

PAITE IN MIZORAM

By

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Figure 1 consists of three scatter plots, (a), (b), and (c), each showing the relationship between the number of children (x-axis) and the number of mothers (y-axis). The x-axis for all plots ranges from 0 to 10, and the y-axis ranges from 0 to 10. Plot (a) shows a positive correlation, with a regression line indicating that as the number of children increases, the number of mothers also tends to increase. Plot (b) shows a negative correlation, with a regression line indicating that as the number of children increases, the number of mothers tends to decrease. Plot (c) shows a positive correlation, with a regression line indicating that as the number of children increases, the number of mothers also tends to increase.

PATTE IN MIZORAM.

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FOREWORD

A new publication in English on 'THE PAITES IN MIZORAM' has been brought out by the Mizoram Tribal Research Institute. We are greatly indebted to the institute for their endeavour to make the book available for the general readers and research student as well. I do hope that it will be of a great help to those who may like to study a tribal way of life in the North East India.

Paite, endowed with distinct culture, tradition and language, is one of the Mizo sub-tribes living in Mizoram. As such, it is essential to know their peculiar culture, customs and social practice as a whole. It is desirable that any readers of this book should keep in mind a paradoxical phrase 'UNITY IN DIVERSITY'.

H. THANSANGA

P R E F A C E

The Tribal Research Institute, Mizoram has included the study of Major Sub-Tribes of Mizoram in its Research Projects. This small book, 'The Paites in Mizoram', is one of them. The Institute has no hard and fast rules to define such Major Sub-tribes, it takes a sub-tribes speaking its own dialect and inhabiting a compact area in the country as major sub-tribes. This book is an attempt to highlight the Socio-Economic life of Paites of Mizoram, especially of their life in earlier days. Since the coming of Christianity there cannot be much distinct culture in Christian society, rather the traditional culture has been very much eclipsed, that engenders the need of recording the past culture. The study is not complete in itself, that is impossible to us. However, it will surely help people to know about them.

I would extend here my heartfelt gratitude to Mr. B. Sangkhuma, Research Investigator, Mr. C.L. Zoramthanga, Research Investigator and Mr. Vanlal Nghenga, Research Investigator who had toured two-three times to every Paite Villages in Mizoram, to collect information. Only due to their sincere efforts compilation of this book is possible. It is also my earnest desire to convey our sincere thanks to those who rendered help to our Research Investigators in their course of collection of data.

I am also grateful to Dr. H. Thansanga for his guidance and his valuable foreword of this small book.

C. LAITANGA
Senior Research Officer,
Tribal Research Institute,
Mizoram; Aizawl.

INTRODUCTION

This small book deals exclusively with Paite tribe of Mizoram. Major population of Paite tribe are in Chin Hills in Burma and in Manipur State. It is quite clear that Paites of Mizoram, Burma and Manipur State have common and distinctive culture. Being one group in Mizo stock their history traces back to Chin Hills and then to Ka-bow valley in Burma. During the great westward movement of Mizos in the 17th Century A.D. only a small slice of them moved down to Mizoram. As a matter of fact we are bound to touch the tradition of Paites in Burma while dealing with their past culture but in regard to various Sub-Tribes and their dialects we will only concentrate within Mizoram.

In spite of their common origin, Paites of Mizoram have differences culturally. This book is trying to point out such differences. For better understanding the Paites of Mizoram are divided into two groups such as Dapzar and Teizang groups. Actually the two names, Dapzar and Teizang are not the names of sub-tribes but simply the names of their dialects which mould them into two groups. Teizang group are mostly inhabiting Sesih, Leisenzo, Ngur, Vapar, Murlen and Ngaizawl villages whereas the Dapzar group are found in N.E. Khawdungsei, Khawkawn, Chiahpu, Mimbung, Hrianghmun, Teikhang, Kawlbem, Selam, Vaikhawtlang, Khawlian, Tlangnuam, Daido, Vanbawng, Khawlek, Sawleng, Ratu, Darlawn, and Luangpawng villages. Though there are few people who speak other dialects the two groups could overwhelmingly represent the whole Paite groups of Mizoram.

Having no written record on Paites of Mizoram, we are to depend almost wholly on personal interview. Our Research Investigators visited all the villages mentioned earlier to collect important data. The so-called well-informed persons in such villages gave, sometimes, different versions even on the same topic. In analysing such data, it has to be noted that central idea has been taken.

In view of the urgent need of written record on Paites of Mizoram it has been decided to publish this book as it could be at this stage. Attempt is being made to improve and enlarge it in the years to come.

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CHAPTER - I

ORIGIN AND LANGUAGES

The 'Paite' is commonly known as 'Paihte' among Mizo speaking people in Mizoram. The correct form of the term is 'Paite' which had originated from the remark on a group of them by the other. To the people of Mizoram Paite or Paihte referred to all Paite of Mizoram, Manipur and Burma. But the literal meaning of the term points to a small group of them settled down at CHIMNUAI in Burma (Chin Hills) and began their migration to the west. In the process migration a small group moved out first and the other group followed, the latter group could not catch up the former that caused separation of the whole group. The first group was then called 'Paimasate' which simply means 'the people who go earlier'. Gradually the word was shortened into 'Paite'. Paimasate and Paite are of the same meaning and the term Paite became the name of the sub-tribe of the Paites in Mizoram. There are two main groups namely, Dapzar and Teizang who have slight different dialect and culture.

DAPZAR : The name Dapzar originated in the following manner :- While Palian Chiefs were migrating down upto Chipui range a group of Paite followed them. Baka, grandson of Bulpuia, a Palian Chief, was making a separate establishment at Keihak range who had the Paite group under his control. While constructing their houses the Paites used splitted bamboos for the roof. Later, the village was raided by Lalpuithanga, Sailo Chief who is said to have completely reduced the village. The raiders found that the Paites were having splitted

bamboo roofing and called them Dapzar Paite. 'Dap' means splitted bamboo, 'Zar' means spread. Since then this group of Paite has been known as Dapzar Paite who are now living in Sialkal range and the area bordering Manipur and Burma in the North-East corner of Mizoram.

TEIZANG : The name Teizang is said to have originated from the name of a place called Teizang about 32Km south east of Tidim town in the Than range in Chin Hills. It is a small flat land with Tei trees in it. 'Tei' means a kind of tree, 'Zang' means a small flat land. Once the people of Teizang settled down at this particular spot they were then known as Teizang. In other words, the people bear the name of the place and gradually they were known as Teizang tribe or group. The name Teizang is much older and bigger than Dapzar. It covers many clans, such as Suket, Bawmkhai, Zahlang, Vawmlawng, Lamka, Suksak, Hualte, Shute, Kawhgte, and Khupson. In Mizoram Teizang group are found in Hnahlan, Murlen, Vapar, Ngur, Sc-shi and Leisetizo villages at the time of the survey.

There are some other sections of Paite scattering here and there who are negligibly small in number and no particular references will be made in this book.

ORIGIN : While discussing the origin of the Paites we cannot go beyond Chin Hills with certainty. Once all Mizo tribes including Paite were commonly known as Chins to the others and it is true that all these tribes have more or less common culture and customs and had lived in the present Chin Hills in Burma. Like the other Mizo tribes, Paites physically are southern Mongoloid and they resemble other South East Asians. They are of medium height with strong built. The colour of

their skin is yellow-brown and their eyes are dark brown. They have broad face with short nose and straight black hair. Their language belong to the Tibeto-Burman language group.

In searchin the origin of the Paites beyond Chin Hills we come across many ideas which lead us to the southern slope of the Tibetan plateau from which Tibeto-Burman tribes moved to Burma reaching upper Irrawaddy valley in 500 B.C. which was called 'Tibeto-Burman invasion'. The tribes were gradually moving south-wards. The Chins could have been one of these Tibeto-Burman Tribes who ultimately entered the present Chin Hills and Mizoram.

1. In Encyclopedia Britannica ready reference and index Vol. IX page 996. Mr. Taw Sein Kho, Burmese lecturer of Cambridge, in a pamphel on the Chins and Kachins bordering on Burma wrote :-

"Ethnically these tribes belong to that vaguely defined and yet little understood stock, Turanians, which includes among others the Chinese, Tibetans, Manchus, Japanese, Annamese, Siamese, Burmese and the Turks. The evidence of language, so far as it has been studied, leaves little doubt that ages ago Chinese exercised much influence on these Turanian races, whose habitat, it is said, included the whole of at least Northern India before its conquest by the Aryans."

Mr. B. Houghton of the Burma Commission, in an essay on the language of the southern Chins and its affinities in 1891 writes - "As a mere conjecture of the original habitat of these races the following may be hazarded. At first the stock of Dravidians, Chinese, Tibetan and other races may have lived together in Tibet or perhaps a good distance to the west of it. The Dravidian

hordes first started on the innigration, some entering by the northern passes and perhaps by the north-west. Sometime after then the Chinese seperated themselves and went to the east, occupying gradually their present country, this seperation occuring at least 3000 years ago, if the supposition may be trusted at about that time the Chinese altered the old pronunciation of their numerals. After the departure of the Chinese smaller hordes, from time to time, poured into India, the largest being the Burman one, which perhaps by the pressure of the newly arrived Aryans, was forced into Burma. The Hill men of Arakan I would regard as rather later immigration."

Betram S. Carey and H.N. Tuck in their book, the Chin Hills Vol. I mentioned that in the Burma Census Report of 1891 the Chin Ethnology was dismissed with the remark that the Chin were a group of hill Tribes all taking various dialects of the same Tibeto-Burman speech and calling themselves by various names.

It is therefore, quite clear that all the Mizo Tribes were commonly known as Chins to the foreigners and the contention that these people belong to Tibeto-Burman group is the most acceptable one. Though we cannot ascertain that once the hordes of these tribes lived in Tibetan plateau, it shall hold one of the most convincing theories. The time of immigration could be 500 B.C. during the great Tibeto-Burman invasion. After arriving the upper Irrawady River, perhaps they crossed down the river and entered into the upper Chindwin then to the present Chin Hills. As their route was passing through Hill and thick forest region, the early Buddhist Missionaries did not touch them. Therefore, till the coming of the European people the Chins or

Mizo Tribes were free and isolated from major religion of the world. While discussing the origin of the Paites it may be good to add the traditional version of the origin of the Mizo Tribes.

Once upon a time the world was without human beings, the god of creation opened a great door of a big hole on Earth which was called Chhinlung or Khul. From there all different tribes and snb-tribes were coming out of the hole. After quite a number of men and women came out, it was the turn of Ralte tribe who were making so much noise and the god of creation thought that people might have been too much on Earth and then closed the door of the hole. Since then nobody could find out the place of the hole till now. Gradually the people of the world 'multiplied and covered the globe.

From this traditional theory of the origin of the Mizo Tribes, some people form different ideas, trying to locate the place of Chhinlung or to find out what it was. Some people contended that the name Chhinlung is a corrupted form of a great Chinese Emperor Chia-lung who once ruled over some of the predecessors of Mizos. Having forgotten the actual name of their Emperor they just handed down ther origin as from Chhinlung.

The Paites of Mizoram might have therefore, originally come from Tibetan plateau or from China, first into Burma then to the present Chin Hills and lastly into Mizoram. The truth or the fact is still buried under historical darkness.

MOVEMENT IN CHIN HILLS : It can safely be taken that they entered the present Chin Hills from the upper Burma valley. However, as regards to their first

settlement in the Chin Hills there cannot be a fact. As evident from the verbally handed down information the Paites moved from the Kale valley ascending over the Kennedy range and down to the western slope and made their first settlement at Zangpitam above the Thuklai village in syin valley. Hence they moved further to the west in the Chin Hills and made their settlement at Chimnuai near the present Saizang village. J. Shakespear, in his Lusei-Kuki Clan Part II, mentioned that Chimnuai was the first Vuite village. It is customary that the first known settlement is chanted in the religious chant. The name Chimnuai appeared first in the religious chant of Vuite clan.

Though the writers of Mizo history are silent about Chimnuai, it is quite acceptable that once all Mizo stock including Paites had lived in the present Chin Hills for some centuries together. If one accepted that once the Mizos had made their settlement at Khampat in Kabaw valley in upper Burma, the presence of Paites in their group cannot be denied because there are evidences that a small river near Khampat village is called Gun Lui which is Paite dialect. Gun means big, Lui means river. Gun Lui means big river. It is probable that the stock ascended the Chin Hills group by group and long separation gave them differences in dialects afterwards.

According to K. Zawla, after dispersing from Khampat a certain group established Tidim village at the height of Than range while Manipuri, Mirawng, Naga, Thahdo, Zo and other hill tribes followed a northerly direction along the Than range. He also mentioned that some other groups moved to the south west.

Tluangkawnang of Sesih mentioned that their forefathers firstly settled at Luika. At the outskirts of the

village there was a large serpent living in a big hole. The serpent always swallowed children of the village. In anger they killed the serpent, distributing the meat to every household. The serpent cursed the village and the whole village was damaged by a great land slide leaving few people alive. The survivors composed a song as under :-

Luika ningin vek ta leh
Bangzaang dawhin tamna lai.

The meaning of the song is that even if Luika slips away there is another place Bangzaang for habitation. He added that this song was popularly sang in the Ton ceremony.

Personal interviews indicated their movement in Chin Hills as follows :- The Vuite and Lamzang clans set up a village at Lamzang while Hual clan and some others were living at Seizang. The Vangteh and Tidim lived at the western side of Run river, most probable at the present site of Tidim Town. The Thahdos and Vaipheis lived at Mualnuam, the Raltes at Suai, the Hualngo and the Chhakchhuak clans moved from Seizang to Seipui. The group living at Teizang village was known later as Teizang clan. The Teizang clan occupied various villages while in Chin Hills such as Pangsak, Sangtui, Langsang, Sialtui, Mualnuam, Ngawsing, Luangel, Pangzaw¹, Tuipi, Keltal (Kelchal), Khuaimual.

ENTRY INTO THE PRESENT MIZORAM :

The date of their entry into the present Mizoram cannot be ascertained. As mentioned earlier, they were in the group of the Palian chief who entered Mizoram in around the first half of the 17th century A.D. Rev. Liangkhaia mentioned that while Palian chief Buara and

Bulpuia established a big village at the site of the present Dnaghtang village, a group of Paite led by Sianthum joined them and the village was consisting of 3000 households, one of the biggest villages that ever existed in the present Mizoram. It is probable that Sianthum's group moved further west under the leadership of Hulia, son of Bulpuia making villages at Thinglian, Sialhau, Arthlawr and Chipui. It is said that while they were in Chipui range the Sailo group raided their village and crushed it to the ground. In this raid the Sailos found that the Paites used splited bamboo for their roof and called them Dapzar Paite. Dap means splited bamboo, zar means spread. Dapzar Paite mean the Paites who spreaded splited bamboos for their roof. Dapzar Paites are now living in N.E. Khawdungsei, Kawlben, Vakhawtlang, Khawkawn, Chiahpui, Mimbung, Hrianghmun, Teikhang and some other places.

The Teizang group entered Mizoram late in 1930 during the British rule in the country. They made their first settlement at Vapar which was followed by some other groups of the clan making villages at Ngur, Ke'kang, Leisenzo, Sesih, Mualbawk, Lailiphai and Ngaizawl. It has to be noted here that in many of the above villages the Teizang just joined the Lushai villages and the time of their immigration also differed from one group to the other. At the time of survey i.e. 1982-83, Teizang group are found in Vapar, Murlen, Ngur, Lailiph, Ngaizawl, Leisenzo and Sesih.

The Paites of Mizoram claim that there are now 9 clans and sub clans of Paite in Mizoram as list given below :-

- | | | |
|--------------|------------|--------------|
| 1. Guite | 2. Thawnte | 3. Khuptawag |
| 4. Lainingek | 5. Nekngen | 6. Tunglut |
| 7. Tangpua | 8. Langei | 9. Hualnam |

Of the various dialects the Šukte and the Saizang are losing their importance. The Đapzar and the Teizang constitute the major spoken dialects of the people.

Being in the same group of language the Paite, Lusei, Pawi and Hmar languages/dialects are very close to one another. For better understanding a few names of articles are selected to show the similarity of the above dialects as given below.

Lushai/English	Lamzang	Dapzar	Bukpui	Tuichiap	
1	2	3	4	5	
Tui/Water	Tui	Tui	Tui	Tui	
Mei/Fire	Mei	Mei	Mei	Mei	
Thingrem/Box	Singkuang	Singkuang	Singrem	Singkuang	
Khum/Bed	Lupna	Lupna	Lupna	Lupna	
Kawr/shirt/blouse	Puanak	Puanak	Puanak	Puanak	
Kekawr/tro users	Khekawl	Khekawr	Khekawl	Pheituam	
Chi/Salt	Chi	Chi	Chi	Chi	
Hmarcha/(chilly)	Malta	Thaksik	Malta	-	
Thingpui/Tea	Singpi	Singpi	Singpi	Singpi	
Zu/Wine	Zu	Zu	Zu	Zu	
No/Cup	Hai/No	Hai/No	-	-	
Bel/Pot	Bel	Bel	Bel	Bel	i
Fian/Spoon	Keu	Keu	Keu	Keu	K
Thleng/rice plate	Kuang	Kuang	Kuang	Kuang	K
Kho/paddy basket	Lawh	Lawh	Lawh	Lawh	L
Em/firewood basket	Seng	Seng	Seng	Seng	S
Tap/Fire-place	Tap	Tap	Tap	Tap	T
Mikhual/traveller	Zin	Zin	Zin	Zin	Z

Losau	Teizang	Sihzawl Sihzang	Sukte	Saizang	Dim
6	7	8	9	10	11
Tui	Tui	Tui	Tui	Tui	Tui
Mei	Mei	Mei	Mei	Mei	Mei
Singkuang	Singkuang	Singkuang	Singkuang	Singkuang	Singkuang
Lupna	Lupna	Lupna	Lupna	Lupna	Lupna
Puanak	Puanak	Puanak	Puanak	Puanak	Puanak
Chekawl	Pheitual	Pheitual	Pheitual	Pheituam	Pheituam
Chi	Chi	Chi	Chi	Chi	Chi
Ialta	Kawlsing	Zasan	Zasan	Zasan	Zasan
Singpi	-	-	Niangteh Niangtui	-	-
u	Zu	Zu	Zu	Zu	Zu
.	-	-	-	-	-
el	Bel	Bel	Bel	Bel	Bel
ou	Keu	Keu	Keu	Keu	Keu
ang	Kuang	Kuang	Kuang	Kuang	Kuang
wh	Lawh	Lawh	Lawh	Lawh	Lawh
ng	Seng	Seng	Seng	Seng	Seng
p	Tap	Tap	Tap	Tap	Tap
n	Zin	Zin	Zin	Zin	Zin

FEW SELECTED NAMES OF AR
(Thil hming thenkhat Lushai tawng leh)

Sl/No.	Lushai	Dapzar	Vuite
1.	Ipte/Wovenbag	Zabawm	—
2.	Pate/cyclindrical	Bem	Kawk
3.	Bati/Candle	Phutuam	Phutuam
4.	Tukverh/window	Tukverh	Tawhlet
5.	Thutphah/cushion	Tutphah	Tokhawm
6.	Lungthu/Hearth	Thuk	Suangthu
7.	Khanchhuk/croscbeem	Thelan	Inkam
8.	Chhust/floor	Sual	Pialkhang
9.	Tulum/watertube	Tuium	Tuithei
10.	Khuhhriang/ Semicircular plate	Belkuang Tuikuang	Belkuang

ICLES SHOWING THEIR DISSIMILARITY
aite (awng hrang hrang lam dan inang lo deuhte)

Lamzang	Tuichiep	Losau	Teizang
Kawizal	Sakhau	Sakhau	—
—	—	—	—
Phutuam	Phutuam	Phutuam	Phutuam
Tawlet	—	—	—
Tokhawm	Tutphab	Tutphah	—
Suangthu	Thuk	Thuk	—
Inkam	Inkam	Inkam	—
Tuang	Tuang	Tuang	—
Tuithel	Tuithel	Tuithel	
Belkuang	Belkuang	Belkuang	Khuhliang

Illustration to compare the similarity between Lusei and Paite languages.

