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ISSN : 2319-6041

www.mizostudiesmzu.com

MIZO STUDIES

Volume XIII

No. 1

January - March 2024

A Quarterly Refereed
Journal



Department of Mizo
Mizoram University
Aizawl : Mizoram

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Volume XIII No. 1

January-March 2024

MIZO STUDIES

(A QUARTERLY REFEREED JOURNAL)

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PUBLISHED BY

DEPARTMENT OF MIZO, MIZORAM UNIVERSITY

MIZO STUDIES

VOL. XIII No. 1

(A QUARTERLY REFEREED JOURNAL)

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ISSN : 2319-6041

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Published by Dr Zoramdinthara, on behalf of the Department of Mizo,
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Editorial



Thu ṭha ziaḱ tura ṭan lak

Mi tinin kan hria emaw kan tih kan lo hriaṭ tawḱ loh fo ṭhin chu hlawhtinna hi haw hawa nawr emaw, vawi leh khata neih mai theih nia kan ngaih fo ṭhin thu hi a ni. Sap thufing chuan ‘Rome hi ni khat thil thua sak zawh a ni lo ve’ tih thu a lo sawi tawh a. Hei hi a dik viau mai. Ram hrang hranga sawrkarin hmasawṇna ruhrel lian tak tak a dinte pawh hi a tirah sak zawhna tur sum an ruahman a. Chutih rual chuan thil man sang zel avangin hna han chawḱhsan deuh emaw, a man ennawn a ngaih chang a awm fo ṭhin. Sawrkar leh *company* lian pui puite hian thil man to emaw chhuan lamin heng hmasawṇna tura ruahmanna awm te hi hlamchhiah zel ta se khawvelah hian hmasawṇna lian tham hmuh tur a vang viauin a rinawm.

Thu leh hla ṭha ziaḱa tur pawh hian, vawikhat ziaha ‘ka ziaḱ ṭha lo em mai’ tiha chawḱhsan mai hi a fuh ber lo awm e. Chuvang chuan, theih tawpa beih fat fat a ngai niin a lang. Thu leh hla hi vawi khat ziaha ṭha tak ziaḱ nghal mai thei awm mah se, a tam zawḱ hi chuan sual ngial kan ngai awm e. Thu ziaḱ hi mi zawng zawng tih chi chu in lem lo mah se, thlah lova ziaḱ fan fan ho hi chuan hming an chher nge nge ṭhin. Thu leh hla ziaḱ thiam tia hriaṭ kan hriaṭ zui tak te hian an lo bei nasa khawp mai. Longinus-a khan thu leh hla ṭha ziaḱ thei tur chuan kan ziaḱ sa ennawn fo a ngaih thu a lo sawi ṭhin a. Thu leh hla ṭha nei tur chuan kan ziaḱ sa ennawn fo hi thil ṭul tak a ni. William Wordsworth-a pawh khan kan rilrua awm han ziaḱ chhuah mawḱh mawḱh kha tawḱ a ti lo va. Chu kan rilrua awm chu uluk takin hmun fianrial leh ralmuangah uluk taka ennawn emaw, ngaihtuah nawn leh ngei tur a nih thu a sawi a. Kan rilrua awm kan

han ziah chhuah zung zung hi ennawn fo a nih chuan kan thu leh hla ziah chu a tha leh zual sawt dawn a ni. Hei hi thu leh hla tha ziaak tura kan mamawh lian tak pawh niin a lang. Ernest Hemingway-a khan kum 1952-a a chhuah *The Old Man and the sea* kha kum sawmparuk chhung a lo ngaihtuah tawh thu leh a ziah hun chhung pawh a rei thu a sawi a. Tin, a chhuah hma hian uluk takin vawi sawmli chuang a ennawn bawh niin an sawi thin. Chhuah tura kutziaka a pek luh khan editor chuan Hemingway-a kutchhuak zawng zawng zinga tha ber a nih thu a lo hrilh nghal nghe nghe. Kum sawmparuk chhung zet a ngaihtuah leh hun rei tak a ziah hnua vawi sawmli chuang a ennawn lehkhawb chuan kum 1953-ah Pulitzer Prize a dawng ta hial a. Tin, hei mai a la ni lo, kum 1954 khan khawvela thu leh hla chawimawina sang ber Nobel Prize a dawng zui ta a ni.

Thu tha leh hlu ziaak tur hian beih nasat a lo ngai hle mai. Kawng hrang hranga hlawhtling tur chuan tih hram hramna nun neih a pawimawhin, Thomas Edison-a khan *electric bulb* hmuchhuak tur khan a bei nasa viau mai. Vawi tam tak a beih fat fat hnua pawh a la hlawhtlin theih loh leh a nupui pawhin chawlhisan tawh mai rawh tia a ngen hnu pawha a beih tang tang rah chu a lang tlai khawp mai. Vawinah chuan Edison-a thawhrim zar chu kan lo zo ta. Kum tam a liam hnu pawhin *electric bulb* chu a la eng zui ta zel a ni. Thu leh hla tha tak ziaak tur pawh hian beidawng mai lova sual tang tang hi a pawimawh hle. Thu leh hla tha ziaak hlutna hria, ziaak ve thin leh he lama phurna nei ve phaa inngai chin chuan theih tawp chhuah sauh sauh ila a duhawm hle mai.

Dr Zoramdinthara
Editor in Chief

Mizo Studies Vol. XIII No.1

ISSN : 2319-6041

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Mizo Thu leh Hla Hmanga Ecocriticism Thlirna

Prof. R.Thangvunga*

Sap hlaphuahtu Alexander Pope khan a ti:

*Mahni zawk inhriat fiah tum la,
Pathian fiah zawng i tan a sang lua;
Mihring ziran mihring a tawk e.*

Ani sawi avang lo pawhin, khawvel chanchinah hian mihringin a buaipui ber leh a lungkham ber chu mihring leh a chanvo hi a ni fo tih kan hmuin kan zir a; mihring dinhmun atang vekin engkim hi kan thlir thin a lo ni. Pathian kan suangtuah dan pawh mahni lam hawi zawng zel a ni tih hi phat rual niin a lang lo. Tha ber, mawi ber, nuam ber, dik ber, ropui ber kan tehna thlengin mihring hriatnain a phak chin china tehna bak kan hmang thiam lo. Thih hnu khawvel kan thlarau tana kan duhaisam lamin a hring a hrana kan hmuh leh hriat phak pela inlarna a awm thei lo. Pythagoras'n, "Man is the measure of all things," (Mihring hi engkim tehkhawng a ni mai) a lo tih pawh kha hringnun pawnlang chin atan hi chuan pawm mai ka rawt e, Pu Chairman. Renaissance hma lam zawngah kha chuan mihringin thilsiam hmun lailum ber luahin a dang zawng chu a velah an her suau suau a; "Ni" a tih chu hnial tur an awm lo. Kristian kohhran ropui tak pawhin he thlirdan, *Ptolema-*

* Retired Professor, Department of Mizo, Mizoram University

ic theory hi inngah nan a hmang nghet bur mai a. Galileo-an a telescope hmanga *Copernican theory* a han finfiah a, a laiah ni awma, lei leh planet te chu a vela her zawk anga a han sawi pawh a thihphah lo chauh a nih kha. Tunah chuan ni tla seng lo hmun, boruak aia ruak aṭangin lei kan han thlir a, mihring leh a *politic* khelmual a lang pha lova, ni tlak sen loh tak takna hmuna bawl dumpawl rang mawi tak lánng nel nel ang lekin kan hmu. Hun leh hmun kan hriat dan te hi min hualveltu chezia leh an danglam ṭhin vang mai a ni a. Hmun leh hun lem pawh hriat lohnaa arsi chhiar sen loh, tak nei leh la nei chiah lo aṭanga thilbul te ber, *atom* lairil khawvel thlengin, tihpalh awm hlek lova ruat sa ang hrima chawlh pawh sawi lova insulpel zung zung te, thilsiam laimu zirmi (quantum theorist)te hriat phak tawp thlengin ‘ecocriticism’ hi a pawh fan theih a. Eden chhiatrupna aṭanga thilsiam bulbaw, *atomic apple* zai phel a niha lei pumpui chhiatna thleng mai thei dinhmun a thlen thlengin, tawh tih chin nei lo mihring hian a chenna inpui hi a sawi a sawi chuan a la sawi chim nge nge dawn a ni tih chu ecocriticism huanga titi tui ber a nih hi maw. Yeats-khan mute symbolism hmanga mihringin a khawvel chaih vir chak lutuk a chelh hneh lohzia a tarlan lai khan tun dinhmun environmental issue hi a hre lo.

Edgar Allan Poe-a thawnthu, *The Fall of the House of Usher*-ah chuan mi pakhatin a finna leh thiamna, leh a hausaknate ama chhungkaw ropui nan chauha a hmanna chuan ama chhungkaw chung a chhiatna zakhua a thlenzia tarlan a ni a. *Nature* hnuch-hawnin *culture* hmangin lalram a din a, khaw eng a ngai thei lo va, ama thilsiam khawvelah inkharkhipin, mahnihmasialna nun thimah a leng a, nunkhawchhuahna tura *nature* kalphung *symbiosis* (indawmtawna) chakna aiah *culture* hmanga inthliarna leh ṭhen-sawm tura chakna, *entropy* hmangin a khawvel siam chawp chu a tichim ta rum rum mai a ni.

Hawilopari thawnthuin *ecocriticism* a larchhuah dan. Mizo *novel* chhuak hmasa bera chhal, Biakliana *Hawilopari* hian a hnua chhuak Mizo *novel* dangte laka danglamna langsar tak a neih chu,

Kristiannain Mizote khawtlang nun a khawih danglam hma hun lai behchhana phuah a nih hi a ni phawt a. Mizo khawtlang nunphung kimchang tak tarlan ni lo mah sela, hetih hun lai Mizo khawtlang nun he thawnthua kan hmuh leh a taka Kristian zirtirnain a hru-al zawi Mizo khawtlang nun danglamna hi tam lo hlein lang mah se, Biakliana thlirna mit atanga en chuan amah Biakliana hun lai ai mahin a thawnthu khawvel hi mihring leh a chhehvel thilsiam dangte nena inlaichinna kawngah na na na chuan a chungnung zaw mahin a lang. *Ecocritism* lam hawia sawi ralah phei chuan he thawnthua thilsiam khawvel leh mihring nun leh rilru a inzawm dan leh mihringin a hmuh theih khawvel leh thilsiam dangte a en hran loh zia kan hmu thei a ni.

Khaw chhung chu a reh vawng vawng mai a, veng thenkhata ar dawkdawlak te leh nu taima deuh herawt thaw mte . . . Nula puan khawng ri dap dapte a hriat theih bawk a. Engkim mai chuan mut tichhuak chuahin a lang a. . . a lum em hi tih pawh sawi lovin laikingte chuan bel an lo rawh chhen bawk a.

Chumi ni sat wawl wawl ni, romei chhum zinga thereng an hram chiah chiah ni, laiking rem inti hre fe tena an bel rawh mar mar lai te chuan . . . tlangval sangha tlangvuak naa tel ve lote chu an zai rawng rawng hlawm a. . . khawi lai lai emawa tlangval lungleng zai rawng rawng te leh nula thing chek ri kauh kauhte chuan chung ngaw reh vawng vawngnate chu tidanglam chuang pawhin a lang lo va. (228-232)

Khua pawh chu an lungngaihna tuarpui ni awm takin a ngui ruai a. . . Vana arsi te pawh chumite thian zaho chu zu thlir turin an lo chhuak tawh a. (216)

Mihring rel phak piah ram lam nun te chu danglam zen zen lo mah se, mihring erawh a ngaihtuahnain a rel ang angin a danglam zung zung mai tih chu hnial talh chi pawh a ni lo ve. A lai bulum luahtu ni bera a inngaih tlat avangin engkim mai a tan leh a lam

hawia awmze nei turah ngaiin, chung suangtuahna (a tam zawk inn-gaihbel) te chúan amah leh amah a inawmtlei thin a ni. A hriat phak loha khuarel lo danglam thut thinte chuan atan thuchah keng turah a ngai fo va; van rialrum leh chhum dum inlar te chuan a tiphawklek zel thin. Hma lam hun a tana thup tlat te chu thim la ni rih mah se, bang awnga mi chezia bihthla ang ziazangin hriat tumin (zawl hrang hrang hmangin) a dap ruai thin a ni. Chhuanlam tur ting chuan kelchal mangman te a lo awm ve leh zauh a. A hriat phak khuarel hmangtein hun tha leh tha lo te a rawn inpuang zauh bawk nen, a tan chuan a chhehvel ram ngaw leh nungcha te, van rang chhum leh thli hawiher te chu zawlnei an chang thin reng a ni. Hawilopari thawnthu hi hemi kawngah hian a hausa phian mai. Woirdsworth-a'n daffodil par thle dial dial hmuhnawm ti em ema a thlira, a hnu lam thlenga khawhar hnem nana a hmang te kha Hawilopari'n a pangpar huan a kalsan dawna a rilru nat dan nen chuan tehkhin chi a ni lo; "Tunah zawng enkawltu in nei dawn ta lo, ka kal bo dawn a, lungngai duh suh u, ka thianten an rawn enkawl mai ang che u." (326)

Mahni lam ngawt ena buai thin mihringte hi an mangan hunah chuan nungchate hian an lo hriatpuuin, tanpui theihna nei lo mah se, an thiam ang ang chuan zawlnei hna an lo thawhsak thin a ni; "Van lai zawlah khian mu thla rang pahnih hi an invir vat vat a; eng emawti hnu chuan chu muvanlai pahnihte chuhram leuh leuh chung chuan an inthen ta vang vang a, pakhatin chhim lam a pan a, pakhatin hmar lam." (219)

Kangmei chhuak tur te chenin sirva nungchang atangin an lo inralring thin zu nia. Kum 18 lek a nih laia thawnthu hetiang Bi-akliana'n a lo ziaak hi khawvel chanchina record tling a ni. Ramsa kawlhthen a khua khuain min rikrap fo va; mihring hrohrangin nungcha khawvel a han nghawr buai thu ang te hi kan hre khat teh asin:

Chawngzawngte te te hi ni danga chaw ei tur zawnga tul
 reng reng thin, chumi ni chuan chaw zawn reng an sawi lo
 mai a, in chungah chuan an chiah nak nak hlawm a. An han

insual te chu, eng emaw changte chuan in chung ata chu an lo tla thla tawp tawp thin a. . . Chutianga eng mah buai lo leh dam taka a awm lai chuan Zawlbuk chhak lal in atang chuan pa aw, thinrim khur deuh ngan mai hian a lo chhuak ta a. Chu aw chu tawng pangngai ai hian rin zawng a ring ngei mai tak a. . . Penglengte leh chawngzawngte chu an thlawk bo zo va, uite chu eng laiin nge an bo hman tih pawh hriat loh hian an tlan bo zo va. . . Thlasikin pangpar a rawn um bo zo ang mai hian, chu thin rim aw chuan a rawn um bo zo ta hlawm a. Hriat loh hlanin ranvulh leh sava lam thawm chu khua an kalsan ta vek a nih hi tih turin a reh hlawm a. (290)

Kan pi pute khan calendar an nei lo va, kum leh ni chhiar an buai phah lo. Vana arsate hmang khian hunbi an chhiar a; chu chu khawvel mi fing kan tihte tihdan kumkhua tho kha a ni. Lo vah leh hal hun, chi tuh leh seng hun dik takin an hmang thin. Tampung leh khuarel chhiatnain a barakhaih mualpho ve ngai lo: mau leh t hing tam hun an hre lawk a, thlichhe tleh hun, tek leh lung lum laka inven dan chenin himna thurawn an nei. Hri an hria a, inenkawl na tur damdawi an nei lo; an tlanchhiatsan a, an dam khawchhuak ve mai. Chawngbawla'n bawl loh hun a hria a, bawl hun pawh a hria. Sa hliam hlauhawm zia an hria a, haw hawin an bawh mai ngai lo.

Biakliana hian mihring leh khuavel inlaichinna a hmet rem thiam hle. Thil awmdan danglam lo thleng tur huhang, chhiatna hmahruai ni awm khuarel leh nungchate awm dan inthlak hman gin a hmatheh thin a. Hei hi thawnthu phuah thiamte zeizia lar tak pawh a ni.

Hmar thlang kawlkil leh chhum dum pui pui inkar chu a eng ruih mai a, kawlkila khaw tlang han langte pawh chu a chung a chhum tluk deuh thaw chuan a thim ruih mai a, khua reng reng chu a ngui nghuai vek mai a. . . Dai kianga savate pawh chu hram ahnekin ngawi rengin riah hmun thing buk tha tha an pan noh noh hlawm a. Dai kianga kel

tlate pawh chuan an neitute in lam an rawn pan chawn chawn mai hlawm a. Hmar thlang aṭanga chhum dum pui puite chu a lo let but but mai a. Chung chhum dumte ti raphlak zual tur chuan kaw! te chu a phe zawr zawr bawk a...Thlipui a lo thleng dawn a, a hmahruai chu a lo thleng dawn ta ngei mai. (279)

Chu thlipui chu Pari leh a chhungte chungah a lo thleng ṭan mek a nih kha. Hei hi alawm, *ecocriticism* kan sawi a, mihring leh a chheh khuavel inzawmna thuk leh ngheh zia pholanna kan pehhel hauh loh tur chu ni.

Ram changkang kan tihten an nawm maka an khaw sumtu-al an suasam nghawng tuar lova khawvel ram zau zawk thiam loh chantir tuma kan tlangram nuam boruak leh nungcha hram maw-iten min awi tlei lai an ziafung hmawr zuma min rawn tai chhen hi, “awhfikah!” tiin lentupui kai vel leh romei chhumin a bawm kan Zoram duhawm tak thla hi kan hringva hram thiamte hmui ngeia han fah let ve a chakawm ṭhin ka ti!

Kan thupui tlangchhip chuan kai nan chuan, a bul leh a tawp, *alpha* leh *omega*, engkim awmze neia siama, chatuan mawngphah hringchan ram luah tura a ruatte chanvo leh mawhphurhna a pek chungchang hi han hrut tel a ṭul ve tlat.

Pathian thilsiam chanchin *Bible*-a kan hmuhah chuan mihring chu thilsiam dang zawng zawng famkimna tura siam a ni a. Thilsiam dang zawng chungah leng leh an chungah thu nei tura siam ni mahse, chung thilsiamte chu ama tan chauha siam an ni reng reng lo. Amah ngei pawh thilsiam dangte ang bawka tisa leh thisen hmang nun nei a ni a, nungcha dang zara dam ve tho a nih avangin inch-huang tur a awm lo. A danglamna ber zawk erawh thilsiam dangte neih ve loh, tisa laka hrang nun thuruk a neih chu a ni. Chu nunna thuruk hmang chuan thilsiam zawng zawng fel taka ngaihtuaha, an zaa siamtu ropui zia a lanna tura thawk tura thuneihna pek a ni. Chu *ecological summit*, “Engkim – vana awm leh lei chungah awm te (lei hnuaia awmte nen lam) Kristaa fawk khawm a nih hun,” chu kan thu

hmawr bawkna leh kan hmachhuan ram dik tak chu a ni e.

“Chinghnia leh beràm no chu an tla dun ang a, sakeibaknei pawhin bâwng ang maiin buhpawl a ei ang a ... Ka tláng thianghli-mah chuan thil ṭha lo leh intihnat reng a awm lo vang, LALPAN a ti.”(65:17-25 CL)

Mizo Studies Vol. XIII No. 1

ISSN : 2319-6041

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C. Lalhmingthanga Thawnthu Zofate Ni Tawpah Mittui Aṭanga Utopia, Ecotopia leh Dystopia Lan Kawp Dan

Dr Lalrammuana Sailo*

Enid H. Lalrammuani*

Lalrotluanga*

Abstract

Utopia tih hi Greek ṭawng aṭanga Thomas More chher thar niin 'ou' tih chu sap ṭawnga 'not' tihna a ni a, 'topos' tih chu 'place' tihna a ni bawk a. Thu leh hla huangah chuan utopia chu duh thu sam hmun nuam taka thawnthu din a, chu hmun nawmzia leh thlakhlel-hawmzia seprawtuina a ni a. Utopia rama chengte chu an nun a ral muang a, pawn lam leh chhung lam aṭanga runtu leh ti buaitu an nei lo a. Anmahni chenna ni lo khawvel dang ngaihvenna te, lungkhamna te an nei lo a, a awm tih pawh an hre kher lo thei bawk a. Hmasawwnna hi fimkhur taka kalpui a nih loh chuan khawvel hi mihringte chenna tlak loh khawpin a la bawhlhlawh thei a, tui leh leilung hian mihringte mamawh a phuhruk zawh loh hun a thleng thei a, chutiang thlen zawnga hmasawwnna kalpui chu hmasawwnna tluantling a ni thei lo a.

Hmasawwnna tluantling, leilung leh a chhunga chengte ti chhe lo zawng leh chhuan lo la awm zel turte tan pawha paw sawi lo leh belh chian dawl taka khawsak kan zir a ngai a ni tih ngaihtuahna chuan thawnthu a hring a, chutiang thawnthu chu ecotopia tih a ni a, ecological utopia tihna a ni. 'Dys' tih chu Greek ṭawng aṭanga lak tho niin thil chhia, nihphung pangngai ang tur ni lo emaw natna emaw sawina a ni a. Dystopia chu suangtuahna rama inngat khawvel, kan chen mekna khawvel aia chhe zawk sawi nan an hmang ber a. Thu

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leh hlaah chuan chutiang ang hmun chungchang ziahna chu dystopian literature an ti ve leh mai. Utopian khawvelah kha chuan thil reng reng a tha leh nuam, a eng lam hawi zela thlir thin a nih laiin dystopia ve thungah chuan thil reng reng a thim zawng leh thil tha lo tak lo chhuak tur anga thlir a ni thin. He thu ziaakah hian kum 2022-a tih chhuah C. Lalhmingthanga Zofate Ni Tawpah Mittui thawnthua Sesihzawl khua, khaw nun nuam tak ni thin, ei leh bara intodelh khua thin, mihring an lungruual tlanna thin hmun, environment ti chhe tlem thei ang bera inrelbawl na an kalpuina khua leh an ecotopia khawvela chu Mizorama ram hruaitute rorel na tha taw lo chuanrawn chim vein Sesihzawl khua chu dystopia khawvela a tawp tak dan kan sawi a ni.

Keywords: Utopia, ecotopia, dystopia, sustainable development, environment, Mizo thawnthu, duhthusam ram

Thuhmahruai

He thu ziaakah hian kum 2022-a tih chhuah C. Lalhmingthanga thawnthu Zofate Ni Tawpah Mittui hmangin *ecotopia* khawvela inthan thawnthu chu *dystopia* khawvela a tawp tak dan kan sawi dawn a ni a. *Ecotopia* leh *dystopia* awmzia kan sawi fiah hmangin heng tawngkam pahni nena inkawp tlat *Utopia* awmzia Chiang taka kan sawi fiah phawt a ngai dawn a ni.

Utopia

Utopia tih hi Greek tawng atanga Thomas More chher thar niin 'ou' tih chu sap tawnga 'not' tihna a ni a, 'topos' tih chu 'place' tihna a ni baw a. Mizo tawng chuan *utopia* tih chu hmun, a tak taka awm lo tihna a ni ang. Kawng danga *utopia* hmanna dangah chuan duh thu sam hmun, a taka awm si lo sawina a ni baw. Thomas More hian *Utopia* thawnthu hi kum 1516 khan Latin tawngin a ti chhuak a. More-a hma daih tawh hian *utopia* ziarang thawnthu leh thu ziaak tam tak a lo awm tawh a, mahse More-a hi chu *genre* anga *utopia*rawn ti lartu a ni thung. Greek mi Iambulus-a ziah Heliopolis [Island of the Sun] tihah chuan thliarkar pakhata chengte khawsak dan a tar

lang a; chuta mite nunphung a sawi chu, ‘Nupui an nei lo va, mahse hmeichhiate chu an inñawm a, nau lo piang apiang chu hmangaihna ang khatin an enkawl a. Hnute hne lai an nih aṭangin a chawmtu, hnute petu chu an inthlak kual reng a, chuvangin nu pawhin a fa ber kha a hre bik tawh lo a. An zingah chuan inthikna a awm lo a, intih buaina awm loin an khawsa a, malsawmna an dawnte chu an chhiar zawk thu a sawi. Iambul-a sawi hi chhungkaw utopia angin a sawi theih ang a, *Bible*-a Tirkkohte thiltih 4:32-35 a ringtute khawsak dan kan hmuh hi Utopia nihphung a ni.

More-a *Utopia* thawnthu bu-a hlahril pakhat “A short meter of Utopia” tihah chuan *Utopia* chu Greek mi fing Plato-a duh thu sam khawpui ai pawha ngainatawm leh chungnung zawk a nih thu te, a chhunga chengte leh an dante pawh ṭha chungchurang tak an nih avangin ram nuam - ‘Eutopie’ ti-a koh awma mawi a nih thu a sawi (More 27). *Utopia* ramah hian mi fing (upa)-ten ro an rel a, thu neihna chu sem zai a ni a. Dan khauh tak leh hremna na tak tak an nei a, chutih rualin a hunlaia England ram khawtlang nun aia nuam leh duhawm zawk vantlang nun an siam a. *Utopia* ramah chuan mi mal thil a awm bik lo a, engkim chu vantlang ta a ni a. Bungruate chu hmun pakhat dah khawmin mamawh dan a zirin an la chhuak ṭ hin a. Kawngkaah chuan a kalhna a awm lo a. In te pawh chu kum sawm dan zelah an in luah chhawkin, an insawn kual ṭhin a ni. Lo neih chu ei zawnna pawimawh ber a ni a, mi tinin an zir ṭheuh a. Kum sawma kum hnih chhung chu lo neihna atan an hmang tur a ni a; lo neih bakah chuan ei zawnna kawng pawimawh pakhat tal an thiam tel a ngai baw. An inthumna a mawlmangin a hautak lo a. Mi dam ṭha chuan hna a thawk tur a ni a. Ni khatah hna thawh hun bi tuk chu dar kar ruk chauh a ni.

Fatima Vieira chuan *utopia* hi mihring finna sang zelin a hrin chhuah niin heti hian a sawi a. ‘Renaissance hunlai khan mihring finna nasa takin a pung a, miin a chen mekna khawtlang nun ang ni lo, khawtlang nun fel fai zawk a nei thei a ni tih a hre chho a. Enlightenment hunah khan mihring chuan thil chhut thiamna (reason) chu hlimna atan chauh ni lo, mihring nun vawr tawp thlenna a ni tih a hre chhuak a. More-a *Utopia* pawh hi chumi rah chhuah chu

a ni' a ti (Vieira 9). Tun lai khawvel lak aṅanga inla hrang a, a huhoa chengte - Buddhist ho *monastery* te, Hindu ho *Ashram* te, Christian te *Convent* te leh sakhaw pawl eng emaw, mi dang nena inchim buai loa a hranga khawsaho tam tak hian *utopia* nihphung an nei ṭhin.

Mihring duh thu sam hi a hunlai khawvel leh kan boruak tawn mil zelah a a inngat ṭhin a. Greek ho tuanthuah chuan *Golden Age* an nei a, chumi chungchang chu Greek mi hla phuah thiam Hesiod leh Rome mi Ovid ten an tar lang ve ve a. Hesiod chuan *Golden Age*-a chengte chu an nun a ralmuan thu te, ei leh bar an hnianghnar thu te, lungkham nei lova hlim taka an awm thu leh an thih pawhin thlamuang leh hahdam taka an thih thu te, سوالin a tih buai ve loh dan te, mi tin inngeih tlang taka an khawsak thu te leh Pathiante duhsakna an dawn thu te a ziaak a. Ovid ve thung chuan a hunlaia mihring nun ti cheptu dan khauh tak tak leh hremna na tak tak lakah *Golden Age* a mite chu a rawn fihlimtir a. Mi tin chu anmahni duh dana nungin hremnain a ti buai lo a, dan leh hremna hlahu tur a awm lo niin a ziaak.

Utopia hi *science fiction* tam tak leh *fantasy* te nena a dan-glamna chu *Utopia* chu thil tak tak ni thei a nihna hi a ni. *Utopian literature* hi thu chah sawina atana ṅangkai tak a ni. Ram inrelbawl danah emaw, ram hruaitute khawsak danah emaw duh khawp lohna a lo awmin thu ziaktu chuan ram ṭha zawk leh inrel bawlna fel fai zawk a awm theih thu *literature* hmanging a puang a. A thu leh hlate chu thu buai hla buaia lak ngawt a harsa a. Tin, ziaktu tam tak chu hming lem phena biruin an ngaih dante chu mipui hmaah an vawrh darh a. An thu ziaakte pawh khawi khawla chhut nge tih pawh chhui chhuah mai theih loh turin an thup a. Hetiang hi *clandestine literature* emaw *underground literature* emaw tiin an sawi ṭhin. Entirnan, Mizo lehkhabuah chuan Zoram khawvar hun nghakin tih lehkhabu, a hunlaia sawrkar kalphung dik lo tar lanna lehkhabu ang te kha.

Nicole Pohl chuan *utopia* nihphung chu hlawm lian tak pahnihah ṭhenin; pakhat zawk chu ram pakhat chhunga mihring nunphung leh khawtlang inrelbawlna zawng zawng chu sawrkarin a enkawl a. A dang leha chuan *utopia* ram, mimal zalenna leh duh thlannaa inngat, thu neitu hran awm bik lo te, tiin a ṭhen a (Pohl

51). Fatima Vieira-i pawhin *Utopian literature* ziarang chu heti hian a sawi a: thawnthuah chuan mi tu emaw chu khawi thliarkar emaw, khawi ramah emaw, a nih loh pawhin khawi khawmualpuiah emaw zinin a va kal a. Chu rama awm zinga mi tu emaw chu amah kaihrui-aitu atan inpein, an khawtlang nun, ram inawp dan, sum leh pai inrelbawl dan, sakhaw inrelbawl dan zawng zawngte chu hrilh a ni a. A tlangpuiin chu khualzin chu ama khaw lamah let lehin khawtlang nun nuam leh duhawm taka siam theih dan a awm thu chu hawnin mi dang a hrilh thin a ni. Kawng dang lehah chuan utopia ram chu mihring siam leh din, mihringa innghat leh mihring tana din a ni a; thlarau lam thil emawin khawtlang dan leh hrai te, tih tur leh tih loh turte a rawn bi tuk ngai lo. Tin, mi mal ngaih dan emawa thil kal vung vakin khawtlang inawpna a ti derthawng tur veng turin dan mumal tak siam a ni (Vieira 7) a ti.

Lalnunpuia Renthlei chuan a lehkhabu *Utopian Fiction of Mizo* bu-ah *Utopia* nihphung chi hnihin a then a; ram leilung nuam (utopia of geographical setting) leh nunphung nuam (utopia of culture) tein a then a (Renthlei 36). A zir chianna bu hi hnam dange nena khaikhin pawhin a chhuanawm hle. A sawi dan tlangpui han sawi ila:

1. Hmun hma awm dan: *Utopia* ziaranga langsar ber pakhat chu a hmunhma nihphung hi a ni awm e. Ram leilung mawi tak leh nuam tak, sik leh sa, buh leh thlai, sa leh ei tur deh chhuah leh mihring chakkhai phuhruk kawngah te *Utopia* chu hmun duhawm a ni a. A mihring chengte pawh a tawh chauhva tam an ni fo (37).

2. Hmun biru tak leh tlawh pawh harsatna hmun: Eden huan kawngka chu vantirhkohten an veng tlat tih kan hria a. Hetiang hian *Utopia* chu hmun biru takah emaw a awm thin a. More-a *Utopia* hmun pawh thliarkara awm a ni. Thliar kar pan turin tui chhungah chuan lung lianpui pui a awm avangin lawng tan a hlauhawm a. A kal khan chu *Utopia*-a chengte bakin an hre lo a, anmahni tan pawh luh chhuah chu thil harsa leh nunna atan pawh hlauhawm tak a ni (38,39).

3. Mahni intodelh: *Utopia* ram chu ram dang nena intlawh pawh tam lo tak an nih avangin an mamawh ang ei tur, silh leh fen

leh hmanraw hrang hrang chu anmahniin an deh chhuah a ngai a, chuvangin ram intodelh tak an ni thin (40).

4. Thil mak danglam: *Utopia* thawnthu hrang hranga ziarang langsar tak pakhat chu khawvel hmun danga an hriat ve loh thil mak danglam tak eng emaw an lo nei fo thin hi a ni. James Hilton-a thawnthu *Lost Horizon*-a *Shangri-La* hmunah chuan mihring an dam rei em em a. Father Perraut pawh kum 251 mi lai a ni (41).

Khawtlang nun nuam nei tur chuan lung rual a pawimawh a, lung rual tur chuan tawng hmanah te, nunphung leh chin danah te, rinna leh puithuna kawngah te, incheina leh inkaihhruaina dan hrang hrangahte mihring an lung ruala, an thuhmun a tul thin. *Utopia* rama chengte chu an nun a ral muang a, pawn lam leh chhung lam atanga runtu leh ti buaitu an nei lo a. Anmahni chenna ni lo khawvel dang ngaihvenna te, lungkhamna te an nei lo a, a awm tih pawh an hre kher lo thei bawh a. Ram rorelna dan mumal tak keng kawhtu awmin dan ngaih pawimawh a ni thin a ni.

Ecotopia Nihphung

Kum 1970 chhoah khan America ramah chuan sawrkarin mipuite a awp dan duh khawp lohna a lian hle a. Hetih hunlaia pa tam tak ngaih danah chuan chhungkua din a, in leh lo nuam tak sak a, bungraw changkang leh tunlai, man to ber ber nena inchhek arbawm chu thil nih dan tura ngaih a ni a. Miin pawisa a neih chuan a duh apiang a lei mai a, a lei theih zat bithliah mumal a awm hran chu-uang lo a. Thil siam chhuaktu company te pawhin a tam thei ang ber siam chhuah an tum a, an thil siam chhuahte chu mihring tana a tel lo-a khawsak theih loh pawh ni si lo khan fak mawina tinreng nen mipui an duhtir thei a. Miin a duh zawng ti thei turin zalenna a nei a, sumdawnga hausa turin zalenna a nei a, in leh lo ropui tak tak te, sum leh pai hai luhna kawng hrang hrang, mi din sa thlengin leisak turin zalenna an nei a. Ram inrelbawl na leh neitu chelhna kawngah te, sum leh paia hausakna kawngah te *American dream* an tih chu a awm a. Amaherawhchu mihringin hausakna ringawt a thlir a, a chenna leilung leh khuarel nihphung ngaihtuah lek loa a chet chuan ama tlak hlumna tur thlan khur a lai a ni.

Industrial Revolution leh a hnu lam zela mihring chet dan tam tak chu tun hun atana tha angin lang mahse khawvel nihphung leh inrin tawn dan (ecology) ti buaitu a ni a. Mihringin in leh lo dinna atan te leh chhan hrang hrang vangin ramngaw an suat a, chu chuan khawvel sik leh sa nasa takin a ti danglam a. Mihring siam chhuah boruak chhe hrang hrang vangin lei tuamtu *ozone* a pawp zau telh telh bawk a. Khawl tam tak chu mihringte hna thawh ti chak tura duan a nih rualin, mi tam tak ei zawinna thin ti chhetu a ni bawk. Mihring thli leh ek chhe hrang hrang vangin lui leh tui te a bawlhhlawh tial tial a. Lei chu hmanraw hrang hrang leh thil dang nena chawh pawlh nasat a nih avangin lei chhia a tam telh telh a. Boruak a bawlhhlawh a. Nungcha hrang hrang an mang a. Mihringte thiamna sang zelin thil hrang hrang en chhinin a hmu chhuak zel bawk a; mahse a thil hmuh chhuah thenkhat chu khawvel tana chhiatna thlentu a ni thei a. Thil nung pianphung tih danglam (genetic engineering) te pawh hi khawvela thil hlauhawm tak lo chhuahna hnar a ni thei bawk. Heng zawng zawng ngaihtuaha - lei-lung, mihring leh thil siam dangte tana khawvel nuam zawk din chhuah chu Ernest Callenbach-a (1929-2012) chuan *Ecotopia: The Notebooks and Reports of William Weston* tih chu kum 1975 khan a ti chhuak a. *Ecotopia* chu thu mal pahnih *ecology* leh *utopia* atanga lo kal a ni a, *ecological utopia* tihna a ni.

He lehkhahu hi *utopia* thawnthu dang ang thoin hun lo la awm tur kum 1999-ah ngah a ni a. *Ecotopia* ram chu United States of America ram keh darh atanga lo piang niin state pathum Northern Carolina, Oregon leh Washington-ten kum 1979/1980-a an siam a ni a. Hei vang hian US nen an inlaichinna a chhe em em a, an intlawh pawh meuh lo a ni. *Utopia* thawnthu tam tak ang bawkin American mi tam takin *Ecotopia* ram tlawh an tumna chu hnawlsak an lo ni tawh thin a. *Times Post* chanchinbu chuan William Weston chu *Ecotopia* ram zir chianga, kar ruk chhung hun hmang turin an thawh chhuah theih tak thu inchhuang takin an sawi a.

Ecotopia rama chengte chuan leilung hausakna tih rural leh khawih chhiat hi pumpelh hram hram an tum a; hei vang hian thil reng rengah hman nawn theih (recycle) leh a ngai atanga a dang

siam thar leh zel theih (renewable) an uar hle a. Ni zung chakna (solar energy) an hmang uar a, lirtheiah pawh tui alh thei hmang lirthei aiin kawlphehtha chakna hmang lirthei an hman bakah thir hip thei (magnet) thahrui hmanga rel an tlantir maglev train te an hmang a. Mi tam zawk chuan ke-a kal an uar a. Hmun hrang hrangah thir-sakawr hawh tur a awm bawk. Thir lam chi a tlem thei ang ber an hmang a, an plastic te chu a tawih thei a. US atanga an indan hnu rei lo te-ah lung alh thei leh tui alh thei hmanga enkawl kawlphehtha siam chhuahna te chu an ti tawp a. Silhfen pawh la par atanga siam chhuah chauh an inbel bawk.

