XI/52

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# GAZETTEER

OF THE

# NORTH LUSHAI HILLS.

COMPILED

Under the Orders of the Chief Commissioner of Assam.

BY

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# Gazetteer of the North Lushai Hills.

## I.—INTRODUCTION.

*Description of the country comprised in the North Lushai Hills, with a short sketch of the events that led up to our occupation of the country in 1890, and a review of the principal events in connection with its history since that date.*

THE area of the North Lushai Hills is about 4,000 square miles, and it is bounded on the north by the Cachar district and a portion of the Manipur State, on the south by the South Lushai Hills, on the east by the Chin Hills, and on the west by Hill Tipperah. The population of this tract of country is between 40,000 and 45,000, living in fifty-seven villages, which contain rather more than 9,000 houses, of which 8,124 are assessed to house-tax. The country is composed of numerous ranges of hills, all of which run almost due north and south; towards Tipaimukh these ranges trend towards the north-east, and, continuing on through the western portion of the Manipur State, are finally merged into the Naga Hills or Barail portion of the Assam range. Spurs from the more westerly portion of the North Lushai Hills run out for long distances into the plains of the districts of Sylhet and Cachar. The population of this tract of country is composed of the people known to us as Lushais. We first came into direct contact with the Lushais in 1849, when Mora, or Mulla, son of Lallienvunga, made a raid on a Thado village in Cachar. This raid was followed by an expedition into the Lushai country by Colonel Lister, who burned Mora's village, situated not far from the present site of Aijal station, and then retired somewhat hurriedly to Cachar (Mackenzie's North-Eastern Frontier, pages 292-293). From 1849 up to 1871 our relations with the Lushais were confined to raids on their part on our territory, to occasional unsuccessful expeditions against them on our part, and to efforts of diplomacy which, as the diplomatists were not backed up by an armed force, were not more successful than the expeditions in checking the recurrence of raids. In 1871,

however, owing to the serious raids made in the beginning of that year on the Cachar district, it was determined to send an expedition on a complete scale into the Lushai country. Accordingly, in the cold weather of 1871-72, two columns entered the country, one from the north at Tipaimukh, and the other from the south at Demagri. The operations of both these columns were eminently successful. The chiefs of all the villages concerned in the raids on the Cachar district submitted themselves to our officers, and it was demonstrated to the Lushais that we could enter their country whenever we chose, and visit whatever part of it we wanted. As a result of this 1871-72 expedition, our frontier had peace for many years, and it was not till 1889 that the Lushais again broke out. This year was marked by the bloody raid made by Lienpunga, son of Sukpûilâl, assisted by contingents from the villages of Nikâmâ and Lungliêna, sons of Vuta, on certain villages in the Chengri Valley situated within the boundaries of the Chittagong Hill tracts. To punish the Lushais for this outrage, an expedition was sent into the hills in the cold weather of 1889-90. This expedition, which started from Lungleh and acted in concert with a force of military police sent from Cachar, destroyed the villages of Lienpunga, Nikâmâ, and Lungliêna, and constructed a fortified post at Aijal in the centre of the chief northern Lushai villages. Our continued occupation of the hills dates from this period (beginning of 1890), when 200 military police were left at Aijal and 100 at Changsil, our depôt for stores on the Dhâleswari river. In May 1890, a Political Officer to control our relations with the Lushais was appointed, with his headquarters at Aijal. Captain H. R. Browne, of the Assam Commission, was the first officer appointed to this post. The Lushais, specially that portion of tribe ruled over by the sons of Sukpûilâl, in whose country Aijal is situated, were not disposed to resign their independence without striking a blow on their own behalf; and in September 1890 they rose as one man, killed Captain Browne, who was on his way down to Cachar, near Changsil, and attacked, with some persistence, our fortified posts at Aijal and Changsil. These posts were, however, soon relieved by reinforcements sent up from Cachar, and on the arrival of Mr. McCabe, who had been appointed Political Officer, active measures were taken to subdue the rising. These measures were so successful that within three months the whole of the villages implicated in the rising had been destroyed, and all the principal chiefs had surrendered. Of these, the three ringleaders, Khalkam, Lienpunga, and

Thangula, were deported to Hazaribagh. The remaining chiefs were allowed to retain their villages on paying fines in guns and forced labour, and from the beginning of 1891 up to the end of February 1892 complete tranquillity reigned over the North Lushai Hills. In 1892, however, the Eastern Lushais, *i.e.*, the people living east of the Sonai, rose in rebellion, and attacked Mr. McCabe at the village of Lalbura, whither he had gone to enforce an order for a supply of labour. This rising was dealt with at once, and was finally suppressed by the beginning of June 1892. Since then the history of the Lushai Hills has been uneventful, and what there is of it may be read in the Annual Reports, which are contained in the Assam Report on Relations with Foreign States and Frontier Tribes. The hills are now administered as an ordinary British district, and the Lushais pay a house-tax at the rate of Re. 1 a house.

The country is at present held by a battalion of military police under a commandant and assistant commandant, who are both military officers. This force, of which the sanctioned strength is 844 officers and men, consists almost entirely of Gurkhas. In addition to the headquarters at Aijal, this battalion holds the outposts of Sherchip, 50 miles south of Aijal, of Sairang, and of Kolosib, half-way between Aijal and Silchar, on the Rengti road.

## II.—THE LUSHAIS.

*Connection between the Lushais and the Kukis.*—The Lushais are without doubt members of the race whom we, adopting the Bengali nomenclature, call Kukis. The Kukis of Cachar and the Naga Hills are divided into "old" and "new" Kukis. The term "old Kukis" includes the Rangkhols and Bêtes, with their offshoots, while the term "new Kukis" includes the Jansens, Thâdos, and Shingshongs. The origin of the terms "old" and "new" lies in the fact that the "old Kukis," being pressed forward by the Thâdos and Jansens, were the first to emigrate from what are now the Lushai Hills into the Cachar district, across the plain of which they passed and settled in the North Cachar Hills and in the south-western portion of what is now the Naga Hills district. They were followed after some years by the Thâdos and Jansens, who, being pressed forward in their turn by the Lushais under their great chief Lâllûlâ, emigrated from the Lushai Hills into the Cachar district, where they were known as the "new Kukis," to distinguish them from the Rangkhols,

who thereafter became known by the name of "old Kukis." This emigration of the "new Kukis" took place somewhere between 1840 and 1850, between which dates the Lushais under Lâllûlâ and his sons obtained final and complete possession of what is now the North Lushai Hills, their forward movement from the south-east having begun, as far as can be ascertained, about 1810. The close relationship between the Lushais on the one hand and the Rangkhols (old Kukis) and Thâdos (new Kukis) on the other is at once apparent when we compare their respective languages. Such a comparison brings out the remarkable fact that the Lushai language bears a far closer resemblance to the Rangkhol than it does to the Thâdo language, and this, notwithstanding the fact that the Thâdos intervened between the Rangkhols and the Lushais, and that they (the Rangkhols) had been completely ousted from the Lushai Hills by the Thâdos before the Lushais ever entered that territory. I have also collected materials that prove, beyond all reasonable doubt, that the Lushai or Dulien language is closely connected, by resemblances of vocables and grammatical construction, with the Naga languages and Manipuri. I have purposely placed the Naga language before Manipuri, because, as far as my researches have at present gone, the resemblances between Lushai and some of the Naga languages are more striking than are the resemblances between Lushai and Manipuri As, however, the Introduction in a Gazetteer of the North Lushai Hills is hardly the place for philological discussions, I do not propose at present to pursue this matter any further.

*The word "Lushai."*—But to return to the Lushais themselves. The name Lushai, spelt "Luchye," first crops up in the Cachar reports about 1850 (*vide* Mackenzie's North-Eastern Frontier, page 287). The correct spelling of the word should be Lushêi or Lushê in order to get the pronunciation in vogue amongst the people themselves. The term Lushêi, though known to the people living in the Lushai Hills, is not, however, used in the general sense in which we are accustomed to employ it, and is really used as a name for one only of the many clans or septs who speak what is known among the people themselves as the "Dulien Tong" or "Dulien language." Our mispronunciation and misspelling of the word "Lushêi" deserves notice, as it has given rise to at least two wrong derivations of the word. The first is that of Major Lewin, who derives the word from

"lu"="head" and "shá"="cut", and thus gives its meaning as "head cutters." This derivation being admitted, it is but a short step to the conclusion that the terms Lushai and Sailu are identical—a conclusion which is not less inaccurate than the derivation itself, and is based on the mispronunciation of the two words Lushêi and Sâilô (with the "ô" pronounced broadly as possible). The second wrong derivation is that of Mr. Soppitt, who in his "Short Account of the Kuki-Lushai Tribes on the North-Eastern Frontier," page 1, gives a derivation of the word Lushai, which is at once fanciful and inaccurate, and which he presses to such lengths that he manages to prove to his own satisfaction that the words Lushai and Kuki are identical, by arguments which would not be accepted by students of philology, however ardent and credulous. Captain Shakespear's derivation of the word, too, from "lu"="head" and "shêi"="long," though plausible and in accordance with the sound of the word, is not accepted as satisfactory by the people themselves; for, as one intelligent Lushai, who speaks Hindustani well, remarked to me, why should the name of "long head" be given to the Dulien or Lushai tribe only, and not to all the people, "Mhâr," "Râltê," "Paithê," &c., who wear their hair in a knot on the back of their heads. He could, of course, give no derivation himself. Personally, I think that derivations of tribal names are rarely satisfactory, and I have never heard of one that satisfied the people of the tribe themselves, however perfect it may have been from a philological point of view.

*Clans amongst the Lushais.*—As stated above, the word Lushai is not used by the people themselves with the general signification that we give it. The general term that includes all inhabitants of the North Lushai Hills, except Pois, is "Mezo" or "Mizâu," of which the principal sub-divisions are as follows:

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|---|---|
| (1) Dulien, or Lushêi. | (3) Râltê. |
| (2) Mhâr. | (4) Paithê. |

These again are subdivided into many castes or clans; thus, of the Dulien or Lushêi the principal clans are—

| | |
|---|---|
| (1) Pâllien. | (3) Cheng khuâl. |
| (2) Sâilô or Thângur. | (4) Pachu-âu. |

The first three of these clans are royal castes. The Pâllien is now nearly extinct, and is represented in the North Lushai Hills by two chiefs only, *i.e.*, Minthang and his nephew, Khama.

are identical with the tribes styled Chins in Burma. The "Poi" tribes, with whom we are in direct contact on the eastern and southern boundary of the North Lushai Hills, are "Fanûi," "Ṭahâu," and the people of Falâm. Many of the "Fanûi" are resident in the North Lushai villages, and, except for the style in which they wear their hair, are to all intents and purposes Lushais. The Fânai are also styled "Malliampur."

*Howlong.*—The term Howlong, which will frequently be found in the Gazetteer, is a term used by us to denote one portion of the Lushai race, and was applied to the villages north and north-east of Lungleh and south of the Sailam, on account of one of the original chiefs of this section having had his village on the Howlong Hill. The people themselves do not, as far as I have been able to ascertain, recognise the name Howlong. In the North Lushai Hills the villages of Chim Lalbura, Thongliena, Chim Lalrhima, Kamlowa, Tlongbuta, Rochungnunga, Kanglova, and Dâukhûma, are called Howlong villages.

