.

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Tuiburum is a small gourd to hold the water which has been impregnated with nicotine in the women's smoking pipe. Vahnuaailiana had always with him at least two / three kinds of Tuiburum. The above tuiburum phir (Twin gourd) was highly valued and he never gave the nicotine in the twin gourd to ordinary people except his close friends. It was now kept by Lalrengpuia Sailo, Chanmari, youngest son of Kaihranga (Kaihranga was the son of Vahnuaailiana, original owner of the gourd.)

33. VUTTAIA PUAN



Vuttaia hi Lallula fapa naupang ber a ni a Kum 1776 ah Darkhai khuaah a piang a Zahau (Pawi) hovin an man a Falamah an hreng a Sailo lal tangrual in sial sawmin an tlanchhuak a ni Arte Phulpui Khumtung leh Hualtu ah te a kai a Hualtu a a awmlai hian in a dung hlam 100 a sei a sa Vawk 100 in a chawng Thang a chhuah a zau a dawh nghal bawk Kum 1876-ah kum 100 mi niin Rullam khuaah a thi A thlan pawh Rullam khaw daiah tun thlenga hmuh theihin a la awm Hei hi ama puan a ni

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Vuttaia is the youngest son of Lallula born in the year of 1776 at Darkhai village. He was arrested and made a captive in the Falam village by the Zahau (Pawi) but a combined Sailo chiefs delivered him by ten mithuns. He migrated to Arte Phulpui Khumtung and Hualtu villages. While he was living in the Hualtu village he built a house measuring one hundred yards in length. He performed Chawn ceremony by killing one hundred pigs and he also performed the Thangchhuah ceremony (killing some prescribed numbers of wild animals and making numbers of feasts for the local people make a man a Thangchhuah pa). He is also entitled to build a kind of belvedere outside one's house which is known in the Lushai Zaudawh. He died at Rullam village at the age of 100 in 1876. The memorial stone can be seen till today at the outskirts of Rullam village.

34. ZATAIA SEKI NO



Zataia (1866-1964) hi Vuta tupa Khawhai khaw lal a ni a, lal ropui leh hmingthang tak a ni. Khua 8 a siam a, bawng 13 a talh. Sial 110 a talh bawk. Nupui 7 a nei a, fapa 19 a hring. Tumpang hlirin khuang wawi thum a chawi. Mizorama lal ban thleng khan Khawhaiah a lal a, a fate zinga tlang changa lal te chu Hmingliana (Lungtan), Thangkima (Chalrang) leh Lalkhuma (W. Bunghmun) te an ni.

He seki no hi Seleki a ni a, Mizoram Superintendent J. Shakespeare an a cheimawi sak a, a tlanga dar kualah hian hetiang hian a inziak :—

ZATAIA SAILO LAL
ZU I IN APIANGIN I THIAN HRE 'RENG RAW

Hei hian J. Shakespeare—a leh Zataia inthian thatzia a tarlang chiang hle. Hlaah pawh ti hian Pu Bana'n a lo phuah a :—

"Tumpang ki vial thlang hartui luan,
Ngunin ro thil awm ve maw," tiin.

