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(A Quarterly Refereed Journal)

Editor-in-Chief
Prof. Laltluangliana Khiangte

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M.Phil. & Ph.D.

Editorial

LAST BUT NOT THE LEAST

You are now opening the last issue of this year's *Mizo Studies* where ten research papers, apart from regular features, can be seen for the interest of all readers. As the spirit of Christmas is enveloping us in the twelfth month of the year, Christians of the state of Mizoram are looking forward to the celebration of the grandest festival on 25th. December 2018. Carols will be heard everywhere, two traditional drums will be played in different places of worship, the grand community feast will be organised by each locality of towns and villages across the region and children will be happy with different kinds of toys, eatable things along with new dresses.

As for us, the Gandhian approach to sustainable development will be the source of encouragement in order to realise the need of the society today. Politicians around us made beautiful promises in their manifestoes in the month of November because of the fact that 28th day of the month was used as the day for casting votes for the election of the members of the Mizoram Legislative Assembly. It was Gandhi who made us aware of the need of simple living high thinking for Indians but the reality may be seen just the opposite. Even tribals of the North East part of India find it difficult to follow his precepts in fullness although he was very accepted as the Father of the Nation.

We can see in this volume the valuable contribution of the first Mizo Novelist L. Biakliana and his close friend Rev. Dr. Zairema for the enrichment of Mizo language and literature. Both the writers, through their writings made an attempt to depict the pathetic situation of women in the patrilineal society of Mizos when the Gospel of Jesus Christ had not yet enlightened fully the socio-political aspect of the people. Needless to say that the two writer-cum-theologians were well informed about the practical problems faced by women in the contemporary society.

Papers like the impact of internet use on the family life of Higher Secondary school students of Mizoram and role of political parties in Socio-econominc developments of Mizoram along with media role in the preservation of Mizo language could also be an interesting reading in this issue. The role of songwriter like Rokunga can be appreciated in almost all the subjects and here two papers dealt all about education and women empowerment through his peotical works. Supplementary articles and regular features gave more weight as all the issues of our magazines carried very informative activities of the University.

Best wishes to all readers and may the coming Christmas be a time of joy for you all.

Editor-in-Chief.

GANDHIAN APPROACH TO SUSTAINABLE DEVELOPMENT

Prof. Laltluangliana Khiangte*

Introduction:

As we all are aware, the celebration and substance of Gandhi Jayanti (2nd October) isn't confined within India alone. It is now the 12th time (since 2007) being observed by the United Nations as the International Day of Non-Violence with the objective to disperse Gandhi's ideals of peace and *ahimsa* through appropriate instruction and public awareness as his practical approach has been accepted as sustainable development for civil society like us. His philosophy of non-violence, for which he instituted the term *Satyagraha*, has impacted national and world-wide peaceful resistance movements and political pioneers right up to the present time.

Gandhi and his Philosophy:

Mohandas Karamchand Gandhi (1869-1948) was a staunch seeker of truth in his own way. He was not a man with a closed mind whose claims of truth was absolute, beyond further scope of exploration but instead, he was a man who believed in constant inquiry and introspection, which is the true marker of an ignited mind. In his book it is written, "*I claim for them nothing more than does a scientist who, though he conducts his experiments with the utmost accuracy, forethought and minuteness, never claims any finality about his conclusions, but keeps an open mind regarding them. I have gone through deep self-introspection, searched myself through and through,*

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and examined and analyzed every psychological situation. Yet I am far from claiming any finality or infallibility about my conclusions.”

The essence of his philosophy originated from his faith in Truth which he gathered from the collective wisdom of everything from religions, civilizations and the idea of humanity that he had studied and experienced. For Gandhi, peacefulness is a functioning, unadulterated and all-convenient esteem. It at best intends to achieve the Truth. At the end of the day, it is only through Ahimsa can life be made significant. Gandhi had the firm supposition that with the exception of nonviolence, there is no different intends to achieve an objective. Without Ahimsa, one can't know the outright Truth. In such manner Gandhi composed the accompanying in Young India:

“Means are after all everything. As the means so the end. There is no wall of separation between the means and the end.”

Not violence, non-violence is the core in Gandhi's thoughts. As it were, his perspectives spun around *Ahimsa*. Also, as specified, it is the main intends to accomplish Truth, and to accomplish Truth is the objective of one's life, or to get fulfillment of life. In Gandhi's thought, Ahimsa precludes not only the act of inflicting a physical injury, but also mental states like evil thoughts and hatred, unkind behavior such as harsh words, dishonesty and lying, all of which he saw as manifestations of violence incompatible with Ahimsa. Gandhi believed Ahimsa to be a creative energy force, encompassing all interactions leading one's self to find *Satya*, "Divine Truth".

To sum things up, we can understand the thoughts or logic of Mahatma Gandhi in his firm faith in "mutual reliance of man's activities on one another" and "unity of human-life", which is a unified entirety. In his own particular words:

“The whole gamut of man’s activities...constitutes an indivisible whole. You cannot divide life, social, economic, political and purely religious work, into separate watertight compartments.”

Mahatma Gandhi trusted that every human action, basically impacting one another, form courses for life. In such manner, numerous philosophies likewise affirm the conviction of the Mahatma. Intellectuals are very much aware of interdependent progression. This makes life more important and viable; and helps in accomplishing objectives such as Truth. Gandhi called upon individuals to approach in such a way. He additionally emphasized the path of Ahimsa (non-violence), which is the unceasing characteristic and incomparable human esteem.

Gandhi said that Truth and Non-Violence are the two sides of the same coin, or rather a smooth unstamped metallic disc. Who can say, which is the obverse, and which the reverse? According to him -Ahimsa is the means, Non-violence is an active force of the highest order that may be applied as the common factor of all religions. Truth alone will endure and truth is what the voice within tells. Truth and Non-violence are perhaps the active forces you have in the world. He stated that in its positive form, ‘Ahimsa’ means ‘The largest love, the greatest charity.’

There is a remark, often attributed to the economist John Kenneth Galbraith: *“In capitalism, Man Exploits Man; in communism it is the other way round.”* Gandhi was for the creation of a society free from exploitation - a society where one man’s endeavor does not become a burden on the shoulders of somebody else. Today, the philosophy of Mahatma Gandhi has turned out to be significant all over the world although he was not awarded the Nobel Prize for Peace which he deserved exceedingly.

Gandhi on Christianity:

The famous Missionary, E. Stanley Jones who is often considered the “Billy Graham of India” was a very good friend of Gandhi. He narrated his memorable meeting with Gandhi. Telling about his encounter with Gandhi, he said, ‘I was seated on a bed, surrounded by papers, and he greeted me with an engaging contagious smile!’ It was in this meeting that Jones asked Gandhi’s opinion on making Christianity relevant in India and Jones was marveled by Gandhi’s simple and straight forward answers:

First, I would suggest that of you Christians, missionaries and all, must begin to live more like Jesus Christ.

Second, Practice your religion without adulterating it or toning down.

Third, Emphasize love and make it your working force, for love is central in Christianity.

Fourth, study the non-Christian religions more sympathetically to find the good that is within them in order to have a sympathetic approach to the people.

Interesting response like the above and similarly profound words of encouragement often came out on various occasions from Gandhi. Jones could not disagree with others who said Gandhi indeed is “a very Christ-like man”. One might not find any Christian missionary who admire so much of Mahatma Gandhi as Stanley Jones. For Jones, Gandhi was “undoubtedly world’s greatest man” and he likened Gandhi’s death to that of Christ Jesus. Saying Gandhi “died on the altar of all” and will be remembered by all, as long as there is an India and humanity.” Although it was not only Jones who saw greatness in Gandhi’s death, Jones’ expression had that unique depth. As understood by many, Gandhi had read and learnt details of the Bible much more than many Christians did.

His Teachings and Message :

It seems Gandhi was a lifelong learner who will often make the most of his frequent jail times reading books. We can once again see Gandhi's open minded nature for Truth even at the expense of being wrong in these lines written by himself in one of the issues of Harijan: "*I am not at all concerned with appearing to be consistent. In my hunt after Truth I have disposed of numerous thoughts and learnt numerous new things. Old as I am in age, I have no feeling that I have stopped to develop internally or that my development will stop at the disintegration of the flesh.*" Unmistakably Gandhi's thoughts, despite remaining inside the space of nonviolence, and even while following the search of Truth, are dynamic. They will be refined with the progression of man's understanding.

Unlike most of us who simply wishes for the best without willing to face the pain and effort required, Gandhi hoped and actually acted on and for the best of given situations no matter how bad it can seem. He put in twenty years in South Africa attempting to end discrimination. It was there that he made his idea of a peaceful method for challenging unfair practices. While in India, Gandhi's undeniable goodness, oversimplified way of life, and negligible dress charmed him to the general population. He spent his residual years working tirelessly to both expel British government from India and in addition to better the lives of India's poorest classes.

Despite the fact that Gandhi died within a few months of independence, it is his philosophy that guided the youthful country amid its formative years. His philosophy of nonviolence, moderation and straightforward living helped us survive those turbulent years. Indian democracy persevered over the years, despite being a developing country with Muslim population because we had something that other countries did not.

We had the Mahatma and his message - *“the answer to violence does not lie in violence; that hatred should not be countered by hatred; that the moral imperative must prevail; that right ends can be obtained only by right means; that eradication of poverty and service of the poor through education and effective empowerment ought to be the priority goals of economic policy; that there is no clash of civilizations but only a pressing need for the celebration of diversity, pluralism and mutual tolerance.”* His job as “Father of the Nation” makes it significantly more basic for us to take an unprejudiced look at everything related with him and his standards. It is no surprise that even one who is often considered greatest mind, Albert Einstein revered him.

Mahatma Gandhi and his qualities have turned out to be still as much significant for the present society which is under unrest and experiencing social shades of malice, debasement, psychological oppression and savagery. Gandhi turned into the perfect legend for thousands around the globe. The fundamental mainstays of Gandhi’s theory were nonviolence, resilience of others, regard for all religions and a straightforward life. In the event that we check out us, the world is loaded with different sorts of contention, essentially emerging out of the absence of the above ethics among individuals, all the more so in our pioneers. He speaks to a figure of interesting respectability, consistency and humankind.

Therefore, non-violence is the rudimentary and basic condition for the appearance of these honorable objectives. They are the need of the hour considering the strife our general public has been experiencing at present. There are such a large number of social wrongs and the best approach to dispense with them is to head the path set by Mahatma – the way of non-violence, fellowship, and humankind and, obviously, love for the nation. He is pertinent today as much he was amid his lifetime. His convictions and

contemplation, his approach as a whole made us aware of the fact that, sustainable development of the country can only be achieved when peace and serenity can be felt in the life of the people.

Today we don't have regard and tolerance for one another, often engaged in territorial, racial and religious clashes among different parts of our social orders. We have turned out to be so fretful with one another that we are endeavoring to fathom our disparities by utilizing viciousness as opposed to serene exchange or rationale. We don't regard others' perspectives or emotions; it is either "my way or the highway". Brutality turns into an instrument of unraveling our disparities, regardless of whether racial, religious or some other kind. So like never before previously, Gandhi's lessons are legitimate today. It was the one of a kind peaceful development under his initiative that earned for India flexibility from the provincial run the show. In leading the battle against the foreign power, Gandhiji received the imaginative strategy for common defiance and social change, which had a few excellent highlights. He never depended on viciousness in his opposition.

Mahatma Gandhi's support of peace is firmly associated with his state of mind towards closures and means. He trusted that rough techniques for accomplishing a coveted social outcome would definitely result in an acceleration of viciousness. The end accomplished would dependably be defiled by the techniques utilized. Gandhi's reasoning of comprehensive development is principal to the working of a resurgent rural India. He trusted "production by the masses" as opposed to mass production, an unmistakable element of the industrial revolution.

Pu Gandhi additionally trusted that at their centre, all religions depend on the ideas of truth, love, empathy, non-violence and all the golden rules. At the point when asked whether he was a Hindu, Gandhi replied, "*Yes I am. I am likewise a Christian, a Muslim, a Buddhist and a Jew.*" One of the most difficult issues

that he needed to look in his endeavors to free India from British rule was disunity and doubt, even abhorrence, between the networks. Gandhi bent over backward to connect the distinctions and to make solidarity and concordance. His battles with this issue are exceedingly pertinent to us today, when the world has fallen apart by religious and ethnic conflicts.

Concluding Notes:

In a world where authority is valued over authentic leadership, Gandhi, is as imperative today as he was then, if not more. To the world and significantly more to India since he represents everything that is right in a man and one that is extremely relevant with regards to the present day. Gandhi's rationality was not simply in the light of hypothesis; rather he lived by tenets of pragmatism. He practiced what he stood for, each day of his life.

It is catastrophic that there still endures casteism, inequality based on sexual orientation and communalism in our nation as we observe Gandhi Jayanti to remember the 150th commemoration of Gandhi's living examples on earth. An amazing fact for us would be, we all try to change others but not ourselves. In fact, Gandhiji did not preach or theorize anything as he always said,

My life is my message.

We must become the change we want to see in the world.

There is enough for every man's need, but not for every man's greed.

An eye for an eye will only make the whole world blind.

The fact is, we all are the products of hangovers of the past. As anger creates disharmony, whether in our behaviour or temperament, we came to our senses that there is a very little of Gandhi in and around us. We hardly have Gandhian models in our

country today. The actual significance and relevance of Gandhi can be understood only if we bring Gandhi out of the books, through discussions, seminars, workshops and by visiting places. Listening to others is also an important aspect of learning in line with Gandhi's life and works.

'Without Gandhi, there can be no world of tomorrow' wrote Raja Rao, a renowned Indian writer in English, in one of his books (*The Great Indian Way*). It seems that Gandhi slowly and steadily has emerged the prophet of change. It is really a paradox that while in the nook and corners of India, the number of Gandhi-baiters, especially from the promoters of Dalit and downtrodden community grow stealthily, the global community increasingly adopts Gandhian methods and strategies to find answers to many of the problems humanity faces today. May his life, his invaluable approach towards a sustainable and continuous self-development be realized more each day to achieve a brighter future for all humanity.

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REPRESENTING TRIBAL IDENTITY OF MIZO IN THE
FIRST MIZO NOVEL “HAWILOPARI”

Dr. Zoramdinthara*

Since, times have elapsed sociologists have given number of definition in regards to aspects and characteristics of tribal identity, yet there is no universally accepted definition of a tribal identity. In general term, a tribe is a social group having many clans, nomadic bands and other sub groups living on a particular geographical area having separate language and singular culture. Practice of hunting, gathering and crop cultivation are also undertaken. According to Oxford Dictionary, “A tribe is a group of people, families, clans or communities who share social, economic, political, etc. ties and often a common ancestor and who usually have a common culture, dialect and leader (Robinson 1504). In short, Tribal life is characterized by comparative physical and cultural isolation, simplicity, small group size, low population density and closeness to nature, both physically and conceptually (Polunin 20). As such, in this paper an attempt will be made on how *Hawilopari* has represented tribal identity of Mizo.

Hawilopari, the first Mizo novel is historical in setting, representing the intellectual and social problem of an era. The novel, published in 1936, is set in Mizoram and Hringchar (Silchar) in the latter part of the 19th century, an important period in the history of Mizoram. One important aspect of tribal identity in community is strong tie of relationship between the members. Generally tribal people have faith in their having descended from a common ancestor

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and hence believe in blood relationship with other members. Kinship plays an important role in tribal organization. This tribal identity can be seen in the first Mizo novel *Hawilopari*.

The story of *Hawilopari* tells us of the love of a group of young boys and girls who were in a critical period. A boy named Hminga and Liana had a cruel stepmother who always scolded the two boys and this is the main obstacles for the two brothers. As such, Hminga and Liana, unable to live under the cruel stepmother decided to leave their home. But, the two brother did not know how and where to go. At this juncture, selfless bachelor, Zema came to them and sacrifices his life to guide them not knowing where to go. While knowing everything about them Chhana, the son of their village chief also decided to join them unconditionally. After sometime they reach Hringchar (Silchar). While knowing all about their character and performance, they were recruited in the army by one English army officer. Even in the army, their performance and services were also commendable. Fortunately, after ten years away from home, they have an opportunity to return to Mizoram and included in the expedition team against the Mizoram who raided the Cherra Tea Estate, killing one tea planter (James Winchester) and captured his only daughter Mary Winchester. When the expedition was over, they were allowed to go home by their commander. Although, there is no relationship with the Zema and Chhana have faith in their having descended from a common ancestor and realise that to help the needy people is their duty and hence they took the role of a guardian.

Another dominant tribal identity is that generally the members of the tribe marry into their own group. Like other tribal culture of the world, the same happens to Mizo society and this is frequently reflected in Mizo novel. Generally marriage in pre-colonial rule was a civil contract. Sometimes, girls were often forced to marry against their will for the sake of a good bride price. At the

sometime, marriage in Mizo society was solemnized as a bond of family tie that every parents are careful in selecting a partner for their children. Normally, the hero and heroine fall in love and ended up in marriage unless death falls in between. But it is always a marriage after fighting against hard times and never an easy marriage (Zoramdinthara 75). In the present work, Khuala, the son of an elder in the chief's council has tried to court the heroine Pari(Hawilopari) for a long time. But his attempt to win the heart of Pari is futile and at the same time although Pari did not know anything about Hminga she still remain loyal to Hminga. Khuala becomes angry with Pari and her parent and seeks revenge for his failure. As per the decision made by the chief's court, Pari and her family had to leave the only village they ever had. When the two brothers reach their village, in no time Hminga knew that Hawilopari and her family left village due to cruel injustice upon her.

After several days Hminga went out in the hope of seeing Pari. Zema joined him secretly and reached the village of Pari. Zema then found that the village of Pari was gutted by Pawi raiders and captures Pari and her parents. At this juncture Zema was disguised as one of the Pawi and finally they rescued Pari and her parents. Unfortunately, Zema was severely wounded by the Pawi raiders and as Zema has requested them, Hminga and Pari became a new couple. Thus Zema also has died and sacrificed his life for others. At the same time, inter- tribe marriage never happen in Mizo fiction. This is one of the remarkable practices which have not been changed by arrival of Christianity. Of course there are stories of love between a Mizo and non- Mizo and readers are led to the assumption that they may finally marry. But Mizo fiction writers are keen that they do not marry and this is one of the unique characters of Mizo fiction (75).

Practice of hunting is one important sign and remarkable tribal identity. From time immemorial the same practise happened to Mizo society. Like other tribal people of the world, the Mizo

were also very fond of hunting and never miss a hunting occasion. They did hunting for religious and meat purpose. Among the animals what attract the Mizo hunters is elephant and they were very much fond of hunting elephant for which they went out for many miles camping for more than a month. After clearing of the weeds, all the males wanted to utilise the best opportunity for hunting of animals. In *Hawilopari*, after clearing of the forest for jhum cultivation, the whole communities were preparing for community fishing and we saw the vivid picture of the whole community fishing in which the village chief cannot miss the opportunity. He himself was in the river and joined community fishing

Chaw an han ei kham chuan Hminga pa chuan, "Khai Chhana pa, haw teh, i han ramvak tang, kan chhak tlang lamah khian. Kan tlangval te hian sangha lo insem sela, chengkek te pawh kan han hmu mial mahna (Khiangte 299). (One evening, Hminga and Chhana went out hunting for evening meat and shoot a full grown bear).

Chhana chuan silai tun chu a han vuan hman chauh tihin savawm lian pui mai chuan arawn bei ta thut mai a. Chhana chu a tlu a, a silai a thlah ta a. Tichuan, savawm chu Chhana seh tur chuan a zuk kun dawn chauh va, Hminga chuan eng mah dang tih hman a ni tawh lo tih hriain saawm bengah chuan a man lawk a a phih ta vak mai a (226).

Some of the striking features that are present in many tribes are the presence of dormitories. This could be clearly seen in Mizo society and every Mizo Village had a *zawlbuk* or bachelors' dormitory of its own in those days of *Hawilopari*. In fact the Mizo had no formal education during the pre-colonial era. As such, role of *Zawlbuk* is one of the most important social institutions for the Mizo. It was mandatory that all Mizo youths who cross the age of 15 to stay in *Zawlbuk*. They received training like tribal welfare, wrestling, hunting and village government. One

aim of this training was to inculcate basic values of life to the youths. They often sang songs and spoke of the achievements of their ancestors and this helped the youths to build up a strong awareness of the Mizo community. Some vivid picture of zawlbuk is clearly highlighted in *Hawilopari*:

Lal veng erawh chu, a thawm pui ber chu, naupang ni ve bawk mah se, tlangval damlo thenkhat Zawlbuka awmte chuan thawm an neih ve deuh hlek a. Tlangval pahnih chu khawsikin ni lum an ai a, a dang erawh chu bahzar lamah an mu a, an zai ar ar a (290).

Hminga chuan, "Khaw nge zawlbukah ka va riak ve ta'ng e, ka silai te leh ka ipte te hi an hmu duh awm em e ka ti a, ka han chei a nih hi" (348).

In the above lines, it is also distinctly evident that Zawlbuk is a place where all youths received training for village administration, sleeping place for all bachelor in the village and relaxation. In this connection N.E. Parry has rightly remarked 'Zawlbuk was a place of gossip for all other young men of the village in the evening. The Mizo were in the habitat of taking their evening meal early the evening and after which most of the young men would assemble at their Zawlbuk for a light gossip to break their toils' (Parry 8). In *Hawilopari*, the function of Zawlbuk is not directly exhibit through his character, but the outcome of Zawlbuk is vividly reflected in the life of Zema and Chhana who sacrificed their valuable life for the wellbeing of the two needy boys Hminga and Liana.

Another identity of tribal implies closeness to nature. Nature and natural phenomena occupy a great place in the tribal worldview and beliefs (Vanlaltlani 17). A tribal regards element of nature as a life and consciousness. Similarly, what attracts Biaklana is nature and it is apparent that without reflecting the fantastic beauty and glory of nature, he could not conclude the story. In *Hawilopari*, he has introduces tiny speck of natural beauty in and around

Mizoram. As he squeezes the comfortable weather and scenic beauty of Mizoram, the readers are submerged in it and find themselves breathing the fresh air and enjoying the beauty of nature along with the character in the story.

The sound of summer forest fades in and out between the mists of clouds. Yes, the sounds really makes the Hruaikawn river valley echo the sound of nature. Oh! That day, the day of glimmering sunlight sphering towards the earth's atmosphere, the day lifting up the sounds of summer forest between the mist of clouds, those witty little lizards, sun- bathe and sun dreams on a hedge of stone towards the sunlight - they were not the only one who occupies the Hruaikawn river valley. Words and tune come together as one for those lonely young men sitting beside the cool of the river who does not join the Nghatlang vuak or community fishing (Khangte 210) (My translation).

The tribal who lived in forest areas and other remote place, have got their own culture, customs, practises and religion (Ranganatha 1). As of Biakliana, he based his time setting around 1870-1872 when the Mizo were war at with the British because the Mizo raided Cherra Tea Estate. During those periods, the Mizo were not aware of Christianity and settled in different villages with their respective chief. It also represents the social life along with their occupations of the people. The place setting of the novel is also based in Mizoram and it started from remote village in the east of Aizawl which has about thousands houses. Then, the story moved towards outside Mizoram for ten years, then returned to the place where the story begins. Moreover, the novelist has clearly reflected the material culture and he has vividly exposed materials of the periods. Then we could easily visualize the houses and its surroundings, the fencing, and how much pride they hold Awlan guns, the fields, the hills and forest, the trees and even the chicken they rear.

One important aspect of tribal identity is use of common language. The members of a tribe speak a common language as it generates a sense of communal unity among them. And it also sets them apart from other tribes. All the important characters in this novel speak out in one tribal language of Mizo and this use of common languages in this novel is one important aspect of Mizo identity. In this novel, all the characters speak according to their age and role. Language or dialogue in the novel *Hawilopari* was natural, dramatic, appropriate and all the character speak in Mizo. In short, dialogue between Pari and Hminga, Zema, Chhana, they all speak in accordance with their role. Moreover Hminga's step mother's lives correspond so perfectly with her fresh and vivid character.

Pher phur hlawm a che u, vuak hlum vek ah a nia ka duh hlawm che u ni, nu hrang ka nih te lah hi in hre fut leh nghal a, engtikah emaw chuan a tu zawk zawk emaw chu kan la chhuak ang maw le! (Khangte 210)

You! Bastards, I feel like beating you to death. You even know I am a step mother do you? Either of us are sure to step out of this house one day! (My translation).

Thus, examining it critically from different corner, there could be many vital point of tribal identity. At the same time, it is clearly evident from the first Mizo novel *Hawilopri* that novel and identity are closely related. As such, for L. Biakliana, novel is an important tool for reflection of one culture identity. He introduced cultural identity into Mizo fiction and his mastery over representation of cultural identity was unprecedented. Above all, his presentation of Mizo identity was memorable and all have made him really a great novelist.

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CONVERSION

R. Zothanliana *

Conversion occurs when a word-form that has traditionally been confined to one particular grammatical word class is used in another word class, but without any overt signals indicating the change in grammatical function. More specifically, transposing a lexeme from one word class to another without affixation has been referred to as conversion or zero derivation (Marchand 359). New words may be formed without modifying the form of the input word that serves as the base. That is, conversion is a derivational process that involves no overt affixation. Conversion is the process by which lexical items change (grammatical) category without any concomitant change in form (Lieber 418).