Thlai chin kawngah pawh bawlhlo hlauhawm tak tak atanga siam lei tha ai chuan a tual to pangngai anga chin thlai an uar zawk a. *Ecotopia* thawnthu lo zir chiangtu Silpirekha Pandit pawhin, “*Ecotopia* thil tum chu lung hriam hman hun laia kir leh lam a ni lo a. *Ecotopia* hian tunlai hmanraw changkang ber ber leh science thiamna hmangin environment tha thei ang ber siam a tum zawk,” a ti (Pandit 59). *Ecotopia*-a chengte chu mi dang aiin an hlim zawk a, an chaw ei chu khawvel ram danga mi aiin a hrisel zawk bawk. Weston-a pawhin ama ram leh hna thawhna hmun lama kir leh ai chuan *Ecotopia* hmuna cham hlen a chak zawk bawk.

Ecotopia ram inrelbawl dan chu thu neihna sem zai hi a ni. Khawpui leh state-te chuan anmahni duh dan leh milpuiin ram an hruaiin an awp thei a, mahse ram pum anga thil tlanglawn tak chu thil hman nawn theih te, hman thar leh zel theih te, vantlangina a enkawl huan lo ramte an nei a. Kawng thenkhatah ngaih dan inang lo emaw an neih chuan sawi hona leh tanfung sawh ngheh tuma inhnialna te an buatsaih thin a; *court* rorelna an mamawh chang pawh a awm. *Ecotopia*-ah chuan mipa leh hmeichhia intluk tlang takin an awm a. An rama thu neitu sang ber pawh pawh Vera Allwen niin mahni lu zo tak leh hmeichhe thil ti thei tak a ni a; *Survivalist Party*-a an hotunu niin zalenna an سوالna kawnga mi pawimawh tak a ni.

Ecotopia-a chengte chuan kar khatah darkar 20 chhung chauh hna an thawk a, hei vang hian sum leh pai lak luh leh an thil thar chhuah a tlem phah a. A tirah hre thiam lo deuh mah se a mi chengte

chuan mihringte hi khawvel awm zel tur atana an pawimawhna leh leilunga thil awmte chena ei ral duak duak tur ringawt an nih lohzia an hriat phah thung a. Tuna an inhrekna chuan hun lo awm zel tur dam khawchhuahna turin kawng a sial a ni. Tin, hna thawh hun chung darkar 20-a bithliah a nih takah chuan hna thawktu mihring an ngaih tam phah a, chu chuan hna a ti pungin a semzai a. *Ecotopia*-a an dan neih thenkhat zingah tum reng vanga khuarel thil tih chhiat chu thubuai rip tak neihna a ni a. Ei rukna te, inbumna te, inphiar rukna te, rukruk leh tharum thawha chet te chu thubuai rip tak neihna bawk a ni a, chutih rual chuan *Ecotopia*-ah hian tharum thawhna leh buaina te a vang hle thung a ni.

Dystopia

Dystopia tih hi Lewis Henry Younge chuan kum 1747-a a tih chhuah *Utopia: or Apollo's Golden Days*-ah a hmang a, *dystopia* hmang hmasa bertu ni-a hriat a ni. John Stuart Mill chuan kum 1868 Parliamentary-a a thu sawiah *dystopia* tih chu *utopia* letling chiah, thil chhe lutuk tak mai, a taka tih rual loh sawina atan a hmang rawn hmang zawm bawk a; *dystopia* ti lartu a ni. 'Dys' tih chu Greek ὄνγω ἄνγω lak niin thil chhia, nihphung pangngai ang tur ni lo emaw natna emaw sawina a ni a. *Dystopia* chu suangtuahna rama inng-hat khawvel, kan chen mekna khawvel aia chhe zawk sawi nan an hmang ber a. Thu leh hlaah chuan chutiang ang hmun chungchang ziahna chu *dystopian literature* an ti ve leh mai. *Utopian* khawvelah kha chuan thil reng reng a ṭha leh nuam, a eng lam hawi zela thlir ṭ hin a nih laiin *dystopia* ve thungah chuan thil reng reng a thim zawng leh thil ṭha lo tak lo chhuak tur anga thlir a ni ṭhin.

'*Dystopia*' hi 'anti-utopia' emaw 'negative utopia' emaw nena hman pawlh a ni fo a, *utopia* nen a danglamna chu, sual emaw, khaw-tlang nun leh ram inrelbawlna lama a chhe zawnga thil inher chho ta sawina atan te, *utopia* zuna uaite va tih elna leh an kawng zawh dik lohzia hai lanna atan te bakah, B.F. Skinner-an 'nunphung, kan chin ve hauh loh tur' a tih tar lanna atante hman a ni ṭhin (Claeys 107). Sargent chuan *utopia* leh *dystopia* inhnaih dan heti hian a sawi a: 'Utopian te chuan mihring leh a hmakhua hi beiseina eng

nei chungin emaw, hlauhawm lo thleng thei laka vaukhan chungin emaw an thlir thin a. Beiseina nei chung a an thlir chuan utopia-ah a chhuak a, vaukhan chung a an thlir chuan *dystopia* khawvel a lo chhuak thin' (Sargent 8) a ti. *Dystopia* thawnthuah chuan sualna leh a kaihnawih pawl khawihna hrang hrangten khawtlang nun an chawh buai a, ram rorelnaah pawh mi dik loten a fawng an vuan t hin.

Dystopia film langsar tak pakhat chu kum 2013 a tih chhuah *Elysium* kha niin kha *movie*-a thawnthu kha kum 2154-ah a intan a. Khawvel *environment/ecosystem* chu nasa taka tih chhiat tawh niin mihring tam lutuk vang te, bawhlhlawh tam lutuk tawh vang te, natna hrang hrang vangtein khawvel *ecosystem* chu a chhia (ecocide) a. Mipui nawlpui rethei leh hmabak thim taka an awm laiin mi hausa leh thil ti thei tak takte chuan lei tuamtu boruak pawn lamah *Elysium* an tih chu an siam a, chu hmunah chuan ro an rel a. *Elysium* hmunah chuan thu neihna inchuhin chhiatna hrang hrang a thleng bawh. Tin, kum 2014 a tihchhuah Russell Crowe channa *Noah film* te pawh kha *dystopian film* tho a ni.

Utopian tam tak chuan an hma thlir leh suangtuah ram tih hlawhtlin tuma hma an lakna kawngah leh ram rorelna fung chelha an duhtusam khawvel tih hlawhtlin tuma an beihna kawngah ram chhe zawkah an hruai lut thin. Hitler-a hnuaia *Nazi* ten khawvel an chawh buai dan te, Juda maktaduai tam takin an thihphah dan te kha utopia kal sual a tih theih. *Nazi* hote chuan *Aryan* hnam chu hnam chungnung berah ngaiin inthlah pung a, khawvel dap chhuak turin an duh a. Chutih rual chuan Juda te chu chi hnuaihnnung an nih bakah mi inla hrang leh mahni hmasial tak angin an hmu a. An duh thu sam, an hnam chi thlahpun an tumna kawngah khawvel chanchina thil rapthlak ber pawl an thlentir a nih kha.

Fatima Vieira-i chuan 'Dystopia ziaktute hian hma lam hun thim tak tar lang mahse, a tak takah chuan a chhiartute chuan thiam taka an dawnawn an beisei a. Mi tu pawh mai hian chak lohna emaw nemna lai kan nei theuh a, tlu chhe thei vek kan ni a. Chuvangin mi mal hmasawwna ai chuan vantlang hmasawwna chuan khawtlang nun leh ram inrelbawl na nuam a thlen zawk tih hre turin a buatsaih

a. Thu ziak chhiartu chuan ziak miin a thil thlir lawkte chu thil tak tak ni lo mahse a taka lo thleng thei a nih avangin chutiang hun thim a tawn loh nan chuan a inven a ngai' niin a sawi (Vieira 17).

Zofate Ni Tawpah Mittui

C. Lalhmingthanga thawnthu ziah, kum 2022 a tih chhuah *Zofate Ni Tawpah Mittui* hi *ecological utopia* (ecotopia)-in a inñan a, dystopia-in a tawp thung.

Thawnthu inñanna Sesihzawl khua chu in sang thum aṭanga sang li vel an ni a. Mizo khaw tam zawk ang lo takin tlang chhipah ni loin tlang bul ṭhut, Bungmual ngawpui ṭhutah an awm a, an khaw thleng chu duh thu sam a rem a ni a. Khaw chhungah chuan lui dam nuam em em mai pathum a luang tlang a, Bungmual ngaw-a hnar nei vek an ni. Ngawpui chu ei tur petu ber pakhat a ni a. Lui kam zawng zawng deuhthaw leiletah an siam a; buh leh bal leh thlai te chu khawpui lama thawm chhuak khawpin an intodelh a.

An khaw inrelbawlña ṭhah a ṭha em em a. Tun hma aṭanga inrelbawlña ṭha an neih chu an vawng a. 'Hruaitu hmasate an fing a, mipui an rethei lem lo' (Lalhmingthanga 60). An inte chu awmze nei takin a inrem a. "Kawngpui hnaih takah in ding hmuh tur a awm lo, chu chu an khawtlang danin a phal lo" (3). Lui lam sate chu man hun bik an siam a, a man apiangin chhiah an chhung a, chu chu khawtlang mamawh puhruk nan an hmang a (2). "Khawlai a faiin, lui te pawh an thianghlim em em [a]. Naupang chenin bawlhhlawh a paihna turah lo chuan an theh darh mai mai ngai lo (2). Khaw nuam tak leh inrelbawlña ṭha tak nei a nih avangin an hriselna a ṭha a, an rilru thlengin a thianghlim ni pawhin a hriat a. Naupangten aia u te an zah a. Ami chengte nunphung chu heti hian a sawi a, "Nula leh tlangvalte hi a tlangpuiin an hmel a mawiin an hlim a, an hawih-hawm em em. Mikhual chungah an ṭha em em a; mikhual tan mawi lo taka khawsak chi a ni lo. Pitar leh putar te hi khawlaia an hmuh chuan be loin an kalpel mai mai ngia lo a, nui ver ver chungin an pel, tiin an sawi thin" (3) a ti.

Sesihzawl ṭhalaite zingah chuan hun awl neih changa ram lama nunchan zira inti hlim thin pawl an awm a; chung zingah ch-

uan he thawnthua changtunu ber Nino pawh a tel a. Tlang lawn, puk luh leh lui kal te, ram hnuaia dam khaw chhuak thei tura beih dante an zir thin a. “An mamawh hmanrua leh eitur pawh memberte thawhkhawm atang leh mi inphalte sum thawh chuan an lei mai t hin a. Pa vengva deuh leh ningkhawng hriate chuan sum thawh an hreh lo. Thalai nun siam thatna leh sual kawng zawh tur venna tha tak a ni tih an hmuh hmaih loh avangin” (4) a ti a. Politics boruak rit takin a delh lai pawhin Bungmual ngawah chuan Nino te chu an kal a, chutah chuan an rilru hahna te, an khaw lam leh Zoram politics boruak chu an hre reng tawh lo tih kan hmu bawk (119). He khuaa chengte hi ramngaw nena inhne tlat leh ramngaw humhalh kawnga hma la tha tak, khawtlang inrelbawl na tha tak nei bawk an ni a. Mizo khaw dang ang lo takin in leh lo din danah pawh fel fai leh awmze nei taka din an ni te, ami chengte hlimna leh hriselna tha takte hian he khua hi thil siam dangte leh mihringte inchawm tawna an chenna, duh thu sam ramah a chantir a, ecotopia a tling a ni.

Sesihzawl khua - Ecotopia Atangin Dystopia Ramah

Sesihzawl khua chu *ecotopia* ram nuam tak ni mah se a ram pum anga thlirin Mizoramah chuan ram hruaitute khawsak dan duh khawp lohna avangin helna a rawn inmung a. Thalaite zingah politician leh sawrkar hna lian chelhtute rin lohna nasa tak a intuh chho a. Mi sualte chuan dan rorelnaah pawh thiam loh an chang hleithe bawk si lo. Hmasawna hna thawh project lian tak tak, cheng vaibelchhe tel sen ralna tam tak chu mi pamhamte avangin a hlawhchham fo a; chung zingah chuan Kau Tlabung *Hydel Project* te, *Kaptai Dam* siam tur vanga zangnadawmna dawng tur dik takten dawng lova mi thenkhatin an hausakpui dan te a lang a. He thawnthu khawvelah ni lo, Sakawrhmuituai tlanga *Skywalk* leh Chaltlang – Durtlang inkara *ropeway project* hlamzuih ta te a awm laiin he thawnthuah hian Lawngtlai *over bridge* siamna tur sum chu eiruk ral a ni bawk. Tin, *politician* ten tlin an duh luatah khaw thlang lamah *Bru Development Council* siam tumin a ruvin Mizoram *Home Department* lam atangin hma an la nia hriat a ni bawk a.

Heng hi Mizoram rum mekna a nih avangin thalaite an lo

che chhuak a. Kawng te an zawh a, an au rual a. Mahse *politician*-ten insiam that an tum loh avangin ralthuam chelekin a ruk a ralin an che chhuak ta a ni. Chung zingah chuan he thawnthua a changtupa ber Forest-a te, an hotupa Zohmangaiha te, Joe-a te leh an thian tam tak an tel.

Hetianga mi thahnem ngaite an chet chhuah tak avang hian Sesihsawl khua chuan a nawmna a hloh tial tial a. Zikpui pa ziah Nunna Kawngthuam Puiah thawnthua Zopui khawtlang remna leh muanna te, a mihringte inrin tawnna leh inpawhna te rambuain a ti chhe zo ang khan helna inmun mek pawhin Sesihsawl khaw boruak chu a ti chhia a. Chulai boruak chu heti hian a sawi a:

“Inthenawm khawven lam, inlenpawh a harsa tial tial a.

Atua mah inhaw lo mah se, rilru inpawh taka inawm te, t hian leh titi hona hun an nei tawh lo...

Mizo ziaa sem sem dam dam, ei bil thi thi tihte chu a lo awm ngai em ni tih mai tur a ni tawh. Engkim chu pawisaa chantir vek a ni.” (60)

a ti a. Zohmangaiha leh a hote chetna avangin police lam leh sawrkar hna thawk te, ei ruk chingte leh anmahni mi leh sa ngei pawh mi eng emaw zatin nunna an chan tawh a. Mizorama thil thlang mek avang chuan *Ministry of Home Affairs* pawhin thu chhuah an nei a. *National Human Rights Commission of India* pawhin Mizoram sawrkar a dem thu a chhak chhuak a. Tuikuk leh Takam hote chuan Zo fate kawng hrang hrangin an hek a, a leh alingin hmun hrang hranga Mizote demna a ri a. Mizoramah mipui nunphung pawh a ralmuang loin nun fimkhur a ngai hle.

Thalai tam takin ram hruaitute duh khawp loin an that lohzia hriain hel hial mahse an han inthlang a, Chief Minister ni lai Hualzika te pawl bawk chu thlan tlin an ni leh a. Zohmangaiha leh a nau tlem la bangte chuan ram chhiatna bul chu CM Hualzika ber chu niin an hre ta a. Ani chu awm lo se, buaina pawh zia deuh turah an ngai a. Tichuan Zohmangaiha te chuan Chief Minister chu an kap ta a ni. He inkahnaah hian an ruahman lawk ang ngeiin Chief Minister Hualzika a thi a. Home Minister pawhin hliam na tak a tuar a. Security Guard zawng zawng an thi vek bawk. Mizoram chu President's Rule a

dah a ni zui a. Zohmangaiha ngaihtuah dan chuan, “... politician inti, sum bak buaipui si lo, ram hmangaiha inchhal hote’n politics bansan phah se... He thil hian hlauhna pe sela a duh a ni” (336).

Dystopia khawvel chu a thim a, a chhia a, a hrehawm hle. He thawnthuah pawh hian ram inrelbawlina dik duhin theih tawp chhuahin bei mahse a beitute zinga mi ngei pawhin thim bak an hmu lo. He thawnthu tawpa a changtupa ber Forest-a tawngkam hian bei-seina a bo dan te, thim a chhah zual dan te a tar lang.

Zofate kan tawpna ni a inñan ta si. Indonaah chuan kan chak ngei a, hnehna pawh kan chang. Nimahsela, kan ram chu siamthat hman a ni ta lo. Kan ram ngeiah hian hnamdangte thuhnuaiha kan kun tawh dawn a ni. Kan *society* kan hloh zual zel ang a, kan *culture* pawh kan la thlah zel ang. Tar kuna kan dam ve te a nih ngai chuan, naupangte hnenah thawnthu angin kan la sawi dawn a ni. (336,337)

Dystopian thawnthute chu hlauhawm lo thleng thei tar lanna leh a inven dan tur kawh hmuhtu a nih fo angin he thawnthuah pawh hian tuna Mizote kalphung fuh lo ni-a a hriat tam tak a tar lang a. Sawrkar kal dik loh dan, ei rukna hluarzia te, mi retheiten chanvo an neih ve lohzia te, mipui nawlpui rumnain politician te ngeng a chhun thuk tawh lohzia te, Kohhranin Tuikuk te lehkha thiamtir a, sum leh paia a vur vak vak laiin chung mite chu Zo fate tana hnawksak an ni mek tihte he thawnthuah hian kan hmu a. Tin, Tuikuk vulh ai chuan Zo fa hnam hrang hrang, ram pawna awmte tuamhlawm a, seng khawm hna thawh chu t̄ul leh t̄hain a hre zawk bawk.

A tawp berah chuan hei hi ngaihtuah nawn ila; Sesihzawl khua, khaw nun nuam tak ni t̄hin, ei leh bara intodelh khua t̄hin, mihring an lungrual tlanna t̄hin hmun meuh pawh pawn lama sual leh a hna thawh chuan va chim buaiin an nun a lo hrehawm zo ta a. Khawvel buaina tlansana ram hnuaia inkulh hrang Forest-a meuh pawh sual chuan a bu zawl ata ko chhuakin rilru hah takin hun tawp a hmang a nih kha. Hei hian, t̄hat tlan a ngaihzia min hriattir se, mahni ringawt t̄haa kan chhehvela sualnain duh tawka zalenna a hmuh chuan min la rawn luh chhuah ve tho dawn a ni tih min zir-tirtu ni se la a va t̄ha dawn em! R. Thangvungan *dystopian* thawnt-

thu-a chhal theih tho Lalzuithanga Thlahrang a bih chiannaa a tawp kharna tho hi he thawnthu kharna tur hi a ni ang. He thawnthu hian, "...kan thinrimna kaitho sela, a bul Suahsualna hi sual dum ber aia dumin lang sela, hua ila, ning bawk ila. Kan khawtlang ațangin umbo ila, ram chhungah hian a lama lam rikin awm tawh lo sela, chu chu a ziaktu duhthusam leh he thawnthu a ziaik chhan hi berin a lang." (Thangvunga).

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Mizo Studies Vol. XIII No. 1

ISSN : 2319-6041

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Zikpuii Pa Thu leh Hlaa Thilsiam Hlimthla

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Laltlanmawia**

Abstract

The subject of this academic paper centers on the utilization of nature as a tool in Zikpuii pa's literary works. Zikpuii pa, a prolific writer, composed 50 essays, five stories, and 17 songs, all of which are distinguished by their inherent quality. A notable aspect of his writings is the palpable joy of creation they evoke. What renders Zikpuii pa's works captivating and pleasurable to engage with is his adept incorporation of nature to substantiate his arguments. Through a careful examination of his parables, Zikpuii pa demonstrates a profound understanding of the significance of nature. Therefore, this paper concentrates specifically on Zikpuii pa's essays, as they exemplify his mastery in employing nature as a thematic and illustrative device.

I. A Kutchhuakte Phêna Thilsiam Hlimthla Chu:

Wordsworth-a chuan, "Ka mihring mihrinna hi nature min duansak a ni" a ti a. A sawi zelnaah chuan, "Nature chuan amah hmangaihtu a phatsan ngai lo va, dam chhunga kan lâwmna tizual deuh deuh tura min hruai hi a ropuina a ni" a ti thlâwt mai (qtd. in An Chul Lo, 143).

R.L. Thanmawia'n, "Zikpuii pa pawh hi Wordsworth-a anga 'Nature Worshipper' tih ve mai tur niin ka hria" (Zozam 146) a tih

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ang deuhin, amah Zikpuii pa pawh hi nature nena inzawm tlat a nihna hi a thu leh hlaah hian a chiang em em a. A essay-a a tehkhin thu bakah a hlaah te hian chu chu a chiang zual a ni.

A thawnthu zir chiangtu pakhat HD. Lalrinkimi chuan eco-criticism tarmit hmanga a thawnthute a zir chiannaah, Zikpuii pa chu nature nena chêng dun leh inngheng chiat niin a hmu a (Daingul 105). Sangzuala pa pawhin, “KC Lalvunga kutchhuakte han thlir hian thilsiam dangte hnuhma a tar lante hi paih ta ila, a kutchhuakte hlutna tam zawk hi chu a bo thei hial mai awm e” (Ziaktu Ropui 46) a ti bawk a. Chik taka han chhui chian chuan Zikpuii pa hian a kutchhuak zawng zawngah thil siam dangte hi a lo tar lang nasa hle tih a hriat a ni.

A hla chuai thei lo, Krismas a lo thlen dawn apianga a kum a tina kan sak, a sa ve lo pawhin an hriat nawn fo ‘Sikni Eng’ hlaah khan kan thil sawi mek hi chiang takin a tar lang a. A thawnthua hmeichhiate mawina leh duhawmna hmu chiang thiam em em khan chu sik ni eng chu eng mahin a khûm theih loh ni awm fahrnin a rawn fak chhuak a,

Tleitir sakhmelin a cho lo che,

Par tin mawina pawh i zar an ni. (9-10)

tiin nature mawina a rawn pho lang a. Zikpuii pa mitah hian thilsiam mawina nge fiah zawk ang mihringte mawina tih hi bûk tham a tling hial mai awm e.

A lengzem hla pakhat ‘Lungrukah min vei ve la’ tih-ah chuan thilsiam mawina bawkin a rilru a luah lian a,

Zantiang chhawrthla a en changin

Lungrukah min vei ve la (25-28)

tiin a ngaihzawng, a duh em em leh hmuh a chak em em chuan, zana thla a ên apianga rawn hre chhuak ve thin tur leh rawn vei ve thin turin a duh a ni. Mah rawn vei tura duhthu a sam dan han en hian Zikpuii pa nuna *nature*-in hmun a luah lenzia kan hmuh hmaih thei lo vang.

Chu zân thla êng hnuaiah bawk chuan Ngurthansangi leh

Chhuanvawra pawh khan hmangaih biahthu an inhlan a, then loh thu di an sawi dun a nih kha. “A hmel chu thla chuan a han en a, a paw var vo mai a ni” (Nunna 58). Ngurthansangi, khati tak maia Mizo nula pian thiam leh piang fuh kha zan thla êngin a chhun fuh avanga a ngozia te, a hmelthatzia te chiang ta chauh a ni fo mai.

Han sawi tak zelah chuan, ‘Krawr Bulah Chuan’ tih thawnthua an fanu thlan bula Lalsawma leh Hmingthansiami te nupa piang thar pawh kha thlanmualah, thlifim tlehna hmun leh thereng hrâm hriat phâkna hmunah a ni an pian thar ni. Lalsawman ngaihdam a dil laia Hmingthansiami lawm dan a sawi te kha, “Khaw dur kâra chhimbâl a zâm ang hian, lungngaihna avanga Hmingthansiami tap pawh chu, a mittui karah chuan a lo nui a...” (Lungrualna 194) tih a ni.

Tichuan, a essay lam han bih chiang ve ta ila. Zosapthara thlavàng hauha a thu thiamzia leh a hla phuah thiamzia fak nana nature leh tehkhin thu a sawi zawm dan hi a inrem teh asin. “Prose a han ziaik a, Sailo chhuatpui tah ang khung mai, hla a han phuah leh thâl romei ang mai. Man tur awm lo, lung kuai riau mai si” (Hnuhma 163) tiin a han sawi thiam a. Zosapthara thu leh hla thiamzia sawi chhuah nana *nature* mawina a han zam chhuak hian Zikpuii pa nihna a pho lang a ni.

He essay ‘Zosapthara Hla’ tih sawi hawnnaa, Pu JF. Laldai lovan Zosapthara hnathawh a sawiselna ka lo chhiar ve zel a; a thu zu thur chhuah thenkhatte zu enpui a, chulai thu ngawt zu thlipui chuan a sawiselna hi a dik viau awm pawhin a lang. Amaherawhchu chhemthei kawrawng chhung aṭanga ral leh lam va thlir a, a ram zau zawk hawi tum hauh lova kan thil va hmuh ngawt changchawia ral le hlam tlang per lian pui awm dan sawi tum kan nih chuan, a tlang dik loh ni lovin, a thlirtu dik loh a ni zawk ngei ang. (156) tia thiam taka JF Laldailova a lehthalna ṭawngkamah pawh hian nature chu a hmanrua ber a ni. Chhemthei kawrawng aṭanga hmuh theih chin ram awm dan chu eng pawh ni se, a tehkhin thu hmanrua nature zawk hi kan sawia chu a ni.

A thuziaka a tehkhin thu hmante hi ngun taka han chhiar hian a sawi tum hi Chiang leh zualin kan man a, kan hre fiah telh telh thin. Awithangpa hla phuah thiamzia leh nun a thlâkhlelhzia sawi fiah nana a tehkhin thu hman te hi a fiah tha hle. “Awithangpa hian nun hi a ning lo va, a chhan leh vang awm hlek lo mah se nun hi a ngaina a...” a han ti te te a. Chutah, a sawi tum takah lutin, “A hlate hian tu mah a zirtir lo va, a fuih lo va, finna leh nun sâng zawk a kawhhamuh hek lo. Kaikuang tuihna fim tlân ang maiin, mihring nun pâr leh a nawmna hi a zahin a zâp hliau hliau mai a ni” (29) tiin ngaihnawm takin a han sawi a. Zotui thianga kawrti tui tling piu piau-ah, nipui thengthâwt laia kaikuang tuihna fim tlân hmu tawh tán chuan, he tehkhin thu hmanga Awithangpa nun thlâkhlelhzia leh a hla phuah thiamzia Zikpuii pa’n a sawi hi hrilh fiah leh-chuan ngai tawh lo khawpin mitthlaah a fiah a ni. Heta a tehkhin thu hmanrua kan hmuh chu nature bawk a ni.

A hlate thlira zir Chiang tawhtu RL Thanmawia’n, “Zikpuii pa hi nature tukverhah hian a dak zawk a, a thil hmuh a ropui tehlul nen, Wordsworth-a angin a belbul ve chawt lo va, A rilrua lian ber fo, hman lai Zonun lamah a thlawk kir leh ta daih a, thil siam lam hi a thlir zui ta lo niin a lang” (Zozam 147) a tih hi, a essay han chhiar chuan pawmpui a har hle. A hlaa nature a tar lan dan leh a essay-a nature a tar lan dan hi a inpersan a nih ngawt loh chuan Zikpuii pa hian engtik lai mahin nature hi a khawi hmun dangah mah a thlawh kirsan ngai lo ni zawkin a lang.

B. Lalthangliana lehkhahu ‘Ka Lungkham’ tih a thlirnaa a duhthusam a sawi hi a lunglenthlak zual a, mitthla zui theih tur a hnutchhiah thiam hle. Ram hrang hrang a fan tawhte aṭanga a rilrua a lo vei thin, a duhthusam a han sawi chu, heti hian a han ti a,

Khawsak harsatna leh tum sanna avangin khawvel hmun hrang hrangah vâk darh thin mah ila, a hun téah kawlhâwk chaw zawng hlawhtlingin thla khâwng ri hiau hiauva an chhimtlâng ram an pan khawm leh thin ang hian, kan Aizawl khawpui hirawn pan khawm leh thin ila. Tah chuan rilru leh taksa tlaina khawpin

thunung leh chaw tuiin inhrâi ðhin îla, tu mah do lovin, tu mah haw si lovin; mahse, keimahni kan inhmangaihna chu vâw zawl Ni anga Chiang leh lum nuamin mi zawng zawng mit hmuhah lang si se, nasa takin chu chu kan ðatpui zawk lo'ng maw ka ti a ni" (207).

He thu hi han chhiar vang vanga a lunglenthlakna leh a ngaihnaawm em emna ni bera lang chu a tehkhin thu hman hi a ni. 'Kawlhaw'k chaw zawng hlawhtlingin thla khawng ri hiau hiau a an chhim tlang ram an rawn pan khawm leh ðhin' dan hian, thlasik laia kawlhaw'k pém tur, vânsânga an thlawk ri hiau hiau lai mitthla chungin Zikpuii pa duhtusam leh a sawi tum a tichiang hle a, a tehkhin thu pawh hi a Chiang hle baw'k.

A kutchhuak tinrengah hian Zikpuii pa hian *nature* a ngaih hlutzia hi a zep zel mai em maw ni chu aw tih tur khawpin a thawntu kalhmangah pawh he nature hi hmun pawimawh a chantir zel tho mai. A essay chungchang chauh sawi kan ni nain kan sawi tum tih fiah nan HD Lalrinkimin "Silvarthangi" thawntu a thlirnaa, Zikpuii pain nature leh mihring nunphung a kaih kawp dan a sawi hi i han chhiar lawk teh ang.

Nipui khaw sân vanglain to ruah a rawn hâwng a, thli nen a rawn thaw'k a, fûr a inñan dawn a ni tih kan lo hrethiam ðhin ang hian, he thawntuuh pawh hian nature hmelhmang a inthlak tawh chuan a *plot* te, a *setting* te, a changtute nun thlengin a danglam dawn a ni tih a hriat nghal ruak ðhin a. Chutiang chiah chuan, a changtute nuna vanduinah leh thil duhawm lo a thlen chuan nature pawhin lungngaihna thuan a rawn inbel ve nghal baw'k ðhin. He Zikpuii Pa thawntu "Kross Bulah Chuan" tih añang hian, hun leh lawmna, lungngaihna leh hlimna pawh nature te nena inñawm theih a ni tih kan hre thei a. mihringte nuna khawharna leh lunglenna pawh nature-in a tuarpui ve ang maiin a lo lang a, khawvel chu hnim ruai angin a an lo lang ðhin baw'k a ni. (Daingul 109)

'Ram hmasawn nana Kohhran dinhmun' tih *essay*-ah hian ram hmasawn nana kohhran dinhmun pawimawhzia kawng hrang hrangin a sawi a. A ngaihnaawm hle. Chu *essay* bul ðan nan chuan tâwi

fel takin, a thil lo tawn tawh hmangin ram hmasawn nana kohhran pawimawhzia a tar lang hmasa a.

Zoram sikul endiktu hna ka thawh laiin kan zinna lamah vawi khat chu ka chau hle a, serthlum kung hlimah chawlhna nuam takah ka chawl a, ka hahdam hle a; chu serthlum buk tangkai-zia chu ka chhawr hle. Mahse a huan neitupain a nupui fanau chawm nana chu huan a enkawlina rilruah chuan chu serthlum buk ka lo chhawr ve dan chu a tum a ni lo. Chutiang bawkin he Krista Kohhran chatuan nunna atana thil buatsaih- hman-gaihna, rinawmna leh dikna thupuia hmanga mihring (ring-tute) inzawmkhawmna khawvel dam chhung la la pawh hian kawng danga nun hmasawmna leh changkanna atan a tangkai ve em em tho a ni. Huan neitupan a serthlum huan a sam fai t̄ hat a, leiṭha a vur that poh leh a hlim a nuam ve zel angin, he Kristian Kohhran pawh hian ama din chhan leh tih tur a tih kawnga a that poh leh mihringte hian thil dangah pawh a zar an lo zo ve ta ṭhin a ni (305)

He tehkhin thua nature mawina leh nawmna a tar lan dan hi a fiah mai piah lamah a lunglenthlak hle. Amah anga ram palailengah emaw, khawii hmunah emaw hah taka lo vâk ve hrep tawh tan phei chuan a Chiang zual. Serthlum buk daihlim a nawm tluka kh-iang-nu-nghâk daihlim nawmzia a taka lo tem ve tawh tan phei chuan he tehkhin thu hi a fiah hle a, ram hmasawn nana kohhran dinhmun sawi chhuah a tum pawh hi a fiahin a Chiang zual em em a ni.

Heng a *essay*-a a tehkhin thu hman dan han chhiar hian Darchuailova Renthleiin,

Coleridge-a pawh hi supernatural tuipui tlut mi a ni chungin, nature ngainaa dah pawimawh em em mi a ni bawk. Shelley-a pawh hi nature nen thuk takin an inkungkaih a, nature-ah hian chatuan Pathian inpuanna a hmu a, a pawlna a chang t̄ hin. Keats-a hian nature mawina a tuipui ber a, khuanu (mystical) inpuanna lam aiin mita hmuh theiha a mawina a tuipui zawk an ti ṭhin (Zunzam 21)

tia Coleridge, Shelley leh Keats-a te, nature nena an inzawm dan a sawi hi Zikpuii pa leh nature inzawm dan ni ve maiin a pawm theih ang.

IV. Thu Khârnat

Tunlai thiamna leh hmanraw changkangin nasa taka hma a sawn chhoh zel lai hian Pathian thilsiam khuarel mawina leh hlutna hriat tharna kawnga kan infuih nasat lehzuall a ngai hle a. A hum-halhna kawngah pawh a ram leh khawtlang chauh ni lovin, mi mal ang pawha mawhphurhna kan neih lenzia kan inhrilh inzirtir nasat a tul hle. Chutiang chungchangah chuan Zikpuii pa'n a essay te, a thawnthute leh a hlate hmanga Pathian thilsiam khuarel mawina leh hlutna a pho chhuahte hi a hlu hle a, zir chian tham a awm a ni.

Heng kan han sawi tak atangte hian Zikpuii pa hi tehkhin thu hmang thiam tak a nihna te, a tehkhin thute pawh Mizo ril rem zawng zela hmang thin a nihna te, Mizo thil leh culture ngaihluu a nihna bakah Nature ngaina mi a nihnate hi chiang lehzuallin hria ila; tichuan, Zikpuii pa hlutna kan thinlungah a lo lang deuh deuh dawn a ni.

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Mizo Studies Vol. XIII No. 1

ISSN : 2319-6041

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Ramsa Thawnthu Aṭanga Ramsa leh Mihring Inkungkaih Dan Thlirna

Lalhnaihzuala*

R. Lalramdina**

Jessica R.L. Lalremruati***

Khuhhawanna

Mizote hi hnam thawnthu ngah tak mai an ni a; thawnthu hrang hrang, inang lo tak tak leh danglam tak tak, thil lo awm ṭan dan thawnthu te, mi chak hmingthang thawnthu te, thilitthei thawnthu te, hmangaihna thawnthu te, ramsa thawnthu te, dawī thi-am thawnthu te, inbumna thawnthu te thlenga nei an ni a, sawi kim sen pawh a ni awm lo ve. Thawnthu lamah chuan an hausa hle a tih theih a, thawnthu lama an hausa hle hi a ropui a, chhiar theiha tam tak a awm hi a hlu hle bawk.

Hmanlai Mizote kha thil siam dangte nena inkungkaihna nasa tak nei leh inhne tawn reng an ni tih thawnthu tam tak aṭangin a hriat theih a, thil siam dangte tel lovin an awm thei lo ti ila kan sawi sual tam awm lo ve. Chu mi a lan chianna chu ramsa thawnthu kan tih mai animal tales aṭang hian kan hre thei a ni. Tun ṭumah hian ramsate leh mihringte inkungkaih dan leh engtiang taka inmamawh tawn nge an nih tih te leh ramsa chungā an rilru puthmang te leh

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ramsa thawnthu atanga Mizo pi leh pute rilru sukhlek hrang hrang ramsa thawnthu atangin kan chhui dawn a ni.

Ecocriticism

Awlsam thei ang bera sawi chuan *ecocriticism* chu mihringte leh thil siam dangte inlaichin dan zirna tiin kan sawi thei ang. *Ecocriticism* tih tawngkam hmang hmasa bertu anga ngaih chu William Rueckert a ni a, kum 1978 khan essay '*Literature and Ecology: An experiment in Ecocriticism*' tih a ziaak a, hei hi a lo chhuahna anga ngaih a ni. Cheryll Glotfelty chuan, "Thu leh hla (literature) leh min hual veltu (physical environment) inkungkaihna chungchang zirna hi a ni e," a ti (qtd. in Zunleng 343).

Dr. K.C. Vannghaka chuan, "...hringnun nena insi lo thilsiam dang eng mah a awm theih tak tak loh avangin chutiang hringnun leh thilsiam dang inkungkaihna lam thil sawina reng reng chu ecocriticism an ti a; literature zirna huang tharah an khung ta a ni," (zunleng 350) tiin ecocriticism chu a sawi a ni.

Folklore

Folklore hi hmanlai thil zirna huangah chuan a bul ber, a lu ber anga sawi a ni thin a, folklore huam chhungah hian M. H. Abrams chuan *A Glossary of Literary Terms* tihah chuan, "*folktales* te, *folksong* te, *legends* te, *proverbs* te, *riddles* te hi a huam vek," (138) a sawi.

Folklore hi ziaktu tam takin an hrilh fiah a, hrilh fiah dan hrang hrang a awm a tih theih ang. A tlangpui thu-in an hrilh fiah dan a inang a, an sawi tum a thuhmun deuh vek a tih theih awm e. Dr. Lalruanga chuan Mizo Thawnthu Zirzauna tihah chuan, "Thawnthu chi hrang hrang, thufing te, hla chi hrang hrang te, inthawina thiam hla leh indawina hla te, sakhua te, puithuna leh serh leh sang thil te, thil dang hnam hrang hrangin an pi leh pute a anga an inrochun leh an inhlan chhawn zel thilte (3)," tiin folklore chungchang hi a sawi fiah a ni.

