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MIZO STUDIES

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Editorial



Thu leh hla, hringnun leh khuarel mawina hi lak hran theih lohin a inphan chiat a. Ziakmite chuan hringnun tel lovin thu leh hla an ziak thei lova, khuarel mawina tel lo chuan thu leh hla a kim thei tak tak lo bawk. Hudson-an 'thu leh hla ziaktute hi an hun lai khawtlang nun nen a inzawm tlat avangin an hun lai khawtlang nuna thil thleng kha an tlan bosan tak tak thei bik lo' nia a sawi pawh hi a dik viau mai. Khawvel thu leh hla sukthlek kan thlir chuan Hudson-a kamchhuak dikzia kan hre thei awm e. Kawng leh lama thlir chuan chung zawng zawng infawkkhawm thu leh hla chu a ngaihnaawm bik a, chhiartuten an tuipei a, hnam tan rohlu a tling bik thin. Thu leh hla hi hringnun awi tleitu a nihna piah lamah ram leh hnam tan a pawimawh em em a. Thu leh hla kawng hrang hranga a pawimawhna hi tum khata sawi vek sen ni lo mahse culture humhalhna tha tak a ni tih hre chung a ziakmite insan mar reng a tul hle. Thu leh hla hian culture kan inhlan chhawn thilte, pipu hun atanga kan chin dan leh ngaihhlut thil hrang hrang te chu tawngka mai ni lovin, zia kin a wawng tha thin.

Thu leh hla hi culture humhalhtu a nihna lai hi hmuh len a awl viau laiin tawng pian chhuah dan, thumal lo chhuah dan leh pian zel dan piahah grammar nihphung thlenga a chhinchhiah thin dan hi hmaih theih a ni hauh lo. Chuvang chuan a belbul tam apiangin thu leh hla hlutna leh tawng humhalhtu a nihna hi an hre chianga, an hlut thin. Tin, thu leh hla a ziak lama tha thawh ve thei lo pawhin a chhiar tam phawt chuan finna a chhar dawn a ni a. Hriatna thiamna leh finna a pe a, ngaihdan thar leh khawvel thlir thiam dan a pe a, khawhawi pawh a tizau sawt thin. Thu leh hla ziakmite themthiamna tak pakhat chu hringnun thlir thiam

dan a pek bakah midang lainatna leh mihringin thil a tawn hrang hrang hriatthiamna thlengin a pe thin a. Hun harsa tak karah pawh hringnun thlir thiam dan a neih tir thin a ni. Francis Bacon-a chuan, “Lehkha chhiara hriat tam hian mihring mifingah min siam a”, tiin a sawi a. Mahni kutzala thu leh hla zia lo te pawh hian mi thu leh hla tha tak takte an chhiar tam chuan chu chuan finna a pe thin tih hi Bacon-a sawi tum niin a lang. Mihring hi a mah ngawtin a fing thei bik lo, Finna kan chhar chhuahna tam zawk hi thu leh hla tha kan chhiar atangin a ni fo thin. Hun harsa leh ngaihtuahna sen fe a tul hun a finna leh ngaihtuahna fing leh tha zawk min petu chu lehkhabu tha kan chhiar atangin a ni thin. A tawi zawng a sawi chuan mimal thanlenna, mahni hmakhua ngaihtuahna thiamna leh rilru lama finna te a tichak a, dinhmun sang taka min hruaikai theitu chu thu leh hla bawh hi a ni. Thu leh hla hmangin hun kal tawha thil thleng, khawtlang leh ram inrelbawlna kawnga mipui leh sawrkar sukthle thlenga min kawhmuhtu a nih avangin hmanraw thami ang maiin a hlu a ni. Thu leh hla hi mihringte tan a ziah a nih vangin nun a tinuam a, hringnun chau tan zo tui thianga ang maiin a hlu a, nun chau tan chawh hahdamna pein phurrit a chhawk thin. Chuvang chuan, khawvel thang zelah zirlai leh thangthar tan hlei hlei hian a hlu bik riau hian a hriat. Thu leh hla chuan hringnun nen min thlun zawm reng avangin min hnuk hnai sawt a, ngaihtuahna dik leh hringnun kawng thuk tak chu zawh dik dan min kawhmuh thin a ni. Chuvang chuan Thu leh hla hi khawvel a awm chhung chuan a pawimawh reng dawn a ni.



Dr Zoramdinthara
Editor in Chief

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Mizo Naupangte Tan Nuchhungi

Vanlalhlankimi*
Zonunsanga Colney**

Abstract:

Nuchhungi hi kum 1917, February ni 7-ah Ralvawngah a piang a, a pa chu Hmingliana a ni a. Renthlei hnam an ni a. A nu hi chu Lalthanglovi a ni a, Zadeng hnam a ni. Nuchhungi te unau hi panga niin hmeichhia vek an ni a. A naupang ber a, a ute hmeichhia hlir an nih avangin a hmingah pawh Nuchhungi tih a lo ni ta a ni. Kum 1918-ah Kristian an ni. Kum 1934-ah zirtirtu hna a thawk tan a, a thawh chhungin rinawm tak leh taima takin a thawk a, hmun danga sawn a nih pawhin thuawi takin a kal mai zel. Zirlaite a hmangaih a, an tana inpe zo tak, nu zaidam leh nelawm em em mai a ni. A hun azirin intihzahawm hun a hria a. A thiamna leh theihna zawng zawng naupangte tan a hlan thin. Mizo naupangin hlim taka an sak rual theih tur hla tamtak phuahtu a ni a, hei hian naupangte a vei zia a tarlang Chiang Hle. Kawng hrang hranga naupangte'n hmasawmna an hmuh hi a duh ber leh a tuina ber a ni.

Hun hmasa lama Mizote kan khawsak dan te thlirin naupang kan ngaihsak dan leh buaipui dan hi sawi tur a tam vak lo. Kan ngai

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pawimawh tawk lo niin a lang. Kristian kan nih hnu hian zawi zawiin hmasawna kan neia kan enkawl dan pawh a tha zawk a. Tunah phei chuan kan ngai pawimawhin nu leh pain kan fate tan hun tam zawk kan hlan ta. Kan ngaihtuahna tamtak luahtu pawh kan fate an ni a. An hmalam hun thlirna leh enkawl dan tha zawk ngaihtuahin kohhran leh khawtlang pawhin theihtawp a chhuah reng a ni.

Kan thu leh hla kan thlirin naupangin hmun pawimawh an luahtem hle a, an lanna kan hmuh theih hrang hrang pawh an vanduaia leh tawrhna lam kan hmu tam zawk awm e. Nun tha zawk an neih theihna tura kaihhruai dan nei ve baw mah ila puitling zingah chuan sira hnaw an ni zel a. Naupang uite rim in nam tih leh ngaihsak tawk lohna hriat tur a tam hle..

Mizo naupangte dinhmun ngaihtuaha an hma hun thlirpuitu an tlem hle a. An khawvel a zimin an nun a mawlmang baw. Chhungkuaah hlimna an thlen tih mai loh chu khawtlangah an dinhmun, pawimawhna sawi tham a awm meuh lo a ni. Rethei deuh leh hmeithai fa phei chuan hmuhsit an tawk nasa thin. Mizo nuna kan chhuan em em tlawmngaihna leh inthliar hranna awm lo kan tih te chu a takin a thleng vek lo tih kan thawnthua naupangte dinhmun atang hian a chiang hle. He'ng thawnthu Liandova te unau, Rairahtea, Ngaitei, Mauruangi, Thailungi tih te atang ngawt pawh hian Mizo naupangte tawrhna leh khawharna chu a lang chiang hle awm e.

Chanchin Tha avanga kan ram tihena a awm hnua erawh zirna avangin nun a inthlak a. Hun a dang ve ta. Naupang zawk ngaihsak thiamna chu kan Chanchin Tha dawn nen a inhne rem thlap a. Zirtirtu tha tak tak kan nei ta, zirna inah leh kohhran huangah ngaih pawimawh an ni a. Hemi kawnga sulsutu pawimawh tak chu NUCHHUNGI hi a ni. Nuchhungi hna thawh leh sulhnu hi ngaihnawm a ni satliah mai lo va, a hlu a, a hlut angin thang tharin ka hre lo erawh a pawh hle. Tunah hian naupangte tana a hna thawh

leh a inpekna kan thlir dawn a ni.

Nuchhungi hi kum 1917, February ni 7-ah Ralvawngah a piang a, a pa chu Hmingliana a ni a. Renthlei hnam an ni a. A nu hi chu Lalthanglovi a ni a, Zadeng hnam a ni. Nuchhungi te unau hi panga niin hmeichhia vek an ni a. A naupang ber a, a ute hmeichhia hlir an nih avangin a hmingah pawh Nuchhungi tih a lo ni ta a ni. Kum 1918-ah Kristian an ni a. Kristian an nih avangin en hran leh mi ngei an hlawh hle a. Hmuhsitna tam tak tawkin dinhmun harsa takah an ding a ni. (Biaksanga 3).

Kan rama zirna an òan lai khan hmeichhe lehkha zir an ngaisang lo hle a. An tih ve turah an ruat chiah lo. Mipain an zir chuan nu leh pa pawhin an duhtawk mai a. Hmeichhia chu in lama hna thawk tur leh òul leh mamawh apiang thawk tura beisei an ni.

Wawi tam tak hmeichhe naupang duhawm tak lehkha thiam thei tak tak tur te kan hmu òhin a. Mahse an nu leh pate kan han rawn chuan an lo phal lo em em òhin mai a. “ À , hei chu kan tan a òangkai em mai a, ka fapa hian sikul kal zawk rawh se, ani hi chu inah a òangkai vak lo baw a,” an ti leh mai òhin. Kristiante ngei pawh chuan an fanute sikula kaltir chu an la phal hlei thei lo a ni (Chapman 35).

Hmeichhiate chung a kan ngaih dan leh kan rilru put hmang chu a lang Chiang viau a ni. Hmasawna nei tak tak tur chuan kan vaia hmasaw a ngai si a.

R. Lalthanmawii, Nuchhungi zirlai lo ni tawh chuan, “Hmeichhia lehkha zir ve an phal lo va, nu leh pa tam zawk chuan “bialpate lekhathawna mai mai tur, zir a tul lo,” an ti òhin tiin a sawi. Heti ang hi kan dinhmun chu a ni a, pi Zirtiri khan a vei tak zet a, Mizo hmeichhiate’n zirna òha an neih theihna turin theih tawp a chhuah a ni. A zir chhunte pawh zirna pangngai bakah hmeichhe thawh thiam tur chi hrang hrang an zirtir a. Puan tah, la phiar, nau enkawl dan thlengin an zirtir a ni.

Hmeichhe naupang dinhmun atang hian kan naupangte dinhmun tur chu thui tak a hriat theih ang. Kum 1900 hma lama Mizo naupang dinhmun chu hniam tak a ni a. Tuna kan khawsak dan leh kan nun dan ngaihtuah phei chuan awihawm lo khawpa mak a ni. Hmasawwna tur hlir a ni a, siam that ngai a tam hle a ni. Hma hun tliir thiam tan leh ngaihtuah thiam tan chuan a lungawithlak loh hle a. Theihtawp chhuaha thawh a ngai tih a chiang reng mai. Nuchhungi'n tihian Mizo naupang dinhmun a sawi a,

Naupangte hi an ngai nep em em a, a hnam pumpuiin an la mawl vang a ni. 'Naupang leh haite chu ren tur an ni lo, an piang leh zel alawm' an ti mai thin. Naupangin silhfen an bel ngai lo, saruakin an awm mai a ni. Hmeichia hi kum 6 te, kum 7 te an nih tawh chuan pawnfen phel te tak te an fentir a, kawr erawh chu an la ha chuang lo. Mipa erawh chu lian fu fu an nih thlengin saruakin an awmtir mai thin a. An inbual ngai lo va, an bal em em a; naupang hnap ngah deuh phei chuan an kut hnung lamin an hnap an hru mai thin. An khakin an rim pawha a chhe em em thin a ni. Naupangte hi an ngaih nep em avangin, thu takin an biain an chhang mang lo, naupangin thil an hriat duh an zawh pawhin dawt leh phuahchawpin an chhang nawmnah mai mai thin. Naupang tihthaiha tihhlahu hi tihthlamuan aiin nuam an tih zawng leh an nuihzat zawng a ni a. Ramhuai leh thlarau thute a hlauhawm thei ang berin an hrih bawk thin. (Mizo Naupangte).

Hei hi kan pi leh pu, kan nu leh pate'n min lo enkawl dan leh kan khawtlangin naupang a dawnsawn dan a ni a. Tuna kan dinhmun atanga thliir chuan a awihawm lo zawk a ni. T.V vela hnam mawlho kan hmuh ang deuh chiah hi kan ni. Heti ang kara naupangin hmasawwna an neih theihna tura thawh chu thil hahthlak tak a nih ngei pawh a rinawm a. Rinawm tak leh beidawng hauh lovin Nuchhungi hian a thawk kan tithei ang. Serkawna khawsa an ni a, Serkawn leh a chheh vela awm te tan chauh ni lo hmun hla deuh

zawh, mi la tlawh pawh loh leh thlen vak lohna hmunah te kalin zirtir hna a thawk a. Chhim lam hla takah te kalin sikul enkawltu a ni. A thawhna hmun apiangah naupangte tan malsawmna thlentuh leh danglamna thlengtu a ni a. Khawvel tha zawh chhawpchuahsak a, an theihna tipungtu a ni. Hriatna mai ni lo, ni tin khawsak leh taksa invawnfel thlengin hma hruaia zirtirtu a ni.

Pi R. Lalthanmawii chuan, “Nuchhungi chu nu zaidam leh nelawm, naupangte tana inpe tak, zirtir thiam tak a ni,” a ti a. Hei hian Nuchhungi nihna a tarlang Chiang Hlein ka hria. K. Lalbiak sangi pawhin “Nuchhungi chu zirtir thiam, a hun leh hmun hre tak. Naupang tan pawh nelawm tak, a hunah chuan zahawm taka awm thiam, Zo-sap bula khawsa thang tih hriat takin a awm thin a ni. A aw a ring thain hriat a nuam hle’ a ti.

Retheihna tam tak pal tlanga zir chhuak a nih ve bawh avangin amah anga dinhmun chhia leh thiamna duh naupangte tan theih tawp a chhuah thin a. Rinawm tak leh chhel takin an dahna hmun apiangah a kal mai thin. Kum 1934-ah Serkawn Hmeichhe Sikulah a thawk tan a. Kum 4 zet a thawh hnu kum 1938-ah Darzo Hmeichhe Boarding Sikulah tirh a ni a. He tah pawh hian thuawih tak leh tlin takin a hna a thawk a ni. Kum 1939-ah Thingsai Hmeichhe Boarding Sikula thawk turin tirh a ni a. Kum 1940-ah Chhim tawp Cheural-ah a thawk leh a, hetah hi chuan thawk rei lovin *second term* chauh a va thawk a ni.

Kum thum lek chhungin hmun hla tak takah sawn a ni a. A hah thu emaw a peih loh thu emaw kan hre lo va. Rinawm takin a thawk mai thin. Hetih hun lai hian inkal pawhna kawng te a la t ha lo va, kea thui tak tak kal ngai, ramngaw dur pui pui kal tlanga thawh ngai a ni. Hmeichhe awm nem zawh leh chak lo zawh ni mah se zirna avangin heti tak hian a buai a. Hmun nghet pawh nei hman lova a buai em em mai hi chhan dang awm theiin a lang lo. A chipui te hmangaihna avang leh Mizo naupangte hriat lohna sal atanga hruai chhuah a duh avang a ni tih a Chiang Hle a ni. Kan dinhmun

hniamzia leh mawlzia, retheihzia hriain chu awpbehna sal aṭanga chhanchhuah chu a hna pui ber a ni a. Rinawm tak leh chhel takin a thawk a ni. Nun kawng dik a kawh hmuh a, thiam thil chi hrang hrang a zirtir bawk. Thu leh hla hmangin Mizo naupangte a fuih bawk a, zirna ṭha a pe a ni. A hna thawh zawng zawng hi naupangte a hmangaihna leh an thiam a duhna aṭang lo chuan thil theih niin a lang lo.

Naupangte an nih laia a pain a boralsan, nu bulah pawh awm rei lo, Zo-sap bula seilian a ni a. Hlahna leh khawharna te neiin, u leh naute bula khawsak duhna pawh a nei ngei ang a. Hmelhriatte bula nghet taka awma hna thawh ve pawh a thlahlel ve fovin a rinawm. Mahse, Nuchhungi chuan a nawmsakna leh a hlahna dah ṭhain Mizo naupangte tan a hun a hlan a. Khawvel thar lo awm tur chu thlirin a nawmsak vena tur tam tak pawh a hlan zawk a ni. Hmun hrang hranga a thawh kualna hian a tichiang hle awm e.

A ngaihtuahnaah naupangin hmun an chang tam hle a ni tih a hriatna chu naupang pualin hla tam tak a phuah a. Ani anga naupang hla phuah hnem hi Mizoah an awm lo. Tin, Mizo naupang infiamna tiin lehkhahu hial pawh a chhuah leh a. Ti hian a sawi a “Kan pi leh pute’n an lo hman ve fo ṭhin kha hriat lohvin a bo mai dawn a. Tun lai naupangte tan pawh lo hman ve zel atana ṭha tak takte pawh a awm a. Chuvangin ṭhangthar lo awm zel tur ten an theihngilh loh nan ka theih ang tawkin he lehkhahu hi ka han buatsaih ve a ni,” (99).

Nuchhungi hian Mizo naupang hma hun tur leh Mizo nun wawn nun zel a ngaih pawimawhzia kan hre thei a. Kum 50 vel liam ta, thil a harsat lai leh a khirh em em lai pawha heti tak maia naupangte a vei hi a ngaihsanawm a. Chawimawi pawh a phu hlein ka hria. Tunlaiah chuan thiamna a sangin thil engkim a awl tawh zawk a; mahse, kan mi thiam neihho leh sum leh pai neite hian kan tu leh fate, naupang mamawh erawh kan phuhru zo lo chu a nih hi. Nuchhungi kawng lo sah èn saa kal thei mi thiam kan nei ta lo nge? Kan peih ta lo

zawk? Kan fate, naupang awm tlei nan hnam dang thil kan chaw lut a, kan hla neihte'n naupang a tilungawi zo lo va. A hriat pawh an hre ta meuh lo a ni. Kan hmasawwnna hian kan hnam nun a kalsan thui lutuk dawn niin a lang. Kan dinhmun ngaihtuah hian Nuchhungi Mizo naupangte tana a hlut zia a lang chiang tulh tulhin a lang.

Nuchhungi chuan tihian naupangte a fuihna hla a phuah a:

Naupangte u, zir zel ru,

In hlawhtling ang

Seifa leng zawngte hianin

Hmatiang I sawn zel ang u

Zoram par ang vul nan (16-20)

A thu leh hlaah hian naupang hlimna leh an khawhar hnem lam chauh a lang lova nun hlut zia an hriat theihna tur te, kawng dik an zawhna tura kaihhruaina leh zirna hlut zia te a tarlang baw k a.

I nu tanpui fo la, heti ang hian hmun phiat la,

Heti ang hian puan su la, heti ang hian chhuat sil la.

Heti ang hian bel nawt la, heti ang hian chaw chum la,

Kut leh ke, rilru hmang la, naupang fel i lo ni ang. (1-4).

Naupangte chu an tihtheih taw k thaw k a, nu te tanpui tur leh tangkai taka nung turin a fuih reng thin. A hlaah pawh a ngaih pawimawhzia kan hmu a. A zirlai lo ni tawhte'n an sawi baw k. Hmanlai deuh kha chuan nun a mawlmang em em a, naupangin an taksa em pawh an inenkawl fai lo a ni a. Thil dang tangkai phei chu an ti tam lo tih a chiang reng. Nu leh pa pawhin an zirtir tam meuh lova an awm mawl deuh tawp a ni ber e. Rethei leh hausa khawsak a inang tlangpui a, khaw lai len vel mai mai bak thil dang an ti meuh lo. Chuvangin, lehkha zirtir an ngai nasaa tangkai tura buatsaih an ngai a, theihtawp chhuahin Nuchhungi hian a thaw k reng a ni.

Nuchhungi hian a thatlai hun tam zawk chu naupang bulah

zirtirin hun a hmang a. A ngaihtuahna luahtu ber pawh naupangte an ni. Sikula zirtirah a duhtawk mai lo va, ziakin thu leh hla tam tak a hnuchhiah a. Sikul pawn lamah hna ropui a thawk tel a ni. Mizo naupang hmakhaw ngai takin hla tam tak a phuah a, Mizo infiamna pawh a bo mai loh nan ziakin a dah. A kut chhuak tam ber hi naupang pual a ni a. Hei hian Nuchhungi nihna tak chu a tar lang Chiang ber awm e. Mizo naupang tana a hlutna hi teh sen rual a ni lo. A thih hnu tleng pawhin zirtirtu a la ni zel a. A hun laia a zirlaite tan chauh a hlu lo va, tun tlingen Mizo naupang tan zirtirtu hlu tak a la ni reng. Serkawn Sikulpuia zirtirtu pakhat mai ni lovin hmun danga zirlaite tan pawh zirtirtu a ni a. A fate tan chauh nu ni lovin Mizo Naupang tan nu azawnga nu chhuanawm ber a ni e.

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C. Lalkhawliana Hlate Zir Zauna

Lalhnaihzuala*
Lalnunrempuia**

Abstract:

This critical study explores the poetry of C. Lalkhawliana, a celebrated Mizo poet renowned for his profound connection with nature and the rich emotional tapestry of his works. Lalkhawliana's poetry is imbued with themes of melancholy, patriotism, and elegy, reflecting a deep sensitivity to both personal and collective experiences. By examining a selection of his poems, this research aims to elucidate the ways in which Lalkhawliana employs natural imagery to convey complex emotions and comment on the socio-political landscape of Mizoram. The study investigates how his melancholic tone captures the essence of loss and longing, while his patriotic verses evoke a strong sense of identity and national pride. Furthermore, the elegiac elements in his poetry serve as a poignant tribute to the past, offering reflections on memory and heritage. Through a multidisciplinary approach that includes literary analysis, cultural studies, and ecological criticism, this paper provides a comprehensive understanding of Lalkhawliana's poetic contributions. It highlights his unique ability to intertwine nature and emotion, making his work a vital part of Mizo literary tradition and a powerful medium for expressing cultural and political sentiments.

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Khuhhawna

Hla phuah thiam leh thu ziak thiam C. Lalkhawliana hi kum 1937 khan Reiek khuaah a lo piang a, Mizoramah a zir theih ang ang a zir hnuin Shillong lamah BA zir turin a a chhuk a, kum 1960-ah BA a zo a ni. Mizo chanchina dai ngai tawh lo tur Mizoram buai lai khan MNF hruaitu lawk ber ber zinga mi a ni a, dinhmun sang tak takte a chelh a, ramhnuai sawrkarah khan Finance Minister niin kum 1966 aṭanga 1971 thleng a chelh a ni. Hla phuah thiam tak mai a ni bawk a, hla ṭha tak tak sawmnga vel lai a phuah a, a hla phuah zingah hian “Kum Sul Liam Hnu” tih leh “Ṭhuva Awmhar” phei chu Mizo zingah hre lo an awm mang lo ang tih tur khawpa mite hriat hlawh a ni nghe nghe. Thuziak lamah pawh a inhmang viau a, tun ṭumah erawh chuan a hlate kan thlur bing deuh dawn a ni.

Hla phuah thiam C. Lalkhawliana

C. Lalkhawliana hian hla sawmnga vel a phuah a, amah ngeiin a hla phuah dah khawmna lehkhabu a tihchhuah Lalkhawliana Hlate tihah chuan hla sawmnga a dah a ni. A hla phuah zawng zawng hi mite hriat lar vek ni lo mah se hla sawmnga lai phuah thei chu hla phuah thiam tia sawi a inthlahrunawm loh thei ang.

Ama ṭhen dan takin hla lenglawng sawm pali, lengzem sawm pakhat, fakna hla sawm, krismas hla pahnih, ramngaih hla panga, nungcha humhalh hla pakhat, impumkhatna hla pakhat, YMA chhang hla pakhat, Chanmari Anthem, lusun khawhar hla pahnih leh Taitesena hla te an ni. Heng a hla phuachte hi ṭha tak tak an ni hlawm a, hla ṭhuang hrang hrang pawh a phuah chikim viau mai. Amahin a ṭhen dan leh a sawi loh, *epic*, *Idle poem* leh *ballad* anga ngaih theih tur a hla zingah hian a awm bawk.

A hla phuah dan kalhmang hian danglamna tam tak a nei a, hla thu chheh a thiamin hlarua ṭha tak tak a hmang thiam hle bawk. A hla phuah dan kalhmang hrang hrang leh eng hawi zawng te nge an nih chhui zau tur tam tak a awm thei ang.

Ecocriticism

Ecocriticism chu thu leh hlaa mihringte leh thil nung lo, thil siam dangte inkungkaih dan zirna ti te pawhin a sawi theih awm e. K.C. Vanngahaka chuan Literature Zunleng-ah chuan, "... hringnun nena insi lo thilsiam dang eng mah an awm theih tak tak loh avangin chutiang hringnun leh thil siam dang inkungkaihna lam thil sawina reng reng chu *ecocriticism* an ti a;..." (350) tiin a sawi. C. Lalkhawliana hlaah pawh hian chutiang thil chu kan hmu tam hle a, a lung tilengtu leh a inhnemna ve ber pawh khuarel thilah a ni ti ila kan sawi sual tam awm lo ve. Hei vang hian a hlate hi *ecocroticism* huangah a chhui luh theihin a lang.

A hlaah hian ni leh thla leh arsile leh savate leh pangparte a hmang tangkai thiam hle, a hla pakhat "Tur Ni A Liam A" tihah chuan,

Tur ni a liam a,
Zan khua a lo tlai;
Zalêng lawman
Chhawrthlapui a lo êng a;
Suihlung an rual za,
Siar leng zawng nen; (Lalkhawliana Hlate 14)

A hla pakhat "Chung Chhawrthlapui" tihah chuan "Chung Chhawrthlapui êng khian awî!/Nang leh kan hlim lai zan/Mi ngaihtir thin. ...(12)" tiin thla êng chu a lung tilengtu a nih thu a sawi. "Nungcha I Humhalh Ang" tih hlaah phei chuan nungcha leh thil siam dangte chu mihringte nunna hnar an nihzia thiam takin a sawi baw

Kan ram Ngâw leh Tui leh vân Boruakten,
Ramsa, Rannung leh Nungchâ zawngten;
Siksa an vawng, Fûr, Thal an siam,
Lei Mihringte dam nân;
Kan Thupui: "Zofâ Hmasâwn Nân
Nungcha I Hum Halh Ang".

Hla phuah thiam dangte ang bawkin a nun leh khuarel thil hi

a inzawm tlat ti te pawhin kan sawi thei ang, hei vang hian mihringte tâna nungchate pawimawhzia hi a hre chiang em em niin a lang. A hlaahthe hian sava an lang tam hle a, Sîrva, Hûiva, Ṭhuva tih ang chi hi a hman dan tlawnglawn tak a ni bawk. A hla zinga mi hriat hlawh tak mai pakhat “Ṭhuva Awmhar” tihah phei chuan a nunah khuarel thilin hmun an chan thûkzia chiang takin arawn tar lang a ni:

Ṭhuvatê nun nê!
 Sâwmfâng hmun hlui chul fan niin;
 Rual hlui ngaih tizûalan,
 Lunglên zâi sa che!
 Ṭhuva nun nê tê,
 Chul thlâm kûan zârthing ro bêl chu;
 Lunglên zâi sa che?

.....
 Ṭhuva awm hartê,
 Ngaih tizual e zozâm pârlâi;
 Rite zau au sâwn,
 Lung mu hnu an tho.
 Ṭhuvatê nun nê,
 Chhun har ni sei ṭah lâi bâng la;
 Lunglen sep dûn ang,
 Awmhar rîang vê vê! (Ṭhuva Awmhar)

He hlaah ringawt pawh hian a nun leh khuarel thil inkumgkaih thuk turzia chu kan hre thei mai awm e. Hêng kan târlan loh pawh hi hla dang sawi tur a la awm thei ang. Kan târlan a ang ringawt pawh hian C. Lalkhawliana hlate hi *ecocriticism* huanga chhui luh theih tak an ni tih a lang awm e.

C. Lalkhawliana leh Pangpâr

C. Lalkhawliana nunah hian pangpâr hian hmun pawimawh tak a chang ni ngei tur a ni, a hlaah hian ‘pâr’ tih hi vawi tam tak kan

hmu a, hei hi a tum rêng vang nge nia tum vang pawh ni lem lova a lo hman ve palh tih chu hriat a har deuh mai thei.

A hla hla hrang hrang a dah khawmna bu, hla sawmnga zet chuannaah hian pâr tih a hmnanna hi hla 24 lai a awm a, hêng a hla hrang hrangah te hian pâr tih ʔawngkam hi vawi 53 lai a hmang bawk. Heti tak maia pâr tih a hmang uar mai hian awmze thûk tak a neih ngei a rinawm. A nih loh vêk pawhin a hringnun hlimthla târ lanna te pawh a ni thei awm e.

A hla pakhat “Pâr Ang I Vul Tur Mi Tâwnah” tihah chuan ‘pâr’ tih ʔawngkam hi vawi ruk lai a hmang nghe nghe. Mizo hla phuah thiam dangte chuan an hlaah nula sawi nan an hman loh leh thil mawi sawi nan an hmang fo a, ani pawh hian thil mawi sawi nan leh tehkhin thu atan a hmang tam ber kan ti thei ang a, simile siam nan a hmang bawk. “Lênlai ni pâr ang vul lo chûai tûr hi (20)” tih ang chi te, “Pâr ang kan hlim lai ni,” (14) tih te leh “Chhûng tin lawm lai pâr ang vul ni leh hunte,” (40) tih te hi a hman dang tlangpui an ni a, hlim lai ni emaw vang lai leh ʔat vang lai tak sawi nan ‘pâr’ tih hi a hlaah hian a hmang thin tih kan hre thei awm e.

C. Lalkhawliana tan chuan hringnun hi a mawi em em mai a, pangpar pâr vul lai ang mai a ni a, mihring ʔat lai leh vang lai te chu a ngai hluin a voh em em a, thil reng reng hi a ʔa zawng leh a hlimawm zawngin a thlir zel ʔhin niin a lang, he ti taka pâr tih a hman nasat danah hian.

C. Lalkhawliana leh Lunglêna

A hla reng reng hi ama tel vena leh a rilru chhungril a puan chhuahna *subjective poetry* an ni deuh tlangpui a, mi lungleng thei tak a ni ngei ang a hlaah hian nun hlui ngaia lunglenna leh lunglenna lam hawi hrim hrim kan hmu tam em em a ni. A hla pakhat “Ainâwnpâr” tihah chuan a lunglêna thu kan hmu a,

Lênmawi tleitîr sakhmêl ʔhapâr,

I tel lo chuan Ainâwnpârtê;

Awmkhua a har suihlung a lêng êm mai,

Nang ngaih hi nê̄m t'ēn t'uar ka zuam nê̄m maw!

He hlaah hian tu emaw vanga a lunglên thu kan hmu a, lunglêng reng reng hian a hringnun a hmang ni maia ngaih theih turin a hlahte hian a lunglê̄nna a chhiar theih a ni. A hla zinga lâ̄r ber ang hiala chhal ngam tur 'Kum Sul Liam Hnu' tihah pawh Krismas boruak vel vanga a lunglên thu kan hmu a:

Kum s'ul liam hnu kan nun ngaih lai tho leh t̄hin,
Rem Lal pian hun champha hmatiangah kan thlir;
Sikni ê̄ng mawi leh zan boruak thiang lêng vê̄l,
Ngaih lai tizual tur rêngan maw!

He hla hi Mizoram tâ̄na an rammut lai kum 1969-a a phuah a ni a, he hla hian thlasik boruak in̄tan chhoh hun lai vela Mizote thinlunga Krismas boruak deuh riaurawn awm t̄hin arawn tar lang thiam hlein a hriat. Amah ngeiin a phuah dan *Mizo National Movement Memoirs* tihah a sawi a:

Keiniho Chhippui khua leh a chheh vel East Pakistan ram hmun hrang hranga rammu-hote pawhin mahni chhungkua leh kan t̄henrualte kan ngai ve bawk a, "Lungleng leh lusun rilru puin kumin Krismas leh Kumthar chu in lam leh ram lamah kan tlingtla dawn a nih awm hi maw le," tia ka inngaihtuah lunghnur laiin, "Ni lo ve! Lalpa, kan thinlungah lal ber ang che," tih thu hi in chhung lama t̄hian pawlho zai ri karan ka rilruah Chiang Takin a lo lang a. . . "Kum Sul Liam Hnu Kan Nun Ngaihlai Tho leh t̄hin," tih hla hi ka phuah ta a. (307- 309)

Ama sawi ang ngei hian lungleng taka a phuah a ni a, he hlaah chauh pawh hian a chhunggrila lunglenna thûk tak awm chu kan hmu thei a, a nun hi lunglenna hlin a khat te tita ila kan sawi sual tam kher lovin a rinawm a ni. A hawi vel ang a, a thil hmuh engkim mai chuan a lung an tileng ni mai hian a hriat bawk, "T̄huva Awmhar" tihah chuan:

T̄huva awm hartê̄,

Ngaih tizual e zozâm pâr tlâi;
 Rite zau au sâwn,
 Lung mu hnu an tho.
 Thuvatê nun nê̄m,
 Chhun har ni sei ʔah lâi bâng la;
 Lunglen sep dûn ang,
 Awmhar rîang vê vê!

Chul ram a han fang a, thlam kawta zamzo par leh ʔhuro hrâm ri te chuan a lung an tileng em em mai a, nun hlui ngaiin a kiu wawng wawng phah a, lunglên hmel taka ʔhuro lo hrâm ri kurh kurh chu lunglen thu hril dunpuiah a sawm ta ngawt mai a ni. Amah Mafaa ʔawngkam takin he hla a phuah lai hian pentui aiin mittui a sêng hnem zawk ang tih hi thil pawmawm tak a ni thei awm e.