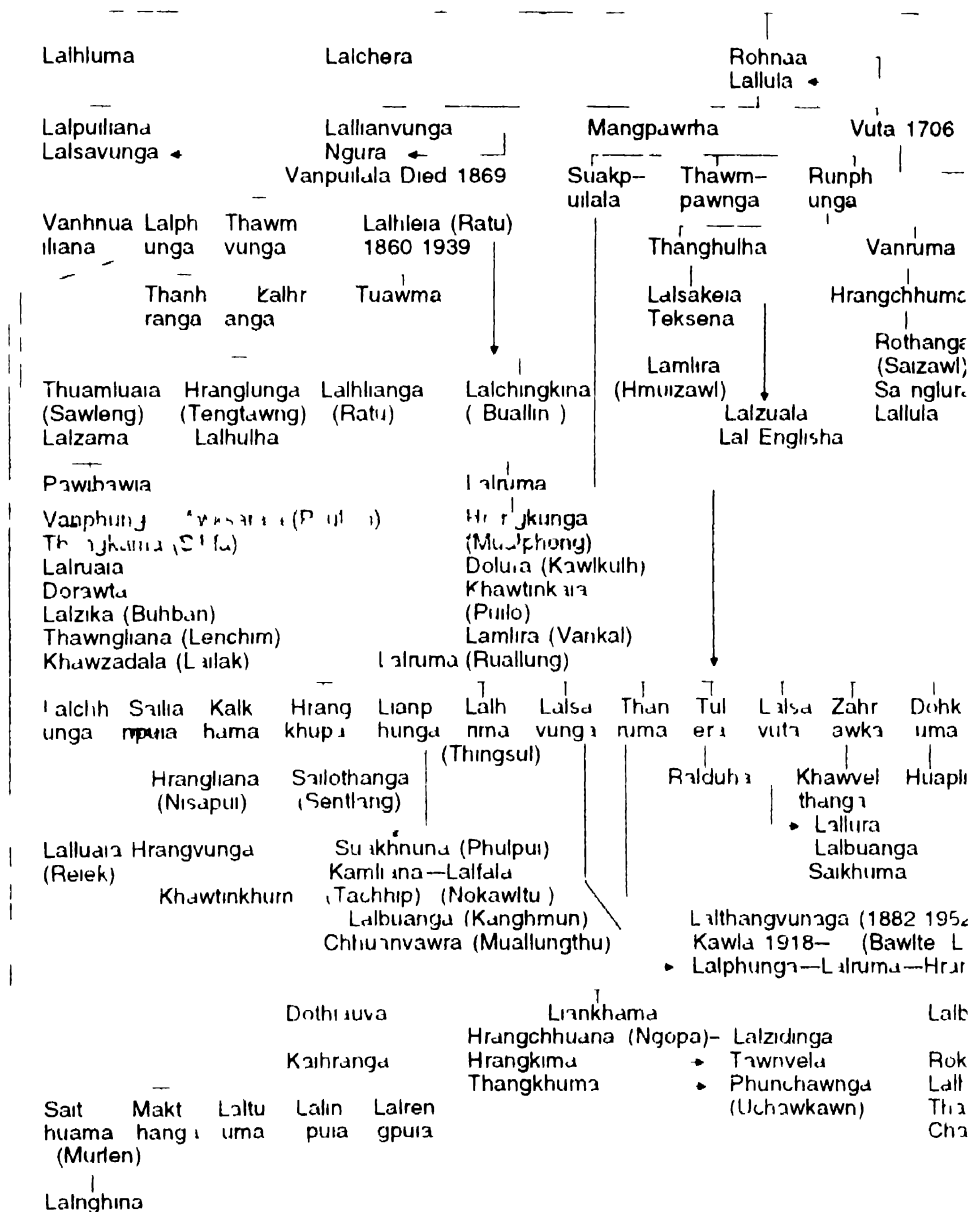
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Zataia (1866-1964) Khawhai chief is the grand son of Vuta. He is one of the greatest and famous chiefs of the Mizo who built eight villages, has seven wives with nineteen sons, has killed thirteen cows and one hundred ten mithuns and performed the Khuangchawi ceremony three times by wild gayal. Some of his sons have village of their own, such as Hmingliana Lungtan, Thangkima—Chalrang and Lalkhuma—West Bunghmun.

This Seki No (A cup of mithun's horn) has been decorated with silver by J Shakespeare, Superintendent of Mizoram. In the edge of the cup, is written like this :—

ZATAIA SAILO CHIEF,
REMEMBER YOUR FRIEND WHENEVER YOU DRINK ZU.