I will now give an explanation of the terms "Western Lushai," "Eastern Lushai," "Kairuma Group," or "Sons of Vûta," which often occur in the Gazetteer.

(1) *Western Lushais.*—These comprise all the villages west of the Sonai and the north of the Darlung peak, and the Ṭoifâng range. Their western boundary is the Langai river. The chiefs of all the villages of this group are, with one or two insignificant exceptions, sons or grandsons of Sukpûilâl. The Western Lushais rose in rebellion in 1890. This rebellion was promptly suppressed, and since the beginning of 1891 they have given no trouble.

(2) *Eastern Lushais.*—These comprise all the villages between the Sonai and a line drawn due north to the Manipur boundary from the sources of the Tyâo. The southern boundary of the Eastern Lushai country is roughly a line drawn east and west through a point a few miles to the north of the Ârbam peak. These villages are all ruled by chiefs who are the direct descendants of Vonolel and Vonpilal. Early in 1892 the Eastern Lushais rose in rebellion. This rebellion was, however, suppressed by the beginning of June in the same year. Since then the Eastern Lushais have been well behaved.

(3) *"The Kairuma Group" or "Sons of Vuta."*—These comprise a group of villages in the extreme south-east corner of the North Lushai Hills, which are all ruled by the

sons or grandsons of Vuta. Kairuma is the recognised head of this group of villages. With this group we have never yet come into direct collision. The boundaries of all these different groups are shown roughly in the map sent with this Gazetteer.

## DESCRIPTION OF THE LUSHAIS, THEIR VILLAGES, PHYSICAL APPEARANCE, CUSTOMS, &C.

*Villages.*—Lushai villages are usually placed on the tops of hills or ridges, and vary in size from 600 to 50 houses. Villages are, as a rule, arranged in regular streets, the houses on each side of which face each other. The main street is usually along the top of the ridge on which the village is built, and the side streets branch off from it at right angles. The houses are well built of posts split from large trees, the floor is raised about 3 feet from the ground, the walls are made of bamboo matting, and the roof is thatched with cane leaves, over which are tied bamboos, split and flattened out. The ridges of the houses are parallel with the floors, and the pitch of the roof is low. The houses consist of a verandah, in the floor of which is placed the mortar in which paddy is husked, and of usually one room only, which serves the family both as a living and sleeping apartment. About midway down the length of the houses, and against one of the side walls is placed the hearth This is made of a three-foot square of beaten clay raised about three inches from the floor, in the centre of this is the actual fire-place, or *chula*, which is formed of three cylindrical stones stuck on end in the form of a triangle, with their top ends inclining towards each other. Planks are placed round the three sides of the hearth that are away from the wall, and form the usual sitting place, the custom being for people to sit with their backs, and not their faces, to the fire-place. Above the fire is a rack, on which paddy is dried previous to being husked, and which is also often festooned with small pieces of pork in process of being coured. On one side of the fire-place is usually placed the family "four-poster" bed, which is raised about a foot above the level of the floor. Under the eaves are long hutches, which form the roosting place of the fowls, and which are securely closed every night as soon as all the fowls have been got in. The vacant space under the house is used both as a pigstye and a goat house.

*Chief's houses and "Zolbuks."*—Conspicuous amongst the other houses of the village are the house of the chief, or

*lál*, and the *jolbuks*, or sleeping houses of the bachelors of the village. The chief's house does not differ in construction or shape from those of his subjects, but is distinguished by its larger size. Inside, a chief's house is divided into several compartments, the outer compartments being used by the personal slaves of the chief, while the large inner room is reserved for the chief and his family; it also forms a reception-hall and council-chamber, and usually reeks of "*zu*," the national drink of the Lushais, which is always consumed in large quantities on all important occasions.

Facing the chief's house is usually situated the principal *jolbuk* of the village. These "*jolbuks*," which are really the club houses as well as sleeping apartments of the young men, are large square buildings, the floors of which are raised to a considerable distance above the ground. The posts and cross-beams used in constructing these buildings are often massive, and the cross-beams are always disproportionately large as compared with the supports on which they rest. *Jolbuks* consist of one large room only, in the centre of which is a large fire-place sunk a few inches below the floor. Round this fire-place are ranged planks as seats. The floor is of bamboo matting, and on it the young men sleep.

*Physical appearance of the Lushais*.—In appearance the Lushais resemble the other hill tribes on the Assam frontier. Both men and women are stoutly and strongly built. The men average in height from 5 feet to 5 feet 8 inches and the women from 4 feet 8 inches to 5 feet 4 inches. Both sexes vary greatly in colour, from light yellow to very dark brown. Good looks are more frequent amongst the men than amongst the women.

*Dress*.—The dress of the men is a large homespun cotton cloth, usually white, and a white home-made coat, which often reaches to the knees. Both clothes and coats are often ornamented with broad red and green stripes and with embroidered patterns, which are extremely neatly worked. The men wear no loin cloth, but are so skilful in the disposition of their large cloth, that the absence of a loin cloth is rarely noticeable. Turbans are frequently worn by the men, and these are often of a tartan pattern on a dark blue ground. Men wear their hair long and, after parting it very carefully in the centre, tie it in a knot on the nape of the neck. This knot is usually secured by two large brass hairpins. These hairpins are occasionally made of copper and iron, but brass ones are the most common. The men are extremely careful about

their hair, which is always very neatly done. They all appear to have a tendency to baldness near the parting, said to be due to the fact of their smearing wood ashes on this part of the head. Beards and moustaches are uncommon, and men who have the latter usually pluck out the middle hairs, leaving only the two ends. Necklaces of glass and amber beads are often worn. The amber beads, which are of a darkish brown colour and cylindrical in shape, are much prized, and some of the historical ones are valued at fabulous prices. From the lobe of each ear one small red egg-shaped bead is usually worn suspended by a piece of string. Combs, the backs of which are made of ivory, or of wood stained black and neatly striped with red, are usually worn just above the hair knot.

*Dress of the women.*—The women, in addition to a loose jacket and the large white wearing cloth, which they use as well as the men, also wear a waist-cloth of dark blue cloth with vertical stripes of dingy white, woven into the blue in most intricate zigzag patterns. These waist-cloths reach from the waist to a little above the knees, and satisfy all the requirements of decency. The women wear their hair long, and, after parting it in the middle, tie it in a knot on the nape of the neck, but wear no hairpins, the use of these being confined to the men. Necklaces of glass or amber beads are sometimes worn The lobes of the ears are distended by discs of ivory or white baked clay. These discs are from one to two inches in diameter. Ivory is, of course, preferred, but is not often procurable. Bracelets are uncommon. Widows still in mourning for their husbands, or who have no intention of remarrying, wear their hair loose, dishevelled about their shoulders.

Both sexes smoke continuously. The pipes of the men are like ordinary pipes, made out of a section of bamboo with a long stem of the same useful plant. The pipes of the women are more elaborate, and difficult to describe without an illustration. They have bowls of clay, and are constructed on the *hooka* principle and used for the manufacture of tobacco water. This tobacco water is kept in small gourds, and is sipped with great gusto, specially by the men, a small quantity being retained in the mouth for some minutes and then spat out.

Both men and women wear a small tuft of goat's hair fastened by a string round their necks.

*Arms.*—The arms of the men are guns, spears and *daos*. The guns are flintlocks, mostly old Tower muskets, and are in

wonderful preservation. The stocks are carved and ornamented with patterns of red on a ground of black lacquer. Powder horns are skilfully constructed from the horns of the *mithan*, or *guyal*; and are also neatly ornamented with patterns in red and black. Spears are not often seen. The *daos* are of plains' manufacture, and are all obtained from the bazar at Sairang; they are small and light, and are practically only used in the harmless occupations of *jhum*-cutting, house-building, &c.

*Cultivation*.—Lushais cultivate on the *jhum* system. Two crops in succession are sometimes taken off the same piece of land, but usually only one. The principal crop is paddy. For this the *jhums* are cut in February and March, and are fired any time from the end of March to the beginning of May. The main crop is reaped between the 15th November and the 15th December. Besides paddy, large quantities of Indian corn and *kôni dhan* (millet) are grown as rain crops. These ripen in July. Vegetables and beans of many kinds are grown in the *jhums* and in gardens in the villages. Cotton is also grown, being sown at the same time as the paddy, and sufficient is raised for local consumption, but next to none is nowadays exported. *Jhum* cultivation is hard work, owing to the amount of weeding required during the growth of the crop. If for any reason this weeding cannot be done, the crop is soon choked with weeds, and the outturn is practically *nil*. The land which gives best crops is virgin forest land, or land that has not been disturbed for 40 or 50 years. Off land of this description Lushais affirm that they get a return of 100 to 150-fold in good years. Land that bears a heavy growth of bamboo jungle is also highly esteemed. The Lushais profess not to be able to get decent crops off land growing *ekra* and grass jungle only. This is extraordinary, as amongst the *jhum*-cultivating tribes of Nagas, nearly all the *jhums* are in *ekra* jungle land, and good crops are obtained.

*Domestic animals*.—The domestic animals of the Lushais are *mithan*, pigs, goats, dogs, fowls, and a few pigeons. *Mithan* are, owing to their habits of slow breeding, not very plentiful. Pigs of the sleek black hill breed are very plentiful, indeed, they are of all the domestic animals the best looked after, being fed regularly every evening on hot-cooked food, and are often sort of household pets. Goats of the long-haired hill breed are fairly plentiful.

Dogs and fowls, specially the latter, are very numerous. The dogs are used for eating only, and are, I am told, exactly

the same in appearance as the dogs eaten by the Chinese. They are medium-sized, yellow-coloured, short-legged, long-haired creatures, with a bushy tail and very pointed nose, and are very different in appearance to the large black and white hunting dogs of the Angami Naga country.

*Manufactures.*—These consist chiefly of cloths, earthen pots and pipes. The cloths woven from yarn made of home-grown cotton are of excellent quality, and are the best that I have seen in any hill district in Assam. A certain amount of the coloured yarns used, principally red and green, is purchased from the Bengalis of the Sairang bazar.

A certain amount of work in iron is also done in the villages, and some of the blacksmiths are, considering the rough nature of their tools, very skilful workmen.