Kan tar lan tak aʔang ringawt pawh hian mi lungleng thei tak a ni tih chiang takin a lang a tih theih ang, a nun chu lunglennain a bawm vel a ni kan tithei awm e. MNF ramhnuai sawrkara *finance minister* ni pha meuh si, an hruaitu lawk ber ber zinga tel phak leh rambuai tîrh aʔanga tel leh ram leh hnam hmangaih em em tur leh ram vei em em tura ngaih leh ram ngaih hla tam tak phuah tura ngaihin ram ngaih hla aia lunglenna lam hla a hrût tam em em mai hian chu chu a tichiang mai awm e.

RamNgaih Hla

C. Lalkhawliana hian mak angreng takin ram ngaih hla hi a phuah tam vak lo ʔlat mai a, hla phuah thiam tak ni si, ram vei mi tak nia lang bawk siin ram ngaih hla a phuah tam vak loh chhan hi thil dang zawng aia lunglennain a nun a tuam vel vang ni ngeiin a lang. Chu mi vang chuan ram a vei lo tihna erawh a ni lo ang, a hla pakhat “Thangnunnemi” tihah chuan heti hian a sawi:

Hmanah bûan ang pawm lâi,
 Thangnunnê̄m!
 Awmlâi lêng lo chuan

Min ðhen theih hi ka ring si lo;
Tunah erawh di zûn leh ram zûna ûai chu,
Dâwn a tam zan mû rêng
Ka chhîng thei lo!

He hla hi kum 1967-a a phuah a ni a, Hortoki Camp-a an awm laia a phuah a ni nghe nghe. Mizoram tan an rammu a, Mizoram tân an tuar a, rambuai raptlak tak chuan inhmangaih takte a pawt ðhen a, ramhnuaiah in lama an kalsan takte ngai reng rengin hun an hmang a ni tih he hlaah hian kan hmu a ni. Rambuai hla huangah pawh a khung theih niin a lang, ram ngaih hla tiin dah chiah lo mah se ram ngaih hla ang thawthangin sawi pawh ni ila a sual tam lo thei hial ang.

Zalêнна sualtu zinga mi a ni a, zalêнна famkim duh mi a ni tih a hlaah kan hmu thei bawk. Mahse a duh ang chuan Mizoram chuan zalêнна famkim a hmu ta si lo va, “A tawpah lehlam tawn ve ve inhnukhniamin June ni 30, 1986 inbiak aṭanga kum sawm leh thla ruk-ah remna chu an siam thei ta a ni (Zosangliana & Zobiakvela 5),” tiin *Zofate Politics Ṭobul Leh Mizoram Sorkar* tih buah chuan MNF leh India inrem thu kan hmu. MNF leh India sawrkarin inremna thuthlung an ziahah khan a lung a awi famkim ve chiah lo em ni ang tih zawhna a awm thei bawk âwm e. Zalêнна famkim neih beiseia ram tâna inpe a ni a, India hnuaiah bawk tûk luh leh kha a lung a awi zân lo ni ngeiin a ngaih theih a, chu mi hlimthla chu a hlaah kan hmu. A hla pakhat rambuai reh hnu fê 1990-a a phuah “Kan Ram Riang Te Hi” tihah chuan:

Zofa zalêng kan lêнна zotlâng ram nuam,
I mawi êm mah ti ila lung zawng a âwi kim lo;
Ṭhen darh leh awp hranna dân a bo hma chuan,
I chhûnga chêng Zofâte him kan awm lo.
 Kan ram riang tê hi timaia awm tûr,
 I phal thei em ni han dâwn ve la?
 Lêngi, Vâla, Zofa lêng zawng i ṭangrual ang,

Zoram thar mawi leh duhawm i siam ang u.

MNF-in zalënnan an sual tirha an auhla ber pakhat chu Zofa chhak leh thlang, chhim leh hmara awmte insuihkhawma rorelna pakhat hnuaia awm kha a ni a, chu mi chu an tihhlawhtlin tâk loh avang chuan a lung a awi famkim lo niin a lang a, rambuai a reh fel hnu pawhin a ngaih dan leh duh dan chu a la pawm nghet tlat niin a ngaih theih. Hemiin a entir ni theia lang bawk chu C. Lalkhawlian hi mi rilru nghet tak mai leh ngaih dan sawh sawn ve mai mai lo mi a ni tih hi a ni awm e. He hla chang tawp berah chuan heti hian a la ti fân a:

Chhînlung chhuak an unau tu'n min sêl awm lo,
 Ramri hran dâidana lêng unau inhai lo vang;
 Hnam khat, thlahtu hmun unau kan ni alâwm,
 Ram khat pûan zârin kan insuihkhâwm ngei ang.

Mizoram hi hmun rem tak a ni lo tih chu khawi hmun aţang pawhin han hawi vel îla a hriat theih ti îla kan sawi sual tam lo ang. Mahse, Lalţanpuia Tochwawngin, “Hmangaihna êng zûn a lo zâm chiaî e/Mite'n an hmu ve lo (Laltlanmawia 78),” a ti ang mai khan hmangaihna mit aţanga entu C. Lalkhawliana te ang tân chuan ram mawi leh nuam ber a ni tlat, chu tak mai chu a ropui em em a a ni. ‘Zoram Tual Nuam’ tih hlaah chuan he ti hian a phuah a:

Zâwtin zawng vel îla chhimhleî tualan
 Ram mawi leh nuam dang awm ve maw?
 Hmangaih lui tui thiang lûanna,
 Tlawmngaihna thingkûng pâr vulna;
 Zoram tual nuam! . . .

Elegy

C. Lalkhawliana hlaah pawh hian *elegy*, sûna hla an tih ang chi hi kan hmu nual bawk a, amah hian lusun khawhar hla tiin hla pahnih, “Fam Zûn Ngâi Awmhar” tih leh “Puini A Kai Ta” tih chu

a hla buah a dah a, mahse ngun taka kan en chuan hla lênglâwnghuanga a dah “Sensiâri” tih hi *elegy* huanga khung theih ngei niin a lang. R.L Thanmawia chuan *Theory of Literature*-ah chuan heti hian a sawi a,

“Sûnna bâkah nakina nakina la intawn leh beiseina ang chi leh mitthi tawhte awm zel dan tur nia suangtuahna leh rin dân thlengin an huamtir ta a, lei min leh khawpui chim te, hmangaihte inthenna lungchhiatthlak takte pawh hetiang hla phuah nan chuan an hmang bawh thin.” (49)

He hla “Sensiâri”-ah hian an vâng lai, an hlim lai leh an nun khuarei chang tûr a uizia a rawn sawi chhuak a, vâng lai nun liam mai tur súnna hla ti te pawhin kan sawi thei awm e, a hlaah chuan:

Sensiâri,
 Aw, Sensiâri;
 Zalêng naufâ, kan lawm kim lo.
 Aw, Sensiâri,
 Kan hlim lai hun leh nite;
 Rial ang dâia thâm ral tûr,
 Chhîngmit lûaithli ka ngâi ngam lo.

 Sensiâri, kan hlim lai ni, Sensiâri!
 Ka dâwnin hlim lai chân hi
 Ka hlau ber mai. (Sensiâri)

“Zamûal Liam La – Mangtha” tih hla pawh hi amah chuan hla lenglawng huanga a dah ni mah se *elegy* rawngkai niin a ngaih theih bawh a, tu emaw nen eng thil emaw vanga an inthen hran dawn avanga a lunglen turzia a sawina te leh nakkinah intawn leh ngei a beisei thu a sawina hla a ni ber a, kum 1957-a Shillong-a a phuah a ni a, a lehkha zirpui a thiante tâna a phuah ni ngeiin a lang, a hla chang khat lek lo en ila:

Kan lénna khua hmun lo, muanna tlâng dang tûr hi,
 Thin laiah aiang a chàm tuar a har dânwng ngêi;
 Mahse hlim leh lâwmin kan intawng leh thuai ang,
 Chung Pathian malsâwmin zamûal liam la – Mangtha.

“Pâr Ang I Vul Tur Mi Tâwnah” tih hla pawh hi tu emaw mi pakhat, a ngaihzawng hlui ni ngei tura ngaihin pasal a neihsan tur a uizia a phuahna niin a ngaih theih a, *elegy* huangah a dah theihin a lang:

Tawnmang si lova lungrunpui,
 Nau ang kan hlim kan nuihza lai te kha;
 Ka ngaithiam lo mah tén awmkhaw harin,
 A chul mai tur hmana kan nun.

.....

Kei arîang chan tâwkah lung âwi a har,
 Pâr ang i vûl tûr mi tawnah. (Pâr Ang I Vul Tur Mi Tâwnah)

Hei lo pawh hi sawi tur a la awm ang, thupui pakhat chauh chhui kan nih loh avangin sawi vek sên pawh a ni âwm lo ve. “Fam Zûn Ngâi Awmhar” tih leh “Puini A Kai Ta” tih hla pahnihi chu amah ngei pawhin lusun khawhar hla tiin a dah a, sawi zui rih lo mai ila, *elegy* huanga khung ngei ngei tur an ni zawk a, lêngzem leh lênglawng tia a dah zingah *elegy* anga ngaih theih tur awmte thur chhuakin târ lan kan tum avangin he hla pahnihi chu chhu zui lo mah ila a pawl lutuk âwm lo ve.

Poetry Genre Dang

Epic poem an tih ang chi, ropui zet mai ‘Taitesena’ hla a phuah baw a, Mizo pasaltha hmingthang tak thiante chhan nana a nun hlântu Pasaltha Taitesena chanchin niin a ropui danglam hle a, a bu malin a chhuah nghe nghe. Nununa Renthlei chuan *Poetry The Basics*-ah chuan heti hian *epic* nihphung a sawi.

A *character*-te chu mi pawimawh tak tak, hnam tâna rotling phâk, hnam chanchin leh thawnthua mi pawimawh leh challang tak

takte an ni thin a. A changtu ber (hero) phei chu mi hrâtkhawkheng tâwpkhawk, a hun laia hnam hnukpui ber ang hiala chhal tlak an ni thin (75).

Taitesena pawh hi Mizo hnam chanchina hming dai tawh lo tura ngaih zinga mi leh a hun lai pawha a ber kai a ni, a hla châng sawmna lo en ila:

Chutin lung lawm lal Dokhûma'n,
 A tir khua zawng auvin Roselapa:
 'A huai ber e, a tlâwmngai ber baw
 Khua zawng zingah Râlthatchhûng a, tiin,
 Lal Dokhûma'n a leh, huai no Râlthatchhûnga,
 'An tam em e huai leh fel zawk,
 Tlawmngai no pui ka phu lo ve,' tiin
 Tạng chiam mah se a tạng zo lo,
 Ralthatchhungan a dawm huai leh tlawmngai no pui.

He lai chang atang ringawt pawh hian Taitesena tia hriat Ralthatchhûnga chu mi ai baka huaisen leh tlawmngai a nih thu kan hre thei a, lal meuhin tlangau tiring Taitesena an khuaah a huaisen ber thu leh a tlawmngaih ber thu a autir tih kan hre baw. Chuvangin he hla hi epic poem zinga chhiar ngei tur niin a lang.

“Zokhua” tih hla hi *Idyll poem* anga ngaih theih tur niin a lang baw. A tlangpuiin *idyll poem* chuan nun dan phung mawlmang tak a tar lang thin a, lemziak ang maiin mitthla theih turin an phuah thin. Thingtlang nun nuam leh zalên tak leh ran vulhte an târ lang thin. He hlaah pawh hian Mizo thingtlang khaw awm dan leh nunphung tam tak kan hmu a, Mizo thingtlang nun zalên tak mai leh an hun hman dan te leh an ran vulhte thlengin kan hmu a ni. An lo neih dan te leh chawhmeh zawnga an vah chhuah dan te thlengin he hlaah hian kan hmu a, lemziak thiamin fiah taka lem a ziak ang maiin he hlaah hian hmanlai Mizo khua leh an nunphung kan hmu a ni. Chuvangin he hla hi *idyll poem* tiin

kan sawi thei awm e:

Chung thangvân sâng vâ dumpâwl leh thiàng,
 Vanrâng chhûm vârlêng ni thlâr sârah;
 Chhûn khaw êng nuamah an mawina a zual.
 Tuk loh dài ram nungchâte vângkhua,
 Chul ram leh ring thar i thlîr chângin;
 Mual leh tlâng kâran
 A lang Zokhua tual kan lènna.

.....

Zing bawâr pâu ve – kâwl a êng thuai ang!
 Rapa phera buhthlâk fawnga lawka,
 Suma denga tapa baibêl vil pah fâwmin,
 Nufazâ ramtang leh lâwm nei rûalin,
 Zing buh an deng an inthumrawn! (Zokhua)

Tlipna

A hla phuah tam zawk hi thlûk nei leh sak thei tur chi niin a chhama chham chi, chham hla an tih ang chi hi a phuah tlem zawk a ni. Music leh solfa thiam tak a nih vang te pawh a ni mahna. A hla reng reng hi sak a nuam a, a thluk a muang fân raih a, Mizo rilrem zawng tak an ni tlangpui. A hla reng rengah hian hla thu har leh un pui pui chu a hmang lutuk lo nâ a, literature-ah pawh pure literature an tih, mihring nun nena inzawmna eng emaw tak nei an tih ang hi an ni deuh vek a ni. A hla thenkhatah chuan, “Mâwl leh ât zân khaw thim,” (36) tih te leh “Sual thima an thu Lalpa’n min rawn kan ta!” (54) ti tein hmanlai kan pi leh pute chanchin a sawi a, hei erawhin beng a tithlep deuh a, *postcolonial* thlirna atang phei chuan sawisel theih tak a ni ang. Kan pi pute kha an mawlin an sual rêng em tih zawhna awm thei tak a ni si a.

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Pangparhnima: Narratology Tarmit Aṭangin

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Abstract:

The main text Pangparhnima, authored by Ahmangaihi Khiangte, was awarded the Mizo Academy of Letters 'Book of the Year 2023'. It's supposedly a romantic book. It depicts the life of a single, small, youthful group within the Chhumzinna Khua, a fictitious community. The eternal triangle in this romance is composed of Henry Lalramhmangaihzuwala, Miriam Lalrochhingi, and Avis Lalchhuansanga. This method, which promotes the methodical use of narrative text, the structure, the skill of creating characterisation, the times offered in many spheres, and some other pertinent narrative theories related to the narratology, is not just textual analysis but rather narratological analysis. Actual reader may fall in love with a book simply because it touches their heart in one or more poignant scenes; nevertheless, certain works may require the reader to have a "the willing suspension of disbelief for the moment." A narrative analysis examines the nature of the story and its construction in great detail, without being sentimental.

Keywords: Pangparhnima, narrative, plot line, novel, narratology, story, character, narration, causation

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Narratology Sawi Hawнна

A thlirtu thlirna tlang azirin thawnthu hi chi hrang hrangin a thlir theih a. He thu ziaak hi chu ‘narratology’ kalhmanga Pangparhnima thlirna a ni ang. *Narratology* chu mawlmang taka sawi chuan *narrative* eng chi pawh, a ziaak dan kalhmang zir chianna a ni mai a, *narrative* tih pawh chu tluang tlam taka sawi chuan awmze neia thu emaw, hla emaw ziaak hi a ni a tih theih ang. *Poetry*-ah pawh *narrative poem* a awm fo va, awmze neiin, a tir aṭanga inlalawn chho zelin, thupui ken bik neiin eng thil emaw lantir a ni ṭhin a ni. *Narrative* tih chu Latin thumal *narrare* (laichin) tih leh *gnarus* (hria) aṭanga lak kawp a ni a. *Gna* tih hi Sanskrit chuan ‘hriatna’ tihna emaw a ni a. Tichuan, *narrative* awmzia ni ta bera lang chu ‘thil inlaichin dan hriatna’ tih ang deuh a ni a, tluangtlang taka sawi chuan, thil thleng inphaman leh inlak lawn dan hriat thiamna a ni thei mai awm e (Gardner 50). *European literature* en chuan thu ziaak dan kalhmang leh ruhreh zir chianna hi Plato (428-348 BC) leh Aristotle (384-322 BC) te hun lai daih tawh khan an lo ching tawh a (Barry 224). Nghet taka *theory* zam kha awm chiah lo mah se, ‘dan deh’ kha an lo nei a, an zawm tlang dial dial ṭhin bawk. A lo danglam hret hret a, *Francophone structuralism* leh *Russian Formalism* lo ṭhang duang chho zel chuan ziaak ṭawng hman dan chungchang leh a ruhrel indin dan chungchang a rawn thlur chhoh tak avangin, kum 1969 khan, *Grammaire du Decameron* tih hming vuahin a lehkhawh Franco-Bulgarian philosopher Tzvetan Todorov-a chuan *narratologie* tih ṭawngkam hi a rawn hmang chhuak ta a ni (Cuddon 458).

Tichuan, *narratology* awmzia ni ta bera lang chu, awmze neia thu ziaak eng pawh, a ziaak dan phung leh a hawi zawng te, kha thu ziaakin a ken tel hrang hrang leh a ziaaktu them thiamna, hmanraw awm sa leh duan chawp hmanga zirna hi a ni awm e. Mieke Bal-a chuan, “A thu chheh dan te, a ṭawngkam te, a hmelhmang te, a lan dan te, a thu ken-ten hnam nun leh ziarang hmanga thawnthu a tar lan dan narrative theories hmanga zirna hi a ni,” a ti (3).

Mihring leh Thawnthu

Aristotle-a khan mihring khawsak phung hi a lo thlir thiam khawp mai. Ramsa zingah a ruala khawsa chi tlem an awm a, a ruala an khawsak dan pawh chu mihringte khawsak dan nen chuan a hrang hlak a ni. Plato-a ṭawngkam hawhin Al-Humaidhi, Public Relations and Personality Types hnuaia UN *consultant* pakhatin Aristotle-a thukhawchang, “Man is by nature a social animal” a lo tih denchhena a *article* ziaakah chuan mihring chu, “Amah maiin a damkhawchhuak zo lo va, chumi avang chuan, ni tinin mihringte hian an mihringpuite nena khawsak ho an ngai ṭhin a, chu chuan anmahni ṭheuh nunah pawimawhna thuk tak a nei ṭhin. Mi zawng zawngin an duh ang sawi theihna leh ngaih dan siam theihna chanvo an nei chungin, dan hnuaiah leh an huho nun avangin an sawi tur chin pawh an thlit fim a ngai fo,” a ti a (Gulf 1). Mihring chuan huho nun a neih avangin thawnthu inṭawm tam tak an awm ang a, chung an thawnthu inṭawm te pawh chu a sawitu azirin an sawi chhuah dan a inang lo zung ang.

Humaidhi-i sawi ang hian, mihringte hi mahni maia damkhawchhuak zo lo an nih avangin khawsak hona tur hmanrua tam tak an mamawhin, zir tur tam tak pawh an nei bikin a lang. Mendoza chuan, France-a an Chauvet cave pakhatin lem ziaakte chu kum 30,000 kal ta daih tawh ami niin a sawi a, chung lem ziaakte chu an thawnthu inhrilhna hmanrua niin, lemziak leh thawnthu inhrilh hi chhuak rual angin a ngai a, tichuan, chu chuan a lem entirna tel kher lova a sawia sawiah pakaiin chhuan tam tak thlengin thawnthu inhrilh hi an inhlan chhawng zel niin a sawi (Reporter). Puk banga lem ker hmanga thawnthu an lantir hnu rei feah hmasang Egypt mite chuan *hieroglyph* hi thawnthu inhlan chhawn nan an hmang ve thung a, ṭawngkaa inhlan chhawn chu thawnthu sawi dan tlanglawn a ni reng baw. Tichuan, chutianga zana an chhungkua leh an laichinte hmaa thawnthu an inhrilh ṭhin pawh chu kum 1873-a Louise Chandler Moulton-in a fanu puala *Bedtime Stories* a tihchhuah aṭ anga vawiin thleng hian nu leh paten emaw, upa zawngon naupang

zawkte mut dawna thawnthu an hrilh *thin chu bedtime stories* tiin khawvelin a hmang zui ta a ni. Mut dawna inhrilh tur chi hrim hrim, naupang awih mutna emaw chu a awm hran ve tho bawk.

Tichuan, khawl chhut lehkhahu awm hma kum tam tak kal taah khan thawnthu an lo inhlan chhawng tawh tih a chiang a. Ziakna hawrawp an neih tak chu BC 1500 hma lam mah niin (Wright), thu ziakna hmanrua atan hian Kum zabi pathumna lai khan Chinese-ho chuan ruh te, dar te, mau dil te, thinghawng te chu an lo hmang tawh a, Roman-ho erawh chuan phairuang-ah an ziak thung (Clayton). Chutiang zela *thang chho chuan kum zabi 14-na hma lam hretah* khan *Europe* ram Spain, Italy, France leh Germany-ah chuan *paper mill* an lo nei tawh a, kum 1450 chhoa *Printing Press* a rawn din khan tun hma a⁴anga thawnthu an inhlan chhawn dan chu a rawn danglam ta hlawk a, lehkhabin thawnthu leh thu ziak dang chhiar tur a awm chho ta a ni. A lo chhuah dan a⁴ang rengin thil thleng chanchin ngaihna⁴wm inhrilh chhaw⁴nna leh inawm tleina tur atana a ngaihna⁴wm zawng leh hmuhna⁴wm zawnga lantir a nih tlat avangin khawvelin thawnthu a tuipui tlat hi a mawh lo ve.

Pangparhnima Thawnthu Chu

Hun a danglam ang zelin thu leh hla lantirna pawh a danglam a, tun hma chuan savun lehkhah leh lung phekah te, puk bangah leh thinghawngah te thu leh hla an pho chhuak *thin a*, *ta⁴wngkain* an puangzar bawk. Chumi hnuah chantuala mipuite hmuh theih tura lantir a ni chho va, *ta⁴wngkaa inhlan chhawn pawh chu lehkhabin tihchhuah a ni ta zel bawk*. Mipui pung khawm hmaa dawhsana lemchan chhuah *thin pawh chu her danglam hret hretin*, khawvel thiamna hrulah khaw thil hmangin chi hrang hrangin vawiinah chuan lantir a ni tawh. Lehkhahu kher lovah thu ziak tam tak chhiar tur a awm tawh bawk a ni. Chutianga thu leh hla inhlan chhawn dan leh lan chhuah dan inher danglam dan chu zir chiangin kum 1999 khan Jay David Bolter leh Richard Grusin-a te *thian dun chuan Remediation: Understanding New Media* tih lehkhahu an siam

ta nghe nghe. Chutiang chiah chuan, he *Pangparhnima* thawnthu pawh hi lehkhawua a awm hmain internet tualzawlah chhiar theiha chhawp chhuah a ni a, ṭawngka, ngaihthlak theiha chhawp chhuah a ni tawh baw a, a bua a chhuah tak hi chu a chhawng thumna a ni tawh a ni. Hetianga media hrang hrang pathuma lantir a nihna hian a thawnthu ruhrel indin danah pawh awmzia a nei ngeiin a lang.

A Thawnthu Zir Chianna

Literature zeṭhuang hrang hrang hi ang khata zir ngawt theih a ni lo va, tehfung pakhat hmanga vai hma chi lah a ni hek lo. Hla thlirna buklunga hmangin thawnthu lo khai chiam chi a ni lo ang bawkin, lemchan buklung hmangin hla chu lo khai fo tur pawh a ni lo. Chu vang chuan, *narratology* huang chhungah pawh *fictional narrative* (thawnthu phuah chawp) bik enna hmanrua hman a ṭul dawn a ni. Chutianga thawnthu ziak zir Chiang tur chuan thawnthu din nana hmanraw pawimawh (elements of fiction) hi en hmasak a him awm e.

Plot Line

Aristotle-a khan *tragedy*-ah khan *plot* hi a dah pawimawh em em mai a. Thawnthu ruhrel neih phawt chu *tragedy* hmanraw hmasa berah a ngai a ni. A *mythos* (Aristotle-an Athenian tragedy plot a sawina) ang chuan, *plot* chu thawnthu ruhkawh hlang, ṭ awngkam mawi leh lung tileng hmanga muk taka a bul ṭanna, a laihawl leh a tawpna neia lantir hi a ni (Routledge 436). Chutiang deuh chuan *classical tragedy* reng reng kha chu a thawnthu ruhrel hian a kai hruai deuh vek mai a, chutiang karah chuan character ngaihnaawm leh ngaihawm tak tak an awm baw. *Plot* chungchanga E.M. Forster-a ngaih dan ve thung chu, thil a indin a (creation), chutah chuan mi mal inkarah thil thlentirtu (causation) chuan thil chi hrang hrang a sakala thlentirin thawnthu a siam ta ṭhin a ni. Forster-a hian thawnthu (story) leh *plot* hi a sawi hrang a, thawnthu ai chuan a thawnthu ruhrel chu a dah pawimawh zawk mah baw. A entir nan, “Lalpa chu a thi a, lalnu pawh a thi ve ta a,” tih hi

thawnthu (story) a ni a, “Lalpa a thi a, a lungleng khawhar tuar lovin lalnu pawh chu a thi ve ta a,” tih chu thawnthu ruhrel (plot) a ni a ti (87).

Mahse, Elizabethan hun laia *poet* lar William Shakespeare-a ve thung chuan *plot* leh *classical unities* te chu a rawn ngai pawimawh lo chho nasa mai a, *character* a dah chungnung ta ber a, mawi tak leh ngaihnaawm taka a chei thiam avangin lemchan ropui tak tak a nei tho a ni. He thawnthu, *Pangparhnima* pawh hi Shakespeare-a lam tang a ni awm mang e tih mai turin *plot line* a nei chaurau va, a thawnthu sei zawng (rei zawng nen) ngaihtuahin a *plot line* hi a te em em thungin a lang a ni. Miriam Lalrochhingi chu kum 15 a nihin a nuin a boralsan a, a nu a boral hnu chuan a pa nen chauh an khawsa a, a pa Zuala chuan nupui dang, hmangaih em em Matluangi, fanu Rammuani, Miriami ang rual vel nei chu a nei leh ta a ni. Mahse, Rammuani leh Miriami chu an inngeih thei tlat lo va. An awm dun hleih theih loh avangin a fahrawn rilru nat hlauvin a pa chuan Miriami chu thingtlang khawpui, Chhumzinna khua (tih bakin a lang lo)-a college hawn tharah chuan Govt. Aizawl College atanga insawna, a nuteite ina awm turin a hruai ta a. Peih lo viau mah se, a pa runluh a duh vang leh a ngaihzawng Tluanga laka a lungawi loh avangin a kal ta a ni. Chutah chuan thian sual ho khat a han tawng a, an zingah tel vein Aizawl khawpuia a tawn ngai reng reng loh a tawng a, an hotupa deuh ber Avis Lalchhuansanga leh a nau Henry-a chuan ngaihzawn rawnin ani pawhin a duh ve ve a; mahse, Avis-a hnenah zawk chuan a thinlung a hlan fel ta a ni. *Semester* hnih (Kum khat) tling lo hret Chhumzinna khuaa a awm chuan thil tam tak a thleng hman a, insual buainaah Henry-a, Avis-a laichin unau, Aizawl khua chu a vanduai ta hlah mai a, Aizawlah an thinhovin an zui thla dial a; mahse, chhan theih a ni tawh lo. Chuta chin chu Avis-a nun phung chu a buai ta vek a, an thianho pawh an tiavai vek a, kum li a vei leh puat thleng mai chuan an intawng leh ta reng reng lo a ni.

Plot Typology

R.S.Crane-a chuan kum 1952 khan thawnthu ruhrel thliar

hran awlsam theih dan tur ðuang thumin a duang a. Chungte chu *plots of action* (Protagonist dinhmun inthlak danglam dan) te, *plots of character* (Protagonist chet ze inthlak danglam dan) leh, *plots of thought* (Protagonist rilru sukthlek inthlak danglam dan). Heng bakah hian Norman Friedman-a hian chipchiar lehzualin a rawn thliar a, *plots of action* chu *fortune* tiin a rawn her rem a, *plots of fortune* hnuaiah thil chi ruk a dah a, *plots of character* hnuaiah thil chi li, *plots of thought* hnuaiah thil chi li baw (Prince 73-74). Heng thawnthu ruhrel indin dan tlanglawn aṅanga an *plot typology* duan chhuahah hian he thawnthu hi *plots of character* zinga tel awm tak niin a lang a, a *plot line* erawh chu a mawlmang a, *simple plot* ni te pawhin a lang thung. *Plots of character* huanga khung theih nia a lan lai hian, Friedman-a *plot characters* ang ziarang erawh puh ber tur hriat thiam a har a, *maturing plot* a ni lo va, *reform plot* a ni lo baw a, *testing plot* a ni lo va, a teuh ber chu *degeneration plot* hi a ni a, chu pawh *protagonist quality* enin ni thei chiahin a lang lo baw. A *plot typology* hi mi thiamte lo duan saah chuan puh tur a vang deuhin a lang. Heng *plot palite* a nih theih loh dan chu hetiang hi a ni: *protagonist*, rilru puitling lo tak aṅanga puitlin zir, a tawpa mize puitling tak nei chho (maturing plot) kha Avis-a kha a ni lo va. Chutiangin dinhmun chhe taka ding, nasa taka beia dinhmun ðhaa rawn inher rem leh (reform plot) kha a ni lo baw a, puitling tur leh hlawhtling tura fiahna hrang hrang pal tlang (testing plot) a ni lo va, thil thleng eng emaw takin *protagonist*, ngaih la tak mai leh duhawm tak a hnuh hniam dan (degeneration plot) hi a ni thei ðep a; mahse, Avis-a *character* hi mi zawng zawng duh chi a ni lo va, *character* ngaih la tak leh duhawm tak a ni hran lo va, *character* ṭ anawm tak a ni baw si lo. A ngaizawngtu leh duhtu erawh chuan an atchilh thei viau mah na.

A sap ṭawng taka *character driven story* an tih ang hi a ni a, *plot character* pahnih (pakhat a ni mah mah maithei) hian a thawnthu pum hi a hruai ni berin a lang. He lai hi hriat thiam har deuh hlek lai a awm a, *plot of character* a nih theih laiin, thil thleng leh a thlen chhan inzawm dan (causal connection) leh thil thleng inlaklawn

dan (narrative sequence) en hi chuan, *narrator* hi langsar hlea a lan chang a awm si a, *plot of action*, thil thleng tur duan sa emaw, a ziaktuin a remchan dan leh a duh dan anga a khalh *protagonist* chung a thil thleng tar lanna a ni mai lo'ng maw tih theih te pawh a nihna chen a awm ang. *Character's discourse* (Thawnthua character inbiakna, outer leh inner dialodue a ni mai ang chu) a tamin a kal mar em em a, chutih rualin, thil tak takah chuan *narrator's discourse* (thawnthu sawitu, kawng tam takah a ziaktu a ni bawk ang) hian a hruai riau anga a lan chang a awm deuh thin.

Plot Arc/ Story Arc

He thawnthu hi *linear narrative* an tih mai, thawnthu a tir a'anga kala, inlalawn chho zel a ni a, a thawnthu kal dan tidanglam khawp *analepsis* (hun kal tawha kir lehna) emaw, *prolepsis* (hun lo la awm tura zuan dawrh) emaw a awm lem lo va, chutiang a nih avang chuan hriat thiam a nuamin a ngaihnaawm hma niin a lang. Miriam Lalrochhingi leh a nuhrawn fanu Rammuani inkara harsatna awm a'angin thawnthu a in'tan a, hmanhmawh takin a thawnthu tam ber inngahna hmun Chhumzinna khuaah a zuang zawk a, chuta a mi tawnte nena an khawsak dan kal chho zel chu he thawnthu hi a ni ta a ni. Aristotle-a khan *tragedy* chu a bul tanna, a laiawl leh a tawpnain hmun thumah a then a, chu chiah chu kum zabi eng emaw zat hnuah, German lemchan ziaktu Gustav Freytag chuan *classical tragedy*-a an lo hman reng mil thovin a siam rem ta a, chuta tang chuan *Freytag's Triangle/Pyramid* hi *dramatic arc* tia mi nawlpui hman a lo ni ta a ni. Chutiang *triangle* chu *icarus story arc*, fiction-a hman thin a awm a. Han ngaih mai chuan *Pangparhnima* thawnthu hi chutiang chu ni mai awmin a ngaih theih a, a ni hauh thung si lo. *Internet* lama a indawta bung hrang hrang dah chhuah a nih avangin, bung tinin *narrative arc* a neih a ngai a, chuti a nih loh chuan rei tak a ngaihawma, rei tak a ngaihnaawm loh a ngai dawn a, chhiartu a hmu lo mai dawn a ni. Chu vang chuan, a bua han khawr pum chiah chuan thawnthu ruhrel lian pui pakhat kha a ni thei ta lo va, a thawnthu pum pui ngaihtuahin *story arc* nghet tak a nei thei lo

a ni awm mang e tih theih tur a ni.

Setting

Eng thawnthu pawh hian inngahna hmunhma (physical setting) a nei a, *culture* a nei a (social milieu), thlen hun a nei bawk t̃ hin (time). Heng thil chi thumte hi a inlak lawn thata, a inzul a ngai em em mai a, a eng emaw ber 'bai' a awm chuan thawnthu a nih tur ang a nih loh phah thei.

