

**LAI MIPHUN PHUNGLAM
(LAI CUSTOMARY LAW AND PRACTICES)**

INTRODUCTION : Though the Pawi- Lakher Customary Law was enacted in 1959, due to its inexpediency and the trifurcation of the Pawi - Lakher Regional Council in 1972, the Pawi - Lakher Region Hnamdan (Customary Law in Pawi - Lakher Region) hence needed rectification. Therefore the Lai Miphun Phunglam (Lai Customary law) hereby supersedes the Pawi - Lakher Region Hnamdan (Customary Law in Pawi - Lakher Region) and thus both the Lai Miphun Phunglam (Lai Customary law) and the Pawi District Council (Administration of Justice) Rules, 1974 shall be used concomitantly.

CHAPTER – I

1. SHORT TITLE, EXTENT AND COMMENCEMENT :

- (i) **SHORT TITLE:** This Rule may be called the Lai Miphun Phunglam (Lai Customary Law and Practices), 2020.
- (ii) **EXTENT:** It shall be used for passing any decree by all the Courts under the Lai Autonomous District Council, such as the Village Council Courts, the Intermediate District Council Courts and other Courts under the Lai Autonomous District Council. It shall also protect the customary practices of others who belong to any Lai tribe but have distinct Customary Practices.
- (iii) **COMMENCEMENT:** It shall come into force on the date as may be appointed by the Executive Committee of the Lai autonomous District Council, by public notification.

CHAPTER – II

2. DEFINITIONS: In this Act, unless the context otherwise requires :-

- (i) **LAINAWN :** means murder.
- (ii) **TLAIHHREM:** means Rape.
- (iii) **KUM TLINGLO LE MIHRUT IHPI:** means to have illicit sexual intercourse with underaged or minor children and mentally retarded person.
- (iv) **NGANDAM SIAM:** A ceremony organised for a dead woman for her maternal death.
- (v) **LAMSIRH/ LAMSERH:** A ceremony organised for the deads.
- (vi) **SALAM:** A form of punishment.
- (vii) **SAPHUN:** When a person adopts other clan for any reason.

- (viii) **FA PUT:** When a woman married after having a child and takes her child along with her into her husband's House.
- (ix) **FA LAK (ADOPTED):** means adopting a child/children.
- (x) **SUTPI PAWM:** When any offender gets into others' house for his own protection from the offended.
- (xi) **LA:** A pig larger than five (5) palms breadth (sum).
- (xii) **SAKHUA:** It is the portion of meat given to the closest Friend (Kawi), the father-in-law and the sister/aunt when one kills an animal.
- (xiii) **ARNAK HMANH:** The sloughtering and preparation of a chicken to make the dearest and most loved wife as the supreme housewife among other wives when a person has more than one wife.
- (xiv) **LAMKAL SA:** If the sloughtered animal is a pig, the portion of meat for the negotiator(Lamkal Sa) shall be the part of a shoulder cut through the backbone, including two ribs. If the sloughtered animal is a large and bigger one, the portion to be cut out shall be from the shortest rib to the two longest ribs. Besides, some portion of flesh meat should be included in it. If it is a chicken, it shall be as many as they sloughtered.
- (xv) **SATHI LAWNH:** Killing of animals to sanctify the occurrence of misfortunes or for any other reason. The pig shall not be less than three (3) palms breadths.
- (xvi) **KAWI:** When persons from distinct families resolved to make friendship/ Brotherhood. To become Kawi/brothers, the neck portion of a killed animal is given to one another and in case of domestic animal, the portion of meat where three ribs are included are given to one another.
- (xvii) **NGAL HO:** When a person makes a Tomb, the place where the dead body or the coffin lays is levelled with flat stones. The stone used to support the upper levelling stones is called Ngal ho.

CHAPTER – III

3. **KHAWCHUNG I UKNAAK (ADMINISTRATION OF VILLAGE COUNCIL)**

A TUAH SER NING (ESTABLISHMENT): A village declared by Lai Autonomous District Council, in accordance with the Lai Autonomous District Council (Village Council) Act, 2010 and hence notified in the Mizoram Gazene shall have a Village Council. The number of members may differ with the population of the village. The village Council shall settle and finalize all the civil and criminal cases including petty matter arising out of life and customs of Lai (Pawi) in their sittings. President and Vice president shall be elected from amongst the member of the Village Council and they shall appoint a

secretary to maintain the records of their activities. Secretary and Tlangau (Village Crier) shall not be members of the Village Council. The Village councils shall have administrative powers within their jurisdiction besides judicial proceedings.

4 VILLAGE COUNCIL COURT NAWLNGEIHNAAK (POWER OF THE VILLAGE COUNCIL COURT)

- (1) Decrees issued by the Village Council Court shall be put and recorded in writing by the Secretary and the president shall sign and write the date.
- (2) A petitioner shall submit his petition in writing to the President of the Village Council Court by paying a Court fee of Rs. 50/-.
- (3) Village Council Court shall impose a fine to a person who does not comply with the Customary Laws. Decrees shall be issued within the village jurisdiction only.
- (4) The Village Court shall not be competent to try offences in respect of the following:
 - i. Lainawn (Murder)
 - ii. Tlaihhrem (Rape)
 - iii. Kum tling lo leh mihrut ihpi (illicit sexual intercourse with underaged or minor children and mentally retarded person).
 - iv. Mawngkawhur leh ranvulh pawl(sodomy and bestiality)
- (5) The Village Council may impose a fine upto Rs. 300/- on any person who shows disrespect to the Village Council Court. The realized sum shall go to the Village Council.
- (6) If a person refuses to pay the fine imposed on him, his property equivalent to the amount of fine shall be confiscated to meet the dues.
- (7) The Village Council Court shall not be competent to take cases of persons belonging to other village council areas.
- (8) If any one is dissatisfied with the verdict of the Village Council Court an appeal may be made in the Intermediate District Council Court within 60 days from the date of issue of the verdict.

CHAPTER - IV

KHAWCHUNG ZOHKHENH NAAK (VILLAGE ADMINISTRATION)

5 KHAWTHAR KAI LE KHAWPER NEIH (CREATION OF NEW VILLAGES AND SUB VILLAGES) : Creation of new and sub villages without having prior Permission from the Executive Committee of the Lai Autonomous District Council is prohibited. Any person doing anything in contravention of the prohibition shall be punishable with a fine not exceeding Rs. 500/- and the village shall be evacuated. The realized amount shall go to the Lai Autonomous District Council.

6 RAMRI LUNGPHUN (ERECTION OF BOUNDARY PILLAR) : Any one who removes the inter village boundary Pillars without prior permission of The Executive Committee of the Lai Autonomous District Council shall be imposed a fine not exceeding Rs. 1000/- and the pillar shall be re-erected at the previous position. The realized amount shall go to the Lai Autonomous District Council.

7 TIKHUR (WATER SUPPLY) : Public wells and tanks shall be constructed and maintained to ensure the safety and health of the villagers. If any dispute arises between

persons over supply of water from a source during the dry season and the matter is taken to court, the person at fault shall be punished. Whoever comes first shall draw water first and must not draw water more than can manage to carry at a time. The Village Council must over see and make instructions regarding bathing and washing in the water source during the scarcity of water in dry season. Any person disobeying the instructions issued shall be punishable with a fine upto Rs. 60/- and the realized amount may be utilized for the administrative cost of the Village Council. The Village Council looks after the water source and keeps it clean. No individual can claim ownership of water supply unless it is located in his or her own land.

8 THLANMUAL(CEMETRY) : The Village councils in every village shall arrange and manage cemeteries for burial ground. No person is allowed to bury in one's residential and garden areas. But persons meeting with misfortuned death in the jungle and corpses which are inappropriate or unsuitable to take home may be buried with conformity.

9 CHIKHUR etc. (SALT WATER AND MINERAL RESOURCES) : Salt water from a salt spring and other mineral Resources shall not be claimed by anyone. Such springs and resources are property of the Lai Autonomous District Council.

10 SOSER (BLACKSMITH) :

(1) Any one may manage and follow a profession in black smithy in any village after having prior permission from the concerned Village Council. Any one may go for it and the rate and prices shall be negotiable between the blacksmith and the customers.

(2) If there is a dispute in the salary or rate of the blacksmith, the Village Council shall fix the rate.

(3) Village Council shall allot the place for blacksmithy and the blacksmith shall not construct his shop at his own accord.

11 THINGHUAL (VILLAGE SAFETY RESERVE):

(1) The Village Council may declare any land into a Village Safety Reserve for ensuring the safety of the villagers from Fire. Extraction of timber and bamboos from the reserve woodland zone shall be strictly prohibited. Any fallen tree, if there is, in this forest tract may be disposed of by the village council.

(2) The Village Council shall not dispose of timbers, bamboos, stones, etc. from the Supply Reserve areas. No portion of land shall be allotted for the purpose of garden or other agricultural purposes in this area.

12 LUNGPANG KHUAI (HONEY ON PRECIPICES): The Village Council shall fix the date for extraction, which is announced through the village crier. A person who extracts such honey before the announcement of date by the Village Council is liable to a fine upto Rs. 500/-. If the Village Council does not announce the date of extraction even when the time for extraction has elapsed, any villager has the right to extract honey by informing the Village Council President.

13 CHANG TUK (FISH TRAP): The villages which have facilities for trapping fish in the river undertake such fishing known as chang tuk. The decision about trapping shall

be notified through the Village Crier (Tlangau). The following norms are strictly observed while preparing for chang tuk:

- (i) A proper river for setting a trap within a village jurisdiction is the sole right of the concerned village.
- (ii) In case of sharing of rights to set trap in the same river by two villages, the arrangement to set trap alternately is strictly followed. If one of the concerned villages fails to set trap in the year of entitlement, it forfeits the right to set in the following year.
- (iii) If a river is shared between villages, net fishing, poisoning and other means of fishing are prohibited in the upper areas of the site where traps are set. The fish in the fishing trap are to be collected alternately and the fish should be brought to the house of the care taker (Ngawipu) who shall be appointed and the fish shall be divided hence.

14 KHAWKAR LAM (INTER-VILLAGE ROAD):

- (i) The linked Roads between villages shall be managed cleanly by the Village Councils in their respective jurisdiction.
- (ii) Reasonable punishment may be inflicted by the Executive Committee of the Lai Autonomous District Council on the Villagers for not maintaining inter village roads properly.

15 RAM VAH LE SA KAH (HUNTING AND KILLING OF ANIMALS):

- (i) (a) In the Customary practice of the Lais, if the owner of a gun is present when hunting in group, there shall be no price from the killed animal for the owner of the gun used. When and if the owner of the gun is not present in the hunting, one of the hind legs of the killed animal shall be given to him as price for the gun.