Sl, No, Lusei	Paite
1. Khawiah nge i kal dawn? Where are you going?	Kawia hawh di na hi?
2. Mimbungah ka kal dawn I am going to Mimbung.	Mimbungah ka hawh di
3. Tui ka chawi dawn I am going to fetch water.	Tui ka tawi di. Tui ka tawi sin.
4. Thing ka phur dawn. I am going to fetch firewood.	Sing ka paw di.
5. Chaw i ei tawh em? Have you taken meal?	An na ne ta hia? An na ne zo hia?
6. Chaw ka ei tawh. I have taken meal.	An ka ne ta.
7. Ka lawm e. Thank you.	Ka kipak.
8. Enge i chawhmeh? What vegetable did you take?	Bang hia na meh? Bang na meh a?
9. Ka mu dawn. I am going to bed.	Ka lum sin. Ka lum di.
10. Ka leng dawn. I am going somewhere.	Ka pawt sin. Ka pawt di.
11. Thingpui ka duh. I want tea.	Singpi ka duh.
12. Ka ril a tam. I am hungry	Ka ngil a ngial. Ka gil a kial
13. Chaw ka chhum. I am cooking food.	An ka huan.
14. Ka inkhawm dawn. I am going to Church	Ka kikhawm di. Ka kikhawm sin.

- | | | |
|-----|-----------------------------------------------|---------------------------------------------------------|
| 15. | Mikhual kan ni.
We are travellers. | Mikhual ka hi uh.
Zin ka hi uh. |
| 16. | Thingpui in rawh.
Take tea. | Singpi dawn awh.
Singpi dawn ve
Niangtui dawn awh |
| 17. | Ka puar hle mai.
I have eaten much. | Ka vah khawp mai
Ka ngil a vah ngawt
mai. |
| 18. | Ka hming chu Liana a ni.
My name is Liana. | Ka min tuh Liana a hi. |
| 19. | Enge i hming?
What is your name? | Kua a hia na min? |
| 20. | I dam em?
How are you? | Na dam hia? |
| 21. | Ka tui a hal.
I am thirsty | Ka dang a tak. |
| 22. | Tui ka in duh
I want to drink water. | Tui ka dawn nuam |
| 23. | Ka dam e.
I am well. | Ka dam lai a hi |

CHAPTER - II

VILLAGE AND THE PEOPLE

During the time of their forefathers and upto the coming of the Britishers into Mizoram, Paites had no permanent settlement but moved from one place to the other within a short intervals. Searching for fertile land for cultivation was the main reason of their semi-nomadic life. Under such condition one may not imagine the permanent settlement as it is done today.

They generally did not stay in a place for more than three or four years. The habit of frequent shifting of village entailed frequent selection of village site in which they had to observe all formalities of rites and rituals. The ways and mode of selection of village site by some segments of the tribe, those living in other places, were not the same. Generally they preferred a place considered free from evil spirits and an elevated place having inaccessible cliff on either sides which would give them a natural strategy for defence from the attack of enemy. A place having good supply of water was also considered important. If a place was selected for a village site necessary divination had to be completed before they moved to the site and if the omen was not good they had to find out another suitable place instead. There were four ways of divination in practice as stated below :-

1. A selected group of persons including the village priest were sent to the proposed spot with a red cock who spent the night in the spot. If the cock crows three times before day break, it was taken as good omen and migration to the place was possible. On the

other hand, if the cock failed to crow during the night time it was bad omen, and they dropped the proposal.

2. The other method was that such selected persons were sent to the proposed spot with a young pig. They killed the pig in the place and examined its gall bladder. If the gall bladder was filled with bile juice and the heart code was plain, it was acceptable. They also examined the liver of the pig. If the upper part of the liver was blunt and rounded in shape they took as tongue of man which meant ill omen. And if it was pointed it was tongue of animal which was the sign of success in hunting.

3. Sometimes omen was taken with the sacrifice of a fowl. While killing the fowl they examined the movement of its legs. If the right leg moved longer it was good and if the left leg moved longer it was bad.

4. The fourth method was by heating of an egg by fire. They made a small trivet at the proposed spot, an egg opened at the tip was placed and scorched by fire from below. If the egg was boiling without flowing over of the rim it was good and if the egg overflows it was bad. If the egg burst, it was worst.

After performing the above mentioned divinations the party spent the night on the proposed site, gave recommendation to the chief for final approval.

If all divinations indicated favourably the chief and his council chalked out a site plan for houses. The chief chose first, the elders, prominent figures and rich people followed. Generally, the elders and some other important men were to be near the chief's house. The widows and poor people were placed at the middle part of the village whereas the brave and warrior took the corner of the village. Where there was a bachelors'

dormitory it was given priority next to the chief. Before actual construction of houses was started one had to do divination by egg. Only after the site was found favourable, construction should begin.

The system of selection of village site was more or less the same among the Dapzar group and Teizang group. As regards to the Bachelors' Dormitory Dapzar group alone practised, and that was only after they entered the present Mizoram Bachelor's dormitory was a peculiar and big house which belonged to the whole community in which all bachelors of the village slept together at night. The bachelors were controlled by 'Val upa', (senior men) who was not elected nor nominated but the one who came out to be blessed with talent for command of others. Dormitory was something like monastery where the young lads learnt bravery, war tactics, discipline and all the athletic activities. It was not known exactly how the Bachelors dormitory came into being. It could be started for better administration of the village or due to the frequent demand of the service of group of youngmen. If their enemy attack the village all youngmen had to act immediately or if wild animal like tiger attack their domestic animals every youngman had to chase the wild animal at once. Or if one of the villagers did not come home in time, all youngmen of the village had to go out in search of the man. In the Teizang community there was no such dormitory but some well-off families made accommodation for 10 to 20 bachelors in the front part of their houses. In a big village there could be four or five of such accommodations. This type of accommodation was called 'SAM'

With the coming of Christianity in the society the old practices and superstitions were gradually fading

to day activities of the family. Instruction and conversations are mostly made during morning meal when all the family members are present.

When the children grow up the second or third son have to start a separate family. Daughters are supposed to go to other families when they get married, and the eldest son shall remain in the present's house to look after his parents. There is no hard and fast rule as to when a son will start a separate house. It largely depends on the harmonious life of the family. If the daughter-in-law is not amicable and is always in quarrel with the other members of the family especially with the house-mother, separation has to be done earlier. Normally when the eldest child of a son is able to fetch water and cook in the absence of parents, separation is done. In any case the consent of presents is required without which a son will not get anything from his father. If a son is separated from his parents he will be given utensils, jhuming impliments, baskets etc. which they will immediately need for their daily life. If the father is rich the son gets more, if the father is poor he gets less.

Father exercise control to the separated son to a great extent. He pays taxes and fines for him. The son in return has to bring all the animals killed by him to his father's house all ceremonies have to be done in the name of his father. For total separation from parent's control a ceremony called 'TJSA' has to be performed in which a son has to kill a grown-up pig in honour of his parents and complete all the rites and rituals. Then a son becomes the head of his family and responsible for all taxes and fines, if any. A father may hand over headship to his eldest son before he dies.

Captive slave : In war or raid on a village one may capture a man or a woman. On arriving his village he reported his capture to the chief and kept the captive as his slave. The chief could claim the captive for his possession but the captor was always given upper hand. The family or relatives of the captive may give ransom to the captor for the release of the captive. In general such slaves were treated kindly, many of them got married and did not like to return to their original village even when they were freed. There were instances that a captive escaped from his captor and freed himself. The coming of the Britishers in Mizoram was a land-mark in the history of slavery in the country because after some time slavery was legally prohibited in the land. Further, the progress of conversion into christianity had been so rapid and the christian faith is deadly against slavery.



CHAPTER - III

OCCUPATION

Like any other Mizo tribes the main occupation of Paites had been cultivation from time immemorial and their method of cultivation has no much improvement from the past to the present day. For better understanding the study of the occupation of Paites is divided into two periods viz. Before British rule and since British rule.

Before British Rule :

So long as the Paites lived in the eastern slope of Len Range in Chin Hills their system of cultivation was of a primitive type, having no proper demarcation of jhumland and no proper time for community burning of jhumlands. The villagers cleared the land for cultivation as they liked. They burned the land in dry season normally in the month of March every year. This system was very destructive to fertility of the soil. After burning the land it was cleared for jhumland. As it was such condition they could grow only grains or vegetables which can stand such unfertile soil. Their main crops were millet, maize, large bean and arum. The types of crops determined the type of food. Their staple food while they were in the other side of Len Range were millet and maize mixed with large bean called 'RA'. It was a poor food. They practised brewing of beer out of millet and maize which was likely their only drink in those days.

Coming to the western side of Len Range the land was very much better and it was possible to grow various crops including rice. As a matter of fact their

food was improved and rice was their staple food. They then could grow cotton which provided them materials for clothing. The system of jhumming cultivation was also improving that the whole village cut the forest of a compact area and burnt at a time without destroying the remaining forest. Proper demarcation of individual jhum land was already practised. By entering the present Mizoram there was no much change in the method of cultivation, that was shifting jhum cultivation, and the same method had been continued more or less till the coming of the Britishers. Here in Mizoram they could achieve better harvest and lived a much more comfortable life with sufficient rice-beer than they had been in the Chin Hills.

The favourite dish of a Paite Tribe was rice and meat supplemented by a country beer. In a fertile land cultivation was largely left to the hands of womenfolk while men folk went out for hunting or some other games. As such they could get more meat that entailed more ceremonies in honour of the trophies brought home by men folk. In other words, in the present Mizoram they enjoy much more amusement.

After British Rule :-

With the coming of the British people proper and better village administration was established in the whole of Mizoram that provided them better communication and freedom from war between one village and the other. The people could, therefore, concentrate their energy for the welfare of their families in particular and for their village in general. The coming of the British people, at first, had not brought any improvement in the

method of cultivation and traditional method was continued. After sometime, permanent rice cultivation was taught to the people and encouragement was given to start wet rice cultivation at any possible river valley or other suitable places. However, this could not be effective for there was no financial help from the Government. Actually to start a new wet rice cultivation for an ordinary village man is beyond his capacity. After independence various schemes for helping the village people for starting permanent rice cultivation have been drawn up with partial success. Great and real endeavour for the improvement of cultivation have been launched since the dawn of Mizoram Union Territory. By now, there are wet rice cultivations in Sesih, Lailiphai, Ngur etc. which produce a good quantity of foodgrain every year.

As for their food, there is no difference in case of Paites of Mizoram with that of other Mizo tribes of the land. The only thing is that the rich people eat better food and the poor people eat poorer food. Rice is the staple food and various kinds of vegetables and meats are eaten in the society. Beer is not as common as it was before because majority of the people are followers of Christian faith as in Mizoram in particular, drinking of liquor by a Christian is strictly prohibited. Most of the festivals observed are also Christian festivals. Of course, there are few exceptions.

CHAPTER - IV

HEALTH

Before the coming of the British rule in Mizoram, the modern medical treatment was totally absent in the society of Paite of Mizoram. They were quite ignorant about health and hygiene. Under such circumstances it is natural that the people must have more illness and sufferings for which traditional sacrifices were the only medicines. The death rate in those days was much higher than the present days. Of various deaths, infant mortality was most common. However, those who could pass through all ill-treatment and poor conditions at their minor stage had a comparatively longer life span. We may point out here some probable reasons for their good health at their grown-up stage. Firstly, their fresh food-stuff and good exercise might have helped them to live longer. Though they were meat-eater they could not procure meat sufficient to harm their health. Actually they were more or less vegetarian. Secondly, their habit of drinking of country beer could contribute much to keep them healthy. They hardly drank strong liquor but a mild country beer prepared from cooked rice which was quite hygienic and rich in protein and other vitamins. Thirdly, they were particularly careful in drinking water. Their water points were well protected from animals and no dirty things were allowed in the nearby areas. That is to say, many diseases from water were not common among them. Lastly, their carefree life could also contribute much for their healthiness. In those days, the land could yield sufficient food without much labour and they could get other materials for their daily

life much easier than the present day because their requirement was less and simple. In short, a village was more or less self-sufficient in all matters. The male folk could enjoy their hunting games freely and their successes were celebrated with country beer and feast.

May be due to the above various reasons, a personal interview tends to indicate that the life span of the earlier days was longer than that of the present day. Of course, verbal information has a number of drawbacks that old men and women always add their number of years as they grow older and older. Further, in the absence of modern calendar and literacy no one could definitely count their number of years. In the absence of cleanliness and proper dressing a man could look very old even in his 60th birthday. It may be that due to this a number of informants tell that in the past there were many old men and women in a village whereas there are very few now.

Common diseases among them are Malaria, Typhoid, Measle, Cough, Whooping cough, Cholera, Stomache, Tuberculosis, Gastric Ulcer etc. The dangerous Cancer was also known to them but not very common.

In the past, with no knowledge of modern scientific treatment of diseases, they resorted to their Priests who felt the pulse of the patient and prescribed the required sacrifice. They thought all sufferings were caused by evil spirits who might have been displeased by the patient. Of course, they believed in one God or Goddess who created all things including human beings. But their God was mostly worshipped for blessings. It is funny that they never worship their God to heal their illnesses, instead they tried to please the evil

spirits which were the source of illness. It is not that their God was inferior and could do nothing over evil spirits but their belief concentrated in pleasing the evil ones for healing their illnesses. This belief entailed many restrictions in their life and caused them so dear in their economic life as well.

The local Priest prescribed certain sacrifice for every illness, common among them were Fowl, dog, piglets and goat. Such rituals were mostly done just outside the village or suspected place where the patient might have displeased the spirit. While examining the condition of the patient the Priest put a number of questions to him whether he crossed a swapy area in the forest or saw a roof of tree hanging across over a rivulet or any other objects that the tribe regarded as 'THINGLO' (Inauspicious, ill-omend). If the patient had come acrossed such object or place the Priest should try to please the spirit that haunted the place or the object. In doing such process a man should afford the required animal. Should the patient continue his illness the Priest tried another sacrifice and so on. It could be very expensive.

There was one illness caused by KAU. Kau, a kind of evil spirit, lived in a man or woman who sometimes tortured another man. In the climax of pain the patient spoke out saying, "I am tortured by the Kau of Thangi" (mentioning a name of a person). Thangi was then regarded as a lady possessing evil spirit. Such illness was generally treated by driving the spirit away, by using fire-guns or some other instruments which they thought fearful to the spirit. The lady with Kau was avoided by all and her life in the society became very unhappy and helpless one. Instances are reported by the village people that a beautiful girl through envy of

her beauty very often suffered such fateful bearing. That is a boy or a girl suffering from stomach pain spoke out saying that this or that girl's Kau was torturing him/her and there was no proof whether it was truth or not. In any case Kau was not common even in the past in Paite society.

The Paites from many years back had discovered indigenous medicines out of various trees and other vegetation of the area. It was always more effective than their sacrifices.

The health condition of the Paite subtribe during survey (1982-83) is no better than any other backward areas in the State. Comparing to other parts of Mizoram, the area of Paites in the North Eastern part of Aizawl District is so dark. There is enough room for giving them proper Education in health, hygiene and sanitation. Due to lack of goods roads Health Department has difficulty to make direct contact with the people. The Health Sub-Centres are very few and far between and are always without medicines. It is found that medicine supply to this area is very irregular and the requirement of the area can never be fulfilled. The Malaria also continues to be one of the commonest diseases among the people. The efforts of Malaria Eradication Department also has no much effect to be witness among the people.

CHAPTER - V

VILLAGE ADMINISTRATION

It is not possible to trace out with definite conclusion when and how the village administration among Paite Sub-Tribe was originated. We come across that once Sianthuama was a big Chief even while they were on the eastern side of Run river, His brother Kumrova was also a contemporary Chief. Due to their misunderstanding Sianthuama pushed to the west to Len range and his people in later years were known as Dapzar Paite. Like any other nomadic tribes of the world the power of the Chief is believed to be quite absolute and he was the leader in warfare and decided any dispute as he liked.

In Chin Hills in Burma Sukte group was so powerful putting all Paite groups excepting Vuite under their control. It is learnt that Sukte chief Khanthuam, in fear of assassination, took refuge under Zalian Chief Khuangcheua who later on made him a chief. Khanthuam had two sons Zapau and Kamhau. Kamhau had only one male issue Haupum. Hautinkhup, the only son of Haupum became the greatest Sukte chief. The British people recognised his ability and power and made him administrator of the whole of Paite area in Chin Hills under British Burma.

Majority of Paites are now in Chin Hills Burma, only a slice of them crossed the present international boundary. As mentioned earlier, even those who came to Mizoram were under the influence of Palian Chiefs

and later Sailo Chiefs. Only in Mimbung, Teikhang, Selam and Vaikhawtlang villages the Paites had their own chiefs in the whole of Mizoram.

Kamzamang, chief of Mimbung, was the first Paite chief who established his own village in Mizoram. However, he returned to his old village in Burma Mual-pui for fear of Lalphunga, a Sailo chief, in about the middle of the 19th century A.D. After moving about in Burma for some years he returned to his own village site Mimbung in Mizoram. Before the coming of the British people he had a vast tract of land around Mimbung under his control. The other chiefs established their villages during the British rule, that is after 1890 A.D.