Folktale

Hmanlai thawnthu hi sawi dan hrang hrang a awm a, *Mythology*, *Legend* leh *Folktale* ti tein an sawi thin. *Mythology* chu thil bul thawnthu emaw tuanthu kan tih ang chi hi a ni a, *legend* chu mi ropui chungchuang thawnthu emaw hnam pakhatin thil bik leh ropui bika an pawm hi a ni kan ti thei ang. Chutiang zinga tel lo, thawnthu hrim hrim emaw rochun thawnthu, ramsa thawnthu te leh *mythology* leh *legend* ziarang nei lem lo thawnthu hi *folktale* an ti a ni. Lalzuithanga chuan heti hian a sawi:

Folktale-ah chuan character pawimawh kan hmuhte hi mihring an nih chang awm mah se, a tlangpuin ramsa leh thil dang a ni deuh ber a. Puithuna thil nen inzawmna a nei ve lem lo bawk. Legend chuan innghah nan khawvel history a hman thin a, folktale erawh chu phuahchawp hlang tak tak a ni thung. (3,4)

Animal Tales

Aesop-a thawnthu tia kan sawi hi kum BC 550 vel laia chhuak nia ngaih a ni a, ramsa thawnthu huangah a khung theih a, ramsa thawnthu hmasa pawl tak nia ngaih a ni bawk. *Folktale* huang hi a zauh em avangin a thawnthu azirin then hrang hrangah an then ve leh a, ramsa thawnthu pawh hi *folktale* huangah awm mah se animal tales emaw *fable tale* huangah te an then hrang leh a. Mizote pawh hian thawnthuah hian ramsa thawnthu (animal tales) hi an ngah ve hle a, ngun taka kan zir chian chuan he ramsa thawnthu atang hian hman laia an pi leh pute khawtlang nun leh an rilru sukthlek tam tak kan hre thei a ni. Dr. R.L Thanmawia chuan a lehkhabu Mizo Hnahthlak Thawnthu tihah chuan heti hian a sawi a:

A nihna takah chuan ramsa telna thawnthu rau rauvah pawh a thawnthua changtu ber leh pawimawh ber kha ramsa a nihin Animal tales tih a ni deuh va, chuvangin ramsate'n nihna leh a thawnthua chanvo pawimawh tak an neihna thawnthu kha ramsa thawnthu (animal tales) zingah kan han telh deuh bik a..." (11)

Aesop-a thawnthute leh India animal tales dah khawmna

Panchatantra te kan chhiar chuan zirtir nei tak tak, mihring nun-phung leh khawtlang nun siam that theihna tur lam inzirtirna lam a ni hin. Mizote ramsa thawnthu pawh hi eng ang chiah nge a nih a, eng lam hawi zawng nge a nih zir tham a awm awm e.

Mihring leh Ramsate An Inbia

Mizo ramsa thawnthu tam takah hian ramsate leh mihringte hi chengho satliah mai pawh ni lovin tawng inhre tawn leh inbe pawp theiin an awm a ni. Samdala thawnthuah chuan Samdala chuan Sakei leh ramsa dang a be thei a, Sakei nen inbiain a inpuaktir hial a, Satelin Samdala chu Samdal-thatchhe-zawrkawia tiin a kova Samdala a thinrim hle thu kan hria a ni.

Kawlhawk leh Naupang thawnthuah chuan naupang pakhat ramhnuiaa awm Kawlhawk rualin an thla pakhat theuh pawt thlain an pek thu te a thla hmanga a thlawh ve theih tak thute kan hmu baw. Mura thawnthuah pawh Chera chuan an mahn ei tumtu Mura chu biain an inremsiampuia a bum tak thu kan hmu baw Rungi nu leh Thialtea thawnthuah pawh, Sazuk, Savawm, Sakei te'n Rungi tanpui tuma an biak thu kan hria.

Hei lo pawh hi sawi tur tam tak a la awm thei ang. Hei hian an nunphungah leh an khawtlang nunah ramsate nen an inhnek hnaihzia a ti lang kan ti thei awm e. An thawnthua ramsate an t awngtir chhan hian chhan tam tak a nei thei ang a, thu fing emaw thil inzirtir duh emaw an neihin mi mal hminga entir aiin ramsate an tawngtir a, chu mi hmang chuan an sawi duh an sawi ta mai niin a ngaih theih.

Mihring leh Ramsa Thian Angin An Inkawmna

Ramsate leh mihringte hi thian tha tak an nih chang a awm a, thian satliah mai ni lo thil tihnaah te an inpui tlang thin a ni tih thawnthu thenkhat atangin kan hre thei.

Rairahtea thawnthu hi ramsa thawnthu anga ngaih ni chiah lo mah se he thawnthuah hian ramsate an lang tam hle a, Rairahtea t

hian tha tak an ni bawk. Rairahtea din chhuahna bul chu rulpui vang a ni a, rulpuiin bahnukte a pek avangin a din chhuah phah a ni. A nupui tur en turin rulpui te, buipui te, chepa te, choak te, thehlei te, zawng te, chaichim te, sazu te, sahuai te, zawhte te a tir a, heng ram-sate hian an pu Rairahtea nupui tur chu tihthinrim an tum a; mahse, a lo thinrim duh loh avangin Rairahtea hnenah chuan nupui atana a that tur thu an thlen a ni. Rairahtea nupuiin bahnukte vana a tlan bopui pawhin a hote hi vanah lawnin an han ruk chhuaksak leh bawk. He thawnthua kan hmuh ang hian Rairahtea tan hian ram-sate hi an pawimawh em em mai a, dinhmun harsa tak atangin an chhanchhuak a, a nuna an chhan himsak bawk.

Belbingtea thawnthuah pawh ramsate hi an pawimawh hle a, Belbingtea thian tha tak niin khaw chhak pawihho a runnaah an anpui a ni. He thawnthuah hian sanghar, chinghnia, sakei an lo lang a, anniho puihna hmang hian hian Belbingte hian amah chauh-in pawih khaw pakhat a hneh phah a ni. Heng lo pawh hi sawi tu a la awm thei ang.

Mihringte leh Ramsa Intihbui Thu

Ramsa thawnthu hrang hrangah hian mihring leh ramsa hi an inngeih vek bik lo va, intihbui chang pawh an nei fo a ni. Ramsa hlauhawm leh lian tak tak, mihringte pawh tihluma ei thin an awm nawk mai, Chera leh Thaua thawnthuah chuan Mura lian tak, mihringte pawh ei mai thei khawpa lian leh hlauhawm chu Chera chuan awlsam taka a bum hnuah a thah tak thu kan hria a ni. Mura chuan Chera leh Thaua chu a chaw atan a man a, a buah a la chho va, ei a tum ta a, Chera chuan Thaua chu ei hmasa zawk tur leh amah chu chawm thau phawt turin a ti a, thiam takin a bum a, Murain Thaua a ei zawha a mut hlanin Chera chuan Mura hlauhawm tak chu a that ta a ni. Chera leh Thaua thawnthu atang hian sa hlauhawm tak tak aiin mihringte an fin zawkzia a lang a ni. Hetiang hian ramsa leh sa hlauhawm tak takte pawh hi a tawpkhawkah chuan mihringte fin chelh lo leh an ni ai chuan mihringte hi chungnung zawkah an

ngai niin a lang a ni. Hetiang ramsa hlauhawm tak tak pawh ni se a tawpah chuan mihring lakah an che chhia a, mihring an ngam lo leh thin.

Pathianin Adam-a a siam khan ramsate chungu thu neitu turin a ruat a, hei vang hi a ni mahna Mizo pi leh pute pawh khan ramsa aia an chungnunzia hi an hria a, an thawnthu reng rengah ramsa aia mihring an chungnunzia hi a lang thin a ni.

Hei mai hi a la ni lo, mihring leh ramsa an insual emaw an inbeih hian a tawpa dingchang zawk chu mihring zawk hi an ni leh nge nge thin tih thawnthu tam takah chuan kan hmu. Lalruanga leh Keichala te inbeiah pawh khan a tawpa dingchang zawk leh hnehna changtu chu Lalruanga a ni. Darkawlhchunchheka pawh rulfepnei nen an inbei a, rulfepnei pawhin a hneh mai bik lo va, Darkawlhchunchheka chaw fak lai chu a bei thuta a that ta mai zawk a ni.

Mihring leh ramsa an innei:

Mihringte leh ramsa inneih thu hi ramsa thawnthu tam takah kan hmu a, hei hian nasa taka an inkungkaih dan a tar lang kan ti thei awm e. Chawngchilhi chu rul nen an inngaizawnga rul fa a pai hial a ni. Nula leh Zawng thawnthuah pawh nula leh Zawng an innei a, Zawng fa a pai thu kan hria a, Hualtungamtawna pawhin keimi a nei baw. Mihring leh ramsa inneih pawlh hi a mak ve ang reng hle.

Ramsa leh mihring innei pawlh an awmin an fa te chu a mipa lam zawk ang an ni zel baw. Hnam hrang hrang hian chin dan hrang hrang inang lo tak tak an nei a, culture inang lo tak tak kan ni hlawm. Hnam thenkhat chuan chhungkuaah hmeichhia an dah lal em em a, an fate pawhin an nu te hnam an chhawm thin. Mizo hnam danah chuan chhungkuaah mipa an lal zawk a, fate pawhin pa te hnam an chhawm thin a ni.

Ramsa thawnthute hi a phuahtute mihring an nihthin avan-gin an rilru sukthlek hi an thawnthuah hian a lang nasa em em a ni. Hetiang a nih avang hian thawnthua ramsa fa pai reng rengin an

hrin chhuah chu mihring an ni lo ziah a ni. Hei hi a chhan ni thei awma lang chu Mizo pi pute rilruah khan mipa (a thlahtu zawk) an dah lal vang a ni thei awm e. Hei hian an rilruah mipa an dah chungnun zawkzia leh fa te'n pa te hnam an chhawm thin a ni tih an lantirna ni ngeiin a lang bawk.

Chawngtinleri pawhin Tan kham Lasi lalpa Lalchungnunga a nei a, a fa hrin hi mihring pangngai ni lovin a pasal pianzia ang ni ngeia ngaih theih tur, a lu kel ang, a taksa dang erawh mihring pangngai ang a ni thung a, hei hian kan pi leh pute rilru suktlekeh fa te chuan pa te hnam emaw nihna an chhawm zawk zel a ni tih ngaih dan nghet tak an nei ni ngeiin a lang a ni.

Rinawm inzirtirna:

Mizo pi leh pute khan rinawmna hi an ngai hluin an ngai pawimawh hle a ni tih an thawnthu hrang hrang atangin kan hre thei a, ramsa thawnthu hrang hrangah pawh hei hi an lo tilang a, rinawm lo te chuan a tawpah eng emaw harsatna an tawh a, buaina tam tak an hmachhawn thin a ni tih ramsa thawnthu thenkhatah kan hmu a ni.

Chung leng leh hnuai leng indo thawnthuah chuan rulpuiin a tui Satel chu a ventir a, a hnaah rinawm lovin Sakhi nen an lo inzuankahlen siak a, rulpui tui chu a bawh keh ta a, a hnaa a rinawm loh avang chuan hlauin a tlan chhia a, harsatna tam tak a tawh phah a ni. Hei mai hi a ni lo, amah vangin indona ropui tak a chhuah phah ta a nih kha. He indonaah vek hian mi dawihzep leh rinawmna reng reng nei lo bâk chuan a rinawm loh man tuarin tu bulah mah a tlangnel thei ta lo va, chhun engah pawh a chhuah ve ngam tawh loh phah thu kan hmu bawk.

Arpui leh sanghar thawnthuah pawh mi rinawm lo sanghar chuan an inthiannaah rinawm zo lovin arpui chu a ei ta a, artuiin a nu phuba lain sanghar a thah ve tak thu kan hre bawk. Rungi nu leh Thialtea thawnthuah pawh mi rinawm lo, mahni thutiamah ding lo Thialtea chu a tawpah sakeiin a seh hlum thu kan hre bawh a ni.

He mi a nih avang hian an nuna pawimawh em em leh an

hmuh phak renga awm ramsate hmangin entirna tha tak tak an lo hnutchhiah tiin kan sawi thei awm e.

Mahni Tuh Rah Seng (dramatic justice)

Mahni thil tih dik emaw dik lo lam pawh ni se kan thil tih ang zela kan chung a thil lo thleng 'dramatic justice' an tih ang hi Mizo pi leh pute rilruah khan a lang lian hle a ni ang tih an thawnthu aṭang hian a hriat theih a ni. Mi sual chuan an sual man an tuar thin tih hi Mizo pi leh pute rilru sukhlek lian tak a ni tih chu an ramsa thawnthu hrang hrang aṭang pawh hian kan hre thei.

Sazaltepa leh Bakvawmtepu thawnthuah chuan mi verther leh mi rinawm loh tak mai Sazaltepa chuan a vir leh a suahsual vangin mi hrang hrang a bum kual a, Bakvawmtepu nau a eisak ta hial a, phuba lak nan Bakvawmtepu chuan a that ta nge nge a ni. Sakuh leh sakhi lo inchuh thawnthuah pawh mi dik lo leh mi chan ai chuh duh tlat Sakhi chuan lamṭang eng anga tam pawh nei mah se an indonaah a chan chhe zawkah a ṭang a, a nunna hial a chan ta a ni tih kan hre bawk. Arpui leh sanghar thawnthuah te pawh hetiang hi kan hmu bawk a, hei lo pawh hi sawi tur a la tam awm e. Mizo pi leh pute khan misualin an sual man an tuar zel a ni tih hi an ngaih dan leh an pawm dan a ni ngeiin a lang a ni.

Thawhho leh ṭanrual inzirtirna:

Mizo pi leh pute khan ṭanrual leh thawhho pawimawhzia hi an hriain an inzirtir thin a ni tih chu ramsa thawnthu hrang hrang aṭangin kan hre thei a, chutiang thawnthu lar zual chu Thlanrawkpa khuangchawi te, Sazuk leh Sakhi lo inchuh thawnthu te, chungleng leh hnuaileng indo thawnthuah te kan hmu a ni.

Thlanrawkpa khuangchawi thawnthu hi tuanthu (mythology) a ni a, ramsa thawnthu a nihna pawh a awm tho awm e. Thlanrawkpa khuangchawi lai chuan Sabereka an sawm ve loh avangin a lungawi lo chuan ruahpui vanawn a surtir chiam a, chu chuan lei a len bo zo va, tui hriam rala lei la turin Phivawk leh Sahram an tir a, anniin nunna thapin an va la a, Changpat chuan a tih ve theih

tawk tiin lei chu a lo ei a, a e chhuak leh zel a, chu a lei ek chhuah chu Chhuran a lo vaw zawl zel a, hnatlangpui an ko va, an hnatlang mup mup mai a ni. Hei hian tanrual chu chakna a nih tih leh tanrual pawimawhzia a tilang a ni kan ti thei ang.

Hei chauh hi a ni lo, ramsa thawnthua indo an awm dawn reng rengin tanpuitu tur pawl emaw ho an sawm thu a lang ziah a, Rulpui chuan hnuaileng zawng zawng chu a pawlah a siam a, Mura pawhin chungleng zawng zawng a pawlah a siam thu kan hre bawh a ni. Sakuh leh Sakhi an indo dawn pawhin Sakhi chuan a lama t ang turin a thian tam tak a lama tang turin a sawm a, Sakuh pawhin a lama tang turin Khuai a sawm thu kan hre bawh. Hei lo pawh hi sawi tur a la awm tam awm e, ramsa thawntu atang hian Mizo pi leh pute rilru sukhlek tam tak a lang thei a, chung zingah chuan tanrual pawimawhzia hi langsar tak pakhat a ni awm e.

Tlipna

Mizo thawnthute hi ngun taka ngaihtuah chian chuan finthuril pai tam tak a awm a. Hmasang Greek-ho thawnthu nen pawha inang tak tak a tam a ni. *Greek mythology*-ah chuan Perseus-a chuan Sakawr thla nei (Pegasus) a nei a, indonaah a hmang tangkai thin hle a, Mizo thawnthuah pawh Rairahtea tupa Rengtea chuan Sakawr thla ki sen a nei ve mauh mai a, Perseus-a Sakawr thla nei (Pegasus) ai mahin a ropui hmel leh nghal a ni. Sapho chuan Sam sei leh hmel tha Rapunzel an nei a, Mizote pawhin Rimenhawii an nei. Hei lo pawh hi sawi tur tam tak a la awm thei ang.

Mizo pi pute kha anmahni tawkah an suangtuahna leh an rilru sukhlek kha a sangin an hawl zau ve hle a ni tih a hriat a, chung zinga mak danglam tak mai chu, leilung lo insiam dana pawimawh em em Changpat hi a ni awm e. Thlanrawkpa khuangchawi dawnin rannung zinga tangkai lo ber ang hiala kan ngaih chuan tuihriam ral lehlama lei Phivawkin a lak sa chu a lo tipung a, chuta tang chuan tuna kan awmna khawvel hi a lo awm thei ta a ni tih kan hria. He thawnthu atang hian Mizo pi pute rilru sukhlek leh an suangtuahna

zauzia kan hre thei baw a ni.

Ramsa thawnthute aṭang hian mihring nuna thil ṭha lo tam tak kan hmu baw a, insual ṭhat lohzia thu Puvawma tuikhur aṭangin kan hre thei a, uikawm lutuk ṭhat lohzia te pawh Rungi nu leh Thialtea thawnthu aṭangin kan hre thei baw. Mihring leh ramsate hi inṭ hian ṭha tak an nih thu leh inmamawh tawn tlat kan nih thu ramsa thawnthu hrang hrang aṭangin kan hmu baw a, ramsa thawnthua mihring lo lan ve chang pawhin inṭhian ṭha tak leh inpui tawn tlat ṭ hin an nih thu kan hmu nual a, Belbingtea thawnthuah te, Rairahtea thawnthuah te pawh mihring leh ramsate chu ṭhian ṭha tak an nih thu kan hre baw a ni.

Mizo pi leh pute khan an nunphung leh an khawsak danah khan ramsate pawimawhzia hi an hre chiang hle tih a rin theih a, an dam khawchhuah theih nan te, dinhmun chhe tak aṭanga dinhmun sang taka an din chhuah ve theih nan ramsate hi an pawimawh em em a ni. An sakhuana lamah pawh a pawimawh zel a, sakhuanaa an thlen theih sang ber in lam leh ram lama thangchhuah tur pawhin ramsa tam tak an tihhlum a ngai a, ramsa tel lo chuan an awm thei lo ti ila kan sawi sual awm lo ve.

Kan sawi tak hrang hrang aṭang hian hmanlai Mizo pi leh pute kha hnam mawl tia sawi tur an nih bik lohzia chiang takin kan hre thei awm e. Ramsa thawnthute hi mihringte phuah leh sawi a nih avangin thawnthu aṭang hian an khawtlang dinhmun leh an khawsak dan leh an rilru sukthlek tam tak kan hre thei a ni. Ramsa thawnthu aṭang hian hmanlai Mizo pi leh pute kha ramsa leh thil siam dangte nen inhne tawn rengin an awma inkungkaihna thuk tak an nei tih kan hre thei baw.

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Mizo Studies Vol. XIII No. 1

ISSN : 2319-6041

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Mizote leh Eco-Fiction

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Abstract

Mizo thu leh hla zethuang hrang hrangah khuarel leh mihringte inkungkaihna hmuh tur a awm a, hlaah phei chuan khuarel vohna leh chawina a thahnem ve hle tawhin a lang. Chutiengin essay leh article pawh, sawrkar department thenkhat kal tlangin a humhalhna lam thu inziah siak a awm fo bawk. Lemchanah pawh tlem azawng hmuh tur a awm. Amaherawh chu, thawnthu (fiction) ziaak tam takah khuarel thil a lan nasat vei nen, a chawina leh vohna lam thawnthu erawh Mizo thu leh hla huangah a la chaurau em em mai a; chu vang chuan, ecological fiction, khuarel thil vohna leh humhalhna emaw, khuarel chhiatna avanga inrikrapna lam thawnthu emaw zir chiana, ziaak miten chu lam hawia rilru an put theihna tura zirna sang zawka zir chian hi a tul hlein a lang a. He paper-ah hian eco-fiction la tam lohzia leh a lam hawi a tulzia a lang theiin a rinawm.

Keywords: *Mizo, ecological fiction, eco-fiction, khuarel, thawnthu*

Ecological narrative, a tawi zawnga eco-narrative an tih mai hi Joseph Meeker-a'n kum 1970-a a lehkhabu tihchhuah, The Comedy of Survival atanga hriat tan a ni a. Chutah chuan mihringte leh a chhehvel boruak, khuarel thil inkungkaihna chu anthropocentric concept hmanga tar lan a ni (Herman et al. 129). Ecofiction an tih

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hi eco-narrative nen hian a inzul hle mai a, sawi hran theih erawh a ni ang. Munir chuan Emily Stochl-i sawi fiahna hetiang hian a ziaik.

Eco fiction chuan khuarel thupuih a hman a, mihringin sik leh sa a tihdanglam dan te, khuarel chungchang leh leilung leh a chhunga khuarel thil humhalh kawnga hma lakna te, ram-sa leh mihring dikna chanvo te a huam a. Hun lo la awm tur emaw, tun hun hman that lohin a hrin theih sik leh sa danglam dan chu a chhe lam hawi (dystopic) pawhin tar lan theih a ni a. Chutih rual chuan, vawiina khuarel dinhmun zir chianna leh a chungchang tar lanna lam pawh a awm thei bawk. (Ecofiction)

Hrilh fiahna mawlmang tak pakhat chu, “Eco-fiction chu mihring leh khuarel thil, a chhehvel inkungkaihna te, an inrin tawn dan te thawnthua din hi a ni mai a. A chang phei chuan mihring tel miah lovin, khuarel thil hlang chauh te pawhin din a ni thei,” (Woodbury) tih hi a ni.

Eco-narrative leh *ecofiction* hi *ecocriticism*, *green studies* an tih bawk zirna peng pakhat an ni a, *ecocriticism* hrim hrim hi chu a awmzia mawlmang taka sawi chuan, *literature* leh khuarel thil inkungkaihna awmze neia thliar hran emaw, zir chikna emaw a ni mai a (Cuddon 224), a lo irh chhuahna atana mi pawimawh leh sul sutute pawh Cheryll Glotfelty-i leh Harold Fromm-a niin kum 1996-a tichhuah, *The Ecocriticism Reader* kha a ni. Hemi hma kum, 1995 khan Lawrence Buell-a chuan *The Environmental Imagination* a ziaik bawk (224). Khawvelin khuarel thil leh mihring inkungkaihna a ngai pawimawh a, a zir thuk zel a, khawvel huap pawl liante pawhin khuarel chungchangah palai, humhalh a ni emaw, a tul anga hma la tur *environmental activist* te, mi challang leh mi tam tak hmin thei tur personality tha tak tak a nei ta nual mai. ‘Association for the Study of Literature and Environment’ (ASLE) an tih mai chuan journal, ISLE an tih mai, ‘Interdisciplinary Studies in Literature and Environment’ chu kum 1993 atang khan a lo tichhuak daih tawh bawk.

Ecocriticism hi zirna peng tam taka thliar sin theih a ni a,

chung zingah chuan *eco-narrative* leh a *ecofiction* hi he *paper-in* a thlur bing tur a ni. Thawnthu ziak (Fictional narrative) leh mihring chhehvel boruak (ecology) hi inhne hnai tak a ni a. Thawnthu zia-
tuin a thawnthu hmunhna inngahna hmun sawi lan nan emaw, thawnthua thil thleng inlak lawn dan fabula te, a thawnthu ruhrel *plot* emaw, *sjuzet* emaw boruak siam nan thawnthu ziahtuin ngaihnawm taka a chhehvel khuarel boruak a tar lan chang a awm thin. Kum 1990 chho atangin hnam hrang hrangin an hnam nun leh khuarel inlaichinna te, khuarel an chawi dan chungchang te chu *American Studies*-ah hmuh tur a lo awm tawh a (Abrams and Harpham 99). *Ecological storytelling* te chu hnam thawnthu hlui sawi chhuah dan phungin a ken tel a ni ta zel a ni.

Pastoral te, *Gothic* te chu culture nei a ni a, hnamin a hnam nun ziarang, thawnthua a tar lanna a nih theih chang a awm bawk. Pastoral nun chu nun hahdam leh lunglenthlak, khuarela inngat lunglenthlak tak a ni thin a. *Gothic* erawh hun laihawla German mi, Goth hnamho in sak phung atanga lo indinin, chu in leh a chheh-
vel boruak ipik leh boruak chhe tak, ngainatawm loh tak, khuarela thui tak inngat ni si a ni a, hlauhawm lantirna thawnthu lar leh tlanglawn tak pawh a ni, huai leh rau thawnthu satliah erawh a ni thung lo (Sukur 3).

Mizo thawnthu ziak kawngah hian khuarel thila inngat pumhlum thawnthu hi a vang khawp mai a. Nungcha leh rannung dang emaw, leilung leh a hausaknaa inngat pumhlum thawnthu phei chu a awm lo tluk a ni. Khuarel chhiatnaa inngat te, chumiin a thawnthu a kaih hruai ang chi te pawh a huam nain, chutiang chu Mizo thawnthuah hian hmuh tur a vang em emin a lang. A thawn-
thu ruangamin a mamawh avanga thleng te chu a awm; mahse, a thawnthu khai dingtu a ni thin si lo.

Mizo thawnthu ziaakah *Thinglubul*, Lalpekkima ziak chu khuarel thil, 'thinglubul'-a inngat a ni a. Chumi an zawnnaa *character* hrang hrangin harsatna leh buaina an tawh dan te chu tar lan a ni. Lalengzauva *Falung* pawh hi hetiang deuh bawka leilung hausak-

na thil chi khat, 'Falung' tia an hriat, 'plutonium' an inchuh dan leh chu 'Falungin' a thlen a chhehvel thil thleng hrang hrang a ni a. *Kawlkil Piah Lamtluang*, C. Lalnunchanga thawnthuah pawh Zawlaidi chu changtupa ber Valha chuan a zawng a. Heng thawnthute hi *ecology* nena inhnaih, a *physical setting* pawh khuarela innghat, a social milieu pawh khuarel nena thui tak kal kawp, *ecological determinism* rawng kaia din a ni na chungin, *eco-fiction* han tih em tur chi chu niin a lang lo.

Lalpekkima *Lungpuk Huai* thawnthuah khan chinghne mihring a lo lang a, a mihrinna kha *character* ngaihnaawm tak ni mah se, chinghne *character* kha a ngaihnaawmin a thawnthu siamtu pawimawh tak pakhat a ni. *Ruam Rai Thuruk*-ah khan bak dum lian pui mai leh keipui hrawl pui mai kha *tertiary character* langsar tak an ni vein a lang. "Aukhawk Lasi" thawnthuah khan Ngaizel kham phei leh kham panga Ngai kung tar tawh tak chu a thawnthu inngahna pawimawh tak a ni a. R Zuala "Rauthlaleng" thawnthuah kham chhawrdawh chu liminal setting pawimawh tak a ni baw. Darhlira thawnthu Khawkil Bung Huai tihah chuan 'mualthangth-ei' a awm a; tin, ramhuai chenna bung kung lian tak, Khawkil khaw lalpain a kih tak a awm baw. Chu chu a thawnthu inngahna pawimawh tak a ni. Mapuia Hrahsel thawnthu tawi pakhat, "Thingserh" tihah chuan thing danglam tak a awm a, chu chuan huai lam a pawl deuh va, a thawnthu pum pui inngahna pakhat a ni. Dan tlangpui-ah chuan fantasy thawnthuah hian khuarel hi a lang nasa a, thawnthu hmunhma inngahna pawimawh tak an ni satliah mai lo va, a thawnthu zidingah pawimawhna tam tak a neiin, a chang phei chuan khuarela innghat liau liau thil thawnthu ziaktuin a din chang a awm ve baw. Mawlmang taka sawi chuan, khuarel hi fantasy thawnthu ziarang pawimawh tak pakhat a ni a tih theih baw ang.

Mizo zirlai leh thawnthu puitling ni lem loah khuarel chawina leh vohna hmuh tur a awm zeuh zeuh va; amaherawhchu, he thupuiin a thlur erawh khuarel leh nungchaa innghat thawnthu hi a ni a. Khing a chung a mite pawh khi khuarel lanna thawnthu ngaihnaawm

tak an ni vek na a, ecological studies-in a tum ber, chu'ng khuarel te chu voh leh humhalh an ni em tih hi ngaihtuah tel ngai a ni. Thawnthu ziaktuten ran emaw, ramsa te chu character pakhat angin an hmang a ni mai a, vohna leh an dinhmun chawi san tumna lam erawh a lang vak lemin a lang lo. Khuarel thil lo langah te pawh hian humhalha, voh lam ai chuan dai dar leh rawkna lam a lang tam zawkin a lang a, chu vang chuan, "Aukhawk Lasi" tih loh hi chu eco-fiction huanga han khung mai te pawh a harsa deuh mai thei e.

Mafaa Hauhnar thawnthu tawi, "Dumduhawmi" tihah chuan a ui dum vanduinaw tawh ta, boral mek chu a uiziah leh a sunzia a lo lang a, kha thawnthu khan *eco-fiction* ziarang tlem azawng ken tel a nei awm e. Vanneihluanga "Thunderbird" thawnthuah sava te pakhat chuan bu chheh tumin nasa tak leh rim takin a bei a, chu chuan mihring hnenah zirtirna a pe a, entawn tur a hnutchhiah bawh a, kha pawh khan *eco-fiction* ziarang a keng tel thei ang.

Konkari thawnthu tawi lehlin pakhat, "Waiting for Death", Damodar Mauzo-a ziaak chu khawvel chhe tawh lutuk, tui harsat lutuk avanga tuirul nufa tawrhna a ni a. Thing leh thali dangte pawhin an tuar em em a. Khuarel thil eng pawhin dam khawchhuah nan tui an mamawh a, chu chu mihringte duhamna leh ram dai dar avangin a chhe zel a, a tawpawh tui inchuhin dam khawchhuahna tur an zawng a; mahse, rul nufa chuan mihring an ngam lo va, an thih hun nghakin an awm tawp mai a ni. Kha kha eco-fiction ngaihnawm tak a ni ngei ang. A tawpna hi thilsiam dangte thlavang hauhna aw ni ngeiin a lang.

Tui chim chin chu a hniam zel a. A chanve lai a kam tawh a...a bang tlem tawh hle...tichuan...

"En rawh, hmanhmawhin, en thuai rawh, rul!" tiin mi pakhat chu a au chul a.

"Tiang rawn la rawh, hmanhmawhin...he lamah khawngai hin, thuai vat!"

A mit a chhing a. A pasal kha a hre chhuak a. Chutih rual chuan, a pasal thih dan ang thova thi tura a inngaihna chuan a

tihlim hle a. A note thi ta pawh kha a hre reng a...a lawmawm e Lalpa, a pui aiin a thi hma ta hlauh a. A nih leh thing pakhat, he lai tui awmna hmuna tirtu ve thung kha engtin nge ni ve ta ang? Lei chara a din ro hun a nghak ve mai dawn em ni ang? (99)

He thawnthuah chhiartu tu pawhin an mihringpui an demin a rinawm. Tuirul nufa, an chhungte dang zawng zawng mihringte avanga chan zo tawhten an dam khaw chhuahna atana tui awmna an zawn hram hrama dan te, a notein a thihsan hnuah a tawpa thingin a kawh hmuh avanga a thlen tak dan te, thing chu che sawn thei a nih loh avanga tui awmna a pan ve theih loh dan te, chuta a tui hmuh chhun chu mihringten rawn chawi kangsaka, amah pawh an hmuha an vuak hlum tak dan te a inziak a. Chu thihna chu a tan a hahdamthlak zawkzia pawh a inziak nghe nghe. Chumi *sense* chu *eco-fiction* ken len ber chu a ni awm e.

Khawvel huapah chuan *The Grapes of Wrath*, John Steinbeck-a ziak te, *The Word for World is Forest*, Ursula K le Guin ziak te, *Gold Fame Citrus*, Claire Vaye Watkins-i ziak te, *The Drowned World*, JG Ballard-a ziaakte hi a lar zual an ni ang. Chutiang karah chuan Mizoram zim teah pawh mi thiamte zingah khuarel ngaih hlutna rau a thawk òan a, he lam hawi thawnthuah ni lo, *essay* leh article ziak pawh tam tak chhiar tur a awm a, hlaah khuarel chawina a tam ve hle tawh bawk. Thawnthu ziaakah erawh tunah tam la awm lo mah se, *eco-fiction* hi a la òang chho ve zelin a rinawm. Mizo kut chhuak zingah *eco-fiction* pangngai chu “Ran Chuam Thlanmual”, Nununa Renthlei ziak hi a ni a. A dang a awm a nih pawhin tam tak a awm lo vang. He thawnthuah hian khawlai ui, duat taka enkawl a nih dan leh mahni hma sial mihringten a sa zawrh atana an ruk chhuah dan chanchin a lang. Ui mai ni lovin sava te, ramsa leh sangha te, rannung te zawk te thlengin, chu ran chuam thlanmualah chuan an phum a. Nunna nei dangte thlavang hauhna aw a lang lian em em a ni.

He thawnthuah hian Liandova hian ui hi a mihringpui ang

maiin a ngainain a lainat a, anmahni anga inchanin, an rilru puin mihringte hnena thu chah te hial a ziaak a, mihringte chu Siamtuin anmahni ang bawka duh leh hmangaih taka a siam, khuarel chungah zah ngai tur leh hmangaih taka enkawl turin a chah a ni. A thu chah hnuhnung ber chu hei hi a ni. “Nunna tawh phawt chu hlut u la, roh u la, renchem u la, zah u la, duat u la, humhim u la, chawimawi rawh u,” tih hi a ni (144).

Ram hmasawnna hian nasa takin khuarel a tichhia a, hmasawnna lah hi a zuanin a zuang lawi baw si! Chutih rualin mihring an changkang tulh tulh a, khuarel ngai hlu leh zak tak tak an awm ve pheuh pheuh a, chung mite zarah chuan khuarel pawhin thlavang hauhtu tha tak tak a neih theih phah a ni. Danin a humhalh na a, a hum zo lo hle tih a lang. Chutiang a nih avang chuan thu leh hla thiamten thu leh hla hmang tein khuarel thlavang hauhna an au chhuahpui chiam chiam a, thenkhat tan chuan a ngaihnaawmnaah a kal ral a, thenkhat chuan inven nan an hmang a, thenkhatin inzir nan an hmang ve baw. Chutiang karah chuan mi tlem te pawhin an sawtpuina tur a nih beiseiin khuarel humhalh leh enkawl na lam kaihnaawh sawrkar department hrang hrangin a humhalhna lam an buaipui ve reng baw. Thu leh hla hi mi hneh thei tak, mihring rilru kai hruai thei tak a nih avangin khuarel vohna leh humhalhna kawngah hian a pawimawh thei hlein a lang a; chuvangin, Mizo ziaak *eco-fiction* tam tak hi chhuak thei se thil tha tak a nih a rinawm.

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Mizo Studies Vol. XIII No. 1
©Dept. of Mizo, MZU

ISSN : 2319-6041

Fiction-in Culture A Pholan Dan Zirna

K. Vanlalruati*

Abstract

Literature chu khawtlang leh hnam nunphung khawih che thei hman-rua a ni a. Vantlang mipui rilru leh suktlek thunun theitu leh mipui mimir hlut zawng leh ngaihsan zawng chena her danglam theitu a ni. Hnam nunphung chu a ziaktu hmangin thawnthuah a lo lang chhuak thin a. Thawnthu ziaktu chuan a tum lawk reng vang pawh ni lovin hnam pakhat chanchin a tarlang thin a, chutah chuan hnam zia chi-ang taka hmuh theihin a awm a ni. Literature hi culture pholangtu chauh ni lovin, hnam nunphung her danglamtu a ni thei ve bawk. He paper hian fiction leh culture inlaichinna mai piah lamah culture vawnghimtu a nih theih dan zir chian a tum ber a. Lalzuithanga thawnthu Phira leh Ngurthanpari leh Thlahrang hian Mizo nunphung inher danglam chho a tarlan dan zir chian a ni ang.

Keywords: Literature, Culture, Fiction, Heroism, Christianity

Sawihawwna

Literature chu mihringte nunphung leh rilru suktlek pholangtu a ni a, mahni hmel a tarlan bawk avangin mihring leh hnam tan inenfiahna darthlang ang a ni bawk. Tawhida Akhter chuan

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literature leh culture inlaichinna chungchang sawiin

Literature hi mihring mihrinna leh vantlang mipuite hlut zawng lantirtu atana tangkai tak a ni reng a, literature leh culture a inzawmna chhan chu hnam anga rilru puthmang leh chin than thil mai bakah mihring chungchang thlirnaah hian culture chu a inrawlh ve zel avangin literature hi a hmanraw pawimawh tak a ni (2)

a lo ti ve bawk. *Culture* leh *literature* chu thil kal kawp tlat, lak hran theih loh an ni a, vantlang nun pawh dahhran theih a ni lo. Chuvangin thil nghet leh sakhat ni lovin, che thei leh danglam thei a ni. *Literature* chu hun liamin a her danglam thin a, khawtlang nuna danglam te chu pholangin, tawng leh thu leh hla than chhoh dan te a tarlang thin.

He *paper*- ah hian thumal pawimawh tak pahnih a awm a, chungte chu *fiction* leh *culture* hi a ni. *Fiction* chu *literature* thuang zing ami niin thawnthu phuahchawp sawina'n hman a ni a. Cuddon chuan "Suangtuahna hmanga din chawp tiin zau takin a sawi theih a, chu chu thutluang hmanga duan a ni tlangpui...*Fiction* chu novel, thawnthu tawi, novella leh chutiang lam hawi thuang dang nen inang khata hman a ni" (279) tiin a hrilhfiah. 'Fiction' chhungah chuan thawnthu zawng zawng a leng a, a sei leh tawi, a tak behchhan emaw phuahchawp emaw pawh ni se *fiction* huangah a leng vek a tih theih. *Fiction* chuan a changtute a mamawh a, thu tisaa chantir tur chuan a hmehbelna tur thil a ngai a ni. Bennett leh Royle chuan "Character chu literature nunna hnar ber a ni a, kan mak tih zawng leh min hip-tu, ngainat zawng leh huat zawng te, ngaihsan zawng leh dikhlel nia kan hriat te lanna a ni" (60) tih thu ang hian *fiction* chu changtute atanga indin chho a ni a. A changtute chu mihring hlimthla atanga din a nih avangin mihring zia a pholang lo thei lova. Tin, thawnthu ziaktu chu mihring ve tho anih avangin a thu khel nen chuan thuhmun lai an nei ngei a, chu chu *art* dang chuan a nei ve lo thung (Forster 54). Chuvangin mihring leh vantlanga thil thleng thin zirna atan chuan fiction hi hmanraw tangkai tak a ni.