(b) There shall be a Sakhua (Sacred portion of meat) in a lone hunting.

- (ii) **Sa kahrawn (Shooting animal together):** If two persons shot at an animal together at the same time, the elder person shall be held the shooter/killer.
- (iii) **Sahliam (Injured animal):** If a person shot at an animal and injured it, as long as the hunter pursues the injured animal it is his even if someone has killed or found the injured animal. But in the case of shooting an elephant, it belongs to the person who killed it.

16 NGA KAH BAWH (FISHING OF BREEDING FISH): It is one system of fishing in the river. One or more persons lay in wait at the bank of a river for the fish to come in groups breeding in streams and rivers. When the fish come, the first person in waiting shall cast his net first and the others shall then cast one after another in series.

17 TLANGRIAN (COMMUNITY WORK):

- (i) Persons above 15 years of age shall be engaged in hnatlang.
- (ii) A Government servant may be exempted from hnatlang by contributing such amount of money as in the rules in lieu of.
- (iii) Customary fine called run shall be imposed on a person who refuses to participate in community work. The realized money shall be utilized by participants engaged in the particular community activity.
- (iv) Persons who are or more than 60 years of age shall be exempted from Hnatlang.

18 LO PIL NAM/LO HALH (DISTRIBUTION OF JHUM LAND):

- (1) Each year, the Village Council decides on the distribution of jhumland for the year's cultivation. In accordance with the law, every village must submit a report on the distribution of jhumland for acceptance and approval by the council. No village can begin jhum operations without submitting such a report to council. The District council may punish those who fail to submit the reports.
- (2) The Village Council shall decide on the distribution of plots through draw of lots. The villagers shall claim the plots according to the numbers they picked. The Village Council Secretary shall put in writing the distribution in the record book.
- (3) The District Council may impose a reasonable penalty on any person who after drawing of the lots refuses to accept the allotted site. The realized amount shall go to the District Council. Selling of the allotted Jhum land before felling of trees (primary preparation) is prohibited.

19 MEIKANG (SPREAD OF FIRE): If a person responsible for the spread of Fire is known, punishment shall be imposed in accordance with the damages it had caused. Spread of fire shall include fire from House, Garden, forest and materials.

20. PEM (MIRATION): A person who migrates may dispose of his house and other properties. If he migrates without disposing his properties, he shall entrust someone to look after them. He shall report the matter to the Village Council in writing and the entrusted person shall be responsible for the properties and he shall take care of them as his own.

21. KHAWCHUNG MIHNAWKSAN KAWNG (ANTI-SOCIAL PERSON WITHIN THE COMMUNITY):

- (i) The Village Council shall initially warn any anti-social person in the community and persons violating various rules and norms of the society like indulging in illegal brewing of liquor, illegal selling of drugs, selling of prohibited liquor, etc. to abstain from their wrongdoings.
- (ii) If despite the first warning the offender shows no sign of remorse and corrects himself he shall be punished by a fine decided by the Village Council and the realized amount shall go to the Village Council.
- (iii) If the person refuses to pay the fine imposed on him and continues with his wrongdoings the village community may ostracize and may not receive any support at times of his distress.
- (iv) He may even suffer expulsion from the village if the person still fails to reconcile after all these.

22. SATIL VAK (DOMESTIC ANIMAL OF UNKNOWN OWNER): If in any village and anywhere, a person finds a domestic animal whose owner is unknown shall notify about it in the nearby villages as much as possible. If the owner can not be known clearly within one month, he may dispose of the animal. If the owner is known, the owner shall pay such amount to the founder of the animal to compensate for taking care of the animal.

23. SATIL RAI DOMH (AGREEMENT TO OWN THE NEXT CALF OF ANIMAL):

The amount of ran mawng dawn ordinarily shall be Rs.100/- but may vary with the current price or as per mutual agreement. The purchaser shall claim the calf formally as his own within 3 months from the statutory period which is known as hmai hawi. If a calf

expired before the statutory period (hmaihawi), it will be regarded as a personal loss and if 3 calves die consecutively in succession, it may be taken as the personal misfortune of the purchaser. He shall also forfeit the amount he paid for satil rai domh. In case of disposing the animal by the owner before the expiry of the agreement, he shall return the satil rai domh man he received from the purchaser. If the animal dies due to some calamity, it may be taken as a misfortune for both the owner and the purchaser.

24. ZUAT HLAWH (REARING ANOTHER MAN'S ANIMAL IN RETURN FOR ITS YOUNG ONE) :Rearing animal here usually means rearing a female pig. The manner in which the young ones shall be shared between the owner and the rearer or keeper depends on the terms of their mutual agreement. In case of rearing a pig right from its infancy, known as semcawm, the owner shall get one piglet and the person who rears shall have all the others. The piglets born from the second time shall be equally divided between them.

25 SATAWM (SHARED ANIMAL): Satawm is a system wherein a person rears a pig belonging to another person. If a person rears a Satawm, the head of the animal shall be his share and the other portions shall be divided equally between them. The rearer shall not have the right to dispose of the animal without the consent of the owner. When the animal is disposed off, the sale proceed shall be divided equally between the owner and the person who domesticated the animal.

26. RIAHKHAWM NAAK (COMMON LODGING PLACE) : In a village there are riahkhawmnaak where the village male youths enjoy social temporary lodging in a group usually in a maiden's house. The system has been followed in order to tackle effectively any form of emergency that may be faced for the security of the village.

27. MI BO LEH TUITLA ZAWN(SEARCH FOR MISSING PERSONS AND DROWNED): When and if there is a need for searching missing person and drowned person, the search shall last for seven days and if the body is not found, a banana tree trunk may be buried instead of the body of the missing or drowned person.

CHAPTER-V

NUPI PASAL I THIT UMHNAAK KAWNG

(MARRIAGE)

28. BIAHMAITHI (INTRODUCTION): According to Lai custom, a male is to woo a female as his prospective bride. The parents used to be very careful in arranging marriages and they used to have thoroughly investigated the living conditions and history of the family with whom they were going to have marriage engagement. Thorough investigation of the backgrounds of the Families used to be done wheather the person with whom marriage to be arranged was born from families with misfortunes, deformities, thefts, chronic diseases, dementia and longevity of lifespan backgrounds besides one's kinship. The parents while acknowledging the courtship of their son takes care in order to see that their son has chosen the right girl. The boy's parents send at least two representatives or negotiators (lamkal) to the parents of the girl for making a formal proposal. In arranging the wedding, the lamkals acts as the sole authority to make the final decision regarding the

date of the wedding and bride price. In the olden days, the parents' decision in marriage settlement was binding and final, leaving aside the willingness of the girl and the boy.

Polygyny is allowed. A man may have more than one wife. Mostly the husband used to stay with the first wife (arnak hmanhpi) than his other wives. Arnak hmanhpi means acceptance as main wife. According to customary practice, a man should kill a hen for sacrifice and with his wife only should eat. No other person is allowed to eat that sacrificial hen. A man may have more than one wife but only the woman who is arnak hmanhpi is the main wife or nutak. The offspring from the arnak hmanhpi wife is considered as the rightful heir of father's property. The offsprings of the second wife (nuchhun) are not vested with the right to inherit the properties of the father. But if a father had no son with the first wife with whom he performed arnak hmanh, the eldest son (Phunthawh fa) born from other wives, Nuchhun\Hmei (second wife) was competent to inherit the father's property.

29 NUPI LE VA THIT UMHNAAK PHUN PHUN (DIFFERENT TYPES OF MARRIAGE):

Socially sanctioned wedlock in Lai society requires the participation of negotiators (lamka) who seek mutual agreement of both the families and finalizes the bride price. But marriage without the participation of lamkal might occur through elopement which lacks social validity in Lai society. The different types of marriage among the Lais are as follows:

- (i) **TAITIPURH (TRADITIONAL MARRIAGE):** It is an action of the bridegroom's close relatives to enquire the opinion of the Bride's family regarding the possibility of marriage before appointing Lamkal(negotiator). This system of marriage is the best and significant marriage.
- (ii) **LAMKAL (NEGOTIATOR):** Lamkal (Negotiator) are appointed after knowing the opinion of the Bride's family through Taitipurh.
- (iii) **LAWIPI (MARRIAGE WITHOUT SOCIAL OBLIGATION):** Due to the poor economic condition of the parents of the boy or the girl and the difficulty of fixing the wedding date, organizing marriage ceremonial(Arsathah) and fulfilling all the obligations of the lamkal, sometimes the boy simply brings the girl to his house. Although this type of marriage is not so common, the system is in vogue since it is cheap though Bride Price is not exempted.
- (iv) **UMHNAWH (MARRIAGE BY THE GROOM JOINING THE BRIDE'S HOUSEHOLD):** It is a system where a bridegroom joins the bride without prior settlement of the marriage. In this system, this system, the bride price may or may not be obligatory as per mutual agreement.
- (v) **TLUN HNAWH (MARRIAGE BY THE BRIDE INTRUDING THE GROOM'S FAMILY AND VICE VERSE):** When the lamkal fails in the marriage negotiations, either the girl may intrude a boy's house or a boy may intrude a girl's. Bride price is mutually settled later on through lamkal.
- (vi) **PADAWI (MARRIAGE BY INTRUSION BY A FEMALE):** It is a system in which a girl intrudes a boy's house at her own will before Lamkal(negotiator)

are appointed. This type of marriage is known as Padawi. Bride price is mutually settled later on through Lamkal.

- (vii) **RAWL (MARRIAGE BY ELOPEMENT):** It is a system where a boy and a girl elope together for marriage at their own will without going through marriage settlement through Lamkal (negotiator). It is also known as INRU. However, proper marriage formalities and settlement have to be gone through subsequently through Lamkal.
- (viii) **THIRFIM CHIAH (ENGAGEMENT):** It is a system where marriage is pre settled for a minor girl.

CHAPTER-VI

MAN LE MUAL (BRIDE PRICE)

30 MAN(BRIDE PRICE) : The Bride Price of the chief's family and his kin is more complicated and expensive than commoners' Price in Lai Culture and the Bride Price of the chief's families as well as those of the commoners in different places differ from one another. Therefore, in order to have common practices in fixing the Bride Price, the Rules made under the Lai Autonomous District Council (Marriage & Divorce) Act, 2019 shall be used.

