

CARE-List No. : 193

ISSN : 2319-6041

[www.mizostudiesmzu.com](http://www.mizostudiesmzu.com)

# MIZO STUDIES

Volume X | No. 1 | January - March 2021

A Quarterly Refereed

UGC CARE-List Journal



Department of Mizo  
Mizoram University  
Aizawl : Mizoram

email : [mizostudies@gmail.com](mailto:mizostudies@gmail.com)

Since 2012

### **Guidelines for Contributors**

- Articles published in *Mizo Studies* shall mainly constitute of research articles topic related to Mizo and Mizoram. Research Article in literature, language and culture studies other than Mizo may also be published depending on expert evaluation in the concern disciplines.
- Articles submitted for the Journal should be original contribution and should not be under consideration for any other publication at the same time. A declaration is to be made by the author in the cover in, letter that the paper is original and has not been published or submitted for publication elsewhere.
- All articles accepted for publication shall be subjected to digital plagiarism checking through URKUND software.
- The main text should be in MLA style format and not contain footnotes. References should be given at the end of the manuscript and should contain only those cited in the text of the manuscript. The full reference should be listed at the end.
- All the manuscripts should be typed in font Times New Roman (12pt) for English and VNT Times (12pt) for Mizo language should be sent in soft copy to the email : [mizostudies@gmail.com](mailto:mizostudies@gmail.com)
- Manuscript for publication should be within 6000 words.
- Articles having obvious or implied prejudice of race or religion or color will be rejected.
- *Mizo Studies*, being bilingual journal, articles may be submitted either in English or Mizo.
- Article approved by referee will be published on payment of publication fee of ₹ 1,000/-.

**Volume X No. 1**

**January - March 2021**

# MIZO STUDIES

(A QUARTERLY REFEREED UGC CARE-LIST JOURNAL)

---

**Chief Editor**

Prof. R. L. Thanmawia

**Editor**

Dr Ruth Lalremruati

Mr. Lalzarzova

**Joint Editor**

Prof. Laltluangliana Kiangte

Mr. Lalsangzuala



**PUBLISHED BY**

**DEPARTMENT OF MIZO, MIZORAM UNIVERSITY**

# MIZO STUDIES

## VOL. X No. 1

(A QUARTERLY REFEREED UGC CARE-LIST JOURNAL)

© **Department of Mizo, Mizoram University**

No part of any article published in this journal may be reproduced in print or electronic form without the permission of the publisher.

**CARE-List No. : 193**

**ISSN : 2319-6041**

The views and opinions expressed by contributors are solely theirs, and not of the publisher.

© **Artwork, Cover By Tlangrokhuma**

Published by Prof. R.L. Thanmawia, on behalf of the Department of  
Mizo, Mizoram University, Aizawl

## CONTENTS

<b>EDITORIAL</b>	-	3
<b>ENGLISH SECTION</b>		
1. F. Lalfakawmi	-	6
<i>The Intra-psychic Conflicts in Lalhmingliana Saiawi's Novels</i>		
2. Lynda Zohmingliani	-	17
Ms. C. Lalremmawii Dr Gloria Lalchhanhimi <i>An Analysis of the Profiles of Mathematics Teachers of Secondary Schools in Mizoram</i>		
3. Dr R. Zonunsanga	-	25
Dr Ruth Lalremruati <i>Relating the Scientific Perspectives and Mizo Traditional Beliefs</i>		
4. K. Lalrinchhana	-	34
C. Lalliantluanga <i>Mizo Through The Ages</i>		
5. Catherine Lianhmingthangi	-	45
Grace Lalhlupuii Sailo <i>Missing Motherhood: Mizo Women's Experiences with Childlessness</i>		
6. Lalramchhana	-	60
Dr Lalremruati Khiangte <i>Role of Social Media During Covid-19 Among Church Youth Members</i>		
7. C. Lallawmsanga	-	76
L. Lolit Kumar Singh Morrel VL Nunsanga Partha Pakray <i>POS Tagging for Mizo language : Unique Features and Challenges</i>		

8. Lalropuii	-	91
NVR Jyoti Kumar		
<i>A Comparative Study of Customers' Perception Towards Quality of Rice Supplied under PDS in Chhattisgarh and Mizoram</i>		
9. Joymati Thoudam	-	106
Dr Ritu Mathur		
<i>Traditional Textiles of the Tangkhul Naga tribe of Manipur</i>		
10. Dr F. Zothansiami	-	121
Prof. Lalhmasai Chuaungo		
<i>Language Development of Mizo Preschool Children in Terms of Locality</i>		
<b>MIZO SECTION</b>		
11. Grace C. Malsawmi	-	134
<i>Chhingpuii Zai Thlirzauna</i>		
12. R. Lalhnehzovi	-	144
F. Lalzuithanga		
<i>H. Lalringa Sulhnu Thlirna</i>		
13. Lalnunzira	-	159
<i>Serkawn Concert-a 'Satirical Poem' te'n Hringnun an Phochhua Dan</i>		
14. Rohmingthanga Ralte	-	172
CC Coy No. 27 Postcolonial Theory		
<i>Aṭanga Thlirna</i>		

## Editorial



## A New Challenge

Poetry, a creation of the poet who creates ‘new things’ out of ‘nothing’ and makes the ‘absent’ - present, according to Classical Greek thought, is not produced predominantly from man’s thought and craftsmanship but primarily by the gift of divine power. It was the Muses, daughters of Zeus, who inspired the poet as Plato points out in *Ion*, “The Muse first of all inspires men herself. For all good poets compose their beautiful poems not by ART, but because they are INSPIRED and POSESSED”, (*The Making of Literature*, 27). Poetry was considered a ‘gift of God’ as it was believed that poet could only compose poetry as a result of divine inspiration or influence. Plato denounces poetry and dismissed poets from his ideal state in ‘*The Republics*’ on the grounds that poets are irrational and that poetry is ‘mimetic’.

The life of Mizo poets, gospel hymn writers in particular, and the manner of their composition coincide with the Greek thought to a certain degree. R.L. Kamlala remarks that his songs were ‘entrusted to him’ by God and that a ‘divine power’ has communed with him (R.L Kamlala *Kut Chhuak*, xxxiii, xl). Patea, Siamliana, Chawngkhu-pa and many Gospel composers were reluctant to use ‘my composition’ when referring to their songs, and they repeatedly claimed that their songs were ‘gifts from above’ as they believed that their songs were ‘given to them’ by God.

The twenty first century Mizo poetry, upon reaching a new world and a new chapter, have witnessed the predominance of confessional poetry over songs composed under divine inspiration. The main reason behind this is the poets’ employment of their poems as a tool to express themselves and to convey their true feelings and emotions, dreams and imaginations, joys and wonders, frustrations and vexations. One of the Mizo modern poets Vankhama considers

that poetry writing is a shameful activity due to the fact that writers have constantly exposed their inner thoughts to others. However, the idea differs strongly from the view of contemporary Mizo poets who deduce that this direct expression of one's personal feelings and thought is an art as well as a comfort and healing agent for the spirit. As Sir Phillip Sydney points out, "...her world is brazen, the poets only delivers a golden", several contemporary Mizo poets have transformed the colour of their melancholic life from grey to golden, and they have created a new life and a world of their own through art. In this way, Sydney's argument about the poet as a creator works well with contemporary Mizo poets.

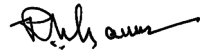
Contemporary Mizo poets are more concerned with giving satisfaction through the expression of innermost thoughts and feelings without any inhibition rather than giving pleasure and instruction, the purpose of poetry as claimed by Classical critics. The predominant purpose of Contemporary poetry is to give peace of mind through beauty. The beauty of nature does not satiate Contemporary poets as in the case of Romantic poets. The beauty of the setting sun and the clear blue sky of monsoon are still beautiful; the old jhumland and the good old days still are as fascinating as in olden days. However, the concept of beauty, the object of fascination, the passions and cravings have changed considerably for those who are gazing at the world from their virtual world. It is indeed inevitable considering that their life and the world around them have changed radically. This nevertheless, does not contradict Mathew Arnold's concept of poetry as 'a criticism of life' because the way poetry is viewed and examined and the manner human life is observed and explored now are so distinct from those of former times.