A dang leh ah chuan culture chungchang a ni. *Culture* chu hnam zia leh nunphung tiin a hrilhfhah theih a. Merriam Webster chuan “Hnam, vantlang, pawl leh hun khat hnuaia rin dan, hnam dan, art, etc te sawina”, “Pawl emaw hmun pakhat emaw atanga ngaihtuah dan, chetphung, leh hnathawh dan hmang” (401) tiin a sawifiah. *Culture* chungchang hi hriatthiam harsa deuh tak, chiang taka lang ni lo mahse hlawm hrang hrangah a then theih a. Akhter chuan culture chu “Mihring finna, rinna leh chetzia luan khawmna a ni a. *Culture* chuan tawng, ngaihdan, rin dan, hnam dan, thianga lo, tihdan tlanglawn, pawl hrang hrang, hmanrua, hmangchang leh *art* siamchhuah te a huam a ni” (1) tiin a sawi baw. *Culture* chu hnam emaw pawl khat emaw anga hlut zawng bik kan neih te, rin dan phung leh hriatna leh thiam bikna te, kut themthiam bik riauna ang kha a kaw a ni. *Culture* hi a danglamna tak pakhat chu vantlanga mipuite hawiher leh chetzia a thununin a tidanglam thei a, *identity* siamtu pawimawh tak a tling. Khawvel dang hriat thiamna leh thlir thiamna a pe a, vantlanga mimal chanvo a siam fel a, khawtlang inuhona tha zawk a thlen baw. Mahse culture chu che kual reng anih avangin a danglam thei a. Hnamin a thil lo tawn tawh leh hmachhawn mekte atangin a inher danglam thei.

Fiction leh *culture* hi inlaichin nghet tak ang an ni a, then hran theih a ni lo. Mizo hla chhuak hmasa *Hlado* leh *Bawhhla* te chu pasalthate chapona leh inchawimawina a ni a, chu chuan Mizo te ngaihhlut zawng tarlangin huaisenna chu ropuina a ni. Chu huaisenna erawh chuan a ken tel chu nunrawnna a ni a, indona leh sa hrang hmaa zam ngai lo chu tualthattu a nih a tul. Chutiangan Mizo thawnthuah chuan fahrah unau Liadova leh Tuaisiala te chuan hmuhsit leh endawng hlawh mahse an hausak hnua mite zah an hlawh leh em em si te chuan sum leh pai chu zahawmna lantirtu a nihzia a tichiang lawi si. Heng hnam anga ngaihhlut zawng, hman ata Mizo te tichiang tu hi a danglam thei a, a ngai reng thei ve baw.

Phira leh Ngurthanpari leh Mizo Culture

Lalzuithanga hi Mizo *fiction* huangah chuan a sul sutu te zinga mi a ni a. Thawnthu puitling a ziah hi pahnih chuah hmuh theihin a awm a, *Phira leh Ngurthanpari* leh *Thlahrang* hi chhiar theih zinga mi a ni. Thawnthu tawi erawh sawmhni vel a zia niin Laltluangliana Khiangte chuan a tar lang. Heng zinga pariat chauh hi chhiar tura chhuah a ni thung. Heng mai bakah hian hla a phuah nual baw a, lemchan phuah leh dawhsan lamah pawh hriatreng a hlawh viau mai. Lalzuithanga kha mi bik, thu leh hla mai bakah lemzia thlenga thiamna bik nei a ni a, mi danglam a nihna hi a thawnthu kalhmang leh a tawpna a siam danah te hmuh theihin a awm. Tin, 'Royal Indian Air Force' hnuia lo thawk sil tawh a ni a, a khaw hawi a zau a, a chhiar zau baw ang tih a lang thei baw. Sumdawnga Mizoram leh a chheh vel ram fang a, vak vak thin anih avangin titi lengvak leh tawnhriat a nei nualin a rinawm baw. Kum 34 chauh niin boral mah se Mizo *fiction* huangah chuan a lailum a luah pha a tih theih.

Lalzuithanga thawnthu *Phira leh Ngurthanpari* hian Mizo *culture* a pho lang chiang hle tih a lang. A thawnthu inngahna erawh *culture* dangin Mizote a chim buai hma, kum 1890 hma lam a ni a. Mizo eizawna ber lo neih chungchang te, mikhual duhsak taka an thleng thin te, chhungkhat inlaichinna chungchang te, inbuan te, nula rim te, aia upate zah an nunpui mai piah lamah tlawmngaihna te hmuh theihin a awm. Khiangtein *Phira leh Ngurthanpari* thawnthu chu "Pi pute nuna thil hlu tak takte vawnthatna tura ruahman ruk ang ziazangin, he thawnthuah pawh hian kan pi leh pute hun laia sa leh ral laka khua leh tui chhan tura pasalthate hlutzia leh khawtlang inngahna ngulpui an nihzia kan hnu chiang hle" (30) tiin a lo sawi a. A thawnthu a intan phat atangin hmanlai Mizo nun dan, ram chhuah leh sa pelh chungchang a lo lang nghal a. Ramchhuah hi Mizo mipate intihhlumna chi khat niin a hriat theih a, awllen laia an hunawl hnawkhahna pakhat a ni baw. Tin, sa kah tam hi Mizo mipate inelna a ni a, an sakhaw kawngkala dinhmun sang ber

‘Thangchhuah’ ni tura kailawn a ni. Chu chuan a tarlan chian em em chu pasaltha an dah chungnunia chu a ni. Tin, Lalzuithanga hian pasalthatna hi a thawnthu laimu ber atan a hmang a, chu chuan Mizo nunphung leh culture thui tak a hril a ni.

Mizote nunah khan huaisen leh pasalthatna kha a pawimawh em em chhan chu khawtlang himna leh muanna an nih vang a ni. Indova inrun reng thin an nih bakah sapuiin mihring nunna leh an ran vulh te a lak chang te a awm thin. Chutiangah chuan a ruang tal chu chhuhsak ngei an tum thin. Eizawna leh nunphung khan mi huaisente kha a mamawh avangin huaisen hi an inelna ber pakhat a ni. Naupangte an nih lai atangin huaisen turin an inzirtir a, Mizo nunphung khan huaisen kha a chawi sangin mipui rilruah huaisen ngaihsanna kha a intuh nghet em em a ni. Chu mipui te ngaih hlut zawng thununtu ‘ideology’ chu lal leh upa te niin *Phira leh Ngurthanpari*- ah chuan Lalhuapa’n “Pasaltha leh michhiaten an leido hi an chuangchhuak a ni lo va, keini lal leh upa, sukbuklera chuango hian pasalthaten an tih tur an ti angin, kan tihtur kan ti lo a ni zawk” (73) tiin a sawi. Tin, tlangval chak, khawtual miten an hneh loh ngat phei chu ropuinaah an ngai a, ngaihsan an hlawh em em tih *Phira leh Ngurthanpari* thawnthu atangin kan hmu thei.

Thlahrang Aṭanga Mizo Culture Lang Te

Thlahrang thawnthu hi Lalzuithanga ziah a ni a, kum 1940 bawr khan a lo zia a ni. Hetih hunlai hian Mizote chu Kristian-nain a chiah hneh tawh a, zirna in a tam tawh avangin mipui sukthlek pawh a zangkhai viau mai. B. Lalthangliana chuan “Hmanlai puithuna atthlak leh serh leh sang tam tak Kristiannain a tibo va, khawhring nei leh dawithiama inpuh mai mai sawrkar danin a khat tlat a... Khawvel thila intlansiakna leh hausak tumnain a la bawh-buai lutuk baw si lo” (168) tiin a hunlai Mizo khawtlang dinhmun a tarlang. Hun ralmuang leh muanawm tak hnuaiah Mizo khawtlang nun leh hnam zia pawh a inher chho mek zel niin a hmuh theih.

Thlahrang thawnthu hi a hming atang reng hian huai emaw hrang emaw chungchang a ni ang tih a hriat theih. Mizote khawvelah Kristianna a lo luh hma chuan hlauhna hian an chungah ro a rel nasa em em a ni. Lalhmuaka chuan "...Zoram pum hi ramhuai thuneihna leh atna thaw-i-pik takin a phuarhlawm tlat a nihzia tihlan chian tawh a tum a ni ber e" (35) tiin a lehkhawia huai chungchang a ziah chhan a sawi lang. Kristian sakhua a luh hma chuan huai hnenah an inthawi thin a, chu chuan an nun a tibuai hle. Rev. Zairema chuan "Ramhuai an tih hi a tam ber chu an ni awm e, ram pum an luah niin an ngai" (77) tiin a lo sawi a. A hming atang hian ramhnuai an cheng ber a, chuvangin khamah te, pukah te, thing lian deuh Bungah te awmin an ring a, an tih hle thin. Tin, mihringin an pawh an khawih hlauh chuan an sawisa thin niin an ngai bawh. Chutiang chuan an nitin nunphung te chu heng an rin dan mak tak leh hlauhna hian a thuhnun hneh viau mai.

Chutiang chuan Mizote chu hlauhna atangin sakhaw thar chuan a chhanhim ta a. Amaherawhchu, a khawh lai emawah hian a la cham bang a ni ang Lalzuithanga hian a thawnthuah chu hlauhna chu a rawn pharh chhuak mawi hle. A thawnthu intan phat atanga a tawp thlang hian hlauhna leh mak tihna chuan a thawnthu a luah a. Tawia chuan ramhnuai a thing kihnaah hmeichhe ruang niawm tak a hmu a, Police Dahrawk leh a ho te pun turin a kal a, an kir leh chuan hmeichhe ruang chu a lo bo daih mai a. A ruang chu an zawn fe hnuah an hmu leh ta a, a lo la dam nghe nghe. A ru botu chu kap hlumin damdawiin a ruang chu an dah tha a. Amaherawhchu, zanah chu ruang pawh chu a lo bo leh ta tho mai a. Ramhuai tih ni ngeiin an ring a, chutianga ruang lak bo chu tih chiah an ruat hek lo. Damdawi in leh a vela nurse te leh Aijal mipuite chu hlauhna a tham a, an chia hle. A tuk zanlaiah chuan hmeichhe mangang awrawl an hria a, chhuata nurse Ringi lo tlu chu an hmu a, chutih lai mek chuan nikhaw hre lo damlo pakhat an rawn paw chho mek bawh. He hmeichhe pahni hian nikhaw hre lova an awmna chhan chu ramhuai lian tak, sam var veu vo, meng tle ru mai an hmuh thu

an sawi ve ve bawk a ni. Tin, Thawnga bawngtawlailir khalh thin chuan chutiang ramhuai chu Rangvamual thlangah a hmuh thu a sawi ve bawk. Hetiang boruak hnuaiah hian tumah zana zun ram thiara pawn chhuak ngam pawh an awm lova, Aijal boruak chu a rit mup mai a ni.

Thlahrang thawnthu hi hlauhna leh a tak ramin a khuah chu uai mai niin a lang. Mizo *culture* a nghing niin a hmuh theih. A chhan chu Mizote ngaihsan zawng ber huaisen leh pasalthatna chu a ziaktu rilruah a cham nghet hle tih a hriat theih. A thawnthu hian ramsa lama hmuvingil tak ni turin a chher lova, mahse hmeichhe awmnem zawk Parmawii chhanchhuah chu a kovah a innghat tlat thung si. He thawnthu hi bu pan te, pheh 72 chauha chhah anih avangin a changtute vulh hman a ni lova, a thawnthu ruangam a mar that avangin thil a thleng zung zung mai. Chuvangin a thawnthuin hmalam a pan theihna chauh lo chu thilthleng dang tarlan theih a ni lo. Chumi karah chuan hmanlai Mizo nuna tlangval puitlinga an chhal te zia leh mipa pawhin an ngaihsan leh chung en ni tur chuan chak leh huaisen, sa leh ral hmaa zam ngai lo nih a ngai a. Chutiang zia chu Lalzuithanga hian Tawia a pe a, chhanchhuaktu ropui dinhmunah a ding a ni. Amaherawhchu, Kristian rin danah tualthat chu sualna tenawm ber pawl anih si avangin Tawia chu chu dinhmun ata chu chhanhim a duh a, chuvangin Kawla zawk kha tualthattu a nih tir ta zawk a ni. Chuvangin Mizote ngaihsan pasaltha kha Mizo te thinlungah a thi chho mek tih a lang. A chhan ber nia lang pawh Kristian sakhaw inzirtirnaah tualthat chu sualna namen lo a entir a, tin, *Bible*-in ‘...In hmelmate chu hmangaih ula,’ (Matthaia. 5. 44) tih thupek hian a khawih thuk hle tih a lang bawk. Chutiang chuan hun inher leh hnamin a tawn buakte atang hian hnam anga kan ngaihhlut zawngte chu a inher danglam ve zel tih he thawnthu atang hian a lang thei awm e.

Tin, *Thlahrang* thawnthu atang hian Mizo *culture* chu amah maia indin chho anih loh zia leh pawlhtu a awm tih a lang thei. Huddart chuan “Homi K. Babha thuziak te hian culture chu inth-

lahpawlh anih zia an pho lang a, chumi awmzia chu inchawhpawlh tihna mai niin, culture hi a firah kan ngai anih loh chuan culture pawlh dal tawh ti pawhin a sawi theih ang” (19) tiin Babha ‘culture hybridity’ chungchang a lo sawi a. *Culture* chu thil inmung reng leh che reng anih thu a tarlang bawk. Mizo culture pawlh daltu lian tak te chu Mingo awpna leh Kristianna hi a tih theih awm e. Hei vang hian Mizo culture tam tak chu thiahin a awm a, Sap ho an ngaisang ta bawk. Chutiang vang chu a ni ang Tawia pa kha sawrkar dan leh kalphung a hriat loh avanga “pa mawl tha tak” (51Thlahrang) a nih tak. Vanchiau pawhin Tawia pa chu sawrkar kalhmang a hriat tak chinah chuan pa fing leh thil hrethiam tak a ni ta ang em? (72) tiin zawhna a lo zawt ve bawk. Tin, Kawla atang khan Dahrawk an ngaihsanzia a lang thei a, chu chu ‘engkima engkim’ tawngkam kha a ni bawk. Chu mai bakah Sap hovin Mizo thatna atana an hnathawh kha ropui tak angin tarlan a ni ve bawk. Chu Bawrhsap rilru avanga Kawla pawh inhmuchhuak a, ama chung a rorelna lekkawh ta pawh niin a hriat theih bawk.

Amaherawhchu, *Thlahrang* thawnthua Mizo *culture* nghing ve lo chu ‘tlawmngaihna’ hi a ni. Parmawii, nula pakhat ve mai leh an hmelhriat sa pawh ni lo zawng tura tlangvalho inpekna leh Tawia’n a theihtawp chhuaha a himna tur a ngaihtuahpui te kha chu a Mizo hlein a hriat theih thung. Hmanlai hun atang tawha Mizo nun timawitu, midangte tana inhlanna leh inpekna chu h eng mibo zawngte atang hian fiah takin a chhiar theih a. Hei hi chu culture dang nena luang za hnu pawha danglam ve lo, a fir lai chu a tih theih awm e.

Tlangawmna

Literature leh *culture* hi a inzawm thu kan tarlang tawh a. Mipui mimir nunphung hi thu leh hlaah kan chhiar a, hmanlai huna Mizo nundan hrang hrang chu hmuh theihin a lang thin. Chu chuan a hunlai nunphung leh ngaihtuahna te, hlut zawng leh hnam rilru a tarlang thin a, tun huna kan nunpui tawh loh thil te thlengin *fiction*

chuan a lo vawngnim a ni. Chu chu thangtharte tan inzirna leh hri-atna hlan chhawngtu tha tak pakhat a tling a ni. Tin, thu leh hla hian culture a vawngnim mai ni lovin a thunun thei bawk. Lalzuithanga thawnthu pahnihte hian Mizo *culture* a pho lang a, Kristianna leh Mingo awpna chuan Mizo *culture* a khawih danglam a, Mizo *culture* chu a inher zel tih a lang bawk.

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Mizo Studies Vol. X No. 2

ISSN : 2319-6041

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Salam Lemchan Aṭanga Chhehvel Thil An Humhalh Dan Zir Chianna

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Abstract

The Mizo people are a small tribe who reside in the north-eastern region of India, the eastern region of Bangladesh, and the north-west region of Myanmar around the eighteenth-century BCE. The Mizo tribe is very dependent on their environment since they are a tribal community that has carried on their predecessors' practice of shifting cultivation. Their economy, manner of life, and social conventions are greatly influenced by their surroundings. Even though it is well known from idioms, folktales, folklore, and sayings that the Mizo people's forefathers were kindly to their forest, which serves as their primary source of income, prior to the season of burning their plot of land, the Mizo forefathers used to clean the perimeter of their plot of land in order to prevent the burning of the forest. Whenever a person causes wildfire, the chief and his council of courtiers examine the issue and impose punishment on the offender. Mizo people make every effort to protect their environment, yet their farming methods seriously jeopardize the ecosystem. As a result, they severely exploited and ruined their surroundings, endangering their wellness going forward because of environmental problems.

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Through the specific play of Salam, this study seeks to understand how the Mizo people have seen their environment and performed environmental conservation activities.

Keywords: *Environment*, Mizo, tlangram lo neih (shifting cultivation), mei lam sial, lo hal.

Environment Awmzia

Environment hi French thumal *environer* tih aṭanga lak a ni. Kum 1991 hma lamah chuan *environment* tih hian a huam zau lem lo a. *Environment* chu, tlang leh mual, ruam leh kuam, hmun fianrial leh thianghlim tak, mihring sulhnuin a la pawlh nut loh (my trans: remote wilderness areas and pristine natural landscapes) (Berndt) tia hrilh fiah a ni ṭhin. Chu hrilh fiahna chu khawvel lo changkang zelah a tawk ta lo nia ngaiin kum 1991 khan *First National People of Color Environmental Leadership Summit*-ah hrilh fiahna thar siam a ni. Chumi achin chu *environment* tih chuan, “Mihring khawsakna, eizawwna, zirna, tualchaina leh sakhua a biakna hmun” (my trans: the environment was now where one lived, worked, studied, played, and prayed) tiin a huang an zauh ta a ni (Berndt).

Chumi hrilh fiahna zulzui chuan *Cambridge Dictionary* pawhin *environment* chu “Boruak emaw, tui emaw leh lei emaw eng hmun pawh, mihring, ramsa leh thing leh mau te khawsakna hmun apiang chu a ni,” (*Environment*) tiin a lo sawi fiah ve bawk.

Mizote

Mizo tih thumal hian thil pahnih kawh a nei thei awm e. Pakhat zawk chu hnam sawina a ni a, a pakhat leh chu ṭawng sawina a ni. L. Keivom pawhin Mizo tih thumal hian awmze pahnih a neih thu a sawi (Zoramdinthara 217-18).

Mizote hi hnam tam tham lo tak an ni a. Tlangram lo neia ei zawng ṭhin, a khat tawka pem fo ṭhin an ni. An insawi dan chuan

khawchhak lama hmun pakhat, Chhinlung an tih aṭanga lo chhuak niin an inngai. Myanmar, Bangladesh leh India hmar chhak intawh khawmna laiah hian an khawsa ber a. Kum zabi sawm pariatna BCE vel aṭanga cheng ṭan angin *historian*-te chuan an ngai a ni.

Mizote hi an chhehvela hnamte hian Kuki, Chin leh Lushai ti-tein an ko ṭhin bawk (Lalremruati 5). Tiperrah lal, Chachag lal lai (1512 BCE)-in Mizote chu Kuki tia hriat an ni ṭhin a (Grierson 1). Hun a kal deuh a, British-in Mizote an tlawh pawh tirh lai vel kha Mizorama Sailo lal lai a ni a. Sailo chu Lusei chi peng pakhat a nih avangin Mizote chu Lushai tia hriat an ni leh ta a ni. Lalthangfala Sailo pawhin, “Mizote hi Vai leh Sapho chuan 1853 vel aṭang khan ‘Lushai, Howlongs leh Sylus’ tiin an sawi ṭhin. 1872 vel aṭang chuan Lushai an ti ta deuh ber a,” (65) tiin a lo sawi ve bawk.

TH Lewin chuan *A Fly on the Wheel*-ah, ‘lu’ chu (head) a ni a, ‘shai’ chu (to cut) tihna a ni (370) tiin Lushai awmzia chu sawi fiah a lo tum a. Amaherawhchu, Liangkhaia thung chuan mi pakhat Luseia thlah kal zel an nih avangin Lusei tih hming hi hnam hming atan an pu ta a ni (Mizo 14) tiin a lo sawi ve bawk. Eng pawh ni se, Lusei/Lushai tih chu hnam dangin Mizote an lo hriat dan hmasa tih chu a hriat theih a ni.

Mizote Ei zawn Dan

Mizote chaw pui ber chu buh a ni. An thawnthu pakhatah chuan, tun hmain Mizote chuan chaw atan buh an ring ngai lo tih tar lan a ni a. Amaherawhchu, Mangmuaia an ngam loh a hlauh avangin Vanhrikpa’n Mizote hnenah chuan buh pek a tum ta a; ‘buh-changrum’ leh ‘buhkirirum’-ah duh a thlantir a (Thanmawia 31-32), chuta ṭang chuan buhchangrum hi chaw pui ber atan an ring ta ni awmin a lang. Buhchangrum chauh hi chaw ṭhaah an ngai a; chaw chhiaah chuan ṭai a tui ber tiin an sawi ṭhin.

Mizote chuan an mamawh tawh chu an intodelh hle a. Amaherawhchu, an khawsak phung erawh a hniam hle thung. An

sumdawng ngai meuh lo a, pawisa pawh an nei ngai hek lo. An duh zawng chu an inthleng kual tawn ve mai thin. Tin, eng emaw, khawtlang huap mamawh tur an thawh khawm dawn chuan a tehfung an nei ve bawk. Chu'ng tehfung chi hrang hrangte chu, hrai, dan um, em, kho-te a ni.

Mizote hi tlang ram, hmun chhengchhe taka khawsa chi hnam an nih avangin an ei leh bar zawnna ber pawh tlangram lo neih (shifting cultivation) a ni. Tlangram lo neih hi lo neih dan hmangah chuan a hautak ber leh a hahthlak ber pawl a nih a rinawm. Chutih rualin thlai thar a hlawk lem lo a; tha a heh a; ram a hek a; lei chun-glang a hek bawk. An lo neih dan hi khuarel thilah a inngat thui em em a, kum khat chhunga chhungkaw khat ei khawp an thar leh thar loh kha an tan chuan a pawimawh em em a ni. Dan naranin kum tin hma thar an la a, chuvangin ram a hek duh em em a; an lo neihna hnu chu a lo berah kum sawm lengte a nih leh loh chuan loa neih leh tlakah an ruat tawh thin lo. Chuvang chuan kum rei lo te danah khaw thar an kai phah fo thin.

Tlang Ram Lo Neih Dan/Thlawhhma Lak Dan

Mizote lo neih dan hmang chu tlangram lo neih a ni a. Lo hi chi hnih 'lopui' leh 'leipui' an nei thin. Leipui chu khua atanga hla lo teah, buh chinna tur pawh ni lo, thlai hmun atana an tih bik hi a ni. Lopui chu khua atanga hla tawh takah, lal leh upate'n lo neihna tura ram an theh-ah an vat a. Chumiah chuan buh an ching a, thlai pawh chi tinreng an dah tel thin. Kum khat an neih chuan chu an thlawhhma chu chul a lo ni ta a, a kum lehah chuan hmun dang an bawh leh zel thin. Chu an hma thar lak dan chu a tahtawl tein hetiang hi a ni:

Ramtuk Rel

Kum tinin favang awllen laiin lal leh khawnbawl upahovin a kum leh atana an neih tur ram ngaihtuahin an rel thin a. Chu chu ramtuk rel tiin an sawi thin. He ramtuk rel hunah hian lo tur ringawt

ni lovin, an khuain ram an bawh tur chin te, a kum leh atana an ram ðeh tur thlir telin ro an rel ðhin a. Khaw thar kai tur te an nih pheih chuan an thlawhhma lakna tur lam te, an buh thar an rin nghal theih dan tur te pawh ngun takin an ngaihtuah nghal ðhin bawh.

Lo En/Ram En

Chutianga lal leh upain an rel fel hnuah chuan lal rem tihnain tlangauin mipui hriat theih turin lo en hun tur a au ðhin a. An hun ruat a lo thlen chuan, an duh lai tak neih tumin patling leh patling an intlansiak chiam mai ðhin a. An duh lai tak hmun thleng hmasa apiangin an nei mai ðhin. Thleng rual an awm a nih erawh chuan an chem an vawm vak a, a vawm thleng hmasa zawkin an chang mai ð hin. Chutianga tite chu awm bawh ðhin mah se, aia upa zah takin, mawi taka inkian ta pawh tam tak an awm a, mi dang zai ngai takin thil an ti tlangpui ðhin zawk a ni.

Chutianga mi naranin lo an en hma daihin lal leh a mi duh-sak zawng -khawnbawl upa, 'ramhual' leh 'zalen'-te'n an lo duh zawng an pawm hmasa te te ðhin. Hmun ðhenkhatah chuan 'haut-la' an awm bawh ðhin (Dokhuma 9). Tin, khaw ðhenkhatah chuan lal meuh pawhin lo a nei ve ðhin bawh. Lianchhiari pa, Thangluah lal pawh khan a loa bungpui zar thlak turin Chawngfianga a ruai (Thanmawia 222) tiin ziaak a ni.

Lo Vah

Mimirin an lo tur an thlan fel hnuah lo chu an vat ta a, chhim leh hmar chhak leh thlangah lo vah hun hi a inang vek lo va. Ram hmul phurh azirin vahsan lak hun hi a dang nasa thei hle a ni. Mi ð henkhat chuan favang laiin an vat a, ðhenkhat erawh chuan ðhal laiin an vat thung. Favang laia vah chu ram a bua duh tiin an sawi. Dan naranin khawchhak lam, mau hmun nei ve mang lo, thing tamna lamah chuan favang laia vah chu tih makmawh a ni ve thung. Khaw-thlang lam, mau tamna hmunah chuan ðhal laiin an vat ðhin. Lo vah hi Mizo hna hautak ber a ni a, hmeichhe nau vei leh mipa lo vat chu hlâng chungmu ang an ni tih a ni ðhin.

Mei Lam Sial/Lo Hal/Mangkhawh

Chutia lo an vah zawh hnu chuan an nghak ro a. A ro fe hnuah a khaw nawtin intiam rualin an hal thin. Lo hal hian mei chhuah a hlauhawm em em a. Chumi laka an invenna atan chuan uluk takin mei lam an sial thlap thin. An lo vah hrul zai zaiah chuan lamlian ang maia zauin an thian a, mei lam sial hi an uluk em em thin. Mei kawng sah tiin an sawi ve bawk.

Chumi hnuah lo chu an hal ta a. An lo hal kang bang chu an thian leh a. A rem laiah an chhep khawm a, chu chu an hal leh thin. Chutianga chu mangkhawh leh cha hal tiin an sawi mai thin.

Buh Tuh/Thlai Chi Thlak/A Seng

Chumi hnuah chuan thlai chinna atan a hman theih ta a. Buh an tuh a, a karah thlai chi an thlak a. Chu chu kum tuana enkawl a ngai thin. An thlai chin ni lo zawng chu an thian fai vek a, chu chu hlo thlo tiin an sawi thin. Chuti chuan favangah buh a insiam a, a lo hmin zui a, hmanhmawh takin an seng thuai thuai thin. Buh chu seng dan chi hnih a awm a, a 'par lak' leh 'buhphal' tiin an sawi thin. A par lak chu 'fasuar'-ah an chil a, buhphal chu 'hruih'-ah an vaw thin.

Chu an buh thar chu dah that dan an thiam lo a, zuva laka ven him dan an hre lo bawk a, an thar tam pawhin ei zawh tho tho a ngai a. Chuvangin a kum lehah a ngai te bawkin lo an nei leh thin. Chutianga lo an vah kum tin avang chuan ramngaw chu an nunna hnar a ni tih an Chiang em em a. An roh em em a ni.

Salam Thawnthu Tlangpui

Salam lemchan thawnthu hi Sailam khuaa inngat a ni a. Chu khua chu Mizo *history*-a Sailo lal langsar tak Bengkhuaia khua a ni. Sailam khuaah hian pem thar Hrangchhunga a awm a. A thawnthua a lan danin nau rual tak chhung an nih hmel. Mizo danin mi naran lo en hun a lo thleng a. Sailam khaw pa Thantuma'n a hual ruk rauh rauh chu Hrangchhunga'n a chan khalh daih mai a; Thantuma chu a thinrim hle a ni. Hrangchhunga laka phuba lak tum ranin Than-

tuma hian lo hal niin Hrangchhunga mei chhuah ni awm ang taka lantir tumin ram a hal lui a, chu ram kang chu a nasa hle a, Sailam khawho châk lakna ber Zophei mau hmun pawh a kang chhe vek a ni. Chu ram kang chuan Sailam khaw pum a nghawng a. Nungcha eng emaw zat a kang hlum bawk.

Ram tikangtu nia rinhlelh Thantuma leh Hrangchhunga te chungthu chu rel tur a ni a. Thubuai ngaihtuah an tum zana van-duaithlak tak maiin sa tla a awm a; thubuai chu rel theih a ni ta lo. A tuk zana thubuai chu an rel ta a. Pem thar Hrangchhunga chu thiam changa ngaih a ni zawk naa mei chhuahtu tak chu mita hmutu an awm miao loh avangin Thantuma pawh thiam lo zawka puh a ni rih lo. A chan chhe zawk a ni mai dawn tih a inhriatin Thantuma chuan, Hrangchhunga'n ram a tihkan lai a hmuh thu sakei ngho seh meuhin a sawi chhuak a. Amaherawhchu, chutianga sakei ngho seh meuha chhia a chham hnu lawkah chuan Thantuma feh kal chu sakeiin a seh ta hlauh mai a. Vanneithlak takin Hrangchhunga te pafa an lo awm hnai hlauh a. Rilru chhe tak pua tihchhiat a tum mek Hrangchhunga te'n a nunna chhan tuma theih tawp an chhuah dan a hmuhin Thanthuma chu a inthiam lo hle a. Ram tikangtu a nihzia leh dawta Hrangchhunga a puh dan chu Sailam lal Bengkhuaia hriat lai ngeiin a sawi chhuak ta a. He lemchana an buaina ber chin fel a ni ta a, lemchan pawh chu a tawp zui ta bawk.

Salam Lemchana Environment Humhalh A Nih Dan

He lemchanah hian environment hum him tuma *character*-te hmalakna hi kawng thumin a then theih awm e. Chu'ngte chu: inhrilh hriat lawkna, a taka chet chhuahna leh mi dang hnena ngen-na tih tein a then theih.

Inhrilh Hriat Lawkna

Mizo danah lo hal hmain mei kawng phiah fai (mei lam sial/mei kawng sah) phawt a ni thin a. Chu thilin a tum ber chu ram kang tur ven him a ni. He lemchanah pawh hian tlangauin mei kawng

phiat vek tura tlang a au thu flashback hmanga tar lan a ni. chuan, “Tlangauvin vawi duai lo mei kawng phiat turin lal thu chhuak a aupui a,” (Lalchungnunga 187) tiin a sawi a. Amah Bengkhuaia ngai pawhin, “Hei in hriat angin lo hal ni khan tu ma’n mei chhuah lo tura khawtlang hi chah vek in ni a,” (Lalchungnunga 202) tiin a sawi chhuak baw. He thil hian Sailam khuaah hian environment hum-halh kawnga hma an lak dan a lantir a ni.

Mizote chu tlangram loa nei thin hnam an ni a. Ramngaw tha an mamawh tih an inhria a. Ramngaw tha chu lo atana an mamawh piah lamah an invenhimna kulhpui siamsaktu a ni tih an hre tel baw. Chu an inhum himna kulhpui chu pasalthate an ni. Pasaltha mi huaisen an awm theihna tura pawimawh ber chu, mi naranin an ngam loh thil tih tur lo awm thin hi a ni. Sa hrang a tam poh leh pasaltha an hmingthang a. Ral an hlauhawm poh leh pasaltha huaisenzia a lang Chiang Zual Thin. Chuvangin an tan, *environment* tha a pawimawh zual em em a ni.

Chu chu an hriat tlat avangin tul loa thing leh mau khawih mai mai pawh an duh lo viau niin a ngaih theih baw. Ram tihkan an hlau a, tikang lo turin an theih tawp an chhuah thin. Chutianga ram tikangtu pawh chu an haw hle tih he lemchanah hian a lang baw.

A Taka Chet Chhuahna

He lemchana *character* lang zawng zawng zingah hian Than-tuma chiaah hi *environmentalist* rilru pu lo awm chhun tiin a sawi theih awm e. Ani tih loh character dang zawng zawng (kang theih thei tura ngaih chin) hi chuan an nunna thapin ram kang tur an veng theuh a. Dailova phei chuan hliam a tuar phah nghe nghe. Heng tlangval rual rilru puthmanga *environment* hmangaihna ropui tak awm chu an dialogue atangin Chiang Takin a hmuh theih a ni.

Sailam tlangval rualte chu an thinrim em em tih tar lan a ni a. An thinrim chhan erawh chu mak tak a ni. Mi pakhat fimkhur loh avanga hah thi kula ram kang an theih avanga thinura lungawi lo

awm tak an nih laiin chutiang rilru chu an pu hauh lo a; amahera hchu, meiin a kan hlum nungcha an khawngaihzia erawh vawi du... lo dialogue-ah hmuh theihin a awm thung.

Kaphranga chuan, “Zophei per kang thelhtuteho phei kha kan thin a rim hlawm asin. Mei sa tawn nen, a kan hlum sava leh sa teho khawngaih nen, thin a rim tûk tawh mai a. Kan lal leh upate ho pawh hian an rel na tawh lo ang tih a ni ka hlauh ni,” (Lalchungnunga 186-7) tiin a tawng charh charh a. Ram kang thelha hah thi kula an beih avangin a thin a ur hle tih a lang thei a, a awm viau mai. Mahse chumi piah lamah amaha nungcha hmangaihna rilru rawn lang chhuak tel hi thil mak tak a ni bawh. *Environmentalist* tan lo chuan chutiang rilru chu put har tak tur a ni.

Chalchhunga pawhin, “Keini kan tlangvalte kha chuan mei kalna lama nungchate boral nasat dan chauh an rawn hawn a. Vahrit leh sava dang mei sa kan hlum hrehawm dan tur an sawi bang thei lo,” (Lalchungnunga 194-5) tiin a sawi ve bawh. Chalchhunga thu sawi atanga chiang tak hmuh theih chu, ram kang thelhtu tlangval rual thenkhat phei chu nungcha hmangaihtu tak tak an ni tih hi a ni. Chu’ng tlangval rualte chuan ram kang thelh hahthlak an tihzia te, a hlauhawm dan te, a tikangtu an dem dan te lam an sawi miah lo a; mahse, ram kangin a kan hlum nungcha an lainatzia erawh an sawi bang thei lo thung. Meipui alh hluah hluah kara nungcha lainatna rilru la pu fan fan theite environmentalist-zia hi sawi fiah hleihtheih pawh a ni awm lo e.

Mi Dang Hnena Ngenna

He lemchan hi *allegorical play* huanga khung theih a ni awm e. *Allegorical play* ziarang langsar tak pakhat chu eng emaw a zia-ktuin sawi a tum chu langsar lo leh mawihnai takin a phum thin tih a ni a. Chutiang chu he lemchanah pawh hian hmuh theihin a awm. He lemchana a *character*-te buaipui ber (character motivation) hi environment humhalh a ni a. Chu’ng character hrang hrangte chuan environment humhalh pawimawhzia an tlangaupui a. A chhiartute

pawh heti lama mit leh beng chhi turin an chah lawm lawm bawk tih chu uluk taka chhiar hian a hmuh theih.

Sailam khaw lal, Bengkhuaia'n a khuate hnenah mei chhuah lo turin a chah vek a. Chu chu thlirna tarmit thara thlir chuan Bengkhuaia hian a khaw mite ai mahin he lemchan chhiar-tute zawk hi a chah uluk zawk emaw tih theih a ni.

Kaphrang'a'n, "Khami zana kang hlum bakah khan kang hliam tam tak an awm ve a ni. Nimin lawk pawh khan zawbuang hliam kan thiridengpa pawn a la man kha. A tuk lawka satlaw kan chharho bakah khan hliam tuar tam tak an awm ngei ngei ang," (Lal-chungnunga 190) tia tawngkam a chhehte hian indirect takin a chhiartute hnenah thu a chah tih a hriat theih. Tin, ramngaw tihchereu hian a chhunga cheng nungcha tam tak nunna a laksak theihzia a chhiartute hnenah a hrilh bawk a. Chuvang chuan he lemchana a character-te hian a chhiartute hnenah environment humhalha veng him zel turin an ngen tih hi a hriat theih a ni.

Tlipna

Salam lemchanah hian a hun laia Mizote'n ramngaw leh nungchate chunga an rilru puthmang chiang taka tar lan a ni. He lemchanah hian Mizote ei zawnna pui ber chu tlangram lo neih tih tar lan a ni a. Chutianga lo an neih chuan an lo tur chu hal a ngai a. Lo an hal tum chuan mei chhuah palh a hlauhawm thei em em a, chuvangin fimkhur takin ram tikang lo turin hma an la thin tih pawh tar lan a ni. Miin ram a tihkan hlauh chuan lalin an chungthu a ngaihtuahsak thin a, ram tikangtu chu tu mahin mi pangngai enin an en ngai meuh lo a, khuaa awm tlakah pawh an ruat lo hial tih he lemchanah hian a hmuh theih bawk. Chu'ng atang chuan Mizote hian *environment* hum him/humhalhna kawngah hian an theih tawpin hma an lo la thin tih a hriat theih a ni.

