

CARE-List No. : 193

ISSN : 2319-6041

www.mizostudiesmzu.com

MIZO STUDIES

Volume X

No. 3

July - September 2021

A Quarterly Refereed

UGC CARE-List Journal



Department of Mizo
Mizoram University
Aizawl : Mizoram

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Since 2012

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Volume X No. 3

July - Sept. 2021

MIZO STUDIES

(A QUARTERLY REFEREED JOURNAL)

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PUBLISHED BY

DEPARTMENT OF MIZO, MIZORAM UNIVERSITY

MIZO STUDIES

Vol. X No. 3

(A QUARTERLY REFEREED UGC CARE-LIST JOURNAL)

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ISSN : 2319-6041

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Published by Prof. R.L. Thanmawia, on behalf of the Department of
Mizo, Mizoram University, Aizawl

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Editorial



Literature and society are inseparable: they reflect each other. While a society shapes a literary artist, a literary artist shapes a society, too, and reflects it in his/her writings. Literature, therefore, is life and life is literature.

Literature reflects the age in which it is produced or written. It is an art of expressing oneself through written words. It provides a true and actual record of the social, economic, political, and religious condition of the time, but in its own way, because though everything in print can be termed as literature, in a more specific way, literature refers to works of creative imagination such as drama, essays, fiction, and non-fiction. In short, any work of art where emotional content predominates is literature. While it derives its subject matter from general human interest, its expression is emotive, and its form gives aesthetic pleasure and satisfaction. Literature emerges from life, reacts to life, and is fed by life.

The greatness of literature lies in its universality. It does not deal with a particular section of a society but deals with the society as a whole. Literary geniuses, therefore, are very much part of the societies in which they live and are very much affected by those that affect their societies.

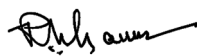
Let's, for instance, consider the way Covid-19 affects us depending on our status and responsibilities in our societies. There are those who try hard not to expose themselves to the virus; these learn to do their work online: home schooling their children via online platforms, ordering provisions and carrying on their work via the Internet. But, there are others who cannot help but expose themselves to the virus so that the society as we know it can continue to

function.

When our society is thus affected by the pandemic, literature, too, stands affected. Literary geniuses and writers across the globe keep documenting the things that are happening. They watch them closely and come out presenting the feelings and sentiments of the human mind, at times appreciating the triumph of human spirits, and at times bitterly criticising the loss of the same.

Here in Mizoram, too, though the pandemic has created havoc in various walks of life, writers have been documenting all these and have been sharing their sentiments, their experiences and even their fantasies in various literary forms; webinars have been hosted, and numerous online discussions have been held.

In Mizo literature, this difficult moment may turn out to be a period of growth, a remarkable epoch!



Prof. R.L. Thanmawia
Editor in Chief

Mizo Studies Vol. X No. 3

ISSN : 2319-6041

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Voices of Women in Khawlkungi's Novel ZawlpalaThlanTlangah

Lalzarzovi*

Dr Zoramdinthara**

Abstract: *This paper is an attempt to highlightan evolution of feminism and its facets through select Mizo fiction. Further, it is also a study of status of women in the past and modern in Mizo society. In the select novel ZawlpalaThlanTlangah by Khawlkungi,women are subjected to bow under the commands of men, where women have no voices in household and domestic affairs. Men believe that women are inferior beings who should abide by their will, and that if women do not dare to fight for their rights they will never be free from the tyranny of men. It also studies the partial nature of judgementgiven to men and women on equal offence.*

Introduction

Since time immemorial the suppression of women and the belief that they are inferior beings have held sway in almost every corner of the world. Most of the societies in this world are patriarchal and so, social, religious and state affairs are mostly stratified through the ideology of patriarchy. With this in view, women believed that they had to fight for their rightful place, that they have abilities that

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are on par with men and so started a movement to fight for equality, thus Feminism was born. Feminism started way before 1960. Marry Wollstonecraft's *A Vindication of the Rights of Women* (1792) and later Virginia Woolf's *A Room of One's Own* (1929) had a deep impact on feminism. In her book, Woolf wrote that men and women were treated differently. She wrote, "A woman must have money and a room of her own if she is to write fiction," (7) pointing out the need for freedom, a room of her own for women to write a novel. Woolf was overwhelmed with anger by the writing of a Professor 'The Mental, Moral, and Physical Inferiority of the Female Sex' and she exclaimed, "My heart had leapt. My cheeks had burnt, I had flushed with anger" (32). In 1949 Simone de Beauvoir's released *The Second Sex* (1949) which elaborates the status of women in society and how women were subjected to the will of men in the society. By this, we can see that women had long raised their voices regarding inequality, partiality and how they were treated to be inferior to men.

Definition of Feminism

The term Feminism was originated in 1880 from the journal of a French named HunbertineAuclert in her journal *La Citoyenne as la Feminite*. In this journal, she wrote against suppression of women by men. She also wrote that through the French Revolution women will gain freedom from the tyranny of men. Among the English, the term Feminism began to take hold in Britain in the twentieth century, and the same started in America from the year 1910. The word 'feminism' is derived from the Latin word 'femina' meaning 'women's issues'. Many scholars had tried to explain the word feminism, but many of their conclusions differ. According to Mirriam Webster feminism is "the belief that women and men should have equal rights and opportunities" (159). According to AminaGhorfati and Rabha-Medini, "women were able to spread it all over the world, make it a symbol of equality, and make all people believe that men and women deserve equality in all opportunities, treatment respect and social rights,"(16). RajivaRanjan also noted that "Feminism is a noble

concept against ignoble thought of discrimination on the grounds of sex” (120). Feminism is believing that women have equal rights, responsibilities and opportunities with men. This is how Nagara-jan defined the two basic reasons for the birth and growth of feminism:- “gender difference is the foundation of structural inequality between men and women by which women suffer sympathetic social injustice” and “the inequality between the sexes is not the result of biological necessity, but is produced by cultural construction of gender differences” (206). These thoughts had a huge impact on the movement of feminism.

In short, feminism is against the discrimination of women and the belief that they are inferior compared to men. It is also the belief that women have equal rights with men in matters relating to politics, religion and in the pursuit of higher education. It is against the tyranny of men that suppress the rights of women and the rules and regulations in the society that goes only with the will of men. So, the belief that women have a say in society as a whole led to the birth of the ‘Women Movement’. Feminism is characterized into different waves namely, First Wave Feminism, Second Wave Feminism and Third Wave Feminism and Fourth wave feminism. But the paper will not elaborate on these different waves.

Some facets of Status of Mizo Women

Looking back on the history of traditional Mizo society, Mizo women barely had spare time for themselves throughout their whole life. They were always busy with chores from dusk till dawn. They had to manually pulverise rice every early morning, they had to fetch water and cook for the family. After that, they had to go to their jhum to work their crops. And when they went home after work they had to continue their household chores at home cooking, feeding their domestic animals etc. At night they were busy with spinning and weaving and cooking for their domestic animals until they go to bed. Even if they had an off day from their jhum works, they were either busy collecting firewood or weaving. In Mizo society men and

women strictly have different chores. Besides sickness, men never necessarily indulge themselves in domestic chores. It is considered out of the ordinary for a man to do household chores even if he is free when women needed help on their chores. According to James Dokhuma, "They looked down on women so much that the voice of women is not even considered a voice, and the Mizo saying, 'Crab meat is no meat at all, as such the word of a woman is no voice at all' proves it all" (269). It is clear from this statement that Mizo women were suppressed even in the early Mizo society.

Since early history, Mizo women were burdened with household chores as well as jhum cultivation. Apart from these, they had to look after their children and they were caretakers of the whole family in sickness and health. Besides chores and works, they had to think for the whole family, so even their minds would have been under stress at all times. Considering everything, they still lived under the will of their husbands and fathers, if they were not backed up by the male members of the family their burdens just got heavier. But according to Thanpuui Pa, "Mizo women who used to live under the tyranny of men had gained their freedom, they misused their freedom and tried almost every possible way and almost succeeded to put men under their will" (67). Even though the status of women developed in various ways, there is still many miles to go and especially proper legal status for women in matters relating to heirship, ordination of elders and pastors in the Church community and there is still a huge gap between men and women. Even in politics, if there is no reservation for women and are still considered incapable of leading the nation or the state.

A View from Khawlungi's Novel:

Zawlpala Thlantlangah (1977) is one of the remarkable novel of Khawlungi and the main heroine Vanlalremi played an important role in the novel. In this novel, when Remi came of age she began working the jhum as well as all the household chores, she does not have time and opportunity to pursue higher education. Due to

untimely demise of her mother, she lived with her father alone. Unfortunately, in no time her father too passed away so she had to live with her aunt, her father's sister. Vanlalremi's aunt husband was a drunkard who loved to boss around the house." Seizing the opportunity of Remi living with them. Besides this, Mr. Rochhinga has widened their jhum, which results in heavier work that burdens Vanlalremi. And the head of the household being a drunkard often failed to help and work with them" (Khawlkung15). This has revealed the burden of Remi and Rochhinga's character and attitudes towards Remi. Rochhinga even arranged for Remi's marriage with Muana without taking her consent. But Remi refused to marry a drunkard so she got into more trouble. It also talks about Remi finding her true lover after moving to Aizawl to learn the art of tailoring. From this novel, it is evident that we learn the status of women under the rule of men and how hard they had to fight for their rights in the society.

Undoubtedly, Zawlpala Thlan Tlang reflects how women bow under the laws of men and the patriarchy of the Mizo society. Remi's father passed away a short while after her mother's death. So having no one else she had to live with her paternal aunt. But her aunt's husband was dominating in the house that his wife did not dare to have a voice in the house. Her aunt's daughter Tluangi exclaimed, "Do you think my mother would dare to question him? Even if she utter a single word of grievance, he would beat her black and blue. I don't think she will say anything"(3) acknowledging her mother's status in the house. This proves that women lived under the dominance of men, so much so that it was not only that they dare not raise their voice but Remi's mother was even a victim of domestic violence.

Mr. Rochhinga looked down women so much that he not only exploited them for work, he even tried to have autonomous power over their will. "Seizing the opportunity of Remi living with them, Mr. Rochhinga widened their agricultural lands, which results in heavier work that burdens Remi. And the head of the household

being a drunkard often failed to help and work with them” (15) clearly show Rochhinga’s intention of exploiting Remi. In the 19th Century, women in the United States were denied their freedom to work away from home, they were only permitted household chores. LeeAnne Gelletly said, “Men and women’s lives were supposed to take place in separate spheres. A man’s place was the public sphere. He engaged in business and politics. A woman’s place was in the domestic, or private sphere. She was to care for home, children, and her husband” (10). On the other hand, Mizo women have the freedom to work, both at home and away from home. But this only burdened them with multiple chores. Hence, the hardship that both the US and Mizo women faced was not the same side of a coin. And yet they did not have entitlement and voice in their household. Khawlkungi clearly states this fact in her novel.

Rochhinga tried to force Remi to marry Lalmuana, son of the village elder. The reason for this is that Lalmuana agreed to give him a double-barrelled shotgun as part of the marriage payment. Lalmuana believed that he can marry any girl his heart desired even if he did not have her consent. He did not care if the girl is willing to marry him or not. So Lalmuana said, “I’ve already made an agreement with your uncle Rova” (Khawlkungi 21) openly condescending Remi. But Remi was adamant about this and she replied, “You cannot go through with this without my consent, especially with a good for nothing like you” (21). Lalmuana even tried to force Remi into sex. But Remi fought him back bravely that he was unsuccessful in his attempt. Remi also bravely opposed her uncle Rova and said, “Uncle, please forgive me if I have wronged you in any way, but I am only 17 and I am too young and I am not ready for marriage” (24). Rochhinga demanded and proudly showing his dominance, “As long as you live under the roof of my house, you will have to obey me without questions” (24). This shows the true colour of man, his attempt to rule over women and to control them as he pleases. Lalngakth-uami explained, “As we all know, women in Mizoram live under the

dominion of men and abide by the rule of patriarchy. So, most of our thoughts, beliefs and lifestyles goes by the law of patriarchy,” (Lalnei-hzovi and Vanlaltlani⁹) and this was depicted in this novel.

Most women dared not question men in the society, and among them was Remi's aunt. She could not even decide right or wrong when it is her husband giving the words, she just kept quiet, bore everything without question because she did not dare to fight for her rights. But Remi on the other hand did not approve of men who tried to order women around as if they were assets, she could not stand men who tried to control women against their will and so she fought against it. She did not stay put or silent, instead she openly rejected her suitor Lalmuana and showed how wrong it was to do things without her consent. She even gave her uncle a piece of her mind to honour her rights. Remi also left her aunt's place to free herself from her uncle's tyranny, “So she left her little village and passes through narrow passages until she reaches the mainroad, she glance her village one last time. The sun almost sets on the horizon so she hurried on the mainroad,” (Khawlkungi²⁹). She did not know which road to take yet she left home to defend her rights as a woman. She left her aunt's place to pursue her freedom.

When she met Malsawma in the place where she ran away he said to her, “You are an unmarried girl, I don't think it is right to run-away and wander around for a girl,” (40) and so he persuaded Remi to go back to her aunt's. But Remi told him her whole problem saying, “He desperately fancied having a gun, and the guy who proposed promised him a double-barreled shotgun as a wedding payment, he will try his best to have that gun. When I told him that I disagreed with him, he threw me to the ground and kicked me mercilessly. I have no other choice but to run-away,” (41) telling that she had no intention of going back. Zohmangaihi also said, “We girls should be brave like Martha while expressing what we believe, to be brave to question our status and importance, lets take down our old customs and traditions that chained us and start working with com-

plete freedom,” (18-19) inspiring women and encouraging them to be brave in order to attain their freedom. This is how cowards like Remi’s aunt who did not have the guts to fight the tyranny of her husband ended up.

Even if her husband was born again and left all his bad characters, she believed that it will not benefit her and won’t do her much good. It is too late and everything had already fallen apart, her daughter had died leaving her with a baby which became her burden, she had to work hard to look after the baby. She has nothing to say anymore, but she only hoped that her husband will find spiritual peace.(145)

Her aunt’s condition was really weary and miserable. Khawlkungi did not generally express her thoughts on the equality of men and women in her novel. But, through Vanlalremi she expresses how women needed freedom, freedom to marry for love and that they have a right to choose just as men do. It shows how women had to fight for these rights.

In this novel, ZawlpalaThlanTlangah, Khawlkungi depicted the nature of Mizo society and the tyrannical mindset of men over women. Remi’s uncle ordered her saying, “You will have to comply with Sawma at all costs, men are stronger and greater than women in every aspect of life, so women must respect men, it is also the will of God”(70). Khawlkungi defined the mindset of men through this. It showed how Rochhinga tried to convince Remi how men were superior and greater than women. Two major women characters in this story were Lalkhawthangi and Vanlalremi. “Comparing Remi’s personality with Lalkhawthangi’s personality and nature, they were really different. If they were the head mother of a family, which one will be better?”(65), “The good nature and kindness of Remi made him unsure, but if he doesn’t tell her his true feelings soon, he might be too late. He had a feeling that he had to man up to do what needed” (67) shows the status of Vanlalremi from a man’s point of view.

This was how men and the Mizo society considered and regarded women.

Men usually tried to force girls into sex before they come of age, they did not care whether they were willing or not. And if they succeeded they despised them as if they were whores. This clearly showed how they looked down upon women and how lowly they think of them. Lalmuana tried to force Remi into sex but she somehow managed to escape from him. Lalkhawthangi had sex with Vanthanga before marriage. "Eventhough Lali was a flirt, the thought of sex never came to her mind, so she was terrified when she was grabbed by a guy, so she tried to shout for help... but Lali failed to see the cruelty behind the tears of Vanthanga, so she felt sorry for the guy who longed for her and gave herself in. She failed to see that the guy who will despise her later was the one she thought to be her true lover" (74). This was at first an attempt to deflower a girl by force, and later by deceit, he succeeded in having sex with her and then goes on having intercourse with her until she was finally with child. And then he refused to marry her.

The victim Lalkhawthangi was abhorred in this situation, she received harsh punishments from her brother. Lalkhawthangi did not lay the blame on Malsawma to be the father of her baby, it was her parents that blamed him responsible. So sayeth their church elder, "We all knew the nature and character of Lalkhawthangi, if she often comes to your house her family members are understandable in accusing you to be the father of the baby,"(101) showing how Thangi was faulted by the society. This shows how lowly the status of women was in society. "She began to think of how lowly women were considered in the society, how cheap they can suddenly become only by a single mistake, and how they will never be able to choose even someone they considered their own status due to that mistake," as shown(214). This shows that between men and women, men are always favoured even when it is their fault and were to blame. This shows the inequality of men and women in society.

Conclusion:

Women were subjected to the tyranny of men, sometimes men used physical force to keep women under their command. This can be seen from the novel *ZawlpalaThlanTlangah* that most women bore it all because they were afraid to utter a word against it. Men and the Mizo society as a whole had a rule for women, they should always respect men and must always maintain a good character. Besides all these, men always look for an opportunity to defile and defame them. If they succeeded in having sexual intercourse with a girl, they began to despise them from that moment forth. Lalkhawthangi, too, was deceitful by Vanthanga, but in the end, she took all the blame. From this story, we can see how women were subjected to live under the suppression of men, how they have no authority in and around the house, how they were treated unequally when it comes to judging them for equal mistakes and how lowly women were treated in the whole society. We also see how men act as an owner of women and marry them off as he pleases, but we also see how Vanlalremi fought against this tyranny and her journey towards her freedom.

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Mizo Studies Vol. X No. 3

ISSN : 2319-6041

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Situating Women in Select Mizo Folktales

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C. Lalnunpuii**

ABSTRACT: *The study analyses three selected Mizo folktales such as Thailungi, Mauruangi and Kungawrhi, in an attempt to situate the female characters in a traditional patriarchal society and highlight the roles and position of women as seen in these tales..Thailungi, Mauru-angi and Kungawrhi are the central protagonists whose lives are chronicled in the selected tales. Marriage is a theme that is predominant in these tales where the protagonists are seen as passive victims of the patriarchal system. The study focuses on women and attempt is made to highlight their experiences in society. Folktales and women's studies are deeply interlinked and correlated to each other as they are both relevant to either maintain or question certain conditions prevailing within a community or society and are convenient means to convey an understanding of dominant norms, values, concepts and power structures. They can also be used to challenge and question the authority of predominant ideas and notions. The status of women and their traditional roles are seen in a number of Mizo folktales. The pre-colonial*

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Mizo society was patriarchal in nature and therefore the oral narratives that originate from that era depict how society was structured and the power struggle that existed at the time. These tales play pivotal roles in depicting the social, economic and mental state of a nation. By analysing the roles that these women play, this paper highlights the position of women as seen in the select tales.

Keywords: folktales, traditional, patriarchal, marriage, women's studies

Folklore is a significant aspect of human communication, knowledge and learning as it is intimately connected with culture and tradition. It helps in rediscovering one's past, roots and ethnic identities, as well as ethical and moral values. Since the mid nineteenth century, the term 'Folklore' has been used as the collective name applied to sayings, verbal compositions, and social rituals that have been handed down from generation to generation primarily by word of mouth and examples rather than in written form. In other words, it originates in oral tradition predating the written form. Folklore can be said to be dynamic and it continues to evolve. It also continues to thrive among literate and educated populations in different forms such as stories, oral jokes and wordplays (Abrams 135). In the context of the Mizo, Folklore may include agricultural folk songs such as Kan Sawmfang (Our Magnificent Paddy Field), Tur-nipui Kan Dodai (Beating the scorching Sun), superstitions, riddles, tales and even rhymes for children. Mizo folktales, for instance, have garnered interest in recent years in academia both within and outside the Mizo community. Within the paradigm of folklore, folktale is a short narrative in prose of unknown authorship which has been transmitted orally. Due to this, their origins can only be left to speculation. Many of these tales eventually achieve written form after contact with the West, and more so after the introduction of the formal Mizo language, a simple Roman script based on the Hunterian system of writing. The term however is often extended to include stories written by known authors. They have been picked up and repeatedly narrated orally as well as in written form. Folktales are part

of cultural narratives in different parts of the world. They tell stories of people whether they may be a warrior, a hero, a damsel, a witch etc. Each and every story has a true, strange, hidden fact in it which can be found only when looked closely and eventually transforms ways of thinking and perceptions. Stories allow readers to explore beautiful ideas where they themselves determine their own future as everyone benefitted from seeing one's own image represented in the stories they love.

Folklore and women's studies are deeply interlinked and correlated to each other as they are both relevant to either maintain or question certain conditions prevailing within a community or society and are convenient means to convey an understanding of dominant norms, values, concepts and power structures. They can also be used to challenge and argue the authority of predominant ideas and notions. The status of women and their traditional roles can be seen in a variety of folklores, including Mizo folktales. The pre-colonial Mizo society was patriarchal in nature and therefore the oral narratives that originate from that era depict how society was structured and the power struggle that existed at the time. These tales play pivotal roles in depicting the social, economic and mental state of a nation. By analysing the roles that women play, this paper highlights the position of women as seen in the select tales.

Feminist theory focuses on gender as a subject of analysis when reading cultural practices and as a platform to ask, moreover to demand for equality, rights and justice. The key tenet of feminism is the pre-determination of gender roles and the ways in which a woman fits into these roles. It argues that the representation of women as weak, passive, sweet, seductive or irrational and sentimental is rooted in and further influences actual social conditions, where a woman does not have much power. Cultural texts naturalize the oppression of women through their stereotypical representation of women as weak and vulnerable, seductress, obstacle, sexual object or merely medium for procreation. The inequalities that exist between men and women are not natural but social, not pre-ordained but

created by men in an attempt to retain power. Family, religion, education, and systems of knowledge are all social and cultural 'structures' that enable the perpetual reinforcement of this inequality. Feminist cultural theory analyses prevalent gender roles as they are represented in cultural forms like literature, cinema, advertisements, an approach that focuses on how such representations of women reflect, and are connected to actual life and social conditions. Toril Moi, a renowned feminist is of the opinion that feminist criticism is a political project: She opines that feminist criticism "...is a specific kind of political discourse, a critical and theoretical practice committed to the struggle against patriarchy and sexism." (Nayar 84) Postcolonial feminists suggest that the category 'women' is itself a dominating ideology because it sees only white women and their lives as standards. Postcolonial feminism gives importance to location and cultural difference among women. It shows how spirituality, language and experiences of age, sexuality or motherhood are context-specific. Postcolonial critics have argued that all women are not similar. For example, the experiences of women in Mizo community cannot be compared to that of a white woman in Western societies. During the late 1960s 'Women's studies' as a discipline began in the USA and was later spread to other First World nations in the 1970s where they emphasized on three main specific areas such as – feminist critiques of knowledge, recovery of women's texts and a shift from liberal feminist views to more radical views of gender roles and culture. (Nayar 84) However, the focal points of these three basic principles are that of the Western culture. In post-colonial nations like India, women's studies have taken a huge leap with publications of works like *Manushi*, the Indian Journal of Gender Studies and later *Samyukta*, which encourage and facilitate interdisciplinary work in gender studies. These works address issues concerning women's health, legal rights, domestic abuse, wage legislation, the rights of the tribal and the Dalit women. From the perspectives of women's history and gender history, earlier history was written and interpreted by the narrow accounts of upper class or educated men overlooking the roles of women and other subaltern groups. So, by

the turn of the 20th century, feminist historians began to question traditional modes of writing history, especially when it comes to folklore or folktales of a specific culture.

Putting the aforementioned ideas into perspective, three Mizo folktales are selected for analysis. These are: Thailungi, Mauruangi and Kungawrhi. This paper looks into the manner in which these female protagonists are represented in these tales in an attempt to understand and highlight their status in traditional society.

Thailungitells a story of a girl whose stepmother wanted to sell her to the traders from the Pawih community in exchange for some scrap iron.

I would really want to buy some [iron], but I do not have money. However, I have a daughter who is strong enough to carry at least two pails of water and I can offer her as payment for the scrap iron.” (Handpicked Tales 15)

This was an age where the labour of men was privileged over that of women and women were fixed or put into a category of an object for their male counterparts and not as a subject of her own self, desires and identity. The tale also highlights the ill treatment that was carried out by the stepmother of Thailungi and the latter’s inability to protest, (15) depicting her submissiveness. In the story of Thailungi, the stepmother hopes that the sudden disappearance of her stepdaughter would go unnoticed until her young son found out that his sister had gone missing and eventually set out on a quest to save her which he succeeded in the end. In Mizo oral narratives, often similar to that of the western folktales where the prince charming saves the princess, there are various instances where a woman is needed to be saved by a man. This idea of a man saving a woman reflects the social structures of gender and the inferiority of women to men in a community which is deep rooted. While the stepmother is seen as the antagonist who brings about Thailungi’s downfall, the latter’s male sibling is presented as the hero who ultimately saves her from her predicament.

Virginia Woolf, one of the first writers to develop a wom-

an-centric notion of reading and education, rejected the notion of superiority of sexes and supported the combination of the man and the woman or the 'man-womanly' or the 'womanly-manly'. She states – "...in each of us two powers preside, one male, one female; and in the man's brain the man predominates over the woman, and in the woman's brain the woman predominates over the man. The normal and comfortable state of being is that when the two live in harmony together, spiritually co-operating ..." (Nayar 87) The representation of stepmothers in Mizo folktales was quite cynical where they would be subjects of self-interests and selfishness and would perform any task to meet their needs and wants which would in turn obviously cause some harm to their surroundings such as their stepdaughters. This "evil stepmother" stereotype is also seen in one of the most popular Mizo folktales, Mauruangi.

In the story of Mauruangi, the main character Mauruangi had to endure endless hardships through the ill treatments she received from her stepmother, stepsister and a very negligent father. Mauruangi's story takes the form of a kind of a fairytale where she would be fed by her mother who had turned into a catfish and a phunchawng tree suffering the consequences of the ignorance of her husband. Though Mauruangi was never given food by her stepmother, she grew into a lovely maiden because her mother fed her abundantly. Here, some essence of a woman as a mother where motherhood becomes a symbol of a true 'female' is discernible. The central role of a woman is to nurture her child and a woman is in a way is seen as incomplete unless she bears a child. In this respect, women are traditionally defined by roles including marriage and motherhood. But, feminists such as Simone De Beauvoir and Gayle Rubin argue that none of these traits are biological. They are simply social values attributed to biological acts meaning that a woman's biological values are evaluated and determined by the social values attributed to them. This concept of motherhood can also be applied to the stepmother of Mauruangi, who did everything in her capacity to relegate Mauruangi and showed partiality to her own indo-

lent and arrogant daughter Bingtaii. Though the steps she had taken to show her favouritism towards Bingtaii can be seen as excessive, the fact that she became the infamous antagonist 'evil' is mainly because of her love for her own daughter which is undeniable but in the end turned out to be quite destructive for them. However, the beloved Mizo folktale heroine Mauruangi became an embodiment of an ideal Mizo woman who possessed all the necessary traits such as – kindness, humility, hospitality, skillful and hardworking. As opposed to the character Bingtaii, who whiled away her precious time instead of working, Mizo women were traditionally known for their industrious and productive lifestyles. They were mainly responsible for managing their household needs such as fetching wood and water for their livelihood, spinning weave and performing their domestic chores all the while entertaining their guests, mostly men who were courting them. Therefore, the greatest achievement for women in the traditional society as portrayed in Mizo folktales was to be a righteous and hardworking woman so that they might find a suitable husband. This is clearly reflected in the story of Mauruangi. The protagonist Mauruangi being an ideal woman, is able to endeavor all the miseries inflicted upon her by her stepmother and stepsister where in the end she lives happily with her husband, the Vailal. Another intriguing figure in the story of Mauruangi was Mauruangi's unnamed father. Although he is not a major character in the narrative, his thoughtlessness, negligence and selfishness led to two tragic incidents for Mauruangi. The first incident is the unnecessary death of her mother who was pushed off a frail bridge by her father. Second is his remarriage to Bingtaii's mother. While the sudden death of her mother made her an orphan, her father's remarriage proved to be a genesis of her oppression. The situation that leads to his second marriage further proves his incompetence and irresponsibility. He had also been involved in the ill treatments of her own daughter when he agreed to kill the catfish and to cut down the phunchawng tree where her late wife's soul resides. His lack of affection and care towards his own daughter can also be seen as society's disregard for women in general. In her research article titled "Mizo Women in

Myth and Culture”, VanlaveniPachau states– “Sons were prized in the Mizo community. Women were necessary to beget sons who would ultimately help to protect their lands.” The French feminist philosopher Simone De Beauvoir also argued in her feminist treatise *The Second Sex* that men are able to mystify women (Nayar 88). This mystification and stereotyping were instrumental in creating patriarchy which was also so relevant in Mizo community. She further stated that women, in turn, accepted this stereotype, and were thus instruments of their own oppression. She believed that women were always the negative of the men, where man was the ideal, the norm, and the woman the deviant or the other. Women are measured by the standard of men and are often found ‘inferior’.

Kungawrhi tells a brief tale that incorporates elements of fantasy. The tale introduces a bamboo cutter who suffered a wound on his thumb while splitting a bamboo. “...one fine day, from out of the wound, there grew a lovely young baby girl...He named her ‘Kungawrhi.’” (Folklore 91) The sole characteristic of Kungawrhi that is seen in the tale is her beauty, for which she became a victim and object of a Keimi’s sexual desire. It is learned that the Keimi casts a spell on her and she became sick upon which her father said, “Whoever can cure my daughter from her illness shall be given her hand in marriage, bereft of the bride price.” (91) This is indicative of her subordinate position. Shulamith Firestone believes that women’s oppression begins in the family (74) as is seen in the tale of Kungawrhi where her destiny is dictated by her father.

While the tale is named after the “protagonist” Kungawrhi, the story is told from an outsider’s perspective where Kungawrhi is seen as a marginalized character. Upon taking a closer look at this story till now, one can assume that a daughter has very little or in some cases no say at all in her marriage during this period. After Kungawrhi’s father learnt the unfortunate turn of events about the identity of the man who married his daughter, he again made a public statement saying that whoever rescues his daughter from the clutches of the Keimicommunity shall be given her hand in mar-

riage. Kungawrhi's father's ways of resolving issues indicate the lack of voices and power that Kungawrhi has in her personal life. The tradition of stereotyping women as an object, a trophy to be won and goods and commodities to be traded with (Vanlalveni 5) is also seen in the story of Tualvungi where Zawlpala and Tualvungi were devoted lovers until one day Zawlpala decided to gamble with their love to see what lengths that a rajah named Phuntiha was willing to go to so as to marry Tualvungi which later led to their tragedy.

The roles that women have played in human history were, and must not only be confined to serving men, their children and households. According to renowned Chicano writer and feminist activist Cherrie Moraga, "If women's bodies and those of men and women who transgress their gender roles have been historically regarded as territories to be conquered, they are also territories to be liberated. Feminism has taught us this." (Nayar 105) The study of women's culture, and the meanings and values contained within it, can be sought from folklore in many ways. Apart from the didactic aspects where most of these tales tend to have moral implications, critical study of folklore gives a historical and cultural understanding of the sensibilities of traditional societies. Since many of the Mizo tales are concerned with traditional truth, reality and knowledge, the selected tales distinctly highlight the position of women and their subordination. In the selected tales, women characters are seen as victimized characters and their tales chronicle their own marginalization. They are far from being represented as real protagonists in these eponymous tales. Submissiveness or subservience, loyalty, faithfulness and hard-work are qualities that allow them to be seen as "heroines." On the other hand, women who lack these qualities are labelled "evil" and seen as antagonists. The central protagonists in these tales are women who are best remembered for their conformity to traditional women's ideals such as passivity, submissiveness, faithfulness and so on. In these tales, marriage is showcased as the ultimate purpose of a woman. They do not have the authority to choose who or when to marry but rather, decided by others. Marriage is seen as an escape

from their domestic problems, where their male counterparts are presented as heroes who save them from their plights. Their lack of participation or absence from dialogues show their lack of “voice” in matters concerning their own present or future. The study thus highlights women’s inferior position, lack of power and status, in traditional society through analysis of the selected tales.

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Mizo Studies Vol. X No. 3

ISSN : 2319-6041

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The Cultural Influence of Western Media among Mizo Teenagers

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Abstract: The influence of western media with a focus on the impact of films and music in the lifestyle and values adopted by youth, and the factors related to the changing Mizo culture that is becoming more westernized over the years is the main focus of the study. From the 1950s, with the development of mass media and intercultural exchange, the foreign films and music started to appear on Mizoram's cinema/media. There has been rapid growth in the development of electronic media during the past few decades. This poured American films and T.V Shows into local channel and many people became a fan of it. Teenagers and youth are an important segment of the society, the development and promoting culture of Mizoram depends highly on them. The attitude and lifestyle of teenagers in Mizo society have been extremely affected by exposure to western films. This paper therefore examines this situation and it also aims to understand the meaning of their experiences when they come in contact with western media and how they view their cultural identities in today's globalised world.

Keywords: Western Media, Mizo Culture, Hollywood films, Western music, Globalisation

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Introduction

Western media is the mass media of the western world. During the Cold War, western media contrasted with Soviet media. Western media has gradually expanded into developing countries (non-Western countries) (Chadha & Kavoori, 2000). What has been termed the classic definition of culture was provided by the 19th-century English anthropologist Edward Burnett Tylor in the first paragraph of his *Primitive Culture* (1871): “Culture . . . is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor, 1871). The effects of films can be traced back to the 1920s. The earliest coordinated social research or research on the impact of these effects in Western countries started at that time. The aim was to study the harmful effects of films on societies. In the 1950s, the development of this media as a common mass entertainment and information source met with similar concerns about potential harm, especially for young audiences (Gunter, 1994). The researcher employed an exploratory approach to understand the meaning of Mizo cultural identity of teenagers in Mizoram, and how exposure to western media mainly of Hollywood movies and American music shapes the attitudes and general lifestyles. As Hollywood is taking over the world film industry, it is no surprise that even a small state like Mizoram is affected by American culture from what is portrayed by movies. The cultural impact it has on Mizo youth is immense as it affects not just the lifestyle, language and values, but also the ideology of the present-day youth.

Mizoram and the people

The term ‘Mizo’ is a generic term applied to all the Mizos living within and outside the state of Mizoram, whose culture, way of life, traditions, dialects and origin are the same. Etymologically, the word ‘Mizo’ is a compound of ‘Mi’ and ‘Zo’ while Mi means Man or people and ‘Zo’ means hills or high altitude with moderate climate. ‘Zo’ also signifies health and pleasantness. The most popular understanding of the term Mizo therefore means hill man or highlander.

Ethnically, the Mizos are of Mongoloid stock and their language belongs to Tibeto-Burman family of languages. They are broadly classified into 'Lusei' and 'Awzia'. 'Awzia' simply means those who speak dialects other than 'Lusei' (Vergheze & Thanzawna, 1997).

Review of Literature

The public concern about mass communication focuses mainly on the potential effects of the mass media material on audience members. Parents desire to conceal their kids as they worry about the repercussions of comprehensive media portrayals of 'sex and violence' which presumably is understood as a result of excessive exposure to media; while at the same time, self-appointed guardians of public morality set themselves up as watchdogs, targeted at protecting society from the negative effects of less savory media Fabrics. Indeed, mass media controls their viewers noticeably as the contents are undeniably effective in this context. It would therefore seem self-evident that a priority goal of communication research would be to study the impact on people's world view of the vast amount of time they spend watching television, listening to the radio, going to movies and reading newspapers and magazines (Bennett, 1982).

Morley and Robins (2013) argue that, given the fact that the flow of global information mostly comes from the West, our knowledge of the "Other" is created from the Western perspective, and we often see ourselves through "Western eyes." People are detaching from their national cultures, and realigning with the universal principles of international consumer culture. Some researchers even argue that in today's globalized world one cannot say that there is a true national cultural identity anymore; cultural identities are being eroded by the global cultural supermarket, whose aspects, such as the American pop tunes on radio, Coca Cola, and McDonald's, can be seen around the world (Mathews, 2002).

We Mizos were introduced to silent movies through 'Krishna Talkies,' (The first cinema in Mizoram established in 1950) which helped popularize such names as Mario Lanza, Bing Crosby, Frank Sinatra, Perry Como, Doris Day, and their numerous hit songs,

which were in turn sung with flair and Élan by our fathers. They emulate not only the songs of the west, but their dress-code as well, which we are told, proved to be a source of endless irritation to the missionaries from the west again (Pachauau & Schendel, 2014).

The lifestyles of the Mizos regarding fashion and food in the 80s were not at all affected by the movies or T.V. series being broadcasted because they were very less in number and viewers just watched them for sheer entertainment with wilderment and astonishment. It was much later in the 90s that the lifestyles depicted in the movies were being gradually copied, after the coming of the cable operators with more channels and when television began to completely take up the role of giving infotainment to the masses (Ratnamala & Laldinfeli, 2016).

Objectives of the Study

1. To study western film and music influences on the behaviour and general lifestyle of Mizo teenagers.
2. To find out if Mizo teenagers accept and practice American cultures and values, that they are exposed to through Hollywood films.
3. To understand the meaning of people's experiences when they come in contact with western media and how they view their cultural identities in today's globalized world.

Research Method

This study is qualitative in nature; Focus Group Discussion is used as the primary research method for this study. Three focus group discussions have been conducted among high school and higher secondary students in Aizawl. Focus Group Discussion method explored the influence of western films, and music videos among the lifestyle and culture of Mizo Teenagers. The issues explored in the Focus Group are – Consumption of Western Media, Being Mizo – Understanding Mizo ethnic identity, Lifestyle of Mizo Youth: Cultural changes and its impact, American Culture through movies: Perspectives of Mizo youth, Main cultural values and tradi-

tions in Mizoram, Mizo youth understanding of American Culture from movies, Influence of Hollywood on Mizo way of life, and Understanding global village: A Mizo Youths' perspective.

Theoretical Framework

This study is anchored on the basis of reception theory and cultivation theory. Reception theory is a version of reader response literary theory that emphasizes each particular reader's reception or interpretation in making meaning from a literary text. It is generally referred to as audience reception in the analysis of communications models. The cultural theorist Stuart Hall has been one of the main proponents of reception theory, first developed in his 1973 essay 'Encoding and Decoding in the Television Discourse'.

Cultivation theory is a social theory otherwise known as cultivation analysis which was developed on the basis of examining the long-term effects of television on American audiences of all ages. Developed by George Gerbner and Larry Gross of the University of Pennsylvania, cultivation theory derived from several large-scale research projects as part of an overall research project titled "Cultural Indicators". The purpose of the Cultural Indicators Project was to identify and track the "cultivated" effects of television on viewers.

With the use of Qualitative data analysis six themes were revealed from the discussion report of the 3 focus groups. The analysis related to these themes is discussed as under:

Consumption of Western Media

Most of the participants spent around 5 hours average in a day, watching movies/series and tuning into music. Few of the participants also spend 2 hours or less. The response received in the context of how much time is spent on social media particularly in watching movies and tuning in to music, particularly those from the West, shows how Western Media is viewed as a vital source of recreation and entertainment, and how much importance is given to it by the respondents. In many cases an overwhelming amount of time is dedicated, and the impact of western media that is consumed since

childhood is clearly indicative of the amount of influence that Western culture in general, has on Mizo youth.

Respondent 1: "Since I am engaged in outdoor activities, I probably spend an hour for social media."

Respondent 2: "I usually watch movies twice a week and tune into music for two hours on a daily basis."

Respondent 3: "I spend at least 3-5 hours for movies daily and listen to music at any time of the day."

Majority of the Focus Group participants started watching movies at the age of 4 or 5 years. The most common first movies the participants remember were *Matilda*, a 1996 American family comedy-drama fantasy film directed and narrated by Danny DeVito. The film is based on Roald Dahl's 1988 novel *Matilda*. This movie *Matilda* was so famous till the mid 2000's in Mizoram, it was even dubbed into Mizo and broadcasted in local T.V channel. Most participants also remember *Home Alone* as the first movie they watched; *Home Alone* is a 1990 American Christmas comedy film written and produced by John Hughes and directed by Chris Columbus. Other films also includes *Titanic* (1997), *101 Dalmatians* (1996), Charlie Chaplin movies, *Alice in Wonderland* (2010), *Princess Protection Programme* (2009), *The Little Rascals* (1994), *Sweet November* (2001), *Harry Potter* series, *Baby's Day Out* (1994), *A Walk to Remember* (2002), *X-Men* (2000), *Batman Returns* (1992), *Apocalypto* (2006), *Romeo and Juliet* (1996) and *Spiderman* series.

The participants were also asked the first music video they watched, some of them included "Baby," by Justin Bieber, a music video which was released in 2009, featuring Ludacris. Participants also view these music videos growing up; *Westlife Songs*, *The tide is high* by Atomic Kitten, *November Rain* by Guns and Roses, *Miley Cyrus the Climb*, *Tattoo* by Jordin Sparks, *Taylor Swift* and *Avenge Sevenfold* songs.

They mostly watch movies through television and pirated downloads using torrents and other pirate sites. Only a fraction of

them get access to netflix, some of them said that they get access to netflix for a month which is till the free period. Every participant uses Youtube to listen to music and watch music videos. Some of the participants also still listen to American music in VH 1 channel in television.

Majority of the participants said that they like American foods and soft drinks; KFC, burgers, Coke, Dominos etc. They watch international news like BBC, CNN and E news while a few of them do not follow any of this news. Majority of the respondents said they are far more interested in American political election than Indian election.

Being Mizo: Understanding Mizo ethnic identity

Ethnic identity is a much debatable concept especially in our current world where the effect of globalization is felt even in the remotest parts of the globe. Tribal cultures all over the world have to withstand the test of time and face the inevitable influence of other cultures, that seep in through different sources. Mizos who were once self-sufficient, who ruled in their own land, who practiced and abide by their own custom laws have also faced cultural assimilation since the coming of the Christian missionaries. Like other inferior cultures around the world, Mizos were forced to adapt, if not live with the drastic changes that was resulted by the invasion of western culture. The process has not been easy and till today, much is left unsaid because of the dilemma of having to understand our own culture and the influence of another. However, irrespective of the many changes seen as a result of western impact, Mizos respect and continue to cultivate the identity that their forefathers have given them. This is seen through the similar notion of what “Being Mizo” stands for in today’s world as addressed by the respondents.

Respondent 1: “Being Mizo means being altruistic, selfless, open-minded and even when we are with non-Mizo people, we respect each other which we often display in front of other people. This is a significant part of protecting and preserving our culture.”

Respondent 2: “Our unity, brotherhood, our selfless altruistic na-

ture.”

Respondent 3: “Respect for elders and altruistic nature.”

Respondent 4: “Our selfless, self-sacrificing nature. Our tendency to look out for each other even when we are out of station, far away from home. It is a sacred tradition of ours to extend a helping hand and heart in times of trials and tribulation which other society or culture may not practice.”

Respondent 5: “Our altruism and respect for elders is what defines as Mizo.”

Respondent 6: “To uplift our tradition and protect our language.”

Respondent 7: “Our language, our dialect, cultural attire, heritages, places, monuments. The selfless attitude and welfare of others we show even when we are out of our hometown and station.”

Respondent 8: “The brother- sisterhood, unity amongst Mizo people, outside the station, cultural attire, places and assets.”

Respondent 9: “Our attires, unity and statues of Pasaltha.”

From what we can gather from the respondents, the intrinsic identity that is still understood and practiced by “Being Mizo” is definitely the selfless altruistic nature that was practiced since the olden days. It is evident that despite many differences between the old and new Mizo society, one thing that remains close to the heart of the Mizos is the brotherhood and unity shared among Mizo people, the feeling of a collective sense of identity and community. It is clear that although the influence of the West is felt in many areas, the core values and principles of the Mizos remain intact.

Lifestyle of Mizo Youth: Cultural changes and its impact

While Mizos uphold many teachings of the elders as is discussed in the afore mentioned point, it is no doubt that the youth who are in the frontline of the war between tradition and westernization, feel a sense of loss as they admit defeat amidst cultural vicissitudes brought by the ever-changing and growing world that takes no heed to one’s cultural values and tradition. It is rather a lonely journey for one to foster communal values of the past as they are

confronted by the western world that principally cultivates the notion of individualism or rather independence as a dominant ideology. While many respondents admit their fluency in different languages, much cannot be said regarding the reverence they have for their own culture, especially in upholding the principles of “Being mizo” that has been discussed. It would not be too wrong to generalize from the responses that Mizo youth flounder when it comes to preserving and practicing the values that define Mizo identity, while they do remember it in theory.

Respondent 1: “I can speak in English, Mizo and a bit of Hindi. We (the present generation) are egoistic, selfish and are more individualistic than the past generations.”

Respondent 2: “I can speak in English, Mizo and Hindi learned from watching cartoons. Our loss of respect for elders is a changing scenario in the lifestyle of our ancestors and ours.”

Respondent 3: “I can speak in English, Mizo and Hindi. I understand most even though I haven’t practiced or spoken for quite some time. However, I learnt it thoroughly in middle school. Our respect for elders is a declining, dwindling. The present generation have resorted to living above our means despite being unemployed.”

Respondent 4: “I know English, Mizo and Hindi. I can’t speak in Hindi but I can read it which I learnt in school. Our respect for elders is declining. We’ve become very egoistic, arrogant, living above our means. There are certain rules and standards we’re compelled to follow, like shoe trends; in the past we would have settled for availability whereas, in the present, we own more than we can afford. We’ve also become more individualistic and we’ve become less social and selfless in looking out for others. It was a norm to share our freshly picked greens and dishes with our neighbours which is a rarity now.”

Respondent 5: “I speak in English, Mizo and Hindi (Basics learnt in high school) Walking down memory lane and history, it was a tradition of our ancestors to work extensively for the community- uplifting each other and extend help in services and financially. They

looked out for each and every one and leaned on each other. Rather than looking out for the welfare of others, the present generation have moved towards an individualistic lifestyle and moved away from communitarian lifestyle.”

Respondent 6: “I know English, Mizo and Hindi (Basics learnt from school). We’ve lost touch on the altruistic and selfless nature, we are more engaged in the personal growth, development and work. We’ve also lost respect for the elders. For e.g. In schools, we’ve lack respect for elders, teachers more than before. When we are assigned with certain assignments and chores, we make ugly faces, showing disrespect to the teacher passively.”

An analysis of the answers received from the respondents reveal many stimulating facts regarding the reality of the present generation Mizo youth. As all respondents addressed language and their fluency in atleast two languages, that is, English and Mizo, it is no surprise that Hindi seems to be a rather unwelcomed addition despite Mizos being Indians. What can be deducted from this is that, history still repeats itself among the present day Mizos through the reluctance to identify oneself as an “Indian” while anything of the West is readily embraced with admiration. The challenges that is encountered also seems to be a result of accommodation to Western ways of life, which is an outcome of not just physical contact but also the connection with the West through the virtual world and social media. It can be stressed that despite the rising number of Mizo youth going outside the state for studies and work, and intermingling with multiple cultures, they seem to identify themselves as different much as the rest of India view northeast as different.

American Culture through movies: Perspectives of Mizo youth

Movies are an inexpensive means to travel the world and know more about other cultures. It provides entertainment and allows viewers to explore and learn about other people, traditions and beliefs. As Hollywood is taking over the world film industry, it is no surprise that even a small state like Mizoram is affected by American culture from what is portrayed by movies. The cultural impact it has

on Mizo youth is immense as it affects not just the lifestyle, language and values, but also the ideology of the present-day youth. The perspectives of Mizo youth in this respect is clearly emphasized through the answers of respondents as highlighted under:

Respondent 1: “Unlike other cultures, esp. K-Pop where there are hardly personal, subjective contents, Americans are quite realistic in displaying their ideas, mindsets, cultures, lifestyles through their songs and other forms of expression.”

Respondent 2: Americans are open-minded, free, complaisant towards all forms of ideas, lifestyle, advocate gender equality for e.g. In Mizo culture, there are sayings which goes, “A girl shouldn’t be seen outdoors after dark; girls shouldn’t be out and about late.”

Respondent 3: “The simple lifestyle they lead and their hardworking culture are significant characteristics of the American culture. In any scope of life, they aspire to be the best, reach the highest level in business, movies, we’ve seen people starting from the bottom, sleeping in the streets, struggling hard to reach the highest level and succeed in life.”

Respondent 4: “As my friends have mentioned, Americans are liberal and they are given the freedom of thought and action in reality. I admire their hard work, independence, work ethics and determination to stand on their own feet and earn a livelihood. Amongst the Mizo youths, mostly at the age of 18-19 years, we are quite pampered and spoon-fed by own families. We are still in the care of our families and are also financially dependent on them.”

Respondent 5: “The determination and will-power to be financially independent in their teen years, to provide for their family at a very young age is an attribute of the American culture that I personally admire and applaud. This is a significant part of their culture which has been passed on from generations ago. Unlike them, we are still in the care of our families and they are compelled to feed and provide us in our late twenties.”

Respondent 6: “The privacy and freedom given by their family to explore and grow as individuals is a remarkable attribute of the Amer-

ican culture. Their authenticity and originality as individuals is also a notable feature of theirs, which allow and acknowledge them to create their own opinions and think for themselves.”

Respondents stress on the difference between Americans and Mizos when it comes to work ethics and the culture of individualism especially in relation to their desire to be financially independent at an early age. This is in stark contrast with the culture propagated by Mizos since the western concept of “individualism” opposes the traditional values of Mizos where individuals identify with the interests of the family and community at large. Unless a person settles outside the state for work or come from a village to pursue work in the city, it is not common to find youths leaving home to be financially independent from their parents. What can be understood from the deliberation of the respondents is that, while the admiration towards the West is mostly in their ability to live and rise above adversities independently, what needs consideration likewise is how many Mizo youths, despite their ability to live independent of their parents support still choose to stay with them and support them in return.

Influence of Hollywood and western music on Mizo way of life

Hollywood is undeniably a very dominant medium for influencing people’s psychology and sentiments. The impact can be both positive and negative, while it can really influence the world in a positive manner and bring about considerable positive changes in the global society.

Respondent 1: “I think most of their way of life and values are portrayed in movies while some are fictional too. Their sense of fashion, style influenced me mostly. I’m quite inclined to their rap culture, music videos and clothes which are quite fascinating. Rapper like 2Pac had substantial lyrics, and in the recent years, J. Cole and Kendrick Lamar are some of my favorites.”

Respondent 2: “I prefer biopic and documentaries which motivates and inspires me over fictional movies. True story-based movies which display their culture and values showed that they lead a dis-

ciplined life. They don't have major problems like hate politics and cleanliness is also a significant concept of their lifestyle compared to ours. I know we can't compare each and everything with ours but we can try to learn and imitate them. I personally prefer their music videos over movies. The music videos I mostly watch are rapper Juice World, XXXTentacion, Lil Uzi Vert; the themes of their songs depict stories of their struggles, hardships and journey to success while our own local artists haven't worked on these themes and issues. Juice World is one of my favorite rappers, his songs like Robbery, Lucid Dreams and Fast are my favourite. I listen to sad and emo rap songs of XXXTentacion like Sad, Everybody Dies. These rappers concentrate on the resolutions and solutions to their depressions, struggles and problems and compose their songs based on these themes. Instead of resorting to harming and drenching themselves in sorrows, they express themselves through their songs as a revelation. Their sense of style and lifestyle immensely shaped and influenced me."

Respondent 3: "In movies, they don't portray each and every details of reality. There are many stories with 'happy endings' which are not quite realistic, as you know, we are all human beings and we can't be happy all the time. Things don't work out as we wish and may not end in our favor and we have to go through trials and tribulations. These troubled times are often shown as easy to get over with in movies which may be partly realistic and true. By preference, I'm more inclined to their smart sense of style rather than trendy styles. I tune in to blues; cool, calm and melancholic songs, not rap."

Respondent 4: "When I watch movies, I am more readily drawn towards the themes- didactic, informative and educational. I enjoy movies as they are. Music, I listen to all kinds of genres, ranging from classic, pop, country. Songs like Dolly Parton's 'Coat of Many Colors' depicts a true and sad story of the composer, nevertheless, it is well-written, appealing and brilliantly composed. Smart sense of style is my choice of preference. I've copied Charlie Puth's eyebrow cut, tried Elvis' hairstyle which didn't work with my hair strands

though. Music videos have a greater impact in me than movies.”

Respondent 5: “Actors are themselves when they act; their characters, their composure and fun-loving nature and, untethered soul are displayed through their movie roles. Some comedians are sarcastic too, hence, in reality is unveiled in movies too.”

Respondent 6: “Movies and music videos, particularly their sense of style, classic and dapper look also influenced my style.”

Respondent 7: “Their real lives are frequently shown in movies, despite the fact that there are some which are completely contradictory of reality. In the movies I watch, there are scenes of bullying which are realistic and a recurrent occurrence.”

Respondent 8: “These days, I’ve a liking for K-Drama and K-Pop. Most men don’t go for it. When people watch K-Pop, it doesn’t necessarily mean they’ve stopped watching other movies and cultures.”

Respondent 9: “Movies had impact on me in positive ways like developing my skills in building relationships with others”

Respondent 10: “I imitate the way they put on their make-up, outfits and how they make jokes”

Respondent 11: “The positive impact is that I learn how to live with others. The negative impact is its time consuming so it affects my studies, it doesn’t make me in a mood to study.”

Majority of the participants said that they learn curse words from watching these films. Some of them said they imitate their favourite characters hairstyle and lifestyle, and that they not only learn curse words but also helps them increase in vocabulary. Songs and lyrics are absolutely an inspiration more than fashion.

Understanding Global Village: A Mizo Youths’ perspective

As Burke (2009) writes “We are now witnessing the emergence of a new form of cultural order. This is a global cultural order, but one that may quickly diversify by being adapted to different local environments.” The participants of this study embrace changes in our society and they welcome new trends that they are exposed to. Even though they are losing some parts of their identities of Mizo

culture as they are creating new ones.

Respondent 1: “The ability to access and view every part of the world from a small device; the potential and possibilities offered by technology to bring the world virtually closer is what they’ve been mentioned as a global village.”

Respondent 2: “My take on it is quite similar with ‘respondent 1’. Nonetheless, it also creates a wide gap between the past and present generation. The older generations are technologically handicapped and are behind the present generation in learning to access things easily, which is a drawback of globalization.”

Respondent 3: “There is a creation of a wider gap between haves and have not’s. The less fortunate attain, afford and learn all the opportunities we have. On the contrary, we’ve become closer more than before. We share, obtain and acquire things effortlessly. The older generation has also learnt to use Whatsapp, so they’re not lacking behind at all.”

Respondent 4: “The creation and establishment of a gap is inevitable. For e.g. people have resorted to online classes in the current pandemic, hence, we have to opt for the online classes like ZOOM calls. There are many who are incapable of accessing the online classes, people who are situated and located at remote places without internet connectivity. Some cannot afford to own mobile phones or laptops. Therefore, the rest of the world has to proceed and progress without them. In contrast to this, globalization, I must say, have provided platforms to see the other side of the world and opportunities to meet new people, society, cultures and befriend them across the miles.”

Respondent 5: “There are desolating and heart-rending stories to each and every story of people who cannot afford these technologies and opportunities. For e.g. a mother committed suicide as her partner refused to buy a phone for their child to attend online classes. On a lighter note, globalization have provided platforms and suitable occasions for starting up new business ventures; thereby dispensing the opportunity to purchase items across the globe.”