- 3.2.1 Types of conversion – The different types of conversion are¹:
- a) Total Conversion
 - b) Partial Conversion
 - c) Approximate Conversion
- 3.2.1.1 Total conversion – The converted words participate in morphological processes (derivation and inflection).
bottleN - bottleV - bottlerN, bottledV (past tense).
- 3.2.1.2 Partial conversion – The converted form does not show any derivation or inflection bestA - bestN - bestsN-PL, bestableA
- 3.2.1.3 Approximate conversion (Kiparsky) – There is slight phonological difference between two pairs expórtV-

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éxportN hou[s]eN - hou[z]eV, sing V - songN, breatheN
- breathV

(A – adjective; N – noun; V – verb)

Examples of Conversion (Quirk et al. 1011-1013)

- a. Verb - Noun - desire, dismay, cover, retreat, break, turn, rise, catch, swim, look
- b. Adjective - Noun – daily, comic, valuable, constant, final (Alternative: Deletion of Nouns in Adj-N sequence.)
- c. Noun - Verb - forest, milk, tape, fish, cash, champion, experiment, mother
- d. Adjective - Verb - dry, empty, narrow, calm, humble, lower, idle

Conversion not only modifies the meaning of a word but also changes its position. It can also be said to be a type of derivation. In Mizo, conversion has the following characteristics:

- a) It creates a new word
- b) Since it is a different word from where it was taken (base), it is important to note that it has a different meaning altogether
- c) It changes the position of the word in the parts of speech

The different ways of conversion in Mizo are in the following ways:

1. It changes a non-noun to a noun
2. It changes a non-verb to a verb
3. It changes a non-adjective to an adjective

Conversion by Change in Tone:

The most common form of conversion in Mizo is approximate conversion wherein a slight phonological difference creates new words with different meaning. Since Mizo is a tonal language, tone plays an important role in bringing about a change in meaning. A tonal language uses changes in tone or pitch of a voiced sound to differentiate words. A classic example is the consonant-vowel combination /ma/ in Mandarin Chinese. The same

/ma/, depending upon the tonal pattern of vowel /a/, can mean mother (flat pattern), numb (rising), horse (falling-rising), or curse (falling) (Zeng 26). Let us look at the following examples to see how new words are formed by the process of approximate conversion:

1. 'Lei' is commonly used in Mizo but it has diverse meanings.

The different meanings associated with the words are –

- | | | | |
|----|-----|---|--------------------------------|
| a) | Lei | - | Tongue |
| b) | Lei | - | The earth |
| c) | Lei | - | Soil |
| d) | Lei | - | To buy something |
| e) | Lei | - | Bridge |
| f) | Lei | - | Slightly tilted |
| g) | Lei | - | referring to the things bought |

2. *Ban* is another good example to show the different meaning associated with the change in tone.

- a) Ban – in buh chu a **ban** hle mai – sticky
- b) Ban – Thingah zawng a **ban** zai zai – a monkey **swinging**
- c) In **ban** phun chu a lian hle mai – **pillar** of a house
- d) Kan khua aṭangin in khua kan **ban** ang – to reach one place from another place before nightfall
- e) I **ban** a lian hle mai – hand (part of the body)
- f) A hna aṭangin an **ban** – to be fired from work
- g) I puan chu khawiah nge i **ban**? – To hang a cloth
- h) Kan lak zawng zawng aṭang khan heti zat chauh hi kan **ban** – left over of things collected
- i) School **ban**-ah kan kal ang – After the school is over

3. **Zai** can have different meaning due to difference in tone as shown in the following examples

- a) Naupang an **zai** – To sing
- b) La **zai** hraw deuh i nei em? – Strand of cloth

- c) Thing an **zai** nasa mai – Cutting of trees
- d) A **zai** a dam teh e maw – calm and peaceful
- e) Hnatlang turin ka rawn **zai** ang che – reminding and inviting
- f) Upaho **zai** ngai tein che rawh u aw – under the direction of the elders
- g) Thingah zawng a ban **zai zai** mai – swinging of a monkey on tree branch

There are many other words having the same written form but which are syntactically different just because of the difference in tone. Chhuanvawra² collected 112 Mizo words which are different semantically just because of the tone and no difference in spelling.

Homonym:

The examples cited above show words with different tones and some are of similar tone. Words which are spelled and pronounced the same but has a different meaning are called homonyms. Mizo is rich in homonym and few examples of homonym are shown which are also instances of conversion –

- 1) Lei (High Tone)³ –
 - (1) Tongue
 - (2) Tilted
- 2) Lei (Mid Tone) –
 - (1) Earth
 - (2) Soil
 - (3) To buy something
- 3) Ni –
 - (1) Sun
 - (2) Aunt
 - (3) Day
- 4) Tlai –
 - (1) To be late
 - (2) Evening

- 5) Zai –
 (1) Sing
 (2) A small thread/strand
- 6) Ngai –
 (1) To miss
 (2) To have sexual intercourse
 (3) Something necessary to complete an action
- 7) Hnar –
 (1) Nose
 (2) The starting point of something – like a river, etc
- 8) Kam –
 (1) Shore
 (2) Mouth
- 9) Bun –
 (1) To wear or put on, esp shoes and bangles
 (2) To set up something like a machine, etc
- 10) Zawh –
 (1) To walk upon
 (2) To ask something
 (3) To march as a crowd
 (4) Finishing a task

Let us try to understand the process of conversion with the following examples:

1. A non-noun to a noun

- a. Misual tak a ni (misual – adjective)
 An veng misual a nih hi (misual – noun)
 [He is such a scoundrel (scoundrel-adjective)
 He is the scoundrel of his locality (scoundrel-noun)]
- b. Mawia'n a nu damlo a awmpui (awmpui – verb)
 Mawii hi kan awmpui a ni (Awmpui – noun)
 [Mawia is helping his sick mother (helping – verb)
 Mawii is our help (Help – noun)]

- c. Sangi'n Zoa a kalpui (Kalpui – verb)
Kalpui mai mai nih bik reng hi a ninawm (Kalpui – Noun)
[Sangi is walking with Zoa
I don't want to be just a walking partner anymore]
Here, 'kalpui' in the second sentence is used to refer to a walking partner
- d. Nu berin a fate a mutpui (Mutpui – verb)
Ani chuan mutpui atan bak a duh lo (mutpui – noun)
[The mother is sleeping with her children (sleeping-verb)
He/She is wanted only as a sleeping partner]
Here, 'mutpui' in the second sentence is used to refer to a sleeping partner
- e. I ṭhiante saw va zaipui ve rawh (Zaipui – verb)
Zaipui satliah ni bik tawh suh (Zaipui – noun)
[Do perform with your friends (perform –verb)
Siame is the girl Rina had performed with (performed-
adjective)]

Enpui – Supervise/Watch over and the person supervising

Hriatpui - Witness and to witness

Riahpui – Sleep with and the person sleeping with

Khelhpui – To play with

Lenpui – To roam about with/ To accompany, etc differ in meaning as illustrated from the above examples

2. A Non-verb to a verb

- a. I thusawi chu a **fiah** hle mai (fiah – adjective)
A thusawi kha va **fiah** rawh (fiah – verb)
[The speech you delivered was very clear (clear-adjective)
Go and clarify the speech he delivered (clarify-verb)]
- b. Hei hi Aizawl a nih hi (Aizawl – noun)
Aizawl ang (Aizawl – verb)
[This is Aizawl (Aizawl-noun)
Let's Aizawl]
- c. He mi hi ka ṭhian a ni (ṭhian – noun)
FB lamah lo ṭhian ve ang che (ṭhian – verb)

- [This is my friend (thian-noun)
Remember to friend him on facebook (friend-verb)]
- d. Lemchan hmuhdawm deuh kan en dawn (Lemchan – noun
– drama)
Lemchan i thiam hle mai (Lemchan – verb – acting)
[We are going to watch a great drama (drama-noun)
You are great at acting (acting-verb)]
- e. Anni hi hel an ni (hel – noun – rebel)
Sawrkar lakah an hel (Hel – verb – act of rebelling)
[They are part of a rebel (rebel-noun)
They rebel against the government (rebel-verb)]
- f. Ani hi chu mi dawthei a ni (Dawthei – noun - liar)
A dawthei takzet (dawthei – verb - lied)
[She is a well known liar (liar-noun)
She can really lie (lie-verb)]
- g. Nun hlimawm tak a ni (Nun – noun)
Khawl saw va nun rawh (Nun – verb)
[It is a wonderful life (life-noun)
Bring the machine to life (life-verb)]
- h. Khawiah nge bel chhin hi (Chhin – noun)
Bel saw va chhin rawh (Chhin – verb)
[Where is the cover of this pot (cover-noun)
Please cover the pot (cover – verb)]
- i. He pangpar hi a va mawi em (mawi – adjective)
He pangpar hian in hi a mawi a ni (Mawi – verb)
[How beautiful is this flower (beautiful-adjective)
Our home is made beautiful by this flower (beautiful-noun)]
- j. An tlar saw a ngil hle mai (tlar – noun)
I thiante zingah va tlar ve rawh (tlar – verb)
[Their row is quite straight (row – noun)
Go and join your friends' row]
- k. He chini hi a thlum tha vak lo (Thlum – adjective)
Thingpui saw va thlum rawh le (Thlum – verb)

- [This sugar is not that sweet (sweet-noun)
Go and sweeten the tea (sweeten-verb)]
'Thlum' used in the second sentence is a verb
- l. Alu kan hi a al hle mai (al – adjective)
Alu kan saw va al rawh (al – verb)
[This fried potato is quite salty (salty-adjective)
Add more salt to the fried potato]
- m. Antam tlak kan hmeh dawn (tlak – adjective)
Antam a tlak a (Tlak – verb)
[We are having spinach stew for dinner (stew-adjective)
Make sure you stew the spinach for dinner (stew-verb)]
- n. Artui chum ka ei chak hle mai (Chhum – adjective)
Artui va chhum rawh (Chhum – verb)
[I am craving boiled eggs (boiled – adjective)
Boil the eggs for lunch (boil-verb)]
- o. Hmeichhe puanhnuai i lei duh em (Puanhnuai – noun)
A puanhnuai ta daih mai (Puanhnuai – verb)
[Do you want to buy a petticoat?
She hid it inside/under her petticoat]
- p. He bawm hi a ruak a ni (Ruak – adjective)
Bawm kha ruak rawh (Ruak – verb)
[This box is empty (empty-adjective)
Kindly empty the box (empty-verb)]
- q. He chem hi a hriam hle mai (Hriam – adjective)
He chem hi va hriam rawh (Hriam – verb)
[This knife is rather sharp (sharp-adjective)
Go and sharpen the knife]
- r. Mipuite pawh an hmin tawh e (hmin – adjective)
Hmingi'n a hmin vek alawm (Hmin – verb)
[The crowd has been swayed (persuaded-adjective)
Hmingi swayed them (persuaded-verb)]
- s. An hneh fai vek (Fai – adverb)
An fai hneh hle mai (Fai – verb)

- [It was a swift defeat (swift-adjective)
They've taken everything]
- t. Anmahni an awm ngei tih chiang e (Chiang – adjective)
A awm ngei tih i chian em? (Chian – verb)
[It clear that they were present
Did you prove that they are present?]
Chiang used in the first sentence is to refer to something
that is certain, 'chian' used in the second sentence is to
prove something
- u. Liana hi ka nau a ni (Nau – noun)
Liana chu kan nau ve khawp mai (Nau – verb)
[Liana is younger to me
I inferiorized Liana]

3. A Non Adjective to an adjective

- a. Khawvel hi kan chenna a ni (Khawvel – noun)
I khawvel em mai (khawvel – adjective)
[The world is our home (world-noun)
You are very worldly]
- b. Rethei tak tak hlir an awmkhawm (Rethei – noun)
I rilru a rethei a ni (rethei – adjective)
[It is where the poor settle together (poor-noun)
You are poor in your thoughts (poor-adjective)]
- c. Liana chu Aizawl lal a ni (lal – noun)
Liana chu a lal a na ngei mai (lal – adjective)
[Liana is the king of Aizawl (king-noun)
Liana is a king in his mind/He thinks like a king (king-
adjective)]
- d. Zoa chu naupang fel tak a ni (Naupang – noun)
Liana, i naupang leh tlat thin (Naupang – adjective)
[Zoa is an obedient child (child-noun)
Liana tends to act like a child]
- e. Kan khaw mipa ho an rawn kal (Mipa – noun)
Mipa tlat ang che aw (Mipa – adjective)

- [The men of the town gathered at the hall (men – noun)
Act like a man (man – adjective)]
- f. Hei hi ka pa a nih hi (Pa – noun)
Kunga chu a pa ngei mai a (Pa – adjective)
[This is my father
Kunga is very manly]
- g. Kan khaw zaithiam a nih hi (Zaithiam – noun)
A zaithiam hi in hre lo emawni? (Zaithiam – adjective)
[She is the singer of our town
Don't you know that she sings quite well?]

Notes

1. Quirk, Randolph, et al. p. 815.
2. Chhuanvawra, C. *Mizo Ṭawng Chhuina*. pp. 152-175.
3. Sarmah, Priyankoo and Caroline R. Wiltshire. pp. 121.

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IMPACT OF INTERNET USE ON THE FAMILY LIFE OF
HIGHER SECONDARY STUDENTS OF MIZORAM

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Abstract

The internet has become the watchword among the youth in Mizoram ever since smart phone invaded the homes of the Mizo people. The age group of higher secondary students range between 16 to 20, the age where they are most susceptible to peer pressure. This has a special significance because to have a smart phone and to know how to access the internet and do a number of activities with it seems to be one of the ways in which to blend with the crowd. This study was carried out in order to find out how this has affected the family life of higher secondary school students. It was found that the internet has had an adverse effect on the family life of a few of the young adults who regularly use the internet.

Key words : digital India, higher secondary school students, family, social networking, studies, education

INTRODUCTION

As India is becoming a major player in digital life, even the government is leaning towards a more digital life. But it is a known fact that as far as universal digital literacy is concerned, Mizoram is still much behind. Of course, a number of digital resources are at hand. One example of this is the smart mobile phone which is widely

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prevalent among the Mizo youth. Although there is no research yet to back it up, it might not be too far off to state that almost every household owns a mobile phone which has internet connection. Therefore, Mizoram might be quite ready as far as digital India program is concerned. There is very little literature to read as far as the impact of internet on the Mizo culture is concerned, but it cannot be denied that like the two sides of a coin, there has to be something bad to accompany it if there is something good. It is believed without a doubt that the preoccupation of teenagers with the internet must surely have an impact on this beautiful family life.

RATIONALE OF THE STUDY

The main tool of a digital life is the internet. Since the day it reached Mizoram, the youth have been the ones to make maximum use of it. However, it is not clear how this usage of the internet has impacted their family life. Since digital India is very much going to be a part of education, it would be interesting to find out if this will positively or negatively affect family life. This study was undertaken to find out whether our youth make good use of the internet or not. Since higher secondary stage is the level which is dominated by youth who have just been allowed the use of mobile phone and internet, this stage was chosen.

OBJECTIVES OF THE STUDY

- i) To find out the frequency of students' internet usage.
- ii) To find out the amount of time spent by students on the internet.
- iii) To identify the main reason(s) why students use internet.
- iv) To study the effect of internet usage on the family life of students
- v) To suggest measures for improvement.

DELIMITATION:

Although it would have been ideal to study all the higher secondary schools within Aizawl city, the research was concentrated on Aizawl South –II due to lack of time.

METHODOLOGY

The present research is mainly descriptive in nature.

POPULATION AND SAMPLE

The population comprised of 1079 students in 8 higher secondary schools within Aizawl during the academic year 2014-2015. The sample consisted of 100 students who were selected by means of simple random sampling. Table-I clearly shows the distribution of samples.

Table-I : List of Higher Secondary Schools Showing Sample of the Study

Sl.No	Name of Higher Secondary School	Sample
1.	Oikos Higher Secondary School	15
2.	Boston Higher Secondary School	10
3.	Brighter Higher Secondary School	15
4.	Calvin Higher Secondary School	5
5.	Highlander Higher Secondary School	5
6.	Mamawii Higher Secondary School	10
7.	St. Pauls Higher Secondary School	35
8.	St. Edmunds Higher Secondary School	5
	Total	100

TOOLS FOR DATA COLLECTION

Primary data was collected by means of questionnaire developed by the investigator. This questionnaire was divided into three sections. The first section was regarding the personal profile of the student; the second section was concerned with the profile

of internet usage and the third section dealt with the impact of internet on the students' academic development.

PROCEDURE OF DATA COLLECTION

After due care was taken to obtain their consent, the questionnaire was distributed in the schools and collected after students had responded.

DATA ANALYSIS

Data was mainly analysed by using descriptive statistics like percentages and content analysis.

Data analysis and Interpretation:

i) To find out the frequency of students' internet usage: School lasts for five days in a week. The majority of the day is spent in schools. Therefore, students literally have just two days free in a week and the morning and evening time before and after school. This leaves them with little time for fiddling with the internet. Taking these free times in consideration, the investigator tried to find out the frequency of students' internet usage. The results are reflected in Table-II.

Table-II : Frequency of Students' Internet Usage

Sl.No	Frequency	No. of Students	Percentage
1.	Twice a week	9	9
2.	Once a day	20	20
3.	Twice a day	19	19
4.	Many times a day	52	52
	Total	100	100

Source: field study

As shown by Table-II, 52% of the sample higher secondary students within Aizawl south II area accessed the internet 'many

times a day', which means they are almost all the time online. Among the sample students, 9% use the internet on an average of two times a week on the weekends. 19% spent their time on the internet in the morning and evening, the two best times for studying. This shows that students indeed spend a lot of time on the internet.

ii) To find out the amount of time spent by students on the internet: Amount of time here indicates the length of time a student spends on the internet once he is logged on. Table-III indicates the duration students spend on the internet in a day.

Table-III : Amount of Time Spent by Students on the Internet
(in hours)

Frequency of Internet Use	No. of Students	Percentage
Less than 3 hours	51	51%
More than 3 hours	49	49%
Total	100	100 %

Source: Field study

As found in Table-III, 49% of the sample students spent more than three hours on the internet in a day. This shows they will hardly have time for their studies. Not only this, they have no time to contribute to household chores. This will not only weaken them in their subject but will also isolate them from their family.

iii) To identify the main reason(s) why students use internet: There are a number of sites on the internet. Some are purely for social networking, some for important information and others for entertainment. The amount of time sample students spent on the internet has been found out. It was thought to be interesting to find out their reasons for using the internet. The results have been reflected in Table-IV.

Table-IV: Reasons why students use internet

Sl.No	Particulars	Number of Students	Percentage
1.	Entertainment	36	36 %
2.	Communication	29	29%
3.	Information	26	26%
4.	Time killing	8	8%
5.	All of the above	1	1%
		100	100%

Source: Field study

As indicated by Table-IV, only 26% of the sample students used the internet to seek information. The rest of them spent it on entertainment, communication and to kill time. A small 1% spent it for all the reasons that were expressed in the questionnaire. This shows that maximum number of the students spent time on the internet for reasons quite unhealthy for their academic growth.

iv) To study the effect of internet usage on the family life of students: Since nearly half of the students had been found to use more than 3 hours on the internet on a daily basis, it would be natural to assume that this must surely impact their family life in a negative way. Therefore the level of effect the internet has on their family life was asked. The results are clearly shown in Table-V.

Table V: Effect of internet usage on the family life of students

Sl.No.	Level of internet effect on the family life	Number of Students	Percentage
1.	Very high (31-40)	4	4%
2.	High (21-30)	32	32%
3.	Low (11-20)	60	60%
4.	Very low (0-10)	4	4%
	TOTAL	100	100%

As indicated by Table-V, a surprisingly low percentage, 4% only of the sample students admitted that their internet use did not affect their family life in any way. In fact, 60% of the respondents showed that their internet usage had only a low impact on their family life. This was a surprise because the sample students showed that more than 50% of them used the internet for more than 3 hours daily. How this did not affect their family life is a big question. However, since the respondents responded in such a way, the investigator could only conclude that it did not disturb their family life at that stage. However, it could not be guaranteed that their heavy internet use would not affect their family life in the future.

v) To suggest measures for improvement:

Whether digital India will be fully realized in the next coming years or not, it is evident that students at this stage are familiar with the use of internet. With or without digital India Program, the usage of internet is growing and it is expected to grow. But as shown by the present study, only a very small percentage of students use it for their academic improvement. Most students use them for social networking sites and entertainment. Therefore it is imperative that students learn not to abuse the internet and use it for educational purposes before it becomes truly universally accessible. The following points may be suggested in order to improve students' usage of internet:

a) Education: Before digital India really takes hold of the students and teachers, it is important to give education regarding the prudent use of the internet. Both students and teachers need to be educated regarding the maximum use of the internet for their academic development. Care should be taken that both students and teachers are aware of the dangers of internet usage. Parents should not be left out but rather they should be involved regarding the amount of time their children use the internet.

b) Diligent patrolling of various sites: There should be a strict order regarding the various sites available on the internet. In fact, it might be wise for the government to put a controlling measure on the visitation rights of certain sites that would not be beneficial for the progress of individuals. It is likely that more will abuse than use the internet for positive purposes if this is not done so.

c) Provision of age specific learning material: If education is going to be an active member in digital India, it may be advised to have more internet programs focused on students of different ages. Learning materials may be arranged in a language they can understand using teaching aides they can identify with. This will not only enhance learning as is the vision of the digital India program but will also motivate students to make more positive uses of the internet. The ultimate beneficiary will be students who are going to be the future pillars of the society.

CONCLUSION

Even before the coming of the internet, India has been using technology for teaching and learning on a large scale. In fact, quite early, in 1975, satellite technology was already introduced in education. This shows that technology can be a friend and not a foe to education. The internet is here to stay, whether we accept it or not. Therefore, it is wiser to learn to make good use of it rather than fight it because of its many negative points. The many positive characteristics of the internet should be more widely circulated than the negative points. As far as family life and the use of the internet is concerned, although the family life may not have been perceived to be affected much at this stage as shown by the sample students, it should not be forgotten that the questionnaire was administered to the internet users and not their family members. The study might yield very different results if directed at the family members. However, if proper education is given to students at every stage of education, there is a hope that the Mizo youth will be able to make

good use of the internet without letting it adversely affect family life. On this note, let us eagerly wait for a truly digital India where even the isolated north east will no longer be isolated, where language problems will lose their meaning and more of us will be able to get access to quality education.

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SOCIO-ECONOMIC DEVELOPMENTS IN MIZORAM:
ROLE OF POLITICAL PARTIES

F. Lalramhluni*

Political parties are essential to the functioning of democracy; they performed varied functions within and outside the realm of politics. Their role in political mobilization, governance, the formulation and implementation of economic and social policy, ethnic conflict and the working of democracy has been intensified and gained importance in the democratic set up. Their centrality arises from the fact that they are the key link between the individual and the state, the state and the society. Political parties provide crucial connection between social process and policy makers, and influence debate and policies affecting the interest of various social groups in the political system.¹

Political awakening among the Mizos had started during the early 1920s.² It appears that the Mizos were politically motivated since the passages of the Government of India Acts 1919 and 1935. These two Acts had already given political aspirations to Mizoram by giving special status to the people. The Mizos were aware that they must do something so that their future political aspirations could be achieved. But the district authorities banned any political activities on the part of the local people other than what the authorities allowed them to do.³ However, this sowed seeds for the formation of the first regional political party; the Mizo Union in 1946. This party favoured joining the Indian Union and the abolition of the institution of chieftainship. This was followed by the formation of the United Mizo Freedom Organization (UMFO) in 1947, the Mizo

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National Front in 1961, the Indian National Congress Party in 1961, the People's Conference Party in 1975, and the Zoram Nationalist Party (ZNP); the factional group of the MNF in 1997.

This paper will try to analyze and seek the role of political parties in Mizoram through their electoral performances and their policies since the attainment of statehood in 1986 till last State Legislative Assembly of 2013.

THE 1987 STATE LEGISLATIVE ASSEMBLY ELECTION

The Congress Party in its 1987 State Legislative Assembly Election manifesto expressed the objective of economic self-sufficiency, control of jhumming, adoption of high- yield variety, construction of rural godown and cold storage, provision of marketing facilities and the promotion of rural industries.⁴ In regard to infra structure development, the manifesto mentioned projected schemes of construction of railway and airport link to Mizoram with the rest of the county, establishment of more hospitals, extension of educational libraries and sport facilities etc. Finally, the Congress Party boldly asserted that it would erase all corrupt practices from the administrative machinery of the state.

The Mizo National Front (MNF) in the preamble of its manifesto pledged to implement all the terms in the memorandum of settlement, ensuring lasting peace to transform Mizoram into a 'model state' by bringing all round development in the state. The main points of the manifestos are⁵ – to introduce large scale cash-crops with proper marketing facilities; improvement in electricity and develop and expand tele- communication link to the remotest part of the state; to develop roads connecting all towns and villages, adequate water supply to all.