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Mizo Studies Vol. XIII No. 1

ISSN : 2319-6041

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Environmental Determinism leh Mizo Hla Phuahtu Pathum

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Thang Sian Tluang**

Abstract

The idea that the environment has a huge impact on human life has been growing. Environmental Determinism is used for this purpose. Environmental determinism is also known as climatic determinism or geographical determinism. Environmental determinism is the doctrine that human growth, development and activities are controlled by the physical environment. 'Environmental' (or 'geographic') determinism views human achievement as determined by the natural environment, incorporating location along with geophysical and biophysical features. Environmental determinism is a consideration of how the physical environment influences the advancement of social orders. The thought is that physical geology can set social orders on specific directions of political and financial advancement.

Environment is one of the most important factors to create inspiration to the poet. Mizoram is rich in flora and fauna. The vegetation has a great natural beauty. It has beautiful landscape and attractive mountains. This natural beauty influences the poets of Mizo. The eastern part of the state produced poets and writers much more than the western part by virtue of its beautiful and attractive landscapes.

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Thus, the selected works of the three Mizo poets – Saihnuna, Damhauhva and CFL Hmingthanga are also studied using environmental determinism in this paper. Saihnuna is a resident of Leng village in Serchhip district. Damhauhva and CFL Hmingthanga are from Champhai district. Damhauhva lives in Khawbung village while CFL Hmingthanga is born in Samthanga. Saihnuna and Damhauhva were born in the same period; CFL Hmingthanga was born after their death. Therefore, it can be said that their environment is different. So in this paper, we will try to analyse how does this influenced the three Mizo poet?

Keywords: Environment, Environmental Determinism, Climatic determinism or geographical determinism, Mizoram, Saihnuna, Damhauhva, CFL Hmingthanga, Mizo Poet, Leng, Khawbung, Samthang

Chhehvel thilin mihring nuna nghawng a neih dan hi *Environmental determinism* emaw, *climatic determinism* emaw *geographic determinism* emaw tiin an sawi thin a. Lethwaite chuan a lehkhabu *Environmentalism and Determinism: A Search for Clarification* tihah chuan mihring nun dan leh a mizia engkim deuhthaw hi a chhehvel thil avanga lo awm a ni tiin a sawi a, hmuh theih thilte pheih chuan an nunah nghawng a nei nasa hle niin a sawi a. *Environmental determinism* chu mihring than chhoh dan, hmasawn dan leh a thiltih engkim mai hi a chhehvel thilin a nghawng chhuah a ni (Lethwaite 236) tiin a sawi zui bawk. Heta chhehvel thil tihah hian geophysical leh biophysical thil a huam ve ve a ni.

Environmentalism tih hi Greek hun lai pawh khan an lo sawi nasa hle a, an ngaih dan chuan khuarel (nature) hi thiltitheih tak a ni a, mihring thiltih mai ni lovin a awm dan tur zawng zawng chu a chhehvel thil hian a nghawng chhuak nia ngaihna an nei lian hle. Aristotle chuan a lehkhabu *Politics* tihah chuan ti hian a ziak a:

Europe ram vawt zawka chengte hi huaisen tak tak an ni a, mahse ngaihtuahna leh thiam bik neihna lam an tlachham

a, chuvang chuan mi dangte aiin an zalen reii a, mahse inrel-bawlina leh thenawm ramte an thunun hlei thei lo. Chutih lai-in, Asia mipuite erawh chu an ngaihtuahna a fimin, mi thiam tak an ni a; mahse, rilru puthmang dik an nei lo a. Chuvangin, mi thuhnuaia kun leh sala tan hi an dinhmun nghet tak a nih phah a ni. (qtd in Saxena 16-17).

German philosopher Alexander von Humboldt chuan a lehkhahu *Cosmos* Vol 2-ah chuan Mediterranean chhehvela cheng hmasate nun danglam dan chu, “Greek-ho nun thothang tha tak, a bik takin Ionian-ho nun leh tuipui lama vah chhuah an chakna chhan langsar tak chu Mediterranean tuipui indin dan mak tak leh chhim leh thlang zawnga a luan dan hian an nunah nghawng a neih vang a ni,” (484) tiin a ziaak a. Humboldt-a chuan leilung chung a thil thlengte hi danin a siam niin a ngai a, mahse heng zawng zawng hi leilung hmun tinah thil dik leh inzawmna zawng zawng hmuh chhuah a nih hunah chauh a nihna angin a lang chhuak ang tiin a ngaih dan a sawi bawh.

Environmental determinism chu hmuh theih chhehvel thilin khawtlang nun inrelbawlinaa ngawng a neih dan zirna hi a ni ber a. Ram hmelmhang leh pian hmangin ram inawp dan leh sum leh pai lam thlenga nghawng a neih dan thlengin zir a ni thin bawh. Tichuan, hla phuahtute tana turtu (inspire) pawimawh tak hi khuarel (nature) leh chhehvel thil (environment) hi a ni awm e. He zirchikna (theory) tuipuitu zingah hian Humboldt, Ritter, Haeckel, Buckle, Demolis, leh Semple te hi hming langsar tak tak leh an ngaih dan pawh he zirchikna huanga pawimawh tak tak an ni hlawm a ni.

‘Mizo’ tihah ‘mi’ tih hi ‘mihring’ sawina a ni a, ‘zo’ chu ‘hmun sang’ tihna a ni a. Tichuan, Mizo tih awmzia chu hmun sanga cheng tihna a ni (Lalzama 14). Mizorama cheng Mizo hla phuahtute pawh hi an chhehvel thil hian an hla phuahna kawngah nghawng a nei nasa hle niin a lang. Mizoramah hian a tlangpuiin khawchhak lama tlangte hi khawthlang lama tlangte aiin an sang zawk a. Chu chuan an hla phuah kawngah pawh nghawng a neih rinna hi a lian hle. Mi-

zoram hi district 11-ah then a ni a, chungte chu :- Aizawl, Lunglei, Lawngtlai, Saiha, Champhai, Serchhip, Khawzawl, Saitual, Hnahthial, Mamit leh Kolasib te an ni a. Heng district hrang hranga cheng hla phuahtute hla a zir chiannaah chuan Lalrammuana Sailo chuan, "... tlang hnuai lama khawsate aiin tlang sang leh tlang pangpera khawsate, ram leh hmun zau tak thlir tur nei ramte lunglenna leh khawharna te, thu leh hlaa an tuihalna te chu a sang zawkin a hriat bawk" (73) tiin a sawi nghe nghe a ni. Tichuan, Mizo hla phuahtu pathum – Saihnuna, Damhauhva leh CFL Hmingthanga te hla leh an hla phuah kawnga an chhehvel thilin nghawng a neih dan tar lan kan tum dawn a ni.

Saihnuna leh Chhehvel Thil

Saihnuna hi pian tirh atanga hla phuah nghal a ni lo a, thlarauva piantharna a neih hnuah hla phuah hi Pathian thu a puanchhuah theihna a nih a rin avanga hla phuah ta a ni (Leng Lal xii). Saihnuna pa a thih khan katih hun laia bawrhsap NE Parry chuan lal a tan a ruat a. Lal a nih hnuah hian Pathian rawngbawla chhuah reng mai chu dik ber niin a hre lo a. Chutiang rilru a put hnuah chuan hla phuah lam a ngaihtuah a, hla a phuah tan dan chu hetiang hian a ziaak a,

Pathian rawngbawlin a thu hrila khua fang vela kal chhuah hi ka rilruah a lo lian ber a, ka pa a thih avangin Tirhkoh hna ka zir thei ta lova, mahni awmna khuaah zing zana Pathian thu sawia au fo mai chu mawi lo ka ti bawk si a, engtin nge Pathian thu ka hril theih ang tiin ka inngaihtuah reng fo thin a. Kan Kohhran upate tanpuuin khaw chhungah theihtawpin tangkai dawn ila 'Kan Lal nge nge' min ti ang a, min fak fiam hle mai thei a, a tawpah chuan 'Kan kohhran hi Lal thu hlir a ni,' tiin min rel ang a, kohhran tibuitu ka lo ni mai ang tihte ka hlau va, eng emaw ti tala Pathian tana tangkai ka duh si a, hetiang hian ka ngaihtuah ta a,

1. Hla hi sermon tha kim tawi a ni.
2. Hla hi lehkha thiam lo tan lehkha a ni.

3. Hla hi Kross thlirna entlang a ni.

4. Hla hi vanram leilawn a ni. (Leng Lal 237-238)

Hetianga ngaihtuahna a neih avang hian hla a phuah ta niin a lang a ni. Kristian-ah inlet lo se emaw, Pathian rawngbawl chak tlat lo ta se chu hla a phuah dawn lo tihna a ni thei a. A nih loh pawhin, lal ni lo se chu hla a phuah lo mai thei. A chhan chu a duhtawkin rawng a bawl thei ang a, a pa dam lai pawh khan hla a phuah lo tih a hriat theih a. Tichuan, a nuna thil thleng leh a chhehvela thil thleng chi hrang hrangte avangin hla chu phuah lo thei lo dinhmuna a ding ti pawhin a sawi theih awm e. Saihnuna hian hla a phuah dawn hian a chhehvela thil thleng a hmang tangkai em em a. Amah tur-tu eng emaw a awm loh chuan hla phuah pawh a harsat thin hle. Sanghnuna Hlondo chuan Saihnuna'n a hla thenkhat a phuah dan chu hetiang hian a ziaak a:

Kum 1919-a an khaw thenawm Lalin, Kristian a hnawhch-huah te lo tuam hlawm a, Kohhran an din khan *Pastor* Biak Inkhawmpui hial an dawng ve thei tawh dawn a. An lawmna a sangin an phur lo thei lo a ni. Chuvangin, he inkhawmpui hian Hla 3 ngawt a hring chhuak a, chungte chu:-

1. Ni leh Thla leh Arsi an dang chuang love

2. Tawngtaina

3. Tlang a dang lung... tih te an ni.

No 1-na khi inkhawmpui hmaa a lo phuah lawk a ni a. No 2-na hi inkhawmpui tana a tawngtaina. No 3-na hi inkhawmpui a zo va, inkhawmpui tiak khawharin a phuah a ni (158-159)

Saihnuna hun hi Mizote'n khawvel thar an hmachhawn hun lai a nih thu chu FJ Liantluanga chuan a ziaak a. Chutianga khawvel thar an hmachhawnna kawnga Saihnuna'n a thlirna chu hetiang hian a ziaak bawk.

Saihnuna hian Lal a nih thlengin ram kalphung leh boruak inlumlet chhoh dan te ngun takin a thlir thin. Hman lai Mizo te nunphung leh khawsak dan zawng zawng te, *Lushai Hills*-a chanchin tha a lo luh hma leh a lo luh hnua Mizote nunphung leh khawsak a

danglam tak dan zawng zawng te a hmu chiang hle a. Mizo pasalt hate leh Zawlbukin Mizo nuna awmzia a neih thuizia leh himna leh lungualna a thlen te, kawng dik leh hnam rohlu tlawmngaihna a chhawm nun dan te, Kristianna avanga Zawlbukin awmzia a neih zui tak loh avanga a hnathawh ang phur chhuak zo thei tura beisei YLA lo pian chhuah dan te a hre chiang hle baw. (Leng Lal 166-167).

Saihnuna hian a hun lai khawvela Mizote tawn ang tho a tawng a. A hun lai hian Mizote hian sakhaw thar an zawm ñan a, sakhaw thar zawmtute harsatna tawh ang hian Saihnuna pawh hian a tawng a; Mizorama harhna lo thleng te, British-in Mizote an awp dan te pawh hmua hretu a ni. Chung a thil tawn hrang hrangte chu a hlaah hian a phuah fo a, chung a thil tawnte kha a nunah thleng lo se a hla tam tak hi a phuah kher lo awm mang e tiin a sawi theih ang. A chung a tar lan tawh angin Saihnuna hi hla phuah thiam leh a khaw mipuite tana ñhian nih tling a ni a. Amah mamawhtu leh a ñanpuina ngentute chu a tlan chhiatsan ngai lo. Lal ñha leh a khaw mipuite enkawl thiam tak a ni baw a. Mi rilru ñha leh tluang tak a nih avang hian hla phuahsak tura ngentute pawh a hnar ngai lo a. An lungngaihna, an manganna leh an harsatna bakah an lawmna a hne-na an sawite chu hla hmangin a phuahsak fo a. An chanah inchanin, hla ñha leh sak nuam tak tak a phuah a, mahnia inchanina (negative capability) pawh a nei ñha viau tiin a sawi theih awm e. Chuvangin, Saihnuna hla tam tak a pian chhan chu a chhehvela thil thlengin a nghawng chhuah tiin a sawi theih awm e.

Damhauhva leh Chhehvel Thil

Surrender Singh chuan, “Deterministic thlirna aṅanga thlir chuan mihringte hi a chhehvel thu hnuaia awm an ni a, chhehvel thil thuneihna hnuaia kun an ni,” (Geography 156) tiin a sawi a. Singh sawi dan chuan mihringte hi a chhehvel thununna hnuaia kun a, a chhehvel thil inher danglam dan a zira danglam ñhin an ni tihna a ni ber. Hla phuah nana chhehvel thil hmang ñangkai em emtu dang leh

chu Damhauhva tiin a sawi theih awm e. Damhauhva hi Mizoram khawchhak lam, Khawbung khuua piang leh sei lian a ni a. Khawbung hi 23.1675° N latitude leh 93.2143° E longitude inkara awm a ni a. An khaw chhehvelah hian Mizo pi pute sulhnu a tam viau a ni. Tichuan, Damhauhva hian heng a chhehvela a thil hmuh leh hriatte hmang t̃ angkai hian a hla tam tak chu a phuah niin a sawi theih awm e.

Damhauhva hian a hla phuahnaah a chhehvel a pawimawhzia hi a hla thu zirchiangtute leh a dam laia amah hre chiangtute chuan an sawi fo thin. Damhauhva ngei pawhin Biaksanga, Phuihnam khua hnenah a hla “Rih Lipui Khi Thlafam Leng Kaina” a phuah dan a sawi a, Lianchhiari lunglen tlang a thlen thu leh, Kham rang kara thingrihnim lo ding kungah Pu Thangluaia lungleng lo zai dar dar a hmuh thu sawiin, an inbiak dan te a sawi a. Chumi hnuah ‘Zel anga a awm thu’ a sawi a, Rih dil hi mitthi thlarauin a tlawh nia rin a nih thu a hriat chuan ‘Rih lipui khi thlafam leng kaina’ tia a chham chhuah thu a sawi a. Tichuan hla chu a phuah chhunzawm ta a,

Vau leh t̃uangt̃uah te an lo par vul chuk a, chepa ten khel an ben a, vahrit ten sawn an paina ram tau tak chu ka thleng ta zel a. Khua a lum bawk a, ka biangah hian ka thlan dartui a far liam zung zung mai a... Fiara tui chuan, “E, ka pu dam, nang i ni maw? I dam t̃hin em?” min lo ti a. ‘E, dam t̃hin e, nang i dam t̃hin em?’ ka ti a. Tichuan, Fiara tui hi tui hmingthang tak a lo nih avangin, Luang ang che aw, damten luang del del la, ka’n ti ta phawt mai a. (Lalthangliana 127)

tiin a hla phuah dan a sawi thu a ziaak a. A chhehvela khuarel thil te chuan suangt̃uahna tam tak a neihtir bakah hla a phuah phah hial thu a sawi a. He a thu sawi tichiang turin a hla ‘Thal Favang Kawl Eng leh Turnipui Khi’ tih a phuah dan R. Sangt̃huama hnena a sawi dan hi han tar lang ila.

Amah hi Khawbunga veng pakhat ‘Tlang veng’-a awm a ni a. An in aṭamng chuan Tan tlang te, Lurh zo te, Puanvawrh te leh Len tlang (Burma) te chu chiang takina lang vek a, a mawi em em thin a ni. Pu Dama, hla phuah thiam leh pa lungleng thei tak mai chuan

favang ni eng mawi tak maiin Lurh tlang vel a chhun en mawi em em a hmuh chuan a rilru-in hla a lo phuah chhuak ta a ni (132)

R. Sangthuma sawi angin Damhauhva hian a chhehvel awm dan leh hun inthlak danglam dan hi hla phuah nan a hmang tang-kai hle a. Tin, thilsiam mawina leh Mizoram pi leh pute hriatreng-na lungphun te pawh hian a nunah nghawng a nei thuk hle bawk. Chung thil chi hrang hrang a ngaihtuahna, a thlir dan leh khuarelin a lung a tihlen dante chu a hlaah hian a phuah chhuak fo a ni. Damhauhva hla phuah nan hian a chhehvel thil te, khuarel te leh Mizo chanchin (History) te hian pawimawhna thuk tak an nei a. A hla tam tak hi khuarel mawina-in a tih lunglen avang te, a tih lungngaih thin vang te-a a phuah a ni a. Lalrammuana Sailo-in hmun sanga chengte leh kham pangper-a chengte hian lunglenna leh khawharna thuk tak an nei a tih ang hian Damhauhva pawh hian a chenna Khawbung at anga hmun tam tak a hmuh theih avangin lunglenna leh khawharna tam tak a nei a, a hla tam zawk chu khawharna leh lunglenna lam hawi hla an ni hlawm a ni.

CFL Hmingthanga leh Chhehvel Thil

CFL Hmingthanga hi Samthang khuaah a piang a, a seilian a ni. Samthang khua hi 93.26780 E *longitude* leh 23.16180 N *latitude* inkar a awm niin Khawbung RD Block hnuaia awm a ni. Mizoram hmarchhak bialah hian thing leh mau mawi tak tak a awm a. CFL Hmingthanga hian a hla phuah 'Hellai Mate Lo Zin Ve Rawh',

Thuin ka hril thiam lo, kan tlangram mawi chu,
I chhingmit ngeiin hmu ve la ka ti;
Pi leh pu sulhnu parmawi tin vulna,
I fan ngai loh ram lungchimte'n ka fanpui na'ng che (lines 1-4)

He hlaah hian CFL-a hian Mizoram khaw chhak lam mawina te, pi leh pute sulhnu tam tak awmna hmun a nih dan te chu a sawi a. Chutiang hmun hmuhdawm leh hlu chu a ngaihzawng chu an khuaa a zin a nih chuan fanpui a intiam a. Chu mai chu duhtawk

lovin, “Chhaktiang hringnun hian i lunglen ve maw?/... I thlir bang loṅg e, lam ang let thei hian ka ring lo che (III. 1&4),” tia phuahin a ngaihzawng chuan an khua a tlawh anih chuan khawchhak lam mawina te, pangpar mawi chi hrang hrangte leh pi leh pu sulhnu ropui tak takte avangin a haw leh theih a rin loh thu thlengin a sawi a ni.

He hla a phuah chhan chu khawchhak lam mawina leh hlut-na a hriat chian vang a ni a, khawchhak lam mawina hmanga an khuaa a ngaihzawng zin tura sawm chhuah theih a inbeisei thu he hlaah hian a hmuh theih a ni. CFL-a leh khuarel hian inzawmna thuk tak an nei a, C. Dinthanga chuan, “Pathian thil siam hrang hrangte mawi taka thlir thiam, mite rilru ṭawm thiam taka ngaihtuahna siam a, hlaa a chantir theih zelna hi CFL-a danglamna a ni,” (CFL Hmingthanga viii) tiin a sawi a. K. Malsawma pawhin,

Nula leh tlangval inhmangaihna, Leilung mawina leh Fam zun ngaite khawharna chu no hlep hlepa sawi chhuak in, Ṭawngkam un leh khirhkhan hmang hauh lovin, a mi zalengte tan hrih fiah ngai loa hriatthiam theih nghal tur, hla za chuang zet phuahu hi Zofate tan a hluin, he hnam tan hian a thawh hlawk ngawt mai (CFL Hmingthanga v)

tiin CFL Hmingthanga a hmuh dan a ziaak bawk. CFL-a’n a hlaa thingtlang lam mawina leh duhawmna a phuah fo chhan chu a chh-hehvel thil vang a ni. A hma lama sawi tawh angin CFL-a hi Mizoram khawchhak lama piang leh sei lian a ni a. Mizoram khawchhak lam hi khaurel mawina lamah a hausa hle a. Siamkima Khawhling pawhin Pate’a hla ‘Lal Pian Hun Pangpar’ a phuah dan leh a phuah chhan chu hetiang hian a ziaak a.

Thekte tlang chhak lama Lurh tlang tlak lama Tlaizawng par vul chuk mai chu a han hmuhin –

Lal pian hun pangpar a vul leh ta,

Thin lai mu hnu lunglen a kai tho ve.

tiin, a han chham ta mai a. Hei hi Krismas hlaa tlaizawng par lan hmasak berna leh, Mizo rilrua tlaizawng par leh Krismas a lan kawp

ṭanna a lo ni ta a ni (Zalenna Ram 104)

Patea'n he hla a phuah chhan chu Mizoram khawchhak lama tlaizawng par a hmuh vang a ni a. Kawng dangin sawi ila, he hla pian nan hian a chhehvel thil hi a pawimawh hle a ni tiin a sawi theih awm e. Chutiang chiah chuan CFL-a hla tam tak hi a chhehvela thil thleng te, khuarel inthlak danglam avang tea a phuah a ni a. A bikin khawchhak lam mawina hi a hlaah hian hmuh tur a awm nual a, a hla 'Kan Tlangram Mawi' tihah pawh,

Kan tlang ram a mawi ngei, zo thlifim a leng del del,

Mahte'n ram va ṭuan ila;

Suihlung a leng vawng vawng,

A saw raltiang tlangah romei a kai chia i e. (lines 5-8)

tia phuahin, a chhehvel thil – Mizoram mawina leh Mizoram mawina-in a lung a tihlen dan te chu he hlaah hian a hmuh theih a. He hla a phuah nana a chenna ram, Mizoram mawina leh khuarel pawimawihna a hmuh theih a ni.

CFL-a hian a hla tam zawk hi mi lar a nih laia a phuah a ni a. A lar vanglai hian tlangval hmelfha leh to ve tak a ni a, chu a lar lai hringnun chu a hlaah hian hmuh tur a tam hle. Tlangval to tak, nula te duhrawn a nihna te hi a hlaah hian a hmuh theih a. Nula a ngaihzawn hnemzia te thlengin a hlaah hian a hmuh theih a ni. Chut-ih rualin, nupui a neih hnuah hian hla a phuah ta mang lo thung. Zaithiam lar tak ni chung a nun a hman laiin a tlangpuiin Aizawlah a khawsa a, zai a chawlh deuh hnuah hian a pianna khaw lamah a let leh a. An khuaa a let leh hnuah hla a phuah ta mang lo a ni. Chu chuan Chiang taka a tihlan chu zaia nun a hman lai leh amah pawh a ṭhat vanglai, mi duhrawn a nih lai chuan hla a phuah nasa a, amah ngei pawhin hla sak tur a mamawh avangin hla tam tak a phuah a. Mahse, rimawi khawvel chawlhsan deuh ti tiha hun a hman hnuah erawh hla a phuah mang ta lo a ni. Tichuan, CFL-a hian hla phuah nan a chhehvela thil thleng chi hrang hrang te, a nuna thil thleng chi hrang hrangte chu a hmang ṭangkai hle a, a nun hmanna khawvel a zirin hla a phuahin, a phuah lo mai niin a lang a ni.

Tlangkawmna

Tichuan, a chung a tar lan tak hrang hrangte aṭang hian Mizo hla phuahtute hian hla an phuah dawn hian an chhehvel thil an mamawh viau niin a lang a, a bikin hmuh theih thil te hian nghawng an nei thuk lehzuat tiin a sawi theih awm e. RL Thanmawia chuan a lehkhabu Mizo Values-ah chuan

Mizo hla phuahtute hian an chhehvel thilte chu hlarua (poetic techniques) atan mawi takin an hmang ṭhin a. Aiding (symbol) leh hmehbelna (metaphor) tam zawk chu khuarel thil, heng- ni, thla, sava, pangpar leh a dangte aṭanga an lak a ni a. Mizo hlaa tehkhinna (simile) tam zawk chu an chhehvel thil aṭanga an lak a ni. Tehkhinna hla thua hian hming mal – ar, ṭhuro, parva, sava, sial, sangha, thing hnah, thing zar, romei, khuai, lung, mau, vaimim, pangpar, thli leh thlipui, tui, tuilian, zing, chhun, zan leh thil dang an lang fo... Chhehvel thil leh hla phuahtute hi ṭhian ang maia inkawm leh inzawm tlat an ni a. Chhehvel thilte hian hla phuahtute'n hla phuah nana an mamawh zawng zawng an pe a, chung thil chu hla phuahtute chuan mawi takin an hmang ṭhin a ni (Thanmawia 166).

tiin a sawi a. RL Thanmawia sawi angin hla phuahtu pathum – Saihnuna, Damhauhva leh CFL Hmingthanga te hian an hlaah hian an chhehvel thil chu an hmang ṭangkai hlawm hle. An chhehvel thilin an nuna pawimawhna leh inrawlhna thuk tak an nei ang bawkin, an hlaah hian a pawimawh tel a, an chhehvela thil thleng tam tak chu an hlaah hian an phuah fo a ni.

An chenna hmun, hun leh khawvel a zirin an hla phuah dan kalhmang pawh a danglam hle a. Saihnuna leh Damhauhva te hi hun khat hrin, hun thuhmun deuhthawa piang an ni a. Chuvangin, an hlaah hian khuarel thil a lang tamin, lunglenna leh khawharna, indawm kunna leh mal bik nia inhriatna te hi a lang tam a. Chutih laiin CFL-a hlaah chuan khuarel thil a lang tam lutuk lo a, hlathu (poetical words) un leh ril tak tak pawh a hmang tam vak lo. A hlate hi a tluangtlatin mite tana hriatthiam zung zung theih an ni hlawm

a. Saihnuna leh Damhauhva te'n hla thu un leh ril tam tak an hman nen chuan a inang lo ta hle a ni.

Saihnuna hi Leng khuaa cheng a ni a, Leng khua hi Serchhip District-a awm a ni a. Damhauhva chenna, Khawbung leh CFL-a chenna, Samthang aiina awmna hi a laili-in a tlang pawh a hniam deuh zawk a. Lalrammuana Sailo-a'n, "... tlang hnuai lama khaw-sate aiin tlang sang leh tlang pangper a khawsate, ram leh hmun zau tak thlir tur nei ramte lunglenna leh khawharna te, thu leh hlaa an tuihalna te chu a sang zawkin a hriat bawk," (73) tia a sawi angin, Saihnuna ai chuan Damhauhva leh CFL Hmingthanga hlaah hian lunglenna leh khawharna lam hawi thu leh hla hi hmuh tur a tam zawk tiin a sawi theih awm e.

Saihnuna hlaah hian he khawvel thila lunglenna leh khawhar-na lam a tam viau lo a, chutih laiin he khawvel chhuahsan chakna lam hi a tam hle. A chhan chu kum 1896-ah a piang a. Mizote'n kristian sakhua an zui tan hun te, harhna lo thleng chi hrang hrangte a hmachhawn hman te leh a hun laia mi hawiharh chinin kristian sakhua zuia, Pathian rinna kawnga ke an pen avangin chung thilte chuan a nun leh hla phuah danah nghawng an nei a ni ang tihpawh a rin theih awm e. A chhanchu kum 1906-a harhna chuan a ken tel ber chu 'Sual nia inhriatna' a ni a; kum 1913 harhna chuan 'Isua kraws tuarna aṭanga inṭanin Pathian ram ṭulna-in a khat a, khawvel a tawp mai dawna ngaihna' a ni bawk. Kum 1919-a harhna chuan 'Krista khenbeh thu – kraws a ni a', an hla sak duh ber pawh hetiang lam hawi a ni bawk. Heng harhna-in a ken tel chi hrang hrangte hi Saihnuna hlaah hian hmuh tur a tam hle. Chu chuan Saihnuna hlaa a chhehvel thilin nghawng a neih dan a tichiang awm e.

Damhauhva leh CFL Hmingthanga te hi khaw inhnaihte an ni a, chutih laiin Damhauhva chuan a hun laiin Khawbung a chhuahsan mang lo a. Khawbung aṭang hian hmun hla tak tak a hmuh theihin, khaw hawina a nuam hle a. Chu chuan lunglenna leh khawharna lam hla phuah turin Damhauhva nunah nghawng a neihtir pawh a ni mai thei e. A leh lamah CFL Hmingthanga hi

Samthang khuaa piang ni mah se, a vanglai hun tha zawng zawng deuhthaw chu Aizawl lamah a hman tam zawk a. Chuvangin, khawchhak lama piang leh sei lian mah ni se, a hlaah hian lunglenna leh khawharna lam hi a lang tam lo a. Aizawla a khawsak bakah, a vanglai hun a hmanna hi Saihnuna leh Damhauhva te nen a inthlahvawng tite pawhin a sawi theih bawk awm e.

Chenna hmun, sik leh sa, thing leh mau te hi hla phuahtute leh thuziaktute'n thu an ziahna tura pur an chawkna a ni fo a. Environmental determinist-te chuan sik leh sa te, thil siam dang te nena mihringte inlai chin dan leh, leilung pianzia leh a pian hmangte hian mihring nunphung leh ngaihtuahna a tidanglam thin a ni tia a sawi ang bawkin, heng hla phuahtu pathum te hi khuarel nena inhne hnai, sik leh sa inthlak danglam dan leh khuarel hmutute vek an ni a. An chenna ram, Mizoram nen pawha inzawmna thuk tak nei an ni bawk. Mahse, an pianna, an seilenna leh an chhehvel thil a inan loh avangin an hla phuah dan kalhmang leh an rilru puthmang chu a danglam a ni tih a hriat theih awm e.

Mizo Studies Vol. XIII No. 1

ISSN : 2319-6041

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Lalsangzuali Sailo: Nungcha Humhalh Kawnga Mi Ṭhahnemngai

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Abstract

Thuziaktu leh hla phuah thiam te hian an thu leh hla phuahte hmang hian an rilrua an ngaihpawimawh tak thuken neiin, an veizawng an puang thin a. Chutiang chiah chuan, Lalsangzuali Sailo, Mizo thu leh hlaa sulhnu leh kutchhuak tam tak nei hian a thu leh hla phuahte hmangin a rilrua a vei leh ṭul a tih em em 'Nungcha leh Ramngaw Humhalh' chungchang a ziaṭ ṭhahnem hle a.

A hlalhril phuahah leh a thuziakah te chuan nungchate leh mihringte inlaichin dan te, dam khawchhuak tura inmamawh tawn vek an nihna te, mihringte kuthlei leh ngaihtuah chian lohna avanga nungchate nunna hlu takin a tuar dan te a ziaṭ a. Chubakah chuan, ramngaw humhalh leh tichereu lo thei ang bera hman ṭangkai a nih theih dan pawh a ngaihpawimawh ber zinga mi a ni tiin a sawi theih awm e.

Lalsangzuali Sailo hian nungchate duat leh hmangaih taka enkawl an nih theih nan thu leh hlaa a thiamna chu a hmang ṭangkai a. Naupangten an vawn theih nan zirtir awlsam turin hlalhril tawi te te (children poetry) hmangin a ziaṭ nasa a. Tin, kum lama puitling tawhte pawhin a thuziak an chhiar a, ramngaw leh nungcha hum-

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halh ṭulzia an hriat theih nan lehkhabu Khuangthli leh Kulva pawh a lo buatsaih tawh a ni. Chung a thuziakte thuken laimu haichhuah leh naupangte tana a phuah hlahril he'ng "Savate", "Thing leh Mau" bakah "Nungchate Aw Au" leh a dangte chu he thupui thlanchhuah hmang hian zirchik kan tum dawn a ni.

Lalsangzuali Sailo: Nungcha Humhalh Kawnga Mi Ṭhahnemngai

Thu ken hrang hrang nei a, thu leh hla phuah ṭhin leh lehkhabu ziaktute kutchhuak thu leh hla te hian a chhiartu leh ngaithlatute thinlung chu eng nge maw chen a khawih a, rilru leh ngaihtuahna thlengin a thlak danglam thei a, nunphung inzirtirna leh thlir dan hmang hriat fiahtirna atan thu leh hla ṭha tak takte hi an pawimawh hle a ni tiin a sawi theih ang. Thuziaktute leh hla phuah thiamte pawhin thu leh hlain thiltihtheihna a neih leh chhiartute nuna nghawng a neih thuk theihna chu hmang ṭangkaiin, ziaktu ṭhenkhatte chuan an thu leh hlate kaltlangin a chhiartu mipuite chu zirtirna pein, an thuziakah te chuan an zep tel ṭhin a ni ti pawhin sawi ila a pawmawm hle awm e.

Hemi hrulah hian Mizo thu leh hlaa sulhnu ṭhahnem tak nei leh Mizote zinga rimawi huanga hmingthang em em Lalsangzuali Sailo hian mihring leh thilsiam dangte nena inlaichinna an neih thukzia lantir nan te, inrenchem zawka khawsak ho a ṭulna te a puang chhuak a. Khawvel sik leh sa inthlak zel dan te, khawsak thianghlim tawh lohna avanga boruak chhe zel chungchang te, ram leilung ṭhatna tlakhniam dan te, mihringin a dawn thui tawh lohna avanga nungchate leh ramngaw tihchereu a nih nasatzia te chu thupua neiin a zia a, hlahril hmangte pawhin a tlangaupui ṭhin a ni. Nungchate dinhmun thlir chung a hriatthiamna leh an chung a kuthlei avanga tih hlum ngawt leh anmahni venhim chu mihringte kuta innghat a nihna te bakah, ramngaw humhalh leh mihringte damkhawchhuahna atana an ṭangkaina te, mihringte hi mahni chauha dam khawchhuak thei kan nih lohna te hriain theihtawpin a thu leh hlaah te, kum naupang zawk aṭanga kum upa zawkte tana inzirtirna hmanrua atan, a thuziahte hmangin ṭan a la nasa a, a thawh hlawk

hle a ni.

Lalsangzuali Sailo hi thu leh hlaa Mizoten an hmelhriat dan hi kawng hrang hrangin a sawi theih a, rimawi huang bikah zaithiam a nihna leh hla phuah thiam a nihna hmangin hriat a hlauh a. Hemi kawng hnih sawi lan bakah hian thuziak leh lehkhabu ziaktu a nihna hi sawi hmaih theih a ni lo bawk. Thu leh hla huangah a bikin hla phuahah hian kutchhuak a nei tam hle a. Hla pawh hawi zawng inang lo tak tak: Naupang hla ‘nursery rhymes’ Rualban lo pual ‘songs for differently-abled persons’, Hnam hla ‘patriotic song’, Hun bik nei hla ‘occasional song’, Phuah chhan bik nei hla ‘Dedication song’, Fam ngaih hla ‘elegiac song’, Pathian fakna hla ‘Gospel song’, Lengzem hlate ‘Love song’ bakah hla thluk dang awm tawh sa ringa hla a phuahte an ni a. Heng bakah hian lehkhabu chi hrang hrang ziakin, zirna in hiala hman theihin *Text Book* leh *Guide Book* te pawh a buatsaih tawh bawk. Tun tumah hian thu leh hlaa a kutchhuak zawng zawng zirchik lovin, ramngaw humhalh leh nungchate leh thilsiam dangte thlavang hauh a, an dinhmun hriatthiampui a, nungchate chung a ngilneihna lantir pawimawhzia chungchang a ziate leh a thawh hlawkna chauh thlurbing a ni ang.

Nungchate leh ramngaw humhalhna kawnga Lalsangzuali Sailo thawhhlawkna leh a thahnemngaihna hi a thu leh hla aṭanga chhui a nih dawn chuan naupang zawkte zirtirna ngaipawimawh chung a hlahril phuahte leh naupangte tana hriatthiam awlsam tura mawlmang leh tlang taka a thuken fiah leh tawi taka a phuah dan kalhmang aṭangin a sawi theih ang.

Naupangte Zirna: A Buṭhut Aṭangin

Kum naupang zawkte nunphung zirtirna leh kawng dik inkawhbmuhna chungchang Bible aṭanga thlir a nih chuan naupangte zirtirna hi kum upat hnu thlenga nghawng thui tak nei leh awmze nei tak a nih avangin ngaih pawimawh a ni a, Thufingte 22: 6-ah chuan: “Naupang chu a kalna wm kawngah chuan zirtir ula, A upat hun pawhin a thlah lo vang” tih ziak a ni a. Tin, naupangte zirna kawnga zirtirtu hriat hlauh tak Maria Montessori pawhin

naupangte, an naupan laia zirtirna ṭha pek chu a sawt hle a ni tih ti-chiang turin hetiangin a lo sawi a: “Khawtlang mite nunphung siam ṭhatna leh chawikanna laimu leh a bul ber chu kum lama la naupang takte hnena zir thiamna pek hi a ni” (Early childhood education is the key to the betterment of the society) tiin a sawi a. He ngaihdan ṭawmpui tak hian naupang zawk te hi hun inher zelah khawvela dan-glamna leh hmasawna thlen tur leh khawvel la chen zel tur an nih-na te, an hnena zirtirna ṭha pek chu a pawimawhna hre rengin, Lalsangzuali Sailo hian Primary leh Nursery naupangte pualin hlahril a phuah ṭhin a ni.

Lalsangzuali Sailo hian naupangte sak theih tur Pathian fak-na hla a phuah pia h lamah hian, nunphung leh kawng dik zirtirna tura a phuah chhuah hla ṭhahnem tak zingah chhehvela thing leh mau, nungchate, thilnung dangte hmangaih leh enkawl chungchhang te, ramngaw humhalh chungchangte hi a zia k nasa hle a. A thu phuah chhuah dan hi mawlmang tak angin lang mah se, naupangte tana hriatthiam mai theih tur leh zir thiam awlsam turin hlahril tawi naupang pualin a duang ṭhahnem hle a. Nungchate dinhmun leh an chung a khawngaihna mihringtin an lantir a ulna chu “Zing Takah Thovin” tih hlahril June ni 9, 1990, tlai lam dar 5:00-a a phuah chhuahah khan a lang Chiang hle a ni (13 Ka Hring’).