*Tribal constitution and government.*—The Lushais, as before stated, live in villages which vary greatly in size. Each village is an independent unit. The government of the village is in the hands of the chief, or *lâl*, who is always a member of one or other of the royal families; at present the ruling chiefs are nearly all Sailôs. The power of the *lâl*, though unlimited in theory, is in practice limited by the right that any and all of his free subjects, and, I believe, in some cases, slaves as well, possess of transferring their allegiance to any other chief, should they become dissatisfied with the rule of the chief in whose village they are living. A chief's subjects pay him tribute in the shape of one *doron* (about 20 seers) of paddy a house a year. They also build his house, and cut, but do not cultivate, his *jhums*. A chief is further entitled to one tusk of every elephant killed by his subjects, and to a portion of the flesh of every animal killed in the chase. All orphans become, I am told, the slaves of the chief. Poor members of the community also often live in the chief's house as slaves. Slaves are well treated, and are allowed to marry, the marriage price of his female slaves and their daughters being one of the perquisites of the chief. The word "slave" is really a misnomer for the kind of service rendered to the chief by these household retainers of his. The chief is, in fact, the father of his people, and his house is, to quote from one of Mr McCabe's diaries, "a refuge for the penniless and insane, so it may be described as a combination,—orphanage, refuge, lunatic asylum, saloon and council hall." As chiefs usually have more than one wife, they often have large families. The sons, as they grow up, form separate villages, taking with them a few houses from their father's village. The

youngest son, therefore, usually under the guardianship of his mother, often inherits his father's village. As he grows up and marries, he would, if his mother were still alive, start a new village on his own account, as it is usual for the principal wives of chiefs to retain control over a village, even after their husband's death. At the present time, two of the most flourishing villages in the North Lushai Hills are those ruled by Raukungi and Dausungi, the widows of Lienpunga and Sailienpui.

Lushai villages are not permanent, but are moved to a fresh site about once in every five years. This being the case, it is not surprising to find that the Lushais, unlike most Nagas, have no particular affection or regard for any particular village site. A Lushai, in fact, does not appear to care in what village he resides or under what chief. To expel a community, therefore, from a particular site, or an individual from a particular village, is to inflict but little hardship or punishment. One bad harvest is quite enough to break up a large village, as all households whom the chief is unable to maintain go to seek maintenance in some other village which has been more fortunate in respect of its crops.

*Religion.*—The religion of the Lushais is the same as that of the other animistic tribes on this frontier, *i.e*, though they believe that a good spirit exists, their sacrifices are always made to the particular bad spirit to whose influence any particular misfortune is supposed to be due. The form of sacrifice, involving, as it does, a feast in which the share of food provided for the spirit is of the smallest, is the same as that which is in use amongst the Naga tribes, and this similarity would appear to supply another reason for assuming that both Lushais and Nagas derive their origin from the same source.

The auspicious times and places for sacrifices are determined amongst the Lushais by the "*puitiem*" or soothsayer. These "*puitiem*," though they are consulted when their services are required, are not regarded by the Lushais with any special veneration, and live by cultivation of their *jhums* like any ordinary villager.

*Marriage customs.*—The exogamous subdivisions, which are so universal amongst most of the tribes on this frontier, do not appear to exist amongst the Lushais. Marriage is by purchase only, and a man may marry any girl who is not too closely related to him by blood. In the case of the Sâilô family, the marriage of first cousins is, I believe, allowed.

Beyond a feast, no particular ceremony marks a marriage. The preliminaries are arranged by the parents of the contracting parties. The price of a wife is high, *i.e.*, two to three *mithan* for an ordinary man, and anything up to ten *mithan* in the case of a chief.

Divorce, though not frequent, is a mere matter of the pleasure of either party, though a penalty attaches if the divorce is for no particular assigned cause. Marriages are only between adults, and the custom of child marriages is unknown.

Widows, who have children, and continue to reside in their late husband's house, are not allowed to remarry. A widow without children is, however, allowed to marry again after first returning to her father's house.

The cohabitation of the unmarried of both sexes is permitted, but these love affairs are supposed to be conducted with secrecy, and in a manner so as not to give rise to any public scandal.

After marriage, unchastity amongst women is, I believe, as rare amongst the Lushais as it is amongst the other tribes on this frontier.

*Disposal of the dead.*—There are at least two distinct methods of disposing of a man's body after death which are in vogue amongst the Lushais:

(1) Amongst the Sâilô and other royal clans, a man's body is never buried. After death the body is placed in a coffin, hewn out of a large log. This coffin is placed on the floor of the deceased's house, near the fire-place, and is connected, through a hole in the bottom, with the ground below the house by a bamboo tube. The body having been placed in the coffin, it (the coffin) is hermetically sealed with clay and left in front of the fire for a space of four or five months. At the end of this period nothing remains of the body except the bones, the juices having been carried off through the bamboo tube above mentioned. The bones are then collected and placed in an ordinary covered wicker-basket and are kept in the house. The bones of Sukpilâl, his father, Mangpur, and his grandfather, Lâllûlâ, are preserved to this day in the house of Rankupa, one of the younger sons of Sukpilâl. The bones, or rather the skulls only, are taken out of the baskets in which they repose when any of the sons or male descendants of the deceased are married, or on the occasion of the sacrifice of a *mithan*, and are replaced in the

basket after the ceremony is completed. It is said that on such occasions the skull, arranged in a turban, is placed on the top of a post, which is dressed up in cloths in imitation of a living man, and that, so exposed, a solemn dance is executed round it.

(2) On the death of a man his body is placed on the floor of the house in a sitting posture, and is dressed out in all his best clothes. So dressed, the corpse holds a levee as it were, of all its friends and relations, who for one day crowd to the house and occupy themselves in toasting the memory of the deceased. This ceremony over, the body is placed in a coffin and buried near the house.

There exists amongst the Lushais a strange, but fortunately very small, class of men who from their boyhood have adopted the clothes and habits of women. These people are called "Toi," and are treated as women, and do women's work. They are not now so common as they once were. Their principal occupation used to be dancing, for which purpose they used to travel from village to village. One of the Lushai dances is commonly called the "Toi lam."

A. W. DAVIS,

*Political Officer, North Lushai Hills.*

*Aijal, the 17th May* 1894.

*P.S.*—I here beg to acknowledge the assistance I have received in the compilation of this Introduction and the Gazetteer from the perusal of "Mackenzie's North-Eastern Frontier," "Lewin's Hill Tracts of Chittagong," "Lewin's Exercises in the Lushai Dialect," and "Soppitt's Short Account of the Kuki-Lushai Tribes."

(*vide* Jâtûiyû), about two miles north of the actual Ârbam peak. This site is marked by the "Lungdo" or tomb of Lâlvûngû.

ÂRKLOR—

Site of Dâutôna's village, situated 25 miles south of Aijal. Thânrûmâ has now taken over the headship of this village, and is about to move to Zongtâ on the Moifâng klâng (*vide* Thânrûmâ and Zongta).

ARRÔ—

Site of K'âirhângâ's village in the Tuichang Valley (*vide* Kâirhângâ).

ÂRTE—

Site of the village of Rhânvûngâ, son of Sailenpui (situated west of the Klong or Dhaleswari and ten miles south of the Raiek Hill (*vide* "Rhânvûngâ").

## B

BÂKTOL—

Name of a hill, situated 25 miles south-west of Aijal on the Aijal-Shêrchîp road. Is a very prominent landmark, owing to the peculiar shape of the clump of trees that grow on it.

BOMCHOM—

Site of Rochungnunga's village, three miles south of Shêrchîp (*vide* "Rochungnunga").

BONG—

Site of Lungliêna's village, a few miles south of the Ârbam peak (*vide* "Lungliêna").

BÛALPÛI—

Also called Purânâ punji, an old site of Lienkunga's village on the Rengti road (*q.v.*), on which it is one of the halting stages. It is situated 19 miles south of the Kolosîb Hill.

BUNGTÊVÂ OR BUNGTÊVÂ—

Son of Vonolel. He was, when we first occupied the hills in 1890, one of the most powerful of the Eastern Lushai chiefs, and he is repeatedly referred to in the Political Officer's diaries for 1890 and 1891. He died towards the end of 1891. His village, which contained over 500 houses, was destroyed in May 1892 during the rising of the Eastern Lushais [*vide* Lâlbûrâ (1).] It has now been reformed at

Jobok under Lâlsâilôvâ, son of Bungtêyâ (*vide* "Lâlsâilôvâ"), with whom resides Lâlnhûnâ (*q.v.*).

## C

**CHAMPHAI—**

An open valley lying 70 miles south-east by east from Aijal, the most southern point reached by the left column of the Lushai expeditionary force 1871-72. This valley, which is five miles long by a mile broad, is described in Woodthorpe's "The Lushai Expedition, 1871-72." It was at that time occupied by the village of Lâlbûrâ, son of Vonolel (*vide* "Lâlbûrâ").

**CHANGNHÛNA OR CHAKNHÛNA—**

Son of Lienpunga (*q.v.*), and head of the village of Kuongbong, with its dependent hamlets of Chongmhô, Chungtêbîbok and Kêlsî.

Changnhûnâ is a young man of about 19 years of age, and has considerable influence. His four hamlets contain an aggregate of 300 houses, the largest being Kuongbong, where he resides, which contains 132 houses.

*Water-supply.*—Indifferent.

*Camping ground.*—In the village, sufficient for about 400 men.

*Defences.—Nil.*

*Approaches.*—Easy from the north and south, steep from the east and west. Road leading to the village from the north good.

*Situation.*—At an elevation of 3,200 feet above sea-level and 20 miles south of Aijal, which is on the same range.

*Supplies.*—Rice, fowls, pigs, and goats in limited quantities.

*Coolies.*—About 150 could be supplied by the four hamlets together.

**CHANGSIL—**

Called by the Lushais Klongdôr. Is situated on the right bank of the Dhalêswari or Klong river, about 17 miles north of Aijal. It was until May 1893 the chief seat of trade between the Bengalis of Cachar and the Lushais, and was also the depôt for stores in transit from Silchar to Aijal. It was then garrisoned by 100 men of the North Lushai Hills Military Police. It was abandoned in favour of Sairang, (*q.v.*) eight miles further south, in May 1893, and during the

cold season, 1893-94, and is now quite deserted. The stockade at Changsil was vigorously attacked by Western Lushais during the Lushai rising of 1890, but was successfully defended by Lieutenant H. W. Cole, then Commandant of the Surma Valley Military Police Battalion, who had with him 150 men of the Military Police. For details, see reports of that period and Mr. McCabe's diaries.

CHILÊVA—

Chief of a small village of 30 houses, situated east by south from Aijal on the right or east bank of the Tuirîni river. Neither chief nor village is of any importance.

CHONCHIM—

Site of Vonolel's widow's village in 1871 in the Champhai Valley (*vide* Accounts of the 1871-72 Expedition, left column).

CHONGKÛTA—

Chief of small Mhâr or Kuki village on the Kâjôl spur in the upper reaches of the Tuichang, and about 3 miles south of Râbûng (*q.v.*). This village contains 50 houses, and is weakly stockaded against the attacks of Kukis from the small villages to the north-east, near the Kailam Hill. The water-supply is fair. The approaches are easy. It is situated in an open piece of country at an elevation of 4,000 feet above sea-level, and is commanded from a point immediately to the north on the direct road to Râbûng.

CHONGLÊRVÛNGA—

Headman of a small Mhâr or Kuki village situated in the Tuichang Valley, three miles south of Chongkuta's village (*vide* "Chongkuta").

*Number of houses.*—Fifty.

*Water-supply.*—Fair.

*Camping ground.*—Sufficient in the village for 200 men.

*Defences.*—A weak stockade, much out of repair.

*Approaches.*—Easy.

*Situation.*—About 3,000 feet above sea-level, amidst an open forest of oak trees.

