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January - March 2020

MIZO STUDIES

(A Quarterly Refereed Journal)

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Editorial

Kum 2020 Mizo Studies Issue hmasa ber chu tluang takin a chhuak leh thei ta. Kumina chhuak hmasa ber a nih angin kumthar chibai ka buk a che u. He Journal hi kum 2012-a chhuah tan a nih atangin khaihlak awm lovin tluang takin tih chhuah a ni thei zel a, a lawmawm hle a ni. Kum khata tum li lai chhuak (quarterly) a nih avangin thuziak chhuah tur lak khawm leh buaipui kawngah a buaipuitute pawh an rim thei hle.

Mizo Studies chhuah tan tirh atangin Mizo Department, MZU- a Head of Department apiang hi Editor an ni thin a. Kumin atang hian Editor hna hi zirtirtuten in thawh chhawk ni se kan tih tak avangin Editor hna hi ka koah a tla ta a ni. Mizo Studies-ah hian English leh Mizo huanga thuziak dah thin a ni a, kumin atang chuan kan tih thin dan thlakin Mizo huang hi a hmasa zawkah dah zelin English huang hi a hnuhnung lamah dah a ni thung ang.

Mizo Studies-a thuziakte hi mi thiam endik tir thin a ni a, zirna huang hrang hranga thuziakte chhuah thin a ni. Amaherawhchu, *Research Article* ziah dan phung a theih ang anga zawm tlat kan tum avangin thuziak tam tak hnawl a awm thin. He Journal hi zirlai te, research timêk-te leh zirtirtu eng emaw zatin an chhawrin an hlawkpui thu an sawi kan hre fo a, a lawmawm hle a ni. Thuziak pangngai bakah Department-in programme pawimawh hrang hrang a hman thinte tar lan a ni thin baw. Kuminah pawh February 21, 2020 Mother Tongue Day pualin mahni pianpui tawng hlutna leh inzirtirna programme pawimawh tak Mizo department chuan kan hmang a ni.

Thahnemngai taka thu rawn thawh thin tute chungah lawmthu kan sawi a, he Journal hi tangkai taka lo hmang zel turin kan beisein duhsakna kan hlan a che u.

Mizo Ṭawng : Mizo Hnahthlâk Phuar Khawmtu

R.L. Thanmawia*

Mizo ṭawng hi ṭawng mawi tak tia sawi tur ni lo mah se ṭawng ṭha tak a ni a. A lam chhuah dan hi a fiah vang nge ni a, hnam dangte hian an zir thiam zung zung mai a ni. He ṭawng hmangtute zingah hian rei vak lo an awm pawhin an ṭawng thei zel mai ṭhin. Mizo hnahthlak chi peng hrang hrang, ṭawng zir miten ‘Mizo-Kuki-Chin group’ tia an sawite tan phei chuan a inzul thui avangin hriat thiam a awl lehzuol . Ṭawng hi mihringte rohlu a ni a, he hnam nawlpui khaikhawmtu ber Mizo ṭawng pawh hi a hlu hle a ni. Mizo ṭawng ṭobul leh a hmasawn dan tlangpui han tarlang hmasa ila.

1. Mizo ṭawng group

Mizo ṭawng hi khawvela ṭawng hlawm lianpui pui zinga pakhat ‘Sino-Tibetan’ ṭawng chhungkaw zinga peng pakhat ‘Tibeto-Burman’ an tih zinga mi a ni a. Tibeto-Burman ṭawng huang chhunga mi tam tak chu China chhim chhak aṭangin India hmar tawp thlengin an inzar pharh a, Burma chhim tawp thlengin an awm baw a, Asia chhim lam leh chhimchhak chhak lama ṭawng hlawm lian tak a ni. Hemi ṭawng hlawm zingah pawh hian ṭawng

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inhnai zual an awm a, chungte chu ‘Kuki-Chin Group’ tiin an sawi thin a, Mizo ṭawng pawh hi hemi zinga mi hi a ni a. Tunlaia ṭawng zir mi (linguist)-te chuan he ṭawng hlawm sawina atan hian *Mizo-Kuki-Chin* ti an hmang ta thung a ni. Tibeto-Burman ṭawng lama mi thiam bik Thangi Chhange chuan, “Mizo ṭawng hi Tibeto-Burman ṭawng zinga peng pakhat, Mizo-Kuki-Chin branch an tih zinga mi a ni,” tiin a sawi. (1)

Mizo-Kuki-Chin group-a ṭawngte hi a inhnai zual tawh hle. Ṭawng inhre tawn sa lo pawh an inbiak chuan, bo lutuk lovin an inhre tawn thei mai a. Ṭawng chipeng pakhat thu sawi chu ngun taka ngaihthlak chuan a sawi tum lam chu a hriat theih ruak zel a ni. Awmna hmun a hran rei tawh avang te, an chheh vel ṭawng dangin a pawlh dal tawh avang tea a thluk dan te, sawi chhuah dan kawngkal hrang hret hret te a ni ber. Ṭawng hrang daih hmang tan pheih chuan heng ṭawng chi peng hrang hrangte thu sawi hi hriat hran hleih theih loh khawpin a inhnaiah ni. Hemi chungchang hi T.H.Lewin-a pawhin heti hian a ziaak a, “Hnam peng hrang zawng zawng deuh thawin anmahni ṭawng hrang an nei vek a; tihdan phung leh khawsakna hmun thuhmun loh vanging an lamrik dan leh thil hming sawi dan chu hmun thenkhatah danglam hlek hlek mah se, an thusawi dan hmang chik taka ngaihtuah chuan...Lushai (Mizo) hi an hmang tlang vekin an inhre tawn thei vek a ni. Lushai dialect hi a ram pum ṭawng inṭawm tlan (lingua franca) chu a ni,” tiin. (33)

Mizo-Kuki-Chin ṭawng hlawm chhunga mite hi tunlai chuan Mizo hnahtlak ṭawng emaw Zo hnahtlak ṭawng tiin emaw an hmang lar ta hle a, he sawi dan thar hi Mizoram chhunga miten an hmang ber a, hnam chipeng dang zingah hian he sawi dan thar la ṭawmpui chiah lo an awm baw. He ṭawng hlawm chhunga ṭawng peng hrang hrangte hi Mizo ṭawng tia sawi tak berah hian a inpawlh nasa hle. Hmeichhe puanbua puanzia rawng hrang hrang hmanga an zep ang mai hian a inzep chiat a. Hla hlui lamah a inpawlh nasa leh zual. Hla thu pangngaiah a inpawlh a, thiam hla leh hlado lamah pheih chuan a inpawlh chiat a ni ber. Kan thawnthute pawh a

tlangpuiin a inang a, a changtute hming leh a thawnthu sawi chhuah danah a hrang hret hret chauh a ni. Thlahtu chanchin leh khawchhak lam atanga thlang an tlak dan chanchin pipute atanga tawngkaa an inhlanchhawn dan thlengin a inhlal lo vek mai. B. Lalthangliana chuan, Kawlphaiah hian Mizo hnahtlak chi, chipeng leh chi tepeng (clan, sub clan, sub sub clan)-te an chengho vek a, tawng khat an hmangho ngei nia rin theih a ni a ti (Mizo..p 25).

Mizo hnahtlakhote hi hmanlai deuh, an awmkhawm lai chuan tawng khat an hmang niin a rin theih. Chhan hrang hrang avanga kawl phai atanga an darh khan a then hmar thlang lamah, a then khawthlang hawiin, a then chhim thlang lam panin awm hmun an sawn niin a lang a, hmun hran hrana kum za tam an awm hnuah hian an tawng ki a dang hret hret ang a, tawng bungrua pawh hnam a than ang zelin a piang belh zel a, chungte avang chuan tawng hrang (dialect) angin an lo awm ta hial a ni thei. A then chu Kawlho hnaiah an chambang a, hmar lam deuhva kalho chuan Manipur lalram an lut a, thlang lama thleng thui deuh pawl chuan Tripura lalram an lut bawk a, Cachar tlang ram leh chittagong thlengte chu Bengali tawng hmangte bulah an khawsa bawk a. Hetianga hnam lian leh chak zawk bula an awm hian an tawng kalhmang leh thil sawi chhuah dan kalhmang pawh thui tak chu an zui ngei ang tih a rinawm a. Hemi tichiang tur hian B.Lalthangliana chuan Kawlphaia cheng Mizote thu sawi chhuah dan heti hian a sawi a, “I nau chu a va chum ve,” tih aiah “a va thau ve” an ti a. Miin a thil rit khai chhawk dawn sela, “A ngai lo ve” tih aiah “A pawl lo” an ti hlauh thin. Heta ‘thau’ leh ‘a pawl lo’ tih hi Kawl tawng.. Kawl ngaihtuahna hmanga sawi dan a ni,” a ti (29). Mizoram chhunga cheng, Mizo tawng hmang hote zingah pawh chhim lam leh hmar lam thil sawi dan hrang a awm thluah a, hetiang hi khawvel ram hrang hrangah pawh a awm hlawm a. Rorelna pakhat hnuaia awm lo, inpawh tawn reng reng tawh lova kum zasarih lai an awm hran hnuah chuan thui tak chu a danglam ve ta a niang tih a rinawm.

2. Mizo ṭawng chu tute ṭawng nge?

Mizo ṭawng kan tih tak ber hi eng tin nge a lo pian a, eng chi peng ṭawng ber nge tih hi sawi fiah awlsam lo tak a ni. Mizo tih thu mal leh Mizo ṭawng tih thute hi a pianna a la rei lo va, tun hma deuhva khawi emaw laiah chuan lo hmang zauh an awm pawhin, tlang hriata heng thu malte hi hman a nih tak tak chu kum zabi 20-na tir lam kha a ni chauh va. C. Chhuanvawra chuan, “Mizo ṭawng hi Mizo ṭawng tia hman a nih hma hian Lusei ṭawng tih a ni a, Lusei ṭawng tih a nih hma chuan Duhlian ṭawng tih a ni ṭhin,” a ti a (p.5). Lusei ṭawng tih leh Duhlian ṭawng tih hi hman pawlh a ni ṭhin a, eng pawh ni se Mizo ṭawng tia sawi a nih hma khan Lusei ṭawng tiin emaw Duhlian ṭawng tiin emaw an sawi ber ṭhin a ni.

Luseiho chu tute nge ni a, Duhlian chu tute nge? tih hi zawhna awm nghal tur chu a ni. Mizo tih chhungah hian hnam hlawm lian pui pui a awm a, chungte chu- Lusei, Ralte, Pawi, Hmar, Paite, Lakher (Mara), Kuki leh Thado-te an awm a. Heng bak pawh hi hnam eng emaw zat an la awm a, chung hnam ṭhenkhatte phei chuan anmahni ṭawng an nei hrang nghe nghe a. A hmasa ber Lusei hi thlang an tlak khan a laili an an chhuk a, tuna Mizoram hi an luah deuh ber a ni. Hun a kal deuh hnuah chung hnam hlawm hrang hrangte chuan anmahni ṭheuhvin an dinkhawchhuahna atana an chheh vela hnam dangte an do va, anmahni leh mahnite pawh indo chang an nei ṭhin a. Indo leh inrun ṭhinna chuan roreltu neih ṭulna a hring a, a hnam hlawm roreltu ai mahin khaw tin chuan anmahni khaw ‘lal’ an nei ta a. Lusei hnam zinga peng pakhat Sailo-hote chuan rorel an thiam bakah khaw hrang hranga lalte chu an ṭangho thiam bawh a, kum za pawh a ral hmain tuna Mizoram chhunga khaw tam zawkah hian lalna an lo chang ta a. Hemi chungchang hi N.E.Parry chuan heti hian a ziaak a:

“Khaw tinin anmahni lal an nei ṭheuhva; lal zawng zawng deuh thaw chu Sailo an ni a; anni hian British-in Mizoram a awp hma daih aṭang tawhin lalna an lo chang tawh a ni.

Hualngo leh Pawl lal tlem an awm baw a; anni pawh hian Sailo hnuaiah khaw te deuh thutin lalna an chang a ni.” tiin (p.1)

Sailo lalten ram zau tak an awp atang khan an tawng, Lusei tawng chu an hmang lar ta a. Hnam hrang hrang, an khua leh tuite pawhin an hmanpui zel a. Ralte hnam tam zawk phei chuan hun reiloteah anmahni tawng bo khawpin anmahni tawng ang maiin an lo hmang ta hial a. Lusei tawng hi Duhlian tawng tia hriat lar a ni zawk mah a. An lalte tawng hman ber a nih avangin a lar zel a, reiloteah Mizo hnahtlak hnam hrang hrangte tan pawh inbiak pawhna atana hman tawm theih tak, an inkara tawng intawm tlan theih tak a lo ni ta hial a ni.

‘Duhlian’ tih thu mal hi Luseiho sawina a ni ber a, anmahniin an insawina ni lovin, hnam dangin an sawina niin a lang. B. Lalthangliana chuan Duhlian tih hi, “Paite (Zomi) te, Thado te, Vaiphei ten Lusei an kohna a ni...” a ti a (Zo..154) G.A.Grierson-a erawh chuan Duhlian tih chu anmahni inkohna angin a sawi thung, “Anmahni chuan Duhlian an inti a, an tawng chu Duhlian tawng an ti” (They usually called themselves ‘Duhlien’ and their language ‘Dulien Tawng’) tiin a ziak a ni (25). Engpawh ni se, Luseiho chu Duhlian tia koh an ni a, an tawng pawh Duhlian tawng tih a ni a, anni hian rorel an thiam avang leh lal tam berte kha Lusei chi peng, Sailo lal an nih avangin an tawng chu Mizo hnahtlak hnam hrang hrang zingah pawh hriat a hlawhin a lo darh zauva ta a ni. Duhlian tawng tia hriat thin chu zawi zawiin Mizo tawng tih a lo ni ta a ni.

‘Mizo’ tih thu mal pianna hun hi a hla lutuk lovin a lang a. Chi leh hnam bing huam chin nei pawh a ni lo, tun hnua Mizo hnahtlak tia sawi tak hnam hrang hrang, Mizo nia inpawm duhte zawng zawng a huam vek a, tawng erawh chu, Duhlian tawng ni thin kha Mizo tawng tih a nih tak avangin Mizo chi peng thenkhat tan chuan intih mikhual a awl deuh va, Mizo nih hnial chiah lo turte pawh Mizo tawng a pai deuh avangin a inthlahrun phah lawi si a ni.

Zo emaw Mizo tih thu mal pian dan leh a awmzia chhui dawnna tam tak a awm thei a, tun tumah hian chu lam chu kan thlur dawn lo va.

Ziaka ‘Mizo’ tih thu hmuh theih hmasa ber chu McCabe a ziak kha niin a lang. Heti hian a ziak a, “The Lushais call themselves Mizo or Mizau which terms includes the following castes: Ralte, Molbem, Khuangli, Paithe, Taute, Jahau (Yahow), Dulien, Lakher, Fanai (Molienpui), Poi, Dalang, Tangur, Sukte, Mar, Falam (Tashons), Paukhup, Liellul..”(np). Hemi hma hret hian Saikuti chuan a hlaah, “Mizo lu ngenin..” tiin a hmang tawh a. Zatluanga sawi dan chuan, “Than tlang zova awmho chu Zo-ho khi an tih thin avangin ‘Mizo-ho’ tia koh an ni ta fo va..” tiin a sawi a (1). A enga pawh chu ni se, Mizo tih thu mal hman hi a tlai hle mai a, Mizo tia an sawi hian chi bik sawi nana hmang lovin a hnam nawlpui sawi nan an hmang thin niin a lang. A hnam nawlpui sawi nana tla nget zel a, chumite tawng hman tlang lawn ber pawh chu Mizo tawng tih a ni ta a ni.

3. Inbiak pawhna hmanrua

Mizo tawng tia sawi a nih hma, Duhlian tawng tia sawi a nih lai atang rengin Mizo hnahthlak hnam hrang hrangten he tawng hi inbiak pawh tawn nan an lo hmang viau tawh a. Lewin-a chuan, 1974 daih tawh khan, “.. Lushai hi an hmang tlang vekin an inhre tawn thei vek a ni. Lushai dialect hi a ram pum tawng intawm tlan (lingua franca) chu a ni,” tiin a lo sawi tawh a (33). Hetih laia a biak pawhte hi chu mi tlem te an ni a, mahse hetih hian a lo sawi der tawh a. J.Shakespear-a pawhin, “ Lusei hnam tawng, Lusei tih emaw Duhlian tih emaw a an sawi chu tunah chuan Lushai hills pumpuia an tawng hman tawn ber a ni (Lusei or Dulien, which is the dialect of the Lusei clan...is now the lingua franca of the whole Lushai hills) tiin a lo ziak baw a (112).

Vumson chuan Mizo tawng hi he hnam (tribe) pumpui zinga a darh dan hetih hian a sawi a, “Of all Zo dialects, the Lusei or

Duhlian dialect is the most widely spoken. It is the common language in West Zoram (Mizoram a sawina), and it is spoken by almost all Zo people in Manipur and the Chittagong Hill Tracts....” tiin. (269). A sawi zelnaah phei chuan Zo hnathlak ram hrang hranga cheng zawng zawng zatve aia tam hian Mizo ṭawng hi an hmanṭhe thei vek a ni a ti. A ziah hun hi a rei deuh tawh a, tun dinhmunah phei chuan a hun lai aiin a tlanglawn lehṭzual tawh ngei ang.

Latin ṭawng hi ṭawng pawimawh tak, tunlaia ṭawng hrang hrang French, Italian, Portuguese, Romanian leh Spanish-te ṭawng ṭobul a ni a, hengho suiṭhawmtu pawimawh tak a ni. Chutiang bawkin Sanskrit leh Greek ṭawngte pawh a ni a. Sap ṭawng hi tunlai khawvel pumpui min suiṭhawmtu, khawvel hnam hrang hrangte min inpawh tawntirtu ṭawng pawimawh ber a ni ta hial a. Sailo lalte ṭawng hman ber hi a lo larin, a lo darh zau ta bawk a, chuvangin Mizo ṭawng pawh hi he hnam nawlṭuite tan hian ṭawng malsawm, an inbiak pawh tawnna ṭawng a lo ni ta a ni.

4. Tunlai huna Mizo ṭawng ṭhan dan leh a darh dan

Mizo ṭawng hi Mizo hnaṭhlak, L.Keivomin Zo tribe a tihte zingah hian a ṭhangin a darh zau zel a. Sailo lalten he ṭawng hi an tihlarh dan kan tarlang tawh a. Mizoram chu kumpinuin a awp hnu khan, lalte lalna kha tawp mai lo mah se tunhmaa an lal dan nen chuan an thuneiṭhna a dang ta a, Sapho khan an duhsak zawng mi chu lal atan an dah a, hnamchawm lal pawh engemaw zat an awm ta a. Chuti chung chuan Mizo ṭawng chu hman tlanglawn a ni ta deuh deuh zawk a. Hetia Mizo ṭawng hman lar zel a nih chhan hi kawng hrang hrang a awm thei a, tawi te tein han tarlang ila:

1) Chanchin Ṭha leh Zirna: Kum 1894 ah Mizoram ṭhutchilh turin Zosap hmasa Pu Buanga leh Sapupa an ṭhleng a, an hna hmasa chu Mizo ṭawnga hawrawp siamsak a ni. Mizo hawrawp an siam zawh rual rualin zirna sikul an din nghal bawk a. Bul an lo ṭan tawh chu Zosaphluia leh Zosaphtharaten an chhunṭawm a. Thingṭlang

khaw tam takah sikul an din zel a, reiloteah Mizoram pumah zirna sikul a ding ta mai a. Mizo ṭawngin fakna hla an letling a, an phuah bawk a, zirilaibu an siam a, lehkhahu an ziaak a, chanchinbu an chhuah bawk a. Chuvangin, nasa taka Mizote zinga Chanchin Ṭha leh zirna a darh hian Mizo ṭawng chu a pu darh ve nghal zel a ni.

Mission pawl hrang hrangin Mizoram chhung mai ni lovin Manipur, Tripura, Chin state, Chittagong hill tract leh Arakan thlengin Chanchin Ṭha an hril zel a, chu chuan nasa takin Mizo ṭawng pawh Mizo-Kuki-Chin group-te zingah Mizo ṭawng hi a tilar pah nghal zel bawk a ni.

2) Harhna: Mizoram chhung leh Mizo hnahtlak awmna ramah kristian an nih hnuin harhna a thleng zel hlawn a. Harhnain a hrin, Mizo lengkhawm zai hla thar ṭha tak tak chu harhna thli tleh chuan a keng tel zel a, chuvangin khawi hmuna phuah pawh ni se Zofate chenna ram chu chung hla thar ṭha tak tak chuan a thleng ve nghal zel a, hei hian nasa takin Mizo ṭawng a theh darh a ni a tih theih bawk.

3) Chanchin Ṭha Dak: Harhna chi khat, Chanchin Ṭha Dak bawm zawn harhna chu kum 1946 aṭangin a lo thleng ve leh a. Khawchhak lama an unaute chhiar turin Mizoram lama mite chuan an lehkhahu neih ang ang, a themhlem deuh pawh sawi lovin an theh khawm a. Khaw hrang hrangin bawm engemaw zat an siam a, chutah chuan an lehkhahu pekte chu an dah zel a. Mizoram kil hrang hrang aṭanga aṭangin chung bawmte chu an zawn a, Chin state leh kawlpheia mite an pe chho ta a. Hei hian nasa takin khawchhak lamah Mizo ṭawng a theh darh bawk a ni.

4) Chanchinbu: Hmasawnna in a ken tel pakhat chu Chanchinbu a ni a. Kum zabi tir tēah Mizo leh Vai chanchin chhuah ṭan a ni a, a hnu deuhvah Zoram Thupuan te a chhuak leh a, mahse henge hi a darh zau vak lo. Mizoram Presbyterian Kohhran chuan kum 1911 aṭangin Kristian Tlangau an tichhuak a, hei hian Zoram pawna Zo hnahtlakhte awmna hrang hrang a thleng a, chuvangin he chanchinbu

hi Mizo ṭawng theh darhtu pawimawh tak a tling.

5) Media : Kum 1957 aṭangin All India Radio, Gauhati chuan Mizo programme a tichhuak ṭan a, zawi zawiin hma a sawn zel a. Zofate chenna hmun hrang hrang Chin state, Kawlphai, Manipur, Tripura leh Bangladesh thlengin a tuam a, a chhuah hun nghakin an ṭhu ṭhuap ṭhin a ni. Tun hnu deuhvah hian Mizo ṭawnga film hrang hrang lehlin hian heng ram hrang hrangte hi a dengchhuak leh a. Mizo zaithiamte aw, Mizoram chhung mai ni lo, Myanmar lama mite, Manipur lama mite zai pawhin Zofate chenna ram a thleng ta zel baw k a. Hengte avang hian Mizo ṭawng hi a la ṭhang zel a, hei hian zawi zawiin Zofate hi a phuarkhawm zel a ni.

Linguist hmingthang Ngugi Wa Thiago chuan, ṭawng hi hnam nunna hnâr (soul of culture) a ni tiin a sawi a (np). Khawvelah ṭawng tam tak a thi tawh a, a thi mek zel a. Mizo-Kuki-Chin group chhunga ṭawng tam tak pawh a thi tawh a, a thi mek baw k a, chutih lai chuan he hnam nawlpui phuar khawmtu ṭawng ṭhang mek zel Mizo ṭawng hi Mizote vanneihna a ni. Mizo ṭawng hian zawi zawiin Mizo hnathlak hnam hrang hrangte hi min pawt khawm a ni tiin a sawi theih. Kan inbiak pawhna hmanrua ber Mizo ṭawng hi mi ṭhenkhatin a zawi zawia a thih mai an hlau va. Mizo chi peng ṭhenkhatte hi chu thi mek te, thi mai thei dinhmuna dingte an awm a, mahse Mizo ṭawng hi erawh chu a ṭhang mek zel a, a hretu leh hmangtu kan pung zel a, he ṭawng hmanga lehkhabu leh thu ziak dang dang a pung zel baw k a. Ṭhang hnih khat a ral leh meuh chuan he ṭawng hi India rama ṭawng lian zingah a la tel ang a, a la ṭhang zel dawn a. Mizo hnahtlak hrang hrangte suihsawmtu leh tipumkhattu lunglhu a la ni deuh deuh dawn a ni.