Free verse is gaining prominence over the past few years as contemporary Mizo poets unburden themselves by not adhering strictly to set rules and principles. They tend to use short and direct language to display thought provoking ideas than to follow the pattern of long narrative poems like Epic and Ode. Brevity and direct-



ness have become important characteristics of modern composition, and we may well presume that the use and arrangement of prose in asystematic way is a more common form of composition than the employment of artful rhetoric and beautiful poetical words. Some poems are even embellished with foreign languages. It maybe propounded that they have been incorporating the various progress and developments that are taking place in their daily lives.

As we step into the 21st Century, the passion for poetry writing has increased tremendously among the Mizo youths who invariably use tools of social media such as facebook, whatsapp, instagram, youtube or the like to broadcast their poems. Many Mizo young writers have published a collection of their poems; one of the young poets have already published two volumes of poetry whereas another young poet published three volumes of her poems, which is in fact a great achievement and development. Yet, the majority has so far failed to notice the silent 'Green Revolution' that is taking place involuntarily in Mizo society. As such, examining and exploring contemporary poetry is a new challenge for scholars, and for those who involve in literary studies as well.



Prof. R.L. Thanmawia  
Chief Editor

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

ISSN : 2319-6041

## The Intra-psyhic Conflicts in Lalhmingliana Saiawi's Novels

---

F. Lalfakawmi\*

*Abstract : Lalhmingliana Saiawi observes every minute detail of a household, a village, a city, a society and a relationship but he is primarily concerned with the psyche and emotion of his characters. Sex, his major theme, pervades his novels; a healthy, active and great sex life in marital relationships is foregrounded and idealised in all his novels. In the Pre-Christian Mizo society, there was some kind of struggle in their courtship: the struggle to mate and the struggle to escape owing to the fact that philanderers were admired while virgin maidens were esteemed. This sexual struggle between the sexes continued to persist in the psyche of the youth even in the Christian era. Saiawi draws a very clear picture of the shame and fear of humiliation experienced by maidens who indulged in casual sex through Nukawki and Hazeli who lived in constant fear that their respective sex partner might either bother them or expose their sexual encounter. He also depicts contrasting maidens like Chhuhathangi, Sakawli, Laleni, Rutlawki and Darsawiveli who were rather happy than remorseful for indulging in sex with their lovers. On exploring the mental apparatus of his characters, Saiawi uncovers the mental conflicts that dominated the behaviors of his characters. He presents several incidents where his characters had to deal with their sexual impulses and the operation of the superego.*

---

\* Assistant Professor, Govt. Champhai College

*The mental conflicts derived from sexual impulse and the demands of social ethics and morality not only influenced the behavior and personality of his characters but their life and the lives of others as well. The operation of the mental components of his characters is therefore an important element for the representation of his themes, the spiritual growth of his characters and the development of his plots.*

Lalhmingliana Saiawi is an observer who observes every minute detail of a household, a village, a city, a society and a relationship. He understands men and women, the young and the old, the rich and the poor, the ignorant and the wise, the illiterate and the educated. His unique narrative technique involves the description of particular events and incidents from different angles and perspectives. Economic and religious lives of his characters are not his primary concerns: he is primarily concerned with the emotion and psyche of his characters. Sex, his major theme, pervades his novels; a healthy, active and great sex life in marital relationships is foregrounded and idealised in all his novels. This paper is an attempt to explore the effect of sex and sexual impulse on the minds and behaviors of his characters.

In the Pre-Christian era, it was every Mizo young man's goal to sleep with as many young girls as possible. Adultery and premarital sex had nothing to do with their spiritual life and the life after death as Captain T.H. Lewin in *The Hill Tracts of Chittagong and the Dwellers Therein* points out:

Adultery is very uncommon. It is punished by the death of both parties; a husband is allowed to cut them down, and no fault attaches to him; their only shelter is in the Chief's house and a life-long slavery...but the intercourse between the unmarried of both sexes is entirely unchecked: a girl may go with any young man she fancies. If parents marry a girl to a man whom she does not like, she generally runs away from her husband, and is not thought to be wrong in doing so. (137)

Men and women mingled freely without any restriction; sex dominated young minds. Young men aspired to sleep with maidens whereas maidens tried to preserve their chastity. It was believed that Pawla, who was standing with his catapult at the crossroads of 'Mitthi khua' (village of the dead) and 'Pialral' (abode of 'Thangchuhah' men and wives after death) hit every young man who had not slept with any maiden. Lt. Colonel J. Shakespear in *The Lushei Kuki Clans* observes that Pupawla, "may not shoot a young man who has enjoyed three virgins, nor at one who has enjoyed seven different women, even if they were not virgins; but women, whoever they may be, he always shoots at" (62). This notion about Pawla's pellet bow may be just a myth to justify their sexual impulses and relationships. However, it was evident that there was some kind of struggle in their courtship- the struggle to mate and the struggle to escape owing to the fact that philanderers were admired while virgin maidens were esteemed.

This sexual struggle between the sexes continued to persist in the psyche of the youth even in the Christian era. Lalhmingliana Saiawi in "Chutiang Pawh A Ni Lo Ka Nu affirms that some young men often bragged about their sexual encounter whereas maidens were reticent on such matter:

Thian kawm danah pawh hmeichhia leh mipa hian danglamna tak an nei. Nula tlangval ngai chuan mi hriat an hlau a, tlangval nula thei chuan an hlau ve lova, uan nana hmang pawh an awm. (203)

It was a matter of shame and humiliation if a maiden's sexual indulgence was disclosed but it did not have any impact on other aspects of their life. Saiawi draws a very clear picture of the shame and fear of humiliation experienced by maidens who indulged in casual sex through the plight of Nukawki and Hazeli who lived in constant fear that their respective sex partner might either bother them or expose their sexual relationship. Nukawki's predicament was a worst nightmare maidens could endure when Chhungbuluka, in a drunk state, gloated over their sexual encounter in front of her students

and told them not to respect her anymore for she has been defiled by him. He furthermore blurted out that her legs are very beautiful as he was trying to pull up her gown.

Naupangho ngaihthalo khan kal hla lovin an lo thlir a. An en reng lai chuan Chhungbuluka chuan, “He nula hi in zah em em a. Kei pawhin ka zah der a. Zah duh suh u. Ka theih hnu a nih hi. A malte hi a nalh asin,” tiin a kawrfual hlirmsak a tum ta. (Saiawi, Nukawki 82)

The misfortune of Nukawki worsened when her father who was initially protective over her, called her names and berated her saying that she deserved to be harassed by the scoundrel. Had not a neighbour intervened, she would have been whipped by her father.

A pa chu a thinur lutuk ta. “Vawi eng zat nge a tih che mi hur nu? Min va timualpho em em ve! A sawisa reng ang che chu. Khawngge kei pawhin ka’n vaw ve teh ang che,” tiin kut thlak a tum a. Kawmchhak nu khan a lo dang a. (84)

Regardless of her fall, Nukawki managed to marry a man of her dreams, the tall, handsome and well-off Lianhawla, and she gradually won acceptance and respect from her sisters-in law. The loss of Hazeli’s virginity and the subsequent affliction that she witnessed echoes Nukawki’s predicament. Hazeli’s mother pulled her hair and dragged her out of the bathroom when she figured out about her sexual activity. She then woke her husband up and told him to thrash her.

A nu chuan a samah a kai a, inchhungah a hnuk lut a. A thin a ur em a ni: khawngaihthlakin!

A pasal a muhil hman tawh a, a va kai tho va.

“I fanu hi han vaw teh! Tlangval a ngai a nih hi!” tah awin a ti. (Saiawi, A Na Lua 34)

Hazeli’s father did not either abuse her verbally or beat her physically; he silently punished her by ignoring her and refusing to talk to her for a long time. Her sexual partner never became a nuisance

in spite of her fear that he might constantly pester her. However, he bought his friend a drink in celebration of his triumph on the day following their consummation. This incident reflects the notion of male struggle to mate and their sense of victory if they succeed. Her subsequent marriage to Darchhuana, a much older affluent man in compliance with her parents' wish parallels Nukawki's marriage to a much older Lianhawla. Contrasted to them, Saiawi depicts maidens like Chhuahthangi, Sakawlhi, Laleni, Ruatlawki and Darsawiveli who were rather happy than remorseful for sleeping with their lovers. By presenting these contrasting female characters, Saiawi testifies that sexual impulse and sex are marks of humanity.

