International Journal of Scientific Research in Engineering and Management (IJSREM)
Volume: 10 Issue: 10 | Oct - 2026 SJIF Rating: 8.659 ISSN: 2582-3930

Tragedy of a Mizo Chief's Daughter Darlalpuii

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ABSTRACT:
Mizo are a tribe in the north east region of India bordered by Myanmar, Arakan and Bangladesh and within India by Manipur, Assam and Tripura. The tribe is believed to hail from the Chin Hills moving downward to Mizoram after passing through Chin Hills and Myanmar. They were ruled by their Chiefs until their surrender to the British government and came under Indian government. The main character in the paper is Darlalpuii who was murdered brutally by her relative Sibuta out of jealousy. The event depicts the life of the Mizo people on the tragic side which can be parallel with Macbeth. There were kind and good Chiefs among the tribe but this story is singled out to display human nature which pervades every nation.

KEYWORD:
Mizo. Darlalpuii. Sibuta. Macbeth. Tragedy.

The play is based on two villages, the most important is Sibuta village, Sakhan (Tachhip). Sibuta, Darlalpuii and her mother live here. Lalngura, thehusband of Darlalpuii is the son of Lallianvunga, the king of Hmuifang tlang. Darlalpuii is a prominent figure in Mizo oral history and literature, known as the tragic victim of Sibuta, one of the most infamous and tyrannical chiefs in Mizo history. Her story is a poignant narrative of familial jealousy, cruel vengeance, and structural tragedy that has deeply influenced Mizo literature and cultural folklore. It remains one of the most haunting tales from Mizoram's past. Taking place around the late 18th century, it is a dark narrative about how childhood resentment transformed into absolute cruelty, sealing the fate of a virtuous young woman.

Darlalpuii was the beautiful and hardworking daughter of a prominent Mizo chief, Chief Lianpuia of the Palian clan. Desperate for a male heir to carry on his legacy, the chief adopted an illegitimate son named Sibuta. Growing up, Sibuta was famously stubborn, unruly, and disobedient. Taking it upon herself to mold him into a leader fit for the clan, Darlalpuii strictly disciplined and often scolded or physically punished him. Sibuta deeply resented this treatment, frequently warning her: "The world can turn upside down; do not treat me this way, or you will regret it when I become chief."

Darlalpuii married a man beneath her royal status, her brothers were angered by her actions that they killed him. As was the custom of the tribe, her husband's head was hung on a pole at the entrance of the village. She slept under the hanged head naked and without consuming any food. When worms fall from the head she ate them until it was taken down by her relatives. She respectfully buried the head and led normal life. She gave birth to a son whom she tutored to carry a sword so that the boy will be able to avenge his father. Unfortunately the child was sickly and died.

Years later, a biological son was born to the chief, threatening Sibuta's path to power. Driven by ambition, Sibuta secretly poisoned his adoptive father by putting a poison in his beer pot Darlalpuii's father drank the beer and he died. Later Sibuta took the 8 year old brother of Darlalpuii to a forest and beat him to death. He explained, "He climbed a tree to collect a bird's nest and fell" no one argued against him as he took the Chief charge after the death of Darlalpuii's father. With his rivals eliminated, Sibuta assumed absolute control as the new chief.

Once in power, Sibuta proved to be an incredibly brutal and ruthless dictator. He immediately cast out Darlalpuii and her mother, forcing them to live in extreme poverty at the fringes of the village. Darlalpuii's misfortune and disaster was caused by Sibuta. This is true to some extent. However, on closer inspection, it seems that Darlalpuii is harvesting her own crops. He was a good man, but he was not able to do anything because of his lack of wisdom and strength. Because she was the first to hurt Sibuta with her strong decipline in her attempt to guide him. In this play, Sibuta's threat to Darlalpuii's physical and mental decipline was "Zangkhua a la bungbu ang" meaning time may change.

Darlalpuii was a famous and beautiful woman, good character and gentle; her hardworking nature was praised by all. She was the breadwinner possessing kindness and patience won the heart of the villagers. She helped those who

persecuted her, who killed her father and brother, and bear being driven out of their homes without complaining. She was able to endure Sibuta's insults without responding.

Darlalpuii's courage is commendable. She carried hardships, sorrows, griefs and sufferings without being overwhelmed, and under any difficulties she did not want to give up, but looked forward to the future. While the hand of death is holding her; she never humbled himself by asking for help. She explained her previous actions to Sibuta saying "... "I am punishing you because I hope you will be a good and kind king. I know the way of your life; you killed my father, and you killed my brother. Know this, you will not be happy. When you die, my father and Mambawiha (her son) will welcome in your grave." Darlalpuii's character and actions have attracted the attention of the audience. Due to her hardships and sufferings, everyone felt sorry for her and even shed tears of pity.

The Chief's daughter later courted Lalngura and stayed on in the village. He belonged to another village, and he visited at Darlalpuii's house while she was there with her mother. They told Lalngura about Sibuta's torture. Lalngura came in and comforted them, here we can see that they loved each other and wanted to get married. Lalngura promised to lead them out of their suffering, while Darpuii was still filled with fear. In the evening, Lalngura told Sibuta that he wanted Darpuii to be his wife and that he wanted to send a messenger. Then Sibuta replied in the negative telling them to wait for a better time and not to hurry.

They lived in poverty in the middle of the countryside. Sibuta became the king Lalngura had asked the hand of Darlalpuii even before, Sibuta replied, "You will marry her if you wish, but I want to perform a Khuangchawi ceremony first," he had ulterior motive which was revealed later.