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Mafaa Hauhnar : The Escapist of Conflict

Ellis F. Zadinglana*

Tu pawh hian, hlimna leh lawmna, hahdamna min thlen a, kan zangkhai theihna tur kan beisei vek a. Dam chhung la laa nawmsakna mai piaah lamah, thih hnu khawvelah pawh thlarau hahdamna tur atan kan nun pum deuhthaw hi kan hmang a ni. Thenkhat tan chuan he khawvel hi lungngaihna leh tahnaa khat, hlimnaten mual an liam a, beiseinate a bona hmun, retheihna leh riangvai taka awmna hmun a nih chang a tam thin. Chung mite tan chuan he nunah hian beisei tur a awm lo va, an beiseina chu thlarau ramah emaw, nun hlui liam taah emaw, an suangtuahnaa an din khawvel tha zawkah emaw chuan a awm a. Savaah emaw thilsiam dangah chana an duhsam hmunah chuan he khawvel hi chhuahsan an duh thin a, an hlaphuahhte an duhthusam chu puang chhuakin, chu chu *Escapism* chu a ni.

He paper-ah hian Mafaa khan engvanga he khawvel hi chhuahsan duh nge a nih tih te, engtin nge chhuahsan a duh a, khawi hmunah nge, eng hmanrua leh theihna hmangin nge a chhuahsan ang tihte a hla 'Kungpui Mi Ril' tih atangin kan zirchiang dawn a ni.

Mizo pi leh pute chuan thih hnu khawvela an thlarau hahdam taka a awm theihna leh an ropuina tur Pialral an beisei thin a. Pialral thleng tur chuan an damlainn thangchhuah emaw Pasaltha mi huaisen,

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ral leh sa kap thei nih a ngai a ni. Pialralah chuan fai sa ringin nuamsa takin an awm theiin an ring a, an dam laia an thawhrimna lak ata an chawl tawh dawn niin an ngai a ni. Chu suangtuahna ram chu Ṭhuamtea khawlhiring chuan mihrang hrangin hming hran hran an vuah a ni tiin,

Rokunga chuan ‘Chhawrpial Run’ a ti a, Siamkima chuan ‘Zalenna Ram’ a vuah thung. Zikpui Pain ‘Lungrualna Tlang’ a tih laiin Thomas Moore chuan ‘Utopia’ a ti thung a, James Hilton chuan ‘Shangrila’ a lo vuah ve mek bawk a. Spanish ho ‘Eldorado’ leh Greek ho ‘elysian’ pawh hi he suangtuah ram tho hi a ni a, engthawlna khawpui a ni (Zotuithiang 190).

C. Lalnunchanga chuan a lehkhabu *Kawlkil Piah Lamtluang* tihah chuan, “Mi tu pawhin khawvel khawi lai emawah hian hmun danglam leh nuam tak, muanawm reih awmin kan ring a,” tiin a changtupa Vala hmangin a sawi a (68). Chu lehkhabua Ahfrit hnamte pawh chuan Mizo pi puten Pialral an beisei ang deuh bawkin pialral, khawvel aia hmun nuam zawk leh rei tak dam a, upat theih loh va, vanglai hun hman reng theihna hmun awmin an ring a. Chu hmun chu bawhin mi tam tak an kal tawh a, ram ṭha leh zual chakin an awm a ni (69).

Escapism chu hringnun tlanbo sanna leh nun hreawmna lak ata bikbo duhna hi a ni a. *Romanticism* ziarang pawimawh tak pakhat a ni. R.L. Thanmawia chuan, “Hringnun thlawh chhuahsan chakna hi a ni,” (Lenchawm 200) tiin a sawi a. J.F. Laldailova Dictionary-ah chuan, “mawhphurhna pumpelhna, duhthusam hman mi” (183) tiin a sawi bawk. Lalrammuana Sailo chuan, “Escapism chu mihring nun pangngai duh khawp lohna atanga lo awm a ni a, miin ama nun chu chhan eng emaw avanga ningin chhuahsan duh ta se, suangtuahna khawvelah emaw thil dang hmangin emaw mihring nun chu kalsan a duh ṭhin a, chu chu escapism kan tih chu a ni,”

(Tlaizawng 178) tiin a sawifiah a. Natna lak ata damna beisei a, duhthusam hmunah an rinnain khawvel chhuahsan an duhna a ni.

Oxford Essential Dictionary chuan *escapism* chu, “A tak ram atangin suangtuahna emaw thilsiam dang emaw hmanga hreawmna awm lohna leh rilru engthawl na hmun beiseina,” tiin a dah a (194). Webster Dictionary chuan, “Thil tak tak emaw thil nihphung pangngai kal pela suangtuahna ram emaw thil hahdamthlak lama mihring rilru lak pen thinna” tih a ni (Webster). F. Lalzuihanga chuan *escapism* chu, “a tak ram khawvel chhuahsana kan suangtuah leh duhthusam rama chen chàkna” tiin a sawi a (Laisuih Bu Hnihna 124). Ram tha lehzuah chàkna a ni a, chu chu Mizo kristian hla thar ziarang a ni tiin R.L. Thanmawia sawi a tawmpui bawka ni. (124).

Thu leh hla huangah chuan *romantic poetry* kan tihte hi *escapism* inlar tamna berte an ni a tih theih awm e. Kum zabi 19-na laia *romantic poet* - William Wordsworth, S.T Coleridge, P.B. Shelley, William Blake, John Keats, etc, te khan he khawvela an hreawmna leh rilru tawna lak ata an hla hmangan khuarelah, khawvel tha zawka tlanchhuahna kawng an zawng a. An duhthusam ramah chuan rinnain savaah emaw thilsiam dangah emaw chan a, he khawvel hi chhuahsan an duh thin a ni. Hringnun retheihna leh manganna lak ata bikbona an zawng a, he khawvel thil reng reng hian hlimna emaw a pe thei si lo. An duhthusam khawvel tha zawka an din chawpah chuan chen an duh ta thin a ni. Heng mite hi *escapist poet* tih an ni.

Kum 1919 harhnain a hrin chhuah Mizo lengkhawm zaihte hian *escapism* hnu hma a tam hle mai a. He khawvel mi ni lo ang maiin an hlahte chuan an sawi a, Thanmawia chuan,

van nun an tem tawh a, vanram ngaiin an kur a;
hmangaihtu Isua hnen thlen hlan an nghakhlal a, an
hmangaih kal tate nen intawh khawm an chak em
em bawka; chuvangin an thla chu leiah a ngam lo
va, an hla hmangan an thlawk chhuak a, ... khawvel

hnu chhawnin vanram an thlir thin a ni (Lenchawm 201)

tiin khawvel chhuahsan an duh chhan chiang takin a sawi a. Khawvel leh hringnun an nin hrim hrim vang erawh a ni ber chuang lo niin a sawi bawk (200).

Mafaa as an escapist

Hnam pumina mamawh vanglai taka mual liam ta J.F Laldailova sunna'n *Kungpui Mi Ril* tih hi Mafaa phuah a ni a. JF Laldailova kha Mizo thu leh hla huangah chuan mi pakhat nih tling a ni hlein a lang a. Thu zia lamah te, hla phuah leh *criticism* lamah Mizo *literature* tana mi tangkai tak a ni. Mafaa phei chuan thu leh hla khawvela min hnuk lut a, min chawmtu ber a ni a tihial a ni (Chawlhna Tuikam 145).

Kungpui Mi Ril sunnahla hi *elegiac stanza* niin 'abab' rhyme a ni a; Thomas Gray-a *elegy* phuah dan hmanga phuah a ni. He hlaah hian Mafaa hian JF-a a uina thu te, a hmel hmu lo mah se a thu leh hlaah a hmel a hmuh chianzia te, mi bik leh tluk rual a nih lohzia a tar lang a ni. 'Ka hippocrene,..deh loh sakei huai' tiin Mizo *literary criticism*-a hmahruaitu leh lehlin hna thawk a, tawngkau chheh mawi leh ngaihnaawm chhep thiam JF-a a dahsanzia leh a entawn ber a nih thute pawh a sawi lang bawk a ni. Chutiang khawpa atana mi pawimawh a han boral chuan,

Thilsiam zawng zawngten lungngaih bilhpuan khum ru!

Mual leh tlangin tah hl原因 zai lo sa e;

'Khuanu fachuam kan sùn e,' lo ti u! (6-8)

tiin thil engkim mai chu a sunna tawmpui turin a sawm hial a. Awithangpa khan R. Dala a sunna hlaah khan a lungngaihna leh a lusunna kha *Hmar thimpui tlangte u, vanduai min tahpui ru* (13-14) a ti ve hial a nih kha (Mizo Hla leh Chhamhlate 49). English poet ropui John Keats-a a thih khan P.B. Shelley chuan ui em emin amah sunna hla '*Adonais*' a phuah a, chutah chuan a thlan hmun

ringawt pawh chuan ropuina leh duhawmna a la neih cheu avangin thihna pawh a ngaihawm rum rum a ni tih a sawi a. Mafaa pawh han JF-a thlan chu a khawharna siamtu leh tahtir fotu a ni tih a sawi.

Shelleya'n Keats a sunnaah a lo kir tawh dawn lo tih hriaiin, '*he will awake no more, oh, never more!*' a ti a. Mafaa pawh hian JF-a chu lo kir leh dawn chu ni se a thiamnate pawh hman mai a duh a,

Thu tin tuah thiam, i thu-in lung a rem

Thiam i, thu mawi ka hril ang nang auh nan (21-22)

a han ti a, thu leh hlaah chuan a dah sang em em a, a lo kir leh theihna a nih phawt chuan a thiamna anga thu mawi chham pawh a duh a ni.

L. Keivom khan JFL-a nen a hringhranin intawng lo mah se, a lehkhia ziaak atanga a mi kawm nasat ber thu a sawi a. "A tisa hmel put lai hmu ve lo mah ila, a thu leh hla atangin tu nge a nih hai rual a ni lo" (JF-a leh Mafaa Zunzam 65) tiin thu leh hlaa hriatna leh thiamna Everest chhipa chuang a nih miao avangin chung en loh theih loh a nih thu a sawi bawh a ni. Mafaa tan pawh hian a hmel a hmuh phak loh leh a hria a ni tih pawh a hriat hman loh, *thih hun hre lo berti* hiala a koh JF-a chu a thu leh hlaah a hmu fiah hle tih a hriat a.

I anka leh sakhmel ka tawng lo ve;

I tuahrem thaikawi tin khal lai ka rel,

I anka leh sakhmel ka tawng leh e! (18-20)

Zofate zinga *literary criticism* hmahruaitu leh lehlin kawnga thawh hlawk tak, tawng duhtuina lama chi kui tiaktu, JF-a hi a kawng zawh ang zawh tumin nasa takin tan a la a ni tih Mafaa hian a pha lo a, chu mi kawngah chuan a hnung a zui zo lovin, mal a inti hle a ni.

Lusunna leh khawharna, natna tinreng kara hringnun hman hahthlakzia hre chiangtu John Keats-a khan dam lai hringnun pel a,

lungkham ramah hahchawlhna a zawng ve mek a. *Nightingales*ava hram mawi tak a hriatin a suangtuahna chu chawh thawhin a awm a, zai thla zarin hringnun hreawmna chu thlawh bosan vang vang mai a duh a ni. A phu ang tawka chawimawi a duh em em, Mizo chhul chhuak, ke pahnih nei zawng zawng zinga *literature* lama a ngaihsan ber JF-a chu hun rei tak hnuah a sun nawn leh a ni a, Mafaa hian thu leh hla khawvela hnuk luttu chu thlarau ramah pawh zui zel a duh hial a

Chungmu iangin thangvan kai thiam ila,

Zaithla zarin i tang ka bel na'ng e;

Rauvi thla lungrualte'n ka chai tura,

Lungloh siktui thiangan lo taw ang che (33-36)

tiin Muvanlai anga thla neih a, suangtuahna zaithla zarin rau ramah hlim taka intawh leh a beisei a ni. A hla chang tawp berah hian JF-a chu boral tawh mah se a thinungah hmun a la chang reng a, hriat reng a ni tawh dawn a ni tih a sawi bawh.

Chu a suangtuahna hmun chu a tan chuan 'Chawlhna Tuikam' a ni a,

Hmun leh hma a nei lo va, 'visa' leh 'passport' lah a ngai nahek lo. Suangtuahna thla (zaithla/wings of poesy) hmanga chu ram chu pan chi a ni a. ...ram ri a nei lo va,... chu hmuna tui tling chu... a tui dawta dawn tawh phawt chuan, hun kal tawha min lo bawrh thintu lungngaihna leh hreawmna zawng zawng leh, min lo tithangtlawm tawh thil reng reng chu an hrechiang ngai tawh lo va, ..(Chawlhna Tuikam 14).

Eng tikah emaw chuan thihna hian a la tlawm dawn a ni tih a hrechiang a, chu tih hunah chuan lei lungngaihna hnuchhawin chawlhna tuikam a pan tawh ang a, chu hmunah chuan lungngaia a sunte nen an la intawh leh a beisei a ni. Chu suangtuahna hmunah

ngei chuan a ni zai thla zara lengin J.F-a nen lunguala len a chak em em ni.

Zaipui che ka nuam, lei lungkham pelin;

A hul tawh ang mittui, mittui lo thlawn!

Chawmkhuang mi ben ang che, zai chung zelin.(38-40)

Khawvel hreawmna hi mi tam takin tlansan an duh a, an beisei leh duh ang hmu zo lovin an hria a, he khawvel aia tha zawk, hreawmna leh tawrhate a bona hmun leh an duh leh beisei ang zawng zawng kimna hmun awmin an ring a. Chu an beisei hmunah chuan rinna thla zarin khawvel hi an chhuahsan ta thin a ni. R.L. Thanmawia chuan heti hian a sawi a,

Lunglenna rau kan sawi pawh hian mi a man tawh chuan...he khawvel lungngaihna leh hreawmna, sualna leh tenawmnaa khat hi chhuahsan a, he khawvel piah lam ram, lungngaihna leh manganna a awm tawh lohna hmun, sualnain a chim buai phak tawh lohna ram, hlim leh muang taka chen theihna hmun chu a zawng ruai thin (Lung Min Lentu 18 & 19).

Tlangkawmna

Khawvela cheng mihring tute pawh hi awlsamna leh nawm zawkna beiseia hringnun chhiarin an buai theuh a. Thih hnu piah lam a ni emaw, dam chhung ngeia nawmsakna leh thlamuanna kan zawng vek a ni. *Escapist poet* kan tihte pawh hian he hringnunah hian an duh leh beisei anga thil a thlen loh vang te, vanduaia leh tawrhna avangte, hringnun nin hrim hrim bakah, suangtuahnaa zalenna chen duh vangte pawhin he khawvel hi thlawh chhuahsan an duh thin. Zirsangzela Hnamte chuan hringnuna sualna hrang hrang, mahni theuh inngahtuaha, lungualna leh inngeih tlang taka thawh hona awm theihlohna hmun hi hnuchhawn a duh a,

Theih chang ve se lenthiaman,

Tuangtuah par a vul lai ni,

Chhunrawlah va ring ila,

Hringnun soal hnutiang chhawnnin. (5-8)

tiin thilnung dangte lungrualna leh inhmangaihna khawvelah chuan phengphehlepa chana hringnun hi chhuahsan a duh hial a ni.

Materialism-in hringnun a khawih buai a, nun hlutna chu chhungril aiin pawn lama thil neih hlutnaah an teh a. In leh lo, pawn lama lan mawina hrang hrang lirthei leh incheinat chuan chhungril thatna aiin hlutna an chang sang zawk a. Chu mi atang chuan William Wordsworth-a khan awm bo vang vang a duh thin a. Lawilo Dawrpui ang maia chang zo tawh hringnun, sum leh pai tuak a, chhungril, tisa leh thlarau awngrawp zawhna, malsawmna tenawm uma khawmuang hman lêk lova khuarel mawina hmuh hmaih a nihna lak ata chu inthiar fihlim a duh takzet a ni tih *The world is too much with us* tihah khan a lang a ni.

Escapism hi hma lam huna duhthusam hmun beisei a, chu hmuna chen duhna a nih fo laiin hun liam tawh hnua let leh duhna pawh a ni thei bawk a ni. R.L Thanmawia chuan *Damlai Pialral* tih hlaah chuan Sichangnei anga thla neiha thlawkin Damlai pialral tia a sawi nun liam tawh hnuah let leh a duh a ni tih a tar lang a. Lalsangzuali Sailo pawh hian,

Van sang Mu ang khian thlawkin len thiam ila,

Hawi vel ka nuam mang e, mual tin tlang hrutin ,

Nunhlui liam hnute kha kan va tawng dah law maw,

Vanglai par mawi leh lenrual fam hnute kha.(6-9)

tiin lunglenna leh khawharna nasa tak avangin tun hun hian a hnem zo lo va, hun liam ta thilah khan inhnemna leh lungawina tur an zawng a. Thanmawia nen hian he thilah hian inlungrualin zai khat an vawr a tih theih ang.

Mizo pi leh pute zirtirnaah chuan, aia upate zah thiamna hi an ngai pawimawh hle a. Tlawmngaihna leh mi dang zah thiamnain khawtlang nun a timawiin nun a tihlu a, mi tinin hringnun nawmna leh hlutna an pawh pha thin a ni. W.B Yeats chuan a hla pakhatatah chuan, a awmna hmunah chuan upatna chuan hlutna a nei lo a,

ṭhalaite chuan an lawm zawng leh duh zawng hliir buaipuiin, tarte chu pawnc̃hhe hnangkhai ang lek dinhmunah an ding a ni tih a tar lang a. Chu hmun ata chu pen bona tur zawngin, *Greek art* Rangkachak mupuih chan a, mi dangte lawmah leh mit titlai tur thilmawia chan a, hringnun chhuahsana thi thei tawh lo tura awm a duh a ni tih *Sailing to Byzantium*-ah khan a lang ani.

Khawvel nun hreawmnate avangin ṭhenkhat chuan rinnain an suangtuahna hmuna len an duh fo ṭhin a. Mizo lengkhawm zaia kan hmuh tam berte chu hla phuahtuten an khawvel hreawmna lak ata an beisei van hmun thlen an duhna chungchang a ni. Khawvelah hlimna leh lawmna tluantling an hmu lo va, hringnun chu chhuahsana vanrama thlen an duh ṭhin a ni. Savaah emaw, thilnung dangah emaw chana hringnun hi thlawh chhuahsan an duh ṭhin a, an tum hmun chu van a ni. Ṭhenkhat leh chuan khuarel thil eng emawah chan a, nun hi tlansan an duh ṭhin a, chuti chuan zalen tak leh thawveng taka awm an duh a ni. Ṭhenkhat chuan tun hun hi tlansana hun liam taa let leh turin thilnung eng emawah chan a, nun liam ta chen leh emaw tawn leh hrim hrim duhna an nei baw̃k a.

Mafaa pawh hian hringnun hi chhuahsan a duh a ni tih chu a hlaah a lang fo va,

Lei hringnun a hrang lua e,
 Hringchan piallei a hram mang e,
 Khawvel chhaw̃nin kei mi hem a,
 Ka ruang uaiin a vuai zo ta!
 Ka tling lo ve, ka tlin lo ve,
 Chaw̃lhna tuikam ka ngai zual ṭhin (prelude 1-6)

tiin a duhna a lo tilang tawh a. Hringnun hi atan chuan hling hmun a ni a, khawi aṭang pawhin chu hling chuan a chhun noh noh reng fo thin. Chuvang chuan nunah hian

Kan hlimna ber par a uai fova,
 Nuih duh pawha ṭahzai rel a ṭul ṭhin (1-2)

tiin chu nun chu thlawhchhuahsan a châk a ni. A nun hreawmna leh khawharna leh lunglenna mai bakah JF-a a sunna avang hian thi thei taksa kalsan a, thlarau ramah a awmna apianga JF-a zawm turin zai thla zara a kianga len a duh a ni tih a lang chiang ta hle a ni.

A chang chuan thingkunga thli chhem tan lehkhachaih, hrui chat tawh, uai vel mai mai hi ka inchan thin..tu emaw tih tur hre lo dai vakin...a hawn tak hial...a chei that hliau hliau a, hruihrual fei taka a zawm leh te ni ta ila...vansangah mi chaih leng vel ang a, chhum zingah te ka leu zek zek ang a. A duh huna min hlum let zar zar a, min hnim pah a, “van rim a nam châk mai,” min tih turin (Hringnun Hrualhruai xvii-xviii).

Familia Lalṭansanga chuan Mafaa chu, Angel mawi tak, a duhthu thala awm thei si lo, a thla mawi tak zap zapa thlawh chhuah tum ṭang ṭang, thlawk thei bawk si lo’ tiin P.B. Shelley nen a tehkhin a. William Wordsworth-a hla Lucy nen khaikhinin, mi nun khawhar tak a ni tih chiang taka a hriat thu a sawi bawk (JF-a leh Mafaa zun zam 218). “Vaivuta siam rau rauvah J.F-a leh Mafaa Hauhnar-te hi zawng an lo ropui a, kan ram leh hnam tan rohlu an ni a, vaivuta siam, vaivuta an let leh hi tuar thiam a har a, an uiawm bik riau zawng a nih hi” (222).

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Nationalism in Mizo Literature - Lemchana a Lan Dan

Lalzarzova*

Mizo *Literature* hi kum 1869 atanga intanah lo ngai ta ila, hei hi *The Hill Tracts of Chittagong and the dwellers therein; with comparative vocabularies of the Hill dialects* ti leh khabu TH Lewin-an a ziah kum kha a ni. Chu ti a nih chuan kum 2020 hi a kum 151-na a lo ni ve reng tawh a ni. Kum za chuang Mizo Literature a lo nih hnu hian Lemchan pawh eng emaw zat a chhuak a, Novel nen chuan khai khin rual chu ni lo mah se lemchan hi bu za hnih chuang a ni tawh ngeiin a rinawm. Mizoin a ram leh hnam a hmangaih dan lemchanah hian eng ang takin nge a lo lan tih kan chhui dawn a ni.

Mizo lemchan hi kum 1912-a bul țana ngaih a ni a, he mi kum Krismas ni taka Thakthing Veng, Aizawla lemchan an chhuah chu Mizoten lemchan an hmelhriatna leh a taka chan chhuah hmasa ber a ni (Khangte 12). Mizo lemchan chuan kum za a tling tawh a, kum za a tlin lawmna hi kum 2012 khan neih a lo ni tawh nghe nghe. Mizo Lemchan hi kum za laia upa ni tawh mah se Mizo literature-ah hian ngaihven leh ngaihsan a hlawh lutuk lo niin a ngaih theih. Vanlalchami chuan, “Zirna hmuna *Syllabus*-a a tel bak chu mi tlem te chauhian an tuipui tawh niin a lang. Nun kawng dik zawh

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tura mi a hruai dan te, a tuipuitute he khawvel thil thleng aṭanga chhûta dikna kan tih piaḥ lama thudik leh thil nihna dik tak a kawhḥmuh reng chungin sira hnawl a ni tho mai,” (qtd.in Rambuai Literature 25) tiin a sawi nghe nghe. Lemchan chu thawnthu (novel) leh hla (poetry) nena khai khin chuan Mizote thinlungah a tla na tawḥ lo pawḥ a ni maithei. A chhan ni thei awm dap dawn ta ila, kalhmang awmze nei, a ziaḥ dan pawḥ a ziaktuin a duḥ duḥ a ziaḥ ngawt theih loh a nihna te, a tuipuia hrethiam tur chuan zir ve deuh hlek a ngaihna-te hi a ni thei ang. R. Lallianzuala pawhin, “Mizo literature ṭhan dan kan thlin hla (poetry), essay leh thawnthu (novels) ai chuan drama hian hmun a awh zîm bik deuhin a hriat theih,” (25) a ti bawḥ a ni. Lemchan hi zirna in hrang hrangah zir a la nih zel a rinawm a, chuvangin hma pawḥ a sawn ve zel turah ngai phawt ila a ṭha awm e.

Nationalism chu ram leh hnam hmangaihna tih hi mi tam berte pawm dan a ni awm e. *Brittanica Reference Encyclopedia* chuan tihian a hrilḥfiaḥ a, “Ram pakhat emaw, hnam pakhat tan emaw inpekna leh rinawmna,” (502) tiin. A sawi chhunzawm zelnaah chuan Indopui pakhatna leh pahnihna chhuahna chhan pawḥ kha *Nationalism* vang hi a ni a tinghe nghe a ni (502). *Chambers 21st Century Dictionary* chuan, “Mahni ram *history*, hnam nunphung leh zahawmna chhuang em em a, chu mi ram tana rinawm tlatna,” (910) tiin a sawifiaḥ bawḥ. *Nationalism* tih ṭawngkam hmang hmasa bertu *Johann Gottfried Herder* chuan an hnam (German) ṭobul leh hnam nunphung bakah an ṭawng chu chhuang thar leh tura infuihna atan *Nationalism* tih ṭawngkam hi a hmang a ni (Keimah Mizo 40). Zoramthanga chuan ‘Mizo hnam thinlung’ tiin *Mizo Nationalism* hetiang hian a sawifiaḥ ve thung:

Keimahni ram leh hnam leh hnam dan (culture)-te chimralin a awm ang tih hlauvin hnam fîng leh hnam mawḥte pawhin inven leh inhumhim kan tum ṭheuh va. Hei hi siamtu Pathianin ramsa leh mihringah a tir aṭanga a dah a ni. Chu chu mihringah chuan Hnam thinlung

(Nationalism) an tih hi a ni (Mizo Hnam Movement History 14).