With the development of Christianity in the Mizo society, the Christian doctrine about sex between unmarried persons as a sin began to influence the social, mental and sexual life of the people. The instinctual libido coupled with the primitive sexual struggle of the sexes and the Christian moral and ethical values began to create conflicts on the minds of individuals. These mental conflicts, as claimed by Sigmund Freud's theory of personality, propel and control personality. Freud discussed personality in terms of a constant conflict between the internal forces of the id, the ego and the super-ego. The id, driven by the pleasure principle that seeks instant gratification of all desires or needs, is the source of sexual and aggressive drives. The ego that develops gradually from the id strives to satisfy the desires and demands of the id in realistic and socially acceptable ways, and the superego works to suppress all unacceptable urges of the id and struggles to make the ego act upon idealistic standards.

The ego develops a defence mechanism to prevent itself from feelings of guilt and anxiety as explained by the Encyclopaedia Britannica, "In the Freudian framework, conflicts among the three structures of the personality are repressed and lead to the arousal of anxiety. The person is protected from experiencing anxiety directly by the development of defense mechanisms, which are learned

through family and cultural influences”(761). Freud identified repression, regression, reaction formation, sublimation, displacement, projection, condensation, rationalisation, denial, and intellectualisation as the defense mechanisms.

Saiawi, on exploring the mental apparatus of his characters uncovers the mental conflicts that dominate the behaviors of his characters. He presents several incidents where his characters had to deal with their sexual impulses and the operation of the superego. Hazeli in *A Na Lua* succumbed to her sexual impulse, and she slept with Vala at their first encounter. The act of washing herself in the bathroom calls to mind the hand washing scene of Shakespeare's *Macbeth*. Makuki in *Nukawki Fanu* had to deal with the intra-psychic conflict when she was sleeping in her ex husband's bedroom with her son. Making sexual advance to him was the demand of the id whereas the superego reminded her that it would be unfair for Nukawki, her son's nice stepmother. The most loved and esteemed Nukawki surrendered her virginity to the pugnacious Chhungbuluka as a result of the dominance of the id.

The mental conflict of Nukawki was heightened by her guilt as she was a Sunday school teacher. She wanted to resign but she did not want to disclose the nature of her offence for fear of infamy. Gradually the ego develops rationalisation which, in the words of Jeffrey A. Kottler and David S. Shepard in *Counseling Theories and Practices* is “the intellectual misuse of logic to over explain or justify conflicting messages” (90) to protect the mind against anxiety. She rationalised her sinful deed by conceiving that many young women who had indulged in the same sinful deed still continued to work as Sunday school teachers, and the church might run out of teachers if all of them confessed to their sins.

The wealthy married men Lianhawla in *Nukawki* and Darchhuana in *Lungrang Hmangaihna* faced the intra-psychic conflict resulting from their sense of obligation to their attractive, educated and sophisticated wife and their feelings for a much younger village

girl Nukawki and Mazami respectively. They resolved the conflict by exercising repression which according to Freud, is “the process by which a mental act capable of becoming conscious (that is, one which belongs to the preconscious system) is made unconscious and forced back into the unconscious system” (General Introduction 586). Their mental conflict was never revealed, and it never created a problem in their marriage. Their unintentional divorce on grounds of incompatibility and adultery respectively provided them an opportunity to finally marry their object of sexual impulse. The application of repression in these cases is a skillful attempt of the novelist to promote fidelity in marital life and to portray female protagonists who deserved to finally live a happily ever after life.

Laiawrha's mental conflict in *Lungrang Laiawrha* commenced right after he slept with Laleni, his love object. He realised that she had always been a virgin despite the rumour about her pregnancy and abortion that had been the talk of the village. He was certain that he was more attracted to her than the person he was going to marry in a few days but his conscience advised him that jilting an innocent young woman is downright injustice:

Laiawrha rilruah chuan Laleni kha a khat tlat mai a. Han hmuh leh a chak hlih hlih mai. Sakawlhi aain a duh zawk em em tih a rilruah chuan a chiang. Mahse thiam lohna nei ve reng reng lo nula han thlauhthlak ngawt chu a dik lo nasa tih a hre bawk si. Rilruah sual a lut tam tulh tulh a, Sakawlhi chu nei nge nge dawn ta pawh nise a aia hmeltha zawk Laleni chu han chetpui leh rih te pawh a chak ta. (173)

The sexual impulse was so strong that he would often pass through her house hoping to see her but he never got the chance to see her again. He married Sakawlhi, and he began to repress his feelings for Laleni. The repressed feeling which was locked in his unconscious was revived after many years when he learnt that Laleni was down with illness. His hesitation to inform his family about her illness and hospitalisation at Durtlang Hospital was a reaction formation that



the ego developed to protect him from anxiety. Reaction formation as Corey puts it is “actively expressing the opposite impulse when confronted with a threatening impulse” (64). When his wife scolded him for not reporting about Laleni’s critical condition, he simply said that he thought it was not an important matter and that he had forgotten altogether about it. This denial, “the distortion of reality by pretending that undesirable truths about ourselves, uncomfortable feelings, or unacceptable events are not really happening” (Kottler and Shepard 90), manifested itself from his guilt over his sexual relationship before his marriage. He repressed his grief over her death, and the ego developed reaction formation by behaving as if he had not been affected by her death. In this way, Laiawrha saved his marriage, and his application of the defence mechanisms is the main reason behind his active and happy sexual life with his wife which became the foundation of the prosperous Lungrang family.

Darsawiveli and Darthangvunga in *A Na Lua* had been fighting against their instinctual libido since they reached puberty. Repression of their feelings for each other took place because their impulse was too shameful as they were foster siblings. As the impulse generated a high level of anxiety they shied away from each other. Darthangvunga would read books in an empty room whenever he paid a visit to Darsawiveli’s house. This is an exemplification of sublimation which is “diverting sexual or aggressive energy into other channels” (Corey 65). In fact, he was diverting his sexual feeling into something which was socially acceptable. They eventually gave in to the demands of the id as a consequence of which Darsawiveli became pregnant. The sudden death of Darthangvunga became a turning point in her life because Darchhuana, Darthangvunga’s father finally accepted her as a daughter when their secret love affair was disclosed.

Chhunruaii’s mental conflict resulted from her love and attraction for Unionliana and her moral obligation. However, she yielded to his sexual advance when he emotionally blackmailed her by saying that her refusal to yield to his demand meant that she did

not truly want him. Her commonsense that cautioned her about his true feelings and her conscience forced her to stay away from him. Unionliana, on the other hand, had resorted to displacement which is “the rechanneling of energy from one object to another” (Kottler and Shepard 90) by displacing his feelings and sexual energy to her considering that his love object Vanlalruatlawki had sexual scandals involving ‘Vaipa’ and Lianrova. Chhunruaii’s strange behavior of ignoring him, locking herself in the bedroom, praying fervently and reading the Bible for most of the time after a lapse of four years baffled and disappointed him. He had experienced multiple sexual relationships during his absence, and the revival of the recurring sexual craving for her incited him to develop ‘Projection’ which is “attributing to others one’s own unacceptable desires and impulses” (Corey 64) by wondering if she was carrying an illegitimate child of a ‘vai’ (non-Mizo). It turned out afterwards that the inner conflict that arose from her sexual urge and the Christian notion of pre-marital sex as a grave sin had prompted her to act as if she did not care for him which is a specimen of reaction formation. She began to behave normally after she let the id dominated her life.

Unionliana developed the intra-psychic conflict as a consequence of his sexual attraction and unrequited love for his high school sweetheart Ruati and his obligation to his faithful and trusting wife. The conflict became so strong that he went out recklessly on a Christmas day to pass time. He came to realise that Ruati had never been defiled as they were in a very intimate condition at the cinema hall. With the predominance of the id, he slept with her when he visited her at Calcutta. The most intense intra-psychic conflict he had to resolve was whether to save his marriage or to divorce his dutiful wife when his mistress became pregnant. He finally rationalised his infidelity and his decision to marry his mistress by pointing out that she might bear him a son his mother had been craving for, and also that the innocent child would not become a ‘bastard’.

Nupuia ka neih loh chuan ka fa chu sawn a ni dawn. A hrin hmaa

nupuia ka neih erawh chuan sawn a ni lovang. A fa chu mipa a nih hlauh chuan ka nu'n a awh em em kha a ni dawn a, dik tak chuan kei pawhin fapa hi awt lovin ka han insawi tak a, ka chauh thu ba rawh mai mai a ni ve bawk. (Saiawi, *Unionliana* 152)

He further pointed out that he himself had wanted a son all along and his claim of not coveting a son was just intellectualisation as he knew his wife's failure to bear a son was not their choice. The predominant id triggered him to divorce his wife and start a new family with his beloved. Chhunruaii also remarried soon after the divorce, and she lived a peaceful life with her second husband.