Physical Setting

Thawnthu inngahna hmunhma hi chi hnihin then a ni a, *fictional setting* leh *non-fictional setting* tiin. Hemi *setting* pahnih hi he thawnthuah hian a lang ve ve a ni. Aizawl chu hmunhma awm sa, Mizoram khawpui ber, sawrkar pisa leh hmun pawimawh inbawk khawmna a ni a, hei hi a taka awm, *non-fictional setting* a ni a. He thawnthu inngahna hmunhma pawimawh ber Chhumzinna khua hi a khaw hming tar lan a ni lo va, thlasik laia chhum a zin nasat avanga *plot character* pakhatin a sawi uarna chu a bu pumah he khaw sawi nana hman hi a ni. "College thar a awm a, an khua pawh a changkang ve sawt lutuk, SDO thut hmun a ni a, Bank a awm a, pawisa inthawn pawh a buaithlak dawn loh..." (Ahmangaihi 14) a tih hian he khaw dinhmun tur tlangpui chu a sawi lang a. College nei theia inngai chin, SDO thut hmun, bank pawh awmna a ni a, thingtlang khawpui, *district capital* ni pha lo deuh, mahse ngiat ve ngam tawh chin an ni. Miriami chuan a thiannu Nunui bulah, "Thingtlang khaw lian ve deuh a nia, Damdawi in te pawh an nei ve a, District Capital te pawh an ngiat ve tawhin ka hria; mahse, an khua chu chhum a zing nasa thei lutuk a, chhum zinna khua a ni ringawt, zan tirah te hian a lo zing phui leh mup thin a, zingah ni a lang har thei bawk sia, thlasikah chuan a vawt lutuk," (19) a tih hian a hmaa mi a nem ngeth leh chiah. "Ka nutei pasal hi Forest Department-ah a thawk a, an veng pawh hi Forest veng an ti deuh kher a, ka pute in atang chuan han pan deuh vang vang a ngai." (21) Hetah hian a awmna tur veng a sawi a, a thawnthu inngahna pawimawh

tak a ni chhunzawm baw. An kawmchhakah chuan Tower tlang a awm a, he lai hmun pawh hi hmun pawimawh tak, thil lian tham tak thlenna a ni.

Social Milieu

He thawnthuah hian mak danglam deuh takin, a hun laia mite nun phung leh ziarang hriat theihna tur a awm mang tlat lo. Forest vengah hian in dang an awmin a lang lo va, Miriami nutei te leh Avis-ate pafaho chenna, RO quarters hi ni deuh chauhin a lang a, thing hmunah quarters hlui a awm baw a, a ram baw si. Mahse, phrek 347-ah hian thenawm khawveng an nei ve ngei a ni tih chu a sawi a, pawimawhna erawh an nei lem lo. College leh zan len nun a lang tam a, tualzal nun erawh a lang phak meuh thung lo. Thalai awm tha duh lo tak takte nunah hian eng hnam nun leh ziarang nge langsar ber hriat a har hle a. *Character* langsar zingah Sap hming nei an awm fur a, a pawimawh chin pheih chu sap hming nei an ni vek a ni, Mizo erawh an ni vek thung. An incheina leh an hmanrua ngaihtuahin an changkang tawh hle a, a khua pawh *dictrect capital* ngiat ngam chin a ni tih a sawi hi a inhmeh hle. Mahse, Forest RO ve meuh fate leh car leh bike neiho nungchang erawh thingtlang chengkeram mite pawhin hetih hun laia (2013 hnu lam) an tih duh tawh meuh loh a ni thung. Tun hmam mi hausafaten suahsual rawng an bawl thin a, khaw thenawm inphrek sual te, thiante ngaihawng avanga intihbuaia inkhawihrawn mai mai te, ruihhlo avanga intihbuaia te pawh a thlang fo mai. Chu chu thalai *circle* zim te nun a ni a, a khaw pum chu sawi loh, veng khat hnam nun leh ziarang, veng bik ze bil pawh kha a phawrh chhuak chiah lovin a lang a, *local color* pawh a nei pha meuh lovin a lang. Mahse, khami *circle* kha a phawrh chipchiar em em thung a ni.

Time

Hun hi a pawimawh em em a, Gerard Genette-an hun, a kal chak dan, a rei zawng, a chawlh chhung a sawite hi thawnthu zirna leh ziaaknaah thil pawimawh tak tak pawh niin a lang. He thawnthu

hi college, *semester system*-a a kal tawh hnu a ni a, chumi awmzia chu, kum 2013 hnu lam tihna a ni. *WhatsApp group* an nei tawh bawk.

Zorema te leileta an *picnic* tur an chhuah khan chhun lai dar sawm pahnih a ri t̄ep tawh a, lirthei thlen theih chin an thlen khan chawhnu dar khat a pel tawh a, chuta t̄ang chuan thui fe ruam lamah an chhuk leh a, chutah chuan mit tlin tawka leilet zau, au t̄ha fe a lo awm a ni. An kal hun chhung ngaihtuah chuan leilet kha hla ve pangngai tak a ni tih a hriat a; mahse, an dai dar t̄hain a au nuam hle tih a lang a, kum 2013 hnu lamah tawh, leilet au bulah, t̄halai hahawkna bul maiah lehngal sakei hmuh kha a awm lo deuhin a lang a, a hun nen a inhmeh chiah lo deuhin a lang. Khalai *scene* kha a pawimawh em emna a awm a, Avis-an Miriami thinlung a luah t̄anna leh chumi atana hmanraw pawimawh tak mai chu a ni a, *enchainment*, hmeichhiain a ten em em mipa, changtupa tur atana ruat sa a thinlung a pek theihna hmanrua leh, a thawnthu kal zel atana *theme* lian ber, nulat tlangval inhmangaihna lanna bulthut ni turin a duang a; chu vang tak chuan, a thawnthu inkhaidiat chhohna atana pawimawh a nih avangin hei aia *cause* awmang zawk hret hi hmanng sela tih mai a awl rum rum mai.

Story time

Class laklawha insawn a ni a, “Ral hla takah chuan tlang sang tak tak an bawk thluah mai a, ‘Sawng saw vahchap a nih saw, a var lai saw,’ ka pain a lo tih chuan te ka lo ti khawp mai a,” (20) tih hian lo hal hma, Vau thla tir emaw, Ramtuk thla tawp lam emaw a ni tih a tilang. Chuta t̄anga t̄an chuan kumthar ni-ah Henry-a a vanduai ta a, kum khat tling lo hret a la ni a, Avis-a a buai hnuah kum li a vei leh a, a pum pui chuan a *story time* chu kum 5 dawn a ni awm e.

Analepsis/retrospection lian tham, a thawnthu kal tluang laia nghawng nei ham awm si lovin thil hlui sawi chhuahna a awm leh zauh t̄hin a, chu chu changtupa ber anga lang Avis-a laichin pahnih, a nu leh a ngaihzawng hlui kha an ni. Khang mite lan hun kha belh

leh hlek pawhin kum sarih chhung chuan a inkhung theih a rinawm. Mahse, a thawnthu kal mar chhung erawh kum khat tling mang lo a ni thung.

Narrating time

A *story time* rei loh ngaihtuahin *narrating time* hi a sei thung a. Phek 584-a chhahah phek 578 thleng khan kum khat chhunga khung theih a ni a, phek 579-ah kum hnih dang a vei dawrh a, phek 580-ah kum hnih dang a vei leh dawrh bawk. A kum hi inla mar sela chuan *narrating time*, a thawnthu sawi hun chhung rei zawng hi a inmil deuhin a rin theih.

Narration

Miriami hi *narrator* a ni a, he thawnthua changtunu ber a ni. A sawi hawnnaah kha chuan *female protagonist* kha rilruah a lang lian hman a; mahse, Avis-a kha a dah changtupa ta em em si a, chu vang chuan a *narration type* pawh a danglam phah ta a ni. A *form*-ah chuan *ich-form* (first person narration form) an tih mai ang kha a ni a, a *type* pawh *indirect narration* a ni a, *autodiegetic narrator* a ni dawm ema tih turin bul tan mah se, *intradiegetic* pangngai a rawn hman ta zawk a ni. *Narrator* hi changtu ber ni lovin, a thawnthu chhunga mi tho *primary character* pakhat a ni a, chu chuan a tawn hriat leh mite tawngka atanga a hriat chu a rawn puang chhuak ta zawk a ni. Hei hian a thawnthuah awlsamna tam tak a nei a, *tone* leh *mood* siam nan a remchang em em mai a, thil thlengah erawh her rem hret atana itawm a awm ve leh zauh thin thung. Thawnthu thenkhatah chuan *narration form* chi hnih te, chi thum te a lo lan chang a awm thin. Thenkhat chuan *first person point of view* kha *third person* hmanin an *narrate* daih chang a awm a, *narration form* ngai reng kha hman a ni lo fo va, kawng tam takah hetiana thawnthu sawi (free indirect discourse) hian awlsamna leh remchan riauna (A thawnthu azirin) a neih laiin *narrator* a rinawm tawk loh zeuhna lai a lo lang thin, he thawnthua *narration form* chi khat chauh, a tir atanga a tawp thlenga a hman hi a thawnthu nen hian

inhmeh riauna kawng tam takah a nei a ni. *Linear narrative* a hmang erawhin harsatna a thlen deuh niin a lang a, thil thenkhatah hi chuan *narrator experience* kher ni lovin *temporal orders* hmang ta sela, *note* emaw, *dialogue* hmangin sawi fiah ta zawk se, *narrative embedding* (Thawnthu chhunga thawnthu peng sawi chhawn) hmang ta mai sela a remchang zawk ang em tih hi awm thei a ni a, a ziaktu hian a tlip thiam thin em avang hian a pawr lutuk lo zawk te pawhin a lang.

Inbiakna Ṭawngkam

Thawnthu thenkhatin ṭawngkam mawi leh zahawm a ngiat tlat laiin, thawnthu thenkhat chuan ṭawngkam uangthuang leh ṭawng ler, khawlai ṭawng a mamawh tam thin a, chutiang chu he thawnthu pawh hi a ni. Ṭhian rual khat chanchin a ni ber a, an inbiak dan te, an inkoh dan te, an insawisak dan te hi ṭhian innel tak leh thinlung inhmu tak takte inbiak dan a ni a, an nun ho ve tak nen pawh a inhmeh tlang em em a, ṭawngkam zahawm khup leh dik thlip thlep ai chuan a thawnthu pawh hian a inhmehin, a tingaihnawm zawk niin a lang. Tam takin *narration* leh *dialogue* hi a ziarang intluk thawthangin an ngai thin a; mahse, a ni vek lem lo. *Narration* chu duhdah tak leh pawlawh taka tih chi a ni lem lo va, *dialogue*-erawh character milin, pawlawh leh phuailuai tak pawh a ni thei a ni.

He thawnthuah hian a narration form vang a ni chek ang a, inner dialogue a tam em em mai a. Narrator-in ama rilru a kawmna leh a ngaih dan a tar lan ang te hi a tam em emin a lang a, hlimawm tak takte pawh a ni hlawm. Inbiakna ṭawngkam a ngaihnawmin character tin mai hian an inhmeh em em vek mai niin a lang a, chhinchhiah tur thu ropui leh awmze nei, *philosophy* ropui tak kha a zep lem lo na a, ngaih la tak tak leh hman chhawn atana itawm fu fu te pawh a awm nawk mai thung.

Characterization

Narrating time a sei ang aiin *character* puitling hi an tam lem lo va, chung *character* hrang hrangte chu hetiang deuh hian a thliar hran theih ang.

Primary Characters : Avis Lalchhuansanga, Miriam Lalrochhingi

Secondary Characters : Henry Lalramhmangaihzualla

Tertiary Characters : Miriami nutei, Avis-a pa Pu Zara, Chhan betea, Zobuail, Zorema leh an thian dang thenkhat, Miriami Pa Pu Zuala

Character thlit fim hi thil har tak niin a lang a. He thawnthuah hian *primary character* pahnih bak an awmin a lang lo. Lan tam leh tam lohah chuan Henry-a hi *primary character* ni awma lang a ni a; amaherawh chu, Avis-a hian a pawimawhna a hliah khuh hneh em avangin *secondary level*-a a awm a ngai thung. Tichuan, Henry-a *secondary level*-a a awm chuan, a *character* ter pha *character* dang an awm si loh avangin, *secondary character* mal a awm a ngai niin a lang ta a, an thiante leh an laichin hnaite chu a *plot line* ngaihtuahin *tertiary character* ang deuh vekin *narrator* hian a dah niin a lang a ni.

Thawnthua an dinhmun (role) atanga thlir chuan Avis Lalchhuansanga hi *protagonist* ni awm ber a ni a. Mizote tan chuan changtupa han tih mai tur chi kha a ni. Mahse, changtupa (protagonist) nihna hian ken tel tam tak a nei a, *protagonist* kha *protagonist* nihtirtu an awm thin. He thawnthuah hian Avis-a hi eng berin nge *protagonist* dinhmun luahtir tih hi ngaihtuah tham tak niin a lang. A nunah, ama thiam loh ni hauh lovah a laichin hnai pahnih a sun a, chumi avang chuan hmeichhia zawng zawng a ngaizawng thei ta vek a, chu chu *protagonist* nihtirtu a ni chiah em? A thiante chhan nan theihtawp a chhuah thin a, a zu *allergy* pawh a thianten an hriatpui lo va, zu in angin a awm ve zel a ni. Mahse, wavi hnih vel bak a *allergy* a chhuak lem lo. Zu erawh a lei tam bertu a ni a, a thiante tan a inpe em em a ni tih a lang a, kha kha *protagonist* nihtir theitu a ni chiah em? A thiante a chhanna tam ber kha insual bauinaah a ni a, an insual chhan lah chu a ho thei em em mai a ni. Mahse, tute emaw circle-ah chuan chhan leh vang mumal nei lova insual chu Mizo rawlthar nunah thil tak tak a ni ve bawh.

Protagonist dinhmun hi a pawimawh em em a, *character* zawng zawng pawh *protagonist* atanga an hlat leh hlat loh atanga teh vek a ni a, *theme* te, *plot* te, *point of view* te, thawnthu khai dingtu chu *protagonist* hi an ni vek mai a ni. Chu vang chuan, Avis-a hi a ropui hrim hrim vang ni lem lovin, mi dang an nep em avang zawkin a langsar lo thei lo a ni. Henry-a mipa nungchang tha chuah chuah, hmel pawh tha aia mipa ti thawr thawr, ngeiawm leh nungchang pawh thing ve tak Miriamin a thlan daih chhan pakhat chu, Henry-an a tih tur a tih loh laia, a ti lo tur zawka lang Avis-a a lo lang daih zel hi a ni. Henry-a hian mipa a nihna anga a tih tur leh, a mawhpurhna hlen zat zat ni se hetianglangang langsar tur hi chuan Avis-a *character* hi sang taka vawrh a ngaiin a rinawm.

Tichuan, Miriami hi changtunu ber a nih avangin *love interest character* han tih mai theih tur a ni a. Avis-a leh Henry-a te unau ngaihzawnrawn a ni. Khawpui nula, lung lian ve tak angin a tirah a lang a. Mahse, thingtlangah a han awm a, ze mawlmang tak tak nei, a nuteite pawhin thian atana an duhpui loh, ruihhlo leh khawlai nun ringawt buaipui zingah ruihhlo ti ve lo, khawpui nula ber chu an duh duha an bawlzan theihin a han awm a. Avis-a lakah phei chuan a tang zo miah lo va, vanneithlak takin hmeichhe kawp lawr em em Avis-a khan a *fight* ngai lo hlahzawh a, a tih ve deuh chhunah pawh mahni inven ngai lovin a dinhmunin a chhan ta zawk a ni. *Love interest character* ni mah se, mi tam tak tan chuan *character* ngaihzawnawm leh ngaihawm tak a ni lo maithei.

Henry Lalramhmangaihzuah hi *character* ngaihawm ber tura lang kha a ni a; amaherawh chu, *foil character* a nih tlat avangin Avis-a tichangtupatu deuh chauh a nihna lai a awm. Miriami nen khan an inngaizawng hman tep a, an inngaihzawn lohna chu hun tlem te chauh kha a ni a, Avis-a huaisenzia lan nan ani hi chu a insual ve ngai lo va, Avis-a zeizia lan nan Henry-a hi mipa zei lo lutuk a ni thung. Avis-an mi dangte a ngaihsak thiamzia lan nan Henry-a chu mahni tlei tleia tlei, mi dang ngaihsak thiam vak lo a ni thung.

Games khel mual mual, a chhehvel mite leh a hmeichhe hruai pawh ngaihsak lova a awm chang a tam mai.

Hun Chungchang

Gerard Genette chuan *fiction*-a hun inkal thelh dan mumal takin a duang a, chung *Genettean Narratology*-a thil pawimawh tak takte chu, *time* (hun hman dan), *speed* (A kal chak zawng), *duration* (A rei zawng) a ni. He thawnthuah hian hun hi a chep ang reng a, hmun thenkhat thil thleng a chipchiar deuh avanga chawlh deuh vang vang chang a nei a, chutiang hunah chuan thil thleng chu a ding (pause) deuh vang vang chang a awm. A tlangpuii inbiakna t awngkam a tamin *pause* a rei hret thin. Mahse, thawnthu a kal mar em em a, *narrative speed* hi muangchangin, chhiar hrehawm lo tawk velin, hmun thenkhatah chuan kal chak hret sela tih tur awm mah se, a kal mar riau va ni. Chutianga a chipchiar deuh hret thin avang chuan a hun chhung (duration) pawh hi a rei hret niin a lang (a thawnthu rei zawng ni lovin, thawnthua thil thleng a tar lan rei zawng).

Hun hi en chik a ngaih viau chang a awm thin. Entirna pakhat chauh. Thlenga thih zan khan zan tirah Miriamin tlanga a chho lai a hmu a, a hun chiah hre lo mah se dar sarih ve niin a sawi a (409). Dar sarih velah tlanga Thlenga chho a hmu a, a thlir zui lem lo. Lehkha chhiar a tum a, Henry-a *handout* a la pe lo tih hriain, a zir duh ringin pe turin a chhuak nghal a, 'bang lehlam' ti hiala a sawi, inthenawm hnai tak an nih avangin minit nga aia tam hetih hin lai vel hian a hmang kher lo vang. Mahse, Avis-a tlangah a chho tih a hriatin a let leh nghal a, *charger* laa kal mai a tum laiin Pa Ruata chuan *phone charge* tur a pek belh a, tichuan a chho ta nghal a ni. Tlang a thlen chuan Thlenga inawkhlum a han hmu a, thu eng eng emaw Avis-a nen an sawi dun hnuah hmanhmawh takin inah a tlan thla a, tichuan, thenawm khawveng an inpun a, police an thleng bawk a. Thil thleng hi a rang em em a, chawlh a awm hman lo. In a thlen pawh chuan ama pindanah a lut thuai a, rei vak lo hnua a *phone* a en

chuan dar riat a lo pel hman hret tawh a. Darkar khat chuang hret chhunga thil thlengah chuan a tam dan kha a tawk vel reng thovin a lang. Mahse, *discourse tempo* (Thil thleng sawi chak zawng) hi a rang lutuk a, thil thleng kha darkar khat chuang hreta thleng atan chuan a thawl lutukin a lang. A rei dan berah minit sawmli leh panga vel ni awm a ni a, chu pawh chu a rei mah mah maithei.

Chu lai chu thuhran ni ta se, Avis-a khan tlanga *phone* a hman khan zan tir, dar ruk vela thi nia a ngaih thu leh a pangti pawh a daih tawh thu a sawi a, Miriamin a hmuh kha dar sarih vel niin a lang si a, a hmuh leh tlang a thlen inkarah khan minin sawm leh panga vel bak a tla hman kher lo vang, thil thleng a ran em avangin. Kha lai kha a inhmu lo deuh em tih theih a ni. Chu vangin, hun tar lan dan te, thil thlen chak zawng te hi inlalawn ṭha a pawimawh hle a ni.

Scene leh Summary Inlaklawn Dan

Heti khawpa thawnthu bu chhahah hian thil thleng tar lanna (scene) leh thil thleng chungchang sawina (Genette-a chuan summary tiin a sawi) hi a intluk vel reng niin a lang. *Scene* a awmin *dialogue* a awm a, *action* a awm baw a, chumi hnuah rei vak lo thil thleng a sawi a, *scene*-ah baw a lut leh ṭhin. Bung sawm thumna hma lam zawng, bung khat aṭanga bung sawm hnih pakuana thleng kha chuan *isochronous narrative* tih hial tur khawpin *scene* leh *summary* kha a intlukin a lang. Mahse, phek 579-ah chuan, “Kum hnih zet kan awm hnuah pawh ani chu a la ngawi ta zel a,” tih a lo lang a. Hemi hnu pheh hi chuan *scene* a awm meuh tawh lo. A dawt chiah pheh 580-ah chuan, “Delhi lama kum 4 kan inenkawl hnuah ka pa chuan min boralsan a,” tih a lo lang leh a. Hemi hnu hian *scene* pakhat a awm leh a, a dang chu *summary*-in a kal tuan ta thung a ni. Bung hmasa lam zawngah khan *scene* leh *summary* inthlakna lai (anisochrony) a ṭha mar ang rengin a lang a, a inlalawn hle pawhin a lang. Bung tawpah hian a inkhuangrual ta lo hle thung.

Narrative Text

Thu ziaak hi hlawm lian deuh pahnihah a then theih a. A bikin thawnthu ziaakah chuan changtute an awm thin. Thawnthu hi a ziaaktuin a duh ang a sawi chhuah a nih ngawt loh chang a awm a, character-ten emaw, thil thlengin a ziaaktu a hruai zawk chang pawh a awm fo thei. Chutiangah chuan *narrative text* hi hlawm lian deuhva then a ni a, *narrator's text* leh *character's text* (Schmid 118). *Pangparhnima* thawnthuah hian *love interest character* ber Miriami hi *narrator* a nih avangin a thawnthuah (diegesis) hian a tel ve tlat a, chu vang chuan *intradiegetic narrator* a ni a, *narrator* kha *character* pakhat a nih ve bawh avangin *narrator's text* leh *character's text* hi a intluk tlang viauin a lang. Dan tlangpuiah chuan *character's text* emaw, *character's discourse* hi *dialogue* hmanga kal a ni ber a, *isochronous narrative* tih theih deuhthaw khawpa inbiakna tawngkam leh thawnthu sawi inchawhpawlh tawh a nih avang hian *narrative text* hi a langsar zawk hriat thiam a har phianin a lang.

Point of Attack

Thawnthu hi a tir atangin a intan vek lo va, pheh hmasa ber hi thawnthu intanna a ni vek lo bawh. He thawnthu hi *linear narrative*, a tir atanga intanin a sakala thawnthu inlalawn chho ang kha a ni a, hriat thiam a nuamin a ngaihnaawm hma em em a ni. Chutiang a nih avang chuan a *point of attack* pawh hi *ab ovo* an tih ang kha a ni a. Hmasang thawnthu sawi dan hmangin, a tahtawlin a inlalawn chho zel a ni. Thawnthu intanna hi thawnthu thenkhatah chuan hriat mai harsa a awm thin. *Plot line* atanga chhui a ni thin a, *plot character* pawimawh ber chu *protagonist* a ni a, chutiang atanga chhui chhoh chu a ngai fo. David Lodge pawhin harsa a ti ve a ni ang chu, “Eng hunah nge novel hi a intan? He zawhna hriat thiam ngawt pawh hi a chhanna hriat tluk thawthanga harsa a ni,” a ti a (4). A sawi zelnaah, “A ziah ringawt hi chu thumal hmasa ber ziaak emaw, chhut chhuah atangin a intan a,” a han ti a. A hnuaiah chuan, “Chhiartute tan chuan, *Sentence* hmasa ber atangin a intan bawh awm e,” a ti leh a. Mahse, thu ziaak hmasa ber chu thawnthu intanna a ni ngawt

lo fo. Sawi chhuah leh dawnin a thawnthu bu inṭanna aia hma fe aṭ anga sawi a ngaih chang a awm ṭhin. He thawnthu erawh felfai takin thawnthu bul ṭanna leh thil thleng inṭanna hmuh theihin a awm a ni.

Causality

Thawnthu bul ṭannaah Miriami leh a pa an inhnial a, an inhnial chhan chu a nuhrrawn fanu Rammuanani nena an inkar vang a ni. Chu inhnialna chu he thawnthu nawr kaltu thil thleng hmasaw ber leh, a thawnthu pum innghahna chu. A pa thinurna tisosang turin Miriami leh Rammuanani chu an han insual a, Pa Zuala chuan pawl a ti em em mai a ni. Tichuan, Thingtlang khawpuia college din tharah chuan kal turin a pute hnena awmtir mai chu a tum ta a ni. Miriami chuan a duh lo hle mai a; mahse, a duhna tur leh a kalna tur chhan ṭha tak college-ah a thleng leh tlat. A bialpa Tluanga a han hrilh chuan a ngaih dan a lo ni lo tawp mai a, a ṭhen a, ngaihzawng dang a neihsan ta bawk a. Miriami tan chuan kal mai kha a ngai ni berin a lang. Tichuan, chu thingtlang khua chu he thawnthu innghahna hmun a ni dawn a ni tih a lang tlang ta a ni.

Eng vangin nge Pa Zuala hian a fanu neih chhun hi a nupui leh a fahrawn vang mai maiin tirh bo le? Chu pawh thingtlangah lehngal! Pa tam tak, an fate hmakhaw ngai chuan an fate chu an khawsakna aia changkang zawkah an tir liam fo va, Miriami pawh hian Delhi-ah ni a nei reng a, a nih loh leh, Mizorama college lian ber pawla kal ni si kha, thingtlang college din thar mai maia insawntir lo khan *hostel*-ah emaw a dah thei reng si a, *hostel fee* lah chu an harsa pawh a ni chuang bawk si lo. Chutah, a nupui leh a fanu a chhuahtir hnu chuan a zirlai laklawh pawh sawi lovin a fanu tak zawk chu a chah leh ruai lawi si a. He lai *causation* hi chu hei aia thawk na zawk tur hi ni thei se tih mai a awl. A kal hma hauhva Tluangan mi dang a han kawpsan mai te kha, zirlai lehkha thiam inthlah dan atan chuan a mawi lo mang e tih theih a ni a, a *narrator's text* mah mah em tih theih tur niin a lang.

Causation hi tam tak sawi tur a awm a, bung tin hian *cause*

hran a nei deuh zel a, *internet* tualzawla a indawta *upload* a nih avang hian bung tin hi a ngaihnaawm a ngai a, chu chuan a bu pum ngaihtuahin harsatna a siam a, causation hrang hrang kha awm mah se, a bu pumah causal connection, thi thleng inlaklawn dan kha a mumal ta lo deuh niin a lang. Entir nan, Miriamin Chhumzinna khua a thlen tirh lam, a pa haw hnua a nutei te ina a insawn chho turin rapthlak taka mi insawisa a hmu kha, amah ngei pawh an vau hrep a nih kha. Kha thil thleng kha a setting sawi hawnna tih lohah chuan thil thleng lian tham hmasa ber a ni a, bung dangah pawimawh zuina a nei chhunzawm ta miah lo kha uiawm tak a ni. Bung tina thil thleng kha an mal din thei deuh vek a, chu chu plot character din sa khan an su chho deuh mawp mawp ni berin a lang. Chuti chungang ngaihnaawm taka a chhuak thei kha a ziaktu *talent* ropui tak niin a lang.

Tlangkawmna

He thawnthu hawi zawng hi hmangaihna lam a ni ber a. A *theme* pawh hriat thiam awlsam deuh takin *text oriented* niin a lang a, a ziaktuin a zia ang angin, tlang takin a lang mai niin a lang. Chutih rual erawh chuan *love story* dangte angin mi pahnih inkar hmangaihna chauh chu a thupui a ni lo va, thalai rual khat, sahaw ve thei takte nun phung leh rilru sukthlek a tar lang a ni. Hetiang *circle* hi tun hma chuan khaw tin hian an nei awm e. Thalai pum pui nun chu a tar lang zo lo hle nain, tleirawl sual rual khat chanchin chu chipchiar takin a rawn tar lang thung a ni. Changtunu ber Miriami hi chhiartute tana a ngaihzawnaawm loh ang aiin thawnthu chhunga mite lakah chuan a tla na hle mai a. A bialpa Tluanga kalsanin khaw te zawkah a insawn a, Henry-a a lo lang zui zat a, Henry-a chu Avisan a luah lan leh a, anni pahnih kalsan a tum laiin Eric-a a lo lang leh a, Eric-a kalsan a duh laiin Sir Boone-a (Sir Baloon-a) a lo lang leh a. Thian lamah pawh chuti tho, a kalna apiangah ama inhmakhua chawp ngai lovin character dang lakah hian a tltlum phian zel niin a lang.

Tin, thawnthu hi *intradiegetic* hmanga ziaak a nih avangin tlang takin *narrator* hian thil thleng a sawi thei lo va, a tawn hriat ve zel emaw, mi tawngka emaw, hmanraw dang hmangin a sawi tur chu a hriat a ngaih avangin thil inhmeh lo a awm zauh zauh. Entir nan, inphek sual thei dinhmuna an dinna hmunah ngei ngei pawh Avis-a khan Miriami a hruai tlat chang a awm a, tual thattu man chhuahna hmunah pawh khan a hruai ve ta zel a. Dan tlangpuiin hmeichhia hian tharum thawhna leh inrikrapna hi an ngaina meuh lo va, chutiang tawng tur leh, amah hial pawh dinhmun hlauhawma ding turin mipa intipa leh hmeichhe duat thei takin a bialnu a hruai thin kha thil dang vang ni lovin, kha chanchin sawi chhuak tur khan *narrator*-in thil thleng a hriat ve a ngai si a, *ich-form* (first person narration form) a hman si avangin *omniscient narrator* angin thil thlen dan a sawi ve ngawt thei si lo va, chumi avang zawk chuan a awm lohna turah Miriami kha a awm fo niin a lang. Khawpui nula ber mahni duh dana awm lova, a thiante thlekna lam lama a thle ve mai te, a zia nena inhmeh lo taka an zinga a tel ve fo zel mai te kha, hmeichhe induh tawh thiam tak a nih lohzia lanna mai ni lovin, thil thleng a hriat nana a tih a ngaih vang ni te pawhin a lang zawk mah awm e.

He thawnthu danglam riauna pakhat chu, *character* tam tak hi hmingthaa inko lovin hming lem an nei vek a, chu chu inkoh nana an hman tam zawk a ni. Changtupa Avis-a chu Pangparhnima a ni a, Miriami pawh Chhingi, Chhingchhengtei, Henry-a pawh Nuihiaua a ni leh daih. Mi dang pawh an thian zinga mi chuan hminglem an nei fur a ni. Heng bakah hian thil langsar tak pakhat awm chu, *audio media* leh *social media platform* dang atana chhawpchuah a nihna hi a ni a, chu chuan a *narration* a kaihruai em em lo thei lo a ni. Lehkhabua tihchhuah hisapa a bu sual hrim hrim chu ni se, a *narration* hi tam tak a danglamin a rinawm a, *audio* a nih chuan a *narrator voice tone* khan *mood* a siam hma em em mai a, ngaithlatu tan a sensitive hma avangin tone siamna tur hmanrua chi hrang hrang a hmang a, chu chuan kha *voice* kha a kaihruai lo thei lo va, a

bua tihchhuah hisap sa ni se he narrative *voice* hi a danglam daihin a rinawm. Chuti chung a publication chhawng thumna tawh, mi nawlpui ngaihnaawm an tih theih tura ziaak a ni hi a ropui danglam hle chuan a lang.

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C. Lalnunchanga leh Pasalṭha

Grace C. Malsawmi*

Zaithantluanga**

Abstract:

C. Lalnunchanga has written many good stories, including the primary text for this study 'Ka Mi Huaisen leh Ka Pasalṭha and Pasalṭ hate Ni Hnuhnung'. From the selected novel the author wrote many about the reflection of culture and tradition from the society which gives a lot of knowledge for the reader. This also shows that the society during this period lived between war and terrified animals. On account of this the village have Pasalṭha who step out when needed whose braveness are inherent and cannot be learned. People in positions of power deserve to lead because of characteristics granted to them at birth, which ultimately help them become heroes. All these issues are thoroughly analysed in the paper.

The time settings of the selected novels are between 1876 to 1886 under the kingship of Puilura in Vangsen Village. The study includes the authority of the king and elders, heroism by birth and circumstances, heroism for obedience, heroism and jealousy. With these various sources the paper carefully studied the position and characteristics of Pasalṭhate.

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C. Lalnunchanga hian thawnthu ṭha tak tak a ziak tawh a, chung zingah chuan hmanlai Mizo nunphung hrang hrang hmuh theih tamtak a awm, ngun taka zir a nih avangin a lehkhabu a bikin *Ka Mi Huaissen Leh Ka Pasalṭha* tih leh *Pasalṭha Te Ni Hnuhnung* phei hi chu hmanlai Mizo hnam nunphung leh khawsak phung te, an thil lo chin dan ṭhinte chhui letna leh inzirna atan pawh a hmantlak hlein a hriat a, chung kan hmuh theih hrang hrang zingah chuan lehkhabu sawi tak pahnih aṭanga pasalṭhate chungchang hi kan chhui dawn a ni. *Pasalṭhate Ni Hnuhnung* bikah hian ṭhen khatna (phek 175 theng) chauh hi zirchian tur a ni. Ṭhen khatna chauh thlan chhuah a nih nachhan chu a lehkhabu chhuak hmasa zawk *Ka Mi Huaissen Leh Ka Pasalṭha* aṭanga chhui ṭan a nih dawn avang leh ṭhen khatna chin hi hnam dang rawn lansarh tak tak hma a nih avangin zirchian tur hi a hlawm ṭha thei deuh zawk a rinawm vang a ni.

He thawnthu zirchian tur hi kum 1876 aṭanga 1886 bawr vela Vangsen lal Puilura leh a khaw mite chanchin a ni deuh ber a, khaw dang leh lal dang chu rawn lang ve tho mah se, Puilura khua leh tui nena inzawmna nei a nih deuh zel avangin he thawnthu inngahna tak tak chu Puilura leh a khua leh tui niin a ngaih theih a ni. Puilura hi lal ngilnei tak, a huna khauh tak si a ni a; a khua leh tuite pawh hian an ngaisangin an ngaina hle a, C. Lalnunchanga chuan, “Puilura chuan a khuate tumah ngaihthah a nei ngai lo va, a tu pawh angkhatin a en a,” (*Pasalṭhate Ni Hnuhnung* 151) tiin a sawi hial bawk a ni. Khaw dang ang bawkin he khuaah hian sapui hmachhawn ṭum te, ral hmachhawn ṭum te a awm fo va, lei do nei ṭhin an nih avangin thlamuantu an mamawh hle ṭhin, heng hunah hian nunau, hmeichhia leh kum upate mai bakah lal thlenga an thlamuanpui ber leh an inngahna ber chu pasalṭhate hi an ni.