Respondent 6: “Globalization has profoundly provided golden chances and occasions to access different cultures, societies and communities across the globe. We are given the chance to shop online, even from the States, with great ease. On the other hand, the lack of opportunities for the backward societies is a drawback of globalization. Even an intelligent student or person may lose their chances of success due to the same drawback.”

All respondents have once owned, accessed a slam book or a journal.

From the responses received, it is evident how living in a global village has detached humans from the realities of the world. Despite the many advantages, respondents stress on how the gap between the economically advanced and the poor has widened more than ever, which is further observed in the race where people who have access to technology run towards opportunities so hastily while those who cannot afford technologies are left behind. Example: Online class etc. There are community still without internet connectivity and old age who are weak in technologies and gadgets, how can these people know that there are even opportunities in the ICT sector. Now that we are in times of pandemic, students cannot stay together at school and institutions, students have to attend online classes and for the ‘haves’ there may be no issue whereas for the ‘haves not’ how can they attend classes from home if there is no internet connection or a connection with very poor internet.

Interpretation and Conclusion

The Mizo youth gets connected with American movies and music from a very young age. The American Culture has a huge impact on Mizo youth, this shapes their thoughts, behaviours, attitudes and general ways of life. They started watching American movies since they were 4 or 5 years old, as far as they remember, movies like Matilda, Home Alone, Titanic etc. were the first movies they grew up watching. They get access to movies through television, movie sites like Netflix and downloading of pirated movies from torrents, they also share these movies to their friends. Every participants use you-

tube as their main source for tuning into music and watching music videos.

The respondents perception of being Mizo mostly means uplifting our tradition and protecting Mizo language, respecting elders, altruistic nature like 'tlawmngaihna.' Most of the participants said they are fluent in English and Mizo but know only a bit of Hindi. Even though the participants grew up watching hollywood films, majority of them preferred British English accent than American English accent. They also mention the value of pasaltha, the Mizo ideal Heroes (mainly of the past), this denotes a guy so it seems the Mizos are upholding this patriarchal value of pasaltha. A good Mizo is to be a pasaltha. The Mizo youth also admire and applaud American youth who are financially independent even in their teen years, whereas in Mizo culture, even at the age of 18 and above we are still pampered and spoon-fed by our own families and financially dependent on them. Some of the respondents said even when they tried to create their own business or start working a part time job their parents would not allow them. They would advise them to concentrate on studies instead and that their parents said they can provide everything they needed.

According to them, Mizo youth should be communitarian, selfless, 'tlawmngai', respecting elders; they must uphold the eastern values. But in on the other hand, the respondents also feel that slowly and gradually, they are moving towards individualism and consumerism, they need their personal space, privacy, freedom and they feel that the respect for elders has decline in our current generation. They said the Mizo youth today are losing respect for elders, some said it is declining, and they are living above our means, we also have become selfish and materialistic, we move away from a communitarian lifestyle. This indicates that there is a drift from Eastern values to Western values.

This study revealed that the coming of the missionaries have a huge impact on our youth incline towards western world and its

media rather than mainland Indian way of life and tradition and Bollywood films/music. The youth today thinks that there are a lot of similarities with the English/American and Mizo culture on our food, dress/outfit, preference, and way of living and that they find many elements in their films/music which they can relate to. Majority of the respondents said they are far more interested in American political election than Indian election. They mainly follow CNN and E news other than our local cable. The food and eating habits has some effects among Mizo youth, most of the respondents said they enjoy to hang out with friends in restaurants and majority of the respondents love American foods and drinks like KFC, burger, coke and other fast foods.

The results of this study indicate that the exposure of Western cultures in American media hardly results in Western-based cultural homogenization. Rather, such cultural encounters lead to cultural hybridity, an emergence of a new form of culture form, on one hand, of old, well established Mizo cultural elements, and on the other hand newer, accepted Western cultural elements. Mizos as a tribe existed for centuries but it has not been long ago this culture has proper written records of its history. The Mizos are influence by different cultures in recent decades. Currently, it is caught at the intersection between still present remnants of the old Mizo traditional system, and the new trends of globalisation.

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Mizo Studies Vol. X No. 3

ISSN : 2319-6041

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**(Re) Reading the Cultural Lockdowns in Fasting, Feasting with
Reference to a Rise in Domestic Violence During
Pandemic-induced Lockdowns**

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Abstract: Anita Desai, the renowned writer and Padma Bhushan Awardee, is known for her insightful exploration of the psychoscope of people, since the publication of her very first novel Cry, thePeacock. Her Booker Prize runner up, Fasting, Feasting is a novel of intricate family relations, where in provincial customs and conventions dictate the future of children. This study is an attempt to explore the psycho-social strains that intervene at some crucial juncture of human existence, inducing insensitive cultural lockdowns, leading to multiple forms of domestic violence, including verbal, physical, psychological, economic, religious and reproductive abuses, ranging from subtle to coercive forms. Accordingly, this article also delineates the profound impact of the pandemic on the entire human environment, with an increase in Domestic Violence issues reported as a big public- health threat and emergency, and mentions the acts of volunteerism exhibited by Mizo youth during the global-pandemic crisis. By juxtaposing these, the article exposes the crucial interplay of social

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forces on shaping and reshaping human personality, and emphasizes the need to evolve such social practices which recognize the primacy of individual dignity and spirit, for a better future ahead.

Key Words: Socio-cultural lockdowns, social conditioning, gender-stereotypes, Domestic Violence, Global Pandemic, Mizo-youth Volunteerism

The complete story of *Fasting, Feasting*, and the title itself, from structural point of view, is divided into two parts. The first half of the book deals with an orthodox family in a small provincial town in India, while the other half deals with the socio-familial intricacies in suburban US. The first part of the novel highlights the long-standing customs and traditions in conservative Indian societies and mostly the place of women in family and society. Uma, a plain, clumsy spinster, living under the demanding rule of her parents — a passionless, proud father and a mother doing what is 'expected' of her — is the main character in the first half. She is treated with neglectful impatience by her parents and with disparagement by her smart, pretty younger sister Aruna who is successfully married off to Bombay. Uma had to abandon her education at the convent school, when her brother Arun, the late-born, cherished son in the family was born. Now in her 40s, Uma is trapped in her parental home, and is destined to serve her overbearing parents, as two attempts at getting her married off have already ended in humiliation and disaster. Fasting - deprivation at all levels of existence - is Uma's destiny, and in flashbacks scattered all through the novel's first part, AnitaDesai unfolds how Uma has arrived at this degraded state.

Two thirds of the way through the novel, the narrative abruptly shifts to New England. Arun, the privileged son on whom his parents put all their dreams and energies, is the focus of the second part of the novel. This section narrates Arun's uncertainties in a strange land of limitless personal freedom and opulence, and through his eyes, we see the Patton family with whom he stays during the summer. The Pattons represent a world of excesses — a grumpy father 'barbecuing' huge slabs of meat, a dotty mother abnormally over-

filling her kitchen and freezer, a neurotic, anorexic daughter, and a fitness fanatic son. Feasting to an extreme — an unrestrained glut of material comforts — is the fate of opulent America, which puzzles Arun across the world in Massachusetts.

The novel focuses on the insidious process of the socio-cultural construction of stereotypes and its deeper impacts in the socio-cultural matrix of both East and West. Sex-role stereotyping, that imparts a differential gauging of male/female experiences, is fore-grounded in the first half of the text. It is a form of psychological conditioning, “a most ingenious kind of interior colonization,”^{*1} in which the norms worked out and perpetuated by a particular culture work as the defining repressive force. By reducing human existence into specific terms and fixed categories, it moulds individual personality and temperament on stereotypical lines of sex-category. This process of gender socialization assigns each sex with highly elaborate codes of conduct, creating strictly compartmentalized assumptions about the roles and attitudes one is expected to develop and display, and trains the individuals to conform to this pre-coded model. This mass-conformity consolidates the rigid fixity of identity-categories, and conditions individuals to accept the social-construct of identity as definitive and inevitable. This binary opposition at work in society makes a clear-cut distinction between what ought to be considered as the ‘normal’ (socially acceptable), and creates a social hiatus in human relationships by marginalizing the deviant ‘other.’^{*2} Those who do not measure up to the social expectation of the ‘ideal’ are thus marginalized, and are compelled to lead an isolated and lonely life. Every culture creates its own ideals and stereotypes, and in conservative Indian social system, women are regarded as passive adjuncts to the male; their existence are relevant only insofar they contribute to the well-being of men’s lives. It is considered to be a merit to play the role of a meek, modest, docile wife, who unconditionally serves, obeys and supports her husband. From her childhood itself, a woman is trained to believe that the highest value for woman is the fulfilment of her femininity through marriage and

reproduction,*3 and that total compliance to the ideals of her husband, is her duty and obligation —such cultural lock-downs gradually moulds women's existence into a predetermined shape, finally curbing their initiatives and individual potential.

In *Fasting Feasting*, Anita Desai presents such a couple, who finds pleasure in their 'ready-made unity', in their "indecipherable face." (13) Whenever Mamapapa make a decision, it was "made on behalf of both of them," (14) and because of the immensity of their "Siamese twin existence," (6) "there would not be any different verdict." (14) The children had learnt "not to expect divergences and disagreements," (4) and were conditioned to believe that it was 'ideal' marital harmony. The late pregnancy of mama, which was accepted in the family after so much of discussions and confusions, brings out an important feature of traditional Indian families — the supremacy of the male-child, whose birth becomes a matter of pride, privilege and fulfilment to the parents. Papa forces Mama not to terminate her unanticipated, late pregnancy, as he wishes to have a boy child to carry on his legacy. "They had two daughters, quite grown up as anyone could see, but there was no son. Would any man give up the chance of a son?" (16) This incident reveals the bitter reality of male power and female powerlessness within marriage, where man enjoys total control over all sorts of decision-makings, and exerts his authority over woman's body, her thought processes and even on her sexuality. But, finally, the birth of a male - child relaxes Mama into an expression of "long - suffered pride," (17) and Papa, in his elation, shouts this glorious news to all, "a bo-oy! Arun, Arun at Last." (17) Uma and Aruna stand awe-struck in the knowledge that, during Mama's second pregnancy, the name Arun had already been chosen in anticipation of a son, which had had to be changed in disappointment to Aruna. Uma notices that the birth of Arun has bound Mamapapa more inextricably than ever before, "more than ever now, she was papa's helpmeet, his consort. He had not only made her his wife; he had made her the mother of his son. What honour, what status...they were now more equal than ever." (31) The daughters of the family are

expected to help in child care and housekeeping. When Uma, fails to get through her examinations, her parents find it as an excuse to discontinue her studies. She is “plucked back into the trivialities of home...to further vacuity,” (21) where she would help Mama to look after Arun, and learn to run the house. But as far as Uma is concerned, she so much enjoyed her school-going, as it offered her a pleasant release from her claustrophobic domestic atmosphere. In her utter distress and despair, she becomes a patient of fits.

The pathetic plight of Uma, who is rejected by many parties in marriage is poignantly drawn in the novel. She is a mediocre woman who does not measure up to the social standards of beauty and intellect. Mama constantly reminds her that she has to look nice and learn the household tasks, which are necessarily the preconditions for a girl to get married. Mama energetically searched for a husband for Uma, as Aruna was “ripening on the branch, asking to be plucked.” (85) Mama worked hard at trying to marry off Uma first, as “that was the only decent, the only respectable line of behaviour” (80) in the society. In their hurry to find a groom for Uma, they arrange her engagement ceremony without making proper enquiries about the boy and his family. The Goyals con Uma’s father into giving them a large sum of money as dowry, and then cunningly breaks off the engagement keeping the money with them. Only later they come to know that, they have been cheated by the Goyal family, and have lost the dowry that has already been handed over to them. Being an “unpromising material” (87) in matrimonial bargaining, she is again drawn into a deceitful alliance with Harish, an already married man with four children, who married Uma only to procure another dowry. When papa came to know that they have been duped again, he somehow managed to cancel the marriage, and get a divorce for Uma. She was never told of the legal proceedings involved; she was not even quite certain if she had actually been married or now getting divorced. Papa was never concerned of her feelings and emotions, but was more worried of the fact that he has again lost money due to his worthless daughter. “Having cost her parents two

dowries, without a marriage to show in return,” (96) Uma was considered ill-fated and unlucky by all.

Uma's fate reminds us of the falsity of the patriarchal world that sets wrong parameters for evaluating woman's worth in her family and society. Since their childhood, women are conditioned to believe that marriage is the ultimate goal of their existence, and are induced to regard physical attractiveness as a necessary requirement for the fulfilment of their femininity. In conservative societies, unmarried women are considered to be unlucky and as a burden on their families. Uma's failure to bring off a successful marriage is treated as a personal and social aberration — a shame that clings to Uma forever after, breeding a deep sense of inferiority and uselessness in her mind.

The typical discrimination against female children, is another thematic concern of the novel. In the beginning of the novel itself, Mama makes a frank admission of the subordinate position of female children in families. She says, “in my day, girls in the family were not given sweets, nuts, good things to eat. If something special had been bought in the market... it was given to the boys in the family.”(16) The female child is “being raised for marriage,” (118) and is indoctrinated to withhold, conceal, and suppress her individual self, that slowly establishes her identity in accordance with the needs and demands of the taboo - ridden, tradition - bound social structure. Mamapapa always train Uma not to aspire so high in life, while they pour all their resources into Arun's physical and intellectual nourishment and insist that he must always be given “proper attention.”(31) They withdraw Uma from her convent school, so that she can help care for baby Arun, whereas they happily arrange “the best, the most, the highest” (118) kind of educational facilities and life-opportunities for Arun. They decide to send Arun abroad for higher studies, for the value of his foreign degree would surely lift up the family's prestige and honour in the social hierarchy. With his blank face that has lost its expressions over years of scholarly toil, he bitterly faces up to another phase of existence that has been designed

for him by Papa. He is made to channelise his aspirations to fulfil the social expectations, and thus to satisfy the collective need of the status-quo.

Uma, on the other hand, having no career and meaningful participation in social activities, feels trapped in the suffocating environs of her home. The idea to “run away, escape” (131) ferments in her mind, “like seeds dropped on the stony, arid land.” (131) Uma feels a vacuum in her life, being deprived of a fulfilling companionship and a friendly human contact. She wishes to write a letter to a friend, “a private message of despair, dissatisfaction, yearning...but who is the friend.” (134) She is even denied the right to her own privacy and individual space; “no doors were ever shut in that household: closed doors meant secrets... it meant authority would come stalking in and make a search to seize upon the nastiness.” (15) With a mixed expression of suspicion, annoyance, curiosity and stiff disapproval, her parents deny her the pleasure of doing something that she really likes to do, reading a poem or two, or looking through her collection of bangles and cards. Mama’s authority invades her private word, constantly making her aware of the role that she is expected to play. Mama shrieks at her, “why are you reading? Put it away and fetch a cup of coffee for Papa.” (136) Having no other outlet to express her fury and agitation, “she screams at them silently,” (137) which is hardly perceived or acknowledged.

The ecstasy of the outside world is banned for her, and she is always banished to the interiors of drab domesticity. During Christmas time, Uma happily accepts the opportunity to help Mrs. Henry from Baptist Mission, and shows considerable sense of responsibility and efficiency in helping her with her card stall. When she invites Uma for a party, Mama opines that, “it is not good to go around. Stay home and do your work - that is best.” (114) Uma tearfully pleads, “I do my work all the time, every day... why can’t I go out sometimes? (114); but only to be heartlessly ignored by Mamapapa. When Dr.Dutt offers a job for Uma in her Medical Institution, Mamapapa outrightly reject it, as they find it “to be different,” (130) to allow their

daughter to be “a working woman ... an aberration.” (141) Without even consulting Uma’s opinion or views, they declare, “our daughter does not need to go out to work...as long as we are here to provide for her, she will never need to go to work.” (143) They pretended not to have noticed her dissatisfaction and disappointment; Uma’s burgeoning self - awareness and her growing individual consciousness thus prematurely get stifled and aborted.

Having denied the access to proper individual growth, maturity and self-independence, she is made to “live like an invalid,” (144) unconditionally serving her parents, running the house for them, and thus helplessly beginning to “stoop and shrink” (122) into domesticated slavery. The excessive pungency of external pressures does not even allow her to attain a truly transformative vision through which she could have redefined herself and her way of life. The first part of the plot thus becomes a shocking revelation of the fierceness of an enclosed social sphere that breeds a vicious circle of malignant social relationships, enslaving individuals into its undesirable prejudices, and unjustifiable codes of conduct and constraints. Any upsurge against its cleverly articulated ideals is labelled as a deviance, an unpardonable blasphemy, that truculently limits the possibilities of human existence by encoding it into normative prototypes.

The second part of the plot focuses on the socio, cultural, personal lock-downs that the advancing modernism of the West and the diasporic experience of the immigrants generate. Arun is the figure who connects the Indian and the American plot. He is an introvert youth, who keeps “a fence, a barrier” (170) with others, and enjoys total freedom in the “total absence of relations, of demands, needs, requests, ties, responsibilities, commitments.” (172) He spends his summer vacation with the Patton family - Mrs. Henry’s relatives, where he encounters, the bewildering paradoxes of an alien culture. Coming from the hub of a close-knit Indian family, Arun is embarrassed to find the diminishing of the family structure in the suburbs. The Patton family is centrifugal in its structure, each

member having his/her individual existence. Mr. Patton is an emotionally passive person, too detached to notice any symptoms of dysfunction erupting in his own family. Assuagement of appetite seems to be his prime concern in life, and his happiness lies in consuming large bulks of cooked meat. Mrs. Patton, in contrast, is desperate to be a vegetarian, and finds happiness in shopping malls, in buying and hoarding things. She obsessively fills her freezer with cooked food, vegetables, fruits, butter, cookies, yoghurt and cereals; Arun painfully realizes that “these were not the foods that figured in his culture ... his digestive system did not know how to turn them into nourishment.” (185)

Melanie, Mrs. Patton’s daughter is a victim of her unconstrained ways of living that totally distorts her personality and throws her on the brink of neurosis. Instead of taking homely food prepared by her mother, she eats lots of cookies, candy bars, ice-creams, and tries to thin down her body fat by vomiting: “she twitches and grunts... then rubs her face with her hands...then with a groan, she lifts herself onto her knees, thrusts her finger down her throat and vomits, again.” (223) Her self-torturing self-indulgence reminds Arun of Uma’s self-defeating protest: “Arun does see a resemblance to something he knows: a resemblance to the contorted face of an enraged sister who failing to express her outrage against neglect, against misunderstanding, against inattention to her unique and singular being, and its hungers merely spits and froths in ineffectual protest. How strange to encounter it here, Arun thinks, where so much is given, where there is both license and plenty.” (214) Her brother Rod is a merry-making, happy-go-lucky and health-conscious American youth, who believe that physical fitness is the real key to success. When Arun raises the issue of his sister’s bulimia, he “gives a snort that is both derisive and amused,” (204) but shows no genuine concern. He is concerned only of the physical plane of human existence, and like his father, he is so indifferent to anything else in life that makes Arun wonder, “what is more dangerous in this country, the pursuit of health or of sickness.” (205)

The Pattons' indifference to each other exposes the emotional sterility, erosion of human values, and a consequent devaluation of human relationships in the contemporary socio-familial milieu of the metropolis, where human existence has become awfully materialistic, mechanical and sterile, breeding not life and fulfillment, but disgust, intolerance and indifference. Excess becomes a malady there when human beings fail to quench their emotional needs with their material prosperity. The American spirit to explore the ever- new vistas of experiences and achievements reveals nothing but the competitive nature of life, which leads individuals to feel the pangs of scarcity even in the midst of plenty. The "inheritors of the endlessly postponed, and endlessly golden West" (201) challengingly make an adventurous quest to "free themselves, and find through endeavour, through strain and suffering, that open space, that unfettered vacuum, where the undiscovered America still lies." (200) The admirers of this golden dream of affluence are lost in their "anxiety over spending so much, having so much." (208) This crushing state gradually causes them to encounter unexpected miseries amidst material wealth, finally leading them only to frustration, depression and hysteria. The second part of the plot thus explores the frustrations and hollowness of the modern world that has become awfully distempered, fragmented and locked down in a consumerist tinge, losing its values and spirit in exploitative utilitarianism and competitive commercialism.

It would not be an exaggeration to say that these conventional norms and conditioning-processes which are universally prevalent generating cultural lockdown situations got exacerbated by the pandemic-induced lockdown measures, affecting public health, livelihoods, the economy and our ways of living. All nations had to come together to ensure the protection and safety of their citizens, thus the need to shut down everything. The impact of the complete lockdown was devastating both for human beings as well as the economy. There were several sectors that were vulnerable because of pandemic and lockdown. The most affected sectors include hotels, restaurants,

sports events, consumer electronics, financial markets, tourism and travel-related industries, transportation, and the overload of health systems. *4 From persons who would be stranded away from their homes with means of transport suspended, to the subsequent mismanagement of the lockdown with the proliferation of misinformation have also been at the heart of the challenges brought on by the pandemic.

A year after the announcement of the COVID-19 lockdown world-wide, when we look back at some of its enduring consequences, we realise, as life as we know it has been hugely impacted by the COVID-19 crisis, and so too have our relationships. We have all had to adapt fast. The coronavirus lockdown has been a unique social experience that has had significant effects on our social relationships. Some have been strengthened while others have come under severe strain. Many people have found themselves confined for prolonged periods of time with other people and have come into conflict with each other. Others have experienced lockdown alone, resulting in profound social isolation. Some of our everyday interactions have intensified and others have not been possible at all. Since the lockdown came into force, many societies witnessed an increase in domestic violence cases being reported. The media in many countries have highlighted an increase in calls to domestic violence helplines since the onset of the pandemic. *5 Fuelled by mandatory stay-at-home rules, physical distancing, economic uncertainties, and anxieties caused by the pandemic, domestic violence has increased globally, leading to violently abusive, compulsively controlling behaviour and aggression directed towards cohabiting partners, especially women. Women tend to face greater risks during emergencies, including health disasters such as pandemics, bearing the destructive effects of unemployment, lost income, and economic hardship on marital harmony, parenting quality, and child well-being. Being trapped in a space with violent or manipulative individuals could lead to increased rates and intensity of threats, physical, sexual, and psychological abuse, humiliation, intimidation, and controlling behaviour.

The ability to isolate a person from family and friends, monitor their movements, and restrict access to financial resources, employment opportunities, education, or medical care is heightened by a lockdown. These behaviours often have lasting effects on people, and can significantly affect mental health and well-being.

It is essential on the part of the authorities to formally integrate domestic violence and mental health repercussions into the public health preparedness and emergency response plans against the pandemic. Citizens must be sensitised towards the increased risks of domestic violence, and bystanders and neighbours should be urged to intervene if they suspect abuse. What we need is an aggressive, determined campaign to promote awareness about domestic violence, and highlight the various modes through which complaints can be filed. National news channels, radio channels, and social media platforms must be strategically used, and civil society/ non-profit organisations are also critical in providing assistance. Reaching out to people facing domestic violence and in distress needs to be classified as an 'essential service' by the government and must be prioritised.

A lot has been written and said about the impact of COVID-19 pandemic on the economy, mental health etc, mainly laden with negative effects. There are silver linings in this crisis as well. It has provided a forced opportunity to take a pause, refresh and reconnect with our loved ones, with nature and the entire humanity, in an attempt to foster resilience and hope. * 6 We must use this opportunity to redefine the value of domestic labour, and to rethink and deconstruct gender/class/caste/race/ based physical and psychological lockdowns that trap us in a monolithic framework of existence. We must also learn to appreciate a broader view of life and reflect on the present moment with futuristic perspective, rather than spending time and energy worrying about past or future concerns. The article titled, "Mizo Youth and the Covid Lockdown Life: A Gender Comparison", attests that youth were found engaging in volunteer work within and outside their communities during lockdown, finding new hobbies and interests in baking and garden-

ing and getting involved in community building activities.*⁷ Youth require increased choices and facilities, to remain physically active to help enhance their immune system and thus to lower the risk factors. Maintaining physical distance has taken a toll on social life, but different studies*⁸ prove that though certain level of inactivity persisted during lockdown, youth in Mizoram were active during lockdown and found varied ways to encourage others and help each other in personal, domestic and social problems and got engaged in distribution of groceries and other essential items and services. Fortunately, now there are new highways of social contact with unlimited resources. More than just providing social support about the current crisis, it is a good idea to use these connections to experience self-compassion and receptive mindfulness in which both the giver and the receiver feel the benefits of kindness. It is the same quest to a mature, balanced way of existence, to a deep sense of community as humans, that Anita Desai envisions through *Fasting Feasting*, suggesting the need to break the rigidities of prejudices, stereotypical biases and cultural lockdowns, to achieve a reconciliation of diverse forces of life, resulting in more liberal ways of social co-existence. Evolving a free-flowing subjective literary mode of writing, Anita Desai unravels the haunting dilemmas of human existential predicaments and provides a deconstructive rethinking and redefining of stereotypical entities and binaries, evolving an exceptionally powerful female aesthetics, relevant to contemporary times too.

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Mizo Studies Vol. X No. 3

ISSN : 2319-6041

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Memorable Mistakes: Acquiring a Mother Tongue

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Abstract: *This paper attempts to describe the different mistakes committed by a child acquiring his mother tongue and how those mistakes are later corrected through continuous exposure to the language environment. The observation was not made under controlled environment and not studied in a language laboratory. On the other hand, since the child is undergoing the important process of acquiring his mother tongue, the learning environment was not disturbed or controlled in any manner and the child had the liberty to commit mistakes and later learn by imitating the correct usages of adults in the family. Since children learn their first language(s) under different conditions, there is no argument that the findings from this paper will be the same in other children.*

Key words: *Language, Mizo, mother tongue, first language.*

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(Abbreviations: L1 – First Language, MT – Mother Tongue)

Introduction:

Language can be regarded as one of the best gifts received from God. It is a fact that we are born without a language, but as human beings, we have the innate ability to learn language. Our exposure to the world of language through continuous listening to others using the system of language for communication creates in us the desire and the need to learn the language to which we are exposed to. An infant can communicate only by making noises and crying which is very much limited for communication. However, the child soon learns that crying and making noise alone can never be enough for communicating with the people around her/him. So, the child begins to imitate the sound that s/he hears by using her/his speech organs and putting into work the marvelous system that she will be using in future for talking to others. Thus the journey of language learning begins.

Let us look at the definition of language given by Edward Sapir: Language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols. From this definition, it can be concluded that only human beings are blessed with this means of communication called language. A human child will definitely learn language(s) from her/his parents even without any request or pressure, while any other living beings staying with human beings – maybe as pets - will never learn to speak like human beings. There can be few exceptions of some pet animals imitating the sounds made by human beings without understanding the concept or the meaning of the spoken words or phrase.

The environment in which we grow up will affect the learning of any language. If children are exposed to a favourable language learning environment, they can learn 3/4 languages or more without much difficulty. Mizo children, born and brought up in other plac-

es – for instance Shillong – can acquire/learn Mizo, Khasi, Hindi, English or other languages spoken around them as they have the advantage of getting exposed to an environment where different languages are spoken. On the other hand, many Mizo children are exposed only to Mizo language which is why they can communicate in that particular language only.

Challenges are a part of the language learning process. However, the challenges faced during learning a language or languages can differ under different circumstances and environment. The challenges faced while learning a first language and the challenges of learning languages other than the first language will be very much different and the challenges can be tougher if the learner is not exposed to a favourable language learning environment. One of the earliest challenges faced by first language learners is the control of the speech organs. A child will try to imitate the sound produced by the people around her/him using her/his speech organs. S/He is sure to face problem in pronouncing some sounds or words, have trouble using words in context, and face problem speaking in a grammatically correct words or sentences.

A child is able to communicate fluently in her/his MT long before s/he starts her/his school. The language thus acquired is also called the first language which is acquired through interaction with other language users. George Yule (2010) talks about the different stages of language development which can be understood as the pre language stage (cooing and babbling), the one-word or holophrastic stage, the two word-stage, telegraphic speech, the acquisition process, developing morphology, developing syntax and developing semantics. During these different stages of acquiring the first language, the child will learn by listening to the languages spoken around her/him and try to imitate the sound which in turn will exercise the speech organs and develop the speech organs to suit the demands of the language(s) being learned. The speech organs are so tuned to be used for the MT or the first language that it can have an adverse

effect on the learning of languages other than the MT/L1 which is known as 'MT interference' or 'Pull of the MT'. Language learner imitates, commits mistakes after mistakes and learn to correct the mistakes committed by learning from adults or elder siblings who already are proficient in the language.

The memorable mistakes committed by a boy child will be the main focus of this paper and will be described as under:

A. Substitution – Substitution is one of the most common mistakes committed by any language learner. While learning a second language or any languages other than the MT, learners tend to substitute sounds, words, order, etc with sounds and usages which they prefer or which is closest to the target language as used in the MT. However, since the child under observation is learning to speak his MT without little influence of other languages, the substitution is difficult to explain, but, on the other hand, is very noticeable. The substitution of one sound for another is the most prevalent which can be seen from the following instances:

1. Consonant cluster of /tl/ is substituted with /kl/.

Eg - /klan/ instead of /tlan/ (to run)

/kla/ instead of /tla/ (to fall or to drop)

/klu/ instead of /tlu/ (to fall down).

However, it must be noted here that /t/ is not substituted with /k/. So, /ti/ (to do), /tui/ (tasty), /tui/ (water) etc, are pronounced correctly.

2. Consonant cluster of /hr/ is substituted with /s/ which is common in other children too (I noticed this substitution in many other children too - ZTL).

Eg - /siau/ instead of /hriau/ (needle)

/sia/ instead of /hria/ (to know)

/suai/ instead of /hruai/ (to bring along)

3. The sound /nh/ is substituted with /n/ and /mh/ with /m/

not using the voiceless sound of the consonant clusters of /h/+m/ or /h/+n/

Eg - /nar/ instead of /hnar/ (nose/to snore)

/nai/ instead of /hnai/ (near)

/niam/ instead of /hniam/ (short/not tall)

/mai/ instead of /hmai/ (face)

/mu/ instead of /hmu/ (to see)

4. The voiced sound /K/ and the voiceless sound /Kh/ substituted with /n/

Eg - /en/ instead of /eK/ (light/to give light)

/san/ instead of /saK/ (tall)

/tan/ instead of /taK/ (to get stuck)

/nal/ instead of /Khal/ (to do something at once)

/niK/ instead of /KhiK/ (to be shaken)

/nak/ instead of /Khak/ (to wait)

5. The /r/ sound is substituted with /w/

Eg - /wim/ instead of /rim/ (odour)

/wei/ instead of /rei/ (to take a long time)

/wi/ instead of /ri/ (sound of something)

/wiK/ instead of /riK/ (a loud sound)

6. In Mizo, there is a special sound /ch/ which is a voiced sound and this sound gets more difficult to be pronounced with the addition of another /h/ sound which resulted in the cluster of consonant sounds of /ch / + /h/. This sound is substituted with /t/.

Eg - /taK/ instead of /chhaK/ (bread)

/tak/ instead of /chak/ (strong)

/tiu/ instead of /chiu/ (to pierce with a needle)

/taw/ instead of /chaw/ (food/rice)

7. Omission of /l/ sound and substituted with /u/ sound at

word end

Eg - /kau/ instead of /kal/ (to go)
 /siu/ instead of /sil/ (to wash with water)
 /feu/ instead of /fel/ (good mannered)
 /bau/ instead of /bal/ (dirty)
 /inbua/ instead of /inbual/ (to take bath)
 /meu/ instead of /hmel/ (looks/appearance/face)
 /teu/ instead of /tel/ (cooking oil)
 /beu/ instead of /bel/ (container)
 /muhiu/ instead of /muhil/ (to sleep)

B. Word Order – Mizo follows a complex word order which sometimes could be confusing for early learners and people learning Mizo not as their L1. It is perfect to say Vawt (cold) ka (I) ti (feel) in Mizo. However, this word order could have an influence on other phrases or sentences and the child under observation is seen to have followed this word order to describe other actions which is not correct in the grammar of the language.

For example - The structure of Vawt ka ti is followed as below:

Huai (Brave) ka ti instead of Ka huai (I am brave)
 En (Watch) ka ti instead of Ka en (I am watching)
 Ngai (To miss someone) ka ti instead of Ka ngai (I miss someone)
 Duh (Want) ka ti instead of Ka duh (I want it)
 Ei (Eat) ka ti instead of Ka ei (I eat something)

In Mizo, it is correct to say Ka (I) kal (go) duh (Want) which means 'I want to go'. This word order is followed in many phrases describing desires to do or have something. However, the child under observation committed the following mistakes

Eg - Instead of Ka en duh (I want to see), En ka duh

Instead of Ka lei duh (I want to buy), Lei ka duh

Instead of Ka ak duh (I want to carry a bag), Ak ka duh

It is however correct to say Vur (Icecream) ka duh to describe the desire to have/eat an ice-cream. The change in the position of the personal pronoun KA makes it difficult for the child to know when and how to use the correct word order. To describe the desire to have things which are classified as nouns, the noun words come first, followed by the personal pronoun KA. However, to describe the desire to do something using action words/verbs, the personal pronoun KA comes first in the phrase.

To understand the change in position of KA, let us look at the following examples of correct usages in Mizo:

Ka mu (sleep) duh, Ka infiam (play) duh, Ka zai (sing) duh, Ka hmu (to see) duh, etc

Apple ka duh, Pencil ka duh, Car ka duh, Eitur (eatables) ka duh, lhian (friends) ka duh

C. Underextension and Overextension – Underextension can be understood as using a word in a more restrictive manner due to the limited vocabulary of the child or limited knowledge of the possibility of using word(s) in different context. Overextension however suggests the use of words or terms to too many referents due to limited vocabulary or limited knowledge of the language.

1. In Mizo, the word 'Mama' is used to refer to a boy child or a young boy. The child under observation, however, uses the word Mama to describe younger or smaller creatures of any living beings. This is due to the limited vocabulary of the child. He will refer to younger living beings as 'Dinosaur mama' (young ones of a dinosaur), Mama rul or Rul Mama (Rul is snake), Sava mama (Sava is bird), Zawhte Mama (Zawhte is cat), Ui Mama (Ui is dog).

2. In Mizo, 'keng' is used to denote to hold something in the hand. However, if we are to refer to holding human beings – parents holding their children – the word 'pawm' is used which can also mean

to embrace, to hold or to hug. So, the child, before knowing the use of 'pawm' will say to his father, 'Apa, min keng rawh'. The correct way to say is 'Apa, min pawm rawh' (Dad, please hold me). However, it would have sounded so impressive for the father.

3. As mentioned above, 'pawm' is used for holding or embracing. As the child develops, he can differentiate keng and pawm gradually. However, there are other new terms to describe other positions or state of being. To sit on the shoulder is referred to as 'kokichhuan' which is a difficult word. It is a word developed by combining two words, that is by compounding of koki (shoulder) and chhuan (to mount up, to let something rest upon something). So, the child, instead of saying 'Apa, min kokichhuan rawh' (Dad, make me sit on your shoulder) will say, 'Apa, i nghawngah min pawm rawh' (Dad, hold me on your neck).

4. The use of proper noun instead of personal pronoun is very common, especially when referring to oneself. This happened because the child could not make use of personal pronouns due to limited vocabulary. Personal pronouns like Ka, Keimah, Keima, Kan, Keimahni, etc are regularly used in Mizo but the child will normally use Proper noun, mentioning his name and the name of others instead of using these personal pronouns. For example – Hei hi tu kawr nge? (Whose shirt is this) may be answered as Keima (mine) kawr (shirt) or, keimah (me/mine), or Ka kawr (my shirt). However, the child will say, Zokima (referring to himself), Zokima kawr (Zokima's shirt), Zokima ta (belonging to or owned by Zokima).

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Mizo Studies Vol. X No. 3

ISSN : 2319-6041

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Historical Study of the Traditional Healthcare System of Paite in Northeast India

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ABSTRACT : *Paite, a transborder tribe of the Indo-Myanmar, had developed their own traditional health care system as the saying goes, 'necessity is the mother of invention' in accordance with their social, economic and religious life. It was considered effective as there were no other source to counter. They had encountered several illnesses and thus different sacrifices or rituals to cure it was performed by the priest called siampu. Cholera, tuberculosis, malaria was some of the major illnesses they had encountered for ages. They followed certain protocols to save themselves from diseases and defaulters were severely punished. Sacrifices was the only health seeking behaviour. They also gave much importance to child care. Herbal substances were mostly used for treating those diseases. With the advent of Christianity and modern science there was a dramatic change in health seeking behaviour and also the traditional health care system itself. The article aims to study the nature of sickness conceived by the people and development of health care system traditionally. It also aims to exercise the impact of religion upon the health life of the community. It argued that if proper investigation and further studies of the tribal health care is taken seriously then it could be of great help to the local people in health and economic aspects.*

Keywords: *Paite, traditional health care, illnesses, herbals, siampu, natna.*

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INTRODUCTION

Paite are a hilly tribe, inhabiting the southern part of Manipur and the northeastern part of Mizoram in India. Their main occupation was agriculture and it was dependant on monsoon. The terrain where they cultivate their jhums is not very fertile thus the practise of slash and burn agricultural system became a tradition. They were quite ignorant of hygiene in their lifestyle, they followed open defecation in the village and their traditional stilt house was design to host domestic animals under the floor. They consumed water from natural spring and many villages depends on rivers and brooks. The menfolk were hunters and raiders thus they were inevitable to venture into deep unknown forest. They belief in animism, the world was inhabited by benevolent and malevolent spirits. There were several illnesses which they deal with throughout their history. The socio-economic life of the people makes them vulnerable from diseases. According to its necessity in due course of time, Paite had developed their own health care system. When they get sick, they believed that they were bitten or possess by the dawi (evil spirits). So, they used to perform animal sacrifices or other rituals to appease those spirits. Tribal community in India has a very old and culturally very rich ethno-medicine knowledge. So, it can harness growth in development of indigenous or herbal medicine. Gradually the scientist as well as the government of India have a keen interest to study ethno-medicine and the culture of tribal community. North eastern region being a hotspot of bio-diversity is promising in development of medicine science. Developing of ethno-medicine knowledge will boost the growth and prosperity of the region as well as the country.

This paper aims to explore the various traditions relating to traditional healthcare system of the Paite. It seeks to have an understanding about the medicinal knowledge when the modern science is inaccessible. It further tries find out that if the traditional healthcare system is still applicable in present day and strive to contribute various suggestions and to promote the indigenous medical science. The proposed study is based on descriptive research design. The relevant data has been examined on the basis of information gathered through secondary sources. The data has been collected from various sources like books, thesis, journals, prominent authors etc. and mainly confined with secondary sources for analysing. Research on traditional healthcare system among the Paite tribe of north east India is quite low compare with other subjects. Nemthian-

ngaiGuite (2011), the study in the field of ethno-medicine and healthcare among thePaite tribe of Manipur presenting the outline of development and history of ethnomedicine with its impact upon the health of the people thereby making the same applicable for economic sustainability.Paite in Mizoram(2011), describes that the earlier generation men lived longer than the present generation. Though there are more death and infant mortality in the past due to absence of modern science. Those who overcome the fragile stage are healthier and live longer under the traditional way of life.T. Vungkthothang (1980), in his Pupa Tuanglam is a local publication inPaitelanguage, has mentioned the rituals and sacrifices performed for different illnesses. Traditionally all sickness were believed to be the works of evil spirits and to appease them offering was done in their dwelling places.Sing KhawKhai (1981),had studied different kinds of illnesses prevailing in the society. There are major and minor illnesses having its own symptoms and accordingly different rituals. Most of the researchers have lightly studied this subject and written only a few pages, it is difficult to find a single chapter reviewing the Paitetraditional health care system. This article is an attempt to dedicate to the fullest on the subject. It covers the pre-colonial period only when the access of modern medicine was unknown.

CONCEPT OF ILLNESSES AND DISEASES

According to the serious of the illness, traditionally it was divided as Natpi (Major illnesses) and Natte (Minor illnesses). The common diseases which they had fought with their traditional health care are major illnesses, minor illnesses and mental illnesses. Different types of sickness were treated looking the condition of the patients, feeling the pulse and finding the evil spirit who has bitten the patient/s and accordingly the rituals and sacrifices were performed.

Tuihi: This is cholera, it was one of the worst major illness known to them. The sick have diarrhoea and said they defecates their life span slowly. This was very dangerous and contagious. It can spread easily so these evil spirits were most feared by them. This sickness had caused a lot of death in olden times, when such thing happens, they say it is pul meaning a plague.

Khosikpi: Those who got this illness, they feel severe cold and shiver but was not considered very deadly like cholera. Some patients can get hair loss and be bed ridden throughout the year. Some do not get re-

covery and continues to have fever and when the fever is gone the patient could pass away. Sometimes, the spirit get to the head or brain and the patient could get mad and dead. This is called malaria in modern science. Other major sickness is Phungzawl (epilepsy), Gampi (typhoid), Miteng (jaundice) etc.

Gilna: Stomach-ache was a common sickness. It was believed to be bitten by evil spirits called kau. There are people called sianglo or unclean, who have two spirits in their body. The evil spirit is called kau. When the body have jealousy or envy, the spirit can go out and attack or bite the other person intentionally or unintentionally.

Other minor sickness is Lunaa (headache), Hitang (cold), Thaguina (spasm problems) etc.

Dawi mat: Mental illness or lunatic was more common in women than in men. It must be due to their unhygienic lifestyle during their menstruation, malnutrition or mishandled by their inebriate husbands etc. It was considered as possession by evil spirits.

SOME OF TRADITIONAL GENNA

1. Lamkhak (road blockade): This was the first and most crucial preventive measure taken up wherever they are aware of the outbreak of major diseases or sickness. They used to block every path to their village, a customary lockdown to curb the spread of infections. Road blockade was done to prevent Natpi or major illnesses. They maintained isolation from aliens. They believed that during the outbreak of diseases, if they have social gatherings then the spirits can follow them and infects everyone. To prevent themselves they blocked their paths all around the village and at junction and does not allowed anyone especially outsiders to trespass.

They make a bonfire in the middle of the road to the village and put a foliage (traditional signboard) on the posts by the road. They used to believe that when the spirits see the bonfire it would turn back or away. Foliage was for traveller. Another method was that they erect a post on both sides of the road and put a bar over it. They covered the posts with phaipi leaves. They slaughter a hoolock gibbon or a dog and hanged over the bar. The slaughtered animal was considered as the main sacrifice to the evil spirits.

2. Zehtang (social restriction): There was a strict restriction on health-related rituals. The dos and don'ts of vows is called zehtang. It was observed by an individual or a family or even the whole village. When they

do lamkhak (road blockade) then it was zehtang for the whole village. This observation revolves around any medical rituals or sacrifices. Individual vows or restrictions were like abstaining from some food, mobility, maintaining silence etc. The family and village restrictions were like social distancing, restriction of movement from house to house and complete lockdown in the village.

LIFTING OF THE GENNA

1. Khawsianna: This ceremony was the cleansing of the village, when they were to break free from the bondage of lockdown. When they performed lamkhak, they have to set themselves free from the restrictions when the outbreak or epidemic was over. To observe this day an announcement was made by the tang-au (village crier) that every family should make a clay model of bison. Then they stuck a grain of rice according to the numbers of their family. On this day, the village crier shouted, 'strangers want to go home, release all your animals.' Then all people came out driving evil spirits out of every house by shouting, roaring, waving their hands which ended at the entrance of the village. All the clay models were gathered at the chief's residence, the priest and his assistant carried them to the nearby hill and put them on the ground facing the opposite direction of the village, completing the process the priest said, 'Now we are free, you cannot enter the village again.' Then they went home without looking back and the whole process was over. From the next day they can continue a normal life. This ceremony was also performed annually in the month of October as religious ritual for seeking good health and wellbeing of the village.

2. Innsianna: This ceremony was the cleansing of the house when the zehtang was over for the patient and the family. The period of zehtang were different according to the prescribed ritual or sacrifice. The restrictions were lifted one by one. If the patient was restricted from speaking to anyone then it lasted for only the first night. He could speak again on the next day and usually could cross the door on the second day. On that day the priest visits the patient with all food items in a basket. The priest pour water into the basket and collect the droppings from the bottom on his hand which he let the patient drink. Then the patient became free from all prohibition of eating. On the third day was allowed to cross the gate of their compound. After the days of zehtang the priest cleansed the house and the traditional lockdown was lifted. Until they are satisfied that the

disease was completely over, they have zehtang. They can neither go out nor others were allowed to go in. Even a family member had to stay back wherever they went.

PENALTY OF THE DEFAULTER OF THE GENNA

If anyone violates the zehtang it was punishable with fines usually the whole expenditure of the sacrifice, as the first sacrifice becomes void and had to perform a new one. The fines can get really high so nobody wants to violate it. The defaulters are called zehphit. Some defaulting fines are as follows:

1. If Natpi (major illnesses) were brought into the village then the violator has to pay a fine of a pig with a pot of beer.
2. If infected person dines with others family than a bison with a pot of beer.
3. If sickness of pigs, dogs and chicken were brought into the village then a pig with a pot of beer.
4. If sickness of cows, bison, buffalo and horse then a buffalo with a pot of beer.
5. If infected person/s or animal/s venture out or let loose and infects others then four buffaloes with a pot of beer.

RITUALS OR SACRIFICES FOR TREATING DISEASES

1. Natpikithoih: The major sicknesses were usually those sickness which is not visible in the body or outwardly. It was believed that the rich, famous and traveller were easily attacked by evil spirits and bewitched by black magic. These were mostly fear by the people. To outcast these evil spirits possession they do kithoih (sacrifice) called Natpikithoih. This sacrifice was usually performed for cholera, tuberculosis, malaria, liver problems etc.

When they performed this sacrifice, first they tucked posts of sawlphung tree and sihzo tree leaving a foliage at the top. They erect these posts all around the house and stretch ling-gui (entada vine) as a wreath all over it. This was called kongsawltunlinguikaih and this represent the jurisdiction of the sacrifice. The posts at both side of the gate had a beam over it and on it, the head of the dog was hanged with its mouth open. They also put up a post called dawimung at both jambs of the door and a bar over these posts. On top of the dawimung they put vabuzial, an artificial or

handmade bird nest. They wrapped these posts with patkuih leaves. They sacrifice the dog by cutting on the throat like kosher (Jewish) or halal (Islamic). The priest chants incantation on the blood and smeared it on the forehead of the patient. Then he mixed the dog's blood with different kind of rhizome. The quantity and kinds of rhizome depending on the illnesses and give it to the patient. Usually, all the patients were given the mixture of dog's blood with rhizome/s in this Natpi sacrifices. It was believed that without this mixture no one could recover from Natpi illnesses.

They planted another two posts near the porch. They dig a hole for the posts and before firming with soil for one post. They placed the sacrificial urinary bladder made like a dummy of a man in the hole. The priest danced around the dawimung, chanting and roaring and then he throws the post breaking the dummy into the hole and buried or do firmed the post. They used khiang tree for these two posts and this particular process was known as khiangkhawh. The sacrificial meat was put over the door lintel and the zehatang begins. During such sacrifices no one dares to venture near the house.

In Gampikithoih (typhoid sacrifice) the patient had to walk through a half split bamboo kept open at the door. As soon as the patient passed through the bamboo split, the priest closed it thinking that the evil spirits that follows him was strapped in the bamboo. Then priest and his assistant went up the hill covering themselves with a black cloth and called the patient's name aloud. On returning home they put a branch of tree at the gate saying, 'we came back and we are in good health now'. While going and coming to the hill the priest and his assistant had to keep mum.

2. Nat-tekithoih: The sacrifices for minor illnesses are simpler ritual and different and has its name with the disease. For stomach-ache, the sacrifice was simply called Gilnakithoih meaning stomach-ache sacrifice. In this ritual the patient was lied down on the back and a bowl with water was placed on the stomach/belly and then hot ashes were pour into the bowl while chanting by the priest. Another method was sprinkling of tuibuk (nicotine water) on the belly and using puklo leaf waves to chase the evil spirits with incantations.

3. Other sacrifices: There are other sacrifices or rituals which they believed to be possess by the evil spirits dwelling in mountains, rivers, big tree, gorge etc. Chisa (common cold) was believed to be caused by river spirits. If cuts or bruises get septic, they believed there is new spirit and

another ritual has to be performed.

Tuiman: This sacrifice is for the illness of tuilut (ringworm and the like) which they got from water bodies. To perform this, sacrifice a priest would collect water from all possible water bodies that could have caused the infection. He put them in fire separately and the water that boiled last was the cause. The priest and his assistant went to that water body bringing with them a fowl, a small mat, cotton, cotton yarn and a piece of rusted iron. Reaching the spot, the head of the fowl was cut and the body was immersed into the water. If the fowl looks like drinking the water it was good. They also examined the direction of the neck; it should point to the home otherwise a bad sign. The small mat was tied with the yarn and hung over the water body. Above the mat, cotton, piece of rusted iron and the head of the fowl were hung. If the fowl was loose or snatched away by hawks or others it was worst.

In some places instead of offering sacrifice, the water was boiled and with the warm water the infected portion was washed which they had experienced effective enough. Another method was that water from all the suspected bodies was collected and mixed together. While warming the water, they watched whether there was any insect trying to escape. Then it was a good indication of the healing of the patient. On the other hand, if the insect went deep down it was a bad sign.

Lo bawl: This sacrifice was done when a person displeased a forest spirit. The priest interrogates the sick man where he could have encountered the evil spirits. If he had seen anything unusual in the forest, it could be anything such as muddy water. Then the priest went to that place and made the sacrifice. This was done during the burning of slash for jhums, believing that they had displeased the spirits. As it was related with agriculture so thus its name lo means agriculture. This sacrifice was also done for good crops and harvest too but in different manner.

Uihaawh: Children were known to be prone to seasonal and minor illnesses. It was believed that their blemish flesh attracts the evil spirits right from its birth. To prevent them from such evil eyes, uiha (dog's tooth) sacrifice was compulsorily had to be performed. As the name defined, dog was used for the sacrifice and its canine tooth was extracted and used as necklace by the child. They also took the root of zihngal tree, cut it in zig-zag pattern and strung on the neck of the child. Sometimes they burn dry chillies at door step, put up fire torch in the porch and have goat's hair

necklace to prevent from evil spirits.

TRADITIONAL CHILD CARE SYSTEM

Pregnancy or conceive of child was always consider dangerous and is termed as temtazumpua meaning carrying a pointed knife. Anything can happen if careless from miscarriage to death during the pregnancy period till the delivery. The mother-to-be needs to be very careful during this period. There seems to be many labours pain death or death in childbirth in the olden days. The mother-to-be was never considered safe until the child and the mother were successfully separated. The newly mothers are exhausted after the delivery so zuha mixed with warm water was fed and also the baby. Babies have zuha before they have their mother's milk and it is also a food for motherless infants. Zuha is a fermented grain of millet, maize, rice etc for making zu (traditional beverage). During pregnancy, the mother's feeling of nausea is called nauhaih. They read the normal conceive period as ten months. Though there is a case of seven months pregnancy also. But they believed that the conceive period of eight months as bad omen as the child usually does not survive. They continue to do their daily chores near their delivery month, there is a sneaking belief this helps in delivery. The delivery was nursed by the traditional mid-wife. Midwifery was taken as a gift from the gods. Some elderly women, usually from their own experience have the knowledge or skill of midwifery. When the delivery was unusual and took longer time then normalcy then a giljutthei meaning to have the knowledge of pushing belly or stomach came to assist the midwife. They can help not just a woman but even an animal. The umbilical cord called naugui was tied at about two inches from the child's belly button with cotton thread or plant fiber and another knot at about two to three inches away from the first knot towards the naulamh (placenta) and it was cut between the knots with a bamboo split. Bamboo was used to prevent septic and metal knife was very rarely used. The placenta was placed in a gourd-bowl with a hole at the bottom and buried away.

TRADITIONAL HEALERS

According to the definition of the World Health Organization (WHO), 'a traditional healer is a person who is recognized by the community in which he lives as competent to provide health care by using vegetables, animal and mineral substances and certain other methods based on the social, cultural and religious background as well as on the knowledge

and attitude and beliefs that are prevalent in the community regarding physical, mental and social wellbeing and the causation of diseases and disability. The traditional healer was also the priest of the village called si-ampu. The priest or healer or medicine man was given a high respect in his prime time. He performed all the medical sacrifice; village sacrifices and death ceremony. Sometimes he even enjoyed the authority to punish criminals. He received his fees in the form of traditional clothes, basket of paddy, chicken etc. For treatments, he used substances from plants, herbs, tubers, water and animal species. He made a magical chant during the sacrifices. He also had an assistant/s. He made an idol using mud and worships that idol by offering animal sacrifice every time before he started his practise. The medicine (mixture) was sacrifice to the idol and given to the patient after performing and uttering the necessary rituals. The sacrificial meat was taken by the priest and the performers. If it was sacrifice in the forest then it was finished there and nothing was brought home. In homely sacrifice, only after the priest declared the meat was free, it can be taken.

Some herbs and species used for treating diseases.

Items	Disease
1. Rhino's blood	Stomach-ache
2. Bear's gall bladder	Eye problem
3. Tobacco leaf	Boils
4. Cowrie	Eye problem
5. Prawn or Crab	Epilepsy
6. Honey	Slow decomposition of corpse

FINDINGS

1. The traditional health care system has lost its importance in the present day. The practise is seen as shamanic nature in the Christian society.
2. Paite are now cent percent Christians at present and starts believing in modern science and medicine and has also change their health seeking behaviour.
3. It is recommendable that leaving aside the shamanism, the medicinal importance must be retained and re-study as to be acceptable in traditional health care like ayurvedic, unani, siddha etc.
4. Due to growth of deforestation, agriculture and other development activities, the medicinal plants growing in the wild are on the verge of ex-

tinction.

5. The medicinal substances are being destroyed due to lack of knowledge of its importance.

6. Scientists and researchers should give keen interest or important in herbal medicinal studies for further studies and also the government should intervene to offer health and economic benefits to the indigenous people.

CONCLUSION

Based on the results of data analysis it can be concluded that the traditional healthcare in Paite culture have an important socio-religious value. There was a simple understanding about the illnesses and diseases among the tribe. The assumption as the work of spirits compelled them to performed expensive sacrifices. The genna seems to be a superstition but it might be a norm came up after a long experience of the simplest way to avoid illnesses. There was a lot of child mortality in the past so special care was given to child birth. The shaman or the priest was the prominent actor in the healthcare facility in those days. The substances used as medicine must contain the chemicals needed for healing the diseases. This intrinsic knowledge must be obtained after a long experiment by their ancestors. Thus, the development of ethnomedicine in India largely depend upon the proper research, government's policy and people's co-operation and consciousness.

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Mizo Studies Vol. X No. 3
©Dept. of Mizo, MZU

ISSN : 2319-6041

The Predictive Role Of Perceived Social Support In Mizo: Does It Really Contribute To Subjective Well-Being?

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Abstract: This study examines the predictive role of Perceived Social Support (PSS) from friends, family and significant others on Subjective well-being (SWB). It also explores the relationship between the mentioned variables and investigates if there is any sex difference on PSS and SWB. The sample for this study consists of Mizo college students studying in Mizoram age ranging between 17 – 24 years. The result of the study shows that male and female Mizo college students differ in terms of SWB and SWB is predicted by PSS.