The People's Conference Party promised to electorates to eradicate nepotism, corruption of all sorts. In regards to social reforms, it would take the opinion and advice of the Church leaders and voluntary organizations. Their main promise was to finished

the works which they did not complete during their tenure in the government according to 'Six Basic Needs' and top priority was given to the infra- structure development especially development in Hydro- Electricity.⁶

Despite the sheer lack of time for structuring the party organization to face the assembly election, the MNF Party was able to secure overwhelming majority with 24 seats, the Congress-I with 13 seats and the PC Party with 3 seats.⁷

THE SECOND STATE LEGISLATIVE ASSEMBLY ELECTION OF 1989

The MNF Ministry of 1987 did not last long due to internal faction within the Ministry. Fresh election was held on 21st January, 1989. The Congress Party won the election by securing 23 seats in the Assembly. It is clear from the election manifestos that different political parties made almost similar appeal and promises to the voters, they all strived to make a promises as good as they could without realistic aspects. It is noticeable that the political parties were guided by parochial interests to a great extent since the manifestos failed to reflect any awareness of national programmes or objectives of the socio- economic changes. Both the national and state parties laid emphasis on regional grievances and problems only. An important federal relation between the Centre and the state regarding financial relations was the implementation of the New Land Use Policy (NLUP). Under this scheme, with the approval of the Planning Commission, 50,000 families were to receive Rs. 3000 per year for five years for the development of agriculture, veterinary and animal husbandry, forest and small and cottage industries.⁸

THE THIRD STATE LEGISLATIVE ASSEMBLY ELECTION OF 1993

The third State Legislative Assembly was held on 30th November, 1993. Prior to this, the PC Party converted itself into 'Mizoram Janata Dal (MJD). The Congress-I and its alliance the

MJD won 30 seats out of 40 and formed the government. Not many changes were visible in all the parties' manifestos. The political parties based their promises on regional demands only. The Congress, like the previous election, on its economic front gave importance to rural economy by promoting NLUP policy. The MJD mainly highlighted the plans to improve and developed hydel- electric power. The MNF too made similar pledge in social, economic and political all- round development of the state.⁹

A study of the election manifestos shows that none of the parties stressed the need for progressive measures to bring about the socio- economic transformation in Mizoram. It is quite clear that the manifestos were designed to suit the local taste and interests. At best, some parties were committed to bring about agricultural self- sufficiency within a stipulated period of time without indicating the policy package. It clearly shows that the political parties retrieved their programmes from abstract idealism to concrete items of socio- economic change.

THE FOURTH STATE LEGISLATIVE ASSEMBLY ELECTION OF 1998

The growing importance and recognition of regional and state parties in India was seen in the 1990s and there was a decline of 'the dominance of the Congress system in Indian politics'. Even in Mizoram, people began to lose their faith in the Congress government. This could be due to the fact that there was no improvement in the economic status of the state. The agricultural and industrial policies, the NLUP all failed to bring changes in economic development of the state, and subsidies were misused by both the authorities and the people. Taking advantage of these situations, the two state parties, the MNF and the Mizoram People's Conference Party (MPC)¹⁰ joined hands together and won majority by securing 33 seats in the Assembly.

The MNF- MPC manifesto was divided into fourteen main points which mainly comprises of promises in the field of political,

economic, administration and social development. Better transport facilities in road, railways and airways; revision of Mizoram Industrial policy; creating better education policy. Importance was given to the development of hydel- power projects; investments from foreign companies for more projects and complete them at the earliest. The coalition also talked about eradication of poverty by arranging financial assistance to those who lived below poverty lines; improvement of infrastructure in sports and giving financial assistance in different areas of sports. They also pledge to protect and empower women's status in the state and promised to revise the existing Mizo Customary Laws.¹¹ The Congress party, like the previous election gave utmost importance to NLUP policy; this lack of changes in the party policy led to the downfall of the party in 1998 election.

One important development during the MNF-MPC Ministry was that the support given by the the coalition to the NDA government at the Centre in the Lok Sabha Election of 1999. As promised in the Memorandum of Settlement in 1986, Mizoram achieved its own University under the Act of Parliament, 2000 and it came into existence from 2001. Efforts were made by the coalition ministry in settlement of the ex- undergrounds in getting grants and aids. Notable achievement gained by this coalition government was received of 'Peace Bonus' scheme from the NDA government.¹² This scheme, which came from the Central government, was used for development works in various areas, mostly for rural development and construction of roadways.

THE FIFTH STATE LEGISLATIVE ASSEMBLY ELECTION OF 2003

In this election, the main competition was between the Congress- I and the MNF party. The MNF came out with single majority by getting 22 seats.¹³ The Congress party fought the election on the basis of national issues, at the same time giving importance to regional needs and demands with special focus on

development in areas of power and roadways. The party promised to revise the policy of NLUP and implement it in a proper manner so that the funds would be utilized in a right way. On the issue of the welfare of the youth, the party promised to form Youth Welfare Commission to promote the interest of youth in various fields. Education system of the state would be revised and implemented with the introduction of information technology to all educational institutions. On the issue of local self- governance, the party pledge to set up District Development Councils in all the eight districts, and setting up of Municipal Council/Corporation. Importance would be given to rural development in all round activities so that the gap between the rural and urban areas could be minimized.¹⁴

The MNF party based their policy and programmes on regional demands; at the same time importance had been given to uplift the state in all economic, political and social spheres. The party promised to implement 'Right to Information Act' for the transparency and accountability of the government towards the people. Again, importance had been given to rural development by providing better road facilities and proper communication system. The party promised the farmers that their agricultural products would be purchased by the government in a higher rate and better channelization of distribution of their crops. Regarding the education system, it pledged for better infra-structures and necessary facilities to all educational institutions starting from primary schools to University.¹⁵

The MPC and ZNP made a pre-poll alliance and their Common Programme issued by both the parties was mainly based on regional demands, where importance had been given to develop hydel-electric power and forming transparency government so that it would include masses from urban as well as rural areas to meet the needs and demands of all equally.¹⁶ There wasn't much difference between the programmes and policies of different political parties.

THE SIXTH STATE LEGISLATIVE ASSEMBLY ELECTION OF 2008:

The State Legislative Assembly election was held on November, 2008. The Congress party won majority by getting 32 seats, the MNF won 3 seats, the MPC with 2, ZNP with 2 seats and Mara Democratic Front with 1 seat. The MNF, which was forming government for ten years, was voted out of power. Nepotism, scams, corruption and failure to deliver what was promised to the people all contributed to the fall of the MNF ministry. The Congress Party, under the theme 'Good Governance' promised de-centralization of administration; starting of separate Women and Child Welfare Department for protection and promotion of their welfare. In educational aspects, the party promised quality education by starting Education Reforms Commission. On the issue of health care, the party pledged to have its own medical college and better health care facilities even for the rural areas. The party in its manifesto focuses on the welfare of the youth at length. Regarding development of infrastructure, the Congress enhanced development in areas of power, roads, railways, waterways and airways; creating meaningful Infrastructure Development Authority; to explore the on- going Oil and Gas exploration in a larger and more focused perspective. The main economic development issue lies in NLUP; where it promised to deliver rupees one lakh to the chosen family in order to eliminate jhum cultivation.¹⁷ These programmes and policies attract the voters in great number.

The manifestos of the state parties such as the MNF, the PC Party and the ZNP were more or less the same, hardly any change was found; highlighting the same developmental issues which they tackled in their earlier manifestos.

THE SEVENTH STATE LEGISLATIVE ASSEMBLY ELECTION OF 2013

The seventh State Legislative Assembly election was held on 25th November, 2013 and results were declared on 9th December. The main contest was between the Congress-I and the

MNF led Mizo Democratic Alliance which comprises of the MNF, the MPC and the MDF. The Congress won majority by securing 34 seats, MNF with 5 seats and the MPC with 1 seat. The ZNP failed to secure any seat.

The 'Common Manifesto' issued by Mizo Democratic Alliance highlighted the protection of Mizo language and its inclusion in the 8th Schedule of the Indian Constitution; decentralization of power for good governance; Socio-Economic Development Programme (SEDP) and fulfilment of Six Basic Needs; promotion of quality education which focus IT subject; better Health Care Scheme especially for the BPL families; better policy for the Youth in enhancement of skill based trainings; starting of Lok Ayukta/Vigilance Commission to end corruption in the state; better transport facility in air, water, road and railway transport with additional airport construction in the southern part of Mizoram. Lastly, the party highlighted the plan to improve and developed hydel- electric powers such as Chhimtuipui Hydel Project – 635 MW, Tuirial Hydel Project- 60 MW, Bairabi Hydel Project – 120 MW and Tuivai Hydel Project – 210 MW.¹⁸

The main issue of the Congress was their flagship programme of NLUP and its continuation in order to eradicate poverty and jhum cultivation in the state. Utmost importance was given to the welfare of the youth in areas of employment, education, skill- based training and in areas of sports and recreation; the party pledged to build proper sport stadium in each district headquarters. On health issue, like the previous manifesto, the Congress pledged to fulfil its own medical college. Power development remained one of the core issues which the party promised to give power supply to all the villages in Mizoram within five years. Issue of tourism was another important development one finds in the policy of the party; introduction of ropeways, strengthening all the bridges across the state; promotion of eco- tourism; attraction of tourists in adventure and motor sports were found in the programme. Strengthening furniture industries based

on bamboos and creation of Women and Child Department separately in taking care of the needs of these groups.¹⁹

The ZNP Party fought the election with the economic policy of FOSEP- Family Oriented Sustainable Economic Policy, which focus on inclusive growth and stable economic policy. On the issue of youth welfare, its policy of YES- Youth Empowerment Scheme based on National Youth Policy and skills development, creation of job counselling centres and capacities building programmes, entrepreneurship courses, introduction of vocational schools etc were mentioned extensively. Regarding the industrial policy, the party programme included maximum foreign investments, privatization, better industrial estates, better loan facilities, improvement in handloom and handicraft industries. On social issues, the protection of customary law under Article 371G of the Indian Constitution, creation of community healing centres in every district, to establish better relationship with the Church and the NGOs in eradication of substance abuse and HIV/AIDS. The party also highlighted the importance of proper financial management like grass root level planning, socio- economic census, decentralization in planning, viability gap funding and austerity measures. Lastly, the party's administrative policy of SMART GOVERNANCE- Simple, Mature, Accountable, Responsible and Transparent Governance²⁰ are worth mentioning in this paper.

After analyzing the policy and programmes of the political parties, one can make a conclusion that none of the parties are committed in fulfilling their goals for socio-economic development; the voters neither cared nor were conscious about the promised made by the political parties. One can see that the Congress party policy of NLUP and the MNF Peace Bonus are the only 'selling' policies to the voters. Regional imbalances and development between urban and rural areas are very relevant in the political process. None of the political parties made the necessary of structural transformation in the economic

system as the basis for electoral appeal. At best, some parties are committed to agricultural self- sufficiency within a stipulated period of time without indicating the policy package. *It is thus clearly necessary that political parties in Mizoram must retrieve their programmes from abstract idealism to concrete items of socio-economic change for development of the state.*

Notes

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2. Sangkima (2004). "Political Consciousness Leading to the formation of the Mizo Union Party in Mizoram" in *Historical Journal Mizoram*, Vol- V, Issue- I, p. 2.
3. *Ibid.*, p. 5.
4. KM Zakhuma (2001). *Political Developments in Mizoram from 1946- 1989*. Aizawl, p. 296.
5. Election Manifesto 1987 published by the MNF Headquarters, Aizawl.
6. Election Manifesto 1987 published by the People's Conference headquarters, Aizawl.
7. CSDS Databank.
8. Kenneth Chawngliana (2002). *Mizoram Hruaitute Sulhnu Vol - I*. Aizawl, p. 203.
9. KM Zakhuma, *op.cit.*, p. 250.
10. The prior MJD again changed back its name to Mizoram People's Conference Party on 23rd March, 1993; cutting off all its ties from Janata Dal. See Kenneth Chawngliana (2002), *op.cit.*, p. 197.
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12. C. Hermana (1999). *Zoram Politics Thli Tleh Dan Vol-II*. Aizawl, p. 147.
13. CSDS Databank.

14. Election Manifesto of 2003, issued by Mizoram Pradesh Congress Committee, Aizawl.
15. Election Manifesto of 2003, published by Mizo National Front General Headquarter, Aizawl.
16. Common Programme 2003, issued by MPC and ZNP Co-ordination Committee, Aizawl.
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18. Common Manifesto 2013, jointly published by MNF, MPC and MDF General Headquarters, Aizawl.
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**MIZO SECTION
(Mizo Huang)**

MIZO ṬAWNG HUMHALH LEH VAWN ṬHATNA
 KAWNGA MEDIA MAWHPHURHNA
 (ROLE OF MEDIA FOR PRESERVATION OF MIZO
 LANGUAGES)

Dr. Irene Lalruatkimi*

THUHMAHRUAI

“Kan khawvel ram zau tak mai hi khaw pakhat ang chauh a ni ta!” tih ṭawngkam hi *media* vanga lo piang a ni. *Media* chu chanchin inhrih leh inhriat tawn nana kan hman ṭhin hrang hrang, entir nan: TV, radio, chanchinbu, internet leh a dangte a huhova sawina a ni. *Democracy* rorelna ramah chuan *media* hi *Fourth Estate* (hotu ber palina a tih theih ang chu) dinhmun pek a ni a, *Executive*, *Legislative* leh *Judiciary*-te dawta dah a ni. Hei hian *media*-in thiltihtheihna a ngahzia a tilang chiang hle awm e. Chuvangin, ṭawng humhalhna leh vawn ṭhatna kawngah pawh, *media* hian mawhphurhna sang tak hlen chhuah tur a neih ngei a rinawm a, chung mawhphurhnate chu i han zir chiang dawn teh ang.

MEDIA CHU ENG NGE?

Chanchin inhriat pawh nana kan hman ṭhin hmanrua eng pawh hi *media* chu a ni a. A huhova sawi nan *media* hman a ni, pakhat chuah sawi nan *medium* tih a ni. A tirah ziak leh chhiar hman a nih hmain thusawi hmangin thawnthu angtein an lo inhrih chhawng ṭhin a, lungah te, bangah te lemziakin chanchin an lo inhrih chhawngin an lo vawng ṭha chho ṭhin. Ziak leh chhiar a lo

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awm hnuin lehkhawbia ziakin chanchinbu a lo piang chho zel a. Thiamna sang zelin *radio* a awm chho a, TV kan tih *television* te, chutah *cinema*, *films* nen, lehkhawbia leh chanchinbu pawh chi hrang hrang, ni tin, kar tin, thla tin chhuak te a awm chho ta. *Media* kan tih chuan kum 2000 a thlen meuh phei chuan khawvelah ro a rel a ni ta ringawt mai. *Internet* a rawn awm leh a, minit khat lekah khawvel hmun hrang hrang chanchin kan hre thei ta zung zung a. Chutah *mobile phone*, *smart phone* tha pui pui lo chhuak thar zelin, mi tin mai kutphahah chuan khawvel chanchin hi duh hun hunah a hriat theih ta zung zung mai a ni. Mizoramah chuan kan sawi zawng zawng *media* bakah hian khaw tin veng tin kohhran tinten kar tin chanchinbu kan lo nei leh ta zel a. Tin, YMA, *local council*, *village council*-ten *information centre* neiin, au rinna hmangin thu kan puang thin a, heng zawng zawngte hi *media* chuan a huam tel vek a ni.

Kum zabi 21-na khawvelin a han chuan kai tak chinah phei chuan, *media* tel lo chuan khawvel hi a famkim tawh lo va, khaw hmunah pawh *media* chuan a lai lum a luah zel ta mai a ni. *Media* tel lova khawvel awm dan tur chu ngaihtuah chhin ngam a ni ta lo.

MEDIA PAWIMAWHNA

Khawvelah hian tawng hrang hrang lo boral tawhin, boral mai tura ral lam pan mek zel te pawh thahnem tak awmin, a hnama ral tate pawh a awm hial a ni, tiin zirmite chuan an sawi a. *US Department of Health and Human Services* chuan America-a hnam hrang hrang tawng 300-ah 175 chauh dam tawhin chuta tawng pawh chuan tawng 20 chauh hi thangtharte zirtir chhawn a ni tiin a chhinchhiah. An chhinchhiahnaa a lan dan chuan tawng ralna chhan ber chu *media* a ni a, *media*-in a hman lar loh tawngte chu a ral mai thin a ni an ti. Tawng humhalhna kawnga khawvela pawl langsar tak tak UNESCO leh a dangte pawhin an hmalakna tur an ruahmannaah *media* an dah pawimawh thin a ni tih a hmuh theih a ni.

Inhriat pawhna/inbiak pawhna *communication* kan mamawh avangin *media* hi lo piangin chak takin hma a sawn ta zel a. Khawvela *revolution* lar, *Chinese Revolution* hruaitu Mao Zedong-a (tun hma chua Mao Tse Tung an tih) leh India ram zalenna sualtu ropui India hnampa ni hial Mahatma Gandhi-ate chuan an hmalakna kawngah *communication*-a “*Mass_Line*” *communication theory* hmangin khawvelah sulhnu ropui an lo hnutchhiah tawh a ni. Hruaitu ropui pahnihte hian *media* hmangin khatih hunlaia la hmuh theih awn chhun chanchinbu leh thuziak, mipuite hraitthiam theih tur anmahni hnam tawng ngata an han theh darh meuh chuan hnehna chu an ta a ni ta der mai, an boral hnu kum tam takah pawh an chanchinin sawi a la bang thei lo a ni.

Tunlai khawvelah chuan *media* hian mi tin mai min thunun tawh a, zing kan tho hlawt a, kan *mobile* kan en nghal a, kan muthilh hlanin *message* emaw, *call* emaw a awm em tih kan en a, a nih loh vek leh kan *mobile*-ah *alarm* dahin kan inkaih thawhtir tawh a. Zing thingpui in pahin chanchinbu kan chhiar a, a thenin *radio* kan ngaithla a, a thenin TV kan en nghal a, *media* chu beisei neiin kan chhiarin kan en thin. Khaw lum leh vawh dan tur, thawmhnaw hak tur, ei leh in tur, tih tur leh tih loh tur thlengin *media* chuan min hrihl fai vek tawh a. Kan ngaihtuah chian poh leh *media*-in kan nun min thunun tawhzia kan hre tam tulh tulh ang.

Media zirnaa *theory* pakhat *Agenda Setting theory* chuan *media* kal tlangin mipuiten ngaihtuahna sengin thutlukna pawh an siam thin a ni, a ti. *Media*-a kan hmuh leh hriat tam chuan nasa takin kan rilru a kaihruai a, thluakah chambangin, kan inrin hmam *media*-ah chuan rinna kan lo nghat ta thin a ni.

Khawvelah English, saptawng kan tih chuan ro a rel mek a. India ram hmun kilkhawr bera awm Mizote pawn saptawng thiam turin theih tawp tak meuhin kan bei mek zel a nih hi. Hei hi eng vang nge kan tih chuan khawvela *media* kan neih zawng zawngah hian saptawng hmanna a tam vang a ni. A ziaka dah chi chanchinbu, lehkhabu a ni emaw, a ena en chi TV *programme* leh *film* a ni

emaw saptawng a tam ber tlat mai a. Chuvangin, khawvel a mihring zawng zawngte chuan *media* chu kan nuna bet tlat tawh a nih avangin saptawng chu thiam, *media* chu hrethiam, hmuhdawm tiin emaw, ngaihndawm ti taka kan thinlung hneh turin kan duh vang a ni.

MEDIA ṬAWNGKAM HMANIN MIPUIAH NGHAWNG A NEIH DAN

Mizoramah chuan kum 2000 kan han chuang kai tan ta tihah *media* chuan nasa takin min luhchilh chho a, kan inring hman lo va, a lo dawnsawn dan pawh kan thiam tawh lo hle a ni. Ṭhatna ṭangkaina tam tak nei *media* hian a lehlahmah chuan chhiatna a keng tel ve tho tih chu kan hriat tlan vek a ni.

Mizo, fiamthu duh tak hnam chuan *media* hmangin fiamthu thiam zawna a nei ta a, tah chuan fiamthu thiam tak tak ten fiamthu an thawh a, mi tin a pui a pangin kan lawm a, hmuhdawm kan tiin kan en ning lo ti ila a sual lo vang chu. Fiamthu thawh thiam ber zinga mi, Pu Roluaha chuan a fiamthu pakhata a ṭawngkam hman ‘Kal mai teh!’ tih chuan lawm a hlawh hle a. A nihna takah chuan ṭawngkam mawi lo leh Mizoten ni tina inbiakpawhnaa kan hman ngai loh ni mah se, ṭhangthar zawkah te pheih chuan ṭawngkam hman lar takah a chang ta. Fiamthu *drama party* lar *Zephyr Drama Party*-ten an *drama*-a an hman ṭawngkam, eng tik lai maha Mizo ṭawng ni ngai lo, entir nan, *Sprengengeu*, *strantut* tih te chu lar taka hman a ni ta tlat zel mai a ni. Kan mita kan hmuh reng leh kan bengah kan hriat reng na na na chuan kan ka pawha kan hman chhuah hun a lo awm thin a lo ni.

Ṭawng dang danga *film* leh *serial*-te Mizo ṭawngin kan let a, ṭawng hriatthiam na na na chu Mizo mipuiten en nuam kan ti a, kan en ta tlut tlut a, chuta an ṭawng hman lar tak takte chu kan ni tin khawsaknaa hman atan kan la lut mek zel a ni.

Kum 1950 leh 1960 inkar chho khan Elihu Katz, McQuail leh Michael Gurevitch te chuan an zir chianna aṭangin *media* zirna huanga hman tur *Uses and Gratification Theory* an vuah chu an hmu chhuak a. Mihringte hian kan mamawh nia kan hriat leh kan

duh zawng tak mai kan ni tin nuna kan hman t̄angkai theih tur ang chi hi *media* hmang hian kan zawng a, kan hmu duhin kan ngaithla duh a ni tiin he *theory* hian a sawi. Mahni t̄awng ngeia kan mamawh tak mai leh kan rilru leh thinlai min fantu *media* hmanga chhiar emaw, en emaw chuan nasa takin min hneh hle dawn a, zir ngai a awm a nih pawhin thiam takin kan zir thei dawn a lo ni.

MEDIA THIL VAWN T̄HAT NAN

Kristiante tan chuan Bible a hlu hle a, Lal Isua he khawvela a len lai chanchin ziahna leh rinna inngahna bulpui ber a ni tlat a ni. Bible chu *media* chi khat lehkhabu (print media) a ni. Mizoramah ngei pawh kum tam tak kal taa kan pi leh pute nun leh khawsak dan te, sap *missionary* Mizorama chanchin t̄ha rawn thlentute chu an thlalak leh thuziak a t̄angtein kan hmuin an chanchin kan lo hre ve thei a, Mizoramin hun pawimawh tak tak a tawn lai, India ram nena remna thuthlung an ziah chanchin te chu thlalak leh lehkhazia k a t̄ang tein t̄hangtharte chuan kan lo hre ve thei zel a ni. Tin, heng bakah hian a takin hmanlai nun te hmu thei lo mah ila *Film* (*video*) hmangin a tak tak t̄henkhat leh chan chawp leh te a t̄angin a hmun theih ta zel a ni.

Media hi thil vawn t̄hat nan a hman ber a lo ni ta a, ziaka dah, thlalak vawn t̄hat leh *film* hmanga vawn t̄hat te chu khawvelin thil hlui ral mai lo tura a duhte a dah t̄hat dan a lo ni ta reng mai.

Computer leh *internet* khawvelah hian, Mizote pawn *social networking* (*facebook, instagram, twitter, email, YouTube*) zawng zawngte hi kan luhchilh ve nasa tawh a. Khawvel khawi hmun a t̄ang pawhin Mizo t̄awnga thil ziak, thlalak, thu leh hla leh *video* te a dah theihin hmuh tur a awm tawh a ni. Mizoram leilung, a ram chawpa mi chengte zawng zawng nen hian bo pil ta daih pawh ni ta ila, *media* vangin Mizo t̄awng chu a boral ve lo vang. Tin, mi dangten media hmangin Mizo t̄awng leh Mizo hnam chanchin an zir thar leh thei ngei ang.

Mizorama kan chanchinbu neih hmasakho, *Laisuih*, *Mizo leh Vai Chanchin* tihho atanga vawiina kan ni tin, kar tin, thla tin chanchinbu leh a dangte atang hian Mizo nunphung leh ramin hma a sawn dan te bakah Mizo tawng danglam chhoh dan te a hriat theih a ni. Thlalak emaw, *video* emaw kan en chuan kan inchei dan leh kan nunphung danglam nasatzia kan hmu thin. *Media* hian kan thil hlui leh hlute min vawn thatsakin, inbiak pawh nana kan hman piah lamah kan chanchin (history) zirna kawnga puitu ber leh kan hnam tawng, Mizo tawng min humhima min humhalhsaktu a ni.

ṬAWNG HUMHALHNA KAWNGA MEDIA PAWIMAWHNA

A hma lama kan sawi tawh angin *media*-a kan thil hmuh leh hriatten nasa takin kan nunah zung a kai thei a, thil vawn that nan leh kan chanchin chhinchhiahtu pawimawh tak a ni bawk. Chutiang bawkin tawng humhalhna kawngah *media* hian mawhphurhna sang tak a nei tih a lang a ni. *Media* enkawltute an pawimawh hle a, Mizo tawng humhalhna kawnga thil pawimawh tak tak an zawm atana thate lo thir ila:

1. *Media* chu tha taka vawn nuna, duat taka enkawl chhoh.
2. Mizo tawng ziak dan dik, *punctuation* leh *grammar* dik hman a pawimawh hle.
3. Sap tawng emaw, hnam dang tawng emaw a theih hram chuan hman tam loh.
4. Mizo tawng hi a hausa lo hle a, *media* hian Mizo tawng tawngkam thar a chher chhuah belh zel a pawimawh.
5. Tawng danga chiang em em Mizo tawnga chiang vak lo thu har tak te a awm thin. Heng thu har takte awlsam zawk leh hriat nuam zawk tura dah hi *media* hian a mawhphurhnaa a dah ngam ngat chuan Mizo tawng chuan nasa takin hma a sawn ngei ang.