CHIEF : Chief of a village had been absolute monarch before proper administration was established by the British people in Mizoram. In the absence of King or Emperor in the whole of Chin Hills including present Mizoram a chief gathered his men around him and ruled them. In such condition the power of chief depended on his personality, his ability and his personal intelligence. Every village was independent of the other and no big power had any control over it. Thus the chief had full power like the great Moghul Emperor of India. Some chiefs could have been very arrogant and enjoyed the property of their subjects by ruining one family and the others on simple reasons. They snatched beautiful necklaces from their subjects and got good quality of gongs of the people. As such was the case poor people dared not put on good necklaces but inferior quality only in the street or on festive days. The

cheap and inferior ornaments were given a notorious name "Lal hlau lo thi" that means the necklace that does not fear a chief. This practice testifies to the power of a chief. He could expel a family from his village at any time. Even if he killed his subject, nobody would dare say any word.

However, one could migrate from one village to the other. Even if his chief did not allow, he could move stealthily in the night. Under such circumstances a kind and wise chief gathered more and more subjects whereas the cruel and unwise chief lost bit by bit and was at last without any subject. A small village simply survived at the mercy of a bigger village. Not only this, a chief should also be good in diplomacy, in his relation with the neighbouring chiefs. He could make an alliance and could crush the next village. It was in this way that the Sailo clan ruled over nearly the whole of Mizoram when the Britishers came in 1871 and 1889 A.D.

It had been a custom to all Mizo tribes that a chief of a village should look into the welfare of his subjects. If there happened a certain family without food and had no means to support themselves, the chief would support the family in any way possible. Sometimes, chief brought such family to his residence and used as his slaves. Slaves in Mizo and Paite societies is different from that of the western slaves. The slaves merely do the work of the chief and shared their food and lodging. They were treated as members of the chief's family, but they had no choice. A slave had to obey his master in matters relating to marriage, separation from main family, but he could remove his slavery by giving a

grownup mithun or as the chief demanded. Some chiefs were very kind to their slaves and treated them as their own children.

In earlier days the villagers contributed labour to their chief's jhum every year. Actually the chief and his family did nothing but ruled over them. In later years, every family of the village contributed in term of paddy. Ordinary family paid 15 kerosine tins of paddy to the chief every year whereas, 'Ramhual' selected few paid almost double. Ramhuals were generally selected from a big family, capable of looking after even a large jhumland. Ramhuals were given a privilege to choose their jhumlands before ordinary families. There were four or five Ramhuals in a village, according to the size of the village.

The Chief enjoyed one front leg of fourfooted wild animals shot or trapped by his villagers. The wild animals smaller than Barking Deer were not counted. The chief also has a share on a particular bees which built their nests on precipices of the chief's area. A chief also collected tax in kind from salt springs within his jurisdiction. Some chiefs were very hard in realising taxes and were the burden of the village people. Should a chief become short of food stuff he would share the stock of his elders. Very often his elders or near relatives or well-to-do families of his village contributed Mithun or Pig for his Khuangchawi Ceremonies. In the process of Khuangchawi one had to complete at least four steps of ceremonies. Each ceremony required a lot of animals and paddy

The chief conducted all courts and tried cases of any kind in his village. He was assisted by his council of elders who contributed much in making decisions on cases and any other discussions for the welfare of the village and for the chief himself. The personages in the chief's court were as mentioned in the following pages.

As regard to the village administration there is no difference between Paite of Mizoram and the Lusei, mainly because the Paite had been under the influence of Sailo chiefs and earlier Palian chiefs as mentioned in the previous chapter.

Siahmang lian (Big Elder) (Zalen lian)

Siahmang lian was the most powerful and influential elder in the chief's court. He enjoyed privileges in selection of jhumland, free from all taxes and respected by all. As in any other Monarchical administrations some elders, very often, wiser than the chief himself took the real administration in the name of the chief. An Elder had his house near the chief's residence and shared with the chief drinks, feasts etc. He always hosted chiefs of neighbouring villages or important visitors of the village. It was he who supplied foodstuff to the chief when he needed or came short of his own stock. Even during British period he was free from compulsory coplies. According to the size of the village, the chief could appoint three or four such elders in a village.

Siamang neu (Small Elder) (Zalen te)

This type of elder was more or less the same with the former one. The only difference was that he was a

little lower in status in village administration and less influential. He was also freed from any sorts of contribution to the chief. In return he should support the chief in time of need. The number of Zalente in a village was also the same with the former,

Upa naran (Ordinary elder)

If the former two types of elders were office bearers the ordinary elders were committee members. Ordinarily his presence was not demanded by the chief in deliberations. Though he enjoyed a privilege of selecting jhum-land before general public he was not free from contribution of all kinds to the chief and had to render coolie during British rule. If he was wise enough he could earn the favour of his chief and get promotion to highee rank any moment.

Tangau (Village Crier)

He was the announcer of chief's orders to the people by shouting loudly in every street of the village. Besides, giving information to the people he acted as chief's personal peon, his presence by the side of the chief was always needed. He had no special privileges in the village, but in him, there was no formality. For instance, in the process of Sumdeng Zu (drinking of rice beer) the bravest young man of the village had to drink first, then chief of Thangchhuahpa (who have completed series of Khuangchawi ceremonies) and then the rest of the people. A Tlangau may come and dipped a horn cup and drink any time he liked. His act was not taken as an act of man. Normally, Tlangau was simple and little stupid than ordinary man.

Khawsim (Village Writer) (Khawchhiar)

Since British rule in Mizoram, Khawsim became one of the most important personages in the Chief's Court. He kept record of all decisions, birth and death in the village. He also recorded any important events in the village.

Siampu (Chief Priest)

Siampu may be classed as one of the elders of Chief, who did all religious performances concerning the whole village or Chief's family. He was also used by the Chief's clan of the village. He had an assistant called Tlapawi who acted as his personal peon.

Gamhual (Ramhual)

Gamhual literally means who marked jhumland before actual or formal declaration of the area of the land to be distributed was made by the Chief. In other words, Gamhual examined the land carefully in advance and knew what portion he would choose as soon as the area was declared as open for that year. He had a privilege to choose jhumland before general public. Among Gamhual, the more who contributed to the Chief the earlier he choose the land. There could be two or three Gamhuals in a village. Under the leadership of Valupa, the village administration was carried on like House of the People. Valupa was respected by all youngmen as the was he man who determined their annual confidential reports. It was he who selected the best boy of the village. He could send any youngman for an errand to any place at any moment. In general, in earlier days one had to obey ones elder, young and old, without any question.

Chief and subjects :

Before the coming of the British people in Mizoram, the chief was the Monarch of his village who enjoyed absolute power over his subjects. He was assisted by his elders who would give him advice exercising his power. A wise and good chief collected more and more subjects whereas the cruel and unwise chief lost them. As a matter of fact, the chief always consulted his elders and Valupa of his village in matters relating to the administration.

Like any other monarchy in history the village people were always trying to please their chief. If any one of the subjects disobeyed the order of the chief he could be expelled from the village immediately. The chief had stages of punishments which he exercised according to the magnitude of mistake or crime committed by his subject. The chief could ruin any family of his village or confiscated their valuable properties. At the same time the chief was the protector of his subjects.

Siksek (Village Blacksmith) :

Siksek was the man who had to make all iron implements of the village, like tools for cultivation or weapons. He earned contribution in kind (paddy) from every family of the village. There could be more than one Blacksmith in a village. One had to pay to the Blacksmith who sharpened his tools etc. One Blacksmith must be chief's Blacksmith who had a share of one foot length of flesh curved out of the backbone of wild animals shot or trapped by the village people. He was respected by people and earned honour in society.

Valupa :-

Valupa was a leader of young men of a village. He was neither appointed nor elected to the position but came out to be the leader of young men whom they obeyed in their day to day social life. Valupa, in most cases, was a married man and matured enough in all walks of life. He had to lead youngmen in the community, works or hunting party and also had to select the best boy in the village. His influence in the village was very great and strong because the safety of the village rested in the strength of youngmen of the village. In earlier days youngmen had to fight against wild animals that attacked their domestic animals and against enemies who might raid their village without warning. Under such circumstances, youngmen had to be pleased by the chief and his elders. If any citizen committed murder accidentally or intentionally he could take refuge in the residence of the chief by holding the main post of the house. No one could take revenge against him but he automatically became a slave of his chief till he could ransom himself by paying a mithun or any other thing acceptable to the chief.

Traditionally, the main post of Chief's residence had been used as a post of salvation for all in Mizo society. Once Lallula, the great Saito chief, wanted to take revenge against pawl Tribe who had superior hand and used to collect tributes very often in his village. He informed their chief to come to his village with all his warriors to collect tribute. Meanwhile, Lallula informed his village people to offer each of their guests were in deep sleep and as soon as the cocks were crowing they should slaughter all of them. He could carry out his revenge as he had planned, capturing two of their leaders

Thanchhuma and Phunthanga alive. It is said that while the two leaders were about to be shot Thanchhuma suddenly held the main post of Lallula's house saying that he was holding the main post and his life should be spared. Having no alternative, Phunthanga was killed and Thanchhuma was saved. This story testifies to the fact that even for their enemy the main post had a power to save human life.

Since the coming of the British people in Mizoram, the chief administered his village in consultation with the Superintendent of Lushai Hills. There was no much change in the characteristics of village administration except that the criminal cases were referred to the Superintendent. However, the decision of the chief's court could be appealed against in the Court of Superintendent.

Litigation :

In olden days litigation was hardly known in the Paite society but as population grew cases of different kinds increased among them. Cases were tried in the Chief's Court which was functioning as the lowest original Court as well as Supreme Court. Some petty cases like misbehaviour of youngmen and women were dealt with by Valupa who could inflict punishments like confiscation of sleeping cloths, physical torture etc. A young girl who displeased youngmen in the course of nula rim (courting) was also examined by Valupa in Zawlbuk, if quility was proved, all youngmen from Zawlbuk marched to the residence of the girl and shook their house till it was almost collapsed. The father of the girl should apologise by offering them one full beer pot. Such was a grievous case and always entailed mig-

ration to another village. The Chief and his elders never interfered with the action taken by Valupa. This was exactly the custom in Lushai Society also. Offences which were considered to be punishable among them were :-

Guk guk (ruk ruk) : Theft of paddy, money, birds or wild animals from other's trap etc.

Nawi khawihsak (Houte deb) : Touching of women or or unmarried girls breast by man without her permission.

Pawngsual : Rape

Gen (Zen) : Visiting of girl or women while she was sleeping in the late night with an intention to seduce her.

Zawl (Lawithlem) : To induce a married women to sleep with by pretending to be her husband in the absence of her husband.

Angkawma kiogawh

(Uirea inpub) : To make false accusation as committing adultery.

Zawl ta (Sawo) : Illegitimate child.

Sisao kisuah

(Thisen inchhuah) : To shed the blood of others on any causes or reasons.

Gan sawisak

(Ranchunga kut thlak) : To injure other's domestic animals.

If a separate married son failed to bring home his trapped or shot animals to his parent's house, it could

cause a case filed by the father. Cases over marriage price and between boys and girls were not uncommon.

The common practice of Chief's Court was to impose fine to the loser party. Fine was realised mostly in kind and in later years when money was circulated among them cash fine was also practised. The common fine was 'Salam' which was a grown female pig, something like a court fee, over and above the fine, the loser had to pay Salam. In regard to a case between boys and girls the support of Valupa determined the court's decision. In any case, a girl was never punished with fine. If the court did not fine a boy over a girl, it meant the girl was a loser as her defamation was regarded as sufficient punishment. In the case of Zawl even if a man was successful in his attempt he was fined one grown up gayal or Rs. 40/-

The British people regularised the procedure of Village Court giving maximum power of fine at Rs. 40/- only or a grown up gayal. The Chief and his elders were allowed to continue to enjoy Salam as Court fee. The court had no much change till the abolition of chieftainship in Mizoram in 1951 and the coming of Village Council in its place.

In earlier days the Chief's court could impose a fine up to eight buffaloes and if difficulty arose, goats or pigs were acceptable in lieu of buffalo. A big buffalo was equivalent to Rs. 30/-, whereas a small buffalo was equivalent to Rs. 25/-. It was also a custom that in a case the two rival parties deposited Rs. 30/- each, the winner get it back and the loser forfeited over and above his fine. The deposited sum of the loser will go to the hand of the Chief. It was also a common method to

At both the parties bite a tooth of Tiger or drink water. If any party told lies he would be devoured by tiger or drown in water. In such method the court could always find out culprit. Tiger, in Mizo Society, had been regarded as something super natural which could know the mind of a person and took revenge on him. In normal life tiger hardly killed a man, and if anybody was killed by uninjured tiger, people took it as a course against him.

ZAWLBUK : This is simply a Bachelor's Dormitory where all bachelors of the village used to sleep together at night. Even in the day time oldmen with their grand children used to gether at Zawlbuk gossiping about their huntings, cultivation and telling the stories of the past warriors.

The Dapzar sub-clan had dormitory exactly in the manner of the Lushai sub-tribe used to have and as already mentioned earlier, they had a closed contact with Lishais and had a number of common customs and traditions. In a Dapzar village, Zawlbuk was mostly built at the centre of the village near chief's residence. It had a very peculiar shape and much larger than ordinary Dapzar houses. Dormitory was a place where all the youngmen of the village gathered soon after their dinner and discussed which girls they would visit of court on that night. Returning from girl's house they used to sleep together. This was very convinient for all emergencies because the youngmen could move out in chorus within a short time. Emergencies were not uncommon, for flesh eating animals very often attached their domestic animals at night which the youngmen had to chase and recover the carcass of the domestic animal. At the time of a sudden raid by enemies the youngmen

could make a prompt action for counter attack. Further, the chief would like to send youngmen for various errands in and arround his village. He could, therefor, get suitable persons from Zawlbuk easily.

Zawlbuk was used as a training ground in which youngmen including children practised various games and gymnastic. The most common game played was wrestling of indigenous type. A young stranaer from other village also was hosted here, and wrestled with thus promoting frienship and good relation.

Valupa was the head of Zawlbuk inmates whom everybody obeyed. Any misbehavior including children got just punishment. The British people seeing the importance of Zawlbuk for social welfare, tried to continue in villages, but due to the change of social life and the coming of schools and also due to the gradual diminution of emergencies etc. they did not succeed. Parents preferred their children to stay at home and learn their school lessons or help parents. One remarkable thing in this context was that social discipline under Zawlbuk was much better than it is now.

In Teizang society there was no Zawlbuk but what they called 'SAM' was practised which was a place where bachelors used to sleep together at night. In fact Sam was a large bed constructed at the right or left side of the entrance of the house of a well-to-do family of a village. A Sam could accommodate 30 to 40 youngmen, according to the size of the village. There might be three or four Sams in a village. The welfare of a Sam was in the hands of an elderly gentleman and the purpose was for prompt action at the time of emegencies. The objective of Sam in Teizang Society and Zawlbuk in Dapzar Society was the same.

The inmates of Sam could freely ask for food or drinks to the owner of the house and in return the owner could engage them for his household warks. It was the custom that the owner of Sam killed a pig in the name of the inmates of the Sam which they enjoyed with drinks and that was called 'Sawm Zu Nek'. If one of the bachelors of the Sam got married, he, normally, should continue to sleep with his friends the following three months and the owner of the Sam will get one cloth of his choice from the boy. However, practices differed among certain segments of Paite clans. The practice of Sam in Teizang Society continued to be in existence even during the British rule and in Leisenzo Village it was abolished in 1959 A.D. only. The Zawlbuk in Dapzar society was found to have existed upto 1938 A.D. The reason was that conversion into Christianity among Païtes was very slow and they continue their traditional way of life much longer than other Mizo Sub-tribes of Mizoram.

CHAPTER - VI

RELIGION

The present religion of Paite is common to everybody. This chapter deals with only the old religion of Paite. It can be said by now that all Paite of Mizoram have accepted Christianity and their present culture is simply Christian culture like any other Sub-Tribes of Mizos. While discussing their old religion two forces come out prominently one was God or Creator whom they worshipped and the other was evil spirit to whom they offered sacrifices. The God or Creator was worshipped for blessings, protection and prosperity in life whereas evil spirit was offered animals or fowls to please it, because it caused them illnesses in their day to day life.

S U M T A W N G :

Sumtawng worship originated in the Paite society in the following manner during the last part of the 16th century A.D. Two orphan brothers, namely Liando and Thanghau once lived in a village. Their father died early and their mother married to a new husband while they were only minor children. Being left untended they were very poor and wretched, wild berries and some leaves of plants were the only food they could gather. Many a time they were foodless and consoled their hunger by sleeping.

One day an eagle was carrying certain object to which the two brothers shouted loudly. The eagle then dropped the object which had a voice like chicken.

Going to the spot, they found the object was an old woman whom they brought home. The old woman lived with them, during their absence for jhum she cooked delicious food everyday. In spite of their wretch and poverty they could enjoy proper nourishment of the day. The old woman further gave them instruction to mix grains of millets in their clay-pellets while they were earning their bread by watching other's millets. In the next sowing season they spreaded their clay-pellets all over their jhumland which then germinated and the jhum became as good as others. On the day of harvest, like any other families of the village, they invited all the able persons of the village to harvest their millets. The villagers mockingly said, 'These two brothers wouldn't have much millets, let us go to their jhum with our infant babies on our back'. They were thinking that they would finish the harvest within a few minutes time. But the old woman raised her hand on the jhum and there could be no finishing, they worked on and on till Thanghau, the younger brother, felt too much for them and warned the old lady not to raise her hand any longer. Then the work was immediately finished. Since then the poor brothers became very rich and could perform Khuangchawi ceremony. The old lady was then known as 'TLANGLAU NU'. Sometime later the old woman bid farewell to them saying that whenever they need help they should call her near paddy mortar of their house with the help of AKPI NAM (Black hen). Since then the two brothers offered black hen in the frontstall of their house near their mortar to get help from Tlanglau nu.

Knowing that Liando and his brother were becoming rich more and more with the help of the woman (Tlanglau nu) the other families of the village were also doing the sacrifice of Black hen in their own houses. As the time went by worship of Tlanglau nu, called Sumtawng became popular. At first they offered hen, later on worship by pig took place which was more common among them. Sumtawng worship was done once in a year by each family. Just before killing the animal the priest chanted an incantation -

Simtang ka pianna,
Maltang ka khuam khawhna,
Kawpsiam nun sa hawng sawm awh,
Kawpsiam pan sa hawng sawm awh,
Haimual pa'n sa hawng sawm awh,
Gelmual pa'n sa hawng sawm awh,

- Meaning -

I was born in the south,
And live in the north,
I am killing sacrifician animal
Mother of blessings,
Father of Haimual & Gelmual
Please come and join us.

The chant being completed, the animal was slaughtered and separated a small part of the heart and lip for offering. In the case of fowl, the tips of its legs and wings were wrapped with a piece of rice or millets and salt, and hang up exactly above mortar in the inner side of the roof, which was covered upwards by a sieve. Just before giving the sacrificed parts the priest again say the following chants -

Sa hawng sang awh
 Sa hawng sang awh
 Gelmual pa'n sa hawng sang awh,
 Sukte pa'n sa hawng sang awh,
 Haimual pa'n sa hawng sang awh,

Meaning -

Here I offer meat,
 Come, come and eat,
 Father of Haimual,
 Father of Sukte,
 Father of Gelmual,
 Come and take.

