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**Editor-in-Chief**  
Prof. Laltluangliana Khiangte

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## **Editorial :**

A new volume of 'Mizo Studies' is ready for you to read and give your valuable time now. The last issue is almost exhausted at the moment. We are printing more copies this time and I hope, apart from our regular subscribers/admirers, new readers of Mizo Studies would appreciate the articles and literary news in this issue.

We are happy to see in this issue Dr. Henry Zodinliana Pachuau's 'Study of the impact of insurgency on women and children in the North East' where we can read unpopular story of those days. 'Emergence of Political Party in Mizoram' as told by Dr. J. Zahluna must be quite interesting for younger scholars and students. So is Ms. Lalhriatpuii's article on 'Demographic impact and security implications of illegal immigrations into Northeast India' which must be quite interesting for scholars and students across the country because of the fact that illegal immigration into Northeast India is a common problem for all the states of N.E. India.

Trickster tale in Mizo Folklore as given in the paper of Prof. R. Thangvunga may be considered a fresh view and I am sure, including our regular feature of translated tale of Mizo in this journal, it will be meaningful for students and scholars of today. In fact, the new generation must read all these articles and translations in order to widen their knowledge about the folk identify of the Mizos.

All other articles including an 'Environmental Awareness of Elementary School Students and suggested measures to improve teaching of environmental education in Mizoram' contributed by Dr. Lynda Zohmingthangi & P.C. Lalremruati attempt to highlight crucial points to note and inculcate value education in students and readers of this journal.

This issue will not be tempting if there is no poem, either in Mizo or in English and also keeping record of what is happening in the department of Mizo and its related literary development. In fact, all about One-Day Theatre Festival held at Vanapa Hall on 14<sup>th</sup> September to commemorate the 89<sup>th</sup> Birth Anniversary of Padma Shri Khawlkungi (1927-2015) as reported at the end of this magazine may open up a new area of interest not to be side-lined by lovers of language and literature.

The next issue will highlight the beautiful contribution and role played by the two selected writers, viz. Lalzuithanga and Khawlkungi for the enrichment of Mizo literature. Born in the year 1916, the Birth Centenary of Mizo novelist-cum-dramatist Lalzuithanga must be observed in a very meaningful manner before the end of this year. The Department of Mizo is moving forward for the celebration of his birth centenary by holding National Seminar on creative writings. Mentioning all these points, I welcome all regular readers of Mizo Studies to open the new issue.

9<sup>th</sup> September 2016

Laltluangliana Khiangte  
Editor-in-Chief

## **Impact of Insurgency on Women and Children in the North-East**

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Dr. Henry ZodinlianaPachau \*

### **Introduction**

There is very little literature available on the plight of women and children in conflict situation in North East, especially with reference to Mizoram. From a Human Right approach, women and children are considered vulnerable population that require special care and attention in or after conflict situations. As a result of their vulnerability, they are more at risk for being subjected to various forms of human rights violations.

India's North East has experienced a series of conflicts that is of national interest. Till today, we see sporadic forms of self-determination in the region. Though these acclaimed forms of righteous conflicts do find place among those involved in it, there has been serious consequences leading to death and atrocities against the more vulnerable population. The sensitive nature of these conflicts also creates a gap between those who are against such and stakeholders who could act as a safety valve against violations in conflict zones.

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### **Historical Background**

Chang Kien, a Chinese explorer, mentioned about India's North East in 100 BC. Hiuen Tsang also visited the region in 7<sup>th</sup> Century. There were different ethnic groups who eventually settled in the region (ITC, 2011; Sukai, 2013). Its close vicinity with international boundaries of China, Bhutan, Bangladesh, Myanmar and racial background of the people have made the area politically and socially sensitive, causing ethnic differences and conflicts and illegal immigration and entrance of refugees to the region (Pachau 2015).

The region consists of eight States popularly known as the 'Eight Sisters'. After Independence, Assam became one of the founding States and the rest were under the political entity of Assam. In 1962 the State of Nagaland was born. In 1972 Tripura, Manipur and Meghalaya became States and Mizoram and Arunachal Pradesh emerged as a Union Territory both attaining Statehood in 1987. Sikkim became a State in 1975 (Sukaiin Pachau 2015).

North East is considered to be one of the most inaccessible regions of India. The different groups marked by over 200 different tribes face development challenges which are economical, technological and sociological (Goswami, Sreekala & Goswami, 2005). Shukla Commission (1997) identified four challenges in the North East – basic needs deficit, infrastructural deficit, resource deficit and two way deficit of understanding with the rest of the country.

Guit (2011) states that North East suffer from poverty, illiteracy, malnutrition, unsanitary conditions, absence of health education, poor mother and child health, poor coverage of the national preventive programmes due to geographical remoteness. All North East states have experienced insurgency in one form or another as a result of internal and external factors (Pachau, 2015).

### **North East Scenario**

Women and children are often major victims of conflict. They are victimised, traumatised, exposed to horrendous conditions (such as harsh weather, forced migration, hunger etc.), suffer

varying degrees of abuse (sexual or substance), killed, or maimed. Various reports record some of the agonies that women and children undergo in situations of war, insurgencies and conflicts. Millions of children have suffered sexual violence, grave psychological trauma, malnutrition, disease and the multiple consequences of being forced to flee their homes.

The impact of insurgency may be divided as follows :

1) Physical Impact: This impact include physical attacks, abductions, bomb blasts, and destruction of property.

2) Impact on Education: This impact relates to schools being closed as a result of insurgencies.

3) Social and Psychological Impact: This include sexual abuse, trauma, displacements, hunger, starvation and other deprivations, forced marriages to their captors, trafficking, drug abuse etc.

4) Economic Impact: As result of insurgencies, economic activities get effected and destroyed.

5) Health Impact: Insurgencies lead to deaths, disability and mental illnesses.

Armed conflict in North East India creates negative impact on children. Children are victims of torture, arbitrary killings, rape and other heinous abuses both by the security forces and armed opposition groups. Large number of children in North East run away from their homes to join the armed opposition groups because of the political dynamics in the region and the hope that their participation will bring change (Chakma& Pinto in Pachuau, 2015). Of all the number of killings, the number of women and children who were killed accounted to 47.37 per cent during the armed conflicts between 17<sup>th</sup> April 1998 to 20<sup>th</sup> September 1998 (Goswami, Sreekala&Goswami, 2005).

According to Pachuau (2011), the consequences brought about by the 20 years long movement was not at all satisfying. Mizoram suffered from economic poverty. The trauma, strain and stress brought brought about by two decade of unrest caused a 'disturbance syndrome' which was least attended to. This could

be attributed to lack of awareness about the importance of mental health. It is not known as to how far this 'syndrome' affected society, but what was evident is that after the Peace Accord, new problems arose. Political struggle for power was rampant. Favoritism and nepotism was at the fore. Alcoholism, drug addiction and sex work also became rampant. However, the conflict in Mizoram did lead to the constitution of a Human Rights Committee in 1974 whose objective was to ensure that unnecessary indulgence of power by the security forces against the general population of the Mizos ended. The Committee has such an affect that soon after it emerged as a political party to win the 1978 election.

According to Goswami, Sreekala and Goswami (2005), the insurgency scenario in North East can be divided under two heads. They are:

1) Violence: This includes rape, sexual, mental or physical assault/abuse, killings, disability, detention or arrest without cause, threats, intimidation and child soldiers. These resulted in grave emotional and psychological trauma causing post-trauma disorders an stigma related challenges.

2) Regrouping and Displacement: This include loss of property, lack of food security, over population, drop outs, children running away from their homes, child labour, loss of community life causing psycho-social challenges that lead to drug addiction, prostitution, child trafficking, starvation, depression, suicide, psychosomatic disorders and migration.

### **Case Vignettes**

Cases were also identified from both primary and secondary sources to understand the lived experience of those who experienced insurgency in Mizoram. Some of the highlights are as follow:

Case 1 - Mami (Fictitious), now a 50 year old woman, recalls the violence she experienced as a 13 year old girl during the disturbance in Mizoram in 1966. Shyly she reported that she was

raped by 5 army men, after which she escaped and ran into the forest crying for help but to no avail. Finally her uncle found her and took her to the hospital. After this incident she left for Aizawl where she again saw her father being beaten and tortured by the army. He died. She feels ashamed till today and this was her first relation of her experience during the 1966 disturbance in Mizoram.

Case 2 - Nuni (Fictitious) recounts her story when she was raped as a young mother of four children by three Sikh Army Men. She was battered and raped so much that it left her depressed and humiliated. Besides this, they stole her building materials meant for her house construction. No actions were taken for her.

Case 3 - Mapuii (Fictitious) recalls the days during the disturbances in Mizoram. Army atrocities and violence was so much that every girl, young or old, would smear charcoal on their face to make themselves ugly so that the army might overlook them. She says that the army would knock at their doors and say, '*Chhu a awm em?*' which means 'Is there any vagina in the house. As she recalls these events, one could see the trauma still lingering in Mapuii. She concluded that it is because of this that a Mizo tends to hate the '*vais*', a local nomenclature of outsiders.

Case 4 - Mama (Fictitious) recalls his days during the disturbances in Mizoram as a young boy. He remembered the MNF people hiding in his house, and as the Army patrolled, they would search for the MNF personnels. He also recalled the time he saw one person shot dead on the head by the MNF personnel because he was accused as being '*kawktu*', meaning 'informer' of the Army. There were many who were assassinated as a result of this. He still shudders at the thought of it till today.

### **Conclusion**

Insurgency has long lasting effect on individuals who have experienced such trauma. This study also reveals the fact that women and children are subjected various atrocities and human

rights violations. Society as a whole is disturbed, and development comes to halt. From the light of the above cases, we also see that the trauma still lingers on even after 30 years of peace in Mizoram.

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### Emergence of Political Party in Mizoram

Dr. J. Zahluna\*

Political parties are product of many complex factors like tradition and history, social and economic structure, religious beliefs, racial composition, national rivalries and others. History of every society is a record of struggle among those whose differences are marked by language, religion, race etc in a seemingly never ending quarrel for the symbol of esteem and pride, the reality of power and place. Organisation, group and political parties stem from these realities of social conflict. Political parties are important means of articulating and organising different political forces competing for dominance and power.

In the traditional Mizo society, there was no place for political organised activities. The traditional Mizo administration was centred around the village which was carried on by the chief, assisted by a group of village elders called *Upas*. The chief maintained a highly centralised administration. The chief was the ultimate controlling authority of the village for all social, political, judicial and administrative purposes, whose word was law within the limits of his territory. As the head of the village, the chief held the

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highest position in the society. The history of Mizo politics is the history of progression from a smaller identity to the bigger identity. From a simple village and lineage identity, the Mizo have followed the course of a long history to reach the status of the present day identity. It is a case of inter-play of the centrifugal force and the centripetal tendency for the bigger affiliation.

Even before the British occupied Mizoram, legislative measure affecting Mizoram has been in force. On 20 August, 1875, the Bengal Eastern Frontier Regulation of 1873, popularly known as the 'Inner Line Regulation' (ILR), was extended on the southern frontier of Cachar District of Assam. The ILR prohibits all British subjects from crossing beyond the 'inner line' noticed without a pass or license issued by the authorities of the Government.<sup>1</sup> On 30 June, 1879, the ILR system was also extended in the Chittagong Hill Tracts affecting the southern Mizoram. The ILR did not define the actual boundaries of the British possession nor indicated the territorial frontier. There was no intention of the British Government to draw a definite territory boundary line between the Mizos and the plains people of Cachar District of Assam. It simply marked the limits of the area administered by the British from unadministered areas of Mizoram. Thus, the ILR separated Mizoram from the neighbouring areas of the British possession. 'The ILR in the pre-independence days was administered vigorously mainly to exclude all contact between the tribals and the inhabitants of the plains'.<sup>2</sup>

The establishment of British administration in Mizoram in 1890 marked that the administration adopted was not similar to that of the plains. The British introduced a very soft and sublime type of administration which suited its purposes. The Scheduled District Act, 1874 was introduced on 1 April, 1898. As a result, Mizoram became a part of Assam and its administration was put under the Chief Commissioner of Assam. The Act empowered the Provincial Government to declare what enactment should be enforced within its territorial jurisdiction. According to the Act, sections 22, 23, 38(2) and 40 of the Chin Hills Regulation of 1896

were extended to Mizoram with effect from 9 October, 1911. These sections empowered the Superintendent or the Deputy Commissioner of the District to order any person, not being a native of the area, to leave the area within a given time, if his presence is felt injurious to the peace and good administration of the area. Disobedience to such order is punishable with imprisonment up to six months or with fine.<sup>3</sup> The Scheduled District Act enabled the British Government to rule Mizoram in a rude and rough manner.

Under the Government of India Act, 1919, Mizoram was declared along with some other hill districts of Assam as a 'Backward Tracts' on 3 January, 1921. According to the Act, neither the Federal Legislature nor the Provincial Legislature has the right over the administration of Mizoram without the approval of the Governor of Assam. The applicability of any law should be determined by the Governor of Assam. Even when the popular Ministry has been formed under the Act, the subject of Backward Tracts was left to the power of the Governor. Although Mizoram was a part of Assam, there was no representation of the Mizos in the Assam Legislature. Thus, the British Government, by declaring Mizoram as a Backward Tracts, excluded the area from not only the general administration of British India but also from the main current of the Indian national movement.

The first sign of political acumen of the Mizo came to the fore when they started demanding representation in active electoral politics of Assam Legislative Assembly. The Mizos increasingly realised that their social, economic and political interests were adversely affected by the continued neglect shown by the British towards their development. In the meantime, a large number of Mizos, who went to participate in the First World War, happened to mix with their fellow contemporaries and thus get socialised in patriotic feelings and sentiments and they were exposed to outside development and consequently to modern ideals. After the war, they returned to Mizoram and impressed upon their fellow Mizos about the need to assert their identity. The Mizo aspiration – a result of contact with western administration, Missionary influence,

the spread of education and christianity and the growth of politically conscious class – took a concrete shape to the growth of organisational activities.

In 1925, a section of some politically conscious Mizo youth, under the leadership of Darchhingpuia (Telela), contacted the Superintendent of Mizoram, protesting the compulsory labour for the construction of the chief's house, zawlbuk, impressed labour etc and requested him to initiate change in the administration of Mizoram so that the Mizos may participate in Assam politics. The Superintendent was furious when he heard about this kind of political activity.<sup>4</sup>

In 1926, symptom of another political activity was noticed. The villagers of Chhingchhip and Lungleng complained to N.E. Parry, the Superintendent of Mizoram, about the oppressive nature of the chiefs and the village writers and demanded their dismissal. The Superintendent, instead of entertaining their demands, arrested their leaders and put them behind bars. The Superintendent has imposed a fine of Rs 3/- upon every household in that villages while the chiefs were imposed a fine of mithun.<sup>5</sup> Almost at the same time, the villagers of Reiek and T̄uahzawl also lodged a complaint against their chiefs in connection with village conscription and its interest, but no action was taken.<sup>6</sup>

In July, 1926, a group of young men, Telela, Thuama and Thanzuala went to Shillong to meet the Governor of Assam, Sir John Henry Karr, to air before him about the administrative and political difficulties of the people of Mizoram and explore the possibility of sending Mizo representatives to the Assam Legislative Assembly. The meeting with the Governor yielded no favourable result as expected by the Mizo delegates. The delegates also met Rev. J.J.M. Nichols Roy, an important Khasi leader and Excise Minister of Assam. The Khasi leader informed the delegates that nothing could be done unless the Mizo came out of the 'Backward Tract' administration. He advised them to enlist at least 1,000 supporters.<sup>7</sup> After returning from Shillong to Mizoram, they began to drive membership. When the Superintendent came to know about

their activities, he called them ‘rascals’. He immediately issued an order of arrest. Telela, Thuama, Liansiama. V.Z. Biaka, Chawnghnuaia, Thanzuala and V.Ch.Saikunga were arrested and sent to jail. They were confined in jail during 27 October – 2 December, 1926. Their Secretary, Laldela, was deported to Burma. After their release from jail, they were warned that stern action would be taken against them if they ever indulged in any such activity in future.<sup>8</sup>

During the visit of the Indian Statutory Commission, popularly known as the Simon Commission, to Assam in 1928, the constitutional position of Mizoram came for discussion. The Assam Government recommended that “.....the Lushai Hills (Mizoram) should be excluded from the Province of Assam for obvious reasons. First, backward areas had nothing in common with the rest of the Province. There was no sympathy on either side and the union of the plains and hills was an unnatural one, resented by both the parties. The Legislative Council was not willing to bear the burden of the administration of the deficit district like the Lushai Hills. The people the Assam Valley felt that their own political growth and the material development was being thwarted by being yoked with the hill districts”.<sup>9</sup> Rao *et.al.* further wrote that ‘Saadulla said that the Lushai was inhabited by semi-civilised aborigines. They had nothing in common with the people of the plain... Saadulla’s views were not contradicted by the politicians of the plains.’<sup>10</sup>

Under the Government of India Act, 1935, the British divided the hill areas into two categories based on their levels of development and accessibility – Excluded Areas and Partially Excluded Areas. People from Partially Excluded Areas sent their representatives in the Assam Legislative Assembly and thus participated in the political process of the State. Mizoram was declared an ‘Excluded Area’ on 3 March, 1936. The Excluded Areas were to be administered by regulations formulated by the Governor and he was unfettered in his discretion.<sup>11</sup> In the Excluded Areas, there was no scope of people’s participation in the government as there was no elected representatives. The constitutional position of

Mizoram under the Act was that the administration of the area remained outside the purview of the Federal and Provincial Legislatures. The Governor of Assam got full responsibility to administer the area. Any political activity was forbidden. The Act deprived Mizoram the democratic rights granted to other parts of the country.

The British mindset became clear when one reads the observation of Robert Reid, the then Governor of Assam, on the tribes under his administration: "They (tribals) are not Indians in any sense of the word, neither in origin, nor in language, nor in appearance, nor in habit, nor in outlook and it is by historical accident that they have tacked to an Indian province".<sup>12</sup> The segregation policy was regarded as indicative distrust about the goodwill and consideration of the politically conscious Indian leaders about the tribal brethren.<sup>13</sup> The extent of dislike was evident from the fact that some Mizo leaders had preferred to be attached with Burma and not Assam after the departure of the British from India. Sinha has rightly observed that, "this exclusion served to a great extent the British purpose of keeping the tribal areas isolated, away from the mainstream of national life, so that the current of the Freedom Movement did not affect the tribal people".<sup>14</sup>

In view of the Indian Independence being within sight, Alexander Ronald Hume MacDonald, the Superintendent of Mizoram, felt that it was a proper time for the Mizos to discuss and decide for themselves as to their future destiny in the approaching new era of India. He felt the need for forming a body of representatives to represent and express the political ideas and demands of the Mizos, although there was no demand for it. His idea was to institute a forum widely and freely open to both the chiefs and the commoners. He drew up a plan for the future constitutional set up and future political and administrative arrangements for the Mizos and named it 'District Conference'. In December, 1945, he issued an order that each Circle was to be represented by two representatives – one from the chiefs and another one from the commoners. The whole Mizoram was divided into 20 Circles.<sup>15</sup> However,

the district Conference was unpopular because it did not serve any purpose. In course of time, the District Conference came into oblivion. Whatever might be its contribution, it was the first political representative institution ever found in Mizoram, recognised and graced by the Government authority. It comprised both the chiefs and the commoners with equal privileges and status and truly a landmark in the political history of Mizoram.

It became apparent that freedom of India from the British was a certainty. A group of educated and politically conscious Mizo youth felt the need of having a purely political organisation. Thus, the first political party in Mizoram, the 'Mizo Common People's Union' was formed on 9 April, 1946. It was R. Vanlawma who conceived the idea of forming a political party and he did so with the permission of the Superintendent, A.R.H. MacDonald. Later, the name of the party was changed to 'Mizo Commonners' Union'. At the same time, the inclusion of the word 'commoners' in the newly formed political party implied a strong anti-chief character of the party, who could never identify themselves as commoners and to get the support of the chiefs, the name of the party was changed to 'Mizo Union' on 11 April, 1946.<sup>16</sup>

Though open to all, the party became popular among the commoners because of its basic but unofficial anti-chiefs orientation. The party soon adopted aggressive style in its functions against the chiefs and took a number of extreme steps to destabilish the chiefs. The first conference of the party was held at Boy's M.E. School, Aizawl on 25 May, 1946. The following persons were elected as office bearers:-

President – Pachhunga;  
Vice-President – Lalhema;  
General Secretary – R. Vanlawma;  
Asst. Secretary- Lalbuaia;  
Financial Secretary – Lalhmingthanga and  
Treasurer – Thanga.<sup>17</sup>

The first General Assembly of the party was held at Boy's M.E. School, Aizawl during 24-25 September, 1946. The Assembly was attended by 700 delegates from all over Mizoram. The popularity of the party can be measured from the fact that within five months of its formation, it was reported that there were 473 local units in the entire Mizoram and the membership rose to 14,500. The Assembly laid down the aims and objectives of the party as under :-

1. The Mizo Union is formed for the integration of all Mizos both inside and outside the Lushai Hills District.
2. To bring about better relations between the general public and the administrators.
3. To show the Mizos the ways by which they occupy their rightful places and positions.
4. To bring about all round development in all respects of Mizo life and to raise the position of women.
5. To be an organ of expression of views and wishes of the Mizo people in every way and at any time.
6. To mend whatever is defective and to preserve whatever is good in the customary laws.<sup>18</sup>

Political activity in a society finds its expression in an articulate manner through political parties which compete for political power. A party is an effective intermediary which links social forces and ideologies and it is a mechanism to solve the problems of bringing the mass voters into the political community. While there can be various factors that have led to the emergence of political party in Mizoram, it seems to be a natural consequences of the operation of the democratic system based on adult franchise, the growing tide of identity politics, absence of representatives in the decision-making body, denial of political rights, rude treatment from the authority, neglect in the field of development, etc.

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### **Demographic Impact and Security Implications of Illegal Immigration into Northeast India**

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Dr. Lalhriatpuii \*

India has a common border with Bangladesh, Nepal, Bhutan, Myanmar, China and Pakistan. Being the fastest growing economy of the world, India has been the most sought after destination by immigrants from the neighboring countries. According to an UN Department of Economic and Social Affairs report, India ranked ninth in terms of the number of international migrants (5,436,012) and to account for 2.5 per cent of all international migrants. India has a 4097 km border with Bangladesh along West Bengal, Assam, Meghalaya and Tripura. Of this, only around 1500 km is fenced, leaving a major portion of the border porous and easy for in-migration. Similarly, India and Nepal share an open and porous 1900 km border that runs along Uttar Pradesh, Bihar, West Bengal and Sikkim. Geographical contiguity, socio-cultural affinity, the kinship factor and historical reasons have left the Indo-Bangladesh and Indo-Nepal borders vulnerable to migration.

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**BACKDROP:**

An illegal immigrant in India is a person residing in the country without an official permission as prescribed by relevant Indian law. Those who are explicitly granted refugee status do not fall under this category. Census of India 2001 gives information about migrants but not exclusively illegal immigrants. Per 2001 Census, Bangladeshis forms the largest group of migrants in India followed by Pakistan. This paper will focus mainly on the immigrants from Bangladesh into the North East of India.

After 1991 census the changing demographic patterns in border districts became more visible. It created anxiety and tension in India throughout the nineties. Both conservatives as well as moderates expressed concern on this issue. The first BJP government came into power in 1998 and subsequently ordered the construction of the Indo-Bangladesh barrier to stop migrants and illegal trade along the border. It was planned to enhance the already existing barrier in Assam and to encircle West Bengal, Tripura and Mizoram as well.

**Influx from Bangladesh**

The largest number of migrants into the NE has been from Bangladesh. As per 2001 census there are 3,084,826 people in India who came from Bangladesh. No reliable numbers on illegal immigrants are currently available. Extrapolating the census data for the state of Assam alone gives a figure of 2 million. As Bangladeshis are culturally similar to the Bengali people in India, they are able to pass off as Indian citizens and settle down in any part of India to establish a far better future than they could in Bangladesh. This false identity can be bolstered with false documentation available for as little as Rs.200 can even make them part of the vote bank.

### **Influx from Myanmar**

Burmese refugees have been fleeing to the north east since the Second World War. When the Aliens Act was passed by the Ne Win government in 1967, many Burmese fled to north east India. Again in 1987, students and political activist began to seek asylum in NEI due to the repressive measures adopted by their government. At present, there are estimated 50,000-100,000 Burmese Chin immigrants residing in India, mostly in the Indian state of Mizoram and a small number is found in Delhi.