For Example: Supposing the total marriage price be Rs. 3,000/-

1. MAN TUNG (MAIN BRIDE PRICE)
 - (i) Phunthawh ruangdir (usually given to the Bride's father)- Rs. 1,000.00
 - (ii) Phunthawh bel(usually included with phunthawh ruangdir)- A Small pot
2. PU MAN(usually given to the Bride's maternal Uncle) - Rs. 1,000.00
3. MAN HRANH (SUBSIDIARY PRICE):
 - (i) Pa man(usually given to the brother of the Bride's father)- Rs. 500.00
 - (ii) Taman(usually given to the Bride's Brother) - Rs. 500,00
 - (iii) Nu man(usually given to the Bride's Mother) - Rs. 300.00
 - (iv) Niman (usually given to the Bride's Aunt) - Rs. 300.00
4. MAN TESEP (MISCELLANEOUS PRICE)
 - (i) Kawiman(given to the Best Friend of the Bride's father) -Rs. 100.00
 - (ii) Maw man(given to the Bride's maid)
 - (a) Maw U(Elder) - Rs. 100.00
 - (b) Maw nau(Younger) - Rs. 50.00
 - (iii) Tangpah puan - An unscratched new woven fabric shawl.
 - (iii) Carsut phawi man(given to the Bride's unmarried elder sister)- Rs. 200.00

- (iv) Upa chhaw(given by the bride's father to a man who acts as a principal advisor or a guide to him while determining the bride price of his daughter)
- Rs. 200.00

- 5 The Bride Price shall not be paid in full. If it is paid in full, the Bride's father shall slaughter a pig of 5 palms breadth.

31 MAN EITU (Recipient of Bride Price):

Phunthawh/Ruangdir: This is the main marriage price. It is the share of the Bride's father. However, the bride's father may, at his own discretion, share it with his own brother(s) or with relative(s) of the same clan.

Pu Man: Pu man is the share of the brother of the bride's biological mother. If there is no more such brother, the wife of the brother who represents the family shall be given.

Pa man: Pa man is usually the share of the brother(s) of the bride's biological father. Relative(s) of the same clan may also be given.

Ta man: Ta man shall be the share of the biological brother of the bride who has settled independently and it may also be given to the sons of the bride's paternal uncles or to other relative(s) of the same clan

Nu man: Nu man is usually the share of the sisters of the bride's biological mother. Other relative(s) of the same clan of the nother may also be given.

Ni man: Ni man is the share of the sisters of the bride's biological father. If the father has no siblings, other relative(s) of the same clan may also be given.

32 MAN TESEP EITU HNA (Recipients of miscellaneous price):

- (i) Kawi man: Kawi man is the share of the best friend of the bride's biological father or the best friend of her grandfather.
- (ii) Maw man: It is the share of the Bride's maid
- (iii) Tangphah puan: It is the share of the sisters of the Bride's father.
- (iv) Carsut phawi: It is the share of the Bride's unmarried elder sister.
- (v) Upa chhaw: It is given by the bride's father to a man who acts as a principal advisor or a guide to him while determining the bride price of his daughter.

33. ARSA EINA AK (OFFERING OF FOWL): If the 'Pa' and 'Pu' (who got their respective shares of the marriage price) organise a ceremony of Marriage by slaughtering domestic animals, they may each claim half of the Phunthawh Ruangdir which shall be Rs. 500.00 respectively for Arsa Einaak. And if the persons who got the shares of Man Hranh/Man tang (Designated price) organise a ceremony of Marriage by slaughtering domestic animals, they may claim Rs. 150.00 for Arsa Einaak and salu chhumh man.

34 LAMKAL MAN/SA (NEGOTIATOR PRICE): Lamkal Man(Share of Negotiator) is payable by the bride's family and if negotiation is done within one local jurisdiction, the elder negotiator shall be given Rs 100.00 and Rs. 50.00 to the younger negotiator. If a feast of fowl (talhsak) is arranged for the bride, the Lamkal Sa(definite portions of meat) shall be given to them. Besides, a sum of Rs. 50.00 each shall be given to them respectively. If

negotiation is done outside the local jurisdiction, the Bridegroom's family shall bear the burden of expenditures incurred.

35 CHAW RO (PAYMENT OF BRIDE PRICE IN KIND): In case of accepting a bride price in kind like aluminium Belpi (Pot) or dekchi (vessel) rather than in cash, it shall be accepted as below:

(i)	Dekchi khap 8(Alluminium Vessel of 8 fingerbreath)	-	Rs. 1,000.00
(ii)	Dekchi khap 7(Alluminium Vessel of 7 fingerbreath)	-	Rs. 800.00
(iii)	Dekchi khap 6(Alluminium Vessel of 6 fingerbreath)	-	Rs. 600.00
(iv)	Belpi khap 8(Alluminium Pot of 8 fingerbreath)	-	Rs. 600.00
(v)	Belpi khap 7(Alluminium Pot of 7 fingerbreath)	-	Rs. 500.00
(vi)	Belpi khap 6(Alluminium Pot of 6 fingerbreath)	-	Rs. 300.00

36 SEI (LUKHAWNG): Sei is the share of the maternal uncle to be given by his nephews. After the demise of the nephew, his sons shall pay an amount of Rs. 300.00 for their father's Sei to their maternal Uncle. This is meant to create close bonds between the uncle and the nephew. Persons who died of accident may not be dealt with Sei.

37. AIZUANGKAH : This is a practice whereby the maternal uncle of the bride who gets the share of Pu Man is approached with a request that he should not offer a feast of fowl on the date of the wedding. If the request is agreed upon, it is a clear indication that the maternal uncle is satisfied with manpi (main price) only which lessens financial burden on the bridegroom's family. Here, full payment of Pu man to the maternal uncle of the bride should be made without delay and one of the dowries for the bride from the 'Hni leh Puan' to be given by the Pu(maternal Uncle) shall not be given.

38. NUKAI (KHUALKAI): If the boy and the girl to be wedded happen to be from different villages, the wedding conducted at the boy's village is known as nukai. In nukai system, if the bride's family brings along meats, the boy's family is liable to pay the following miscellaneous bride price besides the main bride price.

(i)	Dawnnaak (Welcome)	-	Rs. 100.00
(ii)	Tainawn (Liquor or Tea)	-	Rs. 50.00
(iii)	Ke thawinaak	-	Rs. 50.00
(iv)	Mo puaknaak	-	One woven fabric
(v)	Hleikainaak	-	Rs. 50.00
(vi)	Tlunchhawl arsa einaak(Feast)	-	Rs. 50.00
(vii)	Chhiah in	-	Rs. 100.00
(viii)	Upa chhaw	-	Rs. 100.00
(ix)	Sahrawng phurhnaak	-	Rs. 300.00

39 MAN TLAU (Without Bride price):) In Lai society, there seldom is a marriage without bride price marriage. However, the social sanction of marriage without bride price may be valid under the following circumstances:

- (a) When and if a married woman divorces her husband by way of repayment of all the main bride price on Sumchhuah and stays at her father's House and later returns to her husband without the consent of her family, Bride Price is not socially obligatory. In such case, the father and the brothers of the bride may take away all her personal dresses and belongings as a sign of disapproval and ostracize her.

- (b) If a husband takes back his wife who had committed adultery, the reunion shall be without bride price. In case her father and her brother(s) do not approve such remarriage, they may show the sign of disapproval by taking away all her dresses and belongings and ostracize her.

40 MAN LO I CAWM (SUPPORTING THE RECIPIENT OF THE BRIDE PRICE IN LIEU OF PAYING THE SAME): In lieu of bride price, a bride's family who has no male issue, may accept marriage of their daughter to a boy on the condition that the boy should look after and treat the girl's parents as his dependants till they die.

41 HMAITLAM (PAYMENT OF INCENTIVE):

(a) This is a payment required to be made to wife's parents by the husband to get back the wife who has run away to her parents. There is no fixed amount of hmailtam. It is usually determined in accordance to the gravity of the case involved. Again, it should not be treated as bride price and should not be included in phunthawh if repayment on the ground of divorce is obligatory.

(b) While seeking forgiveness for quarrelling and violent disputes, payment of hmailtam is also applicable. Hmailtam is a payment usually made for seeking pardon for all types of disputes.

© Hmailtam is paid for seeking forgiveness and as an apology for abusive language and in the case of zolangphanh. And if a boy asks for the hands of a bride and elopes with the girl while negotiation is still going on or before sending lamkal for negotiation at all, he has to pay hmailtam.

(d) The recipient of the Bride price may or may not accept hmailtam as bride price.

42 MANHREN: If in spite of repeated demands the payment of phunthawh does not take place for a long time, the girl's parents may take back the girl. When the payment of phunthawh is made in full, only then the girl is allowed to join her husband along with arsa khokheng. In case the girl gives birth to a child while staying in her father's house, the family of the girl may claim nau hlawm man. Besides father and brother(s), the maternal uncle also has a right to detain such a girl for failure of paying phunthawh by the bridegroom.

43 ZANTLA: It means a bond of agreement made with respect to phunthawh on the night of the final marriage settlement. In the event of divorce or death of a girl, the liability of clearing phunthawh remains an obligation of the boy.

Explanation - If a boy paid only Rs 700/- against the total amount of zantla chhaw, the balance due is Rs. 300/-, which cannot remain unpaid for a pretty long time. Such dues should be cleared immediately even in case of adultery.

44 KUTZAL I TLA: It is socially illegal to take the outstanding due of phunthawh by force or against the will of the concerned party. In the event of such a case, the culprit is to be punished with a fine upto Rs. 100/-.

I THIT UMH TUAHTO NING (CUSTOMARY PRACTICES IN THE ARRANGEMENT OF MARRIAGE)

45 ARSA THAH (OFFERING OF FOWL): Marriage is honoured and highly valued in Lai Culture. Parents perform a farewell ceremony (sathinhnit) at the time of their daughter's marriage known as arsa thah (literally meaning 'offering of fowl'). The reciprocal feast is obligatory for the family of a boy and such act of reciprocation is highly expensive besides the bride price and this is known as 'nupi thit le samhri phawih'. The size of arsa thah animal (usually a pig) offered in the reciprocal rite by the boy's family should be equal to the size of the arsa thah animal (zu buh delh) of the girl's family. If it is not of the same size the arsa thah animal of the boy's family may not be accepted. The acceptable size of the arsa thah animal is called sumtling, which is equal to five sum (measurement of the animal). Sum is the width of a palm by which the measurement of the size of an animal is determined or taken. In case the size of arsa thah animal of the boy's family is smaller than the arsa thah animal of the girl's family (zu buh delh), the boy's family is liable to pay additional expenses which is usually compromised between the two parties.

46 CHIAH IN: When a girl is married away to a boy from different village, the girl has to have a family in which to check in temporarily (chhiah in). The father in such family is entitled to receive chhiah in price.