Lalrammawia Ngente chuan, “*Nationalism* hi ram leh hnam pakhat tana mi tu emaw, a rilru zawng zawng, ngaihdan zawng zawng leh *politics* thil pawha a intukluh fai vekna hi a ni tiin an sawi. *Nationalism* chu hnama chianna tiin sawi ta ila a dik ber awm e,” (Keimah Mizo 49) a tibawk. *John Plamenatz* chuan, “*Nationalism* chu ram mipuite nihna leh hnam nunphungin beih a tawh a, thlak danglam tumna emaw, a thar siam tumna a lo awma venhim duhna hi a ni,” (Nationalism: The nature and evolution of an idea 23) a ti thung.

Heng sawifiahna hrang hrang aṭang hian sawi ta ila; *Nationalism* chu mahni ram leh hnam tana inpekna, mahni ram leh hnam nunphung tana rinawmna leh vawn him duhna hi a ni ti ila a dik thei awm e.

Darchuailova Renthlei chuan Mizo Lemchan bu hi bu 20 vel awmin a sawi a, lemchan hrim hrim erawh chu bu khata pakhat aia tam dah khawm a nih ṭhin avangin za chuang fe chu a awm tawhin a ring (Rambuai Literature 26). Mizo Lemchan chhui chiangtu Laltluangliana Khiangte chuan Mizo Lemchan hawi zawng lian tak tak pali a sawi a, chungte chu- hmangaihna, hausakna, thuneihna leh sakhua-te an ni (Mizo Drama vii). Ani hian kum 1912 aṭanga kum 1990 inkara Mizo Lemchan a chhui a (vii), he mi hun chhunga Mizo Lemchanah chuan *nationalism* lam hmuh tur a awm lem lo niin a ngaih theih. Hriat theih china Mizo Literature-a nationalism lam hawi Mizo Lemchana a lan dan kan chhui dawn a ni. Ṭawngkam (dialogue) emawa *nationalism* lam hawi lo lan zeuhna ang chi Lemchan a awm thei a, mahse chung chu chhui berah nei lovin a changtute leh a Lemchan thawnthu aṭanga *nationalism* lam hawi theite chhui a ni dawn a ni. *Pasalṭha Khuangchera, Lalnu Ropuiliani* hi kan inngahna tur a ni ang.

Pasalṭha Khuangchera lemchan hi Mizo lemchan bu chhuak

tawhah chuan *Book of the year* lawmman dawng thei awm chhun a ni a, kum 1997 khan a dawng a ni. He lemchan hi ram leh hnam hmangaihna chungchang Khuangchera nun atanga ziahna lehkhabu a ni. Mizo literature-a *genre* hrang hrangah hian drama hi zirchian ngai tak leh a tam zawkin an tuipui vak loh a ni awm e. Mizo Lemchanin a tarlan thil hrang hrang hi chipchiar taka chhui tur tam tak a awm thei awm e. *Nationalism* chungchang hi Mizo Lemchanah hian chhui a la ni lovin a lang a, khawtlang nun nghawng thei leh ram leh hnam humhalh thleng pawha pawimawhna nei Mizo Lemchan-a lang hi chhui chian a ngai hle. Mizo khawtlang nuna pasalthaten an ram tana an thil tih, ram an hmangaihna chungchang hi chhui chian a ngai a. Ram an hmangaih tak tak leh tak tak loh te, an nuna ram leh hnamin awmzia a neih dante Lemchan atang hian chhui chian a ngai a ni. Pasaltha Khuangchera lemchan atang hian tan ila.

Pasaltha Khuangchera hi chan nga-ah then niin, Chan - I naah hian lan nga awmin, Chan - II naah hian lan thum a awm a, Chan - III naah hian lan nga awm lehin, Chan IV-na leh Chan - V naah hian lan li ve ve a awm a ni. William Shakespeare-a Lemchan *Hamlet* kan chhiar chuan a tir atanga a tawp thlenga a bu zawl luahtu chu Hamleta a ni tih kan hre awm e. Chutiang chiah chuan he Lemchan thawnthu hi Khuangchera nun leh chanchinah a her vel a, a thawnthu ruangam hi Khuangchera chanchinah a innghat a, amah hi a langsar ber pawh a ni. Lungchhiat thlak taka a tawp avangin he Lemchan hi *tragedy* a ni bawh.

Khuangchera nun (*character*) leh *Nationalism*

Khuangchera hi mi inngaitlawm leh dawhthei tak a ni a. He Lemchanah hian a danglamna leh huaisenna chiang taka tarlanin a awm a ni. Thangtawna'n heti hian a sawi a, "Khuangchera zet hi zawng tu han tluk chi mah a ni lo a niang. Huaisen leh chak a fawm a, tlawmngaih leh taihmak a kawp a, mi dawhthei leh ngilnei tak a ni bawh si," (Pasaltha Khuangchera 1.4). Sakeiin Ngaihsii a seh

tuma che chhuak hmasa leh a thianpa Thangtawna nena Ngaihsii ruang hlawmtu a ni a. An khawchhunga buaina a chhuaha Ngalnghêta'n Thangchhinga nu that a, inchhunga a inkulh tlat tum pawhin tu mahin an luh chhuah ngam lo va, Khuangchera an pun a, an inngahna awmchhun chu amah chauh hi a ni. A khua leh tui, a chi al liahpuite harsatna chu a harsatnaah a ngai tih a lang a, an lal pawhin, "Nang, ka pasaltha chhuantawlawl," (4.1) a ti a, an khaw pasaltha pakhat Hempua chuan, "Khuangchera erawh mi duh rawn, varparh ari ianga langsar larh," (2.1) tiin a sawi nghe nghe a ni. A pasalthatpui ngeiin a nihna a sawi dan atang hian an khuaa mite rilru put hman tur leh an tana a inpekna a rawn lang a ni.

He Lemchan hi *tragedy* a nih thu kan sawi tawh a, Khuangchera thihna in a tawp hi khar a ni. Khawtlang tana a inpekna leh thih hial pawh huama a nun dan hi ram leh hnam a hmangaihna vang a ni. Sakei an um chungchanga Lal upa pakhatin, "Ani hi zawng khua leh tui tana a nun thap reng ngang hi a ni a," (2.2) a tih hian chu chu a tifiaw awm e.

Pasaltha Khuangchera Lemchanah hian a changtupa ber (*main hero*) Khuangchera nun hi a danglam hle tih a hriat. A vandua in lam hi ziah lan a ni vak lo va, a Lemchan tan tir atanga a tawp thleng hian a huaisenna leh a pasalthatzia hlir a ziaktu hian min hrilh a tum emaw tih turin Khuangchera nun hi min thlirpui nasa a, he Lemchan hi *historical drama* a nih vang pawh a ni maithei, a ziaktu hi a zalen viau na a, *history* lama Khuangchera chanchin bâk belh teh chiam a neiin a lang lo. Tin, he Lemchana mi sual (*villain*) Neihthanga hian Khuangchera hi a tichhe zo tak tak lo bawk. Parvatui khua an ni a, an khaw nula hmeltha Thanchhumi chu an rim ve ve a, rim mai pawh ni lovin nupuia neih tumin palai an tir ve ve! Mahse Khuangchera zawkin Thanchhumi chu nupui a nei tih kan hmu.

Neihthanga hian chawimawina an ngaihhlut ber 'Nopui' a dawm thung! Lukawnga tawngkam atangin chu chu kan hria a,

“Chutia tihah chuan nang chuan Nopui pawh i dawm tawh a nia. Ani (Khuangchera) chu lalin a la hlan ve reng reng nem,” (2.2). Neihthanga hian ‘Nopui’ a dawm bâk hi chu kawng engkimah Khuangchera hi a um pha lo tih a lang. Sakei an beih tumin Khuangchera’n Sakei lakah Neihthanga a chhan a, “Khuang mihuaia awm lo sela chuan hual chhungah khan mi ei zo vek dawn alawm le,” (2.3) tiin Neihthanga’n Khuangchera’n a chhanhimzia a sawi.

Khuangchera danglamna leh entawntlâkna chu chawimawi a hlawh lo chung pawh hian a ram tana a tih tur nia a hriat tih a thullh chuang lo hi a ni. Hei hi a tir lama kan sawi *nationalism*, he Lemchana a changtupa ber nuna lo lang chu a ni. A ‘Nopui’ dawm loh chhan hi Neihthanga pa kha lal Upa Min a lo nih kher vang a ni a, a tir lamah Khuangchera chawimawi chungchang hi lal rorelnaah sawi lan a ni a, mahse Upa Min hian a lo dang tlat a, a dawng ta lo a ni. Chawimawina dawn duh vang chauha thil tha tih leh ram tana inpek hi inpekna tak tak a tling thei lo vang.

Mahse Khuangchera chuan chung zawng zawng chu engahmah a ngai lo emaw tih mai turin a tul hunah chuan an khawtlang tan a tlanchhe ngai lo va, Sakei huai beih hunah te, an khuaa mi awm tha duh lo beih kawngah te, British beih hunah te pawh a theihtawp a chhuah zel thin a ni. A inngaitlawm a, a ram hi amah aiin a dah hmasa zel a, hei tak hi ‘nationalist’ nih a tlinna leh amah pawh tiropuitu a ni.

Amah ngei pawhin khawtlang tana pasaltha nih leh a nupui fanau tana pa nih chu hautak ve deuha a hriat thu *soliloquy* hmanin a sawi chhuak nghe nghe. “Pasal tha nih leh hnam pasaltha nih kawp chu a va namai lo tak em!” (Pasaltha Khuangchera 5.5) a tih hian a dinhmun chu a sawi chiang viau awm e. A nupuiin nau a nei hlim hlawt a ni a, mahni chhungkua pawh uap lum hman lova ram tan a pen chhuah a ngai si! A dinhmun hi a khirh ve hle a ni tih a hriat theih awm e. Mihring pangngai tan chuan nupui neih a ngai a, fate enkawl an ngai a, pa ber tan chhungkaw ei tur thawh chhuah a

ngai a, indo naah kal se thih leh dam inkar a ni bawk si! Hetiang zawng zawng ngaihtuah phei chuan Khuangchera hi mi danglam bik, mi dang ang lo, pasalṭha a nihna ringawt piaah lamah ram a hmangaihna hian hma lam pan turin a nawr a ni tih a hriat a, he lemchanah hian *heronih* a tling zo hle a ni.

Parvatuia a awm laiin chawimawi phû khawpin khawtlang tan pasalṭha nih a tling a. Mahse hmelma (*rival*) a neih avangin chu chawimawina chu a dawng lo va, mi sual (*villain*) ber Neihthanga' n hma khalh tumin a theihna zawng zawngin a bei let a, a nupui neih zanah meuh pawh buaina chawh chhuah tumin Neihthanga hi a hmanhlel a ni tih a lemchan kan chhiar chuan kan hmu a ni. An lalpa hi lal sual a nih thu khawiahmah a lang lo va, mahse a Upa Min avangin a mit a del a ni tih a lang thung.

A Upa rin berin Khuangchera aiin a fapa Neihthanga hming langsar zawk se, chawimawi hlawh zawk se a tih miao avangin a khaw pasalṭha chhuanvawr chu a chhân phah nghe nghe a ni. Hetianga lawm leh chawimawi a hlawh lo chung pawha a ram leh hnam tana an mamawh laia a lo awm leh ṭhin hi he lemchana hnam thinlung, Khuangchera kal tlanga lo lang chu a ni.

Khuangchera Parvatui aṭanga Reiek khaw lama a pem thu hi sawi a ngai a ni. A pem chhan pakhat chu he lemchana a mi sual (*villain*) ber Neihthanga vang hi a ni a tih theih. *Dramatic hero-in* harsatna su ngam lova tlan chhiatsan hi *character* tan pawh thil pawl thui tak a ni a, amaherawhchu, Neihthanga ngam lova tlan chhia niin a lang lo. A pemna tur khuaah hian chhungte an nei a, an khaw thirdeng chu an chhungkhat hnai tak a nih thu kan hmu, “In lal thirdeng saw kan laichin hnai tak a ni,” (Pasalṭha Khuangchera 3.4) tiin Khuangchera ngeiin a ṭhianpa Ngurbawnga hnenah a sawi a ni.

A ṭhianpa Ngurbawnga hian an khua Reiek lama pem tur hian a sawm hrim hrim bawk. “Kan khuaah chuan nula leh tlangval zawng zawngin a hming (Khuangchera) an hre vek tawh hial ang

chu. Lo pem mah teh u, nuam in ti viau ang,” (Pasalṭha Khuangchera 3.4) tiin nuam an tih a rin thu thlengin a sawi a ni. A ṭhian ṭha ber awmna khua ni baw, chhungte belh tur nei ve tho an ni baw a; bakah pasalṭha chu tu khua pawhin an khuaa awm atan an duh em em vek ang tih a rin theih baw. Chuvangin, a tlan chhia ni lovin an chhungkaw hmakhua ngaiin a pem niin a lang. A va pem naah pawh an lo lawm hle a, an khaw chhuanvawr a va ni leh tho a, chu tak chu *patriot* chu a ni. Khawi hmunah pawh a huaisen a, Parvatui leh Reiek a dang chuang lo, chawimawi a hlauh leh hlauh lohin a tibuai lo va, ram chhan tur chuan khawi hmunah pawh awm se a tlan chhe ngai lo hi a nuna thil pawimawh ber chu a ni.

Khuangchera leh a Ram

He Lemchan thawnthu aṭanga kan thlir chuan Mizote chu Lal thuneihna hnuai leh enkawlina hnuaiah khua dinin an awm tih a lang a. Khuangchera chu Parvatui khua leh tui niin, mahse a hnuaah Reiek lamah a pem ta thung a ni. Parvatui hi Lianphunga khua niin, a khua hi a nawm leh nawm loh chu thuhra, an khaw pasalṭha chhuanvawrin a pem san dan aṭang hian thil felhlel deuh chu a awm ve ang tih a rin theih a ni. He Lemchan tawpah hian Khuangchera hian a ram chhanin hmelmate doin a thih phah tih a lang a, a thih thlengin a bei a ni.

Khuangchera’n Parvatui leh Reiek khaw tana a thil tihte hi a chhuanawm viau. He Lemchan, Chan - V awmah hian Chan - I na aṭanga Chan - III na hi Parvatui a innghat a ni a, a hnahnung pahnihi Reieka innghat a ni thung. Khawtlangin an mangan nikhuaa an rin ber leh an thlamuanna chu Khuangchera a ni. K. Thanauva chuan Mizo pasalṭha tihian a hrilhfiah a, “Hlauh a nei lo va, a huaisen a, a tlawm mai mai lo va, hmelma leh ramsa hlauhawm laka tlan chhiat ai chuan thih chilh pawh a duh zawk a ni,” (SAIP 37) tiin. He pasalṭha hrilhfiahna hi Khuangchera hian a zawm ṭha hle a ni a tih theih ang. Parvatui a awm lai hian khua leh tui ṭha tak niin nunaute thlamuantu, khawtlang ṭhatna leh himna tura theihtawpa

beitu a ni tih a Chiang Hle a ni. An lalin Nopui a hlan lo hi an lal tihsual lian tak ni theiin a lang. B. Lalthangliana chuan, “Pasalthate chu khaw venghimtu, Lal, upa leh nunaute tana thlamuanna an ni,” (SAIP 52) a tia a, he lemchanah hian Parvatui khaw tana ani tluka inpe zo hi an awm lo a ni. Mamawh hun apianga a inpekna hi hnam thinlung chu a ni a tih theih ang.

Parvatuia a inpekna ang chiah tho kha Reiekah pawh a chhawm zel a. An khawtlang thlamuantu a ni ta zel a ni. Reieka a pem chhan hi chawimawina a dawn loh vanga lungawi lo a ang thei a, mahse ziaktu pakhat chuan a pem chhan tak hi chu an lalin a duhsak loh piaah lamah a awm loh hlanin a Kel an lo eisak niin a sawi (K. Zawla 267). Chuvangin, mahni ngaihdan dah lal leh inthunun zo lo chu niin a lang lo.

Khuangchera leh Indona

British an lo lian a, Mizoram an awp chho a, Mizote nen an in-ep a, chu chuan Khaungchera awmna khua pawh a thleng thuai mai. An ngam loh Mizo lalte hian an tawng niin a ngaih theih a, mahse pasaltha rilru chu a dang daih thung, “Kan ram chhuahna hmun min khapsak a, sa pel hlei thei lovin min siam a, an duh hun hunah a siruk lain an rawn thawk a...Keini pawh hian kan ram leh kan chite chhan dan chu kan ngaihtuah ve a tul ngei ang,” (Pasaltha Khuangchera 4.3) tih chu Khuangchera ngaihdan a ni. Anni aiin an chak zawk tih hre mah se an lal Sailianpuia pawhin, “Kan tawlh zel ringawt lo vang. Kan kap ding zo lo a ni thei, mahse kan hlau bik lo tih hriattir a ngai,” (4.4) a ti bawk. Mahni ram leh chite chhan tura pen chhuah chu tihmakmawh niin an ngai tih a lang a, hneh dawn lo pawh ni se lo beih let chu an thurolum a ni ta tih a hmuh theih.

Tichuan, Khuangchera pawh a ram chhan tumin a chhuak a, a thianpa Ngurbawnga’n a lo zui a, “Engah nge mi rawn zui duh aw! Ram chhana lu phum ngamin asin ka pen chhuah. Hnung tawlh ka tum hleinem,” (5.5) a tihial a ni. “Ram kan venhim hmasak lohvin chunghkua kan him thei chuang lo vang,” (5.5) tiin a kaptute lo

hawin kir leh tura an tih pawha kir duh lovin a kal a, “He ram chhan ngai chhan tur hian ka thisen hian thu a tiam tawh. Ka thisen far chhuak hian he rama vailian hi um chhuak ngei rawh se...Nangnin min that lo, ka ram tan ka inpe zawk a ni,” (5.5) tiin a ram tan a nun a hlan ta a ni.

Theodore Roosevelt chuan, “Ram hmangaihna chu America *president* tana rinawm a ni lo, ram tana nghet taka dinna hi a ni,” (Grayling) a ti a. Chutiang chiah chuan Khuangchera hian an lal hming lam ri tawh lovin a ram tan a nun a hlan tih he lemchan tawpnaah hian a sawi a ni.

Lalnu Ropuiliani Lemchan

Lalnu Ropuiliani hi Lalsavunga fanu, Denlung khaw lal a ni. A pasal a boral avangin lal a ni a, a pasal boral aṭanga kum li chhung vel a lala hriat a ni (Lemchan Khawvel I – 17). He Lemchan *Lalnu Ropuiliani* hi Laltluangliana Khiangte ziak niin, kum 1994 khan chhuah a ni a, Chan nga awmin Ropuiliani chu a changtu ber a ni a, *historical drama* niin, Ropuiliani chanchina innghat a ni a, a changtu ber thihnaa a tawp hi khar a nih avangin *tragedy* a ni. Ropuiliani chu Lalsavunga fanu upa zawk a ni a, a pasal Vandula a tih avangin Chan – IV na aṭangin lal niin ro a rel a ni.

Ropuiliani hian lal nihna a rochun hma pawhin mize nghet tak a nei a, luhlul leh indah sang tak a ni. A nuin an inlengte zu sem tura a tih pawhin, “Sailo lal nula zu sem ka hre ngai lo,” (Lemchan Khawvel I - 1.1) tiin a chhang mai a ni. Nu leh pa thu hnial awm lohna tur ni awma ngaihah ani hi chuan a hnial tlat thung a ni. A nuin ‘chai’ tura a tih pawhin, “Hnamchawm zingah ka khawsa thei nang. Lal fapa leh mi thate tih hleih loh, hnamchawm tlangval kaihkuahin ka chai thei lo, an zingah ka lam dawn lo,” (Lemchan Khawvel I - 1.1) a titlat bawk a ni. Ropuiliani rilru put hmang hi a danglam a, hei hian ram leh hnam tana a inpeknaah pawh thui takin awmzia a nei a ni. A pasal Vandula chu rul chuk avangin a boral a, lal nihna a rochun chhunzawm ta a, he tih hun hi vailian an lo lan hun a ni a,

harsatna an tawh chho ta. A pasal thinlungah hian ram leh hnam hmangaihna thûk tak a awm niin a lang a, chu chu ani hian a chhawm nung ta zel a ni. Vandula hian a thih dawnin, “Kan ram hi tu mah pe suh ang che. Vailianho duh duha thaikawi theih kan ni lo. Lal kan ni a, lal dinhmuna din tur a ni,” (4.1) tiin a ram chu humhim tlat turin a chah a. Vawikhat mai pawh chah lovin, “Zan khat mitchhin pawh lo tawh ta tehreng ila, an Vailianho pawh hi hlau reng reng suh u. An thuhnuaia kun turin chhia pawh chham miah loh tur a ni,” (4.1) a tih bakah, “Kan ram hi kan ram a ni a, mi dang pe suh ang che,” (4.1) tiin a hnuk chah dawn thlengin he thu hi a sawi a ni.

Ropuiliani hi a changtu ber a ni bawh a, a dinhmun hi he Lemchanah hian a pawimawh hle. A pasal thuchah a ni bawh a, ram leh hnam tana inpeknaah pawh hian a awm a khauh hle tih a hriat a, tawng lettu, Rahsi Dara’n vailianin an koh thu a rawn hriattir pawhin hnehsawh deuhin a lo chang a, “Vailian pawh ni sawmsarih rawh se, an thuhnuaiah vawi khat tê pawh ka intulut dawn lo. A ram leilung luahtu kan ni a. Mikhualin a thlen in te a thunun thei ngawt lo. Khual tha chuan a thlen in pa zai a ngai thiam tur a ni,” (4.2) tiin hnehsawh takin a chang a. Lungleia kal tura an kohna pawh, “Min hmu duh chu ka khuaah lo kal ang hmiang,” (4.2) tiin tham lo angreng takin a chang a ni. Ropuiliani hian a hnam leh a ram chu a dah chungnung hle tih a lang a, mi dangte aia chungnung zawka inngaiin a tlawm duh loh piah lamah a zahawmna a vawng reng a, hei hi *nationalism* lama vawrh sangtu pawh a ni.

Ropuiliani hian vailian hi a hneh dawn leh hneh dawn loh lam a ngaihtuah lo va, a phak tawkin a ram chhan turin a bei let tawp mai a ni. Ropuiliani hian a tawngkam tam takah vailian a huat thu leh beih let a ngaihtu a sawi a, mahse amah hi vailianin an man ta tlat mai a, a tawng chauh a pawr a, a takah engmah a ti lo va, hei hi ram leh hnam hmangaihna a tling em ni tih a zawh theih awm e. Aristotle chuan *tragic hero* chu, “Mi dangte chung a leng leh dinhmun sang tak luah a ni tur a ni,” (qtd.in The theory of drama, A. Nicoll, 104) a ti a. Ropuiliani chu lal a ni a, a khua leh tui tana a

mawhphurhna hlen thin a ni. A hlawhchhamna ti mai ila, man a nihna leh tan tir hial a nihnaah hian a tihsualah vêk a che sual a ni. Hei hi Lemchanah chuan ‘hamartia’ an ti a, mahni tihsual avanga an chungah vanduaiana lo thleng tihna a ni awm e. Ropuiliansi’n tawngkam ringawta bei a, a taka che chhuak lo, bei mai lova a awm reng kha a tihsual a ni a, a ma tihsualah chhian a tawka ta a ni. “Tuin nge ka chungah rorel thei? Muvanlai chauh lo chu ka chungah leng a awm lo. An chungah ka kut ka len hlauh zawngin an buai hle ang,” (Lemchan Khawvel I - 4.4). “Lu che lo leh ke pen lovin ram a humhalh theih ngai loh. A tul a nih chuan mahni ram chhanin thih ngam lu kan pu tur a ni ngai e,” (Lemchan Khawvel I - 4.4) a ti a.