Keyword: Perceived social support, well-being, Mizo, Mizoram,

Mizo society is considered a collectivistic society and a study conducted by Fente & Singh (2007) confirmed the presence of perceived collectivism among Mizo. Social interdependence is the key characteristic of collectivistic culture and collectivists enjoy closer and supportive networks (Singeles & Brown, 1995; Triandis

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et al., 1990). Social interdependence being a key characteristic of collectivistic culture, social support is considered an important contributor to well-being in such culture.

Subjective well-being & Perceived Social Support

Subjective well-being (SWB) reflects personal assessment of one's lives associated with positive feelings (Pinquart & Sorensen, 2000). It consists of cognitive component- life satisfaction, and emotional component- positive and negative affect (Diener et al., 1999; Diener & Lucas, 1999). People are said to experience greater SWB when they are satisfied with their life and experience more positive emotion than unpleasant ones.

Perceived Social Support (PSS) refers to level of support a person believes will be available when needed. It is defined as the degree to which a person believes their need for support are fulfilled (Procidano & Heller, 1983). PSS is considered a more important determinant of well-being than actual support received since it reflects the person's perception of their relationship quality with others. PSS shows a person's thought about the availability of support from their social network/s and whether they believe they will get the needed support or not (Gallagher & Vella-Brodrick, 2008) .

Different kinds of support are needed under different circumstances and support provided by different social network may be more beneficial depending on the situation. In a collectivistic familial culture family integration may be more valued than other kind of relationship (Fukayama, 1995). As such it is significant to see the support provided by different social network. Lack of support from one social network may be compensated by support from other sources, for e.g., support from family may compensate lack of support from friends (Fukayama, 1995; Han & Choe, 1994).

Studies have shown that PSS and SWB are positively related (Cohen et al., 2000). PSS has been suggested to be crucial predictor of SWB (Baumeister & Leary, 1995; Diener & Seligman, 2002). A

study conducted by Brannan and colleagues (2013) shows that PSS from family but not from friends is a significant predictor of the three components of SWB and increase in life satisfaction and positive affect enhances SWB and increase in negative affect has a negative effect on SWB (Brannan et al., 2013). In another study PSS predicts SWB; perceived support from family explains 18% of variance in SWB and the study also found that perceived support from friends and significant others does not have any impact on SWB (Gülaçti, 2010). In another study among college students, PSS is positively related to life satisfaction and positive affect, the study also shows that perceived family support and support from significant others predict life satisfaction and positive affect but perceived friend support does not play a predictive role in SWB (Ammar et al., 2013).

Gender difference in SWB and PSS yielded mix results. Generally, female score lower than male in SWB (Karlsson & Archer, 2007). Some studies found that men have greater SWB compared to women (Brannan et al., 2013; Pinquart & Sörensen, 2001) and other studies contradict the finding (Fujita et al., 1991). There are studies that show that female experiences more negative affect than male (Lucas & Gohm, 2000; Nolen-Hoeksema & Rusting, 2003) and also experience hogher level of psychopathology (Eaton et al., 2012; Grant & Weissman, 2007). There are also studies that emphasize that people did not differ in terms of gender in SWB (Sharma & Jain, 2016). General findings suggest that female score higher than male in PSS and the difference is prominent in perceived friend support (Colarossi & Eccles, 2003; Rueger et al., 2008, 2010). Females also have greater perceived quality support than male (Ross & Mirowsky, 1989; Strine et al., 2007; Turner & Marino, 1994). There are also studies that reported no gender difference in PSS (Ammar et al., 2013).

Mizo late adolescents and emerging adults

College students are on the verge of entering adulthood. Some belong to the developmental period of late adolescence while others

come under emerging adulthood. The important developmental tasks for late adolescents and emerging adults are exploring self-identity, developing autonomy from family and decision making about career (Arnett 2000, 2014). In Mizo society children did not leave their parents' house just because they become an adult. So majority of the college students live with their family and still depend on their parents or family for financial support. Parents are hypothesized to still exert a great amount of control on their children and at the same time society started to expect them to engage in and fulfill social obligations.

There is a general assumption that globalization and modernization entail individualistic orientation. Especially with the easy accessible of internet and popularity of social media in today's word, even without leaving the country one is virtually exposed to other culture. Studies conducted in recent years hint the presence and increased orientation towards individualism among Mizo. There are research findings that revealed the coexistence of individualism and collectivism in Mizo society (Ralte & Fente, 2017) and Mizo adolescents display more individualistic attitudes than their parents (Vanlalhruaia, 2011). Contrary to these findings, Lalkhawngaihi & Fente (2020) in their study found that Mizo young adults score significantly higher in Normative and collectivistic cultural orientation than old adults.

Theories and research stated that friends become significantly important during adolescents and the trend continues in late adolescents and emerging adults where significant other (e.g., romantic partner) becomes increasingly important in one's life. At the same time studies show that circumstances may easily change network of friends (e.g., moving to new places, going off to college, etc) but family stays relatively constant, especially in collectivistic culture where family is an important social network (Triandis, 1995; Mortazavi et al., 2009). The support provided by friends is considered to be voluntary and friends are not necessarily obliged

to provide support but family members are likely to feel obligated to provide support (Bassuk et al., 2002).

Present study

The change in significance of social network during adolescents and emerging adult being stated, support from friends and significant others become increasingly important for their well-being. The continuous importance of family and the durability of support provided by family being highlighted, support from family is likely to be equally if not more important predictor of adolescents' and emerging adults' well-being especially in collectivistic culture. There are studies presenting contradicting results regarding Mizo cultural orientation (e.g., Lalkhawngaihi & Fente, 2020; Ralte & Fente, 2017; Vanlalhruaia, 2011). When there are research findings indicating a shift towards individualistic attitudes among Mizo adolescents and young adults, it is important to explore the role that social support plays in determining well-being and the kind of social network that contributed most to adolescents' and emerging adults' well-being. To explore the relationship between PSS and SWB the following objectives and hypotheses are formed:

O1. To study the effect of sex on the measures of PSS and SWB

O2. To study the relationship between measures of PSS and SWB

H1. There will be significant effect of sex on measures of PSS and SWB.

H2. There will be significant positive relationship between measures of PSS and SWB

H3. PSS will significantly predict SWB.

Methods:

The data was collected among Mizo college students during March and April of 2021. Random sampling method was used to ensure representativeness of the sample. The sample for this study was taken from seven undergraduate colleges in Aizawl,

Mizoram. Samples were taken from different streams of studies-arts, commerce, physical science, earth science, life science and management. 448 participants age range between 17-24 years (211 male & 237 female) were included in the study. Rapport was formed with the participants and they were ensured that confidentiality will be maintained. Only those who consent to participate were included in the study. The students signed the consent form and completed the questionnaires in the classrooms. Appropriate statistical analyses were used on the correlation design of the study.

The following scales were used to investigate SWB and PSS in the study:

For measuring Subjective wellbeing (SWB) two scales were used

1) Participants' cognitive component of SWB was measured using Life Satisfaction Scale by Diener and colleagues (1985). The scale consists of 5 items having four-point Likert scale, ranging from 1 (strongly agree) to 4 (strongly disagree). The reliability of the scale in the present study is 0.79 using Pearson's product moment correlation.

2) Participants' affective component of SWB was measured using Positive And Negative Affective Scale (PANAS) by Watson and colleagues (1988). The scale consists of 10 positive affect item and 10 negative affect items having five-point Likert-type scale with responses ranging from 1 (not at all) to 5 (extremely). The reliability of the scale analyzed using Pearson's product moment correlation in this study for positive affect is 0.80, for negative affect it is 0.75. The balance affect score is calculated by subtracting the total negative affect (NA) score from positive affect (PA) score.

The aggregate score of SWB is calculated by subtracting the balance affect score from life satisfaction score. $[SWLS + (PA - NA)]$. For measuring PSS, The Multidimensional Scale of Perceived Social Support by Zimet & colleagues (1988) was used. This scale consists of 12-item having seven-point Likert-type scale with responses

ranging from 1 (very strongly disagree) to 7 (very strongly agree) having three sub-scales- PSS from family, friends and significant others. The reliability of the scale in this study using Pearson's product moment correlation is .90 for total scale, .89, .88 and .88 for the subscales PSS from family, friends and significant others respectively.

Results:

To determine normality of the scores distribution skewness and kurtosis were checked (Table 1). The study consists of 448 participants, the sample being large enough skewness and kurtosis less than 1 was assumed to be normal distribution for this study. Leven's test for homogeneity of variance was also checked and the results showed no violation of the assumption allowing for the use of parametric test (Table 2).

Table 1. Descriptive Statistics

Scale	N	Mean	SD	Skew- ness	Std. error	Kurtosis	Std. error
SWB							
Male	211	27.22	13.05	.254	.167	.638	.332
Female	237	20.24	13.20	-.008	.157	-.158	.313
PSS_TT							
Male	211	59.11	14.75	-.628	.167	.003	.332
Female	237	59.35	14.27	-.642	.157	.206	.313
PSS_FA							
Male	211	20.11	5.92	-.600	.167	-.377	.332
Female	237	19.59	6.18	-.688	.157	-.264	.313
PSS_FR							
Male	211	19.69	5.77	-.710	.167	.026	.332
Female	237	19.88	5.55	-.596	.157	-.596	.313
PSS_SO							
Male	211	19.31	6.52	-.601	.167	-4.11	.332
Female	237	19.89	6.08	-.514	.157	-4.95	.313

Table 2: Levene's test of equality of error variance

Levene's Test for Equality of Variances

	F	df	Sig.
SWB	.134	446	.715
PSS_TT	.481	446	.488
PSS_FA	.274	446	.601
PSS_FR	.395	446	.567
PSS_SO	.897	446	.256

An independent t-test was employed to compare male and female on the measures of SWB, PSS and the components of PSS (Table 3). The results showed significant sex difference on SWB with males ($M=27.22$, $SD=13.05$) scoring higher than females ($M=20.24$, $SD=13.20$) while sex difference was not observed on any measures of PSS.

Table 3. Independent sample t-test based on sex
t-test for equality of means

Dependent variable	t	df	Sig	Mean difference	Std error difference
SWB	5.29	446	.001	6.58	1.24
PSSTT	-.17	446	.863	-.24	1.37
PSS_FA	.92	446	.358	.53	.57
PSS_FR	-.35	446	.728	-.19	.53
PSS_SO	-.97	446	.332	-.58	.59

Significant at the 0.01 level (2-tailed)

A Pearson product-moment correlation was employed to explore the relationship between SWB and PSS and its components (Table 4). The results showed that SWB positively correlated with PSS total score ($r=0.36$, $p<0.01$), perceived family support ($r=0.40$, $p<0.01$), perceived friend support ($r=0.20$, $p<0.01$) and perceived support from significant others ($r=0.28$, $p<0.01$). PSS total score correlate

positively with its three components perceived family support ($r=0.80$, $p<0.01$), perceived friend support ($r=0.81$, $p<0.01$) and perceived support from significant other ($r=0.83$, $p<0.01$).

Table 4. Correlation between SWB, PSS, PSS from family, friends and significant others

	1	2	3	4	5
1 SWB_TT	1	.40**	.44**	.22**	.30**
2 PSS_TT		1	.79**	.80**	.82**
3 PSS_FA			1	.45**	.45**
4 PSS_FR				1	.51**
5 PSS_SO					1

Significant at the 0.01 level (2-tailed)

Multiple regression analysis was conducted using enter method to predict SWB from PSS total scores and the three components of PSS (Table 5). The assumptions for regression were checked. PSS total scores showed multicollinearity which violated assumption for regression and PSS total scores was excluded from the analysis. The result shows that 20.7% of the variance in SWB can be accounted for by the predictors collectively, $F(3/444) = 38.68$, $p<.000$, $R^2 = .207$. Looking at the unique individual contributions of the predictors, the result shows that perceived support from friends ($\hat{\alpha} = .388$, $t = 7.84$, $p<.000$) and perceived support from significant others ($\hat{\alpha} = .137$, $t = 2.66$, $p<.008$) positively predict SWB. The result shows that perceived family support is the greater contributor to Mizo college students' well-being followed by perceived support from significant others. Interestingly, perceived support from friend has negative but insignificant contribution to SWB. Looking at the part correlation, perceived support from family has a greater unique contribution to SWB ($r=.331$) compared to perceived support from significant others ($r=.113$).

Table 5. Regression coefficient showing prediction of SWB from PSS and its components

Predictor	R2	df	F	Sig	â	t	sig	Part correlation
PSS_FA	.207	3/444	38.68	.000	.388	7.84	.000	.331
PSS_FR					-.022	-.43	.666	-.018
PSS_SO					.137	2.66	.008	.113

Discussion & conclusion:

The main objective of the study was to determine the predictive role of Perceived social support (PSS) and its three components (PSS from family, friends and significant others) on SWB and to explore sex difference on the measures of Subjective well-being (SWB) and Perceived social support. The results showed that male and female differ in terms of SWB, with male having greater SWB than female. The study also proved that Perceived social support from family and significant others are indeed predictors of SWB.

Mizo male college students have greater SWB than Mizo female college students. The same findings have been observed in other parts of the world too (Brannan et al., 2013; Karlsson & Archer, 2007). A number of studies showed that female experience more negative mood and experience higher levels of psychopathology than males (Eaton et al., 2012; Lucas & Gohm, 2000; Nolen-Hoeksema & Rusting, 2003), which seems to be reflected in the SWB of Mizo college students too. Mizoram despite being a state where females are said to be valued in the society and gender inequality is low, violence against women still persist even in educational institution. Verbal, sexual and psychological violence against female college students are prevalent among the undergraduate colleges in Aizawl district (Mishra, 2020) which may explain why female college students experience greater SWB than male college students.

Male and female Mizo college students did not differ in their perception of support which is in line with a study among Labenese college students where sex difference was not observed in their study (Ammar et al., 2013). Despite the presence of theories that

support that females have larger and more intimate social network the finding of this study shows that males and females are more alike than they are different in terms of perceived social support.

This study confirms that Mizo college students SWB and their perceived social support are positively related, those who perceived higher social support also have greater SWB. College students are at a stage where their friends and significant others such as romantic partner are likely to play an important role in their life. Although SWB is positively related to PSS total scores, PSS from family, PSS from friends and PSS from significant others, PSS from friends was not a significant predictor of their SWB. Perceived family support and perceived significant others support significantly predicts SWB. In fact, perceived family support had greater contribution to SWB than friend support which can be seen from the standardized beta value (β for PSS family = .39, β for PSS family = .14) as well as from the part correlation. The part correlation of PSS from family and SWB ($r = .33$) is greater than that between PSS from significant others and SWB ($r = .11$). College students still depend on their family financially, this may contribute to the perceived family support being the greatest predictor of their SWB and late adolescents and emerging adults are at the stage where they enjoy romantic relationship, this also may explain why PSS from significant others predict SWB although significant others in this study is not limited to romantic partners. Having someone special whom we trust will help us out contributes to SWB.

Among the perceived social support, perceived family support contributed the most to SWB of Mizo college students who represented Mizo late adolescents/ emerging adults. This highlighted the importance of family in Mizo society. While there are studies showing increased orientation of Mizo youths to individualistic attitudes, family integration which is an important characteristic of collectivistic familial culture (Fukayama, 1995) still seems to be valued greatly.

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Mizo Studies Vol. X No. 3

ISSN : 2319-6041

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Movement of Feminism in India

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ABSTRACT: This paper highlights the different phase of feminism in India. India is governed by a strict patriarchy from the olden. It has its consequences in the belittlement of women. Women are expected to confine under the four walls of their home, they are regarded as secondary and passive. In the institution of marriage as well, they are expected to be the caregiver and provider of men. They are regarded as useless and having no opinion in the political and social administration of a society. The movements discussed in this paper, however proved it wrong. They are the movements performed and initiated by women to amend the slip of society. These movements proved that women can be of beneficial and useful physically to the society.

Though the word 'feminism' is of modern epithet, women's movement had been in India as early as the middle 19th century.

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Scholars and historians have divided the history of feminism movement into three phases:

- i) Beginning in the mid 19th century, its main objectives were on the customary laws regarding women and women's education.
- ii) Began from 1915 to 1947 (Indian Independence). In this phase, Mahatma Gandhi incorporated women's movements into the Quit India Movement.
- iii) The third phase happened in the contemporary period which span from post-independence till date.

Through the ages, women in India have suffered oppression and injustices through the structural hierarchies in the society. However, they were influenced by the western feminism movement happening in the US and other parts of Europe, though there were some which they rejected due to cultural differences. The black feminist and Indian feminist faced two discrimination, that of race/caste(in India) and gender. Feminism of the west in the 1970s focused mainly on the equality of education and employment; and this very much influenced on the Indian women. They fought for issues like dowry-related violence against women, Sati, sex selective abortion, and custodial rape.

- i) It is said that feminism in the first phase had been started by men to uproot the evils of Sati so that widow can remarry, to forbid child marriage and reduce illiteracy. In the late nineteenth century, the movement was obstructed with the arrival of nationalist movements in India. Several Indian states like Jhansi, Kittur, Bhopal and Punjab were ruled by women like Rani Laxmibai, Rani Chennama, Quidisa Begum and Jind Kaur.
- ii) The second phase happened when the struggle for independence was growing intense. Therefore, with Gandhi as their leader the two movements collaborated in such a way that the women regarded nationalism as superior and fought for it and the fight proved to be a fight not only independence for the nation, for the women and from men's oppression as well. There were women's movement

like All India Women's Conference (AIWC) and the National Federation of Indian Women (NFIW) which were flourishing during those times.

In the 1920s, women's associations/movements were labeled as 'feminism' and it is a new thing for the women. It would be right to mention that right after the independence, the issue of feminism was precedent by issues relating to the nation-building and nationalism.

iii) Post-1947: In this phase, inequalities in the workforce like unequal wages for women, relegation of women to 'unskilled' spheres of work and restricting women as a reserve army for labour had been challenged.

Throughout history and till today, there have been movements which excluded women because they were often regarded as the 'other'. Meanwhile, there were movements organized and participated by women which affected the society positively. These movements brought out the passion and boldness of women to fight for their civic rights. It should be remembered that the harassment and partiality in the patriarchal society gave us the energy to fight for ourselves. However, the movements before independence were the issues of the condition of women belonging to the upper castes of the Hindu society, and are sponsored by men who saw the ill threats to the Hindu society by the colonial powers. Their main aim was to safeguard and reform their cultural structure. As their plan, the issue of patriarchy had not been touched. Some of the movements included induction of women in the nationalist movement, 1974's Towards Equality Report prepared by the Committee on the Status of Women, International Women's Movement and the Convention on the Abolition of all forms of Discrimination against Women (CEDAW). It must be mentioned that most of these movements did zero in uplifting the conditions of women in the patriarchal society. As the movement went on through the years, there has been a progress in the feminism movements which were worthy of discussion.

Therefore, some of the women mass movement were:

i) The Chipko Movement: Inspired by Gandhian non-violence movement, Chipko Movement or Chipko Andolan was a forest conservation movement in India which started in 1973 in Uttarakhand (part of Uttar Pradesh). Though the rural people depended on the forest for livelihood, the growing development of Uttar Pradesh led to the consumption of trees in the forest. Therefore, it resulted in lower agricultural yields, erosion, depletion of water resources and increased flooding in the surrounding areas. Back to the year 1964, environmentalist and Gandhian activist named Chandi Prasad Bhatt founded an organization which he named Dasholi Gram Swarajya. His aim was to promote and encourage small industries for the rural settlers. With the rising development, big industries came in the state destructing forest for raw materials which resulted in severe floods which killed more than 200 people in 1970. So, Dasholi Gram Swarajya stood up for the people and the forest opposing the large industries. The incident brought forth the so called Chipko Movement and the protest occurred near the village of Mandal in the upper Alaknanda valley in April 1973. However, the villagers were banned to cut down small portion of trees for making agricultural tools which is a primary need; while the big industries were legally permitted for sporting goods manufacturer. Once their appeals had been denied, with the leadership of Chandi Prasad Bhatt, women villagers protested by embracing and guarding trees all night in the forest to prevent them from further logging. After days of protest, the government banned big companies from logging the forest and allowed the local people to log the trees for local use as requested by the Dasholi Gram Swarajya.

However, the issue of ecofeminism had already been a burning issue even during those times. They even connected destruction of environment and forests to the oppression of women. Their active participation in the protest gave them the needed courage to stand up claiming a position to have a voice in the decision-making process. To mention, men opposed the involvement of women

in the Chipko Movement. In a society like ours where patriarchy is deep-rooted, the participation of women in this movement showed the pivotal roles of women in safeguarding our environment.

ii) Anti-liquor movement : This happened in Andhra Pradesh in the early 1990s. This movement had been undertaken by the women of Andhra Pradesh, of rural and urban areas regardless of caste and religion against liquor whom many of their men had depended upon and the reason which many abuse on women had taken place. Their only demand was : “no drinking or selling liquor”. The movement was led by a brave woman named Sandhya. It began as a strike demanding to stop selling liquor in the local area. The movement proceeded such that women destroyed the liquor packets as they reached the sale counters. They, then marched to the Chief Minister of their state with a letter in their hands which is written in blood which stated “we do not need liquor that drains our blood”. When they received refusal, they protested by sleeping on the doorstep of the Chief Minister to prevent him from leaving. They decided that any man found drinking would have head shaven and the penalty for selling liquor would be marching in a donkey throughout the village. It led to a whole statewide ban of liquor in 1995. The movement or tactic used by these women were innovative that political scientist Kancha Ilaiah even commented “the methods that they use are neither Gandhian nor Marxian but uniquely their own.” This movement made a turning point when the TDP (Telugu Desam Party) won the election of 1994 and passed the prohibition law. Though the law had partially been released in 1997, the women still made an active participation in the thrusting the society in the right path. More actions had been undertaken when AIADMK came to power in 2016, the then Chief Minister Jayalalitha closed 500 state-run liquor shops and in February 2017, an order had been given to close another 500 state-run liquor shops. This has been a brave deed since huge amount of revenues have come from the sales of liquor.

iii) Women and Armed Revolution: The Telengana Peoples’ Struggle (1946-51): Before going into further details of the movement,

it would be right to properly take a look at the history which made this movement necessary. Before attaining the statehood of Telangana, the people residing in the state of Hyderabad belonged to three linguistic identities, viz Telugu, Kannada and Marathi. The Telugu speaking community constituted over fifty per cent of the whole population of the state. The hereditary ruler and the Muslim elites, Hindu-caste landlords and money lenders harassed and oppressed agricultural labours. Among them, lower caste and Dalit women constituted about six million in numbers. It is said that they have not benefited from India's independence.

One of the notable leaders of the movement was Chityala Ailamma and she had been joined by thousands of women to protest against the issue of Caste-Hindu supremacy and rejecting the rights of the lower laboring classes. Although there were some successes such as land redistribution among the lower castes, the Indian Army crushed the movement by October 1951 by arresting nearly 50,000 peasants and tortured over 3 lakh people. Through the eyes of feminism, the fact that the lower-caste women fought against the oppression of men was a big movement and paved a big pathway for feminism.

iv) #MeToo Movement: The movement began in 2006 to oppose sexual abuse in the society. However, the story came out in 1997 when a African American woman activist named Tarana Burke, out of sheer pity on hearing a girl's (named Heaven) story of sexual abuse spit out her wishes to say "me too", chided "You're not alone. This happened to me too". It went on and began as a movement in 2006 to voice against the act of sexual abuse. It was only in 2017 that the movement became viral through internet in the US as an e-movement in the form of hashtag. However, it became a global phenomenon with the confession of a Hollywood actress named Alysaa Milano who unfolded the story of sexual abuse and challenging her fellow victims of sexual abuse to speak up. She wrote on her Twitter account, "If you've been sexually harassed or assaulted write 'me too' as a reply to this tweet". #MeToo became viral in India around Oc-

tober 7,2018 when an actor Tanushree Dutta spoke out, charging against actor Nana Patekar during the shooting of Horn OK Pleasss, 10 years ago. Since then, floods of stories of sexual abuse were publicise to disgrace their abusers, among which included the then Union Minister MJ Akbar whom 11 women make allegation against him. When the movement came out, women celebrities and other women voiced out their sexual abuse which heated the movement. It gained support from politicians, lawyers and members of various institutions. However, it unfolded the stories of various women to shame the assaulters publicly.

v) The Gulabi Gang: It is founded by Data SatbodhSain in 2006 to women victims of domestic violence in the absence of police intercession. The gang members wore pink,it have its first rescue in Banda district in UP, wherein the organization has been actively located in North India.It have its members grew to as many as 2,70,000 in 2014. Not only does it fight against violence against women, it even laid hands on corruption, child marriage and dowry deaths. The age-group of its members normally ranged between 18 and 60 years of age. The value of this organization is the fact that it acted where the police failed to take actions.

vi) Save Silent Valley Movement: This movement was initiated by Sugathakumari ,an environmentalist and conservationist . In 1928, the Electricity Board of Kerala suggested an input of electricity generator along the river Kunthipuzha, which was approved on 1973, which projected a cost of about 25 crores. It required a dismantle of 8 sq.km of evergreen forest. Romulus Whitaker (founder of Madras Snake Park and Madras Crocodile Bank) with KSSP (A voluntary science group) was the initiator of the protest against this issue. Sugathakumari wrote a poem titled “Marathinu Stuthi” (Ode to a tree) which became a symbol and anthem for this movement. As aforementioned, he started this movement to save natural forests across the country. Some of the arguments of the conservationist of the river are:

- a) If the project has been furthered, the entire valley would be drown by the dam.
- b) The worse done by the project will be much worse.
- c) The destruction of the construction would include illegal wood felling, cattle grazing, poaching, encroaching which would cause destruction of the valley.

Several petitions, campaigns and protests had been going on pressurizing the central government and as a result, in 1983 the project had been called off. Indira Gandhi declared the respective river to be protected in 1984 and the then Prime Minister Rajiv Gandhi inaugurated as a National Park in 1985.

vii) Nirbhaya Movement: Back in the year 2012, the news of gang rape and torture of a medical student in Delhi on the 16th December, 2012 flooded media across the entire country. Women protestors were all over the country, protesting in rage and anger. The protest got so heat up that even the legal system of the government had to listen to the demands. They have over 8,000 suggestions aided by various law makers and institutions. It included 20 years as the minimum penalty for gang rape. Though the conviction rate stayed as low as 1%, reports have increased from the incident which is the positive outcome of the movement.

Due to literacy, education and knowledge, the condition of women have risen. According to the Human Development Survey of 2011-12, 70% of girls of 15-18 years of age still continued their their education, therefore, the percentage goes only 5% less than boys. In 2018, in the class XII CBSE examination, 33.31% succeed in passing the examination which outperform boys which is only 78.99% only. In spite of all these improvements, the percentage of participation of women in the labor markets has been quite low. In contemporary India, above their education, one of the outstanding problems of women has been the barrier at the participation of work. Illiterate women worked more in the labor market. White collar jobs were regarded for the men; due to this, there were factors which caused the

less participation of women such as social background, place of residence, non-availability of white collar jobs, disproportionate long hours and lesser job security. The 2011-12 NSSO data showed that between 25-59 age-group, nearly one third of agricultural workers are farmers while the proportion of working women in the professional groups is only 15%.

Therefore, feminism movements in India down the ages have impacted in giving rise women organizations like Convention Against Discrimination of Women (CEDAW), Convention on Combating the Crimes of Trafficking in Women and Children, National Federation of Indian Women (NFIW), All India Democratic Women's Association (AIDWA), All India Women's Conference (AIWC), Young Women's Christian Association (YWCA), Mahila Dakshita Samiti (MDS), Joint Women's Programme (JWP) and Centre for Women's Development Studies (CWDS). These organizations gave the needful courage and energy to stand up against oppression of women. It also gave the rightful confidence to voice their opinions and speak up for themselves and their fellow women, against torture and abuse by men.

Let us discuss some of the reasons why feminism movement is needed in India-

- 1) To end the victimization of male dominance: Practices like kanyadaan, raksha bandhan and the purdah system highlighted the extent of male dominance in the society. In various realms of our lives, women were look upon as 'the other', the weaker beings and are expected to surrender themselves to the needs and wants of men. These movements and organizations educated the women which further provided the needful confidence and courage to stand up for themselves.
- 2) For achieving equality and identity: It should be mentioned that over 2 lakhs baby girls are killed due to the preference of baby boys and thousands of women were killed due to dowry harassment. Even after birth, women/girls have to go through discrimination of all

sorts. Of education and nutrition, women benefitted much less than boys. From statistics, 50% of teenage Indian girls are underweight. The percentage of girls getting higher education is quite less as compared to boys, which serves the reason as to why only small amount of girls could enter white collar jobs. Normally, women were barred from their own identity. In fact, each and every person have their own identity and it is, therefore a crime to identify someone from someone's identity (be it their father, brother or anyone else). No one deserves to stand in the shadow of other, wherein everyone deserves to enjoy the light from their own view. In this sense, women movements helped women realizing their rights and dignities.

3) To end contempt of women's career choices: Firstly, in India women were not expected to become well-educated and having jobs that pays off. They were expected to stay at home and do household chores. In fact, they disdained housekeeping because it did not paid off, but research tells that housemaking is equivalent to 2.5 jobs. Women were often discriminated in various jobs. They were often paid less than men for the same job and the same amount of energy consumed. Women acquired only 14% of the 17th Lok Sabha members. The Women's Reservation Bill which is still pending in the Parliament proposes to reserve 33% seats for women in Lok Sabha and in all State Legislative Assemblies.

4) To stop discussing about the know-how of women's dress code: In India, feminism is needed severely. Putting aside all other rights and freedom, women were not allowed to wear every dress they fall for. They regarded western styled clothes to be immodest and an invitation to rape, which is illiterate. Even in times of discussion of rape, the dress code of the victims has always been discussed which make these movements seem necessary.

To conclude, feminism and its movements and organizations were much needed to protect women, to fight against evil thoughts and deeds which barred them from enjoying their rights and freedom. It is needed to remind women of their strength and dignities.

Therefore, the patriarchal spirit gave the rise of these movements. If women were given their fair needed rights, feminism won't be necessary.

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Mizo Studies Vol. X No. 3
©Dept. of Mizo, MZU

ISSN : 2319-6041

A Contrastive Study of Select Linguistic Characteristics of Mizo and Manipuri

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1. Introduction: Manipuri, also known as Meiteilon or Meeteilon, is the official language of the Indian state of Manipur. It is spoken by 17,61,079 people in India (Census of India 2011) and considered to be a language which belongs to the Tibeto-Burman group of Sino-Tibetan family of languages. It is the mother tongue of the Meitei community. Meitei settlement is primarily in the valley of Manipur though many of them are in Assam, Tripura and Bangladesh and Myanmar. Meiteis claim that they have a history of more than two thousand years. Historians believe that the history of Meitei kingdom started in 33 AD with the coronation of Nongda Lairen Pakhangba as their first king. They have their own Scripts (Meitei Mayek) for writing though it was substituted by the Bengali script during the reign of King Garibniwaz in the 18th century. Only in the recent past this script has been reintroduced in the school curriculum replacing the Bengali script. Available records suggest that the number of phonemes and alphabets meiteis used changed from time to time.

Mizo, also known as Duhlian or Lushei, is the mother tongue of the Mizos. It is spoken by 8,30,846 people in India (Census of India 2011). Majority of them are in the Indian state of Mizoram while many of them are also in Manipur, Tripura, Assam, Myanmar and

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Bangladesh. According to Lalzama the original home of the Mizos is “somewhere in Tibet and China wherefrom they migrated to Burma and then to Mizoram through many centuries”(120). He further argues that “Of the various tribes belonging to the Tibeto-Burman race, the Mizo are more identical to the Manipuri, the Burmese and the Kachyen than the others”(124). This is ascertained by the close affinity Mizo language has with the other Tibeto-Burman languages spoken by these communities. Mizo as a language does not have its own script till the arrival of the Christian Missionaries. The absence of the script is the major hurdle in the study of how this language evolved through different historical phases. Linguists and philologists put Mizo and Manipuri as cognate languages under Tibeto-Burman group of the Sino-Tibetan family of languages. Figure 1 shows a schematic chart of the language family that these two languages belong.

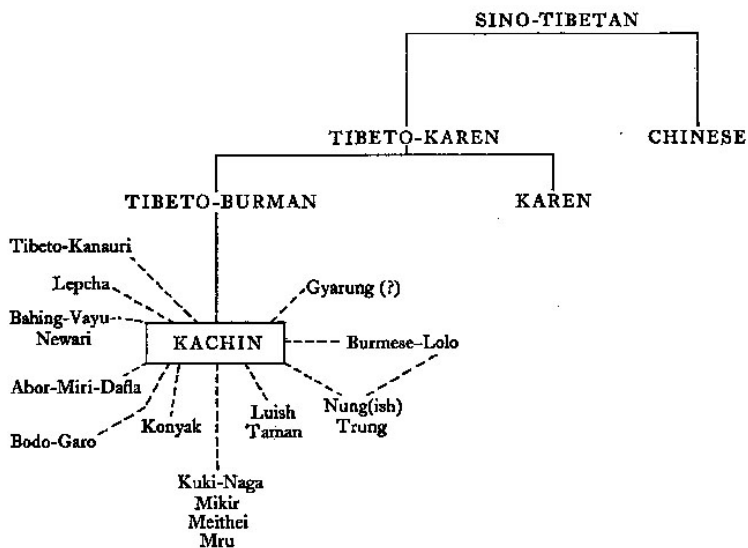


Fig.1: A Schematic chart of Sino-Tibetan groups prepared by Benedict.

Meithei, here, refers to Manipuri(Meiteilon) and Mizo(Lushei) also forms part of the Kuki-Naga group in Benedict(1972).

It is not hard to find cognate words in Manipuri and Mizo languages. This suggests the closeness of the two languages apart from the geographical proximity. This paper attempts to study the affinity between the two languages to show that they have a common origin while it will also help the speakers of both the languages to learn the other.

2. Contrastive linguistics: Contrastive studies, according to Kerzeszowski, “has a long history as early as 1000 AD when Aelfric wrote his *Grammatica*, a grammar of Latin and English, based on the implicit assumption that the knowledge of grammar of one language may facilitate the learning of another language”(2). The way how second language is taught by applying Grammar translation method is also in a sense a contrastive study as two languages (L1 and L2) are contrasted in this method of language teaching. Therefore “the idea of comparing individual languages is not new. Traditional books on foreign language grammars made use of the contrastive approach in comparing constructions or functions of the target language L2 with those of the source language L1. Such comparisons within the framework of traditional grammar have proved to be useful for pedagogical purposes”(Khan 1). Contrastive analysis of languages has been appreciated more in the language pedagogy than in philology though its importance has been proven in both the fields. In this regard Robert Lado says:

We can predict and describe the patterns that will cause difficulty in learning, and those that will not cause difficulty, by comparing systematically the language and culture to be learned with the native language and culture of the student. In our view, the preparation of up-to-date pedagogical and experimental materials must be based on this kind of [contrastive] comparison. (Lado vii)

Lado's view is given with a purely foreign language(L2) in mind. However when two cognate languages are contrasted, more similarities are found and learning one of the languages by the speakers of the other language becomes easier. Apart from the ped-

agogical utility, it also answers many philological questions such as the historical and geographical location of the origin of the languages under discussion.

3. Case: Almost all pronouns in both Manipuri and Mizo inflect for the case formation. It can also inflect for the formation of plurals. Table 1 and 2 show the case inflections in the two languages.

		English	Manipuri			
1st person native	Caseà	Nominative	Genitive	objective	Nomi-	
	Genitive	objective				
Eigi	Singular	I	my	me	Ei/ Eina	
	Eibu /Eingonda					
ina	Plural	We	our	Us	Eikhoi/ Eikho-	
	Eikhoigi	Eikhoibu/ Eikhoida				
2nd Person Nangna	Singular	You	Your	You	Nang/	
	Nanggi	Nangbu/ Nangonda				
hoi/ Nakhoi	Plural	You	Your	You	N a k -	
		Nakhoigi	Nakhoibu/ Nakhoida			
3rd Person hak/ Mahakna	Singular	He/ She	His/ Her	Him / Her	M a -	
		Mahakki	Mahakpu/ Mangonda			
hoi/ Makhoi	Plural	They	Their	Them	M a k -	
		Makhoigi	Makhoibu/ Makhoida			
Masigi	Singular	It	Its	It	Masi/ Masina	
	Masibu/ Masida					

Table 1: Case of personal pronouns in Manipuri

		English	Mizo			
1st Person Nominative	Caseà	Nominative	Genitive	objective		
	Genitive	objective				
Kei/Keimah/ka	Singular	I	my	me	Kei/keimah/Ka	
		Kei/Keimah/ka	Kei/Keimah/ka/min			
	Plural	We	our	Us	Keimahni/keini/kan	
					K e i -	

mahni/keini/kan		Keimahni/ min					
2nd Person	Singular	You	Your	You	Nang/	Nang-	
mah/i	Nang/	Nangmah/i		Nang / Nangmah/ i			
	Plural	You	Your	You	Nangni/ Nangmahni/ in		
Nangni/in/ Nangmahni		Nangni/ Nangmahni/ che					
3rd Person	Singular	He/ She		His/ Her		Him /	
Her	A /Amah/ani	A /Amah/ani		A			
	Plural	They	Their	Them	An/Anni	An	A n /
Anni							
	Singular	It	Its	It	A	A	A

Table 2: Case of personal pronouns in Mizo

While Manipuri permits the use of “Ei” and “Eina” in nominative case for the first person singular pronoun “I”, “Eina” is more popularly used specially when the verb is transitive. The suffix “-na” indicates nominative case clearly. When the root word “Ei” is suffixed with “-na”, “-gi”, “-bu”, it becomes nominative, possessive and objective respectively. The use of suffix “-na” in nominative case is optional. There is no change in the form of the pronoun in all three cases in Mizo. The suffix “-ni” is a plural morpheme suffixed to the original root word. There is no gender specification in all the pronouns in all case forms in both Manipuri and Mizo. Unlike English, Mizo and Manipuri have plural forms of the second person ie “Nangmani” and “Nakhoi” respectively. When “-na” is suffixed to the noun or pronoun to make it the agent of the sentence in Manipuri, “in” and “an” are suffixed to the feminine and masculine subjects respectively in Mizo to indicate that it is the agent of the verb. Manipuri suffix “-na” and Mizo suffix “-in” or “-an” have same function of indicating the doer/performer of action indicated by the transitive verb in a sentence (Shakespear 113).

English: I killed him.

Mizo: Keiman ka that.

Manipuri: Eina mabu hatli.

However the Manipuri suffix “-na” is not used when the subject is combined with a complement by a verbal suffix to the complement in Manipuri. Similar affixation is also there in Mizo too.

English: I am a teacher

Manipuri: Ei ojani.

Mizo: Zirtirtu Kani

In the above Manipuri sentence the nominative “Ei” is not suffixed with “-na” as there is no transitive verb. The suffix “-ni” which means “be” is same both at the phonological and semantic level in both Manipuri and Mizo. However this suffix is added to the complement in Manipuri while it is added to the subject in Mizo. The use of suffix “-na” is not limited to indicate the agent in Manipuri.

English: I am a teacher and he is a student.

Manipuri: Eina ojani aduga mana saatrani.

In the above compound sentence the two subjects are suffixed with “-na” to distinguish from each other. However if the two sentences are written separately without giving any sense of comparison, “-na” will not be suffixed. At the semantic level, the sentence indicates that “I(not he) am a teacher and he(not I) is a student.” Since the function of the suffix “-na” is not limited to the indication of the agent of verb, its usage is more dynamic than the Mizo “-in” or “an”.

The use of shortened forms of pronouns is very conspicuous in both the languages. First person “Keimah” can be shortened as “Kei” or “Ka”. Similarly “Eihak”, “Nahak” and “Mahak” in Manipuri can also be shortened as “Ei”, “Nang” and “Ma” respectively.

4. Gender: Both Manipuri and Mizo have the tendency of ending in “-i” and “-a” for feminine and masculine personal names respectively. Chaobi, Laibi, Pikpi, Phajabi, etc in Manipuri are common female names while Tomba, Chaoba, Paakpa, Naoba, Nganba, etc are common names of men. In Mizo, Ruata, Mawia, Zotea, Moi-

tea, Suaka, Liana etc are some of the common popular names while Mawii, Ruati, Zuali, Kimi, Diki, etc are some popular female names. No pronoun indicates gender in both Mizo and Manipuri. The “-i” ending for feminine gender and “-a” ending in Masculine is not fixed in both Manipuri and Mizo with reference to the common nouns referring to familial relations.

English	Manipuri	Mizo
Father	Papa/Paba	Pa
Mother	Ima	Nu
Grandfather	Pupu/Ipup	Pu
Grandmother	Ibok	Pi
Daughter-in-Law/ Married Woman	Mou	Mo
Son	Ichanupa	Fa Pa
Daughter	Ichanupi	Fa Nu
Sister	Iche/Echan	Unaunu
Brother	Iyamba(Elder brother) Inaonupa(Younger brother)	Unaupa
Brother-in-law	Ibai/Itei/Isen	Makpa
Sister-in-Law	Iteima/Inamma	Mo
Uncle	Khura/Ipanthou	Patea/Papuia/ Putea
Aunt	Inê/Indomcha	Nutei/Ni
Father-in-law	Ikubok	Pugawa
Mother-in-law	Inembok	Pizawn
Nephew	Imaknipa	Vahpa
Niece	Imou/ichanupi	Vahnu/Tu
Widow	Lukhra	Hmeithai
Widower	Pakhra	Does not exist
Wife	Nupi	Nupui
Husband	Nupa	Pasal

Table 3: Common nouns referring to familial relations

From the above words it is clear that, except for a few, common

nouns do not follow “-i” and “-a” ending regularly as gender marker both in Mizo and Manipuri. Mizo words such as “Nu”, “Mo”, “Fa Nu”, etc are feminine gender but these words do not follow the “-i” ending pattern. Similar is the case in Manipuri too. Common nouns indicating familial relations in Manipuri exist(except in few cases like “Khura”, “Khaton”, etc) with a possessive morpheme prefixed to indicate the relation.

Manipuri Word	Meaning in English	Mizo Word
Ima	My Mother	Ka Nu
Nama	Your Mother	I Nu
Mama	His Mother	A Nu
Ichanupi	My Daughter	Ka fanu
Nachanupi	Your Daughter	I Fanu
Machanupi	His/Her Daughter	A fanu
Ibok	My Grandmother	Ka Pi
Nabok	Your Grandmother	I Pi
Mabok	His/Her Grandmother	A Pi

Table 4: Some Manipuri common nouns contracted with possessive pronouns and their Mizo Counterpart

The prefixes “I-”, “Na-” and “Ma-” in Manipuri mean my, your and his/her respectively. This is true for Manipuri words like “iche”, “nache”, “mache”, “iyamba”, “nayamba”, “mayamba”, etc. However these words cannot have a free morpheme or free root if divided into two morphemes. For example “Ima” cannot exist as a root or free morpheme in the absence of “I-” in the beginning. This is a marked difference from Mizo. Therefore A J Primrose finds it very peculiar to find the double possessive in Manipuri: “one of the first peculiarities which strikes one is the double possessive which is prefixed to certain nouns(Primrose 2). This peculiarity is not found in Mizo.

5. Number: Plural nouns are formed in Manipuri by suffixing “-sing” to the singular noun. Plural suffixes in Mizo are “-te”, “-ho” and

“-zong”. Sometimes two of these suffixes can be combined or duplicated. However the singular form can also give the plural sense according to the contexts.

English Word	Manipuri Word		Mizo	
<i>Singular</i>	<i>Singular</i>	<i>Plural Form</i>	<i>Singular</i>	<i>Plural Form</i>
Book	Lairik	Lairiksing	Lekhabu	Lekhabu(te)
Guava	Pungtol	Pungtolsing	Kawlthei	Kawlthei(te)
Mango	Heinou	Heinousing	Theihai	Theihai(te)
House	Yum	Yumsing	In	In(te)

Table 5: Nouns and their plural forms

When the number of the noun is known, the plural morpheme “-sing” is omitted in Manipuri. Cardinal numbers follow the noun it qualifies while ordinals always precede the noun. “-suba” is suffixed to the cardinals to form ordinals in Manipuri.

Heinou taret (seven mangoes)

Taretsuba angang (seventh child)

In Mizo also, like Manipuri, the plural morphemes suffixed to the nouns are omitted when the cardinals follow the nouns to indicate the number. Ordinals in Mizo are formed by suffixing “-na” to the cardinals and they(ordinals)follow the noun they qualify.

Theihai-te (mangoes)

Theihai Panga (five mangoes)

Lalpa Sawmna (tenth Chief)

While case suffixes always follow the plural morpheme in Manipuri, the plural morphemes follow the case suffix in Mizo (Shakespeare 113).

6. Counting System: Manipuri and Mizo numerals show certain phonological similarities which are characteristic of Tibeto-Burman.

English	Manipuri with transcription	Mizo with transcription
No. Of Similar Vowels And Consonants		

One	Ama/YmY/	Pakhat/pYkhYt/	V=2, C=0
Two	Ani/Ynj/	Pahni/ pYnj/	V=2, C=1
Three	Ahum/Yhum/	Pathum/pYthum/	V=2, C=1
Four	Mari/mYrj/	Pali /pYlj/	V=2, C=0
Five	Manga/mYKQ:/	Panga/pYKQ:/	V=2, C=1
Six	Taruk/tYrŠk/	Paruk/pYrŠk/	V=2, C=2
Seven	Taret/tYret/	Pasari/pYsYrj/	V=1, C=1*
Eight	Nipan/njpQ:n/	Pariat/pYrjjQ:t/	V=2, C=1
Nine	Mapal/mQ:pYl/	Pakua/pYkhuY/	V=2, C=1
Ten	Tara/tYrQ:/	Sawm/sTĐm/	V=0, C=0

Table 6: Manipuri and Mizo Numerals

V=Vowel, C=Consonant

The above table shows that the pronunciation of the numerals show a significant similarity in both phonological and semantic levels.

7. Syntax: The Manipuri sentence structure permits S+O+V structure normally. However O+S +V structure is also permitted.

English: I love him.

Manipuri: Eina Mabu Nungsi. (OR, Mabu Eina Nungsi.)

The above two sentences have same meaning and are grammatically acceptable in Manipuri. However the first sentence is more popular than the second one. This sentence structure is also available in Mizo though the interchangeability between the subject and object is not permitted.

Mizo: Lal in a that.

The places of direct object, indirect object and subject are interchangeable in Manipuri. However the position of the verb(at the end of the sentence) does not change. The Manipuri equivalent of the English sentence 'I give him a book' can be written as either of the following.

Eina mangonda lairik ama pi. (S+ Oi+Od+V)²

Eina lairik ama mangonda pi. (S+ Od+ Oi+ V)

Lairik ama Eina mangonda pi. (Od+S+Oi+ V)

Lairik ama mangonda Eina pi. (Od+Oi +S+V)

Mangonda Lairik ama Eina pi. (Oi + Od+S+V)

Mangonda Lairik ama Eina pi. (Oi+S+ Od +V)

All these sentence structures are permitted in Manipuri. However this flexibility is not permitted in Mizo though some changes in the sentence structure is permitted to some extent. The sentence “I gave a cloth to Zotea” may be written in mizo as:

Zotea puan ka pe.

Ka in puan Zotea-pe.

7.1. Interrogative Pronouns and Questions:

Manipuri	English	Mizo
Kari	What	Eng nge
Kana	Who	Kha/tunge
Karamba Matamda/ Karamkanda	When	Engtik/ Laiin
Kadaida	Where	Khawiah
Kamdouna/Kamaina	How	Engtin nge
Karamba	Which	Chu

Table 7: Interrogative pronouns

Interrogative sentences in Manipuri are formed by inflecting the verb. Usually the verb is suffixed with either “-bra” or “-pra”. In Mizo it is formed by putting “em” at the end of the declarative sentence.

English: Have you read the book?

Manipuri: Nang lairik adu parabra?

Mizo: Lekhabu chu I Chhiar tawh em?

Questions in Manipuri are formed by inserting an interrogative pronoun before the verb while the same is placed at the begin-

ning of the sentence in Mizo.

English: What are you doing?

Manipuri: Nang kari touri?

Mizo: Eng nge I tih mek a?

8. Vocabulary

That Manipuri and Mizo are cognate languages is so conspicuous when we find the abundance of cognate words. A list of words of everyday use that has a certain degree of affinity are selected and compared here. The following table shows the closeness of the vocabulary of the two languages.

English	Manipuri	Mizo
Skin	Un(unsu)	Vun
Face	Mai	Hmai
Eye	Mit	Mit
Beard	Koi	Khabehmul
Mustache	Koi	Hmuihmul
Ear	Nakong/Peng	Beng
Nose	Naton	Hnar
Hand	Khut	Kut
Finger	Khutsa	Kutzungtang
Leg	Khong	Ke
Toe	Khongsa	Kezungtang
Nail	Khujin	Tin
Teeth	Yaa	Ha
Tongue	Lei	Lei
Body Hair	Tu/Tuhao/Mun	Hmul
Neck	Ngak	Nghawng
Chest/ Breast	Thabak/ Khom	Awm/ Thnute
Back	Tung/Nangan	Hnung

Waist	Khwang	Kawng
Palm	Khubaak	Kutphah
Knee	Khu-U	Khup
Abdomen	Puk	Pum
Neck	Ngak/ Ngaksham	Nghawng
Bone	Saru	Ruh(Human bone) Saruh(Animal bone)
Head	Kok(Lu)	Lu
Hair	Sam	Sam
Teeth	Yaa	Haa

Table 8: Names of human body parts

English	Manipuri	Mizo
Animal	Sha	Sa
Domestic animal	Yumsha	Ransa
Wild Animal	Lamsha	Ramsa
tiger	kei	sakei
deer	shaji	sakhi
dog	hui	ui
leopard	Kabo-kei	keite
monkey	yong	zawng
elephant	samu	sai
rhino	Samu ganda	samak

Table 9: Names of animals

The words listed in table 8 and 9 are the ones that could have been in use since the beginning of the civilization of the two linguistic communities. These words are also not considered as loanwords by the speakers of both the languages.

Conclusion: Mizo and Manipuri show a number of morphological and syntactical similarity. Pronouns in both the languages do not

indicate gender. Manipuri pronouns inflect with suffixes “-na”, “-gi” and “-bu” or “-da” to form nominative, genitive and objective respectively. In Mizo case forms are irregular. While “in” or “an” is placed as preposition following the pronoun in nominative case sometimes these are suffixed to the pronoun also. Most pronouns in both the languages have different forms for the same case. There is a tendency of “-i” and “-a” ending for female and male names respectively in both the languages though this is not regular. Plural nouns in Manipuri are formed by suffixing ‘-sing’ to the singular form while plural suffixes in Mizo are “-te”, “-zong”, and “-ho”. However these suffixes are frequently written as independent words following the noun it modifies. There is a close phonological similarity between the pronunciation of Mizo and Manipuri numerals, specially in the vowels. Manipuri sentences are very flexible. A sentence can have many structures by retaining the same meaning. Interrogative sentences in Manipuri are formed by inflecting the verb while it is formed by placing “em” at the end of the affirmative sentence. In terms of vocabulary, Manipuri and Mizo show a number of cognate words as listed in table 8 and 9. Therefore it will not difficult for a native speaker of either of the languages to learn the other.

Notes

- 1 The author acknowledges the help provided by C. Lalthangliana Junior in the preparation of this paper.
- 2 “S”, “Oi”, “Od” and “V” refer to subject, indirect object, direct object and verb of the sentence respectively.

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Mizo Studies Vol. X No. 3
©Dept. of Mizo, MZU

ISSN : 2319-6041

Agrarian Transformation among tribal in Lunglei District Mizoram

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Acknowledgement: The present article is based on a minor research sponsored by Indian Council of Social Science Research (ICSSR)

ABSTRACT: Shifting cultivation has been viewed as a threat to environment due to its nature of slash and burn. Many government policies and programmes have been implemented to wean away shifting cultivation and transformation took place towards settled cultivation. Tribal in Mizoram are also affected by this transformation and change the structure of tribal agricultural process. The transformation from shifting cultivation to settled agriculture change the cropping pattern where the number of crops cultivated declined and crops cultivated were mostly commercial crops. There is a decline of cereals cultivation and concentration is towards fruits and vegetables. The transformation also impact tool used and as settled cultivation required morethere is an increase in input use. In the process of this transformation there are certain problems which are faced by the farmers like lack of irrigation, cost of tools, marketing. As the tribal in Mizoram are within the process of transformation

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uncertainties exist and have to depend on government support in many areas.

Key words: Tribal, Shifting Cultivation, settled cultivation, agrarian transformation

I. Introduction

Indian agriculture in the post-independence has witnessed several transformations with the innovation of fresh techniques and technological advancement and consequently transformed the agrarian structure in the practice of cultivation especially in the north eastern region of the country (Malik 2003, Maithani 2005). The agriculture sector during this period also experienced sporadic growth in terms of socio-economic with the operation of five year plans on different areas of development (Raj, 1985). Agriculture sector plays a significant role in the Indian economy and enhancing its performance is crucial for a comprehensive growth (World Bank, 2006).

Shifting Cultivation is considered as an earliest form of cultivation practiced across different cultures and societies around the world (Conway, 1984). The practice of shifting cultivation is prevalent among the tribal communities living in the North and North Eastern, Central and West India and also among the tribal from the Deccan Plateau (Eswaraiah, 2003). An estimation of 10 million hectare of tribal land from 16 States in India is under Shifting Cultivation. It is also practiced by Tribal Communities and hill people especially from the North Eastern Region of the State. These States include Arunachal Pradesh, Assam, Manipur, Mizoram, Nagaland and Tripura.

However the practice of shifting cultivation is regarded as one of the major challenges faced by the tribal in terms of productivity and its impact on the environment. In fact, it is viewed as one of the impediments of tribal development in India (GoI, 2014). In order to achieve economic development for the tribal inhabitant areas,

long term policy focusing agricultural sector should not be ignored (Storm, 1995).

Agrarian transformation in Mizoram: An Overview

During the 18th Century when the Mizo made their Western trek to the present Mizo Hill, shifting cultivation was one of their modes of livelihood and formed the major activity of economic life even in modern times as well. Wet rice cultivation in 1971 was the first reported cultivation practiced by the Mizo and also marked the adoption of new technology the culture of rice cultivation (Thangchungnunga, 1997). The practice of shifting cultivation has deeply rooted with the Mizo culture and some of the festivals including ChapcharKut, Pawl Kut and MimKut depict the stages involved in shifting cultivation (Sen, 1992:428)

In Mizoram, livelihood source for the majority of the population is based on cultivation wherein 61 per cent of the working population depends on agriculture of which nearly 55 percent were cultivators and 6 percent were agricultural labourers according to the 2001 census. There are 738 villages and 1,54,643 households in Mizoram and out of which 89,454 (57.85 %) are cultivator households. From the total cultivators households 87 % households are practicing jhum and 13% practice wet rice cultivation (Lalengzama & Kanagaraj 2014).

There are 1, 54,643 households in Mizoram and more than half of the households rely on cultivation for their livelihood. Majority of the cultivator households are depending on shifting cultivation for their livelihood in all district except Aizawl. More than three fourth of the household in the Districts of Kolasib (77%), Champhai (77%) and Siaha (75%) are practicing shifting cultivation. In two districts, Mamit (68%) and Serchhip (68%), two thirds of the households are recorded as practicing shifting cultivation. The rate of households practicing shifting cultivation declines in the case of Lawngtlai (62%) and Lunglei (58%) districts. In Aizawl (34%) only

a small portion of the households engage in shifting cultivation and this may be because Aizawl is the capital of Mizoram (Lalengzama&Kanagaraj 2014).