47 SA KUTKE I THLENG(EXCHANGE OF MEAT): From the early hours of the wedding day, preparations begin with killing of animals for feast. The recipients of the mantang from the girl's side who are able to manage farewell feast (lawi) kill animal in their respective houses. It is obligatory for the boy's family to reciprocate the arsa thah of the girl's family by killing the same number of animals. The upper half portions of the slaughtered animals called a 'hrawng' including two hind legs are exchanged and ceremonial feasts are prepared by both the families at their own house respectively. The girl's family shall attaché Kawisa and palainaak sa in their exchanged 'sa hrawng' (upper half portion of a pig)

48 MO LAWI (RETURN OF THE BRIDE):

(a) On the night of wedding, the bridegroom should ceremonially receive both the bride and the bride-maid in his house. This practice is known as home return (lawi). An aunt or any closely related lady accompanying the bride makes a ritual demand for tangpah cloth before entering the house of the bridegroom. Only when the demand is met by the family of the bridegroom, the bride is permitted to enter the house of the bridegroom. Both the bride and the bride's-maid should stay overnight in the house of the bridegroom. They are to leave the house early before break fast, the next morning. In the evening of the same day, the bride should return to the groom's house and she should have supper and stay there from then on. In the olden days, the bride was to sleep with the bride's-maid for at least one month and then only she was permitted to stay with her husband.

(b) **AH:** Ah is a practice of honouring daughter's marriage by the father. The maternal uncle is also entitled to perform 'ah' for his niece. Animals are slaughtered for ceremonial function in ah besides the marriage ceremony and for a common man, the required number of animals for ah is 'La nga' (five pigs) but the reciprocal ah by the wealthy family could be as many as seven to ten pigs. If any one intends to perform ah for one's daughter, he should give intimation to all the families of the village and offer

measured meat (Pieces of Meats) to each and every family in the village. He may use a mithun, cow or buffalo for ah instead of pigs. The reciprocal ah for a mithun are five pigs and for a cow three pigs. There are other prices like Laksawng, Sawngpi, Sawngte, Kuthnawmh, Rawlchum, Nureithu, Pareithu, etc., besides negotiation of the lamkal in Ah and it is much greater.

49 PUANPARKAI: Puanparkai is the most respected and adored way of conducting wedding in Lai society. The number of animals slaughtered and the persons involved are the same as in ah ceremony. The family of the bride spreads clothes on the path from their house to the bridegroom's house. The bride is required to walk on the cloth on her way to the bridegroom's house and when the clothes are spread, no one else, even animals like pigs, hens should not step on it before the bride walks on it. Therefore, for fear of the bride being disturbed, the sisters of the bridegroom attentively kept on watching and protecting the bride. The spread clothes belong to the sisters of the bridegroom after the bride and her party has gone to the bridegroom's house.

50 RAWL HNIANG: It is the feast prepared on the second night of the wedding (Lawithat zan) when the bride returns to the bridegroom's house. The portions of meat kept aside on the wedding day are cooked and a ceremonial feast is prepared before the bride reaches home.

52 NAU CHUAK AR THAH (SACRIFICIAL MEAT FOR A NEW BORN BABY): When a married woman gives birth to a child, her parents or any one who got the bride price slaughters two fowls for the baby. This is also known as hnuk dawinak. For this purpose, a cock and a hen should be used. If they can not manage to find two fowls, they should at least take the eggs with them.

They should take them along with the foods and salt and exchange with the same recipe of food prepared by the family of the husband. Nowadays, two live fowls are just given to one another.

53. ARSA KHOKHENG I THLEN (EXCHANGE OF MEAT): In a marriage ceremony, for those who are not capable to arrange arsa thah and sathinhnit, two fowls are slaughtered by both the families of the bridegroom and the bride respectively in lieu of arsathah. Then the meats along with the foods are exchanged and eaten at their respective homes. This is performed in lieu of arsathah.

CHAPTER VIII

I THEN NAAK KONG (DISSOLUTION OF MARRIAGE)

54 MAK (DIVORCE INITIATED BY THE HUSBAND): A man who initiates divorce against his wife is called mak. Such husband forfeits all the bride price he had given. He shall also clear the outstanding balance of the bride price known as manba zantla. The wife has the right to take all her personal belongings with her and she shall have shares over the acquired property of any kind. The movable and immovable properties shall be mutually divided by the relatives and and if they can not do so, the Village Administration shall divide between them.

If the need for spending money arises for the bride to return to her parents' House, the expenditures shall be borne by the husband.

Couples who has'nt live separately and live with their parents depend on the father who is the head of the family. So, the acquired property of any kind by both the husband and wife together shall not be divided as the acquired properties belong to the head of the family.

If a husband recalls his divorced wife whose family had already performed a rite known as thlahual, he is fined phunthawh. Without this the husband cannot recall her or force her to return. She may not return to the husband if her family does not give consent. If phunthawh is demanded without performing thlahual, the father shall have to let her return with sahrwng (a portion of meat usually a pig). The properties may be divided after mutual negotiation of the husband and the wife.

55 CHAW KHIRH (DIVORCE INITIATED BY THE WIFE): A woman who refuses to remain with her husband can initiate divorce. A woman, who divorces her husband, shall have to return the bride price to her husband. A woman is entitled to take with her all her personal belongings including her bridal materials. But in no way, can she claim that property which they mutually sold or otherwise disposed of during their marriage. Phunthawh is usually not taken by the husband if there has been children born between them. If the husband asks return of phunthawh from the divorced wife which the husband paid it as a bride price then children are said to belong to the wife's father (maternal uncle) known as pufa.

56 SUMLAITAN (DIVORCE BY MUTUAL AGREEMENT) On mutual agreement, the husband and wife may opt for dissolution of marriage. In this type of divorce, the bride price shall be the equally divided between the two parties. If more than half of the bride price had been paid, the wife shall return the exceeding amount from half of the total bride price.

57 PEKSACHANG: A husband may divorce his wife on Peksachang which is a form of divorce in which the husband does not claim any share of the bride price. The divorced wife can retain the bride price.

58 KAWNGKA SULA MAK (DIVORCE IN ORDER TO MARRY ANOTHER WIFE): It is a system in which a married man marries another woman or divorces his wife on 'mak' as he has marriage engagement to another girl, the divorce is known as "*kawngka sula mak*". In this type of divorce, the divorced wife has a customary right to claim half of the household produce called buhbal and bungbel. The term buhbal includes paddy and rice, maize, millet etc, while bungbel includes domestic utensils and all the other acquired properties. She shall also take with her, all her belongings including all those that she possessed during her stay in her husband's house. If the couple still lives in the house of the husband's parents who still occupies the master's bed (khumpui), they occupy the other bed (khummai) which is not meant for the head of the family, therefore, no division of buhbal shall be made. 'Khummai nghak' literally means a couple who are not vested with the status of the head of the family.

59 UIRE(ADULTERY): A married woman who indulges in infidelity commits adultery which is regarded as the most wicked sin for a woman. The bride price shall have to be returned to the husband and all the children, if they have, shall be with and solely belong to the husband. The acquired property of any kind shall be forfeited by the wife. The man with whom the wife had committed adultery shall pay Phunthawh to the father

and brothers of the wife as a fine and he shall be fined a pig of five Sum(palmbreath) for sathi hlawnh. If the man takes her as a wife, phunthawh needs not be paid anymore..

60 CHUAHTAK(ZU MEIDAWH)(SELF WITHDRAWAL FROM MARITAL BOND): Zu meidawh is one kind of separation of a couple in which a married man who, whilst having children and a wife cuts off his marital bond and left them by forfeiting all the household properties to get another wife. He shall have no right to claim anything from the household properties.

61 VA UMLO KARI CHUAHTAK (LEAVING HUSBAND'S HOUSE DURING HIS ABSENCE): If the husband is away for a long period for any reason, and if the wife too leaves her husband's house during his absence on her own accord, she shall be treated as initiating sumchhuah(divorce initiated by the wife) and thereby liable to return all the bride price. If, however, she leaves her husband's house due to any misunderstanding with the family members of her husband, she shall not be treated as initiating sumchhuah. But if she refuses to return to her husband when he comes back, she shall be treated as sumchhuah. If the husband refuses to call her back, she is taken as divorced on mak (divorce by paying up all the marriage price).

62 HRUH RUANGI I THEN (DIVORCE ON ACCOUNT OF INSANITY): On the event of either of the husband and the wife becoming insane the foolowing shall be followed. If the wife becomes insane, the husband must look after her for three years. If she is not cured even after three years, the husband can initiate dissolution of the marriage on peksachang. If a husband initiates dissolution of the marriage before the expiry of three years, it will be taken as divorce on mak. Again in the event of the husband becoming insane or mad, the wife must look after him for three years. If he is not cured during that period, she can initiate dissolution of the marriage on peksachang. If she divorces the husband before the expiry of the stipulated three years, she shall be treated as sumchhuah.

63 NU KAI KHO LO (IMPOTENCE): If a man has erectile dysfunction his wife may leave him after six months on peksachang. If she leaves before the end of six months, it shall be regarded as sumchhuah. If she has another husband or indulges in sexual activities witgin six months, she shall be treated as Uire. If a woman accuses her husband of impotency and the husband denies the accusal, the court shall find evidence to prove the case on their beds. If either one refuses to comply, a fine of Rs. 500/- shall be imposed on him/her on account of defamation.

64 CHHUPING(VAGINAL AGENESIS): If a woman with vaginal agenesis can not have marital relation with her husband even after six months of marriage, she may be divorced on peksachang.

65 CHAWM/PUT (DOWRIES) : The things brought into the husband's house of a married girl along with her, which are bought and given to her exclusively for her marriage prize by her parent and brothers is called Chhawm/Put (dowry). This can not be disposed of without the consent of the girl. However, it may be disposed of through mutual discussions and agreement of the family on account of financial difficulties faced by the family. Disposal of any of the 'chawm' during their marriage through mutual agreement shall not be taken into account at the time of divorce. If any animal like Cow, mithun, etc. she took in as 'chawm' has young ones and the mother animal is still alive, she may take the mother animal that she chawm and the young ones shall belong to her divorced husband.

66 THIH NAAK (DEATH): If a married girl unfortunately dies, the chawm (dowries) that she had brought in shall not be taken out of the house. However, through mutual discussions and agreement between the families of the girl and her husband, the chawm (dowries) may be taken out to her parent's house.

67 HLAWN: The parent and the brothers of a married woman may arrange Hlawn. Hlawn may be differentiated by lulam hlawn and tailam hlawn.

(a) Lulam hlawn: different kinds of necklaces besides Lukhimh tung and Hniar Banbun.

b) Tailam hlawn: This includes thi hni, Saka, Hrangkha, Lawngka and different types of wraparound clothes. In this regard, the sisters of the husband take either tailam hlawn or lulam hlawn and in case of sumchhuah, everything shall be returned. But in case of mak or Thih (death), it shall not be returned.