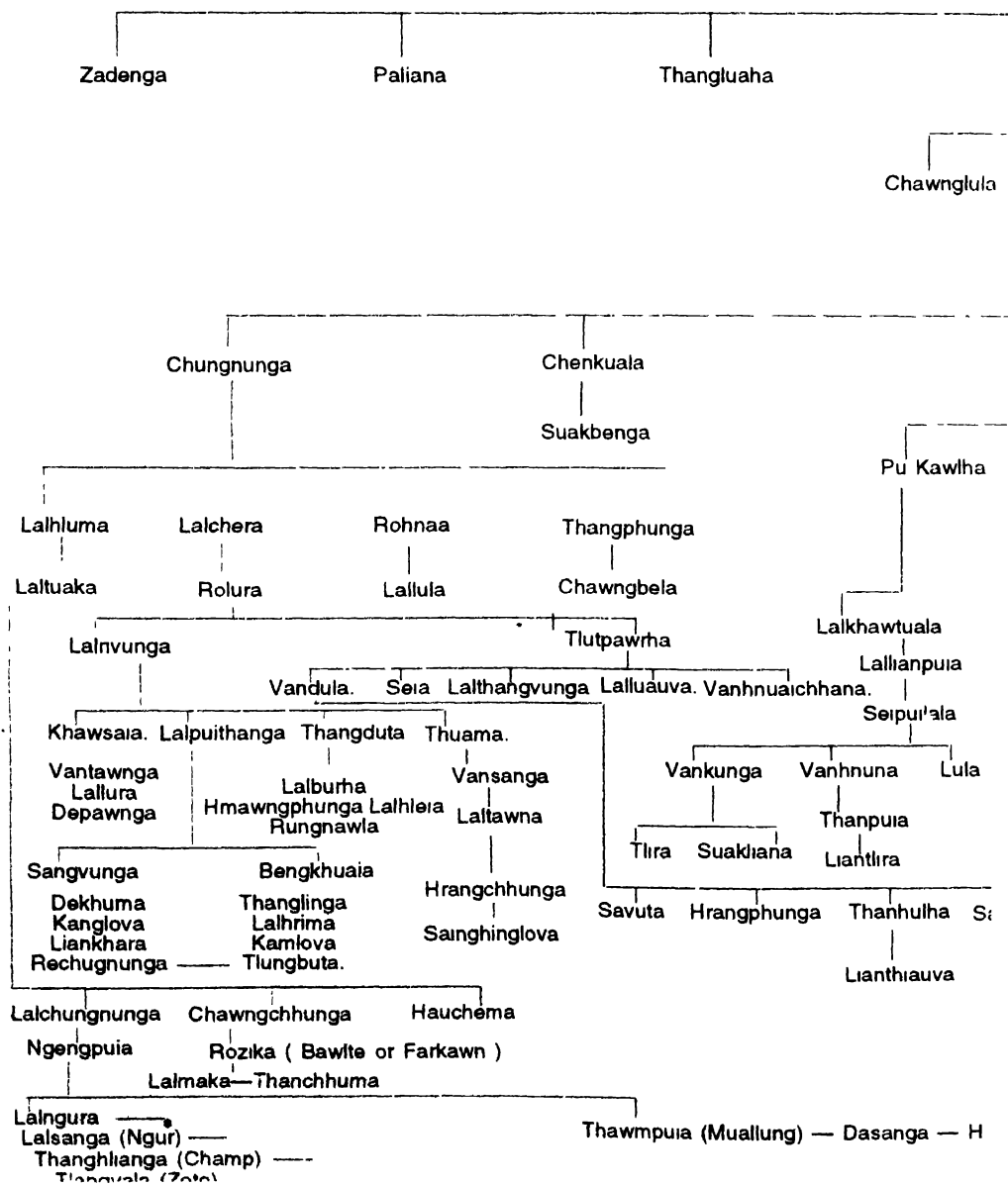
In early times mithun's horn is merely used for drinking 'Zu'. It contains as much as the ordinary tea cup contains. A bigger horn of this kind is used only for the heroes.



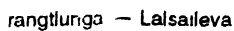
MIZO LAL THLAH CHHAWN DAN (

Rithianga

SIHSII
RALN
CHHUAH
ZAHMI



NGA
IAA
LAWMA
JAKA



SAILOVA