The agrarian structure in Mizoram shows that marginal farmers predominantly constitute majority cultivating less than one hectare. Marginal farmers constitute more than 70 percent and another 20 percent are small farmers. In short the mean land holding was only 1.6 hectares. Mizoram agrarian structure is known to be an egalitarian tribal society but recently inequality emerges among the farmers. Majority of the marginal farmers (71%) only owned 21 per cent of lands while a small group (10%) of medium and large farmers control over 60 per cent of land (source (Lalengzama&Kanagaraj 2014).

Statement of the Problem

This study focuses on the comportsment of transformation from shifting cultivation to settled agriculture and its impact on tribal development in Mizoram. Agrarian structure is explained in terms of the nature of land ownership, distribution of land across size of land holding. The changing patterns of cropping, tools and implement use and input use is also studied. Tribal development is analyzed livelihood and living conditions of the households which is described from a social policy and social work perspective. The study also probes into the perception of farmers on the ecological consequences of Jhum cultivation and various jhum control programs in Mizoram including the recent New Land Use Policy (NLUP) of the Government of Mizoram. The transformation form shifting cultivation have changed the agricultural practice of tribal and this in turn left the tribal with different challenges and gap in policy of the government disadvantaged the tribal in many areas. Most of the policy and programmes are not implemented from farmer's interest and therefore there is a need to understand how this transformation shaped the cropping pattern among farmers.

Methodology

The study present study is a cross sectional in nature and quantitative method is used. The universe of the present study constitutes all the cultivators households in rural Mizoram. The unit of the study is households. The study uses multi stage sampling procedure to select district, villages and households. Lunglei district was chosen purposively as both the shifting cultivation as well as settled agriculture is practiced and recorded the highest growth rate in number of cultivators in Mizoram.

In Lunglei district four villages were chosen purposefully based on their nature of cultivation. The sample size of the study is 284 households (Which constitute 0.85% of the households in Lunglei district). The study covers 4 villages viz., Lungsen, Tawipui South, Leite and Muallianpui. Among the villages Lungsen and Tawipui South represents settled agriculture villages and Leite and Muallianpui represent shifting cultivator villages. The villages are also selected based on their distance from the district headquarter. Village with similar distances are selected where Tawipui South village and Leite village represent the nearby village from the district headquarter. Lungsen village and Muallianpui represent the villages far away from the district headquarters.

Structured household interview schedule was used to collect quantitative data among the sample households to understand the agrarian transformation. The structured household interview schedule is pretested in the village and modifications were made in the light of the pre-test. The quantitative data collected were processed with Microsoft Excel and SPSS. Simple statistical methods of averages, percentages, ratios and proportions are used to analyze quantitative data and 't' test is also used.

2. Social Structural Bases:

Social Structural Bases is studied in the form of demographic profile of respondents and family profile of the respondents. The de-

mographic profile of respondents shows that more than half of the respondents are found to be actively engaging in settled cultivation among the four sample villages within Lunglei District of Mizoram. Almost all cultivators are Mizo where Lusei are the dominant sub-tribe among Hmar, Paite, and Ralte. In terms of religion, the majority populations are Christian and Baptist Church of Mizoram constitute the highest members in its domain.

Table No 2.1: Profile of Respondents

N=284 Percentage

Sl No	Particular	f	
1	Tribe		
	Non-Mizo	2	1
	Mizo	282	99
2	Sub Tribe		
	Non-Mizo	2	1
	Lusei	260	91
	Paite	8	3
	Ralte	4	1
	Hmar	10	4
3	Religion		
	Christian	282	99
	Hindu	2	1
4	Denomination		
	Non Christian	2	1
	Presbyterian	14	5
	Baptist	210	74
	UPC(Mizoram)	10	3
	UPC(NE)	38	13
	Seventh Day Adventist	5	2
	Roman Catholic	2	1
	IKK	3	1

Source: Computed

Another variable taken for studying Social Structural bases is Family profile. The type of Family, Form of Family and Socio-Economic Category of a family forms the profile of family. The majority of the respondents belong to nuclear family and a few joint family system is also observed and almost all of the families have a stable family. There is similarity in the pattern of type of family and form of family but differs in their numbers between shifting cultivators and settled cultivators. Families categorized based on their socio-economic status shows that BPL family has the highest population followed by APL and AAY correspondingly. BPL and AAY who are considered to be poor and poorest of the poor are the majority among shifting cultivators whereas APL and BPL regarded as poor and non-poor category are mostly found among settled cultivators.

Table No 2.2: Family Particular

Family Particular				
Sl No	Particular	Type of Cultivation		
		Shifting Cultivators n=160	n=124	Settled Cultivators N=284
1	Types of Family			
	Nuclear	154	110	264
		54.20%	38.70%	93.00%
	Joint family	6	14	20
		2.10%	4.90%	7.00%
2	Form of Family			
	Stable	146	113	259
		51.40%	39.80%	91.20%
	Broken	10	9	19
		3.50%	3.20%	6.70%
	Reconstituted	4	2	6
		1.40%	0.70%	2.10%

3 Socio Economic Category

AAV	30	17	47
	10.60%	6.00%	16.50%
BPL	90	51	141
	31.70%	18.00%	49.60%
APL	40	56	96
	14.10%	19.70%	33.80%

Cultivation is the main occupation of the respondent households and the rest are labourers, government servant/pensioner, business, other occupation, carpentry and animal husbandry. Most of the respondents does not have secondary occupation and there are no significant differences between shifting cultivators and settled cultivators in terms of their occupation except among the government servant/pensioners who are mainly involved with settled cultivation. The average duration of involvement in cultivation is 25 years with plenty of experiences in the practice of cultivation. In the mean time many of the respondent households are not certain on the years they have spent for cultivation while the remaining households have experienced cultivation from 10 to 40 or more years. Comparatively, settled cultivation has been practiced recently by the households with lesser experience than the practice of shifting cultivation.

3. Agrarian structure and transformation

The agrarian structure and transformation in Lunglei district Mizoram move from shifting cultivation towards settled agriculture which could be identified through different variables viz., Nature of Land possession, Cropping pattern, tool used, input use, Perceived Consequences of Shifting Cultivation and Problems Faced by Farmers.

3.1 Nature of Land Possession

No of plots owned, area owned, duration and year of cultivation are studied to explain the nature of land possessions among the

respondents.

The government or the village council courts have the authority to give permissions of land for cultivation while some portion of the land is also owned through inheritance from their ancestors. Lands are usually owned under Land Settlement Certificate (LSC), Periodic Land Pass (PLP), Village Council pass and Community Land. Land possessed by settled cultivators is significantly higher than land owned by shifting cultivators in terms of their comparison under land settlement certificate whereas they are opposite in the case of land owned under VC pass and community land. Most of the land are owned through Village Council and through purchase.

Areas owned by cultivators are measured in tin which is equal to Acres. Although the area of land used for cultivation is not possible to measure accurately which are due to topographical disadvantages, the assumption made by the farmers are usually accepted on a land under Land Settlement Certificate, Periodic Land Pass, Village Council pass and Community Land. The farmers in Mizoram are small farmers as the average area of land owned by the cultivators in the present study is approximately 0.6 Acres. Area of land possession under PLP and Common land do not changed in the process of transition however land under LSC grown significantly grows among the settled cultivators.

As the agrarian transformation in Mizoram is in the process and has started recently the average duration of land possession (4.8 years) and land used for cultivation (4.2 years) by a farmer in the present study is comparatively low and there is no difference among both the farmers. Land holding duration under Land Settlement Certificate (LSC) is the highest as the ownership is more stable which is more prevalent among the settled cultivator.

Table No 3.1.1: Nature of Land Possession

Land Possession	Type of Cultivation
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Sl No	Particular	Shifting Cultivators			Settled Cultivators		
		n=160	n=124	Total			
1	No of Plot owned	Mean	Std. Dev		Mean	Std. Dev	
Dev	Mean	Std. Dev	t	Sig.	(2-tailed)		
	Land Settlement Certificate (LSC)	0.2	0.5	0.4			
0.6	0.3	0.5	-3.039	0.003			
	Periodic Land Pass (PLP)	0.1	0.4	0.2	0.4		
0.2	0.4	-1.561	0.120				
	Village Council Pass (VC Pass)	0.4	0.5	0.2			
0.5	0.3	0.5	3.113	0.002			
	Community land	0.5	0.5	0.1	0.3	0.3	
0.5	9.474	0.000					
	Mean	0.3	0.2	0.2	0.2	0.3	3.259
							0.001
2	Area Owned						
	Land Settlement Certificate (LSC)	0.5	1.3	1.5			
3.0	1.0	2.2	-3.877	0.000			
	Periodic Land Pass (PLP)	0.4	2.4	0.6	2.0		
0.5	2.3	-0.844	0.400				
	Village Council Pass (VC Pass)	0.8	1.1	0.4			
0.9	0.6	1.1	3.53	0.000			
	Community land	0.8	0.9	0.2	1.1	0.5	
1.0	4.91	0.000					
	Mean	0.6	0.8	0.7	0.9	0.6	0.8
							-0.551
							0.582
3	Duration						

	Land Settlement Certificate (LSC)	14.4	159.6	4.4
7.4	10.0 119.9 -3.519 0.001			
	Periodic Land Pass (PLP)	2.4	7.6	4.3 11.1
3.2	9.3 -1.171 0.243			
	Village Council Pass (VC Pass)	6.7	9.7	3.0
8.4	5.1 9.3 4.224 0.000			
	Community land	0.7 4.2	0.8	4.6 0.8
4.4	2.851 0.005			

Mean 6.1 40.2 3.1 4.2 4.8 30.3 0.816
0.415

4 Year of Cultivation

	Land Settlement Certificate (LSC)	2.1	6.5	3.5
5.9	2.7 6.3 -3.112 0.002			
	Periodic Land Pass (PLP)	2.0	6.7	2.6 8.2
2.3	7.4 -0.582 0.561			
	Village Council Pass (VC Pass)	5.1	7.5	2.8
7.9	4.0 7.8 4.23 0.000			
	Community land	0.6 3.8	16.9	181.4 7.7
119.9	9.332 0.000			

Mean 2.4 3.0 6.4 45.5 4.2 30.2 -1.105
0.27

Source: Computed

3.2 Cropping Pattern

The cropping pattern of farmer in Lunglei District Mizoram are highlighted by the type of crops cultivation, purpose of crops cultivation, No of crops, no of harvest, area used for cultivation and

annual income.

Crops cultivation moved towards commercialization where Vegetables and fruits are the two main types of crops cultivated whereas the least type of crop cultivation include cereals and tree crops by each of the household. Comparatively, the cultivation of cereals and vegetables are higher among the shifting cultivators and vice versa to tree crops and fruits.

Table No 3.2.1: No of farmers Cultivating Crops

Sl No	Particular	Type of Cultivation				Sig.	(2-tailed)
		Shifting Cultivators	Settled Cultivators				
		n=160	n=124	N=284	t		
1	Cereal	76	5	81	9.126	0.000**	
		26.80%	1.80%	28.50%			
2	Vegetables	102	32	134	6.835	0.000**	
		35.90%	11.30%	47.20%			
3	Fruits	55	61	116	-2.539	0.012**	
		19.40%	21.50%	40.80%			
4	Tree Crops	14	24	38	-2.626	0.009**	
		4.90%	8.50%	13.40%			

Source: Computed

** P < 0.01

* P < 0.05

The purpose of crop cultivation is mainly subsistence, market and both for subsistence and market. Cultivation for commercialization and market is more among settled cultivation. Among the crops cultivated, averagely the number of vegetables is the highest which are followed by the cultivation of Fruits, Cereals and tree crops.

Table No 3.2.2: Purpose of Crops Cultivated

Sl No	Particular	Type of Cultivation
-------	------------	---------------------

	Shifting Cultivators n=160	Settled Cultivators n=124	N=284
1	Cereals		
	Not Cultivated	89	119 208
		31.30%	41.90% 73.20%
	Household Consumption	48	4 52
		16.90%	1.40% 18.30%
	Market	1	2
		0.40%	0.40% 0.70%
	Both Household and market	22	0 22
		7.70%	0.00% 7.70%
2	Vegetables		
	Not Cultivated	66	93 159
		23.20%	32.70% 56.00%
	Household Consumption	19	11 30
		6.70%	3.90% 10.60%
	Market	29	16 45
		10.20%	5.60% 15.80%
	Both Household and market	46	4 50
		16.20%	1.40% 17.60%
3	Fruits		
	Not Cultivated	108	65 173
		38.00%	22.90% 60.90%
	Household Consumption	9	11 20
		3.20%	3.90% 7.00%
	Market	41	44 85
		14.40%	15.50% 29.90%
	Both Household and market	2	4 6

		0.70%	1.40%	2.10%
4	Tree Crops			
	Not Cultivated	146	100	246
		51.40%	35.20%	86.60%
	Household Consumption	3	1	4
		1.10%	0.40%	1.40%
	Market	11	20	31
		3.90%	7.00%	10.90%
	Both Household and market	0	3	3
		0.00%	1.10%	1.10%

Shifting cultivators have a significantly higher average in number of crops cultivated in cereals and vegetables as compared to settled cultivators but settled cultivators cultivated more fruits and tree crops. The average number of crops harvested in a year is not more than one time in all the crops however some commercial crops like fruits are harvested more than once in a year. The average area of lands used for cultivation is all below 1 Acres. The settled cultivators cultivated in a land larger than the shifting cultivators.

Vegetables have generated the highest income annually amongst the crops cultivated while crops including cereal and tree crops are also found to have generated income but lesser in amount than vegetables averagely. Comparatively, shifting cultivators generated more income than settled cultivators from cereals and vegetables. On the other hand, fruits and tree crops have generated higher income for the settled cultivators.

Table No 3.2.3: Number of crops Cultivation

Type of Cultivation			
Sl No	Particular	Shifting Cultivators	Settled Cultivators
Total		n=160	n=124 N=284

Std. Dev	Mean t	Std. Dev Sig.	Mean (2-tailed)	Std. Dev	Mean	Std. Dev	Mean
1	Number of crops Cultivated						
0.000**	Cereal 0.5	0.6	0.0	0.2	0.3	0.5	8.835
8.001	Vegetables 0.000**	2.1	2.2	0.5	0.9	1.4	1.9
0.02**	Fruits 0.6	1.0	0.9	1.1	0.8	1.1	-2.336
-2.961	Tree Crops 0.003**	0.1	0.3	0.3	0.6	0.2	0.4
2	Number of Harvest in a year						
0.000**	Cereal 0.5	0.5	0.0	0.2	0.3	0.5	9.126
6.056	Vegetables 0.000**	0.6	0.5	0.3	0.5	0.5	0.5
0.002**	Fruits 0.4	0.6	0.7	1.2	0.5	0.9	-3.051
-1.959	Tree Crops 0.051	0.1	0.4	0.3	1.4	0.2	1.0
3	Area Of Cultivation (in Tins)						
0.000**	Cereal 0.6	0.8	0.1	0.3	0.4	0.7	7.501
3.762	Vegetables 0.000**	0.6	0.7	0.3	0.8	0.5	0.7
0.016**	Fruits 0.4	0.8	0.7	1.3	0.5	1.0	-2.429

-3.04	Tree Crops	0.1	0.4	0.4	1.2	0.2	0.8
4	0.003**						
	Annual Income from Cultivation						
0.000**	Cereal	3047	5850	185	1521	1798	4718
							5.307
3.078	Vegetables	5594	8474	2606	7620	4289	8233
	0.002**						
0.005**	Fruits	5015	11066	9777	17286	7094	14292
							-2.819
-2.54	Tree Crops	406	2568	2355	9260	1257	6474
	0.012**						

Source: Computed

** P < 0.01

* P < 0.05

3.3 Tools used for Cultivation

A great variety of tools from basic to advanced technological tools have been used for the process of agricultural activity by the respondents' households. These tools are mainly classified according to their usage, mainly; land preparation tools, weeding tools, harvesting tools and irrigation tools. The tools used in the present study are examined in terms of number of tools owned and the source of that tool. Land preparation tools include Chempui, Hreipui, Thirtiing, Suahdur, and Tractor. Weeding tools include Chemsei, chemkawm, tuthlawh, and mechanical weeder. Harvesting tools include Dawrawn, Favah, Empai, Paikawng, and ThlamEm. Irrigating tool includes drip irrigation, mechanical water pump set, and sprinkle irrigation.

Among the tools shifting cultivators owns more forest clearing tools and weeding tools than the settled cultivators. Whereas land preparation tools and irrigating tools are more among the settled cultivators. As there is a transformation in agriculture from shifting

cultivation to settled cultivation even the tools used also changes. The sources of tools including land preparation tools, weeding tools, harvesting tools and irrigation tools are classified into; subsidy from government, purchased and prepared by self. The government has provided land preparation tools, weeding tools and harvesting tools to almost all the respondents' households while other smaller groups have also acquired them from the local market and few households have prepared their own tools. The majority of the households do not own irrigation tools and few households who owned irrigation tools are either provided by government through subsidy or through purchase from the market.

Table No 3.3.1: Number of Tools Owned

No of Tools Owned		Type of Cultivation					
Sl No	Particular	Shifting Cultivators		Settled Cultivators			
Total		n=160		n=124		N=284	
		Mean	Std. Dev	Mean	Std. Dev	Mean	
Std. Dev	t	Sig.	(2-tailed)				
1	Chempui	2.5	1.5	2.5	1.6	2.5	1.542
0.397	0.692						
2	Hreipui	1.1	0.7	1.2	0.7	1.2	0.67
-1.392	0.165						
3	Chemsei	0.2	0.6	0.4	0.7	0.3	0.633
-2.421	0.016**						
4	Thirtieng	1.1	0.8	1.3	0.8	1.2	0.829
-1.737	0.084						
5	Suahdur	0.9	0.8	1.3	0.8	1.1	0.789
-3.484	0.001**						
6	Chemkawm	2.4	1.3	2.1	1.1	2.2	1.192
2.16	0.032**						

7	Tuthlawh	2.2	1.4	1.6	1.2	1.9	1.36
3.376	0.001**						
8	Dawrawn	1.1	0.9	0.8	0.9	0.9	0.904
2.789	0.006**						
9	Em	0.4	0.8	0.8	1.0	0.6	0.925
0.000**							-3.532
10	Favah	1.9	1.2	1.4	1.3	1.7	1.244
0.000**							3.599
11	Empai	0.2	0.4	0.3	0.7	0.2	0.548
0.064							-1.862
12	Paikawng	1.0	0.6	0.9	0.7	1.0	0.653
0.952	0.342						
13	Thlamem	0.2	0.6	0.3	0.6	0.3	0.586
-0.612	0.541						
14	Diesel water pump set	0.0	0.0	0.0	0.1	0.0	0.0
0.059	-1.137	0.257					
15	Electric Motor Pump set	0.0	0.0	0.0	0.0	0.2	
0.0	0.119	-1.137	0.257				
16	Power Tiller	0.0	0.0	0.0	0.3	0.0	0.178
-1.137	0.257						
17	Tractor	NA	NA	NA	NA	NA	NA
NA							
18	Mechanical Weeder	0.0	0.1	0.1	0.3	0.1	
0.233	-3.073	0.002**					
19	Drip Irrigation	0.0	0.0	0.0	0.1	0.0	0.084
-1.614	0.108						
20	Sprinkler Irrigation	0.0	0.0	0.0	0.2	0.0	
0.132	-1.53	0.127					

Classification of Tools

1	Land preparation Tools	1.1	0.4	1.3	0.5
1.2	0.5	-2.953	0.003**		
2	Weeding Tools	1.1	0.4	1.3	0.6
-2.815	0.005**			1.2	0.5
3	Harvesting Tools	1.2	0.5	1.2	0.6
0.6	-1.1	0.272			1.2
4	Irrigating Tools	0.0	0.0	0.0	0.2
0.1	-1.53	0.127			0.0

Source Computed

** P < 0.01

* P < 0.05

3.4 Input use

The input use in the present study taken for analysis are the use of seeds, human labour, animal labour, machine, manure, pesticides and irrigation. High Yielding Variety Seeds and Local Seeds are the two types of seeds use identified wherein, the use of latter is more common among the farmers than the use of former for cultivation. The use of local seeds is significantly higher among the shifting cultivators whereas the use of high yielding variety seeds has no significant differences among the two types of cultivators, i.e shifting cultivators and settled cultivators.

In terms of human labour, male and female labourer are deployed on a small scale while on a rare occasion, female or male who are the relative give them support. The use of male and female labourers is more common amongst the settled cultivators than the shifting cultivator. Animal labour is almost absent in the present study while a few cases are observed in some parts of the area. There are respondents who owned and rented animals for their cultivation in which they sometimes deploy animals which they owned or rented for the said purpose. There is no significant difference between shifting cultivators and settled cultivators in the use of animal labour.

Only a few people have owned or rented machines for cultivation. Only among settled cultivator households ownership of machine is observed. In overall scenario use of machine is still at a minimal level.

The use of manure is observed mainly among the settled cultivator households which are significantly higher than shifting cultivators. However, even the settled cultivators sometimes use organic and chemical fertilizer. Shifting cultivation do not need use of manure and even the settled cultivation also still survived without chemical fertilizers. Both organic and chemical pesticides have never been used by the respondents' households to enhance their cultivation.

Most of the respondents' households depend on rain water while the practice of rain water harvesting and irrigation is not a common practice amongst the respondents' households for cultivation. The dependency on rainwater is significantly higher among shifting cultivator but in terms of rainwater harvesting and irrigating from river the settled cultivators observed a significantly higher rate.

Table No 3.4: Input Use

Sl No	Particular	Shifting Cultivators		Settled Cultivators			
Total		n=160	n=124	N=284			
		Mean	Std. Dev	Mean	Std. Dev	Mean	
Std. Dev	t	Sig.		(2-tailed)			
1	Seed						
	Local Seed	1.9	1.3	1.4	1.3	1.7	1.3
3.561	0.000**						
	HYV Seed	0.2	0.5	0.3	0.5	0.2	0.5
-1.017	0.31						

2	Human Labour						
	Male labourer	0.5	0.8	0.7	0.9	0.6	0.8
-2.155	0.032**						
	Female labourer		0.3	0.6	0.5	0.7	0.4
0.6	-2.999	0.003**					
	Relative Female Support			0.1	0.3	0.1	0.3
0.1	0.3	0.559	0.577				
	Relative Male Support	0.1		0.3	0.1	0.2	0.1
0.3	0.768	0.443					
3	Animal Labour						
	Animal Owned		0.0	0.0	0.0	0.3	0.0
0.2	-1.582	0.115					
	Animal Rented		0.0	0.2	0.0	0.2	0.0
0.2	-0.55	0.583					
4	Machine						
	Machine Owned		0.0	0.1	0.2	0.6	0.1
0.4	-3.953	0.000**					
	Machine Rented		0.0	0.2	0.1	0.3	0.1
0.2	-0.456	0.649					
5	Manure						
	Organic Manure		0.0	0.1	0.1	0.4	0.1
0.3	-2.719	0.007**					
	Chemical Fertilizers(NPK)			0.0	0.0	0.1	0.4
0.0	0.2	-2.301	0.022**				
	Chemical Fertilizers(minor)			0.0	0.0	0.1	0.4
0.0	0.2	-2.301	0.022**				

6	Pesticides					
0.3	Organic Pesticides	0.0	0.1	0.1	0.4	0.0
	-1.871 0.062					
0.2	Chemical pesticides	0.0	0.1	0.1	0.3	0.0
	-1.784 0.075					
7	Irrigation					
1.8	Depending on Rain Water		2.0	1.4	1.5	1.5
	1.4 2.961 0.003**					
0.3	Harvest Rainwater	0.0	0.1	0.2	0.5	0.1
	-3.56 0.000**					
	Irrigation	0.0	0.1	0.2	0.5	0.1
	-3.793 0.000**					

Source: Computed

** P < 0.01

* P < 0.05

3.5 Perception on Ecological Consequences of Shifting Cultivation

The respondent households strongly feel that one of the negative impacts of shifting cultivation is soil erosion and loss of top nutrients soil. There is significant difference between shifting cultivators and settled cultivators in their perception on the consequences of shifting cultivation in terms of soil erosion and loss of top soil. Loss of forest and destruction of trees is largely believed to be one of the impacts of shifting cultivation by the respondents. There is no significance difference in the perception of shifting cultivators and settled cultivators on the consequences of shifting cultivation in connection with loss of forest and destruction of trees. The respondents strongly agree to the fact that fire accidents due to Jhum fire, water retention capacity of soil reduced and reduce rainfall are the impacts of shifting cultivation. In contrast to the above mentioned

impacts, it has been found that there is no significant difference in the perception of shifting cultivators and settled cultivators on the consequences of shifting cultivation. Shifting cultivation has caused loss of wild animals, birds and insects and the respondents highly conformed to this particular impact. The perception to the impact of loss of wild animals, birds and insects is significantly stronger among the settled cultivators than the shifting cultivators.

Table No 3.5: Perceived Consequences of Shifting Cultivation

Sl No	Particular	Shifting Cultivators		Settled Cultivators		
Total						
		n=160	n=124	N=284		
		Mean	Std. Dev	Mean	Std. Dev	Mean
Std. Dev		t	Sig.	(2-tailed)		
1	Soil Erosion, loss of top soil	2.9	0.9	3.1	1.0	
3.0	0.9	-2.317	0.021**			
2	Loss of Forest and destruction of trees				3.0	0.9
3.1	1.0	3.0	0.9	-0.753	0.452	
3	Fire accidents due to Jhum fire				2.9	0.9
0.9	2.9	0.9	0.288	0.773		
4	Water retention capacity of soil is reduced				3.0	0.9
2.9	1.1	3.0	1.0	0.235	0.815	
5	Reduces rainfall				2.6	1.0
1.0	-1.453	0.147				
6	Loss of wild animals, birds and insects				2.6	1.0
2.9	1.0	2.7	1.0	-2.767	0.006**	

Source: Computed

** P < 0.01

* P < 0.05

3.6 Problems Faced by Farmers

There are a series of challenges faced by farmers in various aspects

including inadequate funds, non-suitability of land for cultivation, lack of irrigation and water resources, lack of technological know-how practices, inadequate human labour, inadequate animal labour, lack of marketing facilities, non-remunerative price, lack of transport services, poor roads, lack of information on markets, inadequate electricity supply, inadequate supply of chemical fertilizers, inadequate availability of organic manure, inadequate supply of chemical pesticides, lack of storage facilities, lack of agro based industries.

Settled Cultivators: Most of the declared problems viz., shortage of funds for cultivation, lack of irrigation facilities, Lack of technical knowhow, Inadequate Human Labour, Lack of marketing facilities, Non-remunerative Price, Poor Condition of Roads, Lack of Information on Markets, Inadequate Electricity Supply, Inadequate Supply of Chemical Fertilizers, Inadequate Availability of Organic Manure, Inadequate Supply of Chemical Pesticides, Lack of Storage Facilities, Lack of Agro Based Industries are suffered more by the settled cultivators which is because the nature of cultivation changes which needs more support and intervention.

Table No 3.6: Problems Faced by Farmers

Sl No	Particulars	n=160	n=124	N=284			
		Mean	Std. Dev	Mean	Std. Dev	Mean	
	Std. Dev	t	Sig.	(2-tailed)			
1	Inadequate funds	2.4	1.1	2.9	1.1	2.6	
1.1	-3.843	0.000**					
2	Non suitability of land for cultivation	2.1	1.7	-0.262	0.794	2.1	
1.8							
3	Lack of Irrigation facilities or sources	1.5	1.6	2.0			
1.8	1.7	1.7	-2.932	0.004**			
4	Lack of technical knowhow to practice	1.5	1.5	2.1	1.6	1.5	
1.9	1.8	1.7	1.6	-2.387	0.018**		
5	Inadequate human labour	1.5	1.5	2.1	1.6		

1.8	1.6	-2.918	0.004**				
6	Inadequate animal labour	1.5	1.8	2.4	1.7		
1.9	1.8	-4.612	0.000**				
7	Lack of marketing facilities	1.7	1.4	2.1	1.6		
1.9	1.5	-2.258	0.025				
8	Non remunerative price	1.7	1.3	2.2	1.5		
2.0	1.4	-2.91	0.004**				
9	Lack of transport services	1.7	1.4	2.2	1.5		
1.9	1.5	-3.218	0.001**				
10	Poor roads	1.6	1.4	2.3	1.6	1.9	1.5
-3.882	0.000**						
11	Lack of Information on Market	1.6	1.4	2.0			
1.7	1.8	1.6	-2.458	0.015**			
12	Inadequate electricity supply	1.2	1.7	2.0	1.8		
1.6	1.7	-3.977	0.000**				
13	Inadequate supply of chemical fertilizer	1.5	1.7				
2.5	1.6	1.9	1.7	-5.007	0.000**		
14	Inadequate availability of organic manure	1.5	1.7				
2.5	1.6	2.0	1.7	-5.028	0.000**		
15	Inadequate supply of chemical pesticide	1.5	1.7				
2.5	1.6	2.0	1.7	-5.069	0.000**		
16	Lack of storage facilities	1.6	1.7	2.7	1.5		
2.0	1.7	-5.561	0.000**				
17	Lack of agro based industries	1.5	1.7	2.6	1.6		
2.0	1.7	-5.629	0.000**				

Source: Computed

** P < 0.01

* P < 0.05

4. Conclusion

The present study explored the dynamics and characteristics of

agrarian transformation in Mizoram which moves from shifting cultivation towards settled agriculture. The process of transformation has been encouraged by various schemes of the government especially the Jhum control programmes. The financial support and systematic assistance from the governments have helped the farmer to start settled cultivation and yet the transformation from shifting cultivation to settled agriculture at a sustained level has been to be accomplished in the near future. The farmers abandon their traditional system of jhum cultivation and started investing in modern system based agriculture. However there are numbers of constrains which prevent them from becoming settled cultivators. These constrains are mainly topographical, financial, technical and infrastructural which are too big for the farmers to handle on their own without the help from the government. The transformation have resulted the farmer to changes their nature of land possession, size of land holding, livestock ownership, cropping pattern, input use and perception of ecological consequences of the shifting cultivation. Inequality in the land distribution has increased and 'embourgeoisement' begins although land alienation is not observed. This process of agrarian transformation in Mizoram brought commercialization in both shifting and settled cultivation. Farming became market oriented and commercialized crops are grown even in Jhum land. Although it brought development in living condition and livelihood of farmer household, sustainability is still not assured. So there is a need to support the process of agrarian transformation with effective policy from the government until and unless it is sustained.

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Mizo Studies Vol. X No. 3

ISSN : 2319-6041

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Coping Styles and Resilience in Opioid Dependence

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The aim of this study was to find out if coping styles and resilience play a role in opioid dependence (active user group). The participants (N=120; 60 active user group and 60 non-user matched group) completed a questionnaire comprising of demographic information, Maladaptive and Adaptive Coping Style Questionnaire (Moritz, S et al., 2016) and Resiliency Scale (Siu et al., 2009). Cronbach's Alpha reliability coefficients showed generally good reliability of the scales being used for this study. The results indicated significant differences in coping styles wherein the active user group engaged in more maladaptive and avoidance coping as compared to non-user group and less adaptive coping. There was also a significant difference in resiliency between the two groups. Correlational analysis further showed that adaptive coping was significantly nega-

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tively related to maladaptive coping while significantly positively related to resiliency. And finally, maladaptive coping was significantly positively related to avoidance coping while being both significantly negatively related to resiliency. Coping styles and resiliency play an important role in opioid dependence. These findings have implications for including adaptive coping skills and building resilience in substance use prevention and treatment programmes.

Key words: Coping style, Resilience, Opioid dependence

Introduction

In a national survey on the Extent and Pattern of Substance Use in India conducted between December 2017 and October 2018 by the Ministry of Social Justice and Empowerment, Government of India (Ambekar et al., 2019), 2.1% of the country's population (2.26 crore individuals) use opioids. Mizoram has the highest prevalence (25.67%) of opioid use as well as the highest opioid dependence (3.26%) as compared to other states in India.

Opioid use is an ongoing and escalating phenomenon in Mizoram which is causing a significant public health issue and a burden to the society. Since Opioid dependence is a multifaceted problem, it has to be tackled in a comprehensive manner by highlighting and studying the factors that may be associated to such problems such as coping styles and resilience of individuals.

Substance Dependence syndrome (ICD 10; World Health Organization, 1993)

Substance Dependence syndrome is a cluster of physiological, behavioral and cognitive phenomena in which the use of a substance or a class of substances takes on a much higher priority for a given individual than other behaviours that once had greater value. A central descriptive characteristic of the dependence syndrome is the desire (often strong, sometimes overpowering) to take psychoactive drugs (which may or may not have been medically prescribed), alcohol, or tobacco. There may be evidence that return to substance

use after a period of abstinence leads to a more rapid reappearance of other features of the syndrome than occurs with nondependent individuals.

Coping Style:

Coping is defined as a combination of cognitive and behavioral strategies used by an individual to deal with internal and external demands of stressful situations (Carmona et al., 2006). Coping styles are methods of coping that characterize individuals' reactions to stress, either over a period of time or across different situations (Frydenberg, 2008). For the current study, Coping Style includes maladaptive strategies (e.g., rumination and over-reaction) that seem helpful in the short term but are harmful in the long run, adaptive coping strategies (e.g., acceptance and reappraisal) that are thought to prevent and reduce harm and emotional problems both in the short and long run and avoidance (e.g., suppression and avoidance) which include maladaptive form of coping in which a person changes their behavior to avoid thinking about, feeling, or doing difficult things (Moritz et al., 2016). Past studies have found that stronger maladaptive coping strategies predicted greater frequency of drinking to intoxication (Pence et al., 2008) and also that substance use disorder patients reported more avoidant and passive coping when confronted than people in the general population. (Kronenberg et al., 2015)

Resilience:

Daily difficulties and stress faced are part of our life, but how we perceive these adversities and stressors influence our life. People differ in the ways they deal with these adversities. Some people cannot cope with these situations, thus making them unproductive and dissatisfied with their life. However, many people are able to deal with these situations successfully. For the current study, resilience may be defined as given by Luthans (2002) "the positive psychological capacity to rebound, to 'bounce back' from adversity, uncertain-

ty, conflict, failure or even positive change, progress and increased responsibility". Studies on resilience in the area of substance use has shown that resilience has played a role in both protecting against future use of substance use (Asnaani et al., 2015) as well as a predicting future use (Hosseini-Almadani et al., 2013)

Statement of the problem

The nature and extent of drug and substance use, the people involved and the circumstances vary from person to person, community to community and from culture to culture. Due to this reason, it is important to study the psychological factors surrounding this phenomenon such as Resilience and Coping Styles. It is especially important to understand these factors in the context of Mizo society as Opioid use accounts for most of the cases found here in terms of substance use. In addition, studying these factors together will help in giving a more comprehensive understanding of the differences in these psychological factors between people who are currently actively using substances and people who have never done so, as well as throw light upon the importance of these variables in the prevention of future substance use and their role in prevention and intervention programmes.

Objectives of the Study:

1. To examine the Coping Styles and Resilience of Opioid Users and Non-User control group
2. To study the relationships between Coping Styles and Resilience in Opioid Use (Active User Group and Non-User Group)

Hypothesis:

- 1) It is expected that the Active-User Group will score significantly higher on Maladaptive Coping Style and Avoidance, whereas they are expected to score significantly lower on Adaptive Coping Style and Resilience than Non-User Group
- 2) There will be a significant relationship between Resilience and Coping Styles in Opioid Use (Active User Group and Non-User

Group). Adaptive Coping will be positively correlated with Resilience, whereas Maladaptive Coping and Avoidance will be negatively correlated with Resilience.

Methods

Sample:

The participants (N=120) from Aizawl District, Mizoram comprised of 60 Active Users (male= 45 and female= 15) and 60 Non-Users (male= 45 and female= 15) who were selected based on the inclusion and exclusion criteria given below:

1. Active User Group-Individuals who currently meet dependence syndrome criteria for Opioid use (ICD-10 criteria). The active users were selected randomly from various hospitals and rehabilitation centres who met the criteria for dependence syndrome
2. Non-User Group-Individuals who have never met criteria for dependence syndrome for any substance. The demographic data of the Active Users in terms of age range and gender composition were then used to obtain a matched control group of Non-Users from the general population.

Tools used:

1. Sociodemographic and Clinical data sheet (prepared for this study) was developed to obtain information about subject's age, sex, education, employment status, marital status and history of substance use.
2. Maladaptive and Adaptive Coping Style Questionnaire (MAX; Moritz, S., Jahns, A. K., Schröder, J., Berger, T., Lincoln, T. M., Klein, J. P., & Göritz, A. S., 2016) is a 19- item 4-point Likert type scale having adaptive coping, maladaptive coping, and avoidance subscales.
3. Resiliency Scale (Siu, O.-L., Hui, C. H., Phillips, D. R., Lin, L., Wong, T.-w., & Shi, K, 2009) is a 9-item 6-point Likert type scale. a confirmatory factor analysis on the 9 items confirmed a one-factor structure. Cronbach's alpha for the resiliency scale was 0.90 (Siu, et al. 2009).

Results & Discussion

The age range for the Active User group was 21-50 years ($M=30.13$, $SD= 5.5$) out of which 45 were male, 15 female and for the Non-User group was 23-43 years ($M=33.35$, $SD=5.39$) out of which 45 were male and 15 female. In terms of educational status, in the Active User group only 15% studied upto graduation while upto 30% studied till post-graduation among the Non-User group. Majority of the Active User group (38.3%) were unemployed while majority of Non-Users (46.7%) were employed in an organized sector. Among the Active Users 26.7% were married, 8.3% were separated while 23.3 % were divorced from their spouses. Majority of the Non-Users (56.7%) were never married, 35% were married, 3.3% were divorced and no instance of separation was reported. In regard to family type, a majority of the Active User group (50%) were hailing from a joint family type while majority of the Non-User group were hailing from a nuclear family type (58.3%). The presence of history of family substance use was higher among the Active User group (46.6%) as compared to the Non-User group (13.3%). Among the sample, the duration of opioid use for 78.3% was less than 5 years, 13.3% was 6-10 years and 8.4% were using for 11-17 years.

Cronbach's Alpha reliability coefficients showed generally good reliability of the scales (above .70; Nunnally, 1978) except for a less than perfect coefficients of .62 and .61 for the Maladaptive coping and Avoidance subscales in the Active User group, which however may be accepted considering the disadvantages of small sample sizes. Levene's test for Equality of variances (Table 1) were not significant which indicated that the scores were homogenous. Kurtosis and Skewness showed non-probability curve indicating a normal distribution of the test scores.

Table 1: Descriptives and group differences (Opioid Active User Group and Non-User Group) in measures of Coping Styles and Resilience

Scales	Group	Mean	SD	Levene's test f	t	Cohen's d	Sig
Adaptive Coping 4.01**	Active User	-0.689	29.40	25.97	4.599	1.610	.207
	Non User		4.777				
Maladaptive Coping 5.68**	Active User	0.923	13.98	19.00	4.964	.176	.676
	Non User		4.703				
Avoidance 0.485	Active User		7.97	9.07	2.269	.012	.915
	Non User		2.139				2.73**
Resilience -0.465	Active User		35.37	31.45	7.827	.528	.469
	Non User		8.602				2.61**

** significant at .01 level

The present study examined Coping Styles and Resilience of individuals with opioid dependence. A matched control group of Non-Users were taken from the general population for comparison. As hypothesised, the Active-User group scored significantly lower in Adaptive coping styles with moderate effect size (Cohen's $d = -.69$), and significantly higher in Maladaptive Coping Style as compared to the Non-User group (Table 1), with large effect size (Cohen's $d = .92$). Past researches have also found that stronger adaptive coping strategies were the most consistent predictor of less frequent alcohol and drug use. It was also found that stronger maladaptive coping strategies predicted greater frequency of drinking to intoxication (Pence et al., 2008)

With regard to Avoidance (Table 1), the Active-User group also scored significantly higher in Avoidance as compared to the Non-User group, showing moderate effect size (Cohen's $d = .49$). Similar results were found by Kronenberg et al. (2015) where re-

gardless of the presence of a co-occurring disorder, substance use disorder patients reported more palliative, avoidant and passive coping when confronted than people in the general population.

The results also indicated that the Active-User Group scored significantly lower in Resilience than the Non-User group, with moderate effect size (Cohen's $d = -.47$) (Table 1). Other studies have also supported this finding. Sutherland et al. (2009) found that the chemically dependent (CD) women scored significantly lower on measures of resilience and self-differentiation as compared to non—chemically dependent (non-CD) women. Studies have shown that resilience plays a protective role against substance use (Asnaani et al., 2015) and another study also found that the low score of resilience could predict membership in addicts and non-addicts groups (Hosseini-Almadani et al., 2013)

Table 2: Table showing the Pearson Correlation of the scales and subscales in the two groups

Active User Group		Non User Group			
Adaptive Coping		Maladaptive Coping		Avoidance	
Resilience	Adaptive Coping	Maladaptive Coping		Avoidance	
Resilience					
Adaptive Coping	1	-.159	0.86	.300*	1
-.088	.595**				-.462**
Maladaptive Coping		1	.453**	-.489**	1
.310*	-.568**				
Avoidance		1	-.094		1
-.152					
Resilience			1		
1					

**Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

In terms of the relationship between Coping Styles and Resilience in Opioid Use (Active User Group versus Non-User Group), as was expected, there was a significant negative relationship between Adaptive Coping and Maladaptive Coping in the Non-user group. There was also a significant negative relationship between Maladaptive Coping and Resilience in both groups. Further, there was a significant positive relationship between Maladaptive Coping and Avoidance in both the groups. And finally as was expected, there was a significant positive relationship between Adaptive Coping and Resilience in both the groups (Table 2). Similar findings on the positive relationship can be seen in a study by Jafari et al. (2010) where coping skills training was seen as effective in improving resiliency and relapse prevention in people with substance dependency. Other related studies have also found that Resilience correlates with a state of well-being through its impact on the ability to cope with stress and that it helps individuals to engage in useful actions under stressful situations (Innes, 2017; Steinhardt & Dolbie, 2008)

To conclude, the results were found to be consistent with similar researches done in the field and has hence reiterated the importance of enhancing resilience and adaptive coping styles in the area of substance use, especially in the target population. Great strides have been taken in intervention and prevention programs in the State, which would be augmented by the finding of this study that highlighted the importance of addressing the psychological factors behind such pressing problems of the society.

Limitations and future prospects

The sample size was small in both the groups, limiting the generalizability of the results. Incorporation of gender as a variable would have enriched the study. However, this was restricted due to limited opportunity for collecting female sample as there were less number of female opioid use cases. Some of the participants had a prior history of other substance use. It would have been ideal to tease out these effects. Additional qualitative data could have enriched the

understanding of the other psychological and social factors playing a role in substance dependence.

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Mizo Studies Vol. X No. 3

ISSN : 2319-6041

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Gorkhas during the period of Rambuai in Mizoram

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Hmingthanzuali**

Abstract: *Rambuai, the twenty years of troubles that started from 1966 has touched everyone living in Mizoram one way or another. The time has also produced rich writings in the form of different types of literatures. The Gorkhas, who has been living in Mizoram for more than a century, were also a part of the Rambuai movement though their stories are hardly known. This paper tries to bring out the voices of the Gorkhas who have remained a silent subject in Rambuai history.*

Rambuai has been the darkest period in Mizoram history that engulfed all the people living in Mizoram. It has contributed varieties of narratives from different angles. In many of these narratives, we find a number of references to the Gorkhas. However, every so often it seems that the narrators are often confused between the civilian Gorkhas from Mizoram and the Gorkha soldiers that arrived later as reinforcements.

The bulk of the Gorkha soldiers mentioned in these nar-

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ratives belonged to the Gorkha Rifles or Assam Rifles who arrived afterwards. For instance, R. Zamawia, in his book states that when the people living in Aizawl fled for safety, the Gorkhas started looting the deserted houses (Zofate Zinkawngah Zalenna Mei a Mit Tur a ni lo, 351). When reading this statement, one may conclude that since the Gorkhas were in great number in Aizawl, they must have been the raiders. In reality, the looters must have been the soldiers in the 1st Assam Rifles as the civilian Gorkhas must have fled for safety as well. Many instances are seen in these narratives where the Gorkhas soldiers are ruthless and cruel while the stories of the civilian Gorkhas are silent. They have suffered as much as the Mizo in the troubled years and their stories ought to be told as they are also a part of Mizoram history.

There were Gorkhas who went underground along with the Mizo youths and went as far as Arakan. Some narratives mention few Gorkhas who went underground without actually describing their story. As a matter of fact, the wave of the Mizo National Front (MNF) movement did not differentiate the Gorkhas from the Mizo as it transcended over the whole Mizoram. The Gorkhas, having felt that they too belonged to Mizoram, were also very much under the influence of the MNF movement. This paper attempts to reflect the recollection of Gorkhas in the earliest phase of Rambuai and stories of four Gorkha Mizo National Army (MNA) through oral interviews.

Lalrawnliana says that on the outset of Rambuai, the MNF Vice President, Lalnunmawia made an appeal to the Gorkhas to stand and fight with the Mizo. The appeal was translated to Nepali by his friend, Kalu Singh. The translated work was then distributed among the Gorkhas. The appeal had a positive impact and many Gorkhas sided with the MNF. (interview) However, when Rambuai broke out and reinforcements arrived, the Gorkhas became perplexed. Uday Kumar Jaishi states that the vai soldiers (Indian soldiers) regarded them as Mizo and on the other hand, since they could speak Hindi,

the Gorkhas were scared that the MNF might consider them differently. They felt that they were caught between a rock and a hard place. Apart from this, they were also scared for their life just like everybody else. As a result, quite a number of Gorkhas fled to Assam and Burma as refugees. Many of these refugees came back to Mizoram and only few families did not come back. (interview)

The operations against the government started from 1st March 1966 in different parts of Mizoram. These operations were named Operation Jericho. In Aizawl, the Mizo National Army (MNA) started their movement against the government by firing the 1st Assam Rifles on 3rd March 1966. On 5th March, the Indian Air Force Jet Fighters arrived and started bombing Aizawl, trying to wipe out the bivouacs occupied by the MNAs. As a result, the people of Aizawl started fleeing for their lives, including the Gorkhas. In an oral interview, some Gorkhas recollected their memories of the beginning of Rambuai.

Gorkhas in the beginning of Rambuai:

Nirmal K. Pun recall that his family ran to Tuikual along with other families. On reaching Tuikual, his family moved into a big house with some other 10 families. It was the night when the MNA started firing the Assam Rifles. They were terrified and could not sleep. On the next day, they all moved out again to Rangvamaul where they were met by J. Manliana, the first Vice President of the MNF, who assured them that no harm would come to them. J. Manliana could speak Nepali and he also promised them that the MNF would look after them. (interview)

In an oral interview, Uday Kumar Jaishi say that his family were living in Bawngkawn when the insurrection broke out. They fled to the nearby forest but soon moved back to their house. They did not face any difficulty from the MNA. However, they started having problems after the reinforcements arrived. Since they could speak Hindi, the vai soldiers naturally thought that they would help

them in capturing the MNAs. However, they could not betray the MNAs, so they left Mizoram and stayed in Silchar for two months. (interview)

Manu Chetry said, “We were staying in Lawipu when the shooting started. At this time, there were four houses in Lawipu, three were owned by Gorkhas and there was only one Mizo family. The Mizo family hid in the forest, and we stayed on. During this time, we did not have any troubles both from the MNA or the Indian Army. We felt that it would be wise to stay as neutral as we could be, in order to survive. So, when the MNA needed something, we provided the best we could. Likewise, when the Army were patrolling the areas, we provided drinking water or milk to them, and we tried to stay ignorant about the political condition, and remained silent. I believe our staying ignorant was the key to our survival”.(interview)

Gopal Limbu remember that at the night of the first shooting between the MNA and the Assam Rifles, those who were living in Maubawk, both Mizo and Gorkha gathered together in the biggest house – the smithy. They all left Maubawk early in the morning to search for a better hiding place. His family and others stayed in a cave for three days. After three days, the Indian Army notified that each family should go back to their own houses, carrying a white flag. Thus, they went back to Maubawk. He added that his house was almost collapsed due to the firing. So, they went to their relative’s house and stayed until a new house was built. When some Gorkhas left Mizoram, his parents did not want to go with them as they felt they belonged in Mizoram. He also said that they did not face any trouble from the MNA, on the contrary, they felt a bond with them and supported their cause.(interview)

In many places, the Mizo people, especially the village leaders, were the ones to tell the Gorkhas to stay on as they regarded them as their own. Such is the case of N.L. Jaishi and his family, who wanted to leave Mizoram for fear of being killed in the midst of

Rambuai. However, they were assured by Tanhril local people that no harm would come to them. (interview)

M.K. Jaishi, another Tanhril local, said in an oral interview that in the beginning, the MNA seized his father, A.P. Jaishi, just for the reason that he owned a hunter boot. The MNA believed that the hunter boot was given by the Indian soldiers perhaps in exchange for some secrets. He was taken to the deep part of the forest where another group of MNA were stationing. Fortunately for him, there were MNAs from Tanhril who knew him well. They vouched for him and was released the next day. However, this incident made them move to Aizawl where they started a grocery store in Dawrpui. The grocery store became a blessing to many as there was shortage of food, and the Army controlled all the movements. Since they could speak Hindi, they were able to get essential goods from Silchar without much difficulty. (interview) As a matter of fact, when people started moving back to Aizawl from their hiding places, Tamlal Lohar say that Gorkhas such as Chetan Kumar Chhetri, Binu Kumar Thapa, K.B. Sarki, A.P. Jaishi and Kapoor Chand Thakuri were the first to open shops to cater the needs of the people. (interview)

Purna Prasad, a resident of Thuampui recall that when Rambuai started, they were living in Bawngkawn. Bawngkawn at that time was highly populated by Gorkhas. When the shooting started, many families fled to the nearby forest and hid for 5 days. Since there was shortage of food, they ate once a day. When the reinforcement arrived, they were told to come out of the forest with a white flag. Purna Prasad added that when they reached their house, they found that it was occupied by the Army, so they lived with their relatives. The residents were quite fortunate in a sense that the reinforcements that stationed in Bawngkawn were the Gorkha Rifles. He also said that as far as he remembers, none of the Gorkha in Bawngkawn faced hardship from the MNA. (interview)

Sialsuk village was burned by the Indian Army on 15th June

1966. The people moved out of the village the night before under heavy rainfall. Parvati Jaishi recall that her family left Sialsuk and went to Aizawl by foot where they took shelter in Maubawk. They were scared of the Army as well as the MNA, they were scared for their lives. They dared not show any of their feelings due to the fear that it might cost their life. (interview)

The above stories reflect what the Gorkhas felt when the movement broke out. They were scared and felt disoriented just like the Mizo. They had to flee for their lives, and had to search for a safe place to hide. The following stories of the four Gorkhas also reflect how the MNF movement affected them.

Stories of the four Gorkhas:

Kalu Singh:

It has been mentioned before that the MNF appeal to the Gorkhas was translated to Nepali by Kalu Singh. Kalu Singh was a Vernacular (Hindi) teacher in Government Mizo High School at that time. He was friends with Laldenga and Lalnunmawia. The MNF decided to make an appeal to the Gorkhas of Mizoram to support the cause of the MNF and stand with them. Lalnunmawia then requested Kalu Singh to translate the appeal and he was also promised a Captain rank after Mizoram got her independence. After the translation was finished, it was distributed among the Gorkhas. The Government regarded this action as a breach to the Government's policy and issued a warrant that read to 'shoot on sight'.

He was arrested on April 1966. Fortunately for him, the officer in charge was a Gorkha acquaintance who pleaded for him to be imprisoned. So, he was put behind bars in Aizawl where he was assaulted by the soldiers. He was later transferred to Masimpur Jail in Silchar. He kept on pleading to the Government and he was released after 18 months. However, he was forbidden to enter Mizoram. The prohibition was lifted in 1977 only. He entered Mizoram only to find he had lost everything. He lost his job, his house and his

wife. He requested the Government many times to reinstate him to his previous position as a teacher since he felt that he was wrongly imprisoned. Finally, the Government reinstated him as a teacher. Kalu Singh felt that he had lost too much to the cause of the MNF. (interview)

Man Bahadur Karki (Zokailiana):

Man Bahadur Karki (Mizo name – Zokailiana) was one of the first Gorkhas who had accepted and followed the MNF ideology. He was a resident of Thenzawl village. He owned more than 40 horses which were used for carrying goods from Sairang to Thenzawl, Lunglei and Tlabung. While supplying goods, he covertly acted as a runner for the MNF since 1961. He then joined the MNF underground in 1966. He was the Medical In-charge of the Z Battalion. He also took part in about 47 MNA operations and encounters. He visited his family once during the ceasefire of 1976 and left again after one week. He was captured in 1979 and put behind bars in the District jail for 46 days. He again joined the underground as soon as he was released from prison and stayed till 1986 peace accord. (interview)

V.L. Ringa Sailo wrote in his book that Zokailiana, despite being an active member of the MNF for a long time, was not promoted to higher rank in spite of his hard work. So, he promoted himself to a Sergeant at some point. The Commanding Officer of Z Battalion, Halleluia apologized to him and blamed himself, saying that he had failed to notice Zokailiana's works and confirmed his new rank. (Chengrang Chawilai Ni Te, 187-188) Vanlaldawta feels that his father did not get his due promotion most probably due to his being a Gorkha as those Mizo who joined after him received promotion faster than him. (interview)

Captain James Lalhmingliana Adhikari:

James Lalhmingliana Adhikari was 23 years old studying in Shillong when the MNF movement started. During this period, the

MNF ideology had influenced students in Shillong tremendously. James and his nine Mizo friends were also greatly influenced and his rented house became the headquarters to discuss their plans to join the MNA. When Rambuai started, James and his friends could not go to Mizoram as every movement was controlled by the Army. Therefore, they decided to go to East Pakistan in order to become a freedom fighter for Mizoram. On 11th April, 1966, James and his friends met in Malki, where another Mizo friend joined them. They requested their Khasi friends to take them to the East Pakistan border. On the border, they met a group of Pakistan soldiers who then took them to one of their headquarters.

After five days, they were told to go back to India since they dared not to keep them without proper authorization. So, they were asked to go to the nearest India border military post where they could report themselves. On their way to the India border, James decided that they should split up and try to reach Sylhet from where they could go to Mizoram to join the MNA. James and one of his friends, then went on towards Sylhet, overcoming many difficulties, finally reached Rangamati. The two friends stayed in Rangamati for five days before boarding a bus to enter Mizoram. In the bus, they met Rev. Sakhawliana who was on his way to meet Laldenga in Chittagong. So, they went back to Chittagong and met Laldenga. They left for Mizoram the next day.