Pasalṭha han tih hian rilruah thil ṭha lam tam tak a lang a, chutih rualin heihi a ni e tih theih tur khawpa hrilhfiagna felfai leh mi tamzawp pawm theih tur hrilhfiagna famkim hi neih a har

hleln a hriat, mifel tak ti dawn ila chhungkaw tana pa þa leh ral that thei tak pawh kha an hmehma tan chuan pa þa tak a nihna kha hmuh tur a awm bik lo va hei tak hian pasaltha ropuina chu a ti lang thung a tih theih awm e. Pu Buanga (James Herbert Lorrain) khan *Dictionary of Lushai Hills* tih bu a buatsaihah khan, “Pasaltha chu mi tlawmngai leh huaisen tak hi an ni” (“A person who is brave and manly” my trans.; 352) tiin a lo sawi a. VL Siana chuan, “Pasaltha hi huaisen mai an ni lova, tlawmngai leh tuarchhel, nunnem baw k si, mahni hmasial lo an ni tur a ni,” (Mizo History 43) tiin a lo sawi a, a hrilhfhahna hi a dik hmel hle pawhin a hriat a, Pu Buanga hrilhfhahna hi Chiang leh zualin Mizopa ngeiin a rawn thual mawi hle niin a lang a, Pasaltha chu sa leh ral hmaa zam ngai lo, mi tlawmngai tak, in leh ram lama thlamuanpuiawm tak mi te hi an ni mai awm e.

C Lalnunchanga pasalthate

C Lalnunchanga hian he a thawnthu pahnihah hian pasalthate hi a dah chungnung hle a, a hun laia an khawtlang nun ngaihtuahin thil awm tak pawh a ni. Khelmual chhunga rilru put hmang leh theihna inang lo tak tak an inkhel ang tho hian C Lalnunchanga pawh hian pasaltha hrang hrang he thawnthuah hian a rawn tarlang a, eng ang takin nge a rawn tarlanga, pasaltha hming pute kha eng ang mi nge an nih tih leh eng nge an danglamna eng vanga he dinhmun hi luah nge an nih tih chhui zau tum a ni.

Lal leh upate thu neihna

He thawnthua pasaltha kan hmuhte hi eng vanga pasaltha dinhmun luah thei nge an nih tih hi zawhna awm thei tak a ni a, Chiang taka lang chu an huaisen vang te, an tlawmngaih vang te, an inpekna vang te niin a lang. Chutih rual erawh chuan Puilura leh Sangburha pasalthate thingtuluang leia an inbeihna ni hmasa zawka Puilura pasaltha nunna chan tate an sawngbawl dan, ‘An pasalthate ruang chu an rawn zawn haw a, a zan a zanin thlan an lai a, an ling ngah a,’ (110) tih kan hmuh leh Sangburhan a pasaltha nunna chan tate, “Mi rawkrai loho ruang kha khaw chhungah rawn luhpuai suh

u, an hmel ka hmu duh lo, dai pawnah phum nghal rawh u,” (150) tia a sawi atang khan, an inpekna leh thihltih mai bakah lal leh upate hmuh dan khan pasaltha chawimawi kawngah leh dinhmun chungchangah hian kori a tu hlein a lang.

Kan sawi tak ang deuh chiah hian pasaltha nopui dawm chungchangah hmuh a ni leh baw, nopui dawm hi pasaltha tan chuan thil hlu tak mai leh chawimawina ropui tak a ni a, he chawimawina nopui dawm hi pasalthate pawhin an chaka dawm ngei tum pawh an awm thin a, thenkhat phei chuan chawimawi duh luatah pasaltha rilru pawh an pu pumhlum hlei thei thin lo a ni. C. Lianthanga chuan, “Sai rual emaw an han kah darh khan pasaltha lung fing deuh chuan kutthlak hmasa mai lovin thiante kah chhuah hun an nghak a, a tawpah chuan kap tu chan an chang nghe nghe thin a ni,” (Hmanlai Mizo Nun 156) tiin alo sawi tawh a, hetiang deuh chiah hian Puilura pasalthate sai ramchhuahnaa Hautuka sai kah chungchanga Rohmingliana sawi kan hmu a, “Awkhrawl chhuah kha an lo tum sa reng a ni ang, a tir bera kan kah rawn lai pawh khan a chekkawi mi pali vel nen thal an thlah ve miah lo va... Hautuka chu a k[^]ptu a nih tak hi!” (Ka Mi Huaisen Leh Ka Pasaltha 71) tiin Hautuka rilru hmuh theih a ni. Heta sai kaptu dinhmuna a din avang hian Hautuka hian chawimawina nopui a dawm nghe nghe a, Nghalt hianga chan ngei tur nia an hriat avangin ramhnuaia a chettlatpui leh a che vel hmu hnemtu Ramtinthanga leh Rohmingliana phei chuan an vuipui rilru hle a ni. Hemi tuma Hutuka chawimawina nopui dawm tur thu sawitu chu Upa min Tlangchuana a ni a, ani hi kum upa lam tawh Puilura pa hunlai atanga tawha khawsa a nih avangin ramhnuaia velah a chetla tawh dawn lo tih a hriat hle a, hetah pawh hian khaw lama thu neitu deuh ngaihndan hian pasaltha chawimawi kawngah kori a tu hle a ni tih a lantir awm e.

Pianpui leh dinhmun atanga pasalthatna

Khawvel mi ropui tam takte zingah naupan lai atanga danglam bik sawi tur an awm nual a, naupan laia danglamna sawi

tur em em awm chuang lo va hmingthang zui tak pawh an awm tho. Hetiang deuh tho hian hmanlai pasalthate zingah pawh khan naupan lai atanga danglam bik hmuh tur an awm a, chung zinga langsar tak chu Khuangchera hi a ni awm e, Khuangchera hi a naupan lain an khaw naupang zinga huai ber nia sawi a ni a, a pa chuan fiah tumin a sumsuihnaah a hruai a, hemi tuma a awmdan chu HKR Lalbiakliana chuan hetiang hian a sawi, “A pa sumsuih har chuan a hmaiah chuan a han per thin a, ani Khuangchera lah chuan mit pawh khap duh lo lek hian a pa sumsuih lai chu a lo en kar a,” (Pasalthate Chanchin 100) tiin.

He thawnthuah pawh hian Nghalthianga kan hmu hnemin a pasalthatzia hmuh a ni a, Khuangchera ang maia a naupan lai at angin a danglam hle an ramchhuah tumin a zan mu thei lo chuan a naupan lai hun a ngaihtuah kir a, naupang zingah hian tlema huai deuh bik leh pumraw lian deuh bik hi an awm thin a Hautuka hi Nghalthianga aia upa deuh a nih avangin an naupan lai hian a tiat lo a ni, tumkhat chu Nghalthianga nuin Nghalthianga a tir a hemi tum hian Hutuka chuan Nghalthianga chu hruia hlina chaih a tum a, Nghalthianga chuan a soal let ve ta mai a. Hneh lo hle mah sela a tlawm duh miah lo maia Hautuka pawh chuan a soal zui ngam ta lo nghe nghe a ni. Hetiang tak maia naupan lai atanga danglam a nih vang pawh hi a ni ang, rawlthar a nih atanga a hnu lam thlang pawhin an khaw pasaltha chhuanvawr leh tlang nghawr khawpa lar a ni zui ta a ni.

Naupan lai atanga pasaltha ni tur renga thang chho an awm nia a lan lain thenkhat erawh hi chu dinhmun leh a hunlai boruak vanga pasaltha te pawh hi an awm ve thei ngeiin a rinawm. Lalburha chungchang hi C. Lalnunchanga chuan hetiang hian a lo sawi:

Lalburha hi lal chingkim ni mah se, Mizo pasaltha zinga a chhuanawm ber pawl a ni a... a pian hunin a zir a, naupang nikhaw hre rual a nih atangin indo leh inrun thu chuan ram dung leh vang a luah a, mi huaissen leh pasaltha chanchin chu

an ni tin nuna an thil hriat tam ber a ni a. Rawlthar a lo nih chuan Lalburha chu an khaw pasalthate hnung zuiin a chhuak ve fo va. (Zoram Mi Hrangte An Vanglai 235)

Tin, he lehkhabuah tho hian, “Mizo lal ropui leh mi huaisen sawi nikhua reng rengin Lalburha hming hi thangtharte’n an la lam ri zel dawn a ni,’ (249) tiin sawi a lo ni ta hial a ni.

Puilura fapa Saingura hi han thlur deuh bik i la, Nghalthianga nena inrual khat rawlthar a nih lai atanga pasalthate zui nasa leh pasaltha huaisen leh chhuanvawr tak takte dinhmun tluk zeta pasalthat kawngah pawh huaisen leh tlawmngai tak a ni a. Rorel thiam tak leh a hunah chuan hruaitu nih tling tak maia a khaw mite tana ding thin a nih zia Sangburha pasalthate nena an inbeihnnaah pawh hmuh a ni. Heng dinhmuna a din chhan hi thlahtu huaisen a neih vang piaah lamah inrun leh indona kara a seilen vang a ni thei mai angem? Sukte ral an umna hmasaah khan Rohmingliana kha a pute khuua a zin bo lai a nih avangin mi huaisen tak ni si khan a hming a lang thei ve ta lo va, ‘a hun leh hmunin a zir loh chuan mi chungchuang tak turte pawh hi tu hriat mah hlawh lovin an awm ve mai thei a,’ (57) ti a kan hmuh khan kan awmna hmun azira kan dinhmun danglam theih zia a ti lang hlein a hriat.

Thuawihna vanga pasalthatna

Mizo pi leh pute nun chhui kira langsar ber pakhat chu pasalthate hi a ni thei awm e, pasaltha tamtak chanchin hriat tur a awm bawk. Heng pasalthate hi an huaisenn vang ngawt te, an tlawmngaih leh inpek vang ngawt tea pasaltha hmingthang ni an ni lo va, an sulhnu leh thiltithe vanga pasaltha ni zawkin an lang. Hetianga sulhnu duhawm nei tur chuan vanglai hun tawite neih theih niin a rinawm loh a ni. Nghalthianga te Saingura te kha he thawnthua Puilura pasaltha hmingthang ber berte an ni a, Ramtinthanga te, Zakapa te, Rochera te kha chu val upa, pasalthate kaihruaitu an nih tawh mah zawk avangin he huangah hian telh loh chauh zawk a ni. B. Lalthanglian, “Harsatna leh buaina a thlen pawha thu vai thei

leh pawtchat thiam, a huaissen leh taimak vang te, a inpek leh hruaitu zia a put hrim hrim vang tea tlangval hovin hruaitu ena an en leh an pawm a ni,” (Mizo Culture 238) ti a val upa dinhmun a lo sawi hi Puilura val upate hian an tlin zo hle a, chu chu thu awihna vanga pasalthatna kan tih nen pawh hian inzawmna a nei hle ngei dawn bawkin a lang a ni.

Rammut leh ramchhuah nite, pasaltha chettlatna reng rengah val upate hi an langsar lo thei lovin a hriat a, rorelu ber an nih zia chu an ramchhuah tuma, Liankhama khua ral bei turte nena an intawhnaa Zakapan mihring a chhawn thiam zia te, Hawlseia leh Kawlvela thu inhmuh loh tuma Ramtinthanga leh Zakapan anlo chelh atang te, Tumhnawk mi sawawm kap anlo chan tuma an sa chan lai zuk beih mai an duh laia Zakapa rorelna, “A ualau lutuk, kan ral kah mai chuan an tlanche hman ang,” (25) a ti te, Rocheran thingtuluang leia an inbeih dawn tuma Hautuka hre renga a rorelnate kha an naute tan chuan thlamuanpuiaawmtak tur niin a lang.

Nghalthianga leh Saingura kha engvanga pasaltha hmingthang nge an nih kan tih chuan an sulhnu hrawl tak tak vang kha a ni a tih loh theih loh anga, heng hmingthanna te hi sawi tak val upate nena chet an lak hona atanga an hlauh chhuah a ni deuh zela, val upate zai an ngaih thiam zia tum tamtak hmuh a ni a, an huaissena leh inpekna erawh a hniam phah lo va, a nih tur ang a nih phah zawk hial awm e. Pasaltha zingah hian pa ngawhngawl leh val upate thu ngaipawimawh lem lo an awm ve thin bawk niin a lang a, Hawlseia leh Kawlvela thubuai bawk kha sawi leh ta i la, “Kawlvela hi khawnbawl upa, la valai tak, pa te pian tha, ralhrat ve thin tak mai a ni a,” (22) tiin Kawlvela dinhmun hmuh a ni a, Sukte ral an um khan in hlauh then ve a hlauhthawanna a neih avangin a tawnhriat ngah vang pawh a ni ang duhtawh san mai a rawt a, Hawlseia khan inti huai takin a thu a lo kalh a, an umzui zelnaah Hawlseia chuan a nunna a chan ta nghe nghe a, mi huaissen tak ni mah se, sulhnu tam a neih loh avangin a hmingthan tur angin a thang ta lo ni pawhin a lang.

Puilura pasalthate sai ramchhuah tum pawh khan upate khan, “Sai kan hmu a, kan kap ta a nih hlah paw’n, a tu pawhin kap thlu se, inkahpui vat tur a ni,” (71) tiin an sawi a, kha an thusawi kha Hautuka khan zawm duh lovin fin phakar a chhuah a, hun lo kal zelah miin pasaltha huaisen tak cheiin an chei a, a tan rilru hahna leh buaina nasa tak thlentu a ni ta hial zawk a, pawli an tak khawihin Ramtinthanga a thih phah mai bakah a nunna pawh a chan phah hial tiin sawi i la a sual awm lo ve, Hautuka khan upate thu kha zawmin thangthat kha tum vat lo se, sa lama a hmuin zia leh ral beihnaah pawh hma a sawn chhoh ve bek bek ngaihtuahin Nghalthianga te tluk pha deuhthaw tur a ni hial thei mai angem tih hi zawhna awm thei tak a ni.

Pasalthate leh itsikna

Khawvel nihphung langsar tak pakhat chu hlawhtlinna kawnga inelna a awm reng rengin itsikna pawh a tel ve thin hi a ni. Heihi pasalthate nunah pawh hian a awm ve ngei niin a lang a, heng itsikna langte hi kawng hnihin a then theih ang. Pakhatnaah chuan mahni tanghma haina leh mahni tluk taw lohte huphurhna atanga lo chhuak itsikna hi a ni awm e, a dang lehah chuan mahni tan pawh ni lovin a phu leh chang awm ngeiin hlawhtlinna chang lo va anni aia phu lo leh awm lo zawkin hlawhtlinna an chan avanga a phu zawkte vui puina hi a ni awm e.

Thawnthu zirchiana pasalthate zingah pawh hian hetiang thil hi hmuh tur a awm a, chungte chu lo thlur leh bik dawn i la. Hautuka nopui dawm chungchanga Ramtinthanga leh Rohminglianang Nghalthianga an vuipui thu sawi a ni tawh a. Hautuka an itsik vang ni lovin pasaltha rilru tak puin James Dokhuman pasaltha nopui dawm thei a sawi, “Chhun leh zan pawh sawi lo leh a sur a sa hnuaiphunnawi hauh lo chauh pawh ni lo, inpe zo tak leh mi dang tana thih huama mahni an inphatna chu a ropui thlawt mai,” (Hmanlai Mizo Nun 262) a lo tih zingah khan ani aia phu tih zawk anlo nei ni ngeiin a lang.

Pasalṭhate Ni Hnuhnung bung-8 naah hian Kulpunga kan hmu a, ani hi Hutuka nen inana riau an neih chu sa an kap thei fu a, ral beihnnaah erawh an hnemhnanpuiawm loh hle a ni. Kulpunga hi Ramtinthanga leh Rochera-te nen hian inrualkhat an ni a, Kulpunga hian a er hle a hlawhtlinna pawh an inchan hnem hlei hle niin a lang chung thilte chu Kulpunga tan chuan hmuh a har hle pawh a ni mahna, “Anni hi an pasalthatna bik ka hre lo ve, v[^]nneihnain a bawh fuh vanga hming chher lek an ni,” (82) tiin a sawi nghe nghe a, mahni rualpui leh tlukpui ni a ngaih phak lohna aṭanga itsikna lo kal ni ngeiin a lang a ni.

Thingtuluang leia an insual dawn ṭum khan Hautuka chu a zam hle a, pasaltha hming pu, nopui dawm hial a nih ve tawh avangin midang hriat a hlau hle ni pawhin a lang. Amaherawhchu, pasaltha bawh hian mi huaisen leh dawihzep chu anlo hre hle a, Nghalṭhiangan Vungzaupauva a man theih chhan te, Sangburha pasaltha hmingthang tak tak a melh zam leh melh zam zawh bik loh a nei ang khan Rochera chuan Hautuka rilru puthmang chu a man thiam hle a. Duhsak takin inhnuhdawh a duh pawhin a sawi sak tur thu thlenga sawiin an inbeihnnaah pawh a hnung bera chhuak turin duhsak takin rem a ruatsak a. Chu a duhsakna chu tlawmah lahin a nihna tak tak hretu an awm chu a zak hle a, a chungah Rochera leng tur chu a ngaithei ta hauh lo mai a itsikna ruamah a luhpui ta a, Sakei lak aṭanga a chhan ṭum chu a hre ta em em a, “Keimah vanga tun thlenga la phit thei chauh a ni alawm, ka chungah a leng leh si ang maw?” tiin tlawmla takin ṭawng a cheh vel a. He rilru hi mahni nihna diktak kawr hak hrehna avanga thiam chan tumna leh itsikna lo kal ni pawhin a hriat a ni.

Saingura unaunu Chuaileni leh Nghalṭhianga chungah inngaih hmingchhiatna a lo thlen khan Puilura chuan inneih tira mual hrana inbawh turin a ti a, kha thil kha Saingura khan a tirah chuan a ngaitheilo hle a, ani pawhin a ngainat leh a thlamuanpui ve em em Nghalṭhianga chu a pa chuan vulh ta riau a hria a, “Zakapa

te, ka pa Tawna leh tlangval tamtak hian keini aiin Nghalṭhianga hi an ngaisang zawk tih i hre lo vem ni?” tiin anni lal chhungkua ai ema hmingṭha tur chuan hnamchawm tlangval Nghalṭhianga kha duhsakin ngaina viau mah sela a phal bik lo a ni thei mai ang em?

Tlipna

C. Lalnunchanga hian pasalṭha chungchang hi he thawnthuah hian kawng hrang hrangin a rawn tarlang nasa hle a, pasalṭha kan tih pawh hian Puiluran Nghalṭhianga hnena, “Pasalṭha chingkim chu i lo ni zet mai,” (157) a tih ang chi eng thil pawh hmachhawn se nghet taka ding leh rilru fim tak hmang thei Rema Chhakchhuakin, “Mite’n thinhrikin, ensanin, sawisel ṭhin mah se an nun chu keng tlangin an nunpui tho ṭhin. Ṭhenkhatte anga chawimawina dawn duh avanga thawk vak vak an ni ve lo,” (Mingo Phurrit 159) a tih ang ze nei pasalṭha an awm laiin, mi butut leh mahni hamṭhatna chauh ngaihtuah, an sa kah leh khawtlangin a mamawh avanga che chhuak lo thei lo pasalṭha hming pu an awm bawk niin a lang. Hetiang pasalṭ ha mahni hma sial takte hian midang itsikna pawh an nei lian hle a, ṭul lo va khawtlang tibulaitu an nih theihna chen pawh a awmin a lang.

Pasalṭhate an thil tih leh huaisenna avanga an phu tawk chawimawina dawn loh chang an nei ang bawkin mahni phu loh chawimawina dawng a awm theih bawk, mi huaisen tak tak erawh chu a taka an chettlatpui leh anmahni ang bawka mi huaisente aṭang ngeiin a Chiang ber hial angem tih theih tur a ni. Pasalṭha huaisen tak takte nuna entawntlak tak chu thuawih theihna leh dawhtheihna hi niin a lang; chu chu hmun ropui zawk an chuankaina tura thil pawimawh tak a ni hial awm e.

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Ecofeminism Thlirna Aṭangin “Chite Luipui”: Environment Suasam Avanga Tawrhna

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Abstract:

The purpose of this paper is to study Rokunga’s “Chite Luipui” by using an ecofeminist approach. Similar to how males may inadvertently hurt women and how individuals can accidentally offend their surroundings, both of which can have a detrimental effect on the ecosystem. Most of the time, humans don’t consider the wellbeing of their surroundings. For the Mizo people, one of the most well-known and significant streams outside of Aizawl city, which once flowed exquisitely and cleanly, has been destroyed by motor washing, haphazard construction, and the disposal of human waste, making it uninhabitable for fish, animals, and other organisms.

The major reasons Mizo women wish to leave patriarchal culture are because they believe they are the most oppressed group in Mizo society, that women are sexually humiliated, and that there are males who rape women. Women who saw males treating women in such a brutal and inhumane manner linked this state of affairs to how humans are harming and demeaning nature for personal gain.

Keywords: Ecocriticism, myth of metal, hmeichhe rah beh, chite lui, ecofeminism, ecocide.

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Khuh Hawna

Ecocriticism tih thumal hmang hmasa bertu chu William Rueckert a ni a. Kum 1987-a a lehkhabu Literature and Ecology: *An Experiment in Ecocriticism*-a, essay pakhat “The Application of Ecology and Ecological Concept to the Study of Literature” tih a ziaakah khan kan hmu ṭan a ni (Dobie 238).

A hming aṭang rengin *ecocriticism* chuan mihring leh a chhehvela thil awm inlaichinna lam a thlur bing a. *Subject* hrang hlak pahnih *ecology* leh *literature* chu hmun khata hrual khawmin *subject* thar diai *ecocriticism* chu a lo piang chhuak ta a ni.

Mizo Hmeichhiate’n Rah Beh Nia An Inhriat Chhan

He zir chianna hian Mizo hmeichhiate’n rah beh niaa an inhriat chhan sawi hawn hmain hmanlaia Mizo hmeichhiain a nihna a pawm dan tar lan hmasak a ngai niin a hria a.

Mizo hmeichhiate hian tun hma chuan mipate aia zalen lo bik emaw, mipate aia hnuaihning zawk emaw, mipate aia chan chhe zawk anga inhriatna emaw an neih hriat tur a awm ngai meuh lo. Hei hian chhan a neih a rinawm. Aristotle-a’n a duhthusam ram a dinah khan, ram hruaitu tur ṭha thlan chhuah chu thil ṭul tak niin a hria a. *The Republic* “Book III”-a Socrates-a leh Glaucon-ate titina aṭangin Greek mipuite kha *myth of metal* hmangin an nihna a inpawmtir thlap tih a hmuh theih. Mi tu pawhin an thisenah metal an pianpui ṭheuh a. Ṭhenkhat chu thisena rangkachak nei an awm a, chu’ng mite chu ram kaihruaitu tur (guardian) an ni a; ṭhenkhat chu tangkaraw nei an awm a, chu’ng mite chu venghimtu sipai ni tur (auxiliary) an ni a; ṭhenkhat dang leh chu thir emaw dar emaw nei an awm a, chu’ng mite chu kut hnathawktute (husbandmen and craftsmen) an ni (117). Chu an pianpui avanga an nihna chu kalsan theih a ni lo a. Kut hnathawktu chu a thisena thir emaw dar emaw neitu a nih miao avangin a dam chhungin kut hna a thawk tur a ni tiin an ring bur mai. Chutiang bawkin a thisena tangkaraw paitu chu venghimtu sipai rinawm tak ni turin a inpumpek thlap a; a thisena rangkachak awm pawhin ram kaihhruai hna chu a kova tlaah a ruat nghal thlap bawk tih a hmuh

theih. Hmanlai Mizo hmeichhiate kha, tunlai hun aṭanga han thlir kir hian, hah leh ṭul tak angin miin va hmu ṭhin mah se, 'mipate aiin an hah bik a, an ṭul bik a, tih tur an ngah bik a ni' tia vui hmui pu lo tur khan eng thil emaw hian a khap niin a lang a, chu chuan an rilru a thawi dam tlat a ni ang tih a rin theih bawk. Plato-a *myth of metal* anga an nihna inpawmtirtu thil awm a awm ngeiin a lang.

Hmanlai Mizo hmeichhe dinhmun kha han thlir kir hian a lo zalen lo emaw ni aw tih mai theih a ni a. Varṭian ata leng hawn ar a khuan thlengin, a ni tin hun hman dan tur kha a inkahpuk-chaw chho vek a. Hun awl an nei ngai meuh lo a ni.

Mizo nula chu zingah, khuan-te-vikah a tho a. Mei a nun a, tui a chhuang a, tui a chawi a, buh a hak a, a deng a, a thlei a, a ṭhap a, ei a rel a, hmun a tife a, feh turin a chhuak a. Emin a lawmpate chaw fun leh thawmhnaw a phurhsak a, hna a thawk a, vaua tui a chawi a, chaw chhun hmeh tur a chhuang a, a lawmpate mei a zial a, nilengin mipa rualin a bung ve zak a. Lo sul haw'nah a lawmpate hmanrua leh chawhmeh tur a phur haw a. Mipa erawh chempui humin iptepui a ak mai mai thung a. Hmanlai Mizo hmeichhia chuan zanriah tur a puah a, vawk mei vil pahin la a kai a, a lawmpate thuam a bel ṭ hatsak a, a inleng apiang ṭha takin, hlim hmel pu sarhin a lo chhawn vek a ṭul kher kher bawk a. Chuti reng reng chuan kum a chhiar a ni. Pa tlingin eng mah ti loa mei a ai mai mai pawhin bai liam takngial pawh chawh a tum lo thung a. Chuti chung chung chuan hmanlai Mizo hmeichhia chu hmeichhia a nih avanga a chanvoah a vui ngai hriat a ni lo a, vui tumna pawh a nei lo niin a lang. Vui ahnehin chawimawi a ngaih hunah chhuang takin arkeziak a awrhthir a, zawngchal a khimtir a, a chhawl a hal hlauin hahzu a zuk a, a zah em em a, a ngaisang em em zawk a ni.

Mizo mipa khan sa leh ral lak ata nunau leh tar chak lote a venghim ṭhin a. Lo (an hun laia hna hram ber) a vat ṭhin a. A ramchhuak ṭhin a. Hmeichhe tih ve theih loh thil tam tak ti ṭhintu a ni. Chu vangin hmanlai Mizo khawtlang nunah khan mipa tel lova dam khawchhuah kha thil huphurhawm tak a nih miao avangin

Mizo hmeichhiate khan an dinhmun kha (lungawithlak loh viauin lang mah se) an lungawipui a ni ang tih a rin theih.

Kha tih hun laia Mizo khawtlang nuna mipa leh hmeichhe hna/mawhphurhna inbuktaw tak ang kha tun lai hunah hian a awm ve ta chiah lo niin a lang baw. Mizo hmeichhia chuan hman ata tawh tun thlengin in chhung khura a tih tur ngai a la tih chhunzawm reng a. Sa leh ral laka venhim ngai tawh lo Mizo hmeichhia chuan mipa leh hmeichhe inkar chu suih zim zel tha a ti ta tial tial niin a ngaih theih a ni.

Dr Hmingthanzuali, MZU-a Department of History & Ethnography-a Associate Professor chuan, “National Seminar on Role of Women Educator, Writer and Entrepreneur”-a a *paper present*-naah, mipui lam atangin, ‘Eng vangin nge Mizo hmeichhiate hian rah beh nia an inhriat?’ tih zawhna a chhanna kal zelah, Mizo hmeichhiate’n mipa lalna (patriarchal society) atanga tal chhuah an duh chhan ni thei awma lang thil a sawi a:

Zirna leh thiamna avangin hmeichhiate’n tun hmaa an la hmelhriat ngai loh inhumhimna dan leh hrai an lo hmelhriat chho zel a, chu chuan anmahniah an tum reng vang ni bik lovin mipate hnaw tihna leh him ta riau nia inhriatna an neih phah a ni. Hmeichhiate hian hmeichhia an nihna avangin kawng eng emaw zatah Mizo khawtlang nun hian tawp chin (limit) a siamsak niin an inngai a. Society-in hmeichhe tana tih mawi lo a construct teuh avangin hmeichhiate’n an tih duh leh an tih chak zawng an ti thei lo fo va. Nu leh pate pawhin (a bik takin zirna lam kawngah) mipa fa angin hmeichhe fate chu chawm an phur taw lo niin a hria a. Politics leh Kohhran rorelna in sanga dinhmun chelh ve turin hmeichhe tan din chhuah a harsa em em a. Kan hmeichhiatpuite ngei pawhin level inang rau rauah hmeichhia aiin mipa hi kan thlang zawk zel niin a lang (Hmingthanzuali)

Hmingthanzuali thusawi hian tun lai Mizo hmeichhe tam

tak ngaih dan ai a awl zo turah he zir chianna beitate hian an ngai. Tin, Mizo hmeichhe tam tak hian a lang a paua an rawl an chhuah ngam loh avangin, an dinhmun zep leh thup eng emaw zat an lo nei thin a. “Mizo hmeichhiate chuan hmeichhia an nihnaah anmahni inrintawkna an tlachham a, an hriat ngei leh an theih ngei tur pawh ti ngam loin an up bet fo thin a. Hmeichhe thenkhat erawh chuan an ngaih dan an puan chhuah avangin feminist ta riau anga ngaih an hlau avangin ngawihah an tlak leh mai thin a ni,” (Hmingthanzuali) tiin a ngaih dan a lo sawi bawk a ni.

Mipa thenkhat, hmeichhe kutthlak ching an awm fo a. Mipa thenkhat zingah hmeichhia pawngsual mai hreh lo an awm fo bawk. March ni 6, 2023-a POCSO Act hnuaia pawngsual case pakhat chu:

...September ni 19, 2015 tlai dar li vel a, Chanmari Venga hmeichhe naupang kum 12 chauha upa chu facebook-a a thin Rebecca-in a pa phone-ah rawn biain pawna inhmu lawk turin a rawn sawm a. A thiannu pakhat an ina lo leng mek Hmangaihzuai, alu lei tur nen chuan an chhuak dun a. Dr. Lunghnemat in bula car lo ding a hmu a, hmeichhe pakhat leh a khalhtu mipa an lo chuang a. Hmeichhe pakhat zawk chu Rebecca-i chu a ni. Hmangaihzuai chuan a hawsan a. A va lut ve mai a. Car khalhtu nen chuan Rebecca-i leh motor-a hmeichhe pakhat lo chuang tel ve chu Kulikawnah an thlah a. Chuti chuan, a khalhtu (co-accused) chuan Falkland Veng lam a panpui a. Picnic spot an thlen chuan car chu a tiding a, a duh lo chung a hmuiah a chuk lui a. A kawr a phelh a, a awm bawr a khawih a, a zahmawh thlengin a kawmsak a. Hmeichhe naupang chuan a theihtawpin a sual let ve a. Motor khalhtu (co-accused) chuan hmeichhe naupang chu, a pawngsualtu (accused) inah a hnutchhiah a. A pawngsualtu chuan khumah a nawr lut a, zu a tulh lui a. A samah tham in chhuatah a muttir a. Zanzaia a thangharh chuan a bulah mipa a lo mu a, a kawr a lo inhlam vek bawk tih a hria a. Zu a ruih em avangin a sual let

thei lo a, chu pa chuan a pawngsual ta a ni... (Aizawl Judicial District, Special Court (POCSO) 8-9)

Darlawn khuaa pa pakhat chuan a fahrawn kum la tling lo chu tum eng emaw zat a pawngsual a. He a thil sual tih avang hian May ni 17, 2023 khan Sec. 6 of POCSO Act, 2012 hmanga tantir a ni nghe nghe. FIR theh luttu C. Lalteipuii chuan:

...Pawngsualtu hi ka u Thanpari pasal a ni a. Pawngsualtu (the accused), a nupui Thanpari leh a victim te hi in khata cheng za an ni. Pawngsual tawka hi a pawngsualtu fahrawn a ni. Hetiang thil raphlak a chung a thlen avanga a nungchang danglam ta thut mak an tih avangin a (victim) zirtirtute ngaih tha lo chuan a chhan leh vangte min zawt a. A ni leh thla tak chu ka hre chhuak thei mai tawh lo. Kum 2017 kum vel khan a ni. An fanu hi ka bula awm a nih bik loh avangin, a nu hi zawhna eng eng emaw ka zawt ka zawt a, mahse a channa erawh ka hmu lo. Nikum khan an nupa an inthen a, enkawltu a neih loh avangin CWC-in an enkawl a, ITI Veng, Aizawla Daffodils Heaven-ah an dah a. An home enkawltute'n thiam taka an zawh hnua pawngsual a nih thu a puang ta a ni... (Aizawl Judicial District, Special Court (POCSO) SC No. 43 of 2019 16).

tiin a sawi. Hei hi thil thleng tak tak a ni. Hei lo pawh hi court-a chin fel ngai, hmeichhiate chung a hleilenna thleng eng emaw zat a awm. Mizo khawtlang nunphung enin hetiang thubuai nei court thleng kher ta lo phei chu tam tak a awm ang tih a rin theih bawh.

Hetianga hmeichhiate chung a hleilenna hian hmeichhe rilru nasa takin a tina a, he'ng vang hian mipate lak atanga venghim theitu tur dan an mamawh niin an inhria emaw ni aw tih theih a ni bawh. Hetiang pawh khawihna thil hmeichhe chung a thleng thin hi, rah beh leh hnuaichhiah nia an inhriat chhan lian tak ni thei ngeiin a lang.

