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MIZO STUDIES

(A Quarterly Refereed Journal)

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Editorial



Kum khat chung boruak nawm ber thla leh kan nghahhle ber chu October thla hi a ni mai awm a sin. Boruak a nuam a, khua a thianga tha a, mihring pawh kan harhvang bik deuh hian a hriat. A bik takin kawlpheha eng chhi thei kan la tam hma phei kha chuan khuangchawi thla hi kan nghakhlel thin hle. Kan ramah pehi chuan fur ruahtui tla a reh chho tan a, nipui boruak lum a reh chhoh bakah thlasik rim a nam chho tan a. Boruak lum huam huam a reh a. A boruak a nuamin a tawk chauh emaw tih mai tur a ni a. Mizoram nawm hun lai ber a ni e tia then khatin an lo sawi pawh hi a awm viau mai. Thlasik chauh a kan hmuh thin leh an hram kan hriat thin sava hmuh tur a awm tan a. Lui lam sangha tan pawh he hun hi in-thlahpunna hun duhawm a lo ni ve zel a. Hei ngawt pawh hian he hun danglam bik riau zia a ti lang thei awm e.

John Keats a chuan favang hun hi chhum zin hun, thei chi hrang hrang rah hmin hun leh buh sengtuin thahnemngai tak a buh a seng hun niin *Ode to Autumn* ah a lo sawi a. Keats-a sawi angin he hun a lo thlen hian tlang leh ruam hrang hrang chu tiau chhumin a bawh chuk a. Chu ngawt pawh a lungleng thei mi tan chuan lung ti lengtu a ni chho zel mai. Tin, hmuhnawm thlira thlirtu tan pawh Zoram mawi hun lai leh thlir tur tam lai a ni mai awm e. Ruah sur kher tawh lo mahse thlai rah tan pawh chu chu tha taka hmin ch-huah theihna khawp a tling tho mai. Hmanlai Mizo nunah he hun hi pasaltha tan hun duhawm, ram sa te pawh ei tur tam lai anih avangin an thau hun a ni a. Christmas lai chauh a par thin tlangsam te pawhin rei loteah par an chhuah dawn tih hriat takin kuhmum an hmuam mek bawh. Zan lama mei eng chauh ringa kan awm lai

phei kha chuan khuangchawi thla hi kan nghakhlel thin hle. Nula rim thin tlangval tan he hun hi hun duhawm tak, meichher chhit ngai lo va nula rim theih hun tha leh thla eng lawma an kuk rawih rawih hun a ni a. Nuapang tan pawh he hun hi zan lama pawntona hun duhawm a ni bawk. Engpawhnise, ziakmite hian a hunlai boruak leh thil thleng hi an tlan san tak tak theih bik loh avangin he hun hi an tan pawh thu leh hla tha tak tak lo chhuahna atan leitha a ni ve zel tho a ni tih an thu leh hla atangin kan hmu thei. Tun hma deuh phei kha chuan khuangchawi thla bial zan a chhiar zawh ngei tur lehkhabu kha an lo hual lawk thin. Chutih rual chuan khawvel hmasawwna hian khuangchawi thlain Mizo nun a pawimawhna a neih leh kan nghahhlel thin zia te kha zawi zawiin a bo chho hret hret zel niin a lang. Kum khat chhunga thla en ber thla tia hre mai lo hian amah John Keats- a angin thu leh hla tha tak tak pian chhuahna a tan hmang tangkai thiam ila a duhawm ngwt ang.


(Dr ZORAMDINTHARA)
Editor in Chief

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Hnu Chhui Thawnthu (Crime fiction / Detective fiction)

Lalrammuana Sailo*

Hnu Chhui Thawnthu Nihphung :

‘Crime’ tih chu Mizo ṭawng chuan dan bawh chhiatna, thil sual tihna, paw khawihna tiin kan dah thei ang. ‘Crime fiction’ kan tih chu dan bawhchhiatna leh a kaihnawih chhuia, paw khawihthu man chhuah a nih theihna atana hnu chhuitu hma lak dan leh chet vel dan tarlanna thawnthu a ni.

Hnu chhui thawnthu-a a langsar ber chu a ruk a rala paw khawihna thleng leh chumi chhui chhuah hna chu a ni. Paw khawihthu chu a ruk a rala chein, man chhuah a nih lohna atan hnu chhui tur awm lo thei ang berin chet a lak a ngai a. Tin, paw khawihthu tam tak chuan tual thahna leh paw khawihna thleng chu tum reng vanga paw khawihna ni loin vanduai vang emaw tih palh thil thu-a thleng emaw anga lantir tumin hnu an thup thiam ṭhin a. ‘A va mak em em!’ han tih tur thil tam tak a inzeh ṭhin avangin hnu chhui thawnthu hi mi tam takin ‘Mystery fiction’ ti-a sawiin hemi huang chhungah hian an khung baw.

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Thu leh hla huangah hian thil inhnaih tak tak, mi thenkhatin an sawi hran laia thenkhatin an sawi pawlh nawk nawk a awm a. He thu ziaakah pawh hian Crime fiction leh Detective fiction chu thil thuhmun angin kan sawi tam zawk a, chu chu a zir mi tam tak tak sawi dan pawh a ni. R. Austin Freeman chuan 'detective fiction-ah chuan pawl khawihna hailan chu a pui ber a nih laiin 'crime story' thung chuan thil thleng chu lungchhiatthlak, hlauhawm leh thin tirim thei zawnga ziah niin, a tum ber chu mi tihthlabar a ni' a ti (Scaggs 106).

Julian Symons chuan *Bloody Murder: From the Detective Story to the Crime Novel* a ziahah chuan Crime thriller/novel nihphung a sawi a. 'Crime thriller chu a changtu rilru puthmang bechhana inngat thawnthu niin eng vangin nge A chuan B a thah tih emaw, eng vanga buaina nasa tak chhuak nge a nih tih vel a langsar a ni. Hard boiled fiction emaw detective fiction pangngai ang lo deuhin crime novel/thriller-ah hi chuan hnu chhuitu hranpa a awm bik lo emaw, a awm a nih pawhin hmun pawimawh ber changtu a ni ngai lo. Khawtlang inawpna dan emaw, roelna emaw, mihring rilru puthmang emaw thlak danglam duhna, siam that duhna a awm thin' (Symons 191-193).

Richard Bradford chuan hnu chhui thawnthu chu 'Thil eng emaw, a nihna kan hriat loh leh chu thil nihna dik tak hai lan a nih chhoh vel inkara tang mar ata min siamtu a ni a. Classical detective fiction-ah te chuan a chhiartu leh hnu chhuitu chuan thlirna thuhmun leh tum thuhmun, thubuai chinfel leh pawl khawihtu nihna hailan chu an tum a ni' a ti (Bradford 2).

Hnu chhui thawnthu ziarang kan hriat thiam theihna atan hnu chhui thawnthu hmasa bera zir miten an chhal Poe-a thawnthu *The Murders in the Rue Morgue* hi han la tawi ila: He thawnthu sawitu (narrator) leh Durpin-a chu Paris-a in pakhatah an inkulh a. Tuk khat chu chanhinbu-ah Madamae L'Espanaye leh a fanu chu Paris-a Rue Morgue kawthlera an chennaah thah an nih thu a lo chhuak a. Nu zawk chu an chenna in hnung lamah a ruang chhar niin a ruh

hmun tam takah a tliah bakah, a hrawk chu thuk taka zai niin, a tak-sa khawih chet zawngin a lu chu a tla thei hial a. A fanu chu reh hlum ni ngeia langin a letling zawnga awmin mei khu chhuahna *chimney*-ah hmuh a ni baw. Tual thahna chu in chhawng lina a thleng niin in chu chhung lamah a inkalh tlat baw si a. Chhuatah chuan hmul ziahna chemte hriam, thisen kai chhar a ni baw a. Tin, chhuatah vek chuan sam buang lampang, thisen kai deuh te leh rangk-achak tangka dahna ip hnih hmuh a ni baw a. Tual thahna thlen lai vel chuan mi thenkhatin mi pahnih aw, pakhat zawk chu mipa aw ni maiin an hria a, mahse an Chiang lo thung a. A tirah chuan rinhlelh thilah bank hnathawk leh tangka ip dahtu ni baw Adolphe Le Bon chu an man a, mahse tualthattu a nihna rinhlelh tur an hmu lo.

Durpin-a leh a thian (narrator) chuan tual thahna chu an thiam ang anga chhuiin paw khawihna a thlen laia aw an hriat nia sawi chu a chian loh em avangin mihring aw hriat tak taka an nei lo-ah an ngai a. Tangka bo loh dan atangin rinhlelh thila man Le Bon leh inrawkna lam pang chu an dah tha a. Fanu zawk ruang, mei khu chhuahnaa hnuk chho tur chuan mi pangngai tha chuan theih chi niin an hre lo a. Thil thleng hrang hrang an chuktuahin Durpin-a chuan tual thahna chu mihring tih ni loin zawng chikhat (orang-utan) tih niin a hre ta zawk a. Tichuan, chanchinbuah chutiang ram-sa tibo an awm leh awm loh chu a chhuah ta a. Rei lo te-ah lawng mi pakhat chuan a rawn ngaihven ta a. Heta tang hian paw khawihna thlen dan chu an hre chho thei ta a ni.

Hnu chhui thawnthu hmasa thenkhat :

Hnu chhui thawnthu ziah lama hma hruaitu ni-a mi tam ta-kin an ngaih chu Edgar Allan Poe (1809 – 1849) niin ani hi crime fiction lama bulntu (father) anga sawi tlanglawn ber a ni a; ani hian *The Murders in the Rue Morgue* (1841) a ti chhuak a, he thawnthuah hian hnu chhuitu C. Augustine Durpin a din a, Durpin-a hi Poe-a paw khawihna thawnthu ziah dang pahnih *The Mystery of Marie Roglet* (1842) leh *The Purloined Letter* (1844)-ah te hnu chhuituah a tang zawm a. Poe-a mihring din Durpin-a ang hi a hnua

hnu chhui thawnthu ziaktu dangten hnu chhuitu (detective) an ziah dan kawnga sulsutu a ni tel baw; chung hnu chhuitu dangte zingah chuan Arthur Conan Doyle (1859-1930) a din Sherlock Holmes te, Agatha Christie-i (1890-1976) din Hercule Poirot te an tel.

Hnu chhui thawnthu ziaktu zinga sawi hmaih hauh loh tur chu Wilkie Collins (1824-1889) a ni a, ani hian *The Woman in White* (1859) leh *The Moonstone* (1868) a tichhuak a. *The Moonstone* phei hi chu modern English detective novel hmasa anga chhal a ni.

Kum 1929-a khawvela sum leh paia tlak chhiatna lo thleng thut (The Great Depression of 1929) khan mi tam tak chu an hna an chan bakah sum tam tak bank lama an puk bawk avangin bank lamin an leiba aiah an in leh lo, an neih thil hlute a chhuhsak hlawm a. Heng vang hian mi tam tak chuan Bank lam an dem a, an haw baw. Khawvel sum leh paia a tlakchhiat lai hian pawl thenkhat chuan ruahmanna mumal tak siamin Bank an rawk thin a. Chunga inhnawmawih zingah chuan Al Capone te, Bonnie and Clyde te, John Dillinger etc. Mi thenkhatin bank an rawk thu chu a hun laia chanchinbute chaw tui ber pakhat a ni a. Chu chuan Bank rawktute pawh a vawrh lar hle a. Mi tam takin Bank chu an huat tlat avangin a rawktute pawh an ngaisang viau baw a. Heng hunlai hian dan loa sumdawna – zu zawrh, eng lo tawlh ruk, nawhchizawrh leh pawisa inthapna te, police leh thuneitute ei rukna lam te pawh hnu chhui thawnthu lamah hian a langsar hle.

Hnu chhui thawnthu zirtu hmasate :

America mi, thubuai lampang chanchin ziaktu S.S. Van Dine chuan kum 1928-a tih chhuah *The American Magazine*-ah chuan “Twenty Rules for Writing Detective Stories” tih a ti chhuak a. Van Dine hian detective novel a ziah tan hma hian kum hnih chung chu a khumah hnu chhuina lam lehkhahu sang hnih chuang chhiarin hun a hmang a, chumi hnuah hnu chhuina thawnthu ruangam chu thli fimin hnu chhui thawnthu a zia tan ta niin an sawi (Van Dine).

Van Dine-a hnu chhui thawnthu dan zawm tur a sawi zinga t henkhat han tarlang ila: Thawnthu chhiartu chuan thil inthup chhui

chhuah kawngah thawnthu ziaktu nen dinhmun inang an luah a. Hnu chhuina atana tangkai thei thil te fiah felfai taka chhawpchhuah tur a ni. Hna pui ber chu paw khawihthu chu rorelna dik hmachhawntura thawn a nih avangin hmangaihna leh inngaihzaawna lam thilin thawnthu a tibuai tur a ni lo. Hnu chhuitu hna chu paw khawihthu-in thil chhuina atana tangkai thei hnuhma a hnutchhiahte khawn khawm a, chung hmanga paw khawihthu hnen min thlen chu a ni. *Tualthahna aia paw khawihna ngaihnawm zawk a awm kher lo ang.* Tual thah a nih dan leh chhui chhuah a nih chhoh dan chu fing tak leh chhut chian dawl tak ni se; belh chian dawl lo, suangtuahnaa thu zam kual vel mai mai, science thiamna atanga belhchian dawl lo ang leh thu puarpawlang ang chi hmanga ngaihdan zam kual mai mai ni lo se. Mit dawi vaih, puithuna leh thlarau lam biakna kaihnawih thurawn te chu lak leh hman loh ni se. Paw khawihthu chu a thawnthua mi langsar tak a ni tur a ni a, chhiartuten paw khawihthu a ni tih an hriat hmain an hmelhriat tha tawh tur a ni. Chhiahlawh chu misual, paw khawihna bultumtuah hman loh tur a ni a, mi dinhmun sang tak emaw, miin an rinhlelh zung zung loh tur hman zawk tur a ni. Tin, hnu chhui thawnthu ziaktuten an lo hman rim tawh lutuk thil a awm ve baw a, chung zinga thenkhat tih ve tawh loh chi a tihte chu, paw khawihthu chu tunge a nih tih a mei zial zuk bung at anga han chhui zui te, kut zung thla siam chawp te, *mi dangte bum nan leh rinhlelh pumpelh nana mihring lem siam chawp te*, misual chu ui pawhin a hriat bel viau a ni tih lantir nana ui bauh ve hauh lo te, pindan, chhung lama inkalh tlat, Police-in an han hawna a chhunga tual thahna lo awm te a tel.

Catholic puithiam Ronald Knox chuan hnu chhui thawnthu ziaktu tana zawm tur thu pek sawm “10 Commandments of Detective Fiction” a duang ve baw a. A sawi thenkhat zingah Van Dine-a thil sawi nena inzul eng emaw zat a awm a. Paw khawihthu chu thawnthu tir lamah tarlan a ni tur a ni a, nimahsela a chhiartuin a rinhlelh hauh loh tur mihring a ni tur a ni. Hnu chhuitu chu paw khawihthu a ni tur a ni lo. Hnu chhuitu thianpa (thil sawi chhawngtu bera an hman thin) chuan a ngaihtuahna leh rin dan te a

sawi phawng phawng mai tur a ni a, mahse a finna leh ngaihtuahnte chu mi nawlpui aia hniam mah ni se tih te a ni.