### **Influx from Nepal**

The process of migration of the Nepalis in Northeast India, Darjeeling, and Southern Bhutan began about two centuries ago with the recruitment of Gorkha soldiers into the British Indian Army after the treaty of Sugauli (1816). The British who wanted a hardy labour force for their tea plantations facilitated the Nepali migration to into North East India. The Indo Nepal Friendship Treaty of 1950, 1951 and 1956 also facilitated their settlements in various part of the North East. Anti-Nepali feeling in Northeast India was first observed during the Assam Movement. Although the targets were the illegal migrants from Bangladesh, the Nepalis were also included in the anti-foreigner discourse.

### **DEMOGRAPHIC IMPACT:**

In the past century the North Eastern region has received immigrants as refugees, economic migrants and ecological victims from the neighboring countries. This has caused the Northeast's population to swell from around one million to more than 20 million.

Throughout the 20<sup>th</sup> Century, Assam has been the fastest growing area in the subcontinent. Its population has nearly six-fold since 1901. When India has a decadal growth rate of 5.7 percent during 1901-1911, Assam has a decadal growth rate of 16.8 per-

cent. During 1941-51, when India's growth rate was 13.3 percent, Assam was 20.1 percent and subsequently in the decadal growth rate during 1971-81, India grew at 24.7 percent while Assam population grew at 36.3 percent. There is no evidence that Assam population growth rate will be significantly different than that of the rest of India, the difference can only be accounted by the net immigration.

The Human Development Report 2009 (UNDP) on Migration is essentially pro-migration in approach and applies a human development approach to the study of migration. When migrants integrate more and diffuse to a great degree within their adopted homeland, which in turn becomes more diverse, they have a better chance of being valued as enriching society and introducing complementary cultural traits. Ground realities in India, however, indicate that this has not happened and the influx of migrants from Bangladesh and Nepal has raised several concerns.

The sheer number of migrants from these two countries poses a demographic challenge. The influx of migrants threatens to reduce the Assamese people to a minority in their own state. Large-scale illegal migration from East Pakistan/Bangladesh over several decades has been altering the demographic complexion of this State. It poses a grave threat both to the identity of the Assamese people and to our national security. Quoting Bangladesh census records, the report points out that there was a reduction of 39 lakh Hindus between 1971 and 1981 and another 36 lakh between 1981 and 1989; and contends that these 75 lakh Hindus have obviously come into India.

According to the study of Institute of Defense Studies and Analysis (IDSA), about 1.2 million Bangladeshis who entered India with valid travel documents have not returned home and that India managed to push back only 15,000 of them in 2005, 12,000 in 2006 and 11,500 in 2007. Some districts of Assam, several district of West Bengal and Siliguri in Darjeeling, have a large

Bangladeshi immigrant population. For the period 1981-91, Bangladesh census authorities have detected a unique phenomenon of “missing population” and estimate the number at 8 million, which includes about 1.73 million Hindus. It is plausible that much of the remainder, that is 6.27 million, might have migrated to various parts of India, notably West Bengal.

Nagaland is another destination favored by immigrants and has recorded the highest rate of population growth in the country – 56.08 per cent during 1981-91 and 64.41 per cent during 1991-2001. The migration has resulted in the emergence of a new community in Nagaland called the Sumias (Singh, Amarjeet M., 2009). Similar demographic changes can be seen in Tripura too. The state is being gradually reduced to a non-tribal state from a predominantly tribal one. Influx from across the border has reduced Tripura’s tribal population to 31.1 per cent in the 2001 census from almost 50 per cent six decades earlier (Singh, Amarjeet M., 2009). This accounts for tribal insurgency in Tripura. Recently, an ethnic violence broke out in the capital of Tripura in which the Indigenous Peoples Front of Tripura (IPFT) demanded lands for the Tribals; the severity of this violence roots from the change in the demographic profile of the state due to illegal immigrants from Bangladesh.

### **SECURITY IMPLICATIONS**

When migration is said to be securitized, it means that migration is identified as an existential threat, which requires emergency measures by the state. This enables the state to pursue policies that supposedly alleviate the ills arising out of migration. In the Indian context, migration from Bangladesh and Nepal is presented as a security threat to the referent object – the states of Assam and West Bengal, and the Northeast or to India as a whole.

Even though the concept of greater Bangladesh may be in its infancy, there is no doubt that given the fast changing demographic profile in the North-East and West Bengal, a transnational

Bangladeshi identity is brewing across the region. If their ethnic-nationalist aspirations, often fuelled by radical Islam back in Bangladesh, are not strategically dealt with, it could lead to the reassertion for a 'Greater Bangladesh' in a more vocal way.

One of its most visible threats has been the negative impact on the societal structures of the host country in terms of the rights and privileges of indigenous populations. The influx from Bangladesh to India has evidently increased the level of human capital externality and burdened scarce public resources while diluting the available societal and demographic structures in host areas, leading to a rise in unemployment, societal disaffection, political instability, lawlessness and polarization (P. Upadhyaya, 2006).-

There are also threats due to rise of Islamic militancy that has started consolidating itself particularly because Bangladeshi infiltration remain unchecked and illegal immigrations continues to be a sensitive issue that is misused for political purpose. There are also fears that foreign agencies are using this easy practice of migration from Bangladesh to set up cocoons of terrorists to destabilize the political system and create instability not only in North East but also in the country.

With demography being dramatically altered by their steady influx, illegal immigrants have started wielding enormous political power. It is this conversion of illegal immigrants into political force that has made the indigenous population apprehensive of losing its culture and identity. Almost all the states of Northeast India have, at some time or the other, experienced political mobilisation and organised violence against migrants, anti-outsider movements leading to victimization, the expulsion of communities of migrant origin, and at times even ethnic cleansing of non-indigenous groups. This identity politics laid an exclusive claim to a land that had emerged as a shared homeland since the earliest times. What began as ethnic tension between 'indigenous' and 'foreign' groups has turned into ethnic conflict.

**Policy Recommendations:**

The international borders in the North east are extremely porous. Thus, cross border infiltration of militants, and smuggling of arms are rampant in the region. Dimapur has become the hub for the collection of sophisticated arms smuggled from across the border, especially Myanmar. Small arms, on the other hand, are sourced from illegal arms factories in Bihar and smuggled into the North east and distributed to the militant groups. Mizoram has also emerged as a major conduit for arms smuggling of arms from Myanmar. The problem is aggravated because of no deployment of border guarding. Therefore, India's border with Bangladesh and Nepal must be regulated. It must be managed for India's best advantage. A separate department for border management must be created and made responsible for effective border management.

- Emotional consideration and petty political gains must not dictate policy making in India. Policy recommendation should be made keeping in mind the old age relationship between India and our neighbouring countries.
- A system of work permit should be issued so that the illegal Bangladeshi migrants do not end up as Indian citizens.
- The Autonomous District Councils should be empowered and governance should be improved in a step by step manner. Strict supervision by senior officials should be initiated to improve the delivery system of the government.
- Integrated and bottom up approaches are required for integration of the North east in the Look East Policy. The North East should formulate plans as to how it can engage with the ASEAN. Better coordination of efforts by all the North eastern states should be ensured.
- Visa offices of Bangladesh and Myanmar should be located in the North East.
- Centres/Departments for the studies of neighbouring coun-

tries like Myanmar, Bangladesh, Tibet, Bhutan and Nepal in Universities should be set up in universities to understand India's neighbours better.

- North Eastern States should focus more on the development and security of the border areas, special economic zones along India-Bangladesh border, especially in Meghalaya and Mizoram should be set up.
- Sentiments of the people of Arunachal Pradesh should be taken into consideration by the central government while discussing the frameworks for resolution of the border dispute with China.
- Matching infrastructure and military capability should be build to ensure peace.

#### **Concluding Remark:**

Migration is a global phenomenon and will continue to do so in the near future. Every country aspires to regulate migration according to their requirements. But not all country is successful. Hence, illegal immigration has been a cause of concern to them. Efforts to control and prevent illegal immigration is highly inadequate not only in the North east but also in India as a whole; and likely to remain so in years to come. But the reality is that unabated illegal immigration has enormous demographic and social implications, capable of creating tensions and conflict between the immigrants and the natives and more so among the natives. This is particularly worrisome in North East India, which has been the victim of unabated illegal immigration from Bangladesh. Unfortunately, campaign against illegal immigration in India also divides its people on communal lines. Hence, the future tensions and conflict will not only be between the immigrants and the natives but also among the natives. However, in the absence of a strong political will, illegal immigration will continue despite fully knowing its long term implications. Hence, India needs to adapt realistic time bound strategies to control and prevent cross border illegal immigration.

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### Trickster Tales in Mizo Folklore

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The assumption of a past golden age or of heroic and powerful ancestors is perhaps the most universal of human weaknesses. It needs no research to prove the illusory nature of such claims; for no better iconoclast than the tales our ancestors have given us about themselves is needed to dissipate such mirage. Stories of heroism and semi-supernatural deeds of one's ancestors, however, boost the collective ego of one's community more effectively than pots of rice-beer to a safe level of ethnic pride and feeling of safety. It may have been wiser than to deflate this illusive narcissism of our respective communities, which may have played no insignificant role in preserving our tribal ethnicity as well as providing a shield against infiltration of a Machiavellian breed of more advanced nations.

The *pristine* simplicity of primitive society was not, as the diverting tales of our ruddy progenitors suggest, relieved of the curse of Eden. Beneath the smooth camouflage of conventional ancestor worship seethes the boiling magma of man's another Shakespearean comic masterpiece. If one could say that "the world

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natural vices and follies. Men lusted, envied, hated, then as now. Trickery, theft, jealousy, murder, rape, etc., pock-mark the ancient communal landscape. A classic example of this culture-mask is supplied by the courtly love convention of the medieval age, wherein 'love' was a game played by the idle aristocracy, and 'marriage' considered a dull drudgery of the farm and cuckolds.<sup>1</sup> *The Canterbury Tales* of Geoffrey Chaucer turns inside out in true comic splendour the hypocrisy of the so-called chivalric piety of the Middle age society.

In whatever way they are told and retold, our folktales come alive with lightning flashes of comic narrative about shady characters of true Machiavellian breed, and sensible fools that could well brighten another Shakespearean comic masterpiece. If one could say that "the world has been machiavellianized,"<sup>2</sup> why should one not account for the 'dystopian' spectacle of mundane life thrown up on the canvas of ancestry as the natural essence of humanity? In a way, Machiavelli too, was a creator of a utopia of unique character. Most utopianists "place man outside history in a social world free of political conflicts and tensions so that he can live in permanent harmony and peace. Machiavelli's ideal political order was one in which man lives in time and is subject to its ravages."<sup>3</sup>

It might be useful to rub our eyes with a piece of Machiavellian napkin to remove the film of familiarity with our folktales and see through the gilding of ancestor worship.

".. a reputation for liberality is doubtless very fine; but the generosity that earns you that reputation can do you great harm. For if you exercise your generosity in a really virtuous way as you should, nobody will know of it, and you cannot escape the odium of the opposite vice. Hence if you wish to be widely known as a generous man, you must seize every opportunity to make a big display of your giving.

".. if you have to make a choice, to be feared is much safer than to be loved. For it is a good general rule about men, that they are ungrateful, fickle, liars and deceivers, fearful of danger and greedy for gain. While you serve their wel-

fare, they are all yours, offering their blood, their belongings, their lives, and their children's lives so long as the danger is remote. But when the danger is close at hand, they turn against you. Then any prince who has relied on their words and has made no other preparations will come to grief; because friendship that are bought at a price, and not with greatness and nobility of soul, may be paid for but they are not acquired, and they cannot be used in time of need.

“.. Thus a prudent prince cannot and should not keep his word when to do so would go against his interest, or when the reasons that made him pledge it no longer apply. Doubtless if all men were good, this rule would be bad; but since they are a sad lot, and keep no faith with you, you in your turn are under no obligation to keep it with them.”<sup>4</sup>

On the premise of such disinterested scrutiny of the hidden world whence folktales issued I presume to make a classification of Mizo folktales featuring ‘trickster’ characters.

1. Machiavellian trickster, self-seeking, individualists.
2. Odyssean trickster, manipulators and opportunists for the need of the hour such as escape, rescue, survival, etc.
3. Dickensian humorous trickster, providing much needed diversions from the hard and fretful workaday world overshadowed by tribal feuds.
4. Heroic trial trickster for trial and test of character by assigning Herculean tasks.
5. Witty trickster, posing witty intelligence problems.

The very existence of folktales indicates a sizable community capable of maintaining a tolerable independence with relative

safety, harmony and happiness, because these tales require a considerable presence of peace and stability in the community. Of the many tribes of North-east India the Mizo society may be noted for its cohesive and independent form of existence. For in spite of the fact that the tribal chiefs were continually warring and the various clans speak different dialects, the folktales told by these various clans are found to be identical. This article, therefore, draws samples only from the so-called 'Lushai' canon of folktales.

1. **Machiavellian trickster-tales.** – Out of the five published collections of Mizo folktales within my reach there are half a score of tales with characters who employ tricks with conscious motive of deceiving and exploiting others for selfish ends. The stories of *Chhura and Nahaia*, *Sazaltepa and Bakvawmtepu*, *Nuchhimi and Hmuichukchuruduninu*, *Liandova*, *Khuangchera*, *Kungawrhi (Keimi)*, *Lalruanga*, *Lianchhiari* and *Chawngfianga*, contain self-seeking anti-protagonists as well as protagonists. Let us take up the tales about Chhura and Nahaia, and of Liandova.

(1) CHHURA AND NAHAIA - Few characters of Mizo folktales have sufficient inspiration for a serial like Chhura, whose elder brother Nahaia always made him the butt of profitable jokes. One day Nahaia visited Chhura, and suggested they change houses.

“Chhura, let us exchange house. My house will allow you to watch stars while lying in bed with your wife at night,” he said. And so they did. And all was well till monsoon came. Then Chhura realized his mistake, but Nahaia enjoyed the fruit of his shrewdness.

The brothers owned a mithun jointly, and decided to divide responsibility of its maintenance. Chhura was responsible for the half rear, and Nahaia for the front half. Chhura was soon annoyed by Nahaia telling him every morning to clear the dung. After changing their share Chhura retaliated by reminding Nahaia to clear the dung. Nahaia was quick to point out that smooth product of manure is a sign of healthy animal, and refused to clear the

filth. Then Nahaia suggested they feed the animal at home as there was a tiger prowling. It fell upon Chhura to supply green fodder from the tiger-infested jungle. Soon the mithun calved, and was licking the calf when Chhura came. Happily he told Nahaia that the calf came from the mouth and it belonged to him. Nahaia merely laughed, and told him babies never come out by the mouth, and claimed the calf. Utterly frustrated by the deal Chhura finally wanted to take the head of the mithun, at which ultimatum Nahai had to surrender the next calf.

More of such Machiavellian tricks by Nahaia can be cited, but for our time limit. Liandova is another interesting character whose gift of clever stratagem is truly Machiavellian, but regarded as virtue with him for no better reason than our universal sympathy with the poor and downtrodden.

(2) LIANDOVA AND HIS BROTHER – Orphaned soon after their father's death by their mother eloping with another man, Liandova and Tuaisiala are the epitome of paupers. It is said that they used to split even the smallest grain of corn between them. While keeping watch over their uncle's rice field, Liandova made pellets of mud, cleverly putting a grain of rice in each pellet. Later the brothers made a swing on the way to the jhums. While young men took turns on the swing Liandova borrowed their daos and cleared his jhum. At sowing time they shot their pellets all over their clearing. In God's good time they looked forward to a good harvest.

A great and famous chief named Lersia visited Liandova's village in disguise, and being unrecognized was welcomed only by Liandova who saw their match in the beggar. For this Lersia invited him to pick a mithun from his fold. Liandova took counsel of an old woman on whose advice they picked the choice breeder of Lersia. Unknown to the people who despised and humiliate them Liandova became the richest man, and married the chief's daughter.

2. **Odyssean trickster, manipulators and opportunists.** – This class of tricksters employ their tricks as means to achieve the need of the hour such as escape, rescue, survival, etc. The tales of *Hualtungamtawna*, *Chhawnlaihawih*, *Lalruanga*, *Thlihranthanga* and *Aithangveli*, *Liandova*, *Kungawthi*, *Chhura* and *Nahaia*, are the pick of these resourceful tricksters.

HUALTUNGAMTAWNA - A great hunter with rows of tiger heads displayed on his front wall, Hualtungamtawna naturally invited the hatred of Tigermen, who sent out the daughter of their chief, Keimingi to bewitch him and find ways to get revenged on him. When Keimingi's brothers visited their sister on the occasion of killing a pig, and saw the heads of tigers killed by their brother-in-law, they could not suppress their grief, and started weeping over their dead kinsmen when the family was fast asleep. But a young girl who was Hualtungamtawna's daughter by another woman could not sleep and overheard the weeping of their guests and wakened her father, and told him what she had heard. They lighted fire on the hearth and pretended to shoot imaginary rats, and robbed the tigermen of the chance to kill them while sleeping. Morning came and the host asked the tigermen to corner the pig for shooting. When the tigermen chased the pig tiger-fashion, Khualtungamtawna shot them down. Keimingi was ever more determined to be revenged on her husband. Anticipating her desire, Hualtungamtawna offered to bring her what she wanted most. She lost no time in asking him to bring her the tusk of the red wild boar (Nghalphusen) in the north, a mission with no hope of return. The story ended with Hualtungamtawna falling from a tree, and Keimingi killed by his dog.

3. **Dickensian humorous trickster.** – Lacking the intellectual finesse for ulterior motive, the comic exploits of these tricksters (or would-be-tricksters) occasion innocent comedy, sometimes at their own expense, thereby providing much needed diver-

sions from the hard and fretful workaday world overshadowed by superstitions and surprise raids. *Samdala, Chhura and Nahaia, Zawngte pipu uai* (or *Zawngte leh Savawm*), *Chemtatrawta*, are of this type. For variety let us have 'Samdal the lazy loafer', though Chhura may pull our stomach harder.

SAMDALA – Too lazy to work for food or climb a tree for fruit, Samdala lay down beneath the bough of ripe figs, and waited for one to drop in his mouth. He chewed and swallowed with great determination when a fig fell into his mouth. A tiger came by, and Samdala offered himself for food if the tiger carry him to the hill top. On reaching the hill top Samdala went behind a bush, and came out with a red berry between the crevice of his buttock.

"Come and eat me now," he said to the tiger. But when the tiger saw the red berry, he was curious to know what it was. Samdala told him that that was what ate all the other animals. The tiger quickly ran away in fear, Samdala throwing stones after him.

4. **Heroic trial trickster** – This category of trickster, as in the tales of heroic adventure with impossible missions, sets upon the protagonist Herculean tasks which others are too weak or are not destined to perform successfully. We see this trial of virtue in the tales of *Thailungi, Vanchungnula (Tlumtea), Palova, Sichangneii, Lalruanga*. The first one is brief enough for our purpose.

THAILUNGI – Thailungi was sold by her step-mother to trading Pawi men when she was only ten years old. Her younger brother was very angry, and later set out in search of her sister. He came upon an old woman harvesting sesame seed, and asked where her sister was. The old woman said, "Spill all my sesame seed and gather them all again, then I'll tell you." The boy did as she told him, and the old woman directed him to a man making a wooden pestle. When the boy asked the man where his sister was, he told him to split the wooden pestle in two and join the pieces again. Again the boy performed the task, and was directed to a man leading a mithun. The man told him to

follow the animal and imitate its every action. He did and at last was brought to his sister, and how they rejoiced meeting each other!

5. **Sensibility trickster.** – The nature of this trickster category is related to the fourth on the intellectual plane. The trick or questioning searches beyond the door of intelligence to evaluate sensibility of character. Being obviously of later origin, *Chepahakhata* and *Chemteii* bear certain indications of having been in touch with people of the plains called Vai.

CHEMTEII – Two brothers came to the king over a question of inheritance. Their father left them just one mithun cow which multiplied dutifully. When the time came for them to divide their inheritance, the elder brother claimed all the animals. The king told them to come the next morning with an answer to the question of what was the fastest thing in the world. The elder replied that his horse was the fastest thing in the world. The younger was advised by his daughter, Chemteii, who told him to answer that ‘thought’ was the fastest thing in the world. The king set another question of what is most fatty in the world. The elder had a very fat pig and decided that nothing could be fatter than his pig. Again Chemteii advised her father saying that the fattest thing is the earth which feeds all living things. The next question was what was most valuable. The elder knew nothing more valuable than his wife. Chemteii provided the answer for her father which was sleep, because none envies anything while sleeping. The king admired the wisdom of the daughter and desired to test her further. He gave a bag full of cottonseed which she must cultivate and made into a shirt by next morning. Chemteii sent her father to the king immediately to say that she would perform what he wanted, but that she would require various tools for making a shirt from cotton ball. The king then asked to see her, but still set the last question: “Let her come not well dressed but not not well dressed, not on foot but neither

on shoes nor horseback. I don't want any gift; so let her not bring gifts, but not empty-handed. This time Chemteii was really worried.

Morning came, and she combed her hair but not tied into a ball. She wound herself in fishing net, and covered her soles with something. She also took a pigeon. She offered the pigeon perching on her hand. When the king tried to receive the bird it flew away. The king was so impressed by Chemteii's intelligence, and married her on condition that she never interfere in administration.

(Endnotes)

- <sup>1</sup> R. Thangvunga, *Shakespeare and Donne, Themes of Love, Time and Mutability*, 2010, chap. 2.
- <sup>2</sup> Robert M. Adams, tr. & ed., *The Prince: Niccolo Machiavelli*, Norton Critical Edition, 2005, p.245-246. p.150.
- <sup>3</sup> Felix Gilbert, *Fortune, Necessity, Virtue*, from *Machiavelli and Guicciardini*, reprinted in Robert Adams, op. cit.
- <sup>4</sup> Robert Adams, op. cit., pp. 47, 48.

**Environmental Awareness of Elementary School Students and Suggested Measures to Improve Teaching of Environmental Education in Mizoram Elementary Schools**

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**Abstract:**

Environmental education is a process that allows individuals to explore environmental issues, engage in problem solving and take action to improve the environment. Environmental education has an important role to play in the promotion of environmental awareness at the elementary levels of education. Early environmental experiences help shape children's values, perspectives and understanding of the environment and how to interact with it. The present study was undertaken to find out environmental awareness of elementary school students and difference in environmental awareness among boys and girls and suggested measures for improvement in the teaching of environmental education in elemen-

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tary schools in Mizoram. It was found that elementary schools students had a minimal knowledge about the environment and its related problems following introduction of environmental education as an integral part of the school curriculum from Class I. The study also revealed that girls have better environmental awareness than boys. Certain measures for improvement in the teaching of environmental education at elementary schools in Mizoram are given at the end.

**Introduction:**

The environment has always been a matter of great concern for people in general. It refers to all social, economic, biological, physical and chemical factors which constitute the surroundings of man and includes all those things on which we are directly or indirectly dependent for our survival.

Environmental education is education that is intimately connected with the environment. It is education about the environment, through the environment and for the environment. It is a process by which people develop awareness, concern and knowledge of the environment and learn to use this understanding to preserve, conserve and utilize the environment in a sustainable manner for the benefit of present and future generations.

Environmental education has an important role to play in the promotion of environmental awareness at the elementary levels of education. Early environmental experiences help shape children's values, perspectives and understanding of the environment and how to interact with it. It should be remembered that they are the generations for tomorrow and are the ones who will be making major decisions concerning the environment. To prepare them for such responsibilities they need a sound environmental education as a foundation from which to make those decisions. The content in the curriculum and the way it is being transacted in the classroom play a vital role in the development of environmental awareness in the students. It helps students develop their own insights into the functioning of several things or understanding human processes in

their environment. Such interactions with their surrounding environment are immensely important for their healthy development.

According to Ruth Wilson (1994), “environmental education in early childhood includes the development of a sense of wonder, appreciation for the beauty and mystery of the natural world opportunities to experience the joy of closeness to nature and respect for other creatures. It also includes the development of problem solving skills and the development of interest and appreciation in the world around us.”