He hla kaltlang hian naupangte chu an theihna kawnga nu leh pate pui zel turin a fuih a, an ṭhan len zel hunah pawh ruihtheihthil hrang hrang zuk leh hnuam chi “Meizial, Sahdah, Khaini, Zu” laka inthliarfihtmlim zel tura a fuihna phenah chuan Mizoten tunlai hunan ran vulh bera an neih zawhte leh uite duat a, enkawl a, ei tur an mamawh tawp pe zel turin a fuih a. Ina ran vulh zawhte leh ui bakah ar leh vawh vulh lai bakah kel leh bawng vulh te chung a khawngaihna leh lainatna lantir a, ngilnei taka enkawl chu naupangte tan pawh a pawimawh hle a ni tih he hlahril hmang hian a phuah chhuak a. “Zing Takah Thovin” tih hlahril Chang 4-naah chuan:

“Zawhte ka duat ṭhin ang a,
Uite pawh ka duat ang a,
Ei tur-te ka pe ang a;

Arpa leh arpuite pawh,
 Vawk leh kel leh bawngte nen –
 Khawngaih vek tur a ni e (12 Ka Hring)” tiin.

Ran vulhtu te mawhpurhna leh tih tur hrang hrangte hi Lalsangzuali Sailo hian naupangten an hriatthiam theih nan, awlsam taka an vawn mai theihna turin a phuah chhuak a. Tin, ran vulhtute pawh mahni ran vulh an nih avanga tih duhdah mai chu a thianga bik lo tih naupangte nunah a thu leh hlate kaltlangin a tuh a ni. Ran vulhte chungang ngilneihna leh khawngaihna lantirna lam hawia zirtirna hi naupangte nuna tuh hi a tul hle tawh a. Ngaihtuah chian tawh lohna leh nunrawngna avanga ramsa leh ran vulhte chungang hleilenna chu India danpui Constitution meuh pawhin a khap a, tih luihna leh ramsa leh ran vulhte chungang tihduhdahna leh an theihna piah lama chhawr luihna chu ‘The Prevention of Cruelty to Animals Act 1960’ bawhchhiatna a ni tih hi hriat tel a pawimawh hle a ni. Heng dan bawhchhiatna leh mihringin kan ran vulhte thlamuanga an dam khawchhuah theih nana naupangte zirtir leh kawhmmuhna lama hma a lak dan hi a chhinchhiah tlak hle a ni.

Joy of Bears tih lehkhabu ziaktu Sylvia Dolson chuan “Keini ang tho hian, ramsate hian hmangaihna, hlimna, hlauhna leh natna te an hre ve thei vek a, mahse awka hmang erawh chuan an tawng thei lo a ni. Chuvang chuan an tan, an zahawmna humhim nan leh an that tlanna tur ngaihtuah hi kan tih makmawh a ni,” (Like us, animals feel love, joy, fear and pain but they cannot grasp the spoken word. It is our obligation to speak on their behalf ensuring their well-being and lives are respected and protected) tiin a lo sawi a. He thusawi leh ngaihdan atanga Lalsangzuali Sailo nungcha humhalh kawnga a chet dan thlir hian a thawhlawkna a lang thei mai awm e.

Thing leh Mau: Boruak Thianghlim Petu

Kum 1992 June ni 2-ah Lalsangzuali Sailo hi naupangte pualla thuziak lamah a luangliam nasa hle a, a hma lama tarlan tawh “Zing Takah Thovin” tih hlahril a phuah ni vekah khan “Thing leh Maute” tih hlahril Chang 1 chauh, tlar 4 leka sei chu hetiangin a lo

phuah chhuak baw a. Hetiangin
 Thing leh Maute an va hlu,
 Boruak thianghlím min petu;
 Kit suh ang u, ram rohlu,
 Enkawlin i veng ang u (12 Ka Hring).

Naupangte hriatthiam tawk turin chheh vela thing leh mau te chu ram rohlu, Mizoram tithlakhlelhawmtu a nihna piah lamah mihringte tan boruak thianghlím (oxygen) a pekchhuah theih avangin kih leh tihchereu mai mai loh tur a nihna te, ram rohlu an nihna avanga enkawl leh venhim tlat chu naupangte tan pawh a theih ve reng a ni tih tilangin, hetiangin hla hril hi a lo phuah ve baw a ni. Naupangte hian Pathianin khawvel a siam dan kawngah mihringte leh thilsiam dangte hi inbuk tawn leh inmamawh tawn tura duan sa (ecological balance) hi Sunday School lamah pawh theih ang tawka zirtirna pek an ni thin. Kum 2020-a Mizo *Sunday School Union* hnu-aia *Beginner Department* zirlai bu tura Revd. Chuaþhuama'n a buat-saihah pawh then khatnaa zirlai hrang hrangah chuan Pathianin lei a siamin, thlaite thing leh maute leh mihringte inrintawn dan chu fiah takin a zep tel a, "Hnim te, thing te, thlaite leh pangparte chu an mawiin an tangkai em em a" tih te, "thing leh thlai te, hnim te hi awm ta lo se ei tur kan nei lo vang a, kan nung thei lovang" (10 Chuaþhuama) tiin a inziak a. Heti ang lam hawi hian Lalsangzuali Sailo hian thuziaktu a nihna piah lamah hian naupangte zirtirna chu kawng tinrengin a pawimawh a ni tih a hria a, hetiang naupang puala hlahril a phuachte hi naupang puala Kohhrana rawngbawl-na hna a chelhah te pawh *The Nazareth Singers*-te khan an lo sa chhuak a. Mumal takin Kohhran hrang hrangah naupangte nen rawngbawl-na a kalpuina avang hian naupangte hriatthiam theih tur zirtirna tha pai tha pai thu leh hla hi naupangten an nei tam tawh lo tih hriain hetiang lamah tan a la nasa hle a ni.

Nungchate Chenna Ramngaw Suasam Lo Tura Ngenna:

Lalsangzuali Sailo hian rannung te tak te te leh savate hi an tangkaina leh Pathianin a siam danhmangah hnawksak bik leh tan-

gkai lo bik awm lo tura fel taka a duan dan te a sawina engah chuan heti hian a thai lang a: “Mizoram-ah savate hi humhalhin lo suat vak hin lo ila chuan, rannung thahna hlo (insecticide) lei nana Sork-ar-in sum a sen vak vak a ngai lovang. Savaten min venhimsak vek mai dawn alawm” (19 Khuangthli) tiin a ziaak a. Heng a thuziakte phenah hian savate leh nungcha dangte chenna ramngaw humhalh leh venhimsakna kawnga thu leh hlaa a thahnemngaihna a hmuh theih a ni.

Tin, nungchate leh thilsiam dangte derdepna leh duat an mamawhzia te, ral pui beiha beiha a, suat mai chi an nih lohzia te a hrechiangin a hmu fiah hle a. Tin, zalen leh thlamuang taka an chen theih nan an chenna hmun ramngaw chu tul lova thiat leh suasam fo lo turin naupangte puala hlalril a phuah “Savate” tih hmangin arawn puang a. An chenna tur humhalh a, tih duhdah loh tur an nihna te, ram timawi a, ti nuamtu an nihna te he hla kaltlang hian a phuah chhuak a ni. A hlalril bul tanna atan hlim taka hram thin savate vawm leh perh lo tura chhamin, leido anga ralpui beiha phiar mai chi an nih lohna te a tarlang a. A ngaithlatu leh chhiartute chu savate chenna leh an tlatna hmun ram ngaw tha te suasam lo turin a chah a ni. Hetiangin:

“Lentupui zing riai an tualchaina,

Va tinrengte an lawmna;

Parzu thlum muang tea dawnna

Suasam suh u - an siang lawina (12 Ka Hring).” tiin.

Kuthlei vanga savate suat leh an bu suasam chungchang hi “Savate” tih hla hril piah lamah “Nungchate Au Aw” tih hlalrilah pawh thuk takin a thlir a. Lalsangzuali Sailo hian savate chan tur, an rilru tur pawh mihringte anga seng ve thei anga chanin rawlthar zawkten kut za tihreh nan leh kuthlei vanga an chenna bu an suasam mai chu pawh a tihzia arawn puang chhuak a. Heti angin “Nungchate Au Aw” tih hlalril Chang 3-na atanga chang 5-naah chuan Lalsangzuali Sailo hian a tarlang a ni. An dinhmun, an chan chu nun thlamuanthlak loh tak a nihzia chu zanah thlamuang taka thing zara an chawl hahdam chu a tuk khawvar chu mihringten sairawkherh nena

perh tura an chan hun herchhuahpuitu a nih avanga khaw var pawh “lungngaih chhumpui” mai a nih thu arawn tarlang a, anmahni tihnatna tur hmanraw hrang hrang sairawkherh leh silai hmangtute chu mihringte an nih avangin an thlamuanpui zo lo a ni tih a tarlang a. Chubakah chuan a sava puin a no te tan chaw zawnga chhun laia a thlawh chhuah ve pawh perh leh sai a hlawn tlat thin avangin ram kal thin tlangvalten a no, a bua tawm thin te an lo suamsam chu an chan a chauin, an riang hle a ni tih arawn puang chhuak a ni. A pui meuh pawh mihringte anga a fate tah thin leh khawhar thei, a chan chauhzia hrethiam ve angin arawn puang a ni. He hlahlrilah hian sawi tawh angin savate chu anmahni tawngka chhuak tur angin an dinhmun hriatthiampui takin an aiah he hlahlril kaltlang hian arawn tawngchhuak a tih theih ang. Savate tana a duhthusam chu siam an nih dan angin mawi takin hram se la, chu an hram ri chu anmahni siamtu Pathian fakna hla mawiah chang se la tiin “Savate” tih hlahlril bulţanna changah chuan a tarlang a:

“Siamtu faka zaivawr an ni,

Lungmuang tein zai vawr se la” tiin.

Nungchá humhalh kawnga thahnemngai tak mai Annasahheb Dange College of Engineering and Technology zirna ina ‘Nature Club’ dintu Kedar Dhepe chuan nungchá humhalh chungchang heti hian a sawi a: “Hmangaih rawh, i ti thei lo a nih erawh chuan kalsan rawh. Kan tihlum a nih chuan kan tan kumkhaw natna kan insiam a ni” (Love them or kill them, it will always hurt if we kill them..!) tiin nungcháte leh ramsa tihhlum chu mihringte tana thil pawl a nih thu a sawi a. He a tawngkam hian nungcháte chung a hleilenna emaw an dinhmun leh chan tur emaw ngaihtuahna tel miah lo va an nunna suat leh tihhlum ngawt chu a tinatu mihringte tan pawl thui tak a khawih theih tih a kawhhamuh a ni. Hetiang chiah hian Lalsangzuali Sailo hian ramngaw tul lova thiat leh suasam zawnga a ram leilunga cheng mihringte kan khawsa a nih chuan ram nuam, boruak hahdamthlak tak, sava chiap thawm ten a awih vel ram hi ram hreawm tak, khawharthlak tak a nih theih mai a ring hial a ni.

Tun hma huna Mizoram leilung tlawha zinchlilh tute hriat

dan leh tun huna Mizoram dinhmun chu inthlau tak a ni tawh tiin a sawi theih ang. Kum 1991-a *Mizo Academy of Letters*-in hemi kum chhunga lehkhahu chhuak zinga tha bera an thlan, Zoram Khawvel tih ziaktu L. Keivom chuan a amah hiptu leh a lung ti lengtu Mizoram a zin thu a ziaakah chuan Mizoram hi 'Rimawi Ram' niin a ziaak a, khawvel hnam zawnga zawng zingah Mizote chu zai hnem ber zingami an nih thu leh nungcha chi hrang hrangte thawm hriat tur awmna ram niin, Mizote chu thilsiam dangte nena inhne hnai tak an nih thu hetiangin a ziaak a: "Nungcha tinreng, a chhun a zana an zaina rama cheng kan ni a, chu chuan kan nun hi a kaihruai nasa hle a ni. Kan arte thleng pawhin hla rem an thiam a, thim atanga khawvar thlengin a khat tawkin zai min remsak reng a ni. Nipui thereng (chep chep) bengchheng em em pawh hian kan lung a tileng thei tlat a ni (27 Keivom)" tiin. Mahse la, hmakhawsang ata Mizote nun danphungah mihringte damkhawchhuah theihna atan leh khuua chengte him zawk nan ramsa hrang tihlum thei te ngaihsan leh ngaihhlut an ni thin a. Ramsa laka khaw mipuite humtu pasaltha bakah Mizo sakhaw hlui rindan Pialral kai tura Thangchhuah a tul vangte in ramsa hlu tak takin an nunna an chan a, chhuan lo la awm leh zel ten ramsa mawi, nungcha hrang leh savate chu hmuin an hram ri mawina te chu pawh mah ila, tunlai hun kum zabi 20-na hunah zet chuan "rimawi ram" tia ziaktuten an lo chawi thin ram Zoram hi khawpui hulum ri leh lirthei ri ten a luahkhat hneh ve ta hle a ni.

Hmasawna leh changkanna changchawia lirthei pun nasat luat avang te leh mihringte khawlohna leh kut hlei vanga chhehvela thilsiam dangte tihnat ngawt chu eng kawng emaw talin mihringte tan nghawng tha lo neiin hma hun thlenga nghawng liam tham tak leh pawh zawk a thlen thei a ni tih a lantir tiin sawi ila a sual tam lovang. Ramsate tangkaina leh hlutna hre lo leh ngaihtuah thuina tel lo va, an dinhmun tur leh an natna tawrh tur dawnpuina tel lova an nunna suat ngawt hi a tha lo hle a, an thlang hauhna leh an dinhmun zahawmna te, an hlutna leh ram ti nuamtu an nihzia te hre chungin thu leh hlaah pawh nungcha humhalh chungchang hi Lalsangzuali Sailo hian a phuahin, a ziaak thin a ni.

Lalsangzuali Sailo: Nungchate Dinmun Hrethiamtu

Nungchate hlutna leh an nunna pawh mihringte nunna anga bawka thil nung an nih anga an dinmun leh zahawmna Lalsangzuali Sailo hian a thlir thiamna leh an dinmun a hriatthiam puizia chu a hlahril “Nungcháte Au Âw” April ni 20, 1992-a a phuah atang hian a hmuh theih awm e. Nungcha humhalh chungchanga a kutchhuak zingah chuan thuken nei thuk leh langsar pawl tak a ni tiin a sawi theih awm e.

Nungcháte leh khuarel thisiam dangte chungchang hi khawvela sakhaw rinna hlawm lian hrang hrangah hmuh leh zirchian tur a awm a, ramsa leh nungchate hian kawng eng emaw talin pawimawhna emaw dinmun emaw luah an nei a, an laka ngaihdan leh thlir dan erawh a inang lo hle a, an rin pathian theuh hnena hlan tur atan emaw mihringten an ei tur atana an hman dan chungchangan emaw pawimawhna an nei vek a ni tiin a sawi theih ang. Kristian sakhaw rinna leh Hindu sakhua atanga thlir pawhin nungcháte chungah ngilneih leh tul lova tihnat ngawt chu a that lohzia inzirtirna leh nungcháte chungah ngaihsakna leh hmangaihna tihlan chu nun dan tha a nihzia inzirtir a ni fo bawk.

Bible-ah chuan: “Ramhnuaia sa tinrêngte hi ka ta a ni si a, Tlang sang khat lai chungah ran awmte pawh chu” tiin Sam 50:10-ah Pathianin Israel mite hnena thu a sawi kan hmu a. Hei bakah hian Bible-ah vêk heti hian kan hmu bawk a: “Mi fel chuan a ran nunna a engto va; Nimahsela, mi suaksual zahngaihna nêmbêr pawh hi a rawng a ni” tiin Thufingte 12:10- ah mi fel leh mi suaksual te chu ran nunna chungah an chêtze inang lo tak khaikhinna kan hmu a. Hindu sakhua ring a, a zuitute pawhin ramsate thlarauah chuan an pathian thlarau chu awm tel ve zel leh luah lum ve tlat nia ngaihna atma tia an sawi thin, an chhungril bera theuha pathian thlarau awm rinna avangin ramsate leh thilsiam dangte chungah hian zahna leh ngilneihna ahimsa tia an sawi chu an lantir nasa hle a, ramsa tihhlum leh thah chu an chungah thil tha lo thlen leh theitua an rinna leh a hnu lama nghawng tha lo zawk nei zel anga an rinna bad karma avangin thlai hnah hring chu ei leh in atan sa ei ai chuan an hmang nasa zawk

tiin a sawi theih ang.

“Nungchàte Au Âw” tihin a tarlan ang hian nungchàte dinhmun leh an chan retheihthlakzia an rawn puanchhuahna an-gin he hlahril phuahtu hian a duang a. Khuarel thilsiam ramngaw leh a chhunga cheng nungchá hrang hrangte chu mihringte chenna khawvel timawitu leh tinuamtu an nihzia haider a, a enkawltu tur mihringten an hlutna leh an dinhmun tur ngaihtuah lo va kuthlei vang leh chhan hrang hrang avanga suat an nih nasatzia puanna hlahril a ni a, mihringte nunphung dik tawk lo vanga an tuarna leh an dinhmun rethei tak puang chhuakin hemi hrulah hian he hla phuah hian a chenna ram Zoram tinuamtu an nihziate fiah takin a puang chhuak tiin a sawi theih áwm e. Lalsangzuali Sailo hian ramsa leh thilnung dangte hi hlawm lian tak takin an dinhmun a sawi a, mir- ingte anga tawng thei leh mihringte rilru ang maiin a rawn chan vek a, chung thilnung hrang hrangte leh nungcháte dinhmun a tarlan te chu hetiangin a thliar hran theih ang: Lei leh khawmuala cheng thei chi. Entir nan: Savawm, Zawng, Sakhi leh Sakei leh ramsa chi hrang hrangte ‘Terrestrial animals’ tiin thliar hran theih a ni. Tui chhunga cheng chi te. Entir nan: Sangha, chakai, Kaikuang leh Chengkawl leh a chi dang te ‘Aquatic animals’ tiin thliar hran theih a ni. Thlawk thei chi te. Entir nan: Tuklo, Thangfen, Vakul leh a chi dang hrang hrangte ‘Aerial animals’ tiin thliar theih a ni. Tin, heng bakah hian ran nung zan lama hram thei leh zana chhuak thin (nocturnal insects and reptiles) ang chi te dinhmun thlengin kim takin a rawn phuah chhuak a tih theih ang. He hlahril hi chang 24-a then niin, chang tinah hian tlar 4 zel a awm a, ramsa hrang hrang dinhmun a tarlan dan chang tina a thliar hran dan chu heti ang hian a sawi fiah theih ang ramsa lian khawmuala cheng chi leh ramngawa khawsa chi te chungchang hi chang 1-na, chang 2-na, chang 9-naah te a thlurbing deuh bik a; sava te leh thlaw thei chite dinhmun leh mihring kuthlei vanga an chan chauhzia chu chang 3-na, chang 4-na, chang 5-na, chang 6 na, chang 18-naah te a rawn tarlang a; tin lui lam leh tui ch- hunga khawsa chi sangha chi hrang hrangte dinhmun chu chang 15- na, chang 16-naah te a rawn phawk chhuak bawk tiin a sawi theih

ang. He hlahlriah hian ramsa, leh thilsiam dang tam tak sava te leh rannung chi hrang hrang awkaa ṭawng chhuak ve thei lo te chu he hlahlril phuahtu hian ṭawng thei vek angin he hlahlril kaltlang hian a rawn duang chhuak a, a chhui thui hle mai a. Mizote tun hma nun thiamna leh finnain a vārpawh hma hun, hun liam tawha an awm-dan leh inhal lo a hun an hman dan aṭangin a rawn chhui tiin a sawi theih ang.

Thing leh mau hlutzia hria a, nungcha humhalh kawnga het-
iang taka a ṭahnemngaihna kawngah hian amah Lalsangzuali Sailo
hian kum 1988 aṭangin “Nungcha Humhalhna lamah ka piang thar
(243 Ka Hring)” tiin a lo ziaak a. Hemi kum aṭang hian a tui thar em
em a, “Kulva Changmawi” tih hla te leh thuziak dangte chu a ziaak
hnem ta hle a ni. Thu leh hlaa kaltlanga a ṭahnemngaihna piaha
hian Lalsangzuali Sailo hi thusawi tur leh zaithiam a nihna avangin
tlang leh khaw hrang hranga hun hmanpui tura sawmna dawngin
a zin veivak nasa hle a. Hetia a zinkual theihna hi remchangah a la
thiam hle a. Khaw hrang hrangah ramngaw leh nungcha humhalh
pawimawhzia inzirtirna hun a hmang nasa hle. Khaw hrang hrang
a fannaah hian thing chi hrang hrangte hi hman ṭangkai a nih theih
dan leh damdawi atana hman theih chi te pawh khawn khawmin,
a chhinchhiahin a theihna kawnga chhui nasa hle a. An hlutna hi a
tam em avangin amah ngei pawhin thu leh hla hmang meuh pawhin
thing ṭangkaina pheih chu a puangchhuak zo seng lo hial a ni. Het-
iangin:

“Ka hril seng dawn lo a ṭangkaina;

Run tuahremna – chak tin te;

Khartung, laibang, kalkhang zawng nen,

Aw, Ban ril, thing phelte pawh! (11 Khuangthli)” tiin.

Sawi tawh angin sawm a nihna hmunah thu leh hla piaha
lamah Environment Brigade-a nihna ang pawhin, a remchan dan an-
gin ‘Nungcha Humhalh leh Thing leh Mau Hlutna’ Awareness Cam-
paign a huaihawt ṭhin, he’ng hunah hian sangha tura hrai that lohna
te, thang kam lo tur leh sapel tawh lo turin leh an silai te chu nung-
chate humhalhna atan leh an dinhmun chawikanna atan pa ho a zirtir
ṭhin a ni. Hetianga ṭahnem ngai taka nungchate hmangaihna leh

lainatna thuk tak nei chung a ke a penna kawng hi chhui chian tur a tam a, zirchianna pakhat hmanga sawi zawh kim sen rual a ni lo a ni. A thawh hlawkna leh a thahnemngaihna hretute chuan khawvel atanga hahchawl tura vui liam a nih niah meuh chuan Mizote zinga *Environmentalist* ropui kan chan ta ti hialin amah uina thu an sawi a ni.

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Mizo Studies Vol. XIII No. 1

ISSN : 2319-6041

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Khuarel leh Lallianmawia Pachuau

Rohmingthanga Ralte Ralte*

Abstract

Kan paper 'KHUAREL LEH LALLIANMAWIA PACHUAU - tihah hian Lallianmawia Pachuau-in, khuarel thil leh thilsiam dangte a hlaa a chawi dan, a hman thiam dan kan tarlangin, kan sawi zau dawn a. A hla, a lengzem hla phuah tam takah khan, a lunglenna tarlan nan leh sawi chhuah nan, khuarel leh thilsiam dangte te mam leh rem taka han chuktuah khawm kha a thiam em em mai a. Inrem leh hnum dak zaih maiin, a hla cheimawi nan pawh a hmang thin reng a ni. Thu leh hla thiamte hian, Siamtu kutchhuak hi mi nawlpuai ai chuan an hmufiah deuh zawk thin niin a lang!

Lallianmawia hian hla phuah thiam dangten an hmang tlang lawn loh 'fur' hunte hi mawi takin a hlaah a bilh tel thiam hle a. Ni leh thla, thlifim leh rengchal chenin, nunna nei chu tawh phawt mai chu a hla nena inmil leh inrem takin, hringnuna a lunglenna tarlan nan a hmerkhawm thiam hle. Chung thil siam dangte inrem leh mawi taka, a hlaa a hman thin dan chu kan paper-ah hian kan rawn tarlangin, a themthiamna te nen hian rawn khawrhchhuah kan tum dawn a ni.

Tin, thilsiam dang leh khuarel thilte hi kan thu leh hla tana an pawimawh mai piah lamah, kan khawvel hman lai boruak chhe chho

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mek atan pawh, khawvel nuam leh boruak tha zawk kan neih zel theih nan, an pawimawhna leh an hlutna te Lallianmawia Pachuau thu leh hla atang hian kan thiam tawka rawn tarlan tel kan tum dawn a ni. Thu leh hla khawvelah, thilsiam dang, khuarel thil leh hringfate te hi mawi takin an inbankherh chia i thin a. He khawvela kan inmamawh tawn ang chia hian thu leh hla khawvelah pawh, hla phuahtute hlaraw purchawkna hnar ber a ni fo. Chuvangin, thu leh hla zirna mualah pawh, khuarel thil leh thil siam dangte, hringfate nena an inzawm dan zirchianna bik theory a awm reng a, chu chu a Sap tawng chuan ecocriticism tih a ni. Ecocriticism awmzia hi hrilfiahna hrang hrang tam tak a awm rualin, a tlanglawn berah chuan "Thu leh hlaa khuarel thil lo langte zirchianna (the study of nature writing)" tiin kan paper-ah hian sawi fiah ta mai ila, hriat fiah a awlsam ber awm e.

Kan *paper-ah* hian Lallianmawia Pachuau-in, a chung kan sawi khuarel thil leh thilsiam dangte a hlaa a chawi dan, a hman thiamzia kan tarlangin, kan sawi zau dawn a. A hla, lengzem hla tam takah khan, a lunglenna tarlan nan leh sawi fiah nan, khuarel leh thilsiam dangte te thiam leh rem taka han chuktuah khawm kha a thiam em em mai a ni. Inrem leh hnum dak zaih maiin, a hla cheimawi nan pawh a hmang thiam thin hle. Thu leh hla thiamte hian Siamtu kutchhuak mawina leh ropuina hi, mi nawlpui ai chuan an hmufiah deuh zawk thin ni maw?

Kan thupuih kan lut ang. Khuarel leh thilsiam dangte hi Lallianmawia hlaah hian mawi takin an rawn inlar thin a. A awmzia ber chu Lallianmawia hian thilsiam dangte hi a en liam mai mai ngai lo a, a thu leh hla purchawkna tha tak atan a hmang thiamin, a thu leh hla tih hausak nan, hla chakah a hmang thiam hle tihna a ni.

Hla phuah mite'n an hlaa an chawi ngai vak loh, thuziak lamah pawh hmun chang tam vak lo chu 'Zorama fur thlen hun lai' hi a ni awm e. Thal hun nuamte chuan kan thu leh hlaah hmun a chang tamin, hmuh tur a tam hle a. Hetiang a nih lai hian Lallianmawia Pachuau kha chuan, fur khawthiang eng no rii riain a lunglenna a kaih thawhsak avangin hla tha em em mai a phuah chhuak ta a nih kha.

Fur ruah sur zawh hnua khua a'n thiag fai var mai chu a mawi em em lah tak a, hawina lam apiang chu Siamtu siam thar hlim emaw tih turin a fai sur mai bawk nen. Romei a awm lova, ram hla tak tak pawh mitlawngin fiah takin a hmuh theih a. Chuvang pawh chu a ni mahna 'Fur khawthiang eng' mawi tak chu a lunglenna tithartu, a ngaihtuahna thlawhpuitu a nihzia a zaipui vawng vawng mai ni. A lunglenna chu hringnun leh khuarel thilte kaikawpin, thi-am takin a kal kawptirin, lungrun zet maiin a puang chhuak ta hliam hliam mai a ni. A hla pawh hi han chhiar leh ngaihthlak liam puat mai aiin, chik chetna nena han ngaihtuah zui phei chuan a phuahtu themthiamna sanzia pawh hi kan hmu thei a ni.

Ni 26 November, 1985 zan a ni a. Thla chu a eng no hle mai a. Hnahthiala an inluah atang chuan 'Denlung' ram, thla engin a chhun no nghelh mai chu a lang ruih mai a. A nupui BTI hnenah chuan, "Enteh BT, thla eng saw a mawi lutuk, lung a tileng em mai hla kan phuah ang e aw," tiin a hmaa a hla thu lakkhawm sa chu a t henlai siamrem pahin, a thluk a siam ta a ni (Lallianmawia Pachuau 107).

*A bang lo tinkim dawn lai,
Khuangruahpui sur bang mah se;
Ban a hnehin awmkhawhar zual tur'n maw!
Fur khawthiang eng no rii riai;
A lo her chhuak leh si thin,
Thinlai tizingtu ber kha a i emaw?*

He hla tlar tawp bera "Thinlai tizingtu ber kha a i emaw" tih hi tun hnaiah, eng nge a awmzia? Tia zawhna a awm leh zauh thin a. "A i emaw" tih chu 'eng ber nge ni, eng ber kha nge ni ang'. "Ka rilru leh thinlung tihnima, tingwaitu kha eng ber nge ni ang le?" tihna mai a ni e.

Ni, fur khawthiang, ruah sur zawh hlim phei chuan engkim mai an faiin a thar sur a, ral hla tak taka thing leh maute, ni-in an chhun tlet sar sar mai han hmuh hi chuan, khawvel hi Siamtu siam tirh ata ni awm a mawiin, a thar sar mai reng lah tak a. Chung hun

a lo thlen chuan Lma lunglenna chuan kil tin kiltang hawlin, a lunglenzia thu puanchhuah nan thiam takin a hmang zel a, nunhlui liam ta te chu ngai em emin tihian an chhamchhuak zui a:

*Suihlung min len zual thin e,
Fur khawthiang eng no rii riאי;
Tinkim ka han dawn chang ni hian,
Aw min ngaihtir nunhlui mualliam hnu zawngte.*

Hunpui a inthlak a, Zorama hun nuam ber ti a, mi tam takin an chhal thin, thal hun a lo thleng a. Romeiin tlang tin leh mual tin an bawh chiaı mai han hmuh hi chuan, a lunglengpa tan chuan ngawi renga thlir liam mai hi thil har tak tur a ni ngei ang? Tun hma atangin he hun hian mite lung a tihlen thin dan chu kan thu leh hla lamah pawh hmuh tur tam tak a awm reng a ni. A hla chang hnihnaah chuan heti hian a zaipui leh ta a. Mahse, romei zam chu a rilru pik leh zing sawi chhuah na'n a hmang ta hlah thung a:

*Hun leh ni her liam zelin,
Thal khaw romei a lo zam e;
Ka thinlai dungthulin maw a zing riאי e,
Ka duhlai ngaihnobeite;
Nang nen hmangaih hrui vuan a,
Damlai hun tin kan chhiarte'n lung min len e.*

A hla pakhat 'Ni-te' tihah chuan thilsiam dangte tehkhina'na hman a thiamzia kan hmu leh a. A hla nen lah a inhmehin, a hla thu a luang tha em em mai baw si. Khai mah aw:

*Khamkhawk saisu iang i sakruang,
Lalrimenhawi ka vuah nang che.
Bahsam thlah mawi ka en ning lo,
Chawn ban vai no ka tuar zo lo.*

Di ngaih thu leh khuarel thil, thilsiam dangte han chawhpawlh vel hi a thiamin, a hman dan pawhin lung a kuai thei viau zel mai a. He titaka khuarel thil a hman thiam dan atang hian Siamtu thilsiamte hi a thlir liam mai mai lo tih a Chiang viau a ni. A hla 'Nunhlui Ngaiin' tihah chuan, a changkhatnaah tihian an chhep damdiai mai a:

*Ni chhun sensa laia,
Siahthing hlim nem diai a;
Tinkim dawnin,
Lungrualpui di nena kan hlim lai nite,
Ngaihlahi hrualhrui ang a sei vawng vawng.*

Ni sensa hnuaia thing hlim nawmzia te, han chawlh hahdam nan leh thil han ngaihtuah vang vang nan aia thlanawm a awm bik dawn em ni? A chang hnihna nungchate khawsak phung a hmuh chuan a malzia leh a rianzia a hriattir a ni ngei ang. A puan chhuah dan hi han en mah teh:

*Thangvan sanga va leh,
Hnuaileng nungcha zawngte;
An chiah chul e,
Siamtu lungdum renga'n nunkhua an chen e,
Mahse, ar ang vaih mai maw kan chan.*

Zoram boruak nawm bikzia leh he rama thing leh maute mawi bikzia hi, a hmuh hmaih ngai hauh lo tih a chiang a. Lungdi nena chung hmun thengthaw nuam a, han len leh fan velte chu a chak dan tihian a tarlang leh a. Zoram mawina leh Siali te, hlaa han chawhpawlhte chu an lo inrem em em zel mai si:

*Kan Zotlang boruak thiang,
Thingtin maurua mawina;
Thlir nin awm lo,
Lung di nen tuanrel nan an mawi e tiin,
Dawn thin mah ila, a rem si lo.*

A hla chang tawp berah chuan fur hun a rawn tarlang leh a. A hmaa kan sawi tawh angin, he hun hian a rilruah thuk takin bu a khuar ngei tih a hriat theih a. A hla ho hrim hrim hi a phuah hun lai hi fur lai, July thlaa phuah a tam hle reng a ni. A Di-i chuan fur khawthiang eng te chu thlir ve ang maw tiin a suangtuahna chu an kaltir reih a:

*Han thlir ve tak ang maw?
Fur khawthiang no ri ai saw!*

Engtin ngai maw?

Biahthu di nemtea kan sam lai nite,

Damlai rila'n hian aw ka ngai vawng vawng.

Zana thlifim thaw heuh heuh te chu hringmi ang hialte'n a chang leh an chan vei thul (personification). A lunglenna avangin, zan thlifim thaw heuh heuh te chu, a Di-in palai angin a rawn tir ni te'n an hmehbel a, a thu rawn ken chu duh taka ngaihlak a inpeih-zia chu a hla 'Zanlai Thlifim' tihah chuan tihian an zaipui vang vang:

Zanlai thlifim aw ka di te khan,

Palai iangin a lo tir che maw?

Kipten min hlan la biahthu di zawng,

Duhte'n ka lo ngaithla e.

Thilsiam dang leh chiapchate an lo hram mam mam an hri-atte chuan a lunglenna kaihthawh sakin a awm a. A lung tileng thin-tu pawh an nihzia chu kan hmu zel a. Thal romei hi chuan Mizote rilruah hmun thuk ber hi a chang a ni hawt e:

Thal romei leh rengchal ngirte hian,

Kei zawng suihlung min len e,

Ni chhun awmhar zantlaiah pawh,

Di ngaih puan ang ka bang ve si lo.

A hla chang thenkhatah, khuarel thil leh thilsiam dangte a hmanna pawh sawi leh hmuh tur la awm nual mah se duh tawh tawh mai ila. Heng kan tarlan tlem te a'ang chauh pawh hian, thilsiam dangte chu a thlir liam mai mai ngai lohzia kan hre thei ngei ang chu!

Ni, he kan chenna khawvelah hian hringfate hi thilsiam zingah, chungnung ber kan intih rualin, kan chungnunna leh ropuina hi thilsiam dangte tan hian a hnawh fo thung si a. Keimahni chauh hian he khawvelah hian kan dam khawchhuak thei lo tihte hi hre Chiang tulh tulh ila, kan vela nungcha leh thilsiam dangte, dimdawia duatna chang hi i hre thar zel teh ang u.

Thilsiam zinga chungnung ber ni si hi, "Mihring chauh lo chu zirtir an ngai lo" tia hla siamtuin a lo siam kha a dikin, zir thar

tur hi kan thih hma chuan a awm reng mai dawn si a. Nungcha leh thilsiam dangte chung a kan rilru put dan tha lote hi thlak zel ila, kan thu leh hla tihausatu an nihzia te hi i hai mawlh lo ang u!

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Mizo Studies Vol. XIII No. 1

ISSN : 2319-6041

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Mizo Hla Hlui leh Khuarel Thil Inkungkaih Dan Zir Chianna

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Lalrinchhana**

Thuhmahruai

William Shakespeare-a chuan *As You Like It* thawnthuah chuan, “Mipui nâwl pawl tur nei ve ta lo chuan kan nun pângpârah thing te kan hmang a, luite luang rite hi kan awrâwl chu a ni e, lung-pui leh lungte hnen ațangin thuhiril kan dawng thin. Hei lo liama nuamsa kan awm dawm em ni!” (2.1.15-17) tiin a sawi a. A sawi tum tak chu mi hi khuarel thil siam nen inhnaih taka a khawsak chuan a lung a awi tawk a ni tih a ni. Mizo pi leh pute thinlungah khan an chheh vela khuarel thil siamin nasa takin thu a sawi a ni.

Khuarel thilin ri a siam, mihring beng a hriat theih mai piah lamah hian ri ril zawk leh thuk zawk hriat tur a awm thin a. Chu ri ril chu Mizo pi leh pute khan an hmuh hmaih ngai lo a. A tichiangtu chu Mizo hla hlui-ah hmuh turin a awm a ni. An tan chuan khuarel thil hian nunna hran neiin, ngaihtuahna hran pawh a nei a. Chu a ngaihtuahna chu mihring ngaihtuahna nen chuan a inang lo thung. A ngaihtuahna chu mihring hnenah a fah thin a, mihring chuan a lo ngaihlta ta thin a ni.

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Khuarel thilin Mizote a nghawng dan

Mizo hla hlui aṭanga thlirin Mizo pi leh pu thinlung kha khuarel thilin eng ang takin nge a nghawng tih a lang thei a. An nun a nghawng dan chu kawng hrang hrangin a tar lan theih a.

Naupang Hla

Naupang hla hi naupang awih tleina tur atana tih a ni a. Mizorama sikul a awm hma chuan pawnto hlate hi Mizo naupangin mihring nun phung an zirna, an thluak an sawi zawina a ni a. Naupang hlaah hian a thu aiin a thluk a pawimawh zawk zel a. A chhan chu a thluk vawn nuam, naupangin awlsam taka an hriat theih mai tura siam a nih ṭhin vang a ni. Hetiang a ni chung hian hla thu atan khuarel thil an hmang nasa hle a. Chu chuan an nunah khuarel thil a lian hle tih a tichiang a ni.