Saiawi does not portray individuals with an overtly strong and dominant id. In most cases, the id became dominant only after the operation of different defence mechanisms for some time. The dominant superego prevented Laiawrha, Lianhawla and Darchhuana from having extramarital relationship whereas the strong id drove Hazeli to commit adultery which became the basis of her tragic end. Similarly, the dominant id caused Unionliana to suffer from terrible humiliation, regret and distress following the dissolution of his first marriage and the strain of his second marriage. The portrayal of these characters is a skillful device employed by the novelist to emphasise the importance of fidelity in marriage. Saiawi, whose major theme is the importance of a healthy, active and happy sex life in marital relationship, also gives an account of several situations related to premarital sex in order to universalise sex and sexuality. The mental conflicts derived from sexual impulse and the demands of social ethics and morality not only influenced the behavior and personality of his characters but their life and the lives of others as well. The operation of the mental components of his characters is therefore an important element for the representation of his themes, the spiritual growth of his characters and the development of his plots.

## Works Cited :

- Corey, Gerald. *Theory and Practice of Counseling and Psychology*. 8th ed. Belmont: Brooks/Cole Cengage Learning, 2009.
- Freud, Sigmund. "A General Introduction to Psycho-Analysis". *Encyclopaedia Britannica : The Major Works of Sigmund Freud*. Translated by Joan Riviera, William Benton, 1952, pp. 697-717.
- Kottler, Jeffrey A. David S. Shepard. *Counseling Theories and Practices*. 3rd ed., Cengage Learning India Private Limited, 2008.
- The New Encyclopaedia Britanica*. 3 Vols. 15th ed., Encyclopaedia Britanica, Inc., 1989.
- Lewin, Captain T.H. *The Hill Tracts of Chittagong And The Dwellers There-in*. Bengal Printing Company Limited, 1869.
- Saiawi, Lalhmingliana. *A Na Lua*. Mr. T. Hmingliana, 2003.
- . *Chutiang Pawh A Ni Lo Ka NU*. Ramdinsanga Saiawi, 2013.
- . *Keimah Unionliana*. M/s Lalrinliana & Sons, 1997.
- . *Lungrang Hmangaihna*. Lalrinliana & Sons, 2000.
- . *Lungrang Laiawrha*. P.S.L. Hlunsanga, 1998.
- . Nukawki. *Nukawki & Nukawki Fanu*. Ramzaua Saiawi, 2010.
- Shakespear, Lt. Colonel J. *The Lushei Kuki Clans*. Macmillan & Co., Ltd.

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

ISSN : 2319-6041

## **An Analysis of the Profiles of Mathematics Teachers of Secondary Schools in Mizoram**

---

Dr Lynda Zohmingliani\*

Ms. C. Lalremmawii\*\*

Dr Gloria Lalchhanhimi\*\*\*

*Abstract : Mathematics education is an important and far-ranging subject of study and truly deserves its place in formal education from the elementary level. Since its importance is growing in every year, it becomes imperative to have knowledge in this subject. The objective of this study was to analyse the profiles of mathematics teachers of secondary schools in Mizoram. For this, profiles of all government and private secondary school mathematics teachers were collected. The profiles relating to their ages, gender, educational qualifications, teaching experience and professional status were especially selected. The study revealed that male teachers had a higher percentage and trained teachers also were at a higher percentage in secondary schools of Mizoram. Besides this, lower age group had lesser percentage and more junior mathematics teachers are found in secondary schools. Not only these, unqualified mathematics teachers are still presence in secondary schools of Mizoram.*

*Keywords: Mathematics, Teachers, Profiles, Secondary Schools.*

---

\* Associate Professor, Dept. of Education, MZU

\*\* Research Sholar, Dept. of Education, MZU

\*\*\* Associate Professor, Dept. of Education, MZU

## **Introduction**

Mathematics subject is a compulsory subject till secondary level. In fact, it is the backbone of all science and technical educations. In higher secondary level, more students opt for Arts and other fields than mathematics subject. If less students continue to opt for science subject, the state would have less number of science students or technical students. But when there is no proper balance between science and others subject, the state will not have enough human resources in science and we would need to employ from other states. This will ultimately result in more number of unemployed citizens and citizens whose skills are not required in our state.

## **Rationale of the study**

Mizoram is one of the most advanced states in India in the field of education. In spite of low population in the state, education is evenly spread all over the districts. Maybe because of this, the state has top rank in literacy rate among other states in India. Because of this, it is expected that it will also boast of a qualified group of teachers for each appropriate subject. Moreover, there is also hope that there will not be disparity in gender. With these in mind and a genuine desire to understand the true status of teaching of mathematics, the research to reveal the profile of secondary level mathematics teachers was undertaken.

## **Objective of the study**

To study the profile of mathematics teachers at secondary level in Mizoram.

### **Population**

The population of the study consisted of all secondary schools in Mizoram.

## **Sample**

The sample comprised of 677 mathematics teachers, 332 government and 345 private secondary schools.

### **Tools for data collection**

Information schedule for teachers for preparing their profile.

The data related to age, gender, educational qualifications, professional skills and teaching experience.

### Statistical treatment of data

For analysis of the collected data, descriptive statistics like percentage was used.

### Analysis of data and results

The data collected for all teachers was arranged so as to have a clear idea of the status of mathematics teachers at the secondary level in Mizoram. These arranged data was then analysed as follows:

(1) The overall number and percentage of mathematics teachers in terms of gender in Mizoram is as shown in Table-1.

**Table No.1**

#### Total number of mathematics teachers in terms of Gender

<b>GENDER</b>	<b>No. of Mathematics Teachers</b>	<b>%</b>
MALE	602	88.92%
FEMALE	75	11.08%
<b>TOTAL</b>	<b>677</b>	<b>100%</b>

Source: District Education Office, Government of Mizoram  
Directorate of School Education, Government of Mizoram

As shown by Table-1, 88.92% of the teachers are male and only 11.08% are female in secondary schools of Mizoram. It clearly shows that male mathematics teachers occupy a higher percentage than female mathematics teachers in secondary level.

(ii) Total number of mathematics teachers according to their professional status.

**Table No.2**

#### Trained and Untrained Mathematics Teachers

	<b>No. of Mathematics Teachers</b>	<b>%</b>
<b>Trained</b>	<b>419</b>	<b>61.89%</b>
<b>Untrained</b>	<b>258</b>	<b>38.11%</b>
<b>Total</b>	<b>677</b>	<b>100%</b>

Source: District Education Office, Government of Mizoram  
Directorate of School Education, Government of Mizoram

As shown by Table-5, there are 61.89% trained mathematics teachers in secondary schools while there are still 38.11% untrained mathematics teachers in secondary schools. It was found out that trained mathematics teachers had a higher percentage than untrained mathematics teachers at secondary level in Mizoram. But the percentage of untrained teachers is still much higher than expected. (iii) Total number of mathematics teachers according to their age group.

**Table No.3**  
**Total number of mathematics teachers according to their Age Group**

Age Group		No. of Mathematics Teachers	%
20-24	Lower age group	27	3.98%
25-29		136	20.08%
30-34		59	8.71%
35-39	Middle age group	89	13.15%
40-44		72	10.64%
45-49		121	17.88%
50-54	Higher age group	103	15.22%
55-59		70	10.34%
<b>TOTAL</b>		<b>677</b>	<b>100%</b>

Source: District Education Office, Government of Mizoram  
Directorate of School Education, Government of Mizoram



As written in table-3, the Investigator classified mathematics teachers according to their age group in secondary schools of Mizoram. Mathematics teachers in secondary schools within the lower age group occupy the lesser percentage. Meanwhile, mathematics teachers in secondary schools have higher percentage in the upper age group. This means that in a short while, there will be vacancy which shall have to be filled up by qualified teachers, thus necessitating a sufficient supply of trained graduates.