*Supplies.*—Rice, fowls, pigs, goats in limited quantities.

*Coolies.*—About 25.

CHONTLENG—

Site of Dâukhûma's village (*vide* "Dâukhûma").

CHÛNTGÊ—

Village of Raukungi, widow of Lienpunga, situated west of the Dhâleswari or Klong, and about 20 miles south-west by south from Aijal.

*Number of houses.*—280.

*Water-supply.*—Fair.

*Camping ground.*—In village, sufficient for 2,000 men.

*Defences.*—*Nil.*

*Approaches.*—Easy.

*Situation.*—At an elevation of 3,000 feet above sea-level. Commanded from a *tila* just above the village, which is built on a fairly steep hill side.

*Supplies.*—Rice up to 100 maunds; fowls, pigs, and goats in limited quantities.

*Coolies.*—About 150.

This is a new village, founded during 1893.

## D

DAMPÛI—

A hill on the Vachê Klâng west of the Tut or Gutur, and about 30 miles north-west from Aijal. It is the present site of Lâlsavûta's village (*see* "Lâlsavûta").

DÂRLUNG—

(1) A hill, height 3,733 feet above sea-level, west of the Dhâleswari and 32 miles south-east by south from Aijal. This hill is one of the survey points. It is the present site of the village of the Howlong Lâlbûrâ (*see* "Lâlbûra Ch.")

(2) A point on the range between the Sonai or Tûirêl and Tûirîni rivers about 20 miles south-east from Aijal. One of Bungtêya's former sites, and marked "Bungtêya" on the maps of these hills.

DÂUKHÛMA—

Village on the eastern face of the Chontleng Hill, about nine miles south of Shêrchîp (*q.v.*)

*Headman.*—Dâukhûma, son of Sanvanga.

*Number of houses.*—190.

*Water-supply.*—Indifferent.

*Camping ground.*—In the village, sufficient for 500 men.

*Defences.*—*Nil.*

*Approaches.*—Easy.

*Situation.*—The village is commanded by the hill immediately behind it.

*Supplies.*—Rice up to 50 maunds; fowls, pigs, and goats in small quantities.

*Coolies.*—About 80 to 100.

Dâukhûma was one of the leading spirits in the Howlong rising of 1892 (for which consult the diaries of the Superintendent, South Lushai Hills). His village was taken and destroyed by a column from Fort White, which came to the relief of Captain Shakespear in May 1892. Since then he has given no trouble, and his village is now included within the North Lushai Hills.

DAUSÛMA—

Former chief of a small village lying north of Changsil. Dâusûma died during 1893, and has been succeeded by his son Rhankûnga, and his village, which consists of about 40 houses, is now on the Hâchek Hill on the left or west bank of the Dhâleswari, about ten miles north of Changsil. Neither village nor chief is of any importance. The village can turn out about 30 coolies.

DAUSUNGI—

Widow of Sâilienpûi and mother of Rhânvûnga (*q.v.*). She at present exercises authority over her son's village at Ârtê, and possesses very considerable influence. She is a sister of Khamliêna.

DAUTÔNA—

Former chief of Ârklôr (*q.v.*). A man of no importance.

DHÂLESWARI—

This is the most important river in the North Lushai Hills. It rises at Lungleh in the South Lushai Hills and flows due north, finally emptying itself into the Barak near Siâltek in the Cachar district. The river is called Klong by the Lushais. In the Cachar district, owing to its course having been once diverted by one of the Rajas of Cachar, it frequently goes by the name of the "Kâtâkhâl" (*vide* Statistical Account of



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Assam by Hunter, Volume II). This river, which is navigable all the year round for 40-maund boats as far as Sairang, 13 miles north of Aijal, is the chief channel of communication between Aijal and the district of Cachar. All supplies and stores for Government establishments in the North Lushai Hills are brought up from Cachar to Sairang by boats along this river. The journey from Silchar to Sairang by boat occupies ten days in the cold weather, and 15 days to 20 days in the rains.

DOKAMA—

Son of Nikoala (*q.v.*), and present chief of the small Jahâu village of Mongmual, situated about 70 miles south-east of Aijal, near the village marked Nikuâlâ or Nikwêkwâ in the maps of these hills. Mongmual contains about 50 houses, and its people are on bad terms with the men of Don in the Chin Hills.

## H

HACHEK—

A hill on the west of the Dhâleswari or Klong, ten miles north of Changsil, present site of the village of Dâusûma.

HPÛILO -

Site of the present village of Lalrûmâ (*q.v.*), situated between the Tuivol and Tuimeru rivers, about 14 miles south-west of the Saitolklang.

HRIENTLANG—

Former site of Kanglôvâ's village (see "Kanglôvâ"), situated a few miles south of east from Shêrchip. This village was destroyed during the Howlong rising of 1892.

HWÊLTÛ—

Present site of Lâlthangbûnga's (*q.v.*) village, situated 30 miles south-east of Aijal, on the western face of the hill, marked Vomklang in the maps of these hills.

## J

JATAIVÂ—

Son of Lâlvunga and grandson of Vuta. He is at present chief of the village of Nientiang situated on a spur about five miles south-east from the Ârbam peak.

*Number of houses.*—400.

*Water-supply.*—Fair.

*Camping ground.*—Practically unlimited on the flats to the south of the village. In the village itself 2,000 men could be accommodated.

*Defences.*—*Nil.*

*Approaches.*—Easy, especially from the south.

*Situation.*—At an elevation of 4,000 feet above sea-level. The village is divided into two portions. The upper portion is commanded from the *tilas* above it, but the lower portion is almost entirely screened by the *tila* which divides the two portions, and is a very secure camping ground

*Supplies.*—Rice up to 150 maunds, fowls, pigs, and goats in limited quantities.

*Coolies.*—Between 200 and 300.

With Jatâiyâ, who is a man of about 20, lives his brother, Liemhûnga. Jatâiyâ is much under the influence of his uncle, Kâirûma (*q.v.*). His people are reported to possess a good many guns, though on this point we have no certain information; there are, however, probably not less than 150 guns in the village. The village was fined 50 guns during January 1894 for disobedience of orders. Of this number, only five have up to date (May 1894) been brought in, and it may become necessary to use coercive measures before the fine is realised in full.

Jatâiyâ's people will move to Vâncheng during the cold season, 1894-95.

JHAROK—

Headman of the small village of Khuâminglo, about 25 miles due south of Aijal. He is the son of Sukpilâl by a concubine.

*Number of houses.*—Fifty.

*Water-supply.*—Poor.

*Camping ground.*—In the village, sufficient for about 200 men.

*Defences.*—*Nil.*

*Approaches.*—Easy.

*Situation.*—At an elevation of about 3,000 feet above sea-level.

*Supplies.*—Rice, fowls, pigs and goats in limited quantities.

*Coolies.*—About 30.

Jhârok, who, before our occupation of the hills, was much under Lienpunga's influence (*see* "Lienpunga"), is reported to have led the raiding party in the attack made in 1889 on some villages in the Chengri Valley, in the Chittagong Hill tracts. In this raid 100 persons were killed, and 70 or 80 were taken captive. This raid led to the punitive expedition of 1889-90, during which Lienpunga's village was destroyed. Jhârok was subsequently fined five guns by Captain H. R. Browne, Political Officer, North Lushai Hills, for his share in this raid. He is a man of no influence, and his behaviour since 1890 has been uniformly good.

JOBOK—

Present site of the villages of Lâlsâilôva and Lâlnhûna (*q.v.*). Situated 20 miles south-west of Aijal, almost on the same spot as the village marked on our maps Bungteya (new site), which was destroyed during the rising of the Eastern Lushais in 1892.

JOLNGHÂK—

Site occupied by Lenkom's village, 1890 to 1892. It lies about 60 miles due east of Aijal. (*see* "Lienkâma").

JÔPÛI—

A hill on the west of the Gutur or Tut, and almost due west of Darlung, present site of Lâlbûra's village. Lâlbûra has obtained permission to move his village to Jopûi during the cold weather of 1894-95.

## K

KÂBDÂI—

Headman of the small Lushai village established near the Sâirang outpost on the Dhâleswari river. Kâbdâi speaks Hindustani—an unusual accomplishment for a Lushai—and has done good work for Government. His village deserves encouragement.

KÂIRHÂNGÂ—

Son of Dâutêvâ and grandson of Vonolel (Vânhôiliêna). He is chief of the village of Ârro in the Tuichang Valley.

*Number of houses.*—160.

*Water-supply.*—Fair.

*Camping ground.*—In the village sufficient for 500 men.

*Defences.*—*Nil.*

*Supplies.*—Rice, fowls, pigs, and goats in limited quantities.

*Coolies.*—About 90.

With Kairhângâ lives at present Lâlbûrâ, son of Vonolel, the instigator of the Eastern Lushai rising in 1892. Sântong, Kâirhânga's chief *mantri*, is a useful man and speaks a little Hindustani.

KÂIRÛMA—

Son of Vûtâ. He is at present chief of the village of Lâilen and the acknowledged head of the group of villages ruled by Vûtâ's descendants (*see* Introduction,—Kûirûmâ group).

*Number of houses.*—455.

*Water-supply.*—Good.

*Camping ground.*—In the village, sufficient for 3,000 men.

*Defences.*—*Nil.*

*Supplies.*—Rice up to 200 maunds, also fowls, pigs, and goats.

*Coolies.*—About 300.

*Approaches.*—Extremely easy.

*Situation.*—On a very broad and level spur at an elevation of 4,000 feet above sea-level. The village is commanded from the hill immediately behind it.

Kâirûmâ is the most powerful chief in the North Lushai Hills. He has up to date (May 1894) not come into direct collision with us, and we had no fighting with his people. His conduct for the last two years has, however, not been entirely satisfactory, as he has twice taken refuge in the jungle to avoid meeting the Political Officer. His people have, however, always given supplies and coolies with the greatest readiness, and evince no desire to come to blows with us. For further information about Kâirûmâ, read Political Officer's diaries for January and February 1891, January 1892, January 1893 and January 1894, also the Annual Report of the North Lushai Hills for 1892-93, 1893-94.

KÂJOL—

A range just east of the Tuichang, on which are situated the small villages of Chongkûta and Chonglêrvûnga (*q.v.*).

KAMLÔVA—

Son of Benkuiâ, a Howlong chief. He is the present chief of Tenjol, situated ten miles west of Shêrchîp.

*Number of houses.*—130.

*Water-supply.*—Fair.

*Camping ground.*—Unlimited in extent on the flats near the village. Accommodation in the village for about 500 men

*Defences.*—*Nil.*

*Approaches.*—Easy

*Situation.*—On what might be called a plain, at an elevation of about 3,500 feet above sea-level.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 70.

Kâmlôva was concerned with the rest of the sons of Benkuiâ in the Howlong rising in 1892. He has since then been well behaved, and his people have worked well for Government.

KÂNGHRING—

Site of the village of Rhânkûnga, son of Lâlrûma. Situated on the eastern face of the Saitol Hill. For particulars, see "Rhânkûnga"

KÂNGLÔVA—

Son of Sânvanga, a Howlong chief. His village is now ruled by his widow, as Kânglôva himself died during 1893.

