

Chhungkuaa Hmeichhiate Mawhphurhna leh Pawimawhna: Mizo Rochun Thawnthu Aṭanga Thlirna (Role And Status Of Women In Mizo Folktales)

Elizabeth Lalramṭanmawii*
Zoramdinthara**

Abstract:

This paper examines the role, responsibilities, and status of women in traditional Mizo society through an analysis of Mizo folktales. As a reflection of social norms, moral values, and gender expectations, Mizo folktales reveal a patriarchal society in which men dominated public affairs while women occupied a central position within the domestic sphere. Folktales portray the ideal woman as hardworking, loyal, and self-sacrificing, whose responsibilities include household management, weaving, cooking, child-rearing, and the transmission of cultural values. Women function as both moral guides and economic contributors, although their labour often remains unrecognized.

Despite their importance within the family, women's participation in public decision-making is limited, with authority largely vested in men. Tales such as Tualvungi and Zawlpala reflect these constraints, while narratives of Mauruangi, Kungawrhi, and Rimenhawihhi reveal women's resilience, wisdom, and agency within patriarchal structures. The study concludes that Mizo folktales depict women as indispensable to family and cultural continuity, yet largely confined to domestic roles, making folklore an important source for understanding traditional gender relations in Mizo society.

Sawi Hawinna:

Mizo rochun thawnthu hi Mizo hnam nunphung leh khawsak dan ngaihtuahna pawimawh tak a ni. Thawnthu hian hnam rilru, *social expectation*, *moral lesson* leh nun ze mawi te chu *oral tradition* hmangin a dah hlu a. *Folktale*-te hi *entertainment* atan chauh ni lovin, hnam nunphung leh khawtlang inpumkhatna siamtu pawh an ni. Hnam pakhatin nun a hman dan leh an ngaih dan te chu rochun thawnthu aṭangin chiang takin hriat theih a ni.

Mizo khawtlang nun leh hun hmasa lam thlir chuan Mipa chungnunna (*patriarchal*) khawsak phung a langsar hle a. Pa-te chu khawtlang leh ram inrelbawlnaah neitu an nih lai-in, hmeichhiate chu chhungkaw khawsak phungah mawhphurhna an nei berin an lang ṭhin. Chutih rual chuan, Mizo *society*-ah hmeichhiate pawimawhna pawh a sang hle a ni. Nupui ṭha chu chhungkaw inngahna anga ngaih a ni a, nu ṭha chu fate nun kaihhruaitu pawimawh tak a ni ṭhin. *Folklore scholar*-te ngaih danah, *folktales* chu khawtlang tana dathlhalang (*social reality mirror*) anga hman theih a ni. Hmeichhiate hian khawtlanga an dinhmun leh hmeichhiate an beiseina te a lantir a ni. Thawhthu hlui zir mi Alan Dundes-a chuan *Folktale* zir pawimawhzia

* Research Scholar, Department of Mizo, Mizoram University

** Asso. Professor, Department of Mizo, Mizoram University

leh t̃angkaina hetiang hian a sawi:-

1. Hnam Inpumkhatna tinghetu atan,
2. Khawtlang remtihna leh hriatpuinaa mimal tihawm leh tihawm lohte hriatna atan,
3. Naupangte Zirtirna kawnga puitu atan.
4. Khawtlang leh hnam siamthatna hmanrua atan, te a ti a ni. (qtd. in K.C.Vanng-haka, 149)

Mizo *folklore* leh *women studies* chungchangah zir chianna tam tak a awm tawh a. Lalrinmawii Tochwawng chuan,