Sibuta's daughter Lalpuii was sick at Sibuta's house. Lalpuii called her beloved aunt Darlalpuii because she was missing her. The next morning, when she appeared to be getting better, she suddenly felt worse. While the priest was trying to offer sacrifice for her, she died soon after. Sibuta accused the priest of causing his daughter's death and stabbed him to death with his sword. The couples were devastated by their daughter's death and were looking for an excuse. They also blamed Darlalpuii as the cause of their daughter's death believing that it was her revenge for driving them out. Coupled with his familial jealousy and her daughter's death Sibuta decided to kill her like a bull at khuangchawi ceremony. They hid their pain so that the villagers will not be aware of their plan.

To demonstrate his absolute dominance and wealth, Sibuta decided to perform a grand Khuangchawi ritual. Traditionally, this feast required the sacrifice of ten mithuns (sial). Sibuta successfully gathered nine animals but intentionally declared that Darlalpuii would serve as the tenth sacrifice. Despite the horror and protests of the villagers, Sibuta dragged Darlalpuii from her home. He forced his young men to torment her, parading her through the village as an animal. Exhausted, dehydrated, and mocked, Darlalpuii maintained her dignity, confronting Sibuta one last time to remind him that her childhood discipline was meant only to make him a good leader.

On the day of the feast, Darlalpuii was bound securely to the sacred sacrificial post (seluphan). Sibuta emerged with a sharpened spear and drove it deep into her chest. Traditional accounts emphasize that as she collapsed in her final moments, she desperately clutched her skirt (pawnfen) to ensure she died with her modesty and dignity intact.

Meanwhile, Lalngura's household was considering Darpuii's marriage. After careful consideration, they agreed, and then they appointed representatives to meet Darpuii and happily dispersed. The next morning, when they were gathered to smell the beautiful Sakhan girl Darpuii, Zakhuma came running from Sakhan village. When Lalngura told him all about Sibuta's behavior towards Darpuii, he wanted to go for revenge immediately, but his elders thought it was better to decide first. After a thorough judgment, Lalngura and his leaders went out to take revenge, but Sibuta was hiding. After a thorough search in the town and the surrounding area, they could not find him.

Lalngura and his elders appeared at Lalngura's house. They said they did not like the enmity with the Sakhan village and they did not believe that revenge would produce anything good. Lalngura loved Darpuii but accepted the advice of his elders and stopped taking revenge

Some writers have followed Shakespeare's example of Sibuta as the main character, and his story as the title of the book. Sibuta is a prominent figure in the history of the nation. Darlalpuii is the only one who appears in the history of the nation. Like Macbeth, she is worthy of being used as a protagonist, for which she keeps the eyes of the audience on him. However, Sibuta is a character that the younger generation will curse forever, so Darlalpuii's story is able to cover up Sibuta.

Lalchungnunga's drama - Darlalpuii play is a historical play or chronicle play. In this case, the events of the national history are presented as they should be or in a slightly different way and adapted to be dramatized. The most important characters and events are highlighted, and other characters are included.

He has written a story based on real events in Mizo history that have already been written by writers of national history. 'Sibuta lungphun' is located north of Tachhip dai. In Mizo folklore, Sibuta was not a family child, but he killed his father and beat his brother. Darlalpuii's words show that it happened in the play. Darlalpuii and Lalngura's love affair, Sibuta's expulsion of Darlalapuii's family, his slaughter as a bull and the tragic story are all written in the history of the nation. K.Zawla's book Mizo Pi Pute Leh An Thlahte Chanchin .

Darlalpuii, Sibuta and Lalngura are the main characters in the play. Darlalpuii's mother is also a real person. Darlalpuii's father and brother are also real human beings. According to K.Zawla, Sibuta was ruling in Sakhan (Tachhip) when Hulianan, one of the three Dungtlang kings, was in Aithawr tlang in the northwest . He said that 'Palian' is the most commonly accepted ethnic group among the various opinions about his ethnic group. There are also those who believe that they are Thangur, Saivate or Rawite.

Following her horrific death, Sibuta's mental state rapidly deteriorated. Plagued by terrifying nightmares and a failing body, he ordered the erection of a massive memorial stone—known today as the Sibuta Lung in Tachhip village—to cement his glory before he died. Local legend dictates that the heavy stone would not move until Sibuta slaughtered innocent workers to "cleanse" it with human blood. Sibuta died less than three months after killing Darlalpuii, failing even to witness the final completion of his feast's rituals.

Darlalpuii character is a tragedy, the entire play is pervaded by Sibuta's wickedness, cruelty and bitterness, which is felt by the other characters from beginning to end. One of the most important aspects of tragedy is catharsis, and the ability to create this kind of fear, awe and sympathy is one of the successes of tragedy. Katharsis/catharsis is also used successfully in Darlalpuii's character. Sibuta's behavior towards Darlalpuii and her mother is a source of fear for the viewers. Darlalpuii, who was loved by everyone and loved by the audience, was loved by people because of her character, appearance and appearance. Darlalpuii's struggles and loves make her more sympathetic, and the writer of this play makes her a source of compassion for everyone, a source of tears and a source of great compassion and sympathy in their hearts.

One of the things that makes this play so valuable and shows the skill of the writer is the dialogue. The characters' conversation languages are used in a contemporary manner. The characters' conversation languages are used in a contemporary manner. Darpuii's mother's words, '... As long as she is not a prophet, she is on our side,'" are very good

In modern times, Darlalpuii has transcended oral folklore to become a symbol of tragic virtue in Mizo arts: Her story was adapted into a highly acclaimed Mizo tragedy play titled Darlalpuii by renowned writer Dr. Laltluangliana Khiangte. In literature, while Sibuta represents the pinnacle of tyranny and human corruption, Darlalpuii is portrayed as a hardworking, beautiful, and resilient figure whose memory outshines her killer's monuments.

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