Pipu uai hlaah chuan, “Pipu uai nilen ka nuam e,/Chhemdam thliin min chhem dam hiau hiau.” tih a ni a. (Mizo Hla Hlui 21)

Pipu uai chu thil nuam a ni a, hun nuam leh hahdam a hman laia a rilrua lo lang chu khuarel thil, chhemdam thli a ni. Hlim leh thlamuang taka pipu a uai lai chuan chhemdam thliin han chhem heuh heuh sela, nuam a ti dawn hle tih a suangtuah a ni. Naupang rilru hriselna petu chu naupang hlate hi a ni a. Chung naupang hla phuahna hmanrua atan chuan khuarel thil siam hman a ni ṭhin.

Pawnto hla pakhat chu, “Kinga lu thle lekah,/Laikinga lu thle lekah;” tih a ni a (Mizo Hla Hlui 24). He hlaah hian a thluk pawimawhzia a lang a. A thu pawh naupangin an hriat mai theih tura awlsama siam a ni. He hla hi a sawia sawi tur pawh ni se amahin thluk a neisa a ni. Chutiang hla a lo pian theihna tur chuan laiking thle lek lek khan hla thu a lo pe a. An hla thu tihausatu a nih mai bakah naupangte tan ṭawng zirna hmanraw ṭangkai tak a ni bawh.

Hmanlai chuan naupangte’n rannung an tiduhdah ṭhin nia ngaih a ni a. Nimahsela, Mizo hla hlui aṭang chuan an mawina hlir a lang zawk ṭhin.

Pawnto hla pakhatah chuan, “Bak aw, hawng lêng hawng lêng, / I nu leh i pate’n vaimin kawm li, kawm nga an ei zo dawn e, /

Bak aw, hawng lêng hawng lêng.” tih a ni a. (Mizo Hla Hlui 30)

He hlain bak a biak dan hi kawng hnihin a sawi theih a: bak chuan vaimin ei tur a chan ve loh a hlauhpu, duhsak takin, “Vaimin an eih zawhsan hma chein va haw vat rawh,” a tihna a ni. A dang lehah chuan bak chu ramsa tenawm leh nelawm loh anga ngaih a ni a. Tunlai rilru atanga hman lai nun thlir let chuan bak chu vuak thlak tawp mai awm a ni a; nimahsela, vaw thla mai lovin, bak nunna kha a hlutsak a, a ina haw leh turin a ti zawk a ni. He hrilhfhahna pah-nihah hian ramsa rapawm leh tenawm anga ngaih lakah pawh rilru hrisel tak an lo pu tih a lang a ni.

Mihring Ang Maia Khuarel Thil An Biakna

Romantic poets, William Wordsworth te, PB Shelley te leh John Keats te chuan khuarel thil hi mihring khawsak dan anga khawsa thinin an hmu a. William Wordsworth-a chuan ‘Daffodils’ pangpar, thliin a chhem thle nghial nghial chu mihring lam angin a hmu a. Mihring khawsak phung anga khawsain a hmu a ni.

Mizo hla hluiah pawh khuarel thilte hi mihring dinhmun ang luah tira, mihring ang maia an biakna a lang a,

“Thiamthainu mawng tawlh, mawng tawlh, / Ar a khuang e tho rawh.” tih te, (Pawnto hla, Mizo Hla Hlui 41)

Pi Khawizu mi pe, mi pe,

Thlum dep depin min pe la,

Ningzu ngai lo,

Kei ka dawn ve. (Mizo Hla Hlui 41)

tihah te hian khuarel thil chu mihring ang maiin an bia a ni.

Sapui (Sakei) chu Mizo pi leh pute khan mihring ang maiin an be thin a. Hei hi sakei an dah chungnun em vang a ni a. Ama-herawhchu, sakei, sa lian tham chauh hi mihring a biakin an be lo va. Heng, rannung te ber ber, mihring nunphung sawi danglam pha awm pawha lang lo thlengin hlaah an lo chawi a. Anmahni tlukpui ang maiin, mihring biakin an lo be thin a ni.

Rimawi hla

Rimawi hlate hi a tlangpuin a hmanraw ri nena inmil turin

hla thu an siam chawp thin a. Hla thute pawh mawlmang tak, hriat awlsam a ni hlawm. Heng hla thute hian thufing emaw, mihring nun hai chhuahna lam thuchah pai awm lo tak a ni a. Nimahsela, Mizo rimawi hlate hian an nunah khuarel thil a lenzia a tichiang tlat a ni. Bengbung hlaah chuan,

Dumde aw meichher chhi e,

Lalruanga'n sial a hawl e,

An'am par e, tam par e;

Tampui par e, tam par e. (Mizo Hla Hlui 55)

tih a ni a. Bengbung hi a hming put ang chiah hian a ri pawh a bung nghut nghut a. Chu ri bung nghut nghut mil tur chuan hla thu a ngai a, chu hla thu siamna atan chuan khuarel thil an la hman leh zel a. An rilruah a len em avangin awmze ril tak neihtir an tum loh hlaah pawh khuarel thil an tar lang leh ta zel a ni.

Heng bakah hian Mizo rimawi hlaah hian thla te, arsi te, sial te, zawng te, sazuk, ui leh khuarel thil dang tam tak hmuh tur a awm a. Hriat theih chinah Mizo rimawi hla a khuarel thil lan dan chu hetiang hi a ni:

Hla hming Hriat theih zat Khuarel thil lang Khuarel thil lang lo

Darbu hla	27	21	6
Bengbung	29	26	3
Tingtang hla	40	26	14
Rawchhem	15	10	5
Phenglawng hla	3	3	0
Buhkhuang tum hla	10	9	1
Hnahtum hla	12	9	3

Bawh hla leh hlado

Bawh hla leh hlado hi Mizote hla upa pawl tak niin, Thantlang leh Run kuam vela an khawsak lai (AD 1400-1500) vela an neih tan niin RL Thanmawia chuan a sawi a (Mizo Hla Hlui 72). Mizo pasaltha, sa lu la thei takte chuan an sa kah chu au chhuahpui an ching a, chu chu 'hlado' tih a ni a. Mi lama an hlawhtlinna an au chhuahpuina hla chu 'bawh hla' tih a ni thung.

Bawh hla leh hlado hi pasalthate ropuina a ni a. Chu an ropuina hlaah chuan khuarel thil a lo lang tel thin a. Hei hian khuarel thil nen an inhne hnai hle a ni tih a entir a. Hlado leh bawh hlaa khuarel thil tar lan a nih dan hian an chawrh chhuahna leh an ropuina bul thut chu khuarel thil a ni tih a tilang chiang hle.

Mihringte ropuina khuarel thil

Bawh hlaah chuan,

Phai'an e, sumpi (chhûm) thawk e,

A duh tlang tin a tlaih âwk e;

Kei pawh e, thawk ve ing khaw,

Mi hrai e, duh lai ka tlaih âwk e. (Mizo Hla Hlui 81)

tih a ni a. He hlaa a lan danin chhumin tlang a khuh hlup hlup angin a ropuinain a hmelmate a khuh a. Mihring ropuina sawi fiah turin khuarel thil a mamawh a. Mihring kha amahin a inti ropui tawh zo lo a ni. Khuarel thil kha tehkhinna atan a hmanin a ropuina chu a fiah zawk a ni.

Hlado pakhatah chuan,

Sai lian e, nang hmaisaw law,

Kawla fungtial a zuitu e,

A sa e, hrâng kim thiau ve,

Vawmphuai e, hnutiang ka daltir e. (Mizo Hla Hlui 76)

tih a ni a. He hlaah hian pialral a luh dan tur a han suangtuah a. Ropui takin a sak kah tawhte nen pialral an lut dawn a ni. Sa thi hnu pawh kha ropui takin an chawimawi a. A sa kahte tel lo chuan pialral kha ropui takin a lut thei dawn miah lo tihna a ni. Sa kha an that mai mai lova, ropui taka pialral hruai thleng theitu a ni zawk tlat a ni.

Hlado dang lehah chuan,

Tlang chuanin e, a han thlir a e,

Chhum leh romei ka hnuaiah e,

Lengin e, mi hmuak ulaw,

Dungdawn, rolung kan mualah e. (Mizo Hla Hlui 85)

tih a ni . A ram chhuak hlawhtling, haw tur chu khaw luh hmain tlang a han chuan a. Chutah he hlado hi a han chham ta a ni. He

hla hi han thlir chuan khuarel thil a lang hmasa zel a. Tlangval tan a ngaih pawimawh zawk tur awm tak, nula chu a hnukung zawkah a lang tlat a ni. Ropui taka a haw lai kha nulain lo hmuak se a ti a. Nimahsela, chu a haw dan chu khuarel thil tel lovin a sawi ropui thei lo va. Tlang a han chuan a, khua han thlir vel phawt te a ngai a. Chutah chhum leh romei chuan a ropuina a rawn tifamkim leh te te a. Tichuan, a duh tak nula chuan a lo hmuak dawn ta a ni. Ropui taka a haw tur kha chhum leh romei kai hnuaiah khan a haw ropui bik dawnin a inhria a. Khuarel thil siam leh an ropuina chu ropui leh zual zawkin an hria a, chu chu an hlaah a lang a ni.

“Zotui e, nem hnuaiah khan,/Valpa, thang ngai ka thang leh e;” (Hlado, Mizo Hla Hlui 87) Nitina an thil hmuh kha ngai an nei mai lova, an ropuina niah an bul vela khuarel thil siam an theihngilh ngai lo a ni. An ropuina puang chhuak turin khuarel thil siam kha a sawi hawngtuah an hmang deuh zel a ni. Awmze nei vak lo anga lang pawhin khuarel thil siam kha an hla tlar khatnaah an hmang phawt zel a ni.

Sa thing e, lerah khan e,

Hreuvah, rul bang i vial chu e;

Sa zawng e, laiah khan e,

Vawmphuai e, mual ang a chungnung e. (Hlado 99)

Sa mawl ber anga ngaih thin, ‘tulum’ tia koh thin hial pawh mawi tak leh ropui tak anga tar lan a ni a. Khuarel thil siamin a ken tel a nih avangin mawi taka tar lan hun a awm tho a ni.

Chhawl thawh hlado

Ram hnuaiah sa lian tham deuh an kahin a chantu turin khuaa mite an pun thin a. An sa chu an chan zawhin an sa sahna chhawl chu an kai tho (thai let/tidarh) a. Tichuan, a kaptu chuan chhawl thawh hlado a chham thin a ni:

Chhâwl thing e, thliak na ngai e,

Mang nghin e, thanhawl ka vak liau ve;

Chhâwl hnâwm e, rak tho u law,

Vala’n nghovâr a zâlna e. (Mizo Hla Hlui 95)

An sa channa chhawl chu a nih ang anga an kalsan mai lo te, hla hmanga urhsun taka an chawi leh thlap te hian khuarel thil an zah zia a lan tir a. Hei hian sa an kah kha an nawm an mak thil tih mai a ni lo tih a tichiang a ni.

Zan Hun An Tar Lanna

Mizo hla hluih hian hun inher danglamin nghawng a neih dante pawh tar lan a lo ni a. Thimna hun, hun duhawm lo anga lang pawh Mizo hla hluih chuan a duhawmna lai hmuh tur a awm a. Bawh hlaah chuan,

Arsi e, thlâpa châ law,
Ral vawn arkhuana'n e;
Zan thim e, zing hman se law,

Kei chu e, ka do rimnam pa ka tlun e. (Mizo Hla Hlui 82)
tih a ni a. Zan thim thimna pawh hi hlain an lo chawi leh zel a. Zan thim chu pasal̥tha tan ral beihna hun tha a ni a. Hman lai Mizo nunah chuan ral thah chu ropuina a ni a. A tan chuan zan thim chu malsawmna thlentuah a ngai tlat a ni.

Hlado-ah chuan ,

Tlai ni e, rawng tla raw law,
Khua khawm, ngui lai a duh e;
Nghovâr e, ha tha le maw,
Lunghnêm, thinlai ka duh e. (Mizo Hla Hlui 99)

tih a ni a. Zan khaw thim kha sanghalte chhuah hun a nih avangin he pasal̥tha tan hian hun duhawm a ni a. Zan hun chu sanghal a kah theihna hun a ni a, a tan chuan a hlu a, hlaah a lo chawi ta a ni.

Khuarel Thil Hnena Lawmthu Sawina

Ka chung e, va bâwng pi'n e,
Chiar luai mahin a chhawn che maw;
Ram tha e, chhawn ta ngei e,
Ṭial nglian e, thanhawl ka vak liau ve. (Hlado 91)

Pasal̥thate an ram chhuah dawn a bâwngpuiin hma a hruai a an khaw lam aṭanga ram lama hruai chhuah reng rengin malsawmna dawnga hlawhtlinna chang turin an inngai thin. CHuvang chuan

he hla kan hmuhah pawh hian malsawmna thlentu kha bângpui, chu chu khuarel vang niin an hria a. A hnena lawmthu sawi hmasak an hmaih ngai lo.

Khuarel thil siam hnenah lawmthu an sawi a. An ropuina chu khuarel thil siam avanga an hlawh chhuah a ni tih an hria a, lawmthu hrihl an hmaih ngai lo a ni.

Ramsate kha pialral kaitir tlak niin an hmu

Ki tung e, zo lei mawitu,

Valpa'n e, pailral a kaitir e; (Hlado, Mizo Hla Hlui 97)

Sa kha sa ang chauhin an en lova, lei lung timawitu angin an hmu a ni. He hlaah hian sa kaptu hian a sa kah chu a duhsak a, pialrala a kai hunah pawh hruai tel a tum a ni. Sa khan lei a mawi a, pialral pawh a mawi dawn tihna a ni.

Ed Sheran hla “Supermarket Flower” tihah chuan, “Hallelujah, you’re home.” (Halleluia, i lo haw leh ta.) a ti a. A nu a sunna hla, mi tam takin hla tha a an ngaih, inhmangaihna hla a ni. Ed Sheran hian a nu hi a hmu ropui em em a, vantirhkoh mihring vun sin angin a hmu tlat a ni. Chuvangin, a nu a han boral pawh khan van mipuite’n ropui takin an lo hmuak a, “Halleluia, i lo haw leh ta.” an lo ti niin a hmu hial a ni. Mizote pawhin chutiang induhsakna chu an lo inhlan tawh. Chu pawh chu mihring hnenah ni loin, khuarel thil siamah an lo hlan tawh a ni. A nu thihna kha ropui taka vanrama a hawna angah a ngai a. Lawm takin vanramah a lut dawn a. He hlaah pawh hian he a sa kah hi ropui takin pialralah a kai dawn a. Ed Sherana’n, “Hallelujah, your’e home.” a tih ang rilru tlukpui kha Mizo pi leh pute chuan khuarel thil siam lakah an lo pu daih tawh a. Sa chu an thangkimna leh ei atan chauhin an kap anga ngaih a nih lai hian chutiang chu a ni ngawt lo tih hlado aṭangin hmuh tur a awm tlat a ni.

“Go rest high on that mountain, son your work on earth is done.” (Vanramah sawn va hahchawl tawh la, he khawvela i hna chu i hlen chhuak tawh e). He hla hi kum 1993-ah Vince Gill-a’n a u sunna atana a phuah a ni a. He hlaah hian Gill hian a u chu leia a thawh tur

thawk zo tawh niin a sawi a, thlamuang taka vanrama chawl tawh tur leh hlim taka Pathian fak tawh turin a duhsak a. Chutiang chiah chuan he hla phuahtu hian sa kha leia a awm chhan hlen chhuak tawh niin a hmu a. Leia a awm lai tlin takin a tih tur a ti a, 'lei ti-mawitu' a ni a. A aia ropui zawk chu pailral kai tura a duhsakna hi a ni a, pialralah a kaitir a ni. Leia i tih tur i hlen chhuak tawh a. Chumi zawhah pialralah ropui taka lut tawh turin a duhsak a ni.

Tlangawmna

RL Thanmawia chuan, "Hetih hun lai hian ramsa tihhlum-na hmanrua la nei tha lo mah se hnam mawl ber pawh hian eng hmang emaw hian an chheh vela ramsate hi an tihlum thin a. Chu chu mihringte chungnunna pawh a ni." (Mizo Hla Hlui 72) tiin a sawi a. Amaherawhchu, Mizo hla hlui tar lan tak hrang hrangte at anga a lan dan chuan Mizote khan khuarel thil, ramsate kha pialral kaitir theitu leh an thlarau nun chhandamtu ang hiala an tar lanna hmuh tur a awm tlat a ni.

Mizote'n sa an kah chhan hi RL Thanmawia chuan a chhan ni thei kawng hnihin a sawi a, "A sa am ei duh bakah an buh leh bal ei raltute an nih avangin sa tihhlum chu thil tul tak leh an rual elna ber a ni ta a." (Mizo Hla Hlui 72) Mizote khan anmahni ram chin ni a an hriat chu na taka hauh thin an ni a. Chu chu vai len a thlen chhan pawh a ni reng a. Hei hi mihring dangte laka an ram chin an ven himna a ni a. Lo an neih dawnin khuarel thil ram chin an nek lo thei lo a, sa pawh an kah loh theih loh hun a awm a. Nimahsela, khuarel thil lakah hian bat an nei a ni tih an hre reng a, an hlaah an tar lang thin a. Chuvangin, an hlado-ah pawh khuarel thil chu anmahni tiropuitu a ni a. Khuarel thil tel lo chuan mihring kha a intiropui zo tawh lo a ni.

"Lenbuang zarah Ngirtling zai sa e,/Mizo suihlung a kuai e tirawh?" (Tingtang hla, Mizo Hla Hlui 61)

Mizote khan khuarel thil kha a hnam ang pawhin an inti neitu a. Khuarel thil siam kha an ta bikah an ngai a. Khuarel thil khan hnam dangte aiin Mizote lung kuai bik riauvan an ngai a ni. A hun

laia khawvel an hriat dana midangte hmer tel lovin, anmahni ta bil bik niin khuarel thil kha an ngai a.

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Mizo Studies Vol. XIII No. 1
©Dept. of Mizo, MZU

ISSN : 2319-6041

Resuscitating nature in the novel Nunna Kawngthuam Puiah

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Abstract

The main purpose of the Mizo fictions written in early 1936s onwards was need of their contemporary society. As such it is apparent that a study of nature might not be the main theme of Mizo fiction writers of any period. However, Ecocriticism was often found in Mizo novels written in early 1990s. In this paper an attempt will be made on how ecocriticism or treatment of nature was appeared in the selected Mizo fiction. It shall examine aspects that are specifically related to the various nuances of 'Nunna Kawngthuam Puiah' by Zikpuui pa. Therefore, the paper will theoretically investigate various aspect of nature in the aforesaid fictions.

Mihring leh thilsiam inzawmna hi kum zabi tam tak chung khan thu leh hla huangah hian inhnialna a ni tawh a. Mihringte thil ngaihtuah dan dik tawk lo emaw, mihringte thilsiam chhuah leh hmasawmna avang hian khaurel mawina (nature) hian harsatna nasa tak a tawk mek a. Chung khuarel mawina ten harsatna an tawh ng-hawng lian tak pakhat chu sik leh inthlak danglamna nasa tak hi a ni a. Mihringten, kan tum reng vang leh tihpalh thil emaw, a hlutna kan hriat tawk loh avang leh a pawimawhna kan hriat tawk loh avang khuarel mawinaten harsatna nasa tak an tawk a. Heng harsatnate lo awm chhan langsar tak chu thil siamna hmun lian tak tak te, lun-

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galhthei laihchhuahna emaw *industry* bawlhhlawh khu nguk nguk avanga boruak chhiatna chi hrang hrang lo awm thin te, thing leh mau suat avanga ramngaw lo bua chho zel te leh hmasawnna avanga leilung nasa taka tih danglam te hi a ni. Heng harsatnate thil lian tham tak tak te hi leilung aṭanga emaw *industry* aṭanga bawlhhlawh lo chhuah dan kan zir chuan chiang zawkin kan hre thei ang. (Rahman, 2019).

Thu leh hla tam takah khuarel mawina chungchang lanna kan hmuin, chung khuangrel mawina aṭang chuan zia kmite leh khuarel mawina inlaichin dan kan hmu thei bawk. Chutiang chuan, novel tam takah mihring leh khuarel mawina inlaichin dan leh chung khuarel mawina chu mihringten an dinhmun leh an chenna kan tihchereu dan pawh a lang thin. Thu leh hla hi thuk takin thilsiam mawina nen a inhne reng a. *English literature a romantic* hunlai danglam-na lian tak pakhat pawh kha khuarel mawina seprawtuina kha a ni. Chuchuan a entir langsar tak chu khuarel mawina chu thu leh hla lo pianchhuahna hnar pawimawh tak a ni fo thin tih hi a ni. Tin, hei hi thu leh hla a khuarel mawina chungchang lo lan chhuah dan (ecocriticism) zirna aṭang hian a chiang viau mai. Glotfetly chuan ‘ecocriticism’ tia sawi thin hian thu leh hla leh khuarel mawina inlaichin dan zir chian hi a pho lan tum ber a ni’ tiin a sawi bawk (87). William Rueckert chuan a lehkhabu pakhat kum 1978 a chhuah *Literature and Ecology: An Experiment in Ecocriticism* ah chuan, “Ecocriticism chu thu leh hlaa mihring leh khuarel mawina chungchang” sawi nan a lo hmang tan nghe nghe a nih kha. He *paper*-ah hian khuarel mawina chu eng tiang takin nge Zikpui Pa thawnthu *Nunna Kawngt huam Puiah* aṭanga arawn lan chhuah tih chu kan sawi tum ber tur a ni ang.

Kum 1986 a chhuah, ‘Nunna Kawngthuam Puiah’ tih thawnthu hi Zikpui Pa thawnthu phuah hnunng ber a ni. He thawnthu hi Chhuanvawra leh Ngurthansangi inkara hmangaihna thawnthu a ni. Zopui khuaa lal hlui fanu Ngurthansangi chu kum sawm leh panga vel mi, hmelṭha, feet nga leh inches li a sang, duhawm tak

a ni. A taksa duhawmna leh mawina chungchang sawi chhuahna t̄ awngkam pawh a ziaktu ngei pawh hian a tlachham hial khawpa duhawm a ni. Chhuanvawra leh Ngurthansangite hi an inhmangaihni, Chhuanvawra chuan zirna a zawh hnuah innei turin an tiam nghe nghe a ni. Beiseina nena hlim taka khawvel an hman lai chuan Ram-buai (Mizo national movement) a lo thleng thut mai a. Chu chuan an ruahmanna zawng zawng a rawn tibuai zo ta a ni. Capt. Ranade a rawn lang a, *Mizo National Front* kulhpui zopui khua chu luhchilhin Ngurthansangi chu a nupui tur anga dilin a chhuh lui ta a ni. Capt. Ranade chuan Bombay-a nawhchizuar in pakhtah a hralh a, a hnuah Chandigarh nawmchenna hotel pakhtah nawchizuarin a awm leh ta a ni. Chhuanvawra chuan Ngurthansangi chu Capt Ranade'an a duh lo chung a nei lui tih a hriat chuan a thinrim em em mai a. Amah a chhan chhuah theih nan IAS ni thei khan IPS a thlang a, IPS a zawm ta a ni. *IPS foundation course* an zawh hnuah Chhuanvawra leh a batch te chu Chandigarh-ah tour an nei a. Tlai khat chu sardarjee angin a inthum a, a thawhpui nen Prithviraj Restaurant an tlawh a. A hlah ruk ang ngeiin Ngurthansangi chu nawhchizuar, Rita Moonlight Belle hming puin a hmu ta. K. D Sharma, DIG of Police puihnain 'Prithviraj Restaurant' at̄angin Ngurthansangi chu chhan chhuak a. Chhuanvawra leh Ngurthansangi te chu Zopui khuaah an innei ta a ni. He mite pahni inhmangaihna hrul at̄angin Zikpuii Pa chuan khuarel mawina leh hringnun inzawm dan kawng hrang hrang a lan dan hetiang hian kan hmu.

Ziakmite hian an tum reng vang emaw tihpalh thil avang emaw pawhin an thu leh hlaah hian khuarel mawina chungchang hi an pho lang thin. Chung khuarel mawina an sawi chhuah dan at̄ ang chuan ziakmite rilru leh pho lan tum chu chhiartuten an hre thei a. Khuarel mawina hi thu leh hla tha tak tak lo pian chhuahna tuihna hlu tak a ni fo thin. Chutiang baw chuan thawnthu ziahtute lunglenna leh ngaihtuahna pawh hi khuarel mawina chuan a hip fo a. Tin, Glotfetly-a khan 'ecocriticism chu thu leh hla leh khuarel mawina inlaichinna chungchang lanna emaw zirna tihna a ni' tia

sawi aṭang hian khuarel mawina leh hringnun inzawmna chu ngaih pawimawh ṭhin a nih zia a sawi (87).

Zikpuii Pa thawnthu phuah ‘Nunna Kawngthuam Puiah’ tih ah hian khuarel mawina a thlir dan leh a thawnthu nen a inzawm dan kan hmu a. A hmasa berah chuan khuarel mawina hi mihringte chung chuan bik zia leh thilsiam dangte aia kan hlut bik zia entirnan a hman a. Mitinin, kan pawm theih turin hetiang hian khuarel mawina aṭangin Ngurthansangi duhawm zia a sawi a;

A hmelah chuan khawvel hia tharin a lang thin a, ni eng leh zan thim te hian ngaihnawmna rawng thar an inthum a, an danglam tak tak lo... a hmel chu thla chuan a han en a, a paw vo mai a ni. Amah hmu lovin duhtusam ila, a hmel ang chu kan sam phak dawn lo tih ka hria a. A hnar ngul a sangin a ngila, a mit meng a mawi a, a ngaihno la tawh chauhia a mithmul a era, a han nui chu a mawizia sawi turin a hmuha hmu a ngai a ni. A taksa a hleitlingin pian a thiam a, Mizo fate zingah hetiang a lo piang ve hi chawimawina kan chan theih sang ber a ni. Khawvelah hian mitlemte mi piang fuh an awm a chutiang bawkin a ni pawh chuan chhun tur zawng zawng leh chhun theih zawng zawngte khumin, mak takin Khuana ruatin a lo chawh chhuak a, a mawi mai a ni lo, amah chu mawina a ni (57).

William Rueckert-an ‘ecocriticism chu thu leh hlaa mihring leh khuarel mawina leh inlaichinna chungchang sawi chhuahnaa ni e’ tia a lo sawi kha Zikpuii Pa thawnthuah pawh hian kan hetiang hian kan hmu a. Zikpuii Pa tan chuan Mizorama khuarel mawina chu a mawi mai a ni lo, a ngainatawm a ni. “Thlifim zawi tein a tleh a, a nuam tawh chauhvin a vawt a”. (58).

Thomas Hardy-a thawnthu phuahthe pawh kha khurel mawina nen a inzawm tlat a, a thawnthuah chuan chung khuarel mawinate chu a serh zinga a mei ang mai a ni tih kan hmu ṭhin. Tin, Thomas Hardy kan hriat rengna tur pawimawh tak pakhat chu khuarel mawina nen an inzawm dan kha a ni awm e. Goodman-a chuan khuarel

mawina ngaihlutu leh khuarel mawina betu tia sawi theih a ni tiin Thomas Hardy-a kha a sawi nghe nghe (Goodman 430). William Wordsworth-a pawh kha a hla pakhat 'Prelude' atang khan khaurel mawina betu tia sawi a ni bawk. Zikpuii Pa hian Mizoram mawina chu chhungril natna leh tuarnate tidam theitu niin a sawi a, a nun kaihruiatu leh inhnemna a nih dan hetiang hian kan hmu; chuvang chuan Thomas Hardy ang maiin hetiang hian a han chham a;

Zoram leh a chhunga thil mawi awm zawng zawng chu, chu tlang chuan induh lo takin a rawn dinchhuahpui a. Mahse, a lawmawmna em em chu, a tlang chu a chapo lo va, inn-gaitlawm takin a inphah cham riai a....Keini pawh chutah chuan, kan ram ngeiah chuan, kan rilru na leh kan rumnate chu thawidam kan beisei a.. (96).

Zikpuii Pa thawnthu a khuarel mawina leh Pathian thilsiam kan hmuh te hi mal ngaih ngawih ngawiha inhriatna leh chhungril lam tuarna atanga lo piang chhuak a ni tih kan hmu thei. Tichuan chawhnu her a lo ni a, ni chu vanlai zawl atangin a her liam a, rin aiin zanriah chhum a lo hun rang leh a. Tichuan khua alo tlai a, rang takin ni chu a tla a, khua lo thim a, mahse hun a kal tih reng ka hre lo (118).

Ka lungleng chuan phai rai zawl zau tak leh a chung van dumpawl te chu ka thlir vel a, thlasik tlai lam ni tlak tum tawh chuan van chu a en dul ruih a, a mawina chu a manganthlak a ni. Khawtlang mawinate chu ni eng emaw ka lo ti thin a. a lo ni lo! Ni chu a en ngaiin a la eng a, mahse a mawina ber min tihlimtu chu a bo ta. Chu chawhnu tlai lamah chuan thil hriat chhuah pawimawh tak ka nei a chu chu hei hi a ni. Khawvel leh a chhunga thil awm zawng zawng timawitu leh tihlimtu, ni eng aia mawi zawk chu kei ka tan Ngurthansangi a lo ni! ...Sa-saw thing hnuaiah chuan ka ding a, chu thlasik ni no dul reih chuan ka hmanlai nun te chu a rawn hruai let a, ka thinlungah chuan hmangaihna lelte chu a lo kiu va, ka rei! Lawmna kal liam tawh chu ka han au va, ding tur a awm lo! Thlifim a lo

thaw hiau hiau va, han pawh din tur hi a awm lo reng reng. Thlam bul lui tui luang ri her herte chu ka ngaithla a, min nghak lovin an luang liam a, sava rual lo thlawk dem demte chuan min pel a, min ngaihsak lo (127-128).

Heng hian zia kmiten thu leh ngaihnawmna leh an suangtu-ahna tihchiang turin khuarel mawina hi an thlawhbosan tak tak thei lo a ni tih hi a tichiang hle. Tin, khawrel mawina hian mahni hnam leh ram ngeia neitu nihna leh lungawina petu pawimawh tak a ni t̄ hin. Zikpuii Pa chuan hetiang hian lungkuai tak maiin a han sawi a,

Chu khaw thal ni eng tak hnuaiah chuan Vairengte tlang chu kan chhim lam ram hawi chuan a inkhawh phei a, a mawi tawk chauhin romei chuan a bawm a... Zoram leh a chhunga thil awm zawng zawng chu chu tlang chuan tling lo takin a rawn dinchhuahpui a, mahse a lawmawmna em em chu, a tlang chu a chapo lova, inngaitlawm takin a inphah zam riai a, chu chuan kan to zia hi a phur chhuak a ni. Keini pawh chutah chuan kan rilru na chu thawidam kan beisei a. Vai ram, kan zahna ram chu hnuchhawnin, Zoram, kan beisei ramah chuan kan thla chau chu chawlh hahdampui kan tum a...

Ziakmite lunglenna leh rilru hreawmna chu an t̄awngkam ngawt chuan a sawifiah zawh thin loh avangin khuarel mawina leh nihna aṭangin an sawi chhuak thin. Zikpuii pa lungleng chuan khuarel mawina chu a han thlir a, a tan chuan a mawi mai a ni lo, a duhawm a ni. Chung thilsiam mawina zawng zawng mawina tizualtu chu atan chuan Ngurthansangi a nih thu kan hmu.

Ka lunglcng chuan phai rai zawl zau tak leh a chung van dumpawl te chu ka han thlir vel a, thlasik tlai lam ni tlak tum tawh chuan van chu a en dul ruih a, a mawina chu a manganthlak a ni. Khawtlang mawinate chu ni eng emaw ka lo ti thin a, a lo ni lo! Ni chu a en ngaiina fa eng a, mahse a mawina, ber min tihlimtu chu a bo ta. Chu chawhnu tlai lamah chuan thil hriat chhuah pawimawh tak ka nei a chu chu hei hi a ni. Khawvel leh_a chhunga thil awm vawng zawng timawitu leh tihlimtu,

ni aia mawi zawk chu, kei ka tan chuan Ngurthansangi a lo ni! Chu chu vawiinah chuan a awm ta lo va, a mawina chu misualin a an thliak a, a par chu michuhhelhten an pawt t̄il zo ta a ni....Sasaw thing bnuaiah chuan ka ding a, chu thlasik ni no dul reih chuan kan hmanlai nun te chu a rawnhruai let a, ka thintungah chuan hmangaihna lelte chu a lo kiu va, ka rei! Lawmna hun kal lian tawh chu ka han au va, ding tur a awm lo! (173-174)

Ziakmiten hun kal tawh, siam that leh kohkir theih tawh loh sawifiahna hmanraw t̄angkai taka an hman t̄hin chu khuarel mawina bawk a ni t̄hin. Mathew Arnold-a chu *Victorian* khawtlang nun chhe takah chuan a hlim ve thei lova. Sum leh pai lama an dinhmun leh sum an ngah avanga an khawtlang nun chhe takah chuan lawmna tur awmin a hre ngang lo. Dover lui kam mawi leh lui phul bulh bulh, miin hmuhnewm thlira an thlir chu atan chuan hlimna leh hmuhnewm a ni ve thei lo. Tui phul bulh bulh karah chuan kahwtlang nun chhe tak chu hmuin, a ngui em em a. Chu chu Arnold's Melancholy tia sawi t̄ hin kha a ni. Zikpuii Pa tan chuan hun kal tawh zawng zawng chu tui luang ang maiin khoh kir rual loh niin a hria a. Sava thlawk chuan engah mah ngai lova an thlawk liam mai ang hian a lungngaihna leh lunglenna pawh chu tuman an hriatpui lo niin a lang.

Thifim a fo thaw hiau hiau va, han pawh din tur a awm lo reng reng a, Thlam bul lui tui luang ri her herte chu ka han ngaithla a, min nghak lovin an tuang liam a, sava rual lo thlawk dem dem te chuan min pel a, min nghak lo. Zopui khaw thangthar leh pem lutte pawh chuan min uksak lo va, a khaw neitu ber chu an zingah ka mikhual awm ve mai mai a, vanlaizawla ni ngel pawh chuan min nghak lo. Reilo teah khawthlang lamah min llamsan ang a, kei chu thim tham hnuaiah min hnutchhihah mai dawn a ni! Aw, zan thim pawh ting a, ka nun chhung thim ber lai pawh tilawmu ka hmangain Ngurthansangi hmel chu, mi ta awh ni tawh mah se, vawi khat chauh tal han muh leh ka va chak em! (174)

Hudson-an thu leh hla leh hringnun hi a nizawm tlat a. Thu leh hla lo pianna hnar chu khuarel mawina hi niin a lo sawi a. Khuarel mawina leh hringnun hi thuk takin a inzawm tlat a. Chut-
iang bawk chuan ziakmite pawh hian an thu leh hlaah hian khuarel
mawina hi an tlanbosan tak tak thei bik lo tih chu Nunna Kawngt
huam Puiah thawnthu atang hian kan hmu thei a ni.

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ENGLISH

SECTION

Mizo Studies Vol. XIII No. 1
©Dept. of Mizo, MZU

ISSN : 2319-6041

A Comparative Analysis of Special Schools in Two Districts of Mizoram

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Abstract

Disability can be one of the most marginalizing factors for school going children. Disability can restrict children from receiving conventional education which leave them lacking certain skills required in various aspects of life. Children with disabilities are often rejected from seeking admission to mainstream schools and the few enrolled are often neglected due to certain reasons. Discrimination often arises in the form of neglect, rejection and failure to give special attention to children with disabilities which left them to experience educational inequities. In India, even though Right to Education (RTE) Act 2009 mandates free and compulsory education for all children including children with disabilities, the practice of it is still not properly implemented as many children are still left out due to their disabilities. Hence, special schools play an important role in rehabilitating, imparting education and teaching daily living skills to children with disabilities. This study focuses on the comparative analysis of special schools in Mizoram, which is located in the north eastern part of India. The study focuses on two of the biggest districts in the state, Aizawl and Lunglei. Emphasis is given towards the comparative study on the development level of their

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infrastructures, the rehabilitation systems, the education systems and the overall outcome of the special education which is reflected in the life of the students.

The article ends with policy recommendations with regards to the field of education for children with disabilities in Mizoram.

Key Words: *Disability, Mizoram, Right to Education (RTE) Act 2009, Special Schools.*

Introduction

Disability has long been one of the most marginalizing factors with the most immediate effect felt by the children with disabilities. Disability can restrict children from receiving conventional education which often leave them lacking certain skills required in various aspects of life. It is estimated that of all the 15 per cent of people with disabilities in the world, 150 million of them are estimated to be children with several types of disabilities and among them, as much as around 80 per cent of them live in developing countries (World Health Organisation). The rate of disability is higher among the older adults in the West but it is just the opposite in India where 50 per cent of all the disabled population falls below the age group of 18 years old (Dalal 126). A further report further estimated that among all the children with disabilities dwelling in low-income countries, as much as 90 per cent of them did not receive any type of education due to the restrictions brought about by their disabilities (United Nations Children's Fund). The problems faced in the field of disabilities is blamed on social creations and hence, the issues faced by these children can also be attributed to the neglect by society even though certain rights and acts are available which safeguards them (Oliver 127).

In India, the Right to Education (RTE) Act 2009 has mandated free and compulsory education for children from all sections of society including children with disabilities. However, the law is

far from practice as the implementation is low which still left many children with disabilities to faced denial of admission to mainstream schools. Only around 5 per cent of children with disabilities complete their primary level of education (Peters 9). It is estimated that 49 per cent of children with disabilities are less likely to receive any type of education either due to their poverty or from rejection by schools which left as much as 51 per cent of them to be in a constant state of unhappiness and an additional 41 per cent to have a feeling of being discriminated against (United Nations Children's Fund). Children with disabilities have experienced various barriers in society which is increased by denied admission in mainstream schools (Bhumali 141). To counter the problems faced by children with disabilities in terms of the current learning crisis, it is vital to build an inclusive education system which can solve certain issues in the field of education and also ensures equitable quality education for children from all corners of society (Roolvink). It is also extremely important to support, understand and give them better opportunities instead of mere charities (Singh 127).