Khawvel pian kenah, a nu (female) chu inthlah chhawanna lam te, note enkawl te, ei tur pek leh hrai kawngah a mawhphurtu a ni a, mihringteah pawh chutiang bawh chu a nih dan a ni. Chu chu

thil awm dan a nih miao avangin Mizo khawtlang nunah pawh eirel leh in chhung sekrek khawih thilah mipate aiin hmeichhia hian tih tur leh mawhpurhna an ngah zawk niin a lang a. Chaw an kil a, mipa chu a khamin a tho mai a, hmeichhia erawh chuan tih tur a nei nghal teh a. Thawmhnaw suk te, inchung vawn fai kawngahte pawh an tum reng vang ni lovin *society*-in ngaih dan nghet tak a neih sa an zawm miao avangin an hriat miah lohin mipate hian hmeichhiate rilru hi an lo hliam reng thei niin a lang. Hei hi Mizo hmeichhiate'n *patriarchal society*-a an chen avanga rah beh nia an inhriat chhan ni thei awm tak a ni leh bawk.

Ecofeminism

Mipain a hriat miah loin hmeichhia phur rit a phurhtir thei ang chiah khan mihring hian a chenna khawvela thil nung dang, nungcha, chiapcha, thing leh mau, lui leh tlang te chenin an tana thil tha lo leh pawh tak a thlen thei nasa mai a. A thlen mek reng bawk a ni. Chu thil pahnih, *subject* hrang hlak *feminism* leh *ecology* chu la kawpin thlirna tarmit thar *ecofeminism* hi a lo piang chhuak a ni tiin a sawi theih awm e. A *term* phuah chhuaktu chu French *feminist* Francoise d'Eaubonne a ni. Kum 1974-a "Feminism or Destruction" tih *essay* a ziah atanga rawn hmang tan a ni. Noel Sturgeon chuan:

Ecofeminism chu movement pakhat environmentalism leh feminism-te inkara inzawmna siamtu a ni a, chiang lehzuala sawi dawn chuan, feminism-in a chai ber thin gender inequality te, hnam (race) leh dinhmun azira inthliarna (class) te hi environmentalism-in a thupui ber, min hual veltu ramngaw leh nungcha (environment) kan tihchhiat a, kan tikhaw loh dan nen hian a inkungkaihin a inzawm tlat a ni (23)

tiin a lo hrilh fiah a. Feminist-ho ngaih dan leh *environmentalist*-ho ngaih dan hi eng emaw chenah a inzul em em a ni. Donald A. McAndrew ve thung chuan:

Ecofeminsim hian thil pali ngaih pawimawh tak a nei a,

chu'ngte chu 1) mihringin a hmakhua chauh ngaihtuah rana nungcha leh ramngaw a suasam dan leh mipain amah chauh inngaihtuah rana hmeichhiate a cheibawl danah hian inzawmna a awm a; 2) an (ecology leh feminism) inzawm chhan ber chu nature leh hmeichhiate hi thil nung an nih anga en lova thil lo awm ve satliah ang maia ngaih an nihna hi a ni; 3) science and technology hi mipa rorelna (patriarchal society) hmanraw tha tak pakhat a ni; 4) khuarel thilte leh hmeichhiate hlutna hriat thar leh a ngai (1)

tiin *ecofeminism*-a *feminist* leh *environmentalist*-ho ngaih dan lian deuh deuh pali a lo tar lang a ni. Tin, *ecofeminism* hian a nihna takah chuan *deep ecology* te ai pawhin min hual veltu thing leh mau, ramngaw leh nungchate tan hian a tlangau nasa mah zawk a. Hnam (race) avanga inhmuh sitna te, tuai leh patil nihna (sexual orientation) avanga inensanna te, chi (class) inthliarna te, mahni nihna (species gender) miin a pawm avanga endawng a tawhna ang hi, kan *environment* hian mihringte lak atanging a tuar ve vek a ni (Garrard 29) tih ngaih dan hi a lian em em bawk a ni.

Chite Lui

Chite lui hi lui lian tia sawi tur ni lo mah se, Mizote rilruah erawh hmun lian tak a chang thin a, tunah pawh a la chang a, a la chang zel dawn ni pawhin a lang. He lui hi “Mizoram khawpui, Aizawl hrul, chhuah lama chhim luang lui a ni a. Bawngkawn ram chungah hnar a nei a, chhim lamah 17.08 km” (Barman 387)-a thui a luan hnuin Tuirial a fin a ni. Hmun thenkhatah chuan a kuang chu nul siam theihna khawpa zauin a zawl ve duai bawk. “Sihpui luiin Chite lui a fin takah hian Chite lui tui al (saltiness) hi a da ta duk a, hei vanga Chite lui hming hi pu ta niin an sawi” (“Chite Lui Chhanchhuak”). “A luikuang hi a hnarah 1159 m-a sang a ni a, a mawngah 136 m” (Barman 389) a sang a ni thung.

Tropical mountain river an tih zinga mi a ni a. Fur ruah tui ring lui a ni ti pawhin a sawi theih awm e. “Fintu lui tenau 19”

(Rochamlia “Interview”) zet a nei a, chu’ng zinga a lar zualte chu “Sihpui lui, Tlak lui, Bangla lui, Darnam lui, Theihai lui” (Singh “Sentimental Value”) te an ni. “Kawr te nau, lui tia chhal tham loh, Chite luia luang lut zawng zawng hi 385 lai a ni” (Barman 387). Tin, a luang lut ngei e tih finfiah ni lo mah se la, Aizawl chhuah lama chengte ni tin eirelna thli chu kawrah a luang lut a, kawrin lui te a fin a, chu’ng lui te te chuan Chite lui an fin ve leh ngeiin a rinawm. Lei hnuaia rel ru a awm ang a, relh ru lem loa Chite lui fin nghal pawh a awmin a rinawm. He’ng hi chite lui hnar an ni.

Rokunga Chite Lui

Kum 1950 chhoah khan Rokunga chuan Aizawl daia lui pakhat, Chite lui chu a’n thlir vel a. A mawi a ti a. Chite lui chuan Aizawl hmar lam, Bawngkawn ram chhungah hnar neiin chhim lam hawiin dam diaiin a rawn luang phei del del niin a mitthla ni ngei tur a ni:

Zawl khaw sira luang del del Chite luipui,
A lo luanna Zawl khaw lam phei saw hmara’n,
Dam te’n luang del del zel e chhim tual panin;
Rialtui hmingthang lengngha vangkhua fin turin. (Rokunga
“Chite” lines 1-4)

tiin Zofate thinlung no nghilhtir dup thei khawpa hla thu nem no a rawn rem khawm a. Tin, “a lui dung cham del...” (line 17) a han tih te, “luang dem dem rawh...” (line 8) tih thumal a hman a’angte hian Chite lui len zawng te, a tui luan dan te, a kuang pian hmang te, suar chhia leh li awm dan tur chenin mitthlain a hmuh theih a ni.

A hun laia Aizawl nula leh tlangval tan chuan he lui hi lui namai a nih a rinawm loh a. An vanglai an chenna, mi tam tak thawnthu ril ber leh thuruk tam tak thlenga lo zeppui thintu Chite lui ngei kha a ni ang tih a rin theih a ni. Chu chu eng dang vang ni lovin, a lui hi a dam a, a mawi a, a lian lo nain a kuang a zau reuh a, mi a hip a, Aizawl khawpui a’anga a hlat loh bawkw avangin thal khaw lum tlan bosan nana hmun itawm leh awhawm ber pakhat chu a ni ngeiin a lang a ni. Rokunga ngei pawh hian, “lungualpui nen suara

lengnga kan danna,” (line 14) a tih te, “lengi nena luia lengnga kan chhaina,” (line 6) a han tih aṭang ringawt pawh hian he lui hi a hun laia nula leh tlangvalte khan intihhlim nan tak an hmang thin a ni tih a rin theih a ni. Mizoram sawrkar hna sang tak thawk James Lalrinchhana chuan an naupan laia Chite lui awm dan sawiin, “Kan sikul bang hi Chite luiah kan cheng haw ziah a, khaṅg hun lai khan li a la ṭha a, tui chen kha a nuam em em a ni,” (Singh “Sentimental Value”) a ti a. Anni ang rual mipa naupang khan he lui hi an suar tluan nasa thin viauin a rinawm. Nula tlangval tan chang ni lovin naupang tan hlei hlei a nuam dawn tih a chiang reng mai.

Nula leh tlangval te tana a hlutnaah hian a la tawp mai lo. Hla phuahtu chuan, “Eng siarin ṭhal-favang ni eng pawl riain / Nung tinrengte lawma’n a rawn chhun eng a,” (lines 15-16) tia hlathu a han chheh dan aṭang hian he lui hi lui nuam tak a ni ang tih a rinawm em em a ni. ‘Nung tinrengte’ tih hian a huam zau viau a. Chuṅg thil zawng zawng tana lawmna tling khawp Chite lui mawi dan tur chu, a namai lo hle ang tih a rin theih. Tin, ni eng mawi tak leh lui tui fim thianga kak mai, an han inkawp thianga dun tur han mitthla hian, amah Rokunga vekin “Kan Zotlang ram nuam hi chhawrpial run i iang e” (Rokunga, “Kan Zotlang” line 1) a tih lai pawh hian he Chite lui hi a mitthla a ni mai anga tih palh mai awl tak tur a ni.

Rokunga’n he hla a phuah lai hian, Mizoram lui dangte ang bawkin sangnga, ulawng, chengkawl, chakai, leh tuitifiminu te an awm ngei turah a ngaih theih a. Tin, chumi piah lamah zan lam nungcha - kangkang, chhimbuk, thangfen, leh vaki te chuan an la bawm luih luih a nih hmel bawk. Chhun lamah pawh lui dung sava chi hrang hrang hmuh tur an awm ngei niin a lang. Amah Rokunga bawk hian, “ṭhal rum laiin va tinrengin an dawn thin,” (Rokunga “Chite” line 13) tiin a chang thumnaah hian a lo ziaak lang kalh mai bawk a ni.

Chu chu Rokunga’n a hun laia Aizawl daia Chite lui awm dan a sawi dan, a hla aṭanga a lan dan chu a ni.

Rokunga hun laia Chite lui, lui mawi leh thianghlim em

emin kum 50 vel lek chhunga a hmelhmang leh nihphung a thlak danglam nasa lutuk hi eng nge a chhan ni a? tuin nge mawhphur ber a? engtin nge lui thianghlim tak chu tihchhiat a lo nih mai theih? tih hi he paper-in a zir chian tum ber chu a ni.

Chite Lui Mawi – Bawlhhlawh Hmun

Chite lui heti tak maia a bawlhhlawh ta mai hian chhan hrang hrang a neih a rinawm a. A chhan ni thei awma langte chu: bawlhhlawh paih fimkhur loh vang te, inzirtirna mumal a awm loh vang te, ruahmanna mumal awm lova khawpui din a nih vangte hi a chhan ni thei zinga a langsar zualte an ni awm e.

Kum 2007 kum tawp lamah khan New Delhi-a pisa nei, UNESCO hnuaia peng pakhat Natural Science & Cultural Sector chuan Zoram Research Foundation hnenah Aizawl khawpui leh a chhehvela khuanu siam tuihna (natural water point) thlalak eng emaw zat an dil a (Rochamliaana 1). He'ng hun lai hian *mobile phone camera* a la tha taw lo em em a. Tin, internet lam atanga download mai tur pawh a la awm lo. Chu vingin Zoram Research Foundation pawlte hian anmahnia thla inlak chawp an tum a. An rilruah chuan Rokunga Chite lui a lang lian viau mai. A thla la turin an pan a. Rokunga sawi dan chuan Chite lui chu lui tui fim tak, a kuang pawh zal nuam tak, sava leh lui dunga cheng chi nungchate'n nuam ti taka an tual chaina hmun angin an mitthla a. Chutiang hmuh tum chuan Chite lui chu an zu thleng thla a. "Amaherawhchu, a hmun ngeiah Chite lui dinhmun dik tak kan zu hmu ta chu, sawi vak ngaihna pawh a awm lo, kan phu zawk a ni ber mai! A lui thla pawh chu kan la thei lawk lo va, ngawi reengin kan thlir vawng vawng a, chu lui dinhmun chhe lutuk leh lainatawm tak chuan kan rilru a tina takzet a ni," ("Chite Lui Chhanchhuak" 1) tiin Rochamliaana, General Secretary, Save Chite Lui Coordination Committee chuan a ziaak nghe nghe a ni.

Chite lui kamah hian *motor* sila ei zawng an awm a. Chu'ng zinga pakhat chu Nepal lam mi Samir Gachi a ni a. Ni tin motor 15 vel a sil thin. A *motor* sil nan hian Chite lui tui a hmang a, a silna thli pawh engtia sawngbawl mah ni lovin Chite lui a luang lut leh

nghal mai a ni (Singh “Mizoram’s Chite Lui”). Aizawl chhuah lam veng thenkhatah *motor* silna hmun thahnem tak a awm a. He’ng motor silna thli hi Chite lui kama Samir Gachi-a tih dan ang bawkin sawngbawl na hranpa awm lovin tuihawk-luan-kawrah an luatir mai a. He’ng hian Chite lui an zu fin mai niin a lang.

Kum 2018, October thlaa Mizoram Pollution Control Board-in Chite lui a zir chianna atanga a lan danin Chite lui tui litre khatah oxygen 3.1 mg awm angin an chhut a, Mizorama lui tui pangngaiah chuan *litre* khat zela 6 mg awm tur a ni. Mizoram Pollution Control Board *scientist* Lalramnghaki Pachuau chuan, “Oxygen level a hniam lutuk chuan he luia cheng nungchate tan thil pawl nasa tak a thleng thei a ni,” (Singh “Sentimental Alone”) tiin a sawi. Tin, mi tam takin lena sangha man mai duh tawh lovin, tura hrai an ching a. “Sangha Vuak Hla”-ah chuan, “...rusum kan thlak e lengnga sumtualah,” (line 10) tiin khang hunlai (1940) atang tawh khan mihringte’n anmahni nawmsakna an zawnna kawngah thil nung dangte chu dimdawina pakhat mah awm lovin, a man theih dan kawng apiangin an man mai thin tih a lang a ni. Zalen chanchinbua thuziak pakhatah chuan:

Vanrami leh Lunghnema leh Khawvelthangite pathumin Chite luiah Sangha an zuk vua a. Chite lui tui tlem lai vuak chu a awlsam. Chinai kha ser (kg)-ah siki, Chengkhatin kg 4 a lei theih maia, Cheng hnih man te chuan thui fa a suar tluan theih a, nghachhia, lengphar, nghadawl tih angreng kan man ve nak nak thin...Thangtharho hian sangha vuak nawmzia tam tak chuan in hre tawh awm lo ve...chu vangin karawn ziak chhuak ve hrim hrim a ni (BVT 2).

tiin a inziak a. Tin, tunlai pheih chuan ru te, chinai te, duhtawh mai lovin mihring siam chhuah tur hmanga sangha hrai ching an awm lehzel a. Hei hi a chhan ber chu, mawh vang te, mahni hlimna zawn luat avanga thil nung dang pawisak loh vangte ni ngeiin a lang.

Hetianga Mizote’n an chhehvel thil an enkawl uluk lo zui zel

a nih ngat chuan, mihring bitna hmun Aizawl leh khawpui lian dang kiana lui hmabak chu Chite lui dinhmun anga din ve hi a ni dawn a. Chu chuan pawl lian zawk a khawih chho zel ang. Chu chhiatna thlenga chu khuarel vanga thleng ni lovin mihringte vanga thleng a ni nghe nghe dawn a nih hmel baw, chutianga chhiatna rapthlak lo thleng chu Arthur W. Galeston chuan *ecocide* tiin a vuah nghe nghe.

Tlipna

Aizawl khawpui chu a tir aṭang rengin ruahmanna mumal tak awm lova din a ni tih a lang reng mai a. Tin, a chhunga chengte pawhin din a nih tirh chuan bawlhhlawh paih mai mai pawizia an la hre hran lo a. Tunah pawh bawlhhlawh paih mai mai a la tam viau niin a lang. *Plastic* leh *polythene* aṭanga siam thilte hi an ṭawih ral ve thuai theih loh avangin a tlakna leilung inman nghet tur a tikhaw lo fe thei a; luia nungcha te tan thil pawl tak a thlen thei a ni tih an la hre taw lo a, *motor* siamna aṭanga *oil* chhia hi sangha leh luia chengte tan thil hlauhawm tak a ni tih an hre lo baw.

Chuti chuan mipate'n an tum reng vang ni hauh lova *patriarchal society*-in mipate tih loh tur leh hmeichhiate tih tur a ruahman lawk sa diam avang zawka hmeichhiate tan phur rit a siamsak ṭhin ang hian, miin a tum reng vang pawh ni hauh lovin a hriat lohna avangin a chhehvela thil awmte tan harsatna namen lo tak a lo siamsak thei reng a ni tih hi he zir chianna beitute ngaih dan a ni. Rokunga "Chite Luipui"-a Chite lui awm dan leh tuna Chite lui awm dan hian chu ngaih dan chu a nem nghet baw a ni.

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V. Thangzama hlaa Logos: Mihring Nun Phuarkhawmtu

Lalremruati Ngente*

Abstract:

Johan provided an explanation about the Logos in the New Testament, a foundational concept in Christianity, which the Stoic, Jews and others philosophers had sought since ancient Greek times and King Solomon's view of human life are echoed in V. Thangzama's Songs. The song "Siamtu Zai Ngai Mai Rawh" that appears to be a summary of his collected poems focused on human life is a song deserving of meticulous study. God's design of human life and human life's inconsistency, failure in the search for success and rest in the developed world, the explanation of human life that quest for wisdom, the inability to attain it, and the revelation of underlying unmet needs, the relationship between man and his Creator, which is buried behind the Logos, and the research of human life through the lens of V. Thangzama are written in this article. This paper examines the Logos, which philosophers have been talking about since ancient times, and the answers to the questions in the heart that every human being has sought for most of his life

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Kamkeuna

Alice Walker chuan, “Poetry hi mihring hriatna chhungril/rilru fimrawn far chhuahna a ni,” a ti a (npag). Gwendolyn Brooks in, “Mihring nun thlitfimna a ni,” (npag) a tih nen hian a inhlat lo hle. Hla phuahtute hian mihring nun leh a chhehvel tawngkam tuang pangngai a sawifiah mai theih loh, anmahni ngei pawhin sawifiah harsa an tih, fiah taka anrawn tarlan chang a awm fo a. Mizo *poetry-a doctorate degree* nei hmasa ber R.L.Thanmawia’n, “Poetry chu Romei ang a ni a, fiah lo riai hi a fiahna a ni (Thu leh Hla 26)” a tih ang deuhin, thu ai a fiah lo zawk karah chuan a chhiartu tan chhungril lama fiah em em siin hla hian a tarlang zawk fo a ni. Jean Cocteau-a’n, “Poet chu mi dawheh; engtik lai pawha thudik sawi t̄ hin mi a ni” (Live Journal) (n pag) a han tih te pawh hian, Poet te kutchhuak leh ngaihdan a rintlak lohna lam ai mahin; ngaihdan leh hrilhfhiahna hrang hrang awm thei kara thudik chhawpchuaktu an nihzia leh. An hlaa chik chet chet ngai, belhchian dawl ngaihdan rintlak nei an nihzia a tifiaw zawk mah awm e. Plato-a’n “History aiin *Poetry* hian thudik a hnaih zawk,” (John Kyriazogluo 1) a lo tihte nen pawh a la inhnerem chho thluam zel mai.

1. V. Thangzama leh mihring nun

Mizo hla phuah thiam hriathlawh hmasa pawl. mi nawlpui tuipei hlawn berte zing ami V. Thangzama hlaah hian mihring nun leh a chhehvela thil thleng te, mihring nun chik leh zuala chhutna leh thlirna a lang tam hle a. A nuna a tawn leh a chhehvela thil thleng te, khawvel zau zawk a thlira thil hrang hrang a hmuhte atanga mihring nun a chainain a kutchhuak hla hrang hrangte hi a khaikhawm a ni deuh ber mai. Kum 1977 bawr vela a phuah, ‘Siamtu zai ngai mai rawh’ (Personal Interview, V.Thangzama) tih hlaah phei chuan a hla danga mihring nun a thlirna kha fiah leh zualin arawn khaikhawm ta a ni, tih theih hial khawpin mihring nun a hmuh dan chiang takin arawn tarlang ta.

2. Logos chu eng nge?

Logos hi Greek ἄλογος a ni a, a thumal awmzia ngawr ngawr chu “La khawm, chhar khawm” (npag) tihna a ni deuh ber. Thumal ni ngawt lo a *concept* a nih avangin Greek *philosopher* hmasate hunlai aṭang tawh khan an lo zir Chiang nasa hle. Heraclitus chuan, “...thil nihna tak leh awmze nei inphuarkhawmna” (Heraclitus and the Birth of the Logos) (n pag) niin a ngai a, khawvel hi *Logos* hmanga inremkhawm a inzawm khawm niin a ngai. *Phaedo*-ah Plato chuan, hriatna dik mi pakhatin a pek theih ni a a ngaih thu a tarlang a, *Theatetus*-ah Socrates chuan *Logos* chu thil pakhat, thliarhran theih anih thu a tarlang baw (npag). *Stoic* ho khan *Logos* hi thil zawng zawng bula ngaihna an nei a, miin nun ṭha tak a neih dawn chuan *Logos*-ah a innghah a ngai niin an ngai a, Marcus Aurelius chuan, mihring nun inremna bulpui ber tur niin a ngai hial a (npag), Zeno phei chuan, khawvel a thil tak tak inphuarkhawmna, khawvel awmze neih tirtu niin a ngai a ni (npag).

Jewish ho pawhin *Logos* chungchang hi an lo chai nasa hle a. *Logos* nihna an hriat dan tlangpui chu

- (i) Thu
- (ii) Khawvel nihna pholangtu
- (iii) Finna zawng zawng awmna
- (iv) Dan, khawvel khaikhawmtu

te hi a ni (npag)). Philo phei chuan *Logos* chu engkim inphuarkhawmna, Pathian aṭanga chhuak, Pathian leh khawvel inkar thlunzawmtu niin a ngai a ni (*Britannica* npag). *Psychologist* ropui Carl Jung pawh khan *Logos* chu “...thil engkim khaikhawmtu (Carl Jung npag) a lo ti ve hial tho mai. “Thuthlung Tharah Johana chuan Chanchinṭha 1;3 ah, “Thu chu Pathian a ni (Mizo Bible, 131)” a rawn ti ta a, hmasang aṭanga Philosophers hrang hrang ten a hrilhfhahna an zawn a, an lo chai ṭhin chu a rawn hrilhfhah ta a ni. Chanchinṭha Johana zia 1;3-5 ah chuan,

A tirin Thu a awm, Thu chu Pathian hnenah a awm, Thu chu Pathian a ni. Chu mi chu atirin Pathian hnenah a awm a, Engkim a zain ama siam a ni; thilsiam zawng zawng hi ama siam loh engmah a awm lo. Amahah chuan nunna a awm; chu nunna chu mihringte enna a ni a, Eng chu thim zingah a lo eng a, thimin chu chu a hre lo.

tiin Pathian chu engkim dintu a nih thu leh amahah engkim a inphuarkhawm thu a rawn tarlang ta.

3. V. Thangzama leh Lal Solomona Psychology:

V.Thangzama hlaah hian mihring nun thlirna leh zirchianna chi hrang hrang kan hmu a, Siamtu Zai Ngai Mai Rawh tih hlaah hian chik taka thlirtuin mihring nun a zirchianna a fiah hle. He hla hian V.Thangzama mihring nun zirchianna(Psychology) a khaikhawm tih hial theih a ni. Chung mihring nun a chaina hrang hrangte chu,

3.1. Lungawina hmu lo mihring: V.Thangzama'n mihring nun leh zia a thlirna a thil langsar tak pakhat chu, mihring chu a nuna lungawina hmu thei lo leh lungawina tak tak nei ngai lo ni a a hriatna hi a ni. Khawvel Pathianin a siam dan mihringin a thlir chuan, thing leh mau, pangpar, thil nung chi hrang hrang te chuan rimawi an lo chhuah a, a siamtu siam danah chuan mawi em em tur anih laiin; mihring chuan ama nunah lungawi lohna leh vuivaina tur a hmu leh thuai a, ÷ahna tur mai niin a hre leh ÷hin a, Mihring chuan amaha duhthusamin, a duh dan taka awm te han chak ÷hin mah se, chu hmun a thlen chuan lungawi lohna tur a hmu leh tho a, tih ngaihtuahna nen (Personal Interview; V.Thangzama) "Siamtu Zai Ngai Mai Rawh" tih hla chang khatnaah chuan,

Aw, Khawvel thlir ila, mawi e mah ti ila,

Lung a awi seng lo ve, ÷ahna a tam mai thlawn;

Duh thu leng sam ila, tawng khawp a tling si lo (V.Thangzama Hla Phuah leh lehlinte 1-3)

tiin mihring zia a bet tlat ni a a hriat chu a rawn phuah chhuak ta a. Solomona'n Thuhrlitu 1:8 a "Thil zawng zawng hi ninawm mai mai a ni, sawiin a siak lo ve; Mit chu a thil hmuhah a tlai lo va, Beng pawhin a thil hriat a kham hek lo (Mizo Bible 845)" a tih te, "Nuih hi a atthlakzia ka chhar chhuak a, hlimhlawp lah eng ruai a ni lo – Thuhrlitu 2:8 (... , 846)" a han tih te nen hian a inhnerem thlap mai.

3.2. Lawmna hmu thei lo mihring: Mihring chu a duhthusam khawvel a thlen pawh a duhthusam dang um leh zel thin ni a a hriatna nen a han ngaihtuah chhunzawm zelin, mihring rilru chu vuivaina leh thikna tur zawng reng renga nun hmang; lawmna zawn pawh tum chuang lo niin a hre ta ber a,

Duhthuleng sam ila. tawng khawp a tling si lo,

Vuina hlir, thikna hlir, lawmna reng kan zawng lo (3-4)

a rawn tichhuak ta hial a ni. Solomona'n "...nun hi ka hua a ni; ni hnuaia thiltih reng reng hi mi tilungngaitu vek anih avangin; thil zawng zawng hi eng mah lo leh thil lothlawn mai a lo ni – Thuhrlitu 2;17 (846)" a lo tih chhan, mi a ang thoa mifing pawhin thihna a pumpelh dawn loh vangte (2:16), thawk rimtuin a thawhrim hlawkna pawh tel bik chuang lo va, thawk ve hauh lo hnena rochun leh tho chu mihring nuna thil thleng thin anih vangte (2;21), ramsate leh mihring fate chung a khawrel a danglam chuan loh vang te (3.19) a thikna leh vuivaina a khat chung a lawmna tur pawh hmu hlei thei lo khawpa mihring nun a thlir dan, he hla tlar tawite hian a rawn nemnghet Chiang hle.

3.3. Thawhrimna tlukpuitu mihring: V. Thangzama hian mihringin a damchhung nun a hman dan a han ngaihtuahin, lungawina leh lawmna hmu thei lo, rim taka hna thawka a duhthusam um reng renga a nun hmang ni mah se; khawvela thil t ha zawng zawng pawh nei mah se; lungawi ngai lo tur zia a hmuh tel tlat tawh avangin, mihring rilrua a nun leh a hma lam lungkham buaina chuan tawp hun a neih pawh a ring ta meuh lo a. Chutiang chuan a duhthusam a um a, lungawina hmu si lovin, hah leh chau

takin a thawhrimna a tlukpui leh a tih nmgaihtuahna chuan, “Mi aiin dawng hmasa ila, mi aiin chang tha ila tihna rilru hi Pathianin mihring rilru put hmang tura a duan emaw ni aw, tih tur hial khawpin mihring kan ngheh lohza, kan duhamzia, mahni hma kan sialzia, midang dip hial khawpa nun um kan ni em aw, chu chu Pathian ruat reng a ni em aw...” tih min ngaihtuahtir a (Personal Interview, V.Thangzama) tiin,

Khuanu rel reng ni maw, hmakhaw sial tum reng hi?
 Lei hi rochun sela, lungkham an bang dawn lo;
 Tlaina reng awm si lo, hah takin an um a,
 Hun khirhin a nanin, chauvin an tlusawp e (...)(5-8)

a ti vawng vawng ta hial mai. Lal Solomona’n “...thawhrimna zawng zawng leh themthiamna tinrengte hi thenawm elrelna vanga lo awm a ni – Thuhrlitu 4; 4 (...)(848)” a tih leh Pathianin mihring hnenah hausakna te sum leh pai te, zahawmna te, a chak zawng zawng pe mah se; chung thilte chu chen tura theihna a pek kher loh thu Thuhrlitu-6;2(...)(849) a sawi te, Pathianin tluang taka nung tura mihringte a siam laia; mihringten an tih khirhkhan zo vek thu – Thuhrlitu 7; 29 (...)(851) a sawi te hi V.Thangzama’n a rumpui vawng vawng mihring nun tifiaktu a ni.

3.4. Mihring rilrua zawhna tawp thei lo: Chung mihring nuna lungawilohna, vuivaina, duhthusam hmuh theih lohna, nun awmze nei lo ni a hriat zawng zawngte a ngaihtuahna aṭang chuan mihringin amah leh amah, chhungrila amah dik tak leh a rilrua tawp thei lo zawhna chh[^]nna a zawn thin chu he hla chang hnihnaah hian zawt letin,

Eng hi nge i zawn a, eng hi nge i lo um?
 Eng hi nge i hlut a, khawi lamah nge i tlan? ()(10-11)

a ti ta hial a. Solomona’n “Heng zawng zawng hi finnain ka chian tawh a ni. “Ka la fing ang chu” ka ti thin a; mahse, a teuh lo mai. Thil awmzia tak chu hla tak, thuk tak, thuk em em a lo ni a, tuin nge hmu chhuak thei ang? – Thuhrlitu 7; 27” a tih hian he zawhna hi chhang

tawk viau mah se; a zawttu mamawh chhanna erawh a pe chuang lo. Chu tak chu he hla phuahtuin a nun hman dan a thlirin, mihring hnenah “Eng nge a hlut a, a nun pumpuia a um ber?” a zawh chhan erawh a ni lawi si.

3.5. Mihring bul leh tawp Pathian: He hla phuahtu V.Thangzama hian siamtu rorelna hnuaia thilsiam ropui ber mihring nun, chik chet cheta amah siamtu nghenchhan lo nun ropui lo ru tak si chu, a nihna zawng zawng fiah taka a phelph pharh vek hnua, thurawn ngaihnaawm tak pein a tlang arawn kawm a,

Eng hi nge i zawn a, eng hi nge i lo um?

Eng hi nge i hlut a, khawi lamah nge i tlan? (...)(10-11)

a tih fak fak hnua

Chhut ngunin ding rih la, wawi sarih tawngtai la,

Lawm pawhin, vui pawhin, Siamtu zai ngai mai rawh (...)
(12-13)

tiin a chhungril damna tur arawn kawhbmuh ta a ni. V.Thangzama hian Thuhrlituin,

Finna hre tur leh lei chungah thiltih tak zawng zawng hre tura chhun leh zan, mu lo chhing lova ka rilru ka han hman chuan, Pathian thiltih zawng zawng, ni hnuaia tih takte chu miin a hmu chhuak thei lo tih ka hmu ta a. Miin zawng eng ang mah sela, a hmu chhuak lo vang; mi fingin hriat inring the mah se, a hmu chhuak thei bawh hek lo vang (8; 16-17)

a tih hi a hre Chiang hle. Amah bawkin, “Pathian tih la, a thupekte vawng rawh; hei hi mihring zawng zawng tihtur chu a ni mai. Pathian chuan thiltih zawng zawng chungah ro a la rel dawn si a, thil inthup engkim, a chhia emaw, a tha emaw te pawh tih hi (Thuhrlitu 12: 13-14)” a tih pawh pawmpui thlapin, “I nunah lawmna tur a lo thleng emaw, vuina leh lungawilohna tur lo thleng pawh ni se; nangmah dintu Pathian zai ngai takin lo nung zel phawt mai rawh” tiin, chutah chuan mihringin a tawn theih hlu ber a tawn tur thuin, “Nang erawh

Isua nen i thlamuang fo fan ang (Coda)” tiin a rawn nemnghet leh thlap baw.

4. V. Thangzama leh Logos:

He hlaa V. Thangzama'n mihring nun kil hrang hrang at anga a thlirna leh mihring rilrua zawhna lian ber chhanna a pek atanga lo lang chu mihring nun phuar khawmtu Pathian a nihna hi a ni. Mihringin zawhna tam tak a nei a, mihring chu khawi at anga lo chhuak nge anih? Lei leh van, tuihnua leh van thengreng zaupui a thil awm zawng zawngte hi tu din leh engtia lo insiam chhuak nge? tih chhanna zawwna vanga *Mythology* lo piang zozai te, Mizo pi leh puten an sakhaw kawngkalah Dawino chhuia inthawina hrang hrang an hlanna a engkimin vengtu leh enkawltu nei hrang tura an ngaihna hlimthla lo lang (Mizo Pi Pute 36) leh, mihringin amah ai a thilithei, amah tina theitu leh tidam theitu awm tura a ngaihna hlimthlain Sakhaw hrang hrang rinna phek a luah dan te, Greek, Stoic leh Jewish *Philosopher* ten *Logos* hrilhfhahna an zawwna kawnga mihring nuna thil pawimawh an chainain Johana'n "Logos chu Isua a nih thu (Mizo Bible 131)" a hrilhfhah hma hauh pawh a, Pathian a hnaih tial tial dan te, thudik (fact) puang chhuaktu ni a ngaih *Science*-in thiamna leh finna sang zel kara a nihna a thlak rengna kara ding nghet tlat, danglam ve ngai lo chu Pathian a nihzia V.Thangzama hian a hmu chiah hle a, heng zawng zawng hi mihringin Pathian rorelna a hriat phak lohzia (Mizo Bible 670) tifiaktu baw a lo ni si.

"Siamtu Zai Ngai Mai Rawh" tih hlaa zawhna zawttuin chhanna a pek hian mihring nun leh a kaihhnawih, amah dintu leh siamtu nena an inkar, mihring mitin a hmuh phak leh hmuh phak loh piah lam thlenga hrilhfhahna chu Pathianah a inphuarkhawmzia a rawn tarlang a. Amaha chuan nunna a awm thu leh chu nunna chu mihringte enna(...,131), mihring nun chhuntril ber thlenga entu tur a nihzia a rawn nemnghet chiah hle baw.