68 HLAWN: Even in case of divorce on sumchhuah the tailam or lulam hlawn laksawn taken by the sister of the husband shall not be returned.

69 NAUCHHUAK VENG (SACRIFICIAL CEREMONY FOR THE BIRTH OF A CHILD): It is a ceremonial arrangement made by the grand parent of a child to show their love and care for their grand children. When a girl is married and gives birth to a child, her brothers or her parent may slaughter domestic animals and arrange a feast to favour a healthy growth for the child. The more capable ones may use a pig for the purpose and fowls, being cheaper are generally used for nauchuak ven.

CHAPTER-IX

NU LE PA KAR I THIL SUAL UM KHO MI (SEXUAL OFFENCES)

70 TLAIHHREM (RAPE): Tlaihhrem (Rape) is regarded as the most wicked sin of sexual abuse towards women. If any non-consensual sex act is forced by a person on a woman, the man should apologise by performing sathilawnh even if he had failed in forcing the girl.

71 LAKFA (ILLEGITIMATE CHILD): In Lai society, there is no customary fine for a man for having illegitimate child. However, if the illegitimate child is a girl, the putative father shall redeem the mother by (phunthawh) for claiming the illegitimate girl child. If a phunthawh is not given, the girl child shall belong to the maternal grand father i.e. her mother's father (Pu).

72 FALAK (UNKNOWN FATHER): If a girl gets pregnant without knowing the real father, the child born is falak.

73 NUPA KHUM BUAR MAN (DEFILEMENT OF MARRIAGE BED): If a man and a woman sleep together on the bed of a married couple, they shall be punished with a fine of Rs 500 and salam. The word bed includes the beds of a widow or widower who is still head of a family. The man shall be fined Rs. 500 and the woman shall be liable to pay salam. Unmarried man and unmarried girl from within the family are exempted from the offence of Khum Buar.

74 NAU HNOMH (IMPURITY OF A CHILD) If a pregnant woman is divorced and has sexual intercourse with another man before the birth of a child, they shall give a fine

equivalent to phunthawh to the divorced husband. The amount of the fine shall be equally collected from the pregnant woman and the man with whom she had sex relations.

75 LAWI THLEM (ATTEMPT TO SEDUCE A MARRIED WOMAN BY DISGUISED): If a man tempt to sexually abuse a married woman disguising himself as her husband, the offender is to fine a sum equivalent to Phunthawh. The money goes to the person who received the bride price.

76 DAU (SEXUAL ABUSE WHILE SLEEPING): If any man has sexual intercourse with a married or unmarried girl during her sleep, it is known as DAU. He shall be punished with a fine equivalent to phunthawh.

77 I KAM (DEFAULT): An agreement made between unmarried young man and woman or a divorced man and unmarried young woman cannot be enforced. However, such agreement made between a married man and a divorced woman or an unmarried woman to pay a fine which is agreed upon in the agreement can be enforced; whoever breaks the agreement shall be liable to pay.

78 HNUK THAM (BREAST TEASING) Hmeichhe remtihna leh phalna awm lovin nuktham chu thubunia tak a nih chuan .100/- thleng chawitir theih a ni. Minu hnute deh (Tham) chu phunthawh thieng chawitir theih a

79 RAI THUP (CONCEALING OF PREGNANCY): If a girl married a boy while she is pregnant and if the husband finds out the truth about her pregnancy and if he can not accept her as a wife, all the bride price may be returned and divorce her. However, if he accepts her despite knowing the pregnancy, the child shall be regarded as his own. If the man who had impregnated the woman had not claimed or make any complaint during the marriage, he shall not be entitled to lodge any claim or complaint later. If the man who impregnated her claimed or lodged a complaint in time and the bridegroom refuses to accept her, the man who impregnated her shall marry the girl. If he refuses to marry her, he shall pay an amount of Rs. 5000/- to the girl's family as a punishment.

80 PURH (TOUCHING THE SEXUAL ORGAN OF A GIRL): Any man who indulges in touching the sex organs of a girl against her consent shall be liable to a fine of Rs. 500/-

81 HNISAN PHO (DISPLAY OF A GIRL'S CLOTHES): Displaying of the inner clothes of a girl which are being safely kept shall amount to a fine of Rs. 100/-

82 MINU THLEM (ATTEMPT TO SEDUCE A MARRIED WOMAN): If a man entices a married woman and, if the woman regards it as an insult or humiliation, the offender may be imposed a fine up to Rs. 500/-.

83 KUMTLINGLO LE MI HRUT I PI (ILLICIT SEXUAL RELATIONS WITH UNDERAGED OR MINOR CHILDREN AND INSANE PERSONS): This is one of the most wicked sins and hence the punishment for an offender may amount to Rs. 10,000/- . A child below 14 years of age is considered as underaged or minor. If a person impregnates an insane or lunatic person, he shall look after the child until the child reached adulthood.

BE SUAL UM KHO MLDANG (OTHER OFFENCES)

84 IVUAK (ASSAULT): An act of simple assault does not constitute an offence. However, causing serious and bleeding injury amounts to an offence and the one who inflicted grievous injury has to apologize to the injured person by offering a salangzawnh. If he refuses to apologize he shall be punished with a fine not less Rs. 5000/-

85 NUPA I VUAK (BEATING OF A WIFE BY A HUSBAND): An act of beating of a wife by her husband does not amount to an offence. If the beaten wife takes refuge in another man's house and if the husband chases her up to the house of the other person, the owner of the house is at liberty to use force on the pursuing husband. No offence is committed even if the owner of the house causes bleeding injury on the husband but not death. Inflicting grievous injury to the owner of the house amounts to an offence. The husband who inflicts such injury has to apologize with 'sathilawnh'. If he refuses to apologize he shall be punished with a fine not less Rs. 5000/-

86 HOLH PHUNCHIA (ABUSIVE WORDS): If any person names or make fun of someone with the intention of humiliating or insulting him\her, he\she shall be punished with a fine upto Rs. 200/-.

87 CHIAT SERH (CURSE): If any person uses abusive words in arguments resulting to cursing of the other, he/she shall be liable to pay salam sah\ dantat. Dantat means a penalty of fine in cash.

88 HNGAKCHIA I VUA (ASSAULT ON CHILDREN): A simple fight between children is not accountable to an offence. If a child beats up another child in a fight and the parent or other adult relatives of the beaten child came to his behalf and assault the other child, the adult person involved shall be liable to be punished with a fine upto Rs. 200/- as the case may be. The word child means a boy or girl below 12 years of age.

89 LUH HNAWH (FORCIBLE ENTRY INTO ANOTHER'S HOUSE):

(a) Luhhnawh is a forcible entry of a person into another's house with the intention to abuse and assault the inmates. Such a person is liable to be punished with a fine of Rs. 100/- . Inflicting bodily injury to the owner or any inmate of the house shall cost the offender a fine upto Rs. 200/-, depending on the nature of injury.

(b) If any person forcibly enters into another's house with the intention to abuse and assault someone who is not a family member of the house and if both the persons refuse to leave the house even after the intervention of the owner of the house, each shall be liable to be punished with a fine of Rs 100/- . And if one of them refuses to leave the house and continues to make troubles after the other person left the house, such a person is liable to be punished with a fine of Rs. 200/-.

90 BOMH (ASSAULT IN GROUP): If a person is assaulted by two or more persons together at a time, the persons who assaulted shall be liable to be punished with a fine of Rs 500/- besides paying salam.

91 MIBIA NGAIH LE BIH (EAVESDROPPING AND PRYING): Listening secretly to a private conversation is liable to be punished with a fine which may extend to Rs. 100/-. The same punishment is liable to be imposed for an act of inquiring too inquisitively about someone's private affairs.

92 FIR (THEFT): Stealing is an offence liable to penalty of fine and imprisonment of the offender. He/She shall be brought to Court if the stolen property is not recovered.

93 FIR PING PUH(ACCUSING SOMEONE OF COMMITTING OFFENCE): Accusing someone of committing an offence which he did not do may result to punishment by imposing Dantat on the accuser for defamation. Dantat is a smaller amount of cash than that of salam

94 PHIL (STEALING AND KILLING OF DOMESTIC ANIMAL): Whoever steals and kills any domestic animal like dog and hens, shall pay the owner of the animal a cash amount or materials of equal value of that animal. A fine upto Rs. 100/- may be imposed upon the offender as punishment. The realized sum shall go to the owner of the animal. Tamed wild animals and birds are considered as domestic animals.

95 RAP AWK FIR (STEALING OF ANIMAL CAUGHT IN A TRAP): Stealing of animal caught in a trap is punishable with a fine equivalent to the animal he stole and an additional fine up to Rs. 100/-. The realized amount shall be given to the owner of the trap. (Rap(Trap) refers to all kinds of traps)).

96 MIN CHIAT MAN (DEFAMATION): Whoever either by words, writing or deeds defames another person, may be punished with a fine of Rs. 500/-. Implicating a person as a thief, witch or possessed by evil spirit and other false charges which lowers the reputation of the person constitutes a case of defamation.

97 LEISAU MAN (FINE FOR GOSSIPS MONGERING): Offender shall be liable to fine a sum upto Rs. 100/-.

98 SATIL THAHSUAL (ACCIDENTAL SLAUGHTERING OF ANOTHER'S ANIMAL): Accidental killing of another man's animal through genuine mistake binds the killer to take the slaughtered animal. In return, the killer has to give one of his own animals or equivalent cash to the aggrieved party. If the slaughtered animal is bigger in size to the animal that is given, the killer must give additional compensation.

99 SATIL SUAL KONGKAU (INJURING OF ANIMAL IN FIGHTING): If an animal succumbed to death due to injuries inflicted by another animal in a natural fight without nagging them, no person shall be accountable to punishments. The owner shall claim the body. Bu if an animal is badly injured or succumbed to death due to a forced fight with other animal, the culprit shall be punishable with a fine according to the degree of injury inflicted upon the animal.

100 KAWI BAN (DETACHEMENT OF A FRIENDSHIP BOND): A close friend is 'Kawi' and Kawi is detachable. There shall not be any price payable for detachement of friendship (Kawi) and another Kawi may be searched if a kawi is detached.

101 I HLAWNH (OSTRACIZATION): There can not be any price payable for ostracization in Lai custom. There can not be prices for ostracization between siblings, sister and father. There can be no other punishments other taking back the things that had been given to him or her. But Pu(Maternal uncle) can not be ostracized.

102 THAM (BRIBERY): If anyone is involved in bribery, the briber and the bribe are liable to be punished. Accusing a person as involved in bribery without evidence may constitute a case of defamation.