The family then tucked a green branch of a tree with its leaves on the front wall of their house that indicated that they performed a Sumtawng worship. For three consecutive days, the family members should not speak to others nor host strangers. If anybody enters their house within the stipulated time the whole process had to be repeated and the intruder should pay the expenses. Even if their close neighbours want to take loan of their sieve or axe etc., they had to buy it. He picked a piece of stick and pushed through a door's hole saying, 'Let me buy your sieve by this', then he could take the sieve with him. After three days, the priest removed the sacred meat and planted a young Khiang tree on the ground in front of their house. The priest examined the sacred meat; if the skull of the animal was included and if it was moved a little, or slightly not as it was placed, he would declare that their prayer was responded. They put a dried skull of animal in water wherein seven different kinds of things were added. The man or woman

who took the name of the sacrifice in the family drunk the water. For this day one red cock was killed. Then every thing was completed and the family members could then lead normal life.

Sumtawng worship was done for the prosperity of a family, all their successes, well-beings etc. could be obtained through Sumtawng worship. For their misfortune or ill-luck, they never blamed their Sumtawng but took it that they were the one who were to be blamed. So they thought that they should worship Sumtawng properly with reverence. During the survey in 1982 the Investigators came across an old priest named Pauvial, 89 years old, in Mimbung village, a worshipper of Sumtawng. He said that he would continue Sumtawng worship till his death.

Khawbawl (Khewbiak)

This was community worship, it meant prayer for prosperity and well being of the community as a whole. For this sacrifice a grown up mithun was used and in later years Buffalo was becoming more and more common to them. This community worship was performed at the interval of three years, but with pigs it could be done at any interval.

There was a significant process in this worship. Some days before male children of the village collected lot of sticks of wood and made a big fire at the centre of the main street, the young boys played games of indigenous wrestling. That was called Thualphiat. When the new moon at March appeared they fenced their country-yards with the stems of lemon grass and, contribution of millets and maizes for preparation of

country beer was done. On the eve of Khawbawl all own up men enjoyed community drink throughout the night. On the day of Khawbawl a mithun or a Buffalo was slaughtered for public feast, they sang songs and performed dances over a cup of country beer. No one was allowed to leave the village or enter into the village on that day. Any defaulter was to be fined worth of the animal killed for the ceremony. The public feast was enjoyed by the heads of the family only.

Khawlu leh Khawtaw Biak :

'Khawlu' means upper part of the village and 'Khataw' means the lower part of the village. The worship may be called village worship which was done for the prosperity of the village. This community worship was performed once in a year mostly in the month of April. A young pig was slaughtered by the priest of the village, if the dying pig looked at the priest, it was a bad sign for the priest. The chief of the village shared one of the front legs and the priest got the buttock, the rest was prepared for public feast. As it was done in any other sacrifices drinking of beer was something like compulsory; the feast was meant for the heads of each households only. The worship lasted for a day.

Wasa :

Pusa was an ancestor worship performed by a family once in a year, for the prosperity, health and blessing. In general, a pig was used but in leap year a mithun or a buffalo was sacrificed.

If buffalo or mithun was used for the worship, the animal was killed by the clan's priest under the house and the blood was patched to the bodies of all mem-

bers of the family. The meat was cooked under the house, the liver and the heart were meant for the priest and the members of the family. The rest was taken inside the house by others. The meat on the spine was called Unau Sa (Brother's meat), the hip was Fatu Sa (Cook's meat). In real practice there was not any distribution as such as it was prepared for the feast. The worship lasted for two days, the second day was the main feast day which was prepared by priest. Haitawi and married youngmen and women who did not commit premarital sexual intercourse. The meat was cooked inside Bemkawm wherein no other person was allowed to enter. Bemkawm was the innermost room in Paite house, it was in between the main bed and the back wall. The cooks, of course, were allowed to invite virgin boys and girls to help them, if necessary. The skull of animal was mostly stucked on the main post that stood on the inner side of the back wall.

If pig was used for the worship they observed only one day. The pig was killed in Bemkawm, no smearing of the animal was consumed by the priest, Haitawi and the family members, then only the public got the share of the feast.

As regards to Pusa worship, some said that there were certain conditions for performance of the worship. In any case one had to bear in mind that even during the period such worship was actually in practice, there were slight differences in the process. The chief of the village was their king who could make alterations in some particular processes.

TUIBUH (TUI BIAKNA) :

This was hardly a part of religion, it was a sort of augury for the whole village performed once in a year in the month of March or September or October.

On this day all domestic animals were driven out of the village and the whole village people went to spot normally a top of hill where the village priest made a trivet on it, an egg with a hole on its upper part was placed like a pot in a trivet, then set fire underneath. If the egg overflowed on the side of the priest it was a sign of illness, and if the egg burst it meant a bad omen for the leader of the village and if it was boiling without flowing over its blim it was good. The same augury usually applied to surveying a site for a new jhumlands.

On the same day every household boiled an egg which was held by the youngest member of the family; they drove evil spirits out of the house. For the prevention of the entry of evil spirit chillies were burnt at the door.

In the afternoon each sub-clan flocked together in a house to enjoy drinks and feast. If they were happy enough they could continue the ceremony on the next da

BEMKAWM SEP :

Bemkawm Sep worship was performed clan or sub-clan wise. It was a creator worship. There was no restriction for interval. If one very often saw his grand-mother or grand-father or tiger in his dream, they thought that something had to be done and Bemkawm Sep was then performed. For this worship a good female

piglet was generally used. Crag and peculiar stone, root, horn etc. were collected which were smeared by the blood of the pig. There was no offering of sacred part but consumed by the family. In completing this worship they thought that their creator was pleased and contented. As the process was done in Bemkawm it was simply called Bemkawm Sep.

BUM LEH NA :

In this, they worshipped a source of blessings in the sky. It may be classed as worship of sky god. The objective of the worship was withdrawal or retraction of some bad words one had uttered in the past. It was their belief that if one uttered so many bad words to others or cursed other, it could always return to him. When one was very unhealthy and unlucky in his endeavour he could think that it was due to his curse to other which returned to him. So he had to undo the curse by observing Bum Leh Na worship.

The Bum Leh Na worship was mostly observed at the interval of three years by a young black male mithun. Mangkhampuan (black cloth) was spread high underneath the mithun which was slaughtered by priest. All the family members were to be there too. The male folk put on male cloth (Tawn nak) whereas female folk put on ordinary black cloth. All covered themselves with their clothes and put one of their hands inside of the animal, the priest, uncovering their backs, painted with the blood of the animal. The wife of Haitawi covered them again. With covering their faces they entered the house, the wife of Haitawi kept their clothes properly in the house,

After peeling the skin of the animal it was stuffed which they placed at the gate. The meat was brought into the house for feast and the priest put all the sacred parts in a basket over a stone in front of the house. They lighted fire on the ground and if the smoke went straight to the sky it was good, otherwise, bad. On the next day the sacred parts were examined carefully, if there was a sign of consumption in the meat it was good. If there was no trace of consumption in the meat and the smoke did not go straight to the sky the worship had to be repeated by pig. During the worship ceremony was going on, no stranger would enter the house.

The old religion of Paites of Mizoram have now been discussed, there are many other ceremonies which cannot be classed as part of religion, on the ground that such offerings had been practised to please evil spirits around them which might cause illness or misfortune in their day to day life.

LO BAWL : Lo means jhum. This sacrifice could be performed in two ways. One was for the fertility of the jhum-land and the other was due to illness. The Paites thought that evil spirit haunted forest of their jhumland. It could have been their favourite home, but for jhum they cleared the forest and burnt down everything which might displeased the spirits and caused poor harvest. To avoid such undesirable consequences anybody could perform Lo Bawl sacrifice. As for animal the priest would suggest. In case, one became very ill health, he might also perform Lo Bawl sacrifice. In this case a priest should feel the pulse of the patient and prescribe the required animal. While feeling the pulse of the patient the priest would inquire whether there was any

unusual root of tree that hang over a rivulet, trees rubbing each other or a muddy spring. If any of these was found, sacrifice had to be performed on the spot. The priest mostly prescribed fowl, dog or pig for such sacrifice, he would chant and offer all its sacred parts. The meat had to be consumed in the jhum and should not be brought home any part of it.

Even if a priest did not suggest sacrifice, the owner of the jhum with the above objects (Thianglo) always performed sacrifices.

TUI LUT : This sacrifice as practised to cure an illness called Tuiman. A 'Tuiman' felt bonepain or something like wringwarm. To perform the sacrifice a priest would collect water from at least three muddy springs and put them in fire separately, the water which boiled last was the cause. A priest and his follower went to the spring bringing with them a fowl, a small mat, cotton, cotton yarn and a piece of rusted iron. Reaching the spring, the head of the fowl was cut and the body was immersed into the water. If the fowl looked like drinking the water, it was good. They also examined the direction of the neck, it should point to home, otherwise a bad sign. The small mat was tied with the yarn and hung over the spring. Above this mat, cotton, piece of rusted iron and the head of the fowl were also hung. The meat was cooked and finished up on the spot, no part of the meat had to be brought home. If the fowl was snatched by a hawk it was worse. There was incident in Vapir village that their fowl for such sacrifice was snatched by a hawk, the patient died before the priest and his followers reached home.

In some places instead of offering sacrifice the spring water was boiled, with the warm water the infected portion was washed which they had experienced effective enough.

Another method was that water from three springs was collected and mixed together. While warming the water, they watched whether there was any insect trying to escape. If they found such insect it was indication of the healing of the patient. On the other hand, if the insect went deep down, it was a bad sign.

GAMPI : (Sacrifice for Typhoid fever) A pig and a red cock were required for this rites and was performed in the jungle. Only one day was observed, on that day no stranger was allowed to enter the house and nobody should speak to him. Also no meat or hair be burnt which they believed to have altercated evil spirits.

There were other sub-tribes other than Dapzar Paite whose rite was quite different in this particular ceremony. These people used young dog male or female which had not done any sexual intercourse. To begin with priest recited incantation over the dog and cut open the dog's neck and the blood was coming out which they kept in a pot or a dish. The blood was mixed with red wild cardamon and they let the patient drink. The patient had to go through a half spit bamboo kept open at the door. As soon as the patient passed through the bamboo they closed it thinking that the evil spirit was strapped in the bamboo. The Priest and his assistant went up to the hill covering themselves with a black cloth and called the patient aloud. On returning home they put a branch of green tree at the Gate saying, 'We come back and we are in good health now'. While

going and coming to the hill the Priest and his assistant had to keep mum. The patient and the Priest then took the dog's liver and heart. Only after the Priest declared the meat was free, others took it.

The patient could cross the door only on the second day. On that that they the priest had to visit the patient with a basket full of Millet, Maize and various other vegetables. He poured water into the basket and collect the dropping of the water from the basket with his hand which he let the patient drink. Then the patient became free from all prohibitions of eating. On the third day the patient was allowed to cross the gate of their compound. The patient had to eat soft food only from the next day of the ceremony and he had to abstain from mixing with big gatherings and should avoid bad smell for a period of one month.

KHAWSIANNA: (Khwhphiat) This ceremony was meant for the whole village which implies cleaning of a village. It was mostly done when sickness of any kind was very rampant in a village. Some Sub-Tribes observed it annually especially in the month of October. Evil spirits being the cause of all illness were driven out of the village on this day.

To observe the day a village crier announced throughout the village that every family should make animals out of local clay. There are two informations in this regard. Some say that every family had to make dummies of their own domesticated animals, some other say that only one dummy of mithun was made by each family. On its back a small bundle of draff was fitted. Over and above these they also have to make dummies of utensil, Musical instruments, etc.

On this day, the village crier shouted, 'Strangers want to go home; release all your animals'. Then all people came out and started driving evil spirits out of every house which ended at the main entrance of the village. All the dummies were put together in the Chief's residence, the Priest and his assistant carried them to the nearby hill on the side of the main entrance of the village. The dummies of animals were put on the ground facing the opposite direction of the village and the other dummies were hanged on tree, completing the process the priest said, 'Now we are free, you can not enter the village again'. Then they went home without looking back and the whole process of the ceremony was over.

IN LAM KITHAWIH : (Huan sep) The significance of the rite was varied while some observed for sacrifice over illness, some other observed it for sacrifice for the good health of the sites of their houses. Animals commonly used for the purpose were dog, pig and fowl. The Priest conducted the sacrifice usually inside the attached garden.

UIHA-AWH: (Uihring) The sacrifice meant for the nourishment of an ill-nourished child. A dog was commonly used for the sacrifice. The animal's tooth was extracted and used as necklace by the child. They also took a root of Zihnghal tree that ran across a path and cut it like a face of hand saw and strung on the neck of the child. Uihring ceremony was very often performed even for normal children.

NUHPI : (Ngawr thawina Sacrifice for T.B) The animal required for this sacrifice was dog. Like any other sacrifices the priest after saying his chants cut the neck of the dog and its blood was collected. The blood

mixed with seven different kinds of wild candomon was given to the patient. A number of Khiang trees with their leaves were temporarily planted around the house, on their branches a large bean creeper was coiling around. Two green trees with their leaves were again planted on either side of the gate, on it, the head of the dog was hanged with its mouth open. Two more Khiang trees with their green leaves were planted near the platform of the owner, one was planted firmly but for the other a hole was dug, in it a dummy of man made of the bladder of the dog was placed which was to be broken by the priest with the Khiang tree. Then it was made firm. This particular process was known as 'Khiang khawh'. In case any member of the family was out during this process he should not return home on that day but stay over night in the house where he was at that time.

KANGTANG: (Ganggal Thawi) This particular ceremony was practised by some sub-tribes only. It was a ceremony in favour of a newly burnt jhumland. Before going to their new jhumland, soon after it was burnt, a sort of sacrifice was performed in the jhumland. Then only they could go for work on their jhumlands.

PHILOSOPHY AFTER DEATH: The earlier Paites of Mizoram had their own philosophy after death. The Dapzar Group philosophised their spirits to have gone to deadmen's villages one for general public, another called 'Pialral' for selected few. Their idea was exactly the same as Luseis. As soon as a man died his soul or spirit went out through his head then through a hole at the back of his house in the backside. The spirit moved around his village and always entered his house for three months.

His family had to put small quantity of food with vegetables in their bamboo shelf on the wall opposite to their hearth. At the end of three month a ceremony called 'INSIAN' was performed, from then the spirit had to proceed to the deadmen's village and the offering of food for the spirit was also stopped. On the way the spirit passed through a hill called, 'Hinglangtang' from which he could fully view the life of men on earth and felt so lonely. But, not far from the hill there was a spring called, 'Lunglo tui', with beautiful flowers around called, 'Hawilo pai'. He drank the water and plugged the flower which removed all loneliness in him. Just before reaching the village there was a dangerous man called, 'Salnu' (Pawla), who knew all the good and bad deeds of the man and inflicted punishment accordingly.

The Teizang Group believed that the spirit of man moved around his village for a year after death. After one year women folk went to the graveyard and oiled the skull of the deadman with pig's fat oil which was called 'Daikhiat'. The reader may please bear in mind that the Teizang Group did not bury their dead body but put in a clumsy coffin and placed it under a wall-less hut in the graveyard. After Daikhiat ceremony was performed the spirit proceeded to somewhere passing through Inbuk mountain. Their philosophy did not lead to a particular village or paradise.

Some Sub-Tribes of Paites believed in re-birth. In the second birth one may be born as a cat, rat, etc after two or three cycles of life the spirit proceeded to somewhere.

CHAPTER VII

CUSTOMS AND CEREMONIES

MARRIAGE AND DIVORCE : The present custom of marriage and divorce in Paite society is a mixture of Christian marriage and the traditional one. As for ceremony and solemnity it is Christian marriage of local type whereas the bride's price and its distribution is traditional custom in its corrupted form. There is Mizo Customary law covering all Mizo stock of Mizoram which is in force in the Law Court. However, it is not popular in the real practice because there had been much change in economic, social and cultural life in Mizo society including Paite themselves. For example, illegitimate child had been a big crime the fine for which was one grown mithun which was equivalent to Rs 40 - of the day. Now, that Rs 40/- is still a fine for illegitimate child in the customary laws, but a grown mithun costs Rs 2,000/- or more. That is to say, the fine on illegitimate child decreases the degree of the crime itself. The Government, therefore, formed a big Committee to revise the Laws. The drafts have now been finished which will be processed for legislation. This chapter, therefore, deals with the traditional customs, which they have practised before the coming of the Britishers and a few years after.

Like any other Mizo tribes, the Paite enjoyed great liberty in their social life. No distinction between the opposite sex was ever made and they mixed freely in the society. 'Nungak hel' or courting of a girl freely

prevailed among younger section. These social liberty did not, however, lead to any nuisance or sexual crimes. It was the general mode of the life in the society. In olden days such unrestricted social order was not enjoyed by young men and women. With the passing of time the social outlook among the tribe also underwent gradual changes. These changes came about as a result of social and economic developments. The culture also ultimately advanced to a more civilised outlook, thereby bringing greater social liberty among the younger people. One can not expect a more liberalised life than what one enjoys in the society now. In this context, we will concentrate our discussion to the earlier society regarding their mode of courting Nungak hel and the mutually arranged system of work-exchange (inlawm).

Courting of a girl was a general practice among all bachelors. Young men set out to court their sweethearts at night after their dinner. The girls, on the other hand, never go out of their home after dark unless otherwise extremely necessary. At night they set to work on their spinning wheels, processing cotton yarn or ro'll up the cotton yarn into balls for further use. The boys, whosoever came to court her also helped in these works. One interesting fact about this was that when one of the boys helped the girl to scutch or tease the cotton, he should not sit for long and should pull the string of the scutching bwo only thrice. If he is allowed to work the strign beyond the limit his friend had the right to snatch away his Puan (Cloth) and tear it to pieces. In this act, the girl was bound to replace the torn cloth.

In this process of a boy courting his sweetheart there was another interesting practice. The practice in the society was that the girl usually combed or hair-do the hair of her boy friend who came to court her. In this act, if the girl made her boy friend sit in her front between her legs stretched apart inside angle, it indicated that she loves the boy. But if she leans her knees against the back of the boy while combing his hair, it was indicative of her disliking the boy. In case the girl stretches at length both her legs on one side of the boy, it shows that she neither loves nor dislikes the boy. Though peculiar yet the custom seems to be good. Not words but signs convey the secrets of her heart.

Among the unmarried boys and girls the practice of 'Lawm' (work together in jhum in turn from one's jhum to another) was very common. The practice was very pleasant for that community and, the girls did gain better advantage. Those who have special attraction between them would 'Kilawm' for the whole weeding season.