A tawngkamah hi chuan a huaisen hle a ni. Mahse Satinkhara a thah tir bak chu thil dang tih a nei lem lo. Satinkhara chu vailian tana tawng lettu a ni a, a chungah Ropuiliansi chetna hi vailian beih letnaa ngaih a har deuh. An hmelma ber vailian hotute emaw bei lova an tawnglettu chungah chetna ringawt hi chu thu tlinga ngaih a har deuh a ni. Chan – IV na, Lan – 2 naah J.F. Stewart chu Lakher lal Hausata’n a thah thu tarlan a ni a, he thil hi Ropuiliansi lal a nih hmaa thleng a ni. Heti hian a sawi a, “Hausata ang vek chuan lal dangte pawh hi che ve se, tu khaw khain nge Silai te khawm khawm ang?” (Lemchan Khawvel I - 4.2). Hetianga sawi si hian lal a ni ta cheng a, British mi pawh ni lo pakhat a thah tir bak chu a sap tawng takin *action* a nei lem lo. Satinkhara hi Mizo a ni lo va, Tuikuk hnam a ni (Lalsangzuali Sailo 108).

Ropuiliansi pasal Vandula hi Denlungah kum 1889 nipui laiin a boral a (18). Lalsangzuali Sailo chuan Ropuiliansi hi August 8, 1893 khan Shakespear-a leh a hoten an man niin a sawi a (135). He mi awmzia chu kum li chhung ro a rel a, kum li chhunga a thil tih awm chhun chu Satinkhara thah tir chauh kha a ni. Liangkhaia chuan *Mizo Chanchin* lehkhabuah Captain Browne leh a hote chu Manga thlahten kum 1890 September thlaah an kah thu a sawi a. Liankungah khuaten Lt. Tytler-a leh a hite chu September 25 leh 26-ah an kap a. Lalsavunga thlahten R.B. McCabe leh a hote chu

February 29, 1892-ah an kap bawk a ni (Mizo Chanchin 143 – 144). Chhim lamah pawh Lungrang leh Zote-ah Rolura thlahten March 16, 1892-ah an kap a. Lalvansanga'n Shakespear-a leh a hote chu Chhippir-ah March 16, 1892-ah an lo kap bawk a ni (Lalsangzuali Sailo 113). He ta tanga chiang deuh chu Mizo lal eng emaw zatin British hi an lo kap a ni. Hetiang a nih laia Ropuiliani a ngawi reng hi a mak a, a chet chhiat phahna pawh a ni ta chiah a ni. Kum li chhunga British beihna tura ruahmanna ringawt a siam a, a che chhuak lo hi dem a kaina tur a ni reng tawh maithei. A bei let lo tawp chu a ni lo va, Kuli an dilin a hnial a, a khua leh tui chhan a tina hle a, “Ka tan chuan an thahrui sen miten an hreh ngai lo va... vai puak phurh nan ka khuaten tha an seng lo vang,” (Lemchan Khawvel I - 4.4) a tihial a ni.

Lemchan nihphung atanga en chuan Ropuiliani hi *hero* a tlin loh theihna tur a awm maithei, mahse Mizo lal tam tak an tlawm (*surrender*) a, a awm nêw zawk Ropuiliani chu British lakah hian a tlawm lo thung a ni. Chu chu a ropuina lai a ni. A khua leh tui tan nghet takin a ding a, lal a nihna kha a vawng him tlat a, a ram chhanhim turin a phâk tawkah nghet takin a ding a ni. A Lemchana a lan danin Seipuia te, Vanhnuaailiana te, Lalthangvunga te, Lalluauva te, Sangliana leh Lalruma-te chu an in *surrender* a, (Lemchan Khawvel I - 4.5). Lal thiltithei tak tak paruk lai an tlawm hmin der lai a, a ram chhana tlawm ve duh lo Ropuiliani'n ram tana a inpekna leh a hnam thinlung hi a chhin chhiah tlak hle a ni.

J. Shakespear-a hian Ropuiliani va beih hi a tum mai bik lo niin a lang. Lungleia Assembly-ah pawh a kal lo va, Rahsi Dara chuan chu chu sawi chhuakin J. Shakespear-a chuan, “Kan rorel thu chhuak hi hriattir la, a zawm tur a ni a, chhiah a pe ang a, Kuli pawh a rawn thawh tur a ni,” (Lemchan Khawvel I - 4.3) tiin. Rahsi Dara chuan a hnial a, amah ngei kal turin a ngen a, Shakespear-a chuan kal a tum loh thu leh thu a zawm loh chuan man a tum thuin a chhang a ni (Lemchan Khawvel I - 4.3). Shakespear-a hian amah ngei kala va biak a tum lo va, an inkar

boruak rit tak hi indo kher lova chin fel a duh hle tih a lang. Heng vang hi a ni maithei Ropuiliani pawhin beih hmasak kha a tum mai bik ta lo a ni. Ropuiliani khua Denlung hi in 200 khua, mihring 785 chauh awmna a ni (Lalsangzuali Sailo 97). J. Shakespear-a chhin chhiah danin Mizoram hmar lamah hian sipai 3,380, Brigadier General Tregear-a hoin an lut a, chhim lamah hian Col. Skinners-a hoin sipai 1,180 an lut bawk a, an zavaiin 4,560 an ni (Mizo Chanchin 140). An intam hleih em a, hmanrua an inneih that hleih bawk si a, Ropuiliani tan pawh bei hmasatu nih chu thil huphurhawm tak tur a ni.

Tichuan, Ropuiliani chu Rahsi Dara ruahmannain man a ni ta. A pasal thate pawh an che hman lo. Shakespear-a chuan, “Kumpinu sawrkar thuchhuak kalh zawnga che ngam awm chhun a ni,” (Lemchan Khawvel I - 5.2) a tinghe nghe. Ropuiliani an man hi British lam tan thawvanna thlentu a ni. Shakespear-a vêkin, “Tunah chuan kan rilru kaptu ber, kan rorelna tithuanawptu, helna hnarkaitu bul ber Denlung Lalnun kan man ta a...Ropuiliani kê kan hup zawngin harsatna dang tawh tur a awm tawh lo,” (Lemchan Khawvel I - 5.3) a tihial a ni. Ropuiliani hi Mizoram pumpui awp tura harsatna thlentu, an kawng daltu ber niin an ngai tih a lang a ni.

Lungleiah an tan tir a, chu pawh chu an ngai ngam lo va, mipuite thinlungah thu a la sawi thoa an hriat avangin Mizoram pawna thawn dan an ngaihtuah a, an thlem nasa hle bawk. Ropuiliani chuan tlawm a tum chuang lo. Ropuiliani hi kum 70 mi a ni tawh a, mahse ani chuan, “Tharumin min hneh mah se, kan rilru chu an hneh chuang lo, tih hi lantir ka duh,” (Lemchan Khawvel I - 5.3) a la ti a ni. Tang vengtu pakhatin British bei tawh lo tura intiam tura a tih chuan, “Vailian dodal hi ka damchhan asin! Ka ram phatsan turin vawikhat mah min thlem tawh suh u,” (Lemchan Khawvel - I 5.4) a tinghe nghe a ni. A ram chhanna atan chuan a nun meuh pawh hlan a huam a, a thih thleng hian chak lo zawk ni mah se a tlawm lo a ni.

Ropuiliani thihna hian British beihna kawnga mi dangte rilru a tihnual hle a ni tih a hriat a. An hruaitu ber a boral tawh a, silai an neihte thehlut turin Sawrkarin thu chhuah a siam a, Ropuiliani khua aṭang hian silai 100 an thehlut a, he mi ṭuma silai an lakkhawm theih zat hi 500 lai a tling a ni (Sangkima 122).

Tlangkawmna

Ram leh hnam hmangaihna awmzia chu kan chenna ram hmangaihna tih ringawt a ni lo va. Ram hmangaihtu (*Nationalist*) tak tak chuan a ram tan eng tik lai pawhin a hun a pe thei a, indo a ṭul chuan a indo mai a, eng tik lai pawhin a ram leh hnam tan a inpeih a ni. Kan sawi tak Lemchan pahnihte aṭang khan chiang taka thil lang a awm a ni. Khuangchera nun kha en ila, duhsak a hlawh lo va, hrethiam lotu a nei bawk a, hmelma thlengin a nei a tih theih ang. Mahse, chuti chung chuan a ram leh hnam tana a tih tur chu a ṭulh chuang lo va, a inpeih reng (*available*) a ni. A khua leh tuia ṭhalaite entawn leh ngaihsan nih hlawh thei khawpa ram leh hnam tana inpe a ni.

Ropuiliani nunah pawh huaisenna, tumruhna, a ram leh hnam hmangaihna avanga kum upa tak a nih thleng pawha nghet taka a dinna hi ṭhangtharte thlenga hlan chhawn tlak a ni. Ropuiliani hi lal a ni a, a khua leh tuite tana roreltu a ni. Khuangchera chu pasalṭha a ni a, pasalṭha satliah ni lovin mite pawhin an zah em em a ni. An pahnih hian ram tan an nun an hlan ve ve a, Ropuiliani'n a thawk tawp thlengin a bei a, British laka tlawm duh miah lo a ni. Khuangchera pawh a ram tan a inpe ral ṭhak a, a hneh loh avangin a thih phah ta mai zawk a ni. Heng Lemchan pahnihah hian ram leh hnam tana inhlal ral ṭhak mi pahnih kan hmu a, *Nationalism*awmzia hi ram tana inhlanna leh inpek ral ṭhakna a nih chuan Mizo Literature-a Lemchanah hian ram leh hnam hmangaihna chu thûk takin a inphum a ni.

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Zikpuii Pa ‘Mawl̃na’

H. Lalawmpuia*

Kum 1929 December ni 27-a Aizawl Venghluia piang, Hrawva Khiangte leh Lalluii Chhakchhuak te fapa (Vanlallawma 160), Mizo zinga Indian Foreign Service-a inziak tling hmasa ber (1962-ah a inziak tling) leh *Writer of the Century* (1900-1999) atana an puan (Lalthangliana 123) tak K.C. Lalvunga, Zikpuii Pa tia kan hriat t̃hin hi ‘pa m̃awl’ tia sawi tur chu a ni ngai hauh lo ang le. Zikpuii Pa hi a lo m̃awl hle mai tih hi tun tuma kan sawi tum a ni lo a; a thawnthu pakhat ‘C.C. Coy. No. 27’ leh a thu leh hla thenkhata ‘m̃awl̃na’ chungch̃ang a sawi dan kan thlir ang a, s̃ap ngaih sanna salah khan a lo t̃ang ve reng em ni tih kan en zui thuak baw̃k ang.

‘C.C. Coy. No. 27’ hi a changtupa R̃âl̃k̃âp̃zauva’n ‘harsatna tam tak leh buaina k̃âra a taksa leh rilru lo t̃han chhoh dan (*life history*) a sawina’ (Lungrualna Tlang 4) thawnthu ngaihnawm tak a ni a. Harsatna leh retheihna tinr̃êng pal tlanga hlawhtlinna t̃l̃ang chhipa a chuan chhuah dan chu amah R̃âl̃k̃âp̃zauva k̃â ngei hmangin Zikpuii Pa hian min hrilh a. Thawnthu t̃ha leh zir tlak tak a ni.

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He thawnthu-ah hian Zikpuii Pa hian Râlkâpzauva chu ‘khi-ah khi-ah, kawlvaleenchham, Khawchhak Tuipui ralah, mawlna chhum pui kar’ (9) aṭanga lo zi chhuak niin a sawi a. ‘Mâwlna chhûmpui kâr’ aṭanga lo seilian a nih thu chu duh tawk mai loin, ‘ram mawl takah, mipui mawl tak zingah, nu leh pa mawl tak karah ka lo piang a,’ (9) tiin Râlkâpzauva chu a chanchin a sawitir a. ‘Mâwlna’ tih mai pawh chu duh khawp loin, ‘mawlna leh âtna ram’ a ti leh kher bawk. Heti tak maia Zikpuii Pain a thawnthua a changtupa Râlkâpzauva seilena hmun a sawi ‘mâwl’ chiam mai hi eng vang nge ni ang? ‘C.C. Coy. No. 27’ thawnthua a thu hlawm (*paragraph*) hmasa berah hian ‘mâwl’ tih leh ‘mâwlna’ tih ringawt hi vawi nga ngawt mai a sawi hman a ni!

Hetiang hian Râlkâpzauva hian a seilenna hmun, Khawchhak Tuipui ral chu ‘mawlna chhumpui’ zin hnan, ‘thim leh êng’ inṭhenna ram niin a sawi a, ‘Mizoramah, chutah pawh bial hnufual ber’ a nih thu a sawi bawk. A mi chêngte pawh mâwl tak anga sawiin, a nu leh pa meuh pawh an mâwlzia a sawi bâng lo. A ram nawmzia leh mipui hlim theihzia te, an titi ngaihnaawm pui pui a han sawi châng pawhin, an mâwlna bawk chu a zep tel hrâm ṭhin a. A ṭhenrual ṭhate nen an inṭhen ni-ah pawh, a tana an ṭhatzia sawi pahin, “Zoram ka hmangaihna leh ka ngainatna chu ka ṭhenrual mâwl tak takte hmelah chuan ka hmu a,” (23) tiin a ṭhenrualte ‘mâwlna’ bawk chu a sawi tel leh. An khua leh an khawvel chu chhuang lo takin ‘mâwlna khurpui’ tiin a sawi a; a pa chu ‘thingtlang pa mawl’ a nih thu a sawi fo a, ‘khawchhak pa fatumbua nena inphur leh ringawt ṭhin’ a pa tana sum a vânzia chu uar takin a sawi ṭhin. A nu pawh a zuah chuang lo a. An khaw mipuiten a Shillong awm tur an lo thlaha, pawisa nawi ilo an rawn pek khawmte chu

lawm hle mah se, “Mizo nu mawl tan chuan lawmthu han sawi tak ngial pawh a harsa a,” (22) tiin a nu chu ‘mâwl’ avanga lawmthu sawi harsat angin a sawi baw! A nu ‘mâwl’ vang nge a zahzum ve hrim hrim vang tih hi ngaihtuah tham tak a ni.

Râlkâpzauva hian ‘ka zahpui e’ ti dawt lo mah se, “Khawchhak Tuipui rala piang nih zet chu a pawizia chumi ni aṭang chuan ka hre chhuak chiang leh zual a ni,” (15) tiin a pianna hmun chu a sit hle a ni tih kan hmu. Mahni seilenna ram, mipui leh mahni nu leh pa thlenga ‘mâwl’ tih tak chiam chiam mai hi eng dan nge ni ang le?!

Hetiang taka Râlkâpzauva’n a seilenna ram leh mipuite ‘mâwl’ a tih chhan hi hnam dang (a bik takin sâp) aṭanga a teh vang niin a lang a. He thawnthu ziaktu Zikpuî Pain sâp a ngaih sanna pawh kan hmu thei riai ruai a ni. Chu chu Râlkâpzauva leh a pa inbiakna hian a tichiang viau awm e.

Râlkâpzauva : Ka pa, babu nge lal zawk ang sap?

A pa : Sap le.

Râlkâpzauva : Ka pa, sap a nih ve theih em?

A pa : Ka hre lo le!

Râlkâpzauva : A nih leh ka pa, mihâng sapa ṭang an awm em?

A pa : Awm pawh an awm ang, mahse chutiang chu ka la hmu lo.

Râlkâpzauva : A nih ka pa, babu chu a nih ve theih ang em?

A pa : Theih pawh a theih mai theih a ni. Lehkha han zir phawt la, a theih leh theih loh chu, Pathian thu thu a ni ang chu. (14)

Râlkâpzauva pa chuan ‘Sap nih ve ngaihna chu a hre lo va, babu nih erawh chu Pathian khawngaihna a theih a ring a, sap ni tur erawh chuan Pathian khawngaihna pawhin a tlin meuh dawn lo niin a ring ni tur a ni’. (14) Heta ‘sâp’ an sawi hi ‘mingo’ (*British*) a ni kher lo thei a; a enga pawh chu ni se, Râlkâpzauva te pafain sâp nihna an dah chungnunia chu a lang Chiang Hle a, Pathian khawngaihna nen meuh pawh tlin dawnin an inring lo a ni.

Râlkâpzauva hian sâpho hi a tluk ve thei tho tih a lantir a, chu lai chu Zikpuui Pain Mizote a vawrh san lai ber pawh a ni ngei mai. Chutih rual chuan, ‘sapho hi ngaihsanna tak ka nei’ tia an ruai theh nia Mizo mipuite chaw ei ang ei a, mak ti leh deusawh hmel an put loh avang maia a lo ngai sang a, ‘hnam fing hi an lo mak hle mai’ (70) a han ti chiam hi chu a ho angrengh. Mizote paw’n hnam dang chaw hi eiin in ve ta ila, tui ti vak lo chung pawhin a mawiah tal tui tih hmel takin kan lang ve fo thoin a rinawm.

Râlkâpzauva’n an khaw mipui leh a lo chawr chhuahna ram ‘mâwl’ a ti lutuk thin leh, a pa a tang tawha sâpho an dah sanna rilru lo lang leh thin kha eng vang nge ni ang? Zikpuui Pa sâp ngaih sanna rilru, a thawnthua lo lang chhuak ta a ni thei mai ang em?

Zikpuui Pa hian a pâwng a puin sâp a ngai sang chu kan ti ngawt thei lo ang. A thuziak hrang hrang kan enin Sâpho rorèl fuh tawh lo leh an dik lohna han thai lan châng pawh a nei ve tho mai. A thuziak hrang hrangah Mizote a dah sanna, a tanna leh

hmangaihna, a tawi zawngin a Mizona rilru kan hmu. Amaherawhchu, a thuziak pakhat ‘A ruh no no chhuakah’ tih a, “Indopui II-naa hnehtu chan changtu ber pawh t̃angho zinga a chau ber *British* kha niin ka hria,” (Zikpui Pa Hnuhma 45) tia ‘hnehtu chu *British* chauh a ni’ a lo tihah khan a s̃ap (*British*) ngaih sanna rilru chu a thup zo lo niin a lang. A dik a dik chuan America leh Russia sipaite kha awm lo se, an Kumpinu (*British*) sawrkar khan chaurau ek a thai ngein a rinawm.

A hla lam kan en pawhin ngaihbel tur ting chuan s̃ap ngaih sanna hnuhma kan hmu. A hla pakhat ‘Sikni eng’ tihah chuan thlasik z̃ing ni chhuak mawizia chu thiam takin a hla hmangin a puang chhuak a. Chu thlasik z̃ing ni chhuak êng mawi tak mai chu ‘tleitir sakhmêl’ pawhin a cho zawh loh thu a sawi hial a, a fak thiam hle. Tichuan,

“Sappui thil tih tuahrem thiam pawh hian,

Nang anga rawng mawi an b̃an ngai lo,” (Zozam Par 115)

tiin a au chhuak ta a ni. Hei hi kan hrilh fiah dan azirin ngaih dan dang te pawh a awm thei tho ang a. Ngun taka kan chhiar chuan, ‘*Sappui thil tih tuahrem thiam*’ tih hian s̃apho a dah sanna chu a hril tel niin a lang. S̃ap an nih tak avanga ‘pui’ tih zui kher duhna te hi eng nge a chhan ni ang tih hi ngaihtuah tham tak a ni. A hla dang pakhat pawh, “*Anka biak theih chang la sappui iangin,*” (91) tih kan hmu bawk. Hei hi R.L. Thanmawia chuan, “A pian leh m̃urna boruakin thui tak chu a thil thlir dân (*imagery*) a hruai,” (Chuailo I, 190) niin a ngai a ni.

Eng pawh ni se, Zikpui Pa khan s̃ap a lo ngai sang ta deuh a ni paw’n thil pawh ber a ni lo a. A thawnthu leh thuziak t̃henkhata

Mizote ‘mâwl̃na’ a sawi duhthawh ta deuh leh a hmu ‘mâwl’ ta mah mah kha kan helh deuh ber leh chhiar nawn ngai kan tih chu a ni. J.F. Laldailova’n Zosapthara a ‘hmuh ðhelh’ dan a ziaik te kha a ngaihnawm mai bakah a zira zir tham a ni a. Zosapthara thlavang pawh a hauh thiam narawh, a pawl lo e. Zosapho hnathawh a fak pawh kan hre thiam zel thei ang. “Hmanlaiin Mizovin hawrawp kan la neih loh avangin, a dik chiah chuan kan pi leh pute thawnthu leh hlate kha *literature* tia vuah theih an ni mang lo,” (Zikpuii Pa Hnuhma 157) a lo tih te pawh hi hriat thiam dan dan a la awm. Mahse, Zosapthara thlavang hauh a tum lutuk vang emaw, Mizoten hawrawp kan la neih loh vang emaw, a eng vang pawh ni se, ‘hnam â sa. . . leh mawl̃na rilru Chiang lo’ (157) tia Mizo pi pute a sawi zui kher kha chu en liam mai a har ta a ni.

Mizo pi pute thufing leh serh leh sang fng tak tak kan inzirtir lauh lauh lai a, kan hmuipuiipû ber Zikpuii Pain ‘pi leh pute thurin mawl tak’ (158) a lo ti kawkalh leh hlah mai hi chu chhiar thiam har tak a ni. C. Lalawmpuia Vanchiau chuan a thuziak pakhat ‘JF-a Bible Thlirna: Zikpuii Pa a ðawngvai em ni?’ tihah chuan na khel khawl takin heti hian a ziaik, “Pipute ‘hnam a saah leh mawl̃na rilru Chiang lo’ pu a ngaitu thinlung chu, Sap ngaihsanna rilru aţanga chhuak a ni loh chuan, chhuahna tur dang a awm chuang lo. Min thlahtute mawl titu chu, tupawh ni rawh se, mawl tih a ngah khawp ang,” tiin (Vanchiau 24).

‘Mâwl leh mâwl loh’ hi engtia teh tur nge tih chu chhan thiam har tak a ni ngei ang. Mi tam tak hi chuan kan hriat ang hre ve lote hi ‘mâwl’ kan ti mai ðhin niin a lang. Khawvel thiamna, finna leh hriatna vârpawh tura ke kan penna kawngah hian, mahni nihna leh

thlahtute hmusit tawh lek hian kan ‘fing’ em tih te, kan chawh chhuahna ram leh khua zahpui tawh lek hian kan khawhawi kan tizau em tih leh, mahni nu leh pate ‘mawl’ ti tawh vel hian kan inzir sil ve ringawt em tih te hi kan ngaihtuah fo a ngai a ni.

Zikpuii Pa hmathlir leh Mizote tâna a rualawhna hrang hrang hi hmuh hmaih rual a ni lo a, a Mizona rilru mawi tak te hi sawi fê tham a awm ngei ang. Chutih rual chuan, Mizo pi pute ‘hnam â sa... leh mawl na rilru Chiang lo’ anga a zia duh mai leh, ‘C.C. Coy. No. 27’ thawnthua Râlkapzauva, a pian leh seilenna ram hmusit leh en hniam ang ziazânga ‘ram mawl takah, mipui mawl tak zingah, nu leh pa mawl tak kar’ ațanga lo zi chhuak anga a sawi hi chu chhiar liam mai a har hle a ni. Chu ‘mawl na’ chungchang chu a ni ‘Zikpuii Pa mawl na’ kan tih tâk ber chu.

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Zo Hnahthlâk Min Tipumkhattu Hla Ṭhenkhat

H.C. Zonunthara*

Literature kan tih hi sawi fiah thiam a har hle a, literature hi khawvel thil mawi (Art) zinga mihring lungdum ber a ni a, a chhui zau leh chhui thuk apiangin an hlimpuiin an tuipei leh zual ṭhin. A chhan chu, literature hi mihring nun sawi chhuahna, mihring ngaihnawm tih zawng, hriat reng duh zawng, thufing leh suangtuahna leh duhthusam thu leh hla mâwi lungkuai tak takte tarlanna a nih vang a ni. Thu ziaktu emaw hla phuahtu emaw phenah hian hnam pakhat nunphung leh rilru sukthlek a awm tlat ṭhin. A ziaktu rilru sukthlek leh duh dan te leh khaw hawi zau zawng erawh chuan a hrii thui thei viau tho ang a, thu fîng leh thu mâwi hmanga hringnun awmze neia puan chhuahna a nih avangin hriat loh kârah thinlung a hnehin, mi nunah ram a la chak em em mai a; chuvangin, Zofate nunah pawh literature hian hmun a luah thûk tawlh tawlh dawn a ni.

Literature zethuanga pathum zingah hian ‘Hla’ hian mi a huap zo ber mai awm asin. Hnam tin hian hla hi eng tik lai khân nge kan neih ṭan tih hi chiang taka hriat theih tak tak a ni lo. A chhan chu hla leh hringnun hi inzawm tlat a nih vang a ni. Kan lungngaihna chu hlain kan chham chhuak a, kan hlimna leh làwmna pawh hla thoin kan tarlang ṭhin. Hringnunah hian lungngaihna leh làwmna hi eng tik lai pawha thleng reng a ni a, hringnun hi làwmna, lungngaihna leh tawrhnaa khat a ni miao a le! Chuti taka hla leh hringnun hi inzawm

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thûk a nih avangin hla hian thinlung a khawih hma em em mai a, hlain hringnuna thil a tih theihzia hi sawi fiah sen rual a ni lo. Kum 1914 Indopui Pakhatna-a German sipai leh British sipai te inep nasat vanglai tak mai pawh khan, ‘**Silent Night**’ hla hian Krismas zan reh laiin hun hlimawm tak a lo hman duntir tawh asin.