*Number of houses.*—155.

*Water-supply.*—Fair.

*Camping ground.*—In the village, sufficient for 500 men.

*Defences.*—*Nil.*

*Approaches.*—Rather steep.

*Situation.*—On the crest of a steep hill at an elevation of about 4,000 feet.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 80

Kânglôva, like the other sons of Sânvanga, was implicated in the Howlong rising of 1892. His village, which was then at Hrientlâng, was destroyed, and his crops burnt as a punish-

ment. Since then his people have been well behaved. The present village is about 10 miles north-east of Shêrchîp.

KÂNGMHÛN—

An old site of Sûkpûilâl's, due west of the Dhâleswari and about 25 miles south-west of Aijal. Changnhûna has obtained leave to build his village on this site. Kângmhûn is not an uncommon name. It means, I believe, "burnt place."

KÂNGZANG—

Site of Lâlbûta's village, 1892—1893. Situated 25 miles south-west of Shêrchîp. It is a good camping ground, and has a fair water-supply (*see* "Lâlbûta").

KHÂLKAM—

Son of Sûkpûilâl, after whose death he became the most powerful chief amongst the Western Lushais. He took a leading part in the rising of 1890. As a punishment for this, he was deported to Hazaribagh, where he committed suicide. His village, which in 1890 contained over 800 houses, is now reduced to 200 houses and is ruled by his widow. For further information about Khâlkam, see the Political Officer's diaries for the end of 1890 and beginning of 1891, also the Report on the North Lushai Hills for 1890-91.

KHÂMÂ—

Chief of a small village situated east of Peak Z.

*Number of houses.*—84.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 50.

I have not yet visited Khâmâ's new village, so can say nothing as to its water-supply, approaches, &c. Khâmâ belongs to the Pallien royal family, of which the only surviving adult representatives in the North Lushai Hills are at present Minthang, who is Khâmâ's uncle, and Khâmâ's two brothers. Khâmâ, who was much under Khâlkam's influence, had his village at Sâirûmâ destroyed for complicity in the 1890 rising. Since then he has ranged himself on the side of Government, and, having acquired a good knowledge of Hindustani, is really a most useful man, specially to accompany one on tour.

Khâmâ abandoned Sâirûmâ, which is seven miles south of Changsil, last year (1893), and moved to his present site.

KHAMLIÊNA—

Son of Lâlngûrâ and grandson of the Sylu Sâvûnga, whose name is often mentioned in old reports. Khamliêna is now chief of the small village of Lângpêng, seven miles south-west of Aijal.

*Number of houses.*—80.

*Water-supply.*—Fair.

*Camping ground.*—In the village, sufficient for 200 men.

*Defences.*—*Nil.*

*Approaches.*—Easy.

*Situation.*—At an elevation of about 3,000 feet above sea-level, on a long flat spur.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 50.

Khamliêna comes of a southern family, whose strength was much broken during the expedition of 1871-72, and more recently their villages were much oppressed by the Howlong Lâlbûra To escape this oppression, the family fled northwards, and Khamliêna put himself under the protection of Sâilienpûi, who married his sister Dâusungi. In 1890, Khamliêna was given a separate village. He has always been most friendly in his attitude towards us, and has on several occasions done good work for the Political Officer.

KHOLÊI.—

Old site of the village of Vonpilal, not far from Tipaimukh For description of Kholêl, *see* Woodthorpe's Book on the Lushai expedition, 1871-72.

KHORLIAN—

Site of Poboi's village up to 1892, situated north-east from Aijal on the east of the Sonai. Marked Poiboi on our maps (*see* "Poiboi").

KHÛAMINGLO—

Present site of Jhârok's village (*see* "Jhârok").

KLONG—

Lushai name for the Dhâleswari river (*q.v.*).

KLONGDÔR—

Lushai name for Changsil (*q.v.*).

KOBÊL—

Site of Nikâma's village, 1892, now abandoned (*see* "Nikâma").

KOHAI—

Old site of Kâirûma's village, marked on the map a few miles south of east from the Ârbam peak.

KOLAILÛNG—

Old site of Râltienga's village, a few miles east of Pilêr, his present site (*see* "Pilêr" *and* "Râltienga").

KOLÊR—

Site of Nepûitangi's village, is 12 miles south-east from the Ârbam on the right bank of the Tuichang. Elevation about 4,000 feet. This site will be abandoned this year (*see* "Nepûitangi" *and* "Shiêlhok").

KOLOSÎB—

A hill on the Rengti road, about midway between Aijal and Silchar. It is marked on our maps. There is a military police outpost here, the strength of which is 27 rifles. The Kolosîb rest-house is about three miles north of the outpost, which is situated on a open ridge commanding a fine view of the Cachar district. This post, though its elevation above sea-level is only about 1,500 feet (it is just north of the peak marked on the map), is a fairly healthy one. The water-supply, though scanty, is sufficient. This post is supplied with rations direct from Silchar.

KOMHU—

Village of Rochungpui, widow of Nikâma (*see* "Rochungpui").

KÔRNHÎM—

Old site of Sâilienpui's village, west of the Dhâleswari, opposite Lungleng.

KUONGBONG—

Site of Changnhûna's village, 20 miles south of Aijal (*see* "Changnhûna").

## L

LAILEN—

Present site of Kâirûma's village. Situated about 25 miles south-east of the Ârbam peak (*see* "Kâirûma").

LALBÛRA (1)—

Son of Vonolel. He was the instigator of the Eastern Lushai rising in 1892. His village was then destroyed, and has never since been rebuilt. Lâlbûra himself is a fugitive, and is at present living with his nephew Kairhanga at Ârro, but has no village of his own For accounts of the Eastern Lushai rising, read the Political Officer's diaries for February, March, April, May, and June 1892, and his final report on the operations undertaken to suppress this rising. In 1871, Lâlbûra's people were concerned in the raids on the Cachar district that took place during that year, and his village at Champhai was the goal of the Cachar column of the force sent up to the Lushai Hills during the cold season of 1871-72. Lâlbûra has always been reported to be the most influential of the sons of Vonolel, and he is now the undoubted head of that family, as both his brothers, Lenkom and Bungteya, are dead. He has, however, at present no adherents.

LALBÛRA (2)—

A Howlong chief, living at present at Dârlung.

*Houses.*—325.

*Water-supply.*—Poor

*Camping ground.*—In the village, sufficient for 1,000 men.

*Defences.*—*Nil.*

*Approaches.*—Easy.

*Situation.*—On the top of a steep hill, at an elevation of 3,700 feet above sea-level. The greater part of the village is

commanded from the top of the Dârlung hill within 500 yards of it.

*Supplies.*—Rice up to 100 maunds; fowls, pigs, and goats in small quantities.

*Coolies.*—About 150.

This Lâlbûra has never given us any trouble. He has obtained permission to move his village to Jôpui, about 12 miles west of his present site, during the cold weather of 1894-95.

LALBÛTA—

Son of Lâlkhûma and grandson of Vûtâ, chief of the village of Tuitlin.

*Number of houses.*—250.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 130.

Lâlbûta, who is a nephew of Kûirûma and much under his influence, has only recently moved from Kângzang to Tuitlin, which I have not yet been able to visit. He was fined 30 guns for delay in giving supplies in 1893, but has since been well behaved.

LÂLHAI—

Son of Vonpilâl, an Eastern Lushai chief. His village is at present on the Muizol Hill, east of the Sonai and north-east from Aijal.

*Number of houses.*—150.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 80.

Lâlhai was implicated in the Eastern Lushai rising of 1892, and his village was then destroyed. He was always much under Poiboi's influence. The great majority of the inhabitants of his village are said to be Râltês.

LALLÔIA—

Son of Sailiênpui and chief of the village of Tiangpol, west of the Dhâleswari.

*Number of houses.*—80.

*Water-supply.*—Fair.

*Camping ground.*—In the village, sufficient for 300 men.

*Defences.—Nil.*

*Approaches.*—Easy.

*Situation*—Open, but at a low elevation, *i.e.*, not more than 2,800 feet above sea-level.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 40.

LÂLNGÛRA—

A Jadeng, and chief of the small village of Ropui, 12 miles north-west of Shêrchîp.

*Number of houses.*—30.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 15.

LÂLNHÛNA—

Brother of Khamliêna, is at present chief of Jobok, during the minority of Lâlsâilôva, son of Bungteya.

*Number of houses.*—120.

*Water-supply.*—Fair.

*Camping ground.*—In the village, sufficient for 400 men.

*Defences.—Nil.*

*Approaches.*—Easy.

*Situation.*—At an elevation of about 3,000 feet above sea level, and commanded from the rising ground behind the village.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 70.

Lâlnhûna comes of the southern family of Sâvunga (*see* "Khamliêna").

LÂLRHÎMA (NORTH)—

One of the younger sons of Sukpuilâl. He is at present chief of the large village of Mûtî.

*Number of houses.*—425.

*Water-supply.*—Fair.

*Camping ground.*—In the village, sufficient for 2,000 men.

*Defences.—Nil.*

*Approaches.*—Very steep and difficult.

*Situation.*—At an elevation of about 3,500 feet above sea-level on the east face of a very steep hill. The village is directly commanded by the high hill behind it. It is seven miles north-east from Aijal.

*Supplies.*—Rice, pigs, fowls, and goats in limited quantities.

*Coolies.*—About 200.

Lâlrhîma's people were concerned in the 1890 rising, and his village was destroyed as a punishment (*see* Political Officer's diaries for end of 1890 and beginning of 1891). Since then he has been well behaved. With him lives his younger brother Lâlsavûnga, who is about to form a separate village on the Berôâ Hill within four miles of Aijal. Lâlrhîma himself will, during the cold season of 1894-95, remove his village to Tilshûklê, marked Savunga on our maps, situated on the range between the Tuirêl (Sonai) and the Tuirîni rivers, and about 17 miles south of east from Aijal.

LÂLRHÎMA (south or CHÎM)—

Son of Benkûîa, a Howlong chief. He is at present chief of a small village on the southern face of the Sâilam Hill, eight miles north of Shêrchîp.

*Number of houses.*—130.

*Supplies.*—Rice, pigs, fowls, and goats in limited quantities

*Coolies.*—About 70.

Lâlrhîma was concerned in the Howlong rising of 1892, and his village, then situated at Shêrchîp, was destroyed. Subsequently (January 1893) a police outpost was established at Shêrchîp (*see* "Shêrchîp"), and Lâlrhîma moved his village to the Sâilam Hill. He was fined 40 guns for his share in the Howlong rising, and his village has since then been well behaved.

LÂLRÛIÂ—

Second son of Poiboi. Is the present chief of a small village of 30 houses, situated a short distance to the north of Shîshon, site of Lâlbûra's village in 1892. Lâlrûiâ possesses very little influence, and his village is at present in a very destitute condition. It could supply about 20 coolies.

LÂLRÛMA—

Son of Lâlpûng by a concubine. He is at present chief of Hpuilo.

*Number of houses.*—210.

*Water-supply.*—Fair.

*Camping ground.*—In the village, sufficient for 1,000 men.

*Defences.*—*Nil.*

*Approaches.*—Easy.