On the occasions of sa-aih (trophy celebration on hunt), Chawn (Performance to attain perfection) and other cultural dance people were quite liberal, even touching of girls breasts was not considered a crime; otherwise illegal. In some places where drinking bout was organised, boys and girls often slept together sharing one blanket. Such occasion was never misused to commit sinful acts.

During the period of "Luang ho" (disposing dead body by exposing over fire in scaled coffin) boys and girls

stayed overnight with the bereaved family and they slept together usually under one blanket. These and other social obligations formed part of courtship between young boys and girls.

The extensive freedom in the manners and customs among the Paite tribes, especially, among boys and girls in their day to day life has now been discussed. With regard to their marriage system they have one distinct feature from the rest of Mizo tribes. Men usually marries between the age of 25 - 35 and, women between 20-23 years of age. This range is widely uniform with only few exceptional cases.

Child marriage was not common but a bond or engagement was often made at childhood between the parents of the children. Quite often, while at drinking bouts the parents usually accomplishes for the wedding of their children who were of age. This understanding was soon pursued by the boys parents by sending a 'Palai' (Messenge) and the marriage was accomplished. Without childhood engagement or preproposal in a drinking party, the parents of the boy usually send a 'Palai' direct to the girl's parents whom they desired to be their in-law.

Generally, the first choice for a daughter in-law falls on a niece (rom father's line). The marriage of those having childhood engagement were also accomplished only when they come of age. In this also formalities such as sending 'Palai', settlement of marriage price etc. are the prerequisites. Love marriage was not very common. The love between a boy and a girl did not bind for their wedlock. It was the parents who made selection of their in-laws and had full power in this regard.

Even though the parents of both the parties may come to an understanding, the marriage could not be fulfilled unless and until the boy's parents sent a Palai. The Palai took with him 'Remzu' (beer indicating the settlement) and drank with the girl's parents. This formality was known as 'Inbul he.' (approach the future in-law). Settlement of the marriage price was not an easy task. Often it required contact of the bride's family two or three times by the messengers. Palais were the mission team to make a settlement over the marriage price. When they settled the date for the wedding was fixed. In case of an engagement, decided by the parents in a drinking place the boy's parents would send their palai carrying with them 'Hual Zu' (Beer indicating the proposed marriage). If the mission was successful and came to the final agreement, the girls parents would offer them 'Rem Zu' (beer over the marriage agreement).

On the wedding day the grooms family along with all the 'Indawngta' (blood relations) with two large pots of Zu (၁၆၀၀ ၁၁ လိာ်း ဝါး ၆၀၀) proceeded to escort the bride from her parent. They feasted and drink together for a good time. The bride was then conducted to her husband's house. Strangely, only marginal price was paid on marriage, the greater sum being paid after they had one or more children. The marriage price, generally consists of the principal price of Rs. 80/- called Manpi. 'Summang' of Rs. 10/- and 'Sawng' of Rs 5/- The Sawng was also payable in kind in the form of half portion of the pig slain by the groom's site. Other subsidiary prices were 'Pa sum' of Rs 2/- (shared by the maternal uncle)

and 'Manṭang'. The manṭang was generally a small sum and did not go to many. Summang and Sawng were paid before the girl was escorted to the groom's house. These sums were not refundable even in case of divorce. 'Zu' must accompany the bride when she proceeded to her new husband so as to entertain her escort party when they reached the house. In lieu of Zu, she might also carry 'Tuibur al' (nicotine water) to be given to her new-in-laws immediately on her arrival. Among some community the groom alone escorted his bride in the dead of the night and brought her home. The bride must, whatsoever, carry with her zu or tuibur al on this occasion. On the whole, marriage ceremony was a simply one and a community wide feast or ceremony was not arranged. It was also customary to kill some animals on such occasion if one could afford, otherwise it was not compulsory.

When the bride was conducted to her husband's house, the term was called 'Lawi'. Lawi on the wedding night was a temporary one and the bride returned home staying the night with her friends. She was brought back the next night and then remained in the husband's house. The couple do not cohabited until the second night. There are different interpretations as to how the new couple were brought into union on the second night. One source says that friends led the new couple to beside and left them there to do the rest. According to another source the bride slept with one of the female members of the house. The groom also remained in the Sam * or Ham with his friends. After two or three months of sleeping in the Ham, the groom was persuaded by his friends to sleep with his new wife at home.

* *Bachelors' dormitory similar to a Lusei Zawlbuk.*

Regarding dress, they did not have any speciality for that occasion. The marriage being solemnised in a simple manner, they put on whatever best they had. They usually wore beads, Tau (bracelets) and Puandun (stripped cloth) which they could take with them in their marriage as dowry. Other items of dowry were generally taken after payment of the balance of marriage price. That was, on the day of 'Sialkhum Sagawh', the customs among the Dapzar Paite. On receipt of the full marriage price the bride's parents arranged feast. The Tefzang Paite called this as 'Sawngsa'. Even though married, until she bore a child the girl spent more of her time with her parents. She seldom stayed in her husband's house. The strangers often made mistake while at Nungakhel on those newly married woman as a result of such custom. But the brides usually returned to their husband to have a sleep. In case the wife died without any issue before her marriage price was cleared the whole responsibility was put on her parents. They would have her dead body disposed of. Unless the marriage price was paid up, her husband did not own her completely.

The matrimonial bond began to grow stronger when the wife conceived a child. The balance marriage price was paid only when it was certain that the wife bore a child or when a child was born. On the night when the balance dues were paid up, the Indawngta of the husband brought the wife to her husband. This practice of escorting the wife home was not always observed. Those who asked *nithun* as the marriage price must arranged Sialkhum Sagawh (feast) and the bride, a part

from other dowries, must carry with her 'Sialtuam Puan' (traditionally valved cloth). The Teizang Paite called Sialtuam puan as 'Sasengsik'. Other dowries consist of Puanpi (cotton blanket). Chingthui (basket with lid), kawite (sickle), dawrhawn (basket for carrying paddy), Tuiseng (rough basket for carrying firewood) and these items must always have a carrying strap.

'Sialkhüm Sagawh' actually means a feast with pig arranged by the girl's parents on receipt of her full marriage price. This feast was given only to those who received mithun as marriage price of their daughter. Either a milking mithun or Rs 20/- was given as part of the price. The receiver of the price killed a pig and the greater portion given to the donor. In case of divorce the wife's parents would retain the baby mithun provided they had arranged sialkhüm sagawh feast. Otherwise both were the property of the man. Either on wedding day or clearance of the entire due, community feast was never resorted to. A few near relatives and dear ones joined the occasion, and, if an animal was killed for the purpose they did not necessarily feast in the house of the bride's father. On the other hand, they distributed the flesh either cooked or uncooked.

The Teizang and other clans, now inhabiting the south and southeast of Champhai, followed a slightly different custom. Among them, Nu man of Rs. 4/- (Due to mother) or 'Tawngnawk Puan' (Special cloth or a pot of beer) must be delivered to the bride's parents. The marriage price was generally Rs 60/-. When the bride enters the groom's house, (Lawi) the Puithiath (Priest)

performed his sooths saying using a cock for the groom and a hen for the bride. The Puithiam pressed the tail feather under his foot, he held the wings with one of his hands and with the other hand killed the fowl. If the legs of the fowl stretched upwards it indicated a divorce, if the legs laid crossing each other the couple would pull on well and, if they laid normal it was also a positive sign. The new couple, though married, slept separately for a certain period. The bride still remained with her parents and had to be brought home every night during the first one week. She generally slept with her sister-in-law during this period and her husband also continued to sleep in the Sam (Bachelor's dormitory) among his friends. It was the Palai () who brought the new couple into union and man and wife. After the couple had intercourse, the marriage price was settled. The date for payment of the bride's price was fixed and on that day the bride's family should kill a pig. The Palai (s) were sent to hand over the sum and along with them the bride also returned to her parents and stayed the night there. The essential dowries consisted of 'Sengkhuh' (Cloth), Seng (Hollow basket), tu (Hoe), heipi (Axe), and one ngan (about 8 Kgs) of steamed rice. These items must be carried by the bride on the day of payment of her prise. The animal used for feast on that day was known as 'Sawngsa' and a major portion of the flesh in the proportion of the three legs, half of the double chin, half of the liver and half of the neck a long with cooked rice readily eatable were given to the groom. The meat and food were carried in a basket

and were covered with a cloth called 'Sasengkhu'. If they happened to meet anyone on the way they would give the meat and the food to eat. Meeting of someone on the way was considered a good sign for the couple. Otherwise it was considered a bad sign for their future. Sasengkhu or Sasengsik (Cloth) and the fermented rice of one 'Ngan' were the exclusive dowry of a well-to-do family who had performed Buhza aih or Tawn. The groom's father-in-law usually killed a pig at the earliest convenience by way of 'Sialdelh'. Only the inside portion was eaten in the house of the bride's father, the rest being given to the groom's house. Similarly an animal killed on the wedding day was also feasted in the groom's house excepting the inside. If the younger sister got married earlier than the elder one, the extra marriage price of Rs 6/- known as 'U kan man' was paid. The fine for illegitimate child was Rs 30/-

DIVORCE ; Divorce was very uncommon among the Paite. If the wife was barren divorce might be effected. Before the wife bore a child divorce also usually happened. In this case, since the marriage price had not been paid up the couple simply separated from each other without any binding on both sides. Whatever sum had been paid on the wedding day were not refundable and they forfeited it. If, in future either of them found a suitable partner they were at liberty to marry as usual. On account of misunderstanding or anger between the couple, the wife generally ran to her parents. However, she was called back by her husband through some messengers. On her return she should

bring with her either a pig or fowl or Zu (Beer) in order to entertain those who went to call her. Under no circumstances, the wife could take back Sasengkhu Puan in case of divorce.

Widow remarriage was allowed provided that she observed such formality as 'Kisetna' three months after the death of her husband. After this formality her brother would take her home. Widow remarriage before the lapse of three months, before having 'Kisetna' amounted to committing adultery. Often the widow remained in the house of her late husband looking after her children. During this period, if she indulge in sexual relation with somebody, she was not taken as having committed adultery. On the whole the price of a widow was lessened when she wished to remarry. There was, however, no hard and fast rule with regard to the marriage price. It all depended upon the terms agreed upon by the intending parties. Often the price was settled at one female mithun.

Divorce after having children was not altogether absent, there were some such cases. In such Case the children generally belonged to their father. The wife often claimed her children on the ground that her price had not been fully paid up. But such claims were seldom entertained if the man was financially not in a position to do so. And in this case the children belonged to the father. If the wife was divorced during her pregnancy and delivered the baby in her father's house, the husband must ransom the child with a grown up pig. Adoption of wife was prevalent. Of two bro-

thers, if the elder one expire his younger brother would adopt the wife of his elder brother. In case of divorce, children with the first husband would go to the wife and, if there were any children with the second marriage they would belong to the father. Adoption of wife in a family in the event of death was not compulsory. It all depended upon the good understanding in the family.

Polygamy was not common. In their earlier history it was a rare incident. As time passed on, some of the Lal (Chief) and few others began to have a secondary wife called Hnei. These 'Hnei' did not however, occupy the same status with the first wife.

CHILD CELEBRATION AND NAMING : As Paite have different ways of celebration and naming of a new born baby a comprehensive study of the practice of Dapzar Group of Paite would be made here.

The Dapzar Paite includes other sub-tribes or clans having different dialects but speaks the Dapzar dialect. Among the Dapzar Group, the moment a woman's pregnancy was ascertained they began to brew malt for beer which was known as 'Gaign Zu' (Welcoming beer for baby). This Zu was to be consumed at the time of child birth amidst all cheerers and well wishers. In order to precede the 'Khuavang' (Spirit) from naming the new born child they would immediately nickname. This nick-naming was celebrated with Zu known as 'Lamkhai Zu'. Celebration of child birth with Zu was considered indispensable. As such it was conducted under all circumstances whether the child was born prematurely or abnormal or dead. Such celebration was

also used to offer blessings on the mother and future prosperity for timely and safe delivery in the future.

Immediately after the child was born more pots of beer were prepared which were to be drunk on the day a name was to be given to the child. The grandfather would present a hen to a female child while to a male child a cock was presented. If the child delivered and child's aunt took two fowls from the child's grandfather, they would divide among themselves. After this, the priest would chant and kill the fowl for the sake of 'Thahual' or a ceremonial admission of the child to the family. He would then garland the few feathers on the mother and child. The priest and those who helped in the delivery of the child would share the meat. The child would be name after five or seven days of its birth. On this occasion they served Zu called 'Nau Zunek'. They were very particular while naming the child. If the child was a boy he would bear half the name of his grandfather, and if it was a female child, half the name of her grandmother would be added to her name. When the child became three months old, the grandfather would take to his home and have their first haircut. Zu was again served on this occasion also by the name 'Nau sam meh zu'.

Besides there were other kinds of Zu consumed on the occasions of child celebration. If the chief partook of such occasions he always acted as the guest of honour and no one would drink his cup unless the chief sipped his cup first. Then only other would follow. The different kinds of Zu for child celebration were :-

1. PU ZU CHAWI :- This was a Zu contributed by the grandpa. Apart from the Chief, Thalloh or Palal was the authority in the matter of serving such Zu. Even if Zu was denoted by other, the Thalloh would serve at his own discretion.

2. TUTLAK ZU :- This kind of Zu was specially meant for womenfolk. It was usually procured from the grandfather's house. It was a very sweet zu being prepared from glutinous rice. The juice or beer was sucked out from the beer pot through a bamboo tube at a place in front of the hearth near the bed. Sometimes some jolly men also shared this beer.

3. BANGKAW ZU :- This beer was contributed by the Thalloh (Paternal uncle). It was prepared in a pot which could contain three 'Ngan' (24 Kgs). This was never drunk by unmarried bachelors.

4. SAWHHAK ZU :- This was a beer contributed by Tanupi. The beer was prepared in a pot which can contain three Ngan. In case the village Chief participated, Palal and the grandfather would lead the drink and others followed suit.

5. SAWHHAK NAUZU :- This beer was to be provided by Tanupi (Younger sister). It was prepared in a two Ngan pot.

6. SAWHHAK NEU PEN :- This beer was borne by the third Tanu. It was prepared in a pot of one Ngan. Thalloh-mang and Tanu thumna held mastership to administer the drinking process.

The numerous practices of the Dapzar Group have now been discussed. We shall now see the Teizang Group as to how celebration and naming of a child was done. When a child was born, the family and their close relatives and friends offered beer, meat and rice for ritual performance. They killed fowls for sacrifice and the child's father rubbed the child's skin with the wing feathers of the fowl. He said to the child, "Do not follow me, but stay with your mother". And he let the child wear the wing feather in the neck. This had a significant importance and was required to be done so. The belief was that by doing so the child would not be taken away by an evil spirit. If this rite was not performed, they believed that the child's spirit would go to any place in the jungle where his or her father happened to go and would lose its way. The child would ultimately be taken away by evil spirit just to die unknown.

On the third day of the child birth a name was given to the child. The name was to be composed by the priest. The mode of naming the child, offering of Zu by the grandfather or mother were the same as that of the Dapzar Group. The priest sprayed beer over the child and gave a long thought over the new name and, finally selected a name. In order to predict whether the child would grow well with its new name, the priest spinkled beer out of his mouth outside the door. If the beer drizzled towards him they believed that the child would not grow well with that name. They would select another name in such case. But if the beer drizzled

outside, the child was believed to grow well with that name. Only after observing this sort of augury a child had its name. They were thus very careful to name a child. Whenever a child fell ill, they prayed to the father-in-law for blessing who after anointing the child gave blessing.

There were cases where certain couples could not successfully bring up their children. Such couples, immediately after having a child would go to those who had been fortunate in bringing up their children. There they would bath the baby and said, "We bring here our child for sale, we have now become your subject". That family in turn would oblige them by giving a name to the child. The unfortunate couple used to do this so that they could successfully bring up their child. In case of a female child when she grew up and got married certain part of the marriage price was given to that family in whose house the child took bath. Thus a closer relationship was established between the two families.

DRESS AND ORNAMENT :

The dresses and the mode of wearing varied from place to place among different clans or sub-tribes. However, distinct features of different styles stood less significant to be elaborated separately. Broadly speaking dresses of men and women in the earlier society may be summed up as follows :-

MEN'S DRESS : It is believed that the Paite might have used 'Hnawkhal', the earliest known dress worn by the ancestors of Mizo at one stage or the other. With the advancement of their civilisation, their dresses

also improved gradually achieving better standards in this regard. Probably the Hnawkkhal stage was followed by a long cloth called 'Angki' knee high with 'Htenpe-réng' or 'Diarteng' (A long woven cloth of about 42 inches wide) tied at the abdomen downwards covering their secret part and the buttock at the back. These were purely their own innovations. The long cloth called 'Angki' or 'Puānak tual' was opened at the front and tied with small ropes in place of buttons. At later stage they began to wear shirts and belts. The use of shirts among them appeared to be a recent fashion. Prior to the use of shirts they wore Puan a cloth tied round their waist above the knee. Since the art of weaving was known to them. Puan or Woven cloth occupied a very significant role in the dresses of men. It served not only as shirts or trousers but was widely used as shirts to cover their body. Some of these puan used for both upper and lower limbs were Fuanza, Puānlaisan, Tangting and Puankawp.

They had a particular style of hair-do. After parting of the hairs into two parts, right above the forehead with a distinct line running at the centre of the head, a big knot was made at the back. A long hairpin made from the bones of animals such as Mithun etc. was inserted into the hair-knot. The long hairpin, termed as 'Tukkilh' was specially designed from the skin of mithun or allied animals and the longest one measured about ten inches. Turban, generally white ones, and earrings were used. The red feathers of bulbul and allied birds were also in the ear-rings.

Different kinds of beads or necklaces which included Khibah, Khival, Khipi and horns of mithun were common to them. The long hairs of a horse's tail were knitted for wearing the horns of mithun. Khibah was also used as ear-rings. In certain places the tail of a goat with red and black thread tied at the middle of it, was also used as necklaces. This served as a cure rather than as a part of ornaments. It was believed that a goat's tail used as necklace protected one from epidemic diseases and convulsions. A back scuff with thin strip of white cloth, wound round the neck and clipped at the back was also used.

WOMEN'S DRESS :- Before the art of wearing cloth was known to them, the Paite women wore 'Siapsuap' or Mawngsak. In course of time they began to wear black shirts hardly reaching their knees. The skirts were not seen and could split apart while walking. A stripped blouse of long sleeves without proper cutting was worn. Their blouse had no collar and sleeves. They wore a primitive design. The skirts were fastened with ordinary strings or rope so as to prevent its falling and splitting apart till they knew the use of Kharvar (Metallic chains for belts). Gradually their nik (skirts) were modernised and, in addition to black cloth, designed ones were also manufactured. Black and red colour designs were commonly used. 'Nikhat' or 'Hmaram' was possessed only by few well-to-do families and were woven only on some special occasions.