Zo hnahtlâk insuih khâwm nan hian hla hi hmanraw tha tak a ni a, chutih laiin kan hman thiam loh chuan min then darh vektu pawh a ni thei hle ang. Hmânah, kum 1856 daih tawhah khan he hla hi phuah a ni a:

Buanhmun pai ang pawm tawh hnu,

Chêngte-ah lam ang let e;

Lalpuithang lem a.¹

He hla tlar thum lek hian Vuttaia leh Lalpuithanga te inkârah unau hmêlhai thlenin Mizo History-a chhim leh hmar Indo rapthlâk tak a lo chhuak a, he hlain thisen a ei hnemzia leh a ren lohzia mai chuh. . . Heti hian K.Zawla’n a ziaik, “Khawnglung tlangvalin thawh in hai alawm le, tho rawh u,” tiin. “Thingnawi telin an zu vawm ta a, a tho hmasa apiang chu an kâp let tawp tawp zel mai si a, khawlai chu mitthi ruangin a khat nulh mai a, thisen lah chu a luang nasa khawp mai” tiin.²

Ṭum khat chu, Chhinlung Israel People Convention (CIPC) hotupa Pu Lalchhanhima Sailo (RIP) ten United Nation High Commissioner for Refugee (UNHCR) an dawr dawn ṭuma an mi hmuh duh an nghah laiin secretary nen an titi a. Secretary chuan India-ah lungawi taka awm mai tur leh India mi vek kan nih thuin Pu Chhana chu a thlem vêl a. Pu Chhana chuan hetiang hian a chhang a, “India chuan a mite chu chiang takin a sawiin a humhalh a. An hnam hla ‘Jana Gana Mana’-ah hian India hnam hla a nih angin India mite chu an kim vek a ni. Keini khawi laiah nge kan lan ve?” tia a chhan hnuin secretary chuan, “He hla hian India a tidarh ngei dawn a nih hi. Bihar-ah pawh La loo Prasad chuan, ‘India

kan ni lo, an hnam hlaah pawh Bihar kan tel lo' a ti a, tihngaihna an hre lo a ti, '' tiin a sawi an ti.³ India hnam hla hian INDIA hi a vawng him zel ang nge, a then darh zâwk dâwn tih chu hunin a la hril ang chu. Helaia ka sawi duh chu, 'Jana Gana Mana'-ah hian India rama cheng hnamte hi kan lungawi kim lo a, he hla hian hnam thenkhatte rilru a hliam a ni tih hi a ni.

Aw le, tunah chuan kan thupui 'Zo hnahtlâk inpumkhatna hla thenkhat' tih lamah kan lût tak tak tawh ang.

Mi pakhat Zo hnahtlâk insuih khawm lehna buaipui em em, a thisen zungzamte'n hna an thawh tawp thlenga mangphana vahvaihpuitu a awm a, a hming chu Capt.L.Z. Sailo a ni. A mangphan ram Zo hnahtlâk insuih khawm hun chu a hmu phâk ve dawn lo a ni tih a hriatna chuan a tha a tiñum chuang lo a. A vei em em Zo hnahtlâk insuih khâwm lehna chu a chakna leh hriatna zawng zawng sawm khâwma vahvaihpuiin hril chiam chiam thin mah se, a chakna leh theihna te chuan eng tik niah emaw chuan a peih lohsan dawn a ni tih hre reengin, a chakna leh theihna te a bo hnu, a hringnun ngei pawhin a peih lohsan hun pawha tha thlah lo a a mangphan ram hril zel turin 'hla' ngei chu a lo thlang a. Chu a hla chu hei hi a ni.

Unaute u, in dam tlang alawm maw?

Rinawmna chibai in dawng thei em?

Chhinlung chhungkhat Zoram chheh vela mite,

Insuih khâwm leh zai i rel ang u.

Aw ñang leh tharte'n eng nge kan tih ang le?

Kan chanvo kan bil neihna kawng chu;

Thawh chhuak turin eng nge kan tih tâk ang le?

Insuih khawm leh zai i rêl ang u.

Unaute u, han dâwn nawn ve teh u,
Khawvel unau hnam dang hriattir zelin;
Kan nihna chung Pathian lo ruatsa ang khan,
Insuih khawm leh zai i rêl ang u.

Unaute u, in dam tlang alawm maw?
Rinawmna chibai in buk ang le;
Chhinlung chhungkhat Zofa kan nih hre rengin,
Insuih khâwm leh zai i rel ang u.⁴

He hla hian Zofa hnahtlâk Chhinlung chhuakte insuih khawm lehna kawngah meichher chhiin, a hun lai pheii chuan a meichher chhit chu a eng hle nghe nghe a ni. Zofate zingah hian he hla hre lo hi kan awm awm lo ve. He a meichher chhit hian Zofate thinlungah insuih khâwm lehna mei chu dep kai zelin, kan thinlung hi insuih khâwm leh duhna meiiin a kang ral mêk zel a nih hi.

Hman kum deuh mai khan, Manipur-a Zo hnahtlâkte inkârah inhriat thiam lohna thlengin unau chengrâng chawi meuhin an insual chiam mai a, nunau an mangang a, thisen a chhuak a, an hmangaih an tlangvalte an chan a, an unaute lakah an ralmuang lo a, thin thiin an mu ngam lo a, an inhriat thiam lohna chuan reh lam aiiin zual lam a pan zel si, mittui nen kan unaute an awm a ni tih Zoram a hriat chuan Zoram hi a rilru a na a, an inkârah ban phar a ngai a ni tih hriain ban a phar ta a. Hla hmangin Lalmuanawma Mathipi chuan hetiang hian a han au zui a, unau hmel inhaite buaina pawh chu a lo reh ta a nih kha.

Hmelma ianga doral lo lian,
Thisen chhuak vanga nunau mangang;
Authawm chuan pa chan chang Zoram,

Lairil zawng chu a fan chhuak a;
 Chhul khat chhuak unaute inhai chu,
 Zoram thin a na ngei e.

Unau kan indoin tu nge ding chhuak thei ang,
 Suihlungrual ten insuih khâwm ila;
 Chutin khuavel kan chhing ngei ang.

Hla hmanga inpumkhatna au chhuahpui hi a sawt hle reng a ni. Hla hian thinlung, lung anga sak pawh a chhu keh sawm vek thei a ni. Hla hi Wordsworth-a'n "Poetry is the Spontaneous Overflow of powerful feelings"⁵ a tih angin hla chu rilru chhungnila khat liam, dan rual lohva luang chhuak a nih avangin a mi deh hi a na a, a tha zawng leh tha lo zawngah pawh a nghawng hi a na hma hle a ni. Hla tha chuan thinlung hi a fan raih bik tlat thin. Chuvangin, Zofate inpumkhatna hla tha tak tak hi la piang zel se a tha hle mai. Zofate hi ram hrang hrangah then darh ni mah ila, kan thu leh hlate hian nghet takin min phuar khâwm zel sela, literature hmanga kan inzawmna hi chu he khawvel ramri te hian daidan ve theih a ni lo. Muantea bawh hian hei hi chiang takin a sawi:

Hringnun kan chhiar Zofa lengte'n,
 Kan ram leh hnam tan sir kan sâwn e;
 Daidanna piah ramah chuanin,
 Unaute chu kan intâwk a;
 Kut insuihin zai lai kan vawr za,
 Nghilh thei hian kan mawi nem maw.

tiin.

Ani hla hian ramri kham te chu a thlawh khûm a, he huang a tang hi chuan ramriin awmzia a nei lo a, daidannain a dang thei hek lo, tan in te chuan awmzia reng reng a nei ve lo. He khawvel dan leh hrai

zawng zawng te hi mênah thlâkin a duhna lam hawiin a kal mai a, saipui kal lai bauh din rual loh ang maiin daidanna bangte chu a su chim hem hem mai a ni.

Hla hi chi hrang tam tak a awm a, chung zingah chuan **Ram leh hnam hmangaihna hla** hian thinlung a khawih dan hi a dang bik thin. Chuvangin, hetiang lam hla hi ngaih nep theih a ni lo a, miin a ram leh a hnam a hmangaih lo a, a ngaihsak loh chuan a tan khawvelah hian dinchhuahna hmun tur a nei lo ang. Zo hnahtlâkte insuih khawm lehna hian kan Politics mualah duh angin hmun a chang tam lo a, kan social life hian chu lam chu a hawi lo hle bawkin a lang. Literature mualah erawh chuan hmun pawimawh a luah chho mek zel dawnin a lang a, tun aia kan uar zual zel hi a pawimawh khawp mai. Kan insuih khawm a, zai khata kan luan za hun hi a nghahhlelhawm hle mai. Chu hun thlentir tur chuan keini Mizorama chengte hi kan pawimawh tak zet a ni.

Dawn Chiang ila leng zawng hian,

Kan hnam leh kan ram ti mawitu;

Lusei, Hmar, Paite, Kuki, Mara leh Lai,

Chhulkhat kual Chun khat hrin kan lo ni e.

He hla ka ngaihthlak chang hian insuih khawma zai khata Zo hnahtlâkte kan luan za hun a nghahhlelhawm zual thinin ka hria. Mizoram chhunga chengte zingah ngei pawh hian Politics avang te, Economics Developement rual loh avang te, mi thenkhat khawhawi zim luat avang tein innghirnghona a chhuah chang a awm fo mai, unau hmel kan inhai lek lek thin hi a pawl tak zet a ni. Heng hla te avang chauh hian unau kan nih hi kan hre thar leh thin a nih hi. Mizoram-a chengte hi kan chhehvela kan unaute tan **‘Inpui nghâktu’** kan nih kan inhriat chian a ngai hle a ni. He ram ngei hi Zo hnahtlâk chi hrang hrangte zalen tak leh thlamuang taka kan lenna hmun, kan neih chhun chu a ni si a.

Parah chang i, ramloh lentu parmawia'n,
 Thangngo tum kawng bellei mualah to ila;
 Min thliak dah law maw e nau lawma'n.⁶

He hla hi Lalawithangpa hla a ni a, James Dokhuma'n he hla avang hian Awithangpa hi''Hmangaihna sawi tel miah lo a hmangaihna sawi fiah thiam ber a ni e'' a tih phah a. A ni, he hla tawi te-ah hian hmangaihna sawi tel lo mah se, a hmangaih Thangngovi lawmna tur a nih dawn phawt chuan a thliah atan pangpara chan pawh a huam hial mai hian a hmangaihzia chu a hril Chiang a ni.

Hon hilhin, hon gelhin,
 Bang ziakin a, ziakin a?
 Min hrilh ve la, eng vang nge maw,
 Suihlung i her tak le?(Zirsangzela Hnamte)

Leh

Dar ang tawn leh ni tur,
 Ka dawn vel mittui nen;
 I hlimthla mai maw ka chan,
 Ka ngai thiam nem maw;
 Maphasy, maphasy, maphasy.(Runrosiama (Vulmawi))

He hla pahnihte hian Zo hnahtlâkte inpumkhatna lam an sawi lo, insuih khawm pawimawhzia lah an sawi hek lo, an veizia an sawi bawh lo. An lungduhte'n then nan biahthu an hlan avanga an lungleng leh khawharin, 'Eng vang nge maw min bansan tak mai le?' an tihna leh he khawvel hmun nghet loah hian lungduhte in then a ngaih leh thin avanga inhmagaih takte'n mangtha ti chunga an in then

hrehawm an tihzia thu an sawi mai zawng a ni. Mahse, heng hlate hian min phuar khawm tlat si a nih hi. A ni, Zo hnahthlâk tawng hrang hrang te hi kan hla thuah hian a tam thei ang bera kan khung khawm hi a ngai ani. Zo hnahthlâk tawng hrang hrang te kan inhriatsaka kan inhmansak hian kan inunauna hi a tinghet leh zual sauh dawn si a.

Hla pakhat kan sawi tel loh theih loh a awm a, hmanah tawh khan Aizawl-ah Beat Contest-a lo tel ve tumin khawchhak kan unaute chu **Zodi** hming invuahin hming an pe ve a; mahse, hotute'n "Nangni zawng Mizo in ni ve lo ve, Kawlrang mi in ni,"⁷ tiin lu thinsanin sirah an lo hnawl tlat mai a. Rilru na takin an haw chho a, chu an rilru natna chu tihian hlain an rawn hril chhuak ta:

Mahse, lenna vangkhua fan leh ni chuan,

I chhunga lungduh naufa leng zawngte'n;

"Khawchhak mi" tia hming min selin,

Sirah dam ten puan ang min hnawl e.

tiin.

He hla Zoramin a hriat ni chuan inchhir leh rilru hrehawm takin a awm a, a chang tawp ber he hla an phuah chhan ber han hriat phei hi chuan inchhir lohna rual a ni lo.

Ram tin kil tina Zofate zawng hian,

Suihlung ruala thinlung hmunkhat puin;

Hmangaihnaa insuih khâwm zel hi,

Kei ka lungkham leh **duhaisam** a ni.⁸ (T.Zorampela)

Thinrimna hi thinrimna veka thungrulh ai chuan thuhnuairawlh leh inngaitlawmna nena chhan let hian thinlung a hneh zâwk thin. Kan unaute hian an chung a thil kan tih sual hi thinrimna tel hauh loa thuhnuairawlh leh inngaitlawm taka an duhthusam ber chu Zo hnahthlâkte hmangaihna nen insuih khawm

hi a nih thu an han hril meuh chuan, sira hnaw! hnu aiin a hnawltute hi kan na fe zawk a ni lo'm ni. Kan nat dan chu Zikpui Pa hian a sawi thiam ber mai, "Hla mawi tak maiin min han deng zui a, ngaihthlak pah hian kan hnukulh insum hi chil kan lem ri khalh khalh mai a ni. Vaiho pawhin an hriain 'He hla in ngaihthlak apiang hian Mizoho hi eng a ti nge maw in ngawih leh thuap thin le?' te an ti mai mai a"⁹ tiin. He hla hian kan unaute kan hai a ni tih min hriatir a, chutiang chu a thlen tawh loh nan rilru inseh ruh chungin insuih khâwm leh zai i rel ang u, tih min chang thlantir a, nghet takin min suih khawm a ni.

Nimahsela, hun hian kan thil hriatte leh lo vei em emte pawh hi a liampui a, kan hre reng tawh thin lo a ni ang. Mi sual pakhatin Aizawl-ah hmeichhe naupang duhawm tak hlim taka a leng lai chu a tisa chakna chhuanlam ringawtin a pawngsual a, a rapthlâk ngawt mai, a thinrimthlakzia hi sawi mai hian a hrilhfiâh zo lo. Mipui thinrim chuan chu mi sual chu a phu ang ngeia dan anga hrem mai chu duh taw! lovin, amah kha khawchhak kan unaute zinga mi a nih avang maiin khawchhak kan unaute chu zanlai pawh sawi lovin Zofate Jerusalem Zaw!khawpui a tang hian kan um chhuak ta chum chum mai a ni. Chu mai chu a ni lo, a hnu deuhah pawh an chenna **IN** te halsakin hman kum deuh lawk thleng khan **Zoram** hi in chhuahsan tur a ni tiin vaukhanna chi hrang hrang nen kan la um chhuak mek reng a nih kha. Anniho hi hnam dang an ni lo, kan mikhualte pawh an ni lo, kan unaute ngei an ni asin. Zo hnathlâk kan unaute hi Zoramah hian an len loh chang hi a va tam tak em, kan unaute chung a kan thil tih hi a dik taw! lo hlein ka hre thin.

Khawchhak kan unaute hi an ram rorelna that loh avangin khawvel hmun hrang hrangah vakvaiin an awm mek a, Mizoram-ah ngei pawh hian mi tam tak an awm a ni. Harsatna chi tin rengin a nuai vel, mahni in leh lo pawh luah lum thei loa khawsa zingah chuan mi sual deuh thil sual tia kawhmawh lo baw! deuhte zawng an awm ngei ang. Chung mite chu dan anga an chung a rorel hi a

tawh mai lo em ni? Heng mi sual thenkhatte vang hian unau kan nih hi i theihngihl lo ang u. An chung a kan thil tih thenkhatte vang hian kan inunauna hi hliamin a awm thin a ni. Khawvel hmun thenkhatah chuan enkawl na tha tak te pawh an dawng zawk asin! **Zoram**, anmahni ngei pawhin **an Inpui** nia an ngaihah hian kan cheksawlh nasa mah mah em? Tunlai hian an ram rorelna pawh a lo tha chhoi anmahni ram lamah hian mi tam tak an kir leh mek tawh a, a lawmawm em em a ni. Pi leh pu chenna kan ram khi chhuahsan vek loa luah chhunzawm zel hi a pawimawh tak zet a ni.

Zo hnaathlâk te min suih khawmtu hla tha tak tak hi tam tak a awm ang, chungte chu tunah hian kan sawi vek sêng lo ang. A tawp ber atan chuan hla hmang hian insuih khawm lehna thu hi au chhuahpui zel ila, kan thahnem ngaihna chuan rah a la chhuah ngei ang. Zofa hnaathlakte din chhuah nan he hla hmang hian kan thu i ti tawp teh ang.

Unau hmel inhai tawh lovin,
Insuih khâwm leh zai rel ila;
Chhinlung chhuak Zofa hnaathlak zaleng zawngte,
Zai khatah siktui ang luang zawk ang u. (Chun khat hrin)

Foot Notes

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ENGLISH
(English Section)

Different Literary Genres of High School Mizo Textbooks Under Mizoram Board of School Education for the Development of Language Skills: A Content Analysis

Lalremsangi*
Sian Lalchhandami**

Abstract: The study concerns the different literary genres of High School Mizo textbooks for the development of language skills such as reading, writing, speaking and listening. Each of the genres were analyzed and based on the analysis, it was observed that both the textbooks were satisfactory in terms of the contribution of genres where different topics were introduced for promoting writing skills, listening skills and speaking skills that were included in the exercises. Moreover, topics such as proverbs and manners and etiquette were also presented in such a way that the students will develop their reading skills.

Key words: Genres, High School, Mizo Textbooks, MBSE, Development, Language, Skills, Content Analysis.

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Introduction:

A textbook is a book used for the study of a subject which is a part of school curriculum. Textbook sometimes have questions to test the knowledge and understanding of the students. It plays an important role in teaching and learning process as they are the primary agents of leading knowledge to learners. Textbooks are important tool of successful learning; students learn what is presented in textbook.

Hutchinson and Torres (1994) identify four ways in which textbooks can help in times of educational change: first as “a vehicle for teacher and learner training”; second because they provide “support and relief” from the burden of looking for materials; third by providing “as complete a picture as possible” of “what the change will look like”; and fourth through the “psychological support” they give to teachers.

Textbooks play a very crucial role in teaching and learning of language and they are considered as one of the most important factor element in learning language after teacher. For learners, textbook is the most important sources of contact they have with the language. It is a guide that helps them to organize their learning. There are different subjects in textbook, but their method, style and techniques are different.

Rationale:

Genre is important in order to be able to arrange writings based on their form, content and style. This allows readers to understand whether the events being written about are factual / imaginative or not. Readers and writers both use genres because

of the perceptive and social work they fulfill for writers, using the patterns of a genre accepted by readers to fulfill their purposes allows them to make a working relationship with readers. Familiarity with genres can make life easier for readers and writers. It provides the writer with general organizational patterns that can help them arrange what they say and when they say it. It also helps the readers to organize information so that they can more easily make sense of what they are about to read. It is important to study about the feature of different genre as it helps readers to recognize what they are reading and quickly adjust their style of reading.

It is in need to have an analytical study of High School Mizo Textbooks as many recommendations have suggested that curriculum should be developed in accordance with the need of the learners and the content of the textbook must match with their mental level. It is thus need to find out whether the genres includes and focus on the skills that students need to practice and provide appropriate balance of the four language skills i.e. listening, reading, writing and speaking.

Mizo textbooks have been made by Mizoram Board of School Education (MBSE) keeping in mind all the objectives of teaching and learning language. Mother tongue is a medium through which one conveys emotions, views, ideas and interests are expressed. It is also further observed as a medium of acquiring knowledge, literacy and understanding. It is the dominant language and it is the main component of the cognitive development for the learners. It plays an important role in school and our society as well. Today, most of the students among secondary schools find it

difficult to read, write and speak their mother tongue or language. As mother tongue is the best medium for the expression of one's ideas and feelings, it is the most potent agent for mutual communication and exchange ideas. It is through language, and especially through the mother-tongue, that individuals improve themselves into a social organization and the original ideas are the product of one's own mother tongue.

Therefore, the investigator felt the need and importance of analyzing the different literary genres of High School Mizo textbooks for the development of language skills whether the Textbooks present topics for bringing out the creativity and critical thinking skills as genres will prepare the students for a lifetime of reading, writing, speaking and listening.

Objective: To analyze the different literary genres of High School Mizo Textbooks under MBSE for the development of language skills.

Methodology and Procedure

Research design: Qualitative research was used for the study.

Population and Sample: The population and sample contained the literary aspects of different genres such as poetry, prose, drama, fiction and rapid reader.

Mode of data collection: The researcher read the textbooks carefully and analyzed each genre in accordance with the objectives.

Procedure of data analysis: The researcher used content analysis for analyzing the textbooks.

Analysis and Interpretation

The categorization of Class IX and Class X Mizo textbooks were of same: Poetry, Prose, Grammar, Drama, Fiction and Rapid Reader. Each section carried different marks which were as follows:

Poetry	- 18 Marks
Prose	- 18 Marks
Grammar	- 12 marks
Drama	- 6 marks
Fiction	- 5 Marks
Rapid Reader	- 8 Marks

Apart from these, writing section such as FIR, Essay writing etc. carries 8 marks and reading section contains 5 marks.

The literary genres include poetry, prose, drama, fiction and rapid reader and the analysis of each genre for the development of language skills can be discussed below.

Poetry - Class IX

In the poetry section of Class IX, there were ten (10) poems which were:-

A saw raltiang tlangah	- Lalmama
Hringhniang an liamna thlafam khua chu e	- Saihnuna
Ka pian ka seilenna ram	- Rokunga
Kan Zoram nuam	- Hranghnuna
Lam ang ka lo let leh ta e	- F.Rokima

Min then lul suh	-	Lalzova
Buannel	-	R.L. Thanmawia
Semsem dam dam	-	B.Bawlkhuma
Luahloh run	-	Zirsangzela Hnamte
Hmangaih Lenrual dar ang	-	Damhauhva

It was observed that in each of the poems except for the first topic, glossaries were given to the text for the students to understand difficult words in the poem. Moreover, the teacher can let the students to read or follow after him/her and or make them to listen while he/she reads in order to develop their listening skills and reading skills.

The Mizo textbook standard IX was observed to be satisfactory as it opened scope for the development of different skills such as writing, speaking and listening skills by presenting exercises such as translating words orally or either by written.

The first poem introduced a gospel song “A saw raltiang tlangah” (The old rugged cross) which is about the love of God who sent his begotten son to the world to save the sinners with his life by being crucified at the cross. This song is one of the most valued songs and commonly sung in the churches of Mizoram. It was observed that this poem is useful in developing students’ listening and reading skills as well as in enriching their vocabularies as it contains a good amount of difficult poetic words which could not be simply understood by the students.

Lesson 7 from poetry section “Buannel” was about the history of Mizoram where no discrimination takes place regarding rich

and poor and each of the individual enjoys their freedom and even the animals are left free. This poem provided opportunities for a teacher to talk about the history of Mizo culture and the myth story we have which was mentioned in 5th stanza ‘Chawngtinleri’. Students were again expected to listen to the teacher and through their understanding, they were supposed to answer the questions given to them and share their ideas about the tradition and practices that differ between our ancestors and today which in turn develop the four skills of the students.

Lesson 8 “Sem sem dam dam” was also about the history of Mizo culture and the comparison between the olden times and today which was about selflessness or self-sacrifice, sharing all their have with one another instead of keep or eat by themselves. It was also a poem which made challenge to the younger by continuing and fostering the lives and practice of our elders. This poetry was found to be motivating and interesting for the students as it also developed the listening skills of students.

Poetry- Class X

In class X poetry sections, there were 10 poems which were:-

Aw Lalpa, Davida leh a thlah arsi - Patea

Kumsul liam hnu - C.Lalkhawliana

Chhulkhatkual - C.Durthanga

Zofate inpumkhatna - C.Chhuanvawra

Zobawmtu chhawkhle par - H.Lalringa

Zirtukawng - SeletThanga

Mahriak ten arang ka vai e Parte - Lalzova

Awmharniinkachuanang - Zothanga

Chhingkhuallemawi - P.S.Chawngthu

Hmangaihna - Vankhama

Class X poetry section was introduced with the two gospel songs and no glossaries were presented, but the sentences and the poetic words were not difficult for the students and it was easy to comprehend for them.