Rengtlang was the underground headquarters at that time. On reaching, James finally joined the MNA formally. He was given a Captain rank. He took part in many operations and stayed underground for 7 years. He proved to be useful since he could speak multiple languages. In 1973, he developed an eye problem that needed to be treated. So, he left their headquarters and reported to Rashtriya Rifles in Pharva. He was then escorted to Lawngtlai and then to Pukpui. From Pukpui, he was taken to Aizawl and was kept in a makeshift prison in Tuirial for a month. Fortunately, he was not assaulted while in prison. He was then shifted to Aizawl Jail where

he was confined for another two weeks. Even after he was released, he had to appear in the court every week for three years. He felt that unless he formally surrenders to the Government, he would not be able to have peace. He said that his submission was due to the fact that he wanted to live normally, without getting being suspected and being checked by the Government all the time. He added that he had supported and fought for his beloved Mizoram. (interview)

Ramfangzauva:

Ramfangzauva changed his Gorkha name to a Mizo name when he joined the MNF, which had become his official name. He was a resident of Chungtlang village where there were no other Gorkha family. He was around 16 years of age when the MNF movement started. His family was greatly influenced by the MNF ideals and supported the movement.

Since his family could speak Hindi, the patrolling armies would make their house a halting place. During this time, the MNAs had to be given food and other things in secret, whomever caught supplying goods to the MNA were beaten mercilessly and very often killed. Ramfangzauva was able to get pass the Army guards without getting suspected as the Army trusted his family. He later joined the underground MNA as a private in Z Battalion and took part in a number of operations. He proved to be useful since he could speak different languages. (interview) Mostly he operated in the tactical headquarters under Col. Lalrawnlana. In 1984, the tactical headquarters was assigned for a bank job since there was shortage of money. They went to Sairang Bank where the vai manager was killed and the bank money was looted. In this operation, Ramfangzauva took an active part. (Zoram Zalen a Sual, Vol – 10, 301) When the peace accord was signed, he was among the selected to escort the remains of the deceased MNA. He came overground in 1986. He says that he fully supported the MNF movement and he feels that he had done his best to serve Mizoram. (interview)

On 1st May, 1982, Quit Mizoram Order was issued from Arakan Headquarters, signed by Zoramthanga, Vice President of the MNF. According to this Order, all non – Mizo, including government officials were advised to leave Mizoram by 21st June 1982. However, the Order came with a relaxation. The Gorkhas who settled and born prior to 1966, Christian workers and people from Mongoloid race were not included. (Mizo Hnam Movement, 189) The Gorkhas were the only non – Mizo who were excluded as a community.

Prior to 1966, it seems that majority of the Gorkhas did not pay much attention to the MNF movement owing to the fact that the MNF were keeping their actual intention a secret. Though an appeal was made to the Gorkhas, the declaration of independence must have caught many of them by surprise. They were caught off guard so much so that some of them even left Mizoram in order to stay safe. However, majority of them showed their support to the movement either by joining the underground or by helping the MNA overground. A remarkable fact is that in the Rambuai narratives, there has never been any mention of Gorkha as an informant/pointer. This fact also shows that they do not differ themselves and regard the Mizo plight as their plight as well. It is also clear that they wish for their stories to be known as they feel that they truly belong to Mizoram.

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Mizo Studies Vol. X No. 3

ISSN : 2319-6041

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From Space to Landscape: Mizoram (the Lushai Hills) in Colonial travel Writing

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This paper aims to explore the construction of the 'Lushai Hills' (at present the Indian state of Mizoram) as a dystopian landscape in colonial military expedition reports, a major sub-genre of colonial travel writings by critically looking at The Lushai Expedition (1873), one of the earliest colonial documents on Mizoram. The text is authored by R G Woodthorpe, a surveyor in the Topographical Survey of India and a member in some of these military expeditions to the Lushai Hills by the British in the last decades of the nineteenth century. The reading is premised on the recognition colonial travel and travel writing as central to the transformation of the Lushai Hills into a colonial territory in the last quarter of the nineteenth century. Travel writing is viewed as an important tool of empire-building. However, given the enormity of the collaboration between travel writing and empire-building, this paper focuses on the framing of the Lushai Hills as landscape in the text.

From the perspective of space, its production, and colonization, landscape is best viewed as a visual appropriation of space.

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Given that (a) colonialism is an exercise in space-production and that (b) the construction of colonial space begins with acts of gazing, travel writing is central to the mutation of space into colonial landscapes. This backdrop makes it imperative to approach landscape as the key tool/trope of space-production in travel and expedition texts.

In *Iconography of Landscape* (1988), cultural geographers Denis Cosgrove and Stephen Daniels define landscape as a mode of painting that originated in medieval Italy. This new artistic mode drew from the 'linear perspective', a fresh technique to represent three-dimensional space on a two-dimensional canvas. However, a fuller understanding of the concept of landscapes comes from more recent works such as *Landscape* (2007), by John Wiley who summarizes almost all major contemporary views on landscape into three key approaches (17). To cultural geographer Carl Sauer and the 'Berkley School' of landscape studies associated with him, landscape is an external reality to be seen; to British geographer W. G. Hoskins (1908-1992) known for his landmark study *The Making of the English Landscape* (1954), landscape is an archive/palimpsest of rural local histories and hence a critical source of historiography; for American thinker J B Jackson (1909-1996), landscape is both a symbolic text and a tool of domination.

A fuller understanding of landscape begins with its recognition as both an object and a sight, and as embodiment, inhabitation, and dwelling. Wylie writes: "Landscape is not only something we see, but it is also a way of seeing things, a particular way of looking at and picturing the world around us. Landscapes are not just about what we see but about how we look. To landscape is to gaze in a particular fashion" (7; emphasis added). A landscape gaze is a culturally conditioned perception of space and is entrenched in "particular cultural values, attitudes, ideologies and expectations" (7). This definition encapsulates the vital perspectives on landscape and the politics of it- first, landscape is object/material referent; second, it is

a gaze/way of seeing; and third, landscape as vision is predominantly determined by ideological positioning of the viewer. To this extent, a landscape is a political coding of space.

As a site to generate and consolidate colonial power landscape-making is central to empire-building. As suggested above, the construction of landscape in colonial texts is better viewed as an ideological exercise. The imperial eyes 'de-semanticizes' as well as 're-semanticizes' (Pratt). It prioritizes select aspects of the topography and transforms others to redundancy. Its embeddedness in structures of power makes the landscape gaze of colonial travelers a crucial tool of power. In his study *Social Formation and Symbolic landscape* (1984), cultural Geographer Denis Cosgrove recognizes landscape-production as central to projects of controlling space (85). Landscape is a "way of seeing, a composition and structuring of the world so that it may be appropriated by a detached individual spectator to whom an illusion of order and control is offered through the composition of space according to the certainties of geometry" (55: emphasis added). Cosgrove views landscape as gaze and construct. However what is more important is that he conceptualizes landscape as an instrument of appropriating, or possessing and by extension, colonizing space. To this extent, the political coding or visualization of space as a landscape is often a colonising exercise. It is important to locate the construction of landscape in colonial travel writings in this larger project of colonising space.

The framing of landscape derives from visions of appropriation which determine the shape and disposition of landscapes. Cosgrove reiterates this view in "Prospect, perspective and the Evolution of the Landscape Idea" (1985), where he argues that the formulation of landscape "involves control and domination over space as an absolute, objective entity; its transformation into the property of the individual or the state" (46: emphasis added). The landscape gaze transforms a plot of land into property (Wylie 59). It is possible to

suggest that the conversion of space into landscapes in travel writings serve as preludes to the subsequent conversion of space into territories and productive assets. To this extent, colonial landscapes correspond to commodification of indigenous geography.

Although the link between landscape and ideology is suggested above, it is necessary to discuss it in further detail. Cosgrove observes that landscape is a “visual ideology” (Prospect 47), employed as a tool to reinforce and naturalize power structures. Wylie, in a similar vein, argues that landscape is often implicated in a “politics of vision” (62). The thesis that landscape is a tool in the service of power comes from works such as John Barrell’s *The Dark Side of the Landscape: The Rural Poor in English Painting 1730-1840* (1983), and Ann Bermingham’s *Landscape and Ideology: The English Rustic Tradition 1740—1860* (1986). Barrell explores how a set of stock-scenes like “laborers at work” are employed to naturalize hegemonic structures in British paintings (3). Similarly, Bermingham points to the alliance between landscape-paintings and the enclosure process in Britain: “There is an ideology of landscape, and in the eighteenth and nineteenth centuries a class view of landscape embodied a set of socially, and, finally, economically determined values to which the painted image gave a cultural expression” (3). Don Mitchell in *The Lie of the Land: Migrant Workers and the California Landscape* (1996) also reinforces the view of landscape-making as a hegemonic exercise. It is already suggested that colonial landscape is more of an ideological construct than an aesthetic exercise. It involves strategies which are not always obvious. W. J. T. Mitchell in *Landscape and Power* (1994), suggests that a landscape is best viewed as a performance. It is discussed later in this thesis how colonial travel and expedition writings host the transformation of pre-colonial space, not only as strategic visualizations but also as strategic performances.

As performance, landscape in colonial writings is a site to enact cultural visions as well as a means to formulate subject positions. Juliet Mitchell looks at landscape as a dynamic “medium of

exchange”, a “site of visual appropriation” and a site for the formation of identities (1). Wylie also recognizes how cultural sensibilities such as modernity transfigure into landscapes (118). These views make it possible to suggest that colonial landscape is best viewed as self-fashioning and Othering. It is a condition and consequence of performance than an aestheticisation of space. Colonial landscapes, not only draw from but regularly collaborate in the proliferation of colonial power. They are visualizations of space that expedites the transformation of space into territory and assets.

In colonial travel writings, landscape are employed as tropes—or so to say—as metaphors to challenge indigenous ownership and authority over space. This explains the framing of the colony as a landscape of dystopia in these texts. Mary Louise Pratt in the book *Imperial Eyes: Travel Writing and Transculturation* (1992), offers important clues into this where she highlights the centrality of ‘the imperial gaze’ in the framing of space as landscapes in colonial travel writing. The imperial gaze is marked by its keenness to “look out and posses” space (Pratt 7). Pratt also identifies the stock-devices and conventions that embody the imperial gaze. For instance, she links the conventional visual arrangement of sights in travel writing to the colonial desire to attain sweeping mastery over a scene. Pratt terms it the ‘monarch of all I survey’ mode (201). This convention is central to our understanding of the text under review. Pratt observes how, in a travel narrative, the writer-traveler positions himself in ways that gives him the sole privilege or authority to ‘survey’ the surrounding landscape as well as to construct it around the strategic military or economic priorities of the empire. It is possible to suggest that Pratt identifies wealth-making as central to the framing of space as landscapes in travel writing which she views as implicated in a “discourse of accumulation” (192). This insights form an important backdrop of this study.

Louise Pratt also offers important clues into the textual politics of landscapes in travel writing. She identifies the generation of

“density of meaning” as the key to landscape-production in colonial travel writings (150, 204). This density of meaning comes from the use of adjectival modifiers, nominal colour expressions or in short, from the addition of material referents to landscape by the traveler-narrator. The other tropes that are central to this project are first, “negative or anti aestheticisation” of a landscape in the form of binaries; second, transforming the relationship between the viewing subject/ traveler and the viewed object/landscape, into a master-slave dichotomy. These ideas throw further light into the issue at hand and in understanding the construction of the Lushai Hills in the text under investigation.

The foregoing discussion offers crucial insights into the preponderant employment of geographical/ topographical as tropes or metaphors by the colonial travel writer. As suggested elsewhere, this metaphorization of space as landscape is best viewed as prelude to more resolute and concrete attempts to territorialize space. The construction of the colonial landscapes as a metaphor of otherness is a prelude to subsequent claims of territorialization. One of the tropes central to the construction of landscapes in colonial travel writings, is the “rhetoric of discovery” (Pratt 175). Almost every act of travel is accompanied by a sense of indeterminacy and adventure. The sense of danger and corresponding excitement is amplified by regularly calling attention to the hazards encountered as the travellers plod along. However, it is the guts of the imperial traveler that prevails over the fear/danger of the unknown/unseen colony. In other words, the colonial traveler transforms landscapes into a metaphor for hostility as well as site of self-fashioning. The discourse of discovery that underlies colonial travel writing is a key instrument of imperial self-fashioning. Discovery as a trope helps to challenge contesting/ indigenous claims/authority over space. Pramod Nayar in his book *Colonial Voices: the Discourses of Empire* (2012), offers another important perspective on the issue at hand. He organizes the discourse of discovery into three stages- first, the imaginative exploration and

the fantasy of discovery; second, the narrative organization in the form of reportage and; third, the explication and documentation of the discovered through a process of inquiry (8). It is possible to suggest that the construction of landscape is a layered exercise that involves the visualization, realization and review of the experience of encountering space. In other words, this is a movement from visualization through realization to the actual production of space.

In *The Rhetoric of Empire: Colonial Discourse in Journalism, Travel Writing, and Imperial Administration* (1992), David Spurr refers to it as an “economy of uneven exchange” (14). It goes without saying that tricks of reduction and expansion often aid these projects. It could be suggested that landscapes in colonial travel and expedition texts function as what Pratt terms as “imperial allegories” (181).

Another trope that is central to the allegorization of space as landscape in colonial travel writings is the rhetoric of danger presented as anticipated uncertainties, topographical perils, and unfriendly natives. Like discovery it is also a tool of self-fashioning of the traveler not only as the imperial hero/picaro, but as the rightful steward of this otherwise dystopian landscape. This could be explained better with Pratt’s view of colonial travel writing as “negative aesthetic” and colonising designs that underlie such an aesthetic/rhetoric (218). Landscapes are also presented as hostile, irrational and awe-inspiring triggering rhapsodic experiences in the traveler. What informs this aesthetics is the view of nature which is at once exotic, alluring, fearful, awesome and transformative; a framework within which an informed, rational and enlightened Western observer time and again gazes upon a rhapsodic otherness.

David Spurr’s views on rhetoric as central to empire-building adds further light to this. Spurr identifies surveillance (13), appropriation (28), aestheticisation, and classification (50), debasement (76), and negation (89), as central to colonial rhetoric. Interestingly,

Pratt identifies 'the aesthetic' or poetic and the scientific as the principal modes of landscape construction in colonial travel writing.

The Lushai Expedition belongs to the large body of expedition writings generated in the nineteenth century northeast frontier. Some of these are Major John Butler's *Travels and Adventures in the Province of Assam* (1855), James Johnstone's *Manipur and Naga Hills* (1896), and William Griffith's *Travels in Assam, Burma, Bhutan, Affghanistan and the Neighbouring Countries* (1847). Most of these writings come from men in colonial army and regularly attempt to create a network of what Robert Young in *White Mythologies: Writing History and the West* terms as "white mythologies" (2). Although structured as military documents these narratives appropriate larger cultural roles of domination, serving as strategic colonial apparatuses in a strategic site. Also in these texts, the campaign narrative also includes interior exploration of difficult and dangerous tracts. It is these forages that determine the layering of the imperial gaze and eventually influence the organization of space as landscape. In this sense, it is not inappropriate to view Woodthorpe and his compatriots as what Mary Louise Pratt terms as "capitalist vanguard" (*Imperial* 146; also see Beinart 7). Texts such as *The Lushai Expedition*, it is argued here, not only illustrate the ideological underpinning of colonial economic and military interest but also circulate a new kind of imperial energy. This energy is often derived from the transformation of existing space into a certain kind of landscape. As a result, ideologies that go into the production of landscapes in these narratives proliferate further justification of economic prioritization by, and, of space production.

As stated earlier, *The Lushai Expedition* (hereafter referred to as *Expedition*), makes use of most of the formal features of frontier narratives. The trope central to the construction of the Lushai Hills as landscape is that of the wild. The notion of the wild is deeply entrenched in the Eurocentric notion of nature-culture binary. Landscapes in the text could be viewed as an embodiment of this mas-

ter-trope. The narrative begins by marking the regions as a hide-out of “fierce and predatory” tribes (2). In other words, every attempt to morph the Lushai Hills into a landscape is already implicated in the metaphor of the wild. Once set into motion, it is argued here, this metaphor turns into an all-pervasive meta-trope to challenge the autonomy of the Lushai hills as a self-standing socio-cultural self.

James Hevia in *The Imperial Security State* (2012) suggests that colonial landscapes function not only as aesthetic or ideological texts but also as a form of strategic knowledge. This adds a new dimension to the understanding of landscape as a military and economic utility like surveys and route-books. This mutation involves the employment of techno-scientific reflection on space as operational terrain or a cartography of accuracy and exactitude. This desire surfaces more obviously in the eagerness of the traveler to survey and incorporate the region into grids or frame of reference of European science (miles, hours, temperature, and height). This could also be viewed as an attempt to discipline space.

The Lushai Expedition (1873), is an important colonial document written by R G Woodthorpe, one of those early colonial officials to pioneer and participate in the colonization of what the British viewed as the Lushai Hills (a territory that by and large corresponds to the present Indian state of Mizoram). The narrative is an account of colonial military expeditions into the erstwhile territory of the Lushai hills. Expedition writing is an important form of colonial knowledge and is central to projects of empire-building. This is illustrated by the proliferation of such writings in nineteenth century northeast frontier. *Travels and Adventures in the Province of Assam* (1855) by Major John Butler, *Manipur and Naga Hills* (1896) by James Johnstone, and *Travels in Assam, Burma, Bhutan, Affghanistan and the Neighbouring Countries* (1847) by William Griffiths are some of the important names in this context. It is important to note that most of these are narratives of goal-oriented acts of mili-

tary travel and expedition. Their organization replicate the regularity and discipline that characterize a military campaign. However, the traveler-surveyor cannot refrain from the urge to approach the northeast, both the site and destination of travel, through certain ideologically shaped tropes.

Woodthorpe approaches the Lushai Hills primarily as a military terrain and landscapes it as a strategic utility. As landscapes, these hills are reduced to a cluster of logistics. For instance, Woodthorpe writes: "Here crossing a beautiful stream of clear water, the ascent commenced, and a stiff climb it proved; a sheer ascent of eighteen hundred feet, with a slope of three hundred and thirty two feet the whole way. Arrived at the top, we had a long five miles to go over a very uneven path, ascending and descending alternately, never level" (62; emphasis added). Again, he writes: "The path, as is the case along most of the ridges, runs through a very open jungle, till it reaches the site of the village, a large bare gravelly spot" (179; emphasis added). Or "The road onwards of Mynadhur was similar in character to that up to it, precipitous and jungly" (115; emphasis added). These illustrate how the traveler not only gazes at the Lushai hills as a strategic site but transforms landscapes into strategic signposts. He writes:

The road running along the Sonai is very level as far as Nagakhal, a stream at the foot of the hills three miles beyond Monierkhal. It first runs through a very flat open country, but below Nudigram it passes through a large patch of a very high grass jungle, beyond which it enters a forest, and so to Nagakhal, passing two clearances for gardens, Durmiakhal and Monierkhal. (64; emphasis added)

Woodthorpe creates a density of meaning while constructing the Lushai hills by employing phrases like 'level', 'very level', 'very flat open country' etc. The text also presents other instances wherein strategic precision knowledge is camouflaged as landscape.

For instance, the following passage on the construction of military camps during the campaign illustrates the appropriation of landscapes as strategic knowledge:

All these stations were situated close to the river's edge; a position by which an ample survey of water was secured, and the Commissariat's boats were able to provide the troops with the necessary provisions every evening-the coolies being thus set-free for road-making. The rapids proved passable for boats up to two hundred mounds, though they were dragged through these with difficulty. (117; emphasis added)

It is what Hevia views as "military-strategic imagination" that is central to the construction of the Lushai hills as landscapes in Woodthorpe (9). This military-strategic gaze often, but not always assumes quite obvious forms and the landscape-gaze is directed to strategic sites such as potential military routes. For instance: "The latter, now famous by reason of the frequent raids made upon it, is a tolerable huge clearance" (65; emphasis added). Landscapes, for the traveler-surveyor Woodthorpe, becomes a survey of military utilities such as potential places of sojourn, passes, sources of water etc. For instance:

On the highest point of the mountains we found, to our surprise, a large native bedstead by the path...It now serves as a convenient resting place on which the weary travelers may recline after their fatiguing climb, and from which they may survey the smiling plains of Cachar spread out like a map some three thousand feet below. (67; emphasis added)

This is an attempt at the enactment of the monarchic trope. There are other instances when Woodthorpe places himself in the role of the colonial voyeur. He writes: "Old Kholel, most admirably situated beneath one of the highest peaks of the range, where the narrow ridge, widening as it gradually rises to the hill, affords a site of half a mile in length and about three hundred yards in width,

commanding a magnificent view of the Manipur” (130). In another attempt to claim visual mastery over the Lushai country, Woodthorpe writes, “From the higher points of this range, the first extensive view of the Lushai country was obtained. Far away, to the north-east, stretched the Muniupur ranges; to the east, the distant Lushai Hills, rising above the lower and nearer ranges; some clothed in every variety of green, while in others the forest was broken (132).” The self-congratulatory note and the sense of achievement underlying these passages attest to the fascination of the traveler to take over the Lushai Hills.

In the text, the convening of a negative aesthetic is the most apparent in the construction of a symbolic landscape often employing the trope of the wild. The following passage illustrates the attempts at transforming the Lushai hills as a landscape of danger, fear, and otherness. Woodthorpe writes: “It was astonishing how soon a waste, howling wilderness of jungle was transformed into a pleasant camp” (117). The landscape gaze on this occasion implicates both economic as well as civilizational imports. It is interesting that the unfavorable impression of the Lushai hills as “jungly hills” is immediately complemented by plans to transform these into “cultivated tracts” (173). This is an instance how landscape is a prelude to the conversion of space into imperial assets. On another occasion, while returning homewards after subjugating the Lushais, Woodthorpe apprehends that the hills will relapse to perpetual slumber once the colonial army departs. He writes:

By the 10th of March, in accordance with the orders of the Government before quoted, all the troops and coolies had bidden farewell to Tipai Mukh; and the Tuivai itself, flowing past ruined huts and deserted godowns, once more greeted the Barak with its ceaseless babble, undisturbed by the cries of coolies and the trumpeting of elephants, while the surrounding jungles relapsed into their former silence, re-

sounding no more to the blows of the invaders' axe. (320).

These instances illustrate how in the narrative, landscapes are more of an enthusiastic postulation of spaces than a disinterested gaze. In other words, inherent in these landscapes is the proposal in favour of a new spatiality. From that perspective, the production of landscapes in the narrative could be viewed as what Lefebvre views the transformation of space into the grids of abstraction and conceptualization. It is often by subjecting colonized spaces to anticipations and assumptions that the colonial traveler ensures ideological mastery over these.

It is obvious that landscapes in the text do not only stem from, but regularly initiate and reinforce a relationship of mastery of the imperial traveler-campaigner over the colonized space. Such projects are not always explicable in terms of a negative aesthetic. It is usual that the density of meaning is also produced through such strategies. For instance, Woodthorpe observes:

On the 17th, leaving behind a guard of fifty men of the 22nd under Lieutenant Gordon, the General and staff, with Mr. Edgar and Col. Nuthall's wing of the 44th, marched from Pachui, and descended to the Tuivai, here still a fine stream-clear and cold, flowing between huge boulders, past shingly reaches, and bubbling over pebbly shallows, ever and anon widening out into still pools, in the clear depths of which were reflected the varied hues of the wooded hill-sides. A small bamboo bridge had been thrown across at a spot where a large stretch of shingle on the left bank narrowed the stream considerably. (187)

Instances like these illustrate the preponderance of visual trope in the text. It is interesting to observe that the aura of gloom and apprehension that perennially haunts the landscape gaze while moving into the enemy's space suddenly disappears and is replaced by an enthusiastic and admiring one, almost like a voyeur. The same

hill-scape emerges not as a strategic terrain. Instead of assuming repulsive and ghostly proportions the landscape emerges as an inviting host. It is only at this point that flowers and foliage in the landscape invite the imperial eyes. For instance, amidst people's greetings a home-bound campaigner writes: "Beneath nestled a small village, and beyond lay the broad and smiling valley, through which far below, like a silver thread, the Teo wound its way. High hills of dark green, on the slopes of which the jooms shone like gold in the bright sunshine, rose in the background"(276). The same mood continues:

The beauty of the scene was heightened by the rhododendrons which clothed the hill-side on either side of the road and were then in all their glory of brilliant blossoms, and helmets and turbans became gaily decorated. Even the guns were not forgotten; their prosaic steel forms being also adorned with the bright flowers, with almost loving care... shortly after we passed through a magnificent pine forest; a gentle breeze sighting through the tall pines wafted their sweet perfume across our onward path. (276)

Similarly, Woodthorpe writes: "The scenery, both on the river and by the road, between Tipai Mukh and Cachar, was very fine; the autumnal-like tint of the foliage in the dense jungle, at this season, were most varied and beautiful; orchids and other wild flowers abounded, and the forest was sweet with their many-scented blossoms"(325). The passage gives the impression that all un-ease have receded. But the edenic vision does not continue for long and is immediately overtaken by the apocalyptic note that constantly underwrites the text. Woodthorpe writes almost in a note of alarm:

But an invisible foe haunted these fair scenes-and cholera, that fatal pestilence, stalked along the river, or lurked in the jungle, striking down the Sepoys joyously looking forward to a speedy meeting with friends, but numbering most of its victims among the poor coolies...a more dreaded enemy

than any we had to encounter in Lushai land. (326; emphasis added)

Ambuscade as trope is central to the construction of landscape in the text. This is embodied as anticipation of an invisible foe from the very beginning of the campaign. Recounting the arrangements of the march, at Mynadthur, the base of the expedition, Woodthorpe writes: "The boatmen in these districts had the most intense horror of this part of the country, and it was with great difficulty that they were induced to go with their boats; many preferring to sink them, while they themselves disappeared in some place of concealment till the danger was past" (112). In fact, the foe, in the text is more suggested than explicitly painted and the invisible, ambuscading foe is framed through landscapes which validate their presence.

In several places, the Lushais had put up some symbols, intended as a warning to the troops not to advance. One was a small model of a gallows made of bamboos, with rough pieces of wood intended to represent men hanging from it, and another consisted of small strips of a bamboo stuck into the trunk of a felled tree, from the wounds of which, a deep red sap, strongly resembling blood, exuded-indicating to the troops the fate that awaited them if they persisted in the advance. (134)

Throughout the trail, the Lushais keep threatening the colonizer by their "threatening demonstrations" (134). The Lushai is always presented as an ambuscading figure lying hidden and unseen, sometimes in the jungle, sometimes amidst the crops, but s/he is always a co-traveller in the form of an unexpected and unforeseen enemy. In other words, the Lushai is always presented as hostile to the colonizer. For instance: "shortly after their arrival the Lushais commenced firing into the camp from the forest which surrounded it closely" (138). Similarly, he writes, "This Tuibhum encampment

was surrounded on all sides by steep hills, as usual covered with forest, and the Lushais, concealed among the trees, continued to annoy us by firing into it, and at the working parties. The casualties, however, were not numerous, only a coolie and a sapper being wounded (147)". As soon as the detachment leaves the camp, it is fired from all sides (148). Thus, the landscapes within the text are both actual and symbolic. It is obvious in the way the campaign is entirely framed as a confrontation between the torch-bearers of European modernity and an unfriendly 'other' suggested through the trope an invisible enemy. Probably the trope of a howling and roaring wilderness, as discussed initially reinforces this stereotype of an invisible foe.

Although the above-cited instances reveal the deployment of a negative aesthetic in the formulation of landscapes within the text, there are other occasions in the narrative which illustrate a more radical use of the same. In terms of motif and symbolism, these also draw from the same ideological repertoire. As stated earlier, what distinguishes these is the extremity and translucence to which the apparatus of negative aesthetic is stretched. As later instances suggest, the negative aesthetic is often instrumental in the construction of landscapes in the text. It frequently draws on the twin tropes of negativization and insubstantialization. For instance, Woodthorpe reports, how traversing through "obscure paths", "tall and tangled grass jungle" and pestilential swamps they come across a "stone god and goddess" (61). It is interesting to look at the sarcastic way Woodthorpe comments at the sight:

Beneath these rocks, we found the rudely carved figures of the god and goddess, about three feet high, with strips of red and white cloth adorning their shapeless bodies. The former was sitting cross-legged on some broken stones, on which were some attempts at ornamentation, and which were apparently remains of a kind of canopy, or at any rate, of a throne. The goddess was standing in a small low-walled en-

closure and at the foot of a bamboo bedstead. (63; emphasis added)

The landscape gaze almost reduces an indigenous sacrosanct landscape to derogatory proportions. Although it is more of an attempt at insubstantialization of the local space, what follows is an instance of more radical subversion of the same. In what could be as an instance of negativization this sacrosanct space as cast as a hoary-scary, nocturnal landscape:

Having lighted a fire, and killed, cooked and eaten a fowl, we made our beds, and were speedily asleep under the shelter of the goddess near whose shrine we were lying, though to acknowledge the truth, she was a somewhat fear-inspiring object, as seen dimly through the mosquito curtains by the pale moonlight, to a nervous imagination in moments of half-wakefulness. (63; emphasis added)

This passage illustrates the framing of the hills as an enigma. For example, the use of shapeless figures as a metaphor in the passage could be viewed as an attempt to find an imaginary parallel of the obscure path, tall and tangled jungle. Woodthorpe conveys the perplexing aura in the landscape: "I was unable to make out anything about these figures, how long they had been there, whom they represented". This could be viewed as an extension of the trope of the northeast as dystopia.

There are more obvious instances of the way the imperial gaze frames the Lushai hills into a negative aesthetic. While returning from the expedition, Woodthorpe writes:

At one of the camps, a quantity of empty ghi-casks were thrown into the fires as the troops were about to march. Having been well saturated with the greasy contents, they blazed up merrily...and exciting the cupidity of the Lushais, who as usual, had collected to pick up anything the troops left behind...as the rear guard marched off, they saw the Lushais

dancing and gesticulating like demons round the flames, red hot hoops being whisked out in all directions. (315; emphasis added)

Framing the Lushais as dancing demons accomplishes the appropriation of the colonized landscape by fixating it into ideologically conditioned discursive frames of negation or in this instance what Spurr views as “vilification” (Rhetoric 79). In keeping with the focus of the study this instance also reveals the ideological investment that go into the construction of landscapes within the text.

Woodthorpe’s narrative tries to transform the northeast into a landscape of savagery and anarchy. The trope as well as the rhetoric of danger determines the landscape gaze in his narrative. To this extent, Woodthorpe’s text is an attempt to transform the northeast as a colonial dystopia. However, the framing of pre-colonial spaces as or into a certain kind of landscape does not remain confined to observations of and on space. In fact, the landscape gaze that goes into the framing of space in the narrative is informed by a strong desire to transform space. Suggestions for the transformation of space are made, in the text, primarily by means of a negative aesthetic. In other words, appropriation of space and conversion thereof into landscapes are pursued through a rhetoric of dystopia. This is a case of metaphorising space. Woodthorpe’s text metaphorises the Lushai Hills as a cluster of dystopian landscapes. In a way, Landscapes as metaphors are used by the imperial traveler Woodthorpe to draw the attention of the Empire to these hills as empty spaces or places without rightful claimants, thereby enhancing the possibilities of expansion. The text also constructs the Lushai hills as a potential cornucopia. This is a more direct form of suggesting alternative uses of space. In a way, it complements the objectives which drive the more obvious negativization of landscapes in colonial landscape discourse. Either way, travel and expedition texts are precursors of the transformation of landscapes into possession or territorialization. The eagerness with which the traveler-surveyor Woodthorpe

converts the Lushai Hills into imagined confrontation zones bears testimony to this.

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Conceptualizing Mizo Notion of Death in the Early Colonial Period

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Abstract: Colonialism has brought tremendous changes in almost every sphere of the Mizo life. With the introduction of new institution whether colonial or religious institution, Mizo death practices, concept and attitudes on dying were somehow significantly transformed. Traditional rites and beliefs are re-shaped by the spread of Christianity and other aspects of colonialism. All these transformation makes it more and more difficult to sustain the age-old practices that have brought meaning and order to the chasm and grief of death. This paper explores the conversation between Christian missionaries and the Mizo, and seek to explore how these engagement contributed to the re-inventions of practices and beliefs surrounding death which are 'modern' and yet also have a deep link with tradition. This notion of death which developed in the early colonial period has become the foundation and base for Mizo Christian notion of death which survived till the present day.

Colonial ethnographies and later Mizo writings shows that the Mizo were 'religious' and adhered to numerous beliefs and practices surrounding death (McCall 118), connecting with supernatural

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beings which were believed, developed in the Chin Hills of Myanmar. Like many other tribal cultures of the world and our neighbouring tribe, the different Mizo clans believed in life after death, traditional belief system had impinged on how they perceived and conceptualized death and the afterlife as well its attributed ritual practices. Traditional Mizo society was shrouded with the mystery of supernatural beings and the natural world. These played a crucial role in the formation their belief system surrounding death and the afterlife. Traditional classification and typology of deaths were also affected by their beliefs in the supernatural entity and the human soul. A complex set of traditional death rituals served as an establishment of social identity through 'rite of passage' (Gennep 13) and group cooperation, solidarity of groups, families and clan members. Traditional concept of death, the philosophy of eschatology and rituals depicted signs, symbols and marked the core cultural values. The core beliefs was extensively based on taboos, (Saiaithanga 42) the attainment of pialral, eternal hope in Mizo belief system lies in the successful conduct of sacrifices through sakhua which requires enormous wealth and to hunt a prescribed game during their lifetime. Thus, the core of Mizo belief system sakhua lies in the endorsement of wealthy members in a community and successful hunters. For the Mizo there was no virtue greater than an act of bravery or generosity that serves the welfare of his community (Kipgen 124). All these belief depicted the traditional philosophy, their interaction with the natural beings and the natural world, their way of living and the everyday life which suited the society as it involves communal worship on behalf of the wealthy and the brave hunters as their success benefitted the whole community which points to the survival of the community (Lalthangliana 152-154).

Soon after the annexation of the Lushai Hills by the British, the Welsh missionaries entered the Hills which left an indelible imprint on the life and culture of the Mizo. The main purpose of the British annexation was securing peace, law and order whereas mis-

sionaries contact was to convert the Mizo from their previous belief system. The Christian missionaries imparted in the Mizo minds the western thought form through Christianity and education. It was because of this influence, traditional world views and practices had undergone a gradual change.

Christian Missionaries & the Deathly Encounter

Christian missionaries in the then Lushai Hills were the missionaries of evangelical awakening in the 19th Century. The Presbyterian and the Baptist Missionaries were the products of this Evangelical awakening and the Churches to which they longed are the outcome of the Evangelical movement in the eighteenth and nineteenth centuries. The newborn church was nursed and developed under the parental care of the missionaries. Its creed and constitution were formulated after the creed and constitution of the western church and also adopted many practices of the parent church (Tlanghmingthanga 78-79). The faith of the young Church in Mizoram was influenced by the evangelical faith and theology right from the beginning. Their Biblical interpretations and theological thinking was the product of Western Evangelical theology. Therefore the Mizo world views and cultures are considerably affected by the preaching of western evangelist or the missionaries (79). It can be seen that the first two missionaries F.W Savidge and J.H Lorrain were sponsored by a wealthy British Philanthropist, Arthington of Leeds in England who was an eschatologically motivated person who believed in second coming of the Christ. The imprint of Arthington's motif could be seen in the preaching of the two pioneer missionaries. They preached the gospel with an emphasis on the end of life hereafter (Rawsea 134-135).

J.M Lloyd writes:

"Mr. Arthington...believed in the second coming of our Lord and his view was that his workers would busy themselves solely with proclaiming the gospels among the tribes who had never heard it. They were

then to move to a new area, and not even to waste time in writing or translating books, not even in translating the scripture” (135).

Upon arrival, the missionaries soon realized that the message had to be preached in frames so that the people recognize and understand easily, which made them articulate to the tribes in a language and expressions that were comprehensible. Thus, the first Baptist missionaries, Savidge and Lorrain, made the message more relevant once they initially presented Christ as a liberator from the clutches of malevolent spirits instead of as a saviour from sins. This message was seen to own a greater resonance amongst the people (Pachau 303). It is in this way the use of pialral to refer to heaven among Mizo Christianity may be understood, since the victorious identity of the thangchhuah man and his hope in a future state free from fear, matched the Christian hope for certainty and transcendence after death. As the early Mizo convert Zakunga wrote in an article for Kristian Tlangau in December 1911 “Thihna chu nunna a ni” for Christians, ‘death is life’. This presents a significant shift in the attitude towards death among the Mizo (Heath, 199-200).

The belief in and worship of Pathian replaced the difficult and costly Thangchhuah as the path to pialral (heaven or paradise). The belief in life after death was a major resource for missionaries to conjoin the Mizo belief system and Christianity. The belief in the existence of two different and contrasting abodes of the dead further provided a deeper link between the two. The existent contrast between the two places was furthered in the Christian message when mithi khua was supplemented and subsequently supplanted by hremhmun (hell). Although mithi khua (abode of the dead) was not hell, it provided the means to form the idea of hell in the Christian teaching of life after death. Pialral on the other hand came to be identified with the Christian hope of life after death right from the beginning. From the early days of Christianity in Mizoram, Mizo Christians related their Christian hope of heaven with the existing belief of pialral (Lalsangkima 49-50).

Mitthi Khua (village of the dead) in the traditional belief system can be summarised as shortage of food and drink, intense labour under poor physical health and uncertainty about the environment leading to fear and insecurity. These points to three basic aspects of life's aspirations which form a significant expression of hope in Mizo society: sufficient and abundant food and drink, minimal labour and abundant rest and material and spiritual certainty, which represent local values. But all these esteemed conditions was not guaranteed after death without the performance of necessary rituals by the living which can only be attained in Pialral (Paradise) which was almost impossible for the commoner to achieve such status. Thus, Christianity offered a new understanding of the afterlife. Mizo concept of pialral was transformed by the Christian concept of 'heaven'. Access to Heaven or Mizo Pialral is opened not only for the skilful, the mighty and the rich, but for everyone, male or female who put their trust in Jesus (Hminga 294-295).

J.H Lorrain had observed a scene in 1896 when a Mizo woman was mourning the death of her daughter, which he had recorded in his Log Book entitled "Sorrowing without hope for the dead" to quote:

"One day in the village we had heard rending sobs and the sound of a woman calling in a voice half choked with tears the name of a girl. Asked a bystander if someone had just died. He shook his hand and pointed to mound of red clay by the side of the house and said that the poor woman had lost her daughter some months back and buried her there and that she was crying now because her heart had gone strolling (using a lushai expression lung a leng) Some which produces such bitter sobs is of no common order-It is the sorrow who has no hope; and when the heart tries to follow the dear ones who has gone from earth forever, it is overwhelmed with despair and dreadful fear. It fell them as I listened to the agonised groans of that poor solitary mother, that compared with the work of speaking comfort to such souls and point-

ing them to the saviour all earthly riches, praise, honour and power as naught" (Lorrain).

The subject of death, grief and bereavement was among the major point of contact made by the early missionaries, where comfort and transcendent hope was to be relished in the Christian heaven. In an interview quoted from C.L Hminga the group of first generation Christians were asked, "what was the Gospel message they first heard?" Only one person remembered the message well. This person, who later became a pastor, said the message he first heard from the first Welsh missionary D. E. Jones in 1899 was, *"Believe on 'Pathian' Jehova and worship him, then you don't need to sacrifice to the demons any more. Even when you die you shall go to 'Pialral'* (Lalsangkima 48).

This was a message assembled solely for the Mizo responding to their religious aspirations and goals. The missionaries learned to preach in such a tone through their experience of interacting with the people. By putting new stress on the belief in Pathian (God), interpreting him to be active and loving, and even calling for his worship, the other two concerns of the Mizo, namely healing of sickness and the (new) way to pialral, were addressed profoundly.

Grace R. Lewis quoted how Lorrain and Savidge recorded an early account of a Christian funeral from 1906:

"The converts saw how wonderfully the consolations of the Gospel upheld the bereaved family, and while the young men dug the grave on a hill-top, hard by, many sat around the beloved dead, speaking of the land beyond the tomb to which her spirit had gone. When the evening shadows began to lengthen she was laid to rest, and as we stood around the grave in the midst of that grove of waving banana trees, many of the converts witnessed for the first time a Christian funeral, and realised, as never before, that the things which are seen are temporal, but the things which are not seen are eternal" (Lewis p72-73).

This scene which involves young men digging the grave and

the burial taking place on the day of the death according to Mizo customs that survives today is furnished with a new hope in Christian terms which offers consolation to the bereaved and the hope of future happiness. The missionaries explicitly suggest that their funeral arrangements served to offer a new vocabulary and basis for hope, which encourage an emotional attitude towards death (Heath 203).

In a monthly article Kristian Tlangau entitled “Tanga Thu” the author Siahnuna highlighted the Christian death bed scene in the year 1912. In September 1912 a brethren Thanga had fallen seriously ill which led him to a near-death experience causing him to collapse, in this situation Thanga had spoken out that “my redeemer leaded me”. His pain was becoming severe that his family and close friends even convinced him to perform traditional sacrifices, but he stood fast and sung two Christian hymns and was about to leave. Amid his imminent, impending death, Thanga had spoken out that “I’m leaving, I wish all my families a formal goodbye” he had held their hands and finally died (Saihnuna 170-172). This instance from Kristian Tlangau suggests that as the last moment of life was approaching a dying person was lying in his bed, surrounded by his close one, the moment leading up to his death was unfolding quite vigorously, where the dying person soon realised that his death is near and he accepted it. Apart from the death bed scene, there were numerous religious teachings like sermons and Christian articles, etc written in the Kristian Tlangau magazine depicting the early Mizo Christian concept of portraying death as conquering and equalizing the power of death. The theme of these sermons and articles were intended to teach and remind people no matter how rich or poor they were, or no matter how powerful they were death was inevitable and everyone had the same destination.

The notion of Christian good death in the early colonial period was heavily influenced by British evangelical theology which

required piety and life-long preparation, as well as fortitude in the face of physical suffering. It should take place in a good Christian home, surrounded by a loving family, with the dying person making explicit farewells to family members, comforted by the assurance of a future family reunion in heaven. There should be time, and physical and mental capacity, for the completion of temporal and spiritual business. The dying person should be conscious and lucid until the end, resigned to God's will, able to beg forgiveness for past sins and to prove worthy of salvation (Jalland 52).

Social Condition of the Mizo in the Early Colonial Period

The prevailing social condition and lives of the early Mizo Christians have also been instrumental in shaping their world views and orientation towards death and the afterlife. In the early stages of colonisation resistance to Christianity from several Mizo Chiefs led to the persecution of the converts, they had faced physical torture and were even ousted from their village. For the converted Mizo Christian life was harsh. Christians were still not in the majority. Some chiefs developed an intense dislike of the Christians, accusing them of disobeying his order when they would not work on Sunday and refused to participate in the annual Kawngpui Siam sacrifice (Kipgen 223). In the Mizo experience, his 'religion' was chiefly a means of avoiding sickness and of postponing death. Its function was to maintain him and his family in life and death (Lloyd 210).

Between 1911 and 1912 a great famine popularly known as Mautam broke out in the Mizo Hills. (Rokuma 4) The Mizo had experienced many such famines and was used to the hardship, starvation, and death that accompany the phenomenon (Nag 249). The famine of 1911- 12 was the first famine experienced by Mizos under British rule. The missionaries had written that some Mizo were still nursing the feelings of resentment against those who have occupied their country. The Christian missionaries called this disastrous calamity the means to extend their evangelisation as J.H Lorrain and F.W.

Savidge had reported in 1912, “The gaunt spectre of famine has been spreading distress and sorrow all over this fair land, but we have been spared the still more terrible experience of pestilence which at one time seemed to seep the country, and the trying times through which we have been passing have strengthened our faith and have been the means of extending the saviour’s kingdom” (Rofeli 6). In many parts of the Mizo Hills, this famine caused much suffering and ill-health among the people. Outbreaks of Cholera in several Districts accompanied it and carried off considerable number of victims. Many sad cases of destitute orphan children and other poor people had to be dealt with (Thanzauva 52).

The subsequent result of the famine was thus rekindling of Harhna (the spiritual revival) with a theological theme of the Second Coming of Christ. The emphasis on the imminent second coming of Christ led to more and more excitement as the revival continued. As that was the essence of their preaching, many impressionable young people were making themselves ready for the end. This led many to adopt a negative attitude towards the present life and things of the world. (Kipgen p259-260) The economic life of the people was at stake and physical hunger made the Mizo attuned to the Gospel. (Hminga 75-80).

Only a few years later towards the end of 1918, the influenza epidemic swept through Europe, and many other countries following the First World War reached Mizoram. A large number of people died, especially in the village. According to Liangkhaia, there were 40 to 50 deaths in each village located on the high ridges, and 100 to 200 in many of the low-lying villages. In addition to Influenza, there was an outbreak of smallpox, with an estimated death toll as high as 380 (164). An epidemic of such extensive spread and with so many deaths had not been known in the living memory. While the living were still mourning for the dead and a feeling of depression was widespread and extraordinarily powerful a revival broke out on 26th July 1919. (Kipgen 237)

The British colonisation and the missionaries' activities from the nineteenth century did lead to a crisis that shattered the stability and hope for future security that had hitherto been the bed-rock of community cohesion. Famines caused by the flowering of the bamboo and other pestilences, as well as numerous epidemics added to struggle to survive in the early decades of the twentieth century. Young men had previously fought in skirmishes against the British, Mizo later served alongside the British in Europe in World War I between 1915 and 1918 leaving them unable to provide security and labour force to those at home. The forbidden killing of some animals, imposed not just by missionaries but also by the British administration, closed the accepted routes to Pialral (paradise). Notwithstanding the British paternalist characteristics during this period, the Mizo way of life had been compromised by British activities. The encounter with the British whether colonial or missionary, led to an "identity crisis" (Heath 22-23). As the study reveals that, such situation demands careful emotional navigation. This offered a possible stimulus for the emergence of Khawhar zai in the 1920s following the third wave of revival. Given the theme of the third wave of revival, most of the new Mizo Christian songs that erupted during this period were about the suffering of Christ. A large number were also devoted to the present suffering of the people. This reflected the hard life the Mizo lived in a hard land and a longing for Pialral (Heaven). Soon these new songs were popular and were sung with great fervour both in regular church worship and in fellowship in gathering homes called Lengkhawm or Zaikhawm. A large portion of theme were associated with death predominantly used at homes in which someone has recently died in the khawhar in (house of the bereavement). The singing of such a song in this context is called khawhar zai (bereavement singing) (Lalzama 37). The new form of singing and style of composition brought a paradigm shift from traditional style, stressing the Mizo Christian concept of 'Vanram' (paradise) which was not known before. Generally, the new style of

composition which sprang out as a result of the 1919 revival have emphasized the people's longing for the Christian heaven, stressed the Christian philosophy of eschatology.

The subject of death played a central part in the conversation between the missionaries and their converts. Missionary insistence on speaking about death provoked fascination amongst their potential converts and helped to convey a sense of the authority of the Christian God. For the Mizo, Christian depictions of the resurrection of the dead and the second coming of Christ held a particular attraction, as these offered an innovative theological perspective on the death process. Believers no longer had to fear death, nor the wrath of malevolent spirits, and could instead await with anticipation the rising up of their dead. Thus, conversation about the dead involves tricky linguistic and cultural translation. As a result of the discursive encounter, a new narrative on the notion of death and the afterlife was incorporated into an autochthonous eschatological framework. To quote Joy Pachuau "It was this active collective engagement with the Western form, rather than its blanket adoption, that eventually led to people's identification with Christianity. What was Western was indigenized and transformed even as it was translated into vernacular form" (298). This led to a formulation of a distinctive Mizo Christian notion of death, which Joy Pachuau termed as a creation of alternative culture, not necessarily an imposition but rather the outcome of an active engagement in which the foreign agents that often acceded to local interventions (298). Since the major portion of the Christian element was incorporated into traditional beliefs, there has been a strong line of continuity as the traditional notion of death was utilized to link the new Christian element. As found in the form of Lengkhawm/Khawhar zai tradition and death rituals that holds several forms of traditional elements in the early colonial period which is still is practiced today.

Conclusion

The Christian Missionaries imparted in the Mizo minds the western thought-form through Christianity and education. It was because of this influence and teachings imparted by the missionaries, traditional world views and practices had undergone a gradual change. Missionaries were quite successful in conjoining the Christian eschatology with the traditional notion of death and the afterlife. This resulted in a new understanding of death and the afterlife. In this process, many traditional elements were incorporated within the framework of Christian concepts. Mizo Christianity from the beginning was seen as eschatological oriented; as evangelical awakening in the 1850s Great Britain had greatly influenced on the missionaries' approach in imparting the gospel in their early contact with the tribe. Also, the prevailing social condition of the Mizo in the early period of Colonisation has been instrumental in shaping their notion towards death and the afterlife. Thus, an active engagement with foreign ideas had led to a new understanding of death and the afterlife; still, there has been some trace of continuity from traditional notions surrounding death and the afterlife. Thus, the practices and notions surrounding death that developed during the early colonial period became the foundation of Mizo Christian notion of death, which survived till the present day.

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Mizo Studies Vol. X No. 3

ISSN : 2319-6041

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Social History of the Koloi in Tripura

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Abstract: *Historical evidence demonstrated that Tripura has always provided a broad social framework for integration and assimilation of tribes into different tribal social formation. Although the Koloi were Kokborok speakers, they were counted as the sub-tribe of the Halam. Their migration story has four different directions. Looking at their clan structure, it appears that they were admixture of different communities like Reang, Tripuri and Mizo related tribes. The term 'Koloi' itself needs a careful examination. Festival, religious practices and marriage system resemble the practice of the Mizo and Tripuri. This paper delves all this issues.*

Key words: Migration, society, Halam, Kuki, Mizo, clan, festival, religion and Ochai

The Koloi are normally understood as one of the sub-group of the Halam in Tripura. At present, their total population is estimated to be 10000. Their settlement areas are found in the village of Baishyamunipara, Jantranapara, Halua, Danlekha, Taichhang, Tuidu, Jaksai, Palku etc in the Gomati and Dhalai districts and Brah-

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macherra, Tuisindrai, Takai in the Khowai district and Darkhai, Taichharangchak in the West district and Kalai and Damcherra area of North district of Tripura. They adopted Tripuri language called Kokborok as their mother tongue.

Although there is no clear cut agreement among the Kolois elders regarding the meaning of the term 'Kolo', many of them believe that the term 'Kolo' is derived from the word 'Kului' which means soft or mild in nature. Another theory claims that the term was derived from 'Kol' meaning tricks. The proponent of this theory said that the Tripura kings controlled them by means of trick. There is also a proverb to support this view which says 'Kolkhaori romnani bagui Kolo hin jago' means they are made to obedient by means of trick (Abhinoy Halam: 2020, p.244). Others are of the opinion that the word 'Kolo' has been derived from 'Kol' in different tune that could mean a spear. By asserting this they claimed that in any battle, the Kolo were very expert in using spear and so they are named as 'Kolo'. But there is no historical evidence to the above mentioned points. Therefore, we can put that the term 'Kolo' is a generic term designating the people who share the same culture (Interview: Dasarath Kolo, 2011).

Kolo are regarded as the Mizo group who are assimilated to Tripuri tribe by the early Mizo historians (B. Lalthangliana, 2001, p.86). In Tripura, Mizo brethren are known by three different names, namely Halam, Kuki and Lushai till now. Lushai are clearly understood as the Mizo of Tripura living in the Zampui hill with their Duhlian speaking dialect and there is no Kolo among them. It is pertinent to enquire the composition of the Halam and the Kuki at the outset. In history of Tripura, there was no clear cut differentiation between the Halam and the Kuki. Those tribes who surrendered to the kings were given the title-Halam in the same way; those tribes who did not surrender to the kings were called the Kuki (Dr. RN Sen, 2011, p.31). In addition, before the appearance of the term 'Halam' we see references of Kuki in Rajmala during the time of

Dhanya Manikya between 1490 to 1520 AD. (Shri Rajmala, 1999, pp.67-71). It may be cleared that the term Kuki is earlier than the term Halam. Halam and Kuki are the same people but they were given different names by the Tripura kings for their administrative convenience. According to the record of the govt. of Tripura, Kuki includes Darlong, Lushai, Rokum, Betu (Betlu) and Pautu. Major sub-clans of Halam are Koloi, Korbong, Kaipeng, Bong, Sakechep, Thangachep, Dap, Bongcher, Molsom, Rupini, Rangkhoh, Ranglong, Marchapang, Saihmar, Murasing and Uchoi. (SK Dev Varman, 1986, p.35). The last two names of Murasing and Uchoi are not the Mizo related group.

Migration into Tripura

Regarding their migration into Tripura, there are four different directions. Waplom clan is largest population among the Koloi community. According to Waplom tradition, they migrated from the Lalmai hill, which is located inside Bangladesh in the western side of the Tripura. It is observed that the first Koloi chief was from Madhuban in the western part of Tripura. From Lalmai hill, they moved towards Udaipur of the present Tripura in search of fertile jhum land and scattered gradually in Ampu, Teliamura, Tuidu etc. (Interview: Dasarath Koloi, 2011)

Another tradition maintained that their original homeland is Maniapur, located in the south western part of Tripura. They proceeded from Maniapur to Koka of Udaipur in search of jhum land. They claimed that after many years, the king of Tripura with the help of his intelligent officer subdued them by playing a trick. In this tradition, as the Koloi were powerful nomadic tribe, the King of Tripura could not bring them under his control. The king scattered money around the hill places where the Koloi lived, to lure them. The Koloi assembled there to collect money in a body and they gradually became obedient to the kings of Tripura. (Interview: Dasarath Koloi, 2011)

There is another tradition which claimed that the Koloi entered Tripura from the southernmost part of Tripura. Mr. Amulya Koloi of Baishyamunipara of Amarpur sub-division, who had thirty years' experience (from 1940s to 1970s) as the chief, claimed that the Koloi first came from Arakan to Chittagong Hill Tract. From Chittagong, they entered Tripura in the present southernmost part of Tripura called Deopathar area. From Deopathar they moved towards Mauyangthonghaduk, Udaipur area, Batiban, Madhuban, Kumpuilon, Ampu, Tuidu, Gongrai etc. (Abhinoy Halam: 2020, p.245)

According to another tradition, few section of the Koloi claimed that their original homeland is Khurpuitabhum (SK Dev Varman, 1986, p.35). Even the census record of Tripura in 1941, the original homeland of the Halam is Khurpuitabhum and it was located in eastern side of Tripura. But, Khurpuitabhum is considered as Chhinlung in the present context, which is believed to be located in China. There is also another theory which claimed Koloi as the Kuki group and their original place is Thanangchi (Abhinoy Halam: 2020, p.244). Although the location of Thanangchi was not mentioned, it was believed to be there in the eastern direction, beyond the boundary of Tripura. Based on these two traditions, some section of section of the Koloi migrated into Tripura from the eastern direction.

Rituals and festivals

Festival and rituals are closely interwoven in the Koloi society. Some important festivals which are still prevailing in the Koloi society are given below:

Garia: The whole village performs this occasion into the house of the Village head man called Choudhury after collection of subscription from every household. If any individual family wanted to perform in their house they can do so but they must perform at least three to five consecutive years. In this occasion, they would make idol of Garia and immersed the idol like the Bengali Hindu

practice. While accompanying the Garia idol to the river they would sing and dance with merriment accompanied by feast for the whole village. This festival lasted for seven days. Garia festival is observed in the month of April every year. (Dr. Dwijendra Lal Bhowmik, 2002, p.26).