*Situation.*—At an elevation of 3,200 feet above sea-level, on a level spur of the Kokul Klâng. The village is commanded by the hill immediately behind it.

*Supplies.*—Rice, fowls, pigs, and goats in limited quantities.

*Coolies.*—About 100.

Lâlrûma is a chief possessing considerable influence. His village was dispersed during the Eastern Lushai rising of 1892, and was only reformed towards the end of 1893. It is at present in a prosperous condition. It is situated 14 miles south-west of Ṣaitol, between the Tûivol and Tuimerû rivers.

LÂLSÂILÔVA—

Son of Bungtêya (*q.v.*). He is a lad of about 12 years of age, and is at present living with Lâlnhûna at Jobok He will probably build a separate village at Dailung (Bungtêya) during 1894-95.

LÂLSÂVÛNGA—

Brother of the Northern Lâlrhîma, with whom he lives. Has obtained permission to build a new village on the Beroa Hill, four miles west of Aijal. This village will probably be built during October and November 1894.

LÂLSAVÛTA—

Son of Sukpuilâl. Chief of a small village of 60 houses, situated at Dampui, west of the Tut or Gutur river. This village is only just now (May 1894) being built, and Lâlsavûta was up till this year at Muâltam, which is now abandoned His village can supply 30 coolies and rice and fowls in small quantities. He is a man of no influence.

LÂLTHANGBÛNGA—

Son of Lâlngûra, a southern chief, and brother of Lâlnhûna (*q.v.*). He is at present chief of the village of Hwêltû (*q.v.*).

*Number of houses.*—140.

*Water-supply.*—Poor.

*Camping ground.*—In the village, sufficient for 400 men.

*Defences.*—*Nil.*

*Approaches.*—Easy, except from the west.

*Situation.*—At an elevation of 4,200 feet, on a spur of the Vomklang.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 80.

Lâlthangbûnga is married to a daughter of Vonolel's, and Vonolel's widow lives in his village. She formerly had an independent village at Mâitê (*see* "Mâitê"), which was destroyed during the Eastern Lushai rising of 1892.

LÊCHET—

Site of Tlongbûta's village (*see* "Tlongbûta").

LIENKÂMA—

Lenkom or Lengkam, one of the sons of Vonolel, was formerly chief of the village of Jolnghâk, which then (1891) consisted of as many as 850 houses. Lienkâma died during 1891, and his village was dispersed during the Eastern Lushai rising of 1892. A remnant of it is now situated at Râbung (*see* "Râbung") under the headship of his son, who is a boy of 12 years of age.

Lienkâma is reported to have led the Lushais, who attacked Monierkhal during the Lushai raids on Cachar in 1871.

LIENKHAI—

Formerly a mantri of Sukpûilâl's. He is now chief of a small village of 40 houses west of the Tut or Gutur river. His village can supply 25 coolies, and rice, fowls, &c., in limited quantities. Lienkhai is useful as an interpreter, as he

speaks Bengali, and he is always willing to render assistance when called on.

LIENKHÂRA—

One of the sons of Sanvanga. He was concerned in the Howlong rising of 1892, and was fined 30 guns for his share in that business. He was then chief of a village at Vâncheng, six miles north-east of Shêrchîp. This village has since broken up, and Lienkhâra now resides at the village of the widow of his brother Kânglôva (*q.v.*)

LIENKUNGA—

Or Lengkungâ, son of Lâlchûnga and grandson of Sukpûilâl. He is at present chief of a large village at Nisâpûi, 30 miles north-east of Aijal, near the Sonai or Tuirel river.

*Number of houses.*—430.

*Supplies.*—Rice, fowls, pigs, and goats in limited quantities.

*Coolies.*—About 250.

Lienkunga is at present the most influential chief amongst the Western Lushais. His people took a leading part in the rising of 1890 (*see* Report for North Lushai Hills, 1890-91, and the Political Officer's diaries for that period), and he was fined 30 guns. He has only recently (November 1893) removed to his present site, and I have not yet visited this new village.

LIENPÛNGA—

Or Lengpunga, one of the elder sons of Sukpûilâl. He was responsible for the raid on the Chengri valley in 1889. As a punishment for this outrage, his village was destroyed by the Lushai expeditionary force of 1889-90. He was subsequently (1890) fined ten guns and deposed from his position as chief for a period of five years by Captain H. R. Browne. This was followed by the Lushai rising of 1890, in which Lienpûnga took a leading part. As a punishment, he was deported and confined at Hazaribagh, where he committed suicide. His son Changnhûna has succeeded to a good deal of his influence.

LUNGDÂR—

Old village site at an elevation of 4,700 feet, three miles north-west from Lâilen (Kairûma's village). It would make a good site for a small station.

LUNGLENG—

Site of Khamliêna's village, seven miles south-west of Aijal (*see* "Khamliêna").

LUNGLIÊNA—

One of the sons of Vûta. He is at present chief of the village of Bong on the southern slopes of the Ârbam Hill.

*Number of houses.*—180.

*Water-supply.*—Fair.

*Camping ground.*—In the village, sufficient for 700 or 800 men.

*Defences.—Nil.*

*Approaches*—Easy.

*Situation.*—On an open hillside, at an elevation of about 4,000 feet above sea-level. Commanded by the hill immediately above it.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies*—About 100.

Lungliêna is not a man of much influence, and would always act in concert with Kairûma.

LUNGTIEN—

Site of Lienpûnga's village, destroyed in 1890. It is about 17 miles due south of Aijal, and on the same range.

LUNGVÊL—

Old site of Vonolel's village in the Champhai Valley (*see* Woodthorpe's Lushai Expedition, 1871-72).

## M

MAITÊ, or MAITHE—

The site of the village of Rûliâni, widow of Vonolel. Situated on a spur of the Vomklâng. This village was

destroyed in 1892 on account of its people being concerned in the Eastern Lushai rising. Rûliâni now lives with Lathangbunga at Hwêltû, which is not far from the 1892 site of Mâitê, and is often called Mâitê even by Lushais, though Hwêltû is the correct name.

MANSELBUNG -

*Ex*-Mantri of Khâma's. He is now headman of a small village not far from Khâma's old site at Sâirûmâ His village contains about 60 houses and can supply 30 coolies. Mânselbung appears to possess considerable influence, otherwise he would have been unable, being not of royal blood, to have started a village on his own account. He speaks Hindustani, but is not a reliable man.

MHONKON—

Another name for Komhu, site of the village of Rochûngpûi, widow of Nikâma.

MHUNPÛI—

Former site of Rhânkûpa's village, destroyed in 1890. Situated seven miles west of Changsil and west of the Dhâleswari, at an elevation of 3,700 feet. This place is called by sepoys and Bengalis " Rânipunji."

MINTHANG—

A chief of the Palien family. Possesses a small village of 80 houses, west of the Gutur or Tut. His village, which will be removed to Vâchê during the cold weather of 1894-95, is situated at a height of 2,000 feet, on a open spur. It could supply 40 coolies. Minthang is an old man, with but little influence.

MONGMÛAL—

Present site of the village of Dôkâma, son of Nikoâla (*see* " Dôkâma ").

MUALTAM—

Site of Lalsavuta's village, 1893, now abandoned, west of the Dhâleswari, and 11 miles west of Changsil.

MÛIZOL—

Present site of Lalhai's village (*see* " Lâlhai ").

MÛTÎ—

Present site of village of Lâlrhîma (North) (*see* "Lâlrhîma").

## N

NEPÛITANGI—

Widow of Vûtâ and mother of Kâirûma. She rules the village of Kolêr.

*Number of houses.*—240.

*Water-supply.*—Bad.

*Camping ground.*—In the village, sufficient for 800 men.

*Defences.*—*Nil.*

*Approaches.*—Easy.

*Situation.*—On the summit of an extremely narrow ridge, at an elevation of 4,000 feet above sea-level.

*Supplies.*—Rice, fowls, pigs, and goats in limited quantities.

*Coolies.*—About 130.

The village at Kolêr will be abandoned during 1894, and a new village will be built at Shêilhok, a few miles to the east of Kolêr. Nepûitangi is an old lady possessing considerable influence, and has always had a fair-sized village.

NIENTIANG—

Present site of Jatâiya's village (*see* "Jatâiya").

NIKÂMA—

One of the sons of Vûtâ. He died during 1891, and his village is now ruled by his widow, Rochûngpûi, and is situated at Komhu (*see* "Rochûngpûi" and "Komhu"). Nikâma's village at Kobêl was destroyed by Major Begbie in the early part of 1890 for complicity in the raid on the Chengri Valley in 1889.

NIKOÂLA—

Also called Nikwê, a Jahâu, was the chief of a large village situated on the spot marked Nikola or Nikwêkwa, a little south of Champhai. As he had been guilty of numerous raids on neighbouring villages, he was arrested in May 1892 by Mr. Carey, Political Officer, Chin Hills, and deported. While in

the Alipur Jail, he murdered a fellow-prisoner, and was subsequently sentenced to transportation for life. He is, I believe, still in the Alipur Jail. For an account of his arrest and the destruction of his village, consult the Chin Hills Diaries for May 1892.

NISAPUI—

Present site of Lienkunga's village (*see* "Lienkunga").

## O

ONNU—

An old site of Vonolel's, now claimed by Kâirhânga. It lies, I believe, a little to the west of the Champhai Valley.

## P

PAJIKA—

Brother of Jâkôpa, a Fânâi chief, belonging to the South Lushai Hills. Pâjîkâ fled to the north after the destruction of Jâkôpa's village in 1891, and took refuge in Lienkâma's village. He subsequently built a small village at Triâk in the upper reaches of the Tûichang and slightly south of Jolnghâk, marked Lenkom in our maps. Triâk contains only 30 houses, and might supply about 20 coolies. Pâjîka was assessed to house-tax for the first time during 1893-94, and has been called on to pay a fine of five guns.

PARVATÛI—

A hill lying on the west of the Gutur, and south-west from Aijal. It is an old site of Lienpunga's, and is claimed by his son Changnhûna.

PHAIKHAI—

Present site of the remnants of what was once Thompong's village (*see* "Thompong"). The headman is Talpu, one of the mantris of Thompong. The village contains about 50 houses, and could supply about 30 coolies, also rice, fowls, &c., in small quantities. It is situated 11 miles due south of Aijal, and near the main road from Aijal to Shêrchîp

PILÊR—

Present site of Raltienga's village (*see* "Raltienga"), situated 12 miles south-west of Shêrchîp.

POIBOI—

Son of Lâlpung. Poiboi died during 1891. Previous to his death he owned a village of over 700 houses on the Khorlian Hills, east of the Sonai and north-east of Aijal. He was a man of great influence amongst the Eastern Lushais, and was suspected of complicity in the raids on the Cachar district in 1871. His village of Sellâm was visited by the Cachar column of the Lushai expeditionary force, 1871-72, on which occasion Poiboi, though afraid of meeting our officers in person, paid up the fine which he was ordered to pay. He has left behind him three sons, Vânpûnga, Lalrûia, and Tankama, all of whom possess villages. Poiboi's village at Khorlian was destroyed during the Eastern Lushai rising of 1892, as its people had been concerned in the attacks made on Mr. McCabe at Lalbura's village. Consult the Political Officer's diaries for April 1892 and his Report on the Eastern Lushai rising.