Mizo Ziah Hnu Chhui Thawnthute :

Mizo zingah pawl khawih hnu chhui thawnthu ziaktu kan nei nual a. Lalzuithanga thawnthu *Thlahrang* kha hnu chhui thawnthu huanga dah theih a ni a. Hnu chhui thawnthu ziaktu langsar zingah *Sailo Khawma* ziaktu TN Vanlaltana te, *Adventure of Dindin* ziaktu Lianhluna Renthlei (Sena) te, *Chemte Thla* thawnthu chhawng ziaktu C. Laizawna te bakah mi tam takin hnu chhui thawnthu huanga an dah ve thin *Detective Denga* ziaktu Thuumtea Khawlhing te an tel a. Detective Denga chu misualpain chemte-a a vih pawha nuam ti em em, ‘amah an vihma chemte phawi a, a siam ni leh thla te chhiar mual mual’ (Khawlhing 15) thei a nih avangin hnu chhui thawnthu dang ang a ni lo va, he thuziakah hi chuan kan sawi zui lo ang.

Hnu Chhui Thawnthu-a Khawchhak Misual :

Mizo hnu chhui thawnthua pawl khawihnaa inhnamhnawih langsar tak, thawnthu ziaktu tam takin an thawnthu-a misualpa atana an hman chu Burma mi an ni. Kum 2003 khan Vincy Hotel, Chanmari-a hmeichhe naupang pakhat pawngsual chuan nghawng a nei lian hle a. Burma mi, Mizoram-a awm te chu Mizoram chhuahsan tura tih an ni. Sena thawnthuah hian khawchhak chhuak Manghupa chu pawl khawihthu ber a ni a. T.N. Vanlaltana thawnthu lamah Rualkianlova leh mi dang dang, khawchhak mi, pawl khawihnaa inhnam hnawih kan hmu a.

Sena chuan *The Adventure of Dindin (Mizo Detective) Hmel Inthup* thuhmahruaiah chuan “Burma mi, dan lova Mizorama rawn awm a, awm tha hle hle lova suahsual rawngbawltu te hi kei chuan dim an ngaihna ka hre lova” (4) a ti a. TN Vanlaltana ziahah Selbuanga chuan “hetiang huna rawih tur Aizawlah mikhual sum duh tak tak khawchhak lam atanga lo tla thla kan tam lutuk tawh” tiin pawl khawihna a chhui dawnna chu a thianpa Sailo Khawma a hrilh a. Tin, “Hmeichhe Namai Lo” thawnthuah Lalbiaknikimi chuan a tleirawl laia amah pawngsualtu Mathanga chu thatin a sazu a tan

bunsak a. He tualthahna thleng mipuiin an han hmuh chuan an zing mi thenkhat chuan, “Burma mi bawk an ni leh ang chu... Khawchhakho hi um chhuah vek tur an ni...!” an tih te kan hmu bawk. Heta pawl lo khawih hmasatu Mathanga hi a tobul chhui tur mumal awm lo, amah chhawrtuten an sawi danin a tirah chuan Mizo tawng pawh pai deuh a ni. C. Laizawna *Chemte Thla* thawnthu tawpna *A Hlui Thei Lo* tihah chuan Pu Chhunga leh Pu Ruaia te motor chuang chu Burma atanga lo chhuk kan hnampuite chungchangah an inhnialfiam a. Chuta Pu Ruaia thu keuthluk dan chu heti hian khawikhawm ila ‘Heng hote hian thil tha lo an rawn la lut a, an sual a ni... Inti Mizo takin Mizoram an lo kal a, “Kan ram” an ti a, an chho leh a, “An ram” tho a ni leh a... damdawi chhia te, pawisa chhia te, rilru chhia te rawn dahtu chu Burma lam atanga lo kalte an ni duh’ a ti a (81-83). Hnu chhui thawnthu huanga dah ve theih tho Lalzuithanga *Thlahrang*-ah khan Khawchhak lam atanga rawn chhuk Kawla kha pawl khawihnaa mawhphurtu ber a ni bawk a nih kha.

Hnu Chhui Dan :

Sailo Khawma thawnthu hi a thawnthu hming atang rengin a cho phurtu a hriat a; mitthlaah hian Sherlock Holmes a lang zel a ni. Sherlock Holmes-a hnu chhuina hmanraw pawimawh tak pakhat chu a enlenna a ni a. *Sailo Khawma* hnu chhuina hmanraw pawimawh tak pawh a enlenna tho a ni.

Chemte Thla series-a Ruata hnu chhuina atana hmanraw pawimawh tak pakhat chu a chemte leh a sana a ni a. A sana chuan ri a man thei a, thawm lo chhuahna lam a hrilh hre thei a. Kawngpui zawh tur an hriat loh lai pawhin a sana chuan kawng dik a kawhbmuh thei a. Thanzualin misual kut atanga thil a ruksak, a dah thatna atanga a lak let leh rual chiah te pawhin sana chu a chik thei a. A chemte pawh amah atanga englo a tih chhuah hmangin talaa kalh kawngkhar te pawh duh duhin a hawng mai thei a ni. A hmanraw neih hian eng chin nge a tih theih tih a sawi lang lo na a, duh duh tih theihna rawng a kai hle.

Sherlock Holmes thawnthuah chuan thil thlen dan leh thawnthu sawitu chu Holmes-a thianpa Dr. Watson-a a ni a; medical doctor a ni. *Sailo Khawma* thawnthuah chuan Selbuanga chu thil sawi chhawngtu ber, chanchin kan hriatna hnar a ni a, damdawi lama hriatna nei (Pharmacist) a ni. Thu chah ngam, tharum hman a t ul hun pawha rin tlak ve tak a ni. *Adventure of Dindin* thawnthuah hnu chhuitu Dindina thianpa Vala chu thu sawi chhawngtu ber a ni bawk a. Misual ni-a an hriat Hminglian an thian duna a sual tum pawhin Vala hi chuan a thianpa Dindina a tlanchhiatsan mai a, misual Manghupan dawi thil hmachhuana Nanu-i bumin a sual mek a ni tih a hmuh reng lai pawha en liam mai thei, mi rintlak loh ve tak a ni. *Adventure of Dindin* thawnthu hi thawnthu dangte aia a danglamna chu bu khat tawp hi thil pakhat buaipuina a ni zel a. A thawnthu kalphung leh ziah dan tam takah a tleirawl kutchhuak deuh hlek bawk.

Thawnthua changtute hian a thawnthu ziaktute hriatna an ring a; thawnthu ziaktu khawvela zau pauh leh thawnthua changtute khawvel a zau ve thin. TN Vanlaltana thawnthu *Sailo Khawma* khawvel hi a zau a, a ziaktu lehkhah chhiar zau chu a thawnthu khawvelah hian a hriat hle a ni. *Sailo Khawma* hi pianphungah leh miziaah pa zah kai pha a ni a. Police lam pawhin an zahin an biakrawn ber a ni a, an inzawmna a tha hle a. *Sailo Khawma* hian pawikhawihna thlengte chhui turin hriatna leh finna neih ngai ang chu a nei a. A bikin Mizoram hual veltu hnam dangte nunphung, lehkhahziak leh puithuna te, sumdawnna kal vel dante chu a thawnthu-ah tangkai takin a hmang a. Pawikhawihna leh chhui chian ngai ang chu a thluak fim hmangin a chhui chhuak thin. A thawnthuah hian ruihhlo leh a kaihhnawih a lang nasa hle bawk. Tin, a thil chhui chhuaha mawhphurtu tam tak chu hremna pe loin a chhuah zalen a. A thawnthua harsatna thlentute chungah chuan ha aiah ha ti mai loin an insiam that beiseina a nei sang hle. Hei hi *Sherlock Holmes* thawnthu ziarang a zuina a ni pah bawk. A thawnthu-a changtute harsatna tawh tam tak hian a ziaktu nuna harsatna tawh hlimthla a hmuh theih bawk.

Police Rin Tawk Lohna :

Hnu chhui thawnthu-a kan hmuh langsar tak pakhat chu police-te aia fing leh thil chhui chak zawk tu emaw a ni; chu mi chuan police lamin an chhui chhuah mai theih loh thil te chhui chhuakin, police te tlan khalh thei khawpin finna leh taimakna kawngah police te a khum thin. Hnu chhui thawnthuah hian sawrkar mi rawih police te thil chhui dan duh khawp lohna leh rin tawk lohna tawng-kauchheh tam tak kan hmu thin.

Tlipna :

Khawvel a changkan ang zelin hnu chhui thawnthu pawh a changkangin tunhma lama hriat ngai loh pawikhawihna atana tangkai thei tak tak hmanraw thar a awm zel a, chutiingin a chhuitu lam pawh hmanraw changkang ber bera thuam thar an ni zel bawh. Hnu chhui thawnthu hi mi tam takin sawrkar hnu chhui thiamte duh khawp lohna tarlanna atana an hmang a. Hnu chhui thawnthu hi Mizo zingah pawh chhiar tur a awm chho zelin a rinawm.

Kum 2007 October ni 1-a Mizoram People's Forum chairman nihna chelh lai mek leh Khatla Presbyterian Kohhran bialtu Pastor ni mek Rev. Chanchinmawia thih dan leh chhui zui a nih dan te, kum 2002 a Aizawl Venghlui-a chhungkaw pakhat ina misual hmai tuam lutin Vanlalhruaia (Vass-a) vit hlumtu chhui chhuah a nih loh danah te, kum 2000 January ni 17-ah tlaiah Lawngtlai-a State Bank of India chu rawk niin cheng nuai 500 chuang ruk chhuah leh pawisa hmuh let leh mumal awm lo te. Kum 2015-a Forest RO Office, Kolasib atanga cheng nuai tam tak man saphu kawr ruk bo a nih dan leh a inhnamhnawihte hming nen lam an hriat vek laia finfiahna mumal an hmuh zawh loh vanga he case tih tawp a nih tak dan te; kum 2022 April thlaa Lushai Hills Residency Hotel, Aizawla Lunglei nula Zualbawihni boral dan te; Mizoram, state dang leh ram dang nena inkal pawh theihna khan tlemte chauh a awm laia lirthei bo tawh awm reng mai te; lirthei leh mobile phone bo tam tak, police lamin an chhui zui mumal sawi tur awm lo awm fo te; rukru, khaw CCTV-in emaw a lak fuh, mahse police lamin an chhui chhuah

mai loh vanga social media lama mipui tanpuina dil te bakah chhan dang tam tak vangin hnu chhui thawnthu hi Zoram khawvelah a la chhuah belh zelin a rinawm.

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Satire in Triaui Tracx Songs

Lalremruati Ngente*

R. Lalchhanhimi**

Kamkeuna : Hla phuahtuten an hlaa an ngaihtuahna chhungril an tar lanna ṭawngkam a inang lo fo a, ṭhenkhatin ṭawngkam ngaih-nobei leh nêṃ taka an rilrua awm an sawichhuah laiin, ṭhenkhat chuan lungawi lo thinrim au rawl ni a ngaih mai theih turin an ngaihtuahnaa thu awm, hla hmangin an rawn au chhuahpui a, fuihna leh beiseina rimawi karah, beidawng aw rawl ngaihthlak tur a awm ve bawk. Chung hla hrang hrang karah chuan fiamthu, inphuahelna, indeusawhna lam rawngkai te pawh a lo lan chang a awm ve thin bawk. Chung hla thu hrang hrang hmang chuan, hla phuahtu chuan puan chhuah duh a nei a, sawi chhuah tum a nei a, a ṭawngkam bungaw hman leh a hla thu chheh dan chu a hla cheimawitu anih rualin, a hla thu mawi tak phena a thuchah chuan hla phuahtu rilru a tar lang a, hlain a tum ram a thlen theih nana a ngaithlatu thinlung dektu pawh a nih zawk chang a awm fo.

1. *Satire* chu eng nge? : Lalnunpuia Renthlei chuan :

Satire chu mihring nunphunga sualna te, mawlina te, tihsual palh te, tlakchhamna leh tlakbalna lai te kawngghmang aw-

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mze nei taka va deusawhna hi a ni. *Satire* hian thil nihphung va sawi bawrhban emaw fiamthu thawh nana va hmana a chhiartute chawh hlim emaw ringawt kha a tum ber lo va. A tumram tak zawk chu chutiang kalhmanga siam that hna va thawh emaw va thawhtir emaw kha a tum zawk thin. (Poetry; The Basics, 97, 98)

tiin a sawi fiah a. *Literature* Lamtluang buah hetiang hian kan hmu thung :

Laltluangliana Khiangte chuan. “Demkai hnualsuatna tawngkam, sual leh atna te, mawlna leh hlemhletna thil hmusit leh demna tawngkam a ni” a ti a. “Eng thil emaw athlak tak, anih lantirna tura hmusitna emaw hnehsawhna emaw, deusawh leh hmusit taka hnawlna emaw nuihzatburna hmanna tawngkauchheh” *Abrams*-a chuan a ti ve thung. (*Qtd in Literature* Lamtluang, 65)

Tichuan, *Satire* chu hla phuahtu emaw thu ziaktu emaw in mimal emaw, pawl emaw, ram leh khawtlang nun thlengin tha lo leh sual ni a a hriat lai a demna leh a deusawhna hi a ni, ti ila a fiah mai awm e.

2. *Triau Tracx* hla leh *Satire* : Thalaite lawm hlawh zawng tak hla leh rimawi hmanga zoram pum deng chhuaktu *Triau Tracx* hla thu chheh a langsar tak pakhat chu ‘*satire*’ hi a ni. An rimawi rem leh an hla thlûk nena inmil taka mimal, pawl, kohhran, ram leh khawtlang nuna a chhe lai demna, tawngkam nuihzathlak lam rawng kai lek lek, tawngkam inlalawn nalh leh ngaihtuah tithui tak si a an hlaa *satire* lo lang te hi *Triau Tracx* ti *Triau Tracx* tu a ni a tih theih hial awm e. *Triau Tracx* hla te hian *satire* chi hrang hrang a rawn hawl kim hle a, chung te chu a mal te tein han thlir ila :-

2.1. *Personal Satire*: Hla hmasa lama Chhim leh Hmar indo lo chhuahna chhan, Vûttaia ho ten Lalpuithanga an phuah elna leh, Deriallova leh Awithangpa te intukna hla kalhman ang ni chiah si

lo, *Personal Satire* mawi tak tak *Triaui Tracx* hlaah hian kan hmu a, Lungtat Par tih hlaah,

Run lui a lehluan hma loh,
 Leh kan lungtat a par hma loh;
 Chuan i tan ka rinawm ang i ti,
 In lungtat a par a mi? (Mama Pachuau Youtube Channel) (8-11)

Run lui a leh luan hma loh
 Leh kan lungtat a par hma loh;
 Chuan ka ngaidam thei lo che,
 Kan lungtat a par ve lo. (... , 18-21)

tiin he hla phuahtu Ramenga hian a ngaihawng rinawm lohzia leh, a chung a thil tih vanga a ngaihdam theih loh thu tar lan nan Mizo tawngkauchheh mawi tak, pi leh pu ten thil thleng thei lo tur sawi nana an lo hman thin, “Lungtat a par hunah” tih chu hla thua rawn her danglamin a rawn hmang a. hetiang deuh bawh hian 1960 tih hlaah,

Zan ngana atang chuan a rawn bei sei thei raps,
 A thu rawn bei un thei raps:
 A hma thei *over*, a zia lo raps,
 A *style* a thing tawp, a dam rei dawn lo,
 Zak thei lo *over*, a dam rei dawn lo:
 Sawisel a hrat tawp a dam rei dawn lo,
 Hmanlai mitin a thlir a dam rei dawn lo.
 (Mama Pachuau *You Tube Channel*) (4-10)

Dan a rawn zam, min rawn zilh,
 A bei sei *over* ka chhiar zo peih lo:
 Hmasawn a tum lo, a dam rei dawn lo,
 Hma lam pan a tum lo, a dam rei dawn lo :
 Thil awmzia a man lo, a dam rei dawn lo,

A hnungtawlh zawngin a kal, a dam rei dawn lo. (... , 21-26)
tiin mimal inphuah elna (*Personal Satire*) kan hmu leh a.