103 SATIL SUAL (DAMAGE DONE BY DOMESTIC ANIMAL): A nuisance domestic animal shall be disposed of by the owner as early as possible. If the owner of such animal refuses to dispose of, the Village Council shall dispose of the animal and the price shall go to the owner. The damage caused by the animal before it was disposed shall be paid by the owner according to the nature of damage it had caused.

104 UICO SUAL (DAMAGE DONE BY A DOG): A nuisance dog shall be killed by the owner as early as possible. If the owner of such dog refused to kill it, the Village Council shall dispose of by killing. If such a dog bites someone, or causes damage to other things, the owner shall compensate the aggrieved person according to the nature of damage done by the dog.

105 SATIL VUAK (MAIMING OR INJURING ANIMAL):

(1) Maiming or injuring of domesticated animals like Buffalo, Mithun, Cow, Pig, Goat, Dog, Fowl and Cat resulting into death is an offence and the offender is liable to pay a fine equivalent to the price value of the animal. The offender shall lift and own the dead body of the animal and the realized fined money shall be given to the owner.

CHAPTER-XI

THIH NAAK KONGLAM (DEATH)

106 MITHI AN RUAH NING (consideration of death): In the olden days, the soul of a person was considered to remain in the underworld after his death. The person who had completed 'thangchhuah' during his lifetime was considered to live a comfortable life in the underworld called Pialral. Therefore, every person tried their very best during their lifetime to complete thangchhuah. They prepared hard for the whole of their life for the comforts of their souls after their death. There are three different types of death as the causes of death are not all the same.

(a) **PUL THI (NATURAL DEATH):** Death caused by sickness is known as pul thi.

(b) **SAR THI /PAM (UNNATURAL DEATH):** Unnatural death like drowning, death resulting from animal attack, death due to felling off from trees, accidental death, death due to miscarriage and suicide were considered unnatural death. Persons who met with these types of death were considered to join the souls of their friends who died of natural deaths (pul thi).

© **THLAU (INFANCY DEATH):** Death of a newborn baby after a short period of birth is known as Thlau\hlamzuih. The corpe of the baby was put in belhlam (earthen pot) and buried within a residential compound and not in the cemetery. Death of a baby younger than three months was considered thlau\hlamzuih. There used to be no condolence for thlau\hlamzuih death. A ceremony of 'Lai car ulh' in favour of the deads was observed by the villagers the next whole day by abstaining from their daily activities. But now, the corpe

shall be buried within the residential compound and there shall not be observance of any condolence.

107 MITHI RUAK TUAH LO NING (PREPARATION OF A CORPE/DEAD BODY) : The following is how the dead body or corpe of a dead person was prepared:

- (i) If a member of a family died, Temtung was prepared and the corpe was laid on Tem near the sutpui in a sitting position. Te chin was tied with a red cotton thread on Tem for support and the two thumbs of the feet were tied together.
- (ii) If dependant persons who were not actual family members died, Tem was prepared inside the house by using either wall of the house for support, and the the corpe was laid on it.
- (iii) If a dependant person different from other ordinary dependants like slaves who lived in the family died, Tem was prepared outside at sumhmun and the body was laid in a sitting position. Dead bodies of slaves and other dependants were not allowed to let their corpses out of the main door but from the windows.
- (iv) A bamboo was crossed over the Tem where the dead body was laid and all their belongings were displayed in a row on the bamboo which is known as Fam.
- (v) If the dead person is a a male Bawi (Chief) or Lammi (dancer), his hair turban was decorated with vakulchang (long feather of a bhimraj bird).
- (vi) If the dead person had killed enemies and many animals in his lifetime, his hair turban was decorated with a highly valued ‘chhawn’.
- (vii) If one had had sex relations with a married woman in his lifetime, the feather of a cock was used for decoration of his turban. Numbers of cock feather were used as many times as he had sex relations for decoration of his turban.
- (viii) When and if a Bawi (Chief) died, his turban was decorated with vakul chang.

TU LIO MITTHI TUAHTO NING (PREPARATION OF DEAD BODY IN MODERN TIMES)

- (i) Persons died natural death shall be buried at a cemetery and necessary rituals shall be performed.
- (ii) Persons who died unnatural death shall not be kept overnight and shall be buried on the same day. Even if the death occurs at night, the body shall be buried before dawn.
- (iii) A missing person who met with unnatural death shall be searched for seven days and if the corpe/body is not found, a banana tree trunk shall be buried on behalf of the body with necessary community rituals
- (iv) Strangers whose dead body can/does not reach his home shall be dealt with in accordance with the norms and practice of the community.

108 RUAKNGHAAH/THLAICHHIAH: Ruaknghah used to be observed when people died. The animal used for ruaknghah might not be similar for different people. Mithun, cow or pig were usually used for ruaknghah. The animal used might also determine the quality of the dug grave. Therefore much importance was given to the dead body as it was considered an honour. Animals were slaughtered and feasts were arranged on the day of someone's death.

109 CHAWNGLAIZAWN: Chawnglaizawnh was performed in the vent of death of the chiefs and nobles. One person carrying a long sword should dance in front of the dead body and the ones who played tambourines (darkhuang) should keep on playing. The one clanging cymbal (sumsel) also had to keep on playing. Darrual (a set of three tambourines) were kept upside down and the player beat them in series accordingly while dancing to the tune of the music. As he danced, he talked to the dead person mentioning his birth place and encouraged him to be not afraid and consoling with words that the departed family shall be blessed by Khawzing Pathian (God). It could be very consoling for the departed family.

110 I THENH NAAK (SANCTIFICATION): If any person dies in a house which does not belong to his/her relatives, the family of the dead person shall perform sathilawnh to sanctify the house where he had died. If one is admitted in a hospital and is about to die and if any one of his acquaintances took him in his house out of sympathy and died in his house, i thenhnak man (Price of sanctification) shall not be paid. If the sick person was taken out at his own request, he shall not be in a position to reject i thenh nak man. This type of case on a minor child shall also be dealt with like that of an adult person. The owner of the house where a person had died shall not be allowed to claim i thenh nak (Sanctification) after a long period of time just on account of arguments or disagreement between the family of the dead person who died in his house and him, if not mentioned just after the event of death.

111 KHAW THENH NAAK (SANCTIFICATION OF VILLAGE): Carrying in of a dead body in a village was prohibited and the offenders were penalised to pay a female pig as fine. However, it is now allowed to carry in a deadbody in the village.

112 THLAN CAWH NING (PREPARATION OF GRAVE): A group of youths shall dig graves for disposing dead bodies in a village but the system of preparation of the graves may be different from one another.

(a) **THLANPUI (TOMB):** This type of grave was made for chiefs and nobles and ruaknghah must be done with ranpui (large animal). The wall of the grave should be curved out with about about 4 feet wide and the roof, the walls and the floor should be made up of large flat stones. The grave should be 3 feet high and it should also be sealed with a large flat stone. The upper portion should be supported by ngal ho (made of a stone) and wholly covered with stones.

(b) **LUNGKAWR (TIANHRANG) :** Flat stones should be laid all over the floor in Lungkawr. The walls should also be made by arranging flat stones and a large flat stone should be laid for the roof without 'ngal ho'. A Lungkawr grave should be made if a cow was slaughtered for ruaknghah.

(c) **THLANKER/SARTHLAN:** In this type of grave, a distinct hole for laying the dead body should be curved out of the longer wall of the grave with the same length of the grave and the hole should be sealed with stones or twigs.

(d) **A LAIKER/THLANTE:** In modern times, such portion in the middle of the floor of the grave is dug with the same length of the grave dug and a coffin/dead body is laid inside the curved portion. Unlike the olden days, persons with unnatural death are also now buried in the same cemetery with the others who died of natural death.

(e) **THLANKHAWH :** In this type of grave, a distinct hole for laying the dead body is curved out of one of the shorter sides of the wall of the grave with the same length as that of the dug grave.

(f) **A dung zui a miruang/kuang dahna tur atan an va laih puk leh hi a ni.**

113 THLANSIAM (MARKING OF GRAVES): On the day after the burial, the family and friends of the dead person may prepare and arrange marking of the grave.

114 THLAN ULH: After marking of the grave, the subsequent day was observed as Thlanulh Ni. On this day, relatives of the decease should not go to attend their daily activities of going to the jungle but mourned at home from sunrise to sunset. But now, the subsequent day of burial is observed as the day for marking of grave(Thlan siam ni) and Thlanngah(mourning of the dead).

115 LUNGPHUN/LUNGDAWH/PURA: Capable families might arrange ceremonial functions of Lungphun or Lungdawh (erection of memorial stones), Pura (pyramid like monuments) for memories of their departed ones. Some people erected Thing tial generally in the outskirts or in a place where they were considered to be commonly seen by the people but not on the graveyard. Feasts were prepared for the whole village by slaughtering animals. It was considered to be the highest honour for the deads.

116 MITHI TLAWNG: Family of the dead person often approached a sorceress (khuavang nei) for thi tlawng (to visit the dead). The family gave the foods prepared by them to the sorceress and the sorceress was believed to go to the place of the dead for the whole night. She was assumed to bring forth the mournful and lamenting words and songs which should have been very mournful for the family of the dead. They considered her to be sent down by the dead person and the young men and women sat around her in circle and tried hard to learn the song she brought forth.

117 NIZARH: If there had been a person dying of an unnatural death, the burial day was observed as Nizarh and no body should go outside the village for their daily activities.

118 LAI CAR ULH: In the event of death of an infant (Hlamzuih), the next day was observed as Lai Car Ulh and there was no condolence function on the burial day.

119 THO (FESTIVAL): There are many types of Tho (festival) and they are mostly ceremonial functions organised in honour of the deads. The foods and other edible things were prepared and offered to the deads first. The graves had to be cleaned and the festival is actually a festival of crying.

120 RAWLTHAR HUNH: The first harvested crops should be prepared and offered to the deads before the livings should eat. Foods should be served to the livings only after the offering function ended.

121 PUALTHAWH: Pualthawh was arranged and celebrated in commemoration of the departed ones by their families. It was organised for the dead noble people and the warriors. Before the commencement of the ceremony, the hunters prepared for hunting and spent two or more days in the jungle. On their way to the jungle, they had luch and the family of the departed ones who died of natural death had their luch in the path and those families whose departed ones died of unnatural death had their luch beside the path. Three famed persons were chosen out and appointed them as 'Dohmang' (Sacrificial Priests) and they performed the rituals together. It is the greatest day for welcoming the hunters. People welcomed the hunters at the outskirts of a village bringing along with them liquor, meat, banana, sugarcane and other edible things. A feast was prepared at home and shooting competitions were also organised. It was considered a day of mourning.