A tawp berah chuan mihringte hi chuan chuai ni kan nei a, thu sawi thei, thu ziak thei reengin kan awm dawn lo, siamtu min siam dan pawh a ni lo va, hun rei lo te chauh atan kan ni. *Media*

erawh chu khawvel changkannain a ken tel chak taka hmasawn zel tur a nih avangin *media* hmang t̄angkai thiamin, Mizo t̄awng ngei pawh hi *media* hmanga humhalh leh humhima, tihlar leh chawi kan nan pawh uar deuh deuhvin i hmang zel ang u.

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ROKUNGA 'RALTIANG RAM' LEH ZIRNA
(EDUCATION)

Lalrammuana Sailo*

THUHMAHRUAI

Mizo hla phuah thiam Rokunga (1914-1969) 'Raltiang ram' hi sawi leh zir hlawh tak mai pakhat a ni a. Raltiang ram chu eng ang ram nge a nih, chu hmun chu tute nge lo thleng tawh tih te, chu hmuna khawsate chu a hun laia raltiang la thleng ve lo Mizote nen eng nge an danglamna tih te, tun dinhmunah raltiang ram chu Mizoten an thlen tawh leh tawh loh te hi mi tam tak zawhna a ni a. He paper-ah hian 'raltiang ram' chu mite la thlir lutuk loh danin zirna mual engah kan kai lut ang a, Rokunga raltiang ram hi eng ang nge a nih tih hi ngaihnaawm tak, ngaihnan hrang hrang awm thei leh sawi tawp theih loh a nih avangin hla hlawhtling berte zinga mi a ni reng reng tawh a ni.

ROKUNGA CHANCHIN TAWI LEH "RALTIANG I KAI VE ANG" PHUAH KUM

Rokunga hi kum 1914-ah Aizawl Venghnuai-ah Thangluta leh Zalianite inkarah a lo piang a. A unau piang hmasate an dam theih loh avangin a hming phuahtu an kawmthlang hmeithai Darzingi chuan ro tling a la nih ngei beiseiin Rokunga tih hi a phuah ta a ni (*Rokunga Sulhnu*, 1). Rokunga hian 1929-ah Middle a pass a, Loch Printing Press-ah a thawk a, a thih ni thlengin hetah hian a thawk a ni. Hla 130 chuang a phuah a. Kum 1969, July ni 12-ah a boral a ni.

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Vanlalchhunga chuan Rokunga'n "Raltiang I Kai Ve Ang" tih a phuah hi 1950 angin a ziaak a (*Rokunga Sulhnu*, 54). Rokunga buatsaih, *Thalai Hla Bu*, sixth edition, 2014-a chhutah chuan he hla hi 1950 a phuah angin a inziak baw. Amaherawhchu, he lehkhaw hla phuah kum an dah te hi eng tiang taka rin tlak nge tih hriat thiam a har a, a hla phuah hnuhnung ber, "Sualin Bo Mah Ila" hnuaiyah a phuah hun an ziaak tel bik lo. Lalfakzuala, IAS (rtd.) chuan *Mizo Nih Tinuamtu Rokunga* tih buah chuan he hla hi Rokunga'n kum 1944-a a phuah a nih thu a sawi a, hei hi hriat dan tlanglawn zawk a ni ang. Tichuan, he hla phuah hun chu kum 1944 emaw, 1950 emaw-ah ruatin a hun lai khawtlang nun nen he hla hi kan thlir kawp dawn a ni.

HNAME LUNGMAWL

Rokunga hian "Raltiang I Kai Ve Ang" tih hla tlar hmasa berah hian "Hnam lungmawl tual kan lenna" tiin Mizote chu hnam mawl tak angin a hmuh thu a tar lang a. Eng vanga 'hnam lungmawl' tia ko nge a nih tih hi ngaihtuah zui a tul a ni. Rokunga hian a hla phuah dangah Mizo hnam chu sang takah dahin a tlangpuiin Mizo nun a thlir pawhin a mawina lai leh a sanna lai a thlir thin a. Mizo mi tam tak rilrua kut hnathawh leh lo neia eizawn chu hmuhsitawma a lan lai pawhin Mizo nun thlavang hauhin lo neih nawmzia leh hlimawmzia uar taka sawi mi a ni si a. Eng vanga Mizote chu hnam lungmawl tia sawi leh mai nge maw a nih le? Thanmawia'n 'Tidamtu Rokunga' (166) a tih leh Lalthangliana'n 'Mizo Nih Tinuamtu' (*Mizo Nih Tinuamtu*, 360) tia an sawi hial ni si hian eng vanga Mizo hnam chu 'lungmawl' ti tlat nge maw a nih le?

Rokunga 'Raltiang ram'-ah chuan 'leng dang mi' a tihte chuan Mizote ngai loin hlim takin an awm thu a sawi a, 'min ngai lo' a tih hian min awt lo takin a tihna a ni thei ang. Tichuan, hetih hun lai hian eng kawngahte nge Mizoram a awhawm loh tih chu kan zawhna leh kan chhan tum tur chu a ni. Lalfakzuala'n 'raltiang ram' sawi fiah nana raltiang ram ni ve lo a sawi hmasa ang deuhin raltiang ram

sawi fiah turin raltiang ram a tih chhan ni ve thei lo tur awm kan sawi hmasa ang.

He raltiang ram hi *politics* khawvela Zofate rawn ding chho tanah khan puh ta ila, 1944-ah chuan Mizote party hmasa ber Mizo Union pawh a la ding lo a. Kum 1950-a phuah ni se, ‘saw’ tih han hmanna tur chi niin *politics* chu a lang lo, lo thleng daih tawh a nih avangin. Tin, hriatna, thiamna leh finna te hian ram leh hnam inawpna *politics* lam rawng a kai lem lo. India ramin British laka zalenna a sual leh *independent* beiseina pheii chuan Mizo mipui nawlpui nun a thleng phak lo.

Rokunga’n “Raltiang ram” tia a sawi hi thlen theih ram a ni a, a innghahna ‘hriatna, thiamna leh finna’ te hi zirna (education) nihphung a ni. Chuti chuan ‘raltiang ram’ a tih hi ‘zirna lama bung thar’ tiin kan chhui ang a. Mizo District Council hnuaiia kan awm laia ‘High School’ hawn tul tihna boruak leh kum 1944-a High School chu hawn a nih tak hnu, zirna engin mual thar a kai lai vel boruak tar lanna hla angin kan chhui dawn a ni.

Mizoten lehkha an zir tan kum 1894 atanga chhutin High School an neih hi kum 50 hnu velah chiah a ni a. A karah kum a tla rei hle hian ngaihtuahna a tithui a ni. High School zir zawm duh tan Mizoramah zir zawmna tur a awm loh avangin sum leh pai tam tak senga Mizoram pawn pan a ngai thin a. Middle School pass zirlai tam tak an chhuak tawh a. Mahse, a neinung fa tan lo chuan High School zir theih a ni lo a, mi tam takin rualawtin High School neih tul tihna chu a lian hle a.

R. Vanlawma’n *Ka Ram leh Kei* tih lehkhaw a sawi danin kum 1928-ah Kulikawn-a Pu Thuama chuan private-in High School a han din a; mahse, rei a tlin lo. Kum 1929-ah khan Mission sap Miss Davies hoin bul an tan leh a, hei pawh hi a zuih ral leh a. Kum 1930-ah Mission sapho chuan kohhran hruaitute nen tih tak zetin din an tum leh a; mahse, chutih laia Bawrsap C.G Helme chuan a remti lo a. Mizo thenkhat High School neih duh loten an lo hmin hman vang nia sawi a awm thu R. Vanlawman a ziaik tel a (117). High School neih an duhna leh ram awptuten an remtih loh thu hi

Lalhmuaka'n a ziaak ve bawk. Hemi chungchang hi 'hnam lungmawl' tia Mizote a sawi chhan a ni ang em tih kan ngaihtuah zui dawn a ni.

Lalhmuaka chuan khaw tam takin zirtirtu in sak an nin avangin sikul neih an duh loh thu a ziaak a; tin, lehkhha zir duh an la tlem tak tak lai phei chuan miin lehkhha a zir chuan thingnawi keuh awlah te an thlem zawk mhin thu a sawi (Lalhmuaka,34). Tin, amah vek hian kum 1930 vel thleng pawhin nu leh pa tam takin an fanute lehkhha an zirtir chuan tlangval lehkhha thawn nan chauh an hmang ang tih hi an ngaihdan a nih thu a sawi (5).

C. Vanlallawma ziah *YMA History* kan chhiar chuan Mizoram High School din chhoh dan boruak kan hmu tel. 'YLA (tuna YMA ni ta hi) a lo din tirh khan hmasawna kawnga a t'angkai beiseiin thupui thlan bik hmangin *debate* neih t'hin a ni a, 1935-ah 'Thingtlanga M.E. School awm a t'ul nge t'ul lo' tih *debate* an nei a. 1937 June-ah 'High School neih a t'ha nge t'ha lo' tihah *debate* neih leh a ni a. High School neih a nih theih nan an nawr zui ta hial a. Kum 1938, June thlaah High School man nan thawhlawm khawn a t'ha nge t'ha lo' tih thupuiin an *debate* leh a. Kum 1940 December thlaah Assam Governor Sir Robert Reid lo zin chu Lushai Student Association (LSA)-hoin High School an lo dil a. Kum 1944-ah High School chu din a ni ta a.'

High school neih t'ul tih lohna boruak leh Mizo zinga lehkhha zirte hmuh mawhna leh hnawksak tihna te, thatchhia leh zawmthaw anga ngaihna, lehkhha zir chu hna thawh peih loh vanga ngaihna boruak kha kum 1940 velah hian a la lian hlein a hriat a. A chhan chu lehkhha zir hlawkna kha a mipui nawlpuiin an la man thiam lo a, zirna sang zawk kha eng nge a nih an hre lo a. Mizo zinga B.A pass hmasa ber Sangliana pawhin kum 1936-ah a pass chauh a, Khawtinkhuma'n M.A 1940-ah a pass ve chauh bawk. Zirna sang kha eng thil nge nia, eng nge a thlen theih tih kha mipui nawlpui tana hriat thiam awm a nih miau loh avangin khawchhak lungpui lum tur ang maia er leh hlauh tham a tling reng a ni.

Hermana chuan “Rokunga Hlain Khawtlang Nun A Nghawng Dan” tih a ziahah hian Rokungate hun laia lehkha zirna boruakin mipuite rilrua a thawh dan hmuh tur a awm a, hetiangin:

“Nu leh paten Sapho thuawih avanga an fate sikul luhtir chauh anga an inngaih laiin lehkha zirtute pawhin nu leh paten an tirh avanga sikul kalah an inngai lek fang bawk a. Nu leh pa thenkhatte pheii chuan fate lehkha zir reitir chu a tha lo, an thatchhe duh, chhiar leh ziaak an thiam chuan a tawh, hmeichhe lehkha zirtir pheii chu ngaihawngte lehkha thawn ruk an ching a, a tha hlek lo a ni, an ti mai a. Lehkha min zirtirtu Saphote lah khan kan inzir thiam tak tak duh lovin an thupek chhiar thiam tawh chauhva min zirtir an tum emaw tih mai turin zirna kawng thui zawk min kawh hmuh ngai lova. Middle English zir zawh tawh hnua phai lama High School kal tura intirh te pheii chu min sawih nawmsak fo thin a ni” (Hermana, 118&119) tiin hetih hun lai boruak min lo hlui a.

Hetiang dinhmuna ding mek Mizote an nih hriain Rokunga chuan a hnampui Mizote chu a en a, lungchhia leh thahnem ngai tak siin Mizote chu an rilru siam dik a, hma lam pan turin a au lawm lawm a:

Hnam lungmawl tual kan lenna,
Vangkhuah hmun hi sang mah se,
Lung kan mawl e rairah riang;
Lenrual duhte u, tho r’u,
Raltiang i kai ve ang.

“Raltiang Ram” thunawnah raltiang ram chu an la thlen loh thu sawi nan ‘Raltiang ram saw’ tiin a hmang a. Chu ramah chuan ‘hriatna,’ ‘thiamna’ leh ‘finna’ a awm thu a sawi a. Heng thil pathum – hriatna te, thiamna te, leh finna te hi zirnain a tum leh a ken telte an ni.

Raltiang ram saw thlir teh u,
Hriatna, thiamna, finna ram saw,
Leng dang mi chu lal lai par tlanin,
Min ngai lo te’n hlimin an leng si.

Mizoram-a High School a awm (1944) hmaa zir theih sang ber chu pawl 6 a ni a. Pawl sarih chin chu High School tih a ni. Mizorama High School a awm ve hmaa "...High School kal tumte kalna ber chu Shillong-ah a ni thin. Jorhat-ah te, Syhet-ah leh Silchar-a kal pawh an awm nual" thu R. Lallianzuala chuan a sawi (3). Shillong aţangin kum 1936 bawrah R. Thanhkira, Lalrinthanga Sailo, Major Saptea Halliday leh Rev. Dr. Zairematen an pass a. HK Bawihchhuaka, Ch. Chhunga, A. Thanglura, Khawtinkhuma, leh Ch. Pasenate leh a hun laia pa langsar tam tak kha ram pawn lama High School zu zir an ni hlawm. Heng a nih avang hian ram dang, zirna sang zawk zir theihna kha raltiang ram tiin a sawi mai niin a lang a, thil dangah Mizo nun han hmuh hniamna em em a nei hran lo.

LUNGMAWLNA ATA FINNA RAMAH

Rokunga raltiang ramah hian Mizote chu hnam lungmawl angin sawi mah se a chang khatna aţangin raltiang ram, beiseina awmna ramah lut turin a fuih nghal a. Raltiang ram chu eng ang ram nge a nih sawi fiah nghal lo mah se chu hmunah chuan kal turin Mizo mipuite chu a sawm a. Hetia raltiang rama kal mai tura a sawm avang hian raltiang ram nia a sawi chu an ban phakah mai a awm tawh a ni tih a hriat theih a ni.

Leng dang hneha rual khumin,
 I hnam tan thahnem ngai la,
 I nun a ral hma loh chuan;
 Min dotu apiang hnehin,
 Raltiang i kai ve ang.

Chang hnihnaah hian Mizote chuan rual khumna tak tak an neih loh thu leh, sual leh atna ata tho chhuaka hma lam pan turin a fuih a. Sual leh atna hian eng nge a kawh ang? Eng nge khawtlang nun vei mhin Rokunga mitah 'sual' tling tur leh 'atna' tling thei tur thil awm ang? Hla phuahtu hlain sawi a tum chu a hla phuahtu chenna khawvel tur zuk ngaihtuahpuina aţang lo chuan hmuh fiah theih a ni

lo ang. Rokunga'n "Raltiang Ram" a phuah hun lai hi Mizo khawtlangah tlangvalten zu in an chin uar man hun lai, indopui boruak avanga khawtlang inlumlet chhoh hun lai a ni a, hmeichhe thenkhatin-a awm chin tawk an thiam loh lai, hnam dang nunin kan khawtlang nun a chim hun lai a ni a.

Lalzuithanga lemziaka hmeichhe thenkhatte awm dan chu indopui pahnihna huna Mizo hmeichhia thenkhat, nun dan mawi lo deuhle hlimthla a tar lanna a ni thei. Indopui avangin Mizoramah sipai an rawn pung thut a. Kawng tam takah hmasawna thlen bawk mah se, a chhe lam pawhin a zui ve zel a. Chumi chungchang chu a thawnthu "Khawfing Chat"-ah chiang takin a ziak. Lt. Col Borrow chuan indo buai lai a nih avangin nun dan mawi zirna lamah mihring nun hi a dulzia a hre thiam a; chuvangin, inthlahdah hauh lo turin leh tlangval thu-ah te rinawm em em turin W.A.C (I) zawmtu Thanzawni chu a fuih thu kan hmu. Hei hi hriain khawtlang nun vei mi Rokunga chuan –

Tual kan lenna sang mah se,
Rual kan chhinna awm si lo,
Chutin nun a tawk lo ve;
Sual leh at hnutiang chhawnin,
Raltiang i kai ve ang.

tiin Mizote a lo au lawm lawm a ni.

RALTIANG RAM

He hla chang tawp ber, hla kharna ni bawkah hian khawvel inher zelah Mizoram tan, Zofate tan kawng thar a rawn inhawn tak thu a sawi a. Mizo fate chu tho a insangmar turin a fuih a, zirna lama kawl lo eng, rahbi thar rawn inchhawp chhuak ta, High School chu 1944-ah chuan a hmasa ber atan kalpui man a lo ni ta a. Tun hmaa zirna sang zir zawm duh tam takten sum harsatna avanga lehkha zir zawm thei lova an awm thin ang chu zawi zawiin sut kian a lo ni tawh dawn ta a, chu chuan hnam nunphungah pawh hriatna, thiamna leh finna rawn thlenin

khawtlang nunah Mizo ni reng chung a nun duhawm zawk leh changkang zawk a rawn thlen a beisei a. He hla hi a chang khatna aṭanga chang thumna thleng hi hlawm khat angin a sawi theih a, a chang linaah erawh hun thar a lo inher chhuah thu kan hmu:

Aw Zoram, lo ding chhuak rawh,
I tan khua a var dawn ta,
Hun sul ang a liam zel e,
Zan tiang kaw! a liam dawn ta,
Lenkaw! a lo eng e.

TLANGKAWMNA

Rokunga “Raltiang Ram” hi a hausa a, hla phuahtuin rin zawn theih tur thil tam tak a chhawp chhuak thiam hian he hla hlutna hi a chawi sang a. A sawi zawh theih lohna lai tak hi zir chian tichakawm thintu a ni bawk. Rokunga raltiang ram nih phung a sawi – hriatna, thiamna leh finna chu Mizoramah, Mizote ban phakah awm tawhin University thlengin an nei tawh a. Mahse, hnam pum angin an fing rem em? Hriatna leh Thiamna chu an nei reng em? – tih zawhna erawh a chhangtu azir a ni ang a, thil chiang tak erawh tun thlengin India ram *state* intodelh lo ber pakhat an la ni reng a ni.

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SIKUL ZIRLAI BU LEH HLA
LENGLAWNGA ZOSAPTHARA HNUHMA

H. Laldinmawia*

Mizorama *missionary* lo chhuakte kha ‘Zosap’ tih an ni thin a, anmahni rawngbawlna zawnah theuh khan mi chhuanawm tak vek an ni. An vun rawng te, an pumrua te, an dinhmun te, an rawngbawlna avang te leh chhan hrang hrang avanga ‘Sahib,’ Mizovin ‘Sap’ tia an sawi atanga ‘Zosap’ tih hming hi an phuah a nih a rinawm a. Tun thlengin ‘Sap’ chu vun ngoho sawi nan kan la hmang ta zel. A tlangpuiin khang *missionary*-te kha an vun rawng avanga ‘Zosap’ an ni. Chutih lai chuan Zosapthara erawh chu a vun rawng leh pumrua vang mai ni lo, a chezia, a khawsak phung leh rilru put hmang avang khan ‘A zo a, a sap bawk.’ Chu vang chuan, ‘Zosap’ dik tak chu Zosapthara kha a ni awm mang e, a tih theih.

A chanchin ziaktu apiangin an sawi tel chu – mi dang ang lo takin Mizo nunzia ang khan a nung a, an hlui ang ang a ein a in a, dâp chhuatah a riak a, zawlbukah a kal a, Mizo nun hniam leh thianghlim lo tak kha ten awm angin a awm ngai lo. A inngaitlawm a, Mizo nunin a nung a, Mizoten an nelin an ngaina bik. Mizo zia ang takin hrehawm zawk pawh nise ‘short cut’ lamah a kal ve mai thin niin an sawi bawk. Chu mai chu a ni lo va, khatih laia min awptu Saphote ‘rilrem loh zawng’ tak maiin Mizo nula ngei nupuih a nei a. Hekna leh sawichhiatna chi hrang hrang karah lengin, a hna atanga chawlhthir a nih hnuah pawh Burma rama a lu rawn phum ngat duh kha a ni.

A nunphung leh chetziaah mai a ni lo, a rilru leihbuakna hla ‘Mizo kan ni lawm ilangin’ tih hi a Mizona tilangtu a ni. He hlaah

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hian Mizo hnam a dah hniam lohzia te, a chhuanawmzia te leh Mizoram leilung mawina thlengin a puang chhuak a. C. Vanlallawma chuan khatih hun lai, Bristish-in Mizoram an luaha, Mizote nun kawng hrang hranga a chi-ai lai leh a hniam em em laia 'Mizo ka n ni lawm ilang' tih a han phuah hi Mizo hnam chanchinah a pawimawh tak zet niin a sawi a. L. Keivom pheii chuan he hla hi 'Mizo nihna rilru aṭang lo chuan phuah ngaihna a awm lo' niin a ngai hial a ni.

ZOSAPTHARA ZIRLAI BU ZIAHTE:

Kum 1898 February ni 15-ah Presbyterian School hmasa ber chu Mizoramah din a ni a (Lalchhuanliana 243). Kum 1900 aṭanga Zosaptharan zirna lam bik changa rawngbawlna a kalpui hnua school naupangte chu pawl hnihin an ṭhen a, a thiam lo deuh chu pawl I-ah dahin a thiam deuh chu pawl II-ah an dah a, hengte hi an zirlai bute a ni — Mizo Ṭawng Ziak Dan, Geography, Arithmetic, English, Teaching Method, Tihkohte Thiltih Bu, Kohhran Thurin, Tonic Solfa te a ni (245).

Zosapthara chuan naupang zir tur lehkhabu ziah hna a thawk nghal char char a, kum 1903-ah a zirlai bu ziate chu tihchhuah a ni a, chungte chu – Lushai Bu, Arithmetic Part I & II, Hma Bu, Zir Ṭan Bu, Lushai English Primer, Paihte Reader te a ni (Lalchhuanliana 245 & L. Keivom 116).

Oxford University aṭanga BA chhuak, Mizoram zirna lama kaihruaitu hmasa, Honorary Inspector of Schools hmasa ber, Zosapthar hian lehkhabu leh thuziak ṭhahnem tak sual chhuakin Zofate a hnutchhiah a. Mizo (Lushai) leh Khumi hnam tan lehkhabu tia chhiar tham eng emaw zat a siam a, mi dang nena an ziah nen pheii chuan 30 dawn lai a ni. A lehkhabu ziate hi hlawm liam tak tak pathumah a ṭhen theih –

1. Pakhatna chu Pathian thu lam a ni a, hetah hian Bible bu mal lehlin te, Zosaphluia nena Isua tehkhin thu chungchang an ziak te, Bible hrilhfiahna an siam te kha a huam ang.

2. Pahnihna chu khawvel History leh Geography chungchang a ziate kha an ni a, hetah hian History of India te, History of Burma te, Assam : Eastern Bengal and Assam te, Khawvel thu, Continent of Asia tih te leh a dangte a ni.
3. A pathumna chu zirlai bu atana a siamte kha an ni a, Mizorama kum kua a awm chung khan zirlai bu sawm a buatsaih hman a. Chhiarkawp bu pathum a siam hi bu hrang anga chhiar phei chuan sawm pahnih a tling. Zirlai bu a siam chungchang hi kan thlurbing turte chu an ni a, chung zirlaibu sawmte chu –
- (a) Mizo Zir Tir Bu
 - (b) A Lai Bu
 - (c) Bu Lai II
 - (d) Chhiarkawp Bu I, Bu II, Bu III
 - (e) India ram chanchin
 - (f) Lushai-English Primer
 - (g) English First Reader : Lushai Translation
 - (h) Hma Bu
 - (i) Thuro Bu

(a) Mizo Zir Tir Bu: Kum 1896, October ni 22-ah Zosapte'n lehkhabu an siam hmasak ber *Mizo Zir Tir Bu* chu an siam zo va. Hei hi kum 1901-ah chhut nawn leh niin phek 27-a chhah a ni. He lehkhabu hi Pathian thu leh Kristian nun kaihhruaina tur thu tha tar lanna a ni. *Mizo Zir Tir Bu*, second edition, Shillong, 1901 hi erawh chu Zosapthara kutchhuak ngei nia hriat a ni (Lalthangliana 92).

(b) A Lai Bu : He lehkhabu hi kum 1908 hma lama chhuak a nih a rinawm a, a chhan pawh *Mizo leh Vai Chanchinbu*, March 1910-ah lehkhabu hrang hrang leh a man zat an tar lanah a tel tawh a ni (Lalthangliana 98). Kum 1980 hma lam thleng khan zirai bu-ah hman a ni a (Laizawna i), kum 2016 hian

C. Laizawna thahnemngaihna chhut thar (reproduced) leh a ni nghe nghe. He lehkhabuah hian thu leh hla chi hrang hrang sawm thum pakhat dah a ni.