Tu nge anih ka hre lo,
66 kum a mi a ang tawp:
Khawi lam mi nge anih,
Ka hre lo, ka hre lo;
Mahse, ka rin dan chuan,
1960 vel a mi anih ka ring. (... ,11-16)

a han ti te hian, a phuah chhan thing a tihzia, tunlai lo a tihzia leh
a ngaihsan lem lohzia tar lan nana *Personal Satire* a hman tangkai
thiamzia a tar lang a ni.

2.2. *Political Satire*: H. Laldinmawia chuan *Political Satire* hi, "...*politics* chungchanga *party* leh *party* emaw inbeihna leh inphuah elna hi a ni." (*Literature Lamtluang*, 66) tiin a sawi a. Lalnunpuia Renthlei chuan :

Politics chungch[^]ng thil phuah elna hi *political satire* chu a ni
deuh mai a. Tun hma deuhva Mizorama kan uar deuh, *party*
a ngial a ngana va beihna ang chi kha hei hian a k[^]wk ber lo
va. *Politics* behchhana hmanga fiamthu z[^]ngkhai tak phuah
chhuah lam hi a k[^]wk zawk mahin a lang...kawng lehlamah
chuan *politics* hi thil tha lo leh tenawm pui pui awm khawm-
na bawm a nihna chen a awm leh a. Mi dangte rah behna
leh mite chan[^]i tihchingpensak a hluar a, kan thinlung lam
(*moral*) tichhetu lian tak a nih ch[^]ng a tam hle a. Chumi
siam tha tur thuhlael hi a tangkai hle a, hman tangkai chuan
kawng ro a su thui thei viau thin. (*Poetry: The Basics*, 98)

a ti bawk. *Triaui Tracx* hla, "Hnawl i ni" tihah hian *Political Satire*
mawi leh awmze nei tak kan hmu a.

Khat, hnih, thum,
 Dawt dang sawi leh a tum;
 Ka hre vek, ka hre vek,
 Min bumna ngaiah min tluk nawntir a tum,
 Ka hmu lawk vek, ka hre vek,
 Min tlawn, Min thlễm:
 Min tham, min vau,
 Min tiam, a ngai bawk;
 Mahse, kei chu ka danglam tawh.

Khawngaih min dil,
 A ̣hing̣thi, Awle mittui nen;
 Mahse, kei chu ka danglam tawh dawn lo,
 Hmangaihna hmel tibaltu,
 Rinawmna timualphotu i ni;
 Ka paw i sawi,
 Kan paw i sawi;
 Chunglam paw i sawi,
 I sawi, paw lo a awm lo.

(Mama Pachuau *You Tube Channel*) (1-17)

tiin dawt hmanga mipui bum a, rinawmna hnualsuat a, Pathian leh
 mipui paw sawitute dễusawhna a lo lang a.

Ka ten,
 Kan ten;
 I awm dan hi kan ten,
 Sawtah, sawtah;
 Sawtah va tenawm rawh,
 I hmel,
 I zia;
 I engkim hi kan ten (...27-33)

han tih te hian *Politics* hmang suala, mahni ̣tanghma hai nan leh

mahni inhai vur nana hmangtute deusawhna a nihna a tar lang chi-ang hle. “Hnih leh li” hlaah hian khawtlang nun leh thil hrang hrang karah,

MNF e, ek e bal e,

Lalthanhawl e, hawl lo e;

Sawi sawi a ngai lo, lam la tawh.

(Mama Pachuau *You Tube Channel*) (33-35)

Thu bik awm lo kan kal khawm,

Minister lehkha a pawimawh lo;

I neih pawn phawrh kher a ngai lo,

Hmelhriat neih that a pawimawh lo. (... , 39-42)

tiin he hlaa zalenna khawvel an dinah hian *politics* a pawimawh lohzia leh thuneihna fawng chelhtute thiltihtheihna a pawimawh loh thu tar lan pahin, *Political party*, ram hruaitu leh *politics* khawvela thamna, induhsakna thianghlim lo thlengin *Political Satire* hmangin a rawn zep leh bawh.

2.3. *Religious Satire*: Lalnunpuia Renthlei chuan, “Sakhua leh a kai-hhnawih thil reng reng tihelna lampang hi *religious satire* an ti a” (*Poetry; The Basics*, 99) tiin a sawi a. Mizo hlaa *Religious Satire* hmasa leh tun thlenga hriat hlawh ber pawl chu Mizorama Kristianna a lo luh tirh a, Kristiana inpe thar te la inpe ve duh lo ten an phuah elna hla kha a ni awm e. *Triaui Tracx* hlaa heti lam hawi kan hmuh erawh a rawn dang leh ta daih thung.” Hnih leh Li” hlaah,

UPC e, c lo e, *Presbyterian* e, rian lo e,

Sawi sawi a ngai lo, lam la a tawh.

(Mama Pachuau *You Tube Channel*) (36-37)

tih kan hmu a. He hla tlar hnih lek hian a sawi thui hle. Kristian, Sakhaw pakhat vuan inti chung si a, pawl/kohhran (*denomination*) hrang hranga inthen darhna leh inenhranna duh lohna leh demna rawng a kai thei a. Pawla inthenhranna chuan, mihring

mihrinna(*humanity*) leh mihring zalenna, mimal duhthlan theih-na a rahbehna thlengin a hawi thei awm e. Chu inthliarhranna chu hnawlin, he hla hian *Religious Satire* hmangin zalenna hla a rawn au chhuahpui a ni.

2.4. *Social Satire*: H. Laldinmawia chuan, “Khawtlang inrelbawl dan chungchang emaw khawtlang huapa mi nungchang emaw sawiselna hla hi ‘*Social Satire*’ chu a ni” (*Literature Lamtluang*, 67) a ti a. ‘*Blah! Blah!*’ (Kan Over Lo)’ tih hlaah chuan,

Ka lenrual, lungduh ni lem lo ten,
I over e min ti;
I over e min ti,
In over e min ti;
Blah! Blah! Blah! Blah!,
In over fe,
Blah! Blah! Blah! Blah!,
In over fe. (Mama Pachuau *You Tube Channel*) (4-11)

tia midang nun teh a, sawisel peih tak tak te dêusawhna a lo lang a.

Min thlir, min chhiar, min zir reng e,
Min rel, min sel, min do reng e;
Eng vang nge ni ang le? (... ,16-18)

han tih te hian mahni inhmu lêk lo va, midang nuna sawisel tur zawng a, midang do reng mai te nun ropui lohzia a rawn tar lang Chiang hle.

Tlangkawmna : Hla thua fiamthu hlimawm tak kara awmze neia sawiselna leh deusawhna (*Satiric Poetry/Song*) hian mimal, ram leh hnam inrelbawl, sakhua leh khawtlang nun thlengin inenletna tur dardhlalang a chhawpchuah mai bakah, a tha lo laite siamthatna kawng a kawhmuh fo a. Hla hmanga a hunlai nun pho langtu anih avangin thu leh hla hausakna kawngah a thawh hlawk hle bawk. Thangtharte hla phuah dan kalhmang, amaha ze hran rawn nei, *Sat-*

ire hmanga ram leh khawtlang siamthatna lama thahnemngaihna awmze neia au chhuahpuitu *Triau Tracx* hlate hi, kum tam a liam hnu thlengin Mizo hla leh khawtlang nun zir chian nana hmanraw pawimawh a la ni zel ang tih a rinawm.

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Zirna In leh Corporal Punishment

Moses Lalvenhima*

Hmana ta tawh tun thlengin Mizoram chhunga zirna inah *corporal punishment* naupangin an tawh chungchang hriattur a tam hle mai. He buaina kan tawh fo hian Mizorama *school-ten trained teacher* kan mamawhzia te, *trained teacher* mai nilo naupang dikna chanvo hria zirtirtu kan mamawhzia a tilang Chiang Hle a ni.

‘Zirna in’ kan tih hian *Elementary section* atanga *College/University* te a huam a. ‘*Corporal Punishment*’ kan tih hi *Right to Education Act, 2009*-in a hrilhfhah dan chuan heng physical punishment, mental harassment leh discrimination-te hi a huam a, Mizo tawng chuan taksa tina zawnga inhremna te, rilru natna inthlensak leh inthliarhranna te a huam tihna a ni.

Zirtirtu chuan zirlai naupang chu hmasawn tura a duh avangin a zilhhau thin. Amaherawhchu, khawvel thang zelah mihring rilru leh taksa tum reng vang nilova hliam palh theihna tamtak a awm avangin zirtirtu chuan naupang a zilh hauna kawngah a mawhpurna te, a tihtur leh tihlohtur a hriatchian a ngai a

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ni. Corporal punishment chungchangah pawh zirtirtuin a tih tur leh a tih loh turte, dan mit atanga thlirin engtin nge corporal punishment chungchangah thutlukna tha ber kan siam theih ang tihte kan ngaihtuah a ngai a ni.

Corporal Punishment-in a huamte sawi zauna:

Corporal Punishment kan tih hian pakhatnaah chuan naupang taksa tina thei zawnga chetna a huam a, pahnihnaah chuan naupang rilru tina thei zawnga chetna a huam a, pathumnaah chuan naupang thliar hranna avanga tawrhirtina a huam tel bawh a ni.

Physical corporal punishment

Physical corporal punishment chuan kut leh ke emaw hman-raw hmanga kutthlak emaw naupang taksa vuak/ben/hnek/sih/piai leh seh etc a huam a. Sama phih/keh te, kawngghren emaw hmawlh emaw pheikhawh etc a naupang vuak leh tihnat te ahuam vek a ni.

Physical corporal punishment hian naupang hrehawm tak rei tak dintir te, rei tak ban phartir te, rei tak bengpawhtir te leh thingthit tirtle leh taksa tina thei zawnga naupang laka chetdan engpawh ahuam a ni.

Mental Corporal punishment

Mental corporal punishment hian naupang rilru tina thei leh ti hrehawm thei naupang laka hleilenna engpawh a huam a. Naupang a classmate te hma a zak taka siam te, naupang a hminga ko lova nawmnah taka hming danga koh te, naupang zirnaa a hnufual deuh avanga tawngpawng hauh chiam te, naupang a classmate leh midang nena khaikhina a rilru natna thlen thei zawnga tawngkam chhakchhuah te mental corporal punishment hian a huam bawh a ni.

Discriminatory corporal punishment

Discriminatory corporal punishment hian gender emaw, sakhuana emaw, social status etc avanga naupang thliarhranna engpawh a huam a ni. RTE Act, 2009-in naupangte free and compulsory

education dikna chanvo a pekin a ken tel mid-day meal leh lehkhabu leh uniform an dawntur pek duhoh te discriminatory corporal punishment hian a huam a, tin, a hnam leh chi anga thliar hrana tihtur hran pek te pawh a huam tel bawh a ni. Heng kan sawite bakah hian discriminatory corporal punishment-in a huamtel tamtak ala awm thei ang.

Dam mit atangin Corporal Punishment:

India rama naupang humhalhna dan hrang hrangte hian naupangte hi an kum a zir te leh an social status a zirin dikna chanvo hrang hrang a pe a, chung chu kan sawi vek seng lo ang. Dan mitah naupang laka corporal punishment lek kawh hi eng tiang chiaha dan bawhchhiatna nge a nih tih heng a hnuai a kan tarlan atangte hian kan hre thei ang.

1) Right to Education Act, 2009, Section 17

RTE Act, 2009 section 17 chuan naupang taksa leh rilru tina thei zawnga hremna pek a khap a. Naupang taksa leh rilru tina thei zawnga naupang chung a hremna lek kawh an awm a nih chuan service rules hnuaiah dan angin disciplinary action lak tur a ni.

2) Juvenile Justice (Care and Protection of Children) Act, 2015

(Section 82) He danin naupang a tihte chu tu pawh kum 18 la tlinglo te an ni. He dan hian naupang enkawlina institution-a thawk emaw mawhpurna la emaw tu pawhin, naupang thununna atana corporal punishment a hmang a nih chuan, thiam loh chantir a nih hnua cheng singkhat thleng chawitir leh thlathum lungin tan bakah, pawisa chawitir emaw a pahnih hmang emawa hrem theih a ni. Hei bakah hian a service atanga chawhtir emaw, thawk chhunzawm thei tawh lo tura hrem theih a ni bawh. Tin, naupang enkawlina institution-ah corporal punishment chungchang report a awmin, chu institution-a thawk emaw mawhpurtu emaw chuan enquiry

tihna kawngah, committee emaw, board emaw, court emaw, state sorkar a thawhpui duhlo a nih chuan, chu institution-a mawhphurtu chu kumthum aia tlem lo tang tura hrem theih a ni a, chu mai bakah pawisa Nuai 1 thleng chawi tura hrem theih a ni baw.

3) India ram danpui hnuaiah, naupang laka tharum thawhna hi dikna chanvo inrahbehsakna niin, Article 21 Right to life a palzut a ni. Corporal punishment hian naupang zirna kawngah nghawng tha lo tak neiin dropout rate a tihsan phah baw a, he thil hian *right to education* palzut, *fundmental right* Indian Constitution Article 21-nain a pek a kalh baw a ni.

4) Juvenile Justice (Care and Protection of Children) Act, 2015

(Section 75) Juvenile Justice Act chuan naupang chung a hleilenna chungchangah hremna a siam a. Naupang chu organization-a thawk emaw organization enkawltu emaw tu pawhin taksa leh rilru natna thlen thei zawnga a tiduhdah emaw, a tawrhthir emaw a hlamchhia anih chuan kum 5 thlenga lungin tantir leh cheng Nuai 5 thlenga pawisa chawitir theih a ni. Naupangin hleilenna a tawhte avanga taksa piansualna emaw rilru lama harsatna a tawh a, a tihtur angte a tichhunzawm thei tawh lo emaw, a nunna derthawn-gah a awm emaw a kut leh ke a hmang chhunzawm thei tawhlo a nih chuan, pawikhawit hremna chu kum 10 thleng pawhsei theih a ni.

5) Article 19 of the UN Convention on the Rights of Child 1989 (UNCRC)

Article 19 of the UN Convention on the Rights of Child 1989 (UNCRC) chuan tharum tel tawh phawt thununna chu a pawmlo bur mai a. Naupangte chu an taksa leh rilru hleilenna leh tihduhdan-na avanga an nat theihna lak ata venhim tur a ni tih a sawi a. Sorkar chuan naupangte chu, tharum thawhna leh an nu leh pa emaw an-mahni enkawltu emaw tu pawh endawngna lak ata an him ngei a ni

tih a chian tur a ni a ti. He convention Article 28 (2) hian ram hrang hrangte chu an ram chhunga school discipline kenkawhna kawngah naupang dikna chanvo palzut lo turin a hriattir bawk.