(iv) Total number of mathematics teachers at secondary school according to their teaching experience

**Table No.4**  
**Mathematics Teachers according to their Teaching Experience**

Length of Service	No. of Mathematics Teachers	%
0-4	146	21.56%
5-9	121	17.87%
10-14	72	10.63%
15-19	74	10.93%
20-24	75	11.08%
25-29	124	18.32%
30-34	49	7.24%
35-39	16	2.37%
<b>TOTAL</b>	<b>677</b>	<b>100%</b>

Source: District Education Office, Government of Mizoram  
Directorate of School Education, Government of Mizoram

As we can see in table-4, it is clear that secondary level has more junior mathematics teachers who have less than 10 years of experience in the teaching field. Mathematics subject needs teach-

ers who have good experience and professional in their job. But the presence of teachers with lesser experience is also a good indicator that the state shall have a good supply of teachers in the years to come, provided teachers in this group are given the right kind of in service professional training and orientation.

(v) Total number of mathematics teachers according to their Educational Qualification

**Table No.5**  
**Total number of mathematics teachers according to their Educational Qualification**

<b>Educational Qualification</b>	<b>No. of Mathematics Teachers</b>	<b>%</b>
<b>D.I.E</b>	<b>1</b>	<b>0.15%</b>
<b>P.U (Sc)</b>	<b>10</b>	<b>1.48%</b>
<b>B.A</b>	<b>84</b>	<b>12.41%</b>
<b>B.Sc</b>	<b>378</b>	<b>55.84%</b>
<b>B.Com</b>	<b>52</b>	<b>7.69%</b>
<b>B.E</b>	<b>19</b>	<b>2.80%</b>
<b>B.Tech</b>	<b>8</b>	<b>1.18%</b>
<b>BEEE</b>	<b>3</b>	<b>0.44%</b>
<b>B.V.Sc</b>	<b>1</b>	<b>0.15%</b>
<b>M.Sc</b>	<b>90</b>	<b>13.29%</b>
<b>M.A</b>	<b>17</b>	<b>2.51%</b>
<b>M.Com</b>	<b>12</b>	<b>1.77%</b>
<b>B.Arch</b>	<b>2</b>	<b>0.29%</b>
<b>TOTAL</b>	<b>677</b>	<b>100%</b>

Source: District Education Office, Government of Mizoram  
Directorate of School Education, Government of Mizoram

As shown by table-5, it is clear that B.Sc degree holders have the highest percentage in secondary schools in Mizoram. According to National Council of Teacher Education (NCTE) norms, mathematics teachers in secondary schools should have B.Sc, B.Com,

B.E, B.Tech and BEEE degrees; besides, they should also be trained teachers. But this table shows that unqualified mathematics teachers are still teaching in secondary schools in Mizoram.

### **Discussion**

As would be expected in the state of Mizoram, the condition of mathematics teachers is not so poor as shown by the results. This shows that Mizoram is not in a very bad shape when it comes to mathematics education. However, there are certain causes of concern. One main concern is that teaching of mathematics in Mizoram is dominated by male teachers. Another cause for concern is the presence of unqualified teachers.

### **Conclusion**

At secondary schools stages many students have a problem in mathematics subject. Yet mathematics is a compulsory subject at secondary level and it is the backbone of all science and technical subject. Therefore, the situation calls for a special effort on the part of the government as well as all stakeholders of education to take necessary measures to improve mathematics teaching. One very important step in this direction would be to make immediate arrangement for the professional improvement of teachers. Another important positive check would be to make incentives so as to motivate female students to opt for this subject. Better methods of imparting this subject may also need to be incorporated. If serious efforts are given for this subject, there is a chance for the improvement of mathematics education for teachers and students. This will not just be major improvement for the education of secondary students of Mizoram but will also elevate the future of our youth at a much higher place for the world of work and competition.

## Works Cited :

- Anastosios, et al. "A Typology of Mathematics Teachers' Beliefs about Teaching and Learning Mathematics and Instructional Practices." *Mathematics Education Research Journal*. 2005. Vol.17.No. 2, 69-90.
- Zohmingliani, L (2016). *Science Education in North East India- A study of Mizoram*. Mittal Publications.
- The role of mathematics in the overall curriculum/International. Retrieved from: <https://www.mathunion.org>.

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

ISSN : 2319-6041

## Relating the Scientific Perspectives and Mizo Traditional Beliefs

---

Dr R. Zonunsanga\*  
Dr Ruth Lalremruati\*\*

*Abstract: The pre-civilized agriculture began in forested uplands which gradually shifted to river valleys and, the first civilization began in Mesopotamia where people started the applications of science and technology acquired through time. The modern world in this Post-Computer Age still relies on many indigenous knowledge and traditions of the uncivilized society which shows that what is scientific or unscientific is a matter of simple observations made by mankind on natural phenomena. This paper attempts to provide documentation of some Mizo's traditional beliefs and myths as scientific activities which enabled them to live in harmony with mother nature. Many of the taboos and mandates they had were quite logical which saved their lives from natural hazards and starvations.*

*Keywords: civilized, nature, tradition, myths, scientific, culture, ancestors*

---

\* UGC Human Resource Development Centre, MZU

\*\* Asst. Professor, Dept. of Mizo, MZU

**Introduction**

Most of the pre-civilized society all over the World had different cultures and were governed by their respective beliefs, myths, and traditions which commanded their day to day activities. Despite their ignorance towards the sciences, there are certain logical beliefs and practices which the computer world has proven their validity. Similar to other parts of the World, the Mizo also had several myths and followed certain traditions that governed their daily lives without contemporary scientific explanations. The absence of justifications for such traditions draws the curiosity of our modern Mizo society.

Long before the advent of scripts and alphabets, the Mizos of the present NE India were well acquainted with mother-nature from where much scientific knowledge had been acquired to enable them to live in harmony with their natural environment. The system of Shifting Cultivation, a 10,000 old agriculture, is one amongst the scientific traditional practices which even the post-computer age could not find a more sustainable alternative practice. It is believed that the Mizo ancestors had performed trial and error for the most sustainable agricultural practices and came up with the shifting system which has now become an absolute culture. This paper is intended to give justifications for such scientific nature of the Mizo myths, traditions, and beliefs which have been incorporated in the culture of present society. Only a few myths and beliefs will be highlighted with probable scientific explanations.

**The Solar Systems:**

Since time immemorial, astrology has been given importance to predict our future whereas only a meagre fraction of our Universe has been explored with just a handful of knowledge about it. As a matter of fact, it was only in the early part of the 16th Century that Copernicus discovered the movement of the Earth revolving around the Sun. The solar system and the Universe drew tremendous attention of the Mizo ancestors that many of their folk-tale revolves around the planetary space.

**Venus & Mars (Chawngmawii & Hranghhuana):**

The Mizo's ancestors were well familiar with these two planets but were considered as stars which meet with each other at regular interval. When these two planets aligned in a straight line with our planet Earth at their respective orbital planes, both appear to stay very closed to each other that they considered the two stars as 'In Di' which metaphorically means they are mating. The scientific part of this belief is that the Mizo ancestors had the knowledge that these two stars are not stationary but followed a specific pattern of movements, and used to meet with each other to make love at regular interval.

**The Summer Solstice (Lalmanga Nu lawmrawih Ni):**

Solstice is a Latin word for 'Suns stands still' which implies that solstice offers the maximum hours to work in a day. The summer solstice in the Northern Hemisphere falls on the 21st day of June, which is the longest day in a year. The Mizo people have a tradition where the community voluntarily helped each other for a day or two towards removing of unwanted weeds in their agricultural lands. Mizo folklore says that a wise woman, known by the name Lalmanga Nu (Lalmanga's mother) used to invite her neighbours for voluntary work in her farmland on the Summer Solstice to benefit the longer duration of daylight working hours. Since then, that day has been recognized as the longest day on Earth which they learnt from the solar systems including the planetary satellite.

**New Moon & Full Moon (Thlamang & Thladet):**

The Mizo ancestors, far before the advent of numeric had their own observations of the moon from new moon to full moon and were aware of the number of days falling in between and further gave different names of the month in a year. They were also very much aware of the Solar eclipse and the Lunar eclipse which they called Niawk lem and Thlaawk lem. According to the Mizo ancestors, a planetary body named awk used to swallow the Sun or the Moon and that the earth becomes dark during the solar eclipse or lunar eclipse.

The Mizo ancestors also believed that living things changed their behaviour with the changes in the size of the moon. Infants have been observed to change their behaviour on the new moon or full moon and people having psychological problems had been assumed to act differently on these two particular occasions. Despite their remote locations far from the sea-shore, the Mizo ancestors had recognized the gravitational effect of the moon on human beings.