Ker ritual: This ritual is observed to get blessing from the god. This ritual is carry out once in a year at the resident of Rai (Chief). Due to certain circumstance if this ritual could not be observed at the house of the Rai, they would shift to the Choudhury (village leader) house after consultation among the officials. On the eve of the ritual they would collect one bottle of rice beer from each house. On that day, all the people would gather at the premises of the Rai/ Choudhury and the priest called Ochai would build Wathop (Bamboo structure) in the nearby rivulet and later on, they would sacrifice Goat. While observing this ritual they took utmost care to prevent any one moving out and moving in to the village. 'Khong'(special structure to show the stranger that important puja is observing) is built with bamboo on the village border one day before the ritual. At the first night some sanctified indigenous herbs placing in a bamboo pipe are implanted on the four corners of the village boundary. They locally call it Mudra. Thereafter this pipe is tightened on bamboo with rolled cotton thread. Generally two or three Ochai are needed in this occasion. This ritual is done in three places. At first in a lonely place of eastern or southern corner of the village, the priest with his assistant called Barma performs it. These rituals are done for the prosperity of the village and the whole villages do together. This puja is observed at the end of in the second half of November or first half of December, on new moon day or on Saturday or on Tuesday. This puja has similarity with Kangpuiisiam ritual of the Mizo.

Chuak Khanmani: This practice is normally held in the month of Agrahayana. In this period they observe a condolence of their family member who had died before by decorating the grave-

yard. Chuak (liquor) is poured on the burial site. They would sing a song and cry as a sign of longing and love. This ritual has similarity with Mimkut in its purpose.

Role of the Priest (Ochai): Like other tribal communities in the world the role of the Ochai in Koloi community is very important. He must belong to Koloi community and all the execution of the rituals are vested to the Ochai. He is also the village physician; when the villagers suffer from disease they would consult the Ochai and normally he would prescribe sacrifice of animal to appease the evil spirit that caused the disease and certain part of the sacrificial meat became the Ochai's share. The Ochai are very orthodox and are against any move to refrain from the age old tradition of superstition and beliefs because that could reduce their role in the society. It is true that the Ochai played a very important role in maintaining social unity and integrity by presenting traditional usage and customs. However the present generation are against the role of the Ochai due to medical facilities and the knowledge of scientific ideas from the education, in this way the role of the Ochai do not get proper respect and honour like before (Interview: Dasarath Koloi, 2011)

The traditional rituals of the Koloi have blended with the provincial gods and goddesses of the large section of Bengali people. Besides, performing their own rituals they also perform Laxmi puja, Saraswati puja etc. of the plain people. Bengali influence may be found in their funeral ceremony and in marriage ceremony. Among the Koloi trait of Hindu that are found includes Vaishnavis and Sukta sects.

System of marriage

Man is a social being. He always wants to live in a social unit. The simplest form of social unit based on marriage is a family. The first institution in any social organization is the family which is formed by marriage. Marriage is a legal tie between a man and woman of living together or in other words, marriage may be viewed

simply as a ceremony for recognizing formal union between man and woman.

Broadly speaking, there were two kinds of marriage in the Koloï society; marriage by service (Chamani Tangmani) and marriage by negotiation (Kamjuk Rahamani). When the two party agreed the marriage proposal, they would sit together to negotiate the mode of marriage whether marriage by service or marriage by negotiation. It is called fixation ceremony (Chhwnglai Mani). In olden days, on eve of the Chhwnglai Mani ceremony, the fortune of the marriage was predicted by the priest called Ochai.

Marriage by service: This practice seems to have its origin long time back but the ceremony attached to it imitates the Bengali Hindu practices. In this system the bridegroom is to serve in the potential father-in-law's house for a certain period. There is no fix period for this service, but normally it ranges from three to eight years. During the service episode, he would do all the works at home and in the jhum land. After the completion of the service period he may return home with his wife. If he wishes, he may stay separately at the house of his father-in law. (Dr. Chandika Basu Majumdar, 2002, pp.9-10)

Marriage by negotiation: If a marriage is not settled by service then generally the ceremony is held at the premises of the bridegroom. The bridegroom normally gives certain amount of money to the bridegroom's father. This marriage is called Hamjuk Rahamani. In this system the bride is brought to the house of the bridegroom (Anugatami Akhanda, 1995, pp.15-19).

In olden days marriage by service was most prevalent in Koloï society. Later on marriage by negotiation was introduced. At present the system of marriage by service is almost abandoned. There is no specific mention of marriageable age of Koloï, only thing is that the couple must be efficient and skillful young man and woman. The marriage of a person, especially a girl must take place at a compar-

actively younger age. As long as the young boys were not physically able for jhum cultivation and young girls were not fully equipped with the cooking ability and weaving of cloth, question of marriage did not arise. There was no dowry system among the Koloi. In earlier period marriage was performed by the priest (Ochai). Later on the introduction of Brahmin priest has started. Though marriage is confined within their community, in the present context, marriage with the Tripuris, Molsom, Naotia, Jamatia and the Reang could be found.

Clan structure

There are seven clans among the Koloi namely Waplom, Wakbur, Rujgui, Bukang Kuchhu, Abel, and Chorai. The detail may be given as follows:

1. Waplom: They are the biggest group among the Koloi. The word 'Waplom' is derived from two Kokborok words, 'Wa' means bamboo and 'Boplom', means the white portion in bamboo. They were known for their white body complexions (Interview: Dasarath Koloi, 2011).
2. Wakbur: The word 'Wakbur' is a compound of two Kokborok words, 'Wa' means bamboo and 'bur' means raft. It is said that this group were fond of travelling by yacht (raft). And they entered Tripura by using bamboo raft. It is believed that this group has similarity with the Reang in many aspects. Reang migration route from Chittagong hill tract into Tripura has identical with the Wakbur section of migration story. The old folks still memorize their story of oppression they suffered from the Reang chief named Kakek in Chittagong. Besides, religious festivals, culture and folk-lore of the Koloi have similarity with those of the Reang.
3. Rujgui: They are considered as very expert to adjust themselves with other neighbouring people and so they are called Rujgui. It is said that many outsiders' communities have merged into this group.

4. Kuchhu: The number of this group is very few
5. Abel: Most of this section came from the Kuki community. The term 'Abel' is derived from Kokborok word 'Abichha' which means child. At certain point of time, the population of this section was very less and they were compared with children. They also called this people as Betu (wild). People of this section are residing at Taidu village in Amarapur sub-division (Interview: Brojo Molsom, 2011).
6. Bukang: The people of this group are generally strong and stout and they are known for their ability to eat food. They are fond of one pea vegetable called Baikang and they are known as Bukang. Concentration of this people may be found in Baishyamunipara of Amarapur sub-division.
7. Chorai: This group is very less in number.

The first four sub-clans belong to the mainstream Koloi tribe. The remaining three sub clans were from other Halam-Kuki tribes assimilated to Koloi society (Abhinoy Halam: 2020, p.245)

There are controversies among the writers regarding the inclusion of the Koloi in the Halam group. According to Dr. Subhas Chattopadhyay, in 1961, eight groups of tribal viz. Tripura, Reang (Bru), Noatia, Jamatia, Rupini, Koloi, Uchoi and Murasing belongs to a single language family. They are commonly called Tripuri. The language they usually speak is called Kokborok and they belong to Bodo group of Tibeto-Burman family. Kuki and Halam were normally settled at top of the hill whereas the Koloi generally do not live on the top of the hills. They usually live on the plain areas like the Tripuri.

According to Brojo Molsom, there were many matrimonial relationships between Molsom and Koloi in the past. There is no social bar to settle any matrimonial relations of the Koloi and other tribal. Regarding their connection with Molsom, Dasarath Koloi said that in early days they would speak in Molsom language. After

settling in the plain along with other Tripuri, they followed their way of life gradually. At present, though they forgot Molsom language, some Molsom words are still found in them. There are many similarity of tuning old folk song of Molsom and the Koloi. Moreover, the Molsom villages may be found surrounding the Koloi concentrated areas. Even the Molsom elder considered the Koloi as the Pautu clans, one of the clans in the Mizo group (Interview: Brojo Molsom, 2011).

There are also some blood relations of the Koloi with the Kuki. This is corroborated by oral tradition of the Koloi. Throughout history, there was constant change of identity among the Mizo groups. The captives and defeated group in a fight would usually lose their original clans and adopted the powerful group around them. Those who fled away would however, maintained their entity but sometimes they also adopted the larger new clans with which they lived. There are seven groups among the clan structure of the Koloi. Out of these seven sections, three sections has blood relation with the Kuki and Halam. Dasarath Koloi believed that some of the Betlu clan of the Kuki is assimilated to the Koloi society. People of this group are residing at Tuidu of Amarpur sub-division. Mr. Parbamoni Koloi of Tuidu is one such example. It is said that Mr Parbamoni forefathers lived in a Koloi village and gradually their descendants have become Koloi group. (Ram Gopal Singh, 1985, p.17)

Admixture of Reang and Koloi are also found in the Koloi group. There is similarity in the process of migration of the Koloi with the Reang. Moreover, the oral tradition regarding the migration of the Reang from Chittagong Hill Tract and entrance into Tripura which was prevailing has resemblance with such story of the Wakbur section of the Koloi. Wakbur group are the second largest among the Koloi population. According to Wakbur tradition, they were settled in the six Reang villages in Chittagong – Tuilongha, Tuiklaha, Somosoha, Taimosha, Iangsika and Paisika. The cruelty of the Reang

chief named Kakek force them to migrate to Tripura during the time of Maharaja Govinda Manikya. Apart from the migration route of the Wakbur section of the Koloi, the religious festivals, culture and folklore of the Bru have many similarities with those of the Koloi. By taking all these into consideration, we can assume that there is admixture of the Koloi and the Bru.

There is a custom in the Koloi society that if anybody is willing to adopt Koloi tradition they can become the member of Koloi community by observing some formalities performed by the priest and the approval of the Koloi chief. This type of changing identity is quite common among the Mizo related tribe and this system is called Saphun in Mizo. By looking at the social formation, it can be assumed that around 20% of the present Koloi population could be made up of the Mizo groups.

Conclusion

In early days, different tribal groups were engaged in war and conflict for their survival. The captives and defeated group in a fight would usually lose their original clans and adopted the powerful group around them. Those who fled away would however, maintained their entity but sometimes they also adopted the larger new clans with which they lived. In this way, loyalty and identity were changed according to the need of the hour. So, it is obvious that there were social intercourse among different tribal groups. The social formation of the Koloi reveals that they are comprised of different groups of people especially the Kuki, Halam, Tripuri and the Reang to form a Koloi in the present day.

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End Notes:

1. As they are not separately counted in the census, it is rough estimate of their prominent citizen, they are included under the category of 'Tripuri'
2. Gopal Singh Koloi, Koloi Sampradayer Niyamaboli (Vernicular Bengali), Unpublished personal note
3. Dasarath Koloi heard this information from his father's generation
4. The Koloi system of counting a month which is equal to second part of November to first half of December.
5. Since the Koloi could not remember their pre-Hindu period in terms of marriage ceremony, this is the only way to know their practices.

An Analysis of Tourism Sector in Mizoram

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Abstract: *Tourism has grown and it is one of the contributors to the development of many countries. It is one of the industries growing at fast pace in the world and had an immense influence in the growth of the world economy. Amongst the many major countries with popular destinations, Mizoram is one of the destinations in India and the industry is gaining more popularity day after day contributing to the economy and the development of the state. The present study evaluates the Tourism sector in Mizoram with reference to the influx of tourist and how this influence the revenue generation for the economy of the State from 2007 to 2019. The study was done on the basis of the pre-covid-19 scenario of Tourism in Mizoram. Analysis for the study was done through various statistical tools. It was found that there exists a significant relationship between the tourist traffic and the Tourism revenue. Further it was also found that the number of tourist lodges in the districts of Mizoram has a significant influence on the revenue generated and that these tourist lodges revenue generated differs from district to district in Mizoram.*

Keywords: *Tourism, Tourist traffic, Revenue, Destination*

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Introduction

World Tourism Organization states that 'Tourism is the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business or other purpose' according to the World Tourism Organization (WTO, 1990). According to the World Travel and Tourism Council, Tourism is an important sector for economic development and employment generation throughout the world. In 2019, tourism directly contributed contributed 10.4% to global GDP US\$ 9170 Billion and 334 million jobs worldwide i.e. one in ten. (Sofronov, 2017) and Sinha (2017) describes that tourism is one of the world's largest and fastest developing industries. Paul (2012) stress that tourism is considered in many communities, especially in emerging countries as the main tool for development, and the only path for increasing the quality of life. According to the study done by Nayomi & Gnana-pala (2015) Tourism's leads to the increase in the level of foreign currency inflows, infrastructure development, employment generation, regional development, economic multiplier effects and introduction of new management and educational experience actively affect various sectors of economy, which will have a positive impact on the social and economic development of the country.

Lalneihzovi and Lalrinchhani (2017) in their study stress that travel and tourism is an integral part of India. India is a big tourist generating country with outbound tourists going abroad for leisure and other business as well as domestic tourists for travelling within India. According to the report of the World Travel and Tourism Council, Tourism in India contributed 6.8% (USD 191.3 Billion) and 8.8% of total employment.

Mizoram is predominantly a hilly state, well blessed by nature, nestled between Myanmar and Bangladesh. It is blessed with unique landscape and rich culture and tradition, different varieties of flora and fauna and unexplored ecosystems provides a taste of different experience for the tourists. In addition, it has a moderate

climate that prevails throughout the year. There is no doubt that Mizoram is an ideal destination for the tourists who are increasingly in search of unique experiences. The Ministry of Tourism identified the state “paradise unexplored” as the tourism potential of Mizoram in general has not been fully explored.

Mizoram is located in the North Eastern corner of India in between Myanmar and Bangladesh. Shaped like a narrow inverted triangle and the Tropic of Cancer runs through the heart of the State. The total geographic area is 21, 087 Sq. Kms , 88.93 % of its area is covered with forest (India State of Forest Report, 2015). The State with 52.11 % is the most urbanized of the population living in urban areas (Census Report, 2011). The state has an impressive literacy rate of 91.33% (Census Report, 2011). English is the main medium of education, though the Mizo language is widely spoken. The local people patronize their rich and tribal cultural heritage, colorful customs and lively traditions even today. The State is mainly a tribal state. The total population of Mizoram is 10, 97,206 and the population density is 52 per sq. km. as per 2011 Census Report.

Nayomi & Gnanapala (2015) discussed in their studies that tourism industry paves the way for economic benefits to the host and the guest countries. Tourism is an important sector that has evolved and developed in the last few decades, Chakrabarty (2016) discussed that tourism have contributed significantly to employment, income, balance of payments, international relations and health. So the industry is considered to be one of the fastest growing and crucial industry, according to Sinha (2017). Sofronov (2017) further in his study discussed that tourism is one of the important economic activity in most countries around the world. The outlook for the tourism sector despite the emergence of a number of challenging headwinds remains robust and will continue to be one of the main players for wealth and employment creation in the global economy.

The study was done on the basis of the data collected that

exist before the pandemic, so, it will revolve around the scenario that existed before Covid-19 issues. This will help us understand what was the situation that existed in the Mizoram Tourism Sector? and the impact it had in the state before the virus hit the whole Industry worldwide

Objective:

1. To understand the Tourism scenario in Mizoram
2. To analyze the Tourist Traffic of both domestic and foreign tourist in Mizoram
3. To examine the performance of Tourist lodges in Mizoram

Research Questions

1. Is there a significant relationship between the revenue generated by tourism and the tourist traffic?
 - i) Does domestic tourist traffic have a significant impact on the tourism revenue?
 - ii) Does foreign tourist traffic have a significant impact on the tourism revenue?
2. Are Tourist lodges having a positive contribution to the tourism revenue?
3. Is there is a significant relationship between tourist traffic and revenue generated by tourist lodges?

Research Methodology

To analyze the Tourism sector in Mizoram secondary data was collected from the required source and the research is wholly based on such data. These data were further analyzed through the tools like correlation and regression to get the required results and answer the research questions of the study. In order to understand the impact of tourism sector in Mizoram it is important to analyze the revenue generated by tourism and how it is significantly related or not related to tourist inflow in the region. Here effort is also taken to understand how district lodges perform in the process of revenue

generation by testing whether there exist a significant difference.

Table: 1 Number of tourist arrivals in Mizoram (Domestic and Foreign)

Number of Tourist Arrived				
Sl. no.	Year	Domestic	Foreign	Total
1	2007 – 2008	44,226	735	44,961
2	2008 – 2009	46,801	1,795	48,596
3	2009 – 2010	57,639	675	58,314
4	2010 – 2011	57,623	619	58,242
5	2011 – 2012	63,512	744	64,256
6	2012 – 2013	64,631	712	65,343
7	2013 – 2014	64,583	906	65,489
8	2014 – 2015	67,554	862	68,416
9	2015 – 2016	66,583	830	67,413
10	2016 – 2017	67,223	987	68,210
11	2017 – 2018	68,679	1,155	69,834
12	2018 – 2019	88,122	1,644	89,766

Source: Directorate of Tourism

From the table it can be seen that the state of Mizoram has seen development in the influx of tourist in the region. There are many activities and projects taken up by the Directorate of Tourism, Government of Mizoram which plays a crucial in the development of the tourist traffic in the state. These projects include development of tourist circuits and eco-tourism which are under the central scheme Swadesh Darshan Scheme. Apart from this under the New Economic Development Policy of the state Homestay project was introduced and developed in various destinations in the state. The Tourism department of the state organizes various fairs and festivals like the Anthurium festival, Winter Festival and other activities which have influenced the tourist traffic in Mizoram.

Even though there has been a significant improvement in the tourist traffic in the past years till present. There is still a big gap

between the domestic tourist and the foreign tourist. As seen in the table in the year of 2018 – 2019 the foreign tourist arrival is just 1.8% compared to the domestic tourist from the total tourist arrival in the state.

Table 2: Total revenue generated by Tourism in Mizoram and revenue generated by Tourist Lodges in Mizoram.

Total Revenue Collected (in lakhs)			Total Revenue Collected from Tourist Lodge (in lakhs)		
Sl. No.	Year	Total	Sl. No	Year	Total
1	2007 – 2008	86.41	1	2007 – 2008	81.56
2	2008 – 2009	111.17	2	2008 – 2009	105.79
3	2009 – 2010	123.50	3	2009 – 2010	117.01
4	2010 – 2011	148.15	4	2010 – 2011	141.53
5	2011 – 2012	153.63	5	2011 – 2012	147.23
6	2012 – 2013	171.64	6	2012 – 2013	157.71
7	2013 – 2014	239.07	7	2013 – 2014	213.20
8	2014 – 2015	222.87	8	2014 – 2015	197.40
9	2015 – 2016	222.16	9	2015 – 2016	201.72
10	2016 – 2017	235.91	10	2016 – 2017	215.12
11	2017 – 2018	250.10	11	2017 – 2018	288.96
12	2018 – 2019	294.20	12	2018 – 2019	280.27

Source: Directorate of Tourism

The above table shows the revenue that has been generated by the Tourism Department of Mizoram and the revenue generated by the Tourist lodges situated in different districts of the state for the last twelve years. The data's clearly shows that there has been improvement and increase in the revenue generated as well as the performance of the tourist lodges of the state. It also shed light on the fact that tourist lodges are playing a crucial role in the total revenue generated by Tourism in Mizoram.

DATA ANALYSIS AND INTERPRETATION

In order to have better understanding on the role played by the influx of tourist traffic and the tourist lodges in Mizoram Tourism various tools like correlation and regressions are used. The following shows the analysis using the mentioned tools.

1. There is a relationship between the Tourism revenue and the tourist traffic.

Fig.1: Relationship between the total Tourism revenue and the tourist traffic.

Correlations

		Total Tourist
Total Tourism Revenue	Correlation Coefficient	.910**
	Sig. (2-tailed)	.000
	N	12

With a correlation coefficient of .910, it can be seen that there exist a positive relationship between number of tourist arrival and revenue collected by the state. Further, p value of .000 is less than 0.05 which indicates the correlation is statistically significant. Thus, we can conclude that there exist a positive and significant relationship between number of tourist traffic and revenue collected by the state of Mizoram.

i) Domestic tourist traffic has a significant impact on the tourism revenue?

Fig.2: Domestic tourist traffic and the tourism revenue

		Total Tourism Revenue
Domestic Tourist Traffic	Correlation Coefficient	.908**
	Sig. (2-tailed)	.000
	N	12

With a correlation coefficient of .908, it can be seen that there exist a positive relationship between number of domestic tourist traffic and tourism revenue collected by the state. Further, p value of .000 is less than 0.05 which indicates the correlation is statistically significant. Thus, we can conclude that there exists a positive and significant relationship between number of domestic tourist traffic and tourism revenue collected by the state of Mizoram.

ii) Foreign tourist traffic has a significant impact on the tourism revenue.

Fig.3: Foreign tourist traffic and the tourism revenue

		Total Tourism Revenue
Foreign Tourist Traffic	Correlation Coefficient	.288
	Sig. (2-tailed)	.364
	N	12

With a correlation coefficient of .288, it can be seen that there exist a negative relationship between number of foreign tourist traffic and tourism revenue collected by the state. Further, p value of .364 is more than 0.05 which indicates the correlation is statistically not significant. Thus, we can conclude that there exists a negative relationship between number of foreign tourist traffic and tourism revenue collected by the state of Mizoram.

2. Tourist lodges are having a positive contribution to the tourism revenue.

Fig.4: Tourist Lodges and the Tourism Revenue

Research Question	Regression Weight	Beta Coefficient	R ²	F	p-value
2	TL – TR	.951	.932	136.396	.000

Note: * $p < 0.05$. TL: Tourist Lodge, TR: Tourism Revenue

The above table shows that the magnitude of R square came to be .932 indicating that 93.2 percent of the variation in action could

be explained by the tourist lodge revenue. The regression coefficient value shows the change in the dependent variable with a unit change in a variable value i.e. there is an increase of .951 units in Tourist Lodges Revenue for every unit increase in the tourism revenue. The positively significant regression coefficient of .951 with a p-value of .000 revealed that tourist lodge revenue has positive effect on the total tourism revenue of Mizoram. Thus, it can be said the tourist lodges have a positive contribution to the total tourism revenue of the state.

3. There is a significant relationship between tourist traffic and revenue generated by tourist lodges.

Fig.5: There is a significant relationship between Tourist Traffic and revenue generated by Tourist Lodges

Correlation

		Tourist Lodge Revenue
Total Tourist Traffic	Correlation Coefficient	.872**
	Sig. (2-tailed)	.000
	N	12

With a correlation coefficient of .872, it can be seen that there exist a positive relationship between number of tourist traffic and revenue collected through tourist lodges by the state of Mizoram. Further, p value of .000 is less than 0.05 which indicates the correlation is statistically significant. Thus, we can conclude that there exist a positive and significance between number of tourist lodges and revenue collected by the state and that number of tourist traffic is influencing the revenue generated by the tourist lodges.

FINDINGS AND SUGGESTIONS

After analyzing the collected data there are certain aspects and points that requires to be considered. These points are as follows:

- i. The Department of Tourism, Mizoram Government has taken up various projects, policies and schemes for giving an impetus to the Tourism sector in the state. These developments further have an impact on the arrival of tourist both domestic and foreign.
- ii. There has been a significant increase in the number of tourist inflow from 2007 to 2019
- iii. There is a significant relationship between the tourist arrival and the revenue. This shows that with the increase or decrease of the tourist inflow the revenue collected is also affected.
- iv. It can be stated that the revenue collected through tourism industry in Mizoram is increasing at a consistent rate year after year from 2007 to 2019. With a positive significant relationship between tourist inflow and revenue generation it can be concluded that with the increase in the number of tourist in the state the revenue has also increased.
- v. The number of lodges available in the various districts of the State has affected the revenue generation. With a higher number of lodges in certain districts the revenue collected have been found to be higher.
- vi. There is a significant difference between the district wise tourist lodges and their revenue. This portrays that there are certain districts that attracts more tourist inflow and also have more available rooms for the tourist while other districts may lag behind.
- vii. Tourist Lodges revenue generated in different districts of the state is the main contributor to the total tourism revenue of Mizoram. This portrays the fact that there are fewer avenues for the state to gain more revenue through tourism. This shows that development of alternative for revenue generated in tourism is required.

viii. As there is lesser number of foreign tourists traffic in the state the foreign tourist traffic has a negative significance to the tourism revenue of the state. Foreign tourist traffic can be one of the factors that can be one of the major contributors to the revenue generated by Mizoram Tourism. So, this area should given more importance and work towards development of the area.

ix. The study shows the importance of domestic tourist traffic as the driver of the tourism economy in the state while foreign tourist traffic lags behind. As the foreign tourist traffics contribution is crucial measures and policies is felt necessary to be developed and designed in order to market the Tourism in Mizoram at the international platform. For example: Marketing strategies that will advertise Mizoram as a tourist destination at the International level.

CONCLUSION

Tourism Industry in the world has earned its place as one of the main contributors to the economy against many of the major industries that have existed for decades. The industry is popular in many countries and has played a role as the main source of income for these countries. Mizoram is also one of those many destinations that have the potential for tourism sector, but such is not yet tapped to its full potential. The growth of this sector in the region is gaining steam over the past ten years and is having a positive prospect for further growth in the coming future. There are certain factors that play an important role for such growth amongst which are the availability of tourist lodges in the destinations and are considered to have a key role in the generation of revenue for tourism industry. The study here analyzed these variables to understand the trend of tourism industry in the region pre covid-19. From these analyses it shows that the growth is prevalent in the region and this growth of the tourism industry has attracted more inflow of tourist in the region and such have led to increase in the revenue collected. Along

with this it was also found that the availability of tourist lodges has played an important role in contributing to the revenue. The need for giving more attention towards the foreign tourist traffic was also felt after analyzing the data; such can be achieved with better marketing policies and strategies, as this will have a major impact in the revenue generation for the sector. So, it can be understood that the tourism sector and its revenue generated has a significant impact on the economy of the state and that this sector have experienced significant milestones of growth in the past ten years and will prosper further with a positive post-covid-19 prospect.

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MIZO SECTION

Mizo Studies Vol. X No. 3
©Dept. of Mizo, MZU

ISSN : 2319-6041

Nationalism in Mizo Fiction (With Special Reference to Nunna Kawng Thuampuiah & C.C. Coy No 27)

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Abstract: *The term nationalism occupies a place of significance in the history of the world. Needless to say, every nation has been associated with nationalism directly or indirectly, and Mizoram is not an exception. If one looks into the Mizo history, it is evident that Mizo, as a nation has also been in touch with nationalism even in the pre-colonial era. Consequently, the theme of nationalism has become one of the important themes in Mizo fiction. K.C. Lalvunga, who wrote under the pseudonym Zikpuii-Pa has contributed much to the advancement of Mizo literature during the 65 years of his life. His striking narrative skills can be found in his fictional works. Zikpuii-Pa wishes the Mizo young men to be excellent among their non-Mizo friends. Accordingly, his two major fictional works, 'Nunna Kawng Thuampuiah' and 'C.C. Coy No 27' portrayed both the protagonists Chhuanvawra and Ralkapzauva as ambitious, brilliant, confident, and intelligent. No doubt, a reading of his fiction provides insightful information about his nationalism. Therefore, this paper is an attempt to highlight how far Zikpuii-Pa has situated nationalism in his two major fictions, 'Nunna Kawng Thuampuiah' and 'C.C. Coy No 27'.*

Key Words: *Nationalism, Patriotism, Politics*

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Nationalism tih tawngkam hian khawvel history a luah hneh hle. Nationalism chungchang hi hrilhfhiah dan leh ziah dan a inang lo va. A hmasain Nationalismchu enge anih han sawi ila. Nationalism hi nation (hnam) atanga lo chhuak a ni a. JF Laldailova chuan ‘Ram tana thahnem ngaihna, ram hmangaihna’ tiin a sawifiah a. Hnam kan ngaihdan leh pawm dan atang hian Politics kan thlir dan leh ngaihdan pawh a dang thei. Nationalism leh Patriotism hi inzul avangin an sawipawlh fo thin a, mahse a inang chiah lo. Ngaihdan tlanglawn takah chuan ‘Nationalism’ chu mahni hnam bil hmangaihna a ni a, ‘Patriotism’ erawh chu ram hmangaihna a ni tih hi a ni. Merriam-Webster Dictionary chuan Nationalism chu, “Hnam tana rinawmna leh thahnemngaihna” tiin a hrilhfhiah a. Cambridge Dictionaryve thung chuan, “Mahni ram chhuanna, ram dang aia ngaihsanna” a ti. Mahni ram chu ram dang aia kawng tinrenga chungchhuanga ngaihna a ni. Mizo Academy of Letters hruaitu thenkhatte chuan ‘Nationalism’ chu ‘hnam thinlung’ tiin an hrilhfhiah ve thung a. Tichuan Nationalism chu ‘Hnam thinlung pua, mahni hnam humhalh a, chawisan duhna leh hmangaihna hi a ni’ tiin kan khaikhawm thei ang. Chu hnam hmangaihna thinlung thuk tak atang chuan miin engkim huamin, an hnam tan an lo bei tawh thin a, an la bei zel bawh dawn in a lang. Khawvel Indopui I-na leh Indopui II-na te pawh kha he Nationalism rilruin a nghawng chhuah nia ngaih a ni.

‘Nationalism’ tih tawngkam hmang hmasa bertu chu Johann Gottfried Herder-a a ni a, Herder-a hian German-pa a nih angin German mite chu an tobul chhuang thar leh tura fuih nana hmangin, ram pum huapa an ngaihtuahna leh an culture khawih danglamtu an hnam tawng chu chawisang tura mite kaih harhna hla atan a rawn hmang a ni. Hei hian Germany-ah pheih chuan nghawng a nei nasa a, German chu hnam ropui, tu hnam dang mah el phak loh khawpa hnam ropui an ni tiin ‘Chauvinism’ rilru a rawn hring a, Hitlera-a’n Juda a suat chiamna chhan pawh kha he rilru kal zel a ni an ti bawh (Keimah Mizo 49-50). Tunlaiin ethnic tih hi kan hmang lar hle a. Hnam hlawm sawi nan ‘nation’ aiin kan hmang ngun zawh

hle. Mizote pawh hi ethnic group tiin miin min hre tlangpui awm e. Ethnic hi Greek tawng atanga lak a ni a. A Greek tawng chuan 'Ethnikos' a ni a, a awmzia chu hnam, nation a ni. Tichuan, Greek tawng atang chuan ethnic leh nation tih chu awmze thuhmun anih chu. Mahse, tunlaia kan hriatthiam dan chuan Hnam (nation) pakhat hian hnam (ethnic) tam tak awm angin kan ngai tlat si a ni. Hei hi avang chu khawthlang (Western) mite dinhmun mila ngaihdan an lo chher chu India ramah (Africa) leh hmun dangah pawh kan text book leh zirna inngahna atan kan hman vang a ni. Tichuan, nation kan tih hian political state nen kan ngaihfin ta vek thin a ni. Hnam pakhat atan Pathianin min din a, chenna tur ram min pe ani tih hi ring ngam ila. Hemi venhim hna hi hnam ngaihtuahna boruak dik atang lo chuan kan thei dawn lo niin a lang a, hnamah hian kan thanharh a hun a ni. Pathian thutaka Chiang apiangte hi hnamah pawh hian an Chiang niin a lang (Laisuih 263-287). Hei thu atang hian hnam thinlung put hi a Mizo a, a Kristian a, kan hnam humhim nan leh chawisan nana theihpatawp chhuah hi a Pathian thu em em a ni tih a Chiang hle.

C. Zoramliana chuan, "Hnam hrang hrangte hian 'Ram leh Hnam Hmangaih' kan tihte hi a inanglo thei hle a. Mi thenkhat ten hnamdangte awpna hnuai atanga tal hran (Independent) chu Ram leh Hnam Hmangaihna ber ni a an hriat lain thenkhatin thuneihna leh ram zauh (Political Expansion) chu Ram leh Hnam Hmangaihna nia hria an awm baw a. Tin, hetih lai hian sum leh pai lama hmasawnna (Economic Development) chu Ram leh Hnam hmangaihna nia hria an awm lain thenkhat chuan hnam anga an dam khawchhuahna leh chimrala an awmlah nana hmalak chu Ram leh Hnam hmangaihna niin an ngai baw. Heng, ngaihdan hrang hrangte zingah hian tun dinhmuna 'Ram leh Hnam Hmangaih' tiha kan tum ber intodelhna leh chimrala kan awm lohna (Survival), Economic Development and Assimilation) chungchangte niin a lang. Hemi tihlawhtling tur hian Mizote kan inpumkhata kan inhmangaih tawn a ngai tak meuh meuh a ni" a ti ve thung (ibid 201). Heng ngaihdan

atang hian Pathianin Mizo hnama min lo siam avang hian lawm tur kan ni a, kan ram leh hnam humhalha chawisang turin hnamdang ni lovin keimahni Mizo te ngei hi kan pawimawh a ni tih a chiang hle.

1. **Mizo Nationalism:**

Mizo nationalism chungchang kan sawi dawn chuan India ram pum huap ni lo, kan hnam bik chungchang, Ethnic Nationalism a ni ber. Mizo nationalism intanna chungchangah hian ngaihdan inang lo tak tak a awm thei ang. Lalthangliana chuan “Selesih khua, Lal pasarih infin, in sangsariha inchhal khua kha Mizote’n inlungru-ala tanho nachang an hriatna anih avangin Mizo nationalism tiah tannaah ngai ila a sual tam lutuk awm lo ve” a ti (Mizo Chanchin 57).

K.Thanzauva chuan Mizo nationalismchu a piang tlai niin a sawi a, a chhan chu Lal ropui min awpkhawmtu an awmluh vang leh hruaitu ropui an awm vang niin a sawi. Indopui II-na a lo tawp a, British colony ram takin Independencean duh a, chung zingah chuan India pawhin Independence an sual a, hetih lai hian Mizo lehkhathiam hmasa te chuan Mizoram veina leh Mizo hnam humhalh duhna an lo nei ta chauh niin a sawi. Zirchiangtu dang, Malsawmliana chuan, Mizo pi leh pu te kha an chhehvela hnam dangte nena an intlawh pawh kha chuan mahni ram chinah lungmuang takin an awm mai a; mahse kum 1800 chho velah an chhehvela hnam dang (vai) te an han run chho tan a, chuta tang chuan hnam rilru an lo pu tan chauh niin a sawi ve thung. He nationalism lo piang hi Vai run leh Vai lian te, Mizo movement (1966-1986) avang te leh thu leh hla avang tein a thangduang hle niin a sawi bawh. L.Keivom-a erawh chuan Zo-nationalism intanna chu thinlung lamah a nih thu sawiin, “Zalen tak leh thawveng taka khawsak kan duhna thlarau chu Zo-nationalism hringtu hmasa ber a ni...”a ti thung. Engpawh nise, Mizoten Nationalism rilru kan put tanna hi chu a rei tawh vi-avuin a lang. A intanna hun hi tarlan fak theih ni lo mah se, heng thlirdan hrang hrang atanga han ngaihtuah hian, hnam hlawm khat anga he rilru kan neih tanna leh a taka kan lanchhuahtirna chu Vai

lian kan tih hunlai, kum 1880 chho bawr vel kha a ni awm e. Heta tang hian Mizote hian ram leh hnam humhalh duh tak takna rilru kan nei a, chuta tang chuan kan thil tum (political goal) pawh hlen chho zelin, 1966 ah phei chuan mahnia ro inrel nih tumin nasa takin kan bei a, kha thilah khan duhthusamin hlawhtling lo mahila, tun thleng hian nationalism chuan Mizote rilru a luah nasat phah nasa tiin a sawi theih ang (Unau kan ni, Zofest 91-92). He thu atang hian Mizo nationalism chu zawi zawia lo thang chhovin vawiin thleng hian Mizote zingah hmun a la chang ta zel niin a lang.

Mizote hi zalenna ngaisang, hnam huaisen, mi dangte thuhnuaia dah leh rahbeh ngai theilo hnam kan ni. Kan huaisen-na, siamtu thilthlawnpekte chu hmangin tlawmngaihna nen Mizote ropuina tur anih phawt chuan hlauhawmah pawh an zam ngai lo va, Mizo tlangval tia kan lam rik ruala kan rilrua lo lang chu 'hnung tawlhlo, huaisen' tih hi a ni. Kan pi leh pute kha mahni khua leh chenna ram humhalh duh mi, midang tihbuai lova khawsak duh leh ram zauh zel duh mi an nih avangte in khua leh khua an indo thin a, mahni khua venhim duhin thih hial huamin an bei thin.

Kan Mizo Novelist- te hian a tlangpuiin tum lam neiin an ziaak niin a lang. Mizo literature-a kan thawnthu (fiction) han thlir hian hnam thinlung (nationalism) lam hawi tarlanna kan nei ta nual mai. Mizo fiction kan chhiar chuan Mizo history a thilthleng paw-imawh tak tak, Chhak leh Thlang Indo te, Vailianin Mizoram min run chungchang leh Saphovin min awp chungchangte, Mizoram Buai, MNF Movement tia an sawi bawk chungchangte leh thil chi hrang hrang tarlanna tha tak tak, historical document atan pawha iaiawmloh kan nei fur mai. Chutih rual chuan indo thuthang leh Rambuai chungchang tarlang ve lemlo mahse, ram leh hnam hman-gaihna thinlung pu (nationalist) han tih theih tur creative writers tha tak tak kan nei bawk a. Chungte chuan an thawnthua a chang-tute hmangin nationalism an tarlang thin. Entirnan, Indo leh Ram-buai behbawm tarlanna awm miah lo mahse, Mizoram leh a chhunga chengte hmangaihna leh siamthatna thinlung atanga ziaak Dr. H.

Lallungmuana ‘Hmangaih Zoramthangi’ leh ‘Ram leh I Tan Chauh’ te, Zikpuii-Pa ‘Nunna Kawng Thuampuih’ leh ‘C.C.Coy No 27’ te pawh hi nationalism thawnthuah a chhiar theih vekin a lang. He hnam naupang leh tlemte hian hun harsa leh hun khirh a lo tawh tawh te ngaihtuah chungin, hnam thinlung hi kan lo pu takzet em tih kan thawnthu hmanga thlir hi a tul hle mai.

2. A Ziaktu Chanchin Tawi:

He thawnthu ziaktu K.C.Lalvunga (Zikpuii-Pa) hi Aizawl Lal Hrawva leh Lalluii fa sawmpakhat zinga a upa ber dawttu a ni. Amah hi lehkhathiam tak niin kum 1962 ah Indian Foreign Service (IFS) ah inziak tlingin, Mizo zinga IFS hmasaber a ni nghe nghe. A hnathawhna avangin khawvel ram hrang hrangah awmin mi chi hrang hrang leh mi thiltitheih tak takte hmuin a kawm fo. A taksa chu ram dangah awm thin mahse, a rilru chu Mizoram leh a chhunga cheng Mizo mipuiten an luah reng. Mizorama a awm chhung pawhin chanvo hrang hrang, Editor, Zoram Thupuan, MZP President, Sub-Inspector of Schools, High School Headmaster leh Executive Council Member, MAL leh a dangte a chelh hman a ni. Millenium Celebration Committee in ‘Writer of the Century’ atana an lo thlan hial Zikpuii-Pa hian thu leh hla lamah kutchhuak a ngah hle a. Thawnthu hi panga lai phuahin ‘Nunna Kawng Thuampuih’ thawnthu hi amah pawhin a kutchhuak zinga tha ber (masterpiece) a a ngaih hial a ni. Tun tumah hian ‘Nunna Kawng Thuampuih’ leh ‘C.C.Coy No 27’ a Zikpuii-Pa in Nationalism a tarlan te kan thlirho dawn a ni.

4. Nunna Kawng Thuampuih :

Zikpuii-Pa hi ram leh hnam veimi a ni a, Mizoram thatna tur leh hmasawwna tur hi a thupui ber a ni thin. Thawh khat lai phei chuan politics ah te pawh a zuang lut ve zawk a, mahse party politics lam hi a tluanpui vak loh avangin a tawp san leh ta a ni. ‘Nunna Kawng Thuampuih’ thawnthu hi Zoram buaia innghat thawnthu niin, Mizo tlangval chhuanawm tak Chhuanvawra chetvelna hrang

hrang, Zopui khua atanga India ram hmun hrang hrang tarlanna a ni ber e. Hringnuna bet tlat hlimni leh lungngaihni te a changtute kaltlangin tarlan a ni. He thawnthuah hian Mizoram buai laia Mizo nun thawipikthlakzia leh India sipaiten mipui nunau pawisawilo chungakut an thlak nasatzia te, Mizo rilru (moral) tlakhniamziat lungkuai takin Zikpuii-Pa hian a zia a ni. He thawnthu hi Mizoram buai zual laia mipuite tuarna nasatzia pholanna thawnthu a nih rualin, Mizo nula Ngurthansangi leh Mizo tlangval Chhuanvawra inhmangaihna ngaihnaawm tak thawnthu a ni. Inhmangaih leh inlungual taka an awm lain Rambuaiin a thenhrang a. Ngurthansangi chu hriatloh vairam rila India Sipai Captain Ranadea'n an khaw lamah a hruai thla ta daih mai. Ngurthansangi chhanchhuah duhin theihpatawpin lehkha a zir a. Mizo tlangval, lekhathiam anih avangin India rama kei ka ni inti te inelna ah Chhuanvawra chu a tling a. A duh phawt chuan IAS pawh zawm thei anih laiin a bialnu a chhanchhuah theihna anih beiseiin IPS a thlang tlat. Hun harsa hrang hrang paltlangakum 5 lai a zawn hnuah Chhuanvawra chuan Ngurthansangi chu a saltanna, nawhchizuar khurpui atangin a chhanchhuak a, an khua Zopuia ngei Pathian leh a Kohhranho hmaah an innei ta a ni.

He thawnthua a changtupa Chhuanvawra hi a lekhazir lai pawha tlangval lekhathiam leh IPS an training lai pawha a chhuanawm ber a nihtir hi Mizo tlangvalte nungchang leh chetdan tura Zikpuii-Pa duh dan a ni. Zikpuii-Pa hian Mizo nula te chu hmeltha, thianghlim leh nungchang mawi tak, an ngaihzawngte lakah pawh insumthei leh mahni inveng zo ni turin a duh a, chu chu Ngurthansangi nungchangah khan a lo lang a ni. A thianghlimna, a hmangaih ber Chhuanvawra tan pawha a hlan phalloh kha Rambuai avangin hmelhriatloh hnamdang kutah hreh tak chungakut a hlan a lo ngai ta si. Chu tak chu Chhuanvawra'n na a tih chu a ni. Mizo nula leh pasal pawmlai nei, an lepchiah leh awmherh vang ni miah lova hnamdangte'n tharum hmanga an mawina an thlihsak chu Mizo tlangval, hnam thinlung pu tu tan pawmzam chi a ni lo.

Literature hi hnam nunphung tarlanna hlimthla a ni a. A

tha zawng leh thalo zawng pawhin thil thleng chanchin a tarlang thin. Zikpuii-Pa hian a changtupa Chhuanvawra kaltlang hian Mizo hnam a hmangaihna thinlung hi chiang takin a rawn tarlang tih loh rual a ni lo. Mizote hi hnam zakzum leh inngaitlawm, hnamdangte tlawhpawh loha kha leh chen lo awm an ni a. Chuvangin khawvel hmun danga Indopui I na leh II naa an kal ve tum pawhin hnamdang ngaihsanna an rawn hawn nasa em em anih kha! Feren ram kal theuh theuh tih tawngkamte ching chhuakin, Feren antam te an neih phah a. Mizoram pawna an chhuah pawhin India ram khawpui lian zawkte kha an ngaisang em em a, 'Awi Ka Rei, Lucknow' tih thawnthute pawh a lo chhuah phah hial anih kha! Khatiang taka hnamdang ngaisang leh mahni indahhniam hnam kha kan ni thin a. India rama inelna sanga tlin chu sawiloh, tel ve phak tur pawhin an inngai ngai lo. Zikpuii-Pa erawh chuan hnamdangten an tih theih chu Mizoten kan ti ve thei a ni tih lantir a duh a. Inter-College debate naa thu inchuh hautak tak karah pawh Chhuanvawra chu a chungnuntir a. India rama inelna sang a hmachhawn naah pawh a duh duh thlang thei dinhmunah a dintir larh mai anih kha! IAS pawh thlang theiin IPS a thlan zawk na chhan kha Chhuanvawra'n a mihringpui leh a hnampui nula hmangaiha, a sal tanna atanga chhanchhuah duhna rilru a put vang ani tih a chiang hle.

Nationalism chungchang kan sawi hian ram hmangaihna (patriotism) nen hian a inkawp rem hle a ni tih kan hriat a pawimawh a. Zikpuii pa pawh hi hnam thinlung pu (nationalist) a nih rual hian mahni ram hmangaihtu (patriotic) a ni tih a thuziak atangan a lang a. Amah hi Mizo nihnaah hian a chiangin a lungawi em em a. Khawvel ram hrang hranga dinhmun sang tak tak chelh tawh, milian leh mi zahawmte bula che tla thin ni mah se, Zikpuii-Pa mitah chuan Mizoram aia hmun nuam leh mawi a awm lo. Khawvela hmun mawi leh changkang zawkte chuan a thinlungah Mizoram aiin hmun an chang sang thei lo. Mizoram chhunga thilsiam (nature) te hi mawi danglam bik takin ti hian a sawi chhuak a:

Ka lungleng chuan phai raiawl zau tak leh a chung van

dumpawl te chu ka thlir vel a, thlasik tlai lam ni tlak tum tawh chuan van chu a en dul ruih a, a mawina chu manganthlak a ni ...Thlam bul tui luang ri her her te chu ka han ngaihthla a, min nghak lovin an luang liam a, sava rual lo thlawk dem demte chuan min pel a, min nghak lo” (Nunna 130).

Manganthlak khawpa mawi chu khawvel hmun danga chengte chuan Mizoramahrawn zawng se an hmu kher lovang. Nimahsela, Mizoram hmangaiha hnam thinlung putu Zikpuii-Pa mitah chuan siamtu kutchhuakte hi Mizoram chhungah chuan an mawi bik a, luiluang ri te, sava rual thlawkte pawh an hmuhnaawm bik a ni. Zikpuii-Pa chuan a hun tawn ang zelin chung thilsiamte chu a hrilhfhah a, hnam thinlung a putzia hi thilsiam hrang hrang a tarlan danah hian a langchiang hle. Mizoram chu ram dang aia kilkhawr leh chhengchhia, changkanglo leh ram zimte ni mah se a mitah chuan ramdang aiin a mawiin a hmuhnaawm a, a chhunga chen pawh a hahdamthlakin a zalen a ni. Mizoram luhna khaw tawntirh Vairengte a sawidan te hi a ngaihnopei asin:

Chu khawtlang ni eng mawi tak hnuaiah chuan Vairengte tlang chu kan chhim lamrawn hawi chuan a inkhawh phei a, a mawi tawkhawvin romei chuan a bawm a. Mizo fa, Vai rama awm ning tawh, rilru leh taksa chau tawhte tan chuan chu tlang lo inzam dam riai chu lawmna thutiam tlang a ni! Zoram leh a chhunga thil mawi awm zawng zawng chu, chu tlang chuan induh lo takin arawn dinchhuahpui a; mahse a lawmawmna em em chu, a tlang chu a chapo lova, inn-gaitlawm takin a inphah cham riai a, chu chuan kan Mizo zia a phur chhuak a ni. Keini pawh chutah chuan kan ram ngeiah chuan kan rilru na leh kan ruminat chu thawidam kan inbeisei a. Vai ram kan zahna ram chu hnuchhawmin, Zoram, kan beisei ramah chuan kan thla chau chu chawlh hahdampui kan tum a(202).

Hetianga taka Mizoram ngaihhlutu leh ngainatu Zikpuii-Pa hi

ram leh hnam hmangaihtu dik tak a va ni Chiang em! He thu atang hian Zikpuii-Pa hirhethoric (tawng hman thiamna) lamah pawh a sanzia kan hmu thei awm e. A changtupa Chhuanvawra tan chuan eng anga changkang leh khawsak nawmna zawk pawh nise vairam chu a hmangaih Ngurpuii zak taka a awmna hmun leh nghaisak a tawhna hmun anih miao avangin hmun nuam a ni thei lova, zahna ram, hnuchhawn chakawm tak a ni. Chutih rualin India ram state kilkhawr taka awm Mizoram zimtechua mi chengte pawh changkanglo leh khawsak harsa zawk ni mahse atan chuan beisei ram, khawvel ram dangte awt miah lova siamtu a ni ve thung.

Politics hi khawvel pum tuamtu ania, eng hnam leh khawi hmun pawh politics atang hian an ralbang thei lo. Indopui I naah khan Mizo engemawzat an kal ve a. Chu an thiltawn leh midang nena an inchenchilh atangin ngaihndan thar leh politics lamah thanharhna an neih phah niin a lang. Kum 1946 ah chuan Mizoramah political party hial a lo ding ta a. 'Nunna Kawng Thuampuih' thawnthu hian Rambuai boruakah Mizo thalaite zingah hnam thinlung a pian thu a tarlang a. Chuvangin Independent pawh thalai lam ten a duh a. Chumi boruak kal zelah chuan Mizo thalai Shillonga lekhazir tam tak zingah Mizo hnam hmangaihna leh Mizoram tana ke pen ve chakna a awm avangin an zirlai bansanin East Pakistan lamah an kal tih kan hmu a. Chhuanvawra thiante pawh chung zingah chuan telin Chhuanvawra chu Zopui a chhuahsan hmain a thiante- Rohluta leh Thanhranga ten tha taka lehkha zira an ram leh hnam tana thawk turin an fuih tih kan hmu a, hei hian Mizo thalaite zingah hnam thinlung (nationalism) a intuh nasat zia a tarlangchiang hle.

Rambuai hnua Zopui khuaa Chhuanvawra Ngurthansangi chhanchhuak tura a kal chu MNF in lo lambunin a hmunah mi 30 chuang lai an thi a. India sipai thinrim chuan sipai convoy-a chuang zawng zawngte chu an man a, Jailah an dah a, chutah chuan vuak nasa tak a tuar a, an pindan lehlama pawngsual avanga Mizo hmeichhe mangang au thawm an hriat chuan a tithinur thin hle a, tihtheih a nei silo. A hnampuite tuarna chuan hnam thinlung putu

Chhuanvawra a tina hle. A hnu feah kum 1977 march thlaah Zoram a han haw leh chuan Rambuai a la reh lova, inthah leh inphil chu sawi tur a la tam. Chuvangin Chhuanvawra tan pawh fimkhur a ngai hle turah an ngai a. Mahse chu Mizo tlangval chhuanawm tak, IPS val lo ni ta chu a police uniform nena a inthum chuan sipai te tan han man a han vuak mai mai chi zia zang a ni tawh lo. A tan thiantha vek an loni tawh a, an ngaisangin an zah em em tawh zawk a ni. Chu ngei chu a ni Zikpuii-Pain Mizo hnam thinlung pua, ram dang leh hnam dang chungla leng tura Mizo tlangvalte a duh dan chu ni. Tharum leh hriamhrei hmanga inpawngnek leh insawisak a duh lova, thiamna leh dikna hmanga Zoram, hnam dangte rahbeha awm mek chu kaihthawh a tum a ni.

Chhuanvawra hi lehkhathiam anih avangin an khaw mipuite leh a thalai puite pawhin amahah beiseina sang tak an nei tih a lang a. Ngaihtuah chianglo leh fimkhur lo taka zalenna sual chu finthlak lohvin Chhuanvawra chuan a hria a. Independent chungchangah pawh Mizoram leh Mizo hnam thatna tak tak a duhin ngaihtuahna pawh a seng hle tih he a thusawi atang hian a langchiang hle:

Engpawh ni se, Independent hmuh hmam zir tur leh thiam tur kan la ngah em emin ka hre mai a. Kan Mizo milian ber ber kan mi hausa leh kan sawrkar hnathawk mi liante lah hi mi ram mi hausa leh mi liante nena tehkhin chuan eng tham an la ni si lo... Kan ram leh hnam chu eng ang pawhin te mah ila mi neih loh leh mi tlukloh neih hi nei tam em emin kan inhre tlat a, chuti anih si chuan engah nge Independent chu ka duh theih loh, mak ka ti a ni! (17).

Chhuanvawra tawngkam atang hian Mizo tlangvalte chu phur thuta thil ti mai mai lo, fimkhur taka ngaihtuahna seng mi ni turin Zikpuii-Pa hian a duh tih a lang awm e.

5. C.C.Coy No 27 :

‘C.C.Coy No 27’ thawnthuah pawh khan Zikpuii-Pain hnam thinlung (nationalism) a putzia kan hmu. Khi-ah khi-ah, kawlv-

lenchham, khawchhak Tuipuiralah, mawlina chhumpui kara leng ni mahse thingtlang naupang Ralkapzauva khan rual elna rilru a pu tlat. An khaw naupang dangte ang lo takin a pa Aizawl zin a zui tuminBabu an hmuh chuan Babu nge lal zawk sap tih a pa a zawt a. A pa in sap a lal zawk thu a hrilh chuan sap nih ve chakna nasa tak a pe a. Mizoram thingtlang khaw chengker naupang ve mai chuan khawvel changkanna leh rualelna neiin Mizoram chhunga zir theih zawng zawng a zir zawh hnuah zirna run sang belin Shillong khawpui a thleng thla a. Shillonga a chhuk kum chuan a beisei leh tumdan erawh chuan hun a hmang hauh lo. An khuua a thenrualten Shillong khawpuia nuamsa leh changkang taka lehkhazir tura an ngaih laiin chhunglam leh pawnlam harsatna leh tawrhna chi hrang hrang a hmachhawn a. Earle Hostel ah a aia lo lut hmasa te tihduhdah tawkin taksa leh rilru hliam nasa tak a tuar a. Chumai ni lovin sum leh pai lamah harsatna a tawh bawh. A chang chuan an khua a nun zalen taka hun a hmanlai te, a nu leh pate pawh han ngaih ram ram chang a nei thin. Chutih rual erawh chuan an khaw nula leh tlangvalten hmalam hun eng tak a neih beiseia an thlah laite a hrechhuak a. A khawvel pahnih-khawchhak tuipuiral leh Shillong khawpui chu a inanglo zet mai. Literature ah chuan appearance vrs realityan tih mai, pawnlam landan leh thil nihna tak tak inanloh thu hi thupui pawimawh leh ngaihnawm tak pakhat a ni thin a, chu chu Ralkapzauva pawh hian a takin a tawng a ni.

Hostela tihduhdah tuara hrehawmtaka a awmlai chuan mihringin a damchhunga rohlu, sum leh paiin a lei zawh loh, a tana mi hlu em em thiantha Bahadura a chhar hlahu thung. Kawng dangin sawi ta ila, Shillong khawpuiah chuan lehkhazir mai bakah nunkawng dik a zir chhuak nasa hle. Harsatna thlipuiin nuaiin beidawn changte nei thin mahse, Mizo hnam thinlung putu Ralkapzauva chuan a zirna chu bansan mai a tum hauh lo. Tuma tirh nilo, ama duhthu ngeia kalin, sum leh pai tam tak a sen tawh avangin leilehnaah a kut a nghat tawh a, kir leh a tum tawh lo. Engtik niah emaw chuan a aia senior zawk te hnuaichhiahna te chuan kian hun a la

nei ang a, engthawl hun a la nei ve ang tih beiseina nen hmalam hun a thlir a. Taima tak leh chhel taka lehkha a zirchhoh zel avangin an pawlah a filawr a ni chhova. Dehra Dun-a Military Academy ah inelna hrang hrangah pawh a lawr lak niin All Round Best Cadet dinhmun hial pek a ni a, hnamdangte karah inelna hrang hrangah chungnung takin an ngaihsan rawn dinhmun hialah a ding ta a ni.