6) The UN Committee of Rights of Childs 42nd Session Geneva (May-June 2006)

The UN Committee of Rights of Childs 42nd Session Geneva (May-June 2006) chuan general comment a tihchhuak a, chu chu 'The Right of the Child to Protection from Corporal Punishment and Cruel or Degrading Forms of Punishment' niin, heihian ram hrang hrangte chu naupang laka corporal punishment leh hleilenna hrang hrante titawp tura rang taka hma la turin a ti a, dan leh awareness te pawh a theih anga rammin hemi chungchanga an hmalakna turte duang turin a hriattir bawk a ni.

A chungka kan sawi takte bakah India danpui Article 15(3) leh 39(e)-ah te hian naupang venhimna lam kan hmu bawk a. Indian danpui Article 15(3) hian naupangte tana special provision siam phalna a pe a. Article 39(e) hian naupang kum lama naupang zawkte hmansual an nih theihna lak ata venhimna a pe a. Article 39(f) hian naupangte chu hrisel leh zalen taka an thanlen theihna tur leh anmahni tichhe thei thil hrang hrang lak ata venhimna a pe bawk a ni.

Dan hnuaia naupang enkawltu (Zirtirtu leh nu leh pa) te dikna Chanvo:

1) Indian Penal Code (Section 88)

IPC Section 88 chuan, "Nothing which is not intended to cause death, is an offence by reason of any harm which it may cause, or be intended by the doer to cause, or be known by the doer to be likely to cause, to any person for whose benefit it is done in good faith, and who has given a consent, whether express or implied, to suffer that harm, or to take the risk of that harm. Illustration A, a surgeon, knowing that a particular operation is likely to cause the

death of Z, who suffers under a painful complaint, but not intending to cause Z's death and intending in good faith, Z's benefit performs that operation on Z, with Z's consent. A has committed no offence. 'a ti a. A tawi thei ang bera khaikhawm dawn chuan, 'Acts not intended to cause death, done by consent in good faith for person's benefit', tihna a ni. Zirtirtu emaw nu leh pain emaw zirlai naupang chungah hremna an lek kawh chungchangah, 'zirtirtu emaw nu leh pain emaw naupang chungah thihna khawp hial thlentir tum lova, naupang thatna tur anga ngaia naupang laka hremna an lek kawh hi dan mitah thil sual a ni lo' tihna a ni.

2) Indian Penal Code (Section 89)

IPC Section 89 chuan, "Act done in good faith for benefit of child or insane person, by or by consent of guardian.—Nothing which is done in good faith for the benefit of a person under twelve years of age, or of unsound mind, by or by consent, either express or implied, of the guardian or other person having lawful charge of that person, is an offence by reason of any harm which it may cause, or be intended by the doer to cause or be known by the doer to be likely to cause to that person", a ti a. 'Guardian emaw guardian remtihpuinaa midangin naupang chungah naupang thihna hial thlentur khawp ni lova, naupang thatna tura ngaia hremna an lekkawh chuan, chu chu dan mitah thil sual a nilo' tihna a ni.

Naupang leh Guardian-te Diakna Khaikhinna:

India ramah dan hrang hrang corporal punishment khapna a awm a, chutih rualin Educational Institution-ah institution dan zawm lo naupangte lakah discipline kenkawh loh theihloh a nihna tamtak a awm bawk si a, hetiang case hi court-ah te pawh chai a lo ni nual tawh a ni.

Justice R.N. Dutt (Calcutta High Court) chuan corporal punishment chungchang thubuai ngahtuahin, zirlai naupangin lehkh-

bu a ruk avanga an Headmaster-in hmawlh a hlap chungchangah April ni 10 1964 khan hetiang hian thutlukna a lo siama (Ganesh Chandra Saha vs Jiw Raj Somani, 1964), the Headmaster had “committed no offence under section 323 of the Indian Penal code” in view of the provisions of section 88 of the Code, “which finds support in these authorities”, ti in.

1964 hian Culcutta High Court hian Headmaster hi thiam chantir mahsela, tunah chuan Juvenile Justice Act 2015 a awm tawh avangin, 2022-ah he thubuui hi ngaihtuah leh ni ta sela, Headmaster hian thiam a chan a rinawm tawh loh a ni. Juvenile Justice Act, 2015 Section 2(9)-ah chuan, “best interest of child” tih awmzia chu naupang tana thutlukna eng pawh siamsak dawna a basic rights leh needs bakah a identity, social well being leh taksa, emotional leh intellectual development te palzut lo leh tichhe lova thutlukna siam a ni. Corporal Punishment kan tih hian heng kan sawi tak naupang basic rights leh needs, social well being leh physical, emotional leh intellectual development te hi a pui lemlo a ni.

Naupang enkawltu Nu leh Pa leh Zirtirtute hian dan hruhlah dan ang taka naupang dikna chanvo palzut lova naupang laka thununna kan lek kawh thiam a tul takzet tawh a ni. Naupang rilru leh taksa hliam lo zawnga thununna kalpui dan kan ngaihtuah, ‘best interest of child’ awmzia hria a, chumi ngahtuah reng chungna naupang kan enkawl a ngai a ni.

Corporal Punishment chungchanga Zirtirtu Mawhphurhna:

1) *Children rights are Human Rights*

Zirtirtuin naupangte dikna chanvo hi mihring dikna chanvo a ni tih a hriat a pawimawh hle. Naupangte hi kan mawhphurna pakhatat chauh ngailova, mihring an nih anga kan zah a, mihring an nih anga enkawl na kan pek a pawimawh hle a ni. Naupangte dikna chanvo hi mihring dikna chanvo a ni tih hrethiamtu zirtirtu ch-

uan naupang a enkawl na kawngah naupangte dikna chanvo zahsak chungin a enkawl thin a, chu chuan naupang leh zirtirtu inkarah mutual respect siamin rah tha zawk a chhuah thin a ni.

2) Say NO to corporal Punishment

Corporal punishment hmanga naupang thunun hi dan hnu-aia zirtirtuin a tihloh tur a nih bakah naupangin school nuam an tihloh phah bakah zirtirtu leh naupang inkar inkungkaihna tichhetu a ni. Corporal punishment hman lova, naupang thunun nana reinforcement technique hrang hrang hman hi a him mai bakah naupangin an thatpui zawk a ni.

3) Say NO to Discrimination

Hmeichhia emaw mipa emaw, rethei leh hausa emaw, chi leh kuang, vun rawng leh sakhuana avanga thliarhranna zirtirtu chuan a zirlaiteah a nei tur a ni lo. Naupang zawng zawng inangkhata enkawl leh duhsak bik leh duhsak loh bik awm lova zirna inangkhat pek hi zirtirtu mawhphurna a ni. Inclusive environment naupangte siamsak hi zirtirtuin a tihtur pawimawh tak a ni bawk.

4) Self Improvement/Enriching knowledge

Khawvel thiamna sang zelah digital khawvela kan awm tawh avangin zirtirtu pawhin kawng engkimah hma a sawn a ngai a. Eng danin nge min phuar tih te, kan thiltihin a ngawng turte ngahtuah a, chumi hre tur pawha kan inchhiar zau a ngai a ni.

5) Think Global

Mizoramah awm mah ila, khawvel hi internet avangin a zim tawh em em a, kan sakhuana avanga kan vawn ngheh tawh thilte leh kan society leh community-in kan kalpui ngheh tawh dan zulzuia naupang enkawl mai hi zirtirtu tihtur a ni lo. Khawvel pum huapa ngahdan leh kalphung hrang hrang ngahtuah a, chung chu hre reng chung a naupang kan enkawl a tul a ni.

Corporal Punishment chungchanga zirlai naupangte mawhphurhna:

1) To know the rights

Mahni dikna chanvo hriat hi naupangte mawhphurna a ni a, kan dikna chanvo hriat hi kan himna a ni. Mahni dikna chanvo hretura lehkhahu leh journal paper bakah mithiamrawn fo te pawh zirlai naupangte tih tur pawimawh em em a ni.

2) To know the duties

Mahni dikna chanvo hriat baka mahni duty hriat hi mi changkang nihna a ni. Tunlaiah mahni dikna chanvo hre em em, mahni duty hre silo zirlai naupang tamtak an awm. Institution dan siamte zawm a, zirlai taima leh thuawih nih tlat hi zirlai naupang mawhphurna a ni. Mahni dikna chanvo hria a, mahni duty hlen thinte hi mi hlawhtlingah an chhuak thin.

3) Standup for yourself and others

Mahni chungah emaw kan zirlaipuite chungah corporal punishment emaw injustice emaw a thleng tih kan hriat chuan huaisen taka school/institution authority-ah thlen tur a ni. School/ Institution authority atanga kan beisei ang chhanna kan hmulo a nih chuan nu leh pa emaw guardian emaw te hnenah kan harsatna te thlen thin tur a ni.

Corporal Punishment hi Mizoramah a mikhualllo hle a, heihi thil zahthlak tak a ni. Sorkarin tunah chuan trained teacher chauh zirtirtu atan a la ta a, hun lo awm zel turah chuan corporal punishment kaihnawih incident awm thin hi a ziaawm chhoh a beiseiawm. Zirlai atanga nu leh pa leh zirtirtu thlengin insiamthatna tur kan nei vekin a rinawm a, zirlai pawhin hrem ngai lova mahni duty te zawm a, nu leh pa pawhin fate tawngpawng tan ringawt lovin an thiamlohnaah zilh ngam i la, chutiang zelin zirtirtu

pawhin corporal punishment hmang lova naupang thunun kan zir a pawimawh. Kan ram future naupangte kan enkawl a ni tih hrereng chungin, an taksa leh rilru tina lo thei ang bera enkawl leh hma saw tir hi zirnain a tum a ni tih hre reng ang u. Corporal punishment hian rahtha a chhuah ngai lova, naupangah hlauhna tuhin school nuam tihlohna leh school dropout hial a thlen theih avangin kan tih loh hram hram a pawimawh hle. Tihdan tha zawk, dan atanga teh pawha technique pawmtlak leh hmantlak (acceptable) zawk kan ngaihtuaha kan hman zel nu leh pa leh zirtirtu ten a pawimawh a, chu chuan zirna environment tha zawk leh nuam zawk a siam ang a, rah tha zawk a chhuah ngei a beiseiawm a ni.

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Laltanpuia Tochwawng Hlaa *Romanticism* Hlimthla

Lalhnaihzuala*

Khuhhawwna:

Zai thiam leh hla phuah thiam Laltanpuia Tochwawng hi mi nun nem tak mai leh mi inngaitlawm tak mai, thian ngaina tak a ni ang tih chu a hla tang hian a hriat theih a, a hlaah reng reng hian hmangaihna a tuipui ang bawkin a thiante a ngai pawimawh tih a lang bawk. Mi lungleng mi tak a ni ang tih pawh phat rual a ni awm lo ve, chutiang bawk chuan Laltanpuia hi khuarel thil (*nature*) ngaina tak mai a ni tih a hla atang hian kan rin hriat thei bawk. A hlahte hian sap thu leh hla huanga *romanticism* an tih mai hlimthla tam tak hmun tur a awmin a lang a, a hla behchhanin chutiang hrang hrang chu kan chhui dawn a ni.

Romanticism:

Romanticism lo chhuahna bul hi sawi dan a tam hle a, a bulpui berah chuan Jean Jacques Rousseau kha niin mi tam tak chuan

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an ngai a, ani hian lehkhahu ropui tak ‘*Social Contract Theory*’ tih a tichhuak a, he lehkhahu hian mi tam tak rilru a hneh a, French rama helna (*revolution*) a tichhuak hial a ni.

Literary movement anga hriat a nih tan tak chu kum zabi sawmpakuana vel bawr nia ngaih a ni a, William Wordsworth kha *romanticism* vawrh lartu pawimawh tak mai leh *romanticism* sawi nikhuuaa sawi lan hmasak ngei ngei ngai a ni awm e. *Romanticism*-in a rawn thupui hmasak chu an hun laia dan fir tak mai thlawh bo sana zalen taka thu leh hla phuah hi a ni deuh awm e.

Wordsworth-a te lo lan hma pawh hian mi tam tak chuan dan fir tak inphuartir reng chu an ning em em tawh a, thu leh hla zia kana reng rengah dan fir tak an zam chu duh tawh lovin ngaih dan thar a rawn chhuak a, Wordsworth-a te chuan hla phuah nan pawh hlarua (*diction*) kher chu ngai an ti lova, tawng tualleng pangngaia phuah mai chu tha an tiin an ngaih dan chu an rawn tlangaupui ta dum dum mai a ni. A thianpa Coleridge nena an hlabu chhuah thuhmahruaiah chuan hetiang hian an zia kan nghe nghe,

Heng hlain a tum bulpui ber chu, mi nawlpui nuna kan hmuh leh kan tawn, tawngkam tualleng hmanga phuah, zeldinnaa cheimawi, thil naran mai mai pawh thil hlu taka din chhuah a, chung thil hmuh leh hriatte chu harhfim laia thil hri-at thiam theihna kan neih thin anga mi hlimpui theih tura ngaihnawm taka tarlan dan tur ruahman hi a ni. (qtd in Literature Zunleng 130)

Heta an hla tihchhuh hi *romantic poetry* rawn inlar tan ch-hohna pawimawh tak a ni nghe nghe, *romantic poetry* chuan zia-rang hrang hrang a nei a, chung zinga a langsar tak mai leh *romantic poet*-te’n an uar ber zinga mi chu an hla phuaha khuarel (*nature*) chungchang tar lan hi a ni awm e, *romantic poet* chuan khuarel maw-ina leh khuarel thil chu a tuipuiin a hla phuah pawh chu khuarel lam

kaihhnawih a ni deuh ber thin a, *romantic poetry* ziarang pawimawh ber ang hiala ngaite pawh an awm bawh.

Hei mai hi a ni lo, *romantic poet*-te chu dan zam sa leh dan phuarna atangin an tal pit a, tun hmaa hla phuah dan kal hmang anga an lo neih tawh ang chi reng reng chu rawn hnualsuatin an hla phuahna tangkam pawh chu a tunlai thei ang ber leh mi nawlpuiin an hriatthiam theih tur angin an phuah a, hlarua un tak tak, hrih fiah fe ngai ang chi kha hmang ve lovin tawng tualleng hmangin hla an rawn phuah ta a ni.

Laltanpuia hlaa *romanticism*:

I. Khuarel (*nature*)

Romanticism rawn vawrh lartu *poet* tam takte ang bawkin Laltanpuia Tochhawng hi khuarel thil ngaina tak a ni tih a hla atang hian kan hmu thei a, a lung tilengtlu leh a inhnemna ber pakhat chu khuarel thilte hi an ni ti ila kan sawi sual tam lo maithei a, chutiang chu a hlaah hian a lang. Hei mai hi a ni lo, a hla thu chak lakna lang-sar tak pakhat pawh khuarel thilte hi an niin a lang bawh.

A hla pakhat, 'Hmangaihna ka ngen a ni' tiah chuan,
Chhaktiang kaw! eng zung zauah te khian,
Hmangaihna a awm lo'm ni?
Chhemdam thlifim leh boruak thianga karah,
Hmangaihna a tel lo'm ni?