- (c) **A Lai Bu II** : Kum 1909-a chhuak, Middle School zirlai a ni a, thu chi hrang hrang sawm li pathum a chuang a, he lehkhabu hlut chungchuanna chu Zosaphara hla “Mizo Kan Nih Lawm Ilangin” tih hla chuanna a ni.
- (d) **Chhiakawp Bu I-III** : A tirah chuan chhiarkawpna tih a ni a, kum 1900 khan a chhuak hman tawh nia hriat a ni. Chhiarkawp chawhna atana entirna a pekte hi a Mizo hle a, hriat thiam awlsam tak tura buatsaih a ni.
- (e) **India Ram Chanchin**: He lehkhabu hi kum 1907-a chhut a ni a, phek sawm ruka chhah niin hmasang atanga India ram lal hrang hrang te, India rama company leh British rorel hun te, mission hrang hrang India rama an luh dan te tar lan a ni ber.
- (f) **Lushai English Primer**: He lehkhabu hi grammar lam zirna a ni a, part of speech, spelling leh thil dang tam tak a chuang.
- (g) **English First Reader : Lushai Translation**: ‘Zo tawng le’-lin’-na’ (Zo tawng lehlina) tia dah a ni a, kum 1907-a chhut a ni.
- (h) **Hma Bu**: Sap tawng zirna, Middle school naupangte tana siam a ni a, Part I hi Zosaphara siam niin Part II hi Zosaphluia siam a ni. He lehkhabu hi 1935 thleng khan zirlai bu atan hman a ni.
- (i) **Thu-Ro-Bu**: The Treasury : An Advanced Reader for Lushai School tih a ni a, kum 1914-a chhut a ni. Upper Primary leh Middle School zirlai a ni a, Zosaphluia leh Zosaphara te kutchhuak a ni.

Heng bakah hian Zosaphara khan *Hriselna Bu* (Sanitation Primer) leh *Paihte Reader* te a siam a, Pu Buanga leh Sap Upaten Mizo A, AW, B an lo siam chu zirtir nan leh thil ziah nan ngun taka a hman hnuah siam that ngai a ti a, tuna kan hman mek A, AW, B indawt dan ang leh a lam dan ang hian a siam tha ta a ni (Hluna 94).

ZOSAPTHARA HLA LENGRAWNG (SECULAR SONG)-TE:

Hriat theih chinah Zosaphara hian hla 103 a siamin a phuah a; Mizorama a awm lain 101, Mizoram pawnah hla 2 a phuah (Lalthangliana 110). Heng a hla zinga a tam zawk, hla 98 chu fakna hla a ni a, hla 96-te chu *Kristian Hla Bu* 1903, 1904, 1906, 1913, 1919, 1942 leh 1993-ah te seng luh vek a ni (109). Tuna *Kristian Hla Bu* hman mek, kum 2015 edition-ah hian a hla 75 a chuang mek a, mi mal kutthlakna hla chuang tam ber a la ni fan. A hla tam ber hi sap hla atanga a lehlin, Pathian fakna hla (hymn) a ni hlawm.

Zosaphara kha a rilru a chak hle a, thla thum chhung lekin Zotawng a thiam hman a ni (Keivom 98). A rilru chakzia leh a felzia a lanna pakhat chu kum 1907 August ni 12 ngawtah khan hla 7 lai a siam (letling) hman a ni (Hluna 99).

Ama irawm chhuak hian hla 17 vel a phuah a, (Lalthangliana 109). A hla zingah hian hla lenglawng (secular song) hi paruk a awm a, heng zinga hla pathum – “Bei La, Bei Nawn Rawh,” “Tuimal Far Te Te,” leh “Thim Zawi Dehin A Zing” (Bawih chhuah hla)-te hi a lehlin niin “Ka Nausenin Tu Nge Mi Kawl,” “Mizo Kan Ni Lawm Ilangin” tih leh “Zu No Pumpelh Ulang A Tha Mang E” tih te hi ama irawm chhuak niin a lang.

A hla phuah leh lehlinte hi zirlai bu-ah a chuang tam hle a, elementary atanga MA zirlai thlengin a chuang thin. Tun thlenga zirlai bua a hla chuangte chu – “Ka Nausenin Tu Nge Mi Kawl” Pawl 3 zirlai bu; “Tuimal Far Te Te,” Pawl 4 zirlai bu; “Thil Hlawhtling Nghal Mah Suh Se” (Bei La, Bei Nawn Rawh), Pawl 7 zirlai bu; leh “Thlaler Vak Ka Lo Nih Hi,” BA (MIL) te a ni.

Hla lenglawng zinga a lehlin pathumte hi han thlir zau hmasa ila:

1. Thil Hlawhtling Nghal Mah Suh Se (Bei La, Bei Nawn Rawh): He hla hi William Edward Hickson-a (1803-1870) hla, “If at First You Don’t Succeed, Try, Try again” tih a lehlin niin a lang a, kum 1836-a William Hickson-a lehkhabu, *The Singing Master* tihah khan a chuang a ni. Hickson-a hian Thomas H. Palmer-a thuziak, “Teachers’ Manual” leh Fredrick Marryat ziak, “The Children of the New Forest” tih a tanga thufing ziate la khawmin he hla hi a phuah a. Infuihna hla (motivational song) ropui leh chuai thei lo zinga mi a ni.

He hla hi zirlai bu hmasa, *A Lai Bu*-ah khan Zosapthara hian a telh hman tawh avangin a hla lehlin hmasak zinga mi a ni ngei tih a Chiang a. B. Lalthangliana sawi dan chuan, *A Lai Bu* hi kum 1910-a Mizo leh Vai Chanchinbu-ah khan lehkhabu hrang hrang, a man zat nena an ziak tlarah a tel tawh a; chu vang chuan Zosapthara buatsaih ngei, kum 1908 hma lama chhuak ni ngeiin a rin theih niin a sawi (98).

Zosaptharan “Bei La, Bei Nawn Rawh” tih hla a lehlin hi a kutchhuak hmasa lam a nih avangin a mam nalh tawk lo lai a awm a. Tlar thenkhatte phei chu a awmzia hriat a har lek lek. Hei hi a chhan nia lang chu, a hla thu rem dan (stanza forms) leh a tawpa thu lamrik inmil (rhyme) a ngaih pawimawh lutuk vang ni berin a lang. Chutih rual chuan a chang thumna –

If you find your task is hard.

Try again;

Time will bring you your reward,

Try again;

All that other folk can do,

Why with patience should not you?

Only keep this rule in view,

“Try again” tih lehlinna atan, “I pual har hle mah langin, / Bei la bei nawn rawh! / Hun hian a hlawhtlintir thin, / Bei la, bei

nawn rawh! / Mi tih ngai kha engah nge, / Nang i tih theih ve loh le?
 / Hei hi pawm tlat zel ang che, / Bei la, bei nawn rawh” tih te chu a
 lem a nuam leh viau lawi si. Hei bakah hian a hla thupui “If at First
 You Don’t Succeed, Try, Try again” tih lehlinna atana “Thil
 Hlawhtling Nghal Mah Suh Se, Bei La, Bei Nawn Rawh” an han
 ti dak zaih mai phei hi chu, a thluk siam hmaa sak nghal mai chakawm
 khawpin a mam nia.

2. Tuimal Far Te Te : He hla hi American hla phuah thiam, Julia
 Abigail Fletcher Carney-i (1823-1908) hla, kum 1845-a phuah
 “Little Song” tia hriat lar, “Little Drops of Water” tih a lehlin a ni a.
 He hla hi tun thlenga ‘nursery rhyme’ lar ber pawl a la ni reng a,
 leilung humhalh duhtu pawl (environmentalist) te phei chuan a chang
 khatna –

Little drops of water,
 Little grains of sand,
 Make the mighty ocean
 And the pleasant land

tih phei hi chu an au-hla (slogan) berah an nei chhunzawm
 ta zel a ni.

He hla pawh hi zirlai bu chhuak hmasaah khan telh a nih
 avangin a kutchhuak hmasa pawl a nih a rinawm a. A English ver-
 sion nena khaikhinin, a chang thenkhat hi chu a nihna ang taka
 lehlin ni lo, Mizo rilrem zawngin a her rem niin a lang a. Chutih rual
 chuan a chang khatna erawh hi chu thangthar zingah pawh a aia
 mam leh mawi zawka letling thiam an tam vak bik awm lo ve –

Tui mal far te te chu,
 T̄iauvut hrang awm khawm,
 Tuipui lian a tlinin
 Ram nuam a lo awm.

Zosaphara hian Pathian hla ni lo hla pahnih a lehlinte hi
 chhan tha tak neia a lehlin a nih a rinawm. Pakhatnaah chuan, hla
 tha leh hriat awlsam, khatih hun lai vela Mizo mipuite tan pawha
 hriat thiam harsa lo an nih vang. Pahnihnaah chuan, khawvel pum

huap pawha mi fuih thei hla (motivational song) ropui an nih vang. Pathumnaah chuan, Mizo hnam nun la hniam tak chawi kanna atan “Bei La, Bei Nawn Rawh” tih leh mite leh hniam ber nia ngaih pawhin țangkaina an neih theihzia lanna atan “Tuimal Far Te Te’ te hi a țangkaia a rin vang te a ni thei.

3. Thim Zawi Deuhin A Zing: He ‘bawih chhuah hla’ hi 1906 vel bawra a lehlin a ni a, Philip Paul Bliss hla “Pull for the Shore” tih a lehlin a nih a rinawm a. Mahse, a sap țawng ang chiah chiah chuan a let chiah lo niin a lang. Mizoramah bawih an awm tih a hriatin a khawngaih hle a, chu vang chuan he hla hi a letling ta niin an sawi. B. Lalthangliana sawi dan chuan –

British Parliament chuan ‘Sumdawn nana Bawih hman’ hi 1807-ah a khap tawh a, kum 1833-a Bawih a chhuah hnuah pawh Mizorama British officer-te chuan an la khap ve lova, an hriat tlat thu ziaik loin, zawi te leh dam diaiin a bei thung a. ‘Bawih chhuah thu’ Mizo leh Vai Chanchinbu, April 1906-ah a ziaik a, chu chu sap hla a lehlin ‘Bawih chhuah hlain a chhunzawm a ni.’ (102)

Mizorama bawih neih chungchang hi Zosap missionary Dr. Peter Fraser khan a vei hle a, khatih laia Bawrsap H.W.G. Cole-a nen phei chuan an inbakkaih viau mai. Bawrsap chuan ‘Mizoram bawihthe chu hmun danga bawih ang an ni ve lo’ a ti nain, kum 1923 khan bawih neih hi khap a ni ta a. Bawih chhuak zawng zawngte chu an vaiin chhungkaw 1,171 an tling a, heng zinga chhungkaw 457-te hi chu Lal bawih an nih avangin intlan lovin an chhuak thei a, a bak chhungkaw 714-te chu Rs. 40/- zelin bawih an nihna ata an intlan chhuak thung a ni (<http://www.misual.com/2011/08/03/bawih-chhuah-chungchang>). Mizo Lal zinga bawih chhuah hmasa ber Maubuang Lal, Khawvelthanga chuan kum 1910 khan a chhuah vek tawh a ni (<http://zozamweeklynews.blogspot.in/2010/07/maubuang-khaw-lal-lungphun.html>).

He hlaah hian Bawih chhuakte chu lawng pu angah tehkhinin, tuifawnin an duh duha a len kual velna hmun ațangin an

tlan chhuak tawh a, hawi kir tawh lova hma lam pan turin a fuih a. Lawng chu chak taka kar zel tur leh, an hnungah uisathiam rualin an um reng a ni tih hre chungah hma lam pan turin a fuih a ni. An hma lamah chuan 'zalenna' (freedom) a awm tih hriain, hma lam pan turin a fuih a, chumi hmun an then chuan an hlim turzia leh an hun tawn tawh te an theihngihl vek tur thu a tar lang a. An awrawl tawpa 'Kanada' fak tur leh 'Liberty' ram an thlen hun tur ngaihtuah a, Bawih-a tan nawn leh an hlah loh tur thu sawiin, British puanzar hnuaiah an him tawh tur thu a tar lang a ni.

Heng a hla lehliduh zawng aṭang hian Zosaphara rilru put hmang pawh a hriat theihin a lang a, Mizo rilru chawi san a duhna leh a hmangaihna lo lan chhuahna ni ang pawhin a sawi theih ang. A lehlina ṭawng kauchheh chu, ṭhangthar Mizo ṭawng thlirna tarmit aṭang chuan dakin dak thlarh lo mah se, a hnathawh erawh theihngihl rual a ni lo.

Hla lenglawng (secular song) a lehliduh pahnih bakah hian, ama irawm chhuak liau liaua a phuah hla pathum dang a awm a, chungte chu – "Ka Nausenin Tu Nge Mi Kawl," "Mizo Kan Ni Lawm Ilangin" tih leh "Zu No Pumpelh Ulang A Ṭha Mang E" tihte hi a ni.

1. Ka Nausenin Tu Nge Mi Kawl: Mizo literature-a nu hmangaihna hla tlem te zinga ropui leh rilru khawih tak he hla hi 1904 vela a phuah a nih a rinawm a (Lalthangliana 113). He hlain a thu ken (theme) chu thu dang ni se, Mizo ṭawng a thiamzia leh thu ri inzul (rhyme) a hriatzia hi sawi hmaih chi a ni lo. Zosaphara hian a hla phuah leh lehlinte hi English literature kalphung deuh vekin a zia a, a grammar pawh a Mizo teh chiam lo. Chuti chung chuang a thu tum (theme) erawh chu Mizo rilrem zawng (Mizo contextual)-in a siam rem thiam hle thung.

"Ka Nu" tih thupui hmanga a phuah "Ka Nausenin Tu Nge Mi Kawl" tih hlaah pawh hian mitthlaa min hmuhtir chu Mizo nu berh ve te, nausen pawma inham hnawk ve tak, fate tana a chhuna zana inpe ral raih kan hmu thei. Chu nu chuan a fa chu

kawng tinrengah awm dan tha leh nun dan mawi a hrilh a, a silh leh fen tur a hmaih thelh ngai lo. Chutianga fate tana nu inpekna leh hnathawh a sawi hrep hnuah, nute tana mihringin bat let a neih thu hi chang thumnaah a sawi ve thung a. Nute tana tihsak theih neih ve a duh thu te, nun dan leh chet danah nute chu tihlawm theih an nih thu te, ama hnathawh ve phal lova awl zel tur thu bakah a tlangkawmna atan 'Ka nu hi zah ber tur alawm' a ti hial.

He hla phuah tur hian a rilrua turtu (inspiration) tam tak a awm a rinawm a, chung zinga pawimawh leh ril tak chu, Mizo nun hluiah khan hmeichhe dah hniamna a nasa hle a, hmeichhe hna bik thliar hran a ni a, hmeichhe sawina tawngkam mawi lem lo tak tak pawh a awm nual. Chu chu hnam mawlzia deuh pawh a ni awm e. Chu rilru put hmang paihtlaka, pawm dan leh ngaih dan (concept) thar thlakna atan chuan he hla hi a phuah ta ni pawhin a ngaih theih ang.

He hla chang khatna kan en chuan Mizo tawnga thu ri inzul (rhyme) awm theih dan bakah a mawi theihzia hi a chiang hle.

Ka nausenin tu nge mi kaw!
Ka nu, ka nu duh tak chu!
Tawng thei lovin tu nge mi paw!
Ka nu, ka nu duh tak chu!
Ka dam lo va, a tlaivar a,
Ka tap a, min chawi mu thin,
Hah takin, chak lo chung pawhin,
Ka nu, ka nu duh tak chu.

A chang hnihnaa 'Ka thu pawh tham lo a ngai zo, Ka ei tur tumin a awm fo' a tih hi, 'Ka thu sawi pawimawh tham lo, puitling tana ho te te chu min ngaihlaksak reng peih a, ka eitur ngaihtuahin a buai reng bawk' a tihna a ni thei a. A chang thumnaah hian 'A tihzia dawnin mi tinem' tih hi a awmzia nia lang chu, 'ka nu thiltih leh chetzia ka hmuh hian, ka riru a hnehin min titlawm, min tinem a ni' a tihna a ni thei awm e.

A chang hnihna leh chang thumnaah pawh hian a thu sawi tum Chiang si leh bahlah mang hauh lovin 'end rhyme' hmang zel thiam a ni. Mizo literature-ah hian nu hmangaihna hla hi a tam lo hle a, Zosapthara hi a hmahruaitu niin a hnua-ah L. Biakliana, Kaphleia, Lalsangzuali Sailo te hi nu hmangaihna hla phuahtu langsar deuhte chu an ni mai awm e.

Internet site thenkhat leh thuziak thenkhatah he hla hi Nuchhungi phuah nia tar lan a awm fo va, hei hi hriat sual palh a nih a rinawm. He hla hi *A Lai Bu*-ah khan Zosapthara phuah nia tar lan a ni daih tawh a (Hluna 98), Darchuailova Renthlei lehkhabu *An Chul Lo* tiha Nuchhungi hla a zir chiannaah khan he hla hi a tel lo bawk.

2. Mizo Kan Ni Lawm Ilangin: He hla hi Mizo literature-a a hnam pum huapa 'ram ngaih hla' (nationalistic poem/patriotic song) kan hmuh hmasak ber a ni awm e, he hlaah hi chuan a phuahtu Zosapthara hian 'Sap' nihna kalsanin 'Mizo' rilru leh thinlung a pu a. L. Keivom-an 'Zosap mai ni lo, Sap Mizo' (102) tia a lo sawi kha 'Amen' loh rual a ni lo. A tlar hmasa ber "Mizo Kan Ni Lawm Ilangin" tihah hian amah a inchhiar tel ve tawh hrim hrim a, khatih hun laia min awptu Sap rilru nen chuan inpersan tak a ni.

L. Keivom sawi dan chuan, Sapho khan anmahni nen angkhatin min en lova, min pawm ngai bawk hek lo. Vanramah thleng pawh mingoho chu a hranga awm turah an ngai a. Pu Mena (EL Mendus) pawh khan kum 1922-1944 chhunga Mizorama a awm thleng pawh khan Sapho leh Mizote hi Vanramah awm hrang turin a ngai a –

Ṭum khat chu Upa pakhat hnenah 'Ka ngai em che u a, Vanramah pawh in awmna lamah ka lo kal thin ang' zu han tia maw le! Zosap tam tak kha an varanda bak Zofaten an kal pel ngai lo. Zosapthara erawh a tir aṭangin Mizo inah a thleng a, an tap a kual a, an ei ei a ei ve tawp mai a ni.' (Keivom 103)

Mizoramah kum nga vel chauh a awm hnu, 1903-ah he hla hi a phuah a (Lalthangliana 114), hun rei lo te chhunga heti taka a Mizo hman hi mi dang laka a danglamna a ni. He hla hian Mizoram leh Mizo hnam hi a fak in a fuih a, Mizo nih ringawt mai pawh chu hnam dang hnuaichhiah ni si lova chapopui tham khawpa chhuanawm niin a tar lang a ni ber.

He hla hi hlawm hrang paliah then ta ila – (1) Mizo ze tha tar lanna, (2) Mizo hmelmang leh pianzia tar lanna, (3) Mizoram mawina leh duhawmna tar lanna, (4) Mizo hnam fuih tharna. He hla hmanga Mizo ze tha, chhawm nun leh chhuan tlak nia a ngaihte chu mikhual kan inthlen tawn dan te, mitthi leh damlo zawna tlawmngaihna kan lantir dan te, damlo leh thawkmawh chhungkua te khai chhuak tura hna kan thawhsak dan te, sa-tlak leh kangmei chhuah nikhuaa phur leh chak zawk ang ziazanga nunau venghim tura mipa an thawh chhuah dan te leh ‘Thian chhan avanga thih hial kan ngamna’ avang hian Mizo nih hi lawmna tham niin a hria.

Mizo hmelmang leh pianzia a tar lan dan chuan tlangvalten thiam thil tam tak an nei a, nulate hmel a tha em em a, kan pianzia leh fuke te pawh a fuhih a tha hle niin a sawi. Nupui atan Mizo nula thlang ngat kha a ni bawka, ‘Kan nula hmel a tha e’ a lo ti pawh hi a mawh lo ve!

Changkha ang maia rualrem lo nia kan ngaih Mizoram pawh chu ram dang laka iaiawm lo takin a tar lang a, a tlang a thawveng a, a luikawr te pawh a mawi hle tih a sawi, chu chu lawmna tham niin a ngai.

Hetianga Mizoram leh hnam a fak mek lai hian, a tlakbalna leh hmabak thilah erawh a fuih nasa hle thung. Hnam dang hmusit lovin an dan tha lo leh an tih dan dik lo tel lovin, an tih dan tha leh mawi chu entawn ve tur te, thil bawlhhlawh leh tha lo kalsana, thil mawi leh tha chauh pawma, kut thahrui hmanga hnam rawngbawla cheimawi turin Zofate a fuih thung.

He hla thu ken leh tum hi chu thu dang ni se, kum 1903 daih tawha ‘Mizo’ tih thumal Zosaptharan a lo hmang hi ‘Zofate’

tan hian thil chhinchhiah tlak a ni. Kum 1954 hma lam zawnga kan ram pawh 'Lushai Hills' tih a nih laia, kum sawm nga hma lam daiha 'Mizo' tih a lo hmang hian he hlain a huam zauzia a lang a, he hla hnuaiyah hian Zo hnam peng hrang hrang hi kan lawi kim thei a, tunlaia 'Zo hnahthlak insuihkhawm' kan sawi fo kawng sialtu leh kawhhuhtu a lo ni reng mai. C. Vanlallawma pheichuan, "Kan tana tawng thar ni hauh si lo 'Mizo' tih hi Lushai Hills luahtute hnam hming atan a lo tinghet a, tun thlengin kan pu ta zel a ni kan ti thei ang," a ti hial.

He hlaa 'lawm' pawh hian awmze tam tak a nei thei ang. Mizo nih ngawt avanga lawm tur tihna lam ni lovin, Mizo khawtlang (society) inrelbawl dan tha avang te, kan nunphung inpawh tak avang te, kan tlawmngaihna avang te hian, chu society leh hnama tel ve thei kan nih avang zawka 'lawm tur' kan nihzia a sawina niin a lang a. He lawmna nei reng thei tur erawh chuan tih tur leh mawhphurhna min barh thung a ni.

3. Zu No Pumpelh Ulang A Tha Mang E: He hla hi kum 1909-a chhuah *A Lai Bu II*-ah khan "Zu Thu" chhunzawmnaah telh a ni a (Lalthangliana 133). Hei vang hian Zosapthara hla phuah hmasak zinga mi a ni ngei tih a chiang.

Missionary-te lo chhuah hma chuan, zu tel lo chuan Mizovin eng mah an ti thei lo a ni ber. Rorelnaah zu a tel a; sakhaw thil engkimah zu nen a ni zel a (Sangkhuma 73). Zosaptharan a ni tin diary atanga kan hmuh danin, khaw hrang hrang a tlawh chanchin a ziahnaa a sawi lan tam ber zinga pakhat chu lal leh a chekawiten zu an in nasat thu leh zahpuiawm taka an ruih thin thu a ni a (Keivom 126). Kum 1910 hma lam, Mizorama Kristian tih tham an la awm hma hi chuan zu kha an nunphungah a bei nghet hle. Chu vang chuan, Zosapthara khan zuin Mizo nun phung a tihbuaizia a hmuh khan, zu laka insum a, inthiarfihlim turin thalai zawkte kha a chah a, hlaah a phuah chhuak hial. Chutih rual chuan zu kha 'sual tinreng bul'-ah a puh lo va, zu kha 'Vanram kai lohna'-ah a chhâl hran lo. A hla phuah lo dawngsawngtu tur Mizote rilru put hmang tur hre

reng chungin, inthlahrung leh nem takin ‘Zu no pumpelh ulang a tha mang e’ a ti dam diai a ni.

Ṭawngkam nem tak leh thuhnuairawlh tak hmang chung si hian zu hnathawh that lohzia erawh a ni aia sawi fiah chiang hi an la awm kher lo vang –

At mu lem ang takin mi tam tak kan hmu chawk;
Mi an pawisa duh lo, Pathian an zah lo bawk,
Tun hnu dawn lovin, ho takin an awm zawk,
Naupangte u, insum rawh u.

He hla atanga zu hnathawh a sawite hi zu in thinten sim phah nan an hmang kher lo a nih pawhin, hnial fung erawh an haihchham ve viau ang (1). Zu in chu ‘at mu lem’ ang tak an ni a, pa fing leh fim ber ber pawh hi zu chuan a tinuin a tinawi vek a, an harhfim laia an sawi duh loh leh sawi ngam loh tha tha hi an phulpui a, dawp leh zawh kher ngai lovin an puak phawng phawng fo (2). Mi an pawisa duh lo va, awm leh mawi an ngaihtuah lo va, mi dang venthawna leh ngaihchanna an nei lova, tunlai tawng takin mahni indah pawimawhna (self centric) a ni zel (3). Pathian thu an awih lo a ti lo va, Pathian paw i an sawi a ti hek lo va, ‘Pathian an zah lo’ a ti (4). Thu hnu an dawn lo. Zu ruih tawh hnua ngaihtuahna fim kar, a nghawng leh a nghawr chin tur ngaihtuah rauh rauh thin hi an awm a nih hlauh pawhin, khaw khatah hian hlui khat daih sawm khawm tur an vang viau ang (5). Ho takin an awm zawk. Zu ruih hnua ho lo ho hi chu an harsa tlangpui.

Heng zu hnathawh hrang hrang a tar lante avang hian thangthar naupang zawkte chu ‘Zu no pumpelh ulang a tha mang e’ tia fuihin a sawm a. Zu chu far khat tem zeuh emaw, tlem te in zeuh emaw chu paw i lo angin lang mah se, ‘Mi chuk hlum thei rul pawm ang maia hlauhawm’ a nih angin insum turin a fuih a. Tlem te in chuan tam tak in a chawh avangin kawng him leh thaa kal zel theih nan ‘Kei zawng far khat tem ka tum lo’ tia insum turin a fuih a ni. He hla lo zir chiang hmasatu L. Keivom chuan, “Insumtheihna a hun tak leh a hmanna tur taka hm an thiamna kan tlakchham chhung

chuan Zosaphara min fuihna, zu no pumpelh leh far khat pawh in tum loh hi kan tan a tha ber,” a ti hial (128).