Ralkapzauva zirna kawnga mi pawimawh em em an Headmaster hian a rinawmzia leh tumruhzia a hriatchian em avangin nasa takin a pui a. A hlawhtlinna niah pawh a nu leh a pa aiawhin tihian a sawi:

Ralkapzauva chu khitah Assam ram chhim lampang Lushai Hills an tih atanga lokal a ni a. Kum li chung Shillong Govt. High School- a a kal chhungin exam apiangah pakhatna a ni a. Hnam huaisen Lushai hnam atanga lo chhuak a ni. Britishin an awp hma chuan phairam an run thin a, Bengali lu an la thin a, chuvangin hlau lo pawh an awm lo (Lungrualna 76) tiin.

Hei bakah hian Headmaster chuan Ralkapzauva'n chu chawimawina dinhmun chu a phu zia te, Mizoram Lal zawng zawngin chhechhama Japan ral do tura an inpekzia a han sawi laite chuan hnamdangte chuan mak an ti a, zah pawh an zah phah hle niin Ralkapzauva chuan a sawi. Headmaster thusawi atang hian he thawnthu ziaktu Zikpuii-Pa hian hnam thinlung a pu tih a lang a. Mizote chu hnam tlemte ni mahila, tumah hlau biklo, hnam huaisen, anmahni aia hnam lian leh upa zawkte pawh run ve mai ngam an ni tih a lang a. Mi huaisen chu tumahin an zuam mai mai ngailo tih pawh a lang a, Japan ral do tur pawhin Mizo Lalte chu an inringtawk hle tih a lang bawh. He thu sawitu Headmaster lah hi Mizo ni lovin hnamdang a ni lehngal. Zikpuii-Pa hian Mizote hi hnam huaisen leh mahni inringtawk hnam kan ni tih Headmaster hmang hian hnamdangte'n min hmu se a duh a ni.

Ralkapzauva nun atang hian hringnuna inzawm hlimni leh

lungngaihni te, beidawnna leh hlawhtlinna te chiang takin a rawn tarlang a. Khawi hmunah pawh awm se Mizo tlangval dik tak chuan nunkawng dik an kalsan ngai lo, rinawmna leh dikna an vawng reng thin tih a hun hman chhoh dan hrang hrang atangin a langchiang hle.

Ralkapzauva lekhazir tura an khua a chhuahsan dawn khan YLA (Young Lushai Association) huaihawtin an khaw nula leh tlangvalten an thlah a. Chutah chuan “Mizo fate u, finna zawng ula, In theitawpin tang rawh u” tih hla an sa a. A hnua, “Vai ramah hrehawm ka tuar ang, Kan ram chhanin ka tang ang” (28) tih an han sa zui a. Mizo tlangval dik tak chuan hnamdangte elin chhel takin hrehawm a tuar ang a, a ram, Mizoram chhanin a tang dawn ani tih fuihna hla tha tak a ni. Naupanghovin, “U Ralkapthang (sic), dam takin”(28) an han ti leh zelte chuan Ralkapzauva hnuk a tiulh a, a insum zo lo. Khi a khi ah, khawchhak tupuiral, thim leh eng inthenna ram atangin an mawl ang angin Zoram hmingthatna tur leh a ropuina tur chu thupuiah an hmang a ni. Mizote hi hnam dang, kan chanchin ziaktu hmasa leh min awptute chuan thingbul lungbul bia, hnam mawl, changkanglo leh thil hreloah min ngai a. Mahse chu an mi hmuhdan chu a lo dik veklo tih chu he thawnthu hian a ti langchiang awm e. Thingtlang khaw kilkhawr leh mi tlawhpawhloh Ralkapzauva te khua pawhin changkanna umin he kan ram riangte Zoram hmingthatna leh ropuina chu an lo tuipui daih mai a lo nih chu! Mizoram hmangaihna leh hnam thinlung pua a laka beiseina sang tak neiin thalai rualte chuan an neih ang chhun chhun pawisa an lo pai ve zawk a lo ni! Chung pawisa te chu beitham hle mahse, a petu thinlung, Mizoram hmasawmna tura Mizo tlangval khawpui danga penchhuak tur an duhsakna thinlung chu a hluin a ropui tak meuhva, chu chuan Ralkapzauva thinlung a tituiral a ni. Amah ngei-in tihian a sawi:

Chumi ni atang chiah chuan Zoram hmangaihna rilru chu ka pu ve ta a. Zoram ka hmangaihna leh ka ngainatna chu ka thenrual mawl tak takte hmelah chuan ka hmu a, hril thiam

leh sawi thiam ni ila, hla nen mawi takin ka han chham ve tur hi a ni a, mahse thu leh hlaah hian ka lo tawngchham em kher a, sawidan ka thiam lo a ni. Mahse ka rilruah chuan, “Aw, Zoram, min hmangaih hmasak avangin ka hmangaih ang che”, tih chu a cham reng a, chuta tang chuan ka rilruah hian a thi thei ta lo... Chumi ni ang chuan Zoram mawina leh a ropuina pawh ka rilruah a la awm ngai lo. Ropui han ti ila, khawvel thila ropui a ni lova, mahse then leh rual inhman-gaihna kawngah hian a ropui em a ni (Lungrualna 28-29).

He thu hian a tarlan chian em em chu ram leh hnam hman-gaihna rilru pu tur hian changkan kher a ngai lova, dinhmun hniam leh mawl tak takte pawhin an nunin Mizoram leh hnam an hman-gaihna chu an puangchhuak thei tih hi a ni. Ralkapzauva pawhin he ram hmangaihna leh hnam thinlung hi tute maw milian leh thil-titheite hnen atanga a neih leh a lakluh a ni lo. A hnampui, thingtlang khaw kilkhawra awm, chenbeh ve tak takte hnen atangin a chhar daih mai zu nia! A hnua dinhmun sang taka a din tawh hnu pawhin, “Sap chu ka nihna a ni ngei a, mahse ka Mizona hi a bo chuang lo va, sipai zingah lo chuan ka inti sap duh lo, mi reu reuvin min nuh ang e” a ti a. Heta sap a tih hian mingo chungchang a kaw lova, mingote leh hnamdangte chelh thin, dinhmun sang a luah tak thu a sawina ni zawkin a lang. An Lalpa chuan a Mizona chu chuti maia a bo dawn-loh avangin a nihna anga awm ngam tur leh mahni nihna luah zo lo chu miin engahmah an ngaihloh thuin a fuih bawh. Hei hian khawi hmunah pawh awmin eng anga dinhmun sangah pawh ding mahila Mizo kan nih chhung chu kan Mizona a bo dawnloh thu leh mahni nihna anga lang ngamte hi mi zahawm an nih thu a tarlang.

A hnua Ralkapzauva hian an khaw mipuiten a phu lova an ngaihsan dernaah lawmthu a sawi a “Hei hi Mizo nih nawmna a ni. Mawlin kan khaw hawi te zau lo mahse keimahniah nun lungawithlak tak a awm a, hnam lian leh ropui zawk pawhin an hriat chian chuan min zah phah a, min ngaihsan phah thin a ni a ti hial” (83) a ti. Hei hi a dik hle. Mizote hi hnam naupangte leh tlemte ni

mahila, khawvel changkanna leh hmasawnnain min chiahpiah hma pawhin hnam tlawmngai, rethei leh chhumchhiate chhawmdawla inhmangaih tel tel thin hnam kan ni a. Ralkapzauva sawi ang hian an khua pawh chu mawlin khawsak sang lo mahse anmahniah lungawina nun a awm tlat. Chu nun lungawi lo liama nun awhawm chu khawvelah a awm thei dawn em ni? Khawvela mi hausate, ram hausa leh thiltitheite, zaithiam leh milar hrang hrangin an zawn pawh chu lungawina nun ngei chu a ni. Charles Mackaya'n 'The Miller of the Dee' hlaa, "I envy nobody-no, not I -And nobody envies me" a tih ang deuhvin Mizote hi tu hnam mahin min awt lo mahse, tu hnam mah kan awt biklo a ni tih Zikpuii-Pa hian tarlan a duh niin a lang. Chu nun lungawi chu an aia hnam fing, lian leh ropui zawkte pawhin an hmuhmaih theilo, a va hlu em! Ralkapzauva pawh Officer lian tak niin a kalna hmun apiangah mi zah kaiin phai hmun nuam leh changkang zawkah awm thin mahsela, nationalism chuan a kalna apiangah a zui zel a. 'Nunna Kawng Thuampuih' thawnthua Chhuanvawra ang maiin a Mizona chu a changkansan lo va, Mizo nihnaah a lungawi a, hnamdangtezingah a Mizona chu a zahpuilo mai nilovin a chhuang zawk a, a fakawm hle a ni.

6. Tlangkawmna:

Khang kan han tarlan tak atangte khan Zikpuii-Pa thawnthu pahnih 'Nunna Kawng Thuampuih' leh 'C.C.Coy No 27' te hi Nationalism thawnthu tha tak a ni tih kan hmu thei a. Hetiang taka Mizo tlangvalte dahsang a, hnam dangte khuma dahtu leh Mizoram hmu mawi rengtu Zikpuii-Pa hi 'Nationalist' tih loh rual a ni lo. Nationalist kan tihte hi hnamdang laka pawr pawra te, tharum thawha che na na te, a duh rum rum te hi an lo ni kher lova. Amah duhtak chawl ta Pu Rampuia tihdan takah hnam thinlung (nationalism) pu a Mizo hnam humhalh tur hian 'Chakna leh tharum ni lovin, thiamna, tumruhna leh taimakna zawkin le' tih chu Chhuanvawra leh Ralkapzauva chanchinah khan kan hmu a ni. A tawp berah chuan Zikpuii-Pa ang hian hnam thinlung puin Mizo hnamah chiang ila. Mizoram leh hnam tana thahnem ngaiin Mizoram hmasawn-

na leh changkanna turin Mizo thalaite hian kan phak tawkah tan la theuh ila. Mizo tih lamrik rual ruala hnamdangin an mitthla theih tur khawpin zonun zemawi, huaisenna, taimakna, chhelna, mahni inrintawkna leh thiamna nen a hnamdangte kan el phawt chuan khawvel hriatah Mizote hi kan hming a thang mawi ngei ang.

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Mizo Studies Vol. X No. 3
©Dept. of Mizo, MZU

ISSN : 2319-6041

Lalmama Lemchan Thlirna

C. Lalnunpuii*

Abstract : *Lalmama chanchin kan hriat dan tlanglawn ber chu hla phuahtu a nihna hi a ni a. Hla chauh phuah lovin lemchanaah pawh sulhnu tha tak a lo nei a. A kutchhuak a tam lo nain tun tumah hian a lemchan pahnih atangin lemchana Lalmama salhnu kan chhui dawn a. Ani hi chhim lama lemchan ziaktu kan neih hmasak ber zinga mi a ni a. Hnam inpumkhatna, zirna pawimawh zia leh hmasang huna Mizo nunphung kan hriat theih te tar lan kan tum dawn a ni.*

Mizote'n lemchan kan hmel hriatna hi a rei ve ta hle mai a. Kum 1912 khan lemchan hmasa ber chu Krismas laiin Thakthing tlang vengah chan a ni. (CTBEB, 135). Lemchan kan neih atangin kum 100 chuang zet a lo ni ve ta reng a. Thu leh hla lama kan hmasawinna dang nena khaikhin chuan Lemchan ziaak lama kan hmasawinna erawh a duhawm lo hle a. Chhiartute'n kan ngaihhlut dan atanga teh pawhin hmasawinna tur kan la ngah hlein a lang. Hla leh thawnthu phuah lamah kan intodelh ve viau lai hian Lemchan ziaaktu erawh an tlem pharh a. A nawlpui hian kan ngaihven lo deuh niin a lang. Kan lemchan hmasawinna zelna tur ngaihtuah hi Thangtharte

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tan chona thar ni thei se a tha hle ang.

Kum 1950 khan Lalmama'n Lemchan tha tak mai a lo ziaak tawh a. (Serkawn Lalmama, 109) Mi tam zawkin Lalmama kan hm-elhriat dan chu hla phuah lamah a ni a. A chanchin sawitu tam zawk pawhin lemchan ziaak thin a nihna aiin hla phuah lama mi chhuanawm tak a nihna hikan sawi tam zawk. Lemchan ziaakthiam tak a ni a. Mi bik a nih zia a tarlang Chiang hle. Kutchhuak tamtak a nei lo nain tun tumah hian a lemchan pahnih Chala Leh Thangi leh Zoram Nghakfak te hi kan thlir dawn a ni.

Lalmama lemchan pahnih te hi Lemchan puitling tak anga chiah theih a ni chiah lo va. Ziaak tlnain a ur thluk deuh avanga ziaak nia a lan avangin kan thlirna pawh a dang deuh dawn a ni. Tum nei sa leh hawi lam nei saa ziaak a nih avangin a ziaktu hi a zalen tawk lo deuh niin a lang. Chutiang a nih mek lai chuan a thiamna, thu leh hla lama mi bik a nihna chu a lang tho va. A hlaa nun kawng tha zawk inkawhmuhna leh nun tha zawk nei tura zirtirna kan hmu thin ang tho kha a lemchan pahnihah hian kan hmu a. Lalmama ngaihtuahna tarlang Chiang em emtu niin ka hria.

Kum 1912-a Lemchan kan neih hnu lawk khan Kum 1919 harhnain rampum a nuai leh ta a. Hei hian lemchan hmasawn zelna tur pawh a than a tithu ta deuh a. Kum 1925-ah Ch.Pasena te'n an rawn tuaithar leh a, he hun hi Mizo lemchan hmasawanna kan sawi apiangin hun pawimawh tak a ni ta zel a ni. (138) Mizo Lemchanah bung thar a ni a, hmasawanna lam hawi thil thar tamtak kan hmu a. Kan lemchan hawi zawng leh nihphung pawh a danglam nasa hle. Hun hmasa lama lemchan ziaakute'n Bible leh Mizo thawnthu awmsa behchhanin lemchan an ziaak deuh ber a. Anmahni irrawm chhuaka ziaak a tam meuh lo. Lalmama pawhin kan thawnthu awmsa hmangin a rawn ziaak ve a. Hnam nun a tarlang thain zirtir a nei t ha hle a, tunlai mi tan pawh zir leh hriat tur tamtak a lemchanah ka hmu thei a ni. Thlirtu mipuite tana hmuhdawm tur leh rilru la thei turin a thiamna a hmanga a hunlaiin mipuiin an hlut hle.

Lalmama hi lemchan zia k thiam tak a nihna chu Mizo thawnthu kan hriat fo tawh, mi nawlpuiin kan hmelhriat em em mai, Chala leh Thangi(kum1950-a a zia k) lemchan a zia k dan hi a ni. Thawnthu kan hriat bel dan awm mah se a karah a mawi taw k chauhvin a zalenna a rawn hmang thiam a. Lemchan hi thawnthu awmsa hmanga zia k a nih reng rengin thawnthu awmsa kha a kip a kawia zawm vek a ngai hran lo va. A zia ktuin tul leh tha a tih dang angin phuah belh emaw tawngkam herrem theihna a nei a. A zalen em em a ni. Chan chhuah tur a nih ang bawkin thlirtu mipuite ngaihtuah chung leh an ngaihtuahna kaihruai thei tura tihdanglam thiam a pawimawh a. He zalenna zau tak hi Lalmama hian a hmang thiam em em a. A lemchan tihluta pawh a ni.

Chal leh Thangi lemchan tawp lam, Chala'n Thangi a zawn hmuh hian nau a lo awm a. Ti hian kan hmu;

Thangi : Ni e, thah chu ka remti hauh lo vang. An naute hi fahrah a ni mai dawn a nia, ka ngaihtuah ngawt pawhin ka rilru a hrehawm, ka remti awzawng lo mai. Chaw ka fah puar leh lawk ang a, a muhil hi a tho lawk ngai lo va, he laiah hian kan han mut anga , a mu reng mai ang. A nu pawhin a rawn ngaihawven lek lek taw hang. (Serkawn Lalmama, 120)

Chala leh Thangi thawnthu zia ktu dang kan en hianThangi'n nau a buaipui thin thu kan hmu meuh lo va, Lalmama ngaihtuahna thuk zia a tarlang chiang hle. Mizo nun tak tak tarlangtu ni in, Mizote'n sala an mante an enkawl thin dan a tarlang a. Khawngaihna leh thatna kan hnam nuna awm reng kha thiam takin a tarlang a ni. Nunrawnna leh mi dang sawisak chak reng renga hun hmang thin kan nih loh zia pawh a tarlang a. Chak lo zawk leh dinhmu chhe zawk hmeichhia leh naupangte an dimdawi zia pawh kan hre thei a. Kan hnam nuna mi dang ngaih pawimawhna leh nun hluttu kan nih thin dan a tarlang a ni.

Lalmama Lemchanin a tarlang tlangpui :

Mizote hnam dang aia kan danglamna :

Ka pi leh pute kha indova inrun thin an ni a. Hnehna an chan tum chuan salah mi tamtak hruai a, an hnehna ropui taka lawmin hun an hmang thin. Hetiang nunphung hi chu thil danglam vak a ni lo. Tunlai thleng pawhin hnehna ropui lawm chak hian mipui kan inhawng a ni.

Mahse, Mizote erawhkan danglam bik a, hnam ropui leh kan ngaihsan, Civilization ropui zawkte aiin mawl taka kan nun lai pawh khan ropui zawkna kan nei ve tlat. Kan ngaihsan, hnam upa leh ropui zawk anga kan ngaihte hian Indonaa an hnehte an sawisak dan leh enkawldan a uchuakin an rova hle a. Nu-nau pawisawi lo pawh dim baksak lovin an sawisa thin tih kan hria a. Hmeichhiatte chung a chet dan mawlh hi a rapthlak thin. Mizote erawh kan ni ve lo. Hmeichhiate chung a uchuak taka chetna emaw an tlawmna remchanga laa mualpho taka hmeichhiat mipatna hmanpui thu hi kan hre meuh lo va. Kan history leh thawnthuah pawh pawngsual kher hi chu kan hre lo viau a ni.

Hmanlai, thiamna leh finnain min thlen hma pawhin nun ropui, entawntlak tak kan lo nei tawh a. Hmasawmna tamtak kan neih hnu, kum 1966-a ram a buai khan waviin thlenga kan sawi nin theih loh chu pawngsual leh nunau pawisawi lo tawrhna a thleng nasa hle. Keini aia hnam upa,finna leh hriatna tamtak nei tawhte pawhin mihring nun an hlut loh zia te kan hria a. Kan nulate zahthlak thei anga bera an duhawmna leh thianghlimna an tibawrhbang mai te kha theihnghilh a har em em a ni.

Hmanlai kan pi leh pute erawh an ni ve lo va, a tam thei ang ber nula mutpui tumtute khan sala a man, a hneh hnu; diriam taka an pawngsual thu erawh kan hre lo va. Duat taka enkawl an nih zawk dan Chala leh Thangi thawnthuah Lalmama'n chiang takin a tarlang a ni.

Chala, ngai teh, mi mantute hian min tichhiain min tihrehawm awmzawng lo asin. An fa u ang maiin min en a, min

duat em em a.... ka hnathawh pawh phal lovin nau min awmtira ni. (119)

Hnam Inpumkhatna :

Mizo anga inpumkhatna hi kum tamtak kal tawh aṭang khan mi thenkhat chuan an lo buaipui hle tawh a. Mizote hi India ram mai ni lo, Myanmar leh Bangladesh thlengin kan inzarpaharh a. India ram chhungah pawh Tripura, Manipur, Mizoram leh hmun hrang hrangah kan awm darh bawk a. Hmun hrang hrang awm ta chu ngaihtuah leh vei zawng pawh a dang lo thei lova inpumkhat hi kan ngai em em a ni. Mizoram chhunga cheng ngei pawh kan awmna hmun azirin ngaihdan thuhmun lo tak tak a awm.

Kan history kan thlir chuan keimahni zo hnahtlak intite ngei pawh indova inrun thin kan ni a. Hun harsa tamtak paltlengin tun hun hi kan thleng a ni. Tun hnua kan thu leh hla ziaktu tam zawkin kan thawnthu leh history an zia dan hi Zo hnahtlak unau dangte tanpawm nuam chiah lo lai awm thei ang.

Kan zia dan tlanglawn ber chu, Indo leh inrun chungchang kan sawiin Pawileh Mizo kan indo-tir deuh ber thin a. Pawiho chu nunrawng, rothap leh pawisak nei lo anga zia kana kan hmu fo mai. Kan history en pawhin a dikna chen chu a awm ngei ang. He thil hi ngun zawka ngaihtuah ila kan inpumkhatna a tinghing thei mai ang em? Pawiho hrim hrim hi thangthar zelah soal lutuk hmuhin kan hmu zel ang em? Ngaihtuah tham ani. Inpumkhatna kan buaipui viau lai hiankan thu zia thenkhat hi chu hnam anga rilru hran min puttirtu leh mi tamtak ngaihtuahna hruaisual theitu a ni thei a ni. Thorang Group YMA thuchhuah Covid-19 laka invenna leh fimkhur thu an chhuaha Pawi sumdawng an huam chhunga vak lo tura an tih chu Lawngtlai area-a Lai-hovin an helh deuh a, a hnua ngaihdam dilna a lo chhuak leh hial a ni. (YMA, Thorang Group thupha chawina 15.3.2020)

Tunah hian Mizoram chhungah ngei pawh Pawi/Lai tamtak an awm ve a. Chungho tan chuankan thawnthu tamtak hi pawm a

nuam chiah ang em? Pawi leh Mizo kan indo vak zela a fuh loti pawh an awm ve tlat a nia.

Mahse, Lalmama chuan mam tak maiin ti hian a lemchanah a rawn ziaak a. Thangi nula hmeltha Pawihoin salah an hruai a. He thil hi chu indona hmuna thil thleng pangngai tak vek a ni. Chala'n Thangi a zawn hmuh khan a dinhmun a han zawt a, Thiangi'n hrehawm a tih loh zia leh duat taka enkawl a nih dan a sawi kha hriat a nuamin pawm a nuam em em a ni.

He thil hi Lalmama'n ngaihtuahna zau zia leh thil ngaihtuah thui zia tarlangtu niin ka hria. Serkawm pa a ni a, Serkawm chu Mizoram chhim lam deuha awm a nih avangin an hunlai hian thian hrang hrang a neih ngei a rinawm, hnam anga kan inpumkhat zel theihna tur ngaihtuahin he lamchan hi a ziaak a ni ngei ang. Hnam inpumkhatna tha zawk kan neih zel theih nan te, mi tamtak rilru hliam theih a ni tih hre reingthawnthu ruangam awmsa her dan glamin ti hian lemchan a ziaak ta a ni. Thangthar ziaktu tamtak tan pawh entwain tur a hnutchhiah a. Hei hian Lalmama ngaihtuahna zau zia leh thil thlir thuitak a nih zia a tarlang a ni. Mi rilru tihnat duh lo em emtu hian kan nat mai a hlau lova, inpumkhat lova kan darh zel hi a duh lo em em ang tih a chiang a ni.

Hnam dinchhuahna Tura zirna pawimawhna :

Zoram Nghakfak Lemchan(kum 1957-a a ziaak) hian tarlan a tum ber chu zirna pawimawh zia leh hnam dinchhuah nana thiamna pawimawh zia tarlanna a ni. Kum 70 vel liam taa Mizote dinhmun kha ngaihtuah let ta ila zirnaa kan la san loh zia leh zirnain min la chiah hneh loh dan chu thangtharte pawhin kan hre nual ang. Fate tana hma thlir thui tak nei chung a an zirna ngaihtuah thei pa kan tam lo viau a ni. Kan retheih avang leh ni tin mamawh indap ve reng a ngaih avangin hun tha tamtak khawrala lehkha zir kha Zopa rilru nen a inkalh chin a awm a. Zir thei aiin hna thawk thei mamawhna a sang zawk a. Unau rual deuh phei chu zir vek a har hle. A thawk thei deuhin hah takin an thawk a, lehkha zir an enkawl mai thin. Nakin

hun aiin tun dinhmun ngaihtuahnain kan nun a luah zawk ti ila a sual thui vak lo vang.

Zo-pa ngaihtuahnai zirna hlut zia leh that zia tuh theitu nih kha thil namai lo tak a ni. Hmeichhe lehkhazir phei chu an phal tha lo va. Lerh nan leh awm khaw loh nana hmang mai turin nu leh pa tamtakin an ngai hial a ni. Leikhathiam tan pawh thawh mai tur atam chuang lo va, khawhawi zau deuh leh luhchilh hmasa deuh chhungin athat zia an hriaa an tuipui deuh. Din pawh an ding chhuak deuh ani.

Pu Lalmama hi zirtirtu a ni a. A dinhmun nasa taka thlaktu chu zirna hi a ni a. Dinhmun harsa tak atanga khawvel zau zawk thlirpuitu pawh zirna tho a ni a. Zirna hlut zia leh pawimawh zia lemchan hmanga a tarlang pawh hi a inhmeh hliah hliah a. Sawi awm ber a ni e.

Hun hmasa lama Mizote ngaihsan, ram leh hnam innghahnate chu pasaltha, huaisen leh chak an ni a. Pasaltha, sa kap thei ngaisanga dinhmun pawimawh tak luahtir thin kan ni. Hun harsa leh thim taka kan awm laia kan nun inthlak danglam zel tur thui tak thlir a, a lo hmu thiamhi Lalmama ropuina a ni. Sakap thei ngaisangtute zinga Zirna hlut zia sawi kha thil sawt tak a nih a rinawm bik lo va. Leikhathiam ngaisang tura zirtirna pe a, hnam innghahna tur anga sawi kha Mizo pa rilruah eng ang takin pawm harsa ni ang maw?

Sawt duak duak dawn lomah seLalmama chuan hmathlir thui tak a nei a. Chu a beisei ram chu thleng turin min fuih mawlh mawlh a ni. Mizoram hian hnam dinchhuah nan he zirna hi a mamawh dawn tih a chiang a. India ram zalenna hian thiamna tamtak a mamawh dawn tih a hmu tlang vek a. Ahmathlir thui zia leh that zia chu sawi ngai lovin kan hre theuh awm e. A fate ngei pawh zirnaah theihtawp a chhuahpui a. Leikhathiam tak tak a chhuah a ni. Leikha chhiar a peih em em a, a inzir ve reng baw.

Tuna ramin kan buaipui ber pakhat chu Central Services-a

Mizo kan tam ta lo hi a ni. Kan hnam a him zel theih nan a tam thei ang ber Central Services-ah Mizo kan luh a ngaikan ti a. Hnam tana mi thiam an pawimawh zia leh thiamna bik nei kan tangkaipui dan chu sawi thui ngai lovin kan hria. He thil hi kum tamtak liam tawh khan Lalmama hian a lo hmu a, a lo auchhuahpui nasa hle tawh a ni. Zirna hlut zia hretu hian mi hriat loh a hlau a, a vei em em a ni. Ngawih bopui mai lovin zirna pawimawh zia chu a tlangaupui a. Hetiang taka zirna ngaihlutu hi a hming a daih mai loh nan Serkawh YMA chuan Serkawhna zirlai ti tha bik tan Lalmama Academy Award an lo siam hial a. Mizo thu leh hla khawvela a hmingthan tluk zetin zirna ngai hlutu a nihna hian mi thinlung a luah ve bawh a ni.

Mizote leh Puan :

Lalmama thu leh hlaa kan hmuh tam ber chu hnam thil a ni. Hnam vei em emtu a ni a, he thil hi a lemchan tawiah pawh a lo lang leh a. Hnam nun leh hnam tana thil pawimawh a tawh chauhva a tarlang thiam thin hi Lalmama danglamna a ni. Mizote'n puan kan ngaihhlut dan leh kan hnam thila hmun pawimawh tak a luah dan-Chal leh Thangi lemchan atang hian thui tak kan hre thei a.

Kha nau puakna puan kha I dah chuan sin tur I va nei awm lo ve.

Ka puan ven lai hi a zungah kan inphel mai ni ang chu. (120)

Edena huana Evi leh Adama saruakna hliahtu atana theipui hnah a tangkai ang mai khan puan hi Mizote saruakna hliahtu a ni a. Mawi taka kan lan theihna mai a ni lo, kan hun pawimawh leh kan tawpna ni thleng pawhin puan hian kan hnam nunah hmun lailum a chang. Mizo mipa mita nulate mawina thuam famkim pawh puan tho hi a ni a. Heti taka kan hnam tana hlu hi kan thu leh hlaah kan hmu tam lo va. Lalmama hian a pawimawh zia hriain chhiartute hriat theih turin arawn tarlang thiam a ni.

Tlangawmna :

A bul lama ka sawi tak ang khian Lalmama lemchan pahnihte hi lemchan puitling tak annih loh vangin lemchan dang anga teh

ngawt a rem lo va. A ziaktu pawhin tum neisa leh zirtir nei tura a zia avangin chu chuan a hruai nasa hle a ni. A hunlaia kan Lemchan dinhmun leh hmasawwna thlir chuan Mizo lemchan hmasawwna tura kawng sialtu pakhat chu a ni ve ngei a. Mi hmasate hnena lemchan hlutna tuhtu leh chhim lama bul tanpuitute zinga mi a ni. Thu leh hlaa a kutchhuak dang ang bawkin a kuthnu a mam tha a, ngaihtuahna thuk tak nei, hriatna zau leh hmathlir thui tak nei a nih dan pawh alang chiang hle. Lalmama kutchhuakte hi hnam tan a hlu a, t̃ hangthar chhuan tamtak thlengin hlutna tamtak nei a ni ngei ang.

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Mizo Studies Vol. X No. 3
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ISSN : 2319-6041

Thangthar Mizo Poetry-a Feminism Hnuhma

Ramlawt Dinpuia

Abstract: *Tunlai huna ngaihndan (ideology) langsar, ram la zau leh darh chak ber pawl zingah Feminism hi lam hmaih theih a nikher lo ang. Mizote zingah pawh kum eng emaw chen atang khan hriat a hlawh tawh a, tunhnaiah phei chuan sawi pawh kan sawi lar hle. A nihna tak hre lem lo pawhin a hming tal chu kan hre belin lam pawh kan lam zing viau a. A enga mah hmaa lo pawng do ngawt kan tam rualin lo sahuai thing vawn tun pawh kan tam viau.*

Khawvel al hnehtu ngaihndan (ideology) dang ang thoin *feminism* pawh hian thu leh hla a hring tamin, thu leh hla huangah hniak a hnutchhiah chiah ve dup a. “Thil dang zawng aiin thu leh hla hi hmeichhiate tan,an ngaihtuahna chhungril, khawtlanga an dinhmun, inkungkaihna thar leh an nuna an duhthlanna tak tak dap chhuahna a nih bakah an chhehvela intluk tlan lohna awm do let tura hmanraw tha ber a ni a (Literature, above all, was a place where women could explore the intimate details of their emotions and social interactions, imagining new relationships and life choices, while also protesting against the injustices they saw around them)” (Sanders). Mizo thu leh hla huangah pawh thupui pawimawh ber pawl

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a ni chho ve ta hial a ni. Kum zabi sawmhnih pakhatnaa Mizo thu leh hla thli tleh natna ber tih hial theih turpoetry huangah pawh feminism rim nam a awm ve nual a, thangthar Mizo hla-a feminism hnuhma kan en dawn a ni.

FeminismChu Eng Nge?

Bell Hooks chuan “Feminismchukan pianpui sex avanga in-rah behna titawp tura beihna hi a ni a, eng chi leh eng hnam bil mah a kawk lo. Mipa aia hmeichhia vohbikna a ni lo a, awmze nei zawka kan nun thlak danglam tumna a ni zawk (Feminism is the struggle to end sexist oppression. Its aim is not to benefit solely any specific group of women, any particular race or class of women. It does not privilege women over men. It has the power to transform in a meaningful way all our lives),” (26) tiin a hrilh fiah a. American ziaktu leh feminist Marie Shear pawhin “Feminism chu hmeichhiate hi mihring an ni tih hriat chianna leh pawm nghehna hi a ni (Feminism is the radical notion that women are people),” (6) tiin kum 1986 khan ‘A Feminist Dictionary’ tih lehkhahu a review-naah a sawi a, he hrilh fiahna hi hriat a hlawhin pawm pawh a hlawh hle. Feminism chuan kan khawtlang nuna hmeichhe dinhmun en fiahna, history-a hmeichhiate dinhmun sawi fiahna leh siamthar ngai lai siamthar a, khawtlang nun pumpuia an dinhmun chawh kan a tum ber (Harrison 296). A awlsam thei ang bera sawi chuan, hmeichhiate hi mipate ang leh tlukpui, mihring an ni ve tho tih pawm dan leh rin dan hifeminismchu a ni (Lengermann 223).

Feminism tih tawngkam hi French thumal, Utopian Socialist, Charles Fourier chher chhuah feminisme tih atanga lak a ni a, English-a hman a nih hmasak ber chu kum 1890 vel kha niin ram inrelbawlina leh dan mita mipa leh hmeichhe intluk tlanna tura beihna chungchang sawi nan an hmang (“Feminism”. New World Encyclopedia). Tunah chuan sapawng bik pawh ni tawh loin khawvel pum tawng ang mai a lo ni ta a, Mizote pawhin kan tawng ang thaw thangin kan hre bel ta hle a nih hi.

Feminism hian pianhmang hrang hrang neiin sawi a ni a, zirna peng hrang hrangah a hmel tar lan dan a awm thliah bawh. En-

tirna atan, Feminist Geography, Feminist Theology, Feminist History, Feminist Literature and Criticism leh a dangte. Feminist ten ngaihpaawimawh hrang hrang an neih zingah hmeichhia an mahni an inenkawl theihna, ram inrel bawlana lama an chanvo, khawtlanga an zalenna, ei leh bar zawna kawnga mahni an intunnunna, nupa inthen chungchang, zirna rualkhai taka dawn, hnathawhna leh thil danga intluktlanna, hmeichhe chung hleilenna te hi a langsar zual a ni a, a dang pawh sawi tur tam tak a awm. Awmna hnun azir te, hnam leh sakhaw rin dan azir te leh chhan hrang hrang avangin ngaihpaawimawh zawng hi a dang sung thei a ni.

Historian-te chuan feminism hi ñuang hrang hrang pathum (threewaves)-ah hetiang hian Ñuang khatna (first wave) kum 1830 atanga 1930chung vel; ñuang hnihna(second wave) kum 1960 leh 1970 chho vel; ñuang thumna (third wave) kum 1990 hnu lam an ñ hen a (Harrison 297-299). Heng ñuang thum bakah hian tunhnaiah ñuang lina(fourth wave) awmin an sawi bawka a,chu chu kum 2012 atanga intan angin an sawi. Heng ñuang hrang hrangah hian ngai-pawimawh leh vei hrang hrang neiin a hawi zawng pawh a dang hlek hlek hlawn a ni. (Brunell and Burkett)

Thangthar Mizo Poetry-ah Feminism

Mizote hi zai ngaina tak hnam kan ni an ti ñhin a. Hla hawi zawng chi hrang hrang pawh kan hnam upat loh ngaihtuah phei chuan ngah ve tak kan ni. Chik zawk leh uluk lehzual zawka zir chian chuan kan folksong leh tunhma lam deuha hla chhuak zingah pawh feminism hnuhma hi hmuh tur a awm nualin a rinawm a. Tun ñum bikah erawh chuan feminism hnuhma leh a thu khel pawimah hrang hrang kum zabi sawmhnih pakhatnaa chhuak bik hlaatengin kan thlir dawn a ni.

Mahni ñhatna hmuh:

Feminist movement-in a ngaihpaawimawh em em pakhat chu hmeichhia ten eng mi pawh ni se, eng hmel pawh pu se, eng pi-anphung pawh neiin eng mizia pawh nei se la, an mahni ñhatna an hmuh a, an inpawm hi a ni a. Chu chu khawtlang pawhin hmuhpui a, pawmsak ve turin min beisei a. Anita VI Nunmawii chuan 'Khua-

nu Duhsam Lanu' tih hla-ah heti hian a ziaak:

Sakhmel tha lo,

Pian nalh si lo,

Bahsam sei hniang lo,

Kimtlang sei hniang lo,

Mitmeng mawi lem lo,

Nui mawi em em si lo,

Khuanu duhsama duan

Lanu ka lo ni e.(Zaikung Thar vol. 1 30)

He hla phuahtu hian feminist rilru ang takin a hmel hmai lan dan, a pianphung leh pawn lam lan dan, mi tana mawina leh itawmna reng reng nei lo tur chu chhuang takin, a chapopui zawk emaw tih hial zawk turin a tlangaupui piap piap mai a. Pawn lama a lan dan chauh pawh ni loin, a mizia leh a tawngkam te chen chuan nelawmna reng reng nei lo leh tihbaiawm hial zawk a nih thu te a la sawi ta deuh deuh a! Chutiang khawpa mahni leh mahni han in-sawisak chiam chiam mai chu a rilru zauthlak satliah ngawt lo. Eng ang pawhin awm se, eng hmel pawh pu se la, engtiang pawhin miin lo sawiin lo ngai mah se amah khan ama hlutna leh chungchuanna a hmu Chiang a ni zawk. Chu chufeminism-in a tum pawimawh tak pakhat a ni.

Janet Lawmsangzuali pawhin pian nalhna te, hmelthatna te pawh hi khawtlangin a duh dan anga a hrilh fiah mai niin a ngai a. Chu tehfung hmanga tling lo, mi hmuha chhe tak, pian nalh lo leh thau lek luak pawh ni se zahpui tur a awm lo a, miin tha ti lo mah se a thatna a bo chuang lo tiin heti hian a ziaak chhuak:

But over time you

grow as a human, as a woman and begin

to realize that

being fat shamed is okay,

being invisible is okay

because that is why your power lies.

You are not shame.”(Collected Writings from Hilltalk 68)

Hemi sirah chiah chuan Debbie Rinawmi chuan ama hlut-na a inhre Chiang em em a, fakna leh chawimawina dawng tur nia inhriain, ‘Keimah Chu Fakin Awm Rawh Se’ a lo ti ve mek baw:

Keimah chu fakin awm rawh se,

Harsatna kara huaisenna ka vawn nun tlat avangin;

Chutah chuan, kang hunah khan,

Ka thian neih chhun chu harsatna, manganna leh

hrehawmna an ni a.

(Zaikung Thar vol. 4 53)

Pawngsual chungchang:

Feminism-in a thlurbing pakhat leh a ngaihpawimawh em em pakhat chu pawngsual leh a tuartu chungchang leh vantlangin kan thlir dan bawr vel hi a ni a. Pawngsual chungchanga Feminist-ten an ngaihpawimawh hmasak leh an sawi hmasak fo chu ngawih bopui mai loa sawi chhuah/au chhuahhi a ni(Whisnant). Thangthar hla phuahtu pakhat chuan pawngsual tuartu dinhmun hi tar langin, ‘Tuartu Aw’ tihah chuan heti hian a tuartu tan aw a rawn chhuahsak a:

I duhthusam rawkrai lo puitlin nan,

Ka chanpual nun chu i pumbilh a,

Nawmna runthlak thlakhleh avangin,

Ka thianghlimna i famtir ta si.

I suangtuahna hnawm tin phur chu,

Ka thinlung hliam nan I duang a,

I sum phal loh chakna rawngin,

Saruak hmelhem mi chhiah maw?(Chawngthu)

Hmeichhe chung a hleilenna :

Khawvel pumah hmeichhe chung a hleilenna leh nupa/kawp-pui inkara tharum thawhna hi a hluar hle. WHO-in kum 2016-a a tar land an phei chuan hmeichhe pathum zela pakhat hian an kawp-puite lak atangin kutthlak/tharum thawh (physical and/or sexual violence) an tuar a ni. India rama hmeichhe pasal nei tawh za zeal 37.2 hian nupa inkara kut inthlak an tuar anga chhut a ni a, Mizoramah chuan za zela 22.1 a ni. (Lalhmingthangi 217)

Thangthar Mizo hlaah pawh hemi chungchang hi hmuh tur a awm a. Hla pakhat 'Mipa Suak' tihah chuan atirah mipain hmeichhia chu han duat viauin, tawngkam tha tinreng nen dim takin thlem vel mah se sakawlh hlauhawm ang maia a hran khum leh thu heti hian kan hmu:

*Thiam tin thawia a vil lanu,
A valh thang rawngah chuan zim lutin,
Kam tha hlana vaunt ngei kha,
Kamkei val iang a hrang leh ta si. (Chawngthu)*

Jennifer Zothansangi thung chuan hmanlai atanga Mizo mipa ten kan thupui pakhat, vawiin thlenga a zun zam kan la kalsan hleih theih loh hmeichhe ngaih/theih tam tumna rilru chu hmuin, a tuartu hmeichhe lam an at reng tawh bik loh avangin chutiang ti thin mipa chan tur chu 'Chawh Chiah' a nih thu thiam takin a sawi a.

*Lerh leh luck fawma
fing inti-a
i theih apiang
i 'theih' lai khan
i ro thuhruk
'Hmeichhe a tak'
i tih thin thinlung kha
kulh kawngkhar anga ngheta*

kharin a awm dawn si

beisawnnain a tihchhiat tawh avangin

sut hawn rual a ni tawh lo ang. (Zaikung Thar vol. 3 75)

Khawtlanga hmeichhe dinhmun :

Mizote hi mipa rorelna (patriarchal system)a inenkawl kan nih vang nge mawni hmasang aṭang tawhin kan khawtlang nunah mipa leh hmeichhe chanvo hi a inang hle mai a, tunlai hun thleng pawhin kar zau tak a la awm. “Mipa chuan pa a nih hnua pawh nula a la rim thei a, a duhna lam lamah talin tlangval ang main a la che tla thei a. Hmeichhe tan erawh mipate zalennaah an leng ve kher lo”(Sailo 20). Kan ṭawngkauchheh hrang hrang, kan thu fing, thawnthu leh titiah te hian mipa voh bikna, mipa chungnun zawkna leh mipa leh hmeichhe dinhmun inthlauhzia tilang thei tur a awm nual mai a. “Heng thu fing leh puithuna hmangte hian hmeichhiate hi awp beh an ni fo.” (18)

Chutiang chu kan khawtlanga hmeichhiate dinhmun a nih laiin hmeichhe khawsak dan, thil tih leh thawh erawh chuan hriat-sak emaw sawi chhuah emaw a hlawh lo hle a. Tlangval tan tlawmngai chawimawina nopui a awm laiin nula tan a awm ve lo a, Mizo khawtlang nuna ropui ber tih hial theih tur thangchhuah pawh mipate chanvo a ni. Thangthar poet C. Remsangzuali chuan hmasang aṭanga Mizo nulate hnathawh nasatzia, thil tih nasatzia leh chet nasatzia ‘Lanu Leng Nunchan’ tih hla hmangin a tar lang a:

Zingṭian kawḷ lo eng riai mai hnuaiah,

Ṭuanṭul vanga hma taka thovin;

An hun an chhiar, lanu leng tin ten.

Zing buh den, dawntui thal ngaih vang ten.

Kawltu chawi ban zai an rel lo,

Lentu zing riai thuang lam zawh zelin,

Hlim ten an thawkza lawmruakte nen;

An chhiar kawla ni lo chhuak chu. (Zaikung Thar vol. 2 16)

Mizo nula chu a thawh hlim aṅanga hna ṭul thawkin a vir buai char char a. In chhung enkawl leh in lama chet ngai zawng zawng a che vek chung pawhin ram lama hnathawh a awl thei chuang lo a. Mizo nulate chuan hunawl an nei hman lo a ni ber. Tin, hun nuam ber anga sawi ṭhin vangpui awllen lai meuh pawhin an awl hman tak tak lo.

Mizo khawtlang nunah hian nula senior leh tlangval senior dinhmun pawh a inthlau hle a. Kum in zat reng pawh ni se kan thlir dan a inang lo viau a, mipa lam kan en liam mai mai lain hmeichhia erawh chu a kum a lo tam deuh hlek chuan fiam leh chhaih a hlawh nasa bik hle.

‘Di tawng lo i,

Di vai ruaii,

A tawng lo, chhawl ṭhuaitu

A dawng lo, biahthu di’

tiin an sel. (Nunmawii 91)

Mizote hi thu khuh thiam tak, mi pawl sawi hlau tak hnam, mi mit kan tikham ang tih hlau reng renga hun hmang ṭhin hnam kan ni a. Mahse chu hnamin mi pawl sawi leh mi tihnat pawh pawl ti hauh loa kan sawi hreh lem lohna chu hnam dang kawp thu hi a ni. Hemi chungchangah hian Mizo khawtlang nuna hmeichhe dinhmun chiang takin a hriat theih ang. “Mipat hmeichhiatna chungchangah leh hnam dang nena inngaihzawna chungchangah Mizo hmeichhiate chu mipate awm dan anga an awm ve phalsak an ni lo a, mipate tan kawng zau taka a inhawn lain hmeichhiate erawh dem an kai hma hle” (Sailo 40). Mizo nula hnam dang pasal neite phei chu hnam phatsantu tiin kan chuk a, kan chirh theh nasa thei hle. Lalsangliani Ralte chuan Mizo nula, hnam dang pasala neite dinhmun heti hian chiang takin a tar lang:

I am the cross

an entire tribe has to bear,

the inciter of gossip,

the source of humour... (Zaikung Thar vol. 1 286)

Mizo nulain hnam dang pasal a neihna zungbun a bun rualin a chite zing ata hnawh chhuah a ni a, hnam phatsantu tia vuahin sawi leh sel, chil leh chilh a hlawh zui nghal. Mizo tlangval erawh chuan hnam dang nupui nei pawh ni se hetiang em ema chhut zui a hlawh ngai lo. Chutiang 'hnam phatsantu' tan chuan rorelna dik lo thei lo, Van rorelna chiah beisei tur a awm tawh!

*Now, I only dare seek solace
in the reassurance of knowing
the final and most crucial judgement
is to be made by the Jehovah
who made all men,
and loves all equally. (287)*

Mizoram chauh ni loin India ram pum huap ang pawhin nuin a thihsan ai chuan pain a thihsan avanga fahrahte nun hi a hrehawmin a khirh zawk em aw a tih theih. Sorkar ang pawhin thliarna leh thlei bikna a awm emaw ni aw tih theih a ni. Lalnunsanga Ralte chuan

*If it wasn't for the Indian government
I swear I won't even remember my father's name
They're obsessed and keep asking for it,*

For every important document of my life. (Collected Writings from Hilltalk 27)

tiin a naupan laia broasantsu, wawihnih chauh a hmuh hman a pa hming sorkarin an ngaihpawimawhzia a poetry '(Optional)' tihah a ziak a. Sorkar mitah pawh hian pasal tel loa fate chawi liantu nu chuan awmzia a nei tham lo tihna a ni mai awm e!

Hmeichhe ropuina :

Hmeichhe ropuina, chungchuanna leh mipate aia an nep bik lohzia chungchang hi feminism thu ken laimu ber pakhat a ni kan ti thei ang. Kum 2019 tawp lam atangin covid-19 hripui a lo leng a, khawvel pumah kan buai nuai nuai mai a ni. Centre for Economic Policy Research leh World Economic Forum ten ram 194 an zir

chianna aṭanga a lan dan chuan Covid-19 hri leng do kawngah hian hruaitu atana hmeichhe nei ramin an thawk ṭha zawk a, hmeichhiai-in ram a hruai hian awmzia a nei zawk(Garikipati) tih a ni tlat. Tin, kum zabi sawmhnih pakhatnaah ohei hi chuan mipa rorum tak tak aiin hmeichhiate hi hruaitu ni turin an ṭha zawk tih a ni mek bawk.

Ṭhangthar hla phuahtu Lalremruati Ngente chuan hei hi a hmu Chiang hle mai a, a hla pakhat ‘Hmeichhia’ tihah chuan heti hian a chham chhuak:

*Nang chu,
Leillung din tirh atang reng khan,
Khawngaihna leh lainatna vawng tur leh,
Huatna karah pawh hmangaihna lantir thei turin,
Rilru no leh nem taka duan I ni si a.*(51)

Ṭulna hrang hrang avanga a nu hmu thei loa hmun danga ‘chhingkhual chang’ Valpuia Kingbawl chuan a nu bulah chuan a lungngaihna leh natna zawng zawng bo vekin a ring a, a hla pakhat ‘Chhunu Kiangah’ tihah chuan nu ropuina heti hian a puang a, a ti lutuk mah mah tih a rem lo ang.

*Lenkawlah turni’n ṭian dar a khawng ang a,
Nun riakmaw’n thlamuanna hla mawi sain maw,
Thangvanah siar chhawrthla an zai taw hang.
Ka chun nunnemi kiangah chuan.* (Zaikung Thar vol. 1203)

“Mizo ten hla lenglawng phuah kan neih hmasak Zosapthara hla ‘Ka Nausenin Tu Nge Mi Kawl’ tih hla hi kan chhiar chuan nute hlutzia uar leh thiam taka inzirtirna a ni tih kan hmu a” (Sailo 19). Chumi hrulah chiah chuan Zama Khiangte pawhin ‘Ka Nu’ tih hlaah nu ropuina hmangin hmeihchhe chungnunna heti hian a chham ve bawk:

*Rinawmna laka rinawm,
Thatchhiatna tihtaimak zawh loh,
Silh leh fen mawina ni lo, chhungril diknaa inthuum,*

Lei rohlu ni lo, hmangaihna paipawntu,

Ka nu, ka nu ngei kha. (Zaikung Thar vol. 4 225)

A tlangpuia lakin hmeichhiate hi mipate aia taima leh thawkrim zawk an ni duh viau a, rinawmna leh chhungril chakna lamah pawh a ngeth leh paukhauh zawk an ni duh viau mai. Tin, hmangaihna thuah pawh a chungnung zawk an ni hial ta ve ang.

Beih letna/do letna :

Feminism leh women movementkan tih reng rengrawn chhuahna chhan lian tak pakhat chu khawtlang, sakhua, ram leh hnana an dinhmun leh rah beha an awm do letna leh vantlang thlir dan leh ngaih dan ngeth sa beih letna a ni chawh. Chumi hlimthla chu t hangthar Mizo hla-ah pawh hian hmuh tur a awm nual a.

Anita VI Nunmawii chuan khawtlang leh sakhua in a phuar na pia lamah amah leh amah (hmeichhia leh hmeichhia) a inphuar na a hmu tel a, chu inphuarna leh inawpna chuan amah (hmeichhia) chauh ni loin mipate pawh a phuarin a thlung tel ve tlat tih a hmu a. Chuta tanga tal chhuahna thu chu heti hian a ziaik:

Keimah leh keimah ka inphuar a,

nang pawh ka phuar tel che a

Tunah chuan phuarna hruihrual te ka phelh a,

Kan zalen ta. (83)

Khawtlang nun, sakhua leh chhungkaw thlenga kan inawp behna hian a tuartu kut chauh a khirhsak lo a, a awp bettu zawk pawh kha a thlung bet vet ho a ni. Police-in an mi sual man thlunna atan mi sual kut leh anmahni kut kutkawh hmanga an thlun zawm hian mi sual chauh kha a phuar lo a, amah a inphuar tel ve a ni. Chutiang chuan kan inawp behna hian a awm beha chauh ni lo a awp bettu pawh a thlung tel tlat avangin awp behna lak ata awp behte an chhuah hian a awp bettu pawh a zalen tel hlauh a ni.

Anita VI Nunmawii vek hian, “Ka silhfente chuan min phuar hian ka hria a, a zavai chuan ka hlip ta a,” (78) a ti bawh a. Silhfen hi eng ber nge ni ang tih hriat har viau mah se, hmeichhia an nih

avanga phuartu sakhua, khawtlang, hnam leh chhungkua thleng pawhin a ni thei a. Chutiang phuartu zawng zawng lak ata intizalen a, inphelh ruak a kaw k theiin a lang a. Counter culture rim te pawh a nam rum rum.

Chanchin hlui en nawnna :

Chanchin hlui, history, feminist thenkhatin 'his-story' an tih hial hi mipate chanchin ziahna leh mipa khawvel tar lanna a nih duh khawp mai a. Chumi en nawn a, history kan hriat dan avanga buk-lung dik lo kan lo khai tawh siam that hi feminism ken tel pakhat a ni a. Thil thleng pakhat ni si a sawitu thlirna a hran avanga inpersan tak si a awm theih thin avangin mipa thlirna atang chauha ziah t hin history chu an en fiah tha leh thin. 'Thangthar hla phuah tur a phuah zawh khah ang' tih avanga a nung chung a an phum tak Pi Hmuaki chanchin hi kan hre lar viau a. Mahse Malsawmi Jacob chuan Pi Hmuaki chanchin chu a en nawn a, thangtharte hla phuah tur a phuah zawh khalh mai ang tih chauh chu a nung chung a inphum chhan emah a ngai thei lo. Mipate khawvelah chuan Pi Hmuaki kha kalphung (system) awm sa sawisel a, tal chhuah tum niin a ngai a, vantlang rin dan leh pawm dan thlak tum angin a hmu. Chu chu a nung chung a phum a nih chhan ni pawhin a ngai a ni.

*You derided their philosophy
wouldn't sing their eulogy
after a successful raid,
tried to stop them dating lasi
told them to choose tlangsam over kangthai
Their annoyance grew day by day,
decided to silence you altogether
Shut you out from golden sunlight
wind and call of chuk-chu-ri-kur. (42-43)*

Tlangkawmna

Thangthar Mizo hla-a feminism hnuhma landan hrang hrang kan tar lang tawh a. Tuna kan sawi bakah hian thur chhuah

tur a la awm nual bawk ang. Mizo ṭawnga ziah hla ho aiin sap ṭawnga ziah (Mizo poetry in English) lamah hian feminism hnuhma hmuh tur a tam zawk a. A lan dan maiah chuan mipa kutchhuakah aiin hmeichhe kutchhuakah feminism rim hi hriat tur a tam zawk fe a. Thil mak erawh a ni lo. Chutih rual chuan kan tar lan bakah pawh feminism sulhnu lanna Mizo mipa hla hmuh tur a awm ve leh zauh ṭhin bawk.

Eng thurin leh ngaih dan mah hi a ṭha vekin a ṭha lo vek hauh lo a. A ṭhatna lai kan lo lak thiam a, kan lo thliar thiam zel a paw-imawh hle. Khawvel tukverha kan dah ve phak tak hnu hian khawvel chiahtu thil hrang hrang kan lo hmu ve ta zel a. Chung chuan kan thu leh hla lamah pawh hlet a chhuah ve ṭan mek a. Chutiang zingah chuan feminism hi kan thu leh hlaa hniak lang fiah ber pawl a ni ngei ang. Eng thil thleng pawh, eng ngaihdan leh eng thurin pawh ni se kan thu leh hla tihausatu, hmasawntirtu atana kan hman thiam zel a ṭul tak zet a ni.