(Hmangaih Laltanpuia Tochhawng 64)

tiin a phuah chhuak a, he ta tang ringawt pawh hian a nuna khuarel thilin hmun a chan thuk turzia kan hre thei awm e. Sawi tawh angin khuarel thil hian a nunah hmun a chang thuk hle a ni ang, a hla thu chak lakna hnar tha tak pakhat chu khuarel thil lam hi a ni a tih theih a, pangpar hming a lam tam hle bawh a, a hla pakhat 'Lung Min Rualpui Leh Rawh' tiah chuan,

*Pangpar mawite leh zing thlifim leng velte u,
Ka hmangaih kha in lo hmu a nih chuan;
Chibai bukin ka hmangaihna min lo hlan u la,
Bawlhhlawh lo turin lo veng ang che u. (69)*

tiin pangpar leh zing thlifim chu mihring ang maiin a bia (*personify*) a, hringchanna (*personification*) hi *romantic poet* tam takte hman uar em em mai a ni a, *English romantic poet* ropui P.B. Shelly-an *Ode to the West Wind*-ah *west wind* a be mawlh mawlh ang maiin Lal̄tanpuia pawh hian he hlaah hian mihring ang maia chanin pangpar leh thli te chu a hmangaih chibai lo buksak turin a chah lawm lawm mai a ni.

A hla pakhat 'Ka Dam Chhan I Hmangaihna' tihah chuan
*Aw tlang tin mual tin bawmin thal romei a zam chii chiai,
Suihlung tileng zual tur renga'n lelthang zai thiamte'n thing tin;
Lenbuang zara'n awi e, tinkim min dawntir thin,
Aw ka thinlung mitthlaah hian e, ka hmangaih mampui,
I hlimthla a lo lang, i zun ngai hian ka lo vai e. (84)*

tiin thiam takin khuarel thilin a lung an tihlen theihzia a rawn puang chhuak a, a hla pumpui khuarel fakna hla hi awm chiah lo mah se a hla tam takah hian khuarel zuna a uai nasatzia kan hmu thei a, mi lungleng thei em em mai Lal̄tanpuia hi a lunglen chawk thotu ber pakhat chu khuarel thilte hi an ni tih a hla hrang hranga a tar lan dan aṭangin kan hre thei awm e. A hla pakhat lo tar lang leh ila,

*Ka thlir vel a lenkaw eng ri ai,
Tlaitla eng mawi rii ri ai;
Ramloh lentu bawmin romei,
A zam kai chii chiai e;
Tah chuan mitthlaah i lo lang,
Ka lunglen mittui lo tla. (72)*

He hla aṭang ringawt pawh hian a nuna khuarel thilin thu a sawi nasatzia kan hre thei awm e. Hei lo pawh hi sawi tur eng emaw zat a la awm ang, sawi lan tawh angin heng a hla kan tar lan takte hi a hla puma khuarel lam chawina an ni chiah lo naa khuarelin a nun a khawihzia leh a ngainatzia chu chiang takin a lang tho va, *romantic poet*-ten an hlaa an thupui deuh ber pakhat khuarel (*nature*) chu a chham kur ngei nguai tho a ni.

Hetiang a nih vang hian sap thu leh hlaa *romantic poet* kan tih tak takte huanga han khung em chu a har a nih pawhin Mizo hla phuah thiam zingah chuan *romantic poet* ti koh ve mai pawh a inthlahrunawm lutuk lo maithei a ni.

II. Ṭawng tualleng hmangin hla a phuah:

Father of romantic criticism an tih hial, *romanticism* chawi lartu pawimawh Wordsworth-a khan a rawn ngaih pawimawh ber pakhat chu ṭawng tuallenga hla phuah kha a ni a, an hun lai vel leh an hma lama an lo chin ṭhin, dan ang maia an lo neih tawh, hla phuah nana hlarua deuh kher hman a, thu un pui pui, han chhiar mai pawha a awmze hriat theih mai loh ang chi kha a rawn hnawl a, hla phuah nan chuan mi nawlpuiin an hriat thiam theih tur leh ṭawng tualleng pangngai hman kha a rawn thupui a, chu chu a lar zuina tak pakhat a ni ta hial a ni.

Chutiang chiah chuan Lalṭanpuia pawh hian hla phuah nan hian ṭawngkam un pui pui leh hlarua kan neih sate hmang em em lovin ṭawngkam tualleng pangngai, mi nawlpuiin kan chiah leh ngaihthlak pawha kan hriat thiam nghal mai theih a hmang a, hei tak hi an hun lai hla phuah thiam dangte nen pawha an danglamna tak pakhat a ni awm e. Lalṭanpuia Tochhawng hi Mizo zingah ṭawngkam tualleng hmanga hla phuah hmasa pawl tak a ni mai ang em tih pawh hi ngaihtuah tham tak a ni awm e.

Tun hmaa dan an lo zam sa leh tih dan phung anga an lo neih tawh tam tak aṭanga tal pit (*freedom from rules*) kha *romanticism* bul

ṭantute au hla pawimawh ber zinga mi a ni a, chutiang chu chik taka kan en chuan Lalṭanpuia Tochhawng hla aṭang pawh hian kan hmu thei awm e.

A ṭhianpa Lallianmawia Pachuau hi amah aia mite hriat hlawh hma deuh hret leh hun lai inang cho an ni a, Lallianmawia Pachuau te chuan an hlaah ṭawng un tak takte an hmang a, tun hun thleng pawha eng a sawina nge ni ang tia an la inhnial fona te a ni a, hlarua un deuh han hman te a hrat hle. A hla pakhat lo en ila,

*A bang lo tinkim dawn lai,
Khuangruahpui sur bang mah se;
Ban ahnehin awm khawhar zual tur an maw,
Fur khaw thiang eng no ri ri ai,
A lo her chhuak leh si ṭhin,
Thinlai tizingtu ber kha a i emaw.*

He hlaa chang khatah ringawt pawh hian hlarua kan hmu nual a, han chhiar mai chuan mi nawlpui tan hriatthiam nghal mai a har a ni. Hei lo pawh hi sawi tur tam tak a la awm sawi vek sen a ni lo ang. Lalṭanpuia Tochhawng erawh chuan hla thu un pui pui a hmang ngai meuh lo va, chu mi tichiang tur chuan a hla pakhat hi lo en ila,

*Bawihite, i hmangaihna aw nem chuanin,
Ka thinlung hliam a thawi dam ṭhin;
I ngilneihna leh rinawmnate chuan,
Ni tin min tihlim ṭhin.*

Tiin awlsam tak leh hriat thiam awlsam takin a duh chu a sawi mai a, hla thu un pui pui hrilh fiah fe ngai ang chi hi hman ṭul a ti ve vak lo a ni maithei “Ka lo haw thuai dawn” tih hlaah pawh,

*Hmangaihite lenna chu thlir hian a lang si lo,
Mahse, engtiang pawhin kan kar lam hla mah se;*

*Ka thinlung hmangaihna leh ngaihtuahna te chuan,
An chungah thla zarin a awmpui reng thin. (105)*

Tiin a nupui fanaute a ngaih thu chu inbiakna ṭawngkam pangngai ang maiin a rawn phuah chhuak a ni, hla thu un pui pui, hrilh fiah fe ngai ang kha a hmang ve lem lo a ni tih kan hre thei awm e, hetiang a hla phuah hi *romanticism* rawn chawi lartu Wordsworth-a duh dan tak pawh kha a ni kan tithei awm e. Hla pakhat lo tar lang leh ila,

*Ka tawn tawh leng zawngte kim te'n ka han dawn a,
Bawihte, nang aia hmelṭha an awm chuang si lo;
Ka lenrual duhte paw'n e hmelṭha an ti che,
Kumtluang thai a'n i hual ang aw min ti.*

He hla pawh hi hriat thiam nghal theih vek a ni a, hlarua pangngai tak pawh a awm meuh lo va, mi mawl ber aṭanga mi fīng ber pawhin an hriat thiam nghal mai theih tur ang kha hla phuah nan a hmang, hei hi *romanticism* ziarang pawimawh tak kan ti thei awm e.

III. *Imagination/Escapism;*

Romantic poet-ten an uar em em leh *romanticism* ziarang langsar tak mai dang leh chu suangtuahna khawvel dina chu suangtuahna khawvel han fan vel (*imagination*) te leh tlan chhiat sanna emaw thlawh bo sanna (*escapism*) hi a ni bawk awm e. *Romantic poet* tam tak chuan *escapism* hi an hmang ṭangkaiin an hmang uar hle a, a tam zawk chu khuarel (*nature*)ah a ni awm e. John Keats-a ode ropui “*Ode to a Nightingale*”-ah te pawh *escapism* hi kan hmu a, Lalṭanpuia Toḥhawng pawhin,

*Lei hringnun pela len hun tur,
Ka nghakhlel em mai;
Pialral ram mawi chu,
Thleng ila aw chu hmun ngei chu. (91)*

Tiin “Pialral Ram Mawi” tih hlaah chuan *escapism* ziarang anga ngaih theih tur thu a lo chhep ve bawk. “Min Hruai Ve Ang Che” tih hla pawh hi suangtuahnaa a khawvel din a *utopia* a puan chhuahna hla niin a lang a, chu a khawvel dinah chuan he khawvel tlan bo san (*escape*) a tuma a duhia tar lanna hla ngah a ngaih theih bawk awm e,

*Hmangaihna a dai ngai lo, rinawmna a ngai reng, hlimna
par ang a vul,
Aw kei pawh chutah chuan hmangaihtu leh hmangaih ka
zawng ve duh a ni;
Ka pu, chu hmun i fan leh dawn hun chuanin,
Kei pawh min hruai ve ang che. (65)*

Tiin hmangaihna a daih ngai lohna hmun leh rinawmna a ngai rengna hmunah kal ve a chak thu a sawi a, Keats-an “*Ode to a Nightingale*” poem-ah Nightingale ruala a hringnun kawng bumboh leh he khawvel hrehawm thlawh bo san a chak thu a sawi te nen khan a inhlat lutuk lovin a ngaih theih awm e. Hei lo pawh hi sawi tur tam tak a la awm thei ang.

IV. Khawharna/Malna:

Hei pawh hi *romanticism* ziarang pakhat a ni ve awm e, *romantic poet*-te chu an hla aṭanga a lan dan chuan khawhar leh mal takin an awm a, vantlang nun zi huai huai ai chuan fianrial nun an ngaina zawkin an bel tam zawk emaw tih tur a ni ṭhin chutiang ziarang chu Lalṭanpuia Tochhawng hlaah pawh hian kan hmu leh a,

*Mahriak te hian ka dawn ṭhin a,
Vangkhaw zauva leng zawng an tam ngei;
Mahse, kei zawng ar ang ka vai e,
Vangkhawpui zau thlawn e;
Min hmangaihtu ka tawng lo. (70)*

Tiin “Min Hmangaihtu In Awm Lo'm Ni?” tih hlaah chuan a khawharzia leh a malzia thiam takin a rawn tar lang bawk.

Tlipna:

Sap thu leh hlaa *romanticism* tilartu Wordsworth –a te leh *romantic poet* tam takte hla phuah dan kalphung ang tak taka kan tehsak dawn chuan a tling zo lo ngei ang tih chu thil chiang reng a ni a; mahse, ngun taka kan chhuia kan en chuan Lal̄tanpuia Tochwawng hlahte hian *romanticism* ziarang tam tak a lo lang ve a, chutiang hrang hrang chu kan chhui mai chauh a ni.

Mizo zingah *confessional poet* tia kan hriat Hrawva hlate pawh chik taka kan teha sapho *confessional poetry* nena tehkhin ralah chuan a dik thei bik chiah lo ang hian Lal̄tanpuia Tochwawng hlate pawh hian kan sawi tak hrang hrangah khian tlin tawh lohna a nei ang; mahse, a Mizo *context* kan chhuia kan pawm mai pawh a ngai awm e, chutiang a nih chuan a hlaa *romanticism* ziarang tam tak lo lang vete avang hian Lal̄tanpuia Tochwawng hi *romantic poet* huanga han dah ve mai pawh a in-thlahrunawm lutuk bik lo maithei a ni.

Wordsworth-an , “thil naran mai mai pawh thil hlu taka din chhuah,” tia a hlabu thuhmahruai (*preface to the lyrical ballads*) a a lo sawi ang khan Lal̄tanpuia pawh hian hla thu em em ang pawha ngaih ni lo, tawngkam tualleng pangngai hmangin thu mawi leh ril tak tak a rawn din chhuak a, hla tha, mawi leh ril tak tak, mi tam takin an tuipei em em mai phuah nan a rawn hmang a ni. Hei tak hi a danglamna leh a chhinchhiahtlakna tak pawh a ni awm e. Wordsworth-an *Lyrical Ballads* a ziah chhan tak te nen pawh khan a inhnaih em em a, hei vang tak hian Lal̄tanpuia thu leh hla tam takte hi *romanticism* huangah a rin luh ngam ve theih mai awm e.

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Role of Lai Civil Societies in the Process of Lai Identity Formation

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Abstract: *There are numerous studies on Zo-ethnicity within Mizoram and the neighboring States, but studies on one of the major tribes of Mizoram, the 'Lai' or 'Laifa', who are mostly residing in the southernmost corner of Mizoram, are rather limited. Therefore, this paper would attempt to fill up the literature gap that has so long been neglected in the Zo-ethnic studies by studying the process of 'Lai' identity formation and the role of the 'Lai' based civil societies, particularly the Young Lai Association (YLA), Lai Students Association (LSA) and the Lairam Isua Krista Baptist Kohhran (LIKBK) towards the propagation and preservation of the Lai-identity.*

Keywords: Ethnicity, Identity, Lai, YLA,LSA, LIKBK, Lawngtlai, Mizoram

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Introduction:

The Lai are one of the major tribes of Mizoram. The Pawi (Lai) Union Central Headquarters listed 840 sub tribes and clans under the Lai tribes, including – Aihniar, Aineh, Bawitlung, Chawnglut, Chinzah, Darlawng, Fanai, Hlawncheu, Hlawnychhing, Hnialum, Kawlni, Khawlhiring, Khenglawt, Sailung, Sohnel, Thlauthang, Tlau, Vanchhawng, Vuangtu, Vantawl, Zahau, Zathang, Zinghlawng (Doungel 75). The Lai are called by different names such as Pawi in Mizoram, Chin in Myanmar and Shendus in Bangladesh. However, note should be made that significant numbers of sub tribes like Fanai, Bawitlung do not consider themselves as Lai and rather claim themselves as a separate tribe. Even though the Lai are living in almost all areas of Mizoram, the Lai Autonomous District Council with Lawngtlai as the headquarters, is mainly the Lai dominated area.

The LADC area is more or less congruent with the Lawngtlai District area which was formed on 18th September 1998. The Lawngtlai district which covers 25557.10 km and is inhabited by 117,444 persons (2011 Census) is bounded by Myanmar in the east and Bangladesh in the west. There are three sub-divisions - Chawngte, Sangau and Lawngtlai and four rural development blocks - Lawngtlai Rural Development Block, Sangau Rural Development Block, Bungtlang Rural Development Block, and Chawngte Rural Development Block. The trifurcation of the previous Pawih-Lakher Regional Council led to the formation of Lai Autonomous District Council on 29th April 1972. The formation of Lai Autonomous District Council could be seen both as the outcome of Lai identity assertion as well as an instrument of Lai identity consolidation.

Political Development and 'Lairam'

In the pre-colonial period, the Lai chiefs ruled over a significant area of the present Mizoram without being influenced by the Sailo chiefs. They even regarded themselves as more powerful than the Sailo chiefs because of the backing of the Lai chiefs of Chin Hills of the present Myanmar. Similar to the other tribes of the area, the Lai society was transformed significantly by the modernization process during the Colonial period, particularly, the modern system of governance under the British rule and the adoption of Christianity. When the Mission area was demarcated by the Welsh Presbyterian Mission and Baptist Mission, the Lai area fell under the Baptist Mission area. The Baptist Mission with its headquarters at Lunglei, began converting the Lai people to Christianity and hence Baptist Church of Mizoram was the main church in the area. The Baptist Church of Mizoram conducted service in Lusei language which resulted in the spreading of Lusei language among the Lai tribes and many of the Lai tribes in and around Lawngtlai began to speak Lusei language while Lai villages beyond Chintuipui river retain Lai language.

