CENSUS OF INDIA 1981

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MIZORAM

TOWN SURVEY REPORT

LUNGLEI

B. SATYANARAYANA
Deputy Director
Directorate of Census Operations
MIZORAM

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FOREWORD

Apart from the decennial enumeration of population, the Indian Census is steeped in the tradition of undertaking a variety of studies of topical interest. In fact, the publications brought out in connection with the earlier censuses contained veritable mines of information on racial, cultural, linguistic and a number of other aspects of life of the people of this country. With the advent of freedom, however, the scope and dimension of these special studies had to be restructured in a manner that would provide the basic feedbacks on the processes of development taking place in different spheres of life of the people especially under planned development.

Thus, in connection with the 1961 Census, a massive programme was launched *interalia* to conduct socio-economic survey of about 500 villages selected from different parts of the country. The main objective of this study was to know the way of life of the people living in Indian villages which accounted for 82 per cent of the total population as per the 1961 Census. There was, however, an imperative need to extend the area of the study to urban centres as well, to provide a complete coverage of the people living in diverse socio-economic conditions. It was with this objective in view ancillary studies on town were launched as part of the social studies programme in connection with the 1971 Census.

The programme of social studies taken up in connection with the 1971 census, was continued without any major change at the 1981 Census as well. A study on traditional rural based handicrafts was, however, added as a new item under the social study projects of the 1981 Census. For the conduct of urban study 64 small and medium towns were selected from different parts of the country following the criteria such as (a) size, (b) demographic features, (c) functional characteristics, (d) specific industry or occupation dominating the economy, (e) location, (f) concentration of different castes and communities and (g) other social and cultural phenomenon like temple town, health resort etc.

The research design, tools for data collection and formats for data tabulation and report writing required for urban studies were originally formulated by Dr. B. K. Roy Burman, the then Deputy Registrar General, Social Studies Division. His successor, Dr. N.G. Nag took considerable pains to revise all the formats to make them more comprehensive. Dr. K.P. Ittaman, the present Deputy Registrar General heading Social Studies Division, coordinated these studies at different levels as well as rendered necessary guidance to the Directorates of Census Operations for their successful consummation. Shri M.K. Jain, Senior Research Officer with the able assistance of Investigators, Shri R.K. Mehta and Shri Sudesh Madan did a commendable job in scrutinising the reports and communicating the Comments thereon to the Directorates. I am grateful to all of them.

The present report is the outcome of a study on Lunglei town undertaken by the Directorate of Census Operations, Mizoram. I am indebted to Shri B. Satyanarayana, Deputy Director and his colleagues in the Census Directorate for their painstaking efforts in bringing out this report.

NEW DELHI,
The 1st of June, 1988

V. S. VERMA
Registrar General, INDIA

PREFACE

Modern Census is not merely counting of heads. It aims at presenting a complete statistical picture of socio-economic activities of the people and the land. With these objective in view, data were collected relating to social, cultural and economic activities of the people at the time of census count. Attempts are also made to study and to get deeper insight into the growth and functional characteristics of towns which are likely to play an important role in the life and economy of the country. During 1971 census, the socio-economic survey was undertaken to study the town characteristics. In 1981 census also the socio-economic survey of the towns was continued. The accelerated pace of urbanisation in India compelled the census organisation to undertake more and more urban studies.

In Mizoram, Lunglei town is selected for intensive study as part of the 1981 census programme. This is the first time that the Directorate of Census Operations, Mizoram undertook the town study. This study aims at evaluating the intensity and direction of the socio-economic forces generated by the process of urbanisation and its impact on the surrounding rural areas. The towns in general were selected based on a number of criteria such as demographic features, size and growth rate, ecological pattern, functional type and density of population. The composition of the ethnic, religious, social and cultural activities were also considered. The present volume largely covers the history, growth, morphology, economic function, neighbourhood pattern and as a part of social interaction, the cultural characteristics, civic and economic conditions of the people of Lunglei town.

The present study deals with Lunglei town which is one of the most important towns in the southern territory of Mizoram. Lunglei is Class IV town in 1981 Census with a population of 17,205, and this town was treated as a census town for the first time in 1971. It is the second largest town in Mizoram. The main objective is to study the demographic characteristics, urban land-use and urban land-scape of the town. The field survey in the town was conducted by the staff of this Directorate under the close supervision of shri Lalbiakthuama the former Deputy Director of Census. The schedules which were designed by Social Studies Division of the office of the Registrar General of India under the expert guidance of Dr. N.G.Nag, former Deputy Registrar General, India (S.S.) were canvassed through personal enquiry. The schedules canvassed are : (i) town schedule and (ii) household schedule for selected households in the town from different wards. At the time of town study, fullest cooperation was received from different households, various institutions and local churches and also from various Government and Semi-Government Offices functioning in Lunglei town. The report is generally based on the information collected through above mentioned schedules and also from Census data. It has further been enriched by the results of the discussions held with local village Council and personal interview with the knowledgeable persons of different localities in the town.

I am extremely grateful to Sri V. S. Verma, I.A.S., Registrar General, India, whose incessant encouragement and advice have been responsible for completion of the publication. I am also grateful to Dr. N. G. Nag, former Deputy Registrar General, India (S.S.) and Dr. Ittaman, the Deputy Registrar General, India (S.S.) and officers of the Social Studies Division, for their timely guidance and suggestions for improvement to complete the report.

I would like to acknowledge the contribution made by Shri P. Lalnithanga, I.A.S., the then Director of Census Operations, Mizoram who had initiated this project before leaving this organisation to take up the assignment as Deputy Commissioner, Lunglei. During the survey he rendered all possible help and guidance to the staff who had carried out the field survey since he was the Deputy Commissioner there.

First draft of this monograph has been prepared by Sri Lalhmingthanga and Sri Zothanthnama Statistical Assistants of this office under the guidance of former Deputy Director, Shri Lalbiakthuama. This was further revised by me in the light of comments received from Social Studies Division after taking charge from Sri Lalbiakthuama in March, 1988. The field study was

conducted by Sri Lalhmingthanga, Sri J. Lalramthara, and Sri Lalbuanga Sailo all Statistical Assistants. Tabulation of the data was undertaken by Sri Zothanthuama, Statistical Assistant and other Computors viz., Sri Saithuama Sailo, Sri Saithanthuama, Shri Lalrosanga and Smt. K. Laldawngliani. All of them deserve appreciation for their hard work.

Shri Hrangdailova, District Information Officer, Lunglei District, also deserves special appreciation and thanks for taking the photographs of various places, institutions etc. of Lunglei town included in this report.

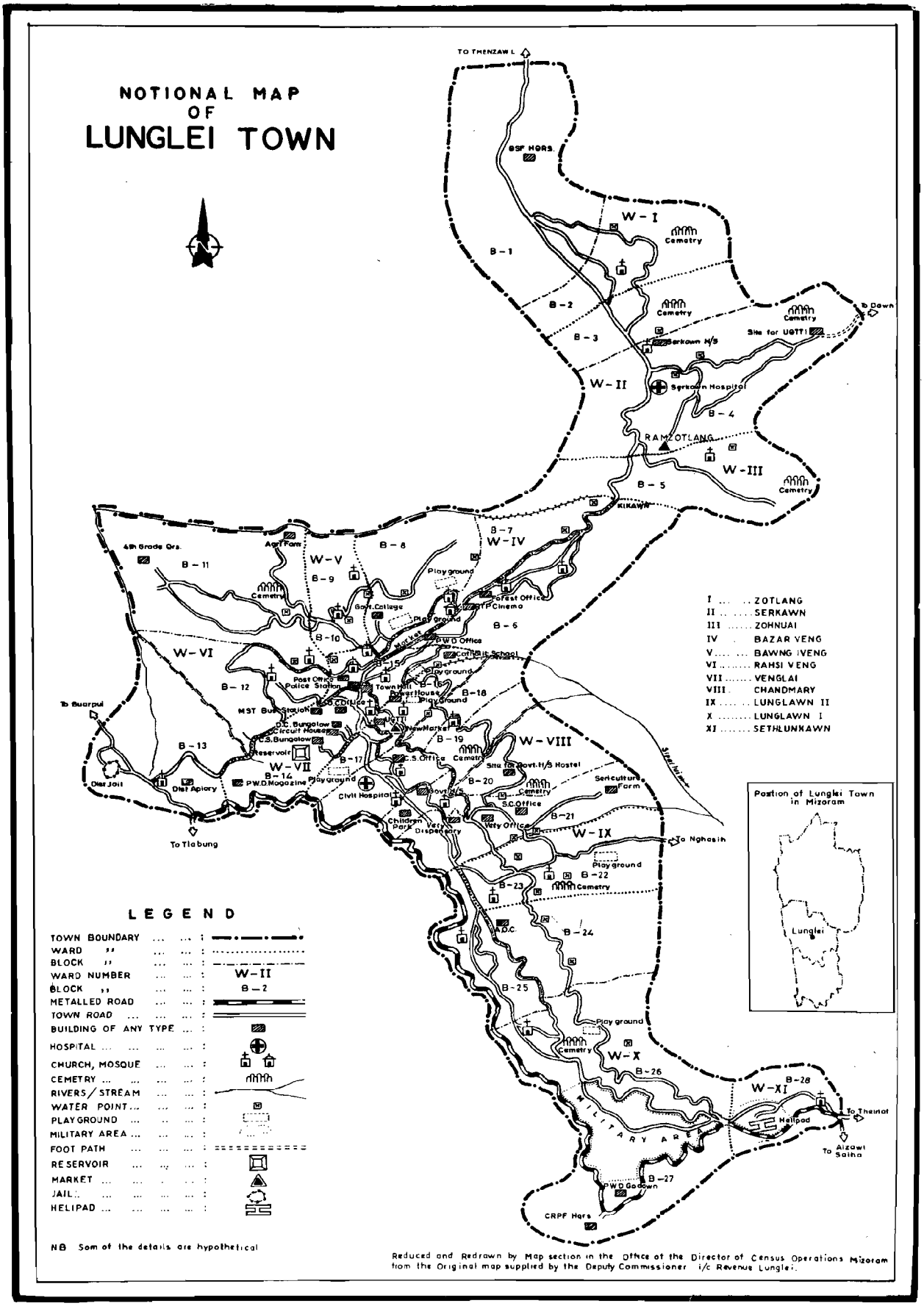
I want to place on record the services rendered by Shri P. C. Zirthangmawia typist of this office who took lot of pains to neatly type the draft of this monograph.

The conclusions drawn in the report on the basis of the results thrown by the survey are mainly by the author and in no way reflect the views of the Government.

B. SATYANARAYANA

Dy. Director of Census Operations,

Mizoram : Aizawl.



2—38 R G India/ND/89

CHAPTER I

INTRODUCTION

Lunglei is a small and the only town in the district bearing same name situated in the hill range running from north to south direction. On the hill range, the town has spread mostly on the eastern side, while most of the western parts are cliffy. It is one of the 6 towns in Mizoram State. Lunglei Town is located in the south of Mizoram and has a population of 17,205 (9372 Males, 7833 Females) covered in 2887 residential houses as per 1981 Census. This town is spread over 85 Sq.kms area.

2. The town is the Headquarters of Lunglei district. Before 1972 this town was a Sub-Divisional Headquarters and administered by Sub-Divisional Officer. This was treated as a Census town for the first time during 1971 Census. Till 1971, Mizoram was one of the districts of Assam State. In the year 1972 when Mizoram attained the status of the Union Territory the then Mizo district was divided into three separate districts. Among these three districts, previous Lunglei Sub-Division was converted into one of the districts without changing its boundary. It is the second largest district in Mizoram. This town is connected with the State Capital Aizawl by road on the north covering a distance of about 235 Kms. In between, another town namely, Serchhip is located and the road cuts across the main town. In the southern side it is also connected with the southernmost district town of Saiha by road. The roads that are linked to this town are mostly metalled.

IMPORTANT CHARACTERISTICS OF THE TOWN

3. Lunglei being situated in the heart of the Union Territory, serves as transit centre. Most of the supplies coming from the State capital are stocked in this town and distributed again to the villages within the district as well as outside the district i.e. those falling under Chhimtuipui district. It also acts as transport centre for large number of passengers going out from Lunglei and coming in from different parts of the Union Territory. Thus the sole importance of the town lies in its being as transport centre. Secondly Lunglei is not only the district headquarters but also a commercial centre for the inhabitants of the town and the neighbouring villages. Along Aizawl—Lunglei—Saiha road a large number of shops and shops-cum-residence are located. Venglai ward formed the focal centre of the town. Almost all the administrative blocks of the town are concentrated in this ward. Civil rest house, Post Office, Police Station, Mizoram State Transport Bus Station etc. are also located in Venglai ward. The layout of the town reveals a large concentration of the residential localities would have spread around the Aizawl—Lunglei—Saiha road. Most of the localities are directly connected with this road by approach lanes. Most roads that run inside the town are mettaled but are narrow, mostly at the turnings.

Total population

4. At the 1981 Census, the area of the town was 85 Sq.kms. The total population of Lunglei according to the 1981 Census was 17,205 persons comprising 9,372 males and 7,833 females. The density of population for this town was about 202 persons per sq.km. Decadal variation since 1961 census is shown in Table I.1.

Table I.1—Population of Lunglei at different Censuses and variation in Population

Year	Population	Males	Females	Absolute decadal variation	Percentage decadal variation	Remarks
1	2	3	4	5	6	7
*1961** .	*3,062*	*1,708*	*1,354*	..	..	**This was a village*
1971 .	6,019	3,257	2,762	2,957	96·57	
1981 .	17,205	9,372	7,833	11,186	185·84	

Density of population

5. According to 1981 Census the area of the town is 85 Sq.km. and density of the population of the town is 202 per sq.km. As mentioned earlier, Lunglei is a new town since 1971 only. In 1971 census, the area of the whole town was 3 Sq.kms, while in 1981 it became 85 sq.kms. During one decade it has expanded nearly thirty times. Due to the fast expansion of physical area of the town, the density got reduced though its growth rate of population is high. The density of the population for the town at 1971 and 1981 census are presented in the following table. It may be pointed out that no slum areas are found in Lunglei town and the living conditions of all the people are almost similar.

Table I.2—Density of population of Lunglei at 1971 and 1981 Censuses

Year	Population	Area in Sq·Km.	Density
1	2	3	4
1971	6,019	3	2,006
1981	17,205	85	202

Source; (1) Census of India 1981. Part II B—Primary Census Abstract of Mizoram.

(2) Census of India 1971. Assam, District Census Handbook, Mizo District.

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Topography and physical environment

The surrounding areas of the town have most variegated topography among the hills. The hill ranges on which the town is located are extremely rugged and steep, and run from north to south, with a tendency to be higher in the Eastern side and tapering off North and South. Most of the hills are of average height of 900 metres. There are deep valleys also. There are small rivers and streams criss-crossing the terrains. Nature has decorated the tropical forests of Mizoram with bountiful flora and fauna.

Climate

6. The climate of Lunglei is not much different from that of the rest of Mizoram. It is moderately cold and foggy in rainy season. From November to February the weather is dry and cold with some mist in the morning and night. From March to May the climate is moderate and dry. From June to August the southwest monsoon carries much rain. In this period rainfall is very heavy and the mist/ fog occurs regularly and covers the air heavily especially, in evening and at night. During this period the climate has moisture. During the months of September and October, the weather is fine and this is the most pleasant period in the year. According to records maintained by Deputy Commissioner, Lunglei the average annual rainfall during the year is 3178 mm while maximum and minimum temperatures are 30°C and 4.4°C respectively.

Flora and Fauna

There are some tall and big trees growing around the town. Due to high growth of population, the built up area of the town experienced horizontal growth thereby some of forest areas cleared for construction of the residential houses. There are thick forests around the town within a distance of one Kilometre from the boundary of the town. Within the town there are some banian trees (ficus bengalensis), Chilauni trees (Schima Wallichii), Pine trees (Pinus Khasya) and some fruit bearing trees. According to version of elderly people wild animals like tigers, bears, etc. were found in Chandmary and Rahsi wards of Lunglei town. Presently animals like jackal, birds like ducks and snipes, and snakes are found while people keep domestic animals like goats, pigs, cows and fowls. Most of the households rear tame animals like dogs and cats.

Morphology

This town being of the recent origin does not have well planned roads and drainage system and earlier this was a village. This was declared as a Census town during 1971 Census. In the absence of drainage system in the town, many parts of the town are inundated during rainy season. The Local Administration Department is making an attempt to develop the drainage system in some parts of the town. Situated at a hilly place, it is very difficult to connect one place to another and also to the main road. Hence large number of steps are to be constructed in the town to connect different low and high levelled areas

Communication with other places

The town is connected only by road communication with other towns in the State. It is a developing town, and has grown fast during the decade 1971-81. In the 1971 census the total population of the town was 6,019 while at 1981 census, it has increased to 17,205 thus showing an increase of 11,186 persons. The town is connected to a number of important places in the state by road. Buses or jeeps ply on these roads. Everyday except on Sunday about 8 State Transport buses operate from the town to different destinations and about the equal number of buses also enter the town from different places.

Among these roads Aizawl to Lunglei road is the longest and the most useful road that connects the town with State Capital, Aizawl. This road passes through one town called Serchhip and many important villages. The people who are living along this main road are benefitted to a large extent because of better communications. All the essential commodities are brought to the town through this road. Road communication has improved after the outbreak of political disturbance in Mizoram in the year 1966. Prior to second world war, people used to travel from one place to another on horse back or on foot. Aizawl to Lunglei Jeep road which was constructed by the people on voluntary and self-help basis, was opened by the then Prime Minister Shri Jawaharlal Nehru on 3rd April, 1953. As the Government of India launched projects to coordinate and speed up the road construction activity in Mizoram after 1966, the Border Road Development Board took up the construction of Aizawl to Lunglei road and completed in 1971. The other road which connects the town is Lunglei to Saiha road. (Saiha is the District town of Chhimtuipui). Through this road only, most supplies from the town are distributed to the interior villages in the southern part of the district. This road is the most important for Chhimtuipui District as well since all the essential commodities are supplied to Chhimtuipui District by means of this road. There are also many other roads (Pucca and Kucha) that have given good linkage to the town. Besides the motorable roads, this town is connected with Kucha foot-path to the interior villages in the district which cannot be approached through any other means. It is very difficult to have access to the town from interior villages and people have to travel on foot even very long distances. Most of the bus services that run to and from Lunglei are under the operation of State Government transport authority. The bus services operated by State Transport Department cover the places such as Aizawl (235 kms), Saiha (104 kms), Lawngtlai (84 kms), Tlabung (98 kms), Lungsen (68 kms) and Haulawng (46 kms) and to these places there is only one service every day.

Besides State Transport agency, private buses also ply between Lunglei and Pangzawl as well as Lunglei and Hnahthial. These buses operate once in a day except on Sundays. Two local bus services oeprate in Lunglei town.

Functional areas

Most of the ten wards can be differentiated on the basis of functional characteristics. Residential areas cover substantial portion of all the wards. However, in some wards government offices and commercial establishments are located. Certain wards can be classified as business areas such as Bazar, Venglai and Chandmary wards, though some parts of these areas are used for residential purposes as well.

Administrative area

Lunglei town is the seat of district administration. Most of the district level offices are located here. The government servants obviously constitute a major portion of the main workers. Of the total main workers of 5746, 4209 persons were engaged in the others services according to 1981 Census.

Most of the important offices are located in Chandmary, Bazar and Venglai wards. In this area, offices such as Block Development Officer's office, Civil Surgeon office, Veterinary office, Fire Station Office, District Economics and Statistics Office, Deputy Commissioner Office, Agriculture Office, Excise Office, Industries Office, Forest Office and other important offices like Superintending Engineer (P.W.D.), Executive Engineer (P.H.E.) Office, Executive Engineer (Electrical) Office, Co-Operative Office, Soil Conservation Office and State Transport Bus Station are located. These wards can be classified as Administrative areas in the town. All other wards can be classified as non-administrative area.

Industrial area

Being a small town, there are no large and medium size industries. Weaving, Training-cum-Production Centre is one important small scale industry, being run by the District Industry Centre. This Centre is situated in Chandmary ward. There are also few other Weaving Training-cum-Production Centre in different wards such as Bazar and Venglai, which are run by the private enterprises. There are also automobile workshops scattered in different wards situated in the central part of the town. But in these areas residential and commercial houses are also more in number. There are also some small business units like tailoring units, watch repairing shops, and chording units, which are scattered all over. Fruit canning, furniture workshops, and other cottage industries that are located outside the town have also influenced the economic life of Lunglei town. On the whole, Lunglei town cannot boast of its industrial development, yet it has to do a lot for the economic uplift of the general population.

Business area

Small section of the total working force of Lunglei town are engaged in trade and commerce. Though shops and other commercial establishments are scattered in almost all the wards of the town, yet there existed only one recognised market which is situated in Chandmary ward. In every week, there are three main market days, i.e. Tuesday, Thursday and Saturday. On these days most of the essential commodities like ready made garments, green and dry vegetables, all kinds of fruits, cloths, shoes and other grocery items are made available. Different kinds of meats are also sold in the market. Market days are the busiest days in the town.

There are two other small market places in the town. These are located in Lunglawn and Serkawn wards. In these places few essential commodities are also sold on every day except on Sunday. In these markets sometimes beef and pork are also sold. But beef and pork are available particularly in the morning time, and not usually available at noon.

In addition to the aforesaid important areas, there are some shops and stalls scattered in different wards. Tea stalls are also available in different wards. Thus there is hardly any ward, where a tea stall is not found. Tea shops and eating houses are more in the bus station are in Venglai ward.

Educational area

Various educational institutions are located in different parts of the town. In Bazar ward the Government Degree College, Polytechnic Institution, one Deficit High School and three Government Primary Schools are located. Hindi Prachar Centre (Private) is newly established in this ward. All these educational institutions are situated in close proximity to one another. In Chandmary ward the educational institutions viz., Government High School, New High School and Lunglei Hindi Prachar Samiti are located. This ward can be classified as having the largest number of educational institutions in Lunglei town. The teacher's training institution is also located in this place. However, these institutions are at a little distance from each other.

Serkawn Christian High School and one Government Middle school and two Government Primary Schools are located in Serkawn ward. The remaining educational institutions are scattered all over the town. The three hostels namely, Polytechnic hostel, teacher's training institute hostel and Government College hostel are located in Chandmary and Bazar wards.

Residential area

Notwithstanding few areas in which there is marked concentration of offices, educational institutions etc., in all the wards of Lunglei there is predominance of residential dwellings. It is interesting to note that out of 3323 Census houses as per the house listing operations of 1981 census, as many as 2616 are being utilized for residential purpose, 134 houses are vacant, other 573 houses are put to other uses like shops and other various purposes. But during the enumeration of 1981 census, there were 2887 occupied residential houses. Zotlang, Sethlun, Bawng Veng and Zohnuai wards are full of residential houses only. These wards, therefore, can be consilered as primarily residential areas. In other words, there are some pockets where offices, shops and other institutions are concentrated. These wards can broadly be termed as partly residential localities.

Wards and residential pattern

Residents of Lunglei town are predominantly of Mizo tribe and belong to Christian Religion. Of course very small number of non-Mizo people also

reside here, who belong to Hindu and Muslim religions. Mizo form the largest linguistic group. Other few linguistic groups such as Nepali, Bengali are also found in clusters at different localities. Most of non-Mizo people that live in this town have come from other parts of India and are engaged in trade and commerce in organised sector.

The residential pattern of Lunglei is very much similar to that of other towns in Mizoram. Most of the buildings are single storeyed and of *'Assam Type'* predominantly found in almost all residential areas of Lunglei. Assam type structures generally have corrugated galvanised iron sheet roofs, tiled walls and wooden plank floors. Flat type buildings are quite few and are mainly found in the heat of the town in Chandmary and Bazar Areas. Now a days, people get houses free of cost by the village council within their jurisdiction. After its elevation to urban, this power has now been delegated to the Deputy Commissioner (Revenue). Road side areas which are suitable for business and commercial purposes are becoming very costly. Unused vacant plots are still found at the back of most of the houses Kucha jeep roads. As it is a small town, most of buildings have good ventilation and are exposed to fresh air and sunshine.

The civic authorities of Lunglei town have divided the town into ten wards. All these wards have more or less similar conveniences and provisions although some wards have different densities. Some characteristics with special reference to residential pattern and ethnic groups are given below:—

1. **ZOTLANG :** This ward is located at the nothernmost part of Lunglei town. The main road passes through this ward has an approach road to Haulawng village. It is bounded on the south by Serkawn ward and on the north by Pukpui village. Prior to 1981 census this ward was not included in the town area. Since 1981 census this ward was added to Lunglei town area. The residential areas of the town are inhabited mostly by the Mizo community. The name *'ZOTLANG'* means the hill area or elevated area. *'ZO'* means highlander and *'TLANG'* means elevated area or hills. Therefore, Zotlang means inhabited hill area of Mizo. Most of the people are Christian by religion. Some of the households belong to the migrants from other villages of the district. It is very thinly populated area with Assam type buildings, having roof made of Corrugated Galvanised Iron sheets and floor made of wooden planks. Households of this locality belong to low income group. The main occupation of the people is agriculture. Only few people depend on the business and other services. There are two Primary Schools and one Middle School within this ward. There is no Government Hospital and Dispensary, but there are only few Private Medical Stores.

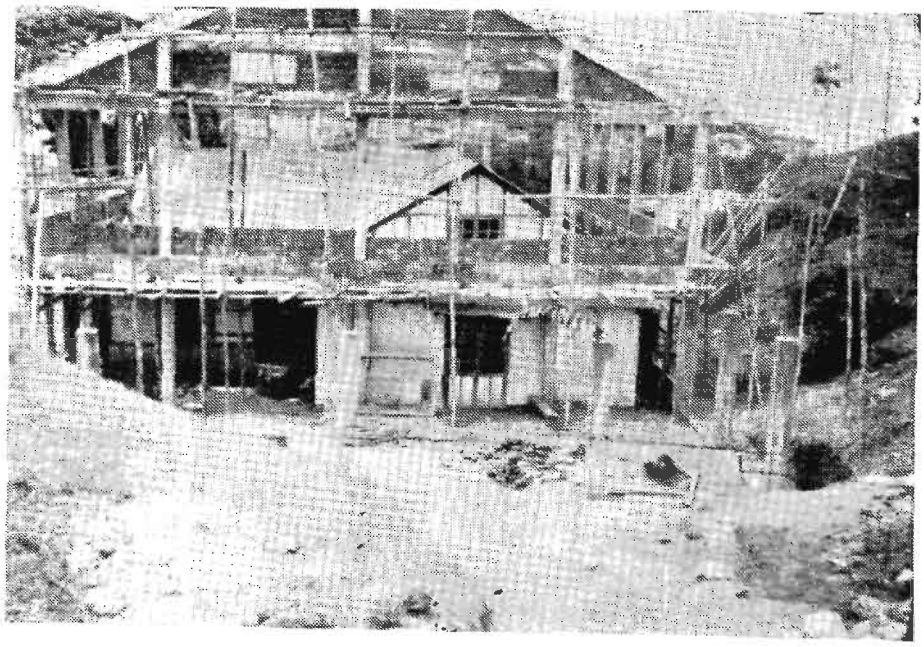
In regard to recreational facilities, there is a small Public Community Hall inside the locality. The most important festival in this locality is the 'Christmas' which is organised by the local people. According to 1981 Census the population of Zotlang is 1,270 out of which 641 are males and 629 are females. Of the total population of this locality, 1205 persons are classified as Scheduled Tribe. The remaining 65 persons belong to other communities of non-scheduled tribe/caste.

2. **SERKAWN :** This ward is located at the northern side of the town and situated between Zotlang and Zohnuai wards. In this ward some important facilities like medical, and education are available. A large part of the ward is owned by the Baptist Mission. As such, most of the Baptist buildings are constructed here. The Christian Hospital, Bookroom and main Office of the Baptist Church are located here. There are one middle and two Primary schools located in this ward. There are also some quarters for the Baptist Mission Staff. There is a small market in this ward. In this market some essential food stuffs are sold throughout the year. On market days i.e., on Tuesday, Thursday and Saturday beef and pork are also sold. Most of the shops/stores are situated along the main road. Some old constructions raised by London Baptist Mission are still intact.

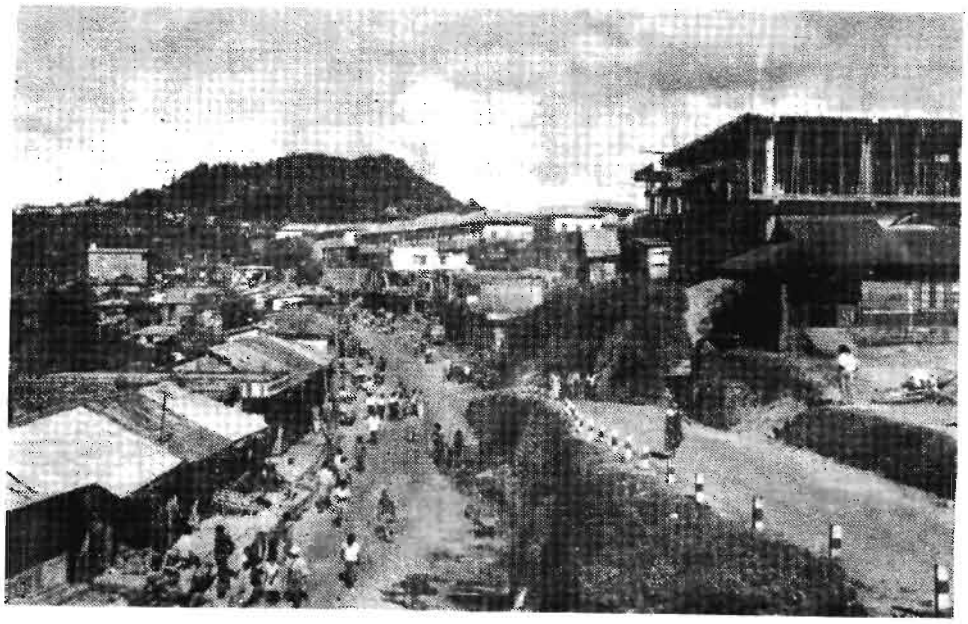
The houses in Serkawn ward are mostly old but are well maintained. There are also many buildings that were constructed a few years back. The Mizo Community is dominated in this ward. According to 1981 Census, this ward has a population of 1,205 persons, comprising of 608 males and 597 females. There is no Scheduled Caste population in this ward. The Population of Scheduled Tribe is 1108 composed of 533 males and 575 females. The community details of the remaining 97 persons are not available. One of the best High Schools in Lunglei is owned by the Baptist Mission and is located in this ward. The water storage tank of Public Health Engineering Department is also located in this ward. The locality/ ward was not included in the town in 1971 Census. but added to the town area for the first time in 1981 Census.

3. **ZOHNUAI :** This ward is a small ward, and located between Bazar and Serkawa ward. The main road which is running through the Central part of the town does not pass through this ward. This ward is separated from other wards of the main town and as such, there is a forest in between this ward and other localities. It is located along the hill slopes. In order to have a good view of this ward, one must look from within the ward itself. Although being separated from other wards, the main characteristics are similar to other wards. In this ward there are one Middle school and two Primary schools.

There are also new buildings in this ward. Most of the buildings are of Assam type, but there are very few R.C.C. buildings also. During March-April months the inhabitants of this ward keep awake till midnight for collecting water supplied by Public Health Department. This ward is well connected by a metalled road to the main road. Population of this ward as per 1981 Census is 654, consisting of 336 males and 318 females of which 555 belong to Scheduled Tribe (Mizo). There are only 2 males belonging to Scheduled Caste and the details of other non-scheduled tribe/caste communities are not available.



Baptist Church Serkawn (It was originally constructed by the Missionary and now the Building is Re-constructed)



Street (One of the Business Street)

4. **BAZAR :** This ward is in the heart of Lunglei town and main road runs through this ward. Along this road there are shops on both sides dealing with all the essential commodities. On the eastern side of this ward one road runs from Town Hall to *Kikawn* and this place the road cuts the main road which runs through the Bazar area. On the eastern side there is an office belonging to the Co-operation Department. Extension of this ward towards west is in progress and new buildings around well planned streets are coming up. In addition to the Mual Lunglei Government College which is already there, the new Church called *Rinna Kohhran Biak In* (Faith Church Building) is located here. There is no such church like this in any of the wards of Lunglei town. This Church is not having its own church building but one of the church members who is greatly devoted to this Faith offered his house to this organization for worshiping God and to use as Sunday School Hall. Not far from this Church, a mosque is located. In this ward, there are important Government Offices, viz., General Manager, District Industries Centre, District Information and Public Relations Office, Forest Office and Superintendent Engineer's (Public Work Department) Office etc. In the middle part of the ward, on the hill top there is a Polytechnic Training Institute. The only Cinema Hall in the town viz. Rothangpuia Cinema Hall is also located in this ward. There is a good playground, Hostel and other important College buildings in this area. Within this ward there are Police Quarters, furniture shops and motor workshops.

But for the new extensions in western side, the ward has mostly old buildings and some of these old buildings have been remodelled with R.C.C. and Assam type. There are one high school, one middle school and three primary schools in this ward. Roads are good but not sufficiently wide and are usually narrow in the market areas.

Total population of this ward at 1981 Census was 2191 of which 1196 are males and 995 are females. Of the total population, 1881 belong to Scheduled Tribe and 2 belong to Scheduled Caste whose name is not available from the records. All the Scheduled Tribe population belong to 'Mizo' and the castewise details of remaining non-scheduled caste/tribe population are not available.

5. **BAWNGVENG :** This ward is situated in the north-western corner of the town with Bazar, Venglai and Rahsi Veng as its boundaries. It is not connected by a good road with the central part of the town. There are only two approaches connecting the neighbouring wards i.e., from Venglai and Bazar. From Venglai this ward can be approached by foot only, while from Bazar ward the Kucha road is running along the College road. It is a newly formed locality, just before the 1981 census. Earlier this was a village council. One government primary school and a deficit middle school are located in this ward.

Almost all the buildings in this locality are of Assam type with very few having R.C.C. roof. In some parts of this locality, there are also small and old buildings. Those who are having very old buildings are economically weak as compared to people of other areas in the town. The sites of their buildings were allotted by Government of Mizoram (Revenue Department) free of cost. As usual, Mizo are the dominant tribe in this locality. There are also few other communities like Dumka and Hindu in this area. The street pattern is not well planned and it runs from west to east on the hill slopes. Houses are mainly built along the slope of the hill. Within this ward the internal roads are not good and are being developed slowly. In this ward there are 1037 persons as per 1981 census, out of whom 532 are males and 505 are females. There are only 2 Scheduled Caste persons. There are 947 persons belonging to Scheduled Tribe.

6. **RAHSI VENG :** This Rahsi Veng is the oldest locality of Lunglei town located at the north-western side of the town and is believed to be the first settlement of the Britishers to run the administration of Lunglei and southern parts of Mizoram. Although the Britishers came to this Territory prior to 1886, they started the administration from this place only in the year 1886. At that time the whole of Mizoram was divided into two sub-divisions, which were placed under sub-divisional officer for administration. At that time Lunglei was one Sub-divisional headquarters. Under the sub-division there were some Circle Interpreters having different circles. The circle Interpreters were known as *Rahsi* in Mizo. The sub-divisional officer allowed only the *Rahsi* in this area to settle down, and other people who were not Rahsi were driven away from this area. In Mizo, *'Rahsi'* means 'Interpreter' and *'Veng'* means 'Street'. Therefore, the name of the ward came from Interpreter street i.e. Rahsi Veng in Mizo. The Britishers allowed other people to settle down in this Veng, only just a few years before the independence of India. From that time onwards other people who were not of Rahsi, were allowed to settle more and more and it became more populous. Till this date some old buildings which were constructed at the time of British rule can be seen in this area. New buildings of R.C.C. roofs are also constructed in this ward. Large number of buildings in this locality are mostly of the Assam type. In this locality there is a District Jail, which is of a recent origin. The government offices in this ward are of Public Work Department (Mechanical Division) and Publicity (Central) Office. Some government quarters are also located in this ward. There are two government Primary Schools and one deficit Middle School. In this ward there are 2 Church buildings i.e. United Penticostal Church and Baptist Mission Church. The Baptist Mission Church building is constructed in the memory of the Baptist Missionary, Herbert James Lorrain (Known as Pu Buanga by Mizo) who came first to Lunglei.

Good approach roads from other localities are running through Bazar ward. The road that leads to Tlabung passes through this locality. Some of the households who are having lands outside this ward grow rice, vegetables and fruits in their lands for their livelihood. Most of the households are having gardens within three kilometres from the town periphery. In these gardens different varieties of fruits, vegetables etc. are grown. These vegetables and fruits are sold in the market. Therefore, the people of this locality earn their livelihood from their gardens. This ward forms one of the localities where local liquor is made. These local liquors are sold within the locality as well as its neighbourhods.

According to 1981 Census this ward consists of 1717 persons comprising 968 males and 749 females. Among these only 2 persons are from Scheduled caste. 813 males and females belong to scheduled tribe population. There are also few persons who do not belong to Scheduled Caste/ Scheduled Tribe and their details are not available.

7. **VENGLAI :** This ward is located in the heart of the town. Before having separate identity, this ward was a part of a village. All the important government buildings/Offices are located in this ward. The name Venglai describes itself as *'Veng'* means in Mizo 'Ward' and *'Lai'* means 'Middle' or Central. Therefore, Venglai means the 'The Central Ward'. The following government offices are located in this ward such as Deputy Commissioner's Office, Post and Telegraph Office, State Bank, Agriculture Office, Sericulture Office, District Educational Officer's Office, Superintendent of Tax and Excise Office, Sub-Divisional Officer's Office (Electric), the Police Station and District Social Welfare Office.

Regarding the amenities, there are some important amenities available in this ward. Among these hotel is worth mentioning and there are few hotels located on the roadside. The hotels located along the roadside are not many in number but they can be reckoned as 'popular' because they have easy access from different directions. These hotels provide facilities for lodging and boarding both for vegitarian and non-vegitarian. There are also some sweetmeat shops and few restaurants in this ward. This ward has one important building for public entertainment called 'Town Hall". This hall is the only hall available in the town located in this ward. On the western boundary of this ward there is State Transport Bus Station.

Most of the buildings are of Assam type buildings. There is also a very old building in this ward and this old building is occupied by Post and Telegraph Office. This building is the oldest building available in Lunglei town believed to have been constructed by Britishers.

On the boundary line of eastern side flows a semidry stream. This stream follows along the boundary and cuts the main road leading to Bazar. At this meeting point of the boundary and main road is located the town hall. In the southern side its boundary is Chandmary ward. There is also a Civil Circuit House in the southwest part. Near the Circuit House there are government quarters. This ward is the place where government quarters are mostly concentrated.

According to 1981 census there are 1,777 persons in this ward. Out of this 1072 are males and 705 are females. There are only 2 male persons belonging to Schedule Castes. This ward is the main commercial centre of the town. There is one High School as well as one Middle School controlled by management board and two government Primary schools in this ward. Some furniture workshops also exist in this ward.

8. Chandmary : This ward is the largest ward in the town. Aizwal to Lunglei main road runs through the heart of this ward. The boundary line of the ward follows the main road of Lunglei to Aizawl road from Central Reserve Police Canteen, and then from the main road it runs eastward and runs upto *Sipai Lui* and follows *Sipai Lui* till it meets the boundary of Lunglawn which is located on its southern side. The Western side of this ward is high cliff. This ward has comparatively more population than any other ward in Lunglei. The dominant community is Mizo. There are also few non-Mizo businessmen and government servants. There are some important government offices like, District Veterinary Officer's Office, Civil Surgeon Office, Police Station, Community Development and Block Development Officer's Office, District Fire Station Office, Superintendent of Police Office, District Economics and Statistics Office, Home Guard Office, Sub-Divisional Officer's (Public Work Department) Office, Executive Engineer (Electric) Office, Project Officer's Office, and Sub-Divisional Education Officer's Office.

Along the main road there are shops on both sides of the road. Most of these shops are run by both retail dealers as well as whole-salers. Almost all the shops deal with different varieties of commodities. There are also a few shops where only one item is sold like private medical store etc. A few R. C. C. buildings are constructed in this ward which are one of the best buildings constructed in Lunglei town. Due to the existence of shops and stores for whole-sale and retail-sale this ward can be called the main commercial centre. There is one metaled road which passes through the middle of this ward and adjacent to the Lunglei—Aizawl highway.

The Government Medical Hospital is located in this ward. The building of this Hospital is beautiful to look at from a distance. Near the hospital there are some staff quarters. There is an out-patient building on the eastern side of the main hospital building. Every day out-door patients report here to consult the Doctor. This place may be one of the busiest places in the town. There are also other government quarters in this ward owned by different departments. The type of these quarters are more or less similar to each other mostly of Assam type. But whenever new buildings are constructed, the shape and design is found to be little different to that of the old buildings. There are also very old buildings that are still occupied. In the eastern corner 5 kms downward from the town periphery, the name plate which was erected long back showing the name 'Lunglei' can be seen. There are also some smaller buildings in the eastern part of this ward. These buildings are generally owned by the different classes of workers. The main market place is also located in this ward. In a week, there are three market days i.e. Tuesday, Thursday, and Saturday.

In this ward, Government High School, Teachers Training Institute and Girls High School are located. Two Hostels such as Polytechnic Hostel and Teachers Training Institute's Hostel are also located in this ward. There are also four Middle Schools in this ward. According to 1981 Census, this ward consists of a population of 4,002 persons comprising of 2192 males and 1810 females. Majority of the population is scheduled tribes. There are a few other

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Bus Station

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Memorial Stone erected in memory of the First Baptist Church in Mizoram

communities of unclassified group and one person of Scheduled Caste.

Some carpentry workshops are also located in this ward. In these workshops wooden furnitures like Chairs, Stools, Almirah etc. are made. A few motor workshops are also located in this ward.

9. Langlawn : This ward formed part of the town since the beginning and is believed to be a village long back. The boundary of this ward starts from *Falkawn* on the north and runs towards eastern side till it reaches a stream called Sipai Lui. When the lines meets Sipai Lui in the eastern boundary, the line follows the said stream to some distance towards south and runs west-ward till it reaches the main road of Aizawl to Lunglei road. The southern part is bounded by Sethlun locality Lunglawn locality spreads from south to north and there is a vacant land for house sites where number of houses can be constructed. But these vacant lands are owned by the different households of the town. Beyond these vacant sites, there is Assam Rifles area having permanent buildings where the Asam Rifles have check gate at the ward boundary of this area and Sethlun. Being the old locality, there are still a few old buildings in this ward and new buildings are also being erected throughout the locality. Most of these buildings are of Assam type. Very few buildings are of R. C. C.

Lunglei and Aizawl main road crosses this ward and on both sides of this road some grocery stores are established. A number of stores are also concentrated on the hill top of the locality. There are also some other shops located on the side of the road and are mostly retail shops, selling all kinds of essential commodities. This locality had two separate identities, such as Lunglawn I and Lunglawn II having separate village councils. But it has been considered as one locality in 1981 Census, for coverage. The area of these two parts of the localities is big but still less than Chandmary ward and the population is also still smaller than that of Chandmary. Most of the people of this locality are of Mizo community. Non-Mizo people are serving in different government offices in Lunglei town. There are two Baptist Church buildings.

Majority of the people are engaged in different categories of occupations viz., cultivation, manual labour, government service etc. No high school is existing in this ward. The nearest high school from this ward is the Government High School at Chandmary. There are three middle schools and 5 Primary schools in this ward. Out of this 5 primary schools, four belong to government and one is government aided school.

In this locality, some furniture workshops are established. These furniture workshops generally produce items like wooden frame, Chair, almirah, etc. There are also motor repairing workshops in this locality. In this ward special mention may be made about the location of Indian Oil Company agency here. It is the only Oil agency in the town. From this Oil agency, Mobile Oil, Petrol, etc. are supplied to the town as well as to different patrs of the district.

In this locality there were 2,889 persons, of whom 1596 are males and 1293 females as per 1981 Census. Among these there are only 5 persons belong to Scheduled Castes.

10. **Sethlun:** Sethlun is situated in the southern most part of the town and it is the smallest among different wards in Lunglei Town. Only from 1981 Census, this locality was amalgamated to the town area. Prior to 1981 Census it was treated as a village. The boundary lines of northern side start from Assam Rifles Check Gate and runs east-ward till it meets one small stream (unnamed). Then the line runs south-ward till it meets the boundary of Theiriat village and meets Aizawl to Lunglei road. From this ward the boundary line goes in an angular direction towards north-west till it meets the Assam Rule Check Gate. This ward is crossed by Aizwal to Lunglei road passing through centre. Along this road most of the houses are built on both sides. The central part of this ward is called *Sethlun Kawn*. In this place some grocery stores and shops are located. There are also a few tea stalls in this place. Most of the buildings are of Assam type, though in some areas there are a few small thatched houses. There are only three R. C. C. buildings located in this ward. This ward spreads on the southern side because there is no suitable place for extension of the ward in the northern side. During the time of survey it was found that new constructions were coming up. These were mainly concentrated at the northern side.

In this ward there is only one government primary school. The nearest middle school and high school are at Theiriat village. A person who would like to have higher education in the middle and high school has to go to Theiriat village or to the heart of Lunglei town, where educational facilities are available. It is not difficult to go to the centre of the town, as town bus services are available except on Sunday. Students of this locality acquired their education in the government high school at Chandmary and Serkawn Christian high school at Serkawn.

Special mention may be made in regard to home gardening. Almost all households of this locality are having their own gardens near their houses. In these gardens some agricultural crops and different kinds of fruits are grown. The yield of fruits is sufficient for family consumption as well as for the market. Most of the people of this ward are engaged in shifting cultivation. But few people are also engaged in government service in the town.

This is unique in Lunglei town. In this ward the first Christian Baptist Church in Mizoram was established. At the time of survey it is observed that the memorial stone which was erected near the church building indicates that this was erected in memory of the first Baptist Church which was first built in Mizoram. This memorial stone is till standing which can be seen from the main road.

According to 1981 Census, Sethlun ward returned a population of 463 persons of whom 231 are males and 232 are females. Out of the total population of 463,372 persons of scheduled tribe and the rest belong to other communities. No Scheduled Caste population is found in this ward.