Zosaphara Hla Thlirna:

Zosaphara a boral atanga kum sawm hnih paruk hnu, 1962 khan J.F. Laldailova chuan Zosaphara hla chungchanga ‘bomb shell’ a thlak chuan thu leh hlaa inhnia (literary debate) ropui tak a hring chhuak a. Hemi kum atanga 1970 chho vel thleng khan a khat tawkin an inchhang reng a, thawm a reh mai dawn emaw tih hnuah pawh, tun hnaia chanchinbu leh lehkhabu chhuakah an la rawn khel thar zel a. Hei hian Zosaphara hla danglamna leh Zofate rilua a nun bikzia a tilang a, literature ropuizia leh thiltihtheihzia a lan chhuahtir bawk.

Pathian fakna hla a siamte hi tun thlenga Kristian Hla Bu luahtu tam ber a la ni reng a, heng a hlate hi paih bo ni ta se chuan Kristian Hla Bu mai ni lo, Mizo Kistianta tisa leh thlarau lam nun hi a ruakin a rian phah ve ngei ang. Chu chu a ni Zosaphara hla thiltihtheihna chu.

1. Zosaphara hian sap hla kalphung zulzuiin hla te hi a siamin a phuah deuh vek a. Chumi awmzia chu thu ri inmil (rhyme) a ngai pawimawh a, a theih chin chinah a hmang thin. Hei hian a hla thenkhat phei chu a lam tinuam lo deuh maithei e. Amaherawhchu, hei hian Mizo tawng mawina te, thatna te, rilna te, danglamnate leh hlutna te a pho chhuak a. Mizo tawng dik leh dak thlarha phuah hla thenkhat aiin rilru a hnehin mi a deng na zawk a, thinlung chhungril a khawihin a khawrh zawk fo. Chuti ni suh se a hlate hian kum za chuang Zofate a chenchilhin a dampui zo hlek lo vang.

Ka nausenin tu nge mi kaw!

Ka nu, ka nu duh tak chu!

Tawng thei lovin tunge mi paw!

Ka nu, ka nu duh tak chu!

Heta 'kawl' leh 'pawl' ri inzul kara 'chu' pahnih inkarcheh lo langte hian Mizo ṭawng mawina a pho chhuak a. Chubakah, 'kawl' hian 'enkawl, hnena cheng, hmangaih, duat' leh a dang tam tak a kawk a, chumi ri zul (rhyme) chiah 'pawl' tih hian 'inkawm, inhhawn chhah, enkawl,' te thlengin a huam leh bawk a. Mawina phenah hian 'nu hmangaihna' hi a sawi fiah thiam hle a ni.

Ka lian deuh deuh tu nge mi zilh?
Ka nu, ka nu duh tak chu!
Ṭhenrual awm dan tu nge mi hrilh?
Ka nu, ka nu duh tak chu!

2. Lemziak thiam takin lem a ziah hian, thai zawm awm tak tak, thai zawm lova chhumbung rim rema thai te, pawimawhna nei ni awm lo taka chhut han te, thai kawi leh thai sawih satliah te a tam ṭhin. Mahse, lemziak banga an tar han thlir meuh chuan, a inzawm lo emaw kan tih chu kan hmu zawm vek a, chhut han satliah leh thai kawi satliah nia kan ngaih te chu lemziak timawitu a lo ni fo va. Lemziak thiam lovin fiah fel faka an zia aiin a mawiin a tak a ang a, mit leh rilru a la zawk fo. Amah CZ Hualan "Hla thu han chhiara fiah lung mai hi zawng hla pawh a ni tak tak lo va, thu a ni zawk a, lung pawh a leng thei lo," a tih leh, "Hla hi thu (prose) a ni lo va, fiah lo deuh ri ai hi ni se lung a leng zawk a ni," (Lalthangliana 225, 250) a tih bakah R.L Thanmawian, "Hla (poetry) chu romei ang deuh hi a ni a, a fiah lo ri ai a, chu chu a duhawmna leh a mawina a ni," (126) tia an lo sawi te hi a fiah hle.

Hmasa ber a mawi deuhin lang mah se langin,
Tui zawng a tui tiin, tlema hre mah langin,
Zu in rul mi chuk hlum thei pawm angin
Naupangte u, insum rawh u.

Vawi khat chhiara fiah lo anga lang, han chhiar chiana rilru khawih tak leh kaihruai thei tak tur a ni tih a chiang.

3. Hla hi grammatical rules-a teh hleih theih a ni lo fo. Hla phuhtute hi a thluk (tone) leh a thu luang (low) in a thunun fo avangin, hla thu chheh leh hman danah zalenna zau tak an nei a, chu chu 'poetic licence' a ni. 'Poetic licence chu suangtuahna leh ṭawngkauchheh zalenna hi a ni a. Thu ziak dan pangngai leh thu dik leh rin tlak kher hman loh theihna ni a ni' (Baldick 262). Hemi awmzia chu mawi zawk leh fiah zawk, thlum zawk leh mam zawka a lan theihna tura grammar dan piah lama ṭawngkauchheh hi a ni a tih theih ang. "Mizoram lo mawi nan, kan hnam siamṭha turin' tihah hian ṭawng pangngai chuan 'Mizoram a lo mawi nan' tih tur a ni. Mahse, chhan hrang hrang vangin 'a' hmaih a ni a, hla thu dik lo a nih phah chuang lo. Hei hi chu sawi tur tam tak a awm, prose lamah pawh thlur fe tham a ni.
4. Zosaphara hla lenglawng (secular song) te hi subject hrang hrang angin lang mahse, thil pakhat khaikhawmtu a awm a, chu chu 'rilru puthmang dik' kawhhmuhna leh zirtirna pai vek an ni. Zirna lama hotu hmasa a nih avangin a ngaihtuahnaah pawh rilru puthmang dik (moral reform) nei tura mite zirtir kha a khat hle ang tih a rinawm. Khatih hun lai Mizote tan phei chuan, pi pute huna inzirtirna ṭha (traditional concept) piah lamah khawvel zau zawk kalphung mila rilru put hmang dik inzirtir thar kha a pawimawh tak zet. Tun thleng pawhin chumi pawimawhna chu a la nep chuang lo. "Bei La, Bei Nawn Rawh" tihin mi a fuihna thu te, "Tui Mal Far Te Te'-in ṭangkaina leh pawimawhna nei veka siam kan nih dan te, "Bawih Chhuah Hla"-in zalenna nawmzia leh zalen bikzia a tar lan te, "Ka Nausenin Tu Nge Mi Kawl" tih hla hmanga nu pawimawhna leh hmangaih let ve chu kan bat a nih thu te, "Zu No Pumpelh Ulang A ṭha Mang E" tih hla hmanga zu in lo tura

thangtharte a fuihna bakah “Mizo Kan Ni Lawm Ilangin” tih hla hmanga Mizo ‘rilru puthmang dik tak tur’ min kawhhmuhna te hi a rilin a ropui ngawt mai.

Zosap missionary-te kha Mizote thinlungah an riak reng a, hriat reng an hlawh dan erawh a in ang lo vang. Zosapthara hi Pu Buanga, Sap Upa leh Zosaphluia te thu leh hla chi tuh hmanga rawn par a ni a, a rawngbawl hna piah lama Mizote hriat rengna bawm a luah theihna chu a thu leh hlate an ni. Lehkhabu leh Pathian hla tam tak a siamte hi hriat reng tlak a ni a, “Mizo Kan Ni Lawm Ilangin” tih hla a phuah vang chauh pawh hian ‘chhinchhiah bik tlak’ a ni. Zikpui Pa’n, “Tun thlenga Zoram tlang tina rinna lama a faten Chawlhni tina khuai bu lun lai ang maia a hla an la thumpui pawh hi a awm a ni. Hengte hi Zosapthara hla phuah certificate a nih hi” (Lalthangliana 250) a tih hi Zosapthara hla nih phung hrih hiah nan a tawh hle.

Zosapthara khan Mizo hnam hi a hmangaih a, a luhchilh a, a pianpui taksa kha tih Mizo theih a ni lo nain, a rilru erawh a ‘Mizo’ hle. Chumi finfiahna chu a chanchin ziakna lehkhahute leh a hlate hi an ni. Mizote ngainat em em hla hmanga chanchin tha Mizote rilrua a tuh hi a nghet a, a hla lenglawng te phei chu nun kawng kawhhmuhtu an ni. Literature hi a hausa a, a sawi chhuahna tawngkam (language) bakah suangtuahna (thought) leh thinlunga tawmpuina (feeling) nei thei khawpa mi a hnehna hi a danglamna chu a ni. Chuvangin, Zosapthara hla thu thenkhatte hi dik leh tha zawkin kan siam danglam thei a nih pawhin, rilru a hneh theihna te, nun a chawmna te, a mawina leh danglamna te hi a tidanglam pha chuang lo vang.

A tawp nan chuan tih tak zeta Zosapthara lo bela lo birhtu, ama pual liau liaua *Zoram Khawvel 5-na* lehkhahu lo khawrpumtu L. Keivom thu hi ka’n hawh ang e, “Zosapthara hla thu hman dan tam tak hian sawisel a dawng hnem tawh hle a, a la dawng zel ang tih ka ring. Dawng zui zel se kei chuan ka ti, a ropuizia kan hmuh chhuah deuh deuh nan” (122).

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POSTCOLONIALISM IN ZAIREMA'S ESSAYS

H. Lalawmpuia*

1. Thuhmahruai

'Ram ni tla sêng loa rorêltu' an lo ti mathlawn loin British-ho khan khawvel ram an awp zau ðhin hle a, an ropui vanglai kum zabi sawm pakuana tawp lamah pheï kha chuan khawvel hmun lia ðhena hmun khat (quarter of the world) lai kha an awp a ni (Nagarajan 185). Khatianga khawvel ram dang rûna an va awp beh (*colonised*) khan an sakhua leh *culture* an va phun tel zel a, an va awpbeh ram mite nihna chu anmahni thlir dan milin an ziaak a, an *history* leh khawvel thlir dan thlaksakin, an thluak thlengin an va sûksak ðhin a ni. A tawi zawnga kan sawi chuan, an ram an va awp beh rual khan an rilru lam thlengin an sal bet a, anmahni ngai sânga tluk loh ena en turin an zirtir a, an nun dan leh khawvel chu 'mawl' (uncivilised) tak anga sawiin, chu an 'mawlna' lak aþanga 'chhan chhuaktu' (invasion is salvation) niin an insawi a. Chutianga rei tak an awp beh hnu chuan, an sakhua, *culture*, *literature* leh an rilru sukthlek thlenga thlaksakin, 'khawvel thar' an dinsak ta ðhin a ni.

"Mizo Lengkhawm Zai: *Postcolonial* Tukverh aþanga Thlirna" tih essay ziaaktu Vanlalfakawma Ralte chuan, "Mi ngo, min awptute chuan India rama sakhua leh *culture* lo awm sa chu a chhe thei ang bera chhuahin, mi ngo *culture* (mi ngo zai dan leh mi ngo hla thluk thlengin) chu ðha berah min ngaihtir a; kan thluak an sûk pahin tihluhna an hmang thiam hle," (*Lenchawm* 316) tiin a ziaak. Khatianga ram chak leh thiltitheï zawkten ram dang an awp beha, an nunphung leh rilru sukthlek an thlaksak tak dan chhuina,

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chîk taka a nghawng chhuah chhuia, do letna leh awmze thar neia thlirna hi *postcolonialism* an tih chu a ni. Hetiang zawnga Mizo *literature* leh *culture* thlirna hi Mizo thu leh hla hrang hrangah hmuh tur a awm thin. Tun tumah hian chutiang lam hawi chu kan thlîr dawn a, Zairema thuziak kan luhchilh deuh bik ang.

2. *Postcolonialism*:

Postcolonialism lo irh chhuah hun hi M.S. Nagarajan-a chuan, '1980s hun tawp lam, 1990's a ni zawk mah awm e' (185) tiin a ziak a, Peter Barry-a pawhin '1990s' chhoa chhuak niin a sawi bawk (194). A rawn chhuahna bultumtu chu 'The Wretch of the Earth' (1961) tih Frantz Fanon-a ziak te, Edward Said-a ziak *Orientalism* (1978) te, Homi Bhabha ziak *Nation and Narration* (1980) te, *The Empire Writes Back* (1989) tih Helen Tiffin leh Bill Ashcroft-a ziak te hi a ni (Nagarajan 185). Kan sawi tak ang khan awp behna hnuaia lo kûn tawhten awp bettutena an *culture* leh *literature* an lo thlaksak dan, 'a tur ve rêng emaw' an lo tih hial tawh chu thlir dan thara thlîrin, do letna leh hnawlna thu leh hla an rawn chîng chhuak ta a. *Feminist theory-in society*-a hmeichhe dinhmun leh mipa nena an inkâr chungchang a thlîr angin, *Postcolonial theory* chuan awp bettu leh awp beha te inkâr a thlîr ve thung a ni.

Mi hrang hrangin *Postcolonialism/Postcolonial theory* an hrilh fiah dan han en kual i la. *English Literary Criticism and Theory* tih ziaktu M.S. Nagarajan-a chuan,

'*Postcolonialism*' chu mi ram awp bettuten an awp behna hnuaia kûn tawhte *culture* an her danglam dan, an awp beh lai hun aţanga tun thlenga an tih dan phung an la chhawm tak zel thiah sawma ngun taka en dikna, inawp behna (*colonisation*) leh inrah behnain nghawng a neih dan leh a sawhkhawk zir chianna hi a ni a. Kawng danga sawi chuan, inawp behnain an awp behna hnuaia lo kun tawhte *literature*-a nghawng a neih dan zir chianna, anmahni awp bettute ke

chheh mila *literature* an lo kalpui dan chhui zuina hi a ni,
(185)

tiin a hrilh fiah a. Mi ram va awp bettuten *political, economic, ideology* leh kawng hrang hranga an awp beha te thluak an sùk dan laih lan chu *postcolonial* thil tum a nih thu a sawi (185). *Beginning Theory* ziaktu Peter Barry-a pawhin,

Postcolonial writer-te chuan inawp behna tuar tawhten awp beh an nih hmâa an *culture* leh rilru puthmang an neih let leh theih nan an rilru an chawk tho a, anmahni awp bettuten ‘tunlai leh changkang’ tia anmahni an rawn bel chawp, an dinhmun tihmêlhem ðhintu chu an hnawl fithla ðhak a ni,”
(196)

tiin a ziak ve bawk. M.H. Abrams-a chuan *Postcolonial studies* chu ‘*Europe* ram lianhoin an awp beh tawhte *history, culture, literature* leh an thil sawi dan thlenga an thlak danglama an duansak dan ngunthlûk taka zirna hi a ni’ (Abrams 305) a lo ti bawk.

H. Laldinmawia chuan *Postcolonial criticism* chu, “Ram inawpbehna (*colonialism*) avanga mipuiten an khawtlang nun phungah te, an inrelbawl danah te leh thu leh hlaah te eng angin nge nghawng a neih tih lo enchikna a ni ber a,” tiin a hrilh fiah a (332). *Postcolonial literary criticism* chuan ‘ram awptu leh a awpbeh ram te thu leh hla inpawlhsawp dan leh lo danglam tak dan a zir a, chu chuan eng angin nge nghawng a neih tih a zir chhuak ðhin a ni,’ (332) tiin a ziak. Lalhlimpuii pawhin, “*Postcolonial literature* chuan anmahni awp bettu khawthlang ramte finna leh remhriatna kawngmang chu khauh takin a do let a... awp beh an nih hmaa an nihna, an *culture, tradition* leh nunphung te chu a mawina an chhar chhuak ðhin,” (Lalhlimpuii 299) a lo ti ve bawk.

C. Lalawmpuia Vanchiau chuan a lehkhabu *Tapchhak Theory*-ah chuan, “Awpbettute aṭanga zirtirna chhuak, ngaih dan leh pawm dan tur chin min bithlihsak chu ðhiah vek emaw, an hmaih palh/luih hai chhuaha a thara din ðhat leh chu *postcolonial literature* thupui hlapui pakhat a ni,” (45) a lo ti a. V.V. Thomas

pawhin, “Awpbettu (*colonialist*)-te’ n *history* tia an sawi, an lo ziah tawh sa, mit leh beng thara chhiar leh ngaihthlak, awmze thar neihtir leh a ep zawnga thlir (*oppositional reading*) hi *postcolonial theory* chu a ni,” (qtd. in Ralte 316) tiin a ziaak.

Tichuan, mi ram hnehchhuha va awp bettuten an awp beh ramte *culture* leh *literature*-a hnuhma an lo neih tawh dan chhuina, an awp beh avanga thil inthlak thleng hrang hrang leh a nghawng chhui chianna bakah, inawp behna tuar tawhten awp beh an nih hmâa an nihna vawn nun thar leh tuma anmahni lo awp bettute ziah sa hnawla a thara an din that lehna, mi ram awpbettu khawthlanghoin ‘changkana leh tunlaina’ an lo tih do leta an ‘phuarna phelh’ chu *postcolonialism* ziarâng tlângpui niin a lang.

Khatia British-hoin Mizote rilru sukthlek leh khawhawi an rawn thlak tak hlawk avang khan Mizote thil thlir dan pawh a danglam nasa hle a. Mizo hawrawp (A A W B) siam chhuaktu an nih miau avangin ziaka Mizo thu leh hla piang tirté kha chuan Sâp rim a nam lo thei lo a ni. *Missionary*-te pawh kha an thiltih tam takah chuan fak loh rual an ni lo, kan fak tawk bawka; chutih rual chuan, sawrkâr hotute nen khan lawng pakhata chuang ho (*sailed to India on the same boat*) an nih miau (*Lenchawm* 316) avang leh hnampui leh ropui nia an inhriatna rilru kha an paih theih bik miau loh avangin Mizo sakhua leh *literature*-a nghawng an neih dan hi a lawmawm vek bik lem lo. Mizo sakhua, *culture*, *literature* leh nunphung zir Chiang hmasa lem loa anmahni ke chheh mila kalpui an tum leh Mizo hnam nuna a sual zâwnga an hman lem loh ‘zû, zai leh khuang’ te hnâwl a, kan hla phuah dan thlenga ‘ramhuai biakna’ anga min rawn ngaihsak ngawt mai kha chu a fuh lo tak zet a ni.

Sâpho khan kan ram an awp rual khan kan rilru leh thlarau thlengin min awp bet a, anmahni kan ngaih sana, tluk loh ena kan en theih nan chuan tih hreh leh ih pawh an nei meuh lo niin a lang. L. Keivom chuan, “Pathian ang thawthânga anniho kan dah reng theih nân vervêk takin thu mak tak tak, kan rilru dawî â thei chi an thantir thin,” (166-167) a ti a, “Mingoho chu thluak tha bik, chak bik,

engkimah chungnung bik, deh loh sakei huai ang, tu ngam rual (loh) ni hial turin an infah a,” tiin Sâpho rilru puthmang a sawi (168).

J.F. Laidailova chuan, “Kan rama Zosap-ho lo lût hmasa khân kan hnam nuna Kristian sakhaw chi tuh ngheh nana ÷ul hmasa ber chu kan hnam nunphung leh sakhaw biakna thiam hlâ chena zung lo kai nghet tawh zu sawi-hnâwma tihbo hi niin an hre tlat mai a,” (5) a lo tih ang khan Zosâpho khan Mizo *culture* leh *literature* te kha an rawn pâwngtâwng vai hnâwl burh mai a, kha khan nghawng ÷ha lo tak a nei a ni tih chu phat rual a ni lo. Chutianga sakhaw thar Kristianna leh British rorêlna hnuai Mizote khawvel thar an rawn dinin Mizo *literature* a nghawng dan thlirna chu ‘*Postcolonial tukverh*’ kan tih chu a ni.

3. *Postcolonialism* in Zairema ‘Thukhawchâng’

Ziak ngeia dah Mizo *literature* ÷iak tir kha Sâpho bul ÷an, Sâp kechheh mila kalpui a nih miau avang khan Sâp rawng leh rim a kai nasa hle a, Sâp ngaih sanna a÷anga rawn chhuak thu leh hla tam takin Mizo *literature* hi a luah a ni. Chutiang chia chuan a do letna leh a ep zâwnga thuziak pawh thlîr tur a ÷ahnem viau tho mai. Tun ÷umah bik hi chuan Zairema kutchhuak a÷anga *Colonialism*-in Mizote khawthlîr, *culture*, *literature* leh an rilru sukthlek a thlak danglam tak duh lohna leh a ep zâwnga a thu vuakthlak dan kan thlîr zui dawn a, engtiang takin nge Zairema hian ‘*Postcolonial tukverh*’ a hawn tih a ‘tukverh’ a÷anga dakin kan thlirpui dawn a ni.

A hma lama sawi tak anga Kristianna lo lutin Mizo hnam nun phung leh zia zawng zawng deuhthaw a rawn thlak vek mai kha Zairema hian a vei hle a, Chanchin ÷ha rawn thlentute tih dan leh *culture* zawng zawng entawn a, an tih dan mila Pathian biak kher chu ÷ul a ti lo hle. Pathian chu a mite hnenah a inpuang ÷hin a, a inpuanna lo dawngtute chuan an hnam *culture* leh ngaihtuahna milin an lo ziak chhuak a, chu *culture* hrang daih mila Pathian biak ve kher lo tum chu thil ÷ul niin a hre lo. Pathian chu hnam tin Pathian a ni a, Mizo hnam zia leh tih dan mila biak chu a pawm

loh bikna chhan tur a awm lo rêng a ni. Zairema duh dan chu, “*Good Friday* niah te hian Kraws thu hi Chai Hla thlûkin han sa dup dup mai ıla, Mizote chu min fan rang hlein ka ring,” tih hi a ni (121). A dik chiah rêng a, Sâpho siam hla khawng leh khauh et ut nena zai oh oh ai chuan, Mizo rîlrem zawnga Mizo zai thlûk mila siam hlate chuan min hnehin, kan hlimna hla ber pawh a ni ta rêng a nih kha. He Mizo zai thlûk/hla thu mila Kristian hla thar lo chhuak leh Sâpho kechheh mila siam hlate hna tawh dan inthlauhzia, kan Kristianna nghawng a neih dan leh do let dan chanchin hi a ngaihnam tak zet mai.

J.F. Laldailova chuan, “Kan Mizo mi hluite khan Zosapho hi an thunun ni lovin Zosapho hian Mizo ɽawngah an thunun zawk niin a lang,” (*Zosaphara* 232) a lo tih ang khan kan ɽawng hman danah pawh tun hma aɽanga lo hmang ɽhang tawhte aiin a zira zir chawp Zosâpho ɽawng kha dik zawk leh ɽha zawkah an ngai tlat a, Pathian biak nan phei chuan khatiang Zosâpho ɽawngkam ‘biboh leh ɽiɽoh’ zet zet kha ‘a tur ve rêng e’ maw’ lo ti tawk te pawh an awm. Chumi lan chianna chu Zosaphara hla chungchanga an *debate* kha a ni. Sâp ngai sâng tawh laklawhho chuan Zosaphara hlaa ɽawng dik lo tam tak awm chu sawi mâm phet an tum ngar ngar ɽhin a nih kha.

Khatiang Sâpho dik zawk zel tura an ngaih miau avang khan an tih dan chu an entawn (*copy*) nasa hle a:

1920 hma lam phei kha chuan an ziak dan kha ziak dan tur dikah kan ngai a, khâng hun laia kan Mizoho thuziakte kha han chhiar ıla an ɽawng kalphung kha mak kan ti hle tawh a ni. Mizo ɽawng puh chhuah dan pawh Sâp aw phawi anga ɽawng ɽalh chîng te pawh an awm. Kan ɽhian pakhat chuan Sâp lam dan hi a ngai sâng khawp a, ‘Phengphe (pangpar) engin, kha chetzia lenthir ang chhe’ tiin zu sa ɽhin a! (Zairema 583)

tiin Zairema hian a ziak a, a hunlaia Sâpho tih dan an *copy* nasat ɽhinzia chu ‘*Postcolonial tukverh*’ aɽangin min thlirpui a ni. Sâphoin

Chanchin Ṭha an rawn thlena, ziah leh chhiar min zirtir kha a lawmawm em em rualin, ‘an hun a inher liam ta a, Mizo nunphung thar hun a inher ṭan ta mēk’ (585) a, an tih ang zela tih ve kher a ṭul lo tih chu Zairema min kawhhmuh tum a ni.

Sâpho khan thumal tawpah ‘h’ hi an lam ri tel ngai meuh lo a, Mizo ṭawng an han zir pawh khan ‘h’ hi an lam/ziak tel lo tlângpui ṭhin. Zosâpho awphawi mil chuan tun thlengin ‘khawngai, bawi, paw, dawi’, (584) hrui (hruih tih tur) ldt., tia lam ri an la awm phah a, a ziahah pheh chuan dik zawk tlat niin an hre ṭhin. Zosâpten ‘h’ an lam rik ve meuh loh avanga tun thlenga ‘h’ ziah tel loh tum ṭal hi a Sâp ngaih san thlak lû deuh niin Zairema chuan a ngai. Hawrawp ṭhenkhat kâra ‘v’ kan lo ziah tel ṭhin (lova, love, lovang, ldt) te pawh hi Sâpho vanga kan chin zui tak niin a ngai a, “V **ziak** tel loh chuan Sâphovin v lam tel nachâng an hre ṭhin lo a, Mizo anga ṭawng rik an duh si a, an ziah tel ta ziah niin a lang, chu chu sût leh mai mai chi loh Persia leh Media dan ang tluta pawm kan tam em em ta ni awmin hlein ka hria,” (584) tiin a ziah a ni (‘ziak’ chungchângah erawh Zairema hi Zosâpho duh danin a kal ve tho niin a lang. Zosâpho ‘pûm chhuak’ kan mi hmasate kha chuan ‘ziak’ hi ‘ziah’ tia hman an hreh hle ṭhin a, Zairema pawh hian ‘ziah’ hmanna tur nia langah pawh ‘ziak’ a ti ta zel a nih hi). V hi lam ri tel deuh ṭhin mah i la, ziah tel kher ṭulin a hre lo.