On the eve of India's independence, certain government employees in Lunglei felt the need to form a political organization to raise political demands for the Pawi (Lai) and Lakher (Mara). Hence, Z. Hengmang resigned from government job as Circle Interpreter and founded Chin Association in 1947. Z. Hengmang was subsequently elected as members of Lushai Hills Advisory Council in 1948 to represent the Lai tribe. Z. Hengmang along with Vako, members of the Lushai Hills Advisory Council representing Mara, convened Assembly of representatives of all villages within Pawi-Lakher region at Lawngtlai on 25th October 1949. The Assembly formed the Pawi-Lakher Tribal Union (PLTU) with Z. Hengmang as the President. The PLTU pursued the demand for the formation of

Regional Council for the Pawi and Lakher under the Sixth Schedule to the Constitution of India. Eventually, the Government of Assam constituted Pawi-Lakher Regional Council which was officially inaugurated on 23rd April 1953. In 1972, the Pawi Lakher regional Council was later trifurcated into three Regional Council – Pawi Regional Council with Lawngtlai as the headquarters, Lakher Regional Council located at Saiha and Chakma Regional Council at Borapansury.

When Union Territory of Mizoram was formed in 1972, the Mizo District Council was abolished and the three Regional Councils were upgraded to Autonomous District Council. Later, as demanded by the Lai, the name of the Pawi Autonomous District Council was changed to Lai Autonomous District Council by the Parliament of India under the Sixth Schedule to the Constitution (Amendment) Act, 1998 (Doungel 78). The headquarters of the LADC is located at Lawngtlai covering 95 Village Councils and 6 sub Villages consisting of 20215 households. The LADC is inhabited by 95705 persons (LADC Notification, 2019). The LADC area is divided by Chhimtupui River. This natural division has more than geographical importance for the Lai tribe. The term Tuichhak meaning east of the river and Tuithlang which signify west side of the river is frequently used by the locals. The significance of this geographical division lies in the fact that the Tuichhak area retains Lai language while majority of the Tuithlang area speaks Lusei language. Hence, the Lai identity revival movement in the form of formation of Lai- based Churches has taken its root from the Tuichhak area and many of the leaders who propagate Lai distinct identity comes from the Tuichhak area.

Interestingly, while the demand for creation of Pawi- Lakher Regional Council was taken up by the Pawi- Lakher Tribal Union, The PLTU become weakened by internal conflict between the Lai and Mara. The Mara felt that the PLRC was dominated by the Lai and

they formed Mara tribe based party called Mara Freedom Party in 1963 and the Lai also formed their tribe based party named as Chin National Front in 1965 (Chaube 29-38). The formation of these two tribe based-parties led to the natural seat of the PLTU (Doungel and Hnialum 40) Since then, a number of Lai tribe based political parties like Lairam Congress, Lai National Union and Lairam People Party has emerged but they failed to make any significant impact. The Political scenario of the LADC is dominated by national and state parties, particularly the party who formed ministry at the Mizoram level. With the disqualification of Lairam People Party by Election Commission of India in 20th January 2017 on account of lack of participation in the political field and lack of members, there is no Lai tribe based political party at the present (United News Of India). In the last General Election to Lai Autonomous District Council of 2020, MNF, INC and BJP and some independent candidates contest for the MDC seats and the ruling party of Mizoram, the MNF won 20 seats out of the available 25 seats (State Election Commission, 13th July 2021).

Lai Students Association

It was only after the emergence of Pawih-Lakher Regional Council that most of the Lai organizations are formed. The oldest Lai association, Lai Students Association traces its origin to the Regional Students Association which was formed on 23rd April 1958 (LSA Rising Day, 23rd April, 2020). In spite of being a member of Mizo Zirlai Pawl, the Lai and Mara students at Shillong belonging to the Pawih-Lakher Regional Council felt the need to form an association of their own to address their particular issue. Hence, they formed Regional Students Association with two objectives- To forge better understanding and cooperation among the students, to promote culture and sports (Hnialum 1-2). Initially the headquarters of the Association was at Lunglei which was later shifted to Lawngtlai

in 1962. The name of the Association was changed to Pawi- Lakher Student's Association (PLSA) in 1968. After the Mara moved away from the PLSA and formed Mara Students Organisation, the name of the Association was changed to Lai Students' Association in 1975 (Hnialum 3). As per the resolution adopted at LSA General Assembly 2005, Lawngtlai become the General Headquarter of LSA. Under the General Headquarters, there is one headquarter at Saiha, One Joint headquarter at Aizawl and five sub headquarters at Shillong, Sangau, Bualpui Ng, Chawngte P and Bungtlang South. Article 3 of the LSA Constitution highlights eight points of aims and objectives of the LSA, which includes (Constitution Of Lai Student Association, Article 3).

1. Preservation of Lai Culture and language.
2. To work for the development of 'Lairam' and 'Laifa'.¹
3. To protect freedom and rights of the 'Laifa'.
4. Protection of 'Lairam' and 'Lai Hnam' against assimilation, exploitation of natural resources and environments.

Under article 8 of the Constitution, any Lai tribe and non Lai tribe students, even non students could become a member of LSA. The constitution also provides that non students, even Government employee (with the exception of those working under LADC) could be elected as Office Bearers of LSA (Constitution Of Lai Student Association, Article 22). Hence a number of non Lai becomes a member and even became a leader of the LSA in the past. However, there is a proposal to debar non Lai from becoming LSA office bearers provided the next General Conference resolved in favour of the agenda (Vanhmingchhuana).

The LSA played an active role as a pressure group to realize its objectives .Apart from its role for the development of education

and welfare of its members, the LSA zealously involved itself in matters relating to Lai identity as well like sending of delegates to the Government of India for the creation of Union Territory for the Lai tribe of LADC area (Vanchhawng, xi). In a recent incident, when Pu Manghmuna CEM of LADC, who is from the Mizo National Front party, mentioned on 30th March 2021 Lai as one of the Mizo tribe, the LSA issued press release which vehemently opposed Pu Manghmuna statement by citing that the Constitution of India (ST) Order of 1951, listed both Mizo and Pawih (which means, Lai) separately as a distinct tribe. The LSA statement stated that even historically speaking, the Lai has never been a Mizo tribe rather Lai has a distinct culture, language and tradition. They strongly demand Pu Manghmuna to issue public apology and revert his stance on Lai as being a Mizo and to delete his statement from the House record (Lai Hnam Chhanna, Press Release).

Lairam Isua Krista Baptist Kohhran

Lai tribe based church has emerged on the 23rd May, 1970. The Baptist Church of Mizoram at Bualpui NG (Lai speaking village) decided to form a separate church from the Baptist Church of Mizoram, the nearby Lai speaking villages like Lungzarhtum, Vawmbuk, Lungpher, Lungtian had enthusiastically joint the initiative of the Bualpui Ng which led to the formation of Isua Krista Kohhran (Church of Jesus Christ) on 23rd May 1970. The urge to form a separate church for the Lai was strongly felt in order to prove their distinct tribe identity. The leader of the Pawi – Lakher Regional Council formed Pawiram Baptist Church at Lawngtlai in 7th January 1982. In 1999, November, Isua Krista Kohhran and Pawiram Baptist Church, in its Special Assembly at New Saiha decided to merge the two churches together and formed Lairam Isua Krista Baptist Kohhran (Chinzah 112-122). The LIKKBK is mainly confined to the Lai tribes within LADC area. Outside LADC area, they have

churches in Saiha, Aizawl, Shillong and Delhi. The LIKBK has 118 churches and 2 preaching stations with 30692 members belonging to 5855 families. Among the members, 1565 are government employees (LIKBK Bu 69). The LIKBK took keen interest in propagating Lai distinct identity. The Church took efforts to popularize Lai cultural dress and language by means of observing Saturday night of its Assembly as Lai night by conducting the service in Lai language and wearing of Lai traditional dress and by maintaining its church office file in Lai language. The LIKBK also developed strong relationship with their brethren in Myanmar and different parts of the world who identify themselves as Chin. The LIKBK also used Lai Bible in Hakha dialect published by Bible Society of Myanmar. The LIKBK hosted the International Chin Christian Youth Conference in 2017, this conference further popularised Lai language among Lusei speaking Lai youths, particularly within the LIKBK(Lalawmpuia).

Young Lai Association

In spite of its late formation, the Young Lai Association has become the largest and perhaps, the most influential association within LADC. Before the formation of YLA, there has been a number of YMA branches within LADC areas, besides, even in villages where the YMA branches was absent, youth organizations for particular village like 'Sangau Nula leh Tlangval Pawl' had also existed.² As time goes by, the need to form one unified youth organization for the whole Lai tribe was felt and thus R Zathang had submitted a proposal for the formation of Young Lai Association to the 'Sangau Nula leh Tlangval Pawl'. The General Meeting of the 'Sangau Nula leh Tlangval Pawl' accepted the proposal and elected the first Office bearers of YLA with V Vanthawng as the President of 'Sangau Nula leh Tlangval Pawl', and he has become the first President of YLA in 23rd September 1974 (Lalrindika). From Sangau, the YLA has been spreading to different corners of LADC areas. The already ex-

isted YMA branches and Village based organizations dissolved their organization and subsequently joint the YLA and with the increase of YLA branches, Sangau was designated as headquarters of YLA until it was shifted to Lawngtlai. Presently, there are as many as 115 branches under the Central Young Lai Association.

As there are numbers of non Lai tribes within the LADC area, the Constitution of YLA declares that any Lai/Mizo who are above 16 years of age and who agrees to the objectives of YLA could enrolled themselves as a member of YLA. Hence, there are numbers of YLA member who are non Lai and several non Lai even became office bearers at the Branch level(Young Lai Association Constitution,16). The YLA has three objectives - to uphold Christian values, to protect culture and identity, to work together for the development of the land and tribe. In pursuance of its objectives, the YLA has engaged itself in a number of ways including preservation and promotion of Lai culture by means of organizing Lai cultural dance competition, song composition competition in Lai language, promotion of Lai cultural dress, construction of Lai typical village etc. The YLA also took initiative for the introduction of Lai language in the schools under LADC, use of Lai language in the LADC offices as well as wearing of Lai dress in the offices under LADC (Lalrindika).

Conclusion

There are crucial interwoven issues which determine the Lai identity. The contemporary Lai identity greatly revolves around the boundary of LADC. The Pawi are numerically the largest tribe in Mizoram. But the Fanai, Bawitlung and other tribes align themselves with the Mizo Union movement and hence choose to stay out of the PLTU movement for Regional Council. After the formation of the LADC, the Lai identity movement then mainly revolves around the geographical area of LADC leaving the majority of the Pawi outside the Lai identity movement. This confinement of Lai identity

within the LADC area shrinks the numerically dominant Pawi (Lai) group into minority community. The issue of Lai identity has greatly influenced politics of LADC and in turn, the financial and administrative power of LADC has also influenced the way Lai identity is formulated and propagated. The fear of losing autonomy through Autonomous District Council has been frequently used by the elites in their propagation for Lai identity.

The importance of geographical division of the LADC area by Chhimtuipui river is evident since the YLA and LIKBK church originated from the Tuichhak area. The Tuichhak areas maintain the Lai language and while majority of the Lai in and around Lawngtlai town, called as Tuithlang area, no longer speak Lai language. The attempt to revive Lai language through government intervention and civil societies brought some fruits. But at the same time overstressing of fluency of Lai language as Lai identity markers could alienate non Lai speakers and have a potential to divide the Lai community.

The interface of the church, politics and identity is clearly evident. Comparatively speaking, the LIKBK church stresses more on the distinctiveness of Lai identity than other churches like BCM or Presbyterian Church since the reason for the formation of LIKBK has its root in the wish to assert Lai identity. However, this overzealous identification of one particular church as the keeper of identity could alienate the same tribe belonging to other churches. Moreover, the role of the church in LADC politics is evidently seen through the selection of candidates for MDC and the election of the same.

The Lai community is marked by internal division. The Lai elites failed to bring the Fanai clans within their ambit and the contemporary Lai community is divided along the line of church, Lai speakers, and non-Lai speakers. Regarding self-identification, some groups view that the Mizo identity and Lai identity are inherent-

ly conflicting arguing that Mizos And Lais are exclusively different, and some sections of the community view Mizo identity and Lai identity can coexist together, and certain groups cherish themselves as being under the 'Chin identity. The interplay of these internal divisions marked Lai identity and the way to resolve this division has thus become a challenging task for the Lai elites.

Notes

- 1.The term 'Lairam'means land of the Lai which mainly signifies the area of Lai Autonomous District Council and 'Laifa' means Lai people or Lai community.
2. 'Sangau Nula and Tlangval Pawl'means youth association of Sangau.The case of Sangau is cited to show the village-based youth organization that existed before the formation of YLA.

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Second Language Learning in Mizo Society

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1. *Introduction*

We are not tracing the history or the development of Mizo language here. We just focus on the topic and the concerning subject matters. Second language learning (SLL) is not something new, but it is a traditional habitual and practices for almost all the communities. Since we live as a society, we need each other to communicate to share our thought, feelings and emotions which are the cores of human life. There are over sixty thousand languages that are spoken in all over the world and no wonders that we learn other languages. Through learning other languages, we can develop our native language and it can become a richer language with the help of the borrowed words or vocabularies. English is the best example for this.

Second language learning is the process of learning other language after acquiring mother tongue language (L1). Generally

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the term 'second language' in this context can refer to any language (also the third or fourth language). However, second language learning would be contrasted with bilingual learning situation, in which a child acquires two languages simultaneously. We only speak of second language acquisition if another language is acquired after the first language (Bunemann).

2. *Universal Grammar*

Before we jump right into the topic, we need to clarify about how we learn languages. Noam Chomsky proposed this controversial linguistic theory which states that there are certain characteristics shared by all languages and that humans are born knowing these characteristics. Studies have shown that after early childhood, acquiring a new language becomes much harder. Children however, are good at learning new languages. They acquire languages quickly and seem to have a natural understanding of grammar. But after we reached adulthood, picking up vocabulary and processing word order and grammar are much harder as it was stuck somewhere in the brain or in the tongue.

Universal grammar is proposed primarily because of the similarities between languages and the poverty of stimulus argument, which states that children learn language almost automatically without receiving enough instruction. Characteristics that languages share are called linguistic universals. There are two types of universals, i.e. absolute and statistical. Absolute universals are those that are true in all known cases, and very few exist. For instance, 'all language have pronouns' is an absolute universal. Statistical universals are better known as tendencies because they are true only in the majority of cases, not all (Metz).

According to Sharma, "He proposed that all the human beings endowed with innate language learning capacity. Our brain

has a separate language faculty that is equipped with the grammar of all the human languages” (142). Chomsky also talked about LAD, “A child uses sentences which he/she never hears. Technically, it is called poverty of the stimulus argument. A child produces unheard sentences only because of the subjection of the input (items of the mother tongue) to some mental operations, i. e. this input stimulates the hardwired linguistic apparatus, that is also called Language Acquisition Learning (LAD)” (143). The language acquisition theory was first introduced in the 1950s. Noam Chomsky tied it into the nativist theory of language, which proposed that humans have an inborn capacity or instinct to aid in acquiring their mother tongues. This went in opposition to the behaviourist theories of learning set forth by B.F. Skinner, which allowed for no such biological instincts in the human species. To build on nativist theories, Chomsky asserted all people must utilise the LAD to acquire language (Dunaway).