Castes and Communities

Most of the population of the Lunglei town belong to Mizo tribe. In all the localities the 'Mizo' population dominates while non-Mizo people are thinly scattered in every ward. There is Scheduled Caste population to tune of 15 found in wards such as Zohnuai, Bazar, Bawngveng, Rahsiveng, Venglai and Lunglawn.

Some shops which are established in Lunglei town are mainly concentrated in Chandmary, Venglai and Bazar ward. In this area shops are mostly located along the main road. Majority of the shopkeepers are from Mizo tribe. There are also some non-Mizos having shops.

Most of the inhabitants of the town are Christians by religion. There are some other religious groups like Hindu, Muslim, Sikh, Jains etc. But these religious groups have only few persons.

IMPORTANT PUBLIC PLACES

Places of worship

As in other towns of the state, the churches and other places of worship are one of the most important public places in Lunglei town. There are about 36 big and small Churches within the town for worship. In addition to this, there are also two places of worship viz., Siva Mandhir and Kali Mandhir. Among the churches, Serkawn Baptist Church and Bethel Baptist Church of Chandmary are the most popular places of worship in the town.

Community/Town hall

In Lunglei there is no professional theatre. Two community halls and one town hall are found during the survey. The community halls are located at Lunglawn and Zotlang wards while the Town hall is located at Venglai ward. These halls are mainly used for holding public meetings by different political parties and different voluntary organisations. It is sometimes used for religious purposes as well as organising dramas.

Libraries

With the spread of education and a mounung zeal for more and more learning among the people, libraries have become most important places for public education. Of the libraries functioning in Lunglei town, the District library located at Venglai is popular which attracts more number of readers. The church library located at Serkawn is also popular for public education. This library can be used freely by members of the Baptist Church. There is one library owned by the local church located at Chandmary ward. This is also an important place for public learning.

Clubs

There are only two clubs in Lunglei town such as officer's club and Police Club. These two clubs are located at Venglai ward. The membership fee of Rs. 20/- is paid in the Officer's Club. This is opened only for government servants holding a gazetted post. There is no membership fee in Police Club, and an official of Police department can enroll into this club freely.

Playgrounds

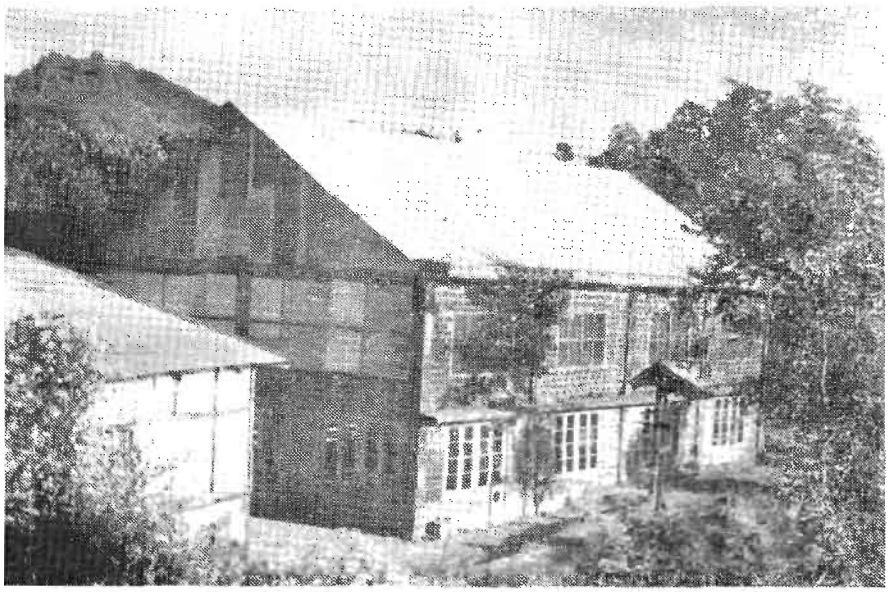
There are three playgrounds in Lunglei town. Out of the three playgrounds L. D. S. A. (Lunglei District Sport Association) playground is the most famous place for playing different games. This however is mostly used for hockey and football. It is located in Bazar Veng. This field is also used as an important place for public functions. It is generally used on important public functions like the Republic Day, the Independence day etc.

Childrens park

There is only one children Park in Lunglei town which is located at Chandmary ward. It is a very good place for children to spend their time in playing different games. But due to lack of many facilities, it is not fully utilised.

Cinema hall

There is only one Cinema Hall known as Rothangpuia Cinema Hall. This hall is located at Bazar area. As it is the only Cinema Hall in Lunglei, it is one of the most important places for entertainment of people in the town. Its total seating capacity is 300 which is divided into two categories of classes, 100 seats in first class and 200 seats in second class. The rate of ticket for 1st class is Rs. 5/- and for second class is Rs. 4/-. There are two shows daily except on Sundays and public holidays. Both Indian and foreign films are shown according to availability of the film.



The First Baptist Church in Mizoram (Now most parts are reconstructed)

CHAPTER II

HISTORY AND GROWTH OF THE TOWN

Myth, Legend, or History of the town

It was a village, later classified as a town at the 1971 Census, after merging the revenue units of Lunglei village and some more rural areas. The village Lunglei had strategic position for its location. When the Britishers came to Mizoram, this place was selected as the administrative centre in the southern part of Mizoram and was popularly known as Lungleh. According to a legend, one Hindu priest gave the so called name because of a stone bridge which was placed on the stream of **Sipai Lui** in the eastern side of Lunglei, at a distance of about 5 kms. In Lushai 'Lung' means 'Stone' and 'Lei' means 'Bridge'. So the name Lunglei was given to this place on account of the stone bridge.

Early History

There is no proper historical record of the early periods pertaining to this town. The history can be had only from the British expedition in 1871-72. In early times the people lived in villages, each of which was a separate territory ruled by its own Chief or 'Lal'. Most of the Chiefs belonged to Sailo clan, which had established itself as the ruling family before the British took over the hills, in pursuance of hereditary feuds or in retaliation for long stay in the territory. By that time, there could not exist any permanent villages and people had to shift from one place to another by the order of the Chief or 'Lal' after staying for about three to four years in a particular place.

The British expedition did not aim to administer the Mizoram, the then Lushai Hills. The main objective was to get at and punish the tribe who had raided on Maniarkhal and East Cachar. It was also the aim of the Chittagong force who came to the sound of the territory through Tlabung (in south Mizoram) to reach the Sailo Chief Satunga, who was known to have been involved in the raids on West Cachar destruction of the Alexandrapur tea factory and the murder of Mr. Winchester.

After this, the territory remained quiet until the early part of 1888 when a head hunting party from the tribe beyond the Koladyne venture, crossed the frontier and committed at murder of a small survey party commanded by Lieut. J. F. Steward. So; there occurred a second expedition in 1889. The object of the expedition was essentially to prevent raiding. The primary objective of the force was to attack the village ruled by Saipuia which was later named as Lunglei and was selected as the site for an advance post. Lunglei was described as a hill 3,500 feet high and was inhabitated by a chief named Seipuia. Be that as it may, by the 16th April, 1889, a substantial punishment had been imposed on the chief. Fort Lunglei had been established and a road constructed. It was possible to withdraw, leaving a garrison of one British officer and 212 men of the Frontier Police in occupation of Lunglei.

According to aged persons of the town, before the British expedition, Descendants of Sailo chief's grand sons called Rolura reigned different places around Lunglei. It is difficult to know when exactly Lunglei came into existence. It is believed that it was in existence with a population consisting of more than 500 households before the advent of Britishers.

Historically Lunglei is believed to be the present Chandmary ward on the eastern ranges consisting of more than 500 households. At that time the chief of this place was known as Sailo Chief Vaisanga, son of Lalthuama and the grandson of Lalrivunga. In this village there was a strong and heroic man from the sub-tribe of Mizo i.e., Khiangte by name Pachuaia. The hunters of this village were much interested in hunting of elephants. It is said that they had killed elephants in large number. The hunters dried the meat of elephants over the fire in a particular hill and this particular hill is now known as Sairep Hill. At present a big village is situated on this hill called Sairep village. 'Sai' means elephant, 'Rep' means toast.

In the present Chandmary ward, which is believed to be the original residential area of Lunglei village, some skeletons, broken earthen pots, broken smoking pipes and old shoes were earthed in this ward to testify the old habitations. Legend says that the Chief of Lunglei ordered his villagers to shift to other places due to economic reason. So all the people of this village shifted to other more convenient places. After several decades it is believed that people came back to this place for resettling. It is not possible to trace back when and how they settled again in the former place. When the British came to Mizoram in 1889 they made Lunglei as their headquarters and called Lungleh. In Lunglei, they made a fort called 'Lungleh Fort'.

The following historical account of Mizoram has been called out from the 1961 District Census Hand Book of Mizo Hills, which was a part of Assam at the 1961 Census of India, which also illustrates the importance of Lunglei.

Events connected with the Growth of the town and correlated changes

With the independence of India and the forming of a new constitution, the operation of the Provincial Legislature has been extended to the district and the Lushai Hills has undergone a marked change. Under the provisions of sixth schedule of the Constitution of India, District Council with executive and Legislative powers for managing the internal affairs

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of the tribes, their customs, manners, land rights, primary education, roads etc., was set up in 1952. In the south of the district, an autonomous region called the 'Pawi-Lakher Region' was also set up with a council having similar powers within the region. The traditional hereditary chieftainship had been abolished and the rights and interests of 259 Lushai Chiefs and 50 Pawi-Lakhe Chiefs had been acquired by the Government with effect from 1st April, 1955 and 15th April, 1956 respectively, and the administration of the land under these Chiefs was also handed over to the District/Regional Council.

The division of the area into two Sub-Divisions remained unchanged. The Lungleh Sub-Division was placed under Sub-Divisional Officer and he was assisted by one Extra Assistant Commissioner. There were also Political Assistants for this Sub-Division at Demagiri. When Mizoram attained District Status, there was an election of members of District Council for the first time in Mizoram on 4th and 5th January, 1952. For the purpose of village administration in each village, there was village Council. This started functioning in every village on the 16th August, 1954. At that time Lunglei was also a village consisting. Rahsi Veng, Bazar Veng and Lunglawn. In respective wards, the village councils continued to administer.

In the 1971 Census, Lunglei was treated as town for the first time. At that time the area was exended and the localities viz., Chandmary and Venglai were included in the town. Though the whole area remained under the administration of Sub-Divisional Officer, once in every three years, the election of Village Council was held. Even after it became a town, it continued to be administered by Village Council treating each ward as a village council. On 21st January, 1972 Mizo District attained the status of Union Territory with a new name called 'Mizoram' and there was great change in the field of administration. The then one Mizo district was divided into three districts namely, Aizawl, Lunglei and Chhintoipui. In each district, one Deputy Commissioner was placed to run the administration. In Lunglei one Deputy Commissioner was placed and assisted by Additional District Magistrate, Sub-Divisional Officer (Civil) and Assistant Deputy Commissioner etc. All district level offices were also established at Lunglei. At the time of survey, this town was divided into 12 wards having their own village councils (though it was divided as 10 wards as at 1981 Census for the survey purpose). At the 1981 Census, the town was expanded adding neibouring villages, viz. Zotlang, Serkawn, Zohnuai, Lunglawn and Sethlun as wards. This addition has opened the possibility of further expansion in the north and the south.

Land use Pattern

The total land available in the town may be divided into various categories—i.e. residential, administrative, educational, Commercial, roads, parks and vacant land. According to the survey report given by Revenue Department, there is approximately 8052.36 hectares of land within the existing town boundaries. But most of the area may be classified as undeveloped.

There is about 240.80 hectares of land (or about 3% land) under residential use. Residential area includes both private and government housing, minor roads, isolated local shops, small open spaces within the residential areas and small workshops and rice mills that are scattered all over the town. Land under public and semi-public use extends to 173.30 hectares, (about 2.2% of the total area) covers the government offices and educational institutions.

Commercial area covers only 10.20 hectares of land which constitutes 0.12% of the total land area is put to use of daily markets, main and local shopping centres, etc.

Parks cover only 0.19 hectares. (or 0.002 p. c. of the total area of the town). This figure is too low in comparison to that of other towns in India. Land used under roads comes third in rank after residential and public as well as semi-public uses of land. This covers 24.00 hectares of land (0.282 p. c.) of the total area. Roads include the small lawns also.

Land occupied for use in different categories is shown below :

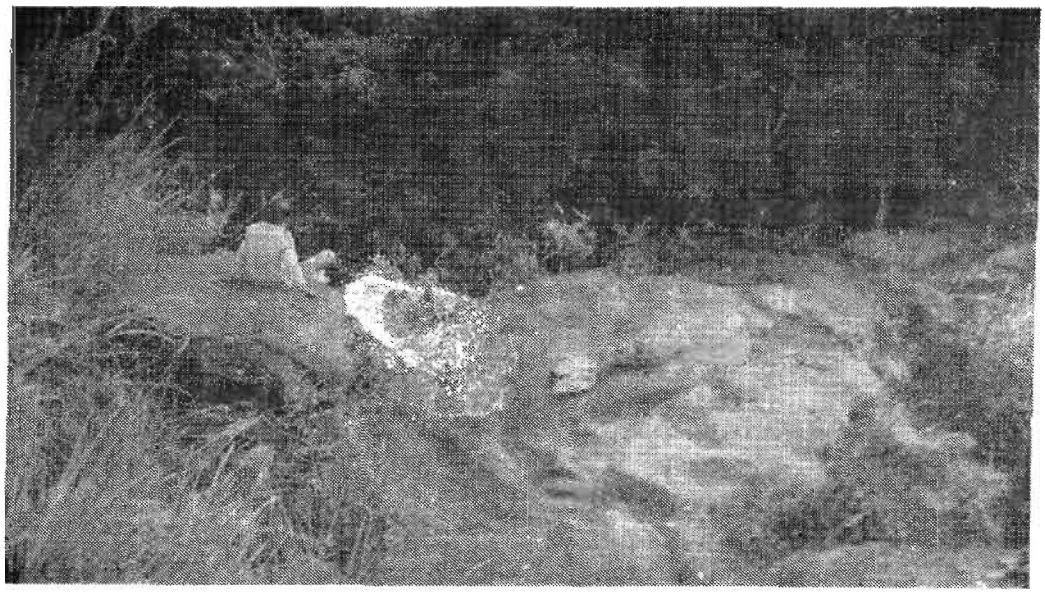
Categories	*Land use (in hectares)*
1. Residential	240.80
2. Administrative	149.81
3. Educational	23.49
4. Commercial	10.20
5. Roads	24.00
6. Parks	0.19

Vacant land inside the town comes to 7603.87 hectares. During the survey it was ascertained that large/wide vacant lands were acquired by many households who are keeping them vacant. It is ascertained that these households have settlement certificates from competent authority.

Rules and Regulations for control of Land use

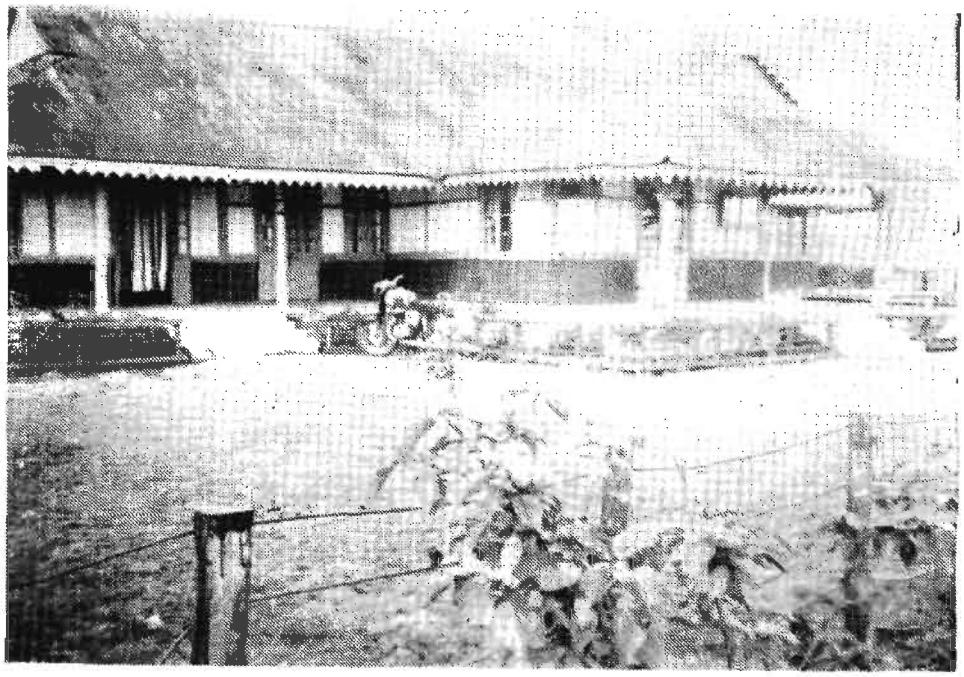
The rules and regulations concerning the control of the land use are issued by the Revenue department of the Government of Mizoram. Lunglei town rules and regulations are framed by the Government of Mizoram and are enforced by the Deputy Commissioner (Revenue Department) as per the Lushai Hills District (House sites) Act 1953. The Administrator may, at any time by notification, declare that any village or a particular locality is a protected area where allotment of sites shall be done by village Council only with the previous approval of the administrator. This act is applicable to the town even today, with some minor amendments.

The Revenue department allots sites for residential, stalls, shops which may include hotels and other business establishments in the town. The authority issues temporary pass and follows it up by Patta to allottees if satisfied. The authority has power to issue periodic pattas also for gardens within the town area. This periodic patta is only for specific period



Stone Bridge over Sipailui (The so called name of Lunglei associated with the bridge)

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Circuit House

of time, generally for five years. When this pass is invalid, it can be renewed for another period if applied for. The authority reserves five meters of land on both sides of the main road within the town. To maintain this rule the concerned department issues circular standing that any person who likes to build houses near the road, should submit first and application to the authority requesting to give permission to build house in his land. This permission for construction of house is required for all.

As the town is developing very fast, business and employment opportunities attract the people from neighbouring villages to migrate into the town, thus increasing its population. On account of these factors the price of land in the town is also rising rapidly. Since, the price of land depends upon its location, different rates are prevailing in different areas of the towns. Land on the main road and land used for commercial purposes is more costlier than land in a corner of the town.

CHAPTER III

AMENITIES AND SERVICES—HISTORY OF GROWTH AND THE PRESENT POSITION

A. ADMINISTRATIVE OFFICES, MUNICIPAL AND OTHER STATUTORY BODIES OF LOCAL GOVERNMENT

On 21st January, 1972 Mizoram became Union Territory. Before this, Sub-Divisional Officer, (Civil) administered the Sub-Division of Lunglei with its headquarters at Lunglei town. After Mizoram became Union Territory, the Sub-Division also became one of the districts of Mizoram with Deputy Commissioner as its head of administration. The Deputy Commissioner's Office with its headquarters at Lunglei town was established in the year 1972 having six branches in his office. To facilitate administration of Lunglei district all the important offices were set up in Lunglei town.

All the offices, both State and Central work under over all guidance of the Deputy Commissioner. As there is no municipal board for the town, the Local Administration department and Revenue and Land Records department with the help of Village Councils are responsible for distribution of house sites and taking care of sanitation of the town. There are 12 (twelve) Village Councils in the town.

Brief account of some of the most important offices is discussed hereunder :—

Office of the Deputy Commissioner, Lunglei

The administrative authority within the district vests in the Deputy Commissioner, who is also the district Magistrate. The Deputy Commissioner also functions as the leader of the Distric Level Development Team. As Chairman of the town development committee, he co-ordinates the working of the district offices in respect of the development works. Besides other administrative functions, Deputy Commissioner maintains law and order within the town and the district. The office is situated at Venglai ward. The buildings were constructed mostly by the Public Works Department of Government of Mizoram and the buildings are mostly of Assam type.

The Deputy Commissioner is assisted by an Additional Magistrate, a Sub-Divisional Officer (Civil), and Extra Assistant Commissioner and five Assistants to the Deputy Commissioner, who are incharge of different branches. In the office there are six different branches such as, general establishment, grouping centres, judicial, election, development and circuit house branch. Each of the branches is dealing with matters relating to the district. General establishment branch deals with general administration and establishment matters of Deputy Commissioner's office and of different grouping centres of the district. The grouping centres branch, deals with the administration of group centres. Development branch deals with planning of schemes for development in the district. Judicial branch deals with matters relating to trial of cases. House branch deals with the accommodation of the visiting officials. At the time of the survey there were 42 employees in the office of the Deputy Commissioner.

Office of the Superintendent of Police

The next important district level office in the town is the office of the Superintendent of Police which is situated at Venglai ward. The Superintendent of Police is the main responsible person for the maintenance of the law and order in the district as well as in the town and in his task, he is assisted by a chain of officers. There are a number of Police Stations in different parts of the district which are responsible for the maintenance of law and order in their respective areas. The town Police Station, (Thana) only one in the town, is located at Venglai ward near Town Hall.

Public Works Department

All public works, previously under the control of the Sub-Divisional Officer are now in a well-organised Public Works Department for the whole district under one division. This division is again divided into number of sub-divisions. Execution of the development works in the town is shared by the Public Works Departments and the Local Administration Department. The construction of roads within the town and linking of road to different parts of the district, is done by the Public Works Department. Other remarkable jobs executed by the department are the improvement of local roads and construction of some government quarters in the town. Apart from these development works, the department has provided employment opportunities to a large number of persons on casual basis, which has an impact on the economy of Lunglei.

Public Relations

Public Relations Department has assumed an important place and has become an effective link between the government and the masses. This organisation, is headed by the District Public Relation Officer assisted by one Assistant information Officer, one Upper Division Clerk and one Lower Division Clerk, one Regional Wireless electrician and a Cinema Operator and a few other staff. This department organises film shows, dramas etc. for mass education. It is the duty of the District Public Relations Officer to supply the information to the public with regard to employment opportunities, progress achieved by the government and on various important events within the district and get published

in the news papers. He is also expected to write special features and articles touching upon not only developmental activities in the district but also the economic, social and cultural life of the people. Collecting the information about various programmes taken up by the government departments is thus the basic job of the Public Relations Officer.

Other important Government offices

After the formation of a district with the headquarters at Lunglei, quite a few new departments have come into existence in this town. Almost all the district level offices are located here. A list of the offices located in the town is given below :—

Sl. No.	Name of Office	Location (ward)
1	2	3
1	Superintendent of Fisheries	Venglai
2	District Industries Centre	Bazar
3	District Employment Exchange	Venglai
4	Mizoram Home Guard	Chandmary
5	Subsidiary Investigation Bureau	Chandmary
6	Sub-Divisional Officer, Electrical Maintenance, Sub-Division	Bazar
7	Government Sales Emporium	Venglai
8	District Social Education Office	Venglai
9	Local Administration Department	Venglai
10	Sub-Divisional Education Office	Chandmary
11	Public Relations Officer's Office	Bazar
12	Teacher's Training Institute	Chandmary
13	Superintending Engineer, Public Works Department	Bazar
14	Assistant Registrar, Cooperative Society	
15	Mizoram Co-operative Marketing and Consumer Federation (Ltd).	Bazar
16	Revenue Office	Venglai
17	Sub-Divisional Officer, Public Works Department (Building Division)	Bazar
18	Field Publicity Officer (Govt. of India)	Rahsi Veng
19	Sub-Divisional Officer, Public Works Department (Road Sub-Division)	Bazar
20	Project Implementation Committee	Venglai
21	District Statistical Office	Chandmary
22	Weights and Measures Office	Chandmary
23	Executive Engineer, Public works Department, Lunglei Division	Bazar
24	Superintendent of Agriculture	Venglai
25	Sub-Divisional Officer, Survey and Investigation, Sub-Division (P.W.D.)	Bazar
26	Superintendent of Taxes and Excise	Venglai
27	Divisional Forest Officer	Bazar
28	District Soil Conservation Office	Venglai
29	Executive Engineer (Electricity)	Bazar
30	Treasury Office	Venglai
31	Mechanical Sub-Division (Public works Department)	Rahsi Veng
32	Station Superintendent (Mizoram State Transport)	Rahsi Veng
33	District Agriculture Office	Venglai
34	Project Officer's Office	Chandmary
35	Block Development Officer's Office	Chandmary
36	District Social Welfare Office	Chandmary
37	District Animal Husbandry and Veterinary Office	Chandmary
38	Sub-Fire Station Officer's Office	Chandmary
39	Civil Surgeon Office	Chandmary
40	Executive Engineer, Public Health Engineering	Bazar
41	State Bank of India	Venglai
42	Sub-Post Office	Zotlang

B. NATURE OF FUNCTIONS, PROVISIONS OF AMENITIES WITH PARTICULAR REFERENCE TO

Water supply

The town experiences acute shortage of water supply, specially during dry season, that is from the months of December to March. Due to the location of town on the hill ranges, the water level is very low. No wells are found in the town and there is no possibility of installing hand pumps in the hilly region. The town is mainly dependent on natural springs which are available in all the wards. The natural springs are the main source of water for a number of years. The Public Health Engineering Department tried to improve the conditions by pumping water from the river Theiriat Lui. It serves 62 percent of total population of the town within 15 sq. km. of area. During the dry period, water supply to local people who reside near the main road is provided by the Public Health Engineering Department. The local people who are away from the main road, are devoid of this facility and have to draw water from the natural spring. Some areas such as Zotlang, Serkawn, Zohnuai, Lunglawn and Sethlun are not served by the department.

One of the most important functions of the Public Health Engineering Department is to make adequate arrangements for drinking water throughout the year. This department coordinates with the different village councils in the town. The present arrangements have not been able to fully cope with the requirements. Some water supply points are installed in the prominent places of the residential areas while about 22 residential houses have water connection in the town. Water from Theiriat Lui (River) is taken by pipe and is stocked in a big tank before distributing to different wards. Where water supply line is not available from this tank, water is distributed to different wards by hired trucks. Water is supplied through

pipes fitted beneath the ground along the street to some houses and Rs. 30 per month is collected towards water charges by this department. The increasing population has caused water shortage in the town. However, the public Health Engineering Department has made some efforts to increase the supply of drinking water to the town.

Conservancy

Sanitation and conservancy task is the responsibility of the Local Administration Department. The department constructed public latrines and dustbins in different localities. There are some manual workers as sweepers, besides, the regular staff. There are 800 pit latrines and 2687 septic tank latrines in the town. To construct the septic tank latrines the said department gives loan amounting to Rs. 2,000 per household and the rate of interest is 6½ percent per annum. The maximum period for repayment of the loan is ten years from the date of drawal of the amount. The selection of the applications for the loan is done by the Loan Board consisting of Deputy Commissioner (as Chairman) two M.L.As and nominated Officers by the Government. Executive Engineer of the Public Health Engineering Department is a member and Circle Officer, Local Administration Department is member Secretary. There were 20 houses without latrine of any type in the town till 1984.

Power

The town was electrified in the year 1968 and the agency mainly responsible for providing the service is Public Works Department (Electrical Maintenance). Electricity is the main source for lighting purposes in Lunglei. Electricity in Lunglei town is supplied by the Power House from a diesel engine generator located at Chandmary ward. This diesel engine generator is controlled and managed by the Sub-Divisional Officer (Electrical) at Venglai. About 75 percent of the total houses in this town are electrified. The quantum of consumption is 740 K. W. A maximum distance of 15 Kms from the outer boundary of the town limit is covered by the Electric Supply.

The bills for the consumption of electricity are paid at the Sub-Divisional Officer's (Electric) Office, Lunglei at the rate of 48 paise per unit for domestic consumption as well as commercial purposes.

The street and road lighting inside the town is looked after by the Public Works Department (Electric) where as the cost for the street light is paid by the Local Administration Department. The duration of street lighting is for 8 hours and total expenditure for street lighting was Rs. 42,966 during 1983-84.

Transport and Communication

The main means of public conveyance inside the town is town bus service. Conveyance such as bicycle, Jeep/Motor Car, taxis are available in the town. Total number of vehicles registered in 1983 are given below :—

Type of vehicles	*Total numbers*
1. Jeep	13
2. Motor Car	2
3. Mini Motor Vehicles	2

The town is well connected with other important places by road. When compared with other areas in the country the communication system in Mizoram is still underdeveloped. This being so, the town has road connection only with the State Capital and Chhimtuipui District town and Sub-Divisional headquarters. During the rainy season, the communication with other districts is always blocked for a period of one to two weeks mainly due to landslides. It may be mentioned that the popular means of conveyance is bus which is controlled by the Supply and Transport Department.

While discussing transport and communication, mention may be made regarding the road system within Lunglei town. Some roads are not in satisfactory condition. For instance, the road in Venglai and Bazar where, the most important trade centre is located is too narrow to allow easy and safe movement of both pedestrians and vehicular traffic of any sort. there are no pavements and foot-paths inside the town. This leads the padestrians to use Central road for walking in the streets resulting in traffic hazards. In addition to this, the new residential areas are fast developing without any proper road system. Most of the existing road junctions/crossings particularly in the busy commercial and administrative areas of the town appear to be too small.

Post office

Lunglei Post Office seems to have been established during 1896. This Post Office covered the whole area of the South of Lushai Hills, the present Lunglei district and Chhimtuipui district. At the initial stage there were one Sub-Post Master and one Telegraph Operator. In the entire south of Mizoram this was the only Post and Telegraph Office. Both the Post Office and the Telegraph office were combined with the office of the Lunglei Fort at the time when it was established. After sometime, Lunglei Fort Office was shifted to other place and so Post and Telegraph Office could function independently in the present Venglai ward. Till this date there is no separate Telegraph office and still it is combined with Post Office.

Due to partition of India, the telegraph lines from Chittagong to Lunglei via Rangmati, Brikal and Demagri were cut off. One Post and Telegraph Wireless Office was established in September 1953 connecting Lunglei to Gauhati with the efforts of one Assistant Engineer who came on foot from Aizwal to Lunglei (Spending 8 days) and opened the wireless Station in Post and Telegraph compound which continues till now. This Wireless is the main communication from Lungei and Chhimtuipui Districts and out-side Mizoram. There is not much improvement in tele-Communication system in south Mizoram till now.

Telephone

The telephone facility was made available in 1972 and its services are limited to the town area only. Further it may be stated that Lunglei Telephone Exchange is the only Telephone Exchange functioning in the entire southern Mizoram. This Telephone Exchange is located at Venglai near the main Post Office.

Some statistics regarding the post and telegraph department are presented in the following tables.

Table III.1—Sale Proceeds of Postal Stationery 1983-84

Post Office	Details of Postal Stationery	Number sold during 1983-1984	Total sale Proceeds during 1983-1984 (Rs)
1	2	3	4
LUNGLEI	(1) Post card	480	72.00
	(2) Inland letter	39,000	3,650·00
	(3) Envelope	40,032	22,020·00
	(4) Stamp	3,38,724	97,563·00

Table III.2— Receipt and Issue of Telegrams, Money Orders and Issue of Radio Licence 1983-84 at Lunglei

Items	No. of items
1. *Telegrams*	
No. received	40·80
No. issued	3360
2. *Telephone*	
No. of connections	130
3. *Money Orders*	
No. received	16800
Amount	Rs. 4,70,861·56
No. issued	18600
Amount	Rs. 51,96,861·56
4. *Radio Licence*	
Domestic	332
Commercial	2

Source : Post Master, Lunglei Post Office.

Fire fighting

The Sub-Fire Station was established in 1974 and the main function of the department is to extinguish forest fire and use preventive measures for fire in the forest and the houses. According to the information received from the office of the Sub-Fire Station their activities during the last one year were, viz., (1) received four calls to extinguish fire of the houses at Bazar, etc. (2) forest fire was extinguished ten times, and (3) received one false call.

Sources of finance for the provision of various types of amenities and services

As there is no municipal board in the town there is no separate fund for construction of buildings, roads etc. and their maintenance in the town. But the concerned departments like Public Works Department, Power and Electricity department, Local Administration Department, etc. have sanctioned some fund for improvement and maintenance of the town, construction of buildings, town roads and so on. During 1984-85 the Local Administration Department allotted and spent the funds as given below :

Sl No.	Particulars of expenditure	Amount in lakh (in Rupees)
1	Pay and allowances of Staff	5·47
2	Improvement of Lunglei Town (Construction of steps, public latrines etc) with additional fund	5·10
3	Purchase of truck for sanitation duty	2·00
4	Energy bills for street light paid to the power and Electricity Department and remuneration of Village Council Members	7·00
	Total	19·57

The public works department spent the following amounts on items discussed in the statement :

Statement of expenditure during the 1984—1988 under Lunglei P.W.D. division, Lunglei.

Sl. No.	Particulars of Expenditure	Amount in Lakh (in Rupees)
1.	Widening and impovement of Lunglei town Roads	12·12
2.	Maintenance of Lunglei town Road	16·12
3.	Maintenance of vehicles	2·46
4.	Pay and Allowance of regular Staff	13·32
	Total	44·02

C. DETAILS OF EDUCATIONAL FACILITIES

There are a number of educational institutions ranging from nursery school to degree college in Lunglei town. Most of them are managed and controlled by the Government. Some of the important institutions are discussed here as under :—

Based on the collected information from the district educational officer for 1984, there were 6674 students in all educational institutions composed of 3582 boys and 3092 girls. Also there were 416 teachers to teach in different institutions, composed of 246 male and 170 female teachers.

Lunglei Government College

The first Degree College was opened at Lunglei in the year 1964 and was affiliated to the Gauhati University. However, since July, 1973 this College

is affiliated to the North Eastern Hills University, when this new University started functioning. There is a steady increase in number of students every year. This college was provincialised with effect from 1st December, 1976. It is the only Government college in Mizoram. There is a provision of education in Arts subjects upto Degree level, and in Science upto Pre-University level only. The medium of instruction in the College is in English. In Arts group, various combination of subjects such as, History, Mizo, Political Science, Economics Education and in Science group, Physics, Chemistry, Mathematics, Zoology and Botany etc. are taught to the students. Most of the students enjoyed tribal scholarship as they belong to Scheduled Tribe. Most of the buildings are of Assam type which were constructed mainly after Mizoram attained Union Territory status in 1972. The Government of Mizoram sanctioned about Rs. 1 lakh per year for its buildings. Till 1970 the College received only Rs. 1000 recurring grant in a month from the Government of Assam. Most of the expenditure on buildings and pay of Lecturers, Clerks etc. were met from Public contributions, donations and income from variety shows which were held in the town to meet the College expenses. The College is situated at Dubi Mual. At the time of survey, 485 students were on the roll of the college. The college had a teaching staff of 34. It is a co-educational institute. The college has a good hostel building within the compound accommodating 40 students, and there are also 7 (seven) staff quarters.

Mizoram Polytechnic Institution

The Polytechnic Institution was opened with the permission from the Government of India in 1977. It got permission to start at Aizawl, whereas the Government of Mizoram selected Lunglei for its location. The institution was started in 1981 at Lunglei Government College campus with in-take capacity of 60 students against provision of 120, viz., Civil Engineering course 60, Mechanical Engineering 30, and Electrical Engineering 30. It was started only with Civil Engineering course. In 1984, the first batch of the students numbering 27 passed in the said engineering course. All got employment in 1985. At the time of Survey, there were 135 students in the institution of whom 20 students were girls. This is a co-educational institution.

During the survey there were 6 (six) qualified Teachers including a Principal and a part-time teacher. There are 8 (eight) vacant posts of Teachers in the institution. The vacant post of teachers are mainly due to non-availability of qualified teachers. There are also 3 (three) hostels for the students including 1 (one) girls' hostel at Electric Veng. These hostels are located in hired private buildings within Lunglei town. There are 72 students residing in the hostels. The institution is now located at Bazar Veng, and housed in 8 Assam type buildings constructed by Public Works Department. The approximate expenditure for the construction of the building was about Rs. 10 lakhs. The total floor area of the building is 1000 sq. metres.

The permanent site for this institution is located at Hrangchal Kawn along Aizawl to Lunglei main road in an area of 27.5 hectares. Nearly 35 residential buildings have already been constructed and the water reservior of 50,000 gallons capacity is installed. The main building for the institution and the hostels are to be constructed. It is expected that within three years another two branches of Electrical and Mechanical Engineering will be started.

This institution got a grant of Rs. 6 lakhs from North Eastern Council which was mainly in the form of machinery and equipment including teaching aids and Library. It has also got Rs. 3 lakhs direct Central Assistance. The rest of the grants are received from the State Government.

Government High School Lunglei

The school is one of the oldest educational institutions in the town. It is situated at Chandmary, Lunglei. The provision for teaching of Arts and science subjects is available in the school. It was established in 1948 as a purely private institution and got recognition in 1950. At that time, the school was controlled and run by the managing Board of School in the town. The school became a Deficit school in 1952. It was provincialised in 1954. It is co-educational, and at the time of survey the students on rolls were 169 (120 males and 40 females). The staff of the school compised of 16 (14 males and 2 females) trained and qualified. This school covers Class VII-Class X and the medium of instruction is English. At present Hindi is included as one of the important subjects. Many students are coming from various localities within the town as well as outside the town.

New Activities High School

This co-educational school is situated at Electric veng, Lunglei. It provides facilities for teaching both Arts and Science subjects. It was established in 1969 and received recognition in 1971. The School is being managed by a private body called School Managing Board, which is a purely local one. At the time of survey 5 Teachers i.e. 3 Males and 2 Females were working. The total students on rolls were 64 of which 37 were Boys and 27 were Girls.

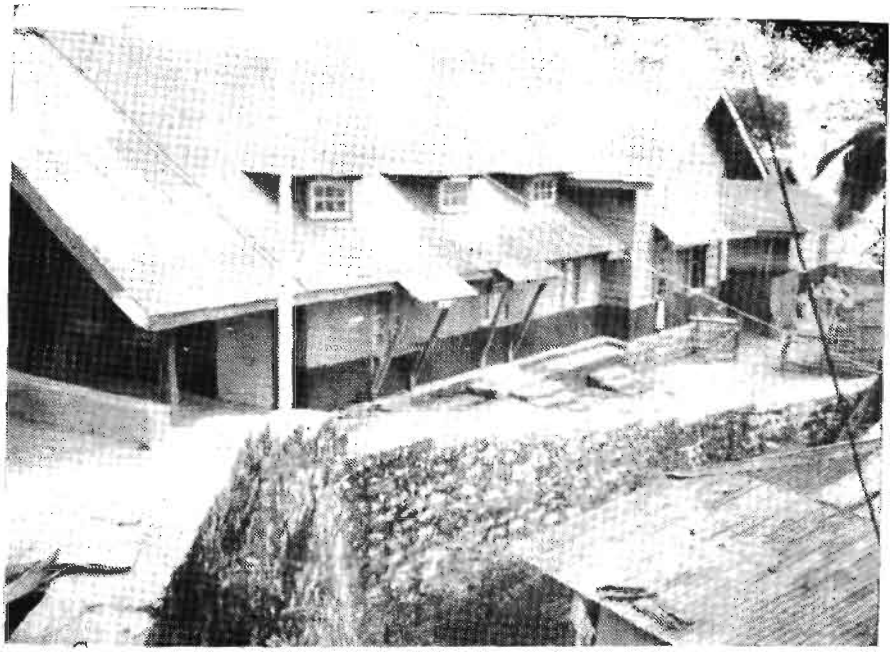
Christian High School

Another important co-educational High School is Christian High School at Serkawn and is managed purely by the Education Board of Baptist Mission, Lunglei. It is the only Christian High School in the town as well as in the district. It was established in 1961 and got recognition in 1977 from the Government of Mizoram. It is an adhoc aided school. At the time of survey, there were 13 trained and qualified teachers, 11 males and 2 females. The total strength of students was 309 of which 175 were boys and 134 girls. There is provision for teaching of arts and science subjects.

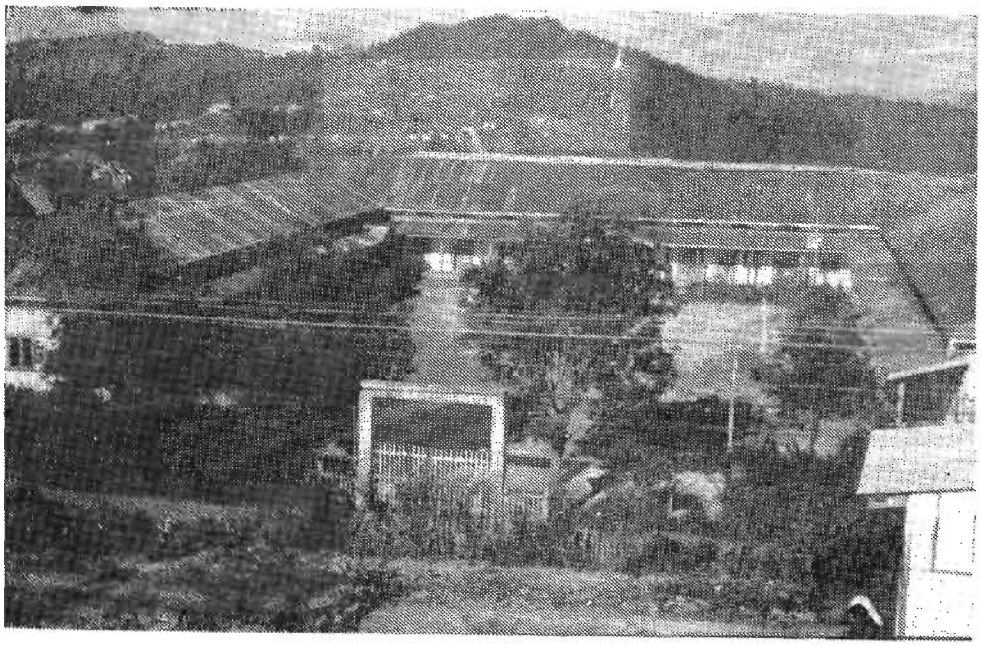
Girls High School

The Girls High School is situated at Chandmary Veng and it is the only Girls High School in

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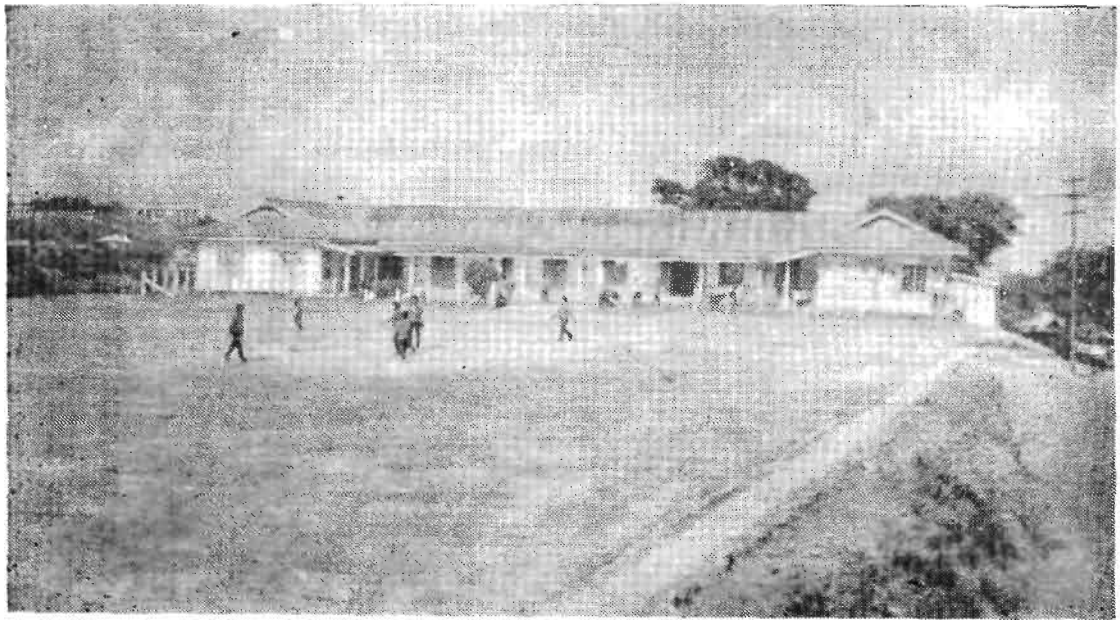
Post Office



Government High School



Government College



Serkawn Christian High School

the town. It was established in 1981 having received recognition. It became a deficit aided school in 1983. It provides facilities of teaching both Arts and Science subjects. At the time of survey, there were 97 students on the roll and 7 teaching staff, i.e. 3 male and 4 female teachers. Like other schools, tuition fee is not charged from the students. The medium of instruction for all classes is generally English except for the Mizo in vernacular subject. The school provides for the expansion of female education.

High School, Venglai

The High School is situated in Venglai ward and was established in 1972. It is being managed by private body called High School Managing Board, Venglai. Most of the Board members are selected from Venglai area. It received recognition in 1972 and became Deficit Aided School in 1982. The school provides co-education. It provides facilities for teaching in both Arts and Science subjects. At the time of survey, there were 205 students on roll i.e., 117 boys and 88 girls. Of the 10 teachers were working in the school, only one is a female teacher.

In addition to these High Schools and lone College, there are 16 Middle Schools and 29 Primary Schools within Lunglei town. Out of 16 Middle Schools, 3 Schools are of Government, 10 Schools are by Semi-government i.e. deficit aided and adhoc Aided School and 3 Schools are purely on private basis. The provisions of scholarships on the basis of merit are existing in all the schools. The medium of instruction is generally in Mizo. Serkawn Middle School is one of the oldest schools in the town, which was established in 1903 by Baptist Missionary. It was taken over by government on 1st November, 1947 and is known for its studies. The provision for teaching of Arts and Science subjects is available in all the Middle Schools.

The Primary Schools are functioning in all parts of the town, i.e. at least one or two Primary Schools in all the wards. Mostly, the Primary Schools are the institutions of semi-government. The medium of instruction in Primary School is in Mizo.

Besides the above institutions there are also three Hindi Schools in the town located in Bazar Veng, Chandmary Veng and College Road respectively. These Hindi institutions are government aided institutions. At the time of survey, there were 303 students on roll, i.e. 135 boys and 168 girls. There were 16 teaching staff i.e., 13 male and 3 female teachers. It is for co-education. These institutions are run and controlled by the private body. These institutions aim at expansion and use of Hindi language.