Tin, *English* hawrawp hawha hnam hming han ziah te hi a ngai sâng lem lo. “Sap tih dan zui tum hrâm te, an ziah dan ni âwma kan hriat zûlzuia kan hminga *Colney, Poonte, Sylo, etc.*, tia ziate hi Sapṭawng thiamna a ni kher lêm lo,” (587) tiin ṭul a ti lo hle. Tun laiah chuan *Wralte, Poey, Renthley, etc.*, tih te pawh kan awm tâk zel hi! Tun thlenga Sâp hming kan la inphuah ta zel mai te, inkoh nan pawha mawi zawk nia kan hre tlat mai ṭhin leh hmanlai Mizo hming chu ‘ṭhing’ riau nia kan hriat tlat dan en hian, Sâp ngaih sanna rilru hi ṭhangtharte thleng hian kan la pu nghet hle a ni tih a hriat theih awm e.

Ṭawng chungchângah pawh Zairema hian Sâṭṭawng ngaihsanna leh ‘engkima engkim’ ni awm taka Sâṭṭawng kan ngai ṭhin hi a duh lo hle. Ṭhangthar zîngah Mizo ṭawng hi ṭawng hausa lo tak nia ngaiin, eng pawh sawiin ngaihlâ dawn se ‘a *English* hian a fiah zawk’ ti ṭhin an awm ta nual mai. Sâṭṭawng an ngaihsan vang tih loh rual a ni lo. Sap ṭawng thuziak Mizo ṭawnga kan lehlin dâwna ‘Mizo ṭawngin a daih lo’ kan tih fo chhan hi Zairema chuan, “Mizo ṭawng ni lo, ṭawng danga kan ngaihtuah ṭhin vang leh Mizo ṭawng kan thiam tawk loh vang a ni fo” a ti a (33), Mizo ṭawng hi Sâṭ ṭawngin lehlin tum ta thung i la, ‘Sapṭawngin a daih lo tam zawk elo maw tih tur a ni’ (579) tiin a ziak. Pathian inpuanna pawh Mizo ṭawnga a fiah lohna bik awmin a hre lo a, “Kan hnênah Pathian chuan thu a sawi ve tho a, Hebrai ṭawng emaw, Grik ṭawng emaw a rawn hmang lo. Sâṭ bengal lo ngaihlak kher pawh a ṭul lo,” (179) tiin ‘Sâṭ mila inher rem’ kher ṭul a ti lo. Pathian thu chu, “... mi ngaihtuah dan ang ngawta ngaihtuah aiin keimahni ngaihtuah dan pangngai ang ngei khân ngaihtuah thiam ila, kan nun pawh a nghawng zâwk dâwn lâwm ni?” (178-179) a ti a, kan ṭawng ngeia Pathian thu ngaihtuah kan chîn loh ṭhin avang hian ‘kan ni tin nun a fan hneh tawk thei lo’ (179) niin a ngai a, “... Keimahni hriat zâwng, kan ṭawng ngei hian Pathian thu inhril ila, kan chiang zawkin kan nun hi a khawih che dawt thei ngei ang,” a ti a ni (182).

Hnam dangin an ṭawnga an sawi theih Mizo ṭawnga sawi theih loh bik chu tlawmah a la a (a tlâwmngai ni loin), “Mihring kan ni tlâng a, chuvangin mi thil sawi ang chu kan sawi dan angin kan sawi ve thei a ni tih hi pawm a ngai a ni,” a ti a (33). Mizo ṭawng hi a hausa lo bik lem lo tih chu uar taka sawiin, “Kan ṭawng hi a hausa ve a, kan ṭawngin kan sawi ve thei a ni tih pawm a ngai,” tiin ‘kan ṭawngin kan sawi ve thei’ tih chu a ngai pawimawh hle (33). A eng khaw lawiloa Sâṭṭawng rawlh thla zen ṭhin leh Sâṭṭawnga sawi chu fiah leh mâwi zawk riaua hre ṭhin te tân chuan lem a har viauin a rinawm. “Kan pi pute hian thil an sawi fiah thiam hle mai a, hnam fîng tak, nun phung leh khawsak dan

pawh changkâng tak ni tawh ðhin an nih a rinawm,” tiin Mizo pi pute mawl bik lohzia leh thil an sawi fiah thiamzia a sawi bawk (575). ‘Kan ðawng hi hmusit tur a lo ni hauh lo, kan thiam tâwk lo erawh hi chu kan zahpui tur a ni’ tih hi Zairema thurolum chu a ni (547). Sâpawng ngâisâng em em tun lai ðhangtharte hian ðawng chungchânga Zairema ‘*Postcolonial tukverh*’ hawn hi kan thlîr thiampui a hun tawh tak zet mai.

Mizo ziaktute zîngah kan pi pute mâwl riaua ngai a, an khawsak dan leh nun phung hrim hrim kha ‘thim chhah’ tak anga ziak ðhin an awm. Min awp bettu (*colonialist*)-te’n min hmuh dan chu kan nihna tak tak e’ maw tiin, Mizote chu ‘lu la hnam’ (*head hunter*), ‘sakhaw mumal pawh nei loa thing bul lung bul biao inthawi ðhin’ leh hnam kawlsen zet angin an ziak ve mai ðhin. British-in min awp hmaa Zoram Khawvel chu ‘thim chhah’ tak nen an tehkhin a, Sâpho lo luh hnu erawh chu an Chanchin ða rawn ken luh hmanga ‘êng’ ta bik angin an sawi bawk. Entirna pakhat lek han târ lang i la. Mizo zînga ziaktu huhâng ngah ber pâwl Ziakpuii Pa chuan Mizo pi pute chu ‘hnam â sa... leh mawl na rilru Chiang lo zet’ nia ngaiin, Mizo pi pute thawnthu (*folk narratives*) inhlanchhawn ðhinte leh Tiau kân hma a ðanga an lo in-awih tleina ðhin zai hrang hrang (*folk songs*) te chu ‘*literature*’ tia vuah theih an ni mang lo’ tiin *literature* ramri a kham hnan hmiah mai a (157), kan hmanlai hlata pawh chu ‘hnam â hla’ a ti hial (131). Chu ‘hnam â saah leh mawl na rilru Chiang lo zet’ te hnena Pathian thu hril chu Zosap *Missionary*-te tân pawh a buaithlak thu a sawi bawk.

Kan pi pute’n ziakna hawrawp an lo neih loh avang te, an râl thah lû laa an lo aih ðhin avang leh khawvel dang an la hmêlhriat loh avanga ‘hnam â leh mawl lutuk’ anga sawi zui ðhin hi *Postcolonial tukverh* a ðang chuan lem a har deuh a ni. Mawl leh mawl loh hi eng tin nge kan teh ang? Zairema ngaihdan chuan, “Fin thûah pawh chuti tehchiam an ni bîk lo. Sâpho pawh an pian an murna lamah thil tam tak ze takin an ti thei, kan tluk lo fo. Pu Lloyd-a chu mi thiam tak a ni, thil thiam pawh a ngah êm êm. A huana kel lût chu

sairawkherhin perh a tum a, a kut zungpui a perh a, a na hle,” (Zairema 290) tiin a ziak. Hemi a sawina chhan hi Pu Lloyd-a a dah hniamna lam ni loin, kan khawsak dan a inan loh miau avangin kan thiam zâwng leh finna a inang lo a ni tih sawi a tumna a ni. Mi dang thiam ang kan thiam loh avang te, mi hriat ang kan hriat ve loh avang leh an nun dan mila kan nun thiam loh avanga ‘hnam mâwl’ kan nih bik ngawtna chhan tur hi a awmin a lang lo.

Zairema hian min awp bettu Sâpho kan ngai sâng lutuk ðhin te, an sawi apiang dik ber anga kan ngai ðhin leh tluk loh ena kan en tlat ðhin chu a duh lo hle a, a hmuh ve phak Pu Lloyd-a ngei pawh mi thiam tak ni mah se, sawirawkherh perh mai mai pawh a lo thiam bik chai lo tih a târ lang ta a ni. Hei hian ‘mâwl leh mâwl loh’ hi a tehna azir a nih thu leh, kan hriat zawng leh thiam zawng a inan loh avanga kan hriat ang hre ve lote mâwl ta viau anga chhuah hi a dik lohzia a târ lang Chiang viau awm e. Mizo pi pute kha ‘hnam â sa leh mawl na rilru Chiang lo’ lutuk anga chhuah fo mai hi a him tawk lo a, arsi awm dan, kâwl bul awm dan leh rannung khawsak dan an thlir aţanga khaw awm dan tur an hrihlawk thiamna te, hunpui inher dan leh ni rei ni ber thlenga an lo chhut chhuah kilh kelh theih dan aţangtea kan tehin, ‘hnam â sa’ chu an lo ni bik ngawt lo tih kan hre thei. “Hmun hrisêl leh sêl lote pawh an hria a, thiang leh thiang lo sawi pawh an ngah hle. Thiang lo an tihte hi a lo ðha lo nge nge a, a ðhat loh chhan an sawi fiah thiam lo,” mai a ni (239). Mizo pi pute kha an mawl ngawt lo a, ‘... ngun takin thil an chhût ðhin’ tih hi Zairema’n a ‘*Postcolonial tukverh*’ aţanga min thlirpui dan chu a ni (239).

Mizo pi pute’n Cachar phai rama thingpui huan an zuk rûn ðhin kha Mizo chanchin ziaaktu ðhenkhat chuan ‘an kuthlei vang leh an nunrawn vang hrim hrim, lu lak an châk vang’ chauh niin an ziak ðhin. Zairema erawh chuan, “Thingpui huan an run ðhin avangin Sâpho khan Mizoho chu a chhe thei ang berin an sawi thang ta a, mi sual, nun râwng, suamhmang, mi lu la hnam te an ti,” tiin min awpbettu (*Colonialist*)-te’n ‘a chhe thei ang ber’-a min sawi ðhin

thu leh an thil sawi/ziah chu a dik vek bik lo tih a târ lang a, “Thingpui huan an zu bei thin hi an thil neih îta bei an ni lo, ram humhalh an ni,” tiin ‘nationalism’ vang zawk a nih thu a sawi (362). Mahni ram humhalha humhim duhna hi ‘nunrawn vang leh mi suam chak vang’ chu a ni bik hauh lo mai. Ram dang awp bet tura mi tam tak kap hlumtuten mahni ram humhim duhna avanga Mizoten mi tam vak lo (a nazawngin mi lû an la ngawt ngai lo) ‘lû an lak’ an sawi chhe chiam a, a chhuanchhe thei ang bera an chhuah zui ta mai kha chu en liam mai mai chi niin a lang lo. Lalfakawma Râlte chuan, “. . . tih tak takah chuan anni mi ngoho aia ram ðha zuanna mi ram va nêk buaia, mihring thisen chhuah nasa leh mi lu la tam hi khawvelah an awm hauh si lo!” (316) a lo ti ve chiah rêng a ni.

‘Ramhuai be hnam’ anga min sawi thin pawh ngun taka chhuiin, tunlai ðhangtharte thlenga ‘ramhuai be mite’ thlah kal zel anga kan insawi zui ta mai hi Zairema chuan pawh a ti a, “Saphoin min hmuh dan kan inbel ta a ni, ramhuai awzâwng kan lo be lo,” tiin ‘Mizo sakhua’ chu kawngkal fel tak nei a nih thu a sawi zui a (61), ‘min siamtu kan be zawk thin’ a ti (238). *Ka Zinkawng* tih bu-a Ch. Saprâwngan, “Mizoten sakhaw mumal nghet taka pawm an lo la nei lo va,” tia a lo ziah te nen chuan a inkalh chiang viau mai (34).

Vun rawng chungchâng Zairema thlir dan hi han en leh thuak i la. British-in khawvel ram hrang hrang an awp lai khan ‘vâr/ngo’ chu thil mawi leh a ðha lam sawi nân kan hmang a, thianghlimna entirna ang te pawha ngaih thin a ni. Chutih laiin ‘dum/hâng’ chu a chhe lam entir nan kan hmang a, vun rawng dumte chuan hmuhsit pawh an tawk nasa hle. Vun ngoho (Sâpho) phei chuan mihring pangngai ang pawhin an chhiar meuh lo niin a lang, Lalhlimpuii chuan, “*European*-hoin Africa ram an awp lai khan, *African* mihângho chu sal, mihring pawh tling lo angin an ngai a, ‘*Negro*’ emaw, ‘*Nigger*’ tiin emaw an ko thin,” (Lalhlimpuii 309) tiin a ziak. Chutianga an vun rawng avanga hmuhsita awm mihângho chuan an vun rawng chu vanduaia ang hialin an ngai hman a; mahse,

tunah chuan ‘*black is beautiful*’ tiin *Postcolonialism* huangah an chuang chhuak ta zawk a. Desmond Tutu pawhin, “Africa rama *Missionary* an rawn kal khan anni chuan Bible an nei a, keini’n ram. Tichuan, an tawngtai a, kan maimitchhing a. Kan han men leh meuh chuan keinin Bible kan chang a; anni chuan kan ram chu an chang ta mai a ni,” (qtd. in Lalhimpuii 301) tiin Sâphoin fing phakar taka an ram an awp tak dan a ziaak a ni.

Chutianga vun rawng avanga inhmuhisitna (*racism*) chu tun thlengin chîng tawk an la awm thin. Hei hi *Colonialism* hrin chhuah a nihna chen a awm thei ang. Mizote’n Sâpho vun rawng ‘vâr’ aia Midum vun hang kan en hniamna rilru pawh hi *Colonialism* hrin chhuah kan ti lo thei lo ang. Kan rinna inngahna, ‘tehna dik lo thei lo’ nia kan ngaih Bible-ah meuh pawh hetiang a vun rawng inthliarna rawng kai hi hmuh tur a awm. ‘Hla Chhuanvawr 1:5’ thua ‘*Ka hang na a, ka nalh a nia*’ tih lo lang hi Zairema chuan Saphoin an vun rawng mila mihâng an en hniamna, Mizoten kan lo zui ve tak zel atanga lehlin fuh chiah lo ni-a sawiin, “A Hebrai tawng a ngial a ngana leh chuan, ‘ka hang a, tin, ka nalh a’ tih theih,” a nih thu sawi (5). ‘*Ka hang na a, ka nalh a nia*’ (*I am dark but beautiful*) tiha ‘naa’ lo tlazep hian ‘hang’ chu mawi lo lam a kawhtir sa a, a sawitu hi Mingo ai chuan a indah hniamna zawk tih a lantir. Zairema hian Mingo an nih avanga nalh zawk tura ngaih theih chu a ngaithei lo a, “Bible hian vun ngo leh hang inthliar a remti lo,” a ti ta a ni (29). Tichuan, ‘Hla Chhuanvawr 1:5’ thu chu hetiang hian a letling a:

Jerusalem nulate u,
Ka hâng mawi asin le,
Kedar puan in dum leh
Solomona puan zar mawi ang ka ni.

tiin (5). Zairema’n vun rawng chungchânga ‘ngo leh hang’ kan thliar dan, Bible lehlin thlenga nghawng a lo neih dan a chhuina hi a ngaihnaawm tak zet mai.

Postcolonialism tukverh atanga Zairema thil thlîr dan hrang hrang kan ziaak ta nual a, kan ziah bak pawh hi ziah tur a la awm

âwm e. Hetianga kan thlir hian Zairema hian Sâpho a do ta viau e, kan tihna a ni hauh lo a, Mizoten Sâpho kan ngaihsan uchuakna chu ãul a tih loh thu a ziak mai a ni.

4. Tlângkawmna:

Mizo *culture* leh *literature*-a inawp behna (*colonialism*)-in nghawng a neih dan hi chhui zui tur a la tam hle. Sâpho lak ațanga zalêna kan neih hnuah kum tam liam tawh mah se, kan *literature*, kan rilru sukthlek dan leh khawvel thlir danah ngawng a la nei chho ta zel a, engti ang takin nge Sâpho khan kan rilru leh ngaihtuahna ram an lo luah thûk tih chu kan *literature* ațang hian fiah takin a thlir theih a ni. Kan thlir dan leh dawnawn dan azirin Sâp bawihah hian kan la tâng zui ta zel em tih te pawh a hriat theih ang chu.

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PU ROKUNGA HLAA MIZO HMEICHHE DINHMUN

Laltlanmawia*

Rokûnga hlate hi hmeichhe dinhmun târ lanna hrim hrim a ni lêm lo va. Amaherawhchu, a hla ðenkhat, han chhiar chîk deuhva hmeichhe dinhmun eng emaw chen min hriattir theitu ni si a awm nual a, a vei leh a rilrua awm thil eng emaw sawi chhuah nân pawh hmeichhe pianhmang ðenkhat a hmang nual. Dr. Vanlaltlani, ATC- a lecturer-in hemi chungchang hi *Rokunga: Mizo Nih Tinuamtu* tih bu-ah khan fiah takin a rawn ziak tawh a. Mahse, tun ðumah hi chuan Pi Tlani thlir loh lam daih kan thlir thung ang a, kim leh fiah thei ang berin hmeichhe dinhmun, kil hrang hrang aþangin thlir kan tum dawn a ni.

I. NULÁTE MÀWINA

Rokunga rilrua lian ber pakhat chu Mizona hi a ni a, chu chu a hlaah chiang takin a lang a. Mizo kan nih hi a zahpui lo a ni mai lo va, a chhuang a, a dah sáang êm êm a ni. Chu rilru leh ngaihtuahna chuan Rokunga rilru hi sawi hleih theih loh khawpin a luah nasa a; chuvangin, engkim mai hi Mizona rilru aþangin a thlir a tih theih.

Mizo kan ni kan làwm e,
Kan tláng a thiang baw si,
Kan rilru pawh a sáang e,
Kan hming a thang baw si.

ti-a Mizo kan nihna lungawipui tura min fuih pawh hian amah kha lungawi hmasa ber a ni a, a lungawithlakzia a lo hmuh chian êm avangin lungawipui ve turin uar takin min fuih ta a ni.

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Nuláte mawina pawh hi hmêlhmai thatna lam te, pianze thatna leh duhawmna lamte ni lovin Mizo nula an nihnaah zawk a innghat a, Mizo taka an nuna, Mizo taka an chêt chhuah hian an lo mawi a, an lo duhawm mai thin a ni. An thum famkim nena Mizo nula rualin kan hnam làm hmingthang Chéraw an han kân thup thup mai chu Pu Rokunga hian hmuhdawm a ti a, an bianga thlan tui lo luangte lam chuan an duhawmna tizualtu niin a hmu a. Hmuhdawm a ti si; tichuan, a bi kima an kân zo mai turte chu a ui a, a en ning thei lo. An incheina nena inchawih tak maia an bán han vai leh an ke han chhep vêl te chu hmuh reng mai châk takin heti hian duhthu a han sàm a,

Làm rualpuite bàn zawh hma hian,

Sirtiang sâwnin her leh rawh. . .

I thlan dár tui ang lo zám e,

Vái puan némin núl ang che.

a han ti a. Mizo taka Mizo nuláte intheh her vêl chu hmuhdawm a ti a, chu chu an mawina nia a sawi chu a ni.

Tùn hmaa Mizo khawtláng nuna thil langsar tak pakhat chu sangha tláng vuak a ni. Chutah chuan nuláte mawina pakhat a lo lang leh a. Nulaho hlim lutuk, luipui dung khâwk rum rum khawpa an han nui râwi râwi te chu a bengah hian a chám reh thei lo ni tur a ni, heti hian a tak mitthlà theih tur khawpa chiangin min han hrilh fiah a,

Léngi lung lâwmin eng dang rêng a dawn chang lo,

An nui rite chuan luipui dung a thang khâwk e,

Vála'n lèn a váwr, a man leh ta,

Léngi hlim áu ri râwi râwi chu, a ha ha.

Mizo khawtlang nuna hun hlimawm ber pakhat, sangha tláng vuaknaa nulaho nuam ti hi an ngaihdawm mai a ni lo, an hmuhdawm a, an duhawm a ni. An biangah te chuan chirh leh bawlhhlawhte chu lo kái niau nuau mah se, an thawmhawte pawh lo bàlin lo rimchhe deuh mah se, Mizo nula an ni a, Rokunga mitah chuan an mawi ber tho tho.

Sawi tur dang pawh a la awm; mahse, kan sawi vek séng lo vang a. Engpawhnise, Rokunga'n Mizo an nihna hmanga nuláte, an mawina leh an duhawmna a thlir hi a chhinchhiah tlak hle mai.

II. HLIMNA SIAMTU HMEICHHIATE

A hlaa Rokunga'n hmeichhe dinhmun a tàr lan zinga langsar ber chu hlimna siamtu an nihna hi a ni a, hlimna belhchhahtu ti pawhin a sawi theih bawk ang. Pathianin mihring Adama a siam zawha hmeichhia a siam leh kher chhan te, mipa kawppui atana hmeichhia a ruat te hian mipa hlimna thlen theitu chu hmeichhiate an nihzia a tichiang hle. Mizo thufingah 'Hmeichhe finin tuikhur ràl a kái lo' tih ni mah se, tuikhur ràl piah lama sangha tláng vuak leh thlawhhma inlàwm nikhua chuan hmeichhia lovin mipa an hlim zo ngai lo. Kût ni vàng thlà a lo thleng a, hmeichhe tel lovin mipain chawngchen leh chàì an ti ngai lo. Mipain pasaltha, sa káp thei leh ràl lu la thei nih an châk chhan ber pawh nula laka tláktlum an duh vang a ni fo. Chutiang chuan hmeichhiate hi Mizo khawtláng nunah hlimna siamtu leh belhchhahtu an ni reng a ni.

Ṭhál khaw rum laiin, a khaw nâwtin sangha tláng vuak an han huaihawt a, chhungkaw tinin rù an inpeih ta maw tihah a hun leh ni an han tuk a. Khaw chhunga thalai leh puitling awm zawng zawng chu a bo a bāng awm lovin an liam vek a. Chutah, an tum lui dung an zuk thleng ta chu alawm, nulate hlim leh phùr áu thâwm vêl chuan luipui dung a khâwk rum rum a, bengchheng a awm thei tawh lo, an thâwm tinréng mai chu a ngaihnaawm êm êm vek mai a ni.

Nula hmuh lai ngei maia sangha lian tâwk han man vêl te chu tlangvâlte nuam tih ber a ni a, mal pil vêla thûka nula nêna sangha rùi han zim vêl te chu, tlangval tán a aia hlimawm leh nuam thil dang a awm thei lo. A taka ngeia tawngtu Rokunga'n thiam tak maia a sawi hi han chhiar mah teh,

Léngi lung lâwmin eng dang rêng a dawn chang lo,
An nui rite chuan luipui dung a thang khàwk e,
Vála'n lèn a váwr, a man leh ta,
Léngi hlim áu ri ráwi ráwi chu, a ha ha.

Hlim leh lawmna boruak siamtu ber chu hmeichhia an ni a, nui ri leh hlim thàwma lui dung khàwtirtu chu hmeichhia bawk an ni. Hmeichhia an tel ve chuan thil ho tê anga lang pawh mipa tán lawmna a lo tling mai thin a, an tel ve loh erawh chuan chuti hlah!

Ṭhál rum laiin va tinrêngin an dàwn thin,

Lungrualpui nèn suara léngngaha kan danna.

han tih te hi! 'Lungrualpui' a tih chu nulata bawk kha an ni a, mipa hlimna leh lawmna hmunah chuan hmeichhia an tel zel asin.

Thlawhhma inlàwm nikhua te hlei hlei hian hmeichhe bulah mipain nuam an ti a, an duh takte bula an bun theih ngat chuan an hma a kiang duai duai mai thin a ni. Fùr lai a ni a, chhùn ni sá leh khaw lum a rumrà thin hle. Chutiang khaw lum namênlo hnuaia hlo han kawih chu hriselna pan deuh tán chuan tawrh zawh rual a ni lo fo va, nat phah pawh awl zat e! Mahse, an kiangah nula an bung ve tlat a, an chung tûr ni te chu lo sáin khua pawh chu lum eltiang mah se, sír sâwn an bang lo. Áwm hmul kâwi niai nuaiin an thlan te chuan bual huh zêi zûi mah sela, an lăwmnute'n an vau zotuithiang ngei mai an han tulh ngat chinah chuan an harh sawng sawng a, hah leh chauh rêng an hre chang lo. Chutiang hunah chuan,

Túrni hráng vung nâ e, zaléng zâm lo nâ e,

Hahchháwl dáwi ang min dawm turin,

Léngin tui rawn cháwi e.

tih hlate hi sak a nuam ngawt ang. A tuartuin tawrh dàn a thiam phawt chuan thil hrehawm hi a awm tak tak thei lo va, hlimnaah a chang zel zawk thei a ni. Fúr laiin, thosi leh vaihmite kárah, buh hnahin mit leh hmâi a zar zek zekna kára hlo han thawh ngut ngut mai chu, han ngaihtuah ringawt pawh hian thil nuam a ni lo vang tih a lang sa reng mai. Mahse, lăwm inlungual an ni a, an zingah nula an awm bawk a, hrehawm an ti lo. Hrehawm tih a hnêkin,

Lăwm lungual hlim thăwm nui ri nèn,

Túrniipui kan do dài.

an ti hep hep zawk a ni. Hêng an nun te hi an kumkhaw sawi a tling ang a, an dam chhung huna an hun hlimawm lai ber a nih ngei a rinawm a ni.