3. *Definition of Second Language Acquisition and Learning*

Though most scholars use the terms “second language learning” and “language acquisition” interchangeably, actually these terms differ. Language learning refers to the formal learning of a language in the classroom. On the other hand, language acquisition means acquiring the language with little or no formal training (Bright Hub Education). The topic we talk about here is the initial one, i.e. language learning. Mizoram is a place where no other speakers often visit or migrate. Because of no outside speakers interacting or contacting the Mizos it will be strenuous to learn other languages without formal learning in schools. There is no such other platform or places to speak English/Hindi in Mizoram unless it is for academic purposes and the like.

4. *Why it is Important to Know Others Language*

We live in a multilingual world, where connections are now

more important than ever. The world is becoming increasingly globalized and knowing a second language can always give you an unfair advantages. According to Middlebury Language Schools, there are tangible benefits to being bilingual:

- 1) It can help you in your career
- 2) It can improve your memory and brain functions
- 3) It can help increase your understanding of the languages you already speak.

But there are some disadvantages when the needs of protecting or developing your native language. Learning other language often causes shifting language from source language to target language which leads the death of language.

5. *Second Language Learning in Mizo Society*

Mizo society is a society where no other society interacted from outside as we just mention above. The traditional learning of second language (English) is from schools or other institutions. Even though the Mizo people lived in India, only a small amount of people learned Hindi, this could be the reason that English is lingua franca in India and people can communicate each other by using English. There is another possible reason that the medium subject and language in every institution is English in Mizoram. The modern period has another platform to learn other languages through social media or social network. The approach of modern language learning has played a huge role in second language learning in the Mizo society. Since language is a living thing that adapt around with people, the learning of other language has resulted with some advantages and disadvantages.

The earlier Mizo people lived without contacting the other side of the world. They lived as they were the only one that live in

this world. Later on, foreigners came to Mizoram and stayed with them, spreading the Gospel to the Mizo people. According to Dr. Lalzama, “The British administration which started in 1890 was soon followed by the advent of Christian missionaries. In 1894 the pioneer missionaries prepared an alphabet consisting of 24 letters in Roman characters for the Lushai dialect or language which could be used throughout the land and they wrote books in the Lushei language” (35-36). By working with the missionaries, some Mizo men learned English. A few years later, they learned English through school opened by the missionaries. “With the help of two natives, Thangphunga and Suaka, the missionaries translated some portions of the New Testament into Mizo, viz, the Gospels according to St. John and St. Luke and the Acts of the Apostles. They spent two years on this work. They first translated St. Luke’s Gospel and commenced the work of translation on the 21st August, 1895” (129). We can see that Thangphunga and Suaka had already learned English in 1895. We also noticed that, second language learning in Mizo society started with the coming of Gospel/ Christianity.

Since then, there are many other fellows such as Zathanga, Chuautera, Haudala, Saiaithanga, Pasena, Muka, Pastor Challiana, etc, came up with translating Bible and Hymns. The first Sunday School was started in July 1780 by Mr. Robert Raikes and they began to hold a regular service of worship of God on 2nd October, 1895. The opening of Sunday School is the development of Mizo literature and Mizo language as well as the introduction of second language too.

The coming of Christianity as well as the contact of English men enriched Mizo vocabulary. B. Lalthangliana said, “After completing the translation of the whole Bible in 1959, the vocabulary/ words for Mizo language increasing much more. Thuthlung hlui, Thuthlung thar, Pathian thuawih, Pathian ral thuam, Thlarau

Thianghlim, Tirhkoh, thawhlehma, khengbet, chhiahkhawn thu, thawhlawm, piangthar, nunna bu, etc” are the expansion of words for Mizo language (29). Ever since then, the Mizo borrowed many words from English till date. They also borrowed a ton of words from Vai (Hindi/Bengali) after contacting each other. C. Chhuanvawra listed out numerous borrowed words in his book called *Mizo Tawng Chhuina*.

The coming of Christian missionaries in Mizoram was the first contact of outside world for the Mizos (except a sparse invasion by the Pawi from Myanmar), and at the same time the development of Mizo literature, Mizo language and the lifestyle that includes the culture, traditions, dress code, and almost everything to become globalised. The second language learning also started from the beginning of Christianity in Mizoram and continues till today.

The language learning has increased progressively due to many reasons, viz. the schools and most of the institutions has practice learning in both writing and speaking as it is part of curriculum, it becomes the needs for everyday life. Speaking English became a trend (fashion). The fluency of speaking in English is described as smooth and confident person and sometimes they are also considered as academic person.

6. *The Significant of Developing Native Language*

The Government of India considered language as an important subject. There is a policy of three language formula for practice all over India. The three language formula came into existence. This policy was proposed in 1956 by the Central Advisory Board on Education and was adopted at the Chief Ministers Conference in 1961. The policy aimed at making English an integral part of the school education in India. This naturally restricted the learning and use of Hindi and the students started learning English as a second

language (Sundari and Latha 508). In Indian Constitutional Provision, Article 350A says, “It shall be endeavour of every State and of every local authority within the State to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups; and the president may issue such direction to any State as he considers necessary or proper for securing the provision of such facilities.” Article 351 of the Constitution provides that, “It shall be the duty of the Union to promote the spread of the Hindi language to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India...” Also, Section 29 (2) (f) of The Right of Children to Free and Compulsory Education (RTE) Act, 2009 states, “Medium of instruction shall, as far as practicable, be in child’s mother tongue.” In the above Articles and Act we can clarify that, The Government of India tries to protect and develop minor languages with all cost. It is a satisfaction statement for minority groups of people especially for those who have fewer native speakers. Through Constitutional Provision relating to Eighth Schedule, at present 38 minor languages of India are under the protection of the Indian Constitution.

There are some statements that talk about Mizo as an English speaker, Alam states, “In India, English is learned as a second language. Yes, there are states such as Meghalaya, Mizoram, Nagaland, etc. where English is learned as the first language. It is a well-known fact that any educational system desires to achieve certain basic objectives so as to bring a change in the pupil. These changes can be attained by implementing learning experience. The outcome of learning can be assessed only by measuring the changes brought about in the pupils through the means of experience of evaluation” (51-52). In Mizoram, English is used as a medium of education, but not learned as the first language. The Mizo people

learn English basically for academic and economic purposes and for communication with other communities.

There are numerous benefits for being bilingual or multilingual in India. It is necessary for our career/employment opportunities. It builds multitasking skills. It sharpens the brain, improves memory, deepens connection with other culture, and explores or introduces cultures and traditions with other community, etc. But it also brings negative influence simultaneously such as:

6.1. Language Transfer

Language transfer is also known as cross-language influence, it is a key factor to promote the formation of language learners' inter-language. Odlin puts forward a simple and precise definition for language transfer, "Transfer is the impact has caused by the similarities and differences between the target language and any other language which has been acquired." (Zhao) Language transfer can happen any time, we should be aware of this possibility and have limitations. Language transfer most likely results to negative influence. Let's point out different types of negative transfer:

6.1.1. Substitution:

Absence of some sounds in L1 (first language) often forces learners to opt for similar sound because they struggle with replacing the original sound. Spanish and Korean speakers, for instance, may not pronounce 'h' in 'her' because the sound in that position is either silent or very soft in their L1. This is called substitution.

6.1.2. Underdifferentiation:

Inability to make a distinction made in another language is called underdifferentiation. Spanish speakers may try to use 'borrow' and 'lend' as synonyms or equivalent words, because in Spanish there is only one word that means both "prestar".

6.1.3. Simplification:

L2 learners make reductions to linguistic structures resulting in grammatically incorrect sentences. For instance, Korean language doesn't use definite articles; as a result, Korean speakers may omit 'a' or 'the' in sentences like "House is very pretty".

6.1.4. Calques:

Negative transfer that reflects L1 structure are called calques. These can involve improper collocations, like, "do mistakes". They can involve the wrong use of parts of speech, like "cities are noise and dirty" (Rangelova).

6.2. Losing Cultural Identity

In some cases, especially for younger people, learning a second language comes at the cost of ignoring own cultures. Since language is strongly connected to culture identity, learning second language can bring about losing identity as well. We might end up neglecting the first language (Bryaruhanga).

6.3. Language Shift

Language shift is basically language replacement and language shift is a process whereby members of a community in which more than one language is spoken abandon their original vernacular language in favor of another. Especially in language contact situations, people are confronted with choices about which language to speak.

6.4. Language Death

When the community is the last one in the world to use that language is referred as language death. The extinction of Cornish in England is an example of language death as well as shift (to English). And the demise of Norwegian as an immigrant language in the USA

exemplifies shift without death, as Norwegian is of course still spoken in its setting in Norway. Campbell and Muntzel distinguished four types of language death.

6.4.1. Gradual Death:

Gradual death involves gradual replacement of one language by another. An example is the replacement of Gaelic by English in parts of Scotland.

6.4.2. Sudden Death:

Rapid extinction of language, without an intervening period of bilingualism. The last speaker then is monolingual in the dying language, as with Tasmanian.

6.4.3. Radical Death:

When a community stops speaking their language out of self-defence. For example, after the massacre of thousands of Indians in El Salvador in 1932, the speakers of Casaopera and Lencia stopped speaking their language as not to be identified as Indians.

6.4.4. Bottom-to-top Death:

When a language ceases to be used as a medium of conversation, but may survive in special use like religion or folk songs. For example, Tzeltal in Mexico has only a few older speakers in scattered villages, but survives in the register of prayer (Mesthrie and Leap).

Without considering or without making restriction for being bilingual or learning second language, the first language can become as the above points. The government of India takes initiative role for preventing and protecting each and every native language through constitutional provision. But every native/individual speaker should know his or her responsibility as well. Remember learning second

language is important, but developing or spreading your first language is more important.

7. *Conclusion*

The second language learning is introduced in Mizo society not long ago. However, most of the Mizo people today have experienced learning any second language. The Mizo society must have limitation when speaking other language and must scrutinize the process when learning second language because they belong to minority group. Negative influence of mother tongue is widely coverage in second language learning and it also has a great influence on learners. The negative function of second language learning cannot be ignored. Therefore, one can by the contrastive way furthermore learn some background information of English countries from history, culture, and religion, and try to minimize the impact of cultural differences on Second Language Acquisition (Odin). During the learning process of words or vocabulary, it is vital not only to clarify its concept meaning but also to understand the significance of culture and connotation.

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The Conceptual History of Narrative and Narratology

J.H. Lalrinzuala

Narrative occupies an important place with respect to the socio-cultural trait as long as verbal communication exists, undoubtedly the common medium of information shared worldwide is verbal communication which rather centers the function of socialization than other medium of communications. Al-Humaidhi, consultant in Public Relations and Personality Types uses the phrase coined by Aristotle, "Man is by nature a social animal," as the foundation of the article and said, "He can't survive in isolation. Therefore, human beings interact with each other on a daily basis, having a deep impact on each other's life. Though all men have the freedom of speech and the freedom of having an opinion, yet they still have some limitations, legal as well as social." (Gulf 1). So, as if a man cannot live by himself, he needs to live in a group, and this naturally form society and then the obvious need is language for informing and communicating with each other as well as sharing thoughts within the society, which hold a group of people stable and constant, and rather significant.

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1. History of Narrative

Considering a broader sense, when two or more people speak, narrative happens in itself. Implications on narrative is basically begun in the first society, experiencing verbal communication that the very past fore bearers start speaking between themselves. Literally, when communication occurs, the speakers simply narrate something, something that they have been chosen to speak about. The fore bearers used to have the practice of narration when and where the occurrence of conversation in respect to the topic they ever had. It gradually emerged in order to the advancement of language communication and writing.

1.1. Storytelling as Narrative

Story telling is not an instant occurrence but cultural activity, society has begun the practice of storytelling thousands of years ago, "It is estimated that the Chauvet cave in France has drawings that date back 30,000 years," says Mendoza, "Storytelling originated with visual stories, such as cave drawings, and then shifted to oral traditions, in which stories were passed down from generation to generation by word of mouth. There was then a shift to words formed into narratives, including written, printed and typed stories (Reporter). The cave wall drawings mainly detailed animals and the subject of survival, it does not seem to be an impulsive act, nor just a doodle but the cavemen's craftsmanship at the time, it must have the profound meaning or else the matter of the artistic skills depicting the relations of what is going on around them and their lives.

One of the most prominent forms of storytelling is hieroglyph in ancient Egypt. The main use of hieroglyphics is the symbol of pictorial characters. Hieroglyphs are much younger than the Chauvet caves, having been cultivated 5000 years ago (Reporter). Verbal storytelling varies depending on the age of culture, usually song is the first tool, their epics are passed down generation to generation, as so

myth is one of the oldest oral tradition of stories passed down by the nation. Oral myth is a popular myth in Native American culture in the United States, as culture distinction, the practice of oral tradition on storytelling has differences in order to the place, how, and when. One may tell the epic or myth just before the family kins, the other may before the crowd, after sun set, they lit the fire on the courtyard and gathering around the fire, one tells a story before the gathered crowd, it has to be traditional custom to some cultures.

So, this custom is not a mere saying or expression about something objectivity, but a worthwhile motif, expressing the subjective life events. One of the family kin let them know the account of a particular thing or person, even more so, the account of their ancestors about hunting or something else relating to the occupation or habitant of the land and genealogical tree of the clans, may be much more complicated or unembellished stories, who should know? In the narratological sense, storytelling is a mere form of narrative, and yet, narratology is the study of narrative. To study narratological function, it is important to study all kinds of narratives.

1.2. Bedtime Stories

In 1873, Louise Chandler Moulton published *Bedtime Stories*, which she dedicated to her younger daughter, Florence. Before publication of this dedicated piece, society already had the practice of storytelling at the bedtime to help the children getting sleep. So, Moulton's piece became the first used of 'Bedtime Stories' and she, herself, as the coiner of this phrase (Boston). This gave the assumption of storytelling is only for children, telling at the bedtime to some people. They have the notion of storytelling always used to have had before sleeping mainly for children, they do not even recognize the two phrases have dissimilarity on their essence. Edy Veneziano, member, faculty of Psychology, Paris Descartes University argues the impact of narrative discourse among children, and says,

Story telling is a discourse activity that requires the use and the integration of cognitive, linguistic, discursive, and pragmatic abilities. Its development spans over a long time, from the beginnings when familiar partners scaffold children's first references to the past (e.g., Miller and Sperry, 1988; Sachs, 1983; Veneziano and Sinclair, 1995) to the first simple narratives of recurrent events and of personal experience (e.g., Nelson, 1999; Peterson and McCabe, 1991), through child-initiated autonomous personal life and fictional narratives whose structural organization and linguistic expression develop through the school years up until adolescence and even adulthood (Berman and Slobin, 1994; Hickmann, 1995; Berman, 2009). (2-3)

The given statement shows the act of story telling is a kind of narrative, the teller shared what is happening around them and what they have experienced in their own lives in a linear narrative form with cognitive way. Storytelling is a process that is practiced to children, teenagers and even adults. The pattern of the teller's perception may be vary depending on the account of what he/she wished to tell, may be linear or temporal orders, it does not matter, both of these patterns are narrative indeed. The practice of story telling already had an unintentional involvement for the development of narrative since the many moons ago.