#### **Rationale of the study**

Environment is degrading at a much faster pace than our imagination. Most of this mess is caused by human activities. Human beings are facing grave environmental problems and adjustment to changes in the environment has become a huge challenge. All members of society depend on natural resources to survive. The availability of these resources has limits. It is therefore essential that people should understand the need of environment to their quality of life and should have the knowledge, tools and skills to live in ways that minimize the impact of their actions on environment. The future health and welfare of our nation depends on our earth's resources and sustained developmental activities. A positive attitude and informed environmental decisions are conducive to sustainability. These are possible only through a sound understanding of the environment.

To successfully meet the present environmental situation it is essential that everyone makes a contribution which will emerge from environmental knowledge. It is universally acknowledged that education is an effective means for social reconstruction and to a great extent offers solution to the problem societies are faced with. To protect and manage environment it is imperative to have a sound environmental education. Today's students will be responsible for making decisions that will shape the health of the environment. To prepare them for such responsibilities, they need a sound environmental education from which to make those decisions.

Therefore it is important to conduct a research that will help us not only know what level of environmental awareness students have. Besides this, it was considered important to know at what age do students start to have some environmental knowledge. Therefore this study focused on elementary school students.

**Objectives:**

1. To find out the environmental awareness of students at elementary level
2. To find out the difference in environmental awareness among boys and girls at the elementary level
3. To suggest measures for the improvement of environmental education at elementary level.

**Hypothesis :**

There exists a significant difference in environmental awareness among boys and girls at elementary level.

**Delimitation of the study:**

Due to lack of time, the study was confined to Aizawl city.

**Sample:**

Students: All class VIII i.e., 125 students from 2 schools of each educational block (east, west and south) within Aizawl city comprised the sample of the study.

**Tools of data collection:**

Data was collected from primary and secondary sources. Primary data were obtained from

- i) Environmental Awareness scale by Dr Haseen Taj, Department of Education, Bangalore University for observing environmental awareness of students.
- ii) Observation cum interview schedule developed by the investigators.

**Secondary data were obtained from:**

- i) Statistical cell, Directorate of School Education,

Government of Mizoram, in order to collect data for information concerning the number of elementary schools in Aizawl district along with the number of students enrolled

ii) School offices of selected sample schools to collect required information.

**Statistical treatment of data:** The analysis of data was done by descriptive statistics like percentage, measures of central tendency and t-test.

**Analysis and interpretation of data:**

The data collected for the realization of the objectives were analysed and interpreted as follows:

**1. To find out the environmental awareness of students in elementary schools**

**Table - 1**

Environmental awareness of Class VIII students

Score category	Number of students	Percentage of students
Below 71	23	18.4%
72-97	85	68%
Above 98	17	13.6%
Total	125	100%

*Source: Field Study*

Environmental awareness scale was given to class VIII students from all the schools visited in which there were a total of 125 students.

The students were divided into three groups those scoring low, average and high. The standard deviation and mean were calculated from the scores. The calculated standard deviation and mean were added and subtracted as follows. Students who scored below 71 marks were put in the group of low scorer, students who scored between 72-97 marks were put in the group of average scorer and students who scored above 98 marks were put in the group of high scorer.

Table 1 reveals that there were 18.4% of students who scored below the marks of 71 and were placed in the group of low scorer, there were 68 % of students from the average scorer group who scored between the marks of 72-97 while the other 13.6% of students from the high scorer group scored above 98 marks.

Students from the schools visited had at least a minimal knowledge about the environment. Learning environmental education from the beginning of school helps the students in getting knowledge about the environment. Early study of the subject proved helpful for the students in presenting their knowledge about the environment so that right from their childhood the right attitudes towards environment is nurtured in the young minds. Eventhough teachers do not possess proper training students are well aware of environmental education as it had been introduced from Class I. On the other hand if teachers possess proper training right from the beginning it will enable the students to deal more practically with environmental issues in their later lives and will equip them with the right knowledge to make environmentally friendly decisions in life This will benefit both the teachers and students.

2. To find out the difference in environmental awareness among boys and girls at elementary level

Table-2  
Environmental awareness among boys and girls  
at elementary level

Category	N	Mean	Standard Deviation	Mean Difference	Standard Error of Mean Difference	T Value
Male	50	81.8%	12.6	4.6	2.36	1.98
Female	75	86.4%	3.30			

*Source: Field Study*

Table 2 reveals a comparative statistics on the significance of the level of difference on environmental awareness among boys and girls students. From the total no of boys students we can find out that the mean of boys was 81.8 in which their standard deviation was 12.62 whereas on the other hand there were 75 female students in which their mean was 86.4 and their standard deviation was 13.30. Thus the mean difference of boys and girls was 4.6. The T value for the significance of difference between the mean and standard deviation with  $df=123$  was 1.98. As the required t-value to determine the significance of difference at 0.01 level was 2.63 and 0.05 level is 1.98, the findings of the t-value shows that there is a significant difference level between environmental awareness between boys and girls students. The above table revealed that girls have better environmental awareness than boys. This proves our hypothesis that there is a significant difference in environmental awareness among boys and girls.

### 3. Measures for the improvement of environmental education at elementary schools

Importance should be given to environmental education

so that the basic objectives of developing awareness, skill and attitude are attained and new patterns of behaviour of individuals, group and society as a whole towards the environment is created. Furthermore based on the knowledge gained through this study the following measures are suggested as improvements to the study of environmental education at the elementary level.

1. Environmental education should be activity based learning in order to enhance, encourage and motivate the students to learn and bring new life and meaning into their school experience rather than simply teaching through learning.

2. The government should provide the schools with necessary funds and resources like teaching materials in order to enhance the learning of environmental education.

3. Adequate resource supports to teachers in shape of books, manuals, teaching materials should be provided.

4. As far as possible school should take part in local environmental campaign. The institution as well as the teacher must be responsible in motivating and engaging the students to get involved in community action and to take part in various local environmental campaigns.

5. Project work related to the contents of environmental education should be assigned to the students for developing interest and investigative attitude.

6. School should offer different special activities related to environmental education.

7. Teachers should be trained to involve themselves in the process of designing instructional materials as well as teaching aids.

### **Conclusion**

From the present study on Environmental Education in Elementary Schools in Mizoram, it may be concluded that most of the students at the Elementary Schools have an awareness concerning environmental education and its related problems as environmental education has been introduced from the early stage

of class I. It was also found that girls had a better knowledge of the environment compared to boys. It was clear that the environmental awareness of students would vastly improve if teachers had a better background in environmental education. Besides environmental education should be activity based learning in order to motivate and encourage the students in order to make learning more effective and real. The measures for the improvement of environmental education suggested in this paper may be taken up in order to have a more vigorous and well planned environmental education.

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PI PUTE NUN LEH SAKEI

V. Lalnunmawia

1. **Thuhma :**

Kan pi leh pute'n thlang tlaa Mizoram an la rawn luah hma leh luah tirh lam te kha chuan Mizoram vel hi ngaw durpui, sakei leh ramsa chi hrang hrangte zalen taka an lenna hmun a tih theih awm e. Chutiang hunlai velah chuan sakeite leh kan pipute kha indipdal lutuk lovin an la khawsa niin a lang a, sakei tih hlum emaw, sakeiin mihring a seh emaw sawi a tam lo hle. Amaherawhchu, mihringte punta an lo inzar pharh tak deuh deuhah te, eizawna vanga ramngaw a lo chereu tak deuh deuhah te, sakeite intunnunna ber ramsa dangte kan tihhlum a an lo tlem tak deuh deuh zelah chuan, sakei leh mihringte leh an ranvulhte inkarah intihlum tawna a lo lang chho tam ta tual tual niin a lang. Chutih rualin sakei an ngaih dan, 'an serh em em leh tihhlum thiang lo ang hiala an ngaih' pawh a lo inher dang deuh hret hret a. Mihring pawh an khawihna hmuh leh hriat tur a lo tam ve deuh deuh bawh nen, an saserh tak kha an tihlum ta fo va, Saphovin min han awp tan chhoh atang phei chuan ramsa hnawh leh hlauhawma ngaih niin, a luman te hial an lo siam ta zawk a ni.

Chutianga kan Zoram leh a luahtute insiksawi kar velah

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chuan ramsa mal rau rauah chuan Mizote nunah kawng hrang hrangin sakei hian hmun a luah pawimawhin puithuna, serh leh sang, sakhua, thufingte leh tehkhin thu tawngkam hrang hrangah a lang tamin, khawtlang nun leh hnam chanchin chhui leh thlir kirna kawng hrang hrang leh pasalthate nunah pawh hmun a luah thukin a luah zau hle. Hetiang taka ramsa pawimawh a nih avang hian hmanlai ata tawh kan pipute nun kawng hrang hrangah eng anga thuk leh pawimawhin nge hmun a lo luah tih tun huna kan chhui leh luhchilh ber turte chu a ni.

## 2. **Sakei leh Sakhua, Serh leh sang, Puithuna, Thufing leh Tehkhinhute:**

Hmasang pipute nun leh puithunaah kha chuan sakei hian hmun pawimawh tak a luah a, a chungchang an ngaihndan pawh a makin an ngai mihring hle. A hming pawha sawi lawng lawng lovin ‘Sapui’ emaw ‘Sakaw’ emaw tiin an lam thin. Upate chuan ‘Pathian Ui’ an ti a, Khuavang ang deuhthawa ngaiin mi chanchin te pawh eng emaw chen chu hriain an ring a, rukru leh uire inpuang lote chenin hriain an ring a, mi tha pangngai leh thil tisial lote chungah kut a thlak ngai lo niin an ring a ni. Chuvangin, mi tu emaw sakeiin a lo seh pawhin a ruka tihsual nei niin an ring thin. Mihringte chungah zahngai tak leh, tanpui ngaite leh kawng bote pawh tanpui fo niin an sawi.

Chuvangin, Mizo hnaathlak zingah chi bing engemaw zah chuan sakei hi serhin pathian ang hiala ngai te pawh an awm. Lai (Pawi)-ho zingah Tlumang, Bawitlung leh Fanai te, Mara-ho zingah Syuhly, Hnaihly leh Mihilote’n an serh hle. Khuavang zawlte hi sakeiin veng thin leh, an thih hnu thleng pawhin an thlan a tlawh thin niin an hria a ni. Lai (pawi) sakhuaah chuan ‘Nutar’ hman thin a ni a, ‘sakei biakna’ niin hman a tul chuan sakei an hmu an hmu a, an hman lawk loh chuan ran leh mihringin an tuar zui thinin sawi a ni. ‘Nutar’ hmang zat zatte chu sakeiin a seh ve ngai lo va, an ran pawh sakeiin a khawihsak ve ngai lo a, hlauh pawh an hlau lo va, ‘sakei seh kan ba ve lo’ an ti thin. Tin, khua a sakei tihlum an lo awm pawhin inchhungah kawng inkhar khumin ni hnih ni thum te

pawn chhuak lovin, pawl hnam peng thenkhat (Tlumang) chuan an serh thin a, sakei aih nite hian an lo thlan thu ve bawh thin.

Pi pute khawtlang nun leh sakhuaah hmun a chang pawimawh ang bawkin puithuna thil hrang hrang, serh leh sang thil tam takah leh tawngkam tam tak leh tehkhin thu-ah te sakei hi a lang tamin hmun a luah hnem hle. Sakei seh hi an thil hlauh ber pakhat niin nun dan tha inzirtirna leh puithuna kawngah pawh 'Sakeiin a seh duh' tih an ngah hle. Hengte hian an tana a pawimawhzia a lantir awm e. Chutianga serh leh sang leh puithunna hrang hrang tawngkam leh thil tih kan han hmun theihthe chu:

- 1) Sakei ek zuk (vaibela bengazuk) hi sakei chona a ni a, chutiang titu chu sakeiin a seh ngei ngei.
- 2) Kawng laia artui lo awm ringawt hi sakei aienna a ni a, lak ngai a ni lo, sakeiin a seh duh.
- 3) A huhova thuang hniha kal kara mahnia kal hi sakeiin a seh duh bik.
- 4) Kawr khum hi sakeiin a hua a, kawr emaw puan emaw khum ber ber hi sakeiin a zuam bik ngai.
- 5) Khualkhua hmelhriat awm lohnaah chuan Sakawlh (sakei) umna leh satla umnaah an tel ngai lo, him tawh lo leh thiang lova ngaih a ni.
- 6) Mual dungah thlam sa rawh, sapuiin a bei ngai lo.
- 7) Thang awk ru suh, sakuh awk ruk pheichu sakei sehna.
- 8) Sawntlungah hma an phel ngai lo, sakeiin a seh duh.
- 9) Sakei aih niin la lamin deh loh tur.
- 10) Sakeiin sa awk a lak chuan chhuh loh tur.
- 11) Sakei a hnu a rulchuk chuan kirsan tur, vanduai a hlauhawm.
- 12) Mi rama a kai hnu chuan Sapui an umzui ngai lo ve.
- 13) Sailo lal leh Sakeiin thil piangsual sa an ei duh lo.
- 14) Sailo leh Sakawlin no an chhan lo.
- 15) Sakawlin a hmul a thlau ngai lo.
- 16) Sapui cho chu a chhang ngei ngei thin.
- 17) Sakei hlauin Savawm an tawh.
- 18) Sakei huaiin pasaltha a ko chhuak a, tampui mitthiin u leh nau a zawng chhuak.

- 19) Sakeiin a zia a thup hlen thei lo.
- 20) Sapui chuan hmahruai (ralveng) a nei thin.
- 21) Sialrangin sialrang a hring, sakawlin sakawl a hring.
- 22) Sakei kawng kan an bih zui ngai lo.
- 23) Sapui chuan zah a ngai ngai e.
- 24) Ramhnuaiyah sakei hming an sawi mai mai ngai lo.
- 25) Riahbuk sah hualin tuibur emaw sawhthing emaw phuh hual rawh, sapuiin a bei ngai lo.
- 26) Rampalailenga riahaa khup tunga mut leh hnar thlurh thlurh mi chu sakeiin a la duh bik.
- 27) Nula leh tlangval khaw danga tlan dun turin kal lohna lam tur kawtchhuahah chhawl an zu thlak hmasa tur a ni, chuti lo chu sakeiin a seh duh. (An chhawl zut kha sakeiin a chhiar ang a, a chhiar zawh hmain an kalna tur khua chu an thleng hman ang a, an him tawh ang. Sunhlu hnah an zut kher thin)
- 28) Sahrang hliam chhui nikhuaah chawhma lam chu mihring chan a ni ngai a, chawhnu lam chu ram chan a ni. (Hei vang hian loh theih loh thilah lo chuan chawhnu herah sakei hliam an chhuiin an tihlum loh pawhin an haw mai a, a tuk lamah an chhunzawm leh mai thin)
- 29) Uire inpuang lo chu Sakeiin a seh duh. (Hetiang hi pipute ngaihdan a ni avangin a ruka lo uire te pawh hian nausen eng mah la hre tham lo beng bulah tal 'ka uire' tiin an inpuang thin. Chutianga an tih chuan an rilru a nuam deuh huai thin an ti. Tin, hetiang lo uire rute hi chuan rilruah inthiam lohna an nei a, sakei thawm hre rau rau zingah an lo hlau bik a, a aikaih kan tih ang hian an awm thin a, chu chu sa sual pawhin tum bikah a nei thin a sawi a ni. Uire tih hian mipa, mi nu lawithlem/uire pawh huama sawi a awm baw)
- 30) Thubuai neiten an inkhin/remnaah an rinawmzia lantir nan sakei ngho vuanin, 'Dawt ka sawi chuan sakeiin min seh rawh se' (Sakei ngho seh) tiin chhia an chham baw thin.
- 31) 'Sakei ai tha chuan di zai khat pawh a phen thei' emaw 'Fahrah hlauha awm ai chuan di zai khat phenah pawh ka biru thei'. (Sapui) Upate ngaihdanah chuan sakei hian fahrahte khawngaihin a lainat em em a, an hmuha hlau thlabara an awm

dawn ai chuan di zai khat phena biruk theih pawh a inhuam hialin an sawi.

32) Mizoten an silai, silai tha chia an ngaih, 'Darzam', 'Dar chuang', 'Awlan zai sin', 'Silai lal', 'Chuankilai' ti tea hming hrang hranga an sawi chu 'Lal silai' deuh bika ngaih a ni a. Sakei hi 'Ramsa lal' an tih avangin, chutiang silai chuan sakei an kap duh ngai lo. 'Lal leh lal an intumtir ngai lo' an ti thin.

33) Khaw thar kaina tur hmun an en a, kal zinga mi sakeiin a seh chuan thianga lo leh rem lova ngaih a ni. (Lallula Sialsuka a awm laiin a fapa Lallianvunga indanna turin Sailam hmun an va en a; mahse, kal zinga pakhat chu sakeiin a seh avangin, 'Chutiang zawng a thianga ngai lo ve,' tiin Hmuifangah a kai ta zawk a ni)

34) Sakei chungah hram tlahawlh mite leh sakei lu tartute ran vulh chungah Sakei a tuan duh bik angah an ngai.

35) Sahnu chhui lai Sakeiin vawi thum lai a tlak khalth chinah chuan a chhuitu zawk a seh duh.

36) A pui sehtu ka ang mai (Ka sen huam, sakei sa seh ka nen tehkhin nana hman thin upa tawngkam).

37) Keipui awmna ni tla ang. (Hlauhawm tawh nak alaia hlauhawm leh zual thil thleng sawi nan a upa tawngkam hman).

3. **Keimi leh Hringmi** : Sawi tak angin Mizo pi pute hian sakei hi an lo ngai mihring hle mai a, thawnthu tam takah te phei chuan nupui pasalaw pawh mihringte nena an inneih pawlh te, nihna inlet tawn thei angte leh awm ho fo ang tein kan hmu a, heng thawnthua kan hmuhte hi a tak tak leh thil ni thei anga ngai leh sawi mai hial te pawh an awm fovin, tun thlenga chung thil thlengte chu thawnthu ang mai piah lama hmanlai thil thleng (history) anga seng luh theih mai tur angin a hmun hmate'n hming atan an la chawi a awm nual mai. Hetianga sakeite nena mihringte inlaichinna anga thuk leh inhnaih ang hian ramsa dangte sawina, naupang thawnthu leh thawnthu ngialngan bak a awm lem lovin a lang. Mizo thawnthute leh hmanlai chanchin thenkhatte kan thlirin, mihring sakeia chang, sakei mihringa chang, sakei leh mihring innei leh khawsa hote, keimite chu khua anga an awm ve chungchangte hmuh tur a awm

nual mai. Kan han hriat leh hmuh theihahte chuan:

1. Thangchawli chuan keimi tuikhura tui a lo in palh hlauh a, sakei (keimi)-ah a chang ta a, hriat chhuah a nih hnuah ramhnuaiyah a tlan bo va, fate neiin sakei nghawng rang hi ‘Thangchawli thlahte’ niin pi pute chuan an sawi thin a, a nghawng rang chu a thi awrhna an ti thin a ni.
2. Hlawndawhthangate unauza chuan an fehnaah khiang kung kawrawnga tui tling an in a, sakei (keimi)-ah an chang a, a unaute tihhlum an nih hnuah a ngaihawng (Tialthangi) hmanga buma tihhlum a nih thu kan hmu.
3. Kungawrhi chu keimi (sakei mihringa chang ru)-in nupui atan a neih thu kan hmu a. A pasalte khua (keimi khua)-a amah chhanchhuak tura Phawthira leh Hrangchalate va kal chungchang te kan hmu a ni. Tin, an chhanchhuah hnua an haw lama an riahna hmun ‘Khuavang Lamthumthum’ te, ‘Kungawrhi puk’ tih te chu vawiin thlengin hmuh theih (nia la sawi)-in a awm.
4. Lalruanga thawnthuah chuan a thianpa Keichala (keimi) nena an chanchin tam tak, an khuaa a zina a nu leh pate a hmuhpui chungchang te, keimiho chu khua anga an awm thute kan hmu bawk a. Lalruanga hnuhma, ‘hei hi a ni e’, tia la sawi tam tak vawiin thlengin kan la nei a ni.
5. Pasaitha Hualtungamtawna chuan Keimi nula nupuia a neih thu leh a nu Tate lo zinin Hualtungamtawna’n a lo tihhlum tawh sakei lu banglaia a tar an tah ruk thu te, anni pawh Hualtungamtawna’n a kah hlum tak thu te kan hmu bawk.
6. Pafa kawi hrui sat chat thawnthuah Palova, a unaute sehtu keimi ina a thlen chungchang leh a hnua a thah tak thu te kan hmu.
7. Saichi leh Keimi Tlangval (Mara) Thawnthuah Thysah leh Saichi te inngaizawng, inneih mai tum tawh kara keimi a lo tlak dan leh keimi tlangvalin Saichi chu a hmin zawh loh vanga thlama a riak a seh thu te, Thysah chuan keimi chu a tihhlum ve tak thu te kan hmu.
8. Lai Thawnthu pakhatath pawh nula pakhatin lova an fehnaa, a tuihal luat avanga tuikhur hnai ber, chhiatna tui a in thu te, keimia a chan tak dan leh ram lama a rawl bo tak thu te, a hnua a nghal em

avanga an tihlum tak thu te a lang bawk.

Heng thawnthu leh Mizote hmanlai nuna thil thleng anga langte hian sakeite hi ramsa dang ang maia an en lohzia leh mihring tluk thawthanga an dahzia a tilang chiang hlawm hle a ni.

**4. Ramsa dangte nena Sakei an en dan danglamna:**  
Sakhua, serh leh sang leh puithuna lam ngawr ngawr bakah pawh sakei hi chu ramsa dang nen tihlum leh sawngbawl zui dan chungchangah pawh an tih dan a danglam hle; hetiangin:

1. Mihring leh ranvullhte tana chimawm leh hlauhawm an nih loh chuan sakei hi an kap ve mai mai ngai lo va, chutianga an lo kap ta a nih pawhin ka kap tia sawi lovin, ‘Tek khampeiin a deng’ emaw, ‘A bah,’ an ti zawk thin
2. Sakei hi pi leh pute chuan an ngai puithuin an en danglam hle a, ramsa dang anga a hming sawi ve lawng lawng lovin ‘Sapui’ emaw ‘Sakawl’ emaw tiin an lam thin.
3. Ramsa dang kahah chuan thal thlah hmasatu emaw, hliam hmasatu ber hi a lu changtu an ni thin a, Sakei erawh chu a ruang hlawm hmasa bertu hi a lu changtu an ni thung thin.
4. Ramsa dangah chuan a kaptu bakah a bawp mantu an awm leh a, sakei erawh chu bawp mantu ni lovin, ‘a mei sat thlatu’ awmin a dawt lehah ‘a ngho latu’ an la awm leh thung.
5. Sakei an aih dawn chuan ramsa dang ang lo takin a kaptu leh a mei sat thlatu chu an mut a thiang lo va, an tlai var ngei ngei tur a ni. Tin, Sakei aih zanah a aitu an mu thiang lo nia sawi a ni bawk.
6. Ramsa dangte aih dan ang lo takin sakei aih ni chuan tu mah ram an kal ngai lo va, hetiang nia ram kal chu sakeiin a seh duh an ti. Loh theih loha hmeichhe tui chawi tur pawh silai nen an veng thin.
7. Sakei an tihlum chuan an ai ngei ngei thin a, sakei aih hi ramsa dang aih aiin a hautak bik avangin ramsa dangte ang lo takin dan naranin lalin emaw lal upain emaw an ai thin.
8. Ramsa dangte angin sakei hi a sa an ei ngai meuh lo. Naupangte erawh hleh sakin an hem hmingsak chauh thin.
9. Ramsa hliam dangte chu an chhuiin, rei tak tak, zan riak

hial te pawhin an chhui a, sakei hliam chhui erawh chu an hlawhchham pawhin chawfak hunah an haw mai a, chaw pawh an fun ngai lo a ni.

10. Ramsa, a bikin sa lian leh sa hrang dangte chuan hlado an nei hrang hlawm a, sakei erawh chuan hlado hran a nei lo.

11. Ramsa dang chungchanga lang ve lo leh tih ve loh sakei bik chauhva tih leh lang thil a awm bawk a, chu chu – Sapui hnawh / Daivel (Sakei huai hnawh bo tumna) leh Thihthiap Ven (Sakei ai tawhte an thiha an tih thin) te hi an ni awm e.