PURANA PUNJI—

Also called Bualpui (*see* "Bualpui").

## R

RABUNG—

Present site of the village of Lienkâma's son, situated near the head of the eastern branch of the Tuichang and on its left bank, about 60 miles east of Aijal.

*Number of houses.*—190.

*Water-supply.*—Good.

*Camping ground.*—In the village, sufficient for 600 men.

*Defences.*—A strong stockade on the north-east side as a protection against the attacks of the "Mhârs," *i.e.*, Kukis from the Manipur border.

*Approaches.*—Easy.

*Situation.*—On open ground, at an elevation of 4,700 feet above sea-level. The hill immediately over the village commands it completely. From this hill Aijal is visible in fine weather.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 100.

This village lost two heads in a raid made by men of Khongyang, a Manipur Kuki village, in January 1893. The

head mantri, Thâibê, has asked permission to move still further east to Sellâm or Chelâm, the old site of Poiboi's village (1871-72), and permission has been given him to do so.

RAIEK—

An old site of Sukpûlâl's. Is a very prominent landmark from Aijal. It lies just west of the Dhâleswari and due west of Aijal.

RAIMANG—

Old site of a Lushai village, situated near Chelâm. Visited by the Cachar column, 1871-72 (*see* "Woodthorpe's Lushai Expedition, 1871-72").

RALTIENGA—

Grandson of Vûtâ and present head of the village of Pilêr, near Shêrchîp.

*Number of houses.*—100.

*Water-supply.*—Fair.

*Camping ground.*—Good, both inside and outside the village. Sufficient for a large force.

*Defences.*—*Nil.*

*Approaches.*—Easy.

*Situation.*—On a flat open hill top at an elevation of 4,100 feet above sea-level.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies.*—About 60.

Raltienga and Dâukhûma were nearly coming to blows about land early in 1892. Their differences were, however, settled by Captain Shakespear, Superintendent, South Lushai Hills, and they have since then remained on good terms with each other.

RANIPUNJI—

Bengali name for Mhûnpûi (*q.v.*).

RAUKUNGI—

Widow of Lienpûnga. She is at present head of the large village of Chungtê (*see* "Chungtê").

RENGTI—

A range of hills connecting Aijal with the plains of Cachar. It gives its name to the Rengti road, which forms the only land communication between Aijal and the plains. This road begins at Duârband, in the Cachar district, and, after running for two miles in the plains, enters the hills near Noârband.

The stages along this road between Silchar and Aijal are as follows:

| | | | | |
|---|---|---|---|---|
| (1) Silchar | to | Jalinga ... | ... | 13 miles. |
| (2) Jalinga | „ | Kanglai ... | ... | 13 „ |
| (3) Kanglai | „ | Rengti ... | ... | 11 „ |
| (4) Rengti | „ | Kukimara | ... | 12 „ |
| (5) Kukimara | „ | Kolosîb ... | ... | 12 „ |
| (6) Kolosîb | „ | Purânapunji | ... | 16 „ |
| (7) Purânapunji | „ | Lienkunga's *jhums* | ... | 16 „ |
| (8) Lienkunga's *jhums* | „ | Sairang ... | ... | 22 „ |
| (9) Sairang | „ | Aijal ... | ... | 13 „ |
| Total ... | | ... | | 128 „ |

With the exception of the stage Silchar-Jalinga and the first six miles of the stage Jalinga-Kanglai, the whole of the road lies in the hills. There are small rest-huts at each stage. Absolutely no supplies are procurable along this road, and the only transport available consists of pack-bullocks, which can usually be hired in Cachar.

RHANKÛPA—

One of the younger sons of Sukpûilâl. He is the present chief of four small villages on the eastern slope of the Vâchêklâng, west of the Tut or Gutur river, which contain an aggregate of over 200 houses. These four hamlets will be collected into one village on the summit of the Vâchêklâng during 1894-95. Rhânkûpa's villages can supply 100 coolies, and rice, fowls, pigs, and goats in small quantities. Rhânkûpa's village was at the time of the Lushai rising in 1890 at Mhûnpûi, only 7 miles from Changsil. It was then destroyed as a punishment for the repeated attacks made by men from it on the ghat at Changsil. Rhânkûpa is a weakly young man of about 20. He is the present custodian of the bones of Sukpûilâl, which are kept in a covered basket in his house.

RHANKÛNGA(1)—

Son of Lâlrûma and chief of the small village of Kânghring, on the eastern slope of the Saitolklâng. His village contains only 25 houses, and was first founded towards the end of 1893. The village might supply 15 coolies and rice in small quantities.

RHANKÛNGA(2)—

Son of Dâusûma and the present chief of Dâusûma's village at Hachek (*see* "Dâusûma" and "Hâchek").

RHANVÛNGAR—

Son of Sâilienpûi, and at present the nominal head of the large village of Ârtê, which is really ruled by Dâusungi, his mother.

*Number of houses.*—400.

*Water-supply.*—Fair.

*Camping ground.*—In the village, sufficient for 2,000 men.

*Defences.*—*Nil.*

*Approaches.*—Easy.

*Situation.*—At an elevation of about 2,800 feet above sea-level. The village is commanded by hills on three sides of it.

*Supplies.*—Rice, fowls, pigs, and goats in fairly large quantities.

*Coolies.*—About 250.

Rhânvûnga is a boy of only five years of age, and all the affairs of the village are managed by his mother Dâusungi, who is a sister of Khamliena's

RÔCHÛNGNÛNGA—

Son of Sanvanga, a Howlong chief. He is at present chief of the village of Bomchom, 3 miles south of Shêrchîp.

*Number of houses.*—100.

*Water-supply.*—Fair.

*Camping ground.*—In the village, sufficient for 500 men.

*Defences.—Nil.*

*Approaches.*—Steep from the Shêrchîp side, but easy from the south.

*Situation.*—On the summit and western slopes of the Bomchom at an elevation of about 4,000 feet above sea-level.

*Supplies.*—Rice, fowls, pigs, and goats in limited quantities.

*Coolies.*—About 50.

Rochûngnûnga took part in the Howlong rising of 1892, and his village was destroyed as a punishment. He was subsequently fined 30 guns as a further punishment. His people are now well behaved.

RÔCHÛNGPÛI—

Widow of Nikâma (*q.v.*). She is at present head of the village of Komhu, situated on the right bank of the Mat river, about 15 miles north of Shêrchîp.

*Number of houses.*—120.

*Supplies.*—Rice, fowls, pigs, and goats in limited quantities.

*Coolies.*—About 60.

This village moved from Kobel to its present site at the beginning of 1893.

ROCHÛNGPÛI—

Widow of Lâljîkâ. Was until December 1893 the head of a small village near Changsil. She died early in December 1893, and her son Tântrûma has now assumed the headship of the village, which is, however, still generally known as "Rochûngpûi's village." It is situated about 20 miles north of Aijal. The village contains 130 houses, and can supply 70 coolies and rice, fowls, goats, and pigs in small quantities. This village was, I believe, first formed in 1891 after the dispersal of Khâlkam's village, which took place after the deportation of that chief.

ROPÛI—

Site of the village of Lâlngûra (*see* "Lâlngûra").

RÛLIANI—

Widow of Vonolel, formerly chieftainess of Maitê (*q.v.*). Now resides at Hwêltû (*q.v.*).

RÛLLÂM—

Or "Snake dance," so called on account of a large snake having been killed there in bygone years. Was the site of Lungliêna's village up to 1892. Is situated 6 or 7 miles north of the Ârbam peak.

RÛLPÛILHIN—

Or "Big snake's shadow," so called because the shadow of the snake killed at Rûllâm, when its body was stuck up on a tall tree, is said to have reached as far as the place now called "Rûlpûilhin." Rûlpûilhin lies on the high range west of the Dhâleswari and south-west of Aijal, and is not less than 40 miles as the crow flies from Rûllâm. It is an old site of Sâilienpui's, and will probably be re-occupied during the next few years.

## S

SAILAM—

Hill of that name lying almost due south of Aijal, and about 40 miles from that station The highest point on this hill is 5,059 feet above sea-level, and is marked on our maps. The village of the southern Lâlrhîma is now situated on the southern slope of the Sâilam. There is also an old site of Benkuia's on it.

SAILIENPÛI—

One of the elder sons of Sûkpûilâl, and the only one of them who was not directly implicated in the Lushai rising of 1892. Sâilienpûi, who was a man possessing much influence, unfortunately died during May 1893, and his village, which was then at Tuâijôl and is now at Ârtê, passed into the hands of his infant son Rhânvanga and his widow Dâusungi.

SAIRANG—

A stream of that name which rises in the peak Z range, and flows with a westerly course into the Dhâleswari, which it joins at a point 13 miles north of Aijal. It also gives its name to the Sâirang post, which is the depôt on the Dhâleswari for stores in transit between Silchar and Aijal. At Sâirang there is a military police outpost of 60 men, a post and telegraph office, and rest-house, also a bazar containing six or seven shops owned by Bengalis. Here all trade with the Lushais in salt, brass pots, and coloured yarns, is carried on.

The value of this trade is considerable, and amounted during the year 1893-94 to not less than one lakh of rupees. The sales are almost exclusively for cash, and the bazar is resorted to by men from the southernmost limit of the South Lushai Hills and from a portion of the Chin Hills

SAIRÛMA—

Old site of Khâma's village, seven miles south of Changsil. Mânselbung's village is at present near Khûma's old village, and is also called Sâirûma.

SAITOL—

A prominent hill, east of the Tuirini, and almost due east of Aijal. The hill gives its name to the villages of Lâlthanklûi (*see* "Thanklûi") and Vânpûnga.

SAKKÊ—

Son of Thangula (*q.v.*) and present head of Thangula's village. This village contains 160 houses, and is situated about six miles east of the Rengti road and sixteen miles north of Changsil. The village is undefended, and lies at an elevation of 2,800 feet on an open spur. It could supply 90 coolies, and rice, fowls, pigs, and goats in small quantities

SAMLOKHAI—

Site of Thongliêna's village (*see* "Thongliêna"). Situated 30 miles south of Aijal on the northern slope of the Sâilam Hill.

SANTONG—

Head mantri of Kairhânga. He is a useful man, as he has a slight knowledge of Hindustani. He did some service for the left column of the Lushai expedition, 1871-72, and is several times mentioned in "Woodthorpe's Lushai Expedition, 1871-72."

SELLAM or CHELAM—

Site of Poiboi's village at the time of the 1871-72 expedition. Is situated several days south-east of Tipaimukh. Lienkâma's people, now at Râbûng, have obtained permission to build a village at Sellâm.

SHÊRCHÎP—

Site of Chim Lâlrhîma's village, destroyed in 1892. Is marked "Benkoya, 4,222" on our maps. There is at present a stockade at Shêrchîp, occupied by 75 rifles of the North Lushai Hills Military Police. This outpost is an extremely healthy one, as the site is open and the water-supply is good.