Tlangkawmna: Mizo hla phuah thiam chuai thei lo, mi

zawng zawng huap mihring nun darthlang fiah zet chhawpchuak chung a zoram rimawi khawvel cheimawi thintu V.Thangzama hlaah hian hmuh theih mihring nun leh a piaah lam ram hai chhuah tur tam tak a awm a. A hlaa mihring leh amah siamtu Pathian inlaichinna, mihring nuna buaina leh a chhan hrilhfhahna a phum te hian a phuahtu leh chhiartu khawvel a chhawpchuak a, nun hunpui inherin a her nawnpui leh changa thangthar mithiam zawkte chotu leh zirchianna dawhkan luah nawn fotu a la ni hgei ang.

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Di Chhawrthlapui leh Metaphysical Poetry

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Abstract:

A group of poets from the 17th century whose work is characterized by irony, conversational language, philosophical analysis, clever conceits, and metrical flexibility. In order to show off their wit, metaphysical poets frequently used original parallels, similes, and metaphors to explore love, religion, and morality. Recent developments in science were often included.

Thus, we will use a literary theory known as metaphysical poetry to analyze V. Thangzama's poem "Di Chhawrthlapui" in this article. A distinct metaphysical essence is difficult to convey in Mizo. We will draw attention to the composer's proficiency with philosophical and human nature concerns. In nearly every stanza, the composer deftly uses metaphysical nature to highlight human nature. Moreover, he highlighted human behavior in a way that few previous Mizo poets had done.

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Kan thupuih hian V. Thangzama hla ‘Zanin Chu Ka Di Chhawrthlapui’ tih kha *metaphysical poetry* (theory) aṭangin kan thlir dawn a. Metaphysical poetry nihphung leh ziarang hi sawifiah leh hrilhfhiah felfai kelhkawlh awlai tak a ni lem lo a. Chuvang chuan he thupui pawh hi kan chai rei viau mai.

Kan thupuih kan lut ang. *Metaphysical poetry* hi *literature* kan tih huang pangngaiah pawh hian han deh vel hi *theory* dang ai chuan a khirh ṭalh mai. *Science* leh *Philosophy* lam thil te enkawp ngai a awm ve nawk ṭhin avangin. Vun ngo ho zingah, he lama thawhhlawk leh hmingthangte chu John Donne, Henry Vaughan, Andrew Marvell, George Herbert te an ni tih hi, kan hriatna tih zauh nan han sawi hmasa ila.

He hla ziarang hian kum zabi 17 naah khan England leh Europe khawmualpuiah a vanglai a thleng a. He hla ziarangin a ken ber chu: tehkhinna thil hmanga chipchiar taka thil ngaihtuah zui tur (elaborate figurative language), thil inang miah lo kaihkawpa khaikhinna (original conceit) hman te, thu inkalh, dik thei baw si (paradoxes) hman te, ngaihtuah zui vang vang ngai thupui (philosophical topics) chhawp chhuah te a ni. Hemi hun lai hian, hun hma lama hla phuahtuten hla chu *metre* hmangin, uluk taka phuah tur a ni tia an sahuaithingvawn tlat kha sirah an hnawl baw a ni.

Dan kherkhiap hnuaia hla phuah an bik bosan mai bakah thil chhinchhiah tlak *metaphysical poetry* nihphung pakhat ni ta chu, ‘a hunlaia hla phuahtu ṭhenkhat ten hla phuah nana an pawm loh leh hman duh loh ṭawngkam an rawn hmang chho a, ṭawng tualleng saltiah lutuk (colloquial diction/language), ngaihtuahna ril tak sena hriat chhuah ngai (philosophical exploration), thil inang lo khaikhinna, mi la hman ngai loh hman chhuah (new and original conceit), awmze letlinga thil sawi (irony) leh dan bi cha (*metre*) zawm lo/pumpelh a hla phuah te a ni’ (electronic source).

Literature lamah chuan *metaphysical* kan tih hian taksa nei lo (khawvela awm ve lo thil – non physical) hmanga thil sawifiah tihna a ni mai awm e. *Metaphysical* hmanga hla phuah thin ten an thupui ken ber chu hmangaihna, sakhaw lam thil, chet dan dik leh dik lo thliar fel te a ni. Tin, an thu leh hlaah chuan khuarel (nature) hi hla phuah nana an hman tlanglawn em em a ni bawh thin. Khuarel thil te chu tehkhinna (metaphor) anga hmangin, nun, thihna leh vanthengreng thil lam pho chhuah nana an hman fo a ni. Ni, thla, arsi leh hunpui hrang hrang te chu an thinlung thuruk pho chhuah nan an hmang thin bawh.

Tin, he hla ziarangrawn lar chhuah hun lai khan mi tam tak chuan, a hun laia tih dan phung a ni lo bawh nen, pawm harsa an ti hle a. An selna thin pawh, 'Metaphysical poetry hrim hrim hian finna thil (intellectual) lam a pawl mah mah a, a hla hnap (poetic) tawh lo ti zawnga hmutu an tam a, a nihna chen pawh a awm ve reng a. A tir lama kan sawiah pawh a deh a khirh kan tih tawh kha. Hla dang ang lo deuhin, heng hla hi chu a chhiartute tan pawh ngaihtuahna (imagination) kaihkual a ngai nasa ve deuh thin reng a ni. Chu bakah an hla phuahna tawng hman pawh a no tawh lovin, a hla thu tawh lo a, tawng naran leh tualleng (colloquial diction/ language) an hmang nasa lutuk tia ngai pawl kha an tam reng a ni. Mahse, TS Eliot chuan chu tak chuan ngaihtuahna (thought - intellect leh reason) leh thinlung (feeling - emotion leh intuition) hman a ngaihna tura thil an kaikawp thiam kha tha a ti em em thung a, kan lu/thluak (head - mind/intellect) leh thinlung (heart - feelings/emotions) atanga min tiphur thei tura ngaihtuahna min siamsak tur an phochhuak ve ve thei kha a fakna pawh a ni ber ang chu' (electronic source).

Vun ngo ho hla ziarang dungthul ang diak diak chuan kan Mizo hlate hi phuah a ni lo tih chu kan chu hre vek ang a. A chungka kan tarlan *metaphysical poetry* hla ziarang zawng zawng pawh he hla 'Ka Di Chhawrthlapui' tihah hian hmuh tur a awm vek hek lo.

Mahse, a ziarang langsar tak tak, thil inang lo kaihkawpa tehkhinna siam (conceit) te, hmehbelna tehkhinna (metaphor), khuarel thil (nature) leh hmangaihna (love) lam thu te chiang takin hmuh tur a awm tih kan hre thei ang. Tin, TS Eliot-in 'ngaihtuahna hman zui ngaia thil inang lo an kaikawp thiam' tia *metaphysical poet* te a fak ang khan, he hla phuahtu pawh hian, mi nawlpui leh hla phuahtu tam zawk ten an tih ngai loh leh han chhut zui vang vang tur an hlaa a phum thiam hi, he hla ropuina leh ngaihnaawmna pawh a tih theih ang chu.

A hla chang khatna aṭangin thil pahnih kaihkawp hmanga tehkhinna a khai dan kan hmu thei nghal a. He hla phuah hun lai hi a kum kan hre thei chiah lo. Mahse, rinthu han sawi ila, he hla kalhmang ang hi a hun lai leh vawiin thleng pawn a tam lem lo a nih hi.

Zanin chu ka Di, chhaktiang chhawrthlapui,

Sakhmêlah ka thlang ber che;

Min tum ve che maw, lo her hnâi che maw,

Tlaivârin ka nghâk reng che.

Chunga thlapuiin mihring nun a khawih ṭhin dan leh mihringte nena inzawmna hi sawi fiah fel fak theih si loh a ni. Mihringte lunglen thu au chhuahnaah hian thla hi a serh zinga a mei ang mai a ni fo a. Mahse, bialnu ang hiala han chan ta chu an tam lem lovin a lang. He hla phuahtu erawh hi chuan a bialnu mitthla ranin, thla eng mawi no tak mai chu a bialnu angah a chan a. A ngaihtuahna kal zelah a bialnu nen an inkar thu ni tur ang chu thiam takin thla hmangin a puang chhuak thiam bik a. A bialnu leh khawvel pawn lam thil, thla te an kaikawp thiam nghal ringawt pawh hian a bul ṭanna aṭang hian ngaihtuahna seng turin min cho nghal hle a nih hi!

A hla thunawnah pawh a hmehbel tehkhinna hman a thiamzia kan hmu zui zel a. A hla thunawna hringnun leh thla a

suihfin dan te hi chhiar liam puat chuan a rilna hi hmuh kan mai awl tak tur a ni.

Ka Di Chhawrthlapui, i no kher mang e,
Lei thim en la, muan ang che;
Lenlai chènà lèng zawngte min hnèm la,
Liam lul suh la, ding reng rawh.

Hmeichhe hmelṭha hi chu an hmuhdawm mai bakah, mipa tam takin an ngaizawng em em fo a. An bula awm pawh nuam ti lo mipa an vang khawp ang. Tin, in leng leh rimtu te pawh an ngah em em ṭhin tih chu kan Mizo nunphungah chiang taka hmuh theihin a awm a. Zawnglai tlangval aṭanga nupui fanau nei tawh thlengin hmanlai kha chuan, khaw khat nula hmelṭhate chu an rim fur ṭhin a nih kha. A rimtu te zingah ngaihzawn bik pawh lo nei se, a ngaihzawn ve loh te thlengin a hmelṭhatna leh duhawmna chuan a ti lawm thei vek si. Thla mang laia, khawlai nawm loh dan leh a di hmelṭhai kianga a awm loh ṭuma, boruak nawm loh dan tur thlengin mitthlaah a rawn lang nghal a. Chuvang chuan inbosan loa, awmdun reng chu hlimna leh lawmna a awm reng theihna tur a nihzia a lang chiang viau a ni.

Hmeichhe no nalh tak leh thla eng no chek mai chuan inanna lai an nei a. Mahse, a inanlohna lai pawh tam tak a awm bawh ang, thil inang lo lutuk tehkhinnana a hman avang hian *metaphysical poetry* nihphung leh ziarang a ken zel dan a tarlang bawh a ni.

A hla chang hnihnaah pawh *metaphysical poetry* nihphung leh ziarang kan hmu zui zel a. *Paradox* leh *philosophical question* te pawh kan hmu chho ta bawh a.

Theih chang teh selang, lamtluang chhui dùnin,
Suihlung ka rualpui tur che;
Mahse rauthla lèng lamtluang em i zui?
Lungmāwla'n ka ngaithiam lo.

Hla phuahtu duhsamah chuan inzui dun rial riala, lungruah

taka awm a thlakhlehzia kan hmu a. Mihring te pawn kal kawng kan nei angin, thla pawn kal kawng a nei a. Kawng an nihna ve veah thil thuhmun leh inang ni thei mah se mihring leh thilsiam dangte tan a khawi kawng ve ve pawh chu zawh dun theih erawh a ni si lo. Pan lam tur kawng nei ve ve mah ni se an zawh dun theih lohna chuan a thu kal dan chu a rawn ti kawkalh ta chiah reng a ni (paradox).

Tin, ngaihtuah zui vang vang turin, a tlar thumnaah zawhna (rhetorical question) a siam zui a. Lamtluang an zawh dun theih loh chhan pawh ‘Mahse rauthla lêng lamtluang em i zui?’ a ti hian a tichiang nghal a ni. He khawvel atang hian thla kal kawng leh a chet dan zawng zaawngte chu mi nawlpui tan hriat theih a ni lo a. He lama zirbing mite chuan an lo hria pawh a ni thei. Chuvang chuan he hla phuahtu pawh hian thla kalkawng tur chu rinthu bakin zawhna a siam thei bik lo a. Rauthla leng lamtluang tih chuan, thih hnu piah lam ram a lang nghal tih pawh kan hmu thei a. Rauthla lamtluang pawh chu mihringte thih hnu kawng a nih tho dan kan hre thei bawk. Zawhna pawh rinthu maia siam a nih dan te; tin, a chhanna pawh hmuh mai tur a awm loh dan te hian *metaphysical poetry* nihphung leh ziarang chu a pawk chhuak tha viau a ni.

A chang daw tlehah, hla phuahtu duhtuhsam kan hmu zui zel a. A hma chiaha kan sawi tawh ang khan, mihring khawvel leh rau khawvel chu kal kawp thei a nih miao loh avanga a ngaihtiam loh thu te kan hmu a nih kha.

Thu tin ka hrilh min chhang ve si lo.

Tap nau ang i nuar em ni?

Indi bang lovin rauthla chang ila,

Zunleng ngaih ka bang mahna

He lai changah erawh chuan thla chu a duhthu te leh a hmangaih thu te thleng pawhin a ni ang, a hrilh dan leh a chhan si loh dan, a chhan loh chhan chu a nuarin a titau em ni ang, tih thu te

kan hmu a. Chutah, an pahniha hlim taka an awm dun theihna tur chu rau khawvelah thlarauin a nih thu min hrilh a. Chutah chuan duhthusam pawh a kim theih dan tur min hrilh bawk a. Tin, an inkar hmangaihnaah hian *metaphysical poetry* ziarang pakhat 'Platonic love' an tih chu chiang takin a hmuh theih bawk a. *Platonic love* awmzia chu tisa leh taksa initna, hmeichhiat mipatna (physical love) aia rilru leh thinlunga taka inhmangaihna (spiritual love) chawi len zawkna a ni a. He hla phuahtu hian an kara hmangaihna chu tisa leh taksa initna mai mai a nih lohzia a hlai a phum dan, a hla kan chhiar chuan chiang takin kan hmu thei ang.

A chang tawp berah chuan he khawvel hi inthenna ram a nihzia, induh leh inggai em em te, inngaizawng atanga nupa te thleng pawhin awmdun reng a theih loh hun te a lo thlen chang a awm ve fo a. Inngaihzawn lai ngat pheih chuan awm dun tum aia awm dun loh tum a tam zawkzia chu, ngaihzawng nei ve tawh phawt chuan an hre vek ang.

Ka Di Chhawrthlapui, hlei nga chu zuan la,

Lo lêt leh la kan tàwnah;

Sakhming ko che i, 'Zan Lalnu' tiin.

Tuan rêl lo la, chàm reng rawh.

He lai changa khawvel thil (physical world) leh khawvel pawn lam thil (non physical world) a la suihfin zelte hian, *metaphysical poetry* ziarang a nihna chu a chang tawp ber thlengin nghet takin a keng zel tih kan hre thei a ni.

A di chhawrthlapui chu a vanglai liamin, a mang hun pawh thleng mah se arawn la bial leh kung dawn a. Chung hunah chuan a hnenah lo kir leh se a tih dan te, a hming atana 'zan lalnu' tia a phuah dan te leh a lokir hunah chuan kal bo tawh loa, a hnena awm reng tawh tura a duh dan te kan hmu a. Mahse, heng thu a lak chhuahna hi mihringte inkara thil thleng thin te sawi chhuahna zawk a nih dan

kan hria ang a, chu tak chu a ni hringnun leh khawvel pawn lam thil a suihfin thiamna leh a hlain metaphysical nihphung nghet taka a vawn dan chu.

He hla hi zaithiam zingah sa an awm nual a. Mahse, hla chang khat hi an sa tel lo thin a. YouTube lama kan zawn kual hnuah, he hla satuah pawh sa hmasa pawl nia ka rin, a recording leh music kalphung te pawh 'hringdup beat' ang chi chu, a hla thu lak chhuahnan ka hmang ta a ni. Chuvangin, a hla chungchanga tihsual a awm a nih pawn, keima thua belha paih ve ngawt ni lovin, YouTube lama kan hmuh kan hmang a ni tih hi min lo hriatsak teh se.

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A Study of Ethics in Nunna Kawngthum Puiah

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Ethics hi philosophy zirna peng pawimawh tak pakhat; mihringte ngaihsan leh nungchang zirna a ni a. Kan ngaihhlut zawng hian nakina kan awm dan leh chet dan a tha zawng leh tha lo zawngin a hril thin. Ethic chuan sual leh tha, tha leh tha lo chung chang a kan tih leh tih loh turte, kan mawhpurhnate leh mihringte chanvo hrang hrang zirna a ni ti pawhin sawi ila kan sawi sual kher awm lo ve. Ethics tih thumal hi thumal tlanglawn tak, tawngkam khat maia hrilhfiyah erawh har tak si a ni. Nungchang lam leh thutlukna siamte zir chianna leh tih tur enfiahnate pawh a huam vek a. Ethics hi mihring min nih tirtu, nungchang siam a hnathawktute pawh tha taka an chanvo hlen chhuah theihna tur a puitu a ni a.

Ni tina kan chenhonaah hian a tel lo chuan nun a nuam thei lova, inpawhna tha leh khawtlawng nuam a awm tak tak thei ngai lo a ni. Ethics hi mithiam hrang hrangin sawifiyah tumin thapui an lo la tawh a; hrilhfiyahna pawh tam tak chhiar tur a awm nghe nghe a ni. Hrilhfiyahna zawng zawng sawi sen ni lo mahse, hrilhfiyahna thenkhat erawh kan thupui tan a tul miau avangin tlem a zawng tar-

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lang ila. Thomas Garret-a chuan, “Ethics chu mihring thil tum bik leh chu thil tum nena hmanrua inzawmna science a ni a. Tin, mihringte thil tum, an rawngbâwl theih nâna hmanrua thunun thiamna a ni bawk.” niin a sawi. (<https://www.slideshare.net/pooja209/ethics>). Manuel G. Velasquez-a pawhin ‘Ethics’ chu mi pakhat nungchang tehfung emaw, khawtlang nunphung tehfung emaw enfiahna a ni. Chu tehfungte chu kan nunah engtin nge a hman theih tih leh heng tehfungte hi a dik emaw, a dik lo emaw tih a zawt a ni; chu chu a chhan a tha tawk em, chhan tha hmanga thlawp a nih leh nih loh a ni fiah hi a ni” tiin a sawi (Velasquez 130). He hrilhfiahna hi ethics nihphung sawi nan chuan a fiah tha tek tawk viauin a ngaih theih awm e.

A tawi zawnga sawi chuan ethics chuan mihingin khawtlang tana tha a tih leh tih loh tur chung changah abik takin dan leh dun zawm te leh dikna chawisan te hi a tum ber pakhat a ni. (<https://www.slideshare.net/pooja209/ethics->) Heng hrilhfiahnate hian Ethics chu khawtlang pakhat pawm theih tur moral standard leh value hrang hrangte inzawm khawm a ni. Khawtlang pakhat dinhmunah chauh a inzawm tlat a ni. Ethics hian mihring nungchang a kaihruai thin. Khawtlang member tu pawhin dan leh hrai kalh a nih chuan khawtlang chuan a pawm lo. Nungchang lama thu bulte chu mimal leh hnathawhna lama nungchang kaihruaitu a ni. Ethics hian mipuite chu khawtlang tana chhiatna thlen thei thutlukna leh thiltih an siam loh nan a check thin. Heng hrilhfiahna leh ethis awmzia kan sawi aţang hian tunge ethicist chu? tih zawhna kan rilruah a awm nghal awm e. Ethicist chu ethics leh ethical code chungchanga a thutlukna chu khawtlang pakhat tana rintlak tawh a ni tih sawitu hi a ni a, a pawimawh ber chu midangten chu thutlukna chu entawn theih emaw, an hnaih theihna tur kawng eng nge maw taka sawi chhuaktu a ni. (Tjeltveit 37-39). Heng kan sawi tak aţang hian eng tiang takin nge Nunna Kawngthuam Puiah thawnthuah Zikpuii Pa hian ethics a pholan tih kan chhui dawn a ni.

Mihring chanvo leh mawhphurhna tha taka hlen chhuah hi ethics tum pawimawh tak a ni a. German ethicist ropui Imma-

nuel Kant-a khan kan ngaihtuahna hi nungchang lama innghahna bulpui ber a ni tih a ring a; kan rilru a rawn lang chhuak hian thiltih a rawn hring chhuak a, mihring thil tawn zawng zawng hian thiltih a rawn hring chhuak vek bawk niin a sawi bawk. Kant-a ngaituahna dungthulin Zikpuii Pa pawh hian chung mihring chanvo leh mawhphurhna hlen chhuak thei tur chuan a bul atanga mihringnun hi ngaihtuahna dik kan neih hmang a kan rem fuh a ngai a ni tih hi a ngaidan niin, chu ngaihdan chu mahni chetzia atanga lan tira midang zirtir hi a tihsan tur tha ber niin ngai bawk. Nunna Kawngthuam Puiah bung khatnaah chuan Pastor Lianzuala mize nghet leh tha tak mai chuan naupangte pawh chu a hneh a. A uapna hnuaiah chuan naupangte mit timim chi leh che mawi lo leh uang thawm awm si lovin mitin mai chu an inhnaih sawt vek tak zia kan hmu a.

Naupang lam hla sa chu a ngaihnawm bik a. An ziaah chuan kan Pastor zia chu nasa takin a lang; naupangte chu khuahkhirhna hnuaiah awm chung siin an rilru a zalen em em mai a, inthlahrung hlek lovin mipui zingah an duh tawkin an che vel a, an naupang rilru thianghlim tak mai chu insum hlek lovin a tak tak, mawl tak takin an khawsak puia, mahse, mit timin chi che mawi lo leh uang thawm awm si lovin mitin chu kan inhnaih sawt vek mai a ni. Chu chu kan Pastor naupang tak lo awm hnua kan bial hmasawwna niin ka hria. (Zikpuii Pa 7)

Naupangte hian an seilen zel nan enkawlna tha leh dik kawhmuh an mamawh hle; chutih rual chuan ethics tha neia an seilen theih nan tiang nena enkawl ngawt lovin, an dinhmun hre thiam tak chuanga boruak zangkhai tak siam sak chung a enkawl an ngai hle a ni tih kan hmu thei.

Tjeltveit-a chuan, “Ethicist chu ethics leh ethical code chungchanga a thutlukna chu khawtlang pakhat tan a rintlak tawh a ni tih sawitu hi a ni a, a pawimawh ber chu midangten chu thutlukna chu entawn theih emaw, an hnaih theihna tur kawng eng nge maw taka sawi chhuaktu a ni tiin a sawi a (37-39). He thlirna atanga thlir hian Zikpuii Pain Mizoten ethics tha leh nghet kan neih theihna tur

nia a ngaih chu Kristian zawng zawngin kan pawm tlan inghahna Pathianthua a kan nun chawm len hi a ni. Zikpuii Pa chuan heti hian duhthawh takin a sawi a.

Keini erawh Pastor hovin kan chambang a. Chumi zan inkhawm tuma Pastor thusawi tluka rilru khawih thusawi chu a vangin ka ring a! A chang chhiar chu Marka 10:13-16, a chang thlan chu “Pathian ram chu hetiang mite ta a ni sia,” tih hi a ni. Pathian rama naupang dinhmun tur chu thiam em emin, uar lutuk lo, uar lutuk si lovin, fel fiah thahin a han sawi a. Amah naupang rilru (Children Psychology) lam chhiar zau mi a lo ni baw a, a subject chu a hre hneh hle mai. Pathian rama naupang dinhmun tur a sawifiah hnuah, “Pathian ram chu khawi hi nge ni?” a han ti a. Pathian ram chu ringtute chenna ram hi a ni dawn lawm ni? Chuti anih chuan Sihzawl khua leh Zopui khua te hi Pathian ram chu a ni dawn lawm ni? Naupang hlim tur leh zalen tur hi kan khap ber mai thin em? Naupang te chu nakin lawka kan Kohhran leh kan chenna khawvel kaihruaitu turte an nih avangin, tunah tak hian thutakin, hmangaih leh duhsakin kan enkawl tur a ni, hau lovin hnar mai lovin! thutak zirtir zel chungin mihring nunah hian hlim takin kan kai lut tur a ni, hlim taka kan kaih luh chuan an nun a hlim ang a, an la hruai tur khawvel chu a hlim dawn a ni. (10)

Tjeltveit-an Ethicist chu midangten thutlukna chu entawn theih emaw, an hnaih theihna tur kawng eng nge maw taka sawi chhuaktu a ni tia a lo sawi ang hian, Zikpuii Pain ethics tha nei tura naupang nun chhawm chhoh dan tur a sawi aia tha hi vawiin thleng hian khawvel hian a la hmuchhuak chuang lo niin a lang. Chuvang chuan Zikpuii Pa hi ethicist tia sawi ve mai tur pawh niin lang.

Carol Buchholtz-in “Ethics chu inthununna a ni a, chu chuan thil tha leh tha lo a buaipui a, chubakah moral duty leh obligation pawh a buaipui baw. Ethics chu nungchang lama thu bul emaw, hlutna emaw siam a ni.” tia a sawite hian ethics tum leh nihna a pho lan rualin ethics chuan nungchang tha, kan tih leh tih loh tur leh

ngaihtuahna nghet neih tir hi a tum ber pakhat a ni tih kan hre thei. Zikpuii Pa pawh hian mihringin kan chanvo leh tih tur dik tak hlen chhuak thei tur chuan a bul thum atanga kan inzirtir a ngai a ni tih hi he thawnthu atang hian mawi takin a rawn chhawp chhuak a. Nunna Kawngthuam Puiah thawnthu a changtunu Ngurthansangi chu a naupanlai atang renga thu tak leh Pathianthu a chawm seilen a ni a. Naupang inkhawmpuiah pawh naupang, a mala thiam kim sang ber lawmman dawng nalh nalh thei khawp a naupang danglam, fel leh nunchang mawi a ni a. Tin, Ngurthansangi lawmman la pawh chapopui mai lovin, intermediate naupang leh zirtirtu zawng nen Ngurthansangite inah an lawm a. A pa Zalawma chuan urhsun taka lawmthu sawina hun hmangin, Pathian hnenah tawngtaiin lawmthu a sawi bawk a ni. Hemi tum hian Ngurthansangi Pa chuan, “Taia hian naupang enkawl a thiam a, a lawmawm a ni, amah hi kan tupa a lo ni hlah bawk a, Zopui tihming thatute zingah Taimama hi telh ve a phu a ni” tia Chhuanvawra a han fak hian midang hnena ethics tuh tura zirtirtu pawimawhna a tarlang kan ti thei ang. Chutiang taka sei lian a nih avangin Ngurthansangi chetzia leh nungchangah chuan sawiselna tur a awm lo e tih mai tur a ni. A nungchang chuan a hmel thatna a tizual a, tlangval zawng zawng te duh rawn a ni. Mahse, chuti chung pawh chuan a nungchang chu chapo leh midang dip zawngin a awm ngai lo. A hmangaih leh duh ber Chhuanvawran thapui chhuaha nulat tlangvalna hmanpui tuma a sual ngial pawhin Ngurthansangi chu a tlawm lova, “Tap chung chuan, Ka u ka hman-gaih che, ka hmangaih lutuk che, mahse a hun hma chuan min ti lui suh,” (Zikpuii Pa 61)tiin. Hemi tuma Ngurthansangi thinglunga a tih tak takna lo hnam chhuak chuan tharuma a hneh reng reng loh Chhuanvawra thinglung sak tak pawh a titlawm thei a ni.

Tharum hian a chang chuan kan chanvo leh mawhphurhna ‘ethics’ hi a hneh chhuh chang a nei thin. Mahse, chutiang hun a lo thlen pawhin nghet taka ethics chu tuh a nih tawh avangin ethics neitu thinlung chu chhuh theih a ni ngawt lo tih Ngurthansangi at ang hian a lang a ni. Captain Ranade (Mengranga) chuan Ngurthansangi a beisei tlat avangin nasa takin a pa Khawvelthanga a ng-

haisa a, a duh reng vang nilovin a tawpah Mengranga hnenah a tluk luh a ngai ta.

A hmasa berin MNF hi chuti teh chiam chuan a tanpui ngai lo va. A in leh lo ti mai ila, a inpui aia pawimawh zawk, a dawr leh bungrua zawng zawng a han kan khan keimahni hi min mawhpuh tlat mai a. Chu lovah a taksain a han tuar ve a, putar tawrhah zawng a na viau va, mahse an vaw kulcho ang deuhvin a rilru pawh an vaw dai a ni. A rilru hre ranin kan misual pa Capatin Ranade Mengranga khan Ngurthansangi a ngiat tlat mai a. A vau va, a ti tha a, thil tui tha tha a pe a, a tawpah a hnehchhuh ta a ni ber mai e. Chutia a neihtir tawh rau rau chuan kan lalpa chu a makpa Mengranga lamah chuan a tang ta tlat mai a. Chhuana tan chuan kan tling lo ve ti lamain thu a la ta a nih kha. (178)

Ngurthansangi tuarna hi hei mai a ni lo; Mengranga chuan a nupui tur angin a hruai a, mahse nupui fanau nei a lo nih si avangin Nawhchizawrhna hmunpuiah salah a hralh leh ta a. A chhia leh tha hriatna leh a duhthlanna chu a mah aia thilithei zawk leh a chungathuneitu chuan a rahbehsak a. A theih tawpin tan lain tal chhuah tum mahse a tan tih theih rual a ni lo, chu dinhmunah chuan a duhthu reng vanga awm ni lo mahse a chhia leh tha hriatna chuan a inthiam thei hlawl lo.

Ka u, ka pasal Ranade khan salah min hralh a ni. Innei turin Bombay lamah min hruai thla emaw ka ti a, mahse chu awzawng chu a lo tum lo va, nupui fanau nei a lo ni a. Bombay khaw pawnah a nu leh pa inah ni thum min dah a, a in ka luh a phal lo. Tichuan, hei tuna ka pu hian min lei a, nawhchizuarah min siam a, mi lian leh mihausa tlawn nan min hmang a, chu chu ka dinhmun a ni a, mihring ka ni tawh lo' a ti a. (234)

Ngurthansangi chungathil thleng zawng zawng hi uluk taka chhuitu leh hretu Chhuanvawra chuan a chhan a hriat khiau avangin miten archuk tui lo anga an ngaih awmdanah chuan sualna reng reng a hmu ve lo. Ngurthansangin a tuar chhan leh a chungathil

thlen dan kimchang a hriat hnu chuan,

Misualin i duh thu nilovin sualna ruamah an hnuk lui che a, chu suahsualnaah chuan chanvo i nei lo. Chuvangin he hmun atang hian ka hruai chhuak dawn che a ni...Ka rilruah chuan nasa takin khawngaihna a lo lut a, tin, inzahpuina rilru leh insitna rilru a neih avangin, a rilru chhungrilah chuan zahawmna nun chu a la ngaisang a ni tih a chiang a, chu chuan mi tilawm a. (234-235) tiin.

Tin, a chang chuan khawvelah hian kan sual leh phu vang reng ni lo, midang tihsual avanga kan tuar chang a awm fo thin a ni tih Bawrh-sapin Chhuanvawra a chhanna atang hian kan hmu a. Chung zinga tuartu chu Ngurthansangi hi a ni tih pawh kan hre thei.

Tunah chuan kal mai rawh. Tlai dar 4-ah Lammual atangin Helicopter-in i chhuah a tul a ni. I nan hman loh chuan convoy-ah i kal leh a ngai ang a, an lo ambush leh che chuan i sual vang ni lovin, midang sual vangin lung inah pawh i tang leh mai thei a ni a ti a. (120)

Kawng leh lama thlir chuan; Ngurthansangi chung a thil thlen dan zawng zawng leh a chhan chu Chhuanvawra chuan a hre chhuak vek a, chuvang chuan mipuiin dem tur leh mawhphurtu dik tak kan hriat theih phah a. Hei hi Ethics chungchanga theory pawimawh tak, utilitarian theory tia sawi, thiltih chu a rah chhuah atangin a dik nge dik lo tih a lang fiah thin tia a lo sawi nen pawh a inhne rem hle.

Ethics hian mimal tih tur leh mawhpurna hi a tum lian ber a nih avangin he lam hawi zirtirna pawh hmuh tur tam tak a awm a. Tin, thil chu dik leh fel tak a tih a ngai a, chu chu ethics zirna huanga pawimawh tak roerelna dik Theory of Justice tia sawi a ni bawh. A tawi zawnga sawi chuan he zirtirnain a tum ber chu kawng engkima fel tak leh tha taka rorel hi a ni e ti pawhin kan sawi thei ang. Nunna Kawngthuam Puiah thawnthuah hian ethics tha kan hmuh rualin ethics tha lo leh a nghawng kan hmu tel bawh. Dik tak chuan mahni ram chhana sipai leh sipai indo chuan theih tawp an chhuah a, lu chhum ban chhum huamin ram leh hnam chhan nan theih tawpin an tang thin. Mizoram buai avanga India sipai lo lut te hian Mizo

mipuie humhim a, India sawrkar ngaihdan a hel tuk dawl chu a ni berin lang. Amaherawhchu, Zopui khuaa India Sipai lo lutte chet dan erawh anmahni tirtu thu ang a che an ni ang em? A tirtu duh dan ang a che an nih chuan, India sawrkar ethics chhiat zia leh a ma khua leh tuite ngei pawh eng atan mah a ngai lo khawpin a chhia tihna a ni a. Tin, a tirtu thu lova khatiang ang khawp a an che a nih si chuan India sipaite ethics chu a chhe tak zet tihna pawh a ni ngei ang. India sipaite chet dan hetiang hian kan hmu,

Zopui khua an luh ni chuan mipa an hmuh hmasak sak an kap a, High School Headmaster Pu Thanthianga leh Carpenter Ruala pawh an kap hlum tih kan hriat chuan ka rilru a hnim suk a. Chu bakah sipai lo thlen zan chuan mipa zawng zawng hruizenin an phuar a, a tal deuh chu zawi zawi hnawkhawpin an vua a, putar pawh an hlah thlem lo tih ka hria a, chumi kara ka pa fel eta a lo chhuak chu mak ka tiin ka lawm a (95)

India sipai thinrim beidawngin mipui pawisawi lo an nghaisa chiam mai te hi, mak tak a ni.