Their hair-do had one distinct feature. The hairs were parted into three. One distinct line at the top of the head and one each on the sides above the ears.

Each part was being knitted, one falling at the back and one each over the ears faste with multi silken threads. They also used hairpin made of bones. Feathers of fowl were also used as hairpins.

In the earlier society they were fond of earrings. Even men bore holes in their ears for that purpose. They used different kinds of earrings. Few of them used earrings made of tusks. A number of necklaces such as khipi, khibah, gial khi, khisan, kalkhi, senkhi and even pearl beads were used. Hak and Tau were used as bracelets, Hak being worn around the arm beyond the elbow and Tau at the wrist. Besides these, Tantawn or Ngunkual zawm was also wore round the wrist. Little girls wore Tengeng (grelot) and the married women that of iron ring round their ankles.

Of their few varieties of Puan (cloth), Puandum heifian and tawngnawk were the prominent ones. Puandum was not used on ordinary occasions but on the Tawn and Lam (festive occasion) Saaih and misi sun i.e. on trophy ceremony and death only. On some special occation unmarried men and women wore them too.

INHERITANCE : As we have already mentioned, the eldest son generally inherits the properties of his father. But there are few sub-tribes who practice the system of inheritance by the youngest son. In early days the youngest son used to inherit the possessions of his father. These were the Sukte, Khupmu, Suksak, Vomlang, Zahlang, Khupsawn, Sinte, and Pante subtribes in Mizoram. Recently, these clans practised the system of inheritance by the eldest son, depending on the will of the father.

Other sons might be favoured with some portion of the properties where the appointed heir had the lion's share. If the father or head of the family did not distributed his wealth while he was alive the natural heir could give certain portions of his inherited wealth to his brothers. But this was not compulsory.

While discussing inheritance we have to bear in mind that properties consist of a house, utensils, dress and ornaments, domestic animals, paddy, gongs, guns, spears, sword's etc. Nowadays, money has become one of the most important properties. On her marriage, the daughter may be equipped with some of these properties which she usually brought with her to the house of the bridegroom.

CHAPTER VIII

GAMES

The Games they played in the earlier days were frivolous and simple, yet, the Paite were fond of them and were happy with it. The games they had were similar with those of other tribes of Mizo and there was hardly any game which could be assigned to the Paite games exclusively. The difference was only in their names owing to varied dialects of the people. The male folks had more varieties of games while the women folk had less and fewer games. Some of the games commonly played among the Paite tribe were :-

1. SIKKAP : It was only called 'Setkap' by some people. This game was played by two or more persons. If the players were more than two, they would divide into two teams of equal number. They collected about 20-30 pieces of wooden chunks which were cut to the sizes of 1 1/2 feet long. They were then placed inside a line of circle in the open ground and the two teams compete each other trying to beat these chunks of wood outside the circle with another chunk of wood. The team which beat out more was the winner.

2. SINGLAM : The Lusei called this 'Kaihu' (Spinning top). A woven rope was used to make it. It was the game of the boys, even grown up boys played with these tops.

3. DINTEL : This resembles Singlam. It was made from 'Kawi' (large bean-like seed of the *Entada seandens*). A hole was pierced at the centre of this Kawi bean and a small bamboo rod was inserted through the hole as a spinning rod. This bamboo rod tapers to one end. The bigger end was made pointed and only a little portion was pierced through. Along the arm (the smaller end) a spinning thread called 'Chawntleng' was fitted. With this thread the Kawi was made to spin. The spinning kawi was watched with deep interest and sometimes they would raise it over their palm and drop it into the dawthleng or platform.

4. KISIAK : It was a very simple game, either bamboo stick or wooden stick, made pointed at one end was used. One of them would throw his stick pierced it into the earth, another would try to pierce his own stick with greater might so as to scoop out the previous one. Whosoever could also scoop out the other more was the winner. This game was not very popular.

5. KISUKHEK : This was an interesting and a popular game played by two individuals. In early days, a pestle (suk) was used but nowadays bamboo is also used along with the pestle. The two contestants hold at both ends of the pestle/bamboo facing each other and grabbed it firmly. Each of them tried to twist in opposite direction with all his might thereby breaking each other. The one who was also twist round was the winner.

6. SUANGDEN : Suangden or Shot put was perhaps the most popular game. A piece of stone was used instead of iron ball. Most of the bachelors (men) had a hard stone ever-ready for throwing Competitions in the village.

7. **KHAUKI-KAIH/KINUK** : Among the Lusei this was a popular game and called it 'Inhrui pawh' or tug of war. This game was done both by men and women. The number of competitors depend upon the length of the rope.

8. **KIBUN** : The Lusei called it 'Inchai' meaning wrestling. There had been no definite rules for this game. It was usually played by two individuals, the one who kept down the other and lying upon his opponent was the winner.

9. **GIKTAWI** : This game was a kind of weight lifting for which a hard boulder was used.

10. **KINAWK/KISI-K** : The Lusei called it 'Inkawihawk' or 'Inkawibah' meaning playing with the kawi. Children of both sexes as well as grown up ones played this game.

SEN NEIH/ SENGKIDAL : This game also resembles a kind of the Lusei game called 'Inhawngbi'.

The most popular game among women folk was **ki-siak** or **Lingkap**. A game with kawi, a flat large bean like seed. Women of all ages enthusiastically played this game. Children played **Suangtangkap** which the Lusei called it 'Invawr'. Five or more stone chips played with palm and five finger together. Another game with stone chips played in a series of small ditches was sometimes played by boys also.

The most popular game among the children were **Sabulwah**, **chikpimeikai** (**Tirameikai**) and **Sal**. **Sal** closely resembles **Kabaddi**. The players divided into two teams of equal numbers and made a circle and the diameter

distinctly drawn. Inside each half of the circle the two teams would try to catch hold of the other into their area. The one who was dragged across the centre line was declared defeated. The team who could drag more numbers from the other side would win the game.

Of the games discussed above specific games for boys and adults could not be distinguished separately. The games generally played by boys were sikkap, sing-lar, dintel, kinawk, kisukhawlh and sengneih. Men also sometimes participate in one of these games. The adult generally played the games of suangdee, kisukhek, khau-kikaih, kibuan and Giktawi. But children also took up these games from early age as part of training.

CHAPTER - IX

FESTIVALS

The Paite definitely observed certain Festivals. In the absence of written records all the festivals could not be recollected now. The Dapzar Group had few festivals of their own origin. These were 'Khawdo' and 'Jaikal'. They shared and observed the Lusei festivals as part of their festivals. The Teizang Group had more festivals of their own origin. These were Khawdo Kut, Sialsawm Kut, Kaihal Kut, Tianlek Kut, Ngelza Kut and Sawm Kut. The word Kut stands for festivals.

In olden days these festivals were performed with great enthusiasm. But the present generation have forgotten even the names of those festivals. The modes of celebration are not known to them now. Only very few elder people have a poor memory whose interpretations are not the same and varied from person to person. The interpretations of various persons interviewed were analysed. The findings after analysis are enumerated as follows :-

1. **KHAWDO KUT** : This was a festival usually performed as a valediction to the year ending and the occasion came off in the last week of December. Long before the ceremony was due, the villagers started brewing of rice beer (Zu) for the occasion. When the occasion came it was celebrated in groups of three to four families and not the entire village as a whole. Each family of the group contributed their domestic animals

for the feast. Pig was a very common animal for the feast, pig or other animals so contributed were killed and used for feast in various groups in the village. The date for the festival and for killing the animals for the feast were fixed well in advance. When the day came every one remained aloof from one's daily work and all remained in the village. They sat to a drinking bout right from morning and feast in the evening. After the feast they started the dance called 'ZANGTA LAM' with the accompaniment of beating of 'Drum and Ball. The celebration of the festivals usually lasted three to four days.

There was an occasion called 'SAWMSUNEK' which was not exactly a festival but celebrated as a festival. In a village there might be two or more 'Ham' (Bachelor's Dormitory) with their respective inmates called 'SAWM'. A group of Sawm used to engage some of the villagers to rear four to five pigs which would be eaten after the harvest. The cost of rearing was paid in kinds from the jhum products. When the harvest was over, they killed the pigs, ate the flesh and drank Zu (Rice Beer). They enjoyed the occasion as happily as possible. This happened in the first part of the year generally in March. On that day certain portions of the meat, generally the intestines were given to certain persons who in return gave Zu. Such Zu was called 'Sangawi Zu' and they drank it merrily.

2. SIAL SAWM KUT : This was one of the greatest Paite festivals observed once a year in the month of March. On this day no community feast was arranged.

But several groups comprising five to six families were organised and each group used pigs, dogs, fowls etc for the feast. If they had mithun that would also be killed for the feast. Each family was supposed to have reared a pig for the occasion which would be killed in turn.

Every family started preparation of Zu well in advance for this festival. When the day came they drank Zu, ate meat, sing songs and danced. In the evening men-folks organised wrestling for entertainments. They also sang Chai songs and performed 'Tuallam' dance. They enjoyed the festival with profound joy. The festival, generally lasted a day although some of them continued for a week depending upon the availability of Zu.

3. DAIHAL KUT : This festival is no longer popular. There is hardly any person who could tell about it in details. It was, however, known to be a ceremony performed exclusively for the deads. The ceremony was usually performed in the months of January to March. Sacrifices of animals were made. They took eggs and rice cakes to the graveyard and kept them over the grave as an offer to the dead men's soul.

This festival was almost similar to that of Duihahw, a festival performed by the Teizang Group of Paite once every year. On this festival, they proceeded to the grave taking with them boiled eggs and rice wrapped in a leaf. They spread fat oil over the skull of the deceased and offered eggs and rice. When they returned home, they collected Zu and started drinking. They sang songs together.

4. TIANLEP KUT : This festival survives till this day and is observed in certain areas. It falls between Christmas and the New Year. The Christmas festival is followed by this Kut and lasted upto New Year's Eve. The main feature of this Kut is feasting with pork. Each family killed a pig one day after another during the entire period and kept on feasting. It was more or less a social obligation to have reared a pig for this occasion. Otherwise, it was a shameful thing on the part of the family who had no pig to kill on the festival. While touring the villages during 1981, it was observed that a number of grown up pigs were reared in every family for the Tianlep Kut. The rearers reserved them exclusively for the festival and would not sell them at any cost. During the earlier days this festival was celebrated with abundant drink and meat. Now excessive drink is discarded but plenty of meat is consumed. Many persons would become fat as a result of heavy and consecutive consumption of meat during the festival. There are some who abstained from eating more flesh owing to fear of diarrhoea.

5. NGEL ZU KUT : This is almost similar to the Lusei 'Pawl Kut'. It was a drinking festival. There was no feast. They celebrated the Kut with plenty of Zu after the harvest. Those who harvested over 40 Phur (1 Phur=30Kgs) of paddy should contribute one full large pot of Zu (Belpui Khat). Such contribution was not compulsory if one was unable. A huge quantity of Zu was collected for the festival and when the day came they drank and drank. They kept on singing and dancing. The celebration would continue as long as there was Zu.

6. **-SAWM ZU :** This was not a community festival but a group of bachelors who had close resemblance with the Lusei, 'Zulawm'. The inmates of the sam had pig(-) called (Sawmsa) which they bought it and entrusted to some one to rear it for this festival. When the festival was nearing they also collected rice or millet for brewing Zu. The rate of collection varied in different villages. Normally one 'Rel' (About 2Kgs) was collected from each individual. If there were three bachelors in a family lodging in one sam, three 'Rel' was collected. In some villages one Rel was collected from every household irrespective of the number and presence of bachelors in the family. They prepared Zu long before the festival. On the festival they killed the pig(-) which was specially reared for the occasion and they partook of the feast. They drank Zu and observed the festival happily.

There was an occasion which was not exactly a festival but the Paite celebrated it. This was called 'Meivak' and was observed in April every year. It lasted for a day. Those who could afford to kill animals killed them on this day and invited their near relatives to the feast. There was no community feast. They consumed Zu the whole day and when the night fell they went out into the street. They moved around taking with them fire-torches which were then fastened to the post of their respective house platforms. They believed this fire-torch would scared away evil spirits. Such performance signified a sacrifice rather than a festival.

CHAPTER X

AMUSEMENT

MUSICAL INSTRUMENTS :

Since time immemorial the encestors of Zo race or Mizo tribes had been fond of music. They made various types of indigeneous instruments with which they entertained among themselves. They loved sing-song and dancing. Every occasion was filled with such entertainments, be it drinking bout or a funerel or any festive occasion. The sacrificial celebration over animals killed in the chase or the head of their enemy taken in the warpath were performed almost as a regular feature. The indegenous instruments among various tribes of Mizo are all similar. There were slight deferences in the names depending upon the defferent dialects used at various places. The Paite also did not have anything else other than what the Lusei possessed and used. To mention in brief, these are :-

1. **Gawsem** : The Lusei called it Rawchhem. It is similar to the Scottish Bag-pipe. A dried and emptied gourd forms the main body. About six holes are bored on one face of the gourd. Small bamboo pipes of different length, to produce different note of music are fitted into these holes and sealed with wax. Finger holes are provided in each of the pipes to give proper tune and musical note. One of the pipes is prominently longer for the purpose of blowing. The sound produced

is not very loud but sweet. It was commonly played during 'Chai' dance after the harvest. This instrument was also played while organising a drinking party. Individual also played whenever one likes. Some young men used to play while courting their girl friends.

2. Buk khuang or Tingtang : This is a sort of indigenous violin the body of which is a hallowed gourd half cut. The cut portion is covered with membrane or the bladder of animals properly fastened. It has a long bow and a string. A bamboo stick tapering to end is inserted through the centre of the gourd and a fibre of malay pogo palm is used as the string fastened at both ends of the bow. The string rests over a piece of charcoal. To play the instrument a hard and thin bamboo stick is used to rub the string which produce low but clear music. The tune is controlled with three fingers. A person often plays this instrument while in loneliness, it may also be played while courting girls.

3. Tamogai : This is a flute which the Lusei called it Phenglawng .It is held almost vertically while playing and has four finger holes. They also used the common flute found elsewhere having six finger holes. The flute is of ban hco pipes and is played by menfolk only.

4. Phit : Another name is Tumphit. It is made from bamboo. Three bamboo pipes of finger size cut in different lengths, the longest of which is about six inches. Just as the lengths are different they produce three distinct musical notes. It is mainly used on the occasions of ceremony over wild animals shot in the chase or enemy killed in the encounter and 'Chawn' ceremony.

5. Buh Kung Mut : The stalk of paddy, generally after the harvest, is plucked and made into a simple instrument. They blow air into the stalk and certain music is produced. The cultivators, men, women and children would just play with this at leisure in the jhum.

6. Dingdung (Bengbung) : This instrument consists of five pieces of wood, preferably rhus semi-alata. Each piece is of about 2 1/2 (Two and half) feet long with diameter of 3 inches. The plain faces are scooped out so as to produce some musical note when stricken with a stick. This is usually played by women. While playing the instrument, they keep them over their thigh and strike each piece with a separate stick one after another thereby producing a distinct but low music.

7. Si-iki : This is simply the horn of a mithun or gayal. It is commonly used with the accompaniment of drum and gongs. Two horns are rhythmically stricken each other to enliven the dance.

8. Khuang (Drum) : This is a common indigenous drum made of hollow wood and animal skin. It is about 3 feet long and 1 1/2 (one and half) feet diameter. The size may vary as well and both sides can be beaten. It is very popular and used in all sing song programmes.

9. Dak (Gong) : There are different kinds of gongs. The Gongs were highly valued and their wealth had been counted on the number of gangs in their possession. The various gongs are :-

(*) **Dak-i (Khuan-i) :** This is the biggest gong in use. This is the most valued and priced among all gongs.

It is used on all important occasions such as death, emergency or on festival. All gongs with diameter of 40 Cm-65 Cm are Dakkhuang.

(b) **Darbu** : It is a set of three gongs of equal size about 30 cm diameter. Each gong produced a separate note like d : r : m of the tonic solfa. Dakbu is used on important occasions such as Tawn, Kut or other festivals and ceremonies.

(c) **Dakmang** : This is the smaller gong of about 30 cm diameter, It is usually used in the dances. Children commonly play this gong without any significance. It is not as popular as the other two gongs.

(d) **Dakkawp (Cymbal)** : The Paite did not commonly used this instrument. It could be used along Dakkhuang. The Ngawn tribes had popularly used it and still possessed a good number of it.

10. Gawbuk or Tingtang : This is an indigenous guiter made from bamboo. A node of bamboo having its knots at both ends is used. About three or four strings are carved out of the bamboo and shaped like the strings of a guiter. These strings are stretched tightly by inserting some pieces of bamboo or wood below the strings. It is then played like a guiter and is used at any occasion as music.

11. Lemlawi : It is an indigenous mouth organ made either with bamboo or iron about five to six inches long. It is about half an inch in width. A longue-shaped rod, widely flexible is carved out of the material used while it is fixed at one end. The movements of the longue-

shaped rod produces the music when played. The instrument is commonly used in all occasions and certain songs can be sung with it.

DANCES :

The Paite have a number of folk dances. These dances are little known as they settled in the remote corners. The rich tradition of the Paite can no longer remain unknown to this world. Due to the slight differences in dialects the name of a particular dance differs from place to place, and the style of the dance was also not the same. For example, the Dapzar Paite and the Teizang Paite have only two dances in common. But the occasion on which certain dances are performed broadly coincided. The dances which we have collected will be discussed and we will try to elaborate them as far as possible.

LAMNGUI :

This is one of the most popular and gayest dances of the Teizang Paite. It is a community dance. The more the part-takers the greater is the pleasure. Formerly there was no special attire for this dance but the younger generation revive the dresses worn by their forefathers in those days as a special attire for this dance. The dance had been usually performed on the occasions of Tawn feast, trophy celebration of enemy slain or animals shot in the chase and where a drinking bout was organised but now there is no particular occasion for it. They sing different songs according to the circumstances. The songs are mostly responsive type where the perfor-

mers divided into two groups. One group would recite a query-some songs, the other group would respond. The song is repeated in succession to the accompaniment of drum, gong and a trumpet of mithun's horn. The drummer usually wore a head-plume (chhawn) and turban (Diar) with an eagle's wing feather prominently tucked in the turban.

Everybody, boys and girls, men and women both young and old are at liberty to join the dance. Male and female alternately stand in line and the drummer would lead the entire group. Two persons carrying a big gong would beat the gong at random and move slowly by the side of the dancers. The drummer is followed by the dancers with a woman in the lead and the horn bearer in the rear. With the beating of the drum the dancers move in circle and roll up into as small a circle as possible. When this process is completed the movement is reversed in the opposite direction and the horn bearer leads while unrolling, the drummer being in the rear. This process is repeated several times. At the centre of the circle, a man with a sword in his hand would dance skilfully. Among certain clans, such man with a sword would dance only when it is a trophy celebration either of enemy slain or animal killed.