### 5. **Pasalṭhate leh Sakei:**

a) Mizo Pasalṭha leh mimal sakei kap / tihlumte:

Sawi tawh angin Mizote hun hmasa lamah kha chuan Sakei hi an ngai puithuin an serh hle a, loh theih loh thilah lo chuan kut pawh an thlah zen zen ngai lo. Amaherawhchu, hun lo kal zelah mihring an lo pung a, pawl inkhawih tawna te a lo tam tak deuh deuhah chuan sakei chungchanga ngaihdan pawh a lo inthlak hret hret a, tihlum an hreh ta lo deuh deuh bakah tihlumtu leh ngam nih chu pasalṭhatna kawng khat a lo nih chhoh takah chuan, mihring pawl khawih tu sakeite chu pasalṭhate tana milu la thei leh la tamte, sal man hnemte intehna ang bawka pasalṭhatna tehkhawng pawimawh tak a lo ni chho ta a ni. Pasalṭhate hlutna leh tehna pawimawh ber pakhat chu ‘Sa leh Ral’ -a khawtlangin an muanpui hi a ni. Heta ‘Sa’ tih, khawtlang tiralmuang lotu ber chu sakei hi a ni a, a laka khawtlang ven leh ralmuanga siam chu ‘huai leh huai lo’ tehfung pawimawh tak a ni. Hetiang a nih avang hian ‘Sakei’ laka huaisenna lantira tihlumtu nih leh beih emaw chhui emaw nikhuua a ruang hlawmtu nih tum hi khawkhathlangval ‘kei ka ni’ intite inelna ber a ni a, ram a ralmuana, leido nei lo tan phei chuan, a tluka inelna sang leh huaisen lantirna tur pawimawh a awm chuang awm lo ve. Chuvangin, hmanlai pasalṭha tam takin sakei lakah an chungnun leh huaisenzia an lo lantir tawh a, an lo hmingthanpui tawh a ni.

Hetih rual hian an beiha an tihlum ber erawh chu sakei sual an tihho, mi leh ran chung a pawha zah ngai lo’ hi an ni ber a. Khuua hetiang sakeiin *mi* emaw *ran* emaw a rawn khawih chuan

‘Sakei huai arawn tla’ ti tein an sawi thin. Hetianga mihringte tana hlauhawm leh pawikhawih ching ang chi ni lem lo, rama awm satliahte hi chuan zah an ngaiin hnawksak lutukah pawh an ngai lem lo va, tihhlum tum pawhin a hranin an bei ngai lem lo. Amaherawhchu, sakei, ran emaw, mihring emaw chungakut thlak tawh chin erawh chuan khawtlang a tibuaiin a tiralti a, hnawh bo vat emaw tihhlum an nih emaw loh chuan vawi khat maia tawp lovin vawi tam a thleng nawn fo thin a; chuvangin, tihhlum ngei pawh an tum thin.

Chutiang sakei huai tihhlum leh tihlumtu kan han hriat theihte lo chhui zui ila.

- 1) Zampuimanga: Ani hian kawlnamin a sat deuh ber thin a, a sakei tihhlum zat hi mi hrang hrang ziaik a inang chiah lo. Sakei sawm pathum (13) a that a, amah liau liauin pakua (9) tihlumin, a bak, kar kah hliam, mi dang kah hliam leh mi dangte nen kutthlak hova tihhlum nia sawi a ni.
- 2) Saihnuna Sailo, Mualcheng lal hian Sakei sawm leh pahnih (12) lai a kap a, Lungchhuan, Mualcheng, N. Vanlaiphai leh Khawlailung ramah te an ni.
- 3) Pasałtha Darhnawka hian sakei sawm (10) lai a kah thu sawi a ni bawk.
- 4) Pasałtha Hnawncheuvan sakei pali (4) a kap.
- 5) Pasałtha Hranghleia: A lungphuna a lan danin sakei pathum (3) a kap.
- 6) Lalburha pasalałtha Pauia’n Artlang keipui chimawm a kaphlum.
- 7) Pasałtha Nikualan sakei pakhat (1) a kap hlum.
- 8) Chawnbura leh Karhluana te’n an pahnih chauhin sakei an tihlum.
- 9) Pasałtha Zingkela’n sakei pakhat (1) a kap hlum
- 10) Chawngbawla, zu hmuna a tawng kan hmuh angin sakei chho sang kai lai bawp a man.
- 11) Chawngduma fapa Thangvuka Tlau-in Sailianpuia kuate nen sangha an tlang vuak ho tumin sakei pakhat (1) a chhun hlum tawh thu a sawi kan hmu.
- 12) Pasałtha Pualkhawia chanchin, a upat hnua ama sawiah

chuan, 'Hual laiah keipui lu panga (5) keimahin ka her tla a... patling a nungin ka man,' a tih kan hmu.

13) Saizahawla'n rawbul chhahin sakei hnungzangah a vua a, a hnuah sakei ruang hi hmuh a ni.

14) Pasaltha Zadala Hrahsel chanchinah sakei panga (5) a kah thu ziah lan a ni.

15) Pasaltha Hranga (Luangpawh leh a vela khawsa thin) chuan sakei pali (4) a kah thu amah hriatrengna a fapa Pahanga'n (Zemabawk) a tarah ziah lan a ni.

16) Bengkhuaia khua Thenzawl khaw chhunga sial leh kel pahnihrawn sehtu chu an hual a, Thangbawnga'n a kap.

17) Pu Lalnuara Mualcheng chuan khaw chhunga Pu Chaltuaka bawng ina lo lut sakei a kap hlum.

18) Nghatebaka (Chawngzika Chawngthu) chuan a in hnuaiavawkrawn latu feiin a lo chhun a, a hnuasa hnu an chhui naah sakei hi a ruang hmuh a ni.

19) Kum 1950-ah Khawthlang Kawnpui khua Pu Nekan sakei, a sanghal chhui lo tlak khalh chhentu a kap a, hei bak pawh hi sakei dang pahnih (2) a kap bawknin a insawi.

20) Lianchia, Pang hnam pasaltha huaisenin sakei pahnih a kap.

21) Tlawng kam, Tuiseki chhuahah pasaltha pahnih, Lamsuaka leh Zalala, Lalburha khua Sabual te chuan an thian Lallunga seh tum sakei an kap.

22) 1930 vel khan Lamsuaka tupa Hrima'n a pu Lamsuaka silai an la kawlt thatin sakei hliam a kap hlum.

21) Pu Rala, C.I.-in sakei a tihlum.

22) Biate khaw pasaltha mi mala sakei kap kan hriat theih te – Pu Lalawnan sakei nghawng rang (pakhat), Pu Thangchhinga (pakhat), Pu Ruichina (karin a kap hlum).

23) Pu Hrangphunga (Sialsuk)-in sakei pahnih (2) kapin a ai.

24) Kum 1978 kumah Pi Zadingi, Buarpui nu chuan hreipuiin sakei a chek hlum.

25) Pu Hranghleia, Mualcheng chuan Upa Sakahin, Saihnuna Sailote nena Mualcheng rama an kahrawn sakei chu a lu a chang.

26) Darmuma'n Thangseluta khaw chhunga sehtu sakei, khaw

mawng lam panpui mektu chu kawtlaia mei chhemna lungthu in a chalah a chhu vak a, a thi der.

Heng bakah hian mimal hminga tihhlum ni chiah lo, khawtlang leh a huho anga tihhlum tam tak a awm a, chiang deuha kan han hmuh theihthe chu:

- 1) 'Bukpui Sakei huai' tia hriat chu kum 1904 ah Bukpui khawtlang in an kap hlum.
- 2) Sesawng khawtlang in Pasaltha Dara leh Tlangau Mazia sehtu sakei leh a hnu lawka pakhat dang lo tla leh an kap hlum.
- 3) Chipphir khuain sakei nghal pahnih, kum 1915 ah leh 1972-ah te hnamturin an hrai hlum.
- 4) Buhbân (Lalzika khua) khuate chuan kum 1916 khan an khuaa sakei huai lo tla pahnih (2) an kap hlum.
- 5) Kum 1917-ah Darlawn khuaa sakei huai chu sakei tlaka an thlak hnuin a hliam chhui in an kap hlum.
- 6) Kum 1951-ah sakei huai, Maipawlliana, Phulpui leh Robuanga (Pabuanga tia zia an awm baw), Buarpui sehtu chu Sateek, Phulpui leh Tachhip khawtlang in an tihlum.
- 7) Kum 1928-ah Phullen khuaah sakei huaisar tak a lo tla a, Phullen, Zawng in leh Luangpawng khawtlang tang hoin an tihlum.
- 8) Vailen hma lawk khan Zawngtah (Lianphunga) khuaa sakei huai lo tla chu tihhlum a ni a, hetah hian Pasaltha Neuva sakei hian a seh hlum.
- 9) Lalburha Khua (Sabual) chuan keipui hliam vawi thum ngawt (falpuia delh pahnih leh zuang suala thing kara tla zep) a nung chung in an zawn haw tawh a ni. Hemi bakah hian sakei huai dang pathum ngawt an tihlum baw. Hengte hi an pasaltha huaisen Lamsuaka hova an tihhlum a ni hlawn.
- 10) Kum 1952 khan sakei huai pali (4) lai mai Biate khuaah tihhlum an ni (kah hlum 2 leh sakei tlaka thlak hlum 2).
- 11) Dapkhan (Savuta) khua chuan sakei sual, Reiek tleirawl Bawkuia leh mi dang eng emaw zat sehtu chu an tihlum.
- 12) Sailianpuia khuain keipui sum 6 an kap hlum (he keipui hi a la nun lai in a mei an indeh siak a, Khuangchera'n deh ve a tum a, tlanhhiat tuma vak tawt tawt kha a ni).

- 13) Kum 1956-ah Kawrthethawvengah khaw chhung field-a bawngrawn sehtu kah hlum a ni.
- 14) Pawibawia tumpang sial pa lianin Zopui Sakei lian a si hlum.
- 15) Hrangkhupa sechalin sakei a si hlum.
- 16) Vankal sial lian, Dullai sial hnehtu khan sakei a si hlum a, amah pawhin a thihpui ta nia sawi a ni.
- 17) Falpui hmangin Bungtlangah hmanlai deuhin delh a ni. (Bungtlang Centenary Souvenir, 2005)
- 18) Lungphun khua Laihuata leh a thianpa chuan, Chhimtuipua len an deng haw lam chul rama an kal lai lo beitu sakei an that.
- 19) Pu Saihnuna Sailo chuan a tet laia a pate nen kar an kamin sakei a kah hlum der thu a sawi.
- 20) Mualbu khua nu pakhat, khaw chhunga lo luta sehtu sakei chu paho awmtual mei aiin an tihlum.
- 21) Lungphunlian khuain sakei zimin an kaphlum a, hetah hian Tuvea pa a seh.
- 22) Vailen hma deuhin Champhai (Vanhnuailiana khua)-ah Dengvungi pasal sehtu sakei chu a hnuah an kap hlum.
- 23) Khaw pakhat an lalpa sehtu sakei chu a kalpui Lal Upain a kap hlum.
- 24) Kum 1911-ah Champhaia Assam Rifles sipai leh Mizote'n sakei huai zimin an kap hlum.

**b) Sakei kut tuara boral Mizo pasalthate leh mi dangte:**

Mizo pasaltha leh mimal, sakei kut tuara thi eng emaw zah an lo awm tawh a; thenkhat chu a hmuna boral nghal an nih rualin, thenkhatte erawh chu in lama zawn haw hnuah emaw, damdawi in lamah te emawa thi te an ni. Mizo chanchin hrang hranga sakei kut tuara boral kan han hmuh leh hriat theihthe chu:

- 1) Serhmun khaw pasaltha, 1902 kuma sakei hliam an beihnaa nun chante - Taitesena (Ralthatchhunga), Zingkela, Dozika leh Vungtawna te.
- 2) Pasaltha leh tuarchhel hmingthang Neuva, Zawngtah khua.
- 3) Lalsavunga fapa Thawmvunga (Thawmvung huaisena).
- 4) Biate khua tlangval Zatawna (1918).

- 5) Maipawlliana, Phulpui leh Pabuanga (Robuanga tia ziak an awm bawk), Buarpui te chu kum 1951 ah 'Keikhum Keihuai' tia hriat lar (koh)-in a seh.
- 6) Pasalṭha Dara leh Tlangau Mazia, Sesawng te chu Sesawng khuaa sakei huai tlain a seh.
- 7) Pang hnam pasalṭha huaisen Lianchia sakeiin a seh a, a sehtu hi a uin a kaphlum.
- 8) Buhbana sakei huai lo tlain Chhunga a seh.
- 9) Darlawnah sakei huai tlain Khuma a seh.
- 10) Kum 1928-a Phullen khuaa sakei huai lo tla an hualnaah Saingenga leh Rualkhumate a seh.
- 11) Mualchenga sakei huai tlain Bulchawia a seh.
- 12) Lianphunga khua Parvatui nu Ngaisii losul haw.
- 13) Pawibawia Upa min Darkhuma keipui sum sarihin a seh.
- 14) Vuangtu Lal fapa (nau fa) Thawngvunga.
- 15) Vailen hma deuhin Pualkhawia Chhangte hova Vuttaia khuate sai ramchhuak mi pakhat.
- 16) Lianruma, Dungtlang khua.
- 17) Lalburha Khua Sabualah Laurala a seh.
- 18) Lallula'n a fapa Lallianvunga Sailama indantir a tum ṭumin ram entu zinga mi pakhat.
- 19) Leng khua pi Chalkhawli chuan a u Tuipuia len deng sakeiin a seh thu a sawi.
- 20) Pasalṭha Chawnbura leh Karhluanate inchharna chu an khaw mi pakhat sakeiin a seh ṭum nia sawi a ni.
- 21) Selova sakeiin a seh chu hreipui nen Hempua'n umin a chhuhsak.
- 22) Mizoram Kumpinuin min awp ṭantirh lai vela keipui chimawm tia sawi, nghal tak leh Zoram hmun hrang hranga kualala mi tam tak sehtu, Dapkhan (Savuta) khuaa an tihlum takin a seh hriat theihthe:
  - i) Lungdai (Chinhleia) khua Rama. (Rana tia ziak an awm bawk)
  - ii) Keifang khua Zilngai lui kama lo vata riak zinga mi Vana.

- iii) Tuirial (Paikhai) kaia lei dawh Midum/Khasi pakhat.
  - iv) Thanruma khua (Zawngtah)-a mi Thangtawia (Thangtawi hmelthaa).
  - v) Riltui khua Aizika.
  - vi) Changsil kai bul Tlawnglui tifaia hnathawk 18 zinga Thanga.
  - vii) Tut kamah Reiek khaw tleirawl Bawkkua.
  - viii) Dapkhan khua zing buh phur Rama leh ruang hlawmtu hnu dal Chawngchhunga.
- 23) Vanhuailiana khua vancheng rama sakei soal lo tla, Zampuimangan a mei a sah chhuma an tihlum tak kha, mi sawm (10) lai lo seh tawh a nih avangin 'Sawmseha' tiin an sawi (ko) a, a mi sehte chanchin leh hmingte erawh hriat a harsa deuh tawh a ni.
  - 24) Kum 1918 kumah Matu tlangval pali (4) zinga an hotupa ber.
  - 25) Keipui, Hmulkawnga an tih mai chuan Muallianpui ramah Ngura thi zuar leh Dokhuma, Sekhum khua chepthang en lai te a seh.
  - 26) Kum 1918 kumah Chhipphir leh Bualpui khaw kar kawngah Patlaia a seh.
  - 27) Phaileng khua buh phur Savuta.
  - 28) Buarpui khua thlama riak Sakhawnga.
  - 29) Thangliana, Suarhliap khua Sawhthing hmun thlo lai.
  - 30) Rokunga, Hortoki khua fu hmun thlo lai.
  - 31) Gorkhali mi, Chhimluang Dak la.
  - 32) Kum 1909 kumah Lalkuala, Champhai Zote feh kawng sat.
  - 33) Mualbu khua nu pakhat khaw chhungah.
  - 34) Laipawnga, Samlukhai, thlama riak.
  - 35) Hauva leh Hauvi te nupa, Serbung khua ramriak.
  - 36) Zahrawka khua mi pali ramriak zinga mi pahnih.
  - 37) Tuvea pa Lungphunlian khua, sakei an zimnaah.
  - 38) Pakela, Pu Lianthuama pa unau sa pel lai.
  - 39) Buala te thianho pali thlam bang nei lova riak zinga pahnih,

Huala leh a thianpa.

- 40) Tanhrila pem tum nupa fa sen pawm chu Luangmual phulah pa ber sakeiin a seh.
- 41) Mo thar pakhat, an pa nau nen feh kawng sira theipui an ei laiin a mo thar zawk sakeiin a la.
- 42) Phalhrang khaw pa feh hawng lai.
- 43) Vanhnuaiana khua (Champhai)-a Dengvungi pasal, an hlo thlawh laiin.
- 44) Hrangkima khuaa mi pakhat feh kal.
- 45) Tualcheng khua naupang pawl tuam riakho zinga an hotupa ber.
- 46) Therkawki, Tuivawl lui kamah.
- 47) Kum 1978 kumah Ngur khua Saithuama, thang en.
- 48) Vanhnuaiana (Champhai) khuaa Tinchhama leh Tinhua te unau sehin pakhat zawk a boral.
- 49) Saithuama khua paho sa pel vamur puka riak zinga Kangbeta.
- 50) Kaihranga khua Saidala feh.
- 51) Hauthakunga, an thianho ramchhuak Tuichhuan puka an riak .
- 52) Patea, Hnahlan khua.
- 53) Tuihoh kiang tlangdungah mi pakhat, a thiante hla taka awm au vaktu chu sakeiin panin a seh.
- 54) Lal pakhat chu sakeiin a ran seha ei lai kah tuma a pan hnai lai Sakei hian zuanin a seh.
- 55) Vanzau khua putar pakhat sawi – naupangho thing lawm, a ziding bera mi a seh.
- 56) Lungtan khua pa pakhat, lova zana sanghal chang.
- 57) Mubu ramah hmarlam ramchhuak haw lam zinga nu pakhat.
- 58) Kum 1910 kuma Champhaia leipui kawng sat mi pakhat.
- 59) Thangseluta, inhnuai vaw lak tumin amah a la.
- 60) Lalchuta, Lungtian khua thang en.
- 61) Kum 1955 kumah Vawmbuk khaw lal Palova.
- 62) Kum 1943 kumah Khawbung khaw naupang Khawbung luiah.

63) Vailen hma lam deuha Mizoram hmar lama mi pathum Tlawng kama ramchhuak riakte zinga pakhat.

#### 7. Tlangkawmna:

Heng kan han tarlan tak zawng zawngte han thlir hian, he Zoram an lo luah tirh te ata kan pi pute leh sakei hi inhne hnai taka awmin ramsa dang zawng aiin khawtlang nun leh puithuna lam chi thil hrang hrangah hmun an lo chang pawimawh hlein a lang. Hun hmasa lamah kha chuan silaite a la awm meuh loh avangin Chehrep, Falpui, Chem, Kawlnam leh Fei te hi sakei tihhlumna atana an hmanraw hman tlangpuite a ni a. Silai a lo tlanglawn ve tan (1800 vel) tak zelah chuan hmanraw hman thinte bakah hman tangkai chhoh a ni ta a. Kar kam (Silai hmang) chu sakei thang kam tlanglawn tak a lo ni ta bawk a ni. Amaherawhchu, Vailen a lo nih a, Kumpinu Sawrkarin min han awp zui chhoh khan Mizorama silai tam tak man a ni a, khaw khatah pahnih khat chauh te lo lam ven nan an kaw phal an nih chhoh lai vel hun kha Mizorama sakeite an hran leh huaisar hun lai tak ni bawkin a lang. Hetiang a nih avang hian khaw tam tak ei bar zawmna thlengin a tibuai a, sakei huai tla thin te chuan vawi tam tak feh an kham a; chuvangin, Zoram lo awp tantu Bawrsap (Sawrkar) pawhin sakei lu man te hial an siam chho ta niin a lang. *Mizo Chanchin Laisuih* 1895-ah chuan heti hian kan hmu, ‘Tupawh Sakei te, Savomte a kap she la a lu borsap hnena a entir she la a man a hmu ang. Sakei than kin a kap she la, tangka sawmhnih leh cheng nga a hmu ang’. Sakei luman hi hun a kal chho ang zelin a danglam chho ve zel niin a lang bawk. Kum 1950 bawr chho vel kha chuan a lu latuin – Rs. 40/-, a mei sat thlatuin – Rs. 20/-, a ngho latuin Rs. 10/- an dawng niin Pu Hmarliana (*Biate Keihuai*) chuan a ziak.

Hetiang a lo nih chhoh tak avang hian he Zoram leh hmun dangah te pawh Sakei te hi nasa taka suat an lo ni a. India Ram hmun laili zawkah te pawh mihringte tan a hnawksak mai bakah, hnawk lem lo pawh sumdawmna lam thil atan te tihhlum teuh teuhin an awm a, an kiam chak hle. Kan han hmuh leh chhui theih chinah hian Mizoram leh Mizote kutah ringawt pawh sakei hi 117 vel

tihlum an ni a, heng zinga 82-te hi tihlumtu a mimal hming han chhal theih deuh niin, a dang 35 vel hi chu a ruala khawtlang, pasalthate emaw ran emawin a tihlum te an ni. Hetih rual hian kan Mizo pasalthate leh mi tam takin sakei kutah nun an lo chan ve tawh bawk a. Kan han hmuh leh hriat theih chinah hmanlai atang tawhin Mizoramah leh Mizote zingah mi 80 vel sakei kut tuarin an lo boral tawh bawk a ni. Heng kan han tarlante bak, ziak hmuh loh leh ziak hloh tam tak a awm thei ang. Tin, Mizoten hawrawp (A A W B) kan la neih hma lama mi, thu maia hriat leh sawi chhawn, riral ta eng emaw zah a awm thei bawk awm e. Tuna kan han tarlan tam berte hi a hun thuah pawh Vailen leh a hnulam, kum 1980 nena inkar te an ni a, kum 100 hun chhung vela tla a tih theih thuak awm e. Hemi hun pawn (hma leh hnu) lama thleng hi chu sawm tam a ni awm lo ve. Tin, tam tak hi a kum hriat theih loh te, a hmun leh khua chiah ziah lan chian loh te, a titu takte hriat chian theih loh te; mahse, sakei tihlum a ni ngei tih erawh pawm theih si te a awm bawk a. Hengte bakah hian sakei chung a kut thlak – kah, kara hliam, tlaka thlak, chhui loh leh hmuh phak loha bote sawi tur tam tak a awm bawk a ni.

A tawp berah chuan sakei hian hmasang atanga Mizote khawtlang nun, sakhua, puithuna, serh leh sang, thawnthute leh eibar zawna thlenga nasa taka nghawng a neihzia leh hmun an chan pawimawhzia te kan hmu ta a. Chutih rualin mihringte nena hmakhawsang atanga lo intihlum tawn thin an nih avang te, thlavang hauhtu an neih tlai khaw hnu em avangte leh an hmunhma te kan chen chereusak tak zelah chuan vawin khawvelah chuan awm alawi an lo awm ta lo hial a ni. India ram kan thlir chuan sakei humhalh lamah kum 1973-ah hma lak tan chauh a ni a; chumi kawnga ke penna rahbi pakhtah Mizoram ngeiah pawh kum 1985 atanga samsa humhalhna hmun atana puan Dampa chu 1994 ah Dampa Tiger Reserve tia sakei humhalhna hmun atana puan fel a lo ni ta a ni. Tunah hian India ram pumpuiah hetiang a sakei bik humhalhna tur a bika ruahman (Tiger Reserve) hi 49 lai kan lo nei ta a ni. Hetih rual hian State dang tam berah sakei an pun mek laiin Mizoram bikah chuan sakei hian tlem lam a la panin a lang. Kum 2010 sakei

chhiarpuaia 5 vel awm anga a lan laiin 2014 ah chuan 3, chu pawh thenawm ramte nena kar tawn, chauh awm tawha hriat a ni a; an riral chakzia leh humhalh an ngaihzia chu heng kan han chhui hun lai vela Mizorama sakei an tam thinzia atang hian kan hmu thiam theuh awm e.