The 2nd poem “Kumsul liamhnu” was about a poem which conveyed the message of our savior Jesus Christ who was born for us to save our lives, it was interesting as well as motivating for the students that again expected the learners to listen and through their understanding, they were asked to write the substance of the poem which develops both listening and writing skills.

There were two poems “Chhulkhat kual” and “Zofate Inpumkhatna” that talked about the unity and diversity of all the Mizo tribes, inculcating the values of each clan to stand together, love one another to avoid the assimilation and govern by other culture as the term ‘Mizo’ is an umbrella term for different sub-clans and sub-tribes speaking different dialects and residing in different parts of the world. These poems provided the opportunities for listening as well as speaking skills for the students to express their feelings and thoughts about their culture on account of unity and discrimination among Mizo tribes that continue to exist till date.

As most secondary students are adolescents, they are at the stage where they have been exposing to active inter-personal

relationship in terms of romance. Class X poems include 3 romantic songs “Chhingkhual lenmawi”, “Mahriak ten ar ang ka vai e Parte” and “Hmangaihna”. These topics seem to be very interesting topics for the students at their age and thus encouraged them in learning which in turn helps them in developing their listening skills, speaking and writing skills by expressing themselves, share their experiences of their relationship, foster to create their own poem and give them the ability to write their own.

Prose section- Class IX

There were 11 lessons in the prose section of Class IX which were :-

A lem leh a tak	- Vanneihthuanga
Mihring dikna leh chanvo	- Lalhmanmawia
Tlawmngaihna leh aia upa zah	- R.Lalrawna
Huaina	- R.H.Rokunga
Rilru Puitling	- H.Zothansanga
Incheina	- P.L.Liandinga
Mahni inhneh	- LalzuiaColney
Sumdawnna	- LalrochuangaPachauu
Chhiatni Thatni	- Thanpuii Pa
Nungcha leh zofate	- B.Lalthangliana
Lungawina	- James Dokhuma

The investigator observed that the prose section introduced many points for developing the four skills of language for students.

Prose such as “Tlawmngaihna leh aia upa zah” and “Chhiatni Thatni” was about self-sacrifice and respect for elders and if these are explained carefully by the teachers, they become interesting and intriguing for the students to listen carefully. Moreover, the students will be encouraged in writing article or essay related to this topic, explore them to the world which will enhance their writing, speaking and listening skills as well.

There was also a message that conveyed human rights which was “Mihring dikna leh chanvo” and the content enabled the students to know their rights and to have respect for them. By listening and through their understanding, they were asked to discuss the different points emphasized by human rights that were given in the text and thus enhanced speaking and listening skills.

“Incheina” and “Lungawina” were topics that dealt with self-satisfaction, inner peace and that contentment or happiness did not depend on the outer appearance. As they were very interesting topics, relevant and related with today’s life, they provided a chance for students to pay attention and listen to the teacher. This in turn developed their skills and through their understanding, they were expected to discuss and talk about the importance of satisfaction and that working on our inner beauty is far more important than dressing up to maintain our outer appearance. All these can improve and develop the writing skills as well as listening skills of the students.

Prose Section- Class X

The prose section of Class X consisted of 12 lessons which were:-

Nun kawng

- R.L.Thanmawia

Ṭhalaite Khawvel	-	Siamkima Khawlhiring
Mizo thufing		
Kan zoram nuam	-	Thandanga
Zawlbuk	-	C. Lianhmingthanga
Kei ka pianna Mizoram	-	Zothansanga Khiangte
Peihna	-	Sangzuala
Nihna	-	Darchhawna
Mizote leh an nihna	-	B. Lalthangliana
Tihdan ṭha		
Tlemte ka chhiar a, ka pass tho	-	Zikpuii Pa
Ral a lian e	-	H. Ngurthansanga

The prose section of Class X was found to be satisfactory as it provided a wide range of opportunities for the development of four skills of language for the students. It was introduced with “Nun kawng” which contained a message that motivate students to try hard without any desperation, fear and struggle and the importance of perseverance to succeed in life by mentioning examples of different American Presidents and some renowned personalities who struggled and faced hard times in life to reach their level of achievement. Related topics “Peihna” and “Tlemte ka chhiar a, ka pass tho” written by Zikpuii Pa were also learned which have the same meaning and content. These topics required the students to listen to the teacher and give their opinions on how to be successful in their learning and in life as well, and therefore develop their listening and speaking skills. They were also expected

to write the important points to become a successful person that were mentioned in their textbook and this enhanced their writing skills.

The topic “Mizo Thufing” which was proverbs and topic “Tihdanth” can develop the reading skills and writing skills of the students by letting them read and write the meaning in their own understanding.

“Ral a lian e!!!” written by H. Ngurthansanga was about HIV/AIDS which was a familiar and relevant topic that talked about the meaning and concept of HIV, the symptoms and its prevention. Through this topic, the students will develop listening skills and can further change the attitude of students towards HIV. It also provided a scope for writing essays or articles on the topic of HIV that will develop their writing skill and also share their ideas and experiences which will enhance speaking and listening skills as well.

Drama, Fiction and Rapid Reader- Class IX and Class X

All the drama sections, fictions and rapid readers in both Class IX and Class X Mizo textbooks were found to be appropriate as they provided interesting stories and thus offered opportunities for students to develop their listening skills through discussion, debates, role-playing, asking questions etc. Through active participation in these activities, students were expected to have improvement in their listening skills.

In the drama section of Class IX, “Lungrem a chim” written by Liansailova was learned and fiction “Pathian samsuih” by Rev.Zokima and Rapid Reader “Irrawadi Luikamah” written by James Dokhuma were studied. In Class X drama, “Sual man thihna”

written by Lalthangfala Sailo was presented, fiction “Tualte Vanglai” by Pastor Nikhama and Rapid Reader “Khawnglung Run” by R. Lalrawna were learned.

All these stories contained variety of information such as history of Mizo culture, love story etc. which developed writing skills by letting the students write their ideas on some parts of the topic. The topics also enhanced speaking skills by asking questions; role playing etc. and thus students could learn how to listen and comprehend what others are saying and try to respond to their fellow classmates which in turn increased the skills of speaking. Moreover, opportunities for reading skills were also provided by letting them read important points in order to remember it clearly.

It was therefore found that different literary genres of both the textbooks contributed well for the development of language skills.

Findings and Conclusion:

■ Both the genres of High school Mizo textbooks were found to be appropriate as they offer opportunities for students to develop their writing, speaking and listening skill by presenting interesting topics.

■ It was also found out that both the textbooks provided opportunities for developing writing skills, by introducing challenging topics that are built with potential areas for students to write related articles or essays for the development of language learning.

■ Class X Mizo textbook provided a scope for the development of reading and writing skills. It was also found that

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Language for the Unity and Survival of the Mizos

Laltluangliana Khiangte*

Abstract :

In Chapchar Kut (2019), a spring festival which is most celebrated by the Mizo people, the theme ‘Zofate Inpumkhatna’ (Integration of the Mizo ethnic groups) was explored which stresses on and ignited awareness of the importance of unity of all the tribes of Mizoram. The theme refers to the unification of all tribes that belongs to or was once a part of Mizoram. In light of this event, it dawned on me that language could be one element that plays a detrimental role to achieve such goal. It is a known fact that inventing a new language and having different tribes use it is a nearly impossible task and even if it were possible it would entail a long and tedious process, which in contemplation is something that is unlikely to happen. With that being said, there are currently more than twenty dialects in use by various tribes of Mizoram. These dialects are still very much in use and unless the speakers die out, it is unlikely that they would suddenly disappear or die out. However, it is to be noted that there are also some dialects (like Ralte) that are bordering on becoming endangered. Since, it is my belief that language is central for the unity that we are seeking, we must utilize it in ways

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that contributes to our goal. This belief has also brought me to a realization that protecting and preventing all dialects (endangered and not endangered) from death is of utmost importance.

Keywords : Native language, mother tongue, integration, ethnic, tribes, dialects, culture, heritage, dying language, eighth schedule, recognition, Mizo subject, literature etc.

What Languages Should We Use?

On 19th February 2019, I had the honour of being invited to give a special lecture in Govt. Churachandpur College. I was deliberating whether I should be giving my lectures in English or Mizo, as I was aware that the students are from various tribes of Mizoram and that of Manipur speaking with varying dialect. I voiced my concern out loud as I wanted my lecture to be understood by the masses. The reply I received was something that not only astonished me but reinforced my belief that *language can unite*. This reply was that regardless of what language I chose to give my lecture with, I will be understood.

As Christians we dream of a Paradise where people of all races interact using their own language and is understood by everyone. I was reminded of this is the paradise we long for when I was told that I would be understood regardless of what language I chose to speak with. I was overcome with relief that in Churachandpur, in the presence of intellectuals and academicians, I can make a pick of whatever language I am comfortable in to give my lecture. With this assurance, I gave my lectures in Mizo and was indeed understood. And then I spoke in English and was also understood. Each person I spoke with uses whichever language he or she prefers. This was nothing short of the Paradise that I seek.

The experience left a lasting impact which led me to contemplate a world where various tribes of Mizo- Lusei, Hmar, Vaiphei, Zomi, Gangte, Kuki, Joute, Duhlian understood each other

without having to debate which of the dialect should be popularized and used as a common dialect. What if we create this Paradise where each tribe speaks their own dialect but is understood by every other tribe?

Language is an Integral Part of One's Culture and Heritage

The importance our native tongue is given has gone through tremendous changes over the years. Aware of the declination in status and the importance of Mizo/Lusei language to our culture and heritage, a three-day Mizo Literature Festival titled “*Thu Hla hril kutpui*” was conducted from 6th-8th June 2018. It was a successful event and a step towards native language awareness as it opens a discussion of the importance of our own native tongue. Following the success of the ripples that this previous event created, a seminar was organized, in the same year, inviting not only locals but intellectuals and academicians from outside of Mizoram. The two-day seminar titled “*International Festival commemorating the Birth Centenary of the first Mizo novelist*” was conducted on 18th & 19th October at Saitual College. The seminar celebrates novels, poetry, songs as well as dances of the Mizo people. Although it was an exciting event renewing our sense of Mizo language, culture and heritage, it should not end with a mere celebration of the literature and dances but rather it should create more awareness and further widespread of its discussion.

Another notable event was a visit by our respected Vice President Venkaiah Naidu on May 2018. During this visit, he stresses on the importance of knowing one's own language and to be well versed with it before acquiring any other language. He relays the intricate connection between our language and culture and mentions that instead of taking a step to study other languages like English (one of the widely spoken languages in the world and in India), he advises that we take steps to know our own mother-tongue better. But his advice, although it piques the interest and is well accepted by the Mizo language researchers, seem to have

fallen on deaf ears of the public. In recent years, the number of students admitted to Mizo medium Schools has drastically declined whereas there is a high demand for English medium schools. Instead of instilling the knowledge of our own Mizo language, parents are eager for their kids to be fluent in English and admitting them to costly English medium School while struggling to make ends meet. Instead of learning our own Mizo songs, they are eager for them to sing “Jack and Jill & Baa Baa Black Sheep”, instead of our own folktales like “Chhura” and “Arpui sent te” they are eager for them to know of English fairy tales and instead of our own alphabet A-AW-B, the kids today have taught at a very young age to learn the English alphabet A-B-C. This is the mindset that contributed to the declination of our Mizo language, a mindset that is instilled in the youth at a very young age. It is a mindset that shows disrespect towards one’s own language and culture that was taught not in words but rather through action. For this reason, the pillar of our tribe, our culture and heritage has been shaken.

Mizo is a Dying Language

Since the acquisition of Statehood by Mizoram in 1987 i.e. thirty years ago, the declination of our own mother tongue has reached its peak where it is now-a-days common to find people commenting that “some things are clearer or better described in English”. Government and political officials include English terms and phrases in their everyday discourse as if implying that similar terms are not available in our Mizo tongue. Even the general public has unconsciously adapted this attitude and often replace Mizo terms with that of English. For example, instead of ‘Choka’ we tend to use ‘kitchen’, ‘thuk’ is replaced with ‘Gas stove’, ‘bel’ with ‘pot’, ‘chhuar’ is no longer in use instead ‘shelves’ is commonly used. Likewise, common household items like spoon, plate, chair, room, curtain, pillow, bed room, living room etc. are replacing their Mizo term ‘fian’, ‘thleng’, ‘thutthleng’, ‘pindan’, ‘parda’, ‘lukham’

‘mutna pindan’, ‘thutkhawmna pindan’. In addition, English terms like fridge, cabinet, washing machine, tap, fork, tray, cup, mug, saucer, food warmer, cooler, bowl etc has been used and adapted as they are.

This attitude towards English by the general public has elevated its status, endangering the status of our own mother tongue. With its speaker not that many in number and their attitude towards Mizo language, one is left to wonder why Mizo has not yet been included in the list of endangered languages by UNESCO.

Mizo Language as an Official Language of the State

Where and when the term ‘Mizo’ originated from is debatable and many researchers have varying opinions. In 1946, when the Lushai Hills were still under Assam jurisdiction, a patriotic organization called the Mizo Union was formed with a purpose of popularizing ‘Mizo’. Further in 1947, UMFO (United Mizo Freedom Organization), was again formed and in 1961 MNF (Mizo National Front) was formed, both for patriotic purposes. Rajya Sabha member R. Thanhliira raised his voice and took action to get ‘Mizo’ recognition. Finally, in 1972 when Mizoram was declared a Union Territory, Mizo District became ‘Mizoram’, the term ‘Lushai’, often used academically, was replaced with ‘Mizo’ to describe the people and their language. Following this, even in census readings the term ‘Mizo’ was used solidifying its status as an official term for denotation.

Prior to this, the use of the term ‘Mizo’ can be seen in various printed works. One of the earliest records of its use was ‘*Mizo leh Vai*’, published in November 1902. Other published works includes, a hand written work titled ‘*Mizo Chanchin Laisuih*’ in mid-1898, ‘*Mizo Zir-tir-bu*’ in 1896, ‘*Mizo Chanchin*’ by Liangkhai in 1926, in 1903 Zosapthara and Thanga were recorded to have used the term and in 1935 an organization of students *Mizo Zirlai Pawl (MZP)* was formed. R.B. Mc Cabe, a

Mizoram Political Officer, in his book *Our Relation with Eastern Lushais* published on 1st March 1892 wrote ‘Lushais call themselves Mizo or Mizau’. Since the time of T.H. Lewin there have been records of use of terms like *Dzo*, *Mizo*, *Mizau*, *Mizou* in reference to the natives and language of Mizoram. Since the term ‘MIZO’, phonemically transcribed to /mizou/, it may be more appropriate to correct the spelling of the term ‘Mizo’ to ‘Mizou’ to avoid unnecessary misperception.

The Mizoram Official Language Act 1974 was passed, according to which “... Mizo language shall be used for all the official purposes of the government of Mizoram at all levels..”. The Act was scheduled to be implemented from 15th August 1987 according to The Mizoram Gazette, Extra Ordinary, Aizawl, Friday 14.8.1987, Sarvana 23, S.E. 1909 Issue No. 84 (B) Published by Authority. However, over thirty years since the Act has been passed, English have been used as an official language at all levels of Government and Educational institutions. Till today, no apparent action has been made to put this Act in motion and the Government seem content in the official use of non-native languages like English and Hindi in all important institutions. This subsequently results in the native tongue being pushed behind in status and consequently affects the attitudes of the public towards Mizo language. If, at an official level, Mizo language is discarded it could create a sentiment that Mizo is not as relevant and as important as that of English and Hindi. However, I find the need to stress that we the people of Mizoram, our culture and our heritage is intertwined with our language and it is also one of the things that makes us Mizo. We must not disregard our-self to seek inclusiveness by trying to master another language.

Mizo Subject in Central Universities

The inclusion of Mizo subject in higher education is a huge step towards the preservation and protection of the language. On

12th August 1997, Mizo (Language and Literature) was included as a permanent subject for Masters Degree in NEHU, Mizoram Campus producing several Post Graduates in Mizo Subject by July 1999. When Mizoram University was established on 2nd July 2001, Mizo Subject was one of the first seven courses offered. Today, there are over 500 students who have graduated with a Master degree in Mizo. In addition to MZU, other central universities like Guwahati University, NEHU and Manipur University also offer Mizo Subject. Also, there are other universities like Tripura University and Calcutta University (previously called) offering the subject as MIL Subject in one of their courses.

As a result of steps that has been taken, in 2001 MZU introduced its first Ph. d programme for Mizo Subject thus creating opportunities for native researchers to investigate and analyse their own literature and language. An M. Phil (Master of Philosophy) programme was also introduced in the same university in 2012. Today, there are countless students who have received their M.Phil. or PhD degree, with thesis written in Mizo language. Further, in 2018 Pachhunga University College and ICFAI University Mizoram also introduce a Post Graduate Course in Mizo creating opportunities for more students to study Mizo subject.

It is indeed a feat to have Mizo Subject included in Central and State universities. However, there is a huge demand of Research Centre for Mizo language as there is a driving need to have many burning questions answered. Mizo is a language that is unexplored by researchers unlike English or Hindi and it is an untrodden fertile land for native researchers.

Is There a Need to Create a New Script for Mizo?

My answer to this would be a ‘No, there is no need for a new script’. Mizo uses a Roman script that was given by the British missionaries in late 19th Century after a proper study of the language and the phonemes the native speakers use. That Mizo language

uses Roman script, which is one of the widely used and easy to read script, holds many advantages.

A special guest of Mizoram University once remarked ‘So, Mizo does not have a unique script of its own’ in a mocking undertone. My reply was ‘We are using one of the most widely used Roman script which makes our language easily accessible to non-native speakers. And we have no intention of landing in a similar situation with those of the people in Manipur’. As it so happens that recently in Manipur there was an eruption of outrage to use ‘Meitei Mayek’ rather than the ‘Bengali Script’ that has been practised for a long time. The Government was pushed to a corner to restart a movement, to re-awaken the use of their unique ‘Meitei Mayek’ and to undo what has been in practise. However, since they were unable to comply, the enraged public burn down their State Library on 19th April 2005 in their attempt to remove all traces of works written in Bengali Script. It was no doubt a huge loss. As an observer, it is apparent that suddenly changing a script and expecting the general public forget the old script and to accept and use a new script is logically unrealistic. Although it is not impossible, changing one’s script requires time and consistency and is a long and tedious process. One cannot easily break one’s habit that has been formed, especially one that has been practised since childhood. To give a metaphorical example for comparison, a heavy smoker cannot suddenly quit smoking, it takes a long and arduous practise and getting used to to finally quit smoking.

Taking this situation into account, forcing a new script for Mizo language would be an arduous and meaningless task which may result in huge losses. I believe it is wise to be content with the script that we have with improvements. There is a need to clarify the use of ‘o’ and ‘aw’ and ‘J’ and ‘G’. B. Chamhlira had, in the past, mentioned that since ‘o’ is pronounced as ‘ou’, hence there is a need to correct ‘Mizo’ to ‘Mizou’ reinforcing my earlier observation. There is also ambiguity with regards to the use of ‘G’

where arguments have been made to accept ‘G’ to denote the sound ‘Ge’ as in *Gawl* (goal), *gei gui*, and ‘*gan gan a che*’.

Recently, there have been rumors that it is almost impossible for a language to be listed under the VIII Schedule if the said languages use a script other than Devanagiri. However, it is my opinion that in a diverse country as India, languages should not be limited and that embracing other scripts into our Schedule would only enrich our culture and heritage. As a Roman script user, we should strive to be included in the VIII Schedule as there have been other script users like Bengali, Persian (Kashmiri) and Arabic script (Sindhi) users who has also been listed under the VIII Schedule.

The Need to Include Mizo in the VIIIth Schedule

There are twenty-two languages under the VIII Schedule (Article 344 (1) and 351) which includes- Assamese, Bengali, Bodo, Dogri, Gujarathi, Hindi, Kannada, Kashmiri, Konkani, Malayalam, Manipuri, Maithili, Marathi, Nepali, Oriya, Panjabi, Sankskrit, Santhali, Sindhi, Tamil, Telegu and Urdu. The user of these languages has advantage that non-Scheduled language users do not have. The most notable one is the protection of the Scheduled language from eventual death, consequently protecting the culture and heritage of its speakers. This is a much-needed insurance that would benefit the people of Mizoram.

In India, attempts have been made to elevate the current status of Hindi and various actions have been taken to ensure its Official status. I came across a copy of Annual programme 2006-2007 for Implementation of Official Language Act-1963 which was distributed by the central government in Mizoram University. It was mentioned that Hindi should be used in all Official business of the Government and “that Hindi only be used for original noting and drafting. with the spirit of the Constitution. of India”. In addition, the President of India decreed that Hindi should be used in Ministry,

Department and Office, Computer-Email-Website and all Scientific and Technical Literature should be written in Hindi. Further, typing boards supporting the Devanagari script should be used and even Stenographers are expected to write in Hindi. Ministry and Departments should also take ardent steps to organize Seminar/ Workshop to promote Hindi. These steps taken by the Government and the President have indeed improved the status of Hindi language which as a consequence can have a detrimental effect to languages like Mizo. If the current situation continues, Mizo language may one day be pushed to a corner by English or Hindi, where the speakers are in existence but the language is no longer spoken. There is an immediate need to take measures to protect the suffocation and finally death of Mizo as a language. The inevitable first step should be to urgently and strongly push forward the proposal to include Mizo in the 8th Schedule.

In 1997, one of the biggest NGO organization of Mizoram, Young Mizo Association (YMA), in their meeting in East Lungdar have agreed that the proposal for the inclusion of Mizo language in the 8th Schedule should be pushed forward by the State Government. They submitted a letter to the State Government stating their concerns and plea the following year. Central YMA and other NGO leaders on two occasions, spoke with Prime Ministers I.K. Gujral and A. B. Vajpayee during their visit to Mizoram.

The Mizo Academy of Letters (MAL), an organization of learned men, have often discussed the need for including Mizo in the 8th Schedule in their Annual meetings and Seminars. On 23rd April 1998, the organization on their Foundation Day, carried the theme 8th Schedule and discuss the importance and steps to be taken to set this goal into motion. On 29th January 1999, an official letter was sent to the Chief Minister of Mizoram relaying the importance and urging him to take necessary steps.

In the State election 2003 Mizoram People's Conference and Zoram Nationalist Party included 8th Schedule in their manifesto. Prior to this, R. Romawia, a Minister from an opposing party MNF, on 26th February 1991 brought forward this issue in the Mizoram Legislative Assembly requesting the ruling party to ask the Central Government to include Mizo language under the 8th Schedule languages. Lalthanhawla, the leader of the then ruling party, Congress, did not argue nor rebut his request and readily accepted his proposal (Ref: R. Romawia:26.2.91-Admitted 22.3.91. Passed. Copy of passed Resolution forwarded to Chief Secretary, Govt. of Mizoram, Aizawl vide Letter No. MAL 2/90-91/84 dt 2.4.1991). It was an act of a ruler that thought of his people before his own party. Aside from the aforementioned, other organizations like MUP, MHIP, MILLTA and MWA and various other departments including the Department of Mizo under MZU advocates the pushing forward of proposals to include Mizo in the 8th Schedule languages.

According to a study by the New Delhi MZP, the number of Mizo speakers in Mizoram, Bangladesh and other places in the world totals to 26, 38, 518 number of speakers. In India, there are 16, 81, 188 number of people that can speak Mizo, Myanmar boast of 8,37,542 number of speakers, in Bangladesh 74,789 speakers and 26,38,519 number of people that can speak Mizo language in other parts of the world. Out of these, 10,12,463 use it on a daily basis since birth. The Bible Society of India in 1989 has stated that there are 6,00,000 number of Mizo language speakers. According to the census of 2001, there are 8,91,508 number of people residing in Mizoram which has increased to 10,97,206 in 2011. This shows that there is a gradual increase in the number of speakers each year. The study of the census readings has brought to attention that there are Scheduled languages whose number of speakers are lesser than the number of speakers of Mizo language. The list of Scheduled languages with fewer number

of speakers listed in accordance with census 1991 are Kashmiri (56,639), Sanskrit (49,736) and Dogri (89,681). According to the census of 1991, there were 5,38,842 number of Mizo language speakers. It is evident from this that Mizo speakers are not too few in number to shy away from a fight to be included in the 8th Schedule.

It is the responsibility of all organizations and Government and Political officials to seriously consider this issue and work in unity for its success. Central YMA and other NGOs should work to pressure the State Government into taking necessary steps. Students and academicians should be woken from their stupor and speak out. Student organizations should realize the importance of being included in the 8th Schedule and step up in however way they can. The most important step is for the State Government, with its might, pushes the Central Government to include our Mizo language in the 8th Schedule.