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Mizo Studies Vol. X No. 2
©Dept. of Mizo, MZU

ISSN : 2319-6041

A Monogenetic Study of Mizo folktales: Mauruangi as the Variant of Cinderella

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Abstract: *Storytelling is as old as culture. Each group of people has long established the narrative, they have conveyed most of the time orally many stories of their ancestors. The type of transmission can be different across cultures. Some may tell at a public gathering like a bazaar or somewhere else. The Mizo narrates especially in front of fire-works, in Zawlbuk, and on the bed before sleeping. Furthermore, traders or travelers pass everywhere they went; so that most tales are hardly tracing the time and place of origin. All the tales shared the vital signs of the culture after having taken much time to transmit themselves. However, this article will attempt to highlight the stories of Mizo folktales Mauruangi as a variant of Cinderella comparing with the stories of other cultures by examining the theme and the literary text. It will also reflect how stories can travel around the world and some of the stories that we share within cultures can come from.*

Monogenesis hi monogenetic transformation tiin an sawi bawk thin. 'Mono' chu 'pakhat, chauh, mal,' tihna a ni a, genesis chu 'thil eng emaw bul inman dan chanchin' tihna a ni leh a. Green-a Folklore Encyclopedia lamah chuan monogenesis chu "bul hmun khat neia lo chhuak emaw leh eng emaw pian chhuahni leh bul-manni" (525) tiin a hrilh fiah a.

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Georges-a'n Monogenesis chungchang a sawinaah chuan, "Thawnthu, hla, serh leh sang thil, infiamna leh a dangte hianchhuahna bul thuhmun an nei tih rinna hi a nia. Chumi awmzia chu folklore hrang hangte hian lo pian chhuanna hun, hmun leh phuah chhuaktu a nei vek a, tichuan, put darh a ni zui mhin," (Folkloristics: An Introduction 138) tiin a sawi.

Monogenesis tarmit hi zirna huang hrang hrangah pawh hman a ni a. Sakhaw zirtirna lamah chuan mihring chu thil eng emaw thil tih theihna nasa tak (superpower) neiin a siam a, tichuan lo inthlah chhawng zelin khawvel hmun hrang hrang an lo luah khat ta niin an zirtir a. Judaism, Kristian te leh Islam -te chuan mi zawng zawng hi Adama thlah vekah an ngai a. Nova tui let te chu dik lo thei lovah an pawm thlap baw. Chumi awmzia chu Monogenesis hi an thlawp tlat tihna a ni a. Khawvel-a tui let thawnthu hrang hrang lakhawmtu Lalrammawia Ngente pawhin,

Tui let thawnthu reng reng hi a tlangpuiin pathian emaw, pathiante emawin leia chengte hremna atana an thlentir a ni deuh zel a. Chu chuan chhiatna rapthlak tak a thlen deuh zel a....Hnam hrang hrang sakhaw hrang hrang hian het- iang tui let thawnthu hi an lo nei deuh vek a... kan hnam thawnthu leh thu inhlanhhawn thlenga thil inang tam tak a lo awm timaktu zinga mi a tling ve hial awm e... Sawi dan leh chhinchhiah dan inchen chiah lo hlawm mah se, khawvel hmun hrang hrang, kil tin kil tanga cheng ten tui let thawnthu an lo nei mheuh mai hian ngaihtuah zui tur thil tam tak a hnutchhiah tiin a sawi theih ang. (9-10)

tiin a lehkhahu khuhhawanna lamah a sawi hial. Tawng bul leh a peng kal darh dan zir nan te pawh hman a ni a. Kristiante chuan Babel in sang sak lai atanga lo danglamta niin an pawm thlap baw.

Science lamah thung chuan thilnungte lo pianchhuah dan leh mhanchhoh zel dan (Theory of Species Evolution) atangin a zir ve leh thung a. Thlahtu bul chu thuhmun mah se, a seilenna leh boruak azirin a nihphung a danglam hret hret niin an ngai ve baw. Sir Walter Scott chuan, "thawnthu kan sawi nawn hian lukhum leh

tiang emaw sawi belh lovin kan sawi nawn thei ngai em ni,” a lo ti a (qtd. Cinderella). Thusawi inang chiah pawh a dawngsawngtu azirin a sawi chhuah leh dan a la danglam dawrh thei a. A lo pian danglam zel dan chungchangah hian Evolution theory nen hian a kal kawp zel a; thawnthute kha ṭawngkaa an lo inhlanhhawn zel a nih miau avangin a chhawng a tam poh leh thawnthu chu a danglamnasa tam mai dawn tihna pawh a ni thei ang.

Folklore theory dang Finnish method/historic-geographic method te, Solar Mythology te hi monogenesis-a innghat tlat a ni bawk. He method aṭang hi chuan Ur-form (Original form) thawnthu, hun leh hmun eng emaw ti laiin a bulpui a rawn piang a, chu a bulpui ber aṭang chuan peng hrang hrang a rawn darh leh taah an ngai. Kum zabi 18-na leh 19-na chho vel phei kha chuan tuanmang thawnthu, pasalṭha thawnthu leh thawnthu rochun (folktales) te zir-chianna neitu tam ber khan Indo-european aṭanga lo piang chhuak a nih an ring deuh ṭhup hial a nih kha!

Tichuan, rochun thu leh hla (folklore) zirna lamah chuan ṭawng, culture, tuanmang thawnthu, pasalṭha thawnthu, hla, serh leh sang thil, infiamna leh pi leh pute aṭanga kan inrochun zelte hi hmun khat leh hun khat aṭanga chhuak a nih ring chung a zirna a ni a. Chu chuan kalpui a nei tlat a, chu chu ‘put darh, theh dar, ken darh’ (diffuse) hi a ni a. Hmun khat leh hun khata piang chu mi hrang hrangin an hriat rualin an sawi chhawng ve leh zel a, tichuan, khawvel hmun hrang hranga chengte’n rochun thil zul tam tak kan lo nei taah an ngai a. Mihring te chenin khawi emaw laia cheng ho, hmun hrang hranga pem darh ta zelah an ngai a. Society hrang hrangin “Earth Diver Myth” inang lo theuhin an nei a, mahse, han dah khawma han zir chuan chhul khat chhuak a nihzia kawng tam takah a hmuh theih.

Stith Thompsona’n North America leh a chhehvella ‘The Star Husband Tale’ a lak khawmte pawh kha sawi dan hrang (version) 86 zet awmin, a inan lohna hrang hrang 14 zet nei mah se, chhul khat chhuak a nihzia chiang takin a hmuh theih a. Cinderella thawnthute ngat phei hi chu khawvelah chi (variant) hrang sangkhat lai a awm

tiin Zipes chuan a sawi hial a. (444) .

Khawvelin Cindrella thawnthu a hriat lar em em, khawmual-pui tin dap chhuak thawnthu chuan kan hnam thawnthuah pawh zung a kaih zel a. A thawnthua thil thleng indawt dan leh kalhmang tam takah chuan Cindrella thawnthu nena inannate pawh mi tam takin an sawi thin a. Mahse, a nihna takah chuan Cindrella thawnthu hi Mizo lunglen zawng leh ngaihtuahna milin, a rawng leh a ziarang chhe te te thlak danglamin a ram mite rilru sukthleik milin kan lo sawi chhawng ve a ni zawk. Chu thawnthu chu Mauruangi thawnthu hi a ni.

Marian Roalfe Cox khan thawnthu pathum inhnaih tak tak ‘Cindrella,’ ‘Catskin,’ and ‘Cap o’Rushes’ te chu ram hrang hrang aṭanga lakhawmin chi zathum sawmli panga (345) zet a zir chiang a. A pathuma sawi pawlh amangin thawnthu ze dang hret eng emaw zat a awm tih a hmu chhuak bawk. Engpawh ni sela, Mauruangi thawnthu hi Cindrella thawnthu chi(variant) a nih dan kawng kan sawi hmam Cindrella thawnthu chi dang, a hming leh a ziarang hrang hreta khawvel ram dangin an lo sawi dan hrang hrang zinga tlemte i han thur chhuak hmasa dawn teh ang.

Italy rama thawnthu pakhat “Vannarella” –ah chuan hmeithai, fanu pakhat nei tawhin Maria-i (a changtunu pa) chu pasalaha nei a, a nuhrwn chuan Maria-i chu a tiduhdahin a tihrehawm (ill-treated) em em mhin. Maria-i chu Vaccarella (bawng) enkawltu ber a ni a, la kaih te, puan tah te, kawr thui te pawh a thiam hle a; Vaccarella chuan a puih theihna ang angah a lo pui thin. A nuhrwn chuan chutia an hrehawmna an inchhawk tawn chu a hmuh theih loh avangin a bawngpui chua talhsak a. Mahse, a lung (heart) hnuaia rangkachak mum, thiltitheik tak lo awm chuan a ṭanpui ta thin a. He thawnthuah hian dawh hmanga siam thuam inbel te, biak buka lal fapa nena intawn thu te, pheikhawk thlahu te, chumi neitu zawn chhuah leh te kan hmuh hnua hlim taka inneihna kan hmu zui bawk. Maria-i chungah rilru chhia putu a nuhrwn chuan sual man a tuar zui a ni. (Rome 31-37)

German ram thawnthu pakhat ‘The Snow-white Maiden,

and the Fair Maid, and the Swarthy Maid, and Frizzle or Bald-Pate their Mother' –ah chuan a changtunu (heroine) chu mi rethei tak an nih avangin a nuhrwn leh fanu rawn chhawm luh chuan an tiduhdahin an hmusit em em a, in pawh nuam a ti ngai lo. Dawi lam hmanrua a nei a, chu chu a inawmtleina ber a ni thin. He thawnthuah hian dawia siam thuam te, lungpui sakawra chantir te kan hmu a. Changtupa nen an inhmuh te, pheikhawk thlah te, pheikhawk hmanga inzawn chhuah te kan hmu a. A tawpa hlim taka changtupa nena an inneihna kan hmu. A changtunu chuan a kut hmawr atan-gin bawngnhute leh khawizu a tichhuak thei a, chumi hmang chuan a pasal an khaw lalpa chu hahdam takin a siam thin. Heng bakah hian changtunu hriat theih tura savate lo zai thinte pawh kan hmu bawk. (qtd. Cox454-465)

Rome rama kan hmuh Cindrella thawnthu chi dang leh chu “La Cenorientola” tih a ni a. He thawnthuah pawh hian a changtunu ber Cenorientola chu nasa taka chhawr leh tihretheih a ni a, chutianga a chung a titu chu an unau zinga a upa ber a ni ve thung. He thawnthuah hian Cenorientola tana tangkai em em savate tawng thei kan hmu a, daw i hmanga siam thuam te leh pheikhawk a pawimawh leh em em a, rangkachaka siam a ni nghe nghe. Lal fapa neih tumin mi tam tak an lo fuan khawm a, mahse, a unauten an itsik leh an tihrehawm em em, pheikhawk neitu Cenorientola nen chuan hlim takin an inneih zui ta a ni (Busk 26-29).

Culcutta vela an sawi lar em em thawnthu pakhat chu ‘Li’ tih a ni a. A nuhrwnin a changtunu a tihretheih dan te, a ril tam changin bawngin a hnutetui a lo chawm thin thu te kan hmu a. Mahse, amah lo tanpui thintu bawng chu talhsak a nih thu te, a ruh a dah that chu thilnung dangah a lo chan leh tak dan te, ei thian loh ei chungchang te, daw i hmanga siam thawmhnaw inbel thute kan hmu a. Chumi hnua a changtunu leh a changtupa chu lal in-ah an inhmuh thu te, pheikhawk thlah te, changtupain a hmun loh nana chhek in-a a changtunu an thuhruk dan te, mahse, a changtunu chanchin arpa-in a lo sawi dan te leh a thawnthu tawpa hlim taka inneihna thleng te kan hmu a. He thawnthuah hian mi sualin a sual

man a hmu. (121)

‘Tetimola’ hi Manipur thawnthu a ni ve thung. A naupan lai-in a nuin a boralsan a, a pain nupui dang a nei leh a. Chu a nuhrawn chuan a tiduhdahin velhna tur mawlh a zawng thin. A pa ramch-huah hlante chuan a nuhrawn chuan nasa takin a chhawr a, buh a den tir a, ani, suk pawh la keng zo thamthum lo chuan a tibaw lo thei lo va, chutiang hlekah pawh chuan a nuhrawn chuan a vaw nghal hrep zel a. A vuak nasat em avang chuan engmah a ti thei ta lo va, chu chuan a nuhrawn chu a tithinur zual a, luih a hruai a, tuih a nam thla ta a. Pangpar mawi takah a chang a, a pate ramchhuak lo haw chuan luikam vau lehlamah pangpar mawi em em a hmu a, chu pangpar chu a fanu Tetimola-i chu a lo ni a, a pa chuan puanvar a phahsak a, savateah a chang a, a pa puanah chuan a fu a. A pa chu thil engkim a hrilh ta a, in an thlen hnu chuan a nupui chu a ma a, a fanu chu an khuua zawlnei chuan mihringah a chan tir leh a, a pa nen chuan hlim takin a cheng dun ta a ni.

Chakma hnam pawh hian ‘Kahbi-Dahbi’ thawnthu an nei a. Putar pakhat leh a nupui tar tawh tak hian fanu hmeltha tak Kahbi an nei a. Lova an feh hlanin Kahbi chuan in a lo nghak thin a. Ni khat chu Kahbi nu tuihal lutuk chuan satel hniaka tui tling chu a in a, satelah a chang ve ta mai a. Tichuan, Kahbi pa chuan nupui dang a nei leh a, fanu pakhat Dahbi a rawn chhawm tel a. Kahbi chu a nuhrawn leh Dahbi chuan an tirethei ta em em a. A nu satela chang tawh chuan Kahbi chu a rawn tanpui ta thin a, chu chu a nuhrawnin a hriat chuan satel chu a talhtir a. A kawr leh thil dang an ei bang zawng zawng chu Kahbi chuan ramhnuaiah a phum a, thingah a rawn chang leh a.

Kahbi nuhrawn damlo chuan sakei hnute a ngen ta tlat a, Kahbi chuan a va laksak a, a hawihhawm em avangin sakei chuan thawmhaw mawi tak a lo pe ta hial zawk a, chumi hnua chuan rulpui hnute a ngen leh a, a va laksak leh a, rul chu a zaisak avangin *silver* a lo pe baw a. Chutia a thih ngei ngeina tura a thangkamah pawh ramsaten an lo tina ngai lo chuan a nuhrawn thin chu a tiur zual sauh thin. Kahbi nu (thingkung) chu lal in kawtah a insawn

a, tuma'n an kit thei lo va. Kahbi chuan eng emaw a han chham a, thingkung lianpui chu a thi ta a. Lalpa lawm lutuk chuan a duh duh dil turin a tia, ani chu nupuia nei turin a dil a, chung zawng zawng chu a nu nena an ruahmanna a ni. Tichuan lal nen an innei ta a. A hnuah pawh a nuhrawnnten an rawn chah a, an that a, savateah an dawi a, tichuan Dahbi chu Khabi thuam inbelin lal inah a lut ta a. Mahse, savate chuan engkim a hrilh avangin ani chu mihringah an chantir leh a, Dahbi chu sava dumah an dawi chang ta a ni.

A chung a thawnthute leh Mizoin Mauruangi thawnthu kan neih hian inanna tam tak a nei tih kan hmu thiam ruak awm e. A chian lehzual zawk nan Cox-i'n Cinderella thawnthu hrang hrang 345 zet a lakkhawm a'anga Cinderella thawnthu ziarang pawimawh a leh-khabu thuhma lama a tar lante han thlir leh teh ang.

Nu thi tawhin a rawn tanpui (thil danga rawn chang), ruhro tihnun leh, nuhrawn sual, changtunu/changtupa tihretheih-na, intanpui dan chi hrang hrang, ramsa thuhretu, ei thi-ang lo ei (Eating taboo), thihna kotlanga dingte tanpui, tanpuitu ramsa tangkai, ramsa tangkai tak tihhlum, dawi hmanga siam thawmhnaw, changtunu/changtupa inthup, changtunu/changtupa thuhruk, pheikhawk bo, inhmuh leh-na, changtunu/changtupa mi hnuaihnnung tak, ke tina, zawi zawia tal awk, mo dik lo, mo aiawhtu awm, pheikhawk bun tawk a'anga inzawanna, pheikhawk a'anga inhriatchhuahna, misualin a sual man a hmu, hlim taka inneihna (Cox xv-vi).

Mauruangi thawnthuah chuan a naupan laiin a nuin a thih-san (a pain luiah a nam thla) thu te, rei loteah nuhrawn a hrawn leh thu te, a nuhrawn leh a fanu Bingtaiin an itsikzia leh an tihretheihzia te, ei tur tha pawh pe lova favai an pek avanga a cherzia leh a nu thaichhawninuin (sanghaa chang) chaw tha pea a lo tanpui dan te, a nu (thaichhawninu) ruhro chu phunchawng a rawn chan leh thu te (Chakma thawnthuah pawh kan hmu), a hnuah vai lal chhiah-hlawhin an pu nupui atan an rawn dil a, mahse Bingtaii zawk an lo pek phawt thu te, dai an thlen hnuah Bingtaii aiah Mauruangi an pu

nupui atan an hawn leh tak thu te, an pu (vai lal) chuan silhfen tha ber ber a lo bel thu te, a nuhrawnin phiarruk tuma a chah haw leh thu te, a nu chuan tui soa a lo leih hlum thu te, sazate-in a tihdam leh thu te, an pi (Mauruangi) lam tura vai lal chhiahhlawh ten Bingtaii zawk an hawn tak thu te, an kalkawngah Mauruangi ke zungpui savatea changin hla hmanga a lo chhaih buai dan leh thu dik a lo puan dan te, in an thlenpui hnuah Bingtaii chu an pi a nih leh nih loh hriat nana puan an tahtir thu leh a lo tah thiam awzawng loh thu te, vai lal chhiahhlawh ramchhuak ten saza nau Mauruangiin a lo awihsak an han hmuh chhuah leh thu te, an hruai haw thu te, Bingtaii nen chema an insaha Mauruagin a sah hlum tak thute kan hmu a ni.

A chung a Cindrella thawnthu ziarang hrang hrang laka a danglamna pawh a awm ngei a. Mahse, chu tak chu Mizo ngaihtuahna leh lunglen zawng mila her rem kan han tih chu a ni. Entir nan, Cindrella thawnthu tam takah chuan darthlalang (rangkachak te pawh an ti) pheikhawk a pawimawh em em a, chumi bun tawk chu changtunu ber tur chu a ni a. Mahse, Mizo zingah tunhmain pheikhawk bun an awm ngai lo va, pheikhawk ropui tak hian hlutna a nei ve lo. Mahse, Mizo nula chu la deh atanga puantah thlenga thiam tura ngaih a ni a, chu chu changtunu (Mauruangi) a nih leh nih loh hriat theih nan hman a ni ve thung.

Ramsa thuhretu atana Sava (Bingtaii an zawn lai leh puan a tah laia thudik lo sawitu) a lo tang te, tanpuitu ramsa tangkaiah saza leh thaichhawninurawn lang te, chu tanpuitu ramsa (sangha) pakhat tihlum chungchangte hi khawvel hmun hrang hrang-a Cindrella thawnthua kan hmuh a ni a. Mahse, a ramsa erawh a inang lo hle hlawm. India ramin bawng an hmang tlat te, Chakmain rul an hmang te, Mizovin Saza kan hmangte hian awmzia a nei tlat a ni.

Cindrella thawnthu chi hrang hrangah hian lal emaw, lal fapa nupui emaw a nih thu kan hria a. Chutiang chiah chuan Mauruangi pawh Vai lal nupui a ni ve baw. Mizo lal nupui ni lova Vai lal nupui an nihtir chhante hi Mizote aia Vai hausa zawk tura an ngaih vangte pawh a nih a rinawm. Amah thlak tumtuah a nuhrawn fanu arawn tang zat mai te, Mauruangi tihluma (thawnthu thenkhatah

chuan an lo thukru)-a mo ni lo zawk an hawn lailawkte hian Mauru-angi thawnthu hi Cindrella thawnthu a nihzia a pho lang a tih theih. Andrew Langa'n, "Cindrella thawnthu bulpui pakhat nia ka rin chu mi satliah ve mai, thiltihtheihna mak danglam avanga a hnua nupui pasal tha tak hmu zui ta hi a ni," (Ibid) a lo tih, thil siam danga chan leh dawi lam thil a lang deuh vek maite bak pawh hi sawi zui tur a awm thei ang.

Mauruangi thawnthu leh a chung a Cindrella thawnthu zi-arang leh thil thleng hrang hrang indawt dante khi ngun taka thlir chuan Cindrella thawnthu chi (variants) hrang hrang zinga pakhat a nihzia kan hmu thei awm e. Khawvel hnam hrang hrang dap chhuak thawnthu ang deuh chiah kan lo nei ve hi thil thleng palh zawk em ni ang? Nu pakhat, a thih hnua ramsa leh thil dang eng emawa lo chang leh ringawt thlir pawh hian thil thleng palh a nih hi rin a harsa zawk hial awm e. A thawnthu ruhrel leh peng tinte thlir tel ngat phei chuan khawi emaw lai aṭanga kan lo hriat, kan lo inhrilh chhawn leh tak a nih theihna dan hi a awihawm zawk mah awm e.

Khawi hmun aṭanga lo chhuak nge ni ang tih erawh hriat phak rual a ni tawh lo va. Tin, "mihring hmasawanna leh changkanna hmun apiangah thawnthu chhunga serh leh sang thil te leh tuanmang thil hlui awmte chu sawi lan a tlem tawlh tawlh thin a." (Ibid xiii) Chungte chu zawi zawiin a dal telh telh a, chuvang chuan 'a thawnthu a tunlai em mai' tih avang ngawtin thawnthu chu a naupang a tih theih ngawt chuang loh. Mawl hunlaia piang, hunpui tam tak lo paltang thil a ni thei. Chuvangin, vai lal an lo lan avanga Mauruangi thawnthu hi naupangtea ngaih ngawt theih pawh a ni lo va; a hrilh chhawng zeltute hnamzia azirin danglam thei a nihna pawh kan hriat tel a ṭul hle a ni.

A tawp berah chuan Georges-a'n, "thawnthu chi (version) inang hrangte hi mihring ten kan ngaihdan theuha kan sawi chhawn zel avanga danglam ta deuh a ni a... lasi thawnthu, ei leh in duhzawng, zaizir (gesture), kut themthiam thil ltd., thlir hian ro-chun thil vawn hrang hrangte hi hmun hrang hrang aṭanga chhuak ni lovin, hmun khat aṭanga lo zi chhuak ngei a ni ang tih rin a awl

hle,” (138-139) a lo tih ang khan Zulus leh Bushmen, Red Indian leh Eskimo, Greek leh Egypt, Aryan, indo-European leh Indian thawnthute bakah hnam upa tak tak thawnthute hi khawvel hmun hrang hrangah ken darh a hlawh em em a. Amaherawhchu, lo pianna leh lo chhuahna, sawi tanna leh hril tan ni erawh a nei vek thung. Chut- iang chiah chuan Cinderella thawnthu bul leh a hming dik tak pawh hi hriat theih ni tawh lo mah se, bul a nei lo bik tihna a ni lo. Chuvangin, Monogenesis tukverh atanga han thlir chuan Mauruangi thawnthu ngei pawh hi Mizo irawm chhuak thawnthu dik tak ni lovin, khawi emaw laia lo piang, tute emawin a chi an ken darh, kan ram leilunga zung lo kaih ve ta tih loh rual a ni lovang.

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Mizo Studies Vol. X No. 3
©Dept. of Mizo, MZU

ISSN : 2319-6041

Mafaa Tehkhin Thu

Laltlanmawia*

Abstract: *Tehkhin thu hi a hmang thiamte'n a nihna ang taka an hman chuan an thu sawi a tifiakin a tichiang a, chu tekhkhin thu chuan beng chauh ni lovin, mit thla leh rilru ngaihtuahna zawng zawng a chêtir a, hriat fiahna a pe thin. Mafaa thuziakte pawh hi han chhiar ila, kan hriatna organ hrang hrang hmanga hre fiah thei tura a tekhkhin thu hman thiamna hian a thuziakte hi min ngainattir thei thin a ni. Heng a tekhkhin thu phênah hian Mizona a phum thiam em em a, Mizo takin tekhkhin thu a hmang thiam ti ila, a dik zawk awm e. Chu bakah chuan, tih-elna rawngkai tawngkam han hman te, chutiang hmanga tekhkhin thu han zam te chu a chem kalna a ni a. Uar uchuak taka tekhkhin thu han hman bakah, amah mitthla ngei ngei thei tur khawpa tekhkhinna tawngkam a hmang thiam te chu a thuziak ti ngaihnawm lehzualtu a ni a. Tin, a tekhkhin thu te ngun taka han chik hian Imgeri kan tih te hi a inphan chhuak mawi em em mai a. Personification lah a hmang thiam. Chung chu a lehkhahu hmasa ber 'Chawlhna Tuikam' atang chauh pawh hian hai chhuah tur a awm a ni.*

Thu hma theh:

Ami nawlpuiin Mafaa kan hriat dan langsar tak pakhat chu pa tawng hmang thiam tak a nihna hi a ni. Ziah a thiam tluk zetin tawng a thiam a. Duh tawka thil a han sawi te hi chu ngaihthlak hi a nuam em em a, thil ho tê pawh sawi se, a bengvarthlak a nih loh vêk

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pawhin a ngaihnaawm ngei ngei thin. Laltluangliana Khiangte meuh pawhin, “Pa titi thiam thu sawi a ngaihnaawm bik ang hian, a thil sawi apiang mai hi a thiamin a hlimawm riau tlat thin a ni” (Mizo Leikhabu Zempui517) a ti a ni. A vocabulary a tha a, thu nawi leh mawi a hre tam a, a hriat tam ai maha thain a hmang chhuak thiam a, mite’n hman nachang an hriat loh, an hman ngai lem loh ni awma langte hi ani chuan a hun takah thiam takin a hmang chat chat thin a, chu chu mi aia a chungchuanna chu a ni. Chumi chungchangah chuan Mafaa hian ropui riauna kawng khat a nei a, chu chu a tehkhin thu thiamna hi a ni.

Tehkhin thu hi a hmang thiamte’n a nihna ang taka an hman chuan an thu sawi a tifiain a tichiang a, chu tehkhin thu chuan beng chauh ni lovin, mit thla leh rilru ngaihtuahna zawng zawng a chëttir a, hriat fiahna a pe thin. Mafaa thuziakte pawh hi han chhiar ila, kan hriatna organ hrang hrang hmanga hre fiah thei tura a tehkhin thu hman thiamna hian a thuziakte hi min ngainattir thei thin a ni. Engpawhnise, a behbawma kual kual lovin Mafaa tehkhin thute chu eng ang chiah nge a nih a, eng ang chiaha tehkhin thu pawh chu hmang thiam nge a nih a, a tehkhin thu phènah pawh eng nge awm tihte leh a tehkhin thu ziarangte a ‘Chawlhna Tuikam’atangin i han chhui Chiang ngah teh ang.

1). Mizo Takin Tehkhin Thu A Hmang Thiam: Z i k -
puii pa kha hemi kawngah hi chuan a fakawm thlawt a ni. A essay-a tehkhin thu reng reng kha Mizo rilru takin a ziaak chhuak thiam a, tehkhin thu pawh Mizo ril rem zawng tur kha a thlang thiam em em a. Chu chuan a chhiartu Mizote rilruah hriat fiahna mai ni lovin, hriat chianna a pe a ni. Chutiang chiah chuan Mafaa ‘Chawlhna Tuikam’han chhiar ve ta ila, a leikhabu dangte pawh, Mizo ril rem zawng taka tehkhin thu hman thiam kawnga Mafaa lo duai lohzia a Chiang em em a ni. A Mizo tawng hriat thùkna leh a hman daihzai thiamna hi Laltluangliana Khiangte-in Mafaa a dah sanna lai pawh niin a lang. Heti hian a sawi, “Mizote thu leh nunhlui thangtharin an an theihngihlil mek laia tunlai thangthar zinga miin heti taka a hria hi a ngaihsanawm ve hranpa khawp mai” (521).

Ziraite leh Politics, kil hran aṭanga a thlirna essay-ah chuan, ‘Zirlaite hi politics-ah an inhnām hnawih ve tur a ni lo va, an zirlaiah an bur chawt tur a ni’thi thuvawn chu arawn hnial a, nakkin lawka kan ram hrūaitu pawimawh tak tak la ni tur ber chutia politics tualzawla tlat luh ve phalsak an ni lo chu Mafaa hian a ngai thiam lo nasa a. Zirlaite chu an zirlaiah chauh ni lovin thil dangah pawh, politics-ah te hlei hlei an ngaihtuahna leh an rilru an sengin an inhmang ve tur a ni tih chu arawn cháwi vāwng a, zirlaite chu an zirlaiah chauh an bur chawt tur a ni tih ngaih dan vuantute ṭan hmun rawn phet thlain a ngaihdan sawh ngheh lehzual nan zawhna khirhkhan tak mai arawn thur chhuak a, “Lengpuipar zinga mi ngei zirlaite an inrawlh ve kan phal baw si loh chuan tu nge maw zawhte chu tengeng awrhtir ta ang le?” (Chawlhna Tuikam, 167) a han ti a. Mizote rilrua riak reng ṭhin thawnthu pakhat; Mizo thawnthu chu a ni chiah lo na a, Mizo thawnthu ang maia nu leh pate’n mutnaa an fate an hrilh fo ṭhin thawnthu chu tehkhinna hmanrua ah arawn hmang a ni.

A thawnthuah chuan, ṭhi awrhtir tumtu apiang Zawhte hian a lo seh zel mai a, tu mah ṭhi awrhtir ngam an awm ta lo va ‘tuin nge Zawhte chu ṭhi awrhtir ta ang le’ an ti a ni awm e. Chutiang chiah chuan a buaipui awm ber leh nakkin lawka kan politics la luh chilha kan ram hrūaitu la ni tur berte, politics-a an inhnām hnawih ve kan phalsak si loh chuan tuin nge maw politics chu buaipui ta ang ni! He ṭawngkauchheh tâwi tê ‘tu nge maw zawhte chu tengeng awrhtir ta ang le?’ tih tê mai hian Mafaa ṭan chhan a tichiang em em a, mutnaa fate kan thawnthu lo inhrilh tawn fo tawh a nih avangin Mizo rilruah chuan he tehkhin thu hi inhrilh fiah leh chuan pawh ngai tawh lo khawpin a fiah sa reng a ni.

Zirlaite a fuihna essay-ah hlei hlei hian Mizo ril rem zawngin tehkhin thu chu a hmang thiam! Thawhrimna hi zirlaite tan chuan hlawhtlinna kawngpui ber a nihzia thiam takin arawn sawi a, thawhrimna hian tu mah a thliar lohzia leh, a thawk rim apiang; hnam hnuaihnnung ber pawh ni se, mal a sawm mai ṭhinzia a sawinaah, “Thawhrimna hi Adama tuchhuante tana malsawmna

to ruah, hringfate vanneihna sekibuhchhuak a ni” (31) a han ti a. Thawhrimna hlutzia sawi fiah nana ‘malsawmna to ruah’ tih tawngkam leh ‘vanneihna sekibuhchhuak’ tih tawngkam a hman hi Mizote chauh lo chuan a awmzia leh a mawizia an hre thiam ve pha lo vang a, Mizote chuan kan lu kan bûkpui ngat ngat thung si. A sawi ang taka thawhrimna hi mi zawng zawng tana malsawmna toruah leh vanneihna sekibuhchhuak a nih ngat chuan, Mizote tan chuan chu thawhrimna chu a va hluin a va duhawm dawn teh lul em!

To ruah chu Tomir thlaah, a hun têah a kum a tinin a lo thleng thin a, nipui khaw lum sen sa tuar tawhte’n an nghak thlawn ngai lo. Sekibuhchhuak pawh chuan kang chah ni a nei ngai lo va, dam chung daih buh leh sa a paipawn a ni. Chu chu Mizo rilruah chuan a Chiang em em a, thawhrimna hi malsawmna to ruah leh vanneihna sekibuhchhuak anga Mafaa’n a tehkhin hian a Mizo em em a, Mizo rilruah a hlutzia a Chiangin a fiah bik ta em em a ni.

2). Tih-elna A Zep Tel Thiam:RK Ngurchhawna, Lalzuia Colney leh Rev. ZT Sangkhuma te lehkhabu siam ‘Zoṭawng Dictionary’-ah chuan ‘ti-el’ tih tawngkam hi “nuihsawh, nuihzat chungat ti, hmusit” tiin a hrilh fiahna kan hmu a (Dictionary 470). Mafaa’n a thuziaka tih-elna tawngkam a hman dan erawh hi chu a hlimawmin a ngaihnawm tlat thung. A tehkhin thu-a tih-elna tawngkam han zeh zeuh hi a thiam em em mai a, chu a tih-elna tawngkam chuan awmze ril leh thûk tak a nei thin. A chang chuan a tih-elna tawngkamin a tehkhin thu a tihfiah lutukna lamah nuih te lam lam a tiza hial thin a, a chang chuan mihring nun, ram kalphung leh khawtlang nun thlenga tih-elna pawh a zep tel thin a. Chu erawh chu mihring nun, ram leh khawtlang nun siam that leh tihhmasawn a duh vang a ni thin thung.

Shillong-a lehkhah zira a awm ve thin laia a awmna Hostel hrehawm thinzia a sawinaah, “Thlasik rim a han nam dèk dèk tawh lah khan, nula sinia ang main a vawt vîn nghak tûk mai a...” (Chawlhna Tuikam19) a han ti thiam a, tehkhin thu chu a haihchham lo thin teh asin. An awmna vawh nasat thin dan sawi fiah nana nula sinia nena a tehkhin hian nula sinia mize tlangpui chu a chi-

ang nghal kuar mai a, nula sinia mizia lo hre chiang ve tawh tan lah he tehkhin thu hi a fiah nghal em em, a nuihzatthlak bawk a. Nula sinia huat thu pe chhe deuh tan phei chuan lungawi lohna tham a ni hial maithei. Engpawhnise, a tehkhin thu leh a sawi fiah tum hi a inrem em em a, a fiah a, a chiang em em bawk.

Shillong-a an awm lai chanchin bawk chu a sawi zawm a, an awmnaah chuan tui hi a vâng thin hle ni tur a ni. Tui vânzia a han sawi chu heti hian a han ti a, “Tui lah kha a’n vâng em em mai lehngghal a, Mizorama hna zawn ang mai a ni” (19). A tehkhin thu hi han chhiar vang vang ila, Mizorama hna vânzia hre ve tawh tan chuan Shillong-a tui vânzia hi sawi fiah lehchuan a ngai tawh lo, a tak hmuh ang maiin a chiang tawh a ni.

He tehkhin thua hian Mizorama hna vânzia hi tih-elna rawng kaiin arawn pho chhuak a, Mizorama hna vâng chu tu emaw vang ni se, zaka kimki chawi chawi tur khawpa hmuhsitawmin arawn ti-el thiam a ni.

3). Hyperbole a hman thiam: ‘Hyperbole’ tih tawngkam hi Nununa Renthlei chuan, “A lova luata thu uarna hi a ni” tiin a hrilh fiah a (Hringnun 14). KC Vannghaka chuan, “Nasa taka thil sawi uarna a ni. Thil a nihna aia nasa emaw, a nih dan tak aia uara thu sawina” (Literature Kawngpui 136) tiin a sawi bawk a. H. Laldinmawia chuan, “Nasa taka thu uarna” (Literature Lamtluang 116) tiin a hrilh fiah bawk. Amah Mafaa vêkin, “thu uar uchuakna” (Hlim Ni leh Nuihlai Ni 16) tiin a sawi bawk. Heng atang hian, ‘Hyperbole’chueng emaw sawi uar nana thil ni thei lo pawh ni thei awm ziazânga sawi chhuahna hi a ni. Chumi kawngah chuan Mafaa hi a duai lo lehpek viau mai a, a ‘Chawlhna Tuikam’han chhiar hian chu chu a chiang a ni.

Shillong-a lehkhazira a awm lai bawkin, Shillong ram boruak chu a danglam hle a. Zingah ruah sur tur ang maiin khua a hniamin a duai a, chhunah ruah a sur ngei ringin nihliap nen a inhawl chhuak a; mahse, chhunah namen lovin ni a sa a, khua a lum leh t hin si ni ngei tur a ni. Chutiang renga inrin sual fo mai chu ninawm a tiin a kham takzet ni tur a ni, heti hian a han sawi a, “Ka midum

nihliap, hmeithai in tiat zet ka hawl chhuak sual fo va, ka nipui taw-nzau tawngchham, dul hmul lang thei ka ha fuh lo fo va, ka nalh khûr hlawk hlawk fo thin” (Chawlhna Tuikam 19). Tu nihliap mah hi hmeithai in tiat zet a awm ngai lo hrim hrim a, chutiang tiat ti-ata lian nihliap pawh an siam chhuak ngai lo. Mahse, chu lam chu Mafaa sawi tum a ni lo va, khuain a bum fo avanga inrin sual fo mai chu a ning a, ruah sur tur nia ringa nisa hnuaia nihliap nena inhawl chhuah lehsi fo mai chu a ninzia leh a khamzia sawi a tumna zawk a ni. Nihliap te reuh tê pawh hmeithai in tiat zeta lian anga a sawi hian Mafaa hyperbole hman thiamzia a tichiing a ni.

A awmna Hostel lah chu, hlimna leh lawmnain a nun an inluah chhâwk thinna hmun ang mai hi a ni a. Chu hmunah chuan a nun khan kawng nuam leh hrehawm a lo zawh ve nasa a ni. Vanneihna leh vanduinain a nun an inluah chhâwk avanga a nun ram inthlâk thin chu heti hian tehkhin thu nen a han sawi a, “Kha hmun kha ka tan chuan, a changa hremhmun pate, a changa vanram tla fual a ni a” (18). Eng ang pawhin a nun chu hrehawm eltiang mah se, hremhmun pate ang êm chu a ni lo vang. A nun hlim lai ber pawh vanram tla fual ang khawp chu a ni thei lo tih kan chiang tlâng. Hremhmun pate leh vanram tlaful tluk thei nun tu mahin an nei thei ngai lo vang. Mahse, Mafaa hian a nun chu hremhmun pate ang tak tak a ni a ti lo va, vanram tlaful ang tak tak a ni pawh a ti hek lo. Vanduinain leh vanneihnain a nun an inluah chhaw laia a nun ram inthlak dan sawi fiahna hmanrua atan ‘vanram tlaful’ leh hremhmun pate hi hyperbole angin arawn hmang mai a ni.

Ama tawkah a tleirawl chaw lâk nat lai a ni a, eng pawh hmeh se dul hmul khát phuara chaw a ei theih thin lai a ni. Sa an hmeh tum phei chuan a chaw nam a na zual a, a chaw han ei te chu hmuhdawm khawpin a lâwk lian a, a hnawh liam zung zung ni tur a ni. Chumi chungchang chu a han sawi thiam khawp a, tehkhin thu nena tangin, “Ka chaw ei a tui lo’ tih pahin, pahmei pawnthuah tél tiat tiat ká-ah kan hnawh lût tep tep mai a, Zâwng hrawk leh Zau-a hrawkah eng mah a lût mawh lo” (18) a han ti a, pahmei pawnthuah tél tiat tiat ká-a hnawh luh thu chu awm hauh lo mah se, he tehkhin

thu hian Mafaa chaw lâk natzia a tifiâh êm êm si a ni. Chu chu a ni Mafaa hyperbole hman thiamzia chu!

4). A Dinhmun Angah Min Dintir: Mafaa tehkhin thu hman thiam dan dang leh chu, a dinhmun anga min dintir thiamna hi a ni. Hrehawm a tawrh lai te, chumi avanga a mittui hial a tlak lai te, a hlim ni leh a lâwm lai ni te, vanneihna a dawn avanga a hlim sosân em em lai te pawhin a tehkhin thu hmangin a dinhmun angah min dintir a, a chan ang min chantirin a tawrh ang min tawrhrit thiam a; chuvangin, a kam chhuak hi ngainat a awl em em a ni.

Shillong-a a awmna Hostel-a hrehawm leh nuam a tawrh ch-hâwk dan a sawinaah chuan, "...kutdawh huangtau ang maia hnawla ka awmna hmun leh khual tha mi ang maia lawm ka hlawhna hmun, ka vahvaihna luidung, ui chuang ang maia ka zawh rek rekna; Lei-lungfa ang maia ngaih ngam tak maia ka lèn ziai ziaina hmun..." (18) tiin a dinhmun hrehawm lai leh nawm lai chu a chhiartute'na kan tawmpui ve theih tura Chiang leh fiahin a han sawi a, a dinhmun kan tawmpui ve theihna chhan ber chu a tehkhin thu hi a ni. Mi zawng zawngina kan hmuh fo kutdawh dinhmun nen a intehkhin a, min lo lâwmtute ina mikhual nih nawmzia hre vek tawh kan nih avangin khual tha mi ang nena a intehkhin hian a dinhmun tha lai kan zuk hlimpui thei baw a, ui chuang ang maia a dinhmun chhiat ber lai a intehkhin hian a nun ram thim ber lai kan zuk tawrhpu thei baw. Kan hmuh leh kan hriat ve vek tawh hmanga a dinhmun a tehkhin thiam hian a chhiartute rilru zawng zawng hi amahah a hruai lût thin a ni.

Shillong-a an awm laia vawt a tih thinzia a sawi chhuahna, "Kan inbual tur te khan bucket-a tui kha ralpu phiarin kan phiar thin a, vawi za tam kan veh hmasa phawt a" (19) a han tih te hi han chhiarin amah ang chiaha vawt lo tih ve mai a awl a. H. Lalawmpuia phei chuan, "Shillong vawhzia, inbual huphurhawm turzia leh an inbual turin an pehhel kual nasat thinzia kha fiah takin kan lo hmuin kan lo hre ve a, a bulah awm lo mah ila, a sawi thiam em avangin kan lo feel ve a, vawi khat em pawh Shillong la hmu lote pawhin kan lo inchhiar khûr dur dur thei hial a ni" (Ziakfung Zalen 229) a ti a,

Op-a ngaih dan hi a ṭawmpuiawm viau mai.

5). Personification A Hmang Thiam: H. Laldinmawia chuan, “Personification han tih hian metaphore chi khat ang a ni a, thil nung lo nunganga biakna emaw, mihring ni lo mihring anga biakna a ni” (Literature Lamtluang 115) tiin a hrilh fiah a. RL Thanmawia chuan, “Mihringa inchantirna” (Theory of Literature 37) tiin a hrilh fiah baw. Nununa Renthlei pawhin, “Personification chu metaphor chi khat, thil nung lo (inanimate object) emaw, hmuh leh khawih theih loh thil (abstract thing) emaw, mihring anga va channa leh ch-hia leh ṭha hriatna nei ang ziazanga va sawngbawl na” (Hringnun 12) tiin a hrilh fiah baw a. KC Vannghaka chuan, “Hei hi metaphore chi khat, hla phuahtuin a hman lârem em ṭhin a ni. Thil nung lo nung anga biakna emaw, kohna, mihring ang maia biakna a ni” (Literature Kawngpui 134) a ti baw.

Personification hi Mafaa hian a hmang thiam hle a, a essay-ah chauh ni lo, a hlaah leh a thawnthuah te pawh a hmang thiam hle. A essay pakhat ‘Labour Omnia Vincit’-ah chuan thawhrimna chauh hi dinchhuahna kawng awm chhun a nihzia a sawinaah kawng dang reng reng a awm lohzia chiang takin a sawi a, kawng dang zawng chu a ṭawpa tlakranna vek a nih thu nen. Thawkrim si lova din chhuah tumte zawh kawng sawi fiah nana personification a rawn hmang hi alawm mawi em em mai chu! Keini ang duang chuan sawi dawn ila, zelthelna te, zawmthawtna te, thatchhiatna te, kan tih mai tur kha ani chuan mihring ang maia chanin an hming a han sa diat diat hlawm a, heti hian a han ti a, “Mahse, chu penhleha kalte chu an hming bul pawh, Zelthela, Zawmthawa, Thawkmawha, Thatchhiaa, Dawngdaha, Zuzi-a leh Ngurchuaia te an ni” (Chawlhna Tuikam 30). Thawkrim lova din chhuah tumte kalkawng sawi fiah nana a kawng zawngtute mihring hming a han pe diat diata tehkhin nana a han hmang hian thawhrimna hlutzia a tifiakh takzet a. Thawh rim ngawt mai loh chu hlawhtlinna leh din chhuah vena kawng dang reng reng a awm lohzia a fiah ngawih ngawih mai a.

Chu thawhrimna mawlh chuan eng kim a hneh thei a, a hmaa thil awm apiang a tu dawl zel tih a sawi fiahna ṭawngkam chu,

“Ni e, thawhrimna hmaah chuan beidawnna chu a zâm a, harsatna chu a tha a ðum ðin. Remchan lohna a relhru a, buaina chu a tuiral a, phurrit a lum bo ðin. Thawhrimna chu ropui taka ngamtu a ni si a” (37) a tih hi han chhiar ila, thawhrimnain a hmaa thil awm api-ang a hneha a tuk dawl zel dan hi, pasalþa huaissen hmaa hmelmate tláwm lai angin mitthlaah a lang a, a fiah asin. Thawhrimna hmaa beidawnna zâm lai hmel leh harsatna tha ðum lai hmel te hi Mafaa hian mihring hmel angin a rawn lantir a nih hi.

6). Thu Awmze Thar A Siam Thiam: Thu thiam chuan thil awm sa hmang ðangkaiin ngaihnawm takin thil an sawi thiam ðin a, thu mal pakhat lek pawh daihzai takin an hmang thiam ðin. Chumi kawngah chuan Mafaa hi a fakawm hle. A ðian chungchang a sawi-na pakhat chuan, “Þian siam hi ‘science’ a nih a, wawn zel hi ‘arts’ a nih chuan, ka ðianpa hi scientist ropui leh artist themthiam a ni ngat ang” (64) tiin sap ðawng thu mal pahnih hmangin thu awmze thar a rawn chher chhuak a, hetiang thu mal han chher danglam vel hi Mafaa chungchuanna a ni ve rêng rêng a ni. Sciencechu kan hria a, scientist pawh kan hria; mahse, a ðianpa scientist nihna a han bel erawh chuan scientist awmze thar kan hmu daih thung. Chutiang chiah chuan artkan hriat a, artist pawh kan hria a; mahse, a ðianpa artist nihna awmzia erawh a dang leh daih si. A ðianpa hi ðian siam thiam tak a nih hmel a; chubakah, inþian ðatna vawng nung tlat mi a nih hmel baw k a, chu a ðianpa nihna sawi fiah nan chuan Scientist leh Artist awmzia siam tharin a bel ta a ni. Hetiang hi keini han thiam ve þâk rual a ni lo ve.

Chu a ðianpa chu fak chhonzawm zelin heti hian a han chawimawi leh a, “Pi pute dân kalhin hniak tlem lam a zawh a, ð hangthar Daniel-a nih a ngam ðin” (65). Daniel-a chu kan hria a, a chanchin pawh kan hre vek. Mahse, Mafaa chuan a ðianpa rinawmzia leh rilru nghehzia sawi nan awmze thar a rawn puttir daih a. “Þangthar Daniel-a’ tih chu mi rilru nghet, mahni chauh pawha thudik ðan ngam tihna a lo ni ta a ni.

7). Thil Awm Sa A Hmang ðangkai Thiam: Mafaa tehkhin thu hman thiam dan kawng dang leh pakhat chu thil awm sa a hmang

ṭangkai thiam hi a ni. Mite'n î he lova 'a ni' ti-a kan lo pawm tawh thil hi tehkhinna hmanrua atana hman a thiam em em a. A tihfiah nan a tehkhin thu pahnih khat lek han thur chhuak ila. A 'Tlawmngaihna' essay-ah tlawmngaihna awmze hrilh fiah harzia a rawn sawi a, heti hian a ti a, "Tlawmngaihna sawi fiah hi a huphurhawm a. Hmeichhe hmelṭha tak ang a ni a, hrilh fiah aiin hriat fiah a awl zawk" (82). A ni lah tak a, hmeichhe hmelṭhatna hi hrilh fiah a har asin. Chuvangin, hrilh fiah chiam tum ai chuan hriat fiah mai hi a kawng awlsam ber a ni reng a ni. Chutiang chiah chuan Tlawmngaihna pawh hi Mafaa'n a sawi ang hian hrilh fiah chiam aia hriat fiah a Chiang zawk thil a ni. Hmeichhe hmelṭhatna hi hrilh fiah har tak, hriat fiah zawk chi a ni tih hriatna lo awm tawh avangin tlawmngaihna nena hmehbel a rem ta em em a, Tlawmngaihna leh hmeichhia chu hrilh fiah dawn aralah chuan thil kal kawp, hrilh fiah aia hriat fiah a Chiang zawk thil ve ve an ni.

'Zirlaite hi politics-ah an inhnām hnawih ve tur a ni lo va, an zirlaiah an bur chawt tur a ni'tih ngaih dan puitlingho rilrua lo intuh ngheh tawhzia sawi fiah nana, "...nu leh pa tam tak chuan Nicea thurin pawm takin kan lo pawm tlut mai a nih hi" (164) ti-a tehkhin thu a hmanah te hian Nicea thurin chu thurin azawnga thurin pawmawm ber leh pawm tlak ber a ni tih hriatna lo awm tawh avangin he tehkhin thu hi a Chiang bik a, 'Nicea thurin pawm ang mai' ti-a a tehkhin hian puitlingho rilrua, 'zirlaite chu zirlai an nih laiin politics-ah an inhnām hnawih ve tur a ni lo' tih ngaih dan lo intuh ngheh tawhzia a tichiang em em baw a ni.

8). Imagery A Siam Thiam: H. Laldinmawia chuanimagery hi, "Sungtuahna hlimthla tiin a sawi fiah theih ang" (Literature Lamtluang 117) a ti a. RL Thanmawia chuan, "Kan mitthla thil si-amtu" (Theory of Literature 31) tiin a sawi baw. He thu mal hi literary criticism huangah hian a mikhual loin, hman leh sawi a hlawh hle a, tunah pawh hian Mafa-a tehkhin thu sawi fiah nan kan hmang dawn a ni.

Mafaa tehkhin thu ziarang langsar tak pakhat chu, zuk mitthlà theih a nihna hi a ni a, chu chu a ṭawng hmang leh ṭawngkam

thiam vang a ni. Imagery siam thiam tur chuan ṭawng bungrua hman daihzai thiam pawh a ngai a, ṭawngkam thiamnain a a tlin tawh loh chuan imagery a mawi tak tak thei lo. ‘Ṭawngkam thiam lovin an sawi ve chuan vanram pawh a nawm loh hmel zo vek’ an tih fiamthu ṭhin ang deuh hi a ni.

Mafaa’n damlo pakhat thisen a pek ve dawn ṭuma a hisáp leh duhthusam inthlak thut dan a sawi hi a ngaihnaawm viau mai. Thisen a pêk tur pa chu pa hausa leh neinung tak a lo nih palh hlahu chuan a thisen unit khat lek hmangin hamṭhatna namen lo a dawn phah dawn niin a ngai a, a lukhawng ṭhat turzia a suangtuah chuan a phûr zual hle a. Mahse, a hisáp ang reng reng a ni ta lo, chu pa chu drugs addict, a ruihhlo tih nasat luat vanga thisen pawh nei tawh lo hi a lo ni daih a. A hisap leh duhthusam zawng zawng chu thawklehkhatah a bo nghal vek a. Chuta a rilru inthlak thut han baihvaihzia a sawi chhuah dan chu alawm, a tehkhin thu mawi em em mai chu. Heti hian a han ti a, “Europe ṭhalai rual awm ṭha duh loho vei fan fan laia Tuikuk-ho zinga rawngbawl tura kohna hmuh ang mai lah ni!” (Chawlhna Tuikam 170). A tehkhin thu hi ngun lehzuahla ngaihtuahin kan chanah han dah chhin ta ila, a beidawnthlak turzia hi Chiang takin rilru leh mitthlaah a lo lang iar iar mai a. A ṭha ber beiseia hlim hmél sánga lo ṭhut veng veng laia beisei loh lutuk thil lo thleng thut vanga hrilhlhai lutuk tur hmel chu mitthlaah Chiang takin a lo lang a ni. Chutiang chiah chu hetih laia Mafaa awm dan tur pawh hi a ni. A thisen vawi khat pêk lukhawng tur tamzia leh ṭhatzia hisápa duhthu a sàm zut zut laia a hisapa tel ve reng reng lo thilin a han déng thut mai hi, a hrilhlhai turzia a taka hmuh ang maiin a Chiang a ni.

1971 chho vela Mizoram awm dan tehkhin thu hmanga a han sawi te hi alawm Chiang em em mai chu. Chutih lai chuan Mizoram chu rambuai avanga a buai nuai nuai kha a reh deuh tawh a; mahse, mipui mimir tana ngaih ṭha taka mut siai siai-na tur ang chu a la ni chiah chuang lo. Chu lai boruak chu hetih hian a han sawi chhuak a, “Chutih laia Mizoram chu amah kan thiampuipa JF. Laldailova dan takah, ‘nau velh hrep ṭhên bàn hlim hlawl a ang a’boruak a dulin a duai a ni” (139). Hetianga Mizoram awm dan sawi chhuak thiam hi

an tam lovin ka hria. Nau velh hrep, thlem ban hlim hlawl hmel chu mitthlaah a fiah nghal a, chu chuan a hun laia Mizoram hmel hmang tur chu sawi fiah leh chuan ngai lo khawpin a pho lang nghal a ni. A boruak dul leh duai turzia chu nau velh hrep thlem ban hlim hlawl hmel angin kan zuk mitthla a, a chiangin a fiah em em mai a ni.

A ðhian pakhat chanchin a sawinaa, “Ka ðhiana duhawmna nena khaikhin ralah chuan mi dang duhawmna hi chu, ni chhuah hnua bati chhit ang lek ni hian ka hre ðhin” (62) a tih te hi imagery ðha tak chu a va ni em! Mita hmuh chi chu beng a hriat ai chuan mit ngeia hmuhin a fiah zawk a, ni chhuah hnua bati chhit èn lohzia mitthla chung a ðhianpa duhawmna suangtuah chu a fiahin a chiang em em a ni.

Hmáwr Bàwkna:

Heng tehkhin thu chi hrang hrang leh a ziarang kan han sawi takte aþanga chiang taka lo lang chu Mafaa ðawngkam thiamzia te, a thu hman daihzai thiamzia te a ni. Tin, Mafaa hian tehkhin thu hlutzia a hre chiang hle a, hman thiam phawt chuan kan sawi tum tifiaktu ðangkai tak a nihzia a takin a rawn finfiah a ni kan ti thei ang.

Heti khawpa Mafaa’n ðawngkam bungrua a ngah chhan leh thu mal chheh rem leh hman daihzai a thiam chhan hi chhût tham a ni. Art ngaina a nihna hian ðawng hman thiamna kawngah nasa takin a pui a. Thu mal pakhat lek pawh hi a awmzia leh a mawizia, leh a hlutna a chhut peih a, mi en liam mai mai leh chhiar liam mai mai hi ani chuan a artistic mitin a en chîk peih zel a, chu chuan ðawngah a tihmasawn em em a ni kan ti thei bawkw a e.

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