Mizo sipaiho hawng tur chu kan hmu reng a, muang changin ramhnuai lamah an her liam a, an liam chauh tih chuan sipairawn pui tur chu a mak a mak an lo thawk a, Mahse, tumah an rawn nang si lo. Chutah an thinur beidawng chuan keimahni passengers ho chu min nghaisa ta chiam mai a, min vaw ta zawt zawt mai a, kei chu ka inveng a, ka zuan a zang baw a, min hem fuh thei mang lo. Mahse, min hemtu an tam a, inven sen zawhzai ni hek lo, min vaw thin a, a hnung zawnga ah han hlap hi ka eu zawk zawk mai a ni. (110)

India sipaite hi Mizo hmeichhe chungah hlei hlei hian an nunrawng niin a lang. Hmeichhe awmnem zawk te chungah leh zel tuan a, an thianghlamna meuh pawh zah sak duh lo sipai ethics hi a chhe tak zet a ni. “..kan leh lamah chuan hmeichhia an dah a, chu chu sipaiho chuan zantin an sual thin a. A thente chu an ai tuar tuar a, an tap a, “min chhan rawh u!” an tia,” (112).

He thawnthu a India sipaite chet dan zawng zawng hi ngun

taka kan chhui chuan, India sipaite chet dan zawng zawng leh an nungchang chu mihring nunphung leh an mahni awm dan tur nen ngei pawh a inmil lo unethical a ni.

Tin, dak la Helicopter chhunga Chhuanvawra leh Major inhnialna aṭang hian India sipaite ethics tlakchham zia leh pawisak an neih loh zia kan hmu thei. Chhuanvawra'n Major hnena kei min ngaihdam chuan engati nge ka thiante sualna nei loho pawh kha an ngaiham ve loh? tia a zawhna a chhanna aia ethics chhia hi a awm thei ang em aw tih mai tur a ni. Thil an zirtir duh che u a nih kha! Hnam sual in ni a, sawrkar lakah in hel a, mi tha pawh tha lo pawh thuhmun vek in ni, invaia khaihllum tlak in ni! (124)

Mizote hi kan ethics a ṭhat a, kan ngaihtuahna leh mawhphurhna dik tak kan hriat phawt chuan hnam dang te pawh kan khum thei a ni tih hi Nunna Kawngthuam Puiah thawnthu a Chhuanvawra chetzia aṭang hian min khawhham a. Rambuai laia hetiang tak mai Chhuanvawran India Sipai hmai chhana a hmachhawn ngamte hi Mizo tlangval danglam tak a ni tih a lantir a. Mizo tlangval Chhuanvawra chu Shillong khawpuia Inter-College Debate-ah tuma tluk lohin a thiam leh theihna a pholang a, pakhatna dinhmun hial hnamdang zingah a hauh a. Governor leh General te pawh a hmelhriat theih phah hial a. Genreral remruatnain Aizawl thleng Helicopter a chuangin, Aizawl aṭangin Zopui khua chu sipai motor-a chuangin a tlawh theih phah bawk a ni. Tin, India rama ṭhalai lekhathiamte inelna sang UPSC Exam chu Chhuanvawra chuan BA(Hons) exam result a hriat rualin a exam ve a; ṭha taka UPSC Exam paltlangin interview ah pawh a che ṭha hle. UPSC exam-ah chuan IAS pawh tling var var thei chuan a pawimawhna leh a tum a hlen chhuah theih zawk nan IPS thlang thei nalh khawpin a che ṭha a. Tin, IPS Probationer zingah pawh Chhuanvawra chu hruaitu ni nalh thei khawpin a che ṭha zui a ni. Heng zawng zawng hi Zikpuii Pa hian thawnthu ngaihnawm tak sawia a sawi rualin, amah ngeiin a lo paltlang tawh avangin a thawnthu ngaihnawmna piah lamah, Zofate hian tih tak taka kan tih chuan hnamdang te pawh kan khum thei a, hnamdangte hnunga kal reng tur kan ni bik lo a

ni tih hi kan thinlunga tuh a tum a ni. Kawng danga sawi chuan Chhuanvawra chet dan zawng zawng hian khua leh tui kan nihna kawngah hian kan chanvo leh nihna ethical right hum a, chhawm zel tur hian kawng dik kan zawha theih tawpa òan kan lak angai a ni tih pawh kan hmu thei bawk.

Rogene A. Buchollz khan ethics chuan mihringte nungchang dik tak siam tura thu bulte siam a tum a ni tih tih atanga thlir chuan ethics pawimawhna hi kan hre thar leh fo thei awm e. Mimal, pawl leh khawtlang hmasawna kawngah hian ethics hian hmun pawimawh tak a chang a ni. Mimal mize tihhmasawn nan, pawl leh khawtlang nun òatna atan pawh ethical standard sang tak hi a pawimawh hle. Ethics òa hian nun zahawm taka siam a; chut- iang mi chu khawtlang pawhin kan ngaisang a, nawhchizuar mai nia lang nimahse, Ngurthansangi chu he thawnthubu chhiartute chuan dem a hnekin kan chhuang a, tin, thawnthu mah ni se Chhuanvawra pawh kan chhuangin amah avangin Mizo nih pawh a nuam thar leh òin. Zirtirtu te, sakhaw hruaitute leh midangte hian mi rilruah ethics siamna kawngah chanvo tha tak an nei thei a ni tih Pastor Lianzuala leh Pu Zalawma te pawh hian an lantir a. Tin, khawtlang nun chawisan duh ethical mite hian khawtlang zinga chak lo zawkte khawtlang nun chawisang turin hna an thawk òin tih he thawnthu hian min kawhhmuh bawk.

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ENGLISH

SECTION

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Exploring Themes and Implications in C. Laizawna's 'Thuruk': A Study of the Mizoram Insurgency

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Abstract:

This analysis explores C. Laizawna's story 'Thuruk' in the context of the Mizoram insurgency, known as 'rambuai.' The story unfolds during a tough time for the Mizo people, leaving lasting memories. Despite the challenges, the insurgency sparked the creation of emotional stories, even for those who didn't experience it. The study looks into themes like the MNF's fight for freedom, the 'Khawkhawm' strategy, tricky government actions, and the tough times the Mizo people faced. The story tells a tale of strength, sacrifice, and the relationship between the MNF's actions and the author's words. The analysis asks questions about the MNF's plans, the author's reasons for certain characters, and how the insurgency affected people. In the end, 'Thuruk' stands out as a powerful story, capturing the heart of the Mizoram conflict and the hopes of a people fighting for freedom.

Introduction

The incidents during the Mizoram insurgency, known as 'rambuai,' are challenging to detail. However, it's evident that the hardships and

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fears endured are unforgettable. Despite causing difficulties for the Mizo people, the insurgency spurred the development of literature. To this day, these literary works resonate with people, even those who didn't witness the events. In this way, it's evident that the MNF's fight for freedom planted a seed of nationalist thinking in the minds of the Mizo people.

It appears that the Mizo people needed to experience and endure the conflict to develop a nationalist mindset. They were the ones who suffered and lost their lives, but their sacrifices were not meaningless. C. Laizawna's short story 'Thuruk' is a valuable resource in understanding the Mizoram conflict and its effects on human life, among the many published works available.

Life of Insurgency

On March 1, 1966, the Mizo National Front (MNF) declared independence. However, according to the Defense of India Rule, 1962, the MNF was classified as an 'Unlawful Association'. At the same time, the Government of India declared a state of emergency in the Mizo District Council (Mizoram) under The Assam Disturbed Areas Act, 1955 and The Armed Forces Special Power Act, 1958 (Government and Politics 58 & 59). The previous ways of governing the Mizo community were abolished, and the soldiers took over. They led and disciplined the Mizos according to their own wishes, causing a disruption of the Mizo people's culture and severe suffering. C. Laizawna's story 'Thuruk' sheds light on these events.

1. Khawkhawm

As the conflict escalated, the Indian army decided to gather villages in the hope that the people could be controlled more easily and efficiently and that the MNF's actions toward them could be controlled. This is what we called 'Khawkhawm'. Starting from the end of 1967, residents from various villages were relocated to a central grouping center. They did not hesitate to use force against innocent people and after they left, that burned down the villages.

In such a village, it is impossible not to see a mixture of human characteristics. It is clear that there are both good and evil, as well as sins. The more challenging a society is, the more problematic it becomes. C. Laizawna also stated, "The combination of various characteristics in different villages gave birth to a sinful lifestyle, which was embraced by each village." (21). It would not be inaccurate to say that it caused them

great suffering and led to a disregard for laws.

2. Deception

After the insurgency, due to unpeaceful moment the Government of India has issued a notice to the public to gather in the village in order to facilitate treatment. However, this seems to be only hypocrisy. It can be known that, there were many people, who were frightened and did not intend to eat their meal satisfactorily. R. Zamawia said, "They have given the name 'Progressive and Protected Village' (P.P.Vs) in striving to make a positive impact on the world. Freedom fighters, on the other hand, called as 'Concentration Camps,'" (Zofate Zinkawngah 517) which showcase that the Indian government's plan for the safety zone is not what it should be. This can also be known from 'Thuruk'; "This period cannot be left undescribed as difficult and dark. Even at night, we cannot sleep even though we feel sleepy; we have to torch down the flame of the fire...." (11&12) as the author mentioned, it can be said that the village people were not feeling safe and protected in the place where the government makes provisions for the people's well-being and safety.

3. Persecution and Death

It seems that the easiest way for the Indian army to gain power over the people and subjugate them is to humiliate or kill them. In this story, several aspects are evident: "Without any proper reason, they riotously beat the people just as they feared. In a situation like this, those who screamed loudly in pain and said 'aiah' loudest are beaten less for that" (14), "Some of them who were caught by the army were beaten to death. Some of them might be steamed to death by the smoke of boiled chili. Muana knows that there were people hung upside down to death..." (33), and "The army wanted to rape women, no matter how old or young, regardless of their cleanliness and pureness" (19). The author's depiction of the insurgency's life and Muana's treatment for injuries reveals the persecution and torture suffered by the Mizo people during that time.

The Mizoram Upa Pawl General Headquarters, a community organization in Mizoram, has published a book titled 'Rambuail leh Kei'. The book features personal accounts from individuals who have experienced suffering and hardship during the conflict in the region. The stories within the book provide a deeper insight into the experiences of those affected by the conflict, and shed light on the human impact of this challenging

period in Mizoram's history. The publication of this book is a significant step towards acknowledging and preserving the voices and experiences of those who have lived through this difficult time; "He used military force to destroy them, they arrested and beat anyone they want. They were imprisoned, some were shot and beaten to death. They asked for the location of the MNF...they were tortured with all kinds of punishments. They asked Lalchunglenga of Chawrtui village the location of MNF Camp, he did not know, they beat him to death," (Rambuai leh Kei 54) this such kind of things and many incidents were mentioned in this book.

Similar to real-life incidents, Muana underwent relentless interrogation merely for refusing to respond to questions about the MNF concerns. He was subjected to beatings, and tragically, his father faced fatal violence.

The MNF or the Author's fault?

Upon analyzing the story, it appears that the author C. Laizawna had a clear intention to establish Lalmuana as a heroic character. However, in doing so, the author may have gone overboard in portraying Lalmuana as an exceptionally wise and competent individual. This is evident in the way Lalmuana is portrayed as being capable enough to be entrusted with a crucial mission by the MNF leaders. It can be observed that the author may have tried too hard to create a heroic character in Lalmuana, which has resulted in his character being portrayed as somewhat unrealistic.

Although Lalmuana demonstrated remarkable wisdom and gained the trust of his leaders, it could be argued that the author's portrayal of him being assigned to a significant mission in his own village may not have been the most prudent choice. Furthermore, it is worth mentioning that in a previous narrative, Lalmuana was on the verge of marrying his beloved.

Regarding this matter, it appears that he is preoccupied by a sense of nostalgia. Consequently, he struggles to maintain complete focus on his objective. Furthermore, this distraction has even placed his partner in a perilous situation and, arguably, resulted in the unfortunate demise of his father. In one instance, Muana found himself in a potentially hazardous situation. Being the leader of the group, he felt responsible for ensuring everyone's safety. Despite feeling tired and slightly distracted, he took charge and led the way through a particularly treacherous area. However,

his lack of focus almost led to an accident, leaving him feeling guilty and remorseful. Muana realized that it was imperative for him to be fully attentive (Thuruk 7). The situation at hand highlights Muana's sense of guilt for being interrupted from his deep contemplation while leading a crucial mission. As the person with the most extensive knowledge of the village, he understood the gravity of his role and the responsibility entrusted to him. Muana's guilt stems from the realization that his temporary distraction may have caused him to overlook important details or miss out on critical information that could have impacted the mission's success. Considering the circumstances at hand, it might not be the best course of action for the author to allow him to undertake a crucial mission.

The writer implies that there might be an alternative perspective regarding the way the MNF (Mizo National Front) handled the insurgency situations. C. Laizawna might have a different opinion on the matter and might want to express it. He may object to the way MNF tackled the issue and may not support their approach. However, C. Laizawna does not provide any further evidence to support his claims.

We can also point out that C. Laizawna is aware that Lalmuana was sent to his village on a mission. The mission's nature is not specified, but it can be inferred that it might be related to the insurgency issue. It is unclear how this information is relevant to Laizawna's objection to the MNF's handling of the situation. More context and details are required to understand the author's message accurately. The decision to send troops to Lalmuana's village despite the knowledge of its location suggests a deliberate attempt to showcase the poor conditions prevalent under the rule of the Mizo National Front (MNF). It is possible that the aim was to highlight the negative impact of MNF governance on the lives of the Mizo people, who appeared to be suffering as a result. This inference, in turn, raises serious concerns about the prioritization of the safety and well-being of the citizens by the MNF administration.

Despite successfully completing his mission, Lalmuana was arrested and suffered serious injuries. The Indian army was left fuming with anger and frustration as they witnessed the people they had long despised and considered inferior out-run them. This escape was made possible with the help of a person who was perceived to be a significant member of the community, with a strong sense of duty towards the area.

The army's failure to apprehend the escapees and the apparent betrayal by someone they once believed to be on their side only added to the already high tension in the region (Thuruk 25). In the midst of the Indian army gathering, Muana's wounded body lay at the center of the assembly, revealing to the villagers the poignant connection between him and his father in the village. In an immeasurable display of paternal love, Muana's father hurried to embrace his injured son, even in the heartbreaking realization that he could not preserve his life. The anxiety to tend to his son's wound was evident in his expression; he was unafraid to risk his life to assist, yet regrettably, he couldn't (ibid 17). As a consequence of this incident, Muana's father, Nuna, was coercively employed as a tool for interrogating his son and ultimately subjected to fatal beatings. Muana's family confronted significant challenges due to his mission directed by the MNF leaders. The unfolding events left them in a precarious situation, experiencing adverse consequences that led to a critical state of affairs.

Approaching this in a transcendental manner raises numerous questions about the MNF leaders' decision to send Muana on a pivotal mission to his own village. The curiosity to unravel the reasons behind this choice prompts reflections on accountability, questioning whether it lies with the MNF or the author.

Conclusion

C. Laizawna's short story 'Thuruk' serves as a poignant exemplar, illustrating the profound impact of the Mizoram conflict. The narrative provides valuable information about the incident, shedding light on its repercussions that significantly affected numerous lives. The short story effectively depicts the movements of both the MNF and Indian troops in a village, making it a compelling narrative that offers insight into the complexities of the situation. The author employs the story as a tool to articulate personal aspirations and ideological perspectives within the context of the Mizote's struggle for independence. The author's ideology of an exemplary leader, characterized by courage, decisive action, and a willingness to sacrifice for the country, is embodied in the character of Lalmuana. Notably, Lalmuana also demonstrates the adept use of wisdom and knowledge to navigate challenging situations. Certainly, the story, through Siami's belief that joining the force is a Mizo man's duty, and Pu Nuna's courageous commitment until his demise, encapsulates the author's ideology of nationalism (6). The narrative becomes a poignant expression

of the Mizo people's aspirations for solidarity and support, revealing the essence of individuals driven by love and allegiance, willing to employ any necessary means to uplift their nation.

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Difficulties in Second Language Learning in Secondary Schools (With special reference to Mizoram)

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Abstract:

In Mizoram, a region in India known for its diverse linguistic landscape and educational challenges, the Language learning highlight specific issues faced by students learning a second language in secondary schools. This could include challenges related to the fear of language, or linguaphobia, the fear of judgment in language communication and Weak in Grammar, factors influencing language acquisition.

Mizo students struggle with English, a second language which is very different from the native Mizo language (Tibeto-Burman language family). This difference creates challenges in grammar, sentence structure, vocabulary, and pronunciation. The study suggests a lack of adequately trained English language teachers in Mizoram schools.

Language learning refers to the process of acquiring the ability to communicate effectively in a new language. This involves developing skills in listening, speaking, reading, and writing, as well as understanding

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the cultural context in which the language is used. Language learning can occur through various methods, including formal education, self-study, immersion programs, and practicing with native speakers. The ultimate goal of language learning is to be able to communicate fluently and confidently in the target language. Second language learning in secondary schools can be a rewarding experience, but it also comes with its own set of challenges. Here are some factors responsible for the students facing difficulties in learning second language.

1. Fear of the language: The fear of language, or can be called linguaphobia. It is not as common as some other fears, but it can be a real barrier in communication and learning. Language is a tool for communication, not a competition. The most important thing is to use it effectively to achieve your goals, whether it's informing, persuading, entertaining, or simply connecting with others. The students as a whole are not so much acquainted to the English language in certain cases; especially those students transitioning from Mizo medium to English medium education can face several challenges. "We admire people who are fluent in English and are eloquent speakers. But it would seem like we do not give much appreciation for an articulate Mizo language speaker, in fact, if we can laugh and make jokes along with them we seem to feel contented enough" (Khangte 84).

The impact of transitioning from Mizo medium to English medium education can be complex. While mastering our mother tongue is undoubtedly valuable, but it is more crucial to as it is the key to success for academic and professional line. But English is the biggest challenge facing by the secondary schools students in Mizoram. "The student feels hesitant to speak in English and this hinders the growth of the student's proficiency in the language" (Lalsangpuii 179). It is obvious that everyone makes mistakes while learning a language. The key is to embrace the learning process and focus on communication rather than perfection.

2. Fear of judgment: The fear of judgment can definitely be a hurdle in language communication. Wrong pronunciation can definitely lead to a lower level of confidence in language. Mispronouncing words can lead to a fear of being judged or corrected, making people hesitant to speak up and participate in conversations. "One of the tragic ironies of modern life is that so many people feel isolated from each other by the very

feelings they have in common, including a fear of failure and a sense of not being enough” (Brown Intro.) Fear of Speaking is the most common fear, students worry about being judged or misunderstood when speaking the new language. to the Mizos, “In the present day Mizoram, English is held so high that proficiency of English is often confused and misconceived with ‘being educated’” (Lallianpuii 19). This can be especially true in unfamiliar settings or with new people. If someone consistently mispronounces words, it can make it harder for others to understand them. This can be frustrating and lead to misunderstandings, further discouraging them from speaking.

Another important factor is reduced sense of mastery. Not being able to pronounce words correctly can make someone feel like they haven’t truly grasped the language, impacting their overall sense of accomplishment and confidence.

Imitating native speakers is generally a good strategy for pronunciation, there are indeed situations where it can lead to astray. Not all native speakers pronounce words exactly the same. There are regional accents and dialects within a language. Imitating someone with a strong regional accent might not be ideal for learning “standard” pronunciation. In casual conversation, native speakers may speak quickly and slur their words together. Some sounds in a new language might be difficult for the native tongue to reproduce perfectly. This can be tricky to imitate accurately and might lead to misunderstandings. “The negative evaluation comes from an attitude that the speaker of another language is trying to ‘show off, and the learners are afraid of this judgement” (Attanayake 112).

However, it is important to note that while imitation can be a valuable tool in language learning, it should be complemented with other strategies such as active engagement, practice, and exposure to diverse language contexts. The learners should aim for naturalness rather than perfect replication, as linguistic variation among native speakers exists and striving for absolute imitation may not always be attainable or necessary.

3. Weak in Grammar: When we come to learning a new language, like English language, we need to study its grammar. The importance of grammar cannot be neglected and before we do that, we need to understand what grammar is (Dhingra, Intro). Being weak in grammar can affect language learning, but it doesn’t necessarily have to completely

halt student's progress. Grammar provides the foundation for sentence structure, which can be tricky to grasp without a solid understanding of the rules. This can make it difficult to understand complex sentences or form grammatically correct sentence for the students. "English writing is considered as a vital part during the academic life of students. Several grammatical errors and difficulties appeared among students when leaning English because of the poor knowledge and experience of students with lexis and grammar in their daily life" (Israa 45).

Being weak in grammar also leads to wrong sentence construction that can definitely impact a student's fluency in learning a second language. Students struggling with sentence structure may find it difficult to understand how sentences work in the new language. This can lead to confusion and frustration, hindering their progress. If students consistently use incorrect sentence structures, they risk solidifying these errors in their long-term memory. This can make it harder to speak fluently and accurately later on and can also reduce confidence. "Fear of making grammatical mistakes while speaking is a common concern for many language learners and even native speakers" (Quora n.pag). The fear of making mistakes can lead to a lack of confidence in speaking and writing. Students might be hesitant to participate in conversations or complete writing assignments.

While incorrect sentence construction can be a hurdle, it's a natural part of the learning process. By creating a supportive learning environment, focusing on communication alongside grammar practice, and offering constructive feedback, teachers can help students overcome these challenges and develop fluency in the second language.

4. Conclusion:

Second language learning in secondary schools equips students with valuable skills, knowledge, and perspectives that are essential for success in an increasingly diverse and interconnected world. By employing engaging methods and catering to individual needs. Educators can make language learning a rewarding and enriching experience for all students. It also promotes intellectual growth, cultural understanding, and personal development, enriching students' lives both academically and personally. In this ever- changing world, technology has developed in such a way that it has reached every corner of the world. With the rise in technology, English language is spreading like wild fire. Almost everything that we see

and watched through the internet is in English language. This in a sense makes the English language superior.

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Depression Proneness Among Students at Govt. J. Thankima College and Govt. Aizawl College

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Lalduhsangi***

Abstract:

Depression is a common mental disorder. It involves a depressed mood or loss of pleasure or interest in activities for long periods of time. It is different from regular mood changes and feelings about everyday life. It can also affect aspects of life, including relationships with family, friends and community. This paper tries to compare the level of depression proneness between the students of Govt. J. Thankima College and Govt. Aizawl College and compares it in terms of gender in both Colleges. The results showed that majority of the students from both colleges had below average depression proneness. The study found out that male students show more depression proneness than female students in both the Colleges.

Key Words: Depression Proneness, College, Students, Aizawl

Introduction

Depression is a mental state, organic or circumstantial, characterized by prolonged and disproportionate feelings of sadness, pessimism, helplessness, apathy, low self-esteem and despair.

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According to the cognitive theory of depression (Beck, 1987), depression is associated with pessimistic expectancies, a negative view of the future comprising one aspect of the negative cognitive trait.

A depressed mental state is characterized by aversion to action and bad mood. People who are depressed frequently lose motivation, become disinterested in, or experience less pleasure or delight from activities that would ordinarily make them happy. A person's thoughts, actions, emotions, and general sense of wellbeing are all impacted by depression. People who are depressed frequently lose motivation, become disinterested in, or experience less pleasure or delight from activities that would ordinarily make them happy. This suggests that institutions need to teach students about depression susceptibility skills in order to preserve their mental health. Specifically, the bulk of college students are teenagers. They used to feel anxious, stressed, depressed, etc. from a range of disciplines. There could be various factors for depression among individuals. Fear of failure in exams, is another factor which would lead to depression in students. Lack of love and affection, fear of security and future along with the above factors would complicate the behaviour of students and if untreated would have disastrous effects on the career of students.

Rationale of the study

The prevalence of depression in India among young adults, particularly college students, is more significant because of wide range of economic structure, culture, religion etc. Moreover, the students of the present generation are already exposed to drug abuse, alcoholism etc, which may contribute to depression. (Herimath, 1987) found that depressive students are more prone to low level of self confidence than the non depressed subjects; and non depressive students are better in academic achievement, compared to depressed students. Lalhmingangi (2020) found that the age group of 15-21

had higher in depressive behaviour than the age group of 22-28 among Mizo male youth. This study was an attempt to understand level of depression proneness among the students of the selected colleges in Aizawl. Attempt was also made to know whether there is any difference in depression proneness between the students of two colleges and with respect to their gender.

Objectives of the study

1. To study the level of depression proneness among the students of Govt. J. Thankima College and Govt. Aizawl College.
2. To compare the level of depression proneness between male and female students in Govt. J. Thankima College and Govt. Aizawl College.
3. To compare the level of depression proneness between students of Govt. J. Thankima College and Govt. Aizawl College.

Null Hypotheses

The following null hypotheses have been formulated for the present study:

1. There exists no significant difference in the level of depression proneness between male and female students of Govt. J. Thankima College and Govt. Aizawl College.
2. There exists no significant difference in the level of depression proneness between students of Govt. J. Thankima College and Govt. Aizawl College.

Method of the study

Descriptive survey method has been used for the present study.

Population and Sample

The population of the study involves all the students of Govt. J. Thankima College and Govt. Aizawl College. 120 students were

being selected as representative sample, 60 students (30 male and 30 female) from Govt. J. Thankima College and 60 students (30 male and 30 female) Govt. Aizawl College using stratified random sampling method.

Tool Used

The detail of the tool used is given as under:

- Name of the tool : Depression Proneness Scale
- Author : Dr Niranjan Prasad Yadav
- Year : 1971
- Published by : National Psychological Corporation

Statistical Treatment of data

To analysis the collected data, descriptive statistics like percentage, frequency distribution and measures of central tendency were used. T-test was also employed to text the null hypotheses and find out significance difference between mean of selected variables.

Analysis of Data and Results

Analysis and interpretation of data was done in accordance with the objectives as follows:

Table No. 1

Level of Depression Proneness among Govt. J. Thankima College and Govt. Aizawl College

Sl. No.	Level of Depression Prone-ness	Govt. J. Thankima College	Govt. Aiza-wl College
		No. & % of Respondent	No. & % of Respondent
1	Extremely High Depression Proneness	0	0

2	High Depression Proneness	0	2(3.34%)
3	Above Average Depression Proneness	3(5%)	5(8.33%)
4	Average Depression Proneness	14(23.33%)	0
5	Below Average Depression Proneness	23(38.33%)	23(38.33%)
6	Low Depression Proneness	18(30%)	21(35%)
7	Extremely Low Depression Proneness	3(3.34%)	9(15%)
Total		60(100%)	60(100%)

Table-1 mentioned that the Level of Depression Proneness among Govt. J. Thankima College and Govt. Aizawl College. Below average depression proneness had highest percentage in both colleges i.e 38.33%. Govt. J. Thankima College and Govt. Aizawl College had no students in extremely high depression proneness. Also Govt. J. Thankima College had no students in high depression proneness level while Govt. Aizawl College had zero students in average depression proneness level.

Table No. 2

Level of Depression Proneness among male and female students of Govt. J. Thankima College and Govt. Aizawl College

Sl. No.	Level of Depression Proneness	Govt. J. Thankima College		Govt. Aizawl College	
		Male	Female	Male	Female

1	Extremely High Depression Prone-ness	0	0	0	0
2	High Depression Proneness	0	0	2(6.66%)	0
3	Above Average Depression Prone-ness	1(3.33%)	2(6.67%)	1(3.33%)	4(13.33%)
4	Average Depres-sion Proneness	9(30%)	5(16.66%)	0	0
5	Below Average De-pression Proneness	14(46.67%)	9(30%)	13(43.34%)	10(33.33%)
6	Low Depression Proneness	6(20%)	12(40%)	8(26.67%)	13(43.34%)
7	Extremely Low Depression Prone-ness	0	2(6.67%)	6(20%)	3(10%)
Total		30(100%)	30(100%)	30(100%)	30(100%)

Table-2 showed that level of depression proneness between male and female students in Govt. J. Thankima College and Govt. Aizawl College. Male students had highest percentages in below average depression proneness level in both colleges. There was no male student in extremely high depression proneness among the two colleges. Female students had highest percentage in low depression proneness level meanwhile zero percentage was also found in extremely high depression proneness level in Govt. J. Thankima College and Govt. Aizawl College.

Table No. 3

Comparison between male and female students of Govt. J. Thankima College and Govt. Aizawl College with reference to

their Depression Proneness

	Male (N=60)	Female (N=60)
Mean	67.85	62.75
S.D	18.229	17.773
Mean Difference	5.10	
SEM	5.012	
Calculated t-value	1.587	
df	118	
Critical t-value (Two tailed)	1.980	
Level of Significance	NS	

It can be seen from Table No. 3 that the mean score of male students is found to be 67.85 with SD=18.229 and the mean score of female students is 62.75 with SD=17.773. Difference could be observed between the mean score of male and female. However, the calculated ‘t’-value is less than the critical ‘t’-value. Hence, the null hypothesis was accepted. It was inferred that there existed no significant difference between male and female students in Govt. J. Thankima College and Govt. Aizawl College in the level of their depression proneness.

Table No. 4
Comparison between Students of Govt. J. Thankima College and Govt. Aizawl College with reference to their Depression Proneness

	Govt. J. Thankima College (N=60)	Govt. Aizawl College (N=60)
Mean	66.76	64.74
S.D	17.28	15.76
Mean Difference	2.02	
SEM	3.938	

Calculated t-value	1.087
df	118
Critical t-value (Two tailed)	1.980
Level of Significance	NS

The above table (Table No. 4) show that the mean score of students of Govt. J. Thankima College is 66.76 with SD=17.28 and the mean score of students of Govt. Aizawl College is 64.74 with SD=15.76. It can be observed from the table that the calculated t-value (1.087) is found to be less than the critical t-value (1.980). Therefore, the null hypothesis 'There exists no significant difference in the level of depression proneness between students of Govt. J. Thankima College and Govt. Aizawl College' is accepted.

Discussion

According to this study, the level of depression proneness among the students Govt. J. Thankima College and Govt. Aizawl College was found to be below average. The comparative analysis showed no significant differences between male and female students and between the two selected colleges. But there are some reasons to be concerned. One major worry is that there are still college students who have above-average and high levels of depression susceptibility. As a result, we must investigate the root of this issue and devise a plan to address the factors that lead to depression in college students. Although, the study had not found significant difference in level of depression proneness based on gender, but there still possibility that male students are more likely to experience depression than female students which could be a matter of concern.

Conclusion

Depression is a prevalent mental health issue characterized by a depressed mood and a diminished interest in activities among students. This will not only affects their academic performance,

but also serious mental health problems that could gradually lead to suicidal tendencies among students. This study had found below average level of depression proneness among college students. But, there is always the possibility of developing mental stress and depression among students due to the changing nature of social relationships, exposed to excessive usage of various social media and drugs abuse or alcohol addiction.

Therefore, it would be wise to take preventive measures to tackle this issue by facilitating counselling services to students in schools and colleges. This issue could also be address by providing awareness programme to students, teachers, parents and various civil organisations about the important of mental health well being and the negative effect of mental health problems.

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Shared Spaces and Connected Histories in the Indo-Myanmar Borderlands

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Abstract:

This paper explores the historical trajectory of the 'Zo' people (Kuki-Chin-Lushai in colonial parlance) who inhabit the southern half of the Indo-Myanmar borderlands today. Borders – regarded as the indisputable demarcation between nation-states have emerged as faulty over the years. When viewed from the standpoint of the 'transborder people,' upon whom the borders were imposed through the hegemony of colonial and post-colonial states, the violence is unmissable. The North-Eastern frontier of India witnessed several partitions in the course of the 19th and 20th centuries as a result of colonial and postcolonial state formations. Although they did not result in immediate bloodshed as in the India-Pakistan Partition of 1947, these borders embody a kind of cartographic violence and absurdity that is only beginning to be acknowledged.

With a focus on the 'Zo Culture Area,' the paper seeks to address the implications of state interventions like border making and restrictions on trade and mobility, upon the identity, culture, worldview, emotional bonds, and livelihood of the border people,

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from pre-colonial to present times. The Kuki, Chin, and Lushai people live under different political realities today but historically, the 'transnational' region that they inhabit today formed one 'Culture Area.' The paper explores how borders have been transcended in recent times to forge new alliances and revive old bonds. The everyday life of border communities characterized by routine border-crossings challenges the popular assumptions about borders as an unbreachable line.

Keywords: Zo, transnationalism, Indo-Myanmar border, borderlands, Kuki-Chin-Lushai.

Courtesy of depictions in popular media, the term 'border' conjures images of a barren land dissected by barbed fences and heavily armed men, clearly delineating the boundaries between 'us' and 'them.' In reality, such stereotypical portrayal holds true only for a few extremely volatile and sensationalized borders like the Indo-Pak border, owing to the extremely visible and violent Partition it precipitated in its wake in 1947 and after. Once unquestionably accepted as the demarcation between nation-states, 'borders' have emerged as flawed in the scholarship of the last few decades, particularly when viewed from the perspective of 'transborder people' upon whom the borders were imposed by the colonial and post-colonial states. The North-Eastern frontier of India has also witnessed several less publicized partitions in the course of the 19th and 20th centuries as a result of colonial and postcolonial state formations. While these partitions did not result in immediate bloodshed as in the case of 1947, they embody a kind of cartographic violence and absurdity that is only beginning to be acknowledged.

The borders on the North-Eastern frontier of India are peopled, porous, unfenced, and marked by a few military outposts and checkpoints. This paper focuses on the 1600 km long Indo-Myanmar border which spans four Indian states: Arunachal Pradesh, Myanmar, Mizoram, and Nagaland. Emphasis is laid on the region

inhabited by the 'Zo' people, better known as Kuki-Chin-Lushai in colonial parlance. These people inhabited the southern half of the Indo-Burma borderlands, extending from Arracan-Chittagong in the south to Manipur and Cachar in the north. British involvement with the Zo people began with the rapid annexation of Assam and Arracan following the Anglo-Burmese War of 1824-26. Colonial expansion into the 'Zo culture zone' in the late 19th century was motivated by a desire to control the 'unruly tribes' and prevent periodic raids by the hill tribes on British lowland colonies on the Indian and Burmese sides.