It is therefore in this manner which prompted many academicians to stress about the importance of establishing special schools for children with disabilities which is highly necessary for their overall holistic growth. Besides, the establishment of special schools ensure that the students receive need-based education and also gain their personal confidence and skills from their learning. It is vital to admit children from all sections of disability such as physical, mental, emotional and developmental disabilities (Sukumar). Special schools should have properly trained teachers to cater to the needs of the students and each classroom should be small in size so that teachers can attend to each and every student. The tutors should be given an abundance of unique aids and tools to help in their teachings and a trial and error methodology should be employed. It is essential to maintain a positive attitude of both patience and tolerance which serve as an important key point in the field of

special education (Sukumar).

The importance of special schools for children with disabilities is also realized even in the most remote corners of India such as Mizoram in which a handful of schools has been set up. Mizoram is one of the states of India located in the north eastern part of India. It has achieved statehood only on 20th February, 1987, as India's 23rd state. Two of its biggest districts are Aizawl and Lunglei respectively, with Aizawl as the capital of Mizoram. In Aizawl, there are currently five special schools which are located in various localities across the city. However, in Lunglei district, there is only one special school which is established for people with disabilities from all walks of life.

An analysis of Special School in Aizawl

Aizawl is the biggest district in Mizoram with a population of well over 293,416; of which male and female are 144,913 and 148,503 respectively, according to the 2011 census. In the city of Aizawl, there are five special schools which are Shining Star Special School, Ephatha Special School, Special Blind School, Rephidim Special School and Gilead Special School. For the purpose of this study, Gilead Special School is only taken out of all the five special schools as it is the biggest special school in Mizoram and serves as a model for all other special schools in other districts of the state. Spastic Society of Mizoram (SSM) was formed in the year 1989 and the society later formed Gilead Special School in the year 1990 with the initial simple services given to physically and mentally challenge youths and children. The government recognised the school in 1995 and was upgraded to Ad-hoc aided in 1998. The services were originally given in rented buildings and after struggles and hardships, the Government of Mizoram allotted land with an area of 2966.42 square metres in Brigade area of Aizawl in the year 2014. SSM has constructed a comprehensive spastic care complex in the area which compris-

es of well-equipped school buildings, hostel, and playground with funding received from North Eastern Council in the year 2017. The current building has been occupied from the year 2022 with Miss Laldinpuii serving as the school Principal since 1997. The school is a State Nodal Agency Centre for National Trust and is a member of PARIVAAR (National Parents Association). It is currently affiliated to IICP, Kolkata and National Institute for Empowerment of Persons with Disabilities (NIEPD). In terms of infrastructure, the school is a reinforced cement concrete (RCC) building with 6 floors which is adjacent to the school hostel as well as the office. It also has a separate kitchen and a PASCOM room which is reserved for parents to wait for their children. All the floors have their own separate toilets which are easily accessible. Safe and clean drinking water is supplied regularly through water filters and parents and outsiders are not allowed entry into the school buildings unless the need arises. There are currently 40 workers, including teaching and non-teaching sections. The school also employs a speech therapist, a physiotherapist and two occupational therapists. The students are segregated into different classrooms based on their disabilities. There are currently 112 students, 70 female and 42 male and their disability ranges from intellectual disability, cerebral palsy, autism spectrum disorder and hearing impaired. The school has a vocational training centre in which 5 workers are employed to impart employment skills to the students. Various skills such as the makings of aprons, paper plates, pot holders, envelopes and ladies handbags are taught to the students and the order of their products are in high demand. Miss Laldinpuii has said,

‘Our students have greatly benefitted from our vocational training centres. We taught them skills which make them financially independent. The products they make are in high demand and we cannot even keep up with the demand most of the times.’

It is interesting to note that students are firstly enrolled in pre-vocational classes before they are shifted to the vocational train-

ing centres. The school has a sand therapy centre for autistic children. The school follows mainstream academic calendar of Mizoram in which school session begins from April and conclude in April of the next year with three terms in between. There is no entrance examinations in which everyone who seeks admission is admitted based on the availability of seats. The school is basically a primary and middle level in which students above the age of 15 are hardly admitted. The school has a library in which books are classified based on different categories. The timing of the school starts from 8:30 am till 2:00 pm in the afternoon in which the students begin their day with devotion from 8:30 am till 8:45 am. The students are regularly picked up by the school bus and van and are again dropped to their respective houses in the afternoon. There are a number of wheelchairs, crutches, toys, educational posters and other facilities which are required by the students and each classroom has their own whiteboards, quality desks and chairs. The school is adjacent to the hostel in which 17 students are admitted and there are currently 4 workers including the warden and assistants. The school published a newspaper called Genesis every month in which subscription fee of INR (Indian Rupees) 5 is charged to the subscribers. The students of this school have their own respective school uniform which is worn regularly by the students.

In terms of rehabilitation, the school has two occupational therapists, one speech therapist and one physiotherapist in which students from intellectual disability and cerebral palsy sections are allotted separate routine to receive therapies. The students individually receive 40 minutes of therapy session each day. Autistic students are also given sand therapy treatment at least twice a week. All the students from various sections have separate sports day once a week and the school has one annual sport. The school celebrates Advance Christmas, Teachers' Day and Children's Day with additional functions celebrated in between the school calendar. Some gifted students are occasionally selected to represent their school, state and

sometimes even India at various sporting events in which the students never came back empty handed. The school receives mid-day meal funds from Sarva Shiksha Abhiyan (SSA) which is regularly prepared by the school chefs on a daily basis. In terms of women specific problems, Miss Laldinpuii has said,

‘No girls from our school have problems in terms of menstruation. Even when they are on their monthly period, they still attend the school and the teachers take care of everything for them.’

The education system clearly differs from the mainstream schools in which only the few selected portions from mainstream syllabus are taught in the school. The syllabus is made in a manner which fits the needs and level of the students. In the class of intellectual disabilities, the students are divided into three sections based on their abilities and each section are tasked with their own separate goals such as self-help, social skills, functional academic skills, identification and recognition, directions, activities and finally leisure skills. The routine only includes their level need-based in which students are taught the names of various objects and various social and personal skills as well. Even though examinations are conducted timely, students never failed any examinations and corporal punishments of any kinds are absent in this school. The students are treated with love, patience and care and lessons are taught based on each of their own level. Each class has a separate class-teacher who is assisted by caregivers. All the students from Gilead Special School have a Unique Disability Identification (UDID) card certificate as it is made mandatory by the school. Miss Laldinpuii has further added,

‘Parents and general public in Aizawl started to be aware of disability and has improved tremendously as compared to traditional days. Teasing and discrimination of people with disabilities started to disappear among the general public and almost everyone in Aizawl treat people with disabilities with love and respect. Even though there are still rooms for improvement, inclusive development of people with disabilities started to improve in Aizawl city.’

An Analysis of Special School in Lunglei

Lunglei, on the other hand, is the second most populous district in Mizoram. According to the 2011 census, Lunglei had a population of 161,428 of which male and female were 82,891 and 78,537 respectively. As opposed to Aizawl city, Lunglei town only has one special school which is called Onyx Special School located in Chanmari. Onyx Special School is established in the year 2003. The school provides upper primary level education and it is managed by private unaided organization. It is run by Lunglei headquarters of Mizo Hmeichhe Insuihkhawm Pawl (MHIP) in which the medium of instruction is Mizo language and is co-educational. The school building is easily accessible which is made of reinforced cement concrete (RCC) and is only one floor. The school has one television, two resting beds, some educational posters, a whiteboard and old desks and benches. The floor housed the office, kitchen, classroom and playing room all in one floor. There are currently only three workers which comprise of one driver and two teachers with Miss Vanlalthlani Chhangte acting as the Principal and she is also the sole teacher of the students and she has one assistant, Miss Rebec Lalmuanawmi. In terms of assistive devices, the school only has one wheelchair and two crutches which are donated by Sarva Shiksha Abhiyan (SSA) and also received mid-day meal funds daily. Lunch is usually prepared by the two teachers daily. The school has one van in which students from various localities are picked and dropped every day from their respective houses. The driver usually set out at around 8 am in the morning to pick up students from their respective houses assisted by Miss Vanlalthlani Chhangte. The school usually starts from 9:30 am to 10 am with proper devotion followed by cleanliness checking. The students did not have any school uniform and there is no proper procedure with regards to admission process. People with any types of disabilities who seek admission in the school are accepted with open arms and there are no age criteria as well. Graduation of the students is not formally observe in which students can

enter and leave according to their own preferences. There are currently around 30 students who enrolled in the school and they all range between different ages, genders and all have different types of disabilities. However, only around nine students regularly attend the school and corporal punishments of any kinds are absent in this school with few exceptions to occasional scolding when the need arises.

In terms of rehabilitation, the school lacks certain facilities and cannot play as much part in rehabilitating the students. The school has two beds which are used by the students to rest and take a nap when the need arises. There is one television which is their source of entertainment. The students usually take exercises every day after lunch in the form of dancing and are guided by their respected teachers. The students are taken to Aizawl city once a year in the month of December to observe UMANG Festival, which is a festival prepared for people with disabilities organized by North East Zone Cultural Center (NEZCC) and Art and Culture Department, Government of Mizoram. The students are capable of reciting their prayers before eating their lunch. The principal has said,

‘The most difficult thing to teach is sex education. Even though our students may be differently-abled, they also develop sexual feelings sooner or later in their life. Even though I find it difficult and awkward to teach about sex education, I teach them about it based on their own understandings. I also told their parents not to treat them like babies all the time and to let them sleep in a separate bed. Teaching their child basic things in life and letting them do their chores are hugely benefitted by their children.’

The school does not follow the syllabus of mainstream schools and has their own special way of learning. The Principal carefully studied the syllabus of primary and middle schools and sort out relevant topics which can be studied by the students of Onyx Special School. The main aim of the school is to impart socializing skills to the students and also teach the students on how to take care

of themselves. They did not have proper routine. Each student is catered according to his or her own needs. All the students have different styles of writing in which some students are capable of reading and writing only capital letters while others are only fluent with the small letters of the English and Mizo alphabets. Some students are only capable of writing one alphabet letters while some are capable of writing their names and various other names as well. All the students do not have UDID certificate and it is not mandatory for the students to have them. The principal of Onyx Special School has also added,

‘Even though there are a huge number of people with disabilities in Lunglei, awareness is very less with regards to disability. Many parents still practice a bad habit of hiding their special children instead of letting them join special schools and letting them socialize. As a result of their continuous hiding, many of them lack certain personal and social skills and also added the burden of disability. The adjustment of general public with regards to disability is also very low and we still have a very long way to go towards inclusive development of people with disabilities in Lunglei.’

Comparative analysis of two special schools in Aizawl and Lunglei

There are huge differences between the two schools in which the first difference is observed in terms of the sizes of the school buildings. Even though both are reinforced cement concrete (RCC) buildings, Onyx Special School only has one floor while Gilead Special School has six floors with hostels attached to it. Besides, there are various other compartments in the buildings of Gilead Special School with the presence of enormous school playground and a compound which is absent in Onyx Special School. Another noticeable difference is with regards to the year of establishment in which Gilead Special School is much older while Onyx Special School only came into existence since 2003. In Aizawl, there are as many as five special schools while Lunglei only has one special school. The size

of students' enrolment is another main difference with Onyx Special School having 30 students against the enrolment rate of 112 students in Gilead Special School. The same applies to the difference in the number of workers where Gilead Special School has 40 workers while Onyx Special School only has 3 workers. The special school in Aizawl is equipped with a standard library and vocational training centres while there is no such facility present in the special school of Lunglei. Miss Vanlalhlani has said,

'It would be monumental if the government could provide some facilities for vocational training of our students. I am a trained tailor and if given proper equipment, I could teach the skill of tailoring to the students. However, the lack of funds and support have block me from pursuing my goals.'

Another difference is observed in the school timings in which Gilead Special School starts exactly at 8:30 am while Onyx Special School has no specific starting period which usually ranges between 9:30 am to 10 am but both the schools start their day with a proper devotion and cleanliness checking of the students. Students are ordered to possess UDID card in Aizawl while the possession of UDID is not mandatory in Lunglei. Students are divided into different classrooms based on their disabilities in Gilead Special School and each class had two full time teachers to look after them. The case is rather different in Lunglei in which all the students who have different types of disabilities are kept together in the same classroom guided by only two teachers. The treatment of therapy of any kind are not given to the students in Lunglei while students are regularly given speech, sand, physiotherapy and occupational therapies regularly which are allotted to the students at different timings in Aizawl. Miss Laldinpuii has said,

'Instead of mainstream curriculum, our basic purpose is to give proper therapy to all the students regularly at the most affordable prices. Our students have benefitted from the therapy sessions as many students who originally have difficulty in moving have even

become flexible with regular therapy session.'

Gilead Special School has separate cooks to prepare mid-day meal while the two teachers in Lunglei prepare mid-day meal without any outside help. In Aizawl, the school has certain number of wheelchairs, audio-meters, crutches and various other educational facilities such as picture books, whiteboards, posters and sign language posters required by the students while Lunglei only has one wheelchair and two crutches and few educational posters for the students. School uniforms are required to be worn by the students in Aizawl while there is no school uniform in Lunglei. Another noticeable difference lies in the school routine where Gilead Special School has a proper fix routine which is regularly followed while in Lunglei, the students are made to learn certain things without having a fix routine and students are individually assigned separate tasks by their teachers. In Aizawl, there is a separate room for parents to wait for their children during their school hours while in Lunglei, no parents ever assist their children to school. In terms of female students, no girl child has much problem in terms of menstruation and regularly attends school even if the situation arises. However, in Lunglei, a girl is usually given a holiday by her parents during her menstrual cycle which ranges from at least 5 to 7 days. In Aizawl, students beyond the age of 15 years are not entitled to continue studying in the school whereas in Lunglei, people as old as 40 years old attend the school as there is an absence of age criteria. Onyx Special School has no affiliation while Gilead Special School has affiliations from IICP and NIEPD. The success rate of students in employment settings is more in Aizawl where many of their graduates work in Vishal mart, cafes and various other places utilizing the skills learned in the school. The success rate of students is low in Lunglei where the students are still yet to find success in terms of employment. The students of Gilead Special School had also achieve honourable sports achievements in which silver and bronze medals are won by the students who participated in Special Olympics held in Los Angeles, USA in

2015 in the events of athletics and five-a-side football respectively. The students also participated in a number of coaching camps at the national level while such achievements are absent in the school of Lunglei. Miss Laldinpuii has said,

‘When children with special needs are given the correct guidance and training based on their needs and skills, they improve tremendously. There are many special students who are good at sports and so, it is up to the teachers to locate them and train them on their own pace.’

Besides the differences, the two schools have certain similarities as well. The first of which is the pick and drop method observe by both the schools. In Aizawl, students are regularly picked up and dropped to their respective houses by bus and van while the same is observed in Lunglei by a van. Both the school has a similar method where they trained each student individually according to his or her own level. There is an absence of corporal punishments in both the schools with an exception of occasional scolding out of necessity. Both the schools are run by organisation where Gilead Special School is run by Spastic Society of Mizoram (SSM) and Onyx Special School is run by Mizo Hmeichhe Insuihkhawm Pawl (MHIP) with little to no assistance from the government. Both the school receive mid-day meal from Sarva Shiksha Abhiyan (SSA). Another similarity observes between the two school lies in the fact that there is no entrance examination for students and admission is granted to every student in need. The syllabuses of both the schools are customised based on the level of the students’ need and personal grooming, social skills and daily skills are given more emphasis than textbooks in both the schools. No students are ever made to fail in the examinations of both schools.

Conclusion

There is a tremendous improvement in terms of infrastructures, education system and rehabilitation of the students in Aizawl.

The enrolment strength of the students is also increasing each year and parents of children with disabilities are more aware of their children's need as opposed to traditional days. Improvements and development are also witnessed in the lives of the students in Aizawl where many of them even find employment in various workplaces. The school has turned their students to be important members of society and have benefitted from certain personal and social skills taught to them. Even though the school has certain improvements over the years, the case is not similar to all the other districts of Mizoram where the special schools are lacking behind in terms of various aspects. Awareness is still needed to be imparted among the general public in other districts with regards to disability. Many of the families of people with disabilities still hide their children with special needs away from the public. This negative practice of hiding their children only results in increasing the disability of their children. This practice also left them to acquire little to no social and personal skills for their overall development. There is still an absence of vocational training centre in other districts of Mizoram where the students in Aizawl hugely benefitted from it. Infrastructures of special schools needed renovation and if at all possible, constructions of new buildings are required. Parents and families of children with disabilities should not hesitate to enrol their children to special schools and the government should take initiatives to fund the special schools as they still lack certain assistive devices like wheelchairs, crutches, audio-metres, textbooks, educational posters, toys and learning devices. The improvements and development of special schools observed in the city of Aizawl will happen in other districts of Mizoram only if the general public and the government work hand in hand to combat the issues faced by special schools in their respective districts.

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Mizo Studies Vol. XIII No. 1
©Dept. of Mizo, MZU

ISSN : 2319-6041

Evolution of Women Education in Mizoram

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Abstract

This paper tries to uncover the patriarchal structures in Mizo society from a gender perspective. The study and uncovering of history in every phase and period are necessary with the assistance of a better understanding and knowledge of women's history worldwide. Throughout history, women have been constant victims of society's ideals. Traditionally, women were defined physically and intellectually as the 'weaker' sex and were subjected to the domination of male power. There are certain rules imposed and standards implemented that women must follow in every society. They are expected to comply with these ideals set by society and, as a result, it leads them to become more dependent on men and become an easy target to be dominated and slowly their importance and roles in society are abbreviated.

This paper attempts to exhibit how education was imparted to the Mizo during the colonial period and its caused, change, and continuity in terms of gender roles and stereotyping and thereby its effect upon the patriarchal society. The education provided by the Christian missionaries, though it seems to serve as a tool for liberation, continued to be an instrument of subjugation of women by consolidating

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gender roles and gender stereotyping at one hand and by creating new forms of its kind suitable to the prevailing society thereby creating a new form of patriarchy.

Keywords: Gender, Patriarchy, Colonial Education, Mizoram

The colonial period of Mizoram (formerly Lushai Hills) is a significant phase in its history. It was marked by British colonization in the late 19th century, initiated through the Lushai Expedition of 1871-1872 and the 1889-1890. These expeditions reshaped the whole fabric of Mizoram and played a pivotal role in maintaining the British government's authority over the natives. The British attainment of full power brought about substantial changes, leaving a lasting impact on the education system of the Mizos. The formative years of colonization saw significant development in education and religious beliefs, introduced by European missionaries bringing Christianity. The initiation of formal education, hitherto unfamiliar to the Mizos, holds a crucial place in their socio-economic and educational progress.

The colonization of Mizoram by the British forces in the late 19th century saw minimal internal administration, as the colonial policy favored limited interference. The educational needs of the people of Mizoram were addressed only to a bare minimum. Although the British government set up schools in Demagiri, Lunglei and Aizawl, it was aimed solely at educating the children of British sepoys and other employees. The early schools that were opened up were only concerned with the education of male students. For instance, the setting up of a preliminary education in Aizawl exclusively admitted Lushai boys. In 1898-1899, 25 young Mizo chiefs were also selected to undertake a course of instruction, reflecting the preference of male students which is also a testament to the strict patriarchal structure where men were placed before women in the society. Despite the British government's attempts to impart knowledge, there were no tangible results, as the success and development

of these establishments and the progress of Mizos were not the primary concerns in the early colonial period. (Indirect Rule in Mizoram 1890-1954, 67-68)

From the onset of colonial rule, the role of imparting education and a basic form of education was realized as a necessity by the Christian missionaries thereby the British Government transferred the duties of education and setting up schools entirely to the hands of the Christian missionaries at the turn of the 20th century. However, there were limited funds and finances for the development of education for the students in Mizoram. A.G. McCall had mentioned that only a small grant-in-aid was provided by the British government to the Missions. (The Lushai Hills District Covers 1938-1939, 167)

As a tool for widening and achieving the goals and purpose of the Christian missionaries in preaching the gospel to the Mizo, priorities were given to setting up schools and developing a language that could be understood and easier to be accepted by both the Mizo and the Christian missionaries. One of the main advantages of the works done by the Christian missionaries was maintaining and paving a strong ground for Christianity as a religion to prosper in Mizoram and the creation of the Mizo alphabet. Soon after that, many schools opened up which made it ideally simpler for the Mizo to receive education. The pioneer missionaries like J.H. Lorrain and F.W. Savidge grasped the importance of preaching the gospel and earning the trust of the locals. They achieved this by understanding the language of the natives, i.e. *Duhlian* dialect, and they developed a written script based on the Roman script, derived from the phonetic Hunterian System of orthography. (After Decades of Silence: Voices from Mizoram, 20)

The early Christian missionaries in their approach to education, followed the patriarchal norms of the Mizo society, favoring specific classes and gender to receive a European form of the education system. Typically, the chief's sons and male students had the

privilege of being selected as a worthy candidate to receive education. Such differentiation has reinforced the prevailing patriarchal structure, linking education to social status and providing a means for maintaining and consolidating power in both traditional patriarchies along colonial patriarchy. Subjects such as Geography, Lushai, Arithmetic, and English were taught as a supplement to religious instruction, emphasizing religious education over secular subjects.

In 1898, a Mission school was started by Reverend David Edward Jones of the Welsh Presbyterian Mission in Aizawl. (Indirect Rule in Mizoram 1890-1954, 68) Initially, around 15 pupils attended the school which were predominantly boys. (Education and Missionaries in Mizoram, 58). Schools and educational institutions were also set up by the Mission at Serkawn, exclusively admitting boys from the South Lushai Hills during this time as well, which resulted in the creation of a band of Christian young men who were trained as teachers, dispensers, evangelists and pastors. (Set On a Hill Light on the Lushai Hills After Forty Years, 17)

From the outset of modern education introduced both by the British Government and Christian missionaries in Mizoram, there existed unequal access to basic modern education and gender-based hierarchy. This disparity may have originated from both parental influence and societal norms. Given that male students received education earlier than their female counterparts, it became inevitable for them to attain prominent positions and statuses in both society and the Church. Revered positions such as pastors or evangelists were made exclusively available to men, further marginalizing women and confining them predominantly to domestic spaces. The introduction of modern education brought by the Christian missionaries in the early colonial period not only brought about new gender dynamics but also reinforced traditional patriarchy by systematically intertwining it with colonial patriarchy.

The enrolment of male students consistently surpassed that of female students, reflecting the foreign nature of modern education

for Mizo parents, which was also met with stern resistance when it came to sending their children, particularly concerning sending their female children to school. In the early period when schools were introduced, the male students who attended schools were expected to teach how to read and write to their peers upon returning home from school. (Education and Missionaries in Mizoram, 55) Government schools, primarily meant for the chief's sons, were limited. Therefore, the Christian missionaries were concerned that advanced pupils might opt for government schools that prepared English classes to elevate education standards. (Reports of the Foreign Mission of the Presbyterian Church of Wales on Mizoram, 3).

Education for the chiefs' sons was prioritized over others by the British government. Major Shakespeare, emphasizing the importance of education for chiefs' sons, wrote to the Chief Commissioner of Assam in 1905, asserting their significance as future leaders, handling the internal administration without the interference of the British government. The chief's sons were given special attention and benefits from the sub-divisional officer at Lunglei and the Assistant Superintendent at Aizawl. J. Shakespeare further mentioned in his letter that, apart from receiving modern education he also wanted the development of physical health, strength and participation in several sports disciplines. (Christianity and Subaltern Culture, 132). Before and even after the British administration, chiefs and their families enjoyed certain privileges. Chief's sons had the added advantage of employing others to carry their belongings while attending schools in Aizawl and Serkawn, while other students were assisted by their fathers. (CB-1, No. 1069g, Jan 1905)

There existed a hesitation by Mizo parents to send off their children, especially girls to the new formal education introduced by the Christian missionaries. These educational approaches were alien to them, and there was fear about transitioning into the modern world, signifying a break from the familiar and cherished life they knew and loved. The establishment of the new form of learning

meant an abrupt departure from the old way of life and culture and a transition from the traditional system of education to an alien system towards modernity. (Christianity and Subaltern Culture, 134)

In the traditional Mizo families, women's contributions particularly in domestic work played a crucial role in the functioning of the Mizo family. Their contribution to household works and labor in the jhum cultivation and was substantial. This contributed to parents not fully accepting the importance of formal education for girl children as their physical labor was seen as far more beneficial than attending school. Mr. and Mrs. Savidge Furlough's accounts highlight the difficulty of the missionaries in recruiting female students to attend schools:

'A Lushai girl from the time she is about 4 years of age begins to help her mother. This she does first by minding the baby, and later by also carrying small loads of firewood from the forest, or bamboo tubes of water from the spring. While her brothers of twice and thrice her age are spending their days playing in the village streets or snaring, birds in the jungle, she is constantly busy and is so useful to her poor hard-worked mother that she cannot possibly be spared to come to school'. (The Annual Report of BMS on Mizoram 1901-1938, 105-106)

The conservative mindset of parents towards sending their daughters to receive an education was a point of contention between the parents and the early missionaries advocating for the importance of education for all children, irrespective of their gender. In the Lower Primary examination held on 24 March 1905, the number of students passing totaled 11 persons. However, the absence of female students indicates the unequal admission of girls and boys to education. (Mizo leh Vai Chanchinbu, 3)

The establishment of boarding schools by the Mission proved effective, drawing many students from distant villages. In 1913, the boarding schools in South Lushai Hills under the Baptist Missionary Society enrolled 57 boys while girls' boarding schools enrolled

mere 3 students. One of the reasons for the lower enrolment of the girl child was that female education in the early colonial was met with hesitation period both in North and South Lushai Hills from the parents due to the prevailing idea that women's responsibilities are far more important than going to school. Gender roles assigned to girl children include helping the mother in fetching water, tending to their younger siblings, and collecting firewood from the nearby forests. Their contributions in helping out with domestic chores were indeed benefitted by all the members of the family and seen as a great relief for her hard-working parents. Their labor was vital both domestic and field, making it extremely harder for their parents to allow them to attend school.

Over time, women and girls near the Mission station approached the missionary's wives like Mrs. Savidge and Mrs. Lorrain for lessons in reading and sewing as modernity gradually crept into the Mizo society. Despite irregular attendance mainly due to domestic duties and demanding work in the fields, Mrs. Savidge and Mrs. Lorrain laid a robust foundation for the education of Lushai women encompassing reading, writing, and accepted domestic skills of the era. (The Annual Report of BMS on Mizoram 1901- 1938, 105-106)

For female students attending school during the daytime and weekdays was challenging due to their significant contributions to their families. However, their curiosity and their thirst for knowledge despite limited opportunities found fulfillment through Sunday Schools, where they learned how to read and write, which they followed up in the comfort of their homes as well. (The Annual Report of BMS on Mizoram 1901-1938, 116) Sunday schools played an important role in the education of females and mothers who otherwise had no time to attend schools regularly.

Education for women and girls was never a priority in the Mizo families, as men failed to see the need for sending their daughters to school, considering it a waste of time for both parties involved. In the patriarchal society, educated women were viewed

with fear by men who feared disruption of the patriarchal structure if women gained the courage to speak out against societal norms. Men preferred marrying uneducated women assuming they would be easily domesticated and subjugated within the family. Persistent efforts from women missionaries gradually dispelled the fear of sending daughters to school and receiving formal education.

In a significant milestone for female students, for the first time in Lushai Hills Lower Primary Examination was conducted on June 25, 1903. Out of the 27 students who appeared, 19 students passed, and among them, 2 female students' names appeared on the list. This achievement was noteworthy, considering parental reluctance to send their children, especially daughters, for education during the early colonial period when the importance of education was not well understood. (Mizo leh Vai Chanchinbu, 1-2)

In 1907, J. Herbert Lorrain's reports on the South Lushai Hills documented a significant development; some female students began participating in morning prayers and entered their designated classrooms. (The Annual Report of BMS on Mizoram 1901- 1938, 40) In this pivotal year of 1907, The Mission School recorded registrations, with 7 girls and 35 boys enrolled for both schools maintained by Mission and boarding schools. (The Annual Report of BMS on Mizoram 1901- 1938, 42). This development was a milestone despite minimal support and prevailing resistance to girls' education by the parents.

Since the introduction of education in the Lushai Hills, a gender-based division was evident in the curriculum. The syllabus and lessons for girls were set apart from male students by steering girls towards cooking, weaving, and the entertainment of guests for the family, reflecting the prevailing patriarchal norms where women were confined to domestic roles. By 1915, despite the increasing number of schools in the Lushai Hills, only one school exclusively for women was established, underscoring the limited priority accorded to female education compared to their male counterparts.

(Mizo leh Vai Chanchinbu, 55-58)

Colonial education further reinforced the traditional gender roles by prescribing distinct curricula for male and female students. The curriculum and syllabus aimed to shape women into domesticated individuals, emphasizing hygiene, cleanliness, responsibilities, and household management. The idea is that women, being oblivious to certain things in the outside world, could still be worthy if they performed their domestic duties splendidly. This educational philosophy persisted in The Welsh Mission Girls' School in Aizawl, later renamed Presbyterian Church Girls' School where the syllabus included weaving their own clothes, sewing a blouse, and knitting, domestic science including simple cookery, laundry, and home nursing and the art of gardening along with the study of music, religious instruction and history subjects as well was introduced. (Nationalism and Colonialized Women: The Contest in India, 629) This nuanced approach embodied the evolution of patriarchal ideologies within the educational framework. (Reports of the Foreign Mission of the Presbyterian Church of Wales on Mizoram 1894-1957, 254)

With the growing enrolment of girls in the mission-established schools, a dedicated boarding school for girls emerged, addressing the needs of those hailing from distant villages. The new boarding facilities adjacent to the missionary's bungalow focused on instructing girls in the art of sewing under the guidance of Mrs. Lorrain.

Given the strictly patriarchal structure of the Mizo society, the methods employed by female missionaries resonated with existing societal frameworks. Female students were imparted with practical skills including clearing land for jhum cultivation, tending the gardens, husking and winnowing rice, cooking, and fetching water from nearby sources. It also included spinning cotton in the evening to weave it into cloths. The curriculum and teaching styles differ from boys to girls, with the latter taught and trained for domestic work essential for survival, especially upon leaving the boarding

house, getting married, and managing their own families. (The Annual Report of BMS on Mizoram 1901-1938, 42) Even in schools, the teachings and medium of education for female students adhered to the accepted norms of cultivating qualities of a good daughter, a mother, and a wife, aligning with the traditional patriarchal emphasis on domestic responsibilities. Beyond basic literacies like reading and writing, European women missionaries influenced by Victorian culture perpetuated the Victorian practices of confining women to the private spheres. These approaches reinforce the notion of women's dependence on men, and position men as saviors who, ironically were in need of saving and protection.

The women Christian missionaries were the product of and were deeply influenced by the Victorian Era, where the ideals of femininity and domesticity in the late 19th century became iconic. These influences significantly shaped the type of education provided to females in colonial Mizoram. The Victorian Era, spanning from 1837-1901 is characterized as the domestic age par excellence, epitomized by Queen Victoria. She came to symbolize a form of femininity centered on family, motherhood, and respectability, emerging as an icon of late 19th-century middle-class values. (Ideals of Womanhood in Victorian Britain, 1) In Mizoram, the women Christian missionaries adhered to the Victorian ideals of womanhood. Mrs. K.E. Jones, for instance, opened a Girl's School in Aizawl with 12 girls to teach sewing, knitting, basic medication, sanitation, and child care. The syllabus taught at the Boy's School and Girl's School differed significantly, with the latter meticulously planned according to societal expectations. This form of education reinforces the colonial patriarchy by associating the concept of home and domestic work with Christian virtues, emphasizing dedication to homemaking. The notion of a 'good Christian woman' was intricately connected to the belief that educated women held greater value underscoring the importance of being both educated and virtuous wives. These perspectives were explicitly stated by E.M. Chapman and Miss Clark in their

work in the south Lushai Hills. (Mizo Miracle, 33)

The roles and attitudes of Mizo women underwent a gradual metamorphosis with the introduction of domiciliary and tranquil education for female students. This shift slowly enabled them to embrace their positions as caregivers within the patriarchal framework established by religion, aligning with the ideal of womanhood advocated by women Missionaries. The emphasis was on nurturing womanly virtues such as chastity, self-sacrifice, submission, devotion, kindness, patience, and the labor of love. (Nationalism and Colonialized Women: The Contest in India, 629). Even as female students were allowed to attend schools and receive education, the primary objective was to contribute to the broader society by delving into the intricacies of domestic work. This preparation aimed at making them adept at managing a household when they eventually have families of their own. They were groomed to provide care to motherless babies, simultaneously learning the roles of good wife and mother. In a patriarchal Mizo society, women were expected to learn all domestic work and oversee the well-being of their entire families. In colonial Mizoram, schools were viewed as institutions where adherence to traditional patriarchy was instilled. Male missionaries long before establishing girls' schools, asserted that 'Christians must be Lushais of the Lushais' (Set on a Hill Light on the Lushai Hills After Forty Years Report of Women's Work, 22) emphasizing the perpetuation of traditional gender roles. This meant women were to conform to a societal structure where they held no power or authority, upholding their subordinate positions in both the family and the society.

In Boys' schools, the syllabus included manual and outdoor work, emphasizing skills like the craft of Lushai cane bamboo works. Students engaged in bamboo and cane weaving split bamboo, creating various household articles such as baskets, chicken coops, winnowing trays, and rat traps. Beyond reading and writing, they receive training in technical knowledge which can be useful once they finish their studies. This underscores the distinct curricula and syllabus for

male and female students emphasizing the rigidly constructed gender roles inside the teachings of the schools. (The Annual Report of BMS on Mizoram 1901-1938, 211)

Education remains one of the crucial contributions made by the mission and the missionaries in their work for the expansion of their mission in the remote parts of India during the early colonial period. The introduction of education in the Lushai Hills prompted the locals to recognize the positive impact on society and the development it brought to the Lushai community as a whole and the development it contributed to the Lushai community which was well-received by society. This reception was gradual but efficient gaining acceptance from chiefs in various villages.

As was customary, boys were preferred by their parents to receive education rather than their daughters, resulting in more opportunities made possible for boys in society. By 1916, the schools managed by the mission in the North Lushai Hills experienced a substantial increase in students' enrolment, reaching 1158 scholars alone in 1917 amounting to around 1246 students.

Although the number of female students also saw a significant increase as compared to the last few years, reaching around 95 students, societal norms initially hindered the education of women. The conservative mindset towards girl child with regards to getting an education gradually changed over time, influenced by the teaching of the Bible and the practicality of the Christian way of life, parents began to acknowledge the dignity and rights of their daughters, thus contributing to the growing number of female students in north Lushai hills. (Reports of the Foreign Mission of the Presbyterian Church of Wales on Mizoram 1894-1957, 61)

Miss Kitty Lewis, a missionary who arrived in Mizoram in 1922 worked tirelessly and championed the development and expansion of education, particularly for girls' education. This paved a huge way for the further development and importance of education for girls in the Lushai Hills, especially in North Lushai Hills. The

mission-established schools in Aijal (now Aizawl) also incorporated practical education for female students, including weaving and gardening following a domestic style of teaching in girl's schools. Beyond regular school hours, women missionaries conducted classes for Lushai women and girls who could not attend classes during the day. This community work yielded fruitful results, providing many women access to basic education previously unavailable to them.

Miss Katie Hughes's substantial contribution to female education in north Lushai Hills presented Mizo women with opportunities to enhance their lives within the patriarchal structure of Mizo society. A hostel for female students in Aijal (now Aizawl) facilitated education for those from distant villages, starting as early as 7 a.m. to accommodate their responsibilities at home. The active involvement of female students in domestic work, even after joining day school reflected the influence of domestication of Mizo girls, persisting even after receiving formal education. (Reports of the Foreign Mission of the Presbyterian Church of Wales on Mizoram 1894-1957, 83)

Miss Davies, in 1927 joined the management of a Girl' School in Aijal (now Aizawl) and continued with the teachings of practical syllabus and curriculum set aside for female students like sewing and handwork which shouts domesticity. The syllabus and curriculum were clearly defined and separated at the very initial stages in schools and indoctrinated in such teachings as to not question the patriarchal setting of the society and to accept the roles and limited opportunities given to them by society. By 1927, there was a slight increase in the enrolment of female students in Girls' Schools, signifying a growing acceptance of the importance of female education within the Mizo community. The discrimination towards female education seemed to have slowly disappeared through the teachings of the Bible by the Missionaries and Mizo evangelists. Educated women who went to different and distant villages marked an influence through their pragmatic service on society. (Reports of the Foreign Mission of the Presbyterian Church of Wales on Mizoram 1894-1957, 86)

The spread of Christianity coupled with the positive impact of early educated women, influenced Lushai parents to send their daughters to schools, providing them with opportunities to break free from the clutches of the patriarchal system. To quote Miss Katie Hughes in the report on Girl's Schools in 1932, one man has come up to her saying: 'This is the women's year'. (Reports of the Foreign Mission of the Presbyterian Church of Wales on Mizoram 1894-1957, 115) This reflects the significant progress of girls' schools in Mizoram. Christian women played a massive role in the expansion of Christianity in Mizoram, fostering curiosity and interest in learning among women and daughters, which could also be useful for them in their household activities. A class of reading Psalms was started with Miss Katie Hughes along with the missionaries, which was received positively by the mothers as that enabled them to read and understand Psalms better than before, also allowing them to give lessons to their husbands.

Missionaries expressed concerns about the education of Mizo girls, especially during the inception of Mission schools both in the North and South Lushai Hills. Despite slow realization and awakening towards female education, by 1924 only one girl was attending Day School for every seven boys. Most of the Mizo girls and women learned how to read and write through Sunday schools, highlighting the critical role played by Sunday schools for the Mizo women to have some sense of modernity that is approaching them. (Reports of the Foreign Mission of the Presbyterian Church of Wales on Mizoram 1894-1957, 69)

To conclude, colonial influence brought a transformative change to the education system in Mizoram, replacing traditional education with formal Western education. Despite initial resistance from Mizo parents, both male and female students gradually received education reinforcing colonial patriarchy by promoting a domesticated form of education for female students, further contributing to the subordination of Mizo women.

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