Table III.3—Educational institutions and students on roll and number of teachers

Type of institution	Location	No. of students			No. of teachers		
		Total	M	F	Total	M	F
1	2	3	4	5	6	7	8
Lunglei Government college	Bazar Veng (Dubimual)	485	340	145	26	24	2
Government High School.	Venglai	169	129	40	16	14	2
Girls High School.	Chandmary.	97	..	97	7	3	4
Christian High School.	Serkaum	309	175	134	13	11	2
Mizoram Polytechnic	Bazar Veng.	135	115	20	6	6	..

Source : District Euducational Officer, (1984).

D. DETAILED ACCOUNT OF MEDICAL FACILITIES AND MEDICAL INSTITUTIONS

At present there are altogether two Hospitals namely, Christian Hospital at Serkawn and Civil Hospital at Lunglei. Christian Hospital, Serkawn is run by the Baptist Mission and Civil Hospital is managed and controlled by the State Government. Besides these two Hospitals, there are 5 (five) Government Sub-Health Centres located in different parts of the town to get immediate treatment. Detailed information available from these two Hospitals is given below :—

The Civil Hospital was established in 1958. At the time of establishment, the building of the Hospital was located at Venglai, below the present Post Office. This hospital has 50 Beds. The staff strength of the hospital when it was established was as follows :—

(1) Doctors	3
(2) Staff Nurses	4
(3) Auxiliary Nurse Midwives	1
(4) Dai	2
(5) Peon	1
(6) Chowkidar	1

During the first year of establishment there were about 30 out patients. At present the Hospital is located in Chandmary ward. It is not known (from the surgeon) as to when and how the building was shifted to this place.

During the survey the hospital had a bed strength of 100 and the staff strength as detailed below :—

Doctors	8
Nurses	31
Non-Medical Staff	1
TOTAL	40

During 1983-84 there were 56,089 out-patients, out of whom 42,067 were from within the town and the other 14,022 were from outside the town. Altogether 4195 in-patients were given treatment in this

Hospital, out of whom 2394 were from within the town and 1801 were from outside the town. Most of the common diseases treated in the hospital during the said period were as follows :—

Table III.4—Incidence of diseases treated in medical institutions during 1983—84

Name of diseases treated	Number treated	
	Outdoor	Indoor
1. Neoplasms	..	8
2. Diseases of the Blood forming organs	622	32
3. Diseases of Respiratory system and sense organs	1	10
4. Diseases of Respiratory system	494	151
5. Disease of Digestive system	924	153
6. Disease of Genito-Urinary system	13	80
7. Delivery and complication of pregnancy and child birth	..	..
8. Diseases of the Skin and cellular tissue	378	..
9. Disease of the Bones and organs of movement	64	8
10. Congenital Malformation	..	..
11. Accidents, Poisoning violence	205	64

Besides the patients treated indoor and outdoor, the following table shows particulars of family welfare scheme provided from the Hospital and its Sub-Health Centre.

Table III.5—Details of family welfare measures during 1983

Institution	Number	Type of Services	No. of persons who availed of the service during 1983	
			Males	Females
Civil Hospital	1	1. Sterilization	4	201
Sub-Health Centres	5	2. I.U.C.D.	..	40
		3. Condoms		
		(a) Users	56	..
		(b) No. distributed	1,870	..
		4. Oral Pill		
		(a) Users	..	70
		(b) No.of packets distributed	..	349

Source : Civil Surgeon, Lunglei.

Christian Hospital Serkawn

The Christian Hospital started as a dispensary in 1919 and the building was raised in 1923. In 1957 a resident doctor was posted hence it became to be known as Christian Hospital, Serkawn. The Bed strength at the time was 40.

At the initial stages the number of workers and their designations were as follows :—

Matron	1
Auxiliary Nurse Midwife	4
Pharmacist	1

This Hospital is founded by the Baptist Missionary Society, London. Before 1964 all the administration and management of the Hospital was under the said society. The Society handled over this Hospital to the Baptist Church of Mizoram in 1964. The Christian Hospital was established with the following objectives :—

(1) To provide health care to the people irrespective of Caste, Creed or Sex.

(2) to teach and help the people in health care for themselves.

(3) to participate in government programme of the family planning, rural health programme, education etc.

(4) to train Nurses and other health workers.

This Hospital is the only hospital in the Southern Mizoram having a nursing school. The trained nurses from the school are employed throughout Mizoram.

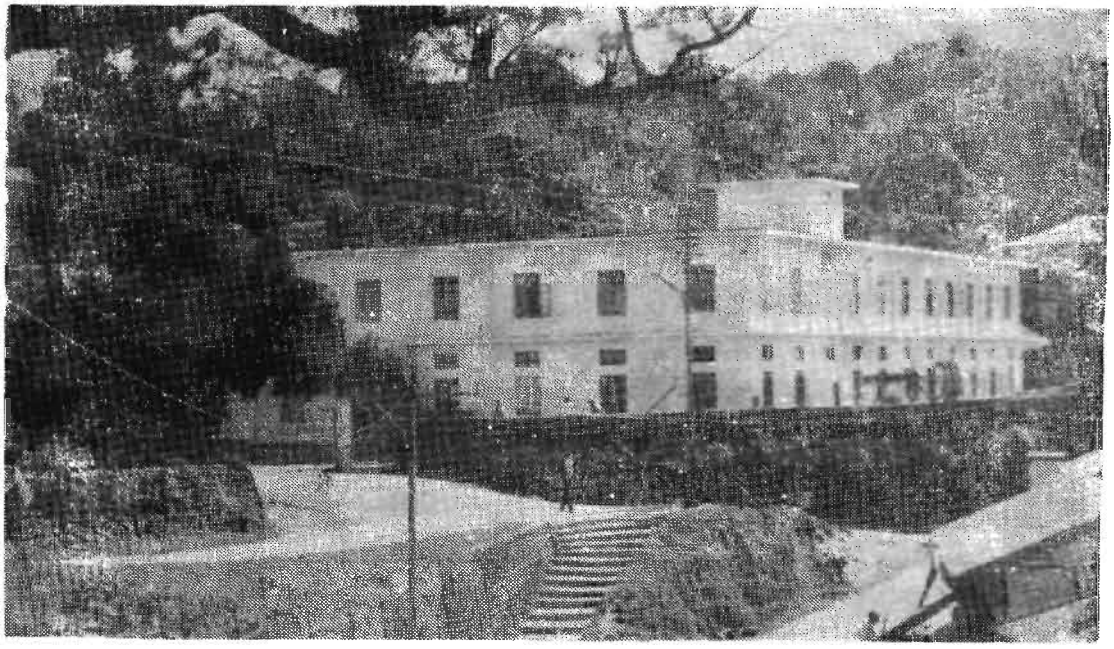
During the survey period the total number of beds available for patients was 100. There were altogether three Doctors, twenty Nurses and three Para Medical Staff. During the period of 1983, there were 11,153 out-patients, out of whom 6875 were from within the town, 4278 were from outside the town who were given treatment in this Hospital. Again there were 2160 indoor patients, 1602 were from within the town and 558 were from outside the town who were given treatment in this Hospital during 1982. Most of the common diseases treated in the Hospital are :—

Category of diseases	Number of patients	
	Indoor	Outdoor
1. Infective and Parasitic diseases	297	253
2. Neoplasms	22	31
3. Allergic, Endocrine system Metabolic and Nutritional diseases	32	59
4. Diseases of the blood and Blood forming organs.	40	57
5. Mental, psychoneurotic and personality disorders	3	4
6. Diseases of the nervous system and sense organs	18	28
7. Diseases of the Circulatory system	12	17
8. Diseases of the Respiratory system	21	29
9. Diseases of the digestive system	188	293
10. Diseases of Genito-Urinary system	31	75

Source : Medical Superintendent Serkawn Hospital.



Civil Hospital



Christian Hospital Serkawn

CHAPTER IV

ECONOMIC LIFE OF THE TOWN

Introduction

A. Data relating to economic activities of the people is of immense value for studying their socio-economic conditions. The occupational structure of the people reflects their social, cultural and educational levels. The higher participation rate reveals the availability of greater opportunities of work in these areas or it may also indicate the backwardness of the region which compels more people to work to feed the households. It can safely be mentioned that in an area where the population depends largely on agriculture, there is a greater participation of all members of the household including women and children and this reduces proportion of non-workers. In the urban areas, the number of persons engaged in agricultural labour, cultivation and household industry are comparatively low and Lunglei being an urban centre is no exception. The occupational structure of Lunglei as per 1981 census, reveals that about 27% of main workers are engaged in agricultural labour, household industry and cultivation while those engaged in other work account for about 73% of main workers. The economic life of the town does not reveal special features except that the urban atmosphere has been thrust on this town being the headquarters of Lunglei district.

The following table presents total population, workers and non-workers by sex in Lunglei town as per 1971 and 1981 censuses.

Table IV.1—Total population, workers and non-workers by sex in Lunglei town as per 1971 and 1981 censuses

Census Year	Total population			Total main workers			Total non-workers		
	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10
1981	17,205	9,372	7,833	5,746 (33·40%)	4,633	1,113	11,459 (66·60)	4,739	6,720
1971	6,019	3,257	2,762	2,339 (38·86%)	1,603	736	3,680 (61·14)	1,654	2,026

As seen from the table, the proportion of workers in the total population at 1981 census has been 33.4% while it is 32.6% in respect of survey data (not presented in the table) for indicating almost similar pattern. But the proportion of workers at 1971 census was 38.9% which is higher than that in 1981 census. The decline in proportion of workers at 1981 is mainly due to change in concept for treating a person as workers. Proportions of workers to total population observed for Lunglei sample study (32.6%) and for the Lunglei town as at 1981 census (33.4%) are in uniformity with the State urban proportion of workers (33.2%) at 1981. Proportion of non-workers at 1981 for Lunglei town and from the Lunglei sample study are almost identical, having about 67% in the total population.

It is of interest to study the pattern of main workers at 1981 and 1971 censuses for Lunglei town. The following statement throws light on the pattern of main workers by sex and age, distributed in various industrial categories at both the censuses.

Table IV. 2—Distribution of workers of Lunglei town by sex and age in different industrial categories at the 1971 and 1981 censuses

Age group		Total population		Total main workers		I Cultivators		II Agricultural Labourers		III Livestock, Forestry, Fishing, Hunting & plantations, orchards and Allied Activities		IV Mining and Quarrying	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12	13
Total	1981	9,372	7,833	4,633	1,113	572	415	400	117	77	5	5	..
	1971	3,257	2,762	1,603	736	511	564	1	..	17	2	..	..
0—14	1981	2,981	3,093	11	4	4	2	2	2	..	..	..	..
	1971	1,232	1,208	18	32	18	30	..	..	..	..	..	..
15—59	1981	6,076	4,369	4,465	1,073	525	390	386	108	75	5	5	..
	1971	1,919	1,412	1,535	687	469	518	1	..	16	2	..	..
60+	1981	288	344	143	38	41	21	13	8	1	..	..	..
	1971	104	139	50	17	24	16	..	..	1	..	..	..
Age not stated at	1971	2	3	..	..	..	..	..	..	..	..	..	..

Source : Part III A & B. General Economic Tables, Mizoram 1981 Census. Horizontal and vertical totals do not agree at 1981 census because age not stated is included in the total.

Age group		V Manufacturing, processing, servicing and repairs (a) Household Industry		V (b) Other than household industry		VI Construction		VII Trade and Commerce		VIII Transport, Storage & Communications		IX Other Services	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	14	15	16	17	18	19	20	21	22	23	24	25
Total	1981	24	9	170	37	229	16	288	97	151	4	2,717	413
	1971	21	3	34	5	102	5	103	88	51	1	763	68
0—14	1981	..	..	..	..	..	..	1	..	..	..	4	..
	1971	..	..	..	..	..	..	..	..	..	..	..	2
15—59	1981	21	9	164	38	220	15	273	95	145	4	2,651	409
	1971	19	3	33	5	100	5	99	87	49	1	749	66
60+	1981	2	..	5	..	8	1	13	3	6	..	54	5
	1971	2	..	1	..	2	..	4	1	2	..	14	..
Age not stated	1971	..	..	..	..	..	..	..	..	..	..	..	..

It is noticed on examination from the table that workers in categories I & II i.e., Cultivators and agricultural Labourers form 26.17% of total workers indicating higher proportion of workers in non-agricultural activities which is the characteristic of an urban area. At 1971, these two categories accounted for 46% of the workers. The major share in the workers is accounted by the category (IX) other services, which is of the order of 54.5% in 1981, while this was only 35.5% at 1971 census. The remaining categories like household industry, construction, trade and commerce, transport, storage and communications have only few workers engaged in at both the 1971 and 1981 censuses.

Looking at the sex-wise break up, male workers are predominantly occupied in other services, trade and commerce, construction, manufacturing other than household industry, transport and communications. Considerable number of workers are also found in cultivation and agricultural labourer. In case of females, most predominant categories of workers are found as cultivators, agricultural labourers in trade and commerce and other services. Looking at the age distribution of workers, we find that 95% and 96.33% of workers are concentrated in the age group of 15-59 at 1971 and 1981 censuses respectively. At 1971 concentration of workers in agricultural activities was to the extent of 30.62% among males and 75.40% among females while at 1981 this is accounted for by 20.41% of male and 46.50% of female workers. This clearly indicates the decreasing trend workers in agricultural activities during the 71-81 by both the sexes. When we look at the other industrial categories, there is a great change in concentration of workers in other services. 48.79% of male workers were in other services at 1971 while at 1981 the proportion has been 59.39%. Among female workers it has improved from 9.61% in the 71 to 38.19% in 1981. Proportion of female workers in trade and commerce at 1971 was 12.66% which has decreased to 8.8% at 1981. In other categories like construction, transport and communications, male workers are found in small proportions while female workers do not contribute much.

Classification of population into workers and non-workers

250 households were selected in the town on sample basis and close study of various aspects of the economy of the town was made. The household schedule which has two independent questions pertaining to the working force was canvassed among these households. On scrutiny of the schedules it was found that out of 250 households canvassed, 245 households had at least one working member in the household.

The following table shows the depth of employment.

Table IV.3 —Distribution of households by depth of Employment

Number of Workers	Number of households by size and having No. of workers in col. 1				
	All households	1—3	4—6	7—10	10+
1	2	3	4	5	6
Nil	5	5	..	..	..
1 .	99	80	19	..	..
2 .	81	49	31	1	..
3 .	40	20	15	5	..
4 .	17	2	11	4	..
5 .	6	..	4	2	..
6 .	..	..	..	..	..
7 .	1	..	..	..	1
8 .	1	..	..	..	1
TOTAL	250	156	80	12	2

It follows from the above table that out of 250 households 5 do not have any worker. In each of 99 households, only one member is employed, in 81 households, two members are employed, and in 40 households, three members are employed. Also it is seen that in 17 households 4 members are workers and in 6 households, 5 members are employed. One household each is having 7 and 8 workers respectively. It is clear that out of 250 sample households, 98% have at least one working member and 2% of the households selected have no workers at all. It will however, be wrong to conclude that the sample households are self-sufficient in economy. Assuming the average number of members in a particular household to be 5, one will find that in 99 households there are only 99 workers while total strength of the households is 395. This simply shows that 99 households are dependent upon only one working member each, which is not a healthy indication as far as the depth of employment is concerned.

To have a more clear view of the situation, it is desirable to study the picture locality-wise. The number of workers in the households studied by locality is presented in the following table :

Table IV.4—Workers and work participation rates by locality

Name of locality	No. of households studied	Population	Workers	O/% workes to total population
1	2	3	4	5
Zotlang . .	36	198	64	32·32
Serkawn . .	15	93	32	34·41
Zohnuai . .	7	47	16	34·04
Bazar . . .	32	205	68	33·17
Bawng Veng .	14	88	27	30·68
Rahsi Veng .	22	140	49	35·00
Chandmary . .	56	336	124	36·90
Venglai . .	22	143	43	30·07
Lunglawn . .	38	229	58	25·33
Sethlun . .	8	47	17	36·17
TOTAL .	250	1,526	498	32·63

As seen from the table, Chandmary locality covers the highest population of the survey and has also the highest proportion of workers as 36.90%. Next in order of population coverage, comes Lunglawn which has least proportion of workers as 25.33%. Most of the areas have workers ranging between 30% to 36%.

At this stage, it may be interesting to study in detail the locality-wise distribution of workers and non-workers by broad age-group. For this purpose, the following table (Table IV.5) has been added wherein the total sample population has been distributed as workers and non-workers classified by age-group, sex and locality.

Table IV.5—Distribution of population by workers and non-workers by age-group, sex and locality

Age groups	Workers and non-workers by locality and sex																							
	Zotlang						Serkawn						Zohnuai						Bazar					
	Workers			Non-workers			Workers			Non-workers			Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Below 20	2	1	1	85	41	44	..	..	..	39	24	15	1	1	..	22	11	11	1	1	..	78	41	37
20—29	19	13	6	19	9	10	10	4	6	11	6	5	4	3	1	6	2	4	29	20	9	34	11	23
30—49	27	18	9	12	..	12	17	9	8	4	..	4	6	6	..	1	..	1	25	23	2	7	..	7
50—59	11	8	3	3	..	3	3	2	1	2	..	2	3	1	2	..	..	..	7	6	1	6	..	6
60+	5	3	2	15	5	10	2	1	1	5	2	3	2	2	..	2	..	2	6	6	..	12	5	7
TOTAL	64	43	21	134	55	79	32	16	16	61	32	29	16	13	3	31	13	18	68	56	12	137	57	80

Age-groups	Workers and non-workers by locality and sex																							
	Bawng Veng						Rahsi Veng						Venglai						Chandmary					
	Workers			Non-workers			Workers			Non-workers			Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
1	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
Below 20	1	1	..	44	17	27	3	1	2	52	28	24	3	3	..	56	26	30	5	4	1	127	63	64
20—29	11	7	4	9	3	6	19	11	8	17	6	11	14	11	3	27	8	19	51	39	12	31	14	17
30—49	9	6	3	3	..	3	13	7	6	4	..	4	20	14	6	8	2	6	56	47	9	32	5	27
50—59	5	3	2	2	..	2	11	9	2	5	..	5	5	4	1	3	1	2	8	8	..	7	..	7
60+	1	1	..	3	1	2	3	2	1	13	6	7	1	1	..	6	3	3	4	4	..	15	6	9
TOTAL	27	18	9	61	21	40	49	30	19	91	40	51	43	33	10	100	40	60	124	102	22	212	88	124

Age-groups	Workers and non-workers by locality and sex																							
	Lunglawn						Sethlun						All Localities											
	Workers			Non-workers			Workers			Non-workers			Workers			Non-workers								
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
1	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67						
Below 20	2	1	1	119	56	63	1	1	..	23	13	10	19	14	5	645	320	325						
20—29	19	11	8	19	7	12	5	1	4	2	1	1	181	120	61	175	67	108						
30—49	28	19	9	20	2	18	7	5	2	3	..	3	208	154	54	94	9	85						
50—59	7	7	..	3	..	3	2	1	1	..	..	..	62	49	13	31	1	30						
60+	2	2	..	10	2	8	2	1	1	2	..	2	28	23	5	83	30	53						
TOTAL	58	40	18	171	67	104	17	9	8	30	14	16	498	360	138	1,028	427	601						

A bird's view of the above table reveals that out of a total number of 787 males, 360 are workers and the remaining 427 are non-workers. Among females only 138 out of 738 are engaged in economically productive activities and as many as 601 of them are in the category of non-workers. On the whole female workers are little more than one-third of male workers. When we look at the localities, Chandmary and Bazar localities have female workers to the tune of 25% of the male workers. While in localities like Zotlang, and Bawng Veng, we notice female workers are almost 50% of male workers. In Venglai locality the female workers are 1/3rd of male workers. Only exception is Serkawn where male/female composition among the workers is equal. In general it is noticed that larger concentration of workers of both sex is in the age-group 30-49 followed by 20-29 and 60+ age-groups. There are a few exceptions to this phenomena.

A further classification of workers of selected sample households is presented in the table IV. 6, illustrating the locality-wise workers distributed by employment status.

It is revealed from the above table that the majority of workers (244) fall in the category of employees. The second place goes to cultivators (97). There are 60 family workers and 71 single workers in all. There are only 22 persons who can be categorised as 'employer' according to the definition followed for such classification. This table also gives a broad view of the locality-wise occupational distribution of workers. We find that majority of workers in Chandmary locality came under the category of 'employees', which has also returned by the highest no. of employers' in any locality. In Serkawn locality workers are distributed in two categories only such as employees and cultivators. Only localities like Zotlang and Serkawn do not have any workers in category of 'employer'. As the sample study covers different ethnic groups, it is necessary to study the pattern of workers/non-workers distributed under different ethnic groups. The following table shows the distribution of workers/non-workers by sex and age-groups by different communities.

We find that there are 4 linguistic groups listed in this table. Any Mizo (Lushai) tribe (Scheduled Tribe) with a population of 1407 persons forms the single largest tribe in Lunglei town. Other communities listed in the table are not found in large numbers. In most of the communities except Mizo most of the workers are males only while all females are non-workers.

Looking into the age distribution of workers, 73% of the total non-Mizo male population are workers concentrated in the age group of 15-59, while there are no female workers.

Among the Mizo, 41.4% of male and 19.3% of females are workers. It is noticed at 0.14 age groups has all non-workers only. In the age group 15-59, 64.4% of the males and 30.8% of the females are workers while in the age group 60+ only 38.8% of males and 8.8% of females are workers.

Non-workers :

Non-workers are those who are not engaged in any economically productive activity, such as students, housewife etc. Out of 1526 persons covered in survey 1028 are non-workers. In other words non-workers constitute 67.37 per cent of the population composed of 41.53% males and 58.46% females. A table giving the percentage distribution of male and female non-workers by nature of activities is given below :—

Table IV. 6—Employment status of workers by locality and sex

Locality	Total workers	Males	Females	Employer			Employee			Single worker			Family worker			Cultivator			Agricultural Labour		
				P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Zotlang	64	43	21	..	..	..	21	16	5	6	1	1	3	1	2	31	18	13	3	3	..
Serkawn	32	16	16	..	..	..	17	10	7	..	..	..	..	..	..	15	6	9	..	..	..
Zohnuai	16	13	3	1	1	..	5	4	1	3	3	..	1	..	1	6	5	1	..	..	..
Bazar	68	56	12	2	1	1	28	23	5	7	4	3	25	24	1	6	4	2	..	..	..
Bawng Veng	27	18	9	1	..	1	15	10	5	4	4	..	2	1	1	4	2	2	1	1	..
Rahsi Veng	49	30	19	1	1	..	30	19	11	2	1	1	..	..	..	16	9	7	..	..	..
Venglai	43	33	10	3	3	..	27	22	5	9	6	3	4	2	2	..	..	..	..	..	..
Chandmary	124	102	22	9	9	..	69	53	16	23	18	5	22	21	1	1	1	..	..	..	..
Lunglawn	58	40	18	4	4	..	24	17	7	14	10	4	2	1	1	14	8	6	..	..	..
Sethlun	17	9	8	1	1	..	8	4	4	3	2	1	1	..	1	4	2	2	..	..	..
TOTAL	498	360	138	22	20	2	244	178	66	71	53	18	60	50	10	97	55	42	4	4	..

Table IV. 7—Distribution of workers/non-workers by linguistic group and by broad age groups and sex

Linguistic groups	Total workers			Total non-workers			0—14			15—59						60+					
							Non-workers			Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Mizo (ST) (Lushai)	427	289	138	987	409	578	455	230	225	403	270	133	450	149	301	24	19	5	82	30	52
Bengali	58	58	..	34	15	19	18	12	6	54	54	..	16	3	13	4	4	..	..	..	..
Nepali	13	13	..	7	3	4	4	2	2	13	13	..	3	1	2	..	..	..	..	..	..
TOTAL	498	360	138	1,028	427	601	477	244	233	470	337	133	469	153	316	28	23	5	82	30	52

Table IV. 8—Non-workers by type, sex with percentage of each category to the total non-workers

Sl. No.	Category of non-workers	Persons (percent to total)	Males (percent to total males)	Females (percent to total females)	Remarks
1	2	3	4	5	6
1.	Students	515 (50·10)	271 (63·47)	244 (40·60)	
2.	Household duty	223 (21·69)	15 (3·51)	208 (34·61)	Dependents are children not attending school or a persons permanently disabled from work because of illness or old age.
3.	Dependents	117 (11·38)	52 (12·18)	65 (10·81)	
4.	Infants	138 (13·42)	62 (14·52)	76 (12·65)	Infants include children 0—4 years.
5.	Disabled	6 (0·58)	5 (1·17)	1 (0·17)	
6.	Retired	25 (2·43)	18 (4·22)	7 (1·16)	
7.	Vagrant	2 (0·20)	2 (0·47)	..	
8.	Inmates of Institution	1 (0·10)	1 (0·23)	..	
9.	Others	1 (0·10)	1 (0·23)	..	
	TOTAL	1028 (100)	427 (100)	601 (100)	

The above table shows that among non-workers 50.09 per cent are students, 21.69 per cent are engaged in household duties, 24.80 per cent are dependents and infants, and the rest are retired persons, beggers, vagrants, disabled and others. Among non-working males 27.1 are students (63.44%) followed by 26.88 per cent as dependents and infants while among non-working females the highest proportion is against of students with 40.59%, followed by those engaged in household duties with 34.68% to total female non-workers.

The following table gives the percentage distribution of non-workers, who are literate and above 15 years of age with literacy levels as furnished below :—

Table IV. 9—Percentage distribution of non-workers who are literate (above 15 years of age) by sex and educational levels

Educational level	Percentage to total non-workers		
	Persons	Males	Females
1	2	3	4
Literate without level	300(29·18)	134(31·38)	166(27·62)
Primary/Junior basic/ Middle	424(41·25)	193(45·20)	231(38·44)
Matriculation of Higher Secondary.	91(8·85)	23(5·39)	68(11·31)
Graduate degree other than technical degree	2(0·19)	..	2(0·33)
TOTAL	817	350	467

The above table reveals that out of total non-working persons who are literate and aged 15 years and above, 29.18 per cent are literate without educational level consisting of 31.38 per cent males and 27.62 per cent females. There are 41.25 per cent of non-workers with Primary and junior basic/ middle levels. Matriculation or Higher Secondary level is achieved by 8.85% of non-workers while graduate and above category accounts for 0.19 per cent.

Migration status of workers and non-workers

Migratory character of the workers is yet another important aspect which gives a deeper insight into the economy of a particular region. It tells us how many persons have out-migrated from this region in search of better job opportunities and how many outsiders have in-migrated for the purpose of employment. The main difficulty is how to determine the migration status of a person. Sometimes migration status is determined on the basis of place of birth, while sometimes on the basis of place of last residence. The criteria followed in the following table is the place of last residence. It is, therefore, possible that a man who actually belongs to Lunglei town, goes out for the purpose of employment stays there for a few years but again returns to Lunglei town, is taken as migrant for this table. In the following table, the sample population is at first divided into two broad categories i.e. migrants and non-migrants and subsequently the details of the place of last residence of the migrants are given for workers and non-workers by broad age groups.

On examining the above table, two important features of the working force in the sample households are noticed. Firstly, the migrants constitute 51.11 per cent of the total sample population and secondly the migrant workers account for 71.08% of the total working force in the sample households. Considering male and female workers separately, there are 263 male and 86 female workers among migrants against 97 male and 52 female workers among non-migrants. While looking for the reasons for high mobility among the workers, majority of the workers have migrated to Lunglei town from other areas in connection with their jobs. Also more than 50% of the total work force of Lunglei town is engaged in "other services" category alone and this

Table IV. 10—Distribution of workers and non-workers by migration status with reference to place of last residence, broad age-group and sex

Migration status with reference to place of last residence	0—14 years						15—59 years						60+ years						All ages					
	Workers			Non-workers			Workers			Non-workers			Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
A. Non-migrant (Born in the town)	388	204	184	139	89	50	181	73	108	10	8	2	28	8	20	149	97	52	597	285	312			
B. Migrant																								
Last residence outside the town but in the District—																								
(a) Rural	43	17	26	201	140	61	180	48	132	8	6	2	43	17	26	209	146	63	266	82	184			
(b) Urban	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
II. Last residence outside the district but in the state—																								
DISTRICT—AIZAWL—																								
(a) Rural	5	3	2	4	1	3	23	8	15	1	1	..	6	3	3	5	2	3	34	14	20			
(b) Urban	23	10	13	38	28	10	42	14	28	..	..	..	2	1	1	38	28	10	67	25	42			
District—Chhimtuipui—																								
(a) Rural	8	3	5	21	17	4	12	2	10	5	4	1	1	..	1	26	21	5	21	5	16			
(b) Urban	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III. Last residence in other states—																								
Meghalaya	5	3	2	8	5	3	4	1	3	..	..	..	2	1	1	8	5	3	11	5	6			
Madhya Pradesh	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	1	1	..			
Bihar	..	..	..	7	7	..	4	2	2	..	..	..	..	..	..	7	7	..	4	2	2			
Assam	5	4	1	37	36	1	14	2	12	2	2	..	..	..	..	39	38	1	19	6	13			
Arunachal Pradesh	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	1	1	..			
West Bengal	..	..	..	8	8	..	1	..	1	1	1	..	1	..	1	9	9	..	2	..	2			
Tripura	..	..	..	2	2	..	1	1	..	..	..	..	..	..	..	2	2	..	1	1	..			
IV. Last residence in other country—																								
Bangladesh	..	..	..	2	2	..	2	..	2	1	1	..	..	..	..	3	3	..	2	..	2			
Burma	..	..	..	3	2	1	2	..	2	..	..	..	..	..	..	3	2	1	2	..	2			
TOTAL	477	244	233	470	337	133	468	153	315	28	23	5	83	30	53	498	360	138	1,028	427	601			

category mostly covers the employees of various public offices. An important reason behind this mobility may, therefore, be the frequent transfer of the government servants. There are good number of persons who have come to this town during disturbances from within the state. During political disturbance that arose in Mizoram, people who lived in villages found it safer to live in towns rather than in villages.

In the sample population (according to the place of last residence) there are 3 male workers who have migrated from Bangladesh. Also there are 3 workers (2 males and 1 female) migrated from Burma. There are also 65 workers consisting of 61 males, 4 females who have had their last residence in various states outside Mizoram. The states that represented are Meghalaya, Madhya Pradesh, Bihar, Assam, Arunachal Pradesh, West Bengal and Tripura. 51 males and 18 female workers are found to be living in different districts of Mizoram other than Lunglei district before coming to Lunglei. The number of male and female workers who were residing in Lunglei district of Mizoram but outside Lunglei town are 146 and 63 respectively.

Occupational details of out-migrant workers

During the study it was revealed that there are some out-migrants workers belonging to the households covered. The following table shows the particulars of all such workers, alongwith the description of occupation and relationship with the head of the household.

Table IV.11 — Statement showing the occupational details of out-migrant workers and their relationship with the head of household

Occupation	Number of members (workers) staying outside Lunglei, and who are related to head of house-hold surveyed								
	Father	Mother	Son	Daughter	Brother	Sister	Husband	Son's wife	Total
1	2	3	4	5	6	7	8	9	10
Clerk	..	..	..	..	..	..	..	1	1
Brick layers & other construction workers	..	..	1	..	..	1	1	..	3
Teacher	..	1	..	..	1	..	2	..	4
Cultivators	..	..	3	..	..	..	..	..	3
Technicians	..	..	1	..	..	..	..	..	1
Labourer	1	..	2	..	..	..	..	..	3
Shopkeepers, wholesale & retail trade	..	..	6	1	..	..	1	..	8
Unclassified	..	..	..	..	..	..	1	..	1
TOTAL	1	1	13	1	1	1	5	1	24

From the above table, it is found that 24 workers belonging to the sample households are staying outside Lunglei town and are engaged in various occupations. Of them one person is working as clerk, 3 as bricks layers other construction works, 4 as teachers, 3 as cultivators, one as technician, 3 as labourers, 8 as shop-keepers, and one as unclassified worker. It may be added here that the total number of family members staying outside was 106 consisting of 24 workers and 82 non-workers, thus indicating that 22.64 per cent of the total persons staying outside the town are workers. Number of female workers is small. The absentee members belong to 72 households and it may be pointed out that only 13 households received remittances from the absentee members during the year proceeding the date of survey. On the other hand, the number of households sending money to their absentee family members was 20 during the same period. The amount of money sent to the absentee members per houschold varies between Rs. 1350 and Rs. 6000 per year while the amount of remittances received from the absentee members varies from Rs. 500 to Rs. 800 per household during the same period. It is clear that more money was sent from the town to various other places, as compared to the amount that was received from other places to the sample households.

Occupation and mode of transport

The type of occupation, mode of transport to place of work and time taken to reach the same by selected households is shown in the following table.

Table IV.12– Type of occupation, mode of transport to place of work and time taken to reach

Type of occupation	Transport to place of work and time taken to reach															
	on foot					by Bus					By Bike					Total Workers
	30 minutes or less	30 minutes to 1 hour	1-1½ hours	More than 1½ hours	Total	30 minutes or less	30 minutes to 1 hour	1-1½ hours	More than 1½ hours	Total	30minutes or less	30minutes to 1 hour	1-1½ hours	More than 1½ hours	Total	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1. Unskilled	25	4	2	..	31	2	..	..	..	2	..	..	..	..	..	33
2. Skilled and manual	40	..	1	..	41	2	..	1	..	3	..	..	..	..	..	44
3. Lowest professional and administrative (e.g. Primary teacher)	45	..	3	1	49	8	..	..	..	8	..	..	..	..	..	57
4. Small business	85	1	..	..	86	5	..	..	..	5	1	..	..	..	1	92
5. Highly skilled and supervisory (manual)	4	..	..	..	4	2	..	..	..	2	..	..	..	..	..	6
6. Clerks and shop assistants	36	1	1	..	38	10	..	..	..	10	..	..	..	..	..	48
7. Intermediate professional and related posts, secondary teachers.	22	1	..	..	23	2	..	..	..	2	1	..	..	..	1	26
8. Medium business.	3	..	..	..	3	1	..	..	1	2	..	..	..	..	..	5
9. Higher professional and salaried posts	23	1	..	..	24	4	..	..	..	4	..	..	..	..	..	28
10. Owners of factories and large	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11. Cultivators	17	22	13	43	95	2	..	..	..	2	..	..	..	..	..	97
12. Beggers and prostitutes	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13. Pensioners and retired personnel	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14. Unclassified.	51	..	2	..	53	9	..	..	..	9	..	..	..	..	..	62
15. Non-worker	..	..	..	..	..	..	..	..	..	..	..	..	..	..		..
TOTAL	351	30	22	44	447	47	..	1	1	49	2	..	..	..	2	498

Among the workers in small business group, the highest number are going on foot to their place of work within 30 minutes or less, and their number being 85. Next comes lowest professional service, who are walking on foot to their place of work within 30 minutes or less. The least number who are going on foot to their place of work within 30 minutes or less are the medium businessmen who are only four. But there are 51 in the unclassified group and these could not be classified as one type of occupation because it is combined with number of workers who are not included in any type of occupation category listed in the table.

Workers who are walking on foot to their place of work for more than 30 minutes to one hour are cultivators numbering 22 who form the largest group in the category. Next in order comes unskilled workers numbering 4. The least in this category of mode of transport are from small business, higher professional and salaried posts and Intermediate professional and related posts, secondary teachers and clerks and shop assistants, one each in these professions.

There are 13 cultivators who spent 1-1½ hours on foot for reaching their place of work from their residence and 1 skilled and manual and 1 clerk and shop assistant also spent one to 1½ hours for going on foot to their place of work. There are also two members each in unclassified and unskilled manual in this category. Again there are 43 cultivators spending more than 1½ hours for reaching their place of work on foot. There is one member from workers of lowest professional and administrative (i.e. primary teacher) who spent more than 1½ hours for reaching his place of work on foot.

Among the workers who are going by Bus to their places of work spending 30 minutes or less, clerks and shops assistants form the largest group with 10 members. Next comes unclassified workers. There are 8 members of lowest professional and administrative category who spent 30 minutes or less for going to their places of work from their residence. Small businessmen numbering 5 also used Bus for going to their places of work and spend less than 30 minutes. Another 2 unskilled, 2 intermediate professional and related posts, 2 cultivators,

2 skilled (manual) and 2 cultivators are spending 30 minutes or less for reaching their place of work by bus.

Among the workers mentioned in the above table, most of them are going to their places of work on foot and their number is 447. Only 49 workers are using bus while only 2 workers are using bike.

Seeking employment

Persons seeking employment are classified in terms of households they are found and the locality to which they belong. The information is presented in the following table based on sample study of the selected 250 households. Persons seeking employment are also presented by age and locality in another table.

Table IV.13—Locality-wise number of households with unemployed and the population in each locality and sex

Locality	Total households	Total population			Number of households with at least one unemployed
		Person	Males	Females	
1	2	3	4	5	6
Zotlang	36	198	98	100	35
Serkawn	15	93	48	45	15
Zohnuai	7	47	26	21	..
Bazar	32	205	113	92	24
Bawng veng	14	88	39	49	14
Rahsi veng	22	140	70	70	22
Venglai	22	143	73	70	19
Chandmary	56	336	190	146	43
Lunglawn	38	229	107	122	38
Sethlun	8	47	23	24	7

Table IV.14— Persons seeking employment by age-group and locality

Locality	0—14			15—24			25—34			Total		
	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Zotlang	..	..	..	4	2	2	1	1	..	5	3	2
Serkawn	..	..	..	1	1	..	..	..	..	1	1	..
Zohnuai	..	..	..	..	..	..	..	..	..	..	..	..
Bazar	..	..	..	5	3	2	..	..	..	5	3	2
Bawng veng	..	..	..	2	1	1	..	..	..	2	1	1
Rahsi veng	..	..	..	2	1	1	..	..	..	2	1	1
Venglai	..	..	..	6	2	4	..	..	..	6	2	4
Chandmary	..	..	..	10	5	5	..	..	..	10	5	5
Lunglawn	..	..	..	11	6	5	..	..	..	11	6	5
Sethlun	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	..	..	..	41	21	20	1	1	..	42	22	20

From the above tables, we find that there are 217 households with at least one unemployed person and the total number of persons seeking employment are 42 only. Out of 42 persons there are 22 males and 20 females seeking employment. The percentage of persons seeking employment to the total non-workers is about 4 per cent.

B. ESTABLISHMENTS INCLUDING MANUFACTURING, COMMERCIAL BANKING, MONEY LENDING, CHIT FUND AND OTHER ESTABLISHMENTS

There are few small scale manufacturing industries in Lunglei town. It has not made much headway so far as the industrial development is concerned and the existence of large or medium size industries are conspicuously absent.

SMALL SCALE INDUSTRIES

(i) Furniture Workshops

At the time of survey there were only 6 furniture workshops in the town and these workshops, furniture for the households is mostly made. The main finished products include chairs, tables, cots etc. During that year, about 50 chairs, 70 tables and cots were manufactured on average by each establishment. Besides, other furnitures like almirahs and dressing tables in large numbers were manufactured. The proprietors had reported that shortage of electricity in the town was the main problem for less production. On an average, 7 workers were engaged daily in the furniture workshops.

(ii) Motor Workshops

There were three workshops that were scattered in different parts of the town. One is at Bazar Veng and the other two are located in Rahsi Veng and Lunglawn localities. Out of these, one motor workshop located in Rahsi Veng is owned by government while the other two are owned by private parties. There were seven and nine workers engaged daily in two private workshops respectively. The workshops generally use power generated by diesel engines and power supply is not available at day time. Power supply through diesel is not sufficient to run the workshops and hence they are facing problems.

Printing Press

There are ten printing presses in Lunglei town which are located in different parts. Among these printing presses, Mizoram Baptist Church Press is the biggest and the most popular press in Lunglei town. No government press is located here. All the presses are owned by private parties. These printing machines are manually operated due to non-availability of power supply. Number of workers vary in different presses. In Baptist Church Press, there are more than 19 workers, on the other hand, Leitlangpui press located in Chandmary locality has only 5 workers. At least 5 workers are required daily in any press.

Ice Factory

There is one ice factory found in Lunglei during the time of survey. In this factory different kinds of ice-creams are made and it is located in Chandmary ward. This is a household industry and there are no paid workers.

Bakery

There is only one bakery in Lunglei town which is located at Chandmary locality. From this bakery different varieties of bread are manufactured and are then supplied again to different parts of the town. There are 7 workers in this bakery. Their problem is less supply of fuel. The workers have to work all days round the clock in order to meet the increased demand.

Blacksmithy

There is only one blacksmithy in Lunglei town. From this industry different items like dhoe, hoe, axe, etc. are manufactured. This blacksmithy is located in Chandmary locality. Only two workers are employed in this. The main problem faced by the industry is lack of demand.

Banking facility—State Bank of India

The branch of State Bank of India was established in the town during 1976 only, with its head office at Shillong, Meghalaya. Apart from banking facilities, it also provides financial facilities to businessmen as well as to the cultivators. The loans are being granted to the cultivators for promoting cultivation, agricultural marketing and also to the educated unemployed in various schemes, such as shops, carpentary, workshops etc. The business community also avails of the banking facilities. In order to help the technically qualified persons, the bank provides financial facilities for setting up new units and for purchase of machinery etc. The state bank also deals with government transactions. This bank is situated at Venglai, and it was the only bank available at Lunglei town as well as for Lunglei district at the time of survey.

At the time of survey, 31 employees were working in the bank. The employees consisted of a Manager, Cash Officer, three Junior Officers, a head Clerk, Cashiers, Clerks and Peons etc. The working hours of the bank are from 9:45 A.M. to 4:30 P.M. without an interval on all working days except on Saturday when the working hours are from 9:45 A.M. to 1:15 P.M. The bank remains closed on every Sunday and other bank holidays.

The details of deposits, number of accounts and amounts deposited in respect of fixed, savings and current accounts for the year 1983-84 are given below.

Table IV.15—Details of banking business at Lunglei with State Bank of India

Category of account	Year	Number of accounts	Total amount deposited
			Rs. P.
Fixed deposits . .	1983-84	236	38,97,221.62
Saving accounts . .	Do.	1646	95,33,079.08
Current accounts . .	Do.	364	55,74,954.79
Others	Do.	202	3,55,830.00

C. AGRICULTURE, HORTICULTURE, LAND, LIVESTOCK AND OTHER RESOURCES, LAND REVENUE/LAND TAX AND OTHER PARTICULARS

Agriculture and horticulture played an important role in the economic life of the town. The method of cultivation around the town is same as in the whole of the State which is called shifting cultivation (jhum). The selection of jhum is done with the arrangement made by the village council with the approval of Deputy Commissioner.

Besides, having an agricultural land for using in shifting method of cultivation, there are some households having gardens or agricultural lands nearby the town which are allotted by the Revenue and Land Settlement department.

Details regarding the ownership of agricultural/ horticultural land by the sample households at the time of survey are presented in the following table.

Table IV.16— Ownership of agricultural/horticultural land, with its location in relation to the residence of the household and locality

Locality	Total No. of households in the sample	No. of households owning agricultural or horticultural land inside or adjoining the town	Number of household having agricultural or horticultural land				Average size (hectares of agricultural land per household)
			Adjoining the house	Within distance of 1 km from house	within distance of 2-3 kms from house	More than 4 kms from house	
1	2	3	4	5	6	7	8
Zotlang . . .	36	26	8	16	2	..	1.16
Serkawn . . .	15	7	1	3	3	..	0.53
Zohnuai . . .	7	3	1	2	..	..	0.54
Bazar	32	6	..	2	3	1	2.60
Bawng veng . . .	14	1	..	1	..	..	0.13
Rahsi veng . . .	22	10	3	3	1	3	1.25
Venglai . . .	22	4	1	1	1	1	1.09
Chandmary . . .	56	22	..	10	7	5	1.06
Lunglawn . . .	38	16	4	6	2	4	0.87
Sethlun	8	7	3	3	1	..	2.20
TOTAL . .	250	102	21	47	20	14	

The main crops that are grown in their land by the households are shown in the following table.

Table IV.17— Main crops grown, quantity produced, consumed by the households owning land

Names of main crops cultivated	No. of households cultivating	Total yield in kgs	Total consumption in kgs	Total marketing crop in kgs
1	2	3	4	5
Banana . .	21	23,720	9,840	13,880
Tea . . .	4	285	155	130
Pineapple . .	29	7,133	3,600	3,533
Rice (Paddy) .	13	9,800	9,800	Nil
Orange . .	15	2,910	615	2,295
Lemon . .	3	720	640	80
Guava . .	6	270	195	75
Mustard . .	2	500	200	300
Mangoes . .	5	550	550	Nil

Livestock

Most of the households keep at least one or the other kind of livestock at their households to meet their requirements. The most popular kinds of livestock reared in the town as per the sample study shown in the following table.

Table IV.18— Practices of animal husbandry on the basis of sample survey

Description of livestock and poultry	Number of households rearing	Total number reared
1	2	3
dogs	5	14
hen	163	2,951
cows	13	118
cats	2	4
pigs	50	103
goats	5	12
hares	1	3
TOTAL	239	3,215

Most of the household reared cattle and hen in the town, and small quantities of milk and eggs are sold to the public which meets the limited requirement of the people. Sick animals are treated by the animal husbandry department in the town. The registration fee is collected by the Local Administration department for animals, which is (i) for cows Rs. 5 per adult head per annum and (ii) for pig Rs. 2.50 per head per annum (for minor).

Land Revenue

As discussed earlier, the Revenue Department collects some amount of money from various services

like *'Zoram chhiah'* (Zoram tax) Rs. 2/- per household per year. House pass fee of Rs. 5/- for each house site is collected besides fee for settlement of land according to the location of the housesite.

The Revenue department also receives house rents from the occupants of bazar sheds and stalls in the town. Total revenue received during the year 1984-85 was Rs. 2,00,520.95p.

D. TRADE & COMMERCE

Wholesale as well as retail trade is carried out in this town. Whole-sale trades relates to food and grocery articles, cloth, construction materials, educational accessories and other consumer goods. Mostly whole-sale dealers are located in Bazar, Venglai, Chandmary and Electric veng localities. Retail shops are spread over most localities. The volume of estimated whole-sale trade is to the tune of Rs. 30 lakhs while the retail trade transaction is to the tune of about Rs. 20 lakhs. The details are presented in Tables IV.19, 20 and 21 in appendix.