### **Geomorphology & Resources Management:**

The Mizo's ancestors had many beliefs and myths which might have a direct link with their knowledge on the Earth's surface and their respect for natural resources especially the flora and fauna thriving within their local environment. Before the advent of Christianity during the 1900s, the rituals they practiced and the folklores transferred from one generation to the other depict the reverence and importance they give to natural resources.

### **Constructions across ravines/valley (Luikawr kana insak loh tur):**

Unless compelled or unavoidable, the Mizos since the past have discouraged the construction of buildings (houses) across ravines and run-off channels. As a matter of fact, ravines evolved through geomorphic processes such as endogenetic and exogenetic factors in which such factors shaped the Earth's surface through fault or fractures from below and erosion of the weakest point on the earth surface. Most streams and rivers in Mizoram follow the lines of fault and fractures which are the most unstable part of the Earth's crust. These sites being unstable are prone to landslide or mass wasting, banks erosion by run-off, and flash flood hazards which could trigger disasters. The whole of Mizoram and its neighbours are tectonically active, the rivers flowing in this area are controlled by faults and fractures to a considerable extent and, as a result, a majority of the river systems in the area follow the existing structural valleys (Zonunsanga14).

### **Origin of the earth (Khawvel inseam dan):**

The Earth, in the beginning, was assumed as barren, rocky,



and pebbles-laden where very cold and swift water, named tuihriam acted as a boundary. The story tells that an animal somehow dared to swim across the tuihriam and collected some soil from the other side which was multiplied by earthworm and through time, the earth was covered by the soil after being levelled by animals and a man. This story illustrates that soil was considered very scarce, sacred and important that it needs conservation and management of the soil resource. Not only the soil but it was the animals that played all the most important roles in shaping the earth with the soil for use by mankind.

### **Shifting Cultivation (Tlangram lo neih):**

Agriculture is the primary source of income of the tribal people of India (Parida 205) and historically, these tribal communities were characterized by distinct agrarian lifestyle and agricultural practice (CMS 99). Known by the name jhumming in NE India, and shifting cultivation is not only an agricultural practice but a culture that has been followed by the Mizos since time immemorial. Jhumming in Northeast India is a part and parcel of their socio-cultural life and as such all its operations are inseparably linked with their religious rites and festivals (Singh & Sharma 99).

The question of why the Mizos have been practicing this shifting agriculture might have many answers arising from social, economic, and geographical factors. One amongst the scientific answers is the sustainability of natural resources such as forest and land. In the past, the Mizo ancestors cultivated a piece of land intensively and abandoned it which allowed forest regeneration and enhance soil resilience capacity. Jhumming was an ecologically sustainable form of agriculture in the montane region of the tropics when the population was low and the fallow period was long enough to restore soil fertility to support crops (Mohapatra & Chandra, 20). In this way, the natural surroundings and environment were preserved and the people could live in harmony with mother nature.

### **Supply Reserved Forests (Mauhak) :**

Interestingly, most of the villages of Mizos had demarcated a

community forest land from where materials for construction works and Non-Timber Forest Products could be taken. These lands are strictly monitored by the village elders or leaders to ensure that the natural resources are not depleted nor used for commercial purposes. The logic behind having this type of community land is to check the degradation of natural resources around the villages. The supply reserved forests provide goods to the villagers but over exploitations of the reserved forests are strictly watched and restricted.

### **Respect and conservation for natural resources:**

It can be inferred that the Mizo cosmology was all-inclusive, where all things in nature become part of a great whole; the animals that inhabited it were of equal importance to humans (Chhange, 214). All living beings lived together in harmony and could communicate with each other until the mighty festival of Thlanrawkpa-Khuangchawi from where they acquired their present form. Even hunters and villagers performed rituals and prayer before killing of animals for food. They also performed chanting and other rituals (sacrifice) before clearing of forests for agriculture. The Mizo ancestors were perhaps quite aware of the ecosystems and the ecological food-chain that they showed respect to all living things. Torturing animals like bees entering a house is taboo which was believed to bring omen to the family.

### **Hydrology & Conservation of Water Resources:**

Water resources had been given due importance since the pre-civilized World Mizo people. The term hydrology was pretty much unknown to them whereas their traditions had included several norms related to the conservation of water resources.

### **Construction on River Island:**

The Mizo elders always avoid the construction of temporary hut on River Island as it is considered a taboo. This has a very simple reason which arises from the vulnerability of flash flood. Weather has been pretty unpredictable and that there could be heavy storms and rain in the upper course of the river which could trigger floods

or flash floods at the lower course of the river. For this reason, despite the attractiveness of River Island, the Mizo hunters, while on their mission always avoid sheltering themselves on a river island.

### **Pa-ngen Mual :**

Despite their ignorance on the study of hydrology, the most sarcastic part is seen from the taboo of cultivating the land which was the source of groundwater discharges for the villagers. Such plots of densely forested lands were forbidden for the cultivation of agriculture as they were believed to bring omen to the family who performed farming. These plots of land, known as pa ngenmuallit-erally means 'a land demanding the head of the family' that the villagers hardly dare to clear the forest for agriculture.

### **Conservation of Water Resources:**

Laltluangliana highlights a few of the Mizo's Do's and Don'ts including the taboos of using the roots of a tree as firewood and polluting public drinking water. (28) These traditions have many things related to the hydrological cycle such as regeneration of trees. Trees have their roots to supply water and nutrients to their body and that even if trees are felt, one should at least leave the root for new buds to grow on it. Further, roots of trees enhance run-off infiltrations which are stored as groundwater.

Mizo ancestors till the present generations had regarded polluting public drinking water or water-hole as taboo; one should never make such water polluted. This clearly shows their awareness to conserve domestic water supply.

### **Conclusion:**

Traditionally, tribal agri-CULTURE in NE India is closely linked with forest (Bhatt, et al. 219). The festivals, culture, traditions, and their daily activities were all connected to mother nature which they learnt through experience that many of their myths, traditions, and beliefs became very much scientific. The Mizo culture and tradition towards respect for their surrounding environments show the scientific management of natural resources which enabled the

regeneration of resources, enhancement of resilience capacity and conservation towards degradations.

#### Works Cited :

- Barkatak, S.N. *Tribal Folktales of Assam*. Gauhati. 1970.
- Bhatt, B.P., Jat, M.L., Arunachalam, A., Pattanayak, A. and Prakash, N. 2019. *Roadmap for agriculture development in the North-Eastern Hill (NEH) Region*. India. Published by Indian Council of Agricultural Research, New Delhi.
- Chhangte, Lallianzuali. "Mizo Origin Myths." *Mizo Narratives: an account from Mizoram*. Scientific Book Centre, Guwahati. 2014.
- CMS. *Impact Assessment of Agriculture Interventions in Tribal Areas in Madhya Pradesh – Final Report*. Catalyst Management Services, Catalyst, Bhopal. 2009.
- Dahrawk, P.S. *Mizo Thawnthu*. Aizawl. 1964(4th ed., 1994).
- Khiangte, Laltluangliana. *Mizos of the North East India: an Introduction to Mizo Culture, Folklore, Language & Literature*. LTL Publications, Aizawl. 2008.
- Lalruanga. *Mizo Thawnthu Zirzauna*. Aizawl: Zomi Book Agency, 2000.
- Mohapatra, K.P. & Chandra Puran. "Rejuvenation of jhumland through agroforestry interventions." *Jhum improvement for sustaining farm livelihood & natural resource conservation in north eastern Hill region*. Director ICAR Research Complex for NEH, Meghalaya. 2017.
- Parida, Biswajit. "Santal and their Agricultural Practices: Continuity and Change." *International Journal of Applied Research*, Vol. 1(11). 2005.
- Singh G.B. & Sharma B.R. 1999. *50 Years of Natural Resource Management Research in India*. Division of Natural Resource Management, Indian Council of Agricultural Research

(ICAR), New Delhi.

Zonunsanga, R. "Evaluation of Potentials of agriculture in Teirei watershed, Mizoram." Unpublished Ph.D. Thesis, Mizoram University. 2014.