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**Zikpuii Pa'n Khuarel (Nature) a Thlir Dan**

H. Lalbiakzuali \*

Zofate zinga thu leh hla phuah thiam *Writer of the Century*-a thlan leh *Academy Award* dawngtu K.C. Lalvunga hi Aizawl lal Hrawva leh Lalluiite fa ni in 27<sup>th</sup> December, 1929-ah a lo piang a. Amah hi thu leh hla lamah a tui hle a, a hna avangin khawvel hmun hrang hrangah awm kual thin mah se, a theih tawkin thu leh hlaah a in hmang zel a. Hla 2 a phuah a, hlahril 17 a phuah baw k a, a essay ziah hriat theih chin chu 52 a ni. A thawnthu tawi ziahte nen chuan thawnthu hi 12 lai a phuah baw k. Mahse, tuna kan hmuh theih leh a bu-a chhuah tawh chu 6 a ni. Thu leh Hla lamah chuan *Zikpuii Pa* tih hi a hmang a. Ama sawi danin, 'Ka hmingah *Zikpuii Pa* tiin ka inphuah thar a. . .ka hla phuah leh article zawng zawng chu, By *Zikpuii Pa* tiin ka kaltir ta vek a' (Zozam Par 74).

Amah hi mi lungleng thei tak a ni a, zai pawh a thiam hle baw k. Spanish guitar, Hawaiian guitar te, Piano leh Violin te pawh a ti ve thei viau a ni. *Zikpuii Pa* hi Mizote zingah chuan hla phuah thiam berte zinga mi a ni a. Hla phuah tute ropuina chu an thil hmuh leh hriatte mi dangte hnenah awlsam taka an puan chhuah theihna hi a ni. Chutiang bawkin *Zikpuii Pa* pawh hian ama tawnhriatte a tangin hla mawi leh ropui tak tak a phuah a. Pathian fakna hla te,

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hla lenglawng te, lengzem hla te a phuah a ni. Heng a hla phuahte hian belh chian an dawl hlawm hle. Hla ṭha takah chuan hla phuahtu hian a thinlung thuruk a puang chhuak ṭhin. Zikpuii Pa pawh hian a hlahte hian a thinlung chhungril a rawn puang chhuak a, chu chuan mi dangte rilru pawh a hneh hle ṭhin. A hlate hi chik taka han belh chian chuan literature-a a thukzia kan hmuh bakah hla phuah pawh a uluk hle a ni tih a lang. Kristian ṭha tak, Pathian ṭih mi a ni a, a hlahte hian chu a zia chu thui tak a hmuh theih a. Pathian a dah sang a, a ropuzia leh engkimtithi a nihzia a hriatna chu a kutchhuak, a hlahte hian a hmuh theih bawk.

Nature leh mihringte hi khawvelah hian kan inkungkaih thuk hle a. Mihringte hi nature peng pakhat kan ni tih chu kan hre ṭheuh ang a, kan rilru leh ngaihtuahna thleng hian nature hian a thunun a ni a tih theih. Wordsworth-an, “Hla chu mihring leh khuarel (nature) hmel lanna a ni a, hla phuahtu chu a mihringpuite hnena thuchah sawitu a ni. Hla chuan mi thinlung a tihah ṭhin” (Literature Kawngpui 130) a tih angin Zikpuii Pa hlaah te pawh hian mihringte leh khuarel inkar leh a mihringpuite hnena a thuchahte kan hmu a, a lo chhiar vetu tan pawha thinlung tihah thei hlate an ni.

Romantic poets kan tihhote hi Rousseau zirtina leh French Revolution-in a hrin chhuahte an ni. Rousseau zirtina hi khuarel (nature)-a inngat a ni a, mimal rilru leh ngaihtuahna an dah chungnung a. French Revolution pawh hi mihring rilru zalenna, intluktanna leh inunauna pawma theh darhtu a ni. Mihringte chu khawtlang inrelbawlnain a thunun phak lohah inlahrangin ama ngaih dan leh duh dana awmin zalen takin a awm tur a ni tih ngaih dan a lo chhuak a. Chu ngaih dan chuan classical rules palzutin, zalen takin nature mawina leh pawimawhna an duhthalin an puangin an fak thiang a. Zalen takin an rilru leh suangtuahna chu khawvel buaina chim phak loh, thingtlang nunah an insawrbing ṭhin a ni.

Zikpuii Pa pawh hi a hla phuahte en hian Romantic poet-te zingah telh ila kan tisualin a rinawm loh. A hlate han en hian nature lam a phuah telna hmuh tur a awm tam hle a. Tin, nature hla bik liau liau pahnih a phuah bawk a ni. Heng Pathian thilsiam, ni, tui, pangpar, thing, nungcha, chhum, tlang, arsi, van, thla, lungpui, romei, zan, ramhnuai, etc. hi a hlaah hian hmuh tur a tam hle a ni. Khuarel hi a

dah sanga, mihringte thinlungah hmun ril ber a chantir thin a ni. Hun hi amahin a inher mup mup reng a, sik leh sa inthlak hian lei mawina hrang hrang rawn her chhuahpuiin, chu chuan nasa takin a nunah thu a sawi thin a ni. Thlasik a lo thleng a, mawi takin ni a lo chhuak a, chu hun mawi tak mai chu Isua meuh pawh khan he khawvela lo kalna hun atan a rawn thlang ve ni hialin a ngai a ni.

*'Nang hi i ni ve ang Remna  
Lal fa pawh khan a rawn pan'*

a ti hial a ni. Pathian thilsiam mawina chuan mihring rilru natna te, thinrimna te leh harsatna leh an manganna te a tikiang thei tih a hria. *Sikni Eng* hlaah pawh a lo lang a, he khawvela mihringin kan lungkham thin zawng zawngte theihngilha sava ang maia ramhnuai hla taka len a chak a nih kha. Chu chuan khuarel mawina hian mihring thinlungah thil nasa tak ti theitu a ni tih a hre chiang a. Zikpuii Pa tan chuan Pathian thilsiam ropui tak takte hi an mawi a, chutah chuan a insawrbing a, khuarelah khan a nun hlimna tak tak a hmu thei a ni.

*'Thlir ve u khawvel mawina hi'*

a ti hial a, amah ang bawkin mi dang pawhin mawi ti turah a ngai nghal hmiah mai a ni. *Zozam Parhlaah* pawh,

*'Aw, sikni nem duai mawitu zozam par'*

tiin kha thlasik ni eng mawi em em mai kha a en ning thei lo a, chu ni eng mawi tak maiah chuan thilsiam dangte pawh chu tivul zualin a hre hial a ni. Pathian thilsiam a hmuh khan nun hlimna tak tak a va hmu thei a ni. A siamtu leh a thilsiamte a hmuh khan Pathian ropuizia leh thiltihtheihzia a hria a, Amah fak mai loh chu mihringten tih tur kan nei lo tih a hria a ni. Khuarel mawina chu he khawvela mihringte siam thil mawi tak tak pawh hian an tluk ngai dawn lo a ni tih a hria. *Sikni Eng* tih hlaah bawh hian thlasik ni eng mawizia leh he khawvelah a aia mawi a awm thei lo tih tar lan nan,

*'Sappui thil tin tuahrem thiam pawh hian,  
Nang anga rawng mawi an ban ngai lo'*

a ti hial a ni. Khuarel hi a dah sang a, a dah ropui a; chuvangin, a hla tam zawkah pawh hian khuarel sawina hmuh tur tam tak a awm a ni.

**THEME:**

Zikpuii Pa hian a hlate hi chhan hrang hrang neiin a phuah a; mahse, nature lam hawi chu a phuah tam lo a. Mahse, a phuah chhun *Sikni Engleh Zozam Par-te* chu hla tha tak a ni thung. *Sikni eng* hla phei chu zirlai atan hman reng a nih bakah Mizote rilru hneh thei tak hla tun thlengin a la ni reng a ni. Zikpuii Pa rilru hi vanglai ni hian a luah hneh hle tih a hla aṅang te hian a hriat theih a. Ama ṭawngkam ngei han tar lang ila: “Vanglaini kan han tawng chho tur rilru leh taksa puitling tur han ṭhang chho vel hi thil ngaihnaawm tak niin ka hria” (Zozam par 41).

Mihring vanglai hun a han tawng chho chu ani pawh hian a ngai hlu a, chu chuan hla phuah lamah a kaihruai nasa hle a ni. Pathian thilsiam mawi tak tak leh mihring vanglai ni hi a tehkhin ṭhin a ni. A hla pahnih *Sikni Engleh Zozam Par* hlate hi a thupui inang lo mah se a sawi tum chu a hrang lem lo tih kan hre thei. *Zozam Par* hlaah hian thlasik ni eng mawi taka zamzo par vul mawi lai tak leh mihring vanglai ni a tehkhin a. *Sikni Eng* hlaah chuan thlasik ni eng mawi tak leh tleirawl, mihring kan nih chhunga kan mawi lai ber hi a tehkhin thung a ni. Amaherawhchu, heng hla pahnihte han thlir chuan Pathian thilsiamte hi a dah chungnung hle a ni tih kan hmu thei.

He khawvela thilmawi tak tak kan neihte pawh hi a timawi zualtu chu Pathian kutchhuakte hi an ni. Thlasik a lo inher chhuak a, chu thlasik ni eng mawi tak chuan khawvel hi a timawi zual ṭhin niin a ngai a. Mahse, mihring lakah chuan Pathian chu a dah chungnung hle a, vanglai hun chu mawi hle mah se rei lo teah a ral leh mai ṭhin. Chuvangin, a siamtu Pathian chu mihringte hian fak mawlh mawlh tur kan ni a ti a ni.

Zikpuii Pa hlate hi ama rilru puan chhuahna hla a ni kan ti thei ang. Thil hi ralkhat aṅangin a thlir lo va, amah hi a tel ve zel ṭhin. Pathian ṭih mi a ni a, hei hian a hla phuahahte pawh nghawng thui tak a nei a, a hla nature lam hawi a phuahnate pawh hi Pathian ropuizia leh engkimtithei a nihzia tar lanna a ni ber. Amah hre Chiangtu a ṭhianpa Thanpuii Pa pawhin ti hian a chanchin a sawi a, “Zikpuii Pa kha Kristian tha tak, Pathian ṭih mi, rinna nghet nei mi a ni”

(Ziaktu Ropui Zikpui Pa 26) tiin. Pathian ropuizia leh thiltihtheihzia a hre Chiang a, A thilsiam mawi tak a hmuh hian a rilru a khawih a, ama nunah a la lut nghal zel mai a ni. Ralkhata thlasik ni eng mawi tak mai a hmuh pawhin Pathian ropuizia leh amah chu Pathian laka a tetzia a hmu nghal a. “*Ka fak seng lawng che lungmawlan*” a ti thlawt mai a ni.

### TECHNIQUES:

Poetry techniques-te hian hla tha leh mawi hriatthiamna kawngah nasa takin min pui a, hla phuahtuin a phuah chhan leh a puan chhuah tumte zir chian nan a pawimawh hle a ni. Zikpui Pa hla, nature lam hawite hi poetry techniques hmang hian han bih Chiang dawn ila:

### Simile:

Mizote hlarua pawimawh tak chu simile kan tih hi a ni. Simile chu thil pahnih inang lote inanna lai tehkhinna a ni a. Heng tehkhinnate hian nasa takin hla thu a timawi a, a tihla bik hlih hlih thin a ni. Hla phuahtuin a sawi tum tihchian nan simile hi a tangkai hle. Zikpui Pa pawh hian simile hi a hmang thiam hle a, *Zozam Par* hlaah pawh a hmang a. Thlasik ni eng mawi tak mai chu liam lova la ding rih turin a duh a, chutiang bawkin mihring vanglai hun chu liam lo turin a duh baw a, chu thil pahnih tehkhinnan *dungthul* a hmang a ni.

‘*A dungthul hringmi zaleng lawmna*’ tiin.

Hla phuahtute hian an bul hnaia awm apiangte hi anmahni nun nen an tehkhin mai thin a ni. *Iang* tih pawh hi mawi takin a hmang a,

‘Chawlh zai rel lo *iangin* vul la’

tiin. Mihring hmel mawina chu vul reng turin a duh a ni. *Sikni Eng* hlaah pawh,

‘Kumsul *lam anga* lo her changin’

tiin thlasik ni eng mawi tak lo thleng leh ta chu a phuah a ni. A hla dang ‘*Hruaitu Vanapa kan ngai*’ tih hlaah pawh,

‘Zanthim liam tur zingtian si-ar eng mawi *iangin*’

tiin simile hi mawi takin a hmang a, a hlata timawitu ber an ni.

**Metaphor:**

Metaphor chu hmehbel tehkhinna a ni ber a, thil pakhat chu thil dang nena hmehbelna a ni. Metaphor chu hla tihluta leh timawitu pawimawh tak a ni. Zikpuii Pa hian metaphor hi a hmang uar lutuk lo va; mahse, a hman chhunah chuan a hmang thiam hle thung a, a hlate a timawi zual hle a ni. Khuarel lam hawi a phuah hlaah te hi chuan metaphor hi kan hmu meuh lo a; mahse, a hla phuah danga kan hmuhte hi han sawi ta ila. Thla mawi taka lo eng sawi nan *lenmawii* tih a hmang a, *lungrunpui* tih hi a fanu sawi nan leh ngaihawng sawi nan a hmang bawk. *Hruaitu Vanapa kan ngai* tih hlaah chuan sual thim, tlawmngaihna pialleng, dikna hriamhrei tihte a hmang a ni.

**Hyperbole:**

Hei hi thil sawi uarna a ni a, a nih dan tak aia uara sawina a ni. Zikpuii Pa hian *Zozam Parhlaah* hian mihring vanglai hun, kan mawi lai ber rei lo tea liam leh mai tur a uizia sawi nan, '*Kan ui, hnam tin leng hian tapin kan au che*,' a ti a, a tak takah chuan tu man an tapui lo ang tih a hriat a; mahse, uar taka a uizia sawi nan '*tapin kan au che*' tiin he hlaah hian a hmang a ni. '*Thal khawrum chapchar ni hnuaiah*' a tih pawh hi *thal* tih hian a sawi tum chu a tilang Chiang Nghal a; mahse, uar leh zual nan *khawrum* a hman mai bakah chapchar an ti leh a, henge hian hyperbole a hman thiamzia a tilang a, a sawi tum nen inrem tho siin uar takin arawn tar lang thiam a ni. *Sikni Engtih* hlaah pawh hian a chang thumnaah hian, '*Sirva lenthiam nun inthleng i*' a ti a, thlasik ni eng mawi tak chu a en pawh duh tawk mai lovin a hmun ngeia va chen a chak a, thil tih theih miah loh tur a ni tih hre reng chungin sava nena nun inthleng a dil ta ngawt mai a ni. Hei pawh hian hyperbole a hman thiamzia arawn tar lang a ni.

**Personification :**

Hei hi thil nung lo, nung anga biakna emaw kohna, mihring ang maia biakna a ni. Zikpuii Pa hian personification pawh hi a hmang thiam hle mai a, *Zozam Partih* hla a phuahah pawh hian,

*'Aw sikni nem duai mawitu zozam par,  
La cham rih la lungrual lawm hian kan ngai che.'*

tiin zamzo par chuai mai tur a uizia chu mihring ang maiin la cham rih turin a ngen a ni.

*'Hnam tin leng hian tapin kan au che'*

te a ti bawk a, mihring ang maiin a be mawlh mawlh mai a ni.

*Sikni Eng* tih hlaah pawh hian thlasik ni eng mawi tak chu thilnung ang maiin a bia a, *Tleitir sakhmelin a cho lo che*, tih te *Aw khawvel mawina sikni eng* tiin chu thlasik ni eng chu a be mawlh mawlh mai a ni.

### **Imagery:**

Imagery chu suangtuahna hlimthla, hla kan chhiar ruala kan mitthlaa hla phuahtu tar lan tum lo lang nghal thei hla thu hi a ni. Hla phuahtute rilru hi suangtuahna (imagination) hian a kaihruai nasa hle a, he imagery technique hi an hman thiam chuan mi dangte ngaihtuahna hi an khalh kawi daih a, khawvel dang min hmuhtir a, an rim te hial min hriattir thei a, rimawi pawh kan va hriatpui thei hial thin a ni. Hei hi hla timawi leh tihluta leh suangtuahna hlimthla siamtu pawimawh tak a ni. Heng hlate hian kan awmna theihngilhin khawvel dangah min awmtir daih thin a ni. Zikpui Pa hlahte hian mihring anga channa te, a hla chhiartuten an lo mitthla ve nghal theih tura hla phuah a thiam hle mai a, hei hi a ropuina tak pawh a ni. A hlate hi a rilru puan chhuahna leh amah ngei a tel vena (subjective) hlate a ni hlawm tih pawh kan sawi lan tawh kha. *Sikni Eng* tih hlaah pawh hian,

*'Thlir ve u khawvel mawina hi!'*

a han tih hian amah mai ni lo, mi dang zawng zawng pawh hi thlasik ni eng mawi tak mai kha thlir ve turin min sawm a, thlasik ni eng mawi tak mai chu keini pawh hian kan thlirpui a, a phuahtu rilru kha kan hriatthiampui a, a khawvelah khan min hruai lut ta vek mai a ni.

*'Par tin mawina pawh i zar an ni'*

a han tih phehi hi chuan a aia thil mawi hi he khawvelah hian a awm lo a, thil mawi dang zawng zawng pawh hi kha thlasik ni eng mawi

tak vanga mawi ve mai chauh an nihzia kha tar langin chu chu keini a hla lo chhiartu zawng zawngte pawhin kan lo tawmpui nghal mai a ni. Kan rilru a hneh a, han hnialkalhna tur kan hre hlawm lo a ni ber mai.

*Zozam Par* hlaah pawh hian zamzo par mawizia sawiin, amah mai ni lo, nula leh tlangval hlim taka inlawmte pawhin a chuai leh mai tur an uizia leh an thlam chhuanawm em em loh pawh, kha pangpar mawi tak khan a rawn timawi niin a rawn tar lang a. He hla chhiartute chuan thlam kawta zamzo par vul chuk mai leh nula leh tlangval hlim taka loa hna an thawk lai chu mitthlaah kan hmu ve nghal uar uar mai a, a suangtuahna kha kan lo tawmpui nghal mai a ni.

*'La cham rih la, lungrual lawm hian kan ngai che'*

a ti a, amah bakah lawm rual leh mi dangte tan kha zamzo par mawi tak kha a pawimawhin a hlu hle a ni tih a sawi kha kan pawmpui nghal mai a ni.

Zikpuii Pa hla, khuarel lam hawi kan han thlirna atanga lo lang ta chu Zikpuii Pa hi Pathian tih mi tak a ni tih a lang a, chu chuan a hlate pawh hi a kaihruai nasa hle tih a lang. Tin, khawvel hmun hrang hranga a awm lai pawhin Mizoram hian a rilru a luah reng thin a ni tih kan hmu thei bawk. Heng hla khuarel lam hawi a phuahte pawh hi Shillong-a a awm laia a phuah ve ve a ni a, hmun dang daiha a awm lai pawhin a ngaihtuahna chu Mizoram-ah a cham reng thin a ni tih a hlate atang hian kan hre thei a ni. Thu leh hla-ah a tui hle tih kan hria a, a hlate atang hian khawvel literature pawh a hre hneh hle tih a lang. Poetic techniques pawh a hmang thiam hle tih pawh kan hre thei bawk. A hla thu hmanah pawh a fimkhurin hla thu mawi tak tak leh mite thinlung hneh thei tak, tun thleng pawha Mizote chuan hla thaa kan neih hla a phuah chhuak thei a. Tehna hrang hranga teh pawh a dawh hle tih a lang.

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CHAKMA THAWNTHU

Ruth V.L. Rinpuii \*

Chakmate hi Mizorama cheng an nih ve avangin an 'Literature' hi hmelhriat a tha a. Chakma 'Folklore' hi a bu (book)-a hmuh tur a vang hle a, ram hrang hranga an pem darh avang leh an lo ngaihthah deuh vang pawh a ni thei awm e. Mimalin an thu leh hlate hi an vawng him mai a, chu pawh chu Saptawng (English)-a ziah an nih loh hlawm avangin hriatthiam a har hle. Tun thleng hian (Mizorama Chakma cheng zingah bik) hmeichhe lehkhabu ziaktu (women writer) phei chu sawi tur pakhat mah an nei lo a ni<sup>1</sup>. Chakma ziaktu, Niranja Chakma chuan kum 1972 a tang khan an 'folklore' -te chu upa (elders)-te a tangin a la khawm a. Amaherawhchu, tlem azawng chauh lehkhahua ziah a ni a, chu chu a kamkeuna chauh a la ni. Prof. Dulai Chaudhuri-a ziah *Chakma Folklore* hi tangkai tak leh thawnthu tam zawk ziahna bu ni mah se, Bengali tawnga ziah a nih avangin hriatthiam a har hle. A ziaka dah tlem leh mi dangte zawh chawpa thawnthute hi hriat an ni hlawm a, thawnthu tar lan tur pawh a tam har hle a ni. A hmasain Chakma chanchin leh Mizorama an lo awm dan thlir phawt ila.

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***Chakma Chanchin tlangpui:***

Chakmaho hi awmna nei mumal lo “nomadic tribe” anga rei tak an khawsak avangin an tobul chiang taka chhui a harsa hle. Mizo chuan “Takam” tiin an ko thin a. Mongolian thlah zingah Tibeto-Burman peng khat an nih ring an awm laiin thenkhat erawh chuan Tai-shan emaw Mon-Khmer thlah emaw atanga lo chhuak niin an ring bawk. A then chuan China ram atanga an thlahtute hi lo chhuakin an pem kual hnuah Burma ram, Arakan-ah awmhmun an khuar hmasa niin an sawi. Mi thenkhat chuan Chittagong Hill Tract, Bangladesh-ah awmhmun an khuar nghet deuh ber niin an sawi bawk a. Chittagong Hill Tract-ah hian Bengali nen an inpawlh nasat avangin Bengali tih dan tam tak an la chhawng a; an tawng pawh Bengali nen a lo inpawlh ta nuai a ni (Lalthara:26-27).

Helai hmun chhuahsanin thenkhat chu Mizoram, Tripura, Assam leh Arunachal-ah te an pem darh a. Arakanese-te hnen atangin ‘Buddhism’ hi an hmelhriat a, Chakmaho pawh ‘Buddhist’ sakhua zuitu an lo ni ta a ni. Arakanese history-ah chuan 1118 A.D. khan Chakmaho hi an lo lang tawh a. Arakanese hnuaiyah kum tam tak an awm hnuin Afghan lal thlazar hnuaiyah kum 1666 AD thleng khan an awm nia rin a ni (Lianchhinga: 41).

Chakma *myth* pakhatah chuan kum zabi 18-naa Chakma lal hnuhnung ber, Sher Daulat chuan thiltihtheihna danglam tak (supernatural power) a nei a, maksak tak takin a khawsa fo a, a sualte tlengfai turin luiah a inbual thin a. A ril chu a taksa atanga la chhuakin a silfai thin a. Ni khat chu a nupuiin a lo enthla kiau mai a, lal chuan a lo hre ru kar a, a thinrim chuan a nupui leh a chhungte zawng zawng chu a that chimit ta vek a. Mipui thinrim chuan an lalpa nunrawna hi ngaidam thei lovin amah pawh hi an that ve ta nghe nghe a. Thil rapthlak dang an chungah lo thleng tur pumpelth tumin mipuiho chuan Arakan chhuahsanin Chittagong Hills-ah an pem ta a ni.<sup>2</sup>

### Chakma ṭawng (Chakma Language )

Chakma ṭawng hi Aryan ṭawng aṭanga lak a ni a, Sanskrit, Prakrit, Pali leh Magadhi-te nen an ṭawng leh hawrawp a inang hle a, a ṭhen a zar pawh an inṭawm nghe nghe. G.A. Grierson chuan *Linguistics Survey of India*-ah Chakma ṭawng hi Bengali aṭanga lak a nih thu a sawi ve baw. Chakma ṭawng hian Assamese leh Hindi a hnaih hle baw a. An hawrawp hi Burmese, Ahom leh Khamti (Arunchal Pradesh) nen a inang hle a. Kum Zabi 13<sup>th</sup> leh 14<sup>th</sup> vela Burma-a an awm lai khan Chakmaho hian hawrawp (Script), Kadamba script an lo hmang tawh a. Linguist-ho chuan tuna Chakma ṭawng tlanglawn ber hi ‘Changma Vaj / Changma Hodha’ an ti a, ‘Changma Vaj’ hi Chakma ṭawng chuan ‘Ojhopath’ an ti baw. Chakma ṭawngah hian hawrawp (alphabet) 41 lai a awm a. “Chakmahovin ziaka thil chhinchhiah an neih hmasak ber chu kum 1777 a ni.” An lehkhabu hlut tak, *Gojen Lama*, “*Prayer to the Lord*” chu Shibcharan chuan hetih hunlai vel hian a lo chhuah daih tawh baw (Chakma: viii). Kum zabi 19<sup>th</sup> leh 20<sup>th</sup> khan thingtlang thu leh hlaa tui mite chuan lehkhabu, *Baramashyas* chu an lo ziak tawh baw a, he lehkhabuah hian Chakmaho khawsak dan tlangpui tarlan a ni.