Table IV.19— Details of establishments dealing with trade and commerce in Lunglei town

Level of distribution (agencies wholesale /retail	*Trade and Commerce* : General type of establishment in broad categories with reference to commodities in demand with	Area where mainly concentrated	Approximate volume of annual trade as estimated from sales
1	2	3	4
			Rs.
WHOLESALE	(1) Food and grocery articles	Bazar, Venglai, Chandmary	7,00,000.00
	(2) Cloth	Chandmary	7,00,000.00
	(3) Construction materials.	Chandmary	4,00,000.00
	(4) Other consumer goods	Venglai, Chandmary, Electric	8,00,000.00
	(5) Educational	Chandmary Bazar veng	4,00,000.00
RETAIL	(1) *Food & grocery articles* :		
	(a) Foodgrains	Chandmary, Bazar, Venglai	1,70,000·00
	(b) Fish, meats Eggs.	Chandmary, Venglai	70,000·00
	(c) Vegetables & fruits	Chandmary, Bazar	80,000.00
	(d) Milk	In all localities	30,000.00
	(e) Bakery	Chandmary	40,000.00
	(f) Grocery	Chandmary, Venglai, Bazar	80,000.00
	2. *Cloth* :		
	(a) Miscellaneous & Textile.	Bazar, Venglai, Chandmary	70,000.00
	(b) Ready made garments	Bazar, Venglai, Chandmary	1,20,000.00
RETAIL—(*Contd.*)	(c) Tailoring, embroydering, clearing	Bazar, Venglai, Chandmary	1,00,000.00
	3. *Construction* :		
	(a) Building materials	Bazar, Chandmary	1,30,000.00
	(b) Water supply and Sanitary goods	Venglai, Bazar	70,000.00
	4. *Household goods* :		
	(a) Metalic utensils and other wares	Bazar, Venglai	1,00,000.00
	(b) Earthen pots	Bazar	70,000.00
	(c) Crockery & glass wares	Bazar, Chandmary, Venglai	1,00,000.00
	(d) Furniture & Carpentry	Venglai, Chandmary, Serkawan	10,000.00
	(e) Sheet metal articles	Bazar veng	70,000.00
	(f) Plastic & Rubbers	Bazar, Venglai	30,000.00
	(g) Ornaments, Jewellery & Goldsmithy	Bazar, Venglai	20,000.00
	5. *Other consumer goods* :		
	(a) Other items of general merchandise e.g. Stationnery, Umbrella, buttons, cosmetics etc.	Chandmary, Bazar	1,30,000.00
	(b) Shoes	Bazar, Venglai, Chandmary	1,00,000·00
	(c) Others (Miscellaneous household goods)	Bazar, Venglai, Chandmary	70,000.00
	6. *Medical* :	Serkawn, Chandmary, Bazar	4,00,000.00
	7. *Educational* :		
	Books & Publication	Venglai, Chandmary, Bazar	2,00,000.00
	8. *Recreation & Hobby* :		
	(a) Light refreshment like pan, biri, Cigarettes etc.	All locality in town	1,00,000.00
	(b) Sport goods Shops	Venglai, Chandmary	50,000.00
	(c) Photographers and Photo materials	Bazar, Venglai, Chandmary	70,000.00
	9. *Transport* :		
	(a) Cycle and Repairs	Bazar, Chandmary	40,000.00
	(b) Automobile part & repair	Bazar, Chandmary	1,00,000.00
	(c) Petrol pumps and other oils	Lunglawn	2,60,000.00

1	2	3	4
			Rs.
10.	*Tools, equipments, electric goods and machinery* :		
	(a) Agricultural tools and implements	Chandmary Bazar	80,000.00
	(b) Items of particulars trade	Nil	—
	(c) Watches and repairs	Venglai Chandmary Bazar	1,20,000.00
11.	*Others* (specify by broad headings) :		
	(a) Hair dressing saloon	Venglai Bazar Chandmary	10,000.00
	(b) Washing, dycing and dry cleaning	Bazar Venglai	20,000.00

Hotels

Chhingi Hotel.—This hotel is situated in Venglai ward near transport bus station and this was started during the year 1977. Both vegetarian and non-vegetarian meals are served in this hotel. The persons staying in this hotel are not required to take meals compulsorily from the hotel itself like in some hotels. The meals are served during 8.00 A.M. to 10.00 A.M. and from 5.00 P.M. to 7.00 P.M. It may be mentioned that bar facilities are not available in the hotel. The building has three floors of which ground floor and first floor are being used for lodging. Dormitory and double rooms are available having a capacity to accommodate 30 beds. The second floor is used for serving food and the customers take meals in this floor. The owner of the hotel is also living in this floor. The hotel consists of 10 rooms, 6 single rooms and 4 double rooms. Besides this there is a large and wide dormitory accommodation more than 16 beds. Though the hotel has electricity facilities, ceiling or table fans have not been provided in the rooms. Simple cots serve as beds and no modern furniture is available for customers. The charges for dormitory, single room and double room are Rs. 8, 10 or 15 per day respectively. The rooms are not well furnished and lack natural light and air. The bathrooms and latrines are not attached to the rooms. Aluminium and steel utensils are being used for cooking and serving foods.

The customers are mostly travellers who halt on their way to different places. There are also few government servants staying in this hotel paying Rs. 250/ lodging charges per month. The charge for a meal in this hotel is Rs. 10/-. Average income per day is about Rs. 300/-.

The owner of this hotel belongs to the Mizo scheduled tribe. From the beginning the hotel building is owned by the present owner. No servant is engaged by the hotel but the owner manages this with the help of his family members. It is expected that the hotel may be able to progress further due to the efforts of the owner.

New Hotel.—This hotel is situated in Chandmary ward in Target Bazar and was established in 1978. Its building is of Assam type and single storeyed. The location of this hotel is favourable for good business. The link road connecting Aizawl to Lunglei passes through this area. Both vegetarian and non-vegitarian meals are served in this hotel. It has both lodging and boarding facilities. The meals are served during 7:30 A.M. to 9:30 A.M. and 5:00 P.M. to 7:00 P.M.

There are six rooms in this hotel, each room occommodating 2 beds. There are no single rooms available. Only one bathroom is provided for the use of all the customers. There is also one separate latrine having two compartments. Ten rupees per bed per night is charged and Rs. 10/- per head is charged per meal. The hotel has electric facility but no ceiling or table fans have been provided in the rooms. Simple cots serve as beds and no modern furniture is made available to the customers. The rooms are not well-ventilated and lack natural light and air. Stainless steel and aluminium utensils are being used for cooking and serving food.

The customers are generally travellers who halt here on their way to different parts of Mizoram, while some of them are on a business visit. The duration of such stay in this hotel is not much. The present owner of this hotel is a local person belonging to Mizo scheduled tribe. The building and the housesite is owned by the hotel owner. The daily income of this hotel is around Rs. 60/-.

Tea Stall.—There were 58 tea stalls at the time of field survey. Of these ten were located in Chandmary ward, 8 were in Venglai, 5 were in Lunglawn, 21 were in Bazar ward, 1 was in Sethlun, 3 were in Zotlang and other 10 were in Serkawn ward. Tea stalls are available in each locality. Large number of tea stalls are concentrated in Bazar area. Among ten localities, it is found that only one tea stall is available in Sethlun ward. Locational factor determines the number of customer per day, e.g., the smallest locality of Sethlun which has one tea stall has on an average 20 customer per day. Again on the other hand, the bazar ward which has 20 tea stalls has on an average 32 customers per day in each tea stall.

Most of the tea stalls have come into existence after 1966. Tea stalls are being kept clean. Besides tea, cakes, bread etc., are stored in air tight almirahs. Most of the stalls are provided with benches and small tables. Generally, 50 paise is being charged for a cup of tea and the same price for a piece of cake or bread. For serving tea, glass cup is used and for cooking stainless steel utensils are generally used. For boiling water charcoal is used in almost all the tea shops.

Sweet meat shop.—There are altogether 39 sweet meat shops in the town. 12 shops are located in Bazar, 9 are in Chandmary, 6 are in Venglai, 8 in Lunglawn, one in Sethlun, 3 in Zotlang. It is seen that the sweet meat shops are also spreading throughout the town. In every shop, all kinds of eatables and sweets are sold. Number of customers per day

vary according to the location of shop. All these sweet meat shops are located in small buildings.

Restaurant.—There were altogether two restaurants in the town as noticed during the survey period. One is located in Venglai ward and the other is in Bazar ward. Restaurant that is located in Bazar ward attracts large number of customers per day than the one located in Venglai ward. While the restaurant at Bazar has on an average 100 customers per day, the restaurant at Venglai has on an average 40 customers per day. Between these two restaurants, there is wide variation in number of customers and this may be due to the availability of varieties of eatable items, provision of good furniture and the location etc.

Both these restaurants are good. The accommodation and the arrangements for supply are sufficient to meet the demands of population of the town. They are selling all the eatables items in these restaurants.

E. MARKETS AND FAIRS

There are only two markets in the town and these are located in Serkawn and Bazar localities. These are mainly concerned with vegetables and meat. There are about 20 shops each in these two markets. These shops are located in Assam type structures. The details of these markets and the articles supplied by these markets are presented in Table supplied by these markets are presented in Table IV.20, and 21 in the appendix.

Table IV. 20 Special particulars about marketing

Name of the market	Type of establishment & where house with reference to the main commodities dealts with	Approximate number of shop keepers	Hours of marketing	Remarks including commodities for which the market is particularly reported and also whether it is regulated market.
1	2	3	4	5
1. Sobji Bazar (Vegetable Market) Serkawn.	Located in 9 houses which are mainly of Assam type	20 Nos.	5AM 8AM (3 hrs.)	Not regulated market and vegetable are mainly sold here.
2. Lunglei sobji Bazar . .	14 Nos. of ordinary buildings with corregated sheets used for roof and wall inside to each buildings. In all the building there are platforms where the seller sits.	18 nos.	5AM 9AM (4 hours)	Regulated market. Green and dry vegetables, meats, are mainly sold here. Marketing days in a week are Tuesday, Thursday and Saturday.

Table IV.21 Special particulars about supply of vegetables, eggs, meats, fish, milk, firewood etc. from outside the town

Name of commodity	Approximate daily arrival	Areas from where obtained and situated at distance	Method of transport
Vegetable . . .	1--2 trips of truck	70 kms within Lunglei district	Truck & jeep
Eggs . . .	1—14 trips in jeep	415 kms outside Lunglei district (Assam)	By truck
Meat . . .	82 kgs per day	100 kms within Lunglei district	By road
Fish	20 kgs per day	Lunglei district (10 km)	Truck
Milk . . .	200 litres per day	Within Lunglei town	Truck
Firewood . . .	533 quintals per day	50 kms within Lunglei district	Truck

There are no fairs that take place in the town. From the above table it can be seen that there are two markets or bazars in the town in having 23 bazar sheds in which 38 shops function every day. Most of the commodities are coming from outside the town. The market places or bazar sheds were constructed by Revenue Department. The expenditure for the improvement during 1984-85 and for minor work on the Lunglei market was Rs. 1.50 lakhs. The total revenue receipts by the department for the same period from rents of bazar sheds, pass fee, licence fee etc., amount to Rs. 2,00,520.95.

CHAPTER V

ETHNIC AND SELECTED SOCIO-DEMOGRAPHIC CHARACTERISTICS OF THE POPULATION

A. ETHNIC COMPOSITION OF THE POPULATION

Religious Composition

According to 1981 Census there are 17205 persons in Lunglei town, composed of 15013 Christians, 2040 Hindus, 105 Muslims, 31 Buddhists and 16 Sikhs. Christians form 87.2% of the total population of the town, followed by 12% Hindus, and .60% Muslims. The remaining 0.2% of population is accounted by Buddhists and Sikhs. These people of religious groups viz. Muslims, Buddhists and Sikhs are mostly from different parts of the country and also from neighbouring country of Bangladesh in search of better business opportunities.

Religion-wise population in Sample Households

Selected sample households numbering 250 cover a population of 1526, consisting 1414 Christians, 99 Hindus, and 13 Muslims. The following table shows the religion-wise population in sample households by locality.

Table V.1 —Religion-wise population (in sample households) by locality

Locality	Religion							
	Hindu		Muslim		Christian		Total	
	House-holds	Popu-lation	House-holds	Popu-lation	House-holds	Popu-lation	House-holds	Popu-lation
1	2	3	4	5	6	7	8	9
1. Zotlang	..	..	..	..	36	198	36	198
2. Serkawn	..	..	..	..	15	93	15	93
3. Zohnuai	..	..	..	..	7	47	7	47
4. Bazar	8	38	1	5	23	162	32	205
5. Bawng Veng	..	..	..	..	14	88	14	88
6. Rahsi Veng	..	..	..	..	22	140	22	140
7. Venglai	1	3	..	..	21	140	22	143
8. Chandmary	12	58	2	8	42	270	56	336
9. Lunglawh	..	..	..	..	38	229	38	229
10. Sethlun	..	..	..	..	8	47	8	47
TOTAL	21	99	3	13	226	1,414	250	1,526

As seen from the table, Hindu and Muslim population is very small and is confined to only three localities viz., Bazar, Venglai and Chandmary area, while Mizo (Christian) population is well distributed in all areas of the town.

Mother tongue

In Mizoram, most of the population is Mizo (S.T.) and they speak Mizo (Lushai) language. There are some persons speaking other languages at their household level. The figures available from the town study regarding the mother tongue of population are presented below :

Table V.2— Mother tongue of the households including those belonging to Mizo (S.T.) as per the survey data

Mother tongue	Population who speak		
	P	M	F
Lushai (Mizo)	1,414	698	716
Bengali	101	80	21
Hindi	7	5	2
Nepali	4	4	..
TOTAL	1,526	787	739

Scheduled Castes, Scheduled Tribes and others

(a) **Scheduled Castes.**—As per 1981 Census, there are only 15 persons of Scheduled Castes forming only 0.09% of the total population in Lunglei. The following table presents the caste-wise population of scheduled castes in Lunglei by sex.

Table V.3 — Distribution of scheduled caste population in Lunglei town by caste and sex as per 1981 Census

Sl. No.	Name of Scheduled Caste	Total		
		Person	Male	Female
1	2	3	4	5
	Hira	3	2	1
	Muchi	6	6	..
	Unclassified	6	6	..
	TOTAL	15	14	1

(b) **Scheduled Tribes.**—Majority of the population in Lunglei town belong to Scheduled Tribe and form 86.38% of the total town population as per 1981 Census. Of the Scheduled Tribe population, 98.6% belong to Mizo (Lushai) Tribe followed by Pawi tribe with 0.9%. The remaining 0.5% of the Scheduled Tribe population is composed of tribes like 'Chakma', 'Lakher'. Any 'Naga', 'Khasi', 'Jaintia', 'Sinteng', 'Pnar', 'War', 'Bhoi', 'Garo', 'Dimasa', 'Kachari'; and including any 'Kuki' tribes. The distribution of various scheduled tribes is given in the following table.

Table V.4—Distribution of Scheduled Tribe population in Lunglei in 1981 Census by tribe and sex

Sl. No.	Name of Scheduled Tribe	Total		
		Person	Male	Female
1	2	3	4	5
1.	Any Mizo (Lushai) Tribe	14,661	7,296	7,365
2.	Pawi	129	68	61
3.	Chakma	37	25	12
4.	Lakher	14	10	4
5.	Any Naga	11	7	4
6.	Khasi, Jaintia Sinteng, Pnar, War, Bhoi	5	3	2
7.	Garo	3	2	1
8.	Dimasa, Kachari	1	1	..
9.	Any Kuki Tribes including	1	1	..
	TOTAL	14,862	7,413	7,449

The following table presents the locality-wise distribution of Total SC/ST population of Lunglei town's at 1981 Census

Table V.5—The Ward-wise distribution of total population of scheduled castes and scheduled tribes in Lunglei town as per 1981 Census

Name of ward	Total Population			Scheduled caste population			Scheduled tribe population		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10
Zotlang	1,270	641	629	..	..	..	1,205	594	611
Serkawn	1,205	608	597	..	..	..	1,108	533	575
Zohnuai	654	336	318	2	2	..	573	275	298
Bazar	2,191	1,196	995	2	2	..	1,881	927	954
Bawng Veng	1,037	532	505	2	2	..	947	460	487
Rahsi Veng	1,717	968	749	2	2	..	1,535	813	722
Venglai	1,777	1,072	705	2	2	..	1,280	640	640
Chandmary	4,002	2,192	1,810	..	..	..	3,492	1,762	1,730
Lunglawn II	890	483	407	2	2	..	778	406	372
Lunglawn I	1,999	1,113	886	3	2	1	1,691	839	852
Sethlun	463	231	232	..	..	..	372	164	208
TOTAL	17,205	9,372	7,833	15	14	1	14,862	7,413	7,449

The following table sets out the total population covered in 250 sample households by localities classified by Christians, Hindus and Muslims. There is no Scheduled caste population in the sample. Of the total population of 1526, as many as 114 belong to Christians (Mizo) and the rest 112 persons belong to Hindu and Muslim groups.

Table V.6—Distribution of Sample population in sample households by locality and religion

Name of locality	Total No. of household	Total population	Christian (S.T.) population	Hindu population	Muslim population
1	2	3	4	5	6
1. Zotlang	36	198	198	..	..
2. Serkawn	15	93	93	..	..
3. Zohnuai	7	47	47	..	..
4. Bazar	32	205	162	38	5
5. Bawng Veng	14	88	88	..	..
6. Rahsi Veng	22	140	140	..	5
7. Chandmary	56	336	270	61	..
8. Lunglawn	38	229	229	..	..
9. Venglai	22	143	140	..	3
10. Sethlun	8	47	47	..	..
TOTAL	250	1,526	1,414	99	13

Houseless and Institutional Population.—According to 1981 Census there is 375 houseless population in Mizoram. But in Lunglei town there is no houseless population. In Mizoram there is 17,318 institutional population and of this, 1476 persons are in Lunglei town. This means that 8.52 per cent of the total institutional population in Mizoram is in Lunglei town.

Disabled population by type of disability.—According to 1981 Census there is disabled population of 1547 in Mizoram. Of this 198 are found in Urban areas of the state. In Lunglei town there are 25 disabled persons and of this 15 are totally dumb, 5 are totally blind and 5 are totally crippled.

B. DISTRIBUTION OF POPULATION

Before discussing the aspect of population distribution, it may not be out of place to discuss the customs relating to marriage among the Mizos, who form more than 90% of the sample population covered.

Marriage

Polygamy and endogamy, apparently indigenous to Mizo though not strictly in vogue, have been practically replaced by monogamy and exogamy respectively. The marriage ceremony is comprised of western and local customary practices. The largest

number of marriages are between the ages of 16 to 20 years for girls and 21 to 30 years for boys. The families are patriarchal and inheritance is by the youngest son (ultimogeniture). A slight change was introduced by the British by recognising the eldest son as heir to the Chief System in 1955-56. A progressive change along this line was introduced by the District Council by an enactment where by the "Will" of diseased may be held valid.

Age, Sex, and marital status

Sample population covered in the survey is classified by age, sex and marital status and is presented in the table below :

Table V.7—Distribution of population by age, sex and marital status

Age Group	Marital Status and Sex													
	Never married		Married		Widowed		Separated		Divorced		Unspecified		Total	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
0— 4	76	88	..	..	..	..	..	..	..	..	..	..	76	88
5— 9	90	61	..	..	..	..	..	..	..	..	..	..	90	61
10—14	78	84	..	..	..	..	..	..	..	..	..	..	78	84
15—19	90	90	..	7	..	..	..	..	..	..	..	..	90	97
20—24	86	64	13	35	..	..	2	1	..	1	..	..	101	101
25—29	53	23	32	37	..	2	..	..	1	6	..	..	86	68
30—34	8	4	43	34	..	1	3	1	..	..	..	..	54	40
35—49	7	7	98	82	3	5	..	1	1	4	..	..	109	99
50—59	..	1	49	33	..	6	1	2	..	1	..	..	50	43
60—69	..	4	24	20	6	7	..	..	..	2	1	..	31	33
70+	..	1	16	9	6	14	..	1	..	..	..	..	22	25
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	488	427	275	257	15	35	6	6	2	14	1	..	787	739

As seen from the table, age distribution of the sample population reveals that 31.3% of the total sample population is in the younger aged groups, i.e. in the age group of 0-14, while the aged population (i.e. 60+) forms 7.3% of the total sample population. The remaining 61.4% of the population is the age group 15-59. Looking at the dependency ratio, i.e., ratio of population in the age group 0-14 and 60+, to population in 15-59 age group, we find that this ratio is 62.7% which is almost similar to the state urban ratio at 1981 which is 62.25%.

It is noticed that all persons of less than 20 years of age are never married, but for the 7 females in the age group of 15-19 who are married. This clearly indicates the absence of child marriages. There are 32 persons of age 30+ who remain unmarried.

Table V.8—Distribution of sample population by age, sex, literacy and education

Educational Level	5—9		10—14		15—19		20—24		25—34		35—49		50+	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Illiterate	2	2	1	..	..	1	1	..	3	1	4	6	8	36
Literate (without educational level) Formal	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Non-Formal	75	50	15	16	3	3	7	2	9	11	2	17	15	34
Primary	13	9	48	50	17	20	7	21	30	28	22	33	32	24
Middle	..	..	14	18	60	63	62	39	42	38	47	32	32	7
Matriculation/Secondary	..	..	..	..	9	9	17	29	29	23	11	8	8	..
Higher Secondary/Intermediate/Pre-University	..	..	..	..	1	1	5	9	8	4	9	1	2	..
Non-Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Technical diploma or certificate not equal to degree	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Graduate degree other than technical degree	..	..	..	..	..	..	2	1	13	2	12	2	5	..
Post graduate degree other than technical degree	..	..	..	..	..	..	..	..	6	1	2	..	1	..
Engineering and Technology	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Medicine	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Agriculture and Dairying	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Veterinary	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Teaching	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Other	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	90	61	78	84	90	97	101	101	140	108	109	99	103	101

Table V.9 — Age at Marriage as related to sex and present age

Present Age	Age at Marriage																
	Male								Female								
	Below 14	14—19	20—24	25—29	30—34	35—39	40—44	45+	Below 14	14—19	20—24	25—29	30—34	35—39	40—44	45+
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Below 14	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15—24	..	..	13	..	..	..	..	..	..	21	17	..	..	..	..	..
25—34	..	4	29	30	9	..	..	..	1	29	34	15	4	..	..	..
35—44	..	4	20	32	13	7	..	..	..	22	30	9	1	2	..	..
45—54	..	3	23	26	5	2	..	..	..	20	24	8	8	..	1	..
55+	..	7	22	25	17	2	5	1	..	17	31	11	5	2	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	..	18	107	113	44	11	5	1	1	109	136	43	18	4	1	..

Education and age at Marriage :

The following table presents the data based on sample population by sex, age at marriage and the educatiodal attainment.

Table V.10—Age at Marriage as related to educational level

Educational Level	Age at Marriage																				
	Male											Female									
	Below 14	14—19	20—24	25—29	30—34	35—39	40—44	45+	Age not stated	Total	Below 14	14—19	20—24	25—29	30—34	35—39	40—45	45+	Age not stated	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Illiterate	..	..	..	6	2	2	..	..	..	10	1	7	16	12	3	1	..	..	..	40
Education without level	..	5	4	6	1	..	..	1	..	17	..	23	25	10	6	..	..	..	..	64
Below Primary	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Primary	..	3	36	24	10	2	5	..	..	80	..	37	23	10	2	1	1	..	..	74
Middle	..	10	36	48	12	2	..	..	..	108	..	34	49	5	2	1	..	..	..	91
Matric	..	..	26	8	3	1	..	..	..	38	..	8	18	6	1	..	..	..	..	33
Diploma and Certificate	..	..	2	5	3	3	..	..	..	13	..	..	2	..	4	..	..	..	..	6
Degree and above	..	..	3	16	13	1	..	..	..	33	..	..	3	..	..	1	..	..	..	4
TOTAL	..	18	107	113	44	11	5	1	..	299	1	109	136	43	18	4	1	..	..	312

This table shows that out of 1526 persons of the sample, there are 1297 literates indicating the proportion of literate as 85%. When compared to literacy rates of Mizoram state and Lunglei town at 1981, this rate is higher Mizoram state and Lunglei town have recorded literacy rates of 59.9% and 74.1% respectively. In the sample population of 1526, 9 males and 1 female have attained post-graduate degree other than technical degree, while 32 males and 5 females have attained graduate degree other than technical degree. None have acquired any technical or non-technical diplomas not equal to degree. There are 126 males and 133 females who are literates without any educational levels. There are 169 males and 185 females who have studied upto primary while 257 males and 197 females that have attained middle school level. There are 74 males and 69 females who have done their matriculation while 25 males and 15 females have completed higher secondary standard. There are no technical graduates in the sample population at Lunglei.

Age at Marriage and trend

Age at marriage is a very important index to indicate the growth of population. The following table presents age at marriage for both sexes in quinquinal age groups, cross classified by the present age of married ones in broad age groups. Since most people in the sample population are Mizo (S.T.) who belong to Christian religion, the comparison with other religions has not been attempted.

As seen from the table, of the 299 married males, 125 (41.8%) have age at marriage below 24 years while among married females numbering 312, as many 246 (78.8%) have age at marriage below 24 years. 58.2% of marriage males and 21.2% married females have their age at marriage of after the age of 25 years. Only 1 female in the present age group of 25-34 got married below 14 years of age. It is interesting to look at the present age of married people cross classified by their age at marriage.

There are only 13 married males in the age group 15-24 is age at marriage was between 20-24 years of age. Also there are 38 married females whose age at marriage lie in the age group 14-24. In the age group 25-34, there are 72 married males and 83 married females. Among males, 40.3% had their age at marriage between 20-24 years while 41.7% had their age at marriage around 25-29 years. Similarly among females, 35% had their age at marriage around 14-19 years. 41% had around 20-24 years and 18% had their age at marriage between 25-29 years. In the age group 35-44 years, there are 76 married males and 64 married females. Of these, 39.5% of males had their age at marriage between 20-24 years, 42.1% between 25-29 years. In the case of females 34.4% of them had their age at marriage between 14-19 years, 46.9% around 20-24 years and 9.3% around 25-29 years. Similarly, in the age group 45-54, there are 59 married males and 61 married females. Of them, 39% of males had their age at marriage between 20-24 years and 44.1% had between 25-29 years. In the case of females, 32.8% had their age at marriage between 14-19 years, 39.3% between 20-24 years and 13.1% between 25-29 years. Lastly in the age group 55+ there are 79 marriage males and 66 married females. Of them 27.8% of males had their age at marriage between 20-24 years, 31.6% between 25-29 years and 21.5% had between 30-34 years. In the case of females, 25.8% of them had their age at marriage between 14-19 years, 47% between 20-24 years and 16.7% were married at the aged of 25-29 years.

As seen from the table, it is difficult to establish any relationship between age at marriage and educational levels, both in the case of males and females. Irrespective of literacy standards attained, major portion of males and females had their age at marriage around 25+ and 20+ respectively. Only interesting thing about the married is that in males only 3.3% of the married are illiterate while among females about 12% of the married belong to this category.

Inter-religion & Inter-caste marriages

As studied in the households of town Survey, inter-religious and inter-caste marriages are not prevalent in this society and no such case was noticed in any of the households.

Widow re-marriage

In the sample households, there were 50 widowed, 3 (3 females) in the age group 25-34, and 47 (15 males and 32 females) in the age group 35 and above. Of them only 3 widowed males in the age group of 35 and above, got remarried, while none of widows have got married.

Divorce and re-marriage

The remarriages of divorced and separated are not uncommon in Mizo community, which is the most predominant community in Lunglei town. It is noticed during the survey, that 28 persons, 8 males and 20 females of different age groups were either separated or divorced. Of them 6 males and 5 females got remarried. The table presented below through light on the re-marriages of divorced and separated by age and sex.

Table V.11—Divorced/Separated remarriage by age of becoming Divorced/Separated and caste/tribe community.

Cast/Tribe Community		No. of reporting to have become divorced/separated at age of			No. of remarriage of those who become divorced/ separated at the age of		
		Below 25	25—34	34 and above	Below 25	25—34	35 and above
1		2	3	4	5	6	7
ST/MIZO	Male .	2	4	2	..	4	2
	Female .	2	7	11	1	2	2
	TOTAL .	4	11	13	1	6	4

Education and Religion

As discussed the sample study mostly covers the predominant community in Lunglei viz., Mizos (Christians) and it is clearly noticed that the literacy level of population is very high compared to other parts of the country because of the efforts by the Christian missions in this part of the country. The following table presents the sample population above 5 years, who were studying in educational institutions compared with those not studying by age, sex and religion.

Table V·12—Sample population by age, sex and study in Educational Institutions by Religion

Religion	Age	Total		Number studying		Number not studying	
		Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8
Christian . . .	5— 9	85	58	85	58	..	..
	10—14	73	84	69	79	4	5
	15—19	88	96	67	76	21	20
	20—24	90	98	37	34	53	64
	25+	293	294	8	2	285	292
Muslim . . .	5—9	..	..	..	..	..	..
	10—14	..	..	..	..	..	..
	15—19	..	..	..	..	..	..
	20—24	1	..	..	..	1	..
	25+	3	..	..	..	3	..
Hindu . . .	5— 9	5	3	4	3	1	..
	10—14	5	..	3	..	2	..
	15—19	2	1	1	..	1	1
	20—24	10	3	1	..	9	3
	25+	56	14	..	..	56	14

It is evident from the table that Christians (Mizo) are in large numbers in the sample, while muslims and Hindus are every few in number. It is noticed that 89.8% of males and 89.5% of females of age group 5-19 are studying in institutions, while 88.3% males and 90.8% females of age group 20+ are not studying. This indicates the change in the present out look towards education from that of 20 years back.

Educational level of population covered in the survey by religion

The following table reveals the educational levels of population covered in the survey classified by religious groups and by age and sex.

Most of the population covered belonged to christian religion. In the age group 0-14, we find 56.67% of males and 61.67% of females are literate while in the age group 15-59, the proportions literate among males and females are 98.64% and 95.26% respectively. Among Muslims, 100% are literate while among Hindus, in the age group 15-59 literates are composed of 92.31% of males and 90.91% of females. Population in other age groups is not significant and hence the literacy proportions are not discussed. The data presented in the table indicates the distribution of literates in different educational levels. It is interesting to note that among the Mizo (ST) who are christians, there are 34 males and 5 females who have attained graduation and above levels, while among the Hindus these 7 males and 1 female in this category.

Table V.13—Distribution of Population by broad age group, ex caste/tribe/community and educational level

Religion Caste/Tribe/ Community	Broad age Group		Total	Educational Level								
				Illiterate	Literate without Educational level	Primary	Middle	Matriculation/ Secondary	Higher Secondary/ Intermediate Pre-University	Graduate degree other than technical degree	Post Graduate degree other than technical degree
1	2		3	4	5	6	7	8	9	10	11
Christian Scheduled Tribe Mizo	0—14	Male	231	77	83	59	12	..	..	..	..
		Female	227	87	64	58	18	..	..	..	..
	15—19	Male	440	6	17	96	203	62	22	25	9
		Female	443	21	46	121	171	65	14	4	1
	60+	Male	27	5	5	6	8	3	..	..	..
		Female	23	19	2	2	..	..	..	..	..

Table V.13—*Concld.*

1		2	3	4	5	6	7	8	9	10	11
Muslim	0—14	Male	3	..	1	2	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
	15—59	Male	8	..	..	3	4	1	..	..	..
		Female	2	..	2	..	..	..	..	..	..
	60+	Male	..	..	..	..	..	..	..	..	..
		Female	..	..	..	..	..	..	..	..	..
Hindu	0—14	Male	8	2	2	2	2	..	..	..	..
		Female	10	5	4	1	..	..	..	..	..
	15—59	Male	65	5	11	7	25	7	3	7	..
		Female	11	1	2	2	2	3	1	1	..
	60+	Male	5	..	3	1	..	1	..	..	..
		Female	..	..	..	..	..	..	..	..	..

Mother tongue and Educational score

The following table sets out of the information on mother tongue and its average educational score per head among the sample households of different mother tongues.

Table V.14—Mother tongue and educational score

Mother tongue	Average educational score per head		
	Total	Male	Female
Mizo	2.04	2.18	1.89
Bengali	1.99	1.97	2.06
Nepali	2.16	2.12	20.5
Bihari	1.83	2.25	1
Assamese	1.75	2.95	1

It is seen from the above table that the educational scores of males are higher than that of females in the sample population except for Bengali and Nepali communities. In case of the people whose mother tongue is Bengali, the female educational score is higher than of males. It is clearly seen that the educational score of sample population is not high, the highest being Nepali where the score is 2.16 and this represents the attainment of primary or junior basic or middle level. People whose mother tongue is Mizo, have almost the same educational level as of Nepali. The speakers of remaining mother tongues have attained scores equivalent only to literate without level.

In order to know the level of literacy of persons with different mother tongue, a method of score as given below has been adopted. For this purpose children belonging to the age group 0-4 were excluded. All literates of different levels are given different scores as given below. The cumulative score of all literates, both males and females was then divided by total number of literate persons, males and females respectively, to obtain average educational score per head for total literate persons, males and females. Various scores allotted for different educational levels are as follows :—

Educational level	Score
Illiterate	0
Literate without level primary IV junior basic	2
Middle	2
Matriculation or higher secondary	3
Technical diploma or certificate not equal to degree	4
Non-technical diploma or certificate not equal to degree	4
Graduate degree other than technical degree	5
Technical degree or diploma equal to degree	5
Post-graduate degree other than technical degree	5
Post-graduate technical degree	5
Ph. D. or equivalent	6

The following table provides information about sample population, whose mother tongues are different and who have knowledge of subsidiary languages and the average educational scores attained by them.

Table V.15—Knowledge of subsidiary languages and average educational score

Mother tongue	Subsidiary Language	Number of persons			Average Educational Score		
		Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8
1. Mozo	All Subsidiary Language	661	405	256	2·16	2·19	1·94
	English	304	188	116	2·18	2·32	2·4
	Hindi	215	115	100	2·81	2·89	2·7
	Bengali	6	3	3	1·90	2·23	1·5
	French	2	1	1	3·5	5·00	2·00
	Lakher	7	3	4	1·85	1·6	2·00
	Nepali	1	..	1	2·00	..	2·00
	Matu		1	5	1·00	1·00	1·00
	Burmese		2	1	1·67	2·00	1·00
	Tuikuk	1	..	1	2·00	..	2·00

Table V.15—*Concld.*

1	2	3	4	5	6	7	8
2. Bengali	English	11	9	2	3·46	3·40	3·52
	Hindi	79	65	14	1·95	2·11	1·83
	Assamese	4	..	4	2·00	..	2·00
3. Nepali	Hindi	19	17	2	1·46	1·80	1·12
4. Assamese	Hindi	1	..	1	2·00	..	2·00
5. Bihari	Hindi	2	1	1	2·00	2·00	2·00

The above table shows that the survey covered 1526 population and most of them being Mizo, used Mizo language as their mother tongue. The above table indicates that out of population of 1526, 522 persons also have the knowledge of subsidiary languages. There are 316 persons having the knowledge of English as their subsidiary language and their average educational score is 2.8. 176 persons have knowledge in Hindi as subsidiary language and their average educational score is 2.59. There are 6 persons who have working knowledge of Bengali as their subsidiary language and their average educational score is 1.90. 4 persons have knowledge of Assamese language and their average educational score is 3.00. There are again 2 persons (1 male and 1 female) who can speak French and their average educational score is 3.5. There are 7 persons who have knowledge in Lakher as their subsidiary language and their average educational score is 1.85. One female has the knowledge of Nepali language and her educational score is 2.0. One male and 5 females have knowledge in Matu language of their average educational score is 1.0. Two males and one female know Burmese and Tuikuk languages respectively their average educational score 2.0 each.

Non-Enrolment in Schools

The age 6-14 years have been taken as the school going age for the purpose of discussion on the non-enrolment in schools. In the sample households, out of 168 males and 145 females of school going age, there are 14 males and 2 females who could not attend the school or discontinued after attendance. The following tables shows non-enrolment and discontinuation after attendance in school by the school going children at different ages from 6-14.

Children consisting of two males and one female of age 6 never attended the school because of all ill-health and family problems. Similarly 4 male children each at the age of 7 and 8 did not attend the school due to family problem and ill-health. Even at the age of 12 and 13, 3 males children did not attend the school because of the reasons mentioned earlier and only one male child discontinued after attendance in school because of family problems.

CHAPTER VI

MIGRATION AND SETTLEMENT OF FAMILIES

Introduction

Migration relates to shifting of residence by the people from one place to another place, generally involving change of residence from place of origin, to the place of destination. Migrants are usually classified in relation to the place of birth and place of last residence.

After Mizoram attained Union Territory status, Lunglei town gained importance as a commercial-cum-transport centre with the introduction of better communication system with other places within the district as well as outside the district. This became distribution centre to the different parts of the district as well as outside the district. Large number of people from the adjoining areas migrated to the town to start trade and business and make a livelihood.

Out of the total 250 selected sample households, 55 households (22% of total households) were non-migrant and their place of birth and place of last residence were Lunglei town itself, whereas 195 households (78%) were migrated to the reference town, Lunglei. Among these migrant households, majority of them have come from within the district of Lunglei.

Migrants according to place of birth

The following table gives the population of migrant households by sex and details of the origin.

Table VI.1 Population by sex of the migrant households with their place of birth.

Place of birth	Migrant population		
	Persons	Male	Female
1	2	3	4
Lunglei town	746	382	364
Within the Lunglei district other than Lunglei town	475	228	247
Other districts of the state :			
Aizawl district (Rural)	39	16	23
(Urban)	105	53	52
Chhimtuipui district (Rural)	47	26	21
(Urban)	..	..	..

Table VI 1—*Conted*

1	2	3	4
Other State of country :			
Meghalaya	19	10	9
Arunachal Pradesh	1	1	..
Bihar	11	9	2
Assam	58	44	14
Tripura	3	3	..
Madhya Pradesh	1	1	..
West Bengal	11	9	2
Other Country :			
(a) Burma	5	2	3
(b) Bangladesh	5	3	2
TOTAL MIGRANTS	780	405	375
GRAND TOTAL	1,526	787	739

The above table reveals that out of total persons in selected sample households, 780 persons consisting of 405 males and 375 females are migrants to Lunglei town. Their birth places are also detailed.

Of these 780 migrants 475 persons had their birth places within the district of Lunglei composed of 228 males and 247 females. Also 191 migrants are from other districts of Mizoram, viz., from Aizawl and Chhimtuipui districts, consisting of 95 males and 96 females. Of these 191 migrants, 86 have come from rural areas and 105 from urban areas of the districts to Lunglei. Of the remaining, 104 migrants (77 males and 27 females) are from different states of this country while the balance of 10 migrants are from other neighbouring countries, viz., Burma and Bangladesh. Among these migrated from other states of the country, largest number of migrants i.e. 58 persons are from Assam, the neighbouring state. The remaining 46 migrants are from Meghalaya, Arunachal Pradesh, Bihar, Tripura, Madhya Pradesh and West Bengal.

Migrants classified by place of last residence and duration of residence in the town

It is of interest to study the duration of stay at the town of survey of migrants by their last residence. The following table presents the migrant population by sex and duration of stay at the town of survey classified by their status of last residence.

Table VI.2—Migrants classified by sex and place of last residence and duration of stay in Lunglei

Place of last residence of migrants	Duration of residence in the town											
	Less than 1 year		1—4 years		5—9 years		10—19 years		20+ years		Total	
	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Within the State of Mizoram (excluding Lunglei town)												
(1) Lunglei district (Rural)	1	3	24	35	49	73	96	107	58	29	228	247
(2) Aizawl district (Rural)	..	..	2	4	3	6	11	4	5	5	16	23
(Urban)	..	1	19	20	12	15	13	8	9	8	53	52
(3) Chhimtuipui district (Rural)	..	..	5	2	7	8	8	9	6	2	26	21
2. *Other States*												
(1) Madhya Pradesh	..	..	..	..	..	..	..	..	1	..	1	..
(2) Meghalaya	..	..	..	..	2	2	6	6	2	1	10	9
(3) Assam	..	..	12	4	10	6	12	4	10	..	44	14
(4) Bihar	..	..	1	1	1	..	4	1	3	..	9	2
(5) Arunachal Pradesh	..	..	..	..	..	..	1	..	..	..	1	..
(6) Tripura	..	..	..	..	..	..	2	..	1	..	3	..
(7) West Bengal	..	..	..	..	..	..	9	2	..	..	9	2
3. *Other Countries*												
(1) Bangladesh	..	..	..	..	..	..	..	..	2	3	2	3
(2) Burma	..	..	..	..	..	..	1	2	2	..	3	2
TOTAL	1	4	63	66	85	107	158	150	98	48	405	375

It is seen from the above table that 780 persons have migrated to the town from within the state, as well as outside state and from outside the country. Majority of the migrants staying in the town are of more than 5 years duration. Migrants from outside the country though small in numbers, have come here ten years back. Only 0.64% of the migrants have duration of stay in the town for less than one year. Migrants whose stay has been between 1-4 years constitute 16.53% and duration of stay between 5-9 years. have been completed by 24.61% of the migrants. There are 39.48% of migrants staying in the town between 10-19 years while those completed the duration of stay for 20 years and above from 18.71%.

It is also found from this table that 61% of the migrants from Lunglei district (Rural) to this town have completed duration of above 10 years. (considering upto 20+ years). But in the case of migrants from Aizawl district (Urban) above 64% of them have come to the town less than 10 years back. All the migrants from West Bengal (11 persons) are in the duration category of 10-19 years, while the migrants from Assam (58 in number) stand distributed almost equally in all the categories of durations of stay except in less than 1 year category. Interestingly none of the migrants from the states outside Mizoram, as well as from other countries are found who have come less than a year back.

Workers and non-workers according to main activity classified by place of last residence

The following table classifies the working and non-working population by sex, by their last place of residence.

Table VI.3—Working and Non-working population by sex, by their last place of residence.

Place of last residence	Worker			Non-worker		
	P	M	F	P	M	F
1	2	3	4	5	6	7
Within the district of Lunglei (Rural)	209	146	63	266	82	184
in Aizawl district	43	30	13	101	39	62
in Chhimtuipui district	26	21	5	21	5	16
in other states of the country	65	61	4	39	16	23
in other countries	6	5	1	4	..	4
TOTAL	349	263	86	431	142	289

It is evident from the above table, that there are 349 workers and 341 non-workers among the migrants to Lunglei, forming 44.7% and 55.3% respectively to the total migrant population. Out of the total migrant workers, 209 (about 60%) have come from within the district of Lunglei i.e. from (Rural), 43 (12.3%) from Aizawl district, 26 (7.5%) from Chhimtuipui district 65 (18.6%) from different parts of the country, and 6 (1.7%) from other countries.

Looking at the migrant non-workers, we find that there are more than workers in the case of migrants from within Lunglei district (Rural), and Aizawl district while it is otherwise in respect of migrants from Chhimtuipui district, other states of this country and other countries.

Migration status of the members of the households by the place of birth/last residence of head of household

Selected 250 households that were covered through the household schedule, reveal that 55 households, (22%) originally belonged to the town Lunglei and their forefathers were also born in the town, while 195 households, (78%) were migrated from various parts of this country and other neighbouring countries. The following table gives an idea about number of migrant households in relation to the place of birth of head of households and also the size of the household.

Table VI·4—Migrant households by size classified by place of birth of heads of the households.

Place of birth of head of household	Households by nos. of members in households				
	Single	2—5	6—9	10+	Total
1	2	3	4	5	6
Born outside the town but within the district .	2	43	67	15	127
Other districts of the state . .	..	17	20	5	42
Other states of the country . .	2	16	4	1	23
Outside the country	..	1	1	1	3
TOTAL .	4	77	92	22	195

From the above table, we notice that of the 195 migrant households, 4 (2.1%) are single member households, 77 (39.5%) households have 2-5 members, 92 (47.2%) households have 6-9 members, and 22 (11.3%) households have more than 10 members in them. Also about 65% of the households of different sizes, are migrant from within the district where Lunglei town is located. Only 34.8% of the households are from outside the district, state and the country. 21.5% of the migrant households are from the other districts of Mizoram and thus 86.6% the migrant households in this town are from within the state itself. Only 13.3% of them are from outside the state.

Households by longest stay of any member

Following table presents the households (by different sizes) by duration of stay at Lunglei, classified by last residence in rural as well as urban.

Table VI.5—Households by number of members, migration status of head of the household and duration of stay of any member of the household who has stayed the longest in the present residence.

Number of households where the migration status and place of last residence of head of household and duration of stay of any member of the household

Number of members	Non-migrant	Migrant households											
	Born and Last residence in town	Last residence in rural area and duration of residence (year)						Last residence in urban area and duration of residence (year)					
		Less than 1 yr	1—5 yrs	6—10 yrs	11—20 yrs	21+ yrs	Total	Less than 1 yr	1—5 yrs	6—10 yrs	11—20 yrs	21+ yrs	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Single . .	1	..	..	..	1	1	2	..	..	..	1	1	2
2 . . .	1	..	..	1	1	1	3	..	..	2	..	..	2
3 . . .	6	..	1	4	5	4	14	..	2	1	..	1	4
4 . . .	8	..	2	1	8	3	14	..	3	3	2	..	8
5 . . .	10	..	..	4	7	9	20	..	2	2	5	2	11
6—7 . . .	17	..	3	3	31	14	51	..	6	6	..	..	12
8—9 . . .	9	..	1	9	10	6	26	..	1	..	2	1	4
10—12 . .	2	..	1	4	5	6	16	..	..	..	1	4	5
13 & above . .	1	..	..	1	..	..	1	..	..	..	..	..	..
TOTAL .	55	..	8	27	68	44	147	..	14	14	11	9	48

As seen from the table, among the migrant households 27% are long standing i.e. stayed more than 21 years at Lunglei, and of them, 83% are migrants from rural areas and 17% from urban areas. Of the migrant households from rural areas, 36.1% of the households of family size 1-5 members, 52.3% of the households of family size 6-9 members, and 11.6% of the households of family size 10 and above members, have spent different periods at the place. Similarly of the migrant households from urban areas, 56.3% of the households of family size 1-5 members, 33.3% of the households of 6-9 members, and 10.4% of the households of 10+ members are found staying in different durations in this town.