122 LAMSIRH (LAM SIRH): Lamsirh is also a ceremonial dance in honour for the deads. There was no hunting activity as was in Pualthawh but feast was arranged with great pomp at home. It was organised by the wealthy people to honour their departed ones. Woods were collected for the wealthy people called thingthiah. Like in Lamsirh, they prepared a great feast at home with wine and meat. At noon time, they dressed up nicely and marched towards the families who organised Lamsirh and the organisers should consider them as their departed ones and welcomed them with tears. After receiving them, they danced, ate meat and drank wine. On the day called Darlawkni a flute called Tumphit was played and two persons danced. The mother and father danced in the middle, the youths encircled them and danced with their arms joined. As the name goes, Lamsirh was celebrated with great dances. Also there was a wrestling time for the youths. A week before Lamsirh, the youths parched rice for the feast which is called Fangsuk. They left the parched rice for the place of wrestling.

123. (1) NGANDAMH SIAM: Ngandamh siam was performed in rituals to provide solace to the soul of a deceased mother who had passed on childbirth leaving her newborn child. The day was observed by the whole villagers. The family of the dead mother slaughtered animals and prepared liquor and meats. Taking along this, the youths went to a river to perform ngandamh and from the foods and meats they carried they left some of it beyond the other side of the stream or river for the deceased. After ngahring dawi (catching fish), they sprinkled "Tithiang" at each other and had their meal by the riverside. On their way back home people left an egg beside the road at the entrance of the village and a skilled person would hurl it with a spear. If the person hit the egg it was considered that the spirit of the deceased would rest in peace. They went on inside the village and performed the "Rawkhathlak" dance before entering the house and celebrated the day with drinks and great feast.

(1) NGACHUK: The system of fishing, ngahring dawi organised by people who went to the river for the preparation of Ngandamh is called 'Ngachuk'.

(11) RAM THAK SER: When the people going to the river for preparation of ngandamh returned home, one of them threw at and break the eggs which they kept on the upper side

of the path on their way home and their activities or performances in the street was known as Ram thak ser.

CHAPTER-XII

RO (INHERITANCE)

124 RO (PROPERTY) : Property includes all the followings: House and lands, Money, children and grand children, Aunts and sisters. Ro hian heng zawng zawng hi a huam: In leh Lo, Sum leh Pai, Tu leh Fa, Ni leh Far. House and lands include gardens and other lands, and money includes monetary and even all debts

125 RO PHAWT (DISTRIBUTION OF PROPERTY): According to the Lai customary laws of inheritance, a father has every right to distribute his properties among his children during his life time. In the absence of a Probated Will (Rovui), the following systems of inheritance shall be followed:

126 PA RO CO (INHERITANCE OF FATHER'S PROPERTIES): If a man dies, his eldest son becomes the legal heir of all his properties. If the father had two or more wives, the eldest son of the first wife shall be the legal heir. If the legal heir has more than two brothers, he has to share the properties inherited from the father with his youngest brother too. If the legal heir, who is the eldest son, dies without a male issue, the inherited properties shall pass on to the youngest brother. In case, the legal heir dies leaving behind a son, the latter shall inherit the property. If the wife of the legal heir remains a chaste widow and looks after the welfare of her children, no other persons shall have the right to interfere in the matter. The wife shall distribute the property of the father amongst her children.

127 FAPA RO CO (INHERITANCE FROM ONE'S SON): If a married son who maintains a separate family from that of his father, dies without a son, his father shall take hold of all the properties of his deceased son. If there is no natural heir among his kin, the properties shall be inherited by the daughter. On the death of the head of the family, if the wife remains a chaste widow and looks after the welfare of her minor children, no other persons shall have the right to inherit.

128 UNAU RO CO (HEIRSHIP AMONGST THE BROTHERS): In an eldest son of a man who loses his father, and himself dies without a male issue, all the properties shall be inherited by his (deceased) youngest brother. If the deceased is not the eldest one, the properties are inherited by the eldest son.

129 MICHUANG RO CO KONGLAM (HEIRSHIP OF THE HOMELESS): If a person who has no definite home in someone else's house, the owner of the house in which he spent his last days shall inherit his property. If he dies in a place which is a public property, all his properties shall go to the Village Council.

130 HAWLCAWP RO CO (NOMINATED HEIRSHIP) : A person who has no natural heir among his\her kin, may choose his\her heir accordingly in cognizance of a competent court and the nominated heir should take all the responsibilities including funeral arrangements when the nominator dies.

131 CAWM MI RO CO (INHERITANCE FOR SUPPORT): A person who has no natural heir among his kin may choose his heir. The chosen one shall support the owner of the property till his/her death.

132 KHAWDANG TANG I RO CO (HERITANCE BY NON-RESIDENT LEGAL HEIR): The legal heirship is, in no way affected by living away from the village. The non-resident legal heir, who is unable look after the family may appoint someone to look after the family on his behalf. The legal heir is required to give property shares to the appointed person.

133 ROVUI (WILL) : Rovui (Will) is the declaration made by a person during his/her life time to give inheritance rights to someone of the properties left after his/her death. Where a person left no probated Will, the whole property or the property shall devolve in accordance with the customary laws mentioned above. But if a person left a will, that shall be valid. The execution of a Will shall be in the presence of not less than two witnesses and the approval of the District Council Court is mandatory.

CHAPTER-XIII

APPENDIX

134 Lai hnam Lam (Different types of Lai cultural dances) shown in Appendix - I

135 Lai hnam Kut (Different types of Lai Festival THO) shown in Appendix –II

136. Lai hnam Bawi (Different types of Bawi in lai Culture) shown in Appendix – III

137. Thil Ulh neih mi hna (Different types of sacred Sacrificial Ceremony) shown in Appendix - IV

REPEAL AND SAVING

138. Notwithstanding such repeal for revision and other business relating to Lai Miphun Phunglam, the Executive Committee shall deal with and dispose of the same.

APPENDIX-I (Vide Rule 132)

LAI LAM PHUN DANG DANG (DIFFERENT TYPES OF LAI CULTURAL DANCES)

- 1. SAR LAM KAI:** This dance was performed on a splendour occasion. It was generally done by a Warrior and wealthy family. Whent a gallant person slayed an enemy or a wild beast, they hung the head on the outskirts of the Village and performed a ritual celebration. The boundary of Lungtian and Vartek is known as “Milu khai tlang|” till today.

For those men who want to ai (celebrate) the head of the enemy, they took into the Village, arranged a greaty feast and celebrated the whole day long by the whole villagers leaving their on works. In this Celebration the youths formed a line in the field and perfomed “Sar lam kai” dance. This dance was not performed if they did not perform ai (the ritual celebration of the enemy’s head). The elder ones celebrated it inside and outside with liquor and meat.

There are three types of “Sar lam kai” dance and it has no song. It was settled with Darben, Sumsel, khuang, Darkhuang, Pawngmawng and also with a gun and khingkawt.

Once when Liandang’s wife Dardin was killed by the Tiphil enemy, Liandanga avenged his wife and killed many enemies in which one of them had a fang. He performed the ritual celebration for his great revenge on his enemy and this dance was performed on that day. The exact date and time when this dance originated can not be known as our ancestors had already started it long ago.

In this Lairam region it was performed first at Lungtian. This dance had gone through many modifications today.

2. **RAWKHATHLAK:** Rawkhathlak is performed in rituals to provide solace to the soul of a deceased mother who had passed on leaving her newborn child. It is characterized by the use of bamboo staves, which are kept in cross and horizontal forms on the ground. While the male dancers move these bamboo staves in rhythmic beats, the female dancers perform by stepping in and out of the bamboo blocks.

This ritual ceremony should be held for a whole day with a feast where the youths prepared “ Ngandamh ” and went to the forest/stream with foods and meats. They sprinkled “ Tuithiang ” at each other and spent their time in the forest. Then from the foods and meat they had carried, they left some of it beyond the other side of the stream for the deceased. They should go back home and hurl the egg which they had left above the road at the entrance of the village with a spear. It has to be a bulleye so that the spirit of the deceased would rest in peace. They should go on inside the village and perform the “ Rawkhathlak ” dance. In other words, it is said “Rawkha an thlak”. This dance doesn’t have a song and was usually performed with Damsel and tambourine.

In Ancient time when Duhmang mourned over her beloved Dardini, this ritual dance was performed. Here in our Lai region it was performed first at Cheural. This dance had gone through many modifications today.

3. **CHAWNGLAI ZAWNH:** This dance was performed in the event of catastrophe. It was performed while there was a corpse. It was performed to obscure the spirit, and only one or two persons danced at a time. This was usually arranged by chiefs and nobles, one person from the clan would carry a dao which had been used to slain an enemy which is called Kingkawt and he should wear Tawlh loh puan and recite rites to obscure the spirit of the deceased. Then one or two persons should danc inside the house. It should not be performed in group.
4. **PAWHLOH TLAWH:** This dance was performed on the occasion of merriment such as Sechhun, Bawi, Khuangchawi and Sungpar. The youths and young couples should perform this dance. It should be celebrated with wines and meats.

People should dance in group in a circle, holding each other's shoulders and moving forward and backward slowly with the rhythmic song they sang. It should be a joyful and cheerful ceremony.

5. **KHELKHAWN:** This dance should be performed in the event of joyous and delightful ceremonies such as Sechhun, Khuangchawi and Bawi. It should be performed by a group of youths, standing in circle and holding each others' body or shoulder and shaking their bodies and their hips together rythmicaly circling towards their right side slowly.
6. **PIPU THAI :** This dance was performed in the event of tragic moments. It should be held at a place called Lam serhna. To share the tragic moments and to console each other, persons from different families should gather together and headed for Thing in. No song should be sung but tumphit (Flute) should be played rhythmically and Tambourines should be played and headed straight in group.
7. **DAR LAM KAI:** This dance should be performed on the occassion of Lamsirh. The people followed those who led the Pipu thai lam and the youths should follow them merrily while performing Darlamkai Dance as done in what is called Pangparlam (Flower Dance) today.
8. **TUAL TAWN LAM:** This Dance should be performed on the occasion of lamsirh held by chiefs and nobles. The old ladies usually performed this dance in which they stood in a row, laying their hands down and swinging them back and forth. They should dance along with a song and slide back and forth in accordance with the words of the song. Lamsirh should be so joyous that there are words in a song "Lam kan Sirh e, a nuam tuk ai e, mi fate aw thi leh pek ang che".
9. **LEH LAM:** This dance should be performed in the event of organising Sakeilui, Bawi and Sungpar. It should be performed in the corner while Pawhloh tlawh has been taking place. The performers should stand in a row, holding one another's hands, facing north and south and turning away from the other. They should bend down every now and then holding each other's hand.
10. **THUT PUMLAM:** This should be the moment of great merriment. It should be held in a place where there are wines and it is also called zuhmun lam. During leisure times when all field works had been done, all people, young and old should share the wines and dance merrily to the tunes of a water storage made from bamboo which should be sounded rythmically with the horns of a Gayal while one or two persons should sing to the tunes. The event should be enjoyed merrily by dancing and singing in various tunes. There is some similarity to what the Lusei called Chheih zai lam. "Lam a an kaih zawk a lam ngam lo, keimah kan lam ang e, Di rial loh val hi chungmu van laisen an thiam awm em?"
11. **THI TAWN LAM OR THI THLAWN LAM:** This dance is genuine if it is performed in either way. It should be performend one month before Lamsirh

occasion, the duration should depend on time and it can be held even upto ten days. When if either of the husband or the wife mourns another, the living one should go to a Prophet. The prophet should send thitlawng to spend time with the deceased person. From the very day after returning, thitlawng lam should be performed every night before the commencement of lamsirh on the porch of the house. The dance should be performed with all hearts, wheather by bending with wrapping the heads and walking in a circle in group as it had been considered as a time spent with a dead person.