### Chakma Folklore:

Folklore hi hmanlai aṭangin mihringten an ramvahna leh an pem kualna aṭanga an titi leh an thawnthu hriat, kaa inhlan chhawn a ni a. Folklore hian tuanthu (myth), mi hrat khawkheng (legend) leh rochun thawnthu (folktales), hla, thufing (proverbs), indo chanchin te leh thil dang te pawh a huam tel vek a ni.

Chakmaho chuan *folktale* hi ‘*Pacchan*’ an ti a, upaten thawnthu an tu leh fate an hrih chang chuan, “Eth the...” (hmanlai hianin...) tiin an sawi ṭan ṭhin. Tichuan, thawnthu tawpah chuan “A tawp ta, mut a hun e,” an ti leh ṭhin a ni. Ben-Amos chuan, “Thawnthu chu thu mipuiin an chanchin tlangpui, an suangtuahnate leh an hun kal tawhte ngaihnaawm taka mi dangte hnena an hrih

chhawn a ni a... an nunphung chiang taka inpuan chhuahna (primary testimony) a ni," a ti bawk. (Ben-Amos: 264). Niranja Chakma chuan *Chakma Folk and Modern Litearture* ah chuan ti hian a sawi:

Chakma folktales-ah chuan leilung leh khawvel lo pian chhuah dan te, khawmual, tuifinriat zau tak, sava lian pui pui, inthawina thil lam, sakhaw serh leh sang la thil, a taka hmuh tur awm miah lo ramsa leh sava maksak tak tak, dawi thil lam, pasaltha te chanchin leh an zinna thawnthu, ramsa leh mihring inlaichina leh an indo dan, mitthi thlarau kalkawng leh mihring chakna piah lama thiltitheh tak takte hmuh tur an awm a ni," (Chakma: xv)

***Myth (Tuanthu):***

*Myth* chu hnam hrang hrangin hmakhawsang atanga thil lo thleng leh lo indin dante, khawvel leh mihring lo awm tan dante, ramsa lo pian chhuah dan te leh ramsa leh mihring inkungkaihna te, Pathian biak tan dan te, sakhaw serh leh sang lam thil te leh hnam nunphung (culture) leh an inrelbawl dan te thudik sawia an sawi thin, tawngkaa inhlan chhawn zel hi a ni. Hmanlai phei chuan *myth* hi a dik turah ngaih a ni thin. Chakma *myth*-ah pawh Chakma history tlangpui, an pem kual dan, an lal ropui pian dan leh Bhuddist sakhua an biak tan dan kan hmu a ni. Hmanlaiin Champaknagar lal ropui tak takte inrelbawl dan a tar lan danah chuan, an lal fapa chuan a lal ram zauh tumin a sipai rualte nen an chhuak a. Lui lian tak mai 'Meghna River' chu an dai kai a, Arakan (Burma)-ah lutin Arakan-ho chu an hneh ta a; tichuan, he ramah hian awmhmun an khuar ta a ni. Rei lo te chungin Burmese-ho nen chuan nupui pasal an inneih pawlh ta a. Tichuan, 'Buddhist' sakhuaah an lo inleh phah ta a ni.

Chakma 'myth of creation', khawvel lo insiam danah chuan an Pathian, 'Gojen' hian khawvel a siam phawt a. Chutichuan, tlang, lui, kawr ruam leh tuifinriat, arsi leh van te a siam leh a. Mihring

hmasa ber 'Keduga' a siam a, Keduga taksa peng pakhat la chhuakin a kawppui tur hmeichhia 'Kedugi' a siam leh a ni. Chutiang hun lai chuan meialh (fire) a awm loh avangin rawng an bawl thiam lo va, thei (fruits) chaw ah an ring mai thin a ni.<sup>3</sup>

*Myth* pakhatan chuan an lal pakhat, Dharam Bux Khan<sup>4</sup> chu pian dan danglam taka piang hi a ni a. A pian hma hian a nu hi kein a zin kual a; khua a lum hle a, ni sen sa tak hnuai a kal laiin a pum a na ta em em a, hahchawlh tumin a thu ta hnawk a, chutah chuan chawngkawr lianpui mai hi a lo lang hlawl mai a, chu nu chu a phenah a chawlh hahdamtir ta a. Tichuan, nau chu a vei ta a, lal danglam tak, Dharam chu a lo piang ta a ni. Dharam Khan hi danglam takin thla 12 chauh a nih lai pawhin tui um 12 chu a kut khingkhat chauhin a chawi zo tawh a ni. A chak leh remhriat em avangin "Maharaja" (lal ropui) tiin an ko hial a ni. A nu pum chhungah pawh thla kua aia rei a awm an ti bawk. (Rajpunyah: 43).

***Legend (Mihratkhawheng thawnthu):***

*Legend* chu thawnthu chi khat, tawngkauchheh pangngaia sawi thin a ni a; thil tak tak anga an sawi leh a ngaithlatute pawhin thudik pawma an pawn thin a ni. A chang chuan a changtu ber hi mihring kher ni lovin ramsa leh thil danga chang theite pawh a huap vek. Mi lar leh ropui tak te, pasaltha te, ram pumpui hriat thama "ber" (icon, superstar) te pawh hi *legend* an ti bawk.

Chakma hian *legend* lar tak, *The Tale of Gouchella, the Mighty*-ah chuan, rulpui hi khaw daiah chengin, a chaw atan ni tin mihring pakhat zel an hlan thin a. Chu khuaah chuan hmeithai rethei tak mai hi a awm a, fapa paruk a nei a, a pasal chuan a dam laiin rulpui thah tum chuan a bei chiam tawh a; mahse, rulpui chuan a that ta zawk a. A fapa rualte chu an pa phuba lak tumin an chhuak leh a; mahse, an chempui kente chu dawithiam pitar, chu rulpui nu chuan a lo tihbilsak vek a, rul chuan an unauho chu a lo that vek zawk a. Hmeithai rethei tak chu a fapate sunin khawhar em emin a

ṭap a ṭap ta mai a. Chutih lai chuan a ‘*gua*’ kuhva hmawm tur chu danglam hlein a hria a, a han en chian chuan kuhva aṭang chuan naute a lo piang ta a. A hmingah Gouchella a phuah ta a; mi chak huaisen turu lutuk mai, Greek mythology-a *Hercules* leh Bible-a *Samsona* ang maia chak leh hmingthang a ni. Gouchella hian a unaute leh a pate phuba lain rulpui lian tak mai chu a that ta a; tichuan, an ram leh hnam pasalṭha huaisen tak, zalenna sual chhuaktu a lo ni ta a ni. Tun thlengin a hming a dai lo a ni. A taka *legend* Chakma-in an neih zingah a lar zualte chu an lal Bijoygiri, Dharam Bux Khan leh lalnu Kalini Rani<sup>5</sup> te an ni bawk.

***Folksong (Hmanlai Hla Hlui):***

“Folksong hi mimal ni lovin a huhova sak rual ṭhin a ni a; chuvang chuan hla pawh hi mimal chauh hlan chhawng lovin a khawnawt huapa inhlan chhawn ṭhin a ni. (Ben-Amos: 11) Chuvangin, *folksong* hi hnam rohlu inphumrukna a ni a, ‘poetry’ ang tho hian a phuahna phenah thil tam tak a in phumru fo ṭhin. *Folksong* hian nula leh tlangval inlemna hla (love songs), Krismas hla, hnathawhna hla, sakhua lam hla te, zu hmun hla, thawnthu hla (ballad), nau awih hla (lullabies), leh naupang tual chai hla te thlengin a huap vek a ni (Abrams: 64). Chakma ṭawngin *folksong* hi ‘Ubhogeet’ a ni a, hnam dang ang bawkin an ni tin khawsak dan, nula leh tlangvalte kara hmangaihna piang te, siamtu kutchhuak mawina lam leh an lo neih dan te thlengin hlaah an lo phuah a, an hunpui, *Biju*-ah an sa rual dual dual ṭhin a ni. Chakma hian ‘Ubhogeet’ hi pali (4)-ah an ṭhen a: ‘Gen-Kuli Geet’, ‘Uvo-Geet’, ‘Aligeet’ leh ‘Bijhu Geet’ te an ni (Pannala: 188).

A tlangpuiin, chakma mipaho hian phenglawng an tum thiam hle a, lova an feh chang pawhin ‘Ubhogeet’ hla hi an sa rual ṭhin a, hei hian an hah lutuk tur pawh a chhawk zangkhai hle ṭhin a, an hnathawh leh hlathute hi a inrem hle bawk. An hahchawlh changin mipahovin pangpar an lo va, ‘hanji’ buhzu an in bawk a; tichuan, hla hi an sa nawn leh ṭhin a ni (Maitra: 216).

***Ballads (Thawhthu Hla):***

*Ballad* chu hla, hmanlai aṅanga an in rochun chhawn, hlathu awmze nei ṭha tak a ni a, tawi fel taka phuah a ni. Hla thu aṅang pawh hian hmanlai nunphung leh khawsak dan a chhui theih a. Ṭawngka a inhlan chhawn a ni a, lemchan ang deuh hian a lam pawl leh a zai pawl an awm a, mipuiten hmuhnawn ti takin an lo thlir ṭhin a ni. Tunlaia ram ṭhenkhata an uar em em, “Street Play” an tih ang deuh hi a ni. Chakma ṭawng chuan *Ballad* hi ‘Gengkuli geet’ a ni a. A tlangpuiin ‘Gengkuli’ hi zanah urhsun takin an pathian biak laiin an sa ṭhin a. Hemi zinga lar berte chu *Radhamon-Dhanpudi Pala, Chadigang-Chhara Pala, Ma-Lakshmi-ma Pala, Lorbo-Midungi Pala* leh *Nar Dhanpudi Palate* an ni. *Ballads* aṅang hian an lal ropui, Bijoygiri an Burmese leh Mogs a hneh thute leh sipai a ho dan te a hriat a ni. *Radhamon-Dhanphudi* aṅang hian Mizote leh Chakmaho an lo inṭhenawm tawh tih kan hmu thei bawk a. An lal hmasa ber, Bijoygiri-a sipai hotu lalber, Radhamon-a ngaihawng chu Dhanphudi a ni a, Dhannphudi chu ram kalah an sawm a, ram an kalnaa a hla sak aṅang chuan an ṭhenawm maiah Mizo (Hugi) te chuan Sial an lo vulh daih tawh tih kan hre thei awm e:

*Tuikukhovin an lak lohva,*

*Mizo Sialin an ei loh chuan,*

*Hmarcha leh Bawkbawn chu kan hmu ngei ang.*

(Lianchhinga: 41)

***Rhymes:***

*Rhymes* hi Chakma ṭawng chuan ‘Oli’ a ni. Chakma-ho hian *rhymes* hi chi hnihin an ṭhen hrang a; ‘Guroli rhymes’ leh ‘Sulugi rhymes’ te an ni. ‘Guroli rhymes’ hian an ni tin nun dan tlangpui a tar lang a, ‘Sulugi rhymes’ hian an nau awihna hla a huam deuh ber a. *Rhyme* ṭhenkhatah chuan an pi leh pute inthlah chhawn dan leh an lalnu, Kalindi-in naupang, bawnghnute buhhawp leh chithlum a ngainatzia a tar lang a. Runu Khan, sipai hotu chuan Bengal aṅangin

kurtai leh chithlum a lo hawn thin a, Lalnu Kalindi chuan a ngaina hle a, rhyme-ah sak thin a ni ta a, hetiangin:

*I thil ei tawhah, tui i tih ber eng nge?  
Ranu Khan-a chithlum kha nge-  
Misual Sahib Lewina thil kha kha nge-  
Lalnu buhhawp zawk?  
Nge ramar lu zawk?*

He *rhyme* atang hian Chakma history a chhui theih a, Captain Herbet Lewin hi British Commisioner a ni a, Chakma lalram then darhtua ngaih a ni a, an ngaina lo hle a ni (Chakma: ix).

***Riddles:***

*Riddles* hi Chakma tawng chuan ‘bannah’ a ni a, mi fingte leh mi remhre tak takhoin infiamna angreng deuha an neih a ni. Chakma *riddles* thenkhat langsar zualte chu:

Zawhna: Tlang awih taka thing ding tlar, tlu teuh deuh;  
mahse, tlu thei miah lo eng nge?

Chhanna: Mit hmul

Zawhna: Kawr ruama la par?

Chhanna: Vana arsi

Zawhna: Thingkunga tuichhunchhuah awm?

Chhana: Coconut

Zawhna: Coconut kawr a chung lamah leh hnuai lamah a  
chet chuan kal nghal thei?

Chhana: Satel. (Chakma: 15)

***Proverbs*** : Chakma tawng chuan thufingte hi ‘Daga kadha’ a ni a. ‘Dak Pundits’ -hote hi damdawi lam thiam tak leh sik leh sa inthlak danglam tur lo sawi lawk thin te an ni a, mifing leh pa rawn tlak tak tak te an ni. ‘Dak’ tih hi Chakma-ho hian lo hre sual palhin, ‘Dag’ tiin an lo lam ta a ni. Thufing hriat lar zual thenkhatte

chu:

“*That ni chuan mi pakua pawh khum pakhatah an riak khawm thei, chhiat ni erawh chuan khum pakuaah.*”

A awmzia chu “misual rual an khawsa ho thei tak tak lo”.

“*Rukru pawh hian mahni khuaah ruk an ru duh lo.*”

“*Nupui chu a buai a, thihna hun pawh a nei lova; mahse, a zahzum em avangin damlohna avangin a thi tho tho thin.*”

“*Nuthawi pasal then tawh chu lawngkarna tuiin a len bo daih tawh ang maia tangkaina nei lo a ni.*”

(Maitra: 115)

#### ***Hymns and Magical Chants:***

Chakma-ho chuan sakhaw lam hla leh daw chhamphual hi kum zabi 16<sup>th</sup> leh 17<sup>th</sup>-a Chittagong-a an awm laia “Nath Pantha” aṅanga an lak chhawn a ni a. Tun thleng hian Chakma-ho hian zanlai dar sawmpakhat vel aṅangin zing khawvar thleng hian an sakhaw hla hi an chham nasa thei hle a ni. An chhamhla hi Chakma ṅawng mai ni lovin, Bengali ṅawng pawhin an chham ṅhin a ni.

#### ***Nungcha thawnthu:***

A tlangpuiin Chakma ramsa thawnthuah hian inbumna (trickster tale) lam a tam hle a, ramsa leh ramsa kara inbumna te, mihring leh ramsa indona te, ramsa leh mihring inthlahpawlh te pawh an awm nawk a ni. Chutiang bawkin Mizo thawnthu ṅhenkhat, *Zawngte leh Satel Inkawm, Szaltepa leh Bakvawmtepu, Lalruanga leh Keichala*-ahte kan hmu a ni.

An ramsa thawnthute hi a tlangpuiin zirtir ṅha tak nei, fiamthu leh nuihzatthlak tak tak leh inbumna thawnthu an ni a. Ramsate leh mihringte hmanlai aṅang tawha an inkungkaihna chiang tak maiin kan hmu baw, *The Old Man, the Old Woman and the Band of Monkeys*-ah phei chuan zawng *phakar*-zia leh mihring tan an hnawksakzia kan hmu a. Amaherawhchu, a tawp a tawpah chuan ramsa na na na chuan mihring finna chu an chelh lo fo ṅhin tih kan

hmu bawk a ni. Vawi khat chu pitar te thinrim hian, “Nang zawng mai mai, mihring pawh ni ve lo kha, i dam leh i thih khan awmzia eng mah a nei ve lo,” tiin zawng chu a hau hrep a (Chakma: 101). He thawnthu atang bawk hian zawng inthlahchhawn dan kan hmu bawk a. Zawng *phakar* leh hnawksak tak tak mai chu an zavaiin tuiah an tla hlum ta vek a, zawngte pakhat chiah dam chhuakin, tuna khawvela zawng awm zawng zawng hi a thlahte an ni. Mizo thawnthuah leh Chakma thawnthuah hian ramsate zingah zawng hi a langsar deuh ber a, a mizia pawh bum hmang leh fing vervek tak a ni.

*The Presence of Mind of She-fox*-ah hian sihal verveksia leh ramsate inkarah pawh inhuatna leh inphiarruka a awm ve nasatzia kan hmu a. *The Race Competition Between a Tiger and a Snail*-ah hian hnapkhawn finzia kan hmu a, hnapkhawn insuihkhawm chuan ramsa fing, hlauhawm leh chak tak mai, sakei chu intlansiakah an hneh der a ni. A thawnthu zirtir chu “tanrual hi chakna a ni”.

### **Stories of Transformation (Thil danga insiam danglam /chang thei):**

*Folktales*-ah reng reng hian ‘transformation’ lam hawi hi a awm nual a. Mizo thawnthua langsar zual, Bakvawmtepu hi sazu lianpuiah a chang thei a, chutiang bawkin Kawrdumbela chu tlangval hmelt̄ha takah a chang thei bawk. *Sairama*-ah hian Sairama hi sai lianpuiah a chang a, a ngoah Kungi a chuantir tih kan hmu. Hetiang ang deuh hi Greek leh hnam dang thawnthuah a lang nual bawk a. Greek *myth*-a hriat lar, ‘satyr’<sup>5</sup> an tih hi Chakma *legend*, *Gouchella*-ah pawh hmuh ve a ni a. Greek-ho ‘satyr’ nen inang chiah chu ni lo mah se, inanna an nei ngei ang. *Gouchella*-ah chuan, Kel (goat) *pakharzet* mai hi a awm a, mihringah leh ramsa chi hrang hrangah a chang thei a. Mihring tan a hnawksak hle bawk a. *Gouchella*-a dawthiam pitar pawh hi ‘Harpy/Harpies’<sup>6</sup> nena ngaihbel theih a ni awm e. Chutiang bawkin, rulpui lian tak pawh hi ‘serpent’ ni ringawt lovin *Hercules*-a rulpui thah tak ‘hydra’ (rul lu tam tak nei) anga

hmehbel theih a ni.

***Chakma leh Mizo thawnthu in an na leh danglamnate:***

Hnam hrang hrang hian kan thawnthu hlui zual thenkhatte hi kan lo inṭawm deuh vek mai a. Chakma legend, *The Tale of Gouchella the Mighty* leh Mizo legend, *Mura* hian inanna lai an nei nual a. Mura ang bawk hian *Gouchella*-ah hian rulpui lian tak leh ṭihbaiawm tak, chaw atana mihring ring tlat mai a awm tih kan hmu a.

Thawnthu inchherchhuan (Cumulative Tale) Mizo tena kan neih, *Chemtatrawta* leh Chakma thawnthu *Tuntuni and the Tom Cat* hian inanna tam tak an nei bawk. Chakma thawnthuah hian Tuntuni, thosi, ui, zawhte, tui, sai leh meialh te an inchherchhuan dan a lang fiah em em a. A ngaihnawm danglam mai bakah zirtir a nei ṭha hle a. *Tuntuni and the Tomcat* atanga kan zir chhuah chu mi zawng zawng kan inmamawh tawnzia a ni.

Mizo folktale-ah *Kungawrhi*, kutzungpui hnai atangin a lo piang ang bawk khan, Chakma thawnthu, *Gouchella*-ah pawh Gouchella hi kuhva rah atangin a lo piang ve bawk a.

Mak tak maiin, Chakma folktale-ah hian kan hmuh theih chhunah hmangaihna lampang hawi hi an thupuih hmuh tur a vang hle a. Nula leh tlangvalte inkara hmangaihna piang te, unau inkara hmangaihnhate, ram leh hnam hmangaihna thawnthu an uar lo hle.

Thil mak tak mai chu an thawnthuah hian dawilampang hawi hi hmuh tur a tam lo hle bawk. Tun thleng hian Chakma-ho hian dawil leh a kaihnhawih thil hi a takah an la uar hle a, zawlaidi pawh a taka hman a la ni. Chuvangin, an thawnthuah hian dawilampang hawi hi chu a awm a rinawm a; amaherawhchu, a tira kan sawi tak ang khan ziaka dah a awm ṭhat loh avangain sawi lar an ni ta lo a ni mahna. Mizo thawnthuah chuan dawithiam hmingthang tak *Vanhrika* kan nei a, dawil dan thuruk chu Lalruanga te, Kelchala leh Hrangsalpuia te a hrilh chhawng leh a nih kha.

Mizo thawnthu thenkhatah chuan ‘Van mi’ (heavenly beings) leh lei hnuaia cheng (underworld beings) kan nei nual a, *Vanmi leh Keimi* te leh *Ngaitei* te, thih hnua thlarau kal dan te chenin Mizo hian kan nei vek a, Chakma thawnthuah hian a vang hle a; mahse, an pathiannu, ‘Bikrampudi’ chu vanah a cheng tih chu Rhadamom leh Dhanpudi-te inngaihzaawna thawnthu atangin a hriat theih.

Hmeichhiate hi Mizo thawnthua an lan dan tlangpuiah chuan hmeltha em em, nula fel leh thuawih tak, tlangvalte ngaihzaawna rawn huai huai, taima, zaidam tak an nih loh vek pawhin hnuaichhiah tak emaw, thunei lo tak emaw, fahrah khawngaihthlak, pasalthate tana lawmman emaw an nih loh vek pawhin hmeichhe sual em em, nuhravn rapthlak tak ang tein an sawi thin a. Chakma thawnthuah chuan hmeichhiate an lang tlem em em mai a; an lan ve chhunah pawh lawmman atan an pate thuawih loh hlauh avangin pasalthate nupui an ni a, hmeichhe dinhmun chhiatzia leh khawtlang inrelbawlinaah hmeichhiate hniamzia kan hmu. Anih loh vek pawhin, Chakma hmeichhiate hi themthiam leh fing tak, hmangchang hre tak an ni fo a, mipa ai pawhin thang an kam thiam zawk tih *The Old Man, The Old Woman and the band of Monkeys*-ah kan hmu baw. He thawnthu atang hian Chakma hmeichhiate hian hngang tahte, puan tahte, sangha man te, la kaih te leh lo neih an thiamzia kan hmu.

An *folktale* pakhatah chuan, ‘Bikrampudi’, pathiannu hian khawvela hmeichhiate chu puantah a zirtir a. Dhanpudi pawh kha puantah thiam em em mai leh tah rang em em mai a ni a. A bialpa, Radhamona tan phei chuan a bik taka a tah kawr, *cotton* atanga siam, ‘Sajhangya Khabang’ chu indona a hmachhawn dawn apiangin a tahsak thin a. An sawi zel danah chuan he kawr, ‘Sajhangya Khabang’ hian ral lakah a venghim bik a, ral an hneh zel a ni (Pannalal: 73).

#### **Tlangkawmna (Conclusion):**

Chakma-ho hian an phak tawka an ‘literature’ tihlar nan hma an la ve nasa tawh a, *folktales* pawh tihlar zawk nan puipun nikhuaa an lemchante mipui hmaah an entir thin a. *Jatra* (open theatre) pawh an uar chho ve tan a; an “epic”, *Ramayanan & Mahabharata* pawh chan ngun ber pawl a ni. An *folksong* tihlar zawk nan an rimawi tum te siam danglamin hla hlui zawkte pawh an lo sa lar leh tan bawka ni. A chungar tar lan tak ang khian, ‘folklore’ atang ringawt pawh hian hnam ‘History’ thui tak a chhui theih a, hnam fng leh changkang apiangin ‘folklore’ vawn him an uar a. Prof. R.L. Thanmawia chuan, “Thawnthu hian unau hmel inhai tawh te pawh min zawng khawmin min thlung khawm thei,” a ti a (Thanmawia: 11). Hnam thawnthute hi nun zir nan an tangkai hle a, khawvel hriat phakah mahni hnam thawnthu pho chhuah a hun tawh tak zet a ni. Amaherawhchu, ‘folklore’-a kan hriat zawng zawng hi a dik zikluak vek tihna a ni lo a. Chakma *myth* leh mi thiamten Chakma chanchin an sawi dan pawh thuhmun vek an ni lo. Mahse, an *myth* hian tangkaina a nei thui hle a ni. Kan sawi tak angin, Chakma-te hian ‘an folk literature-te hi ziaka dah an uar lo hle a; chuvangin, literature-ah an la hniam hle a, an thawnthu tam tak pawhin hriat zui an hlawh ta lo a ni. Mizo nena khaikhin phei chuan Mizote hi Literature-ah pawh kan chungnung bik hle a ni.