Kan thawnthuah hian hmeichhe chi hnih kan hmu a – a t̃ha leh t̃ha lo. Hmeichhe t̃ha chu chak lo, mipate ringa anmahnia inngat leh intulut, mahni t̃anghma aia pasal leh chhungte tana inpe zo, t̃awngtlem, themthiam an ni t̃langpui. An hmel̃thatna avanga langsar, an khawsak dan tura thunei ve lem lo, an duhdan pawh huai taka sawi lang ve ngam lo an ni fur. Pate thuawia pasal hmelchhe tak nei Kawrdumbela nupuite pawh a lawmmanah a thawnthu tawpah chuan pasal hmel̃tha tak, a thlakhlelh ngawih ngawih a nei ta mai a. Lianchhiari te anga mahni hmel̃ duhzawng neih tuma bei t̃ang t̃ang (ambitious) te, t̃awng tam deuhte chu a thawnthu-a misual (antagonist) leh buaina siamtu ber an ni deuh zel a, hetiang anga tarlan hmeichhiate hi an hmel̃that thu sawi a ni ve lem lo baw. Mauruangi nuhrawn, an kawmthlang pathlawi neia meiling lo petu te kha a sualzia kan hre zui a, Chawngvungi nu Darhuai duhluatin a fanu a chan baw a. Chuti a nih loh vek pawhin hmeichhe thiltihthei deuhte chu mihring pangngai ni lo, phung te, Van mi te, dawithiam te an nil eh ta baw a. (Mizo Thawnthu Thlirzauna 720)

tiin hmeichhe chungchang a tar lang.

Hnam thawnthuah hian hmeichhe t̃hate hi lawmman ang deuha neih tur, a t̃ha lo te erawh hi chu tihchhiat emaw tihboral tur tih hi kan thawnthu thu ken pakhat langsar tak a ni. Chutih lai erawh chuan, thawnthua hmeichhe langte, a sual emaw a t̃ha emaw te pawh nise inchhungkhurah mawhphurna hlen tur anneih kawngah chuan a t̃langpuiin an mawhphurhna inchhung chet kawngah chuan an hlen a tihtheih awm e. Thailungi thawnthuah khan Thailungi kha a nuin a hralh dawn khan, Pawi sumdawnge an lo kal lai khan Puan a lo tah thu kan hmu a. (Mizo Hnahthlak Thawnthu 16).

Mizo rochun thawnthuah hmeichhiate mawhphurhna langsar ber chu chhungkaw enkawl a ni. Chhungkaw mamawh zawnz zawnz ngaihtuahtu - ei siam, tui chawi, puan tah, in enkawl leh fate enkawl chu hmeichhe kutah a awm t̃hin. Hmeichhe t̃ha chu hna thawk nasa, rinawm leh inthlahdah lo anga lantir a ni. Hei hian Mizo khawtlang nun hmasa lamah in leh a vela tih tur (*domestic labour*) chungchangah hmeichhiate chung a inngah nasatzia a lang. Mizo thawnthu tam takah nupui t̃ha chu harsatna tuar ngam leh chhungkaw tana inpe nasa tak anga lantir a ni. Chutiang hmeichhia chu nupui duhthusam (ideal wife) atan ngaih a ni t̃hin. “Hmeichhiate tih tur leh an mawhphurhna chu inchhung khur velah chauh a ni” (Lalthangliana 76).

Fate Enkawlna leh Nunphung Zirtirna:

Chhungkuua hmeichhiate mawhphurhna pawimawh tak dang chu fate enkawl a leh nunphung zirtirna a ni. Hun hmasa lama Mizo khawsak phungah chuan sikul lama inzirtirna te a tam lo va, chhungkuua hi fate zirtirna hmun ber a ni. Chutah chuan nu leh pi-te hi an paw-

imawh hle. Hmeichhia chu fate tana zirtirtu pawimawh, mi zahawm, mi rinawm, thatna ngaina mi leh mi dangte zahawmna kawnga zirtirtu ber an ni.

Mizo rochun thawnthuah nu tha chu hmangaihna nei, tuar ngam leh rilru nghet nei anga lantir thin a ni a, hmeichhiate chuan an fate rilru leh chhungril nun thleng pawh a, hman-gaih a, lainat leh an harsatna hre thiamtu an nih zawk avang hian an fate tan pawh mi paw-imawh tak an ni tih a lang. *Folktales*-ah te hian nu chu an hringtu an nih vang chauh ni lovin, hnam nunphung leh tih dan te chhawm nungtu leh an fate zirtirtu an nih ber avangin Hnam nunphung hlan chhawngtu (*Cultural transmitter*) an ni.