It is of utmost importance to be aware that inclusion in the 8th Schedule would allow the advantage of the inclusion of Mizo as an optional paper in All Competitive Examination conducted in India. As a result, the youth of Mizoram will have the comfort and advantage of taking competitive exams in their own native tongue. This will consequently allow the youth to progressively thrive which will subsequently result in a progressive State. Alternatively, if we continue as we are and our Mizo is not included in the 8th schedule, we could face the threat of being dominated by other languages like English and Hindi. Since, language is a core part of one's culture and heritage, the loss of it could result in the loss of one's heritage and culture.

Enriching Mizo with Languages from the Same Family

Mizo belongs to the Tibeto-Burman family of languages. In India, there are twenty-two languages belonging to the TB family which includes languages spoken in the North East like Mizo,

Manipuri, Adi, Anal, Kuki, Missing, Garo, Angami, Ao etc. If researchers from these languages were to work hand in hand and compile a Dictionary/Thesaurus, it would not only enrich the language but would prove as a useful handbook for non-native researchers as well. Organizing Poet's meet, Scholar's meet or Conferences and Seminars would be a step towards achieving such goal.

Interacting with other TB family language speakers would indeed enrich our mother tongue but an important first step would be to learn from other dialects in Mizoram. In this age, there is an increase in number of loan words, borrowed from English, which in a way has enriched our language as we adapt these loan terms by nativizing them and thus absorbing them into our existing linguistic system. Also, we can further enrich our system by learning and interacting with speakers of our sister dialects such as Hmar, Kuki, Lai, Paite, Mara, Ralte, Thado, Vaiphei and Laizo. If borrowing words from English (belonging to a different family) could enrich our system, one can only imagine the linguistic wealth that would erupt through the interaction and concurrence of these dialects.

Books like 'Samaw Mizo' by Lalchhanhima Zofa and 'Mizo-Lai Dictionary' by MC Lalrinchhunga are two important cross-dialectal books that have taken positive steps towards dialectal interaction and concurrence. Ardent steps should be taken to publish books like Mizo glossary and Dictionary-cum-Thesaurus by language researchers, and the State Government should consider its importance and provide funds and resources for such purpose.

Popularizing Mizo Language

As mentioned before, there are 10,12, 463 number of speakers who uses Mizo as their means of communication and considers it their native tongue. In order for the number of speakers to increase, interest should be created towards the language. For that, books, newspapers, comics and songs of Mizoram should be

widely distributed. Further, with developments in technology, now-a-days it is easier to distribute visual and audio recorded documents and we must make use of such to our advantages. These should be made easily accessible and reasonably priced bearing in mind that it is a tool for popularizing Mizo language.

Another way to popularize a language is translation. Translation of great classics and other famous works into Mizo is paramount. If these are made available in Mizo language for the Mizo locals, there would be no need to learn a different language to understand them. For reference, the Bible, the most translated book in the world, since it is made available in Mizo language it is accessible for even laymen. Similarly, it would be beneficial if other classics like Quran, Ramayana, Mahabharata etc. are also translated. Further, we should take steps to translate our own Mizo literature, songs and popular works into other languages like English, Hindi, Bengali and others. Translation of local works would create interest towards the language and its people and thus, would subsequently be beneficial in the popularization of the language and the State.

Broadening of Perspective in Research

It is no secret that there has always been an ongoing debate in relation to the grammar, the morphology, the phonetics and other areas to which no conclusion has been drawn as yet. There is a pressing need for Linguists who can give logical and technical explanations to these unanswered questions.

Mizo grammar and other related linguistic research have always been conducted using English language as a model. It is indeed alright to make a comparative study but it is not logical to conform and limit our findings with that of English language. Mizo is of a different branch in the language family, and so restricting our study and modelling it after English is a wrong approach and a flaw. Mizo language should be studied and researched on as it is,

meticulously analysing its own unique structure and functions. Rather than English, it would be more fitting to look into researches that has been conducted on other Tibeto Burman languages. Furthermore, native researchers should take step to investigate their own literature and language, introducing them to other non-native academicians in Literary Conferences, Seminar, Poets meet etc.

Conclusion

It can be observed from the above discussion that the inclusion of Mizo language in the 8th Schedule is paramount for the survival of the language and its people. The State Government should take active steps for Mizo language to be included in the Scheduled languages as well as the implementation of the Mizoram Official Language Act-1974. Many tasks have been discussed aiming at popularization and survival of our mother tongue. Some of these can be easily achieved while there are some that requires patience and hard-work. Suggestions have been made to interact with speakers of other dialects of Mizoram and through this, take steps to enrich each dialect. Such active interaction could in turn result in the ability to comprehend each other and thus resulting in the unification of the different tribes of Zohnahthlak.

The speaker of Mizo language should value and cherish their mother tongue above every other language. If the native themselves do not cherish their own language, the chance for its survival is low. Consequently, since language is also an identity and intimately connected with culture and heritage, its death would result in the loss of our culture and identity. In order to protect and preserve our identity, native researchers, intellectuals and academicians should work hand in hand towards popularizing our language and literature. If there are more speakers or more people who speaks and understands the language, we would not be in danger of language death and loss of identity.

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Conceptual Change of Earth Shape in Mizo Society

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Abstract:

Mizos, from time immemorial, believed that the earth originated from the goddess called *Khawzingnu*. The earth was flat and it was carried by a tortoise. By the advent of British, Mizo's view regarding the shape of the earth had totally changed. The main objective of this paper is to show how the Traditional Mizo, from *Lusei* Centric, believed the evolution of earth and how changes in the belief of earth shape was made after colonization.

Keywords: Earth shape, Mizo, British, Sphere

Introduction

The concept of the earth shape has become a core concept in the theory of astronomy and has been associated with a number of revolutions in the theory of this science. In most societies, the earliest conceptions about the earth were that it is flat, that it is the centre of the universe. The earth was hypothesised to be flat in early Egypt, in Sumeria, in early Greece as well as in early India. In historical development of cosmological theories the view that the earth is flat is eventually replaced by the view that is spherical. Aristotle in his book, *On the Heavens* offered a number of

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arguments as to why the earth should be a sphere. One of the arguments has to do with the position of the North Star. The Greeks knew from their travels that the North Star appears lower in the sky when viewed in the south than in the north. Another argument was based on the explanation of the eclipses of the moon. Aristotle hypothesized that the eclipse of the moon were caused by the earth's shadow on the moon. Since this shadow was always round, he argued that the earth must be spherical.¹ This conceptual change was dominated by the view that concepts consist of necessary and sufficient features and that conceptual development characterised by sequences of global institutional shift.

The Traditional view of Mizo

Mizos initially adopted a flat earth position since time immemorial. This idea began with the goddess called *Khawzingnu*. She created the earth with no soil but with large flat rock. During the time when '*Khawzingnu*' created the earth there was neither earth nor human, only animals existed. There was one big ocean called *Tuihriam* which was very large and extremely cold. Everywhere was plate of stone, except *Tuihriam*, in which no kind of vegetation could grow. On the other shore of *Tuihriam* there was a little soil and whosoever tried to swim across the ocean to take the soil died due to the chilling and vastness of *Tuihriam*. While everyone began to think no one dared to take the soil, a porcupine believed himself to take the daring challenge. He started taking the fatal expedition to *Tuihriam*. His determination luckily brought him to the other shore after a long struggle in the cold water. He took the soil and swam back to his friends. His adventurous survival for the soil had now made his friends happier than before. But the soil which the porcupine took was not enough for vegetal growth. They started thinking of multiplying it to supply their needs and requirement. They were again in despair after a long meeting and discussion, for no one was able to multiply the soil. Ultimately, an earthworm stepped out and said to his friends,

“I will eat this soil and multiply it by excretion.” But his friends said, “The decision you make is only to feed your stomach.” He again replied boldly, “If this is only for me you’ll cut me off into three pieces.” When his friends knew the earthworm was firm in his words, they accepted and let him eat the soil. The earthworm excreted the soil and ate his excretion again and again. Gradually, the soil increased. The animals took the soil away in different places and ultimately they had a plain earth with soil but without valleys and hills. The earth, in the beginning, was very soft. *Chulteinu*² smoothened it before it dried up.³

The existence of the soil was followed by human existence. There was a big tree called *thingvantawng*⁴ that grew at a village called *Vanlaiphai*. People wanted to cut the tree but they were afraid to spoil up the ground. One day, they sent *Lailen*⁵ out to investigate the ground. *Lailen* flew over the ground and occasionally touched the ground with its foot. He came back with the message that he found the earth totally dry, but in reality his lightness did not make any sense over the ground to spoil. Then, people prepared to cut *Thingvantawng* with their axes. They tried so hard and helped each other to slash down that big and tall tree. When it was finally cut it hit the ground fiercely. But the ground was not yet dry which resulted in the formation of hills and valleys. The places where the big branches hit the ground created deep valleys and the small branches created smaller shallow valleys.⁶

The earth, according to early Mizos, was also hypothesised to be flat and having ten layers which was carried by a tortoise. They believed man could only dig in to the eighth layer. This is the reason why the idiom ‘*Piallei thuah riat*’ meaning the eighth layer of the earth connotes grave. At the tenth layer one lazy evil spirit was lying. His name was *Chhama*⁷. The phrase *Chham ang zal*⁸ signifying a lazy sleeping person has also come from this story.⁹ The end of the earth is called *Kawlkil* (*End of Horizon*) which is

guarded by a strong man. Earthquake happened when the guard shook the earth or put live ember on the tortoise.¹⁰

Deconstruction of the Traditional Concept

The colonization by the year 1890 influenced the British Missionaries to take advantage in changing the traditional concept of the earth's shape because of the introduction of a new system of literature in the erstwhile Lushai Hills. In the early 1894, the first English Missionaries of the Aborigine Mission who came to Mizoram through Tlawng River introduced Mizo alphabets in the form of Roman script. This introduction of script was revolutionary for a society in the transformation of Mizo ideology and cultural practices and belief. It opened a door for further exploration into the wider world which the Mizo did not even know existed. These two missionaries, Lorrain and Savidge, opened a school in Aijal on 1st April, 1894 with two pupils but soon abandoned as they wanted to concentrate on translation. They left a mark by translating the Bible in Mizo from the Gospel of Luke, John and Act. J.H. Lorrain also compiled Grammar and Dictionary of the Lushai Language containing 7000 words, which was published in the later part of 1899. In 1897, D.E. Jones of Welsh Mission took over the mission because the two pioneer missionaries who enlightened Mizo in Christianity were moved by their Mission Headquarters to Arunachal Pradesh. D.E. Jones later reopened school on 28th February, 1898. From that day, management of school was undertaken by the Welsh missionaries.¹¹ Sunday school was a very important place to learn not only about the Bible but also disciplinary study and Mizo alphabets.

In schools, as reported by *Edwin Rowland*¹², the missionaries taught in Lower Primary *Thu in chhang* (*Responsive reading*) and *Pathian thu tinreng* (*The word of God*), *Hla thu hrilhfiash leh Zirtir* (*Description and teaching of poem*), *Drill*, *Chhiar* (*Reading*), *Ziak* (*writing*), Arithmetic and Geography. In

Geography they taught *Map Hrilhfiah (description of map), mahni vela luite ziah chhuah (writing out of various adjacent rivers....)* In his report Mr. J.C. Arbuthnot, C.I.E., I.C.S., Commissioner, Surma Valley & Hill Districts, on visit to Aijal (1907), listed and reported Lushai Text Books like *Lushai Primer*, *Lushai Advance Reader*, *Notes on St. Luke's Parables* etc., while Geography of Assam and Geography of India was in a printing process.¹³ All these books helped the pupils in understanding the subject matter and were the sources of information. Besides these, the writing in Newspapers had also given bulky knowledge about the earth.

In the May issue of Mizo newspaper called *Mizo leh Vai Chanchinbu* of 1908, there was an article on the different planets of our solar system in which the planet earth is also described. According to the article, the earth revolves round the sun, like the moon revolves round the earth, within 365 $\frac{1}{4}$ days.¹⁴ In addition to this, it had also been published that some of the school examination question paper in this newspaper where some were solved and some other were not solved. The unsolved question of *Lushai Premier* found in July Issue, 1908 was to describe the earth.¹⁵ Here, it is evident that that the syllabus in school under the British Missionary covered the description of the shape of the earth.

The 1921 Lushai Primer, also called *Duhlian zirtirh bu*, was an important source that proved that pupils were taught about the shape of the earth. This book has 67 chapters where the 43rd chapter has a topic about the earth.¹⁶ The chapter is divided into 9 points as follows:-

- 1) The earth is a sphere and is suspended in the air like the moon. It appears to be flat because of its vastness.
- 2) The earth revolves round the sun in one year (365 days and 6 hours) and has one rotation within 24 hours.

- 3) Because of earth inclination on its axis there are winter, rainy, summer and autumnal seasons.
- 4) There is hot and molten liquid within the earth's surface. Earthquakes and volcanoes are also related to the molten liquid.
- 5) The outermost part is solid. It composes of mountains and plains.
- 6) The ocean is three times larger than continents.
- 7) If we go west we will reach east after a couple of years.
- 8) There are mountains that are higher than *Hmuifang*¹⁷. Some of the mountains are 5 miles higher than *Hmuifang*. (Translated by the Samuel R. Vanlalruata from Lushai Primer)

Pupils explained their knowledge about geography to their kin and friends. People found it very difficult to accept the concept of spherical earth because of lack of scientific explanation about the earth. Sometimes, the pupils themselves doubted their explanation and made fun about how the people attached themselves in spherical earth for they did not realise the power of gravity. Thus, colonial period is dominated by the introduction of the correct explanation of earth's shape.

Post Colonial View & Scientific correlation with Biblical View

After the Independence of India from the British rule, Mizoram became a district of Assam in 1952. The colonial legacy of the British was still among the people of Mizo society. The teacher taught the classes with the help of a globe. Pupils were also assigned to make globe and their imaginary degree of latitude and longitude. The spherical earth concept and solar system was still part of the curriculum in schools and it had still been a confusing concept until the completion of middle level of education of the government. Some of the problems of the students in the elementary level and middle level were:-

- 1) Why was water not falling out of the earth if it is a sphere?

2) If the earth is spinning man and animals would fall out from the earth.

3) Is man attached at the surface of the earth?

Unlike the colonial era, pupils in the post colonial era could mostly understand after reaching high school level because they began to think logically and scientifically since the educational system and method was improving in Lushai Hills District which is now known as Mizoram. They told their illiterate and low level educated friends and parents about the story of the earth and moon from what they learnt.

One of the most revolutionary changes brought during this period was the mission to the moon undertaken by National Aeronautic and Space Administration (NASA) in 1969. This news had also reached Mizoram which enabled students to see a broader and real view of the earth and the documentary film of this mission made by Neil Armstrong and his friends was already shown by means of the cinema to students in 1970. The film not only helped students to understand their mission and picture of the moon, but also the real earth shape which was taken from the moon.

In 1972, Mizoram became a Union territory. After this year, *Around the World in Eighty Days* written by Jules Verne was published in 1973 in France. It was studied in Rapid Reader¹⁸ within this decade. It demonstrated the knowledge and application of scientific fact as well as spherical earth concept. Through this book, students not only understood the earth is spherical, but also analyse the relationship between latitude, altitude and climate.

In 1988, 1996 and 2007 the first, second and third edition of *Bible leh Science* written by P.C. Biaksiamia brought a new era by influencing school education students and their teachers, researchers and Church elder. The book has sought the correlation between Bible and Science. He objects to the theory of evolution, both *atheistic* and *theistic* theory of the earth which could influence

Christianity in Mizoram through laws of Entropy. The origin of the solar system, according to him, was not the *big bang theory* but believed it was created by a supernatural being. He believed the earth is a sphere. He supports this by placing the picture of earth which was taken from the moon. The earth, according to him, was created by the Christian God as described in the book of Genesis in the Bible. The origin of mountains and valleys in Bible, as stated by him, are also related with *Catastrophism* which happens vigorously in different regions of the earth. He said that the principle of *Catastrophism* acted as volcanoes, earthquakes, and flood is sole importance and acceptable rather than *uniformitarianism* in forming and shaping the earth's surface.¹⁹

Years later, after the publication of the first volume of *Bible leh Science*, Biaksiamia published *Bible leh Science Vol-II*. Here, he took out from the book of Isaiah 40:22 the verse, "It is He who sits above the circle of the earth...". As explained by him *Circle* in Hebrew means *hug* which really means round. He calculated the era of Isaiah as 700 B.C. He believed God of Christian had let someone write in the Bible about the correct shape of the earth. The author also wrote about the suspension of earth in the air by taking out from Job 26:7, "the earth was hung on nothing".²⁰

Recent Development

Besides theoretical education, technology has also improved dramatically. In 1988, Mizoram Remote Sensing Application Centre (MIRSAC) was established. The Centre was re-established as an autonomous Government Institution under Science, Technology and Environment Wing, Govt of Mizoram on September, 2008. This Centre provides valuable information about the earth through Remote Sensing and Geographic Information System.²¹ The shape of the earth is not confusion anymore. The technology not only helps to understand the shape, but also allows cartographers and map makers to measure the earth and produce precise maps for developmental activities.

Conclusion

Like many other civilisations and cultural history, Mizo has also a traditional belief of flat earth theory. With the passage of time, the improvement of educational system and technology brought a clearer view about the description of the earth. The Christian missionaries would be given first credit, followed by systematic learning and technological revolution that happened among the Mizo society.

Notes and References:

- ¹ Hussain, Majid, *Evolution of Geographical Thought*, Rawat Publication, Jaipur and New Delhi.
- ² *Chulteinu* is a mythical rodent family.
- ³ Zama, Margaret Ch, *Origin Myths of the Mizos, India International Centre Quarterly, Vol. 32, No. 2/3, Where the Sun Rises When, The North-east (MONSOON-WINTER 2005), pp. 7-11, India International Centre.*
- ⁴ *Thingvantawng* means a tree that reaches the sky.
- ⁵ The English name is white wagtail (*Motacilla Alba Dikhunesis*). It is migratory bird which is generally found in winter in Mizoram.
- ⁶ Thanmawia, R.L., *Mizo Hnahthlak Thawnthu Vol-I*, Dindin Heaven, M-24, Ramhlun South, Aizawl, Pp 31-34, 41 & 42.
- ⁷ It has also been regarded an evil spirit at jungle pool called 'sih'. The reddish deposit found at the bottom is believed to be an excretion of this spirit.

⁸ Sleeping like Chhama

⁹ Sanga, S.K., *British leh Mizote Chanchin*, J.S. Printing Work
Vaivakawn, Aizawl, Mizoram. pp 37

¹⁰ J.H. Lorrain Log book. P. 96

¹¹ Rohmingmawii, Social economic and Political History of the Mizo, (ed), *Orality to Literature: its impact on colonial Mizoram*, EBH Publisher, Guwahati, India.

¹² Edwin Rowland was a Welsh Christian missionary in North East India and Burma. He was the second Welsh Missionary who reached Mizoram after D.E. Jones. He arrived at Aizawl on 31st December, 1898. He was known as Zosapthara. He took charge of education from 1900. Through him Government funding were managed by the mission till he held the charge in Mizoram. He left Mizoram in 1908.

¹³ *Mizoram State Archive* CB-8, Edn-129

¹⁴ *Mizo leh Vai Chanchinbu*, May issue, 1908

¹⁵ *Mizo leh Vai Chanchinbu*, July issue, 1908

¹⁶ *Lushai Primier* 1921

¹⁷ Hmuifang is located 23⁰44 N and 92⁰76 E. It is 1619 m.high. It is 50 km south from Aizawl. The British, through *Lushai Primier*, became aware that it is not the highest peak in Mizoram. It seems that the Mizo, before colonization, did not know peaks higher than Hmuifang.

¹⁸ *Rapid Reader* is a text book studied in Mizoram in 1980s.

¹⁹ Biaksiamia, P.C., *Bible leh Science Vol 1*, Mualchin Publication and Paper Works, Peter Street, Khatla, Aizawl, Mizoram. Pp102

²⁰ Biaksiamia, P.C., *Bible leh Science Vol 2*, Partnership Publishing House, Aizawl. Pp 140-146

²¹ See mirsac.nic.in

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Challenges and Coping Strategies of Children with Disabilities in Aizawl, Mizoram

C. Lalmuanpuii *

Henry Zodinlana Pachuau**

Abstract:

Children with Disabilities (CwDs) are one of the most vulnerable groups in society. It can also be said that CwDs are one of the most marginalized and excluded groups of children. They experience widespread violations of their rights and suffer from various kinds of stigmatization and discrimination as a result of their impairment. CwDs also encounter certain kinds of barriers and challenges because of their disability and utilize different types of coping with strategies in order to overcome the barriers and challenges. This study attempts to highlight information related to the situation of CwDs in Aizawl, Mizoram by examining the challenges faced by Children with disabilities and explore the coping strategies utilized by them.

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Introduction

Person with Disability (PwDs) means a person with long term physical, mental, intellectual or sensory impairment which, in interaction with barriers, hinders his full and effective participation in society equally with others. According to the Rights of Persons with Disabilities (RPwD Act, 2016),

The term, Children with Disabilities (CwDs) is used to refer all children up to the age of 18 years who have ‘long-term physical, mental, intellectual, or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others’ (Convention on the Rights of Persons with Disabilities, Article 1).

PwDs are one of the most underprivileged and oppressed groups of the society. As stated by Oliver (1996), “disabled people have been mistreated, abused, and disadvantaged on many fronts”. It is also evident that Children with Disabilities often face discrimination not only in terms of service provision but also in the justice system (WHO, 2011). Children with disabilities are one of the most marginalized and excluded groups of children, their voices were hardly heard and they were experiencing widespread violations of their rights (UNICEF, 2006). It is noted that in most of the developing countries, there exist little relevant data of Children with Disabilities which made it difficult to recognize the total population of CWDs (WHO, 2011).

It is estimated that more than a billion population in the world are living with disability (WHO, 2011) out of which at least 93 million are children with disability (UNICEF, 2006).

In India, there are 2.68 crore persons living with disability (Census, 2011). Estimate also suggests that 12 million children are living with disabilities in India (Childline, 2010).

In Mizoram, there are 15160 persons living with disabilities out of which 3784 persons belong to the age group 0-19 (Census, 2011).

Review of Literature

The study made by Shumbaa and Abosib (2011) and Tran (2014) found that a female child living with disability are more in number, while Cohen & Prahova (2006) found that boys are more in number. Person with Disabilities do typically lives in poorer households (Mohisini & Gandhi, 1982; Filmer, 2008) and are more likely to belong to broken family (Cohen & Prahova, 2006). The education level of the CwDs is very low and there is also lack of occupational skill training (Mishra & Gupta, 2006).

CwDs often encounter social stigma, discrimination and exclusion because of their disability (Harper and Wecker, 1989; Mishra & Gupta, 2006; Cardona, 2013; Lalvani, 2015). These experiences were not only from other kids but also from professionals including teachers, doctors and those working in the health sector (Shumbaa and Abosib, 2011; Cardona, 2013; Tran, 2014).

CwDs are often being perceived as objects of charity (Cardona, 2013), viewed as odd and different (Scott, 1980), and often experience people's stares and gaze (Singha and Ghaib, 2009). CwDs, because of their disability, have mobility problem and have difficulty in carrying out certain tasks on their own for which they have high dependency on others (Connors and Stalker, 2007; Sylvestera J. et. al, 2014). Because of their deprivation, CwDs often encounter challenges relating to mental health and are likely to have a feeling of inferiority and depression (Bhatia M.S, 2009) that includes self-pity, feeling of being different from others, uncomfortable feelings, emotional scars and lack of self-confidence (Sen 1988; Singha and Ghaib, 2009; Bhatia M.S, 2009).

CwDs also experience barriers in accessing services that include geographical distances, economic constraint, lack of Transportation, lack of Infrastructure, physical accessibility, lack of trained teacher and lack of disability policy (Klassing 2007; Soorenian, 2013).

The different coping strategies utilized by CwDs includes accepting physical limitations, involving others in their daily activities and being flexible, gaining confidence from previous success, gathering inspiration from role models, receiving encouragements from others, acquiring an optimistic views and by looking for medical breakthroughs (Kowalski & Chung, 2012). Other coping strategies includes learning to live with contradictions, expecting good days, self productive, self active, flexibility, environment productive, environment flexible, being total self, total environment and adaptive behavior (Halmhuber and Paris, 1993; Olney & Kim, 2001).

In traditional Mizo society, the disabled were exempted from various community works not because of stigma but because of disability. There are clear indications in customary law that there was some level of understanding towards persons with disabilities.