## Notes:

1. Interview with Soma Chakma, H.A., Govt. Kamalanagar College, on 14.4.15. Soma Chakma sawi dan chuan hmeichhe hla phuahtu 2/3 vel chu an awm ve a, an ‘poetry’ pawh Magazine-ah chhuah an ni tawh. Mahse, single author angin tu mah an la awm lo.
2. He ‘myth’ hi sawi nuam an ti hle a, [http://en.wikipedia.org/wiki/Chakma\\_People](http://en.wikipedia.org/wiki/Chakma_People)-ah pawh chhiar tur a awm bawka.

3. Dharam Bux Khan hi a changin lehkhabu thenkhat Dhazram Baksh Khan tiin an ziak bawk.
4. Rani Kalindi: Kum zabi 19<sup>th</sup> vela Chakma lalnu hmingthang tak a ni a, Dharam Baksh Khana nupui thihsan a ni. A pasal thih hnu hian lalna a chang zui ta a, kum 1873 khan a boral.
5. Satyr: Greek Mythical Beast-te zinga mi, a taksa chunglam mihring, a hnuai lam kel, a mei pawh kel mei.
6. Harpy/Harpies: ramhuai pitar, hmel hlauhawm tak pu, kut tin sei zel zul leh a thla pawh mulukawlh ang maia hlai.

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**Tell me your story : (Regular Feature)****LALRUANGA AND KEICHALA  
(Mr. Lalruanga and Mr. Keichala)**

It was said that Lalruanga was a queer character even before birth. While he was in his mother's womb, he used to predict the weather and advise his mother upon the same. He was an unusually strong child and even chopped off the tip of his tongue when he was an infant. Most of all, he was an extremely intelligent boy.

One day he followed his father Zauhranga to the jungles and he asked his father, "Daddy, is a rat bigger than a deer?"

His father replied, "A deer is bigger."

Lalruanga said that in his view the rat was bigger. Very soon Lalruanga got an opportunity to prove his theory. His father had killed a deer, and he was carrying it home without cutting it. Lalruanga had also caught a rat and he took it home without killing it.

On reaching the village, people came out and said. "Lalruanga's father brought home such a nice little deer."

A little later when they saw Lalruanga running in with his rat, they said, "Look, Lalruanga is running in with a big rat."

Lalruanga then said to his father, “Look, daddy, everyone had called your deer a nice little deer whereas my rat was considered big by everybody. Hence my theory that a rat is bigger than a deer is correct.”

On another occasion, Lalruanga asked his father which was the more valuable of the two - a venison or a wild fruit called *zawngtah* (i.e. the fruit of the *Parkia Roxburghii* tree). Then Lalruanga’s father again killed a deer and carried home the meat. Many people saw him, but none ever thought of asking him for a share.

On the other hand, the villagers approached Lalruanga and requested him to give them some of his wild fruit. Proudly Lalruanga pointed out to his father, “I am right this time again. This fruit is more sought after, hence more valuable than venison.”

On yet another occasion, Lalruanga asked his father whether shouting from the top of a hill would be louder than shouting from the bottom of a valley. His father said that shouting from the top of a hill would be louder.

To prove his point, his father climbed a hilltop and shouted with all his might. It was very loud but no one seemed to take notice of it. Then Lalruanga went down to the bottom of the valley and shouted from there. Immediately, the echo resounded from one end of the valley to the other. Birds in the bushes and wild animals in the forests came out of their hiding places on hearing the echo of Lalruanga’s voice. This time too, Lalruanga proved his point.

Lalruanga’s father never ceased to wonder what kind of a person his son would grow up to be. He only knew that whatever path he took, Lalruanga would reach the top. In course of time, Lalruanga grew up and could go hunting on his own.

He noticed however that the animals caught in his traps were invariably stolen and he decided to find out the thief. He waited for a whole day and a night.

Early one morning, a man came to take away a deer caught in his trap. Before the thief could run away, Lalruanga came from the rear and seized the man. This man was Vanhrika.

Vanhrika was the most famous magician in those days. He promised to teach Lalruanga the finest magic in the world if Lalruanga would spare his life. Lalruanga agreed, and soon became the greatest magician of his day. Lalruanga never knew that his tongue was abnormal till a girl friend told him one day that it had been cut short by his father to prevent him from becoming too talkative.

Then Lalruanga enquired of his father as to where the severed portion had been thrown. When it was found, Lalruanga joined it to his tongue again, and thus accomplished his first act of magic.

At another time Lalruanga and his father cultivated jhums separately - Lalruanga on the hilltop and his father in the valley. When the harvesting season approached, the father and son both camped in the jhums to protect the crops from wild birds and animals. At night, a tiger prowled about the father's jhum and he could not sleep. He, therefore, asked Lalruanga to change places. Lalruanga readily complied with his father's request.

When he went to the jhum in the valley, Lalruanga took with him a drum and many kinds of musical instruments. With these, he made loud noises. The tiger knew that Lalruanga had come in place of his father, and he concluded from the noise that Lalruanga must have come with many friends. The tiger was in fact, a tiger-man, Keichala by name. He asked Lalruanga if he had any company.

Lalruanga told him that there were many men with him. In order to verify, Keichala asked Lalruanga to show him their lunch packets. Though Lalruanga had only one, he showed through a hole in the wall the same packet over and over again.

So Keichala had no further grounds for doubt, and he offered to be his friend and Lalruanga agreed.

To make sure that neither side played any trick, they decided to meet on neutral ground. When they met, Lalruanga suggested that they should have a trial of strength. There was a big stone nearby.

Then Lalruanga invited Keichala to break the stone with his teeth. Keichala succeeded in making only a few scratches here and there. Lalruanga then took out his bow and arrow, and taking careful aim, he hit the stone and Lalruanga made sure that his arrow entered the cracked portion of the stone.

Then he asked Keichala to help him pull out the arrow. Lalruanga pulled it out by himself, and told his friend, "As you can now see, where you have failed, I have succeeded in making a crack in the stone. I have also pulled out the arrow all by myself though it was not possible to do so with our combined efforts. Hence, no further proof of our relative strength is necessary." Thereafter, the two became close friends.

One day, Lalruanga suggested that they should introduce each other to their respective parents. Keichala did not welcome the suggestion and told Lalruanga that his parents were not worth the introduction.

However, he invited him to visit his village; and the two friends set out towards Keichala's village. On the way, they came upon a high forest of wild plantains. Lalruanga said, "This jungle seems to

be an ideal place for a game.” Keichala replied- “Why don’t we play hide and seek?”

Then Lalruanga suggested that Keichala should hide first and that Lalruanga would seek him out by cutting down the foliage. However, Lalruanga advised Keichala to give him a warning should he come too near to the latter’s hiding place. Lalruanga started from the foot of the hill cutting down all the banana trees as he came up and he moved like a hurricane.

When he reached the place where Keichala had taken position, Keichala signalled ‘Enough, enough’

But Lalruanga deliberately ignored him and deliberately cut the tree and Keichala fell to the ground and almost hurt himself. But Keichala forgave him because of their bond of friendship.

After days of traveling, they came to a forest full of tall elephant grass. This time it was Keichala who suggested that the spot would be ideal for playing ‘hide and seek’. This time round, Lalruanga agreed to hide and Keichala agreed to do the seeking.

Keichala gave a piece of stone to Lalruanga so that the latter could warn him in case he came too near him. Lalruanga changed the small piece of stone for a big one, and when Keichala came near him, struck him with the big stone. Their friendship was almost broken yet again but Keichala decided to reconsider.

One day, when they were about to retire for the night, Lalruanga suggested that Keichala should go to fetch water while he would fetch a torch. Keichala went downhill to fetch water in a bamboo container.

As soon as he left, Lalruanga produced his magic box, lit a fire and prepared food. By the time Keichala returned, he had everything ready. Keichala was surprised and asked from where he had obtained water to cook.

Lalruanga replied, "I cut open the tip of my finger and poured out water from there for cooking the meal."

Keichala was a bit confused with the answer but he did not ask any question, and remained silent.

The next day, they met a large herd of wild boars. While Lalruanga stood at one end and killed those which fell away from the main group, Keichala went to the other end to drive out the herd. Lalruanga killed many boars but before Keichala could rejoin him, he concealed the marks of his arrows in the carcasses skillfully so that the spots where they were hit could not be seen.

When Keichala saw the dead boars, he was surprised and asked Lalruanga how he managed to kill them.

Lalruanga said, "As soon as the boars came out of their hiding, I pointed my finger at them and they collapsed and died."

Keichala later attempted to do likewise but failed.

Then, Keichala stayed back in the camp while Lalruanga went downhill to fetch drinking water. He had hurt his finger badly in trying to draw out water. He did not know that Lalruanga was a magician.

On the day of their arrival in Keichala's village, he asked Lalruanga to wait while he himself entered the village. Lalruanga was intrigued and secretly followed to see what Keichala was up to.

In the village, Keichala warned his relatives, friends and neighbours to hide their tails so that Lalruanga would not know their true character. Lalruanga who had seen all that Keichala had done, kept quiet and followed Keichala into the village as if there

was nothing unusual. Hardly had they rested and taken some food when Lalruanga asked Keichala to take him to his parents.

Keichala wanted to avoid doing that but Lalruanga had already noticed his parents hiding in one corner of the house, and without saying anything else, he began to clean their paws. Keichala's parents were highly pleased.

Keichala's father happened to be the chief of the village and he decided to adopt Lalruanga as one of his sons. He also said to Keichala, "You have found a true friend. You must protect him from the other villagers.

He appears to be a modest and well-behaved person. When you offer drink or food, and he happens to take little, you must know that it is because of his modesty and you should serve him plenty. Give him also the best presents before he returns home."

Accordingly, Lalruanga was treated generously while he stayed in Keichala's village, and before he returned home he was given the best of ornaments for his wife and children. All these presents were put by Lalruanga in his magic box so that he could carry them home with ease.

Keichala knew that on the day of his departure, Lalruanga would be challenged by many of his villagers to a wrestling match and felt that his friend would be harmed in the process. So he asked Lalruanga to start early before dawn. He also gave Lalruanga a packet as a present and told him to open the packet only after he reached his village.

When the day of departure came, Lalruanga left long before dawn. After dawn, many of Keichala's neighbours came to him and said, "We want to wrestle with your guest." Keichala replied, "He is washing his hair."

They came again and Keichala said, "He is taking a bath."

A third time they asked for him, he replied, "He is having his food."

Next time, he said that he was packing his things.

With one excuse or another, Keichala put them off till it was midday. By that time, Lalruanga had gone a long way; and he opened the packet given to him.

Immediately, a pleasant breeze blew and travelled fast to Keichala's village. Keichala understood this as a message from Lalruanga. He had no reason to doubt that Lalruanga had not followed his instructions, and Keichala assumed that he must have reached his village safely.

At last when his neighbours clamored again for a wrestle with Lalruanga, Keichala therefore told them that he had gone. The tigers roared in anger and immediately ran in pursuit of Lalruanga. Keichala also ran with them in case his friend would need help. Without difficulty, he out-ran all his neighbours and came upon Lalruanga who was resting.

Fortunately for Lalruanga there was a small cave near by and Keichala asked him to hide inside the cave. When the other tigers arrived, Keichala advised them that he himself, even though he was the swiftest, had been unable to overtake him. Thus, they all agreed to return.

Keichala then asked each of them what in their opinion was most dangerous.

There was an old blind tiger in the group. He was asked to speak first and he said, "A thick cloud, followed by a heavy hailstorm, rain and Lalruanga would be most dangerous to me."

All others dittoed his view. Lalruanga who could overhear all these conversations then produced with his magic a big cloud of heavy rain and a thunderstorm with hail.

Everyone began to think that Lalruanga had indeed returned and they all fled leaving the blind tiger. Then Lalruanga came out of his hiding and gave a good trashing to the old blind tiger who, on his return to the villager, told his neighbours, "I saw Lalruanga after you had left. I caught him and gave him a good beating."

However, Lalruanga returned home safely to his village. When he had set out on his journey with Keichala, Lalruanga's wife had been pregnant. When he returned home, his wife had not only given birth but the baby girl was already in her teens.

On learning about his exploits, Lalruanga's younger brother wanted to emulate his achievement. But Lalruanga advised him against it. His brother would not listen and he proceeded to Keichala's village.

True to Lalruanga's apprehension, his brother was neither tactful in his dealings with Keichala and his relatives nor was he skillful in magic. Worst of all, he displeased Keichala's parents because of which even Keichala would not come to his help. Without Keichala's protection, he was soon killed and eaten by the other tigers.

Worried about his brother's safety, Lalruanga had followed him, but by the time he reached Keichala's village, his brother was already dead. Keichala faithfully told him all that had happened and how his neighbours had killed his brother. Lalruanga then requested Keichala to call all his neighbours and he requested each one of them to return the flesh of his brother they had consumed.

When this was done, Lalruanga put the pieces together and had the body whole. He tried to put life in him but failed. He re-

examined the body carefully, and found that a piece of the skin under the armpit was missing.

A search was again made but in spite of all efforts, they could not find out who had consumed it. Lalruanga then patched the spot with the skin of a rat. He tried his magic again, and this time he succeeded.

When his brother came to life, he did not believe that he had died and Lalruanga had to point out to him the change in his body. Scornful of a rat skin in his person, he pulled it out and threw it away.

As soon as he did so, he fell dead. Even Lalruanga could not bring him back to life again. When Lalruanga departed from Keichala's village, the two friends parted as enemies. Both of them realized that when they meet next, one of them was sure to be overpowered and killed.

Accordingly they made a promise that whoever died first should be buried by the survivor with the full honour of a brave man and with the sacrifice of Hrangsaipuia's mithun in the funeral ceremony. This mithun had double horns, and was an object of envy for everyone in those days.

Keichala was no match for Lalruanga in resourcefulness, and Lalruanga had no difficulty in killing Keichala while the latter was waylaying him in his jhum.

Before breathing his last, Keichala reminded Lalruanga that he was to be buried with full honour with the sacrifice of Hrangsaipuia's mithun; and Lalruanga re-affirmed that he would keep his promise.

It happened that Hrangsaipuia was as good a magician as Lalruanga. He knew beforehand that Lalruanga would come for his mithun.

Accordingly, he was prepared for the contest. He sharpened his wits and waited for Lalruanga. When Lalruanga arrived, Hrangsaipuia invited him to stay in his house, and they immediately began the combat. After many days of trials, Hrangsaipuia admitted defeat, and he could find no more excuses to withhold his mithun.

When Lalruanga had tied the mithun and was taking it home, Hrangsaipuia made a last desperate effort to stop him. He called the animal by all its pet names. The mithun halted, but this only delayed them as the mithun moved on as soon as Lalruanga shouted at it.

Thus he took the mithun home, and with it Lalruanga performed the last rites of Keichala as he had promised. Hrangsaipuia had a sister named Zangkaki. She was a greater magician than her brother, and was very clever.

After Lalruanga had gone back to his village with Hrangsaipuia's mithun, Zangkaki sent a message to him requesting him to visit her as she was carrying his child. This was, of course, false.

But Lalruanga did not know how to disprove it. He made preparations to visit Zangkaki against the advice of all his relatives.

Lalruanga was, however, confident that none could beat him. On the way to Zangkaki's village, he had to cross the Tuiruang river. As it was summer and very hot, Lalruanga took rest and had a swim in the river.

Accidentally, he dropped the box containing his best magic art. As soon as he detected the loss, he sent a rat famous for its

nimbleness, after it. But before the rat could retrieve it, the box drifted to a village in the plains.

The plains-men picked up the magic box, and they also captured the rat with the leaf on which the rat sailed on the river. (It is said that because of this, a plainsman is a better boatman today than a Mizo; for it is from the rat that the plainsmen learnt the art of rowing and the art of building boats.)

So on arrival at Zangkaki's village, Lalruanga was without his best magic, and Zangkaki succeeded in defeating him. She would take Lalruanga in her lap, and would make him sleep singing lullabies to him.

When he woke up, she would ask him of his dreams; and she would continue this till Lalruanga was fully bewitched and unable to recollect his dreams.

Zangkaki then knew that he was beaten. Dropping him from her lap, she immediately built a stone fortress around Lalruanga from which there was no escape. All attempts by him to break the stone wall were defeated as Zangkaki's magical power was greater.

At last, Lalruanga gave up hope and the struggle for freedom. There was a small window through which Zangkaki had made good her exit; and through this hole Lalruanga was fed.

After a time, he refused to take food and soon he died as he could not outdo the magical powers of Zangkaki.

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(Extracted from *Hundred Mizo Traditional Tales*, unpublished manuscripts, collected by Dr. Laltluangliana Khiangte)

*Poetry Section:***POEMS IN ENGLISH****Let's celebrate 'Freedom'**

- Dr Suwa Lal Jangu\*

Let's celebrate 'Freedom' ...

With flags, sticks

Speeches and sway

Let's celebrate 'Freedom' ...

With parades, dresses

Drums and claps

Let's celebrate 'Freedom' ...

With songs, music

Weapons and Veda

Let's celebrate 'Freedom' ...

With honor, dishonor

Power and pious

Let's celebrate 'Freedom' ...

With promises, claims

Troopers and nippers

Let's celebrate 'Freedom' ...

With unemployment, inflation

Slogans and cheers

Let's celebrate 'Freedom' ...

With schemes, hypes  
Red-fort and red-corridor  
Let's celebrate 'Freedom' ...  
With black-money, black-marketing  
Corruption and disinformation  
Let's celebrate 'Freedom' ...  
With jungles, palaces  
Maan-ki-baat and Manuvad

Let's celebrate 'Freedom' ...  
With media, make-in-India  
Patriots and cow-protectors  
Let's celebrate 'Freedom' ...  
With Una, Wani  
Majority and Babas  
Let's celebrate 'Freedom' ...  
With Ganga, cow  
Sangh and riots  
Let's celebrate 'Freedom' ...  
With Yoga, new Apps  
NITI and Chant  
Let's celebrate 'Freedom' ...

With cooperative-federalism, co-operation of Sangh  
Neither north and nor northeast  
Let's celebrate 'Freedom' ...  
Freedom is peeved, not this time  
Will celebrate it next time.

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\* Assistant Professor, Dept of Pol Science, MZU.

“COURAGE, COMRADES!!”

Lalropara\*

I

Those maddened minds which when our hearts harbour,  
 Those dreary dreams that our minds might make-  
 Deepens our fearful fury to Satan’s wilful work,  
 Then trusting on He who anchors our arms would win for us,  
 To Him who wields His peaceful paces unto us.  
 That we may dare the Devil to drive him to Dungeon of Death,  
 Fear not my friend, for fear won’t frighten thee.

II

Man might meander his mem’ry, or move the mountain,  
 May be proud of his prey on which his heart is healed;  
 But inner feeling free he’d lack, save in the sinless Saviour.  
 Those strength assured by amply abiding in His aid,  
 Living solely secured thro’ the precious power of pray’r,  
 Thou’d find bliss in this baleful body of ernesome earth,  
 And end thy driving desire on the fading fares of this wasteful  
 world.

III

Those maddened minds that opposed thy wilful ways,  
 Might make to muster thy heavy hearts for naught;  
 Yea, then, let the LORD linger in thee, in those tumultuous times,  
 And Him the guiding gears take, to drive thee for His Day;  
 Let Him yoke thy years amidst the misty minds of men,  
 Let Him refresh thy reins tho’ thy faulty friends fail thee,  
 He’d hide thee in His healing hands, to rest in His Happy Home.

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\* Lalropara, Saitual: 8<sup>th</sup> April, 1980

**We Will Rise Above**  
- by Laldinkima Sailo\*

Sing again, the song you sang  
Lovely in the field  
With swaying women  
In crimson and pink.  
Plucking paddy before the dew  
Sift the shaft  
And dance and sway  
I will meet you late at night.  
Hold my hand and we will run  
Far away and plough a field  
For we need to warm the pot  
Millions will feed on what we reap.  
If the village elders bare us both  
And tell us, nigh and nigh....  
Many fields will wait for us  
Sundari, shall we meet by the paddy fields?  
We are feeders of the Nation.

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\* Grandson of Brig. T. Sailo (L).

## AN APOLOGY TO KHUANGCHERA

- Laltluangliana Khiangte\*

## I

Lo! two full decades and a half have gone searching and,  
Waiting for you to come in the limelight, my dear hero;  
Those were the days when you fought for us, unheard  
To save younger generations to be there in a safe place.

## II

The land where bamboo flowers and landslides rocks on,  
So serious was the day when the name of Khuangchera,  
Once again covered our 'Zawlkhawpui' on 18<sup>th</sup>. August 2016,  
That hurt me, it pierced my heart, it shattered dreams so fond.

## III

My heart was bleeding, seeking forgiveness of the lonely fighter,  
We come to this sacred spot of your last journey here on earth,  
Giving respect to this humble memorial erected eight years ago,  
Full of joy and appreciations of unacknowledged defending hero.

## IV

We are at lost, remembering your guidance and teaching, dear  
patriot,  
'Everyone should speak comforting words instead of insulting  
words',  
But now insults surrounds us, 'he was not, he did not fight, he  
didn't know at all'.

In a trembling heart, knowing your sacrifice for us, unto thee we now fall down.

V

To re-ignite lessons we have learnt from your words of wisdom and peerless sacrifice.

‘Do not jump over it just because of being fearless, there is a time

To jump over and a time to run as well’ as said by you, teaching others,

\\A martyr for his people may be gone but not forgotten for some.

VI

A better, sweeter values and peerless sacrifice made by you, Once again be given to us by that enlightened spirit of yours, Forgive us and try to forget insults of any form that erupted around us,

Grant us once again refreshing spirit to lead us to our promised land.

VII

Let the refined form of patriotism be showered on younger enthusiasts,

Not to be purchased, not to be bluffed by old foxes and not to be led astray,

Unrecognised die-hard patriot, forgive the sin of your people today,

O God, give us serene peace, harmony, integration through genuine soul.

.....lalk....19-08-2016.....6.30 AM.....

ZORAM VARPARH  
- Ṭhuamtea Khawlhring\*

He has been plucked, taken by force, against our will  
His beauteous form, his hands no longer feel the chill.  
O callous Fate, could we revoke your cruel decree,  
Our nation's lost, confused, our path we cannot see.

O thou our conscience, thou our friend and guide,  
Bright Zoram star, you are our joy and pride.  
The legacy you've left, your words so rich adorned  
We'll keep. Your name in all our hearts shall be enthroned.

Thou tree of wisdom true, under your shade we rest,  
To brave new heights we soar along at your behest.  
No one can fill the aching gap you've left us, so,  
Come, rise again, for oh! We loath to see you go.

He was the best, he gave his all for us his kin,  
He spread his wings and Zoram's fame did win.  
In joy we drink his nectar sweet, his fame we ride,  
And rise above the races, as we soar in pride.

Go then, and write your name in heaven's book of life,  
And tell them there, with boldness we will meet the strife.  
The son and saints with open arms will welcome you,  
And then, prepare the place for us who mourn for you.

---

\* Translated into English by Ms. Lalthangmawii Chhange.

CONFUSION

Ms. Lalrinmawii Kiangte\*

A desert got born in my heart.  
However, I did not help to birth it.  
Circumstances did.

The then, the there, the now.  
Dear Lord, help me to harmonize them all.

What I did not know then,  
I'd rather not know now.

Strange.  
I used to challenge that truth be told.  
I used to abhor half truths and downright, blatant lies.

I am compromising.  
I am overwhelmed.

The light extinguished.  
The last flicker dies.  
So does the ember.  
Into ashes.

The unyielding, relentless torment goes on.  
Yet, darkness is just the place faith is to be exercised.  
Come, Faith.  
I need you.

I am beyond tears.  
I am beyond feelings.

I am beyond beyond.

The light of life in the eyes of a child.  
The glazed look of what life does to it - on growing up.

The rhythmic pelting of rain on soil.  
Mushy dirt.

Buck up, step forward even in the darkness, to the light at  
the end of the tunnel...