Mizo nunphungah 'nun dan tha' hi a pawimawh hle a. Chutianga nun dan tha zirtir a, fate hnena hrilhtu leh hlan chhawngtu chu hmeichhia an nih avangin, nu tha chuan fa tha a nei nge nge thin a. Hmeichhe tha lo chuan fa pawh hmeichhe tha lo baw a enkawl chhuak thin tih Mauruangi thawnthu atang te pawhin a lang a ni. Mauruangi nu chu nu fel tak, hmangaih-na kawngah pawh a phak taw hnam mah se, a fanu leh a pasal tana mi rinawm tak a nihzia langin, a nu zirtirna pawh Mauruangi nunah hmuh tur a awm a. Nula fel, in lam leh lo lamah pawh chhungkaw tana mi tangkai leh, hmeichhiain a thiam tur ang zawng zawng puan tahte thlengin a thiam a. Chutih laiin, a nu hrawn fanu Bingtaii erawh chu a nu ang maia rilru chhia niin, nula thatchhia leh zawmthaw tak, in lam leh lo lamah pawh eng mah thiam nei lo a nihzia te a lang baw. Chuvangin, hmeichhiate hi in chhungkhur mai piah lamah fate nun kaihruaitu atan hian an pawimawh em em a ni.

Chhungkaw Innghahna leh Ei leh Bar Zawna Kawngah:

Mizo khawtlang nunah hian hmeichhiate hi in chhungkhur chauhah pawh ni lo, ei leh bar zawna kawngah hian an thawk rim em em a, an zing thawh atanga an mut hma zawng hi chu thu mai mai hman lo khawpin tih tur an nei ni berin a lang. Puan tah, ei rawngbawl leh thil siamte pawh an kut vek a nih avangin hna rim tak angin lang lo mah se, an awl mai mai ngai meuh lo. Chutih lai erawh chuan, an thil tih avang hian khawtlangah hriat an hlauh vak ngai chuang lo. Hmeichhiate hlutna chu a thawhrimna leh a inpêkna hmangin teh ni berin a lang. Nu fel, nula fel kan tihte hi mi awm mai mai an ni ngai lo va, an theih tawka chhungkaw tana mi tangkai leh mi inpe te hi an ni ber. Chutih rual erawh chuan, an ngaih dan leh duh dante hian khawtlangah nghawng a nei thui lo thei hle.

Mizo thawnthu thenkhat *Thailungi* te, *Ngaitei* te, *Tumchhingi* te, *Kelchawngi* thawnthu atangte hian hmeichhia chu an nulat hun chauh pawh ni lovin, tleirawl an nih lai atangin chhungkuaah an pawimawhzia a lang a. Thailungi pawh a nuin sumdawng hnena a hralh dawn khan tui chawi turin a tir a, Ngaitei pawh a pi nen an feh dun thu a lang a, Kelchawngi pawh a nute feh tur khan a nau lo awm a, eirawng bawl a, tlai lam chawhmeh atan 'mai' chhum turin an hrilh baw. Tumchhingi pawh Raldawna'n neih tuma ava zawn khan puan a lo tah mek baw a nih kha. Heng thawnthute atang pawh hian hmeichhiate chu ei leh bar zawna kawngah te, in chhungkhurah mi pawimawh tak leh chhungkaw tanpuitu an nihzia a lang Chiang hle a ni.

Mipa lalna ram leh chhungkuaa Hmeichhiate Dinmun:

Mizo rochun thawnthuah chuan hmeichhiate pawimawhzia leh an dinmun paw-imawhzia te lang mah se, Pa rorelna hnuaia awm an nih miao avangin pa thu an ngai paw-imawh em em thin a. Thutlukna pawimawh; khawtlang rorelna, buaina leh khawtlang inrel-bawl na hrang hrangte chu pa kutah a inngat thung a. Hmeichhiate chu chhungkaw tanpuitu ang chauha ngaih an ni. An ngaihdan ni loah pawh anmahniin thuthlukna an siam ngam mai mai ngai lo tih *Tualvungi leh Zawlpala* thawnthu atang pawhin kan hmu.