2. Towards the Pioneering Alphabetical Narrative

The invention of written alphabet starts in the ancient Near East as early as 1500 BC (James). In the third century, the Chinese used bones, bronze, bamboo strips and wood for writing, while in the Roman culture, papyrus scrolls into the book-shaped artefact papyrus or vellum (process from animal skin) in the early centuries has been made (Clayton). Paper making dates back to 105 AD. When Ts'ai Lun, the imperial court of China, produced paper from mulber-

ries and bast fibres, other plants and whatnot, the skills quietly trickled down to the West. After the art of paper making was introduced to Samarkand, central Asia, the first modern paper was produced in Baghdad between 751 and 793 during the time of Hārūn ar-Rashīd. By the 14th century, many paper mills had been established in Europe in Spain, Italy, France and Germany. Storytelling is a form of verbal narration. drawing and storytelling through hieroglyphs were also instrumental in the emergence of written narrative. They had a written alphabet, and paper had to be made to write it. The advent of the printing press in 1450 increased the demand for paper, which led to the increase in paper mills and printing presses. By 1800, it had become a published book (Britt). Storytelling, Chauvet drawings, and hieroglyphs are obviously the outlet of narration. The invention of writing characters and writing instruments are of great importance for the study of narratology. Since narratology studies narrative, it is necessary to know how narrative begins and emerged. This inevitably increased the desire or need to study narrative, and the study of narrative language was slowly emerging.

3. The Concept of Narrative

In *The Concept of Narrative Techniques*, Gardner highlights the etymology of narrative as “The word ‘Narrative’ is derived from the Latin terms ‘*narrare*’ (to relate) and ‘*gnarus*’ (knowing). The meaning of the word ‘*gna*’ in Sanskrit is ‘to know’. So ‘Narrative’ means to relate in order to know. A narrative relates a sequence of events... In semiotics and literary theory a narrative is a story or part of a story,” (50). Monika defines narrative as,

The word *narrative*, however, is related to the verb *narrate*. Narrative is all around us, not just in the novel or in historical writing. Narrative is associated above all with the act of narration and is to be found wherever someone tells us about something... (1)

...Narrative provides us with a fundamental epistemological structure that helps us to make sense of the confusing diversity and multiplicity of events and to produce explanatory patterns for them. (2)

4. The Outset of Narratology

Historically, critical discourse on narrative devices and structural linguistics can be traced back into the time of Plato (428-348 BC) and Aristotle (384-322 BC) (Barry 224). The study of narration had been started in the Classical Era among European literature. When the nineteenth century transit into the twentieth, discourse upon narratives gained impetus in the systematic study for the development of narrative structuralism, it was dated back in the mid to late 1960s in France (*Routledge* ix). After Saussure's structural linguistics 'pilot-science', Tzvetan Todorov's '*la narratologie*' in 1969 was designated as a model for the science of narrative as the general theory of narrative in all aspects of literary pieces (ix).

According to Cuddon, the etymology of the narratology is stated as, "The term is an Anglicization of the French *narratologie*, coined in 1969 by the Franco-Bulgarian philosopher Tzvetan Todorov (1939-) in his *Grammaire du Decameron*." (458) And likewise, the structuralist theory advanced in parallel to this implication, Cuddon added the semblance of the theory as, "Structuralist analysis of narrative was begun by Claude Levi Strauss (1908-2009), who, in *Anthropologie structurale* (1958) and elsewhere, advanced a new theory about myth (q.v.)." (458).

During the early twentieth century, under the Formalist Linguistic Circle of Moscow, the Russian Formalists who followed the interests of the predecessors took pace on the favour of textual analysis on the basis of the use of language with effect to the psychological sense of the reader. " 'The earliest beginnings of Russian Formalism can be dated from 1914', says Ann Jefferson, 'with the appearance

of Viktor Shklovsky's essay on Futurist poetry, 'The Resurrection of the World' (24)." (Malik and Batra 15). At the very beginning of this school of thought, the Formalists intervene between the literary text and the reader. They rather preferred 'defamiliarisation' than the essence of Aristotelian mimetic theory in literature (17).

In the meantime, the interest of New Criticism blew among some critics and shortly became the famous movement on literary criticism in United States. Critics who involved in this movements were, I.A. Richards, William Empson, Ezra Pound and T.S. Eliot. They all were well-known in literary criticism. This movement effect during the period of 1930s to 1960s, fortunately for the Formalists, this convenient time let them opportunity to spread across the continent and brought the approach to America (16). The escalation of the interest in narrative has become the central concern about the study of literary context in the wide range,

It is a fact that most of the formalists were in their twenties or thirties when they expressed their views and as it was with Wordsworth, who gushed over French Revolution during his youth but mellowed down in middle aged, the formalists too toned down their extreme positions later. Some of the formalists, particularly Viktor Shklovsky, Vladimiar Propp and Tzvetan Todorov took up the study of fiction, in which they analyzed narratives and identified strategies which had been used for long in plot construction even in the myths (18).

Even more so, the explosion of Russian Formalism holds the central position in the outcome of the formal advent of narratological discipline.

According to Onega and Jose, narratology is, "Etymologically, the science of narrative. The term was popularized, however, by such structuralist critics as Gerard Genette, Mieke Bal, Gerald

Prince and others in the 1970s. As a result, the definition of narratology has usually been restricted to structural, or more specifically structuralist, analysis of narrative” (1).

Tzvetan Todorov set out the demonstration of structuralizing narrative as pertaining the narrative voice, tone, structure, devices, mode, time, theme, and theory to which the author’s narrative embodiment of the relevant techniques and mechanism in his *Grammaire du Decameron*, 1969, his tendency upon narrative studies gave an impetus to narratologists to developed the study of narration in an effective way. Though the term narratology is coined by him in 1969, the notion of narrative analysis plays the crucial role in so far before the term itself gets coined, especially among the German narratives and Russian Formalism. They used to pursue the essence of discourse analysis mostly relating to structuralist approach. However, this interest in narrative got more effective and performable outcome, it naturally developed the school of narrative studies.

5. Emergence of Narratology

Before the worldwide acceptance of narratology as pertinent study in every narrative form, the German used to have had an *Epik* in relation to the designation of all artistic narrative regardless of its length on their narratives (Monika and Margolin 148), besides this, *Erz hlforschung* (German) was taking forward to investigate the individual components of proper narrative perspective in theoretical issues (149). For two and a half decades back, before the expanded version as *A Theory of Narrative* popularized in 1979, Franz Stanzel published the original version entitling *Narrative Situations in the Novel*, 1955, 14 years before narratology gets coined to designate the model for the study of narrative forms. Though the fundament of the German narratology may not claim as the birth of the term ‘narratology’, no assumption has been made about the emergence of the narratology is start from nothing, but the impact of Russian For-

malism and Francophone school of narrative studies, it may slightly be incorporate with the German narrative studies of course. Seemingly, the German narratology is radically the concept of the French linguistic structuralism which rationally tend to design the model on the scientific investigation on the use of language in narration. It conveys the practice of plain narrative language to the amelioration on the school of narrative studies which, then blends the disregard narration to the proper utilization of functional language, moreover, the outcome of appropriate narrative theories. The result implicit in the narratological observation. So, lets penned down the gradual development in the study of narrative after 'narratology' gets coined in order to the year of publications.

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(1996); Mark Turner, *The Literary Mind* (1996); Mieke Bal, *Narratology: Introduction to the Theory of Narrative* (1997); Lubomir Dolezel, *Heterocosmica* (1998); David Darby, "Form and Context: An Essay in the History of Narratology" (2001); Luc Herman and Bart Vervaeck, *Vertelduivels* (2001); David Herman et al., *Routledge Encyclopedia of Narrative Theory* (2005) (Abrams and Harpham 235, Cuddon 458 and Monika 406-407).

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Origin and Development of Mizo Language

H. Tlangmuankima*

It is not an easy task to make a statement on a concrete origin of Mizo Language. One of the main reason for this is that even the Mizo Alphabet 'A, Aw, B' was formed in 1894, which was only about 128 years ago. If we are to trace back the origin of Mizo language, the origin of Mizo tribe cannot be ruled out for, it is like a two sides of the same coin.

Among many interpretations and writings regarding the origin of Mizo Language, the work of G.A. Grierson, the author of Linguistic Survey of India Volume 11, is regarded as the most reliable one. He stated that Mizo language belongs to the Kuki-Chin group, which was among the seven branches of Assam-Burmese branch under Tibeto-Burman. The Tibeto-Burman dialect is one among the family of Tibeto-Chinese /Sino-Chinese Language.

Ralluail Chhangte Stated;

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Linguists, who did a case study on Languages classified Mizo language as one among the branches of Tibeto-Burman. The Tibeto-Burman itself is one of the many branches of Tibeto-Chinese language. The Tibetan and Burmese language today including other languages of people residing between them on the eastern side can also be classified as one among the Tibeto-Burman.

It can be broadly stated that the origin of Mizo Language is Kuki-Chin group, which belongs to Tibeto-Burman branch of Tibeto-Chinese Language. Now, let us try to examine the evolution of contemporary Mizo language since it was termed as Lusei and even before it was termed as lusei, 'duhlian' was how it was recognized.

Duhlian Ṭawng (Duhlian Dialect)

The farthest we can trace back regarding the origin of Mizo Language is the Duhlian dialect. A big question lies here for there is no Duhlian Tribe or Clan.

Let's look in to the statement of B.Lalthangliana,

The first written document which we can find regarding Mizo is from the writer of a preface of a book written by R.H Hutchinson, a former South Lushai Hills Superintendent released 1897. The preface writer was W.B. Odham, Commissioner, Chittagong. He stated that "Why are the Luseis, Scrolling their hair backward termed as Duhlian and Hmar, Ralte, Paite not included?"

Just as the Sub-Clans of Mizos have their own terms of identifying themselves, there are other terms which outside the Community identify Mizos. In such a way, Duhlian is term which the Paite (Zomi), Thado and Vaiphei identified the Luseis.

H.Lalrinawma went on stating that

The Duhlian language is the most prevalent language among the lusei sub-clans, hmar, pawis (lai) during 1500AD - 1550AD. The

Duhlian language, regarded as Modern Mizo Language is said to be evolved during 1400AD-1500AD, when the Mizo ancestors are still in Seipui and its periphery.

Lt.Col. J Shakesphere Stated that the Duhlian Language is the most enduring and prevalent throughout the Lushai Hills.

“They identified themselves as Duhlian and their language is duhlian language” G.A.Grierson, Linguistic Survey of India Volume 11. The statement of Grierson clearly signifies that in the 1900s, the term Duhlian was more prevent then Lusei it self.

Lusei Ṭawng (Lusei Dialect)

Although the language was recognized as Duhlian language, it was then changed to Lusei since some time. When Rev. Liangkhaia was eriting about different tribes under Mizo, he put Lusei first and under that, he put Pachuau, Chhangte, Chanwgte, Chuaungo,, Ch-uauhang, Chhakchhuak, Hauhna, Hrahse, Tochwang, Vanchhawng, and Lai. All these tribes are said to be settled together for more then 200 years till 1640 in Chhakchhuak and Seipui.

11 Lusei villages and 13 Duhlian villages in the periphery of Seipui are speaking Duhlian Language. But in due course of time, differences came into appearance. But those remaining in Seipui and Lusei villages are Speaking Duhlian language in its pure form.

By the 18th Century, the Luseis moves west, crossing Tiau. Even then, the Duhlain language was the most prevent among Sailo, Hualngo, Zahau and Fanai. The Duhlian language was said to be the Language of administration and official and even most of the chiefs are adopting it. So, it is bound to be popular.

Time passed by and the term Duhlian went on degrading and in the meantime, it was gradually replaced by the term Lusei. And then, the term Duhlian was said to be completely replaced by Lusei.

Mizo Ṭawng (Mizo Language)

The term 'Mizo' originated from is disputable and many scholars have varying opinions. In 1946, when the Lushai Hills were still under Assam jurisdiction, a patriotic organization called the Mizo Union was formed with a purpose of popularizing 'Mizo'. On 21st January 1972, Mizo District was given Union Territory and it had a great impact on the land and people. The term Lushai Hills District was changed to Mizo District. The term Lushai in naming an area or land is not perfectly right for it can be interpreted as the land mean only for a specific Lusei people. Knowing this, the former MP of Mizoram Thanhkira take the issue to the parliament, and from that moment, the name was changed to Mizo District. The term 'Lushai', often used academically, was replaced with 'Mizo' to describe the people and their language. Following this, even in census readings the term 'Mizo' was used solidifying its status as an official term for denotation.

When the Missionaries are settling in Mizoram, Mizo are termed as Lushai and the land was known as Lushai Hills. The Mizos don't have any script for their language. The two missionaries J.H Lorrain and S.W. Savidge had well studied the book of 'The Hill Tracts of Chittagong And The Dwellers Therein' and 'Progressive Colloquial Exercise in Lushai Dialects of the 'Dzo' or Kuki Language' written by Th Lewin and 'Grammar of Lushai Language' written by Brojo Nath Shaha. In 1894, with the efforts of two missionaries J.H Lorrain (Pu Buanga) and Sap Upa (S.W. Savidge), the script for Mizo language was formed using Roman script.

a â aw âw b ch d e ê f g h i
 î k l m n o p r s t ṭ u u
 v z. (Dictionary of Lushai Language VIII)

Prof. Laltluangliana Khiantge state that,

“Prior to this, the use of the term ‘Mizo’ can be seen in various printed works. One of the earliest records of its use was Mizo leh Vai’, published in November 1902. Other published works includes, a hand written work titled ‘Mizo Chanchin Laisuih’in mid-1898, Mizo Zir-tir-bu’ in 1896, ‘Mizo Chanchin’” by Liangkhai in 1926, in 1903 Zosaphthara and Thanga were recorded to have used the term and in 1935 an organization of students Mizo Zirlai Pawl (MZP) was formed. R.B. Mc Cabe, a Mizoram Political Officer, in his book Our Relation with Eastern Lushais published on 1” March 1892 wrote ‘Lushais call themselves Mizo or Mizau’”.

The Mizoram Official Language Act 1974 was passed, according to which “... Mizo language shall be used for all the official purposes of the government of Mizoram at all levels..”. The Act was scheduled to be implemented from 15th August 1987 according to The Mizoram Gazette, Extra Ordinary, Aizawl, Friday 14.8.1987, Sarvana 23, S.E. 1909 Issue No. 84 (B) Published by Authority.

Conclusion

It can be observed from the above discussion that Mizo language today is not just the language of the Lusei alone. It is evident from the Mizo literature that the present mizo language is the amalgamation of different dialects under the umbrella of Mizo Tribes.

Meanwhile, Mizo as a language also undergo huge development even in academic field. In 1930, Mizo was accepted as a vernacular paper in Culcutta University. The Guwahati University also grant permission to pursue Mizo language as a subject in Bachelor Degree (BA) since 1962. Since 1997, The North Eastern Hills University (NEHU) carried out Mizo as one of it's subject. In 1972, The Guwahati University change the name of Lushai into Mizo. Follow-

ing the footstep of Guwahati University, even Schools and Colleges also change the name of the subject 'Lushai' into 'Mizo'. Mizo as a language undergo several changes and development. When Mizoram University was established on 2nd July 2001, even Doctoral degree can be availed in Mizo subject thus creating opportunities for indigenous scholars to investigate and analyse their own Literature.

Today, there are numerous students who have received their Master degree, M.Phil or P.h.D degree, dissertation written in Mizo Languages. Further in 2018 Pachhunga University and ICFAI University Mizoram also introduced Post Graduate Course in Mizo subject.

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