Last residence as related to place of birth

Table showing the details sample migrant population by their last residence as related to their respective place of birth is furnished below :

Table VI·6—Place of last residence of members of migrant households as related to the place of birth, by sex.

Place of birth	Place of last residence				Total
	Same as place of birth		Different from place of birth		
	Male	Female	Male	Female	
1	2	3	4	5	6
Lunglei district :					
(Rural) .	87	104	141	143	475
Aizawl district :					
(Rural) . .	4	7	12	16	39
(Urban) .	24	25	29	27	105
Chhimtuipui district :					
(Rural) . .	5	7	21	14	47
Other states :					
Meghalaya .	6	3	4	6	19
Arunachal Pradesh .	..	..	1	..	1
Assam . .	43	12	1	2	58
Tripura . .	..	..	3	..	3
Bihar . .	6	2	3	..	11
Madhya Pradesh . .	1	..	..	..	1
West Bengal .	5	2	4	..	11
Other countries :					
Burma . .	1	1	1	2	5
Bangladesh .	2	1	1	1	5
TOTAL .	184	164	221	211	780

Of the total migrant population of 348 persons (184 male and 164 females) have the last place of residence as the place of birth only. That means, 44.6% of the migrants have come to this town directly from their place of birth. The remaining 432 migrant persons forming 55.4% have their place of last residence other than their birth place.

Of the migrants whose place of birth is Lunglei district (Rural), 40.2% of them have migrated to this town from their places of birth while 59.8% of them have come from other places than their places of birth. Even among the migrants from other districts of Mizoram 37.7% of them have come to this town directly from their place of birth, while 62.3% of them had migrants from other states. In this case, 77% of the migrants have directly from their place of birth to this town while 23% of them have come from a different place other than their place of birth indicating that they had already migrated to a place from their place of birth, before migrating again to Lunglei town. Migrants from other countries have equal contribution to these two situations.

Migration stages of households hailing from outside

The table VI.7 illustrates the details of households migrated, giving the period when migrated as also the stages in which migration has taken place.

Of the total migrant households consisting of 195, as many as 101 (51.8%) have migrated prior to 1965, while 63 (32.3%) have shifted to the town during 1966-1970. Only 23 (11.8%) and 8 (4.1%) households have migrated during 1971-1975 and after 1976 respectively.

Of the 127 households that have migrated to the town from within the district, 64 households (50.4%) have come prior to 1965, 53 (41.7%) have migrated during 1966-70. Only 4 and 6 households have come during 1971-75 and after 1976 respectively. It is clear from the above that migration of households was conspicious upto 1970 only and after 1971 extent of migration to Lunglei from within the district has been negligible. This is similar in respect of those from other districts of the state, and other countries and we notice that migration of households after 1971 has been of a small order. Only in respect of migrants from other states, we find most of them have come after 1971, though some of them have come during 1966-70 and prior to 1965 also.

The table VI.7 indicates that out of the 195 migrant households, 105 (54.35%) have directly come from the place of origin. 45 households (23.08%) have migrated to this town from a different place other than their place of origin. 20 households (10.25%) were migrating to the town in three stages while another 24 households (12.30%) came to the town in four stages.

Characteristic of the place of origin of migrations and reasons for migration

The table VI.8 sets out the place of origin of migrant households, the time of migration and reasons for migration.

Table VI.7—Migration Stages of households hailing from outside

Place from where the household hails	Total No. of household	No. of household migrating prior to 1965				No. of households migrating 1966—1970				No. of household migrating 1971—1975				No. of household migrating 1976 and later			
		Directly from the place of origin	In two stages	In three stages	Four stages or more	Directly from the place of origin	In two stages	In three stages	Four stages	Directly from the place of origin	In two stages	In three stages	Four stages	Directly from the place of origin	In two stages	In three states	Four stages
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Within the district of Lunglei other than the town of the Lunglei district	127	17	29	7	11	38	6	6	3	3	1	..	..	6	..	..	..
Other districts :																	
Aizawl :																	
(Rural)	15	5	2	2	3	1	..	1	1	..	..	..	..	..	..	..	..
(Urban)	17	4	2	1	2	..	..	1	1	4	1	..	..	1	..	..	..
Chhimtuipui :																	
(Rural)	10	2	2	1	1	2	1	..	..	..	..	..	..	1	..	..	..
Other States :																	
Assam	13	1	..	..	..	..	..	..	..	12	..	..	..	..	..	..	..
Bihar	2	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..
Meghalaya . . .	3	..	..	..	1	..	1	1	..	..	..	..	..	..	..	..	..
Madhya Pradesh . .	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Tripura	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
West Bengal . . .	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Arunachal Pradesh . .	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Other Country :																	
Burma	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bangladesh . . .	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL .	195	36	35	11	19	41	8	9	5	21	2	..	..	8	..	..	..

Table VI.8—Broad category of place from where the households hails time and reason for migration

Broad category of place from where the household hailed	Time of migration	Number of households migrating because of						Remarks
		Employ-ment	Eco-nomic	Politi-cal distur-bances	Edu-cation	Reli-gion	Mar-riage	
1	2	3	4	5	6	7	8	9
Same district (Rural)	Prior to 1966	28	23	..	11	1*	1	*This household migrate to Lunglei to administer baptism to his children and settled down here.
	1966—1970	6	5	41	1	..	..	
	1971—75	1	1	1	1	..	..	
	1976 & later	2	3	1	..	..	..	
Aizawl District	Prior to 1966	7	12	1	1	..	..	
(Rural—15 households & Urban —17 households)	1966—1970	..	3	1	1	..	..	
	1971—1975	3	1	..	..	..	1	
	1976 and later	..	..	1	..	..	..	
Chhimtuipui district	Prior to 1966	2	3	..	1	..	1	
	1966—1970	..	1	1	..	..	..	
(Rural—10 households)	1971—1975	..	..	..	..	..	..	
	1976 & later	1	..	..	..	..	..	
Meghalaya (Rural)	Prior to 1966	1	..	..	..	..	..	
	1966—70	1	..	..	1	..	..	
	1971—1975	..	..	..	..	..	..	
	1976 & later	..	..	..	..	..	..	
Madhya Pradesh (Rural)	Prior to 1966	1	..	..	..	..	..	
	1966—1970	..	..	..	..	..	..	
	1971—1975	..	..	..	..	..	..	
	1976 & later	..	..	..	..	..	..	
Bihar (Rural)	Prior to 1966	..	..	..	..	..	..	
	1966—1970	..	..	..	..	..	..	
	1971—1975	..	2	..	..	..	..	
	1976 & later	..	..	..	..	..	..	
Assam (Rural)	Prior to 1966	..	3	..	..	..	..	
	1966—1970	..	..	..	..	..	..	
	1971—1975	..	10	..	..	..	..	
	1976 & later	..	..	..	..	..	..	
West Bengal (Rural)	Prior to 1966	..	2	..	..	..	..	
	1966—1970	..	..	..	..	..	..	
	1971—1975	..	..	..	..	..	..	
	1976 & later	..	..	..	..	..	..	
Tripura (Rural)	Prior to 1966	..	1	..	..	..	..	
	1966—1970	..	..	..	..	..	..	
	1971—1975	..	..	..	..	..	..	
	1976 & later	..	..	..	..	..	..	
Arunachal Pradesh (Rural)	Prior to 1966	..	..	..	..	..	..	
	1966—1970	..	..	..	..	..	..	
	1971—1975	1	..	..	..	..	..	
	1976 & later	..	..	..	..	..	..	
Burma (Rural)	Prior to 1966	..	1	..	..	1	..	
	1966—1970	..	..	..	..	..	..	
	1971—1975	..	..	..	..	..	..	
	1976 & later	..	..	..	..	..	..	
Bangladesh (Rural)	Prior to 1966	..	1	..	..	..	..	
	1966—1970	..	..	..	..	..	..	
	1971—1975	..	..	..	..	..	..	
	1976 & above	..	..	..	..	..	..	

Of the 195 migrant households, 54 households left the place of origin for reasons, of employment, 72 households for economic reasons, 47 households for security during political disturbances, 17 households for educational purposes, and the remaining 5 households, 2 for religious purposes and 3 due to marriage reasons. Of course timing of this migration varies in all these migration streams.

There are 127 migrant households originating from the rural areas of Lunglei district (where Lunglei town is located). Of them, 64 have left their places of origin prior to 1966, and 53 have left during 1956—1970 the so called period of disturbance in Mizoram. Only 10 households have left after 1971. This clearly shows that most people had left their places of origin during 1966—1970 and prior to 1966 in pursuance of their employment, economic and political reasons. Among those migrated from within this district, the largest number of households, viz., 43 have left their places for security reasons during the political disturbances during 1966—70.

Of the 32 migrants households, hailing from Aizawl district, 10 have left their places of origin for reasons of employment, 16 for economic reasons and the remaining 6 for other reasons.

Similarly of the 10 households originating from Chhimtuipui district 3 households have left their places of origin for employment reason, 4 for economic reasons, the remaining for other reasons.

There are 26 households belonging to other states and neighbouring countries, and of them 20 have migrated (majority of them during 1971—1975) for economic reasons while 4 have come due to employment reasons. The remaining have migrated for reasons like education and religion.

Characteristics of the places of successive migration

As already discussed, of the 195 migrant households, 106 have come to this town directly from the place of origin and the remaining 89 households had experienced successive migration indicating the places visited by migrants before finally settling down at this town.

Table VI. 9—Stages of migration by the migrants to Lunglei town-survey data

Stages	Characteristics of the places involved in migration in succession	Number of households
1	2	3
One stage	Rural—referent town	75
	Urban—referent town	31
Two stages	Village—village—referent town	35
	Village—small town—referent town	7
	Village—medium size town—referent town	1
	village—city—reference town	1
	Small town—small town—referent town	1
Three stages	Villages—village—small town—referent town	1
	Village—small town—small town referent town	1
	Village—small town—medium size town—referent town	1
	Village—medium town—medium town—referent town	1
	Small town—small town—small town—referent town	1
	Village—village—village—referent town	12
	Village—small town—village—referent town	1
	Village—village—city—referent town	1
	Village—village—medium town—referent town	1
Four stages	Village—village—small town——small town—referent town	1
	Village—small town—small town——small town—referent town	2
	Village—small town—medium—medium town—referent town	1
	Village—medium town—city—medium—referent town	1
	Medium town—city—city—medium—referent town	1
	Town of all size—village—medium—medium—medium—referent town	1
	Small town—small town—village small town—referent town	1
	Village-village—village—small town—referent town	8
	Village—village—small town—small town—referent town	4
	Village—city—city—small town referent town	1
	Village—City—town—small town—referent town	1
	Village—medium town—village—small town—referent town	1
	Small town—medium town—village—small town—referent town	1
	TOTAL	195

Among those who had successive migration, 45 households have come to Lunglei, in two stages, 20 households in three stages and 24 households in four stages. The details of stages have been clearly shown in the table. It is interesting to note that 35 households of the 45 migrated in two stages, have moved from rural to rural and have come to this town while the remaining 10 households have moved to this place from an urban area though in their first leg of migration they had mostly moved from rural areas.

Among the 20 migrant households who experienced three stage migration, 12 households have passed through rural areas in succession before finally reaching this town. The remaining households have varied experience such as rural-rural-urban, rural-urban etc.

Also there are 24 households that have gone through four stage migration. Of them 8 households had in succession rural migration for 2 stages and in the third stage they had moved to an urban area and then migrated to this place. The remaining 16 households had varied experiences of moving from rural, and urban parts in different combinations.

There are as many as 106 households coming to Lunglei directly from the place of origin. Out of these 75 households were migrated from Rural and the other 31 are from urban areas.

Property at the place from where Migrated

Out of the total migrant households, there are 119 households (61.03%) who are having property at the place from where migrated. The following table shows property at the place from where migrated by distance of the places and duration of stay of head of households in the present residence.

Table VI.10—Number of migrant households owing property at the place of origin by duration of residence at the present place of residence and the distance of the place of origin

Distance of the place from where migrated	Total	Numbers of households having property from where migrated who are residing in the present residence.				
		Less than 1 year	1—4 years	5—9 years	10—19 years	20+ years
1	2	3	4	5	6	7
10 or less . . .	9	..	..	..	6	3
11—20 . . .	11	..	..	2	3	6
21—50 . . .	32	..	..	5	7	20
51—100 . . .	28	..	..	1	5	22
101—200 . . .	12	..	..	1	5	6
201—500 . . .	26	..	..	3	10	13
501+ . . .	1	..	..	..	1	..
TOTAL .	119	..	..	12	37	70

The above table reveals that there are 9 households having property at the place of origin before migrating from less than 10 kms. Among these 9 households, 5 households have been residing in the present place of residence for 10—19 years and another 3 households for more than 20 years. From a distance of 11—20 kms, 11 households who have property are migrated to the town and from among these households, two households have been residing for 5—9 years, 3 households for 10—19 years, and 6 more households have been living in the town for more than 20 years.

There are 32 migrant households having property at a distance of 21—50 kms to the town. Out of the 32 households 5 households have been residing in town for 5—9 years, 7 households have been living in the town between 10—19 years and the other 20 are here since more than 20 years. There are 28 migrant households having property at a distance between 51—100 kms. Out of these 22 households have been here since more than 20 years.

There are 12 households having property at a distance of 101—200 kms from where migrated. Of these households 5 have been residing for 10—19 years while 6 have been living for more than 20 years. There are 26 households migrated to the town from a distance between 201—500 kilometres and of these households 10 have been living here for 10—19 years and 13 more have been here since more than 20 years. There is only one household migrating from a distance of more than 500 kms who has been here for 10—19 years.

It is evident the above that largest number of migrant households having property elsewhere are those who lived for more than 20 years at Lunglei town.

Out of the total household having property at the place from where migrated as many as 68 households did not make any arrangement for supervising the property they left. 6 households have made arrangement with the relatives for sharing products equally. Other 45 households have given the ownership right of the property to their relatives.

Help received from various sources during migration

It was reported during the town study that 31 households received help from co-villagers (who are staying at Lunglei) and relatives at the time of migration. Out of these, 6 households received help from co-villagers, and 25 households received help from relatives.

Table VI.11—Help received from co-villagers and relatives at the time of settlement by the migrant households classified by place of birth

Place to which the Households belong	Total No.of households	Nature of help	No. of household receiving for		
			Less than one month	1—3 months	4 months and more
1	2	3	4	5	6
Born outside the town but within the district (Lunglei)	31	(1) Voluntary help	2	5	..
		(2) Accommodation	3	7	6
		(3) Cash and kind	1	..	..
		(4) Clothes & food	1	3	3
TOTAL .	31		7	15	9

Of the 31 migrants households from within the district, who needed help, 15 had received help in different ways for 1-3 months and another 9 households had help for 4+ months from the time they migrated. 7 households received help for less than a month. Majority received help in the form of accommodation.

The above table indicates that 25 migrant households to the town from Lunglei district received help from relatives. Out of these, 5 households received voluntary help for 1-3 months and one household received help in terms of cash and kind for less than one month. 12 households received help for accommodation for different spells ranging from less than a month to more than 4 months. Again 7 households received help with clothes and food from relatives, one household for less than one month, 3 households for 1-3 months and another 3 households for a period of four or more months. Migrants from other parts of the state, country as well as other countries did not receive any help.

Problems faced during or after migration

There are 48 migrant households who faced problems during or after migration. Out of these, 43 households hail from rural areas of Lunglei district, 5 households hail from Aizawl district.

Table VI.12—Problems faced during or after migration by place from where the household hails

Place from where the household hails	Problems			Remarks
	Description	No.of household who faced	No.of households for which still continuing	
1	2	3	4	5
Same district	(i) Financial	33	20	None of other
(i.e. from Lunglei	(ii) medical	2	..	migrant house-
Rural)	(iii) amenities	3	3	hold reported
	(iv) house site	5	2	any problems.
Aizawl district .	(i) financial	5	5	
	TOTAL .	48	30	

The problems faced by migrant households are classified as financial, medical, amentities and house sites. Most migrants faced financial problems. Very few of them faced other problems. Of the 48 households who faced problems, 43 belonged to Lunglei (rural) and the remaining 5 belonged to Aizawl district. 33 households from Lungeli (rural) and 5 households from Aizawl district faced financial problems and of them 20 from Lunglei and all 5 from Aizawl have reported facing the same problem still.

Close relations at the place of origin

Out of the total migrant households found in the survey 55 households have their close relations living in places from where migrated. In other words 28.2% of the migrant household have close relations at places from where they came. The following table presents the number of households by the duration of stay at the place of migration, cross classified by the frequency of visits to their close relatives.

Among the members household who visited close relatives, 11 households visited father, 27 households visited their unmarried sisters, 8 households visited their mother and six households met their sons.

So far as visits to close relations by the family members of migrant households are concerned there are 3 households whose duration of stay at Lunglei is upto 4 years visited their close relations at the place of origin. Out of these 3 households 2 households visited close relation more than once and another household more than 6 times. Nine households of 5-9 years duration of stay have reported to have visited close relations viz., one household visited close relations 1-3 times, 3 households visited 4-6 times and 5 households more than six times. In case of 29 households of 10-19 years duration of stay in the town, one household did not visit their close relations, 9 households visited 1—3 times, another 9 households visited 4-6 times and 10 households visited more than six times. 14 Households who had close relations at the place of origin and staying in Lunglei town for more than 20+ years, visited their close relations in different frequencies. Of these 14 households, 4 households visited 1-3 times, 2 households visited 4-6 times, and 8 households visited more than six time. It is also clearly seen that migrant households visited their closest relatives like, father, mother, son, unmarried daughter and sister etc.

Unit of migration

It is interesting to study the pattern of migrating households as to how they migrated initially. The following table throws light on this aspect. Unit of migration has been divided into three categories viz., only male working member of the household migrating, entire family of the migrating household moving to the place of migration, and others members of the family moving only after the male working member has migrated first. This information is further cross classified by religion, caste, or community.

Table VI.13—Visit to close relations during three years by duration of stay in present residence and frequency of visit

Close relations at place	Number of household having relation as at col. I at place from where migration	Number of households which are staying in the town upto 4 years & having close relations of head of household described in col. I and at least one member of which visited the close relation during last three years				No. of households which are staying in the town 5—9 years & having close relations of head of household described in Col. I and at least one member of which visited the relation during last three years				No. of households which are staying in the town upto 10—19 years & having close relations of head of household described in Col. I & at least one member of which visited the close relation during last three yreas				No. of households which are staying in the town 20+ years and having close relations of head of household described in col. I and at least one member of which visited the close relation during last three years				Remarks
		Not once	1—3 times	4—6 times	More than 6 times	Not once	1—3 times	4—6 times	More than 6 times	Not once	1—3 times	4—6 times	More than 6 times	Not once	1—3 times	4—6 Times	More than 6 times	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Father	11	..	..	..	..	..	..	..	1	1	2	1	3	..	2	..	1	
Mother	8	..	1	..	..	..	1	1	2	..	2	..	..	..	..	..	1	
Son	6	..	1	..	..	..	..	..	..	..	1	1	1	..	2	..	..	
Unmarried sister . .	27	..	..	..	1	..	..	2	2	..	2	6	6	..	..	2	6	
Unmarried daughter .	2	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	
Husband . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Wife	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	
Brother . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	

Table VI.14—Unit of migration by place of last residence and religion or community

Place of last residence	Religion/caste/tribe/community	Total members of households	Unit of migration of households		
			Male working members only	All at a time	Male working member first followed others
1	2	3	4	5	6
Lunglei district	Christian/any Mizo (Lushai) tribe	125	24	76	25
Lunglei district	Hindu/Bengali	2	..	2	..
Aziawl district	Christian/any Mizo (Lushai) tribe	31	9	12	10
Aizawl district	Muslim/Nepali	1	..	..	1
Chhimtuipui district	Christian/any Mizo (Lushai) tribe	10	..	8	2
Arunachal Pradesh	Christian/any Mizo (Lushai) tribe	1	..	1	..
Assam	Hindu/Bengali	11	5	5	1
Assam	Muslim/Nepali	2	1	..	1
West Bengal	Hindu/Bengali	2	1	1	..
Tripura	Hindu/Bengali	1	1	..	..
Meghalaya	Hindu/Bengali	3	..	2	1
Madhya Pradesh	Hindu/Bengali	1	..	1	..
Bihari	Christian/Bihari	2	2	..	..
Burma	Crirstian/any Mizo (Lushai) Tribe	2	..	2	..
Bangladesh	Hindu/Bengali	1	1	..	..
	TOTAL	195	44	110	41

The table reveals, that of 127 migrant households from within the district of Lunglei (Rural), 78 households brought their families along with them, while in respect of 24 households only male working members have moved out. In the case of remaining 25 households, other family members followed after the male working member has first migrated. Among these 127 households, 125 belong to christian (Mizo ST) community while 2 others were Hindu (Bengali). Of the 32 migrant households from Aizawl district, 12 households have moved with their families in respect of households only male working member migrated and the remaining 10 households migrated with male working member first followed by the family. Of out of the 32 households from Aizawl district, 31 were Christian families while there was only one Muslim family.

From Chhimtuipui distirtct, 8 out of 10 households migrated moved with entire family and all the 10 households belonged to Christianity.

Among the 26 migrant households migrating from other states and neighbouring countries, 12 households moved with entire family, 11 households had only their male working member migrated and in the case of remaining 3 households, families followed the male working member who moved first. Of the above 26 households, 19 belong to Hindu, 5 to Christian and 2 to Muslim religion.

CHAPTER VII

NEIGHBOURHOOD PATTERN

Introduction

The word neighbourhood may be defined in different ways, i.e. in terms of physical entity as a particular region or a group of a neighbours with varied cultural and social entities or a combination of both. The last one is the aspect we are concerned here. It is a group consisting of persons who live together in close proximity of each other not only physically attached but within the bonds of social and moral bindings. If there are persons who live within a particular region but they do not recognise any social and moral customs in between them, they do not constitute a "Neighbourhood". What they form is only a physical set of persons. Also the persons mutually attached and having close association in terms of social life amongst themselves, but very much away from one another without any proper physical link, cannot be grouped together to form a 'neighbourhood'. Thus by neighbourhood we mean places in close proximity wherein persons living together share their joys and sorrows. In the light of this, the survey of neighbourhood pattern of Lunglei town was conducted as a part of the intensive study of town.

The town Lunglei is small both in terms of its area and population. The question of the absence of physical contact in between the persons living in different localities of the town does not arise. If the people of the town desire to see their friends and relations residing in any of the localities even daily, they can easily reach their destination either by the transport available or by foot. Therefore, the mode of movement of persons residing in the town does not come in the way of maintaining proper neighbourhood and naturally the idea of physical link in between the persons of one region to another is most important in case of this town for studying neighbourhood pattern. What is actually concerned here is the social and cultural life of the people at one place and their participation in the activities of people residing in other places. As a matter of fact, it is noticed at the time of interview of a few people of this town, that people try to participate and cooperate in the cultural, religious and social activities in general, considering the whole town as one unit. Leaving few cases, majority of the interviewees living in different localities of the town made a mention of the fact that people of this town generally remain in touch in some way or the other, with the persons living in and outside their places.

Identification of neighbourhood and their characteristics

Out of the number of distinct areas in the town, five were selected for study of the neighbourhood pattern. These are located in different parts of the town. They are Zotlang, Serkawn, Bazar, Venglai and Chandmary.

ZOTLANG : This locality is situated in the northern part of Lunglei town and can be reached by the Haulawng approach main road. In the north it is bounded by Pukpui village and in the south by Serkawn ward. In the west it is bounded by Vanhne village and in the east Tlawng river. The name Zotlang was derived from the past as the place where most of the inhabitants are predominantly of Mizo. According to one interviewee aged 40 years, the name Zotlang was derived from the people of predominantly Mizo inhabited area. According to another interviewee aged 50 years the name Zotlang came from the hill area or elevated area and the inhabitants are predominantly Mizo. Hence, 'zo' means highlander and 'Tlang' means elevated area of hills. Then Zotlang means inhabited hill area of Mizo.

The individual interviewees included 14 males and 1 female of which 9 persons were aged between 35 to 49 years and 6 persons were aged 60 years and above. In regard to their educational levels, as many as 12 Matric and above standard, while 2 persons are illiterate. All of them have been residing in this locality for more than 12 years. There are 12 workers and 3 non-workers among the interviewees. Out of 12 workers, 5 are cultivators, 1 is a carpenter and another 6 are government servants and in respect of non-workers 2 are retired personnel and 1 is doing household duty.

The most important religious festival celebrated in the locality is Christmas, which falls on the 25th December every year. Under the management of Zotlang Baptist Church Committee, every household makes financial contribution according to the ability. The amount is collected for christmas feast. On Christmas day, people take active part in prayer, singing etc. Apart from this the people of this locality also observe 'Good Friday' and 'Easter Sunday', in the month of March and April every year. New year day is also celebrated like Christmas day. All the interviewees have participated in these festivals for cooking, preparation of feast, etc.

The interviewees purchased the required commodities mainly from outside the neighbourhood. There are few grocery stores where rice, edible oil, soaps and salt are sold. The interviewees normally buy these commodities from those stores. There are two Primary schools in this locality. For higher education the residents have to go to other areas of the town. Only health sub-centre facility is available in the locality. The locality has community hall and playground but these are not used by interviewees.

SERKAWN : This locality is situated in the northern side of Lunglei town. Its boundary in the north starts from Baptistma lui and runs through *Lamhnai lui*. In the south it is Kikawn starting from Aituilo lui and meets with Nghasih lui. In the east

it is Zehnuai that runs through Public Works Department road and in the west it is bound with Vanhne village boundary. The name Serkawn is derived from the area where people found wild lemon/citrus fruits in abundance. Hence, '*Ser*' means Lemon and '*Kawn*' means shallow valley on the top of hill-range. As such Serkawn means the place of *abundant* growth of wild lemons in the shallow valley on the top of hill-range. This locality is the headquarter of Baptist Mission Church and all the Baptist Missionaries settled there.

In this locality 11 persons were interviewed who belonged to any Mizo (Lushai) tribe (Christian). Out of the total interviewees, 5 were government servants, 2 were cultivators, another 2 were doing household duties and 2 persons were retired persons. These interviewees included 8 males and 3 females. The educational levels of interviewees were, one illiterate, 9 literate without educational level, one upto matric standard and another 2 matric and above. Of them, one stayed in the town for 4—9 years, and 10 persons stayed for more than ten years.

The locality is predominantly inhabited by government servants, besides some doctors and small businessmen. This area has much similarity with Zotlang and is an elevated hilly area full of vegetation. Most of the buildings are of Assam type. It is sparsely populated area without any problems of drainage. In comparision with other localities, there is better facility of water supply, because near and around this place perenial brooks and springs are located. There are high cliffs on the western side of the locality. It is transversed by main road and Lunglei town buses are playing throughout it regularly. The general atmosphere is good and healthy. There are some grocery shops where people can buy rice, salt, sugar, pulses, vegetables, edible oil and kerosene oil. For occasional meat and fish requirements, people have market facilities within the neighbourhood. For regular supply of meat, fish, clothes, ready-made garments, building materials, electrical goods and spare parts etc., people have either to go to Bazar veng (nearest) or Target Bazar at a distance of 1-2 km. Educational facilities upto high school are available in this locality, the best known high school being Serkawn Kristian high school, situated in this locality. All the informants are availing these educational facilities. There is a christian hospital in this locality, which is availed by inside as well as outside the neighbourhood.

BAZAR : This locality is situated almost in the main central area of Lunglei town through which the main road passes. This locality is bounded in the north by Serkawn locality, in the south by Venglai and Chandmary localities and in the west by Rahsi veng, Vai veng, Kikawn lui and bounded in the east by Sepui lui. 15 persons (14 males and 1 female) were interviewed in this locality. The age groups of the interviewees were as detailed viz., one male in the age group of 20—34, 6 males in the age group of 35—59, 7 males in the age group of 60 and above, and the other one female below 20 years. 3 persons have duration of stay for 4—9 years and 12 persons for 10 years and above in the town. Of the interviewed 9 are government servants, 3 are non-workers and the others are retired. There is one illiterate person, among the interviewees, 12 are literate without educational level, while two have the level of matric and above standard.

There are some government offices located here. The only training, institute in Mizoram, ie., the Polytechnic training institute is located in this locality. Many business places likely tea-stalls, shops etc. are found in this area. Most of the buildings are of Assam type and few R.C.C. buildings are also found.

Bazar veng is the commercial and business centre of the town. Except fish and meat, all other essential commodities are available here. To get meat and fish, people have to go for about half-a-kilometre as these commodities are not sold in this area. Educational facilities from Primary and upto College level are available for the people of the locality within their neighbourhood. Regarding the medical facility there is only one health sub-centre dealing with preventive care and first aid. People avail medical facilities outside the neighbourhood in Serkawn and Chandmary localities. The only Cinema hall in the whole of Lunglei town is located in this locality. There are one playground and one library located in this ward. These facilities are availed by all the interviewees as well as the town people.

In this locality there is Kali Mandir, the building of which is of Assam type. On an average there are about 250 devotees on important festive occasions.

VENGLAI : This locality is in the central part of Lunglei town, surrounded by prominent localities such as Bawng veng and Rahsi veng in the north, Chandmary veng in the south, Bazar veng in the east and Sazaikawn in the west. The western side of this locality is also bounded by Tlabung road. The name Venglai means 'centrally located area'. '*Veng*' means area for locality and '*lai*' means central part. 18 persons comprising 16 males and 2 females were interviewed, of whom 3 persons were in the age group of 20—34 years, 10 between the age of 35—39 and 5 persons in 60 above of age group. All the interviewed belong to any Mizo (Lushai) tribe and followers of Christianity. Interviewed persons are engaged in different occupation, 8 are government servants, one as cultivator, 2 as contractors, one as high school teacher, 2 each as businessmen, non-workers and retired respectively. 14 persons are literate without educational level, while the remaining 4 have matric and above level of education. The duration of stay in the town for 2 persons is 1—3 years, for 5 persons it is 4—9 years and for the remaining 11 persons it is more than ten years.

Almost all the government offices existed in Lunglei town are located in this locality, such as Deputy Commissioner's office, electric Office, Superintendent of Fisheries office, Employment exchange, Mizoram Home Guard office, subsidiary Investigation Bureau, District Soldiers Board office and District Social Education office, etc.

There are many grocery stores and stationery shops inside the locality. The people of this locality can avail all essential commodities from within. Most of the buildings are of Assem type and few R.C.C. buildings do exist. Ready-made garment shops, sweet-meat shops and tea-stalls are existing in large number. Circuit houses are located within this veng.

There are two medical stores, and hence people can easily get their medicinal requirements. For Major surgery and treatment the local people get facilities from civil hospital, which is located in Chandmary ward as well as Serkawn Kristian Hospital, Serkawn. Educational facilities from primary level to high school level can be availed from within the locality.

Town hall is situated in this locality, where people often hold public meetings and for preaching the Gospel. Also official meetings and staging of drama and plays are occasionally held here. There is a ground for playing lawn tennis as well as an indoor stadium for badminton. Officer's Club and Police Club are also situated in this locality, and the interviewees have no access to these places.

CHANDMARY : The locality is situated in a place where Assam Rifles first used to have firing practice. The site for target firing range is covered by this locality. As such, the name Chandmary was derived from 'Firing area or range'. The origin of this word Chandmary is not known but it is certainly not found in Mizo language.

The locality is bounded in the north by Venglai and Electric veng, in the south by Lunglawn locality in the east is surrounded by *Sihpui lui* upto *Nghasih lui* and in the west by Tlabung Road along the town boundary till it joins Lunglawn. This locality is on the slopes of hilly-range spread from west to east. 23 persons are interviewed of whom 4 persons are in the age group of 20—34, 16 are in the age group of 35—59 and the other 3 are more than 60 years of age. Of them, 4 are contractors, 3 are businessmen, 2 are high school teachers and 11 are government servants, one each as retired person, non-worker and carpenter. Out of the total persons interviewed 10 are found to be literate without educational level, and the other 13 have attained the level of matric and above standard. The duration of stay in the town for the interviewed persons is varying viz., 3 haye stayed for 1—3 years, 4 for 4—9 years and the other 16 for more than 10 years.

Chandmary is the long standing and congested area among the different localities of the town and many government servants and private businessmen are inhabited here. Over and above this, some contractors, teachers and small businessmen are also found in this locality. Recently, some well to do families have started constructing R.C.C. buildings for better living and to let out some portions. Maximum number of houses are of Assam type. Few houses have an open space in front. Government offices like Sub-Division Education officer's office, IRDP office, District Social Welfare Officer's office, sub-fire station and Civil Surgeon's office are located in this locality.

There is one bazar called target bazar where ready-made garments are mostly sold. There is another market known as new market also in this area. From these places people of the locality can buy essential commodities. All the 23 interviewed are availing market facilities within their neighbourhood. For educational facilities, this locality has good prospects, having 4 primary schools, 4 middle schools and two high schools. Teachers training Institute and Lunglei Hindi Prachar Samithi are also situated within the locality. For college education the people had to avail from other localities.

Medical facilities can be availed from the Lunglei Civil Hospital which is situated in this locality. Of the interviewed, 16 persons were availing this facility from Chandmary hospital, while the other 6 were availing the same from outside the neighbourhood. There is also a veterinary dispensary for treatment of livestock etc. inside the locality. There is a children park in this locality which is used by the children of this locality as well as from outside. There is no playground or a community hall within this area and people of this place have to avail these facilities from outside the neighbourhood.

There is Shiva Mandir in this locality where Nepali people worship Lord Shiva.

In all the neighbourhoods, the cultural, social and religious activities are the similar. Festivals like Christmas are enjoyed with singing, listening to the words of God, community prayers and the feast. All of the interviewed in the neighbourhoods have participated in these festivals and enjoyed alongwith all others.

CHAPTER VIII
FAMILY LIFE IN THE TOWN

Introduction

This chapter is devoted to a study of the various aspects of social and cultural life of the people in the town as reflected by their caste, social customs, beliefs and practices of the life cycle.

Mizo society is a well-knit organisation and members of each household of both sexes are united with a spirit of co-operation. Family life is smooth and the father is the sole authority in the family though each and every member has his or her assigned duties. The mother also occupies a position of respect and she is the mistress of the house. Men and women enjoy equal status in the family as well as in the society save for the inheritance of property where the youngest son inherits.

Joint family system exists in Mizoram, so also in Lunglei town. For the purpose of this study 'joint family' means a household whose related or unrelated members live under the same roof and take their food from a common kitchen unless the exigencies of work prevent them to do so.

Most of the families follow joint family system. The family is usually of the simple type consisting of husband, wife and their unmarried children. Generally, the youngest son who being the inheritor of the property brings his wife and stays alongwith his parents. But in some cases, the married son so long as he has not been able to set up a house of his own, stays with his parents together with his wife and children if any and also alongwith his unmarried brothers and sisters. In some cases there may be more than one married sons who live together with their wives and children in his parental house. It is only for short time that the married sons with their wives and children are allowed to live in their parent's house.

Household by number of members

The size of household by number of members as revealed from the survey is as follows :

Table VIII.1—Distribution of households by number of members.

Size of household (No.of members)	Number of households	Total population
1	2	3
1	5	5
2	6	12
3	24	72
4	30	120
5	41	205
6-7	80	520
8-9	39	312
10-12	23	253
13+	2	27
TOTAL	250	1526

144 out of 250 households covered in the study can be categorised as large sized with more than 6 members on an average.

Composition of Households

The following table shows the nature of composition of Households :

Table VIII.2—Nature of Composition of Sample Households.

Nature of Composition	Number of Household
1	2
Adult male and female and minor male/female	190
Adult male and female	41
Adult males only	15
Adult females only	2
Adult male and minor and/or female	Nil
Adult female and minor male and/or female	2
TOTAL	250

From the above statement, the composition of family members as adult male and female and minor male/female is the largest having 190 households. This is followed by the type of composition of adult male and female, having 41 households. There are 15 households with the type of composition as adult males only while there are two households having no male member.

Nature of relationship of members to head of household

On the basis of type of composition/relationship in a family P. Kolenda has arranged the households as different types of households. This pattern has been followed to classify the households covered in the study. The following table shows the nature of relationship of members with head of household and migration status of households.

Note : Minor—upto 14 years of age.

12—38 R. G. India/ND/89

Table VIII. 3—Distribution of households by nature of relation of members to head of household and migration status of head of household.

Nature of relation of members to head of household	Number of households where migration status of head of household is		
	Non-Migrant	Migrant	Total
1	2	3	4
1. Self	1	4	5
2. Self, Spouse	1	1	2
3. Self, Spouse, unmarried sons and daughters	20	67	87
4. Self, spouse, married son and Son's wife with or without unmarried sons and daughters	7	17	24
5. Self, spouse, married brother, brother's wife, married son, son's wife with/without unmarried sons, or/and daughters	4	3	7
6. Self (male), unmarried son/ daughter	1	5	6
7. Self (female), unmarried son/ daughter	3	2	5
8. Self, spouse with/without unmarried son/ daughter and widowed father	2	6	8
9. Self, spouse with/without unmarried son/daughter and widowed mother	..	4	4
10. Self (male), unmarried brother/ sister	1	3	4
11. Self, spouse, unmarried son's daughter, mother	2	6	8
12. Self, spouse, with unmarried sons/daughter and widow mother/sister's daughter	..	13	13
13. Self, spouse, sister/married sons/daughter/daughter's daughter	5	19	24
14. Self/unmarried son's or daughter/ son's wife, daughter's son, son's son	1	11	12
15. Self (male), unmarried sons/daughter, married daughter and husband	1	9	10
16. Self, spouse, unmarried son/daughter, daughter's son, unmarried sister and daughter	..	20	20
17. Self (male), daughter's husband/ daughter/daughter's son	3	5	8
18. Self, married brother, brother's wife, married son, son's wife with/without unmarried son/daughter	1	..	1
19. Self, brother and son	1	..	1
20. Self, mother, brother and wife	1	..	1
TOTAL	55	195	250

As shown in the above table, there are five single member households, and two households composed of only wife and husband. 87 households are living with their spouses, unmarried sons and daughters, 24 households are living alongwith spouse, married son and sons' wife with or without unmarried sons and daughters, 7 households are living with spouse, married brother, brother's wife, married son, son's wife with or without unmarried sons and daughters. 6 households (having male persons as the head of household) are living with unmarried son/daughter. 5 households (female as head) are living with unmarried son/daughter. 8 households are living alongwith spouse, with or without unmarried son/ daughter and widowed father. 4 households are living with spouse with or without unmarried son/daughter and widowed mother. 4 households having male as the head of household are living with unmarried brother/sister, 8 households are living with spouse, unmarried son's daughter and mother. 13 households are living with spouse, unmarried sons/daughter and widow mother/sister's daughter. 24 households are living with spouse, sister/married sons/daughter or daughter's daughter. 12 households are living with unmarried son's or daughter/son's wife, daughter's son and son's son. 10 households are (male as head) living with unmarried sons/daughter, married daughter and husband. Besides, 20 households are living along with their spouse, unmarried son/daughter, daughter's son, unmarried sister and daughter, whereas 1 household is living with brother's wife, married son, son's wife with or without unmarried son and daughter. One household is living with mother and son and another household is living with mother, brother and wife.

Also from the above mentioned table, we find that 195 households are migrant out of 250 households and 55 households are non-migrant.

Composition by Country, State, religion, caste and language :

The following table sets out the information on composition of households by caste, language, state, religion etc.

Table VIII.4

Migration status of head of household	No. of household	Caste/Tribe	Religion	Language	Country to which belongs	State to which belongs
1	2	3	4	5	6	7
1. Non Migrant	55	Any Mizo (Lushai) tribe	Christian	Mizo	India	Mizoram
2. Migrant—						
(a) Same district (R)	125	Any Mizo (Lushai) tribe	Christian	Mizo	India	Mizoram
(b) Same district. (R)	2	..	Hindu	Bengali	India	Mizoram
3. Other Districts of the state.						
(i) (a) Aizawl Dist. (R)	15	Any Mizo (Lushai) tribe	Christian	Mizo	India	Mizoram
(b) Aizwal Dist. (U)	16	Any Mizo (Lushai) tribe	Christian	Mizo	India	Mizoram
(c) Aizwal Dist. (U)	1	..	Muslim	Bengali	India	Mizoram
(ii) (a) Chhimtuipui Dist. (R)	10	Any Mizo (Lushai) tribe	Christian	Mizo	India	Mizoram

Table VIII 4—*Contd*

1		2	3	4	5	6	7
4. Other States :							
Arunachal Pradesh . .	(R)	1	..	Christian	Mizo	India	Mizoram
Assam	(R)	1	..	Hindu	Assamese	India	Assam
West Bengal . . .	(R)	1	..	Hindu	Bengali	India	West Bengal
Bihar	(R)	2	..	Christian	Bihari	India	Bihar
Assam	(U)	2	..	Muslim	Bengali	India	Assam
Assam	(U)	10	..	Hindu	Assamese	India	Assam
West Bengal . . .	(U)	1	..	Hindu	Bengali	India	West Bengal
Tripura	(U)	1	..	Hindu	Bengali	India	Tripura
Meghalaya	(U)	3	..	Hindu	Khasi	India	Meghalaya
Madhya Pradesh . . .	(U)	1	..	Hindu	Hindi	India	Madhya Pradesh
5. Other Country							
(a) Burma	N.A.	2	Any Mizo (Lushai) tribe	Christian	Mizo	Burma	Not known
(b) Bangladesh . . .	N.A.	1	..	Hindu	Bengali	Bangladesh	Not known
		250					

N.A. : not available.

It is seen from the above table that most of the migrant households hailing from all parts of the state, belong to 'any Mizo (Lushai) tribe' of Christianity. There are only 2 non-Mizo households of Hindu and Muslim religions that have migrated from within the state. Regarding the language spoken, these two non-Mizo households speak Bengali while all others speak Mizo. There are 18 households belonging to Hindu religion hailing from other states of the country and they speak different languages like Assamese, Hindi, Bengali and Khasi. 2 Christian households and 1 Hindu household have migrated from Burma and Bangladesh respectively, who speak Mizo and Bengali.

Type of Household.—On the basis of type of composition/relations in a family, P. Kolenda has arranged the households in 12/13 types of households. These types of households have been presented in the following table. This table also shows the distribution of households by educational level of head of household and type among the 250 selected households of Lunglei town.

Table VIII.5—Distribution of households by type and educational level of head of households

Type of household	Number of households where Educational level of head of household is								
	Illiterate	Literate without level	Below Primary	Primary	Middle	Matric	Diploma & certificate	Degree & above	Total
1. Nuclear	2	10	8	52	28	12	3	6	121
2. Supplemented nuclear	5	2	7	23	6	6	1	6	56
3. Sub-nuclear	1	..	2	6	3	..	..	2	14
4. Single person	2	..	..	2	1	..	..	..	5
5. Supplemented sub-nuclear	1	..	..	1	1	1	1	..	5
6. Collateral joint	1	..	2	1	..	1	..	..	5
7. Supplemented collateral joint . . .	..	..	..	1	..	1	..	..	2
8. Lineal joint	..	..	..	..	..	..	..	..	..
9. Supplemented Lineal joint	..	..	..	..	..	..	..	..	..
10. Lineal Collateral joint	..	..	..	..	..	..	..	..	..
11. Supplemented Lineal Collateral Joint . .	..	..	..	..	..	..	..	..	..
12. Widow/Sister / Son and Daughter's Sister . .	1	1	..	6	2	3	..	1	14
13. Widow/Son/Son's wife with son/son's daughter .	..	1	1	..	2	3	..	4	11
14. Widower/wife mother/Son & Son's wife with Son and daughter.	..	..	..	..	1	..	..	1	2
15. Head with brother	..	..	..	..	1	..	..	1	2
16. Head with unrelated	..	1	..	1	..	..	..	..	2
17. Head with Brother and Unrelated . .	..	..	..	2	..	..	..	..	2
18. Head, son with unrelated	..	..	..	..	1	1	..	..	2
19. Head, wife son with unrelated	..	..	..	..	..	1	..	..	1
20. Self, Mother, Brother, Brother's wife . .	..	..	..	..	..	..	..	1	1
21. Self, Brother, Son	..	..	..	1	..	..	..	..	1
22. Self, Son with unrelated	..	..	..	1	..	..	..	1	2
23. Self (Male), Brother, Father Brother's son and Brother's wife with daughter	..	..	..	..	..	..	..	1	1
24. Self (Male), Brother, Brother son . . .	..	..	..	..	1	..	..	..	1
TOTAL .	13	15	20	97	47	29	5	24	150

Among supplemented nuclear family, there are 56 heads of households, out of whom 5 are illiterate, 2 are literate without level, 7 below Primary, 23 Primary, 3 Middle, 6 Matriculate, 1 Diploma & Certificate holder and 6 persons are Degree holders and above.

There are 14 households of sub-nuclear families, out of whom one head of household is illiterate, 2 below Primary, 4 Primary, 3 Middle, 2 are Degree holders and above.

There are 5 single member households of whom 2 heads of households are illiterate and one of Primary level. There are 5 supplemented sub-nuclear families where each of the heads of household attained the literacy levels of primary, middle, matriculate, and diploma or certificate respectively while one head is illiterate.

There are five collateral joint families out of which one head is illiterate, 2 are below primary 1 primary and 1 matric.

There are only 2 heads of households of supplemented collateral joint families, out of whom one is of primary level and the other is matriculate.

In the category No. 12 'others' who are not covered in S. No. 1 to 11, there are 42 heads of households, out of whom one is illiterate, 3 are literate without level, 1 below primary, 11 primary, 8 middle, 8 matriculate, and 10 are Degree holders and above.

From the above discussion, out of 250 households, 13 heads of households are illiterate, 15 are literate without level, 20 below primary, 97 primary, 47 middle level, 20 matriculates, 5 deploma & certificate holders and 24 persons degree holders and above.

Members staying outside, and nature of link with household by education and nature of activity.—The following tables (VIII.6 and VIII.7) illustrate the relationship of members of the sample households who stay outside Lunglei by their educational levels and nature of activity.