Tualvungi leh Zawlpala pawh nupa hlim tak an ni a. An leikapuia hrik an inen lain Phunṭiha, Vai lal lo kalin, Zawlpala hnenah chuan Tualvungi chu a nupui nge a farnu tiin a zawt a, Zawlpala chuan a nupui hmel ṭhatna chu a uanpui em maw tih mai turin a nupui tia sawi duh lovin “ka farnu” tiin a sawi hlah a. Phunṭiha chuan neih a tum ta a, Zawlpala chuan Phunṭiha hausakzia a hre hauh lova, Tualvungi man atan chuan a neih zawh loh tur ngei a han chhiar a. Mahse, Phunṭiha chu a lo hausa em em mai si a, Tualvungi chu neih tum chuan a khuate nen a man kengin an rawn kal ta ut mai si a. Tualvungi khan Zawlpala kha a hmangaih em em mai a, Phunṭiha chu a neih duh loh avangin, ‘a rai’ lo ti rawh tiin a ngen lawm lawm a. Chuti chung pawh chuan Tualvungi khan eng mah a sawi ve ngam lo va, a pasalin ṭawngkam a lo nei tawh si a, hreh ngawih ngawihin Phunṭiha chu a zui haw thu a lang. Zawlpala lah a mangang baw si nen, eng mah sawi ngam tawh bik si lo, mipa a nih anga a rorelna leh a thusawi chuan an nupa hlim em em leh inhmagaih em em inkar chu tichhiain an nunna hial an chan ta a nih kha. Rorelna lamah mipain a sawi tawh chuan hmeichhia an inrawlh lo tih lantirtu thawnthu a ni.

Thu Tlipna:

A chungah tar lan tak aṭangin Mizo rochun thawnthu aṭangin chhungkuaa hmeichhiate mawhphurhna leh pawimawhna a lang thei a. Mizo *folklore*-ah hmeichhiate chu chhungkaw inngahna, fate nun kaihhruaitu, nunphung vawngtu leh chhungkua leh khawtlang inremna leh inlungualna siamtu pawimawh tak anga lantir an ni tih a lang chiang hle. Hmeichhiate mawhphurhna chu inchungkhur leh a chhehvel piah lamah, chhungril lama thlamuanna petu, a ṭul ang ang thawka ei leh bar zawnna kawnga chhungkaw ṭanpuitu an ni.

Mizo rochun thawnthu hrang hrang - *Liandova leh Tuaisiala, Tlingi leh Ngama, Kungawrhi leh Tumchhingi leh Raldawna* te aṭangin hmeichhiate chu rinawm, hmangaihnaa nghet, harsatna tuar ngam leh chhungkaw himna ngaihtuah mi angin an lang tlangpui. Mipaten an hmeichhe duhthusam leh an rilrem zawng (*ideal*) chu inpêkna (*self-sacrifice*) leh rinawmna hmangin teh a ni a. Hei hian Mizo khawtlangin hmeichhiate chungah a beiseina leh *cultural expectation* te a lantir chiang hle.

Mahse, he zir chianna hian hmeichhiate pawimawh tak anga lantir an nih lai hian, an dinhmun chu mipa rorelna hnuaiah chuan (*patriarchal structure*) a hniam hle a ni tih a lang. Thuthlukna siam leh rorelna kawngah chuan mipate kutah an inngah nasat ziate leh Mizo khawtlang nun hmasa lamah khan mipa leh hmeichhe hna te, an tih tur chenin (*gender role*) mumal takin an lo thliar tih a lang.

Feminist perspective aṭanga thliar chuan, Mizo *folklore*-ah hmeichhia an duhthusam ṭhin nia lang chu, nun nem, hmel ṭha, zai dam, ngawichawi leh thuawi te hi a ni tlangpui. Chutih rual chuan, Kungawrhi, Tumchhingi, Mauruangi leh thawnthu dang ṭhenkhatah hmeichhiate chu rilru chak, fing leh a hunah chuan anmahni thutlukna siam ngam mi an ni tih a lang. Hei hian hmeichhiate chu aw an chhuah loh avanga tuar leh hman aṭanga mipa rorelna hnuaia kun an nihzia a lantir a ni. Finna kawngah chuan mipa aiin an fing em maw tih turin thawnthu ṭhenkhatah chuan a lang a. Harsatna leh manganna an tawhna hmunah pawh a thliar thiam zawk leh a huaisen zawk an ni tih Kungawrhi aṭang pawn a hriat a. Kungawrhi khan a pasal Keimi kha a chik em em ṭhin a, an tlan chhuah dawn pawn ama rorel leh ruahman angin amah chhanchhuaktu Phawthira te nen an tlan chhuak a nih kha. *Folklore*-ah te hian hmeichhiate finzia hi a thawnthu phenah hian a inphumru ṭhin baw a ni.