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

ISSN : 2319-6041

### **Mizo Through The Ages**

---

K. Lalrinchhana\*  
C. Lalliantluanga\*\*

*Abstract: Evolution of Mizo culture had been a very long drawn process as it had passed through different stages of cultural developments over a long period of time. Though there is no consensus of opinion among the indigenous writers/historians regarding the origin and original homeland of the Mizo, it is believed that the Mizo belonged to Tibeto-Burman group, and their original homeland was somewhere between southern China and Shan State of Burma. Clan-wise westward migration of different ethnic clans of the Mizo was a very long drawn process, starting from the time they left provinces of southern China till they crossed Tiau river by the middle of the 18th century, There has been a lot of continuity and changes on the socio-economic and cultural practices of the Mizo during the entire period of their westward movement. British contact with the Mizo during the 19th century, eventual annexation of the Lushai hills by the British and advent of Christianity into the hills towards the close of the 19th century had far reaching impact on the socio, cultural, economic and political history of the Mizo.*

---

\* Asst. Professor, Dept. of History, Govt. Serchhip College

\*\* Asst. Professor, Dept. of Pol. Science, Govt. Serchhip College

Mizoram today is the only state in the entire India that can claim to be predominantly Christian State with over 80 % of the population professing to be Christians. The non-Christian population within the state are mostly immigrants from neighboring countries and other states. Sandwiched between Burma in the East and Bangladesh in the West, Mizoram occupies an area of great strategic importance in the north eastern corner of India, having a total international boundary length of 630 miles with Bangladesh and Myanmar. This mountainous, hilly and rugged state of Mizoram has a total geographical area of 21,087 sq. kilometers, and it is indeed one of the smallest states of India in terms of geographical extension. According to the latest 2011 census, the population of Mizoram is only 10.91 lakhs. The density of the population of the state is 52 only, and this is extremely low in comparison with the national average rate which stood at 382.

Mizo tribe is composed of several ethnic groups, the most prominent being Lusei, Ralte, Hmar, Mara, Lai, Paite, Gangte, Vaiphei, Kuki etc. It is difficult to trace out how and when the Mizo tribal community became divided into such different ethnic groups. 'Mizo' is the common generic term for these various ethnic tribes of the Mizo. Sometimes, the term 'Lusei' is also used to embrace all ethnic tribes of the Mizo. So, both the term 'Mizo' and 'Lusei' are used interchangeably by many scholars. In the meantime, it is important to note that the languages and cultural practices of these different ethnic clans is very much identical and closely related with each other.

Originally, the Mizo people seem to belong to Tibeto-Burman group. However, the origin and original homeland of the Mizo still remains obscure. The Mizo had an interesting tradition of origin, known as Chhinlung tradition. Tradition tells us that various ethnic clans of the Mizocame out of the earth below the covering stone called 'Chhinlung'. Some historians opined that Chhinlung is in fact the name of the place which is situated in southern China bordering the Shan State of Burma. This is the reason why some historians considered southern China as the original homeland of the Mizo.

In the meantime, some other indigenous historians had attempted to identify Chhinlung as the name of the Chinese king called Chhinlunga. According to Chinese story, Chhinlunga did not get along with his father, and as a result, he left his native home along with his followers. They then settled down at Awksatlang in Burma at about 750 AD. After the death of Chhinlunga, his followers then scattered to different places. Since the ancestors of the Mizo were one of the people who migrated from that village, they called themselves as 'Chhinlungchhuak' which means 'those who emerged from Chhinlung'. Meanwhile, Sangkima held the view that Chhinlung may refer to the first emperor of China, Shih Huang Ti who built the Great Wall of China. It is believed that his centralized administrative set up throughout his empire resulted in the mass movement of many tribal people towards the South. The ancestors of the Mizo might also move along with these mass movements southward from China into the plains of Burma during the early centuries of Christian era. He also viewed that fringes of southern China particularly Szechwan, Yunnan and Kwei-chow may be considered as the original home of the Mizo and other tribes of North East India as a whole. According to B Lalthangliana, the Mizo came from Kansu, a province on the north west of China.

The Mizo tribe moved further westward from upper Burma into the Kabaw valley which they called 'Kawlphai' at around 800 AD. During their settlement in the Kabaw valley, the Mizo were said to have close contact with the Burmese which they called 'Kawls'. B Lalthangliana pointed out that the Mizo might have learnt the art of cultivation from the Burmese (Kawl) as many of their agricultural tools and implements and products had a prefix of the word 'Kawl' and some of these are Kawlnam, Kawltu, Kawlhrei, Kawlthei, Kalwbahra, Kawlhrai etc. The Mizo had lived peacefully in the Kabaw valley for more than two centuries without any external disturbances. Long after they had a peaceful settlement in the valley, they had to leave and move out to a new place. B. Lalthangliana believed that it was the invasion of the mighty Shan race that had compelled the



Mizo to vacate Kabaw valley at around 1200 AD.

The Mizo moved out from the Kabaw valley in a clan-wise or group wise. Some of the groups like Paite, Simte, Thado, and Zous moved directly and indirectly through the Chin hills till they reached the hills of present Manipur. The large group moved southwest into the Chin hills where they had set up their settlements at Tidim, Falam and Haka. Still others moved further westward till they reached southernmost areas of present Mizoram, now known as Maraland. The other groups consisting of Lusei, Ralte, Chawngthu, Hauhna, Chuaungo, Chuahang, Ngente, Punte, Parte etc. moved into the Chin hills. They lived in the areas of Thantlang and Run river at around 1200-1400 AD. It was during this period that the Mizo began to have the institution of chieftainship. They had come to realize the need to have the chief to organize proper administration among themselves. Zahmuaka was the first Lusai chief. His six sons-Zadenga, Paliana, Thangluaha, Thangura, Rivunga and Rokuma continued to rule over different villages. Amongst them, the descendants of Thangura who were known as Sailo clan later became the most powerful ruling clan after their settlement in the Lushai hills.

They left Thantlang and Run area and lived in the area between Lentlang and Tiau river at around 1400-1700 AD. Thereafter, they moved further westward, crossing the Tiau river and finally entered into Lushai hills which is the present Mizoram at around 1700 AD. The Lusei were the last group to cross the Tiauriver into the present Mizoram. Even when they settled in present Mizoram, the Pawi who were living in the Chin hills continued to commit raids and plunders upon the Mizo. So, in order to protect themselves from the invasion of the Pawi, seven Sailo chiefs combined together and founded a large settlement at SelesihSangsarih which was said to have consisted of seven thousand households. However, the heyday of SelesihSangsarih did not last long as it was soon confronted by problems lack of adequate land for cultivation. SelesihSangsarih met its eclipse at around 1750 AD. Thereafter, people dispersed in different direction, founding separate villages according to their own clans or groups.

The administrative system in each village was more or less the same. Each village had its own chief who was the supreme head of the village administration. In the discharge of his duties, the chief was assisted by a council of elders who were called 'Lal Upa'. Lal Upa were appointed by the chief himself and, they were expected to be well versed with the customary laws and traditions of the Mizo. Although the Mizo chief was theoretically supreme authority in his village, with all powers vested in his hand, in practice, he never acted as dictator or autocratic ruler. Once he behaved in an autocratic manner, his villagers would desert him and take shelter in another village under different chief. He would never try any case without consulting his Upaor elders. In trying civil and criminal cases, the chief and his elders were primarily guided by the long drawn customary laws and practices.

There were many ruling clans among the Mizo, and Sailo clan emerged to be the most powerful and most popular ruling clan after their settlement in the Lushai hills. It is said that more than half of the Mizo traditional villages had been ruled by Sailo chiefs. They became the undisputed rulers of the hills till the advent of the British in the Lushai hills in the last quarter of the 19th century AD.

Since the Mizo people were war like tribes, war often broke out among them. Villages frequently fought against one another, and on many occasions, land or dispute over boundaries figured out as a source of tension and conflict amongst the Mizo chiefs. Sometimes, Village chief formed an alliance with other chiefs in fighting against a particular chief who had displeased him.

By the beginning of the 19th century, the British government annexed and incorporated Assam into their domain. This British annexation of Assam paved the way for the Mizo people to come into contact with the British. As the British were expanding their tea plantations on Syhlet and Cachar borders, this inculcated a sense of fear in the minds of the Mizo that the British would soon encroach upon their territorial claims for their hunting grounds. So, in order to prevent their territories from possible infringement by the Brit-

ish, the war like Mizo began to commit raids and plunders upon the British subjects in their neighboring territories. Whenever they raided, tea gardens or tea plantations usually became their main target of attack.