Out of 105 family members staying outside, 36 persons are sons, 25 are daughters, 5 are brothers and 3 are sisters, 5 are mothers and 5 are fathers. The remaining 26 persons come from other different categories of relatives represented in small numbers. Of these different relations living outside, 86.7% of them have studied above primary level including all other higher attainments.

Household members of sample survey numbering 81 non-workers are staying outside and belong to different categories by nature of their activity viz. students, doing household duties, undergoing training, seeking job, dependents etc. Of them 67 persons (82.7%) belong to categories of students and engaged in household duties. The remaining are found in other categories as detailed in the table.

Rural linkage

Out of the 250 households surveyed, only 54 visited rural areas such as 16 households visited 1-3 times in a year, 14 households visited rural areas 4-6 times, and another 24 households visited more than 6 times in a year. All these households were migrants. Out of 54 houscholds, 39 have visited the rural areas just to meet friends and relations, 3 persons visited to mourn the relative's death, 8 for official works and the other four have not given the purpose.

The members staying in rural areas are, however, maintaining links with the households. They are also receiving remittances from their relatives and in this context 46 households have received remittances from their relatives in rural. Besides, the relatives from rural areas are visiting the town as frequently as possible. All of them are also maintaining contacts through postal communication.

Some salient feature of Mizo family life are presented below :

Salient features of Mizo society

(i) **Classes Society :** The beauty of the society lies in the absence of class, caste or social disparity which is inherited from their traditions, customs coming down from immemorial. Admidst all round changes that are taking place today, the rudiments of the society practically remain intact.

(ii) **Tlawmngaihna :** The main beauty of the society manifest itself in the traditional practice of *"TLAWMNGAIHNA"* and untransable term meaning the obligation on every one to be unselfish and to help others. Something like the code of 'Dharma'. One is bound by his code of *"TLAWMNGAIHHA"* to be kindly, unselfish and hospitable. A man must try to help others in distress, must never desert a companion on any occasion and must vie with others to excel in sport and other activities or in hospitality, and in every walk of life must, at any rate in theory, consider others first.

(iii) **Sickness and Death :** The social equality of the people is best seen in times of sickness and death where equal assistance are given by the society irrespective of poor, destitute and well-to-do persons. In case of sickness and death if the victim happens to stay in a village other than his or her own, it is obligatory on the part of the village youngmen to break such news through special messengers (*"Zualko"* as locally called) and also cary the body on improvised stretcher up to their village boundary. It is the duty of the next village to receive the body at their boundary and carry the body to the village next to his and so on till the body reaches his or her own village. By doing this it is a demonstration of *"Tlawmngaihna"* which they all want to perform.

When death occurs the relatives and all other folk in town or from villages gather together to watch by the dead person and console the bereaved family. If burial ceremony is not performed on the same day, the young people keep awake (locally called *"Mitthi Lumen")* throughout the night. It is obligatory on the part of the youngmen to dig a grave free of cost, which task they perform cheerfully. At the time of digging the grave, another fun game, a bit to show *"Tlawmngaihna"* the spirit to vie with others in excelling performance in work is ensured, as

Table VIII.6—Particulars of family members staying outside by educational level and relation to head of household

Educational Level	Number of persons staying outside who are related to head of household															Remarks
	Father	Mother	Son	Daughter	Brother	Sister	Husband	Son's wife	Son's daughter	Son's Son	Brother's son	Wife	Brother's daughter	Daughter's son	Brother's wife	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Illiterate	..	2	3	..	..	1	..	..	2	..	..	..	..	..	..	
Below Primary	..	1	..	3	..	..	..	..	2	..	..	..	..	..	..	
Primary	2	2	7	6	..	1	..	..	..	1	..	5	..	..	1	
Middle	2	..	10	8	4	1	2	3	..	..	..	3	..	1	..	
Matric	1	..	8	8	..	..	2	1	..	..	..	..	1	..	..	
Diploma and Certificate	..	..	2	..	..	..	1	1	..	..	..	..	..	..	..	
Degree and above	..	..	6	..	1	..	..	..	..	..	..	..	..	..	..	
TOTAL	5	5	36	25	5	3	5	5	4	1	..	8	1	1	1	

Table VIII.7—Particulars of Non-workers family members who are staying outside by nature of activity and relationship to head of household

Nature of activity of non-workers family members staying outside	Number who are related to head of household as													
	Father	Mother	Son	Daughter	Brother	Sister	Husband	Son's wife	Sons' daughter	Son's son	Brother's daughter	Wife	Daughter's son	Brother's wife
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Student	..	..	20	20	2	1	..	..	2	1	1	..	1	..
Household duty	1	3	..	2	..	..	..	4	..	..	..	8	..	1
Training	..	..	..	2	..	..	..	..	..	..	..	..	..	..
M.N.F.	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Seeking Job	..	..	2	..	..	..	..	..	..	..	..	..	..	..
Dependent	3	1	..	..	2	..	..	..	..	..	..	..	..	..
Infant	..	..	..	..	..	1	..	..	2	..	..	..	..	..
TOTAL	4	4	23	24	4	2	..	4	4	1	1	8	1	1

every one tries to hold the shovel *(Khodali)* to perform maximum work. One can hardly do the digging for more than two minutes as others would not allow him to do it. In this way, grave digging which is about six to eight feet deep is done without much loss of energy. Deeper graves are prepared for the young people than for the old and the minor. In this way special honours are given to the young irrespective of their social and economic status.

The young women on the day of funeral collect a few pieces of firewood from each of the neighbouring houses and donate the same to the bereaved family for use during the mourning period.

Inheritance of Property

As has been mentioned already, the youngest son inherits the property and as such he is the only one among his brothers and sisters who is to look after his parents in their old age and also his brothers and sisters so long as they remain unmarried. The property inherited by the youngest son may include such immoveable property as land and house. Other moveable property such as clothes, money, agricultural implements, etc., are divided equally among the other sons. Daughters get their mother's property such as her clothes, ornaments etc. Property such as land is divided among the married sons who are to leave their parents' house after their marriage, though the largest share is usually kept for the youngest son. The share which the youngest son will get virtually belongs to the father until such time as the youngest son married. If a person dies having no male issue, his property passes to the widow and the daughters have a share of it. But if the widow re-marries, her daughters will leave her and go to their father's nearest relatives and the widow has also to part with her deceased husband's property. In some cases the father may make his choice during his life time amongst his sons or daughters who would inherit the property and the choice or will, once made by the father remains valid even after his death.

Due to the socio-economic development and better living standards of the people new ways of life have crept into the Mizo society making the urban people ready to absorb the good and to ignore which they no longer like to observe in modern society. A change is not only inevitable but also desirable. But in general, Mizo Customary Laws play a vital role till now and even in the court of Laws. In fact, to put in brief, in all cases of inheritance of property the legal heir first makes an application to the magistrate of District Council court claiming that he or she is the legal heir. The magistrate of the Court issues notice in favour of the applicant which is published in the prominent local newspapers giving 30 days time for near and close relatives for claiming property. If no complaint is lodged during 30 days from the date of such notice, the court issues "Legal Heir Certificate " to the applicant.

CHAPTER IX

HOUSING AND MATERIAL CULTURE

Housing plays an important role in the social life of man whether it is in rural or urban. H. 1 table which was prepared on the basis of Houselist form at 1981 census presents data on use of census house. According to houselisting operations preceding the 1981 census enumeration, there were 3323 census houses in Lunglei town of which 2616 were used for residence. But at the time of 1981 census enumeration the occupied residential houses were 2887.

The following table provides the number sample households in census houses covered in survey and their locality with population and average size of the household.

Table IX. 1—Locality-wise distribution of households and population as per sample stydy.

Sl. No.	Name of ward	No. of households	Population	No. of person per household
1	2	3	4	5
1	Zotlang	36	198	5·50
2	Serkawn	15	93	6·20
3	Zohnuai	7	47	6·71
4	Bazar veng . . .	32	205	6·41
5	Bawng veng . . .	14	88	6·29
6	Rahsi veng . . .	22	140	6·36
7	Venglai	22	143	6·50
8	Chandmary . . .	56	336	6·00
9	Lunglawn . . .	38	229	6·03
10	Sethlun	8	47	5·88

Average size of households in different localities varied from 5.50 to 6.71 persons. Chandmary locality covering a population of 336 in 56 sample households is the highest ward covered for the study. This has recorded 6 persons per household in the size composition of a household in the locality.

Concentration of different ethnic group

According to survey report, there are five different linguistic groups in the town such as Mizo, Bengali, Hindi speaking, Nepali and Assamese. Many of them believed in Christianity but there are also some who believed in Gods and Godess like Siva, Kali, etc. Christianity constitutes 92.65% of the population covered, while Hindus form 6.49% and Muslims account for 0.85%. Almost all the households belong to schedule tribe community who speak Mizo language. Therefore, the town study shows that majority of the people are from any Mizo (Lushai) tribe. It is noticed that 250 sample households were selected from the 10 localities of the town. The Mizos concentrated in all the different localities of the town. Assamese, Bengali and Hindi speaking people are living in three localities namely, Chandmary, Venglai and Bazar veng. Besides these groups, there are a few Nepali who are permanent residents of the town and are concerntrated in Chandmary and Bazar areas. The non-Mizos belonging to other states who have migrated to the town to take up other government employment or for running some petty shops.

Floor position in town

Out of 250 households studied, 217 households are living in the ground floor, 22 households are in the 1st floor 9 households are in the 2nd floor and only 2 households are in the third floor. During the survey none of the households reported any inconveniences regarding living in different floors.

The town is located in a hilly region, where housing pattern is very much different from that in the plains. The atmosphere is good, but mostly windy. The drainage system is not good. Initially the town had no proper plan, but it is being gradually modified and developed. The specification of floor position of houses is given in the following table.

Table IX.2—Position of houses of sample households with reference to floor by locality

Locality	Floor in the building Ground/1st/2nd/3rd	No.of sample houses	Number of households where houses are at			
			Ground floor	1st floor	2nd floor	3rd floor
1	2	3	4	5	6	7
Zotlang	Ground	34	34	..		..
	1st	2	..	2	..	..
Serkawn	Ground	14	14	..	..	..
	3rd	1	..	..	..	1
Zohnuai	Ground	7	7	..	..	..
Bazar	Ground	29	29	..	..	..
	1st	2	..	2	..	..
	2nd	1	..	..	1	..
Bawng veng	Ground	14	14	..	..	..
Rahsi veng	Ground	22	22	..	..	..

Table IX.2—*Contd.*

1	2	3	4	5	6	7
Venglai	Ground	10	10	..	..	..
	1st	7	..	7	..	..
	2nd	4	..	..	4	..
	3rd	1	..	..	..	1
Chandmary.	Ground	51	51	..	..	..
	1st	1	..	1	..	..
	2nd	4	..	..	4	..
Lunglawn	Ground	29	29	..	..	..
	1st	9	..	9	..	..
Sethlun	Ground	7	7	..	..	..
	1st	1	..	1	..	..
	Ground	217	217	..	..	..
Total	1st	22	..	22	..	..
	2nd	9	..	..	9	..
	3rd	2	..	..	..	2
		250	217	22	9	2

Material of floor, wall, roof, ceiling, door and windows

Of the 250 households studied, all of them live in separate houses with compound. The life in different localities and types of buildings they use are similar. No household is found to face any problem in Lunglei regarding house. But as it is hilly region, many of the buildings are single storeyed. Most of them are erected at the side of main road or at the top of the hills. Type of roof used is of Assam type to prevent damages from storm. Materials used mostly for the buildings are G.C.I. Sheets, sawn timber, tiles, cement and glass etc. The materials used for floor, wall, roof, ceiling and doors and windows are given in the table IX.3

Material of floor: The availability of materials is important to decide the shape and type of building. The bulk of houses are built with a material of sawn timber for floor. Trees covered almost all the town areas and hence sawn timber is available and used mostly as floor. According to the town study out of 250 households, there are 164 households that have used sawn timber for floor, whereas only 6 households used bamboo. Bricks or stones are not used for floor. Like other towns in Mizoram, Lunglei also gets cement from other states and also from Aizawl. Therefore 76 housholds used cement for floor while only 4 houscholds used mud.

Materials of wall: Almost all who are using timber for floor are using tiles for its wall. Less number of household used other materials. Out of 250 households 50 used bamboo, 8 households used wood; another eight households used burnt bricks, 9 used corrugated iron and other metal sheets and 14 households made the walls with cement concreate. 161 households used tiles.

Material of roof: Metal sheets are mostly used for the roof in the town, as such, 213 households used corrugated iron and other metal sheets. One household used Asbestos cement sheets. Re-inforced cement concrete is used only by 15 households. Thatch and grass are not used by any. Burnt bricks and grass are used by 21 households.

Material of ceiling: Only 56 households have ceiling under their roofs. There are 11 households who used bamboo and wood for ceiling, while 28 have used plywood. 17 households are living under tiled ceiling. Only 2 households used cloth, one household made ceiling with lenoleum.

Doors and windows: Most of the houses studied used wood frame with glass for doors and windows. But there are also some households who used other types of materials such as corrugated iron sheets, wooden plank and bamboo.

Number of rooms: The table IX.4 illustrates the households occupying number of rooms by localities.

In 250 households, 1526 persons are living in 972 rooms with an average of nearly 2 persons per room. There are 7 households with one room each, where 30 persons stay. These 32 houses with two rooms each in which 162 persons live. Three roomed houses are 92 in number with 533 persons, four roomed houses are 43 with 261 persons, and five roomed houses are 40 with 258 persons. There are 19, six roomed houses in which 130 persons live, while seven and eight roomed houses account for 6 each in which 55 persons and 51 persons respectively live. There are three houses with nine rooms in which 14 persons live and 2 houses of eleven rooms each where 12 persons live.

It is also interesting to study the number of persons accommodated per room in the sample households. There are 4.3 persons per room in one roomed houses, 2.5 persons per room in two roomed houses, 2 persons per room in three roomed houses and slightly more than one person per room in houses of 4 to 8 rooms. In 9 and 10 roomed houses, there are two rooms available for each person. It was observed that in large sized houses, there were less number of persons and hence the availability of more accommodation.

The table IX.4 relates the households classified by nature of composition, and occupied number of rooms by them.

Table IX. 3 — Distribution of houses by predominant materials of floor, wall roof and ceiling etc., by locality (for description consult Census Table H.H. — I part A).

Locality	Predominant materials of floor				Predominant materials of wall						Predominant material of roofs					Predominant materials of ceiling						Doors and windows				
	Wood/ plank	Bamboo & logs	Cement	Mud	Bamboo & Reed	wood	Bricks	G.T.C. I sheet	Cement	Tiles	Bricks G.-ass, reeds	thatchleaves	A.C.I. sheet	Asbestos cement	R.C.C.	Bamboo, wood	Plywood	Tiles	Cloth	Linolium R.C.C.	Wood & glass	Wood	Bamboo	G.I.C. sheet	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Zotlang . .	27	..	8	1	14	1	..	1	..	20	5	..	1	..	..	..	2	1	..	1	32	2	2	..	
Serkawn . .	11	..	4	..	3	..	..	2	..	10	..	..	14	1	1	1	..	1	..	..	13	2	..	..	
Zohnuai . .	5	..	2	..	1	..	..	..	..	6	..	..	6	..	1	..	3	..	..	..	6	..	1	..	
Bazar . . .	20	1	10	1	6	1	3	..	..	22	3	..	27	..	2	1	4	1	1	..	30	..	1	1	
Bawng Veng . .	12	2	..	..	4	..	..	1	1	8	1	..	13	..	..	..	2	..	..	..	13	..	1	..	
Rahsi Veng . .	17	..	5	..	8	1	..	..	..	13	1	..	20	..	1	3	1	..	..	..	20	..	2	..	
Venglai . .	14	..	8	..	..	1	..	2	4	15	5	..	13	..	4	1	6	2	..	..	22	..	..	..	
Chandmary . .	36	1	19	..	4	3	4	1	8	36	2	..	47	..	6	4	5	7	..	..	54	2	..	..	
Lunglawn . .	18	2	16	2	10	1	..	1	1	25	4	..	34	..	..	..	3	4	1	..	33	4	..	1	
Sethlun . .	4	..	4	..	..	..	1	1	..	6	..	..	8	..	..	1	2	..	..	..	8	..	..	..	

Table IX. 4 — Households classified by number of members, number of rooms occupied and locality.

Locality	Total no. of members		Total No. of house-holds	Total No.of rooms	Households with one room			Households with two rooms			Households with three rooms			Households with four rooms		
					No.of house-holds	No. of members		No. of house-holds	No. of members		No. of house-holds	No. of members		No. of house-holds	No. of members	
	M	F				M	F		M	F		M	F		M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Zotlang . .	98	100	36	110	3	2	3	7	19	22	15	48	38	7	18	25
Serkawn . .	48	45	15	61	..	..	..	1	2	3	5	16	20	4	14	10
Zohnuai . .	26	21	7	28	..	..	..	..	..	..	4	10	13	..	..	..
Bazar . .	113	92	32	135	1	3	3	6	19	9	8	21	44	5	19	8
Bawngveng . .	39	49	14	46	..	..	..	3	4	10	8	23	31	1	3	4
Rahsi veng . .	70	70	22	80	1	4	4	2	4	7	10	26	30	4	16	8
Venglai .	73	70	22	106	..	..	..	2	5	2	6	15	19	3	12	9
Chandmary . .	190	146	56	242	..	..	..	5	13	5	18	59	37	11	36	32
Lunglawn. . .	07	122	38	129	2	4	7	6	19	21	16	43	48	6	13	13
Sethlun . . .	23	24	8	35	..	..	..	..	..	..	2	5	7	3	11	8

Locality	Households with five rooms			Households with six rooms			Households with seven rooms			Households with eight rooms			Households with nine rooms			Households with eleven rooms		
	No. of house-holds	No.of members		No.of house-holds	No. of members		No.of house-holds	No. of members		No. of house-holds	No. of members		No .of house-holds	No. of members		No. of house-holds	No. of members	
		M	F		M	F		M	F		M	F		M	F		M	F
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
Zotlang . . .	4	11	12	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Serkawn . . .	3	10	7	1	3	2	1	3	3	..	..	..	..	..	.	..	..	..
Zohnuai . . .	2	9	5	1	7	3	..	..	..	..	..	..	..	..	.	..	..	..
Bazar . . .	5	22	8	2	7	3	2	12	8	2	8	6	..	..	.	1	2	3
Bawngveng . . .	..	..	..	2	9	4	..	..	..	..	..	..	..	..	..	..	..	..
Rahsi veng . . .	2	9	8	2	6	7	1	5	6	..	..	..	..	..	..	..	..	..
Venglai . . .	4	12	12	3	10	11	1	5	6	2	9	9	..	..	..	1	5	2
Chandmary . . .	12	41	38	4	23	12	1	3	4	2	8	11	3	7	7	..	..	..
Lunglawn . . .	7	20	27	1	8	6	..	..	..	..	..	..	..	..	..	..	..	..
Sethlun . . .	1	2	5	2	5	4	..	..	..	..	..	..	..	..	..	..	..	..

Table IX.5— Households classified by number of married couple without other members aged 5 and above, with other members aged 5 and above and number of rooms occupied by them

Classification of households	Total No.of households	Total No.of members	Households occupying one room		Households occupying two rooms		Households occupying three rooms		Households occupying four rooms		Households occupying five rooms		Households occupying six rooms		Households occupying seven rooms		Households occupying eight rooms		Households occupying nine rooms		Households occupying ten rooms		Households occupying eleven rooms	
			No.of households	No.of members	No.of households	No.of members	No.of households	No.of members	No.of households	No.of members	No.of households	No.of members	No.of households	No.of members	No.of households	No.of members	No.of household	No.of members	No.of households	No.of members	No.of households	No.of members	No.of households	No. of members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1. ONE MARRIED COUPLE																								
(a) without other members aged 5 and above	22	110	1	6	4	19	9	45	4	26	2	5	1	6	..	..	..	..	1	3	..	..	..	..
(b) with other members aged 5 and above	138	924	3	14	17	98	50	377	29	179	18	123	9	41	3	28	5	41	2	11	..	..	2	12
TWO MARRIED COUPLES																								
(a) without other members aged 5 and above	3	21	..	..	2	12	..	..	..	..	..	..	1	9	..	..	..	..	..	..	..	..	..	..
(b) with other members aged 5 and above	30	241	..	..	1	6	2	15	3	26	13	93	7	64	3	27	1	10	..	..	..	..	..	..
THREE MARRIED COUPLES																								
(a) without other members aged 5 and above	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
(b) with other members aged 5 and above	8	59	..	..	..	..	1	10	1	7	5	32	1	10	..	..	..	..	..	..	..	..	..	..
Others (specify) (Separated widow & others aged 5 above, widow without couple, single person, widower without couple, and female with children)	49	171	3	10	8	27	30	106	6	23	2	5	..	..	..	..	..	..	..	..	..	..	..	..

The position of availability of rooms was also examined keeping in view the number of married couples living together with other members aged 5 and above. There are 161 households which had only one married couple. Out of these, 22 households consisting of 110 members, were without any members aged 5 and above. One such household consisting 6 members had only 1 room to live in, 4 households with 19 members had two rooms at their disposal, 9 households with 45 members had three rooms to live in, 4 households consisting 28 members had four rooms to live in, 4 households with 14 members had 5 or more rooms to live in. 138 households consisting of 924 persons had other members aged 5 and above living with them besides the married couples. Of these, 3 households consisting of 14 members had only one room to live in, 17 consisting 98 persons had two rooms to live in, 50 consisting of 377 persons had 3 rooms to live in. 29 consisting of 179 persons had four rooms at their disposal. 39 households consisting of 256 members had 5 or more rooms to live in.

There are 33 households with two married couples. Of these three consisting of 21 members were without other members aged 5 and above. Two such households consisting of 12 members had 2 rooms to live in and 1 household having 9 members, had six rooms to live in. The remaining 30 households having married couples, consisting of 241 members had other members aged 5 and above also with them. Out of these one household consisting of 6 members had two rooms to live in. 2 consisting of 15 persons had three room to live in, 3 consisting of 26 persons had four rooms to live in, 24 households consisting of 194 persons had five or more rooms to live in.

Eight households with 59 members had three married couples. These households had other members aged 5 and above also. One household each consisting 10 and 7 members had three and four rooms respectively to live in, 6 households consisting of 42 persons had 5 or more rooms to live in. There are 49 households of other different classifications such as separated and widowed and others aged 5 and above, widows without couple, single person, widower without couple and females with children. These 49 households are composed 171 members. Out of these 3 households consisting of 10 members had one room to live in, 8 households consisting of 27 persons had 2 rooms to live in, 30 households consisting of 106 perons had three rooms at their disposal, 6 households consisting 23 persons had four rooms to live in and another 2 households consisting of 5 members had 5 rooms to live in. It is thus found that in quite a few houses there is no privacy.

Floor space: The position of per capita floor space available in the town has been analysed. In the following table, it is noticed that out of 250 sample households, 2 households with 17 members occupy one or less than one sq. metre space per capita. 8 households with 50 persons occupy between 2-3 sq. metres of floor space per capita. 4-5 sq. metres of floor space per capita is occupied by 57 households composed of 374 persons. Households occupying 6-9 sq. metres of per capita floor space are 60 with 401 persons. 55 households with 303 population have 10-15 sq. metres of floor space and the rest 73 households are living in the floor space of 16 and above sq. metres.

Table IX. 6—Households classified by locality and per capita floor space

Locality	1 or less sq. metre		2-3 sq. metres		4-5 sq. metres		6-9 sq. metres		10-14 sq. metres		15 and above sq. metres	
	No. of households	No. of members	No. of households	No. of members	No. of households	No. of members	No. of households	No. of members	No. of households	No. of members	No. of households	No. of members
1	2	3	4	5	6	7	8	9	10	11	12	13
Zotlang	..	..	1	6	12	83	6	34	9	35	8	40
Serkawn	1	9	1	6	1	7	5	36	3	16	4	19
Zohnuai	..	..	..	..	..	..	3	17	3	24	1	6
Bazar	1	8	1	9	9	70	2	19	4	26	15	73
Bawng veng	..	..	..	..	2	18	2	15	7	33	3	22
Rahsi veng	..	..	2	9	8	60	4	27	3	15	5	29
Venglai	..	..	..	..	4	25	5	38	5	32	8	48
Chandmary	..	..	1	8	7	56	15	92	8	57	25	123
Lunglawn	..	..	2	12	8	49	15	105	11	53	2	10
Sethlun	..	..	..	..	1	6	3	18	2	12	2	11
Total	2	17	8	50	52	374	60	401	55	303	73	381

Amenities: Some of the sample households are not having certain amenities whereas some households are sharing them with other households. The bulk of the households have amenities separately. The following table reveals the availability of the amenities by different households in different localities.

Table IX.7—Amenities available in houses locality-wise

Locality	Kitchen			Bath-room			Lavatory			Source of drinking water			Water for washing			Electricity		
	Not having	Having separately	Share with other households	Not having	Having separately	Share with other households	Not having	Having separately	Share with other households	Not having	Having separately	Share with other households	Not having	Having separately	Share with other households	Not having	Having separately	Share with other households
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Zotlang . . .	..	36	..	9	26	1	5	28	3	..	..	36	..	3	33	15	19	2
Serkawn . . .	..	15	..	6	9	..	1	14	..	..	2	13	..	2	13	4	10	1
Zohnuai . . .	..	7	..	..	7	..	..	7	..	..	..	7	..	..	7	2	5	..
Bazar . . .	..	32	..	1	31	..	1	29	2	..	11	21	..	11	21	7	23	2
Bawng veng . . .	..	14	..	..	14	..	..	14	..	..	1	13	1	..	14	6	7	1
Rahsi veng . . .	..	22	..	..	22	..	..	22	..	..	6	16	..	6	16	9	12	1
Venglai . . .	..	22	..	..	22	..	..	22	..	..	3	19	..	6	16	..	16	6
Chandmary . . .	..	56	..	..	56	..	..	55	1	..	4	52	..	4	52	4	46	6
Lunglawn . . .	..	38	..	2	36	..	..	35	3	..	3	35	..	3	35	12	23	3
Sethlun . . .	..	8	..	..	8	..	..	..	8	..	3	5	..	..	8	..	8	..

All households have the amenity of separate kitchen. 231 households out of 250 have the bath room facility exclusively while 1 one household is sharing with others. The remaining 18 households do not have the bath room facility at all. 226 households have the lavatory exclusively while 17 households share this facility with others. 7 households do not have the lavatory facility. Most households viz. 217 of them do not have separate drinking water facility not share with others. Only 33 households have this facility separately. In the case availability of water for washing, 35 households have this separately while 215 households share this facility with others. 169 households have electricity supply separately while 59 households do not have. 22 households share this facility with other households.

Tenural status : The following table presents the tenural status of households covered in sample study, by the duration of stay at the present residence and by localities.

Table IX.-8—Households classified by locality, duration of stay in the present residence and tenural status.

Locality	Duration of present residence	Total No. of house holds	Number of households living in houses which are		
			Owned	Rented	Allotted
1	2	3	4	5	6
Zotlang .	Less than 1 year	..	..	..	..
	1—4 years	..	..	..	..
	5—9 years	..	..	..	..
	10+ years	36	36	..	..
Serkawn .	Less than 1 year	..	..	..	..
	1—4 years	..	..	..	..
	5—9 years	1	1	..	..
	10+ years	14	12	1	1
Zohnuai .	Less than 1 year	..	..	..	..
	1—4 years	..	..	..	..
	5—9 years	1	1	..	..
	10+ years	6	6	..	2
Bazar .	Less than 1 year	..	..	..	..
	1—4 years	2	2	..	..
	5—9 years	4	3	1	..
	10+ years	26	19	5	..
Bawng veng	Less than 1 year . .	..	..	..	..
	1—4 years	1	1	..	..
	5—9 years	3	3	..	..
	10+ years	10	9	1	..
Rahsi veng	Less than 1 year .	..	..	..	..
	1—4 years	2	2	..	..
	5—9 years	2	2	..	..
	10+ years	18	18	..	..
Venglai .	Less than 1 year	..	..	..	..
	1—4 years	4	2	..	2
	5—9 years	3	3	..	..
	10+ years	15	11	1	3
Chandmary	Less than 1 year	..	..	..	..
	1—4 years	12	5	5	2
	5—9 years	13	9	2	2
	10+ years	31	23	6	2
Lunglawn .	Less than 1 year	..	..	..	..
	1—4 years	2	1	1	..
	5—9 years	4	3	1	..
	10+ years	32	28	3	1
Sethlun .	Less than 1 year	..	..	..	..
	1—4 years	..	..	..	..
	5—9 years	..	..	..	..
	10+ years	8	8	..	..
TOTAL .	Less than 1 year	..	..	..	..
	1—4 years	23	13	6	4
	5—9 years	31	25	4	2
	10+ years	196	170	17	9
ALL DURATIONS .		250	208	27	15

The above table shows that out of the total 250 households, there are 208 living in their own and 27 households living in rented houses, while 15 households live in allotted houses.

The households who own houses have usually separate house with compound. Most of the households who are living in rented and allotted houses are generally government servants. But some households who are living in allotted houses are not government servants. These people generally work voluntarily in religious institutions.

The town study reveals that there are 23 households who are residing in the present residence between 1—4 years and of these 13 households have their own houses, 6 live in rented houses and 4 in allotted houses.

There are 31 households who have lived in the present houses for 5—9 years and out of these 25 households are having their own houses, 4 households live in rented and 2 in allotted houses.

There are 196 households whose duration of stay in the present residence is 10+ years and of these 170 households are having their own houses, 17 households live in rented houses and 10 households are living in allotted houses.

Existence of furniture : The town study shows that there is no household which is not having any furniture. Out of total 25 households, 226 households are having chairs. There are 249 households

having a table, and 87 households having diwan. There are 182 households having a Cot and 15 households are having a Niwar Cot. There are 89 households having Almirahs. 63 households are having wardrobe and 40 households are having boxes. 38 households are having stool and only three households are having dressing table. There are 11 households having benches.

The following table presents the data on existing furniture by duration of stay at the place of residence by sample households :

Table IX.9—Existence of furniture in households by duration of stay in present residence (Sample survey)

Duration of stay in persent residence of	Total No. of households	No. of households not having furniture	Number of Household having										
			Chair	Table	Diwan	Cot	Niwar Cot	Almirah	Wardrobe	Boxes	Stool	Dressing table	Benches
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Less than 1 year	..	..	..	..	..	..	..	..	..	..	..	..	..
1—4 years	23	..	19	25	8	15	1	7	1	2	3	..	1
5+ years	227	..	207	224	79	167	14	82	62	38	35	3	10
ALL DURATION	250	..	226	249	87	182	15	89	63	40	38	3	11

There are 227 households who are staying at the present residence more than 5 years. Of these, there are 207 households having chair, 224 are having table, 79 have diwan, 167 having Cot, 14 households with Niwar Cot, 82 households with almirah and 62 households with wardrobe, 38 households with boxes, 35 households with stool, 3 households with dressing table and 10 households with benches. Other furniture like sofa-set, reading table and dining table are not in existence with the present sample households.

Utensils : Most utensils used in cooking by the town dwellers of sample survey consist mostly of aluminium and stainless steel. Aluminium has been returned as one of the most used metals for cooking as well as for serving. As a result of changing way of life, the traditional utensils are being replaced by modern utensils. Aluminium and clay have gained important place and the same are being used in almost all the households for serving food. Stainless steel is also used by 19 households for serving food. The modern articles like pressure cookers are used by almost all the households. The following table shows the number of households by locality and utensils used by them for cooking and for serving etc.

Table IX.10—Material of which Utensils are made that are used by sample households by locality

Locality	Total No. of households	Number of households where cooking utensils are made of			Number of households where utensils for serving food are made of		
		Aluminium	Clay	Stainless steel	Aluminium	Stainless steel	Clay
1	2	3	4	5	6	7	8
Zotlang	36	36	..	..	35	..	1
Serkawn	15	15	..	..	15	..	..
Zohnuai	7	7	..	..	7	..	..
Bazar	32	30	1	1	23	..	9
Bawng veng	14	13	..	1	13	..	1
Rahsi veng	22	22	..	..	14	2	6
Venglai	22	19	1	2	19	1	2
Chandmary	56	43	..	13	24	18	14
Lunglawn	38	38	..	..	31	5	2
Sethlun	8	8	..	..	6	1	1
TOTAL	250	231	2	17	187	27	36

Presence of luxury and costly goods

With the passage of time, there has been an improvement in the living standards as well as economic condition of the people of the town. As a result of this change, they have started purchasing the article of comfort and luxuries. The availability of luxury goods in a number of sample households prove that people have by and large started going in for the latest blessings of science and technology. Some articles like, wrist-watch, radio etc. which a few decades ago were considered to be beyond the approach of common man, have now become the most ordinary goods of day to day use.

It will be seen that out of the total number of 250 households, wrist-watches are possessed by 227 households, table clocks in 51 households, radios in

140 households, televisions in 14 households, tape-recorders in 97 households, sewing machines in 87 households, gun in 17 households and cameras in 15 households. Items like motor-cycles' bicycles, light motor vehicles and guitars are, however, present in a smaller number of households.

Dress and ornaments

At present, the dress of both males and females is identical with the western style. Specially, females are after the fashion of western dress. Men's dress generally consists of shirt, pants and coats. Shoes are also not lost sight of. On special occasions or when attending church service a new and rather clean garments are used by them. Men, very rarely use any kind of ornament. From the survey, it is found out that the only kind of ornament used by men folk is wrist-watch. But wrist-watch is very popular among men folk as well as women folk. There is no special dress for men for special occasions or festivals. The only special dress for men is coat. Nect-tie is also used. They put on the best dress on festive occasions. Women's dress look more typical than men. Women's dress generally consists of blouse, mizo cloth *(puan,* especially woven by hand), skirt and shoes. Some young girls wear pure western dress like long pants, miniskirt, etc. Women look more decorative than men. Many of them put on finger?rings, ear rings etc. women are found of different kinds of cosmetics like, face powder, cream, lipstick, eyebrow paint etc.

CHAPTER X

SLUMS, BLIGHTED AND OTHER AREAS WITH SUB-STANDARD LIVING CONDITIONS

During the survey of this town, it was found that there were no slums hence no information could be collected about this aspect. Howeevr, no sub-standard living conditions are found. All the localities are similar in regard to the standard of living of the people.

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CHAPTER XI

ORGANISATION OF POWER AND PRESTIGE

Lunglei in the true sense is the mouth-piece of the district politics. From the beginning, Lunglei produced some political leaders of high repute. In the last ministry headed by Brig. T. Sailo, one Cabinet Minister Mr. Lalhmingthanga, holding finance portfolio hailed from Lunglei town. From the general observation it has been noticed that the people of Lunglei are politically very conscious. All the political parties have their sub-headquarters here. History of each of the political parties collected during field survey is discussed here under.

There are altogether four political parties in Lunglei town viz., People Conference, Mizoram Congress (I), Mizo Convention and Mizo Peace Forum. These parties are having their district level offices in the town.

The sub-headquarters office of the People Conference is located in Venglai Ward. This office was established in 1975 and it has been functioning since then. According to the sub-headquarters General Secretary of the party, the number of its members stood at 4,000. The party membership fee is 50 paise and is open for all. The party has been placing its candidates for the local assembly constituency and its candidate succeeded at the last two assembly elections. At the previous Ministry formed by the Peoples Conference, Shri Lalhmingthanga of the party, was the Cabinet Minister.

In all the ten wards, there is a village council each, to look after the local administration covering the aspects of sanitation, local disputes etc. In these councils, there are altogether 59 (fifty-nine) members. Out of these 59 members the People Conference Party had 33 members.

The Mizoram Congress (I) district office is located at Venglai Ward. This office was established in the town during 1960. According to the General Secretary of the district Congress (I) Committee, there are 3,000 members in the town. The party membership is open to all who have faith in the policies proclaimed by the party. After enrolment, one has to remain as a primary member by paying Re. 1/- for membership. After being a primary member atleast for one year, at the discretion of the executive of the party he can be made an active member.

The Congress (I) party has been regularly placing its candidates for the local Assembly constituencies and its candidates have lost to the people conference party. Shri Thansiama Khiangte of the party lost to Shri Lalhmingthanga of People Conference during the 1979 Assembly elections, and Shri Lalduhawma of the Congress (I) party lost to Shri Lalhmingthanga during the 1984 Assembly elections. At the two Assembly elections the margin was much, though at the last Assembly elections the margin was less.

As mentioned earlier there are altogether 10 village councils in the town and the total number of members are 59 and out of this the Congress (I) party has 24 members. These Council Members are elected by the people once in three years in every ward.

The Mizo Convention Party has its district office in Venglai Ward. This office was established in 1981. This party is a new party and was formed in 1981. During the survey period the party has a total strength of 2,500 members according to the party General Secretary. In the last assembly elections, the party placed its candidate Shri H. Vanthuama, and the candidate lost to Shri Lalhmingthanga of P. C. party. Basic membership is open to all. There is neither membership fee nor annual fee, and if a person enrolls his name in the party he is reckoned as member in the party.

Mizo Convention Party's main aims and objectives are to settle the Mizoram political disturbances and bring back peace and to maintain national integrity. In the Lunglei town, the party has two village council members only.

The Mizo Peace Forum is also having its office in the town located at Chandmary Ward. According to the General Secretary of the party there are 800 members in this party in the town. At the last Assembly elections in 1984 the party candidate Mr. Chawngzama lost to Mr. Lalhmingthanga of People conference party. Basic membership can be secured by all. There is no link to any association or caste or community to this party. The aims and objectives of the Party are to support peace settlement between the Mizo National Front (MNF) and the Government of India within the framework of the Indian Constitution. The party did not have a council member in the town.

The following table gives the details of the last elections in Lunglei town :

Table XI. 1. (a) — Voting behabviour of the population during the last assembly elections—1984

Name of the Constituency	Name of the Candidates contested	No. of Regd. voters	No. of valid votes polled	Votes polled by each candidate	Name of the succesful candidates
1	2	3	4	5	6
7th Lunglei . . .	Lalhmingthanga (PC)	6,893	5,089	2,355	Lalhmingthanga (PC)
	Lalduhawma (Cong)	6,893	5,089	1,849	..
	H. Vanthuama (MC)	6,893	5,089	777	..
	Chawngzama (MPF)	6,893	5,089	108	..
8th Tawipui . . .	Z. D. Sangliana (Cong I)	2,527	1,887	719	Z. D. Sangliana (Cong.)
	R. Romawia (MC)	2,527	1,887	261	..
	L. H. Lalmawia (PC)	2,527	1,887	379	..
	B. Lalchungnunga (Ind).	2,527	1,987	404	..
	K. Hrangthankima (MPF)	2,527	1,887	124	..

The election results of 1977 and 1980 elections are presented in the following tables. At 1977 and 1980, Mizoram had only one Lok Sabha seat, as this was the Union Territory at that time.

Table XI. 1 (b) — Results of Election to the Lok Sabha—1977, Mizoram Parliamentary constituency

Name of Parliamentary constituency	Name of contesting candidates	No. of Regd. voters	No. of valid votes	Vote polled by each candidate	Name of the succesful candidate
1	2	3	4	5	6
Mizoram . . .	H. C. Bawichhuaka (MU)	204,480	100,725	8,534	..
	Dr. R. Rothuama (PC)	204,480	100,725	53,350	Dr. R. Rothuama
	C. L. Ruala (National Congress)	204,480	100,725	37,342	..
	K. Sanglianchhungi (Ind).	204,480	100,725	1,499	..

Table XI. 1(c) — Detailed results of Elections to the Lok Sabha, 1980, Mizoram Parliamentary constituency

Name of Parliamentary constituency	Name of contesting candidates	No. of Regd. voters	No. of valid votes polled	Vote polled by each candidate	Name of the successful candidate
1	2	3	4	5	6
Mizoram . . .	Dr. Rothuama (SC)	230,795	128,321	74,430	Dr. Rothuama
	Brig. Vankunga (PC)	230,795	128,321	53,891	..

It is seen from the above tables that in two Parliamentary Elections Dr. Rothuama defeated his rivals. During 1977 Parliamentary Election Dr. Rothuama contested as representative of Peoples Conference party, though in 1980 general elections, he contested as independent candidate.

Civic Administration

There are two Committees, statutory committee (Village Council) and non-statutory committee (town committee) for the administration of the town. But the two committees have independent functions.

The town Committee as existed in Lunglei is composed of the following official and non-official members such as :

(i) Deputy Commissioner . . Chairman
(ii) Circle Officer, Local Administration Department . . . Member Secretrary
(iii) 6 other official members and 6 non-official members, and functions according to the Mizo District (Administration of town committee) Act, 1955.

6 (six) official members of the town committee are selected from different offices. The non-official members are selected from different political parties functioning in the towns. During field survey it was found that four political parties represented in the membership and these four members are one each from Peoples Conference, Cong (I), M. C. and M.P.F. The other remaining two non-official members are selected from prominent citizens of the town.

The village councils have been composed of members according to the number of houses in a village/ward. The members of village council shall be elected depending on the number of houses in a village/ward, viz., for Villages or wards not exceeding 100 (hundred) houses, there shall be three elected members and one nominated member. Every village council has a secretary appointed by the government on the recommendation of the Village Council President.

There are 10 Village Councils in Lunglei town, representing one each for the ward, composed of

Table XI.2—Particulars of most respected persons in the neighbourhood

Name of the person	Caste	Educational attaintment	Occupation	Number of persons by caste/tribe of naming persons at column 1 as most respectable caste-/tribe	Number of persons by occupational category naming at column 2 as most respectable					Number of persons by educational level naming persons at column 2 as most respectable			Number of persons by sex naming persons at column 2 as most respectable	
					Non-worker	Govt. servant	Business	Contractor	Cultivator	Illiterate	Literate without educational level	Matric and above	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
				ZOTLANG										
Mr. K.L.Rokhuma	Mizo	B.A.B.T.	Principal H/S	ST/Mizo (13)	2	5	3	1	2	1	9	3	11	2
Mr. Lalsawia	Mizo	B.A.	P/S Teacher	ST/Mizo (11)	3	5	1	..	2	2	8	1	10	1
Mr. Lalkunga	Mizo	Matric	H/S Teacher	ST/Mizo (8)	3	4	..	..	1	2	4	2	8	..
Mr. Taikhuma	Mizo	Matric	Non-worker	ST/Mizo (7)	1	2	1	..	3	1	6	..	7	..
Mr. R.Malsawma	Mizo	Matric	L.D.C.	ST/Mizo(7)	2	4	..	..	1	1	6	..	6	1
				SERKAWN										
Mr. Dr. Lallawma	Mizo	MBBS	Doctor	ST/Mizo (9)	2	6	..	..	1	..	9	..	9	..
Mr. Rev. Thanchungnunga	Mizo	B.D.	Religious worker	ST/Mizo (6)	1	5	..	..	..	..	6	..	6	..
Mr. Dr. C.L.Hminga	Mizo	M.A.,B.D. Ph. D.	Religious worker	ST/Mizo (5)	1	4	..	..	..	..	5	..	5	..
Mr. Z.D.Rongura	Mizo	B.A.BT	Asstt.Principal	ST/Mizo (4)	1	2	..	..	1	..	4	..	4	..
Mr. S.H.Luaia	Mizo	B.D.	Retired	ST/Mizo (4)	..	3	..	..	1	..	4	..	4	..
				BAZAR										
Mr. Vannghaka	Mizo	Class VI	Head Clerk	ST/Mizo (6)	..	2	..	..	..	..	2	..	6	..
Mr. Lalawia	Mizo	M.Sc	Principal	ST/Mizo (5)	1	4	..	..	..	..	4	1	5	..
Mr. F.Lalhmingthanga	Mizo	Matric	S.D.O.	ST/Mizo (3)	2	1	..	..	..	1	2	..	3	..
Mr. Ramhluna	Mizo	M.Sc	Lecturer	ST/Mizo (2)	1	4	..	..	..	..	6	..	2	..
Mr. Rev.K.Lallungmuana	Mizo	B.A.B.D.	Pastor	ST/Mizo (2)	1	1	..	..	..	..	2	..	2	..
				VENGLAI										
Mr. Rothangpuia	Mizo	Matric	Contractor	ST/Mizo (9)	2	4	2	1	..	..	7	2	9	..
Mrs. Chalnawni	Mizo	Clss VIII	Contractor	ST/Mizo (7)	3	1	1	1	1	..	7	..	7	..
Mr. L.P.Thangzika	Mizo	Class VI	Merchant	ST/Mizo (7)	1	3	..	2	1	..	5	2	7	..
Mr. Thanseia	Mizo	Class III	Contractor	ST/Mizo (6)	3	..	1	1	1	..	5	1	6	..
Mr. T.Nghakliana	Mizo	B.A.	Retired	ST/Mizo(6)	1	4	..	1	..	..	3	3	6	..
				CHANDMARY										
Mr. Rev.Lalzawnga	Mizo	B.D.	Pastor	ST/Mizo (10)	2	4	3	1	..	..	4	6	10	..
Mr. J. Buana	Mizo	Class VI	Business	ST/Mizo (9)	1	5	1	2	..	..	4	5	9	..
Mr. Dr. Sangzuala	Mizo	M.B.B.S.	Doctor	ST/Mizo (6)	..	3	2	1	..	..	5	1	6	..
Mr. F.Bjakliana	Mizo	B.A.	Retired	ST/Mizo (5)	1	2	1	1	..	..	2	3	5	..
Mr. Thanseia	Mizo	M.Sc	Principal	ST/Mizo (4)	..	2	1	1	..	..	1	3	4	..

59 members in all. The tenure of the office of the council is for three years. Once in every three years, the election to the V.C. members is held, and political parties existed in each locality placed their candidates and contested the elections. At the time of survey, it was found that thirty three village council members belonged to People Conference party, 24 to Congress (I) and 2 to Mizo Convention Party.

The previous table details the information about the most respected persons in the neighbourhood.

Five most respectable persons

First of all, it may be mentioned that all the respectable persons listed were reported by respondents and most of them were Christians in each of the localities. The table placed above gives individual score at the locality level and not at the town level, as reported by the interviews, assigning different ranks for the choicest. The particulars of the persons with their scores are given below in descending order.