Chuvangin, Mizo rochun thawnthu hi hmeichhiate chungchanga Mizo *society* ngaihdan hriat thiamna atan hmanraw pawimawh tak a ni. Hêng thawnthu te hian Mizo *social structure*, *gender expectation* leh *cultural ideology* te a dah hlu a, tunlai hmeichhe zirna (*women studies*)

atan pawh a hlu hle. Chumi avang chuan, Mizo folklore hi thawnthu inhlan chhawn chauh ni lovin, mipa leh hmeichhe inkar zir chianna atan te leh khawtlang leh mimal nun thlakthlengtu pawimawh tak a nih avang hian Mizo khawtlang nun zirna atan pawh hman tlak tak a ni.

Hmeichhiate hi khawtlangah hian dinhmun hniam zawka awm an ni a. Mizo thawnthute uluk taka chhiar chuan hmeichhiate hi mipa hnuaia, an rawng bawlsak tura awm, thuneihnate nei ve lem lote an ni. Mipa leh hmeichhe chanvo chu inang lo a, mipa chu pawnvhuak a, ram vak lehr al bei turte annih laiin hmeichhiate chu inchhung leh fate enkawl, mipate duhdan zawm a, rim taka hna thawk a, mipate laka rinawm tura beisei an ni.

K.C.Vannghaka chuan,

Feminist critic thenkhat chuan thawnthua hmeichhiate dinhmun hniam zawka lantirna reng reng hian thangharte rilruah hmeichhiate dah hniamna rilru a neihtir ang tih hlauvin thawnthua hmeichhiate dinhmun hi an sawi tha duh lo fo thin a. Hnam thenkhat zingah chutianga lo hmuhsit phah ta chu awm ngeia an hriat avangin hmeichhiate humhim nan leh tihmasawn nan thawnthu thenkhat phei chu an ziah that phah niin an sawi a. A hun azir leh kan khawsak dan lo danglam chho zel avangin pi puten tawngkaa an lo inhlan chhawn thawnthute pawh hi en nawn leh deuhva siam that tul nia hriate pawh an lo chhuak mek a ni. Chutih rual chuan pi pute thawnthute kha ziaka inhlan chhawn ni lo, tawngkaa inhlan chhawnte an nih avangin mahni duh dan ang ngawta lo siam rem leh lo siam that ve ngawt chu a dik bik kher lo mai thei. An hunlaia hmeichhiate dinhmun leh mipaten hmeichhiate an hmuh dan tar lanna ber a nih thin avangin tunlai mite hian ngun taka kan zir zel a, insiam that ngaihna lai apianga kan insiam that hi a tha zawk mahin a lang. (Folk Literature 150)

tiin a tar lang.

Vannghaka'n a sawi ang hian Mizo thawnthute atanga thlir chuan mipate ai chuan hmeichhiate dinhmun a hniam deuh tih chu a lang Chiang hle a. Mahse, tun lai khawvel thlir chuan hmeichhiate pawhin dinhmun tha zawk an luah mek zel tih a lang tawh a, chuvangin Mizo thawnthu atangte ringawta hmeichhiate dinhmun thlir lovin tunlai khawvel nena thlir khawpte pawh a tul fova. Hman lai nen tehkhin ralah chuan hmeichhiate dinhmun chuan hma a sawn hle a, chutih rual erawh chuan dinhmun tha ta lua erawh chu a ni lo. Heng thawnthute hi hman lai dinhmun thlir nana hmangin, inzirna tur leh hmasawna tur awm apiangah hmasawn nan hman ni se a duhawm hle ang.

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