... they used to say!

How much is "much" to measure the degree of love or  
hate, contrition or hard-heartedness?

Long days.  
Tedious.  
Wearisome.

Surely, there is respite.

I need strength.  
To break down walls and to build new bridges.

Injured and damaged.  
Repairing process still going on.

Don't do this. Don't do that.  
Ringing in my ears.  
Unceasingly.

My heart goes thud thud thud.

The pale, fragile, unnoticed, inconspicuous but significant  
hue amidst the riot of meaningless colours.

The earthy smell of humid, mortifying wind herald the  
onslaught of a fierce, raging storm.

Confused.

Afraid.

Lost.

Save me, somebody.

Is anybody there at all?

There you are, my precious guardian angel.

Where were you?

I almost died.

.....  
July 20, 2014

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\* Associate Professor, Department of English, Govt Aizawl  
College.

*Poems in Mizo :*

## CHHAMHLA THARLAM PATHUM

Zirtirtute pual liau liauva an phuah thar, ruahtham loh Chhamhla (*Poetry*) tha tak tak pathum a awm a. Pahnih pheh hi chu Teachers Day- September 5, 2016 khan zirtirtute puala chham chhuah a ni. A ziktute ngeiin an chhiar chhuak a; mahse, an inthlahrung deuh ve ve a. Chhamhla pangngai chhama chham chhuah ni pheh se a ngaihnaawm leh zual tur a ni. Beisei lawk ang ngeiin Mizo Subject zirlaite zingah thu leh hla thiam tak takte an rawn inlar chhuak zel a, hei hi Mizo Department zirtirtute tihlimtu tak pakhat chu a ni ve ngei mai. Ed/-

## ZIRTIRTU

- Ruben Laldusanga Hmar\*

Thiam tin zira hriatna peipungin  
 Hriatna riangvai khan tlang a chang thin;  
 Hnuai chhiah kalsan a, thiamna chawi sangin,  
 Rairah sel phur tur sakhming kha a thang zawk thin.

Malsawmna min thlen fotu Siamtu hian,  
 Engkim a ruat malsawm kawng sialtu pawh;  
 Hmuh theih zinga Pa aiawh zo ber chu,  
 Engati nge maw kan hriat loh thin le?

Hringnun a ni hei hi hringnun chu a ni,  
Lawmna puan sinin beitu kan nghilh a;  
A ni, tuifawn zawh kaiin lawngpu kan nghilh fo va,  
Mi tam tak tuipei lian ata a hruai kai reng thin.

Vui lovin lawng karna chu a chawi reng a,  
Hriat lohna khawvela mi hria chu a ni;  
Mi fing finna hi a finna atanga lo chhuak a ni a,  
Nun thar leh finna khawvel thar siamtu a ni.

Pialral thlira chatuan kan suangtuahna khawvelah hian,  
Tu nge mahnia dinga kal dan zirtir ngai lo awm le?  
Thlâwk tura duan sava mahin thlawh an zir chuan,  
Hriat lohna thlawh bosan dan zir ngai lo tu nge awm?

Nangmah hi i ni hre lote hriatna leh  
Dam khua nuama hringmi siamtu chu;  
Hre lo tan hriatna khawnvar leh lawngpu chu i ni a,  
Karfung paihin hriat lohna tuipei chu chhawn lul suh.

I tel lo chuan hringnun kalsiam rel hi a kim thei lo va,  
I awm lohna zir rûn chu thlâm ram ang chauh a ni;  
I tel lo chuan mihring hi ramsa tluk chauh kan ni a,  
Hringnun tihringnuntu ber chu nang hi i ni.

.....

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\* I Sem. M.A., Mizo, Mizoram University (MZU)

## LALTLUANGLIANA KHIANGTE

- K. Rohmingliana (Valpuia)\*

Leng tin khûma thu tin biahzai chhiahtu,  
 A sakhming than ni a bang hlei lo'ng e,  
 Leng zawngten an zira an hril, a kutchhuak hlu.

Thu leh hla kungpui, mi hrâng a lo ni e.  
 Laisuih tuah rem a bang lo, Zofa leng tan tiin,  
 Uar thu chang lo se thlang sappui a chhîng e.  
 An sèl a, an khêl maw dâwn chiang lovin,  
 Ngai rawh, Zo hnam hmangaihtu a ni zawk e.

Luite tui iangin a luang dam diai a,  
 Itsik elrel sawi chhiat puan ang hnâwlin,  
 A tlawmna kuhmumah hnehna par a chhuang ta,  
 Nau ang nuar mai lova lamtluang chhuiin,  
 A thiamna, theihna leh finna pâz zu kan lâwr za.

Kawrvai tâwna zam lo, Zo hnam pasaltha,  
 Hnehna hlado chhamin chho sang a han kai e,  
 Iang zo awm maw tlawm ve lo Tluangtea,  
 A au e maw, Zo tawng ngeiin anpai tawnah, aw a au ve!  
 Ngawih zai relin a thu an ngai anpai lengten,  
 Tiang reng Zo tawng leh hnam hmangaitu,  
 Eng tikah tak piang chhuak leh ang maw?

Mi ropuite hi i chhûl chhuakte vek an ni a,  
 Thlado lerah a ni chawnpui pawh a par ni,  
 I tel lo chuan chawnpui hian par kan chhuang thei lo va,  
 Chawmpangkara hnah uai ang chauhin mawina reng kan nei lo.

.....

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\* I Sem. M.A., Mizo, Mizoram University (MZU).

NANGMAH

- Lalremruati Ngênte\*

Lungngaihna tan ina ka tan lai khan,  
Hlimna kawngkhar min hawnsak i châk ðhin a;  
Beidawna thima kawng ka bo lai khan,  
Beiseina khawnvar chhit i chak ðhin tiraw?  
Mahse, pawnlanga ka nui hmel thlir liam mai lova,  
Ka chhungril hliam hmu tel tlat ðhintu kha,  
Tu nge i nih ka hre si lo.

Ka chak lo em em a ni tih hre reng chungin,  
Huaisen taka nun hmachhawn turin min duh ðhin a;  
Theihna reng reng ka nei lo tih hre reng chungin,  
Khawvel hneh turin min beisei tlat ðhin tiraw?  
Mahse, a tak rama lemchanna ni lo va,  
Lemchanna dawhsana nun tak zawng tlat ðhintu kha,  
Tu nge i nih ka hre si lo.

Ka hriat lohna thai bo tura  
Zirtirna pek ka nih lai khan;  
Hmangaihna meipuiin  
Huatna a kangfai lai ka hmu a;  
Duhsakna leh ngilneihna hlauvin,  
Itsikna leh elrelna an tlanhhia a;  
Anni chu an liam a,  
Nang i lo lang a.

Ka hriat ngai loh kha ka hria a,  
Ka hmuh ngai loh kha ka hmu ta;  
Amah, ka phêna awm tlat ðhin kha,  
Zirtirtu, nangmah ngei hi i lo ni si!

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\* III Sem. M.A., Mizo, Mizoram University.

PILATA ṬAWNGṬAINA  
Nununa Renthlei\*

(Vidalita)

Vawi chhiar sen loh hmun chhiar sen loh,  
He ka kut hi ka sil tawh a;  
Krista thisen chauh lo chuanin,  
A tleng fai thei tawh si lo va,  
Engtin nge maw ka tih tâk ang,  
Khawvar ka nghah hmunah hianin?

Aw ka Pathian, mi han en teh,  
Seol lûmtu mi beidawng hi!  
Chantâwk khawrel mi dâwnpui rawh,  
Dâwn kêr la, hring ka chan lai ni,  
Tuilairapin ka ding a sin!  
Ka chan dâwn la, min ngaidam rawh!

Itsîkna leh thîkna vangin,  
An phiar che a i chipuiten;  
Zâwlnei ropui ka lo hmuh châk,  
A thanzia pawh lei leh vân chen,  
Tidamtu ropui tak mai chu,  
Engah ka hnen an rawn thlen tâk?

Aw ka Pathian, nang Chungnungber!  
Zâwlnei thisen lak ata chu,  
Fihlîm ka duh, a kawng ka zawng;  
“Rêlsak zâwk r’u a chungthu chu,  
In dân leh hrai ang zia zelin,”  
Tiin a pumpelh kawng ka zawng.

Ka thai tawnmang ka dâwnpui a,  
Ngaih lah a ngam thei ngang si lo;  
Ka ngaihsak a ka thai biahzai,  
Anni lahin ngawih rêl tum lo,  
Boruak ka han thlîr tawn vêl chuan,  
Ka rap tak meuh a ni tui lai!

Heroda hnen va thlen turin,  
Thurâwn ka pe hlawm a chutah;  
“Kei zawng ka thiang fihlim na’ng e,”  
Tiin ka dâwn thinlai rûkah.  
Mahse ngai teh, Heroda chuan,  
Ka hnen a rawn thlentir leh e!

Mipuite leh puithiamte chu,  
Thu tin zâwtin ka han chhâl a:  
“Engah hetia in hêk mai ni,  
Mi fel a ni si?” ka ti a.  
“Nung tlâk dam tlâk a ni a sin,  
Tidamtu a’n in duh lo’ m ni?”

Mahse, anni inthurual chuan,  
Sualah chhiarin an chhâl si e;  
An dem, an phiar, dâwtin an puh,  
“Pathian sawichhetu a ni e,  
Judate lal ah a inchhâl,  
Kaisara chauh lal ah kan duh!”

Mi fel laka thiam chan theih nan,  
An lâwmna tur siamsak ka tum;  
Kum tin kûtpui dânin mi tâng  
Pakhat chhuaha tîntîr ka tum.  
“Isua nge in duh Baraba?  
Tidamtu nge mi sual hmingthang?”

Ka beiseina mi chhuhsakin,  
 “Baraba!” tiin min chhâng a;  
 Mi fel Isua chungah erawh,  
 Reh chu sawi loh an pâwng zêl a!  
 Ngai teh, min phalsak bawk si lo,  
 A zalen kawng ka zawnsak pawh.

A pumpelh kawng ka la zawng fan,  
 “Ka hrem ang a, ka zilhhau ang,  
 Thisen chhuakin ka vua ang e,  
 Tichuan, an lâwm a kim tawh ang,”  
 Tiin thisen ka chhuahsak a,  
 Mahse, a thlâwn mai lo ni e.

Ngai teh, Lalpa, mi dâwnpui teh,  
 A pumpelh kawng a bo a sin!  
 “Khêngbet rawh! Khêngbet rawh!” an ti,  
 An sâhâwk zo, an tuang an din!  
 Helah leh hêkah min vau thul,  
 Kawng dang dap lah a har tawh si.

Ṭin an tum lo, ngawih lah tum lo,  
 Turni lah chu a tlâng sâng zêl;  
 Tui lai rah reng theih ta lo chu,  
 Rorêl thu tâwp siam zai ka rêl,  
 Thisen laka ka fihlim nan,  
 Ka sil khum ta ka kutte chu.

Khenbeh turin mi fel Isua,  
 Ka hlân ta e dârfêng kutah;  
 Anni’n Kraws kawng lo zawhtir e,  
 A lamtangten an hnâwl sîrah,

Sual thâwi nan Krawsah a thi ta,  
Chatuan khuarêl a lo ni e.

Sual hrin ka nih ka hai bil lo,  
Mahse, Lalpa, pumpelh rual loh,  
Ka chantâwka khuarêl lo ni;  
Ka kut thisen sil fai rual loh,  
Ka rorêlna hmui-kâ nen hian,  
I kut chungah ka hlan tâk hi.

Aw ka Pathian, mi han en la,  
Seol lûmtu mi beidawng hi!  
Chantâwk khawrel mi dâwnpui rawh,  
Dâwn kêr la, hring ka chan lai ni,  
Tuilairapa ka dinzia kha!  
Ka chan dâwn la, min ngaidam rawh!

.....  
10 March 2016

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\* Guest Faculty, Dept of Mizo (MZU)

**DEPARTMENT OF MIZO**  
**LITERARY NEWS & REPORTS**

1. **Department Parting Social:** Parting Social of the Department of Mizo was organised on 21<sup>st</sup> June, 2016 by II Semester students to bid farewell to the out-going students at Dean's Conference Hall which was split into two sessions in which the first session was chaired by Tlangmuankima, CR of II Semester. All the faculty members were present as requested. The Head of the Department delivered a speech by exhorting the outgoing students to be the torch-bearers of Mizo language and literature and always to be an agent of change and to shine for the spreading of better understanding of literature as well informed scholars. The second session was conducted a bit lighter and informal than the former session. Dinner was served for all the students who attended this crucial function.

2. **Freshers' Welcome :** Mizo Department Fresher's Social was held and organised on 12<sup>th</sup> August, 2016 by III Semester Students of the said Department to give the fresher Students a warm welcome to the Department at Dean's Conference Hall. The function was split into two sessions where in between was served a delicious refreshment. The first session was chaired by John

Vanlalchhuanga, Class Representative of III Semester. An inaugural speech was given by the Head of Department, Prof. Laltluangliana Khiangte without using any foreign language for almost an hour so as to confirm the possibility of using only the beautiful language of Mizo in all contexts and to tell everything effectively in one's mother tongue; and a welcome speech by Tlangmuankima, Ex-CR of III Semester. All the teaching faculties were present on this day. The second session was left to the students, and they seemed to have enjoyed this function to their hearts' content.

3. **Teachers' Day:** The students of Mizo Department (MZU) observed Teachers' Day, i.e., 5<sup>th</sup> September 2016, and organized a special programme at 1:00 P.M. at Department Hall, Mizo, in honour of the Teaching Faculties. The Head of Department delivered a speech at the function, and a special Teacher Day's cake was prepared for all. All teachers appreciated the programme made by the students by pinning up portraits of all teachers in a big banner for the occasion.

4. **Release of Books:** Students, scholars and teachers of language and literature are always happy to see new book written by any Mizo, especially women writer. A joyous moment came for such people on one Wednesday in September. Three books by Dr. C. Sangluaii, namely, *Development of Communicative Competence for Learners of English, Language and Linguistics (Including Mizo Language)*, and *A Collection of Poems, Articles and Short Story* were released at Aijal Club on 7<sup>th</sup> September 2016 at 3:00 P.M. by Prof. Laltluangliana Khiangte (Awardee of Padma Shri), Head of Department, Mizo (MZU) and the

programme was compered by Dr. Ruth Lalremruati. Dr. C. Sangluaii, who is an Associate Professor at Government Serchhip College, has published five books including the newly released ones. Dr. Sangluaii presented copies of her books for the Departmental library and interested readers may find some more copies to procure from the office of the Mizo Department.

**5. One Day Theatre Festival:** A One-Day Theatre Festival was organised on 14, Sept. 2016 (Tuesday) at Vanapa Hall by the Department in commemoration of the 89<sup>th</sup> Birth Anniversary of Padma Shri Khawlkungi (1927-2015). Apart from the Students of the said Department, students of Pachhunga University College and Govt. Johnson College, and the relatives of the late Khawlkungi attended the function. Around 300 audiences gathered to attend this function. Right after a welcome speech was delivered, Mizo Department Choir performed the song “*Ro min relsak ang che*” composed by one of the most popular song-writers amongst Mizos, Rokunga (1914-1969).

It was such a big function that could not have been successful without financial assistance from well-wishers as humbly requested the HoD, Mizo. With their kind support in financing all the needs, the function was held successfully. The function was split into two sessions starting from 11:00 am to 4:30 pm. In the First Session, the Chief Guest, Mr. P.C. Lawmkunga, Chairman of MPSC & Former Registrar of Mizoram University, released two books written by Prof. Laltluangliana Kiangte, viz., *Chantual Ennawm – 3 : Milim Pathum (Collection of plays)* and *Thu leh Hla Thlitimna Lam (Literary Criticism)* with words of appreciations.

The Head of Department delivered a keynote address titled, *Khawlkungi: World War–II Veteran leh A Sulhnu (Theatre Festival Paper)* highlighting the life history and works of Padma Shri Khawlkungi. In this session, K. Lalnunhlhma, Assistant Professor of Mizo Department (MZU), read his paper titled ‘*A critical review of Khawlkungi’s plays*’ which was followed by felicitation of the special guests, and solo performed by F. Lalremsiami, I Semester Student of the Department. The session was concluded by the speech of K. Thanpara, who was the eldest son of Khawlkungi.

The second session was conducted by Prof. R. Thangvunga, Mizo Department (MZU), with the former chairperson of MPSC, Mrs. B. Sangkhumi as Chief Guest, and was compered by Dr. Ruth Lalremruati, Asst. Professor of the Department. Here, the three books of Nununa Renthlei (Lalnunpuia Renthlei) were released, viz. – *Poetry: The Basics*, *The Parallel Edition of Romeo and Juliet* and *Utopian Fiction of Mizo*. A slide show on the images of Khawlkungi was also shown at this session. Lalnunsanga, I Semester student of the Department presented song.

The students of III Semester (M.A. Mizo), who formed a drama party named ‘Mizo Theatrical Guild’ played Khawlkungi’s play titled *A Va Pawi Tak Em*. Mizo Department Choir presented another song “Par mawi thang vulna” composed by Liandala. After this, Mrs. Lal̄tanpuii, daughter of Khawlkungi proposed a vote of thanks from the depth of her heart with tears, then the chairman of the session ended the programme followed by photo session of the audience. Some of the costumes and literary works of

Khawlkungi were displayed at the counter. A good number of new books were sold with a huge discount on the occasion.

**6. Rambuai Documentary Film Shown:** On 15<sup>th</sup> September 2016, the Department of Economics organised a “Screening of a documentary of ‘Rambuai: Mizoram’s Trouble Years’ at Mizoram University Auditorium at 1:00 pm. All the students and faculty members of the Department of Mizo attended this programme. The film was prepared and directed by Mr. Sanjoy Hazarika and Ms. Preeti Gill of New Delhi. After welcome speech made by the organiser, Prof. R. Lalthantluanga, Vice Chancellor gave comment followed by that of Prof. Margaret Ch. Zama of English Department, MZU. This documentary film was made with support from the Heinrich Boll Stiftung (HBF), New Delhi. It was a good attempt for them to highlight the problem faced by the Mizos from 1<sup>st</sup> March 1966 till 30<sup>th</sup> June 1986.

**7. Special Interaction:** As part of the continuation of Theatre Festival, the Department of Mizo, Mizoram University organized a ‘*Special Interaction on Romeo and Juliet with Mizo Local Audio Artists*’ on 16<sup>th</sup> September 2016 at 2:00 P.M. at SEH Dean’s Conference Hall. The programme was conducted by the HOD, Prof. Laltluangliana Khiangte, and two audio artists, namely H. Vanlal Rawna and F. Zothansanga, Comedian were invited for the occasion. Here, the translation book of Nununa Renthlei (Lalnunpuia Renthlei), Guest Faculty of the Department, *Romeo and Juliet: Parallel Edition* was again released by H. Vanlal Rawna, who is an influential audio artist.

8. **Etcetera** : Students and teachers actively participated in various programmes being organised in the Campus. Prof. R. Thangvunga presented a paper on Develoment of Mizo Folktales through migration in the Seminar organized by the Department of History & Ethnography on Sept. 16. Prof. Laltluangliana Khiangte also presented papers and moderated sessions in the National Seminar held at the Govt. Hrangbana College organised during Sept. 6-10 by the Institute of Indian Languages & Literature, Mizoram & New Delhi. The Governor of Mizoram distributed certificate to the resource persons in the presence of the Vice Chancellor of Mizoram University at the closing ceremony.

As nominated by the Visitor as the new member, Prof. Laltluangliana Khiangte attended ICFAI Board of Governors' Meeting on 20<sup>th</sup> September at the Video-Conference Room of ICFAI Campus, Durtlang, Aizawl. Mr. Lalsangzuala, Asst. Professor also actively takes part in the Mizo Syllabus Committee under SCERT and Prof. R. Thangvunga has been actively involved in Mizo Language Committee under MBSE.

**Ph.D. DEGREE AWARDED BY MZU DURING  
June-August, 2016**

1. **R. Lawmzuali, Dept of Chemistry,**  
*Evaluation of Etiologic Chemical Factors and Oxidative Stress Status Associated with Prevalence of Urolithiasis in the Urban Areas of Mizoram.*  
**Supervisor: Dr N. Mohondas Singh**  
**Joint Supervisor: Dr Ksh. Birla Singh**
  
2. **Joseph Lalhrualtuanga, Dept of Chemistry,**  
*Quantum Mechanistic Probe of 5-Membered N-Heterocyclic Compounds.*  
**Supervisor: Dr Zodinpuia Pachuau**
  
3. **Lalhmingliana Renthlei, Dept of Management,**  
*A Study on the Work-Life Balance of Women Teachers in Private Un-Aided Schools of Aizawl City in Mizoram.*  
**Supervisor: Dr Amit Kumar Singh**
  
4. **Priyalaxmi Gurumayum, Dept of Management,**  
*Total Quality Management in Higher Education: An Analytical Study on Two Central Universities. (Delhi University and Manipur University).*  
**Supervisor: Prof. L. S. Sharma**

5. **C. Lalengzama, Dept of Social Work,**  
*Shifting Cultivation to Settled Agriculture: Agrarian Transformation and Tribal Development in Mizoram.*  
**Supervisor: Prof. E. Kanagaraj**
  
6. **Sangita Das Talukdar, Dept of Library & Information Science,** *Research productivity of the Departments of Statistics of Central Universities in India: A Bibliometric Study.*  
**Supervisor : Dr S. N. Singh**
  
7. **Samuel Lalmuanawma, Dept of Mathematics & Computer Science,** *A Hybrid Approach for Network Intrusion Detection System.*  
**Supervisor : Prof. Jamal Hussain**
  
8. **M. Chinlapianga, Dept of Horticulture, Aromatic & Medicinal Plants,** *Systematic Investigations and bio-prospection of Lichens from Murlen National Park, Mizoram.*  
**Supervisor : Prof. A. C. Shukla**  
**Joint Supervisor: Dr D. K. Upreti**
  
9. **Binnu Singh, Dept of Horticulture, Aromatic & Medicinal Plants,** *Pharmacological studies on novel anti-diabetic bioactive constituents of some ethno medicinal plants of Mizoram.*  
**Supervisor : Prof. A. C. Shukla**  
**Joint Supervisor: Dr Ramesh Singh**
  
10. **Lianhmingthanga, Dept of Economics,** *Road Connectivity for Rural Development in Mizoram.*  
**Supervisor : Dr Lalhriatpuii**

11. **Ruth Lalfelpuii, Dept of Biotechnology, Biochemical and Molecular Analysis of Bombyx Mori L. Strains Associated with their Host Plants.**  
**Supervisor : Prof. N. Senthil Kumar**  
**Joint Supervisor: G. Gurusubramanian**
  
12. **H. Lallawmawma, Dept of Biotechnology, Antioxidant Potential of Few Selected Medicinal Plants of Mizoram and their Anti-Ulcer Activity in Induced Albino Rats.**  
**Supervisor : Prof. N. Senthil Kumar**  
**Joint Supervisor: G. Gurusubramanian**
  
13. **Jamie Zodinsangi Hrahsel, Dept of English, Shadows in the Light: Rereading The Cultural Dynamics of Selected Folk and Fairy Tales.**  
**Supervisor : Prof. Margaret L. Pachuau**
  
14. **B. Malsawmkima, Dept of Forestry, Flowering phenology and mating system of Rhododendron species at two elevations in Phawngpui National Park of Mizoram.**  
**Supervisor : Prof. U. K. Sahoo**
  
15. **Mayanglambam Muni Singh, Dept of Environmental Science, Phytoremediation Measures for Heavy Metal Contamination of Loktak Lake, Manipur, India.**  
**Supervisor : Dr. P. K. Rai**

**M.Phil. DEGREE AWARDED BY MZU DURING  
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**Supervisor : Prof. C. Lalfamkima Varte**
  
2. **Lalhualhimi, Dept of Political Science, *Political participation of women in Mizoram: A study of Aizawl Municipal Council and Local Councils.***  
**Supervisor : Dr Suwa Lal Jangu**
  
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*A Study on Government Recognized Non-Governmental Organisations (NGO) Libraries in Aizawl.*  
**Supervisor : Dr.S. N. Singh**
  
6. **Lalliantluanga Ralte, Dept of Education,**  
*Child Labour and Education in Rural Areas of Zawlnuam Block of Mizoram: A Case Study.*  
**Supervisor : Prof. B. B. Mishra**