1. **Zotlang :** K. L. Rokhuma B.A., B.T. Principal High School has obtained the first place among the five most respectable persons of this neighbourhood. 15 individuals were interviewed in this neighbourhood and Mr. Rokhuma scored 13 points out of 15 for the first place. He is religious man.

The second position has been shared by Mr. Lalsawia, having scored 11 points out of 15 for the second work. He is a graduate in Arts, and he is employed as teacher in High School.

The third place has been secured by Mr. C. Lalkunga, with a score of 8 points, who studied upto Matric and is working as Head Teacher in Primary School.

The fourth place has gone to Mr. Taikhuma a Non-Worker and Mr. R. Malsawma L.D.C. having scored of 7 points each and they have studied upto Matric.

2. **Serkawn :** 11 (eleven) individuals were interviewed in this neighbourhood. The remarkable feature in this locality is that, most of the selected respectable persons were religious men. They are graduates and above in theology except Dr. Lallawma, who is a medical practitioner.

Dr. Lallawma have scored 9 points out of eleven points and secured first position. He has studied upto M.B.B.S. and he is working as Medical Superintendent at Serkawn Christian Hospital. The third place has been shared by Dr. C. L. Hminga of M.A., B.D., Ph.D. who secured 6 points. He is widely travelled and has got Doctorate Degree from U.S.A. Now he is working as the General Secretary of Zoram Baptist Mission. The second place has been shared by Rev. Thanchungnunga of B.D. with a score of 5 points. He is also working as Secretary, Zoram Baptist Mission. The forth position has been shared by 2 (two) persons having 4(four) points each. One of them is Mr. Z. D. Rongura, Assistant Principal of Teacher's Training Institute. He is a graduate in Arts and Theology. The man obtaining a score equal to Mr. Z. D. Rongura is Mr. S. H. Luaia, a retired Pastor of Baptist Mission.

3. **Bazar :** All the selected respectable persons are government servants in this neighbourhood, except one religious worker. 15 individuals were asked in this locality to name 5 (five) most respected persons of their locality. The particulars of the persons with their scores are given below :—

The first place has been obtained by Mr. Vannghaka with a score or 6 out of 15 points. He is not well educated and has studied upto Class VI only, but he is working as a Head Clerk in the one of the Government offices at Lunglei. Mr. Lalawia, Principal Lunglei Government College has scored 5 (five) points and secured the second position. He is Master's degree holder in Science with many years of experience in teaching. The third position goes to Mr. F. Lalhimingthanga with a score of 3 points. He has studied upto Matric and is working as Sub-Divisional Officer in Public Works Department. The fourth place has been shared by two persons having scored 2 points each. One of them is Mr. Ramhluna Hnamte, He is Master in science and is working as Lecturer in Lunglei Government College. He is also a good singer and composer of many songs. Another one is Rev. K. Lallungmuana, Pastor in Serkawn Baptist Mission. He is a graduate in Arts and Theology.

4. **Venglai :** 18 individuals were interviewed in this neighbourhood and all of them were engaged in private sector. The particulars of the five most respected persons of Venglai neighbourhood are given here under :—

Mr. Rothangpuia, Contractor as well as businessman has obtained the first place with a score of 9 (nine) out of 18 points. He is the richest person in the neighbourhood as well as in the town. He has studied upto Matric and also owns a Cinema Hall in the town. The second place has been shared by two persons having scored 7 points each. One of them is Mrs. Chalnawni, a Contractor. She is the only woman selected as respectable person in Lunglei town. But she is not well educated and has studied upto Class III only. L. P. Thangzika also sored the same points as Mr. Chalnawni. He is also a contractor and well educated.

Mr. Thanseia and Mr. T. Nghakliana have scored 6 points each and have shared jointly the third position. Mr. Thanseia of Class III is a contractor, whereas Mr. Nghakliana is retired, he is graduate in Arts.

5. **Chandmary :** 23 (twenty three) individuals were interviewed in this neighbourhood and all of them are well educated and holding different jobs, but one of them is retired.

Mr. Lalzawnga, a religious man has obtained the first position among the dwellers of this neighbourhood. He is a graduate in Theology and is working as Pastor in Chandmary Baptist Church. He has scored 10 (ten) out of 23 points. The next in order of score is Mr. J. Buana, a businessman. He is very popular in the town because of his close association with people. He has studied upto Class VI and has scored 9 points. The third rank was obtained by Dr. Sangzuala who is a Medical practitioner, with a score of 6 points. He is working as Doctor in Christian Hospital at Serkawn. The fourth place has been shared by Mr. F. Biakliana, B.A. having scored 5 points, and he is very much interested in the social activities. The fifth place is given to Mr. Thanseia, a well educated person and has Master's Degree in science. He is working as Principal at Lunglei Polytechnic College.

The following table details the information about the most influential persons in the neighbourhoods.

Table XI.3—Particulars of five most influential persons in the neighbourhood

Name of the person	Caste	Educational attainment	Occupation	Number of persons by caste/tribe of naming persons at most influential caste/tribe	Number of persons by occupational category naming at column 2 as most influential					Number of persons by educational level naming persons at column 2 as most influential			Number of persons by naming person at column 2 as most in uential	
					Non-worker	Govt. servant	Business	Contractor	Cultivator	Illiterate	Literate without educational level	Matric and above	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
				ZOTLANG										
Mr. F. Sangliana	Mizo	Class V	Contractor	ST/Mizo (9)	2	3	2	..	2	2	5	2	7	2
Mr. R. Laltluanga	Mizo	B.A., B.Ed.	Headmaster	ST/Mizo (8)	3	1	1	..	3	1	3	5	6	2
Mrs. Biakmawii	Mizo	Class VI	Accountant Retired	ST/Mizo (7)	1	5	..	..	1	1	5	1	6	1
Mr. C. Kapthuama	Mizo	Class X	Computor	ST/Mizo (7)	2	2	..	..	3	2	3	2	5	2
Mr. F. Aithanga	Mizo	B.A.	Accountant	ST/Mizo (4)	2	..	1	..	1	1	3	..	3	1
				SERKAWN										
Mr. Dr. Lallawma	Mizo	M.B.B.S.	Doctor	ST/Mizo (7)	1	6	..	..	..	..	7	..	7	..
Mr. Dr. C.L. Hminga	Mizo	M.A., B.D. Ph.D.	Religious worker	ST/Mizo (5)	1	3	..	..	1	..	5	..	5	..
Mr. Rev. Thangchungnunga	Mizo	B.D.	Religious worker	ST/Mizo (5)	..	4	..	..	1	..	5	..	5	..
Mr. S. H. Luaia	Mizo	B.D.	Retired	ST/Mizo (3)	3	..	..	..	..	..	3	..	3	..
Mr. Z. D. Rongura	Mizo	B.A.B.T.	Asstt. Principal	ST/Mizo (2)	2	..	..	..	..	..	2	..	2	..
				BAZAR										
Mr. Ramhluna Hnamte	Mizo	M.Sc.	Lecturer	ST/Mizo (3)	..	3	..	..	..	..	2	1	3	..
Mr. F. Lalhmingthanga	Mizo	Matric	S.D.O.	ST/Mizo (2)	..	2	..	..	..	..	2	..	2	..
Mr. Ralzuala	Mizo	M.A.	Lecturer	ST/Mizo (2)	..	2	..	..	..	..	2	..	2	..
Mr. Chawnghmingliana	Mizo	M.A.	Lecturer	ST/Mizo (2)	..	1	..	1	..	..	2	..	2	..
Mr. Thiankunga	Mizo	M.A., B.Ed.	C.E.O.	ST/Mizo (1)	..	1	..	..	..	..	1	..	1	..
				VENGLAI										
Mr. V. Thangzama	Mizo	B.Com.	A.D.M.	ST/Mizo (5)	3	1	1	..	..	..	4	1	5	..
Mrs. Chalnawni	Mizo	Class III	Contractor	ST/Mizo (5)	..	4	..	1	..	..	4	1	5	..
Mr. V. Suakbuanga	Mizo	M.A.	Lecturer	ST/Mizo (4)	1	1	1	1	..	..	3	1	4	..
Mr. F. Pazawna	Mizo	Class X	Contractor	ST/Mizo (4)	2	2	..	..	..	..	2	2	4	..
Mr. F. Saithanga	Mizo	P.U.C.	Teacher	ST/Mizo (2)	..	2	..	..	..	..	1	1	2	..
				CHANDMARY										
Mr. Pakunga	Mizo	Class VII	Business	ST/Mizo (10)	4	3	2	1	..	..	5	5	10	..
Mr. Dr. Sangzuala	Mizo	M.B.B.S.	Doctor	ST/Mizo (9)	3	3	2	1	..	..	3	6	9	..
Mr. V. Thangzama	Mizo	B.Com.	A.D.M.	ST/Mizo (6)	1	4	1	..	..	..	4	2	6	..
Mr. Rothuama	Mizo	B.A., B.Ed.	Teacher	ST/Mizo (5)	1	2	1	1	..	..	2	3	5	..
Mr. Vanchhuma	Mizo	Class VI	Teacher	ST/Mizo (4)	..	1	1	2	..	..	2	2	4	..

Table XI-4—Particulars of five most respectable persons in the town

Name of the person	Caste	Educational attaintment	Occupation	Number of persons by caste/tribe of naming persons at column 1 as most respectable caste/ tribe	Number of persons by occupational category naming at column 2 as most respectable					Number of persons by educational level naming persons at column 2 as most respectable			Number of persons by sex naming persons at Column 2 as most respectable	
					Non-worker	Govt. servant	Business	Contractor	Cultivator	Illiterate	Literate without educational level	Matric and above	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
				ZOTLANG										
Mr Dr. Lallawma	Mizo	M.B.B.S.	Doctor	ST/Mizo	(10)	2	5	1	..	2	3	4	3	9	1
Mr. J. Buana	Mizo	Class VI	Business	ST/Mizo	(8)	1	5	..	..	2	..	6	2	8	..
Mr. Lalawia	Mizo	M.Sc.	Principal	ST/Mizo	(5)	..	2	1	..	2	1	3	1	3	2
Mr. Rothangpuia	Mizo	Matric	Contractor	ST/Mizo	(3)	1	..	1	..	1	..	3	..	2	1
Mr. Dr. Sangzuala	Mizo	M.B.B.S.	Doctor	ST/Mizo	(3)	..	2	..	..	1	..	2	1	3	..
				SERKAWN										
Mr. J. Buana	Mizo	Class VI	Business	ST/Mizo	(6)	2	3	..	..	1	..	6	..	6	..
Mr. Z. D. Sangliana	Mizo	B.A.	Politics	ST/Mizo	(5)	1	3	..	..	1	..	5	..	5	..
Mr. Rothangpuia	Mizo	Matric	Contractor	ST/Mizo	(5)	1	3	..	..	1	..	5	..	5	..
Mrs. Chalnawni	Mizo	Class VI	Contractor	ST/Mizo	(5)	2	2	..	..	1	..	5	..	5	..
Mr. V. Thangzama	Mizo	B.Com.	A.D.M.	ST/Mizo	(3)	1	2	..	..	..	..	3	..	3	..
				BAZAR										
Mr. Dr. Lallawma	Mizo	M.B.B.S.	Doctor	ST/Mizo	(6)	2	4	..	..	..	1	5	..	6	..
Mr. J. Buana	Mizo	Class VI	Business	ST/Mizo	(5)	1	4	..	..	..	..	4	1	5	..
Mr. C. Siazawna	Mizo	M.A.	Retired	ST/Mizo	(3)	2	..	..	1	..	..	3	..	3	..
Mr. V. Thangzama	Mizo	B. Com.	A.D.M.	ST/Mizo	(3)	1	2	..	..	..	1	2	..	3	..
Mr. Rothangpuia	Mizo	Matric	Contractor	ST/Mizo	(2)	1	1	..	..	..	..	2	..	2	..
				VENGLAI										
Mr. J. Buana	Mizo	Class VI	Business	ST/Mizo	(10)	2	6	1	1	..	..	7	3	10	..
Mr. C.L. Hminga	Mizo	M.A., B.D., Ph.D.	Religious worker	ST/Mizo	(8)	3	4	..	1	..	..	5	3	8	..
Mr. V. Thangzama	Mizo	B.Com.	A.D.M.	ST/Mizo	(7)	1	6	..	..	..	..	4	3	7	..
Mr. Rothangpuia	Mizo	Matric	Contractor	ST/Mizo	(6)	2	3	1	..	..	..	4	2	6	..
Mr. Dr. Lallawma	Mizo	M.B.B.S.	Doctor	ST/Mizo	(5)	2	1	1	1	..	..	5	..	5	..
				CHANDMARY										
Mr. V. Thangzama	Mizo	B.Com.	A.D.M.	ST/Mizo	(10)	2	4	3	1	..	..	7	3	10	..
Mr. Dr. C. L. Hminga	Mizo	M.A., B.D., Ph. D.	Religious worker	ST/Mizo	(8)	1	3	2	2	..	..	2	6	8	..
Mr. Dr. Lallawma	Mizo	M.B.B.S.	Doctor	ST/Mizo	(7)	1	4	1	1	..	..	4	3	7	..
Mr. Rothangpuia	Mizo	Matric	Contractor	ST/Mizo	(6)	1	3	1	1	..	..	5	1	6	..
Mr. Dr. Lallawma	Mizo	M.B.B.S.	Doctor	ST/Mizo	(3)	..	2	1	..	..	..	1	2	3	..

The following table details the information about the most influential persons in the neighbourhoods.

As in the previous table, the above table provides information about the selected influential persons. The interviewees are Christians (Schedule Tribe, Mizo). The particulars of five most influential persons of the different neighbourhoods are given below :—

1. **Zotlang :** Zotlang is one of the five localities selected for the purpose of canvassing the neighbourhood schedule and fifteen individuals were asked in this locality to name five most influential persons of their locality.

Mr. F. Sangliana, Contractor has obtained the first place among the five most influential persons of this neighbourhood. He has scored 9 out of 15 points and is not well educated as he had studied Class V only. The second place is shared by R. Laltluanga, Headmaster, Pukpui High School with a score of 8 points. He is a graduate in Arts and Education. The third place has been shared by Mrs. Biakmawii who is not well educated and has studied upto Class VI. But she is able to enjty such an intuencial person from females in this locality. The fourth rank was obtained by Mr. C. Kapthuama with a score of 5. He is a private carpenter and engaged on his workshop. The 5th score has been obtained by F. Aithanga, who is an accountant and graduate in Arts.

2. **Serkawn :** The selected five most influential persons of Serkawn neighbourhood are well educated. They are all graduate and above. Their particulars are given under here :—

Dr. Lallawma topped the list with a score of 7 out of 11 points. He is working as Medical Superintendent at Serkawn Christian Hospital and has Master's Degree in Medicine. He is able to enjoy such an influential position because of his skills and politeness. The next place has been shared by two persons, having scored 5 point each. They enjoy such an influential position as they are religious men and well educated. One of them is Dr. C. L. Hminga, has Doctorate Degree in religious theology and Master's Degree in Arts, who is working as General Secretary of Mizoram Baptist Church. The other is Rev. Thanchungnunga is also a graduate in Divinity who is working a Secretary Zoram Baptist Mission.

The next place has been contained by S. H. Luaia a retired Pastor with a score of 3 points. After retirement from Pastor of Serkawn Baptist Church, he has been continued as a church member because of his good sermon and sincerity. Mr. Z. D. Rongura has secured the fifth position with a score of 2 points. He has got good contact with the influential persons of the town and is a graduate in Arts and Theology.

3. **Bazar :** Fifteen individuals were interviewed in this neighbourhood and the interviewees named all government officers as influential. Their names, occupations and scores are given below :—

Mr. Ramhluna Hnamte has scored the highest number of point among the five most influential persons in Bazar locality. But he has scored only 3 out of 15 points. As mentioned earlier Mr. Ramhluna has Master's Degree in Science and is working as Lecturer in Lunglei Government College. The second place has been shared by 3 persons Mr. Lalhmingthanga, Ralzuala and Chawnghmingliana with a score of 2 points each. One of them Mr. Lalhmingthanga is working as Sub-Divisional Officer in Public Works Department and has passed in Matriculation examination. Another two are working as Lecturers at the same college and their educational level is also same, i.e., Master's Degree in Arts. They enjoy such an influential position because of their high education and politeness. Mr. Thiankunga, Circle Education Officer, takes the last position with a score of 1 out of 15 points. He is also well educated and a graduate in Arts and Education.

4. **Venglai :** In this neighbourhood, 18 individuals were interviewed to name 5 influential persons. The first position has been shared by two persons, one of them is Mrs. Chalnawni of Contractor who is not well educated. She has good contacts with political leaders. Another one, is Mr. V. Thangzama, who is working as Additional District Magistrate. He is a graduate in Commerce and is very interested person in Music. The second place has also gone to two persons, with a score of 4 points each. One of them is Mr. F. Pazawna contractor who has studied upto Class X. The other one is Mr. V. Suakbuanga who is a Master's of Arts and is working as Lecturer in Lunglei Government College. He is a knowledgeable man and enjoys good influence among his fellowmen. The last one is secured by Mr. F. Saithanga, Teacher of Middle School with a score of 2 out of 18 points. He has studied upto P.U.C. and has great experience in teaching.

5. **Chandmary :** In this neighbourhood, the number of interviewees is 23 which is more than other neighbourhoods. After conducting the enquiry, a rank score was given in resect of all the persons, reported as most influential persons. The particulars of the persons with the highest scores are given below :—

Mr. Pakunga a business man has scored the highest number of points which is 10 out of 23 points. He is not well educated and studied upto Class VII only but has a good contacts with the officials of various public offices. The second place has been contained by Doctor Sangzuala with a score of 9 points. He has good experience, which has made him popular throughout the neighbourhood. The third place has been obtained by Mr. V. Thangzama, Additional District Magistrate, who according to the respondents is said to be knowledgeable and helpful. The fourth position, with a score of 5 points, has been obtained by Rothuama who is a graduate in Arts and Education and is working as High School Teacher. The fifth place is possessed by Mr. Vanchhuma, who has studied upto Class VI only but he is working as a Primary School Head Teacher. It is interesting to note that though he is not well educated, he enjoys esteemed position among his neighbours.

After ascertaining five most respectable and five most influential persons in the neighbourhood, an attempt was made to find out five most respectable and five most influential persons in the whole town. For this purpose also 82 individuals representing all the five localities were interviewed. The results of the interview are presented in the following tables.

Table XI 5—Particulars of five most influential persons in the town

Name of the person	Caste	Educational attainment	Occupation	Number of persons by caste/tribe of naming persons at most influential caste/tribe	Number of persons by occupational category naming at column 2 as most influential					Number of persons by educational level naming persons at column 2 as most influential			Number of persons by naming persons at column 2 as most influential	
					Non-worker	Govt. servant	Business	Contractor	Cultivator	Illiterate	Matric rate without educational level	Matric and above	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
				ZOTLANG										
Mr. J. Buana	Mizo	Class VI	Business	ST/Mizo (5)	..	3	1	..	1	1	3	1	4	1
Mr. Lalbi ka	Mizo	M.A.M.Ed.	D.E.O.	ST/Mizo (5)	1	1	1	..	2	1	4	..	5	..
Mr. Rothangpuia	Mizo	Matric	Contractor	ST/Mizo (5)	..	3	1	..	1	1	3	1	4	1
Mr. Z.D. Sangliana	Mizo	B.A.	Politics	ST/Mizo (3)	1	..	..	..	1	..	3	..	3	..
Mr. Lalchhawna	Mizo	B.A.	Politics	ST/Mizo (2)	2	1	..	..	..	1	..	1	2	..
				SERKAWN										
Mr. J. Buana	Mizo	Class VI	Business	ST/Mizo (5)	2	3	..	..	..	..	5	..	5	..
Mr. Z. D. Sangliana	Mizo	B.A.	Politics	ST/Mizo (4)	2	1	..	..	1	..	4	..	4	..
Mr. Rothangpuia	Mizo	Matric	Contractor	ST/Mizo (4)	1	2	..	..	1	..	4	..	4	..
Mr. V. Thangzama	Mizo	B.Com.	A.D.M.	ST/Mizo (3)	1	2	..	..	..	..	3	..	3	..
Mrs. Chalnawni	Mizo	Class VI	Contractor	ST/Mizo (2)	1	..	..	..	1	..	2	..	2	..
				BAZAR										
Mr. Dr. C. L. Hminga	Mizo	B.A., B.D. Ph. D.	Religious worker	ST/Mizo (4)	1	3	..	..	..	..	3	1	4	..
Mr. J. Buana	Mizo	Class VI	Business	ST/Mizo (3)	1	2	..	..	..	..	3	..	3	..
Mr. Dr. P. L. Lianzuala	Mizo	B.A., B.D. Ph.D.	Religious worker	ST/Mizo (2)	1	..	1	..	1	..	2	..	2	..
Mr. Hrangdula	Mizo	M.A.	Lecturer	ST/Mizo (2)	..	2	..	..	..	..	2	..	2	..
Mr. Lalawia	Mizo	M.Sc.	Principal	ST/Mizo (2)	..	2	..	..	..	..	2	..	2	..
				VENGLAI										
Mr. J. Buana	Mizo	Class VI	Business	ST/Mizo (9)	1	4	2	..	2	..	7	2	9	..
Mr. Rothangpuia	Mizo	Matric	Contractor	ST/Mizo (5)	..	2	1	..	2	..	4	1	5	..
Mr. V. Thangzama	Mizo	B.Com.	A.D.M.	ST/Mizo (4)	..	3	..	..	1	..	4	..	4	..
Mr. Vanengmawia	Mizo	B.A.	Project Officer	ST/Mizo (3)	..	1	..	1	1	..	3	..	3	..
Mr. F. P. Pazawna	Mizo	Matric	Contractor	ST/Mizo (2)	..	1	..	1	..	..	2	..	2	..
				CHANDMARY										
Mr. Z. D. Sangliana	Mizo	B.A.	Politics	ST/Mizo (12)	2	5	3	2	..	..	8	4	12	..
Mr. F. Pazawna	Mizo	Matric	Contractor	ST/Mizo (8)	..	5	2	1	..	..	6	2	8	..
Mr. Rothanga	Mizo	B.A., B.Ed.	Teacher	ST/Mizo (6)	1	2	1	1	..	..	4	2	6	..
Mr. Pakunga	Mizo	Class IX	Business	ST/Mizo (4)	..	2	1	1	..	..	3	1	4	..
Mr. J. Buana	Mizo	Class VI	Business	ST/Mizo (4)	..	2	1	1	..	..	4	..	4	..

Five most respectable persons of the town

It appears from the given tables that some persons who have obtained high score in one neighbourhood have scored very low in the other neighbourhood. The following statement shows the actual score obtained and the merit ranking of the five most respectable persons of the town as a whole.

Name	Score	Rank
1	2	3
Mr. J. Buana	29	1
Dr. Lallawma	28	2
Mr. V. Thangzama	23	3
Mr. Rothangpuia	22	4
Dr. C.L. Hminga	16	5

Mr. J. Buana has scored the highest points i.e. 29 out of 82 interviewees. He has good contacts with political leaders and many government officials. He is known for his social service. He has studied only upto Class VI but is engaged in business.

The second position has gone to Dr. Lallawma with a score of 28 points. He is known for his good character and good services. He has scored the highest points in Zotlang neighbourhood but did not score any points in Serkawn neighbourhood. The other three localities gave him lower rankings.

The third place was bagged by Mr. V. Thangzama, who has scored 23 points out of 82. As he is a Magistrate, he commands an important position in social life. Also he is a very religious man with good character and truthfulness and has won his fellowmen.

Mr. Rothangpuia, the richest man in the town, secured the fourth position with a score of 22 out of 82 points. His sound economic position and helpful attitude towards people earned him respectability in the town.

Fifth position goes to Dr. C.L. Hminga who scored 16 out of 82 points. He is a Master's Degree holder in Arts, and has Doctorate Degree in Divinity. He is known for his knowledge in religious activities and good oratory.

Five most influential persons of the town

The following statement shows the names in order of the merit ranking of the five most influential persons of the town as a whole.

Name	Score	Rank
1	2	3
Mr. J. Buana	27	1
Mr. Z. D. Sangliana	19	2
Mr. Rothangpuia	14	3
Mr. F. Pazawna	10	4
Mr. V. Thangzama	7	5

It may be noted here that three out of five names appearing as the most influential persons of the town are same as that of the names of the five most respectable persons.

The first rank has been obtained by Mr. J. Buana who has been favoured by 27 interviewees out of a total 82. Incidentally, he has topped in both the categories by achieving the highest position as the most respectable as well as the most influential man of the town.

The second position has been obtained by Mr. Z. D. Sangliana with a score of 19 out of 82 points. He is now the sitting Congress (I) M.L.A., with excellent character. He is graduate in Arts and is a knowledgeable man.

The third rank has been secured by Mr. Rothangpuia one of the richest persons in the town with score of 14 out of 82 points, while he got the fourth place as the most respectable person in the town.

The fourth place has gone to Mr. Pazawna with 10 points who is contractor and has studied upto Matric. His name appears from the two localities and his social activities and helpful nature has raised him to this position.

The fifth place has gone to Mr. V. Thangzama, Additional District Magistrate with a score of 7 points. His name appeared as one of the five most influential persons in two localities where the survey was conducted. He has attained the third position as the most respectable person in the town.

CHAPTER XII

LEISURE AND RECREATION, SOCIAL PARTICIPATION, SOCIAL AWARENESS, RELIGION AND CRIME

Introduction

Like in most other towns of the state, in Lunglei town too, the recreation and leisure time has a direct relationship with the occupational pattern of the population. Majority of the workers are engaged in the category of 'Other Services'. Generally, the working hours in Lunglei town are between 9.45 A.M. and 4.30 P.M. Also, they have half working day on every Saturday. Young boys and girls are playing various games whereas most of the elders may be seen reading books. The last but not the least is a discussion about the politics in Mizoram because it was declared as disturbed area earlier. The employees do not have enough time to spare for some leisure and recreation. But their relationship with others is kept cordial and their spare time is spent as much as possible for recreation etc.

Leisure time and recreation

Both young and old men and women enjoy their past time in many different ways. Evening time and holidays are utilised for gardening, gossiping, visiting relatives, and evening walks inside the locality by young and old people. Since Lunglei town is district headquarters, many important administrative offices and welfare centres are situated. Due to these reasons, the town is predominantly inhabited by government servants. Both male and female play important role in offices and few house-wives do household duties. Frequently different offices arrange group picnics at their respective favourite spots like gardens, valley of brooks, rest houses, community halls etc. Many of them visit their relatives or arrange get together within their locality and neighbourhood on holidays.

Cultivators, gardeners after completion of Jhum cultivation work, gather around the hearth discussing about their fields and crops and the prospects of the coming harvest. After harvesting, their attention is divested to hunting, fishing and visiting relatives outside Lunglei town.

Businessmen, contractors, teachers and workers of private firms after completion of their normal work attend meetings to discuss the recent economic and political happenings in Lunglei town, Aizawl and Shillong etc.

Boys usually spend their time in the afternoon in playing football and hockey. Both games are very popular in Lunglei town, specially hockey which is a favourite game among Mizo. Even boys of 8 or 9 years old play hockey. Whereas girls normally help their mothers in sewing, knitting and doing petty household duties, chores, etc. Martial arts are very popular among the young people. Few people who have gathered practical knowledge in this art from Burma and Aizawl, opened training centres as part time employment. Many young boys learn this art with great enthusiasm and with keen interest. Young people are fond of music and singing songs with guitar. There is hardly any young person who cannot play guitar with singing songs. The only movie they can enjoy and witness is in R.T.P. Cinema. Here maximum patrons are young people.

The town does not have many recreation centres as it is a small town. The note-worthy recreational centres are as follows :—

PARKS, PLAYGROUNDS AND STADIUM

Parks : There is only one park in Lunglei town, which is located in Chandmary ward. It is a park only for children. The location and climatic condition is good but there are no adequate recreational facilities to play different games by children.

Playground : There are three playgrounds in Lunglei town viz., playground of Lunglei District Sporting Association, Chandmary field, Playground of Zotlang. The first one is located at Bazar area whereas Chandmary field is at Electric area, and the last one is located at Zotlang area. These three playgrounds are used by young people of different clubs, school children etc., for playing mostly of football and hockey.

Stadium : There is only one Indoor Stadium in Lunglei which is Deputy Commissioner's Indoor Stadium. It is located at Deputy Commissioner's Complex of Venglai area. Both table tennis and badminton can be played in this stadium. It can be used by all who are interested in table tennis and badminton.

CINEMA HALL AND PROFESSIONAL THEATRE

Cinema hall : There is only one Cinema hall in Lunglei town, which is Rothangpuia cinema hall. It is situated at Bazar area. It was established in 1977 by Mr. Rothangpuia. Its walls are constructed with re-inforced cement concrete and corrugated galvanised sheet is used for its roof. Floor space of the hall is $70' \times 40'$ and projection length being 35 m. The total seating capacity of the hall is 300 (100 in first class and 200 in second class). The charges for first class is Rs. 5 and for second class is Rs. 4 per ticket. There are two shows daily except on Sunday and on religious occasions and government holidays. Both Indian and foreign movies are screened here.

Looking from a distance, the building looks like an incomplete construction, because the building is not properly maintained. There is no other Cinema hall for public entertainment.

Halls : There is no professional theatre in Lunglei town. But there are halls which are maintained by public and government. There are three halls in the town. One is Lunglei Town Hall and the other two are community halls. Lunglei Town Hall is situated at Venglai area. The other two community halls are situated at Zotlang and Lunglawn areas respectively. All are semi-pucca buildings. Lunglei Town Hall was established in 1959 and the Community Hall of Zotlang was established in 1982 while the hall at Lunglawn was established in 1979. There is no restriction for the use of the all by the public various organisations and political parties. The nature of uses of these halls are as follows :—

(1) for holding public meeting
(2) for preaching
(3) as a political platform
(4) for organizing drama/plays.

CLUBS AND LIBRARIES

Clubs : At present the town has only two clubs, known as Officers' Club. These two clubs are situated at Venglai area, which were established in the year 1983. Membership to Officers' Club is practically restricted to the government officials of gazetted rank and Rs. 20 is charged for every member towards enrolment fee. Membership of police club is open for all policemen without any fees and this cannot be utilised by outsiders.

The aims and objectives of Officers' Club are to maintain better cooperation between officers and also to promote games and sports as one of its activities. The Police Club is established to promote better understanding and cooperation in the Police organisation and also to promote games and sports among the police as one of its activity. The above two clubs are very popular in the town and its members generally participate in every tournament within the town and outside as well. Some of the members are very good players in football, badminton and tennis etc.

Libraries : As Lunglei town is the headquarter of Baptist Church in Mizoram, and it has a library called "Central Library of Baptist Church of Mizoram" which was established at Serkawn ward in 1969. Any person who is a member of Baptist Church can use this. This Library is established for the improvement of Christian education.

Library timing are from 9.45 to 4.00 P.M. every day except Sunday and auspicious days for Christians. The Library is located in a good building, with provision for a reading hall with some tables and chairs. The approximate number of books in the Library are as follows :

(1) On Social Problems . . .	30 books
(2) Religious Books . . .	700 books
(3) Children Story Books . .	50 books
(4) Drama, Biography, Journals .	70 books
(5) Political Books . . .	100 books

Chandmary Baptist Church also established its Library in 1984 at Chandmary ward. This Library served the whole Baptist Church of Lunglei district. The aims, objectives and its activities are the same as the Central Library at Serkawn. The average number of visitors at the library is 5 per day, where about 60 books are made available.

The Central Library is financed by Baptist Church of Mizoram, whereas Chandmary Baptist Church's Library is financed by Chandmary Baptist Church independently. Most of the books in these libraries are in English and a few books are also in Mizo language. Books in Hindi or other languages are also available in this library but are very few in numbers.

District Library : Being the headquarter of a district, there is a District Library in Lunglei town. It is situated at Venglai locality and was established in 1975. There are five employees working under the control of one Librarian. The Library is run under the Education Department of Government of Mizoram.

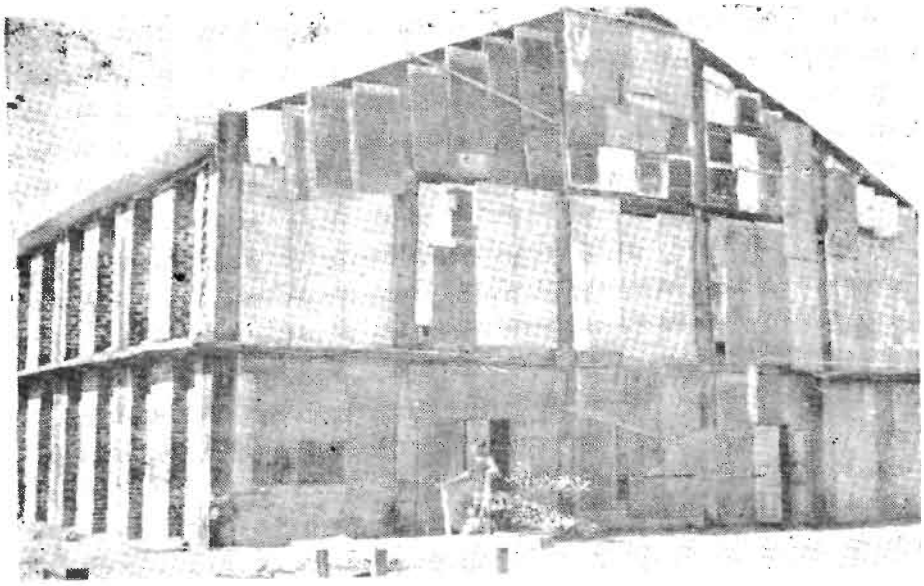
At the time of survey, there were 430 members, and each member has to pay annually Rs. 5 as membership fee. This is a public library run by the government and is open to all. It is not associated with any particular tribe or caste. Anybody can be enrolled as a member by giving Rs. 5 as membership fee. If a person becomes a member, he/she can get the books issued from the library, for a period of 10 days. After due date, the borrower has to return the book, and if one does not return by due date a fine of 10 paise per day is charged. On the other hand the borrower could also renew the date for another period.

The main object of this library is to improve knowledge of the readers by providing different kinds of books and to encourage reading habit. The library is open between 9.30 A.M. to 4.30 P.M. It consists of various books which have been collected from different parts of India. At the time of survey there were 3891 books available in the library excluding journals and periodicals. Everyday approximately about 50 persons visit the library. Everyone can read any of the books in the library reading room but only a member can take the book outside. Discipline is strictly maintained in the hall.

The library is open for all castes and tribes. There are no branches of this library in other places in the district. The library serves the town area mostly.

Sports tournaments : Lunglei town has very good climatic condition for the sport lovers and any tournament is very popular for public recreation. Some sports and games were organised in the town.

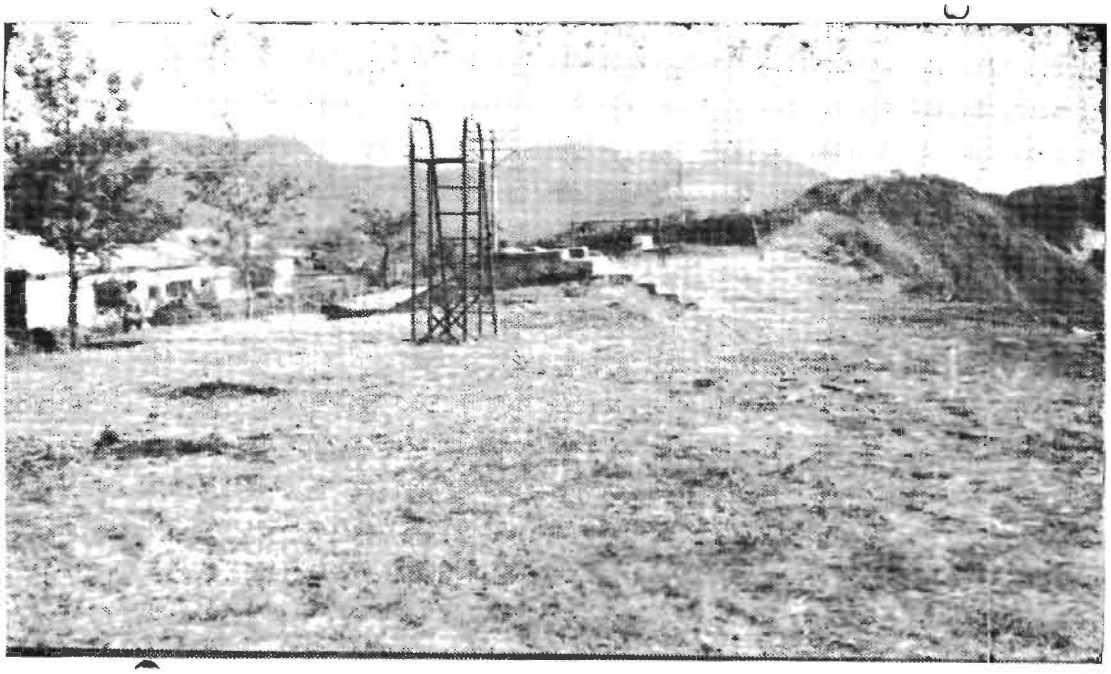
Among the sports, football and hockey are the most popular in the town. There used to be more than 4 tournaments organised every year. As it is a small town, all the participants and spectators are mostly from the town or from within the district. Lunglei district Sport Associations ground is the only ground where the major games can be played. There is one Tennis Court in the town on which I.B. Tournament and Republic Day tournaments are organised every year. The notable competition in Lunglei town is badminton competition on state level. This is played in Deputy Commissioner's Indoor Stadium. The participants are usually from different parts of the State.



Town Hall



R.T.P. Cinema Hall



Children's Park

Particulars of News Paper/Magazines and Journals etc.

News papers, magazines etc. are the important means of mass media, because of inadequate communication facilities in Lunglei. There are 16 daily news papers, 12 weekly, 3 fortnightlies and 7 monthly magazines available in the town. Names and number of News paper and Magazine are given in appendix Table XII.4.

Leisure time activity

The following table indicates leisure time activity of workers in the town by age and sex. Out of 498 total workers 416 have leisure time activity in the sample population. This means that 23.53 percent had leisure time activity among the working sample population. There are 38 different leisure time activities on which the workers are engaged. Out of these leisure time activities largest number of workers are spending their leisure time in household duties gardening and reading.

Table XII.1——Leisure time activities of workers in the town by age and sex.

Sl. No.	Description of Leisure time activities	Age and sex														
		0—14			15—24			25—44			45—59			60+		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1.	Cinema	..	..	..	1	1	..	5	5	..	2	2	..	..	..	..
2.	Collecting Fire wood	..	..	..	2	1	1	..	..	..	3	2	1	..	..	..
3.	Roaming	..	..	..	11	11	..	8	8	..	3	2	1	..	..	..
4.	Reading	..	..	..	22	12	10	41	35	6	17	17	..	6	5	1
5.	Community Affairs	..	..	..	7	5	2	5	2	3	3	3	..	1	1	..
6.	Drinking Liquor	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
7.	Church activities	..	..	..	1	1	..	..	..	..	..	..	..	1	..	1
8.	Gardening	..	..	..	2	2	..	26	19	7	21	19	2	3	3	..
9.	Household duties	..	..	..	12	5	7	50	18	32	16	8	8	2	2	..
10.	Reading and gardening	..			..	..	..	1	1	..	..	..	..	..	..	..
11.	Hunting	..	..	..	4	4	..	8	7	1	1	1	..	1	1	..
12.	Making furniture	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
13.	Playing and fishing	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
14.	Sport & Gardening	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
15.	Playing Hockey & football	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
16.	Playing guitar	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..
17.	Studying	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..
18.	Weaving & Knitting	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..
19.	Religious affairs	..	..	..	..	..	..	3	2	1	3	2	1	1	..	1
20.	Political affairs	..	..	..	..	..	..	5	5	..	1	1	..	..	..	..
21.	Playing Hockey	..	..	..	1	1	..	1	1	..	..	..	..	..	..	..
22.	Social activities	..	..	..	5	5	..	14	14	..	4	3	1	2	2	..
23.	Knitting	..	..	..	6	..	6	1	..	1	..	..	..	..	..	..
24.	Playing games	..	..	..	2	2	..	6	6	..	..	..	..	..	..	..
25.	Visit to friend	..	..	..	1	1	..	..	..	..	2	2	..	1	1	..
26.	Cooking	..	..	..	3	..	3	1	..	1	2	..	2	..	..	..
27.	Fishing	..	..	..	..	..	..	1	1	..	1	1	..	..	..	..
28.	Home affairs	..	..	..	6	..	6	5	..	5	1	..	1	1	..	1
29.	Games and sports	..	..	..	..	..	..	2	2	..	..	..	..	..	..	..
30.	Reading & writing	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..
31.	Playing Lawn Tennis	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..
32.	Playing Badminton	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..
33.	Playing football	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..
34.	Household affairs	..	..	..	8	4	4	17	6	11	4	3	1	..	..	..
35.	Music	..	..	..	..	..	..	2	1	1	1	1	..	..	..	..
36.	Painting	..	..	..	1	1	..	1	1	..	..	..	..	..	..	..
37.	Carpentry	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..
38.	Weaving	..	..	..	.	..	..	1	..	1	..	..	..	..	..	..

RELIGIOUS INSTITUTIONS AND RELIGIOUS ACTIVITIES

Religion of Mizo before Christianity

Prior to proselytism into Christianity, the Mizo like other primitive people of the world, were animists. They had supertitious belief in numerous evil-disposed demons and perpetual religious propitiations were offered to appease the evil spirits. At the same time they also believed in some good spirit who brought fortunes.

The early Mizo believed in many Gods or good spirits such as *Pathian, Pu Vana, Khuanu, Khuavang, Vanchung Nula, Vanhrika, Lasi,* and *Pheichham.* They were simple polytheists. However, they gave preference to one God namely *PATHIAN.* He was considered the supreme being and the creator of all things.

The Conception regarding life after death

Prior to 1890 Mizoram was a land of animism, and the People believed that there was *"Pialral"* (similar to Paradise) where those who qualify for *"Thangchhuah"* (the coveted title given to a man who had distinguished himself by killing a certain number of different animals in the chase or by giving certain number of public feasts and sacrifices) will go without any interference. The rest with the exception of those who died while in infancy would go to *"Mithi khua"* (Hades, the abode of departed or literally, dead man's village). All mortals after death, were supposed to transverse the road on the way to the spirit world. On passing through *"Rih Dil"* (Rih lake) about 3 miles with the Burma border on the opposite side of Champhai town, they would climb up the *"Hringlang Tlang"* (a mythical mountain from which the departed spirits look back and view with longing the world of man which they have left behind). On reaching *"Lungloh Tui"* (a mythical spring beyond Hringlang Tlang they drink the water and lose all their longings of the earth corresponding to the Greek Lethe). They also pluck and wear *"Hawilo par"* (small creaning balsam) in their hair and ears and after that they will have no desire to return and look back. Then they come upon "Pawla *"Kawtchhuah"* (entrance to Mr. Pawl's village) where Pawla inspects all the spirits or departed souls holding his fearful bow. (The Mizo pronunciation of Pawl and St. Paul is identical but this is mere coincidence). He hits all the spirits except the *"Thangchhuah"* and the *'Hlamzuih"* (death while in infancy). His forceful and poisonous pellet would cause fatal injury for a period of six complete years. On top of this, such spirits whom he hit, would go to *"Mitthi khua"* where they would encounter various hardships for all time to come. *"Hlamzuih"* (dead while in inanfcy) are given a fowl's egg in each hand to roll before it, as a guide to the spirit world and a little of its mother's milk to use it as food on the journey and grain of rice as a substitute for louse to bluff *Pawla nupui* (wife of pawla) who would ask all the 'Hlamzuih" to search for lice in her hair. *"The Hlamzuih"* and the *"Thangchhuah"* will go to *"Pialral",* where they will forever be fed with ready husked or cleared rice, enjoying all possible comforts. It is believed that when woman dies on child birth (*Raicheh*) her soul would remain in this world for three months for visiting her relatives. To prevent such visits by the soul, people put some kind of leaves in front of their house. *Raicheh* was another victim of Pawla. The body of the woman who dies on account of child birth is burried along with an axe to clear her path to *mitthi khua* (dead man's village) and to reach her destiny and also to rest in peace.

Mizo religion preferred only one God viz., PATHIAN. This shows that their religion was on threshold of a transformation to monotheism. Probably due to their isolated life and the lack of intellectual influences from outside or their preoccupation with the struggle with nature for maintenance of their physical life, etc. they could not achieve this transformation. But the field was ready and only the seeds had to be sown. It is this that the Christian Missionaries did. The result was that they could harvest a bumper crop. In no parts of the world, had the Christian Missionaries been so successful in converting almost the entire population to Christianity as in Mizoram. Further when the Missionaries presented the concept of the Almighty God who is omni-present, omnipotent and the creator of all, the Mizo did not have any difficulty in accepting Him as their own as He was almost identical to PATHIAN.

The Gospel of love and sacrifices preached by the Missionaries also had a remarkable resemblance to the Mizo *"TLAWMNGAIHNA".* 'Tlawmngaihna' plays an important role in the Mizo society. Tlawmngai persons were regarded with admiration. Tlawmngaihna, represented the Mizo Code of morals. So when the Missionaries preached the Gospel, it fitted well with the ethos of the Mizo. Further Jesus appeared to them as an ideal 'Tlawmngai' person. So they did not have any hesitation in accepting Christianity.

According to the early Mizo religious customs, women were not allowed to take part in the performance of religious sacrifices. Since Christianity preached equality of the sexes before God, it motivated both the sexes specially the women embrace Christianity.

With the assistance of Missionaries, many could complete their general education and other training which enabled them to get employment. Mission workers, received salaries for their services. So within a short time, non-Christians found that Christians had special authority and status in the society. They also realised to take up Christianity and to leave the practice of offering sacrifices and other things connected with the traditional religion. In this way they were attracted by the idea of status and money.

The Missionaries used to deliver long speeches while preaching the Gospel and used to sing gospel songs without drinking *"Zu"* (alcoholic drinks) that was alien to the Mizo. Their belief was that without drinking *"Zu"* singing was impossible. But when they saw the missionaries sing without drinking

"Zu" they were really moved. This also has attracted them to Christianity.