SHIÊLHOK—

A hill, a few miles south of Kohâi, and the proposed site of Nepûitangi's new village (*see* "Nepûitangi").

SHÎSHON—

Site of Lalbûra's village, destroyed in March 1892 (*see* Report on Eastern Lushai Rising and Political Officer's diaries). Shîshon is situated 18 miles north-east from Aijal, on the range between the Sonai or Tûirêl and Tuirîni rivers.

SUKPÛILÂL—

Also spelt Sukpilal and Sookpilal, son of Mangpur, and the father or grandfather of all the present Western Lushai chiefs. His name, which is of very frequent occurrence in all old papers referring to the Lushai Hills, first occurs about 1848, and from that time up to 1881, when he died, he was in constant communication with successive Deputy Commissioners of Cachar (*see* "Mackenzie's North-East Frontier," chapter XXI).

## T

TAIKUNG—

One of the villages destroyed by the Lushai expedition, 1871-72 (*see* "Woodthorpe's Lushai Expedition, 1871-72").

TALPÛ—

*Ex*-mantri of Tompong and present headman of the village of Phaikhai, still often called Tompong's village. This village contains about 50 houses, and is situated 11 miles south of Aijal. It can supply 25 coolies, and rice, fowls, &c., in small quantities.

TÂMPÛNGA—

Brother of Bhâiyâ, now dead, who was instrumental in obtaining Khalkam's surrender in 1890. Tâmpûnga is now

headman of the small Lushai village which has been formed close to Aijal. He is an intelligent youth, and speaks a little, Hindustani.

TANKAMA—

Youngest son of Poiboi. He is now head of a village containing 295 houses, situated not far from Khorlian, Poiboi's old site. This village is on the east of the Sonai or Tuirel, and about 30 miles north-east of Aijal. It could turn out 150 coolies, and could give supplies of rice, fowls, pigs, and goats in limited quantities.

Tankama applied for and obtained permission to move to Selling, one mile south of Shîshon, Lâlbûra's old site, but has not yet done so. This move may take place during 1894-95. Tankama's head mantri, Selbung, is a useful man, and has a slight knowledge of Bengali.

TANTRÛMA—

Son of Lâljîkâ and Rôchûngpûi (2), and present chief of Rôchûngpûi's village [*see* "Rôchûngpûi (2)].

TENJOL—

Site of Kâmlôva's village (*see* "Kâmlôva"), situated ten miles west of Shêrchîp.

TENTLANG—

Small village of 50 houses, situated north-west of the Arbam, on the east bank of the Tuikum river. This village is an offshoot from Lienkâra's village. It can supply about 30 coolies, and rice, fowls, pigs, and goats in small quantities.

THAIBÊ—

Head mantri of Lienkâma. He at present manages the village of Râbûng, which is nominally under the headship of Lienkâma's son.

THANKLÛI—

Mother of Poiboi. She is at present head of the village of Saitol.

*Number of houses.*—150.

*Water-supply.*—Fair.

*Camping ground.*—In the village, sufficient for 500 men.

*Defences.—Nil.*

*Approaches.*—Easy.

*Situation.*—On the western face of the Saitol Klang, at an elevation of 4,000 feet above sea-level.

*Supplies.*—Rice, fowls, pigs, and goats in small quantities.

*Coolies* —About 80.

THANGLIÊNA—

One of the sons of Benkuia. He is at present chief of the village of Samlokhâi.

*Number of houses.*—205.

*Water-supply* —Fair.

*Camping ground.*—In the village, sufficient for 1,000 men.

*Defences.—Nil.*

*Approaches.*—Easy, except from the Dhâleswari river.

*Situation.*—On the eastern face of a very steep hill, at about 4,000 feet above sea-level. The village is commanded by the *tilas* immediately to the south of it.

*Supplies.*—Rice, fowls, pigs, and goats in limited quantities.

*Coolies.*—About 100.

Thangliêna was the only one of the sons of Benkuia, who was not concerned in the Howlong rising of 1892.

THANGULA—

Son of Rouna, brother of Sukpûilâl. He was one of the leading spirits in the Western Lushai rising of 1890, and was deported along with his cousins, Khâlkâm and Lienpûnga. He is now at Hazâribâgh. His case will probably be reconsidered by Government at the end of five years from the date of his deportation, *i.e.*, about the beginning of 1896.

THANRÛMA—

Son of Sukpûilâl, and the only one remaining belonging to the elder branch of Sukpûilâl's family. He was in 1890 concerned with his brothers, Khâlkâm and Lienpûnga, in the Western Lushai rising, at which time his village, which was only six miles north-west of Aijal, was destroyed. Than-

rûma was a fugitive for nearly three years, but was amnestied in 1893 on the condition that he paid a fine of 25 guns. He then took over the headship of Dâutôna's small village at Arklôr. He is moving this year to Zongtâ on the Moifâng range, and will probably collect a large village round him. He is married to Kâirûma's sister.

TIANGPOL—

Present site of Lâllôiâ's village, west of the Dhâleswari.

TILSHÛKLÊ—

Marked on our maps Savânga. Is situated on the range between the Sonai or Tuirêl and Tuirîni rivers, nearly due east of Aijal. Lâlrhîma (North) is moving his village from Mûtî to Tilshûklê during the year 1894-95.

TINGKUANG—

Village of Tantrûma, son of Rôchûngpûi (2), situated 20 miles north by east from Aijal [*see* "Rôchûngpûi (2)"].

TLONGBUTA—

Son of Benkuia, chief of a small village six miles north of Shêrchîp. Tlongbuta's village was concerned in the Howlong rising of 1892, and was destroyed by the South Lushai Hills force. Tlongbuta himself died shortly before the rising. The village is now ruled by his wife, and is situated at Lêchet. It contains 80 houses, and could supply about 40 coolies, and rice, fowls, pigs, and goats in small quantities.

TOIKLÂNG—

Name of a very prominent hill, situated just north-west of the village marked "Maithi" in our maps.

TOLÊRA—

Son of Sukpûilâl by a concubine. Chief of a small village of 25 houses, situated ten miles north-east of Aijal. Neither chief nor village is of any importance.

TOMPONG—

Brother of Sukpûilâl. Was in 1894 chief of a small village, seven miles south of Aijal. He, however, gave up

the chiefship of this village in 1892, and now resides with a few houses in Changnhûna's village. He is an old man and nearly blind, and never appears to have had any influence.

TRIÂK—

Site of the village of Pâjîkâ (*see* "Pâjîkâ").

TUAIJOL—

Site of Sailenpui's village, 1890 to May 1893. Situated west of the Dhâleswari, and 22 miles west of Aijal.

TUITLIN—

Present site of Lâlbûta's village (*see* "Lâlbûta").

TUICHANG—

A river that rises near Lenkam (Jolngahâk), and flowing in a general southerly direction, empties itself into the Koladyne, just south of the Aitur Klang. It is a large stream, and must be generally unfordable in the rains.

TUIKUÂL—

Rises just north of the Ârbam, and flows into the Tuikûm, about 12 miles below Hwêltû. The Tuikuâl is crossed and recrossed on the road between Jatâiya's village and the Tuikûm.

TUIKÛM—

Rises on the southern slopes of the Toi Klang, and, flowing in a southerly direction, empties itself into the Tuichang, a few miles south of Shêrchîp.

TUIMERU—

One of the two sources of the Tuichang. It rises north of Jolnghâk and flows in a southerly direction until it meets the Tuichang below Lalrûma's village. It is here a large stream, and must be unfordable in the rains.

TUIREL—

Called by Bengalis Sonai. It rises in the Moifang range, and, flowing in a northerly direction, empties itself into the

Barak river at Sonaimukh in the Cachar district. It is navigable for boats carrying 20 maunds as far as the old Sonai Bazar, about 20 miles north of Aijal.

TUIRÎNI—

Rises just north-east of the Bâktol Hill, and, flowing in a north and north-westerly direction, empties itself into the Sonai, just north of Lalbûra.

TUIVAI—

Or Tipai. Rises on the southern slopes of the Jonkam Hill, and, after an exceedingly tortuous course, empties itself into the Barak at Tipaimukh. It is a large stream, and unfordable during the rains, and in many places during the cold season also.

TUIVOL—

One of the principal tributaries of the Tuivai. It rises just north of Rullâm (old site of Lungliêna's village) and empties itself into the Tuivai. It is a large stream, where crossed between Saitol and Hpuilo, and would be generally unfordable during the rains.

TÛT—

Or Gutur river. Rises in the South Lushai Hills, at a point a little south of the village marked Lalngura, and flows in a northerly direction until it empties itself into the Klong or Dhâleswari, about twelve hours by boat north of Changsil. The Tût is a fine stream, and in the northern part of its course flows through a comparatively very open valley.

## V

VÂCHÊ—

Name of the range on the west of the Tût during the northern portion of its course. Gives its name to Rhânkûpa's village.

VANDOT—

Old site of Liengkunga's village, abandoned November 1893. Situated 16 miles north from Changsil.

VÂNCHENG (1)—

Old site of Lienkhâra's village, six miles north-east of Shêrchîp on the left bank of the Tuikûm

VÂNCHENG (2)—

Proposed site of Jatâiya's village for 1894-95. Situated five miles north of Nientiang, Jatâiya's present village. Is an old site of Vonolel's.

VONOLEL—

Or, to give him his right name, Vânhoiliêna, was a grandson of Lâlpûiliêna, son of Lâllûla, and was from about 1850 up to 1870-71, when he died, reputed to be the most powerful of all the Lushai chiefs. Vonolel's village of Lungbel in the Champhai Valley was the goal of the northern column of the Lushai expedition of 1871-72. He was the father of the chiefs Lâlbûra, Lienkâma, and Bungtêya, names well known in connection with the more modern history of the Lushai Hills. Vânhoiliêna cannot have been a very old man at the time of his death, as his widow, the mother of the three chiefs just mentioned, is still alive, and does not appear to be more than 65 years of age.

VONPÛILAL—

Or Vonpilâl, is a name often mentioned in old reports about the Lushai Hills. He was son of Mullah or Mora, whose village was destroyed by Colonel Lister in 1850 (*see* "Mackenzie's North-East Frontier," page 293). Vonpûilâl died in 1869, and was succeeded by his son Lâlhai (*q.v.*).

VÛTA—

One of the sons of Lâllûla, the ancestor of nearly all the present North Lushai chiefs. Vûtâ's descendants, of whom the most powerful is Kâirûmâ, now occupy the south-east corner of the North Lushai Hills, and form the most powerful combination that at present exists in the North Lushai Hills.

## Z

ZANGTÊ—

Name of a stream that rises on the south face of the Moifâng Hill, and, flowing in a north-westerly direction, empties

itself into the Dhâleswari, on its eastern bank just below the Darlong Hill. The Zângtê forms the boundary between the territory of the sons of Sukpûilâl and of that of the Howlong chiefs, sons of Benkuia.

ZONGTA—

A point on the Moifâng range. Formerly occupied by Lienpûnga's village. Thanrûma has obtained permission to build on this site, and will probably construct a new village there during the cold weather of 1894-95.

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A. S. P. O. (Judl.) No. 70—150—11-12-94.