From earlier times, Mizos had different concepts related to disability namely, '*piangsual*' (person with physical deformity), '*ramtuileilo*' (person who is not in a position to carry out work), '*mi anglo*' (mentally challenged person) and '*mi a*' (person with mental illness). With emerging awareness of the rights and dignity of persons with disability, more accepted terms like '*rualbanlo*' (a challenged person) and '*vohbik*' (a special person) were used for addressing persons with disability. However, in Mizoram, persons with disabilities are still being teased and stigmatized by the society and are regarded as helpless and useless (Chhangte, 2012).

Methodology

The Study was exploratory in design and adopted a mixed method. The study was conducted within Aizawl City. Data were collected from both primary and secondary sources. Primary sources include data collected from Children with Disability and their care givers. Secondary source were collected from Government and Non-Governmental records. A purposive sampling procedure was utilized. Children were identified from Institutional and Non-Institutional settings that catered to children with disabilities in Aizawl. Three types of disability such as hearing impaired, visually impaired and orthopedically handicapped were represented by 20 children each. Overall, the sample size was 60 and includes only Children with Disability between the ages of 11-18 years.

The study used a semi-structured interview schedule as a tool for data collection. Qualitative methods such as Focus Group Discussion and Participatory techniques were also utilized.

Results and Findings

Socio- Demographic Profile

Among the respondents, female respondents are more in number (60%). Majority(75%) of the CwDs belong to stable family. Majority (98.3 %) are Christians with maximum numbers (68.3%) of respondents affiliated to Presbyterian denomination. More than half (61.0 %) of the children are from urban areas and higher numbers (63.3%) of the children belong to nuclear family. Children studying in Primary school constitute the highest number (26.7%). More than half of the children's parents educational level were below higher secondary level. Though many of the children (43%) do not know the economic category of their family, higher number of children (28.3%) belongs to APL family.

Challenges

Table 1 Challenges

S.I No	Challenges	Mean	SD
1	Mental Health Problems	2	1
2	Stigma and Discrimination	2	1
3	Problems in studies	2	1
4	Financial problem	1	1
5	Mobility problem	1	1
6	Dependency on others	1	1
7	Poor Physical health	1	1
8	Lack of trained care-givers	1	1
	Average Total	1.4	1

Source: Computed

Table 1 highlights the challenges faced by the children as a result of their disability. There were 18 challenges which were stated and measured according to 4 point scale 0 to 3 where 0 represents the minimum scale and 3 represents the maximum scale. 0 represented totally disagree, 1 represented disagree, 2 represented agree and 3 represented totally agree. From the table, we find that the children faced multiple challenges.

It can be seen that the challenges faced by the children with disability includes problems relating to mental health which reflects the findings of Sen (1988), Singha and Ghaib (2009) and Bhatia M.S (2009) where they found that CwDs are likely to have a feeling of inferiority and depression that includes self-pity, feeling of being different from others, uncomfortable feelings, emotional scars, uncomfortable feelings and lack of self-confidence . It can also be seen that there prevails stigmatization and discrimination of CwDs in Aizawl which is also evident in the findings of Harper and Wecker (1989), Mishra & Gupta (2006), Chhange (2012), Cardona (2013) and Lalvani (2015) where they found that CwDs encounter social stigma, discrimination and exclusion. The table also shows that CwDs often encounter problem in studies due to their disability which replicate

the findings of Mishra & Gupta, 2006 where they found CwDs are more likely to belong to poorer household.. Other challenges include Financial problem (Mohisini& Gandhi, 1982; Filmer, 2008), Mobility problem and dependency on others others (Connors and Stalker, 2007; Sylvestera J. et. Al, 2014), poor physical health and lack of trained care giver that includes both teachers and parents (Soorenian, 2013).

Coping Strategies

Table 2: Coping Strategies

Sl.No	Strategies	Percent
1	Praying	45.0
2	Avoiding others	36.7
3	Playing	31.7
4	Crying	31.7
5	Motivate oneself	26.7
6	Rebellious behaviour	18.3
7	Tell others	18.3
8	Watching TV and listening to music	13.3
9	Teach Sign Language to others	13.3
10	Read and write	8.3
11	Drop Out	8.3
12	School Absenteeism	8.3
13	Being with someone close	5.0
14	Acceptance	3.3

Source: Computed

Table 18 highlights the different types of Coping Strategies utilized by Children with Disability in order to cope with challenges they faced. From the table it can be seen that the children also had multiple coping strategies. We see that there are 14 types of coping strategies which were utilized by the children. It can be seen from the table that almost half (45%) of the children pray in order to cope with their problems. Among the children, 36.7 per cent avoid

being with others while 31.7 per cent play with others so as to cope with their problems. Further, 31 per cent cry and 26.7 per cent of the children motivate themselves to cope with their challenges while some (18.3%) develop rebellious behavior. The other coping strategies include telling others about their experiences and feelings (18.3%), watching television and listening to music (13.3%), teaching sign language to their friends (13.3%), reading books and writing (8.3%), dropping out from school (8.3%), absenteeism in schools (8.3%), being with someone close (5.0%) and accepting role limitations (3.3%).

Accepting role limitations replicate the finding of Kowalski & Chung (2012) where the differently abled accepted their physical limitations and accept their dependency on others. They also accepted and understand the fact that they have to rely more on friends and family for daily activities. It also reflects the findings of Oley & Kim (2001) where Disabled children establish control of themselves and see themselves as having ability.

Focus Group Discussion

A focus group discussion was conducted among children with visual impairment.

The discussion was divided into three main topics *viz.* Challenges faced in school, challenges faced in community and coping strategies.

i) Challenges faced in School:

Children encounter different kinds of challenges in schools. Though classroom teaching was good, children come across difficulty since they do not have Brail Text Books to review what they have studied and to have a wider concept and also, brail books are very rare to find in different libraries of Mizoram. They also face trouble in writing down the notes because most of their teachers dictate the notes too fast while writing in brail takes a lot of time and also, most of the teachers did not check the notes for them.

Sometimes, teachers used to make fun of them which makes them feel uncomfortable to sit in the class.

And also they find difficulty in using the brail dictionary because it is very difficult to search for a word in the dictionary and took quite a lot of time to search for just one word. The children also talk about how troublesome it is to appear in a board exam where they could not give exam in Brail and that they need to have a writer who should write down what they narrate for their exam.

ii) Challenges faced in Community:

Children usually encounter a situation where they were seen as beggars or object of charity. Most of the times, especially in market places, people try to give them money thinking that they were beggars or because they saw them as object of charity. And also in public places children experience conditions where they were being rudely talked to by people. “When we go to public places and accidentally rush to someone, they used to talk rudely saying, “You, blind girl, be careful if you cannot see”, said one participant.

They were also often treated as if they were hearing impaired where people speak to them loudly near their ears and also often hear people talking at their back about their disability as if they were deaf. The children also sometimes encounter situation where children, especially the small ones talk about the disability where the children say, “What happened to his eyes?”, “He/She is blind”, etc.

iii) Coping Strategies

There are certain coping strategies which were being utilized by the children. Since children could not use their eyes to see, they use other methods such as touch, hearing, smell, and memorizing the roads and the pathways of their school or community. In order to prevent situations where people see them as blind beggars or objects of charity, the children often act and

walk as if they were not blind and often hesitate to use blind sticks, but this often leads to some small accidents. When small children tease them, they informed the parents of those children about what happened. But, usually the parents did not give good response or importance to it, rather stays on the side of their child and often blames the Visually Impaired child instead. The children often cry when they face difficult circumstances and often hesitate to sit in the class of the teacher who use to make fun of them.

Participatory Technique

A Causal tree analysis was conducted among children with hearing impaired.

From the causal tree analysis, it can be known that there can be different causes of Disability which includes mother physical and mental state of mind during pregnancy, deficiency during mother's pregnancy, heredity, prolonged labour, induced birth, accidents, poverty, substance abuse and severe sickness. It can also be seen that there are different challenges and problems which were encountered due to Disability. Through the causal tree analysis, we can also acknowledge that there are some parents who were ashamed of their disabled child. And also, it can be seen that Children with disabilities are at high risk of being sexually abused.

The analysis also tells us that CWDs have to highly depend on others. It also tells us that CWDs are often looked as being different, teased and frequently excluded from peers and playmates. Due to the various stigmatization and discrimination, CWDs obtain self pity and started having inferiority complex. We can also understand from the analysis that CWDs often possess rebellious behavior.

The causal tree analysis gave information about lack of services for CWDs. And also there exist great transportation problem and also communication problem especially for Hearing impaired and speech problem. It can also be seen from the causal

tree analysis that disability does lead to poverty since their medical treatment cost a lot.

Conclusion

CwDs encounter problems relating to mental health. Therefore it is necessary to establish counseling and therapy centers for CwDs so that they will be able to receive help from professional counselors and therapists. Such kind of services should be made available in institutional and non-institutional settings that provide services for the Disabled. Training and workshops on regards to the care giving of children with disabilities must be organized for those families with disabled child so that children with disabilities would be able to receive family support in an adequate amount

Children with disabilities encounter different kinds of stigmatization and discrimination in the society. And it is very necessary to organize awareness on children with disability so that the perception of the people on children with disability would be changed and thus will provide a better environment for the children with disabilities.

Children spend most of their time in schools and it is in the school that they are likely to be bullied, teased and discriminated for which many CwDs drop out from schools. It is very necessary to take measures so as to place professional counselors in schools so that children with disabilities would be protected from certain kinds of abuse. Schools should also be equipped with necessary educational materials required for teaching children with disabilities, and also the infrastructures of schools must be developed in such a way as to create barrier-free environment for CwDs in schools. It is also necessary to organize special training for teachers so that special teachers for children with disabilities may be available in schools. And also, measures should be taken to reserve seats for children with disability in educational settings.

As for the Blind in particular, Braille books were not available and they do not have Braille text books. Also, they face difficulty in board examinations since Braille examinations were not conducted. Thus, the departments concerned must take measures in order to provide Braille text books and to conduct Braille exam for board examinations.

The findings of the study calls for the formulation and implementation of Policy for CwDs in order to uplift the situation of CwDs and to enjoy freedom and rights.

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Lest We Forget The Bitter Struggle Of The Civil Society And Women During The MNF Movement

Zarzozuali*

Abstract : The entire region of north-east India is a centre of ethno-political tensions of which Mizoram is not an exception. The Mizo National Front (MNF) Movement, on February 28, 1966 was launched by the Mizo National Front Army under the leadership of Mr. Laldenga demanding for nothing more, nothing less than a complete independent state for the Mizo's . The movement lasted for over twenty years and ended with the signing of the Peace Accord on 30th June, 1986. Throughout the movement, the civil society, that is, the religious leaders, the student and women had been playing a decisive role. Therefore, this paper attempts to highlight the valuable contribution of the civil society towards the success of the famous 'Peace Accord'.

Keywords: MNF movement, civil society, religious leaders, students, women, peace accord.

Introduction:

Mizoram and its people, who right from their ancestors has never been under any foreign rule could not tolerate the Colonial Rule nor the Indian Government. The Mizos are peace-loving,

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close-knitted society and was marked by high self-sufficiency with simple economy. Things began to change with the British intervention within their territory around the mid 19th century. In 1919, Mizoram was declared as 'Backward Tract' under the '1919 Government of India Act' and was declared as 'Excluded Area' in 1935. Moreover, after independence a document was signed by Mr. LL Peters, the Deputy Commissioner at that time that clearly mentioned that 'Mizoram should be a part of India just only 10 years upto 1957'¹. Under all these circumstances, the Mizos, thus started to demand for an Independent Mizoram against the Indian Government as 'annexation by India was looked upon by them as another form of colonial rule'².

Role Of The Religious Leaders:

The MNF movement at its earlier stage, gained popularity among the people and was also highly supported by many religious leaders as they hopefully believed that God would liberate the Mizo people from the cruel domination of the 'Vais' (the Indian people). Thus, the MNF movement was regarded as God's instrument to bring about freedom for the Christians in Mizoram. Those who were killed in the fighting with Indian soldiers were regarded as 'religious martyrs'. Some members of the Manaseh Church, the Church of Ephraim, the Maicham Kohhran and Ramthuthlung Church took active part in giving advice to the MNF President and members of his cabinet. They even went underground and served as the spiritual guides for the underground army.

However, some prominent religious leaders like Rev. Zairema, Rev. Lalsawma and others tried to pull back the MNF movement to go underground. Rev. Zairema even insisted the MNF to contest in the District Council election instead of going underground.

The MNF movement, in course of its action, had started to lose its popularity among the civil society. People lived with fear from both the insurgents and the Indian Army. Many innocent lives

and properties had been lost. The army even burnt some of the churches, defiled sacred property, tore and burnt copies of the Holy Bible, Hymn Book etc. Poverty, fear, confusion and death was seen everywhere.

Therefore, the Presbyterian Church took the first initiative to maintain peace within the region. They issued a pamphlet expressing disapproval of violent activities saying that it is against the will of God. A Christian Peace Committee (C.P.C) was jointly formed by the Presbyterian and the Baptist Churches on 15th July, 1966.

The Church leaders realised that their peace efforts through the CPC was insufficient. Therefore, a wider church organisation known as “Mizoram Church Leaders Committee” (MCLC) was formed by nine churches comprising of the Presbyterian, the Baptist, the Salvation Army, the Roman Catholic, the United Pentecostal Church, the Seventh Day, the Assembly Of God, the Lairam Baptist and the Isua Krista Kohhran. They had a series of talks on both sides, that is, the MNF leaders as well as the Indian Government. They even held a secret meeting to far off places like London to meet Laldenga.

A number of memorandum requesting to have a peace talk have been submitted by the MCLC to Indira Gandhi and Rajiv Gandhi’s Government. They even went to New Delhi many times requesting to have a peace talk and a fresh negotiations. The MCLC even convened an all-party meetings at Aizawl on 31st May, 1983 which was attended by four political parties viz, the People’s Conference, The Mizo Union, the Mizo convention and the Mizoram Congress (I).

Finally, almost a decade after, the ‘Peace Accord’ was signed between the Government of India and the MNF on 30th June, 1986. All the churches personnels were rejoiced by the Peace Accord and thanks giving service was observed throughout Mizoram. In

this way, the religious leaders with their persuasive power played a significant role for the maintenance of peace and orders in Mizoram.

Role Of The Students:

Throughout history, students, being an educated class has been playing a dominant role in government's affair. Being a pressure group, they have the advantage to force the government to accept the societal needs and ideals by means of strikes, picketing and so on. The students union of Mizoram, particularly the MZP (Mizo Zirlai Pawl) has also played a dynamic force in counter-balancing the roles of both the Government and the MNF.

The MZP was officially formed on 27 October, 1935 in Shillong by the educated Mizos. They have played a crucial role during the most sensitive period of the initiation of peace process and at the same time, several students were imprisoned whereby the state Government did not permit the establishment of MZP branch. A number of educated students also joined the underground army and some have come up as successful politicians till date. In 1979, the MZP leaders namely, Lalthangliana Sailo, K. Hrangthangima, Vanupa Zathang and C. Thuamluaia went to New Delhi to meet the Prime Minister, Indira Gandhi and the MNF leader, Laldenga. This talk in 1979 was a milestone for the MZP in such a way that they were so much influenced by the answers given by the Prime Minister that when they go back home to Mizoram, they openly exhibited their support to the MNF stand in the peace talk and strongly confronted the P.C Ministry led by Brig. T. Sailo to step down in favour of peace settlement. They even boycotted the 1981 Indian Independence Day celebration. They sent a memorandum to the Prime Minister condemning Brig. T. Sailo as 'anti-students', 'anti-teachers', and 'anti-peace settlement' (3). There was also a report that some of the Pro-MNF students leaders were equipped with arms by the MNF.

Finally, on 12th August, 1981 four MLA's from the ruling party tendered their resignation as the MZP strongly urged all the Mizoram MLA's to resign for the peace process. A Student Joint Action Committee (SJAC) was formed on the 7th May, 1985 and with this, their political role as a final peace initiator became more effective as follows:

(1) The SJAC sent delegates namely, R.F Muana and Lalhmingliana to New Delhi to request the Prime Minister to call back Laldenga who was in London.

(2) The Prime Minister, however refused to meet them and thus threatened to fast in front of the Parliament building. Finally, they were given appointment on 10th March 1986.

(3) They also called for a total bandh for two days on 3rd and 4th June, 1986 requesting Mr. Lalthanhawla to step down to enable a peaceful settlement.³

(4) On 23rd June, 1986, the SJAC organized a fasting in front of the State Secretariat building as their request to resign the posts of the ruling MLA's was denied.

Finally, on 30th June, 1986 4:30 pm, that is, a week after their relay fasting, the famous 'Peace Accord' was signed between the MNF and the Government of India to end the insurgency and violence in Mizoram.

Role Of The Women:

The valuable role played by women in the MNF movement has remained unrecognized by many scholars on insurgency. Many women fought along with men, taking up guns in the battlefield, and lived in the underground camps serving the soldiers. They took active role in the peace making process and at the same time badly suffered as victims of violence and anger. Surprisingly, women who had been hard-hit by the MNF movement tend to keep shut and avoid talking about their topic of sufferings clearly highlights that

the pain still inflicts their heart so much so that silence is the only answer to ease their wounds.

Unfortunately, there has been no written records of the exact number of women volunteers. It has been speculated that over a hundred or so females had submitted their names. Mary Vanlalthanpuui, who has made an extensive study on the role of women in the MNF movement stated that ‘eighteen women entered the underground camp in East Pakistan (currently Bangladesh) to serve as nurses and office staff and perform various supporting roles, some of them entered the battlefield to fight alongside men’⁴. The Zozam Press conducted a survey in 2006 recorded ‘that fifty seven surrendered as women volunteers and many women did not reach East Pakistan except nineteen single women along with few other women joined their husband’⁵

There are several heart-touching stories about their prime motives for joining as MNF volunteers as narrated by S. Ronghinglova, an MCS retired through telephonic interview who also served as MNF volunteers. He said that many women joined the insurgency in orders to save their lives and to avoid being raped or beaten by the Indian soldiers. Some had also joined the MNF movement in order to avoid imprisonment.

One striking example was Tinsangi, a trained nurse and a primary school teacher in Khawhlailung said that the villages leaders suggested that she join the movement for her safety because the Indian Army had the habit of extorting money from the government servants.⁶

Women volunteers mainly performed the role of cooking, nursing the wounded soldiers, mending clothes, rolling tobacco for men, collecting woods, fetching water etc. One noteworthy role played by women was the ‘role of feeding the male volunteers and transmitting important messages from their hiding place’.⁷

The sufferings and hardships faced by women was just unimaginable. The Indian Army raped women at gun-point. “The Indian Army personnel not only raped Mizo maiden, but also did not spare married women and under aged”⁸. As a result, the young girls lost their dignity and chastity and extra-martial affairs, no doubt, had increased within the Mizo people. Moreover, due to extreme poverty and insufficient foods, people, especially women had to go to army camp as daily labourers to earn money or food. Thus, poverty compelled women to earn money from the army by ‘any possible means’. All these social evils and immorality had taken its root due to the insurgency.

Re-Grouping of villages undertaken by the Indian army 1967 had also brought a great sufferings especially for women. According to professor Nunthara, women and pregnant women, in particular, were miserable. They had to carry heavy loads for their new villages, hunger, malnutrition, fears, killings etc were seen everywhere. Since the ratio of male to female had decreased women had to take care of their kids alone. They had to gather foods for their family in whatever ways possible. Sometimes, they had to go far off places in search of roots or any edible grass in the absence of their husbands who had gone underground, being killed or imprisoned.

Conclusions:

The Mizo National Front (MNF) was born in October 22, 1961 and lasted for over two decades, with the ‘Peace Accord’ signed on 30th June, 1986. The signatories were Laldenga, The President of the MNF, R.D Pradhan, Home secretary and Lalkhama, Chief Secretary. The movement did not achieve its ultimate goal, that is, a demand for sovereign state. On the contrary, Mizoram was upgraded to a status of union territory on January 21, 1972. However, the movement marks the beginning of a new political era where peace was finally and lastingly achieved till date and the crucial role played by volunteers from various sections of the civil society needs to be highly appreciated.

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- ² Ibid, p.261.
- ³ Memorandum to the PM of India , Dated 11th August 1981. Source : MZP Office, Aizawl.
- ⁴ Lanlalthanpuui, Mary, “Womens Action In The Mizo National Front Movement 1966-1987”, Zubaan Publishers Pvt Ltd, 2019. P.5.
- ⁵ Ibid. p.9.
- ⁶ Ibid. p.12.
- ⁷ Ibid. p.17.
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Hlahril

I Ṭawng

Lalzoenga*

I tisa pêngah te chuan a tel a,
I hriatnain a hriat reng tur a ni.
Nang leh kei chu “Enga” hmanga phuar,
‘Yes’ aia Eih-in bu a khuarna tur kan ni.

I Mizona chelhtu,
I chelh tur chu, i ṭawng.
A ta i niin i tan a ni a,
I ta a ni a, a tana awm i ni.

Han dâwn la a dinhmun,
Pi pu aṭanga i rochun,
I phal dawn em ni a ral tur,
A ruala ral tur chu nang leh i hnam.

I ṭawng leh hnam a ral chuan,
Inthiam lohnain thiam a chantir lo che ang a,
Inthiam chawpnain lawmman a chhawp ngai lovang che.
I mawh a ni dawn si a.

* IV Semester, Dept. of Mizo, MZU

Mizo Kan Ni Ta Sa Sa

K. Lalnunzama*

Ni chhun a liam, zan a lo tlai,
Ka zuapa'n ka chunnêmi a chhai,
Piang tur kei chu ka nu'n min pai.

Pian tirha ta ka ni; Mizo.
Duhsam samah chuan, sappui mingo,
Tunah chuan kei ve hi - mi bo!

Ka thiam ta lo ka hnam tawng,
Ka dâwn phak lo, a pawî dawn a nghawng,
Nang, kei, kan ni, Mizo zawng zawng.

Thiam kan tum lo kan ngaihthah,
Kan ngai nep vel a, sirah kan dah,
Kan dâwn phak si lo a rah (chhuah)!

Kan thiam ve maite kan inring,
A hria, thiam leh thei deuh chu kan khing,
Kan thlir dan hi maw - a... a t̃hing!

* IV Semester, Dept. of Mizo, MZU

Kan ɬawng chu mi kutah kan dah,
Sap mingo ɬawng thiam erawh kan zah,
Kan ring thiam miah lo; kan la ɬah.

Hey! I mawhphurhnna i ɬhut bet,
Thiam loh, peih loh chu i mize nghet,
Vawi tam i tan hun ɬha an ɬhet.

‘Ek ang chauh, mumal awm lo ‘tum’,
A liam, a ral zel a kum a kum,
A tlai mai dawn; kan tha a ɬhum.

Finna zawng, a zatin kan za,
Kan fang, kan dai, kan hai si kan ta,
Kan hmabak hmabak chu maw... ‘pâ’!

In chhawng leh *degree* chu a sang,
ɬhuthmun, dinhmun sangah kan inhlang,
I bèl ɬar teh ang kan hnam ɬang...

Piannaah kan Chiang lo, kan thi,
Kan do zo lo e; changkanna thli,
Ni lo lamah kan phi kan phi!

Harh a hun mang e maw Zofa,
Mizoa piang, Mizo ni ta sa sa,
I ɬawng pawh ngaihlu teh; kha kha.

A bo a bang awm lova bangbo,
Kan ṭawng, kan grammar leh kan chanvo,
Eng kim mai hi kan ngaihthah fo.

Nang tal chu harh la aw ‘zirlai’,
Kan hnam leh kan ram tan ṭan a ngai,
Vawiin, naktuk leh kan ṭhatlai.

Zofate Chhawrpial Run

Rohmingthanga Ralte*

Zawlkhawpui zofate chhawrpial run in,
A mawi ngei e aw, ni chhun zan tlaiah.
Vau thla mawitu aw vaupar leh tuangtuah
Te'n kawlah vullai ni an rel mawiin.

Thlanga kawrvai ral tui ang lo lianin,
Ngenmupui nen zawlkhawpui an sai e,
Thangvanah thih sar hrang a zam ta e.
Zoram thangvan kaw l chem anga duaian.

Nunau dawntuai ten chhunrawl an vai e,
Val huai leh mi hrangten hnâm an len a.
An chanvo dik tak khuanu ruatsa kha,
Zalenna kim nei leh turin bei e.

Ralpui ianga dotu vai sawrkarin,
Chin lem nei si lovin a riam vel maw.
A rel sual ngei Zofate tawn an aw,
Thang ang a la tlawm ang dawvankaiin.

Aw Zoram i tuar mangannate khan,
Nang hmangaihtu che aw thang leh tharte.
Thinlungah ram hnam hmangaihna tuh e,
Lawmin muangin an leng ta lungrual ten.

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