Above all, the most important aspects that influenced and transformed Mizo are detailed here :

The Missionaries proclaimed that Jesus Christ was the only son of God, whom God had sent to the earth to save all mankinds from their sins, and whosoever believed in him will not perish, but have eternal life. Through him one could go to heaven. Jesus himself said, "I am the way, the truth and the life, no man cameth unto the father, but by me" (St. John Chapter 14.6). All those who come to the church service wanted to go to heaven. As they found that accepting Jesus Christ as the son of God and the saviour of mankind was an easy and sure way to go to heaven without hesitation, they embraced Christianity. Others also followed their example. So within no time, the whole population of Mizoram embraced Christianity.

While presenting Christianity, the Missionaries as far as possible, used words which were used by the Mizo in relation to their old religion. For example, Pathian was given as the equivalent of God. *'Sakhua'* was used for religion. *Zawlnei* was used as the equivalent to Christian prophet, the word *"Chibai"* as the equivalent to pray or to wish". The concept of Holy Ghost and Evil (Satan) Spirit fitted well with the Mizo concept of good and evil spirits respectively. To wean the Mizo from their faith in the power of evil spirits, the Missionaries proclaimed that the Holy spirit was stronger than Satan. Whatever was done in the name of the Holy spirit it was emphasized could not be undone by the evil Spirits. They were told that if they could please the Holy Spirit, then there was no necessity to offer sacrifices to the evil spirits to appease them. They were also told that they could dispense with the costly and time consuming sacrifices to the evil spirits by embracing Christianity, as the Holy spirit was stronger than the evil spirit. The Mizo would have realised that this was a good bargain and hence embraced Christianity. Again the old practice of curing ailments, diseases, etc. involved heavy expenditure to the performer. But by embracing Christianity, they could get cheap and handy medicines more effective than the sacrifices that they practised before. So many poor people found it worthwhile to embrace Christianity and did so without the slightest hesitation.

Christian Missions Operating in Lunglei

Rev. William Williams, Welsh Calvinistic Missionary from Khasi and Jaintia Hills first visited the land in 1891, and returned immediately after reaching Changsil (Lungpher Dawr) only. Thereafter, two pioneer Missionaries, Rev. J. H. Lorrain (Pu Buanga) and Rev. Savidge (Sap Upa) came in 1894 and left in 1897. Their work was carried on by the Welsh Calvinstic Missionary, Rev. D. E. Jones (Pu Saphluia) in the same year. The two pioneer Missionaries came back in 1903 and operated in the Lunglei Sub-Division as sponsored by the London Baptist Mission. These were the pioneer christian Missions that operated in the District and their contributions in the field of education is indeed praiseworthy. Immediately after the independence, under the church integration programme, the church administration was passed on the local organisations viz., The Presbyterian Chuch Synod, Aizawl and Mizo Baptist Church Assembly, Serkawn.

Brief information on various Church organisations :

(1) The London Baptist Mission operated in the Lunglei Sub-Division (now Lunglei District) with its headquarters at Serkawn, Lunglei since 1903. They formed the second biggest denomination and run a Hospital, and now a Bible School Central Library, Book Room, Press and Christian High School at Serkawn. There are 15 (fifteen) Baptist Churches operating in Lunglei town now.

(2) The Salvation Army Corps has been operating all over Mizoram since 1916 with its headquatrers at Aizawl. Lunglei citadel (Hall) is the only Salvation Army Church operated in Lunglei town now.

(3) The Rtman Catholic Mission has been operating mainly in the Aizawl District since 1916 with its headquarters at Aizawl. Recently they also established one school and convent at Lunglei Town. Secret Heart Church is the only Roman Catholic Church operated in Lunglei town now.

(4) The United Penticostal Church has been operating since 1947 all over Mizoram with its headquarters at Aizawl. There are 9 United Penticostal Churches in Lunglei town now.

(5) The Seventh Day Adventist Mission operates all over Mizoram with its headquarters at Aizawl. There are three Seventh Day Adventist Churches in Lunglei town now.

In Mizoram majority of the population is Christian. Similarly, in Lunglei town also there are only 600 persons of non-christian population out of total population of 17,205. There are 2 Hindu temples in the town and the rest of the places of worship are Christian churches. During late 19 century, a Christian Missionary belonging American Baptist came to preach the Gospel in Lunglei and within a few years, missionaries turned almost all the Mizo people as Christians in the district. It appeared from the town study that all the non-Christians in the town are non-Mizo. The list of all the churches, temples etc. and their particulars are given in table XII.5 at appendix.

Brief description of Churches etc.

1. **Baptist Church, Sethlun:** This church building is situated in Sethlun locality, it is the oldest church building in Lunglei town and also the first Baptist church which ever built in the southern part of Mizoram. It is mentioned in the other chapter that this church building was the first Baptist Church established in southern part, and the same that indicates this was erected within its compound. The original building was established in 1903 and that original one is reconstructed with R.C.C. and

the roof is G.C.I. Sheet. The principal diety of this church is God (Jesus Christ). The church is run by the local church committee. The church members were 400 and the average devotee became 300 in every service.

2. **Zotlang Baptist church, Zotlang:** The church was established in 1927. It is not known the building structure at the time of established and located in Zotlang locality. At present the building is Assam type structure. There are 1,107 members out of this 650 persons devotees as an average. Arrangement and control is under the local church committee consisting Chairman, Vice Chairman, Secretary, Asst. Secretary, Treasurer and other committee members.

3. **Serkawn Baptist Church, Serkawn:** This church was established in 1927 by Robert Arthington, the missionary who came from America. Its original building the structure was Assam type. This church building is located in Serkawn locality. This locality is the headquarters of the Baptist Church of Mizoram, as such all important mission (church) buildings are located such as Hospital, quarters, office and Book room. When the missionary came to Lunglei they set their headquarters at this place. Hence, the building of the church is also western type. At the time of survey, the original building is reconstructed, by R.C.C. Principal deity and function is the same as the previous churches. There are 856 members, out of this 490 are average devotees.

1. **Siva Mandhir:** This Mandhir is located at Chandmary locality and was established in 1982. It was established by the Nepali organisation to worship lord Siva. The structure of the building is of Assam type. The principal deity is Siva. The Management is run by Siva Mandhir Samithi. The total membership of this mandhir is 300.

2. **Kali Mandhir:** This Mandhir is located at Bazar locality. It was established in 1934 by Bengali speaking people to worship Goddess Kali. The structure of the building is of Assam type. The Mandhir is run by Kali Mandhir Committee having office bearers like Chairman, Vice Chairman, Secretary, Treasurer and other committee members. There are 300 members who are considered as devotees.

Crime

In early times, every village in Mizoram had a Chief with supreme power, who could punish anybody who disobeyed the rule of the village. Because of this the Lunglei town did not have much law and order problem. But, after independence the authority/power of the chief was abolished. The power and authority of the chief was taken by the District Council autonomy. With an increase in population, the law and order problems started showing an upward trend.

There is only one Jail known as 'District Jail Lunglei' in Lunglei District, which is located in the town. The district has also 4 Police stations and all the criminal cases during 1983 were registered in these police stations.

The table given below shows the type of cases registered and fined during 1983.

Table XII.2

No.	Type of Crime	Registered (Nos.)	Challaned (Nos.)
1.	Criminal conspiracy	1	1
2.	Motor accident (ordinary)	10	5
3.	Motor accident (fatal)	3	..
4.	Attempt to murder	3	2
5.	Attempt to suicide	1	1
6.	Grevious hurt	9	9
7.	Forgery	4	4
8.	Assalt/criminal force	8	8
9.	Kidnapping/abduction	3	3
10.	Rape	11	9
11.	Unnatural offence	1	1
12.	Extortion	1	1
13.	Robbery	1	1
14.	Theft	39	30
15.	Burglary	8	4
16.	Criminal breach of trust and criminal mis-appropriation	17	13
17.	Culpable homicide not amounting to murder	1	1
18.	M.N.F. cases	21	8
19.	Counterfeit coin/currency notes	1	1
20.	Abetment of offence punishable with death or imprisonment for life	1	1
21.	Others	215	215
	TOTAL	359	316

Source : Superintendent of Police Lunglei District, Lunglei.

Other particulars of deviant behaviour can be seen in two cases, one a suicide case of hanging and the other self killing by bullet shot.

During 1983 cases were registered against drunken in which 130 cases were ended in conviction. In these 130 cases, 262 persons were sent for trial, and out of that 255 persons were convicted by the court.

Particulars of criminal cases filed in the courts during 1983 are given in the following statement:

Table XII.3 : Details of criminal cases in 1983

Type of criminal cases	Number instituted during the year	Number carried over for			Number ending in conviction	Number ending as acquitted
		More than 2 yrs.	1—2 yrs.	Less than a year		
1	2	3	4	5	6	7
Robbery	1	..	..	..	1	..
Burglary	6	..	..	6	6	..
Theft	36	..	..	..	32	4
Extortion	1	2	12	196	209	..
M. N. F.	17	..	..	..	..	..
Other charges	245	..	..	..	..	..
TOTAL	306	..	..	..	..	..

Source : Judicial Department, Lunglei town.

List of News Papers and List of Churches, etc. are given in Appendix.

Social life

The social life of the people is prompted by the pattern of the economic activities, the religious belief and influence and the internal social forces. Marked changes have taken place with the advent of the British followed by the religious conversions into Christianity and the present day economic development.

The rapid spread of education, the improved means of communication and the emergence of the Mizo dialect (Duhlian Dialect) as a lingua franca, offers hitherto unknown facilities for wider contacts, resulting to appreciable social cohesion. The Christian doctrine has set upon them a new moral code and a new outlook of social life as well. The social barriers within and without are gradually removed.

Festivals

Much of their traditional festivities and other merry-makings are given up as a result of religious conversion. However, love for their revival in the form of cultural encouragement are markedly seen with the younger generation. Dances like *"Khullam"* (Stranger's Dance), *"Cheraw"* (Bamboo Dance), *"Chai"*, etc. are in progress now as compared with the initial stage of revival before. The psychological complex which loomed large mainly among the educated people till recent past—"that anything about the Mizo is bad" is becoming a thing of the past now. Younger generation are geared to value and love their traditions and customs, a healthy sign as desired by the government. The three principal cultural festivals are (1) *Pawl Kut* (Fesitval held after the harvests in December), (2) *Mim Kut* (the festival held in honour of the head at which the first fruits of Maize and other vegetables are presented held in the month of September) and (3) *Chapchar Kut* (The spring festival between the cutting and burning of the Jhum held in March) are still being remembered. Of all the above mentioned festivals *Chapchar Kut* is prominent, still observed and celebrated in Lunglei town every year and even declared by the government as holiday for this festival.

Christmas and New Year day are the most popular religious festivals observed in the town. Good Friday and Easter are the other two important religious days observed in Mizoram. Their heretofore cultural outlook which met crisis after the religious conversion, is being reconciled with the wider outlook taken by the Church in which they gradually support the resurgence of traditional dances, songs, arts and festivals.

APPENDIX (to Chapter XII)

Table XII.4 :—Table showing the Newspapers by language, place of publication and by number in circulation

Sl. No.	Name	Language	Place of publication	Number circulated
1	2	3	4	5
DAILY				
1.	Leitlungpui	Mizo and English	Lunglei	1500 copies
2.	Jupiter	Mizo	Lunglei	1500 copies
3.	Chhim Arsi	Mizo	Lunglei	1500 copies
4.	Chhim Eng	Mizo	Lunglei	1000 copies
5.	Zowi	Mizo	Lunglei	900 copies
6.	Zomawi	Mizo	Lunglei	900 copies
7.	Mizo Arsi	Mizo	Aizawl	15 copies
8.	*Tawrh Bawm*	*Mizo*	*Aizawl*	*18 copies*
9.	Chawrpial	Mizo	Aizawl	6 copies
10.	Hunthar	Mizo	Aizawl	16 copies
11.	Romei	Mizo	Aizawl	35 copies
12.	Tlangau	Mizo	Aizawl	100 copies
13.	Statesman	English	Delhi	1 copy
14.	Indian Express	English	Delhi	1 copy
15.	Times of India	English	Delhi	8 copies
16.	Harhna	Mizo	Aizawl	17 copies
WEEKLY				
1.	Zoen	Mizo	Lunglei	1000 copies
2.	Khawvel	Mizo	Lunglei	2500 copies
3.	Hnam Damna	Mizo	Lunglei	600 copies
4.	Makedonia	Mizo	Langlei	5200 copies
5.	Desterte	Mizo	Lunglei	600 copies
6.	Horeb	Mizo	Lunglei	400 copies
7.	Zalenna	Mizo	Lunglei	130 copies
8.	Hriatna	Mizo	Aizawl	300 copies
9.	Lelte	Mizo	Aizawl	650 copies
10.	Sun Megazine	English	Delhi	10 copies
11.	Aizawl	Mizo	Aizawl	10 copies
12.	Zoeng	Mizo	Aizawl	450 copies
FORTNIGHTLY				
1.	Entu	Mizo	Lunglei	1000 copies
2.	Runmawi	Mizo	Lunglei	400 copies
3.	Huapzo	Mizo	Lunglei	250 copies
MONTHLY				
1.	Thalai Kantu	Mizo	Lunglei	1200 copies
2.	Thuhriltu	Mizo	Lunglei	430 copies
3.	Kohhran Bang	Mizo	Lunglei	3050 copies
4.	Thalai Kawmtu	Mizo	Lunglei	300 copies
5.	Kristian Tlangau	Mizo	Aizawl	66 copies
6.	Zawalbuk	Mizo	Aizawl	20 copies
7.	Meichher	Mizo	Aizawl	150 copies
8.	Lalpa Grape Huan	Mizo	Aizawl	7 copies

APPENDIX

Table XII.5—List of churches, temples etc. located in Lunglei town

Sl. No.	Name	When established	Legend/history if any	Conctroctional tails	Principal deities	Important	Name festival with season)	Activities	Functions	Financial Details (a) Income & (b) Expenditure	Assets/Liabilities (a) Assets in Rs. (b) Liabilities in Rupees	Average Nos. of devoties.
1	2	3	4	5	6	7	8	9	10	11	12	13
1.	Zotlang Baptist Church Zotlang	1927	..	Semi-pucca building (Assam type)	Jesus Christ	1. Christmas 2. New Year 3. Good friday 4. Penticoat day 5. Easter Sunday	Winter Winter spring Spring Spring	Sunday School, Gospel Campaign	Zotland Baptist Church committee having office bearers like chairman, Vice-Chairman, Secretary, Asst. Secretary, Financial Secretary, Treasurer and Committee members	(a) Rs. 83,227.76	(b) Rs.65,811.15	650 persons are devotees on average out of 1,107 church members in Zotlang Baptist Churh.
	Serkawn Baptist Church, Serlawn	1927	It was established in 1927 by Robett Arthington (America)	Pucca bulding (Assam type)	Jesus Christ	—Do.—	—Do.—	Sunday School, Gospel Campaign	Serkawn Baptist Church Committee having office bearers like Chairman, Vice-Chairman, Secretary, Asst. Secretary, Fincicial Secreary, Treasurer and Commitee members	(a) Rs.1,46,026.42	(a) Rs.450.00 (b) Rs. N.A.	490 persons are devotees on average out of 856 Church members in Serkawn Baptist Church.
3.	Zohnuai Baptist Church, Zohnuai	1949	It was separateed from serkawn Baptist Church	Assam type	Jasus Christ	—Do.—	—Do.—	Sunday School	Zohnuai Baptist Church Committee having office bearer like Chairman, Vice-Chairman, Secretary, Assistant Secretary, Finacial Secretary, Treasuer and Committee members	(a) Rs.59,087.67	(a) Rs. 475.00 (b) Rs.N.A.	230 persons are devotees on average out of 581 Church members in Zohnuai Baptist Church.
4.	Bazar veng Baptist Church, Bazar Veng.	1946	It was separated from Rahsi Veng Baptist Church	R.C.C. building(Pucca building)	Jasus Christ	—Do.—	—Do.—	Sunday School	Bazar veng Baptist Church committee having office bearars like Chairman, Vice-chairman, Secretary, Assistant Secretary, and committee members	(a) Rs. 1,36.714.72	(a) Rs. 700.00	730 persons are devotees on average out of 1172 church members.
5.	Bawng veng Baptist Church Bawng veng	1947	It was separated and managed itself from Rahsiveng Baptist church	Assam type buidling	Jesus Christ	—Do.—	—Do.—	Sunday School	Church committee having office bearers and committee members	(a) Rs.37,504·43 (b) Rs.37,405·43	(a) 355·00 (b) Rs.N.A.	200 persons are devotees on average out of 857 church members.

Table XII.5—*Contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13
6.	Venglai Baptist church, Venglai	1969	It was established by some people who are living in the surrounding, at a place of meeting at Rahsi veng Chandmary and Bazar veng, periphery of town area, having independent board of management	R.C.C. building (under construction)	Jesus Christ	1. Christmas 2. New Year 3. Good fridy 4. Penticost day 5. Easter Sunday	Winter Winter Spring Spring Spring	Sunday School	Church committee having office bears and committee members	(a) Rs.64,115·53 (b) Rs.64,114·53	(a) Rs.450·00 (b) Rs. N.A.	360 persons are devotees on average out of 857 members
7.	Rahsi veng Baptist church	1929	At the begining, Mr. Khuangthianga established accademic school in Rahsi veng after a year the school was conversed into the Baptist church	R.C.C. Pucca building	Jesus Christ	—Do.—	—Do.—	—Do.—	—Do.—	(a) Rs.81,201·65 (b) Rs.81,201·65	(a) Rs.450·00 (b) N.A.	600 persons are devotees on average out of 857 church members
8.	Baptist Church Sazaikawn	1981	It was established by the people of Sazaikawn with the help of Rahsi Veng Church, and Sazaikawn church is managed under the control of Rahsi veng Baptist Church up till now.	Kachabuilding	Jesus Christ	—Do.—	—Do.—	—Do.—	—Do.—	(a) Rs. N.A. (b) Rs. N.A.	(a) Rs. N..A. (b) Rs. N.A.	65 persons are devotees on average out of 113 church members
9.	Baptist Church Sethlun	1903	It was the first Established Church in South Mizoram	The present building was constructed in 1968 with R.C.C.	Jesus Christ	1. New year 2. Christmas day 3. Good friday 4. Penticost day 5. Easter sunday	Winter Winter Spring Spring Spring	Sunday School, B.K.H.P.	Church committee is having office bearer and committee members	(a) Rs.1,02,950.00 (b) Rs.1,00·00·000	(a) Rs. 928·00 (b) Rs. N.A.	300 persons are devotees on average out of 400 church members
10.	Secret Heart Church (Roman catholic)	1977	..	The building was constreted with R.C.C.	—Do.—	—Do.—	—Do.—	Sunday School	Bishop of Silchar	(a) Rs.6,000·00 (b) Rs.6,00·00	(a) Rs.N.A. (b) Rs. N.A.	50 persons are devotees on average out of 80 church members

Table XII.5 —*Contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13
11.	Lunglei Citadel (Salvation Army Lunglei Corp)	1970	The salvation Army Lunglei Corp was established by Aizawl Bazar Corp prior to 1971. By 1971 in the month of October it was headed by officer named Lieutenant Lalthlamuana, they constructed Meeting Hall' in 1973. A little over ruppes one lakh donation from Ameriean Salvation Army was received during the leadership of Captain Thangseia, and the some amount was utilised for construction of a better 'Meeting Hall' which is now accommodated by Lunglei Corp till date. It was Christaned a new named as 'Lunglei Citedel' by the year 1983 over all the Charges of Captain Thangseia was handed over to Major Siamliana who is helding the post up till now.	R.C.C. building	Jesus Christ	1. Christmas day 2. New year day 3. Good friday 4. Penticost day 5. Founder's day/Salvation day	Winter Winter Summer Summer Summer	T.K.P. K.N.P. Chorus	Salvation Army Southern Division Lunglei Town consisting members as follows :— Division Commander Yourth and Division Officer Division Officer Bearer	(a) Rs.37,595·06 (b) Rs.29, 315·00	(a) Rs.52,595·00 (b) Rs.15,000·00	260 persons are devotees on average out of 468 members of S.A. Lunglei.

CHAPTER XIII

LINKAGES AND CONTINUA

General demographic and economic characteristics of the district

Lunglei is the second largest town in Mizoram state in terms of size of population, which is also the district headquarters of Lunglei district. It is the only urban area within the district. The town is located in the southern part of the state and is well connected with state's capital (Aizawl) by a motorable route.

The following statement shows particulars of 12 villages situated around Lunglei town :—

Table XIII.1—Particulars of 12 villages situated around Lunglei.

Name of the transport road	Name of villages and their locational distance from Lunglei			
	Withing 5 kms	Withing 10 kms	Withing 15 kms	Withing 20 kms
1	2	3	4	5
Lunglei — Aizawl road	Theiriet	Hrangchal-kawn	Lungpher vety farm	Khankawan(Z)
Lunglei — Haulawng road	Pukpui	Kawmzawl	Zobawk	Saza I.B.
Lunglei — Lawngthlai road	..	..	Sairep	Thaizawl
Lunglei — Tlabung	..	..	Hauruang	..
Lunglei — West Bunghmun road	..	..	..	Vanhna 'L'

Particulars of the villages situated at different distances and different directions

Theiriat : Theiriat is a big village with an area of 3 sq. kilometres which is situated at a distance of 2 kilometres south of Lunglei town. The total population of this village according to the 1981 census is 1408 persons, out of this 729 are males and 679 are females. During 1971 census this village had a population of 1155 and recorded a growth rate of 30.56% during 71-81. This village is connected to Lunglei by town bus service. This village was formed long back and has important amenities like, 3 Primary schools, 1 Middle school, 1 High school, Post office and Primary Health Centre. Most of the villagers are scheduled tribe. Their literacy percentage is 76. Because it situated very near to Lunglei, all the necessary materials, goods vegetables, etc. are mostly bought from the market of Lunglei town. There are also few grocery stores in the village. It is an electrified village for the last 6 years.

Pukpui : Pukpui is a small village situated at a distance of 5 kilometres north of Lunglei. It has a total area of 1.5 square kilometres, with a total population of 799 only of whom 424 are males and 375 are females. During 1971 census this village did not exist. The village is connected with Lunglei town by bus service. The main conveyance of the local people is only bus. But most of the people prefer to go on foot to Lunglei town as it is very near. Amenities available at this village are, a Post office, one Primary school and a Middle school. Most of the houses are of Kacha type. There is one Primary Health Centre located here. Pukpui was uninhabited village in 1971 census, because there were disturbances (Political) in Mizoram. So, this village was grouped with Lunglei. But after sometime there was a notification from government of Assam for resettlement of village people to their old place. Thus most of the people were shifted back to Pukpui village. It is electricfied since 1979.

Kawmzawl : This village is situated at a distance of 8 kilometres north of Lunglei. The total population at 1971 census is 12 out of which 7 are males and 5 are females. The total households are only four (4) in numbers. Though the population of the village is small, its area is big. Most of the village area is occupied by military personnel. One military helipad is also located here. No amenities are available at this village. Most of the marketing facilities are availed from Lunglei town. This village is a newly formed one after 1971 census.

Hrangchalkawn : Hrangchalkawn is situated at distance of 10 kilometers south of Lunglei town. This village was formed after 1971 census, having an area of 2.5 square kilometers. The population of the village is small compared to its area. The reason is that most of the families possessed large gardens and the houses are built along the main road from Lunglei to Aizawl. The village has a population of 109 persons composed of 57 males and 52 females as per 1981 census. Their literacy rate is 74.11%. The village has only one Primary school. But all other amenities are availed only from Lunglei. It is an electrified village. The Aizawl—Lunglei road passes through this village and the villagers avail town bus services between Lunglei and Zobawk.

Lungpher Vety Farm : This village is small in size with an area of 0.5 square kilometres having a population of only 53 persons at 1981 census. 23

of them are males and the rest 30 are females. This village is situated at a distance of 12 kilometres south of Lunglei. It is connected to Lunglei by town bus service. The village came into existence after 1971 census and there are no amenities available in the village. All the amenities and facilities are to be had from the neighbouring villages as well as from Lunglei town. This village is known as Lungpher Vety Farm, because the Vety department cultivated some plants obtaining large part of lands in this area. The original name of this place was named as Vety farm. So now it is known as Lungpher Vety Farm.

Zobawk : This is a thickly populated village with an area of 3 square kilometres. Zobawk village is situated at a distance of 15 kilometres south of Lunglei. Lunglei—Aizawl road runs through the village. The total population of this village according to 1981 census is 2068 persons, out of whom 1029 are males and 1039 are females. This village had a population of 2880 at 1971 census. Most of the people belong to schedule tribe community. The literacy rate achieved by the village population is 72 percent. The proportion of main workers to total population is 32.30 percent. The village is under the administrative control of Administrative Officer. This village has the facility of good water supply, which is available from a distance of 2 to 3 kilometers in the east, through a stream which runs during the rainy as well as dry seasons. This stream water is pumped to the village through pipes. At the village periphery, the water is stocked in a tank as planned by the Public Health Engineering Department. From this tank water is again distributed to different places in the village. Water points are arranged at different places in the village at an approximate distance of every 300 metres. The village has been electrified by the Diesel Engine Generator. The village is connected to Lunglei town by bus service and the bus runs thrice every day except on Sunday. Zobawk village is the most developed village among the villages situated around Lunglei. The amenities and facilities available are, one Middle school, one high school, three Primary schools, a health centre and a Post Office. There are also some permanent grocery stores. The decline in population during 1981 was due to out migration of people of different villages who had come here before 1971 due to disturbances and left the place after 1971.

Sairep : Sairep is a small village with an area of 1 sq. km. The total population of this village is 104 persons out of whom 55 are males and 49 are females. This village is situated at 15 kilometres east of Lunglei town. Primary school is the only amenity available in Sairep. Other amenities are to be availed from the neighbouring villages and Lunglei town. The communication from the town is not good as there is no good linkage. To go to Sairep from Lunglei town, it is necessary to follow Lunglei to Lawngtlai road upto 10 kilometres and beyond this it is necessary to go on foot more than 5 kilometers from the main road. During the dry season the village can be approached by Jeep. Due to the political disturbances, the people of this village were shifted to other villages, and as such it was uninhabited in 1971 census. But before 1981 census, the village is re-occupied by its previous inhabitants.

Hauruang : Hauruang is a big village with an area of 3 sq. kilometres and situated 15 kilometres towards the west of Lunglei. The total population of this village at 1981 census is 897, of whom 472 are males and 425 are females. The population of the village at 1971 census was 1189. This village has almost all the amenities which are generally required in big village grouping centre. There are three Primary schools, one dispensary, one community health centre and a Post Office. As explained earlier group centres experienced fall in population during 1981, because some population of other villages was shifted to their own village after 1971 census.

According to 1981 census, there are 377 workers, forming a proportion of 42.02 percent to the total population, of whom 35.67 percent are engaged in cultivation and 6.35 percent in other services. The literacy percentage of this village population is 68.22. There is good linkage with the town, as the road between Lunglei and Tlabung passes through the village. There are also some grocery stores in this village. It is an electrified village.

Khankawn (Z) : Khankawn (Z) is the smallest village among the villages situated around the Lunglei town with an area of 0.25 square kilometres and a population of only 5. It is situated at a distance of 20 kilometres north of Lunglei. Through this village, the main road is connected to Aizawl. This is a newly sprung village at 1981 census.

Of the total population of this village at the 1981 census, 3 are males and 2 are females. There are only two households in the village. Even situated on the main road, the village is yet to expand. No electricity is available. For all amenities and facilities the people depend on Zobawk and Hnahthial villages and Lunglei town.

Saza I.B. : This village is small with an area of 0.33 sq. kms. It is situated at a distance of 16 kilometres east of Lunglei. According to 1981 census there are 11 persons in this village. All of them are male working persons. The village was originally known as Saza, but inspection Bungalow was located later and it was known as Saza I.B. When there were no motorable roads in Mizoram, the Inspection Bungalows were erected throughout Mizoram by Assam government at an approximate distance of every 32 kms for use by government servants on tour. Therefore reaching every I.B. means a day journey by foot. In each of the Bungalows, one chowkidar was placed to look after the building as well as the guests.

There are no amenities available in this village. All amenities are to be had from the neighbouring villages and Lunglei town. The village is on the road to Thenzawl from Lunglei and as such, it has good linkage with Lunglei town. It was uninhabited at 1971 census, as the village was grouped with other places due to political disturbance in Mizoram.

Thaizawl : The village Thaizawl is not big in size with an area of 0.5 sq. kms which is situated at a distance of 20 kms south of Lunglei. This village is connected with Lunglei town by Lunglei—

Lawngtlai road. According to 1981 census, this village consisted of 208 persons of whom 125 are males and 83 are females. Only one Primary school is located in this village. All other amenities are to be availed from other villages and Lunglei town. Out of the total population of 208, 174 are from scheduled tribe. Proportion of main workers to the total population is 41.27%. The literacy level according to the 1981 census is 67.00 percent. There are no grocery shops located here. For all amenities except Primary school, the villagers have to depend on other neighbouring villages and Lunglei town. The village is still unelectrified. Most of the people are dependant on agriculture. There are few employees who come from outside.

Vanhne (L) : Vanhne (L) is a small village with an area of 0.5 sq. kms and is situated at a distance of 16 kilometres east of Lunglei. This village is connected by motorable road from Lunglei town. According to 1981 census the village consisted of 287 persons including 163 males and 124 females. This village has only two amenities viz., one Primary school and one Community health centre. The village is electrified for the last 5 years. Most of the people in this village are of scheduled tribe. The literacy level of the poplation is 62.36%. No market is available and the people of this village have to visit Lunglei for marketing. The village is having a good linkage with the town and hence there is no difficulty for marketing. The villagers visit Lunglei town early in the morning to sell some vegetables and return to the village in the evening after purchasing goods. Out of 287 persons, 55.40 percent form main workers. 37.63 percent of population depend on cultivation. The rest are engaged in other activities.

Growth of population

The growth of population is one of the major factors in determining the urban impact of these selected villages situated around Lunglei. The following statements prepared from the Census data shows the decennial growth rates of certain villages.

Table XIII.2—Decennial population variation in the selected villages

Name of village	Population		Absolute variation	Percentage variation
	1971	1981		
1	2	3	4	5
With 5 kms from Lunglei				
1. Theiriat . .	1,155	1,408	+253	+21.90
2. Pukpui . . .	N.A.	799	..	..
Between 5—10 kms				
1. Kawmzawl. . .	N.A.	12	..	..
2. Hrangchalkawn . .	N.A.	109	..	..
Between 10—15 kms				
1. Lungphar Vety Farm .	N.A.	53	..	..
2. Zobawk . . .	2,880	2,068	—812	—28.19
3. Sairep . . .	N.A.	104	..	..
4. Hauruang . . .	1,189	897	—292	—24.56
Between 15—20 kms				
1. Saza I.B. . . .	N.A.	11	..	..
2. Vanhne(L) . .	N.A.	287	..	..
3. Thaizawl . . .	N.A.	208	..	..
4. Khankawn(Z) . .	N.A.	5	..	..

Population figure of nine (9) villages namely Pukpui, Kawmzawl, Hrangchalkawn, Lungpher Vety Farm, Sairep, Saza IB, Vanhne (L), Thaizawl and Khankawn (Z) were not available in 1971 census. Out of these nine villages Sairep, Saza IB, Vanhne (L), Thaizawl and Pukpui were uninhabited villages in 1971 as the villages were grouped/shifted to the nearby villages. But before 1981 census, the villagers had resettled in their old villages. Besides these, there were other four new villages namely Hranchalkawn, Kawmzawl, Lungpher Vety Farm, Khankawn (Z) that sprung up subsequently.

In 1971 census there were only 230 villages in Mizoram whereas, there are 736 villages in 1981 census. Due to the political disturbances in 1966 most of the villages were grouped into a village for security reasons and were called village Protected and Progressive Centres (V.P.P.). This being so, most of the villages were deserted and uninhabited. Among those uninhabited villages some villages were occupied again by the old villagers before 1981 census and some new villages were also sprung up before 1981 census. Out of 12 villages around Lunglei, three villages namely Theiriat, Zobawk and Hauruang were also known as grouping centre of V.P.P. centres.

There are three new villages around Lunglei town. During the survey it was reported by the villagers that the reason for the formation of new villages was mainly due to economic hardship of certain people in the town and as such they had to start new villages.

Two villages namely Zobawk and Hauruang had shown decrease in population during the decade 1971-81. It was believed that the people of these villages were always harrassed both by the security and MNF personnel. Therefore, people felt safe to live in town than in the village and were migrated to the town for security reasons.

From the analysis above, it can be concluded that proximity of these villages from Lunglei town has little impact on the growth of population of the town.

Occupational pattern

Occupational classification of working population of those selected villages as per 1981 census is presented in the following statement.

Table XIII.3—Occupational distribution of population in neighbouring villages of Lunglei.

Name of the selected village	Distance from Lunglei	Percentage to total pooulation				
		M.W.	C	AL	HHI	O.W.
1	2	3	4	5	6	7
Theiriat	Less than 5 kms	38·00	26·00	0·64	..	11·36
Pukpui	—Do.—	46·43	37·43	..	..	9·00
Kawmzawl	5—10 kms	67·00	41·66	..	..	25·34
Hrangchalkawn	—Do.—	30·27	22·01	..	..	8·26
Lungpher Vety Farm	10—15 kms	36·00	..	..	..	36·00
Zobawk	—Do.—	32·30	25·48	..	..	6·82
Sairep	—Do.—	40·38	38·38	..	..	2·00
Hauruang	—Do.—	42·02	35·67	..	..	6·35
Saza IB	15—20 kms	100·00	..	..	..	100·00
Vanhne	—Do.—	55·40	37·63	..	..	17·77
Thaizawl	—Do.—	41·00	27·00	..	..	14·00
Khankawn(Z)	—Do.—	20·00	20·00	..	..	..

M. W. =Main workers, C=Cultivators, AL=Agricultural labour HHI=Household Industry, OW=Other worker.

It has also been found that the percentage of working population to the total population of those selected villages is not uniform. Some of the villages situated far away from Lunglei have better percentages of working population than those villages which are in closer vicinity of the town. Though the conveyance facilities to and from Lunglei for most villages are available this has not resulted in noticeable increases in the participation rates of working population.

The highest percentage of working population to the total population is in respect of Saza IB. As it appears in the above statement, the proportion stands cent percent, meaning that all the people of this village are workers and all are adult persons. On the other hand the lowest proportion of working population to the total population is in respect of Khankawn (Z) where the ratio is 20%. This village is a new village which has sprung up just before 1981 census. There are only 2 households in this village. In due course this village may also reach the stage like other selected villages in regard to working population.

Persons literate and proportion literate are presented in the following table in respect of the 12 villages in the neighbourhood of Lunglei town as per 1981 census.

Table XIII.4—Literate persons and Literacy rates in the selected villages around Lunglei.

Name of the village	Literate persons			Literacy rate (%)		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
Thairiat	1070	548	522	76·00	75·17	76·88
Pukpui	527	302	225	66·00	71·00	60·00
Kawmzawl	7	5	2	58·33	71·43	40·00
Hrangchalkawn	81	42	39	74·34	73·68	75·00
Zobawk	1489	788	701	72·00	67·58	56·47
Lungpher Vety Farm	35	18	17	66·03	78·00	56·65
Sairep	73	39	34	70·19	70·90	69·39
Hauruang	612	340	272	68.22	72.03	64.00
Saza IB	9	9	..	81·81	81·81	..
Vanhne	179	108	71	62·36	66·25	57·25
Thaizawl	143	92	51	67·00	73.00	61·44
Khankawn(Z)	2	1	1	40·00	33·00	50·00

From the above statement it is found that there is no direct relationship between literacy level in the villages around Lunglei and the distance from them to Lunglei. The places nearer to the town have not shown higher literacy rates compared to those located far away from the town. The highest literacy rate among these villages is in Saza IB, where all persons are adults as well as workers. Among the villages situated around Lunglei town, the lowest literacy rate is noted in respect of Khankawn where it is 40%. This village is situated far away from Lunglei town. As mentioned earlier this village is a new village which sprung up just before 1981 census. No amenity is available in this village. As such the people have to depend on their nearby villages and town for all amenities. Cultivation is their main occupation.

Comparatively the heterogenerity of population by ethenic group which is one of the factors in determining the trend of urbanisation is mainly found in Zobawk, Theiriat, Hauruang and Saza IB. Businessmen and other workers of different communities are found in these places. They are responsible to a great extent in changing the economic status of these places.

Another important criterion of urbanisation is the existence of permanent shops and grocery selling centres. Among these 12 villages crossed by the survey, the Lungpher Vety Farm, Saza IB, Kawmzawl and Thaizawl are not having any amenities and these villages are mostly dependent on the nearby villages and the town of Lunglei. These villages are having a good linkage with Lunglei. Postal facility which is reckoned as one of the most vital means of communication is available only at four places, namely Zobawk, Theiriat, Pukpui and Hauruang. The remaining 8 villages have still retained the rural characteristics though situated nearby Lunglei.

Regarding the educational facilities four villages, namely Lungpher Vety Farm, Saza IB, Thaizawl and Kawmzawl are not having educational facilities. The other remaining eight villages have at least a Primary school and in two places like Zobawk and Theiriat, there are High Schools and a Middle schools respectively.

The land utilisation pattern is one of the most important criteria to assess the impact of urbanisation. From the survey it has been found that forest lands are available in all of the selected villages. Agriculture is the most important occupation in all these villages and people are solely depending upon agriculture. The cultivation is shifting cultivation which is also called jhum cultivation. Every year new sites are selected for jhum. Trees and bamboos are cut down and dried up during winter. In the month of March/April every year these are burnt up. After that seeds of vegetables, paddy etc. are sown generally in the month of May. When the paddy and vegetable crops are in progress it is needed to clear the weeds during rainy season till all vegetables and paddy are collected from the jhum. Clearing weeds takes a period of three to four months. In the month of November, the paddy begins to ripe and the harvesting work is usually done in this month. It is the most happiest period for the cultivators. When the harvest is over the people plan to start new jhum at a new site. Thus there seems to be no impact of urbanisation in these areas as most of this areas are still basically rural.

The villages have their own village councils to administer the local disputes and to distribute land to the cultivators by a system of lots. Every year they prepare ballot paper according to the size of household in the village. The villagers gather together in one place and the village Council member prepares list of numbers for lots according to the house in the village, to be drawn by each household for himself/herself. They are to choose the site of jhum according the number they have got in the raffle. A person whose raffle number is one, have a right to select first, and the person whose raffle number is two will follow and so on and all the households in the village will complete site selection for their jhum in a day. In this way, the 'Jhuming' system is popular in the villages which are situated around Lunglei town. Therefore, the people of the surrounding villages to Lunglei town being still rural are yet to develop and progress towards urbanisation.

CHAPTER XIV

CONCLUSION

Lunglei town is one of the six towns of Mizoram at 1981 census and falls in the size class of towns with a population of 10,000—19,999. It has population of 17,205 and it ranks the second biggest town of the state. It is only town in the district of Lunglei. Since the British first entered into Mizoram (Mizoram is formally known as Lushai Hills), Lunglei town has remained as one of the important headquarters for the British. The town still enjoys more importance since it is the district headquarters. Though it is linked with other towns of the district, it has not established closed interaction with other towns of the State. The town depends upon the surrounding rural areas for its requirements of fire-wood and other products. By itself, it serves as the main market for rural areas. Most of the commodities of daily use are generally supplied to the rural areas from Lunglei town.

Lunglei enjoyed the status of the town from the 1971 census onwards. There has not been any change in the functional character of the town during that decade (1971—1981). In some cases agricultural or horticultural land is owned by the town dwellers but it provides livelihood to a very small fraction of the population of the town. Major part of the working force is engaged in the secondary and the tertiary sectors.

There is no big industry in the town or so to say within the whole district to provide employment to the people. There are a few household industries in the town and of these carpentry and tailoring establishments are quite prominent. Animal husbandry too is very popular in Lunglei town. Most of the households are, however, keeping pig and poultry birds for domestic use. In short, the town has typical urban characteristics, though in some of the aspects like practice of customs traditions and manners etc., the town has considerable similarity with rural population. Thus there is no clear cut difference between dress, food habits, availability of amenities and standard of living of the town dwellers and the villagers.

The town committee has been functioning in the town since it was declared as urban. The committee has made efforts to improve general environmental conditions of the town, in collaboration with different departments who are responsible for its development and improvement etc. Internal roads have mostly been widened, tarred and drainage system improved by the Public Work Department. Street lights have been installed by Local Administration Department. Water supply schemes have been dealt by Public Health Engineering Department and a number of conservancy staff have been appointed by Local Administration Department to keep the town neat and clean. But the town has yet to undertake improvements in many fronts. Internal roads still require a lot of attention for improvement as several parts of the town still do not have approach facilities. The internal roads in these areas are very narrow and kucha in shape. Electric poles are needed at a number of sensitive points to enable the people to walk safely during the night time. Some streets still give a dirty look and the conservancy work needs to be geared up.

The general atmosphere of the town is quite calm. Crime rate is very low and there are no strains between the people of different communities and faiths. People have cordial relationship with their neighbours and they extend help to each other in times of need. With the development of national highway, the town is steadily exposed to the outside world. Economy of the town is also experiencing structural changes as government undertakes more development works in the town in different fields. Economically better off persons are showing keen interest towards horticulture and they are having land to develop apple, and orange gardens. Shopkeepers are taking every care to modernise their shopping activity by installing decorative show cases. The spread of higher education is contributing to out-migration of persons of the town in search of better prospects for jobs.

Lunglei, though a small town of recent origin attracts large number of migrants from the adjoining rural areas. Opening of new offices has provided an opportunity to the educated persons of rural areas to migrate to this town. There is no big factory in the town and even the small scale industries in Lunglei are so small in number that they have no capacity to employ large number of workers. Most of the small scale industries are household industries and almost all of them are being run by the family workers. Trade and commerces has not expanded as it should have been. Some new shops and establishments are coming up but most of them are single worker establishments run by mostly the town dwellers and also the in-migrants to town from rural for business purposes. Transport and communication sector too presents a promising picture as it is government undertaking. Road constructions taken up by Public Work Department are on the increase in volume which resulted an increase in the number of workers. Taxies are not used in the town at present and there is not much scope in the near future. This being a hill town, there is no chance for any manpulled vehicles and animal driven carts, etc. In the decade 1971—81, of course, there has been a marked increase in the population of the town but it was mainly due to the extension of urban limits of the town with the inclusion of some rural areas into the urban unit. By addition of Serkawn Zohnuai, Zotlang, Sethlun and Bawng veng wards,

the population of the town has increased considerably. In fact, these wards are expanding very rapidly and have better chances of further expansion. On the other side, with the construction of government buildings in Venglai located in the main centre of the town, more and more new settlers are being attracted. New shops and others commercial establishments are also coming up in different part of the town.

When we look at the housing conditions in the town, one finds the density of the houses in the heart of the town has reached almost the optimum point leaving very little scope for further expansion. Chandmary, Vanglai, Bazar areas are also fully packed up with houses and have very little space for further constructions. Most of the buildings have either been reconstructed or have been remodelled. Second point which requires a mention is the housing pattern is that the majority of the houses in Lunglei town are out-dated and were constructed according to the old requirements and plans. These houses are mostly built in the traditional style and are largely devoid of amenities like sanitary fittings, bath-room etc. Some of the persons are however, trying to rebuild and reshape the old houses so as to give them a modern look. Of course, the newly constructed houses are following the modern architecture and layout plans.

Social change appears rapid almost in all walks of life, be it housing, choice of leisure time activities, residential pattern, occupational patterns or general way of living. Old social values are being overpowered by the new ones and caste system is not in operation. From the ancient time to this day there had never been any class system and community distinction and the people of different faiths and beliefs are living together peacefully.

GLOSSARY

Chapchar Kut	Lushai (Mizo) Spring festival
Chai . . .	One kind of Mizo dance
Cherraw . .	Bamboo dance
Chibai . . .	To shake hands with
Falkawn . .	A Place where trap is set to catch wild animal/bird
Hlamzuih . .	Infant dies soon after birth
Hringlang tlang .	The name of mythical mountain on the way to paradise from which the departed spirit look back a view of the longing the world of man
Kawn . . .	Range
Kikawn . .	Parrot range
Khuallam . .	stranger's dance
Khuanu . .	A poetic name for god
Khuavang . .	The name of guardian spirit
Lai . . .	Central/Middle
Lamhnai lui . .	A stream located at a short distance
Lal . . .	Chief
Lei . . .	Bridge
Lungloh tui . .	Lathe
Lang . . .	Visible
Mimkut . .	Lushai (Mizo) festival in honour of dead
Mitthi khua . .	Dead-man village
Mitthi lumen .	To hold a wake all night with a dead person
Nghasih lui . .	Nghasih (name of a fish) stream
Pathian . . .	God
Pawla nupui . .	wife of Mr. Paul
Pawla kawtchhuah	Entrance/exit to Mr. Paul
Pawl Kut . .	Lushai (Mizo) harvest festival
Pheichham . .	One-legged blessing spirit
Pialral . . .	Lushai (Mizo) paradise
Pu Vana .	Heavenly god
Puan . . .	Loin cloth
Rahsi . . .	Interpreter
Rinna Konhran Biak In	Faith Church building
Rep . . .	Toasted
Rih dil . . .	Rih lake (a lake which situated on the way to Lushai paradise).
Sakhua . . .	Religion
Sethlun Kawn	The place where mithun was once kept
Ser . . .	Lemon/any cytrus fruits
Sipai lui . .	Military stream (the so called name was given to this stream because where the military first settled)
Sai . . .	Elephant
Sihpui lui . .	A spring hounted by evil spirit.
Thangchhuh . .	Highly honoured-men who killed many wild animals with a possesion of great wealth.
Tlawmngaihna .	Selfless help offer to others
Tui . . .	Water
Upa . . .	Elder
Vanchung nula .	A fairy lady of heaven
Vanhrika . .	Heavenly massenger
Veng . . .	Locality/street
Zo . . .	High land/hilly area
Zotlang . .	An elevated hill range
Zawlnei . . .	Prophet
Zoramchhiah . .	Zoram Tax (a tax collected within Mizoram)
Zu . . .	Fermented liquor prepared from rice
Zualko . . .	Messenger

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