ZAN TA LAM :

This is one of the greatest and popular dances of the Dapzar Paite. People gathered for this dance on the occasions of trophy ceremony, titled-feast, seasonal festivals and on other important occasions. All people, young and old, participate in the dance. In the dance, men and

women stand alternately in straight line. The dance is accompanied by the beating of drum and a big gong. It is closely similar to that of Lamngui.

DAK LAM :

Dak means a gong and Lam means a dance. This is, therefore, a dance of gong. An individual performs this dance. A man dances with Darbu and keeps on beating the gong while he dances. The occasions, on which this dance is performed were trophy celebration, funeral and at the close of wedding where drinking party is organised, This is the Dapzar dance and the Teizang group, probably do not have it.

LAMSAI/LAMTHAI :

Both Teizang and Dapzar Paite have this dance and the occasion on which it is performed is the same as that of Lamngui. The arrangements of the dancers and the attire of the drummer are also similar. But the style differs slightly. In the Teizang style the right foot is stamped twice on the ground then take three steps forward. Then the left foot is stamped on the ground twice and take three steps forward and the right foot once again stamped on the ground. This motion is repeated in succession while moving in a circle in a single file. The Dapzar take three steps and on the fourth step they raise their left foot. The movement is much faster and more beautiful than the Zangtalam. The same song could be sung as long as desired and it could as well be changed but it must be lively and quick

PHITLAM.

Both the Teizang and Dapzar Paite have this dance, the name and style also are the same. Usually, they performed this dance while celebrating the Ton, head taken in warpath or animals shot in the chase. As such only the menfolk dances. The drummer leads the dance and a man dances at the centre while others would play Tumphit holding it in their right hands and with their left arms they hold the one in their front on their shoulder. They move round and round keeping in tune with the Tumphit. The drummer wears a white turban. The one who celebrates the trophy dances at the centre and members of his family might follow him. He dresses himself like that of the drummer and holds a spear at his right hand and a shield at his left hand dancing prominently. Depending on the animal shot the song differs. One of the songs is "Samal pheï khai" which runs "Phit phut e, Samal pheï khai, pheï khai e". While singing this song with Tumphit quickly, they walk across each other. 'Samal' is also termed as 'Sa zawn in some circles.

SAWNGSIK :

The Teizang and Dapzar Paite have this dance in common but the style is different. The Dapzar observe it on siakawpgh and Ton festivals and do not limit the number of dancers. While the Teizang used it as a solemn ceremony, specially, on death and considered it very important.

As the significance of sawngsik is difficult to explain. We may understand in this way - when the father or mother or any member of a family dies, it is necessary

to perform sacrifice for the purpose fencing the grave removing the skull called 'Phutuah'. Those desirous of doing 'Phutuah' used to request a hunter for a chase. Whatever animal is shot and brought home it is for 'Sawng' and must conduct sacrificial ceremony. This act is called 'Sawngsik' and they might as well sing and dance.

In the dance men and women stand alternately and simultaneously stamped their right feet twice, then the left feet stamped once, right feet one step forward and left feet one step forward and repeat the first step and the second step. In this way the process is repeated several times as long as they dance.

SALU KAN LAM : This is a very simple dance and belonged to the Teizang group. It is an individual feast and performed on the celebration of animals shot, usually in the front porch of a typical Paite house. Occasionally the dancer would jump over the head of the animal.

AILAWNG LAM :

Only warriors songs are sang and the priest and the warriors are the dancers. This is performed on the occasions of Ton, Trophy celebration either of human beings or animals and usually on the second day. The dancers sit around a wooden plate kept reversed on the floor, the diameter of the wooden plate is about a foot. They sing songs and dance one after another on the disc. Each dancers tries to show his skill and tries to be the champion. The Dapzar do not have this dance.

TUALLAM :

This dance is closely resemblance with that of the Lusei 'Chai lam'. The songs might vary at different circumstances. It is a dance for menfolk. The beating of the drum is slow and at random. They put their arms around each other's shoulder and swing to and fro with the beating of the drum. In the course of the dance, they occasionally raise their arms, bent down their knees as low as possible without taking any steps.

The Dapzar are known to have 'Zunek Lam' and 'Misi Lam' which are little known. Zunek lam is an individual dance in a drinking bout. He might dance as he like. Misi lam is a dance over the death. If a well-to-do man dies his body is beautifully dressed and brought in the open. Then some dancers used to dance around the dead body.

CHAPTER XI

Samat leh Alb : (Hunting and Ceremony over animals killed)

The highest competition among Paites in earlier days was hunting. A man who had shot a number of wild animals was very much honoured in the society. Wild animals were so abundant in those days. A number of them were trapped and shot but for attaining what they called, 'Thangsuah' a big title of the day. Only the animals shot were counted. It was their custom to make ceremony over animal shot especially for the wild animals like barking deer, wild boar, tiger, bear, wild buffalo, and elephant. Deer and wild goat had not been celebrated on the ground that they have no tusk or canine tooth. Further, wild goat has had an owner, they believed, and its head should be treated as dead body of man, the community should stay over night, failing which it should be placed in a basket under the main bed of the house. A sacrifice of red cock was required to bind the soul of the man who shot the wild goat.

Ceremony over the animal shot or enemy killed had been taken seriously. It was compulsory for a man who try to obtain the title Thangsuah. The significance lies in the fact that, as they believed, the man who make such ceremony shall have power to control the animal or man in the deadmen's village. In case a man could

not afford, his neighbour may also celebrate the head of the animal shot and the credit will go to him in the deadmen's village.

It is now quite difficult to describe fully the process of Ai-ceremony, oldmen and women could not give full information about it. For Ai-ceremony animal of any kind had been acceptable, of their domestic animals, pig was most common for the purpose. In any case they drank beer, danced and sung various wild animals songs accomplished by delicious feasts. A rich family could kill many animals for the ceremony.

Salulawp : This was nothing but that as soon as a man returned home with his trophy, his neighbours and friends brought their beer pots and wished him for further success over a cup of beer. Whether the animal had to be celebrated or not such gathering had been their common custom. In the case of wild goat as mentioned earlier they should stay over night. Even today any successful hunting has been welcomed by friends and well-wishers.

Sa lu tak : Skulls of wild animals were put in cluster on the face of the second wall in the verandah which indicated the ability of the owner of the house. To do this, certain ceremony was required which was known as sa lu tak. After acquiring certain number of skulls one will prepare himself for putting out of his skulls. He should stock a good quantity of beer for the day. Young shoots of Hmuichhawl tree, as much as the number of animal skulls were tied in a bundle, the

priest then said his chants spraying beer over the skulls then they were clean for putting up. The young shoots of Hmuichhawl tree were hung over the skulls in the roof of the house. Though there was no feast, drinking, dancing and raising of the hunter's cry were excessively done. Actually, it was a great day for the village.

Sapi vui : Sapi – Tiger, Vui – funeral

It means funeral for tiger killed. The earlier Paites, like other Mizo tribes, had taken tiger as supernatural or god's dog. It could overhear what the man said at home. As such its tooth was always used for judgement that is to say if a chief could not come to a verdict, he took out tiger's tooth and let the two parties bite it by saying that if he told a lie before the chief the tiger would kill him. So it was mostly mentioned as Sapi. Any tiger killed had to 'vui' before it was celebrated, and such vui ceremony was conducted by the priest. The priest put on Akngesawm with red Turban, he kept an egg in his pocket and gun and spear in his hand. He stepped across the head of Sapi in two directions then took a small stone and let the Sapi bite, he took out an egg then shouted the following words :-

“My grand father had beaten your grand father
My father beats your father, you are beaten
by me, you cannot break a stone but I do.”

The priest broke the egg and fired the gun. In case Sapi vui was not done another sapi/tiger dangerous for man will come out. On the night men and women must stay over night. As usual drinking, singing and dancing were performed.

Khuai ai : (Ai=ceremony for bee). Though a ceremony over bee was not counted for attaining Thangsua title, it had been very often done for some other significances. To perform khuai ai ceremony one had to find Khuaibel (a large bee with round home on tree) and took it to his house for keeping, then he had to find the home of a larger bee khuaipi on the ground. On the eve of the ceremony the owner with friends went out to plunder the larger bee on the ground at the same time the Khuaibel at home was also plundered. The plundering party in the forest had to stay over night, and the party at home also must do the same. On the next day the plundering party went home like a successful hunter, the village people welcomed them on the outskirts of the village. The owner killed domestic animal which he had reserved for the purpose, they drank beer and danced tumphit dance and Lamngui. Feast was also served, the celebration continued as long as the beer stock last.

The ceremony had been practised for obtaining the help of bees when one dies. If a person who had performed khuai ai ceremony dies, a priest will call for bees, after spraying beer over the verandah of the man and said, "Your master or mistress dies, come and prevent us from flies". Then no fly dared to come the around the dead body, otherwise, the bees will catch them at the door. It is said on such occasion lots of flies used to die near the door.

CHAPTER XII

THANGSUAH

Some groups of Paite do not name as Thangsuah because the name itself is Lusei name. The Teizang group has no particular name equal to Thangchhuah, they simply mention as 'Ngeina Zo', that mean one who has completed prescribed rules. Thangchhuah, in any case, had been the highest and ultimate aim of every individual in all Mizo society, the prescription for the title may vary from sub-tribe to sub-tribe. Of these Dapzar group and Lusei group had almost the same prescription.

There were two ways to attain the title of Thangchhuah; one was by shooting prescribed wild animals and the other by making prescribed public feast with all its solemnity. The first one was commonly known as 'Ram lama thangchhuah', and the second one was, 'In lama thangchhuah'. Ram means forest and ram lama thangchhuah indicates attaining the title by hunting, whereas in lama thangchhuah indicates to attain the title by good harvest, rearing of a number of animals. In other words, in lama thangchhuah could only be attained by rich family.

For ram lama thangchhuah one had to shoot barking deer, wild boar, bear, tiger, wild buffalo and elephant, it was not only so difficult to shoot all the animals but also had to celebrate each of the animals as already mentioned in the previous Chapter. At least one domestic animal not smaller than a pig was required

for public feast for each of the animal prescribed. That is to say one had also to be blessed in rearing animals. There were many other expenditures like beer and rice for the feast. Any gathering demanded pots of beers. Friends and relatives always contributed to meet a part of the requirement.

As for in lama thangchhuah, one has to celebrate hundred paddy for the first step. One hundred paddy means hundred loads of paddy, one load was equal to three mustard oil tins full and one hundred load was three hundred tins of paddy. For one hundred paddy celebration animal not smaller than a pig be sacrificed, drinking and dancing were compulsory. There was special Zu on this occasion known as "Buhza Zu" (hundred paddy's beer) which could only be drunk by those who had performed this ceremony. The owner himself, if it was his first hundred paddy ceremony, was not allowed to drink. Even a Chief of the village could not just drink. All these processes were acceptable only for a family which had been separated from their parents and who had performed * tosa ceremony.

The second step was called Chawng or Tawn, here a grown up pig was necessarily accompanied by a good Quantity of beer for the day. Any sacrifice had to be performed by the village or Clan's priest who would take a part of the flesh of the animal as his enumeration for his service.

The third step was Sialsun. This was more expensive and required at least two mithuns and a pig. A rich family may kill more than the prescribed animals as

they like. Sialsun mostly lasted for three days and like other sacrifices the priest conducted the processes. For this ceremony at least 130 ngan of beer had to be prepared by the owner. Friends and relatives also contributed in terms of animals or pots of beer. It was a great and joyous day for the whole of the village, young men and women were dancing over a cup of beer. Completing Sialsut ceremony, the owner was then declared 'Thangsuahpu'. A rich man may repeat sialsun ceremony which was called 'Thangnihsuah' which means double Thangsuah. If he could repeat three times he was known as Triple Thangsuah. Very few people attained Triple Thangsuah in life, he was then almost equivalent to the village Chief himself.

* Tosa = Ceremony for separation from parents.

The Dapzar group has the same belief with Lusei's that the soul of Thangsuah man shall go to 'Pialral' (Paradise) after death. His dead body also had to be decorated with 105 Akngesawn. His title was shared by his wife and her soul will also go to Pialral. Not only that, they believed, the soul of Thangsuah will be marching to the deadman's village with all the animals he had killed during his life time, the guardian of the village, Pawl/Sahnu shall honour and respect him. He will be fed with clean rice and no more labour forever.

The Teizang group, had different steps to attain the title of Thangsuah. Actually they had no particular word equivalent to Thangsuah, but quite similar to it certain steps had been followed in their society. Firstly, celebration over animal shot or hundred paddy had to be

done. For this at least a grown up mithun had to be killed. As for second step Sialsun sacrifice was performed.

Sechhun was Ton in their own dialect and was the greatest ceremony which lasted for seven days. Before the actual day was started the man who would perform Ton had to prepare everything, brewing of beer, storing of rice or millet, firewood for cooking etc. well ahead. Three stones for erection on the day had also to be collected and all the near relatives who were in other villages had to arrive a day before the ceremony.

The first day : On the first day, early in the morning, the owner selected eight men to help the party of stone dresser to carry the three stones which they had made ready some days before. The biggest stones known as Sawngpi was erected at the middle of the owner's courtyard. The other one called Lawisawng was erected at the side of the gate. The third stone meant for worship of predecessors was erected on the other side of the gate. Meanwhile Thalloh had to kill two pigs of different mothers for feast, the livers and intestines were for the party who had carried the stones.

A mithun which was to be sacrificed was tied to the big stone and tortured till it was very weak. Then the head priest of the village, dressing himself in a priest's dress tucking a wing feather or hornbil in his turban speared slightly once and the mithun was killed. Small slices of it's head, liver, kidney, lung, tongue, ear, were collected in a small basket. That was for their lost brother. It was tied up at the top of a bamboo pole erected against the big stone. Their mythology tells

that once two young brothers were left in the forest due to the wrath of their step-mother. The elder brother saw a nest of a horn-bill where it had laid some eggs. He then climbed the tree and took the eggs, having no pocket he put it in his mouth. On climbing down from the tree he accidentally swallowed one of the eggs and became a horn bil. As he could no longer speak he brought his brother home and flew away. That hornbil brother and his descendants wanted to share their ton feast.

As soon as the small basket was hanging the priest would call the horn bill brother in the following chants.

- 1) "I want to invite my brother who had been changed into horn-bil while I was a mere child, to share my great feast, and I shall send a messenger.
- 2) You, crow, you cannot call my brother, come back you pigeon, go and bring my brothe".

Two more bamboo poles were erected against each of the other two stores. At the top a kind of flag made of splitted bamboos was fitted.

The priest, spinning spear in his hand danced around the big stone seven times. drummer and three gong players followed the priest. Such dance was called priest's dance (Si n pi/lam). They drank beer contributed in the name of the big stone. One of the beer pots was presented in the name of mother. All the families who joined the feast contributed at least a pot of beer. Feasting, dancing and drinking were the main entertainments of the day. On the first day they should dance over night.

One interesting scene that cannot be omitted here was sacrifice of a goat to evil spirit. There was no much process, but it signifies the importance the Tei-zang group had paid to the evil spirits.

The Second Day : The Second day was known as Sapini, that means the days of meat. Distribution of meat was the main activity on this day. The flesh of animals killed was cooked and distributed to individuals in pieces which they ate with beer. The Siampi dance continued the whole day and should be continued throughout the night. On this day also, the invitees contributed pots of beer.

The Third Day (Sagual ni) : On this day the performer and Thalloh and Zinkhak contributed one big and two small pots of beer each, contribution of beer or pig by any one was also welcomed. A person to whom the performer had contribution pig or beer in his ceremony must response this time. The pig so contributed were brought to the house of performer and were killed. The companions of Tanupi, Tanunau, Zinkhak and Thalloh had no role to play on that day. Like the days before they had to perform priest dance. Also Lamngui dance had to be performed till the next morning. All were allowed to participate in the dance. Zinkhak, Sungnupi and contributors of pigs had to stay over night without sleeping. Lots of beer were usually consumed on this day.

The Fourth Day (Tanuni) : In the morning Tanupi, Tanu nau, followers of Zinkhak and the performer's companions contributed a young pig and two pots of

beer each. The pigs were killed in the performer's house, and it was the last day for dancing.

An augury was again performed in which the head priest climbed up in a big tree. While chanting he cut one of its branches that fell on the ground. If the side of the shoot first touch the ground they regarded it as a bad omen and they believed that misfortune would come to the performer. All the heads of animal killed during the sacrifices were displayed by tying them to the post of the back-house. The heads of these animals were covered by priest cloth and some other clothes. Under mithun's head a spear used by the priest was placed against the wall and then, a husk of millet was burnt beneath the mithun's head. This was also a kind of augury on behalf of the performer. In the next morning, they looked at the mithun's head to see what had happened. If tear flows out from the eyes it means that a very bad thing would happen to the performer. After seeing all those, they took out the eyes of the mithun and the drops of oil from the eyes were collected. The priest then annointed the post of Sungpui with this oil

In the afternoon of the day, after finishing performance by the priest, dance, playing of any kind of music was, under no circumstances, allowed in the house of the performer. However, they continue to consume lots of beer contributed by friends.

The fifth d.y : On this day, the Sungpi Tanu contributed beer and meat and another feast was arranged for relatives and friends. Every family, especially those

who had offered pigs, was expected to bring beer. The performer's tanu had nothing to contribute but all those who had given young pigs usually contribute Zufang. And other people brought food that have been prepared by mixing sesame and Yam. The drinks and food were consumed by those invited guests. All those who enjoyed the feast departed soon after the sun set.

The sixth day : On this day, only the performer's tanu contributed rice beer. The supporters and wellwishers of the performer also brought pots of beer. Although no feast was served on that day, they consumed lot of beer and then departed immediately after drink.

The seventh day (Tai teh' ni) : On the last day of the sacrifice, the performer's brother-in-law gave one fowl, a pot of Zuha (Zufang) (ricebeer) and another kind of beer. It was the task of the brother-in-law to get all the draff and dried up. On that day, only near relatives and closed friends of the performer were expected to join the sacrifice and as such they were also supposed to bring beer. Like the previous days, they departed at about sun set and thus the 'Ton' feast ended.

CHAPTER - XIII

DISPOSAL OF DEAD :

In olden days the deads were not immediately disposed of or buried. Some people preserved the dead body by keeping over the fire and buried only after it had been shrivelled up. The practice was known as Kuang uk. Some had not underwent such treatment and were buried in ordinary manner. A corpse to be retained beyond seven days was generally heated over a constant fire under a sealed coffin made out of a hollowed tree until the flesh and all decayed. Otherwise the dead body would be buried without being heated. 'Kuang uk' or heating the dead body for a certain number of days was usually done by the richer families. It was expensive and rather impossible for ordinary families. While the rich people could retain the dead body for a month or two, ordinary people had to dispose of within a week's time. The occasion of death, therefore, marked a clear distinction between the poor and the rich.