III. TEHKHINNA HMANRUA HMEICHHIA

Hmeichhe pianzia hi Rokunga hian a rilrua a vei leh a helhkam tår lan nán a hmang fo va; chumi hmu thiam tur erawh chuan chik taka a hlate hi chhiar chian a ngai thung. “Ka Pianna Zawlkhawpui” tih hlaa Aizawl khawpui, tún hmaa khawpui mawi leh nuam tak ni thin, sualna chi hrang hrang vanga a lo bawlhhlawh tåk dân a phuah hi ngun taka kan chhiar chuan, hmeichhe pianze ruagám kan hmu thei ang. A cháng khatnaa sualnaté’ n an tihbawlhhlawh hmaa Aizawl khawpui duhawm dân a sawinaa “Hawih te’ n i mawi mang e” a tih hian, Aizawl khawpui chu nula hméltha tak angin a din a. A lúah mi tin mamawh, tui a tling pum mai a, chu chu Tuikhuahtláng a sawina a ni a. Nula tiduhawma timawi zualtu mual pãwng pahnih angin Aizawl tiahtángah Radio station awmin, chuta tang chuan mihring tihlima tiláwmtu rimawi a fawn vèl a. Rinawm taka amah véngtu tláng lian pui pui – hmàr lamah Laipui tláng, chhim lamah Tlángnuam tlángte’ n an hual khup mai tiin a thlamuan tê tê a,

Tláng kimah mawi mah la,

I nun a mawi lo.

tiin, hméltha vur mah se, a nun bawlhhlawh avanga a hmài mâwkzia a chhâk chhuak nghal a. Sualna a lian a, dikna famin felna a tláwm zo ta; thamna leh bawlhhlawhna chi hrang hrangte chu, chü nula hméltha leh duhawm chentu, a ei chhetu, a nun timawi lotu a ni ta mai si! A pawiti lutuk chuan heti hian a chham khum zui a,

I chhúngah sualna dorál ang a lian,

Dikna a fam ta, felna a tláwm ta,

Nun suar ang a chim,

Tham leh bawlhhlawhnate’ n

Tual an léng, awi maw, a pawí êm mai!

tiin a tahkhum tlawk tlawk mai. Amaherawhchu, chutiang dinhmun tenawm leh râpthlakah chuan ding tawh mah se, beidawng mai lova beiseina thar nei turin a fuih a,

Tual kan lènna khawpui,
 Tláwm a'n ka phal lo che,
 Tho leh ta che maw aw,
 Chhinlung chhuakah chuan vùn lal náu i ni,
 Chhám ang i zàlna sual khurpui láichhuat,
 Awi, a pawí êm mai!
 Felna silhpuan sinin tho leh la,
 Hlim te'n i léng zawk ang.

tiin nun thar dín leh turin a ngèn a ni. A cháng tàwp ber dawttua “Felna silhpuan sinin tho leh la” a tih te hian hmeichhe ruangám chiah chiah a pho lang a, *personification* ni mai àwma mawi a ni a, he hlaa *imagery* inphum hi a hmu thiam tán chuan a mawi ngei mai (Renthlei 154).

He hla bâkah, Mizo tlawmngaihna a chàwi vulna “Tlawmngaihna Hlu” tih hlaah hian hmeichhe hlimthla kan hmu bawk. Tlawmngaihna nun mawi takin Mizo khawtlang nun a tiduhawmzia a sawinaa,

Ka cháwi ang che sakhming hluanin,
 ‘Zo nun pár mawi’ ka ti ang che,
 I màwina rimtui léng velin,
 Ram tin kil tin a fang dèl dèl.

a tih hian Mizo tlawmngaihna chu nula hméltha leh duhawm, rimtui leh mawinaa inbel angin a lantir a, chu chuan chü tlawmngaihna pawh chu a lan fiahtirin a tiduhawm leh zual ta a ni.

IV. HMEICHHE CHI HNIH

Rokunga hlaa kan hmuh danin, hmeichhe fel leh rilru tha chu malsawmna thlentu, chhungkaw uap lumtu ber leh khai dingtu ber, khawvel èntu varparh arsi èng mawi leh chawimawi tlak an nih laiin, hmeichhe sual leh àn cheh erawh chu chhungkaw buaina thlentu, fate thlaphang leh rethei rêng rênga siamtu an ni thung. Hmeichhia theuh theuh an inang lo thin mang e! Chhungkuua an pawimawhna erawh a inchen vek si a, nu ber sual leh fel hian chhungkaw nawm leh hrehawm a hril thui hle. ‘Kei chauh hi thinrim

thei ka ni' ti ni àwm ziazánga duh hun huna thinrim inhrithla a, pasal fanaute hrâwk ching hmeichhia chuan a chhungkua chu hremhmun tlukah a siam tihna a ni a; amah aia a pasal fanaute dah pawimawh, 'tawngkam thain sial a man' tih thu nunpui reng leh rilru tha lo pu duh reng reng lo hmeichhia chuan a chhungkua chu vanram tlafualah a siam thung a; amah infak lo mah se, mite'n an fak a. A chênpuite tán hlimna leh malsawmna thlentu a lo chang mai thin.

Chutiang hmeichhe inang lo leh ze inpersan tak chu Rokunga hian a duh apiangte dárthlang atan a hlaah a rawn pho lang a. Nu fel leh rilru tha chu chhungkaw hlimna siamtu leh laina ko khâwmtu an nihzia sawiin,

Chhung tin vawng himtu ber chu chúnnémi,
Chinlai, unau, thenrual leh mi tinréngte,
Hmangaih leh thatnain a lo híp a,
Chinlai unaute'n a thatna pár kan tlàn.

a han ti a. Nu fel leh rilru thain a uap chhungkaw nawmzia min hrilh zo chauh va, lehlam min hawipuiin,

Chhung tin tán pawí ber mai chu chúnnémi,
Keipui zia tial chhài lai iang a lo hráng e,
A áng sen huam mai thin e rún chhungah,
Rún in chhung beram note an tlàn dèl dèl.

tiin nu sual leh àn chehina a uap chhungkaw retheithlakzia min thlirpui leh daih thung a. Heta tang hian nu sual rorelna chhungkua leh nu fel rorelna chhungkua chu hremhmun leh vanram ang a ni tih kan hre thiam mai awm e.

V. MIPA AIA CHUNGNUNG HMEICHHIATE

Rokunga hlàa hmeichhe dinhmun langsàr tak pakhat chu mipa aia chungnung an nihna hi a ni. Pathianin mihring a siam dânah, mipate chu hmeichhe chung a awm tur an ni a. 'Hmeichhe lú chu mipa, mipa lú chu Krista' tih a ni. Rokunga hla kan en erawh chuan, in chhungkhur khawsak kawngah te, fanau enkawl kawngah te, inléng dawnsawn kawngah te, mipa aiin hmeichhia an pawimawh a, chu chu an chungnunna tia kan sawi chu a ni.

In chhungkhurah pâ ber chu lalin pawimawh viau mah se, nu ber a han awm loh ngat chuan chhungkaw khawsak a buai zo va. Zan hnih khat lek an han zin bo ve pawhin fâte awmphung a lo buai hman a, pa berin awp ve bawk mah se, nu ber dinhmun a luah zo tak tak thei lo. Hmân ata tawh, Mizo khawtláng nunah hmeithai an khawngaihthlak êm êm a, endawng leh hmuhsit an hlawh bâng lo va, lainat leh khawngaih ahnehin an retheihna tizual tur khawpin hmuhsit an hlawh fo ðhin. An fâte pawh ‘michhe fã’ tih an ni a, tu lakah mah an tlatlum ve hlei thei lo va, an tán dinchhuah vena kawng a thim êm êm ðhin a ni. Mahse, chhungkuaa nu ber mawhphurhna lo sãnzia leh lo lenzia hmu chiangtu Rokunga chuan pa ber awm lohna chhungkua aia nu ber awm lohna chhungkaw dinhmun khirh zawkzia min hrilh a. Nu chu fâte cháwi tleitu leh enkawl sei liantu a nih avangin pâ aiin a ngaih a na zawk a, pá thlazar hnuaiah fate an tlei zo lo.

Nu ber awm lohna chhungkuaah chuan pâ chu awm reng mah se, zàn a lo ni a, fate hnute ngèn an ðap a, a àwi tlei theitu ber tur a awm loh tâkah chuan pâ a mangang thuai ðhin. Fate lainatnaa khatin a nupui ngáiin tah mai a harsat lo va, a nupui awm ve tawh lohna chhungkua chu a ruak hiai a, amah mai chuan a uap lum zo lo va, a nupui ngáiin a mittui hial a tla ðhin. Chu chu thawnthu phuahchawp a ni lo va, Pu Rokunga hlaa mi a ni, han chhiar mah ila,

Zuapa síra'n maw a bei hle hle,

Ðhangril láia'n a lo harh a,

Nu hnuntui ngáiin a lo ðap e,

Zua luaithli tui ang a lo hnám e.

Rokunga hian in chhungkhura nûte pawimawhna a lo hmu chiang hle mai. A hla hi ngun takin chhiar ila, pá awm lohnan chhungkua aiin nú awm lohnan chhungkua an buai zawk dawn tih a lang reng a, chu chuan mipa dinhmun aia hmeichhe dinhmun chungnun zawkzia a tichiang a ni. Ram hna thawh leh eibàr zawn kawngah chuan mipa chu hmeichhe han tluk chi ziazáng an ni lo va; in chhungkhurah erawh hmeichhe dinhmun leh pawimawhna hi a lo lian hle si. Chu chu hmán ata tawh kan hmuh hmaih a, hmeithaite hian endawng leh

hmuhsit an hlawh thin. Ngaihtuah chian erawh chuan, a áwm ném
zawh ni chung a nuin pá tel lova chhungkua a uap lum thei hi a ropui
a, ngaihsan zawh tur a ni. Chuvangin, amah Pu Rokunga vêkin,

Chhúng tin rún in lùmtu chu chúnémí,
A tel lo chuan chhung tin rël a kim thei si lo,
Rinpui ber, tangkai ber chu chúnémí,
A tel lo chuan chhung tin rël a kim thei lo.

a tih hi pawmawm a, mipa tán pawh iai hauh lova sak àwl àwl tur a
ni. Hemi hria hian a ni ngei ang Thuhritu ropui D.L. Moody-a pawhin,
“Khawvela nu zawng zawng hi ka nu ang vek chu ni se, jail siam a
ngai lo tur,” a lo tih ni. Nu dinhmun chu pá dinhmun ai chuan a
hniam zawh ngei mai; mahse, a pawimawhna a nêp chuang lo.

Chuvangin, amah Rokunga bawkin,
Chawimawiin awm zêl ang che, chúném,
Khawvêl èntu varparh arsi èng mawi chu,
Chung Pathian malsáwmna i tán kan ngèn,
Chhúng tin rún in thim èn zel la, dam reng rawh.

a tih hi kan thunawn lo ni sela, hmeithai kan hmuhsitna leh kan dah
hniamna rilrute pah bovin rilru thar pu ila, he hla hi kan thinsungah
lo thar reng rawh se.

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Regular Feature

Tell me your story :

HERO OF MIZO FOLKTALES : CHHURBURA - 4

A reading and study of Mizo tales would be incomplete and much less meaningful if Chhura went unmentioned. The most interesting and memorable personality in the world of Mizo folklore would undoubtedly be Chhurbura. There is a great paradox in his character, which makes him all the more interesting for the young and old. He may be considered, without doubt, as the 'silliest of all simpletons' among the Mizo folk protagonists. Yet on the other hand he could be considered as the cleverest of all.

It is also said that Chhura played an important role in the creation of the universe. He shaped the world by heating and hitting the solid earth with his big stone club, levelling parts of it and in the process he created hills, mountains, plains and valleys. Even accounts of his demise are many.

According to one version Chhura was still alive in the 14th century A.D. It was reported that he lived in the eastern part of Mizoram and monuments have been erected in his honour and these can be observed to this day. One version says that he died due to an accident while some others suggest that he died as a rich and powerful chief. Another version says he died while playing an interesting family game called '*Nghengtawlah-Saiawnah.*' Legend goes that he was so absorbed in this game, that he totally forgot to eat anything for a long time and he succumbed to the fatigue and

exhaustion. All these versions, however, denoted that Chhura was a prominent citizen at the time of his death.

SHARING A MITHUN

Chhura's father had only one mithun and Chhura and Nahaia had to share that mithun after his death. Not knowing how to divide the animal, the two brothers decided to share it jointly.

It was agreed that Chhura should take care of the rear end while Nahaia would take charge of the head. Every morning, Nahaia would tell Chhura to clean the night soil as he considered it to be a part of Chhura's share.

One night the mithun gave birth to a calf, and going by Nahaia's logic, it was supposed to be Chhura's share. But when the two brothers saw it in the morning, the mother mithun was licking her baby over and over again.

At this Nahaia argued that the newborn calf had come out of the mouth and that it was to be his share. Apart from this, Nahaia would tell him to clean the night soil every morning. Chhura was disturbed, but he had to be satisfied with the decision made by his brother.

After a time, Chhura became tired and suggested a change of ownership of the share. Naa agreed to the proposal because he realised that feeding the mithun would now be Chhura's responsibility.

Every day, he asked Chhura to bring the mithun's food as the mouth was Chhura's share. In the course of time, the mithun calved and Chhura instantly claimed the calf. Subsequently, Naa claimed the calf as well despite Chhura's protests.

In desperation, Chhura then declared that he was not content to sharing the mithun any longer, and that he was going to take away his portion of the share, namely the mithun's head. At

this, Naa had to acquiesce and share all the calves equally with his brother.

CHHURA AND THE CHENGKEK FRUIT

As you might be aware, *Chengkek* is a delicious fruit, red in color. Its outer covering is very sour but the pulp is juicy and sweet. The Chengkek tree does not grow very tall and it is therefore not difficult for any person of normal height to pluck the fruit.

One day, Chhura was passing by the Chengkek tree and he pulled down the branches that were laden with fruit.

He was, however, adamant on climbing the tree instead of merely plucking the fruit from the tree. However, the tree was too slender to bear the weight of man and so he dared not to climb it.

So he kept pulling the branches and ignored the fruit. While pulling the branches Chhura marvelled at how Nahaia would have so easily solved the problem. Eventually he left without plucking the fruit.

He then observed, "If only Nahaia was here, how easily would he have solved this problem. As for me, I am hopeless."

TO CATCH A FROG

One day Chhura went fishing in the river. At noon his children saw their father wallowing in a small pond just a stone's throw away from the house.

"I can see father," they would cry.

"Nonsense, your father is in the river fishing," retorted their mother. When the evening came he returned home with three or four frogs in his bag. His wife took a bowl with water to put the fish.

Then he emptied his bag into the bowl, and the frogs jumped out quickly into the ashes on the hearth. They were soiled thoroughly and they climbed on to the wall.

He became very excited.

'Look, ashes climbing on the wall,' he shouted as he clapped his hands.

He then tried to catch the frogs again but could not do so easily. Taking a big bat he hunted for them. As the frogs jumped here and there, one of them jumped on to the knee of an old woman who had come to his house.

He asked the old woman to keep still and raised his club and gave the frog on the woman's knee a mighty whack. Alas! the old woman's knee stayed very very sore and swollen for a long time there after.

YET ANOTHER ESCAPADE

Chhura had some enemies who were determined to capture him by hook or by crook. Chhura had a large field in which he grew rice and other vegetables. In his field he built a '*thlam*' (a field hut) of wood and bamboo and he would often sleep there when there was lots of work to be done in the field.

Whenever he went to his jhum, he was in the habit of calling out, 'Is any one there?' before entering the little hut for fear that some of his enemies might be hiding there. One day, he called out as usual to the hut and received a reply. When Chhura heard this, he knew that his enemies were in the hut waiting to capture him, and without a moment's hesitation he went straight home.

The next day, early in the morning, he came again to his field and he shouted from a distance, 'Is anyone there?'" but there was no reply. Chhura called out again and since there was no reply he went to the field quite unaware of the danger. Just as he was about to enter the hut his enemies rushed out and captured him.

Then they led him away towards their village. As they were going along a jungle path Chhura said to them,

“Comrades, I’ll show you what our forefathers did when they caught anyone.”

“What did they do?” asked the men.

Chhura replied, “Grab my elbow and I’ll show you. Each of you can have a grip.” They all gripped his elbows. As they began to do so, all of a sudden Chhura straightened his right arm, hit one of the men severely wounding him in the nose and then fled as fast as he could.

However, his captors overtook him and captured him again and this time he was securely held so that he would not escape again. By and by Chhura said to the men, “Hold me less securely and I’ll go along quietly with you.”

Later he said, “I have stepped on a thorn. Let us sit down in a row and one of you remove the thorn from my foot otherwise I cannot go any further.”

They did likewise. The place where they all sat was very steep and rocky and Chhura sat at the steepest point.

When the man next to him tried to take out the thorn, Chhura suddenly thrust out his leg with all his force and all the men tumbled down one after the other. He chose that moment to make his escape.

This story shows that even though Chhura behaved very foolishly but he could be very clever at times. His captors never had the chance to capture him again!

WONDERFUL FLIGHT IN THE AIR

Legend has it that there lived a flying white horse in a certain corner of a mountain. Chhura and Naa heard about this strange creature and decided to capture it. There they found the very horse that they were searching for and approached it as silently as they could. Chhura managed to grab onto one of the horse’s legs while Naa held on to Chhura by his waist. But then the flying horse carried them to the sky.

After some time Chhura's hands began to ache and he was very tired as he was carrying Naa as well. He asked Naa to either take his place or to hold on to the other leg of the flying horse.

However, Naa protested saying that such a change of position was not possible in the sky and asked Chhura to persevere. Since Nahaia had earlier played tricks on him, Chhura did not believe him and asked him again. But Nahaia once again repeated that such a change of position was impossible in the air.

However, Chhura asked him to do so once again. Nahaia once again refused to make any change of position and asked Chhura to try his best. Chhura became very tired and annoyed as Nahaia refused to change his hold. He did not have any other alternative but to let go of his hold on the horse's leg.

Both Chhura and Nahaia fell to the ground, first hitting a bush and then crashed upon a big stone, under the same bush. It has been presumed that both men died in this great fall.

(That was the last part of Chhurbura. The whole story is extracted from HUNDRED MIZO TRADITIONAL TALES, unpublished manuscripts collected and documented by Dr. Laltluangliana Kiangte.)

MIZO STUDIES: LITERARY NEWS / REPORT

1. **Raj Bhavan Seminar** : As it happened in all other states of India, GAD of Mizoram had organised One-Day Seminar commemorating the 150th Birth Anniversary of Mahatma Gandhi at the Durbar Hall of Raj Bhavan, Aizawl on 12th November 2018. Three resource persons were invited to present paper in this Seminar. The Head of Mizo Department, Prof. Laltluangliana Khiangte happened to be the first speaker on the theme of Mahatma Gandhi and sustainable development while two other speakers and His Excellency the Governor of Mizoram Shri K. Rajasekharan also had discussed life and works of the great Mahatma who ushered a new era of Swadeshi movement in India. Chaired by the Chief Secretary of the state and the concluding remark was given by the Commissioner & Secretary, GAD, GoM.

2. **Two-Day National Seminar** : Reconnecting Rev. Dr. Zairema - An indepth Study of his theological and prose writing was organized by the Department of Mizo, Pachhunga Univ. College on 1st&2nd November 2018 where a good number of paper writers narrated the life and works of Zairema enthusiastically.

3. **India's North East** : A celebration of indigenous cultures- A phenomenological Approach was organized by St. Joseph's College, Jakhama Nagaland on 23-25th November 2018 where Prof. Laltluangliana Khiangte had been invited to write paper on *India's North East Culture : Cosmic Mizo Tlawmngaihna*. His paper was presented on the first day of the National Seminar.

**M.Phil DEGREE AWARDED BY MZU DURING
October to December 2018**

1. **Esther Lalruatpuii, Department of Library & Information Science.**
Information Seeking Behavior of College Students: A Comparative Study of St. Edmund's College, Shillong and Pachhunga University College, Aizawl.
2. **Albert Nuntharmawia, Department of Management**
Online Buying Behaviour: A Study of Mizoram University Students.
3. **P.C. Lalrinmuani, Department of English.**
Liminality in a Post-Apocalyptic World: A Study of Selected Volumes of The Walking Dead.
4. **Malsawmchhunga Ralte, Department of Economics.**
A Study on the Socio-Economic "Conditions of Jhumias in Serchhip "District, Mizoram.
5. **H. Lalmangaihchhungi, Department of Economics.**
Post-Harvest Loss and Management Practices of Agriculture Produces under Shifting Cultivation in Mizoram.
6. **V. Vanlalruati, Department of Education.**
E-Learning Practices among the Students of Mizoram University.
7. **M. Lallawmzuala, Department of Social Work.**
Urban Housing, Drinking Water and "Sanitation in Mizoram.
8. **Lalchhantluangi Pachuau, Department of Commerce.**
Post Purchase Behaviour of Car Owners in Aizawl City: A Case Study of Hyundai Motors.

9. **Shrijana Rai, Department of English.**
Dynamics of Gorkha Identity in the Selected Fictions of Indra Bahadur Rai and Manohar Thapa.
10. **Vanlalpeki Sailo, Department of English.**
Remapping Song: A Study of Select "Protest Songs by Bob Dylan.
11. **K.C. Lalthansanga, Department of Mizo.**
Women's Perspective of Mizo Insurgency in Rinawmin and Silaimu Ngaihnaawm by James Dokhuma.
Supervisor : Prof. R.L. Thanmawia
12. **Lalzuitluanga, Department of Mizo.**
An Analytical Study of Animal "Tales in Mizo Folk Narratives.
Supervisor : Prof. R. L. Thanmawia
13. **Moneswari Boro, Department of Management.**
Organisational Climate and Job Satisfaction of Faculty Members in Higher Education: A Study of Bodoland University, Assam.
14. **C. Lallianzuala, Department of Mizo**
Escapism in Mizo Lengkhawm Zai with Special Reference to Patea, C.Z. Huala and Suakliana
Supervisor : Prof. Laltluangliana Khiangte
15. **R.D. Lalsanglura, Department of Mizo**
Fantasy Elements in Selected Mizo Fiction.
Supervisor : Prof. Laltluangliana Khiangte

**Ph.D DEGREE AWARDED BY MZU DURING
October to December 2018**

1. **Mr. Zothanpuia, Department of Biotechnology.**
Molecular Characterization and evaluation of antimicrobial potential of Actinobacteria isolated from lakes and rivers of Mizoram
Supervisor: Dr. Bhim Pratap Singh
2. **Ms. Lalruatpuii Pachuau, Department of Psychology.**
Religiosity Correlates to Occupational Stress, Organizational Commitment, Ethical Decision Making and Spiritual Wellbeing: A Study of High School Teachers in Mizoram.
Supervisor: Prof. Zokaitluangi
3. **Mr. Lallawmsanga, Department of Biotechnology.**
Exploration and Utilization of Wild Mushrooms from Murlen National Park and Dampa Tiger Reserve of Mizoram.
Supervisor: Dr. Bhim Pratap Singh
4. **Mr. Vanlalmalsawma, Department of Management.**
A Study on Production and Marketing of Pigs in Mizoram.
Supervisor: Prof. L.S. Sharma
5. **Mr. Seiyang Baite, Department of Geography & Resource Management.**
Socio-Economic Transformation of the Vaiphei Tribe in Churachandpur District, Manipur.
Supervisor: Prof. P. Rinawma
6. **Ms. Naldarine M. Marak, Department of Forestry.**
Ethno-Medicinal Plants in West Garo Hills District in Meghalaya.
Supervisor: Prof. Lalnundanga

7. **Ms. Mary Lalngaihawmi, Department of Public Administration.**
Right to Information and Good Governance in Mizoram
Supervisor: Prof. Lalrintluanga
8. **Ms. Melody Lalţanpuii, Department of Psychology**
The Role of Ethnic Identity on the Well-Being, Self-Construal, and Psychological Adjustment of People with Perceived Ethnic Discrimination.
Supervisor: Prof. H. K. Laldinpuii Fente
9. **Mr. Joseph C. Lalremruata, Department of Political Science.**
Assembly Elections in Mizoram: A study of Fifth to Seventh Assembly Elections 2003-2013.
Supervisor: Prof. J. DOUNGEL
10. **Mr. Khimananda Neupane, Department of Physics**
A Theoretical Study of Structural, Electronic and Optical Properties of ABF₃ (A, B = Alkali or Alkaline Earth and Transition Elements) Type Perovskite by Using FP-LAPW Method.
Supervisor: Prof. R. K. Thapa
11. **Mr. Pranjal Kalita, Department of Mathematics & Computer Science.**
Developing Network Intrusion Detection Systems Using Data Cube and Association Rule.
Supervisor: Prof. Jamal Hussain
12. **Mr. Lalnunpuia Renthlei, Department of Mizo**
A Study of Selected Literary Translations: English - Mizo.
Supervisor: Prof. Laltluangliana Kiangte
Joint Supervisor: Prof. R. Thangvunga