Today, the Kuki, Chin, and Lushai people live under different political realities. The Chin resides in Myanmar under a military dictatorship, while the Lushai have asserted a new 'Mizo' identity for themselves within the Indian Federation. Meanwhile, the Kuki are spread across North East India, Myanmar, and the Chittagong hill tracts of Bangladesh. Despite their present contexts, historically, these groups are believed to belong to the 'Zo-Fate' or Zo Family (Pachau and Schendel 7). They once inhabited a contiguous territory and shared several common characteristic traits that distinguished them from the surrounding people. According to Pum Khan Pau, the transnational region inhabited by the Zo people today constituted a 'culture area' in pre-colonial times ("Amalgamation Policy" 3). However, it was divided and fragmented by the creation of boundaries in the 19th and 20th centuries. Edward Sapir defines 'culture areas' as 'groups of geographically contiguous tribes that exhibit so many cultural traits in common as to contrast with other groups (Pau, "Amalgamation Policy" 3).

The common traits that characterize the historical 'Zo culture area' include a belief in the myth of a common origin known as Khul or Chhinlung or Sinlung, with the origin point being a cave that remains a mystery. Additionally, there is a shared belief in the myth of a ritual journey to the abode of the dead, wherein the most prominent

river or mountain close to a particular tribe was considered to be the route to the afterlife. The region also exhibited surplus distribution through 'Feasts of Merit' in the recent past, involving the ritual killing of sial(mithun). Linguistically, there is a shared affinity to the Tibeto-Burman family. The practice of shifting cultivation is common and economic, religious, and political power was vested in the institution of chieftainship. Social structures within the Zo culture area are also unique like the system of bachelor's dormitory (ham/sawm/zawlbuk) and household councils (bangkua or inndongta).

During the colonial era, different ethnographers and missionaries undertook the task of documenting the various tribal or clan names in North East India. However, they ended up narrowing down the numerous sub-groups within the Zo family into three standardized groups – Kuki, Chin, and Lushai, in an effort to streamline and simplify administration as well for ease of translating the Bible to three local languages instead of over at least fifty. This simplification, while convenient for official purposes, overlooked the rich diversity and interconnectedness of the Zo people, compressing their complex identities into a more manageable framework. Three proposals for their amalgamation into a single administrative unit were rejected in favour of maintaining separate colonial districts, a decision solidified by the Chin-Lushai Conference of 1892 (Pau, "Amalgamation Policy" 9-10). After independence, the separate administrative units went to three different post-colonial Nation-states – Myanmar, India, and Bangladesh. The Zo people now found themselves divided by international boundaries – erasing any prospects of reunification. Over time, these imposed categories solidified into new identities within distinct national and state boundaries like the Mizo identity within the Indian state of Mizoram. Even, within these boundaries, further fragmentation and demands for autonomy fuelled by modern nationalism and identity politics persist, perpetuating the cycle of division within the Zo family.

Besides the territorial and physical fragmentation brought about by the enforcement of political borders, they also induced profound changes in the inner organization of Zo society and their worldview. Modern geography, with its primary instrument of boundary-making – mapping, played a crucial role in this transformation by partitioning the space inhabited by the Zo people into territorial districts. This process significantly altered the indigenous conception of space and the associated worldview. In pre-colonial times, the Zo people mapped political spaces mentally and not cartographically, as in the modern scientific understanding of space. Since political power that rested on the chief largely depended on ‘tribute relations,’ the borders of chiefdoms across Southeast Asia were fluid, overlapping, and dynamic (Winnichakul 63). This conceptual difference in understanding of borders and space was often incorrectly perceived by colonial officials as a lack of knowledge and understanding among the indigenous people about the land they inhabit, which was then used to justify the imposition of modern geographical discourse with no regard for the existing discourse (Winnichakul 37).

Traditional Zo conception of ‘space,’ ‘territory,’ and the ‘self’ was centred around the tual, symbolizing the site where a communal altar was set up, usually in the chief’s courtyard on the occasion of the founding of a new settlement called khua (village). The extent of the new settlement was ritually delineated by encircling the area with the intestines of the sacrificial animal, to mark the area of spiritual influence. The borders of the khua were fluid and shifting. Inhabitants of this ritually defined territorial area were known as the tual community. Distance was measured in terms of the number of days it took to travel from the imaginary centre of the village (tual) to any location. If tual represents the ‘self,’ khual refers to the ‘other.’ ‘People who remained outside the ritually defined khua(village) were called khual (stranger/outsider)’ (Pau, “Transborder People” 5-6). In addition to the Tual-Khual dichotomy, a second dichotomy

was the distinction between the lowlanders in the plains of Assam and Burma called Vai and Kawl respectively, and the highlanders, i.e. their own tual.

The imposition of colonial administrative borders (inviolable lines demarcating the limits of political influence, the crossing of which without due permission amounts to illegality) which replaced ritually defined village borders, brought about a radical transformation in the world as the Zo people knew it. The chief who was traditionally believed to derive power from the most powerful spirit, now found himself relegated to the status of a colonial agent, significantly reducing his prestige in the eyes of his people. The Zo people were now forced to look elsewhere for the guidance and spiritual support that the chiefs were no longer able to provide. They accepted newer worldviews like Christianity that provided better guidance and assurance to a society that was undergoing rapid and far-reaching changes under colonial intervention. Gradually, traditional myths and rituals received a setback and came to be appropriated within Christianity.

As the borders solidified into international boundaries, a new concept gamdangmi, meaning one who belonged to a different political geography or a foreigner, was introduced alongside the traditional understanding of the self (tual) and the other (khal), thereby creating 'otherness' at the macro level (Pau, "Transborder People" 9). No society is completely devoid of conflict and the Zo experienced their own localized feuds from time to time in the pre-colonial times. However, these conflicts were confined to the micro-locality level. With the making of modern borders, relationships among the Zo people became more complex, and problems acquired a macro nature (Pau, "Transborder People" 7). The feeling of otherness became more rigid.

On the flip side, the colonial encounter fostered unintended bonds among the Zo people. The spread of Christianity and

the standardization of languages for Bible translation facilitated communication among the earlier disparate groups who spoke different dialects despite living in proximity. Whether as enemies or allies of their colonial rulers, Zo people found common ground to build relationships amongst themselves through rebellions against the colonial state and participation in global conflicts like the World Wars. Consequently, a newfound sense of belonging to a common Zo family gradually took root among these people and further intensified as nationalism emerged among the hill tribes. The strongest political assertion of Zo identity and demand for territorial reunification of the 'Zo culture area' was witnessed post World War II, fuelled by the growing administrative and local-relational ties in the war period. This is also when discussions regarding the creation of a separate Zo land under direct British Crown administration emerged, although the proposal ultimately did not work out (Pachau and Schendel 201).

In the post-colonial times, the rampant recognition of tribal and sub-tribal groups demanding minority Scheduled Tribes status and autonomy by the government led to the crystallization of rigid identities, thereby becoming a barrier to Zo unity (Pau, "Transborder People" 11). The translation of the Bible into newer local dialects led to the emergence of local dialectical identities, solidifying internal differences, and arresting social fusion. The underlying point here is that colonialism and its process of cartographic boundary formation, which privileged administrative convenience over ground reality, led to the internal and external fragmentation of the Zo tribes along the Indo-Burma frontier. The territorial division engineered in the nineteenth century created a social, cultural, and most importantly psychological divide in the minds of the people of the region, that could potentially have been avoided if all Zo-inhabited areas were integrated under one colonial administrative unit.

While such an arrangement would have been fortunate, to dwell on that would be wishful thinking because the borders

separating Zo people on the map have very real implications for both states and individuals on both sides of the border today. These are not likely to change anytime soon, especially at a time when we see the rise of hyper-nationalism across the globe. So, any intervention in the borderlands at the national or local level must prioritize upholding the sanctity of international borders. In recent times, the assertion of a transnational Zo identity across India, Myanmar, and Bangladesh has been articulated in terms of facilitating cultural and material development among the Zo people within their respective nations through cooperation. Non-political organizations like the Global Zomi Alliance strive for “holistic development” of the Zo people across the world without breaching the sovereignty of the respective nation-states. This seems to be a step in the right direction because the assertion of political re-unification is extremely impractical and can only spell disaster and violence today.

Moreover, even as new trans-national identities like the Zo Fate are being constructed and friendly cooperation is observed between nations, especially in times of natural disasters owing to this shared identity, it is imperative to acknowledge that the same people have developed new identities within their respective state boundaries, which significantly shape their present reality. Despite historical connections, there are limits to tolerance as evidenced by the intolerance displayed towards immigrants and refugees from within the Zo family when they have overstayed their welcome, labelling them *gamdangmi* (foreigners) as witnessed in the reception of the Chin refugees seeking asylum from the Junta dictatorship in Myanmar in the Indian state of Mizoram. Any realistic attempt at reviving old relations would be successful by fostering and nurturing connections among the border communities in a way that improves their livelihood without impinging on state authority as well as without making any community insecure about their position within their current homelands. For such insecurities tend to divide, rather than unite. The Global Zomi Alliance transcends the divisiveness

associated with borders and gives it new meaning.

One promising way to develop a historically more complete and theoretically richer sense of the interconnections between areas is to start with objects and people in transnational movement (Sharma 56). While borders cannot be erased, they can be transcended through human interactions and trade relations. Referring back to the porous nature of borders in the Indo-Myanmar borderlands discussed above, the separation between the border people was never complete. These borders created a cultural landscape where transnational identity forms germinated in border villages. So even as the Zo people began to see their kin on the other side of the border as 'foreigners,' the people on the immediate borderlands continued to share symbiotic organic bonds. Preserving the sanctity of these organic trans-border communities in a manner that is mindful of both security concerns and local realities can go a long way in ensuring peaceful and healthy border relations.

The people residing on the immediate borders engage in constant cross-border movements for a variety of reasons. First, they depend on each other economically and cannot afford to stop the cross-border movements even if that means risking being criminalized in the eyes of the law. Given the arbitrariness of colonial borders, it would be no surprise that many families would have close relatives residing on the other side of the border. People also cross borders to avail better medical and educational facilities which in most cases, are more easily and quickly accessible across the border rather than traveling long distances within their nation. Thus, it is the sheer practicality of the situation emerging out of historically shared bonds and geographical convenience that has kept transborder movement in border villages alive, in the absence of strict enforcement as in the Indo-Pak border. This duality or 'paradoxical nature of borders' underscores the role of borders in both dividing indigenous communities as well as facilitating the

revival and continuation of relationships among the transborder people through interaction, and exchange across the border (Pau, “Transborder People” 5).

Talks of sealing the porous Indo-Myanmar border come up from time to time to address issues such as the illegal trafficking of drugs and cross-border insurgency. In light of fresh violence in Manipur since May 2023 which has also been linked to cross-border narcotics smuggling, talks of border sealing have intensified in the official circles. While sensible when seen through the lens of security, such a restriction, if accompanied by strict enforcement would spell grave difficulties for the day-to-day lives of people on both sides of the international border who are still dependent on each other economically and share emotional bonds.

Formal trade between India and Myanmar through the twin towns of Moreh-Tamu through designated Land Customs Stations (LCS) has been established since 1994. But owing to several factors, the bulk of the trade between the two Nations is carried out through informal channels along the open border. In the pre-LCS situation, barter or informal exchange of goods was the most preferred mechanism of trade. With the setting up of the LCS, this became difficult. The majority of the import and export license holders in Moreh are illiterate and do not have a sense of import-export rules nor are they bothered about it. Earlier, even with legal taxes, illegal taxes, extortion, etc., trade could go on because they had evolved a mechanism over the years. Since the unofficial exchange rate of currency appears to benefit them, they are not willing to transact business under the normal trade system with a letter of credit. At present, Moreh's people are suffering as Myanmar's traders no longer find the market attractive because the items in the official list alone, no longer fulfil their needs. Now the Indian traders can legally import and export only the few listed items but before the trade was formalized, traders used to place demands on individual suppliers for any item they needed. ‘Today in Myanmar

Chinese goods are more in demand than Indian goods because of affordable price and importing from China is cheaper' (Sharma 58).

It is a dilemma and a tragedy for the inhabitants of the border areas that most of the time, their loyalty is doubted by the nation-state. However, when their shared cultural landscape is infringed upon, they are left with no option but to engage in extra-territorial forms of contact which the state now views as subversive. In such a situation, the mythical and historical connections of the past like the Chhinlung myth are evoked by the common people to justify the use of the common shared space. Nonetheless, modern nation-states do not recognize or accommodate these spaces and histories as they fall outside the modern geographical notion of space, characterized by rigid political boundaries, often labelling their activities as ethno- nationalism or secessionist tendencies. Given their interconnectedness, even a temporary ban on movement is likely to have a huge impact on the daily lives of the border communities. It is therefore prudent that authorities from both nation-states find common ground and acknowledge the reality of the enmeshed lives of border communities and evolve mechanisms to deal with security threats without infringing upon their livelihoods. People depend on the shared space mainly for economic reasons, but with economics, social relationships also materialize and these need to be respected in negotiating transnational spaces. Sealing off these borders would spell dire consequences for the livelihoods and bonds of the borderland communities who share different levels of intimacies and dependencies. The everyday life of these border communities, characterized by routine border-crossing in the transnational places they inhabit, constantly challenges the assumptions about the exclusive nature of the boundaries of nation-states and taken-for-granted concepts of nationalism.

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Impact of COVID-19 on Academic Performance of High School Students: An Exploratory Study in Mizoram

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Abstract:

Education is one of the most affected sectors by the COVID-19 pandemic globally. Prolonged school closures affected school children statewide, resulting in a loss of learning. Mizoram, a northeast state of India, is one of the places where a total lockdown has been announced extensively during the prevalence of the COVID-19 pandemic. This state was poorly affected by the second wave of COVID-19. The present study was conducted to study the impact of COVID-19 on the academic performance of high school students. The study's findings indicated that high school students performed exceptionally high during the pandemic in 2021. Qualitative analysis revealed the reason behind the performance.

Keywords: Academic Performance; COVID-19; High School Students.

Introduction

The COVID-19 pandemic has had far-reaching effects on nearly every aspect of society, including education (Huck &

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Zhang, 2021). It was one of the most adversely affected areas by the COVID-19 pandemic in India and across the globe. Educational institutions worldwide have temporarily closed or implemented localized closures affecting about 1.7 billion students populations worldwide (UNESCO, 2020, as cited in Aji, 2021). Many schools and universities around the world either postponed or canceled all school or campus activities to minimise gatherings to decrease the transmission of the virus (Aji, 2021). More than 32 crore students have been affected by the various restrictions and the nationwide lockdown imposed on March 25, 2020, in India (Walia, 2020).

Prolonged school closures affected school children statewide, resulting in a loss of learning. Direct teaching and student interaction were no longer applicable during the COVID-19 pandemic. Aji (2021) found that the national lockdown of educational institutions had caused a significant interruption in students' learning. Many schools and colleges suspended classroom teaching due to the pandemic (Madhy, 2020). They switched to online teaching, which has been a compulsion rather than a choice (Sahu, 2020). Despite being the only solution, all students were not benefitted from online teaching and learning during the COVID-19 pandemic (Hashemi, 2021). Many students have no access to online teaching due to a lack of the means, instruments, or digital divide (UNESCO, 2020). Most students had problems with internet connectivity and technological facilities (Busaka & Daka, 2022; Noori, 2021).

The pandemic posed many challenges in public and private schools, including an expected rise in dropouts, learning losses and an increase in the digital divide (Gupta & Garg, 2022). Sakpere et al. (2021) found that the pandemic did not only lead to physical, technological, and economic challenges to education for students but also psychosocial challenges, that may affect students' engagement and commitment to their education in the post-pandemic world.

Most remote learning measures implemented during the first school closures in the spring of 2020 were inadequate for student learning (Hammerstein et al., 2021). Many educational institutions adopted it to ensure the safety of students and staff and continue learning beyond the classroom walls (Walia, 2020). It affected students' academic performance adversely in many aspects, such as their ability to perform well in each course activity and their performance in assignments (Hashemi, 2021). Besides online teaching-learning process in practice, many state school examination boards conducted online exams during the crisis also.

The first case in Mizoram was reported on March 24, 2020, and the first death was recorded in the state on October 28, 2020. Mizoram is one of the places where total lockdown has been announced extensively during the prevalence of the COVID-19 pandemic. In Mizoram, many public and private secondary schools were shut down in compliance with the State Government order/directives to restrain the spread of Coronavirus. The committee of the School Education Department, Government of Mizoram, has recommended operational guidelines for implementing education during the COVID-19 pandemic (School Education Department, 2021).

Before school closures, the High School Leaving Certificate (HSLC) Examination 2020 was conducted offline in February-March 2020 by the Mizoram Board of School Education (MBSE). Further, the year 2021 was the COVID-19 pandemic prevalence period. The academic session 2020-21 was undoubtedly poorly affected by the Coronavirus. These two years' examinations, 2020 and 2021, were conducted during the pandemic. The academic session 2021-22 was less affected by the pandemic as offline classes could be taken in most schools after July 2021 due to the diminished rate of the COVID-19 pandemic in Mizoram. Concerning the pre, and post-COVID-19 period, investigators considered the year 2019 as the pre-COVID

period, the years 2020 & 2021 as during COVID-19, and the Year 2022 as the post-COVID-19 period.

Rationale of the Study

The pandemic affected the academic performance of students worldwide (Hashemi, 2021). Students were poorly affected due to school closures due to lockdowns induced in our country. High school is crucial for students as this would become the base for further studies. It is vital to explore the academic performance of high school students during the COVID-19 period and compare it with the pre and post-periods to induce educational implications. Mizoram is a most remote state in the North-East region of India. This state was poorly affected by the second wave of the COVID-19 pandemic. Teachers and students faced certain challenges during a pandemic that may impacted students' academic performance. A survey on 'Access to Digital Devices' by Samagra Shiksha in April/ May 2021 showed that 38.31% of students were without devices across the sections of School Education in Mizoram. There were 19.52% of students without a device in the second section alone in Mizoram (School Education Department, Government of Mizoram, 2021). Biswas and Rahaman (2021) found that the pandemic has severely hit the academic sector due to the lack of proficiency in online teaching mode. In addition, there was a technological and infrastructural lacuna in remote mountainous locations in Mizoram (Biswas & Rahaman, 2021). Few studies have been conducted on higher education students concerning the impact of COVID-19; however, school education has yet to be explored. The academic performance of students during COVID-19 may be affected positively or negatively. The present study aims to analyze the impact of COVID-19 on the performance of high school students and compare it with the pre and post-pandemic period in Mizoram.

Research Questions

1. What is the status of students' performance in HSLC

Examinations conducted by the MBSE pre and post COVID-19?

2. Is there any substantial variation occur in the performance of high school students due to COVID-19 pandemic?

Objectives of the Study

To analyze students' performance in HSLC Examinations conducted by the MBSE pre and post-COVID-19.

1. To explore the reasons for the variations, if any in the performance of high school students during the COVID-19 period.

METHODOLOGY

Research Design

A mixed-method research design was used for the present study. An explanatory sequential design was followed for the study. In the study, first quantitative data was collected from secondary sources, and later qualitative data were collected from students and teachers to support the findings from secondary data.

Sampling

Five types of schools (Government, Deficit, Aided, Lumpsum, and Private) are found in Mizoram. The primary data was collected from all type of schools. Simple random sampling was used to select the two schools of each management from Aizawl city. 5 teachers from each school were selected. Overall, 47 teachers from 9 schools participated in the study. Further, a focus group discussion (FGD) was conducted with a group of 10 students who passed the high school examination in 2021. They were studying in the 12th class in Modern Higher Secondary School (Deficit), Bazar Bungkawn, Aizawl, was chosen for 'Focus Group Discussion' (FGD).

Tools to be used

A self-made open-ended opinionnaire was used to collect the data from teachers and FGD was conducted with high school pass students.

Data Collection and analysis procedure

Initially, secondary data was collected from the MBSE in result books (2019 to 2022) published annually. Further, the investigator collected relevant information from the website of the Department of School Education, such as notifications regarding the commencement or suspension of offline classes and the mode of examination during the COVID-19 period. Further qualitative data was collected from students and teachers to find out the reason behind their performance. The investigator took permission from the headmaster to conduct the study. Afterward, an open-ended opinionnaire was administered to teachers. An FGD was conducted with ten students for 45 minutes after getting permission from the principal. The moderator/chairman started the meeting by introducing the topic of discussion. He asked the group members to share their views regarding their respective performances in the HSLC examination 2021.

DATA ANALYSIS AND INTERPRETATION

Objective-1. To analyse students' performance in HSLC examinations conducted by MBSE pre and post-COVID-19.

Table 1

Overall Academic Performance of High School Students

<i>Year</i>	<i>No. of Pass Students</i>	<i>Students' Pass %</i>	<i>No. of Fail Students</i>	<i>Students' Fail %</i>
2019	11783	67.93	5094	29.37
2020	12324	68.33	5552	30.78

2021	14847	82.43	2856	15.86
2022	12304	70.64	4928	28.29

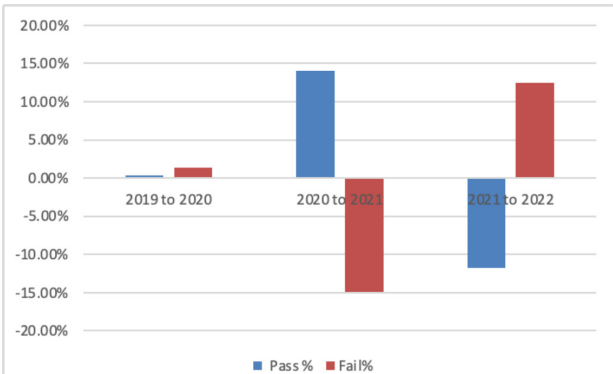
Table 1 show the academic performance of high school students in the HSLC Examination from 2019 to 2022. It is depicted that there is a remarkable increment in passed students and a decline in failed students in the year 2021. Further, the data was analyzed concerning the difference in sequential years presented below;

Table 2
Variation in the Performance of High School Students

Status	2019 to 2020	2020 to 2021	2021 to 2022
Pass %	0.40%	14.10%	-11.79%
Fail %	1.41%	-14.92%	12.43%

Table 2 shows a negligible increment, i.e., 0.4 %, in students' performance from 2019 to 2020, whereas a noticeable increment, i.e., 14.1%, in the year from 2020 to 2021. Concerning failure, a slight increment, i.e., 1.41 %, was recorded from 2019 to 2020, whereas there was a noticeable decline, i.e., 14.92 %, in 2021. Straight deterioration, i.e., 11.79 % in the passed students from 2021 to 2022, and an increment, i.e., 12.43 % in failed students, can be seen. It was reversed to the year 2021 performance. It is presented in Fig. 1.

Figure 1
Variation in the Performance of High School Students



It can be interpreted that students' performance was less affected by COVID-19 in 2020. The performance of candidates in the HSLC Examination in two years, i.e., 2019 and 2020, can be concluded as more or less the same, as their difference was only 0.4%. Further, the year 2021 was the COVID-19 pandemic prevalence period. The Coronavirus has undoubtedly impacted the academics of students this year. Surprisingly, the performance is exceptionally high. Further, the performance of candidates in the year 2022 dropped down again. It can be known as the year of regaining the former performance that was firmly recorded in the past two consecutive years, i.e., 2019 and 2020.

The analysis of the result revealed that the performance of the candidates during the COVID-19 pandemic prevalence period, i.e., 2021 was extraordinarily high. The reasons behind such performance were explored afterwards. The investigator collected information from the MBSE website and collect data from teachers and students to explore the reasons behind the exceptional performance. Investigator found that the MBSE conducted the offline HSLC Examination in all four years successfully, so there was no scope for malpractice. It was also noted that the board reduced the syllabus of the HSLC by 30% from the current course for year session 2020-21 due to the COVID-19 prevalence period (MBSE Notification dt. August 7, 2020).

Objective 2: To explore the reasons for the variations, if any in the performance of high school students during the COVID-19 period.

To address the objective no 2, open ended questions were asked. Question number 1 was framed to know the teacher's opinion about the variations in the HSLC results conducted by MBSE during the 2019-2022 academic years. In the second question, the researcher gave some probable reasons of variations (Online Teaching-Learning; Students' exposure to e-resources; Online Peer group Interaction;

Reduction of syllabus; Flexible Evaluation process; Saving Time and Energy due to studying at home; More parental involvement in the studies) and ask their opinion about the reasons. The qualitative data were collected from 47 teachers from five type of schools. The data was studied several times and identified commonality in the responses. The response of the teachers were coded as Adhoc Aided School Teacher as A1 to A10, Government School Teacher as G1 to G 10, Private School Teacher as P1 to P10, Deficient School Teacher as D1 to D10 and Lumpsum School Teacher as L1 to L7.

- **Concerning the first question**, i.e., “What do you think about the variations in the HSLC results conducted by MBSE during four 2019-2022 academic years?” Teachers presented their views;

They said that COVID-19 was the factor behind the variation in HSLC results published by MBSE. Classes were conducted online due to school closures and tried to continue the academic session during 2020-2021. After all efforts, it was impossible to cover the syllabus, so MBSE decided to reduce the 30 % syllabus for the year 2021 examination. Unanimously, most teachers viewed the reduction of the syllabus as the significant reason behind the performance in 2021.

One of the Teacher's response from Deficit School

“Students in 2019 and 2020 attended offline classes regularly, so there is no variation in HSLC results but comparing (2021 and 2022) the result of the previous year, i.e., 2021, was too high because this batch of students was not fully offline. Apart from that reduction of the syllabus is another reason”.(D 8)

Teachers supported the decision of reduction of syllabus taken by MBSE,

In this regard one teacher's responses from Adhoc Aided School;

“MBSE reduced 30% syllabus to alleviate the problem faced by the students who could not attend offline classes due to the pandemic, and because of the measure taken by the MBSE, the results of the exam were also reliable”.(A7)

“During this two-session syllabus is reduced by 30 %, it was a wise decision as students could not learn all the syllabus. It is not coming under the concession. All the examination conducted by MBSE is reliable.”(A9)

Some of them showed their impression of worry towards the loss of learning and knowledge, which is reflected in the HSLC result 2022, in the following words;

“Due to the COVID-19 pandemic, the learning & knowledge level of students is declining drastically, and it affects the pass % of HSLC results in 2022; this happens due to not having normal classes and being unable to conduct online classes effectively”.(G4)

“The pass percentage may seem higher, but the student’s quality is not satisfactory as they did not correctly receive the normal classroom teaching-learning process.(G3)

- **In the second question**, the researcher proposed some reasons to be contributed for the high pass percentage in HSLC results; the teacher presented their views for each reason as follows;

- **Online Teaching-Learning**

61.71% of teachers responded for this reason the high pass percentage. 21.26 % said that it was inaccessible and not conducted as such. 17.02% of teachers viewed Online teaching-learning as an effective and innovative method.12.76 % of teachers viewed Online teaching-learning as ineffective and challenging. 6.38% viewed that it is beneficial for intelligent students only. 4.29 % viewed that it has little impact on the HSLC result 2021. They had mixed opinions regarding Online-teaching learning as a reason for the high pass

percentage, as stated above. They accepted that due to COVID-19, they got to know and use this innovative method. Some viewed it as an effective teaching method but beneficial for intelligent students only. Few of them pointed towards the need for more infrastructure in schools. They were not satisfied with the quality of knowledge and understanding gained during online classes;

Teacher's response from Government Schools in this context

"Online teaching-learning is effective to some extent, but the quality of passed student unsatisfactorily."(G4)

- **Students' exposure to e-resources**

Only 46.58 % of teachers responded to this reason. 25.54 % of teachers viewed it as helpful in preparing for the examination. 16.79 % of teachers said that e-resources are inaccessible and limited in numbers. 4.25 % of teachers viewed e-resources are ineffective.

One teacher from Adhoc Aided school showed their concern as follows;

"Students' exposure to e-resources was ineffective; even students become phone addicted."(A9)

- **Online Peer-group interaction**

Only 36.18 % of teachers responded to this point. 10.65 % of teachers viewed that online interaction was not done. 8.51 % of teachers agreed on the effectiveness of online interaction and admitted its' contribution to the pass percentage of the students. 8.51 % of teachers viewed that it is helpful for intelligent students only. 8.51 % of teachers said little contributed to the high pass percentage.

Teacher's responses regarding the above-stated point

"Students discussed with their friends regarding assignments though it was not meant to give quality."(D 9)

"It was effective on problem-solving and helped to reduce loneliness."(A9)

- **Reduction of Syllabus**

95.75 % of teachers responded to this point and admitted that it was a primary reason for the high pass percentage of high school students in the HSLC examination.

Some have given their views in favor of this decision of MBSE

“30% reduction in syllabus reduced the burden of students and teachers”.(A2)

“It helped a lot to weak students.”(A8)

“It was necessary as they could not attend offline classes.”(A9)

Teachers’ presented his concern about the future consequences of reducing the syllabus.

“HSLC 2021 result is better than the previous result but will affect further studies.”(A1)

“It was quite effective but many important topics are omitted and it can make a problem for their higher courses.”(P2)

- **Flexible Evaluation Process**

63.82 % of teachers responded to this point. 50 % of teachers accepted it as a significant reason for passing percentage. 8.51 % of teachers viewed it as a reason up to some extent. 5.31 % of teachers accepted that leniency in checking was another reason for such performance.

A teacher from a Private school presented his view as follows;

“Flexibility in evaluation did not make sense, but there may be variations among the examiners.”(D2)

- **Saving time and energy due to studying from home**

Only 48.93 % of teachers responded to this point. 27.65 % of teachers denied it as a reason for high performance. 21.27 % of teachers were admitted as a reason for high performance. They stated as follows;

“Not like that even majority of students spent less time on study.”(A8)

“Not effective even spoil the child.”(P2)

- **More parental involvement in the studies**

Only 51.08 % of teachers responded to this point. 19.14 % of teachers admitted that parents were involved in their wards' studies during the pandemic, which was helpful to some extent, whereas 17.02 % of teachers believed that parents were not involved in their wards' studies as they could not teach high school. 8.51 % of teachers believed only educated parents could contribute to their wards' studies. Only 4.25 % of teachers considered it a significant reason for passing the percentage in the HSLC examination.

A teacher showed dissatisfaction regarding parental involvement.

“Parents did the assignment of students that will affect their study post-covid.”(A1)

- **Any other**

This is the category provided to give their observations on those points which were not specified. Only 38.29 % of teachers responded and revealed other reasons for a high percentage of the students in the HSLC examination. 23.40 % of teachers viewed that the MBSE Sample Question worked extensively. 6.38 % of teachers viewed leniency by invigilators and examiners as having a significant role in students' performance.

A teacher's statement from Adhoc Aided School

“Sample Question Paper prepared by MBSE and MISTA help students achieve higher marks.”(A2)

Teachers showed their concern regarding the adverse impact of COVID-19 on the academics of students;

The pandemic posed several challenges in public and private

schools which included an expected rise in dropouts, learning losses and increase in digital divide.(A7)

They shared their experience regarding online education also;

“Online class is not effective as a whole.”(G3)

“Offline education is superior to online education; students’ understanding went down in online classes.”(D5)

It can be concluded that the ‘Reduction of the Syllabus’ was the primary reason behind students’ performance in the HSLC examination 2021. Secondly, ‘Flexible Evaluation’ was another significant reason behind the high performance. Moreover, the MBSE Sample Question paper worked extensively and contributed significantly to the HSLC results in 2021.

• **The following are the essential points that come out a form of Focus Group Discussion;**

3. The group members were satisfied with their performance in the HSLC examination 2021.
4. The group members unanimously accepted the ‘Reduction of HSLC Syllabus’ as the primary reason for the high performance of students during COVID-19. They said the 30% syllabus reduction inspired them extensively in their studies. They said they were okay with whether the omitted topics were important for higher studies.
5. The group members revealed that the MBSE prepared ‘Sample Questions’ for the HSLC Examination 2021. It is drawn out that the sample questions played a vital role in guiding the HSLC candidates since the sample questions covered almost all the official/board questions of the HSLC Examination 2021. The group members concluded that the MBSE sample questions as one of the main reasons for the

high performance of students in 2021.

6. The group discussion also highlighted that the teacher community showed 'Leniency' to students concerning marking; they admitted that they got good marks internally and externally (Board exam).
7. Some group members expressed the usefulness of the online teaching-learning process since they could contact their teachers anytime. The discussion also pointed out that they used to ask questions online.

MAJOR FINDINGS OF THE STUDY

- The performance of the candidates during the COVID-19 pandemic prevalence period, i.e., 2021, was extraordinarily high.
- The performance of candidates in the year 2022 dropped, which can be known as the year of regaining the former performance that was firmly recorded in the past two consecutive years, i.e., 2019 and 2020.
- MBSE reduced the syllabus of the High School Leaving Certificate (HSLC) by 30% from the current course for HSLC 2021 Examination due to the COVID-19 pandemic which was the primary reason behind students' performance in the HSLC examination 2021.
- 'Flexible Evaluation' was another significant reason behind the high performance. Moreover, the MBSE Sample Question paper worked extensively and contributed significantly to the HSLC results in 2021.

CONCLUSION

The present study was conducted to explore the performance of high school students during four academic sessions in 2019-2022. The high school student's performance pre-COVID and post-COVID showed a similar pattern. Surprisingly, it was extraordinarily

high in 2021, even though the situation was not expected due to COVID-19. The primary reason behind such performance was a reduced syllabus and flexible evaluation. Teachers supported this decision of MBSE as it was needed to handle the COVID-19 situation effectively. However, they accepted that there needs to be more understanding among students regarding the reduced topics. They showed concern for this decision's adverse impact on further studies. Online teaching-learning could also contribute to studies to some extent. They pointed out some reasons behind the failure of online education in schools, such as; challenging and innovative instructional methods; poor connectivity; unavailability of computing devices. COVID-19 taught specific lessons to all, including government officials, educational administrators, and teachers, that we should prepare ourselves to be ready for such situations and fight without compromising the quality of education.

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