When a person dies, some shots were fired, and those having a big gong would beat the sound. Men seldom wept or cry over the dead body but would fire some shots. When a distinguished person, notable warrior or hunter dies, some persons used to recite, by way of chant, his past deeds or heroism, followed by a number of gunshots. Such was called 'Nungtawlh'. Such honour was given to respected persons and heroes. The near relatives of the deceased person living in another

villages were to be informed on their death and kept wailing till they came. If these people did not already have a ready woven cloth to wrap the deceased person, a fresh one would have to be made. Therefore, the corpse could not sometimes, be disposed of at an appointed date.

If a member of a rich family dies, the family would resort to a dance. Whether the corpse was to undergo 'Kuang uk' or to be buried as usual, a feast was hosted in his honour if the family could afford. If the feast was to be hosted, it was done on the next day. Perhaps, their relatives in other villages were not necessarily be waited. The bereaved family prepared whatever animals they could afford and a big feast was provided. The corpse was thoroughly massaged with oil, wrapped with a cloth and beautifully made up. A feathery heroic cap called 'Akngiasawm' was put on the head, if entitled. The body was carried outside, poured some Zu into his mouth and began to dance with the corpse round and round. While carrying out from the house or into the house, a separate song was sung. During the entire dance 'Simai la' (songs of the deads) was sang. The dance lasted from morning till midnight. In certain places, where the corpse had been well-dried (by a process stated ahead) the members of the deceased family and relatives kept dancing every evening with the corpse until the last funeral was performed. This practice demanded a huge quantity of drinks (Zu), so ordinary people could not afford it.

What exactly was 'Akngiasawm' and what its significance will now be discussed ; Akngiasawm was never used during one's lifetime, after death before the body was disposed of, it was put on the head of the deceased person in the form of a cap. It was a mark of honour and distinction displayed only after one's death to show that the man had been very rich, brave and distinguished figure above ordinary people in all respects. The occasion was similar to that of erecting a memorial stone. Those entitled to wear 'Akngiasawm' will wear it until they were buried and would be kept in their grave even after they were buried. In order to be entitled to the making of 'Akngiasawm' a person should have been the principal dancer at the Thangsaah occasion of his grandfather. If he had not fulfilled the same requisite he could not make Akngiasawm. However, there was a special provision. A person might not have achieved the requisite qualification during his life time. Akngiasawm could still be prepared for him subject to the amount and extent of Thaisiah (Sacrifice offered for the dead) on his death. At least a pig had to be slain on the death of a person, otherwise, he would die an infant's death whatsoever great and brave he might have been in his lifetime.

The Akngiasawm was made either with bamboo strap or dried banana leaf shaped into a circle just to fit the head of the person. The spiral edge was well-knitted with about four inches thick. All along the knitted-edge was inserted different objects each denoting one aspect or the other. A person of great fame had

more objects to be displayed where a less significant person had few things on the head-dress. The dissimilarity in the making of 'Akngiasawm' was an easy way to identify the calibre of different personalities.

The 'Akngiasawm' of those performed Thangsuah (a coveted title given to a man who has distinguished himself by killing various animals or who has given a certain number of public feasts) at home and abroad (in the jungle) bears the following items :-

1. One Tukpak : denoting the number of enemies slain and sacrifices (aih) thereby performed.
2. V phual mei (tail feather of hornbil) : denoting the number of specially the number of mithun killed.
3. Sawn bung (tuft) of goats hair) dyed red : denoting the number of beers & wild dogs slain.
4. Sawn lai vai (head plume) : denoting the number of tigers & wild dogs slain.
5. Sawнкуаі (the hair like tassel protruding from the point of a cob of Indian corn) : denoting the number of elephants and wild guys killed.
6. Ak ngia sen (brown feather of cock) : denoting the number of bar-kings deers killed.
7. Sakuh mul Porcupines quills) :

In addition to the above, the tail feathers of golden peasant, feathers of fowl and long feathers of Bhimraj

or dragon were used as headplumes. Those and chawn sen (red head-plume) were used in general including those who acted the principal dancer in the Thangsua of one's grandfather. Others who could make Akngiasawm also used the same items to decorate their head-dress.

A person who perform ceremony on killing of enemies and wild animals could make the items that Thangsua could make according to his deeds with similar indication. Besides, a man who had sexual relation with both a twin sister could wear on his head a doubled sawn made out of feathers of fowl and could also drink Khawnthiang (a special kind of beer). Akngiasawm could be worn even by a woman. The wives of Thangsua and brave man could wear it. But its construction was a bit different from those of others. It was a cap made out of splitted bamboo having the shape of a leaching pot plaitep with one strand over, and one under alternatively. In it the feathers of fowl and horn bil were tucked.

The dead body that was to be preserved through 'kuang uk' was laid beside the principal bed of the house until it was disposed of. The mouth, nose etc. were stuffed in with cotton so as to prevent flies. The body was also attended to by a few volunteers with broomstick. Until it was finally disposed of, the unmarried bachelors of both sexes assisted the bereft family and stayed the night with them. Such social obligation was always well-responded and the young bachelors had to spend a number of nights with the bereft family, especially, when the 'kuang uk' was done.

In certain places, only the unmarried girls attended the night watch and the male members joined the last night preceding the funeral. On this night they would sit up the whole night singing and dancing.

The method of wrapping a dead body which was not to undergo 'Kuang uk' did not receive any inferior treatment. According to their social customs members from amongst the blood relations allotted specific assignments among themselves for smooth execution of the programmes either on death or feasts. These persons were called 'Tuanvai' (one who presides or serve the guests on death or feasts). Among the Dapzar clans the responsibility was distributed among three Tanu. Tanu means the deceased sisters or cousin sisters. The eldest sister or cousin sister was the Tanupi and acts as the chief Tuanvai. Among the Teizang clans the chief Tuanvai was called 'Haitawi' and was assigned to the aunt if alive. Otherwise, the eldest living sister took the place. If no aunt or sisters were alive the nearest nephew or niece would take the important place (Haitawi). Similarly, the Dapzar clans would appoint the nearest blood relations for the purpose. The role played by such persons, being very prominent, would also denote a cloth to wrap the dead body. Generally, four persons were assigned to contribute clothes for wrapping the dead body. The chief and allied persons may assign eight or more persons for the purpose.

With regard to the funeral also, there was no inferior treatment to those who did not undertake 'Kuang uk'. In olden days different clans maintained a separate tomb. The corpse was laid in those tombs in a hollowed out tree having covers, made in the same way as coffins. Persons who carried the coffin were necessarily the near relatives.

If the dead body was to undergo 'Kuang uk' the tuanvai (s) fetches firewood, assisted by other relatives. Those who fetches firewood, were given sufficient drinks (Zu). A 'Hlang' (a support made to keep a corpse in a sitting posture) was prepared. The corpse was laid on it and the lot raised upright leaning against thelan (the cross beam or tie-beam in the roof of a house), the corpse being in a sitting posture facing the entrance door. On both sides of the support, below the corpse fire was arranged inside an iron pot. A constantly burning fire heated or rather roasted the corpse over a number of days. Sometimes, a wooden cord instead of 'Hlang' was used. This, however, was applied to ordinary people. Perhaps a 'Hlang was prepared only for a few distinguished persons. The bamboo supports for the corpse, it is learnt, also numbers to the same number of sawn (ornamental) that the deceased person wore during his lifetime as his head-plume.

The Tanu (◌) was attended to the fire and kept constantly burning. The corpse was intensely heated and the fluids or juices that emerges from the body was discharged beneath the house by means of banana leaf, if was also collected in a gour mug and threw it when full. Some days after, the corpse begun to shrivel up and got roasted, and could be kept without burying for a number of days.

On all occasions of death, the Paite tribes would not keep the corpse for even number of days. It has been mentioned that a dead body was buried within seven days if 'Kuang uk' was not done. For instance, a person resorted to 'Kuang uk' was to be buried on the

fifteenth day after his death, the fourteenth day would be observed as dismounting Day or 'Hlang Khai'. The day preceding the last funeral was utilised for the repairing and cleaning of the house. The chief Tanu Tuanvai inform the funeral date to all the paternal uncles, other tuansvais would inform the others. On the 'Dismounting Day' the nearest relatives who provided clothes for wrapping the deceased would alone serve drinks (Zu) at their own costs.

On the night preceding the funeral, all the Tanu Tuanvais were bound to contribute a pot of Zu each; and this would be consumed the whole night with songs and dances. Unmarried men and women sat facing each other and sang mourning songs at the initial stage. Lamented song or 'Silaila' is a dialogue type sung by one group after another reciprocating the former. This was followed by 'Lakawila' or song. 'La' follows which was not sung aloud but slowly in a grousing manner. Next day sang 'La pi' (Main song), generally a national song, while singing this song either son-in-law/brother-in-law or near relatives would relate forth the next line of the verse. If a slave dies, his master would take up this task. In this night was spent with different songs and with the approach daylight they would swith over to 'Zangta la' (Another song) Everyone woke up from their sleep and continued to sing till morn with great keen. One of the young men would hop around with Akngiasawm and later the Akngiasawm would be put on the head of dead men.

In the morning on which the funeral was to be conducted, the family of the deceased and his near relatives would bring all their animals for the funeral feast and put them in one place. The priest then conducted his prayer and sprinkled a little zu over the neck of each animal. The animals were then killed. Some were of the view that it was not the priest who performed this Puja but attributed to a 'Haitawi(s)' representative. The head Tuanvai or 'Haitawi' though overall incharge, was too busy and used to detail some one in her place while she had to attend to the corpse. The representative carried out everything on her behalf. Then there was 'Tisu' who was incharge of zu and all flesh that had been cooked. In order to cut the slain animals into pieces, only members from near relatives were appointed.

They were called 'Iem simtute' (Owner of knives/dao). Generally, Haitawi, thusa, sister/brothers were entrusted to this job. A certain amount was distributed and the bulk being cooked for the funeral feast. The neck was allotted to Pu sa (Father-in-law's share) the hind leg was shared by the Tanu () who had wrapped the dead body with clothes. The Tuanvai had some share from the cooked one, the share being proportionate subject to their closeness to the deceased family. Then, those who contributed drinks (Zu) also had some share. In smaller village a community feast was given where in a large village only those who rendered some services to the bereft family were invited for the feast. 'Sa' (Meat of animals) was distributed raw and cooked as the circumstances demanded. Distribution of 'sa' was very popular among them. Per-

sons who donated Zu, after the funeral, for the consumption of those who paid condolence also share the cooked ones.

The funeral feast was followed by funeral function. Generally the function begins at dawn. A big brass gong was being wound and a large number of people came together to pay their last homage. By way of homage, some people used to bring a pot full of Zu and in return such people were offered some cooked meats (Sa). The corpse was taken out from the house by the Tanus on a support (Hlang). The priest leads the corpse bearers followed by Drum bearer, a set of gongs was played while others kept dancing. The moment the body was brought in the open fires were shot and a vigorous dance with the corpse was resorted. The corpse of a Pasalpa (hero) was covered with a red cloth and Zu was offered with 'Mihangsen no' (valiant cup). At regular intervals gun fires were being shot. After the dance they again drank zu and sang the most befitting song after which a group of priests played gongs and danced fervently. All of a sudden, the corpse was hurriedly carried towards the graveyard. This was necessary in order to avoid an attempt to get back the corpse by the bereft family which, otherwise, would delay the burial.

The corpse was carried by the Tanus appointed from amongst the near relatives of the deceased. One of the main Tanu leads the party with a sword in his hand, occasionally uttering 'Sahnu, lam na awn aw' (wild beasts, clear the way). The corpse was laid in the tomb in a separate coffin (hollowed out tree). After the

disappearance of a ready built tombs, the corpse was put in a coffin which would necessarily be laid into the grave by father-in-law. The bearers of the dead body filled the grave and leaned 'Akngiasawm' over the grave together with a gourd filled with 'Zuha' (Drinks) in a basket. The latter is known as 'Thawl thuan'.

While the funeral procession was going on, the priest and others remained dancing in front of the house. On return from the funeral some of them would drop into the house of the deceased, others would resort of condolence meeting in the houses of the blood relations. On return from the grave and while about to enter the house, persons who had buried the body would say, 'Van lam mi ten hawn dei hui u e, meiam hawn theh un'. They would enter the house only when live embers were thrown on them. Food put in a plate was left over the grave as an offering to the departed soul. This offering was continued for a period of three months. The day following the funeral was observed as 'Daihaw' when all the housewives went to the grave and wept there. The second day was 'thlan sar tan' (thlan saak tan) where no members were allowed to go to the grave. Daihaw was observed every year. After some years the skeletons were collected from the tomb. The skull was spread with oil and preserved in an earthen pot, other bones were buried. Some people preserved all of them. On occasions an oath was taken over the skull, and the oath runs "... if I do this or behave in that way etc. let my head be cursed like this skull".

Three months after the death, they have Kisetna (the ceremony which marks the end of the stay of the

spirit of a dead person in its old home) locally known as 'Kisian sak'.

The victim of leprosy was immediately buried in the jungle and no formalities were accorded to him. If a child dies the grandmother was bound to carry the body upto the grave, a person died of unnatural death was put in a forge and not in a house. Likewise, a woman died of childbirth was treated as unnatural death.

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PERSONS INTERVIEWED

Sl/ No.	Name	Age	Village
1.	Hauhpau	61	Khawdungsei
2.	Nengthawng	58	Khawdungsei
3.	Lianpawk	57	Khawdungsei
4.	Neihthang	63	Khawdungsei
5.	Nengvung	58	Singzawl (Manipur)
6.	Khatsun	58	Mimbung
7.	Suaklian	86	Mimbung
8.	Khatvung	84	Mimbung
9.	Thangsuan	73	Mimbung
10.	Sawngchia	69	Mimbung
11.	Pauvial	89	Mimbung
(Pauvial is the priest and he is still worshipping Sumtaung)			
12.	Pumthang	60	Hrianghmun
13.	Ngulkhansum	49	Hrianghmun
14.	Pumlinthang	47	Hrianghmun
15.	Dalkam	31	Hrianghmun
16.	Thangkham	70	Teikhang

17. Thangsavung	60	Teikhang
18. Thawngthang	50	Teikhang
19. Damzagin	45	Teikhang
20. Thaithang	100	Teikhang
21. Khampum	80	Kawlber
22. Thuamvung	79	Kawlber
23. Ralmana	54	Kawlber
24. Thangmang	68	Kawlber
25. Thangsavunga	68	Kaw
26. Lenkung	70	Selam
27. Vialthang	63	Selam
28. Sunhang	50	Selam
29. Luansiam	48	Selam
30. Rochungnunga	49	Selam
31. Thangchinlam	35	Selam
32. Vawmthang	71	Hnahlan
33. L. Khawhau	64	Vapar
34. Khupnang	80	Vapar

(Khupnang was the priest who used to perform his duties at Ngur, Murlen and Vapar villages).

35. Nangliando	36	Vapar
36. Suankhawngo	46	Vapar
37. Kaikhawzam	67	Vapar
38. Ngenzatun	53	Ngur
39. Nginzavung	50	Ngur
40. Lanngo	52	Ngur
41. Thuamkhawnang	70	Sesih
42. Thuamkhawnang	74	Sesih
43. Tanglian	55	Sesih

(i)

CORRECTION SLIP

page	2	certainly - certainty.
page	3	searchin - searching
page	3	pamphc! - pamphlet
page	13	s/no. 11. singpi - ningteh/niangtui
page	16	Singpi - as above
page	15	defenc - defence
page	16	choise - choose.
page	17	welloff - 'well off
page	19	quests - guests
page	20	to done earlier - to be done earlier
page	20	impliments - implements
page	20	son is return - son in return
page	20	house all ceremonies - house and all ceremonies
page	20	groun up - grown up
page	20	dieas - die
page	21	my - may
page	21	theit - their
page	21	taken to seriously - taken so seriously
page	21	like charge af all - like charge of all
page	23	most impartant - most important
page	24	house a chief - house of a chief
page	24	heldt - held
page	26	from the post - from the past
page	27	hundting - hunting
page	28	this could dot be - this could not be
page	29	rule to be ommitted

(ii)

page	31	THINGLO - THIANGLO
page	32	2nd line from top may be read as stomach-ache
page	32	it was truth or not - it was true or false
page	32	2nd para may be read as out of various shrubs & herbs
page	32	goods roads - good roads or good communication
page	32	without medicines - in lack of essential medicines
page	32	withness - 'witnessed
page	36	grownup - grown up.
page	38	ordinary eldor - ordinary elder
page	39	as the was he man - as he was the man
page	40	xercising - exercising
page	40	historyt - history the
page	40	Blackmih - Blacksmith
page	40	impliments - implements
page	43	Guk quk - Guk guk
page	43	or or - or (one or may be ommitted)
page	45	course - curse
page	45	attached - attacked
page	46	therefor - therefore
page	46	stranaer - stranger
page	49	motar - mortar
page	51	speek - speak
page	51	proces - process
page	51	picdek - picked
page	51	througt - through

(iii)

page	55	ou	- out
page	55	serveying	- surveying
page	55	da	- day
page	55	mtóher	- mother
page	58	sacrifice as	- sacrifice is
page	59	spit bamboo	- split bamboo
page	60	On that that they	- On that day
page	60	vegetables	- vegetables
page	60	Khawphiát .	Khawphiát
page	62,	4th. line from top	bean cripper may be read as bean creeper
page	62,	9th. line from top	he platform may be read as the platform.
page	65	bwo	- bow
page	65	Strign	- string
page	69	weeding	- wedding
page	70	stripped cloth	- striped cloth
page	74	window	- widow
page	74	merriage	- marriage
page	76	occations	- occassions
page	84	assinged	- assigned
page	85	Bisgar	- Bigger
page	89	eccassion	- occassion
page	93	encestors	- ancestors
page	94	No. 25th. line tapering to end	- tapering to the end
page	95	very	- vary

(iv)

page 95	gangs - gongs
page 97	organisen - organised
page 97	diffent - different
page 99	quicke - quick
page 101	dise - disc
page 110	ot - of
page 111	deen - been
page 111	brothe - brother
page 112	contribeted - contributed
page 112	companians - companions
page 113	dranches - branches
page 116	masseged - massaged
page 118	guyals - gayals
page 119	filies - flies
page 119	bereft - bereave
page 121	collected in a gour mug - collected in a gourd mug
page 122	swith -switch
page 123	rhe - the
page 123	ceck - neck
page 123	atten - attend
page 123	copse - corpse
page 124	consumtion - consumption
page 126	Khun Za thang - Khup Za thang
page 127	Prime Minister of the Mizoram Paite Organisation - Prime Minister of India by the Mizoram Paite Organisation.

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