12. CHAKEI LUFIM (SAKEI LULAM): This dance should be exceptionally performed when a warrior slained a tiger and had arranged a ceremony to the killing. When one had killed a tiger and arranged a celebration for the killing, the head of the tiger should be hung on the edge of what is called “ Theng ”. The man who killed the tiger should disguise himself as a woman and climb on to the so called “Thleng” and the head of the tiger should be often knocked with “Hmuithlur” and in the mean time, his wife also should dance along as her husband climbed on to the theng.

A beautiful “Hniar” should be made for the one who climbed on the theng and there should be “Perbuk” on the top of it which the warrior should wear it. The youths should encircle the theng and by holding their hands together, they should dance and sing while moving slowly towards the right side.

1. Hniar nei keitial sahrang a hawng e
Vel rawn tual Dil Ar tlo siar mar e.
2. Van khaw rum leh nan vang Pa chu
Nghak su nih Bualkung a tlawn pi e.

The elder men should sit around in the corner reciting Vawr hla and sounded the guns. The event should be joyously celebrated with wines. Then the head of the tiger should be taken down and should be placed on the ground. Wearing Hrenpereng and carrying Kingkawt he should make attempts towards the head of the tiger and the head of the tiger should be placed at the outskirt of the village later at last. No person ever should leave the village on such days as it was believed that the tiger was watching the disguised man knocking the tiger’s head using Hmuithur and making an attempt towards the tiger’s head from the hedge of the village. It was believed that the tiger which was watching was very angry and wanted to kill whoever he could get.

In this function Chhuanchhang feast should be prepared especially for the warriors who had already performed Sechhun, Khuangchawi and Sai aih. They had to finish their shares of the feast on their own and if they couldn’t finish, the persons who had prepared the feast might even beat them.

- 13 KHUANG PAR LAM: This dance was performed on the so called “Khuangchawi” event. It should be performed only by a married couple who had performed Khuangchawi.

Khuangchawi might be performed by a wealthy couple in a village by arranging a grand feast with wines in which several domesticated animals should be slaughtered. The event should be celebrated with all kinds of dances by the whole villagers.

A big drum should be placed in the centre of the field during Khuangchawi and Sunpar. The youths should carry the couple who prepared the feast on the drum and they should let them stand and dance. It should be considered as a great honour.

When Liandova and his wife performed Khuangchawi and when both of them were dancing on the big drum, it is said that she showed her cut-off finger towards her father from the big drum to remind him of the day when her father cut off her finger out of anger for choosing Liandova as her husband.

14 LAMSIRH: It was an honour for the deads. Before performing“ Lamsirh ”, “Thitlawnlam” should be performed first. The youths should enjoy Thingzarh the most as there should be great feast with meats and wines. “Lamsirh” used to be the day when people danced the most with enough meats and wines where everyone should enjoy it. For this grand event, they even had included a stanza “ mifate aw thi leh pek ang che” in their song.

APPENDIX-II (Vide Rule 133)

THO (KUT)

The Lai Tribe had two types of festivals. They are Hniang Festival and Hlukhla Festival.

- 1 **HNIANG THO (Hniang Festival):** The Hniang Festival is Celebrated during the riping seasons of vegetables. Corn is the first vegetable to ripe, and after it is rice, pumpkin, cucumber and other vegetables follow. When this period comes, a whole Village organises a festival with grand feast. This is called “Hnianghrawn”. This Festival is celebrated in between September and October. If a funeral occurs within a short period of time, the festival is dedicated to the deceased one. This is called “ Thirawl Hauh”. At one hand the “ Hniang” festival is a feast with pleasure and joyful moment. On the other hand for some family, it is a moment of remembrance and a strong desire for their loved ones who had passed away.
- 2 **HLUKHLA THO (Hlukhla Festival):** In this festival, it was believed that the spirits of the deceased who had joined the festival had returned to their place. Hoping that the seeds which they sown in the beginning of the year would give a fruitful harvest at the end of the year, they offered foods and meats in the graves of the deceased. This is called “Hlukhla” Festival. This festival is usually celebrated in the months of March and April.

APPENDIX-III

(Vide Rule 134)

BAWI

1. **BAWI :** Bawi means a Status above an ordinary people, it can only be done by those who already performed “ Arnaak Hmanh” and “ Vawkpa talh”. They have to slay a Gayal of two years. They should invite all their relatives and slain the Gayal in the evening twilight. This has to be performed before “Bawi”.

2. BAWI I SATHAH MI (ANIMALS TO SLAUGHTER):

- (i) A Gayal which already cross the mountain, for all the villagers to eat.
- (ii) "Sareu" is for those who already came across the "Bawi" around the vicinity.
- (iii) "Laihhrav" meat, for the damsel and the young men.
- (iv) "Puching" meat, for the elder ones.
- (v) "Khuangkung vawk", for the common people.

3. SATHAH EI NING (SATALH EI DAN):

- (i) A Gayal which already cross the mountain, for all the villagers to eat.
- (ii) "Sareu", is for those who already came across the "Bawi" around the vicinity.
- (iii) "Laihhrav" meat, for the damsel and the young men.
- (iv) "Puching" meat, for the elderly one's.
- (v) "Khuangkung vawk", for the common people.

"Bawi" lasted for a period of five days. "Bawingul" is setup in the courtyard, and people danced around it, this is called "Bawilunghel". Wrestling and other competitions are also held. The wealthy people tossed their money and people were scrambling over it.

4. KHUANGCHAWI: "Khuangchawi" is a means to rise above an ordinary people and to be superior to others. This is higher than the status of "Bawi". "Khuangchawi" can't be done if one hadn't come across the "Bawi". After performing "Bawi" a male Gayal had to be slain for "Sakhaw Thum That" and only after this, one can perform "Khungchawi".

For the ceremony of "Khuangchawi" at least five Gayals had to be slain as it had to be odd number, five, seven, or nine. But Pig should be slain exactly as many as was done in "Bawi".

A house of drum should be constructed and stretchers should be made on both sides. The wife of the warrior was let to sit on it and the youths should carry her. She has to be carried along the roadway to the field and should be tossed up and down. On this day, they should dress up as glorious as they could. Then the house of the drum was placed at the centre of the field and people should dance vigorously. The couple who had performed the function should dance on the drum which is called "Khungpar lam". "Khuangchawi" lasted for a period of nine days.

APPENDIX - IV (Vide Rule 135)

THIL ULH NEIH MI HNA (FORBIDDEN LAWS)

NU NAUPAI LAIA THIANGLO : (FORBIDDEN LAWS DURING PREGNANCY)

1.
 - (i) The husband of a pregnant woman shouldn't enter the grave.
 - (ii) The husband of a pregnant woman shouldn't kill monkeys.
 - (iii) The husband of a pregnant woman shouldn't kill any type of reptiles.
 - (iv) The husband of a pregnant woman shouldn't interfere in any slaughtering of animals.
 - (v) The husband of a pregnant woman shouldn't thrust his hands inside animal's internal elementary parts.
 - (vi) The husband of a pregnant woman shouldn't catch a breeding fish.
 - (vii) It is forbidden for a pregnant woman to climb trees or cliffs.
 - (viii) It is forbidden for a pregnant woman to cross a river.
 - (ix) It is forbidden for a pregnant woman to migrate beyond a big river.

CONSTRUCTION OF A HOUSE:

- (i) It is abhorrent to destroy the on going construction of a house and re-construct it by changing the door way.
- (ii) It is forbidden to construct a house by combining the ridges.
- (iii) It is forbidden to change the fireplace of a house.
- (iv) It is discordant to construct a house below the house of the father-in-law.
- (v) It is forbidden to construct a house upright along the road in the lower part of the street.
- (vi) It is forbidden to construct a house at the source of a small stream.
- (vii) It is forbidden to construct a house crossing over a river, road or a field.
- (viii) It is forbidden to move in to a new house in the month of August.
- (ix) It is forbidden to construct a house counter crossing the length of a field.
- (x) It is forbidden to diminish a bed.
- (xi)

MARRIAGE:

- (i) It is abominable to let a daughter get married when someone in the family had died in the same year.
- (ii) It is forbidden to have a wedding in the month of August.
- (iii) It is offensive to attend a wedding ceremony and a funeral on the same day.
- (iv) Before the umbilical cord fell off, it is forbidden to name a new born child.
- (v) It is forbidden to name a new born child from a distant village by sending the name through anymeans.
- (vi) It is forbidden to chop off a pillow when there is a quarrel between a husband and a wife.

JHUM CULTIVATION

- (i) It is forbidden to have a jhum field in the area where there is "Zawng luro", "Thing lubul", "Lei ruangtuam" and "Thingzung kai".
- (ii) It is forbidden to have a Jhum field at the source of a small hole stream.
- (iii) It is forbidden to have a Jhum field where there is "Tuivamit".
- (iv) It is forbidden to have "Lo hlet chhuak".
- (v) It is forbidden to hunt in other's field at one's own will, but it is permitted to track an injured animal.

OTHERS:

- (i) It is abhorrent to go forth for a journey from one family towards north and south on the same day.
- (ii) It is weird to settle back in the same village after crossing a river to migrate to somewhere else.
- (iii) While tracking an injured wild beast, it is forbidden to continue tracking if the traced mark is scattered.
- (iv) During hunting or in times of war, it is forbidden to take the heads of the kit and kins of a chief.
- (v) The corpse of a person who met with an unnatural death should be buried before dawn. It was also bizarre to carry the corpse inside the house.
- (vi) It is considered abominable to respond to nature's call by the roadside.
- (vii) It is considered abominable to throw stone at wild animals and at a swaing plant in the forest.
- (viii) It is forbidden to kill a python.
- (ix) One should be reluctant to untidy public road.
- (x) It is forbidden to respond to nature's call at the source of water supply.