On 23rd January, 1871, they attacked Anierkhal village on the extreme west of Cachar district, killing 23 persons and 37 taken as captives. About the same time, men from Bengkuaia's village attacked the tea gardens at Katlicherra and Alexandrapur. They killed James Winchester, and his young daughter, Mary Winchester was taken as captive along with others. This was followed by raids on Darmukhul, Nudigram and Jhalnacherra. These frequent raids and plunders soon attracted the attention of the British government.

In order to punish the Mizo chiefs who were involved in frequent raids and plunders, the British government dispatched the first Lushai Expedition to cover the whole Lushai hills in 1872. This military expedition was very successful in punishing many Mizo chiefs who were held responsible for frequent raid and plunders upon the British territories. The Expedition also rescued a five year old child, Mary Winchester and many other captives from the hands of Chief Bengkhuai.

For about a decade following the Expedition of 1872, the Mizo had abstained themselves from committing raids and plunders for fear of retaliation from the British. But, unluckily, a severe famine, the so called 'Thing Tam' ravaged the Lushai hills in 1880. This famine had once again induced the Mizo chiefs to revive their old habits of raiding and plundering the neighboring tribes as a means to procure food and other essential commodities. The British government again dispatched another greater military expedition, the so styled Chin-Lushai Expedition in 1889. This Chin-Lushai expedition, consisting of three columns moved towards the Chin-Lushai hills in the winter of 1889-90. While the one column from Burma was under the command of General Penn Symons, the other two from Chittagong and Cachar were under the command of Colonel Vincent Tregear and Commandant W.W Daly respectively.

This Chin-Lushai Expedition had successfully subjugated the Mizo, and many Mizo chiefs had tendered their submission to the British. Any reluctant Mizo chiefs who refused to recognize the suzerainty of the British paramountcy were severely punished by burning down their villages. Chittagong Column under Colonel Vincent Tregear established an advanced post at Darzo which situated between Lunglei and Haka. This post was called 'Fort Tregear'. It was garrisoned by 200 men from the Chittagong Frontier Police to dominate chiefs of southern part of the Lushai hills. Meanwhile, northern column moving from Chachar under W.W Daly and Colonel G.J Skinner established a post at Aizawl to dominate the northern-Lushai. Fort Aizawl was garrisoned by 200 men of the Surma Valley Military Policy with a subsidiary stockade at Changsil.

With the establishment of Fort Lunglei and Fort Aizawl, entire Lushai hills had come under the direct rule of the British government. Thereafter, the Lushai hills became part of the British Indian Empire till India attained independence in 1947.

The permanent annexation of the Lushai hills was soon followed by the advent Christianity into the land. The two pioneer missionaries- JH Lorrain and FW Savidge arrived at Sairang on 11th January, 1894, and this day has been observed as 'Missionary Day' till today. By that time, the Mizo did not have a script of their own. So, the two pioneer missionaries devised Mizo alphabet by using Roman script. They translated a number of hymn songs and certain portions of the Bible into Mizo language, thereby reducing Mizo language into a written form. They also opened Sunday schools wherein Mizo children were taught the art of reading and writing. So, the Christian missionaries gave us an extremely valuable gifts of written language and education.

The Mizo people magnificently responded to the teaching of Christian missionaries. On 25th July, 1899, Khuma and Khara received baptism and they became the first Mizo converts. This was followed by substantial growth, and Christian converts went on increasing in great numbers. Within half a century, the entire popula-

tion in the Lushai hills had embraced Christianity, thereby professing themselves Christians. Christianity had tremendously transformed the life of the Mizo. It not only uplifted their living standard, but also widened the attitude and mental horizon of the Mizo to a considerable extent. This advent of Christianity may be regarded as the most remarkable event in the history of the Mizo.

In the meantime, the Mizo people did not have much political consciousness of the future under the British rule. Being one of the districts of Assam province, the Superintendent was the head of administration in the Lushai hills. The Mizo people were not very much concerned with the contemporary Indian national movement which was engulfing the entire India in the beginning of the 20th century. It is believed that it was their distinct culture and tradition which had somehow alienated them from the mainstream of India. It was only on 9th April, 1946 that the first political party in Mizoram, the so called 'Mizo Union' was formed with Pachhunga as the first President. Abolition of chieftainship was one of the main objectives of this first political party in Mizoram.

When India got independence in 1947, there were divergent opinions among the early politically conscious Mizo regarding the future political status of Mizoram. While United Mizo Freedom Organization (UMFO), also known as Zalen Pawl strongly advocated joining of Burma instead of India, leaders of Mizo Union wanted to remain as a part of Indian Union even after the withdrawal of the British rule. There were also few section of individuals who advocated independence for the Mizo. When India attained independence, the Mizo people were virtually granted with the status of autonomous district within Assam State, and many Mizo leaders were not satisfied with this political concession.

On 22nd October, 1961, Mr.Laldenga founded a new political party, known as Mizo National Front (MNF). From the very beginning, Laldenga's personality and his great oratory skill had convincing appeal to many young Mizo. People magnificently responded to the call of Mr.Laldenga to fight for independence of Mizo na-

tion. Thus, not satisfied with the kind of treatment meted out to the Mizo by the Assam government, especially during the famine period, Laldenga and his party MNF declared independence of Mizoram from the Indian Union on 1st March, 1966.

After struggling for independence for about 20 years, MNF under Mr. Laldenga and Government of India finally concluded a peace by signing a Memorandum of Settlement on 30th June, 1986. This Memorandum of Settlement immediately granted statehood to the Mizo people. Thus, with the signing of Memorandum of Settlement with India, the dream of independence had virtually faded away from the minds of the Mizo people. Mizoram, which became the 23rd state of the Indian Union on 20th February, 1987 is striving towards development in all walks of life.

## Works Cited :

- Chhuanvawra, K.L. *Mizo Union Kha*. K.L Chhuanvawra, 2008.
- Hminga, C.L. *The Life and Witness of the Churches in Mizoram*. The Literature Committee, Baptist Church of Mizoram, 1987.
- Kipgen, M. *Christianity and Mizo Culture*. Mizo Theological Conference, 1997.
- Lalhmuaka. *Zoram Thim Ata Engah*. Synod Publication Board, 1998.
- Lalnithanga, P. *Emergence of Mizoram*. Mizoram Publication Board, 2005.
- Lalrimawia. *Mizoram: History and Cultural Identity (1890-1947)*. Spectrum Publications, 1995.
- Lalthangliana, B. *A brief history and culture of Mizo*. B Lalthangliana, 2014.
- Lalthangliana, B. *History of Mizo in Burma*. 2nd Ed., Khampat Bungpui Humhalhtu Committee, 2017.
- Lalthangliana, B. *Pipu Chhuahtlang*. Hrangbana College, 1998.
- Pachau, J. L. "Conversion to Christianity among the Mizos: A review of the sociological and historical circumstances". *Historical Journal Mizoram, Vol. VIII*. Mizo History Association, 2006, Aizawl.
- Ralte, L. *Zoram Vartian*. 1st Ed., Fineprints, 2008.
- Sangkima. *Essays on the History of the Mizo*. Spectrum Publications, 2004.
- Sangkima. *Society and Social Change*. Spectrum Publications, 1992.
- Saprawnga, CH. *Ka zin kawng*. 2007.
- Siama, V.L. *Mizo History*. Lengchhawn Press, 2019.
- Vergheese, Brig. C. G., and R L Thanzawna. *A History of the Mizos Volume - I*. Vikas Publishing House Pvt. Ltd., 1997.
- Zamawia, R. *Zofate zinkawngah - Zalenna mei a mit tur a ni lo*. 1st

Ed., R. Zamawia, 2017.

Zawla, K. *Mizo Pipute leh an thlahte chanchin*. 5th Ed., Lalnippii, 2011.

Zorema, J. *Indirect Rule in Mizoram*. Mittal Publication, 2007.



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

ISSN : 2319-6041

## Missing Motherhood: Mizo Women's Experiences with Childlessness

---

Catherine Lianhmingthangi\*  
Grace Lalhlupuii Sailo\*\*

*Abstract : Childlessness is a state of not having children which may be voluntary or involuntary in nature. Involuntary childlessness especially among married women has major psychological and social implications as women often face social stigma regarding their fertility. Childlessness implies that a woman is deprived of something or is unlucky, which has consequences on her self-concept and may even affect her marriage. This paper incorporates qualitative findings in which involuntary childless Mizowomen between 18 to 40 years of age were identified through snow balling sampling in Aizawl and their experiences are epitomized through case studies. The analysis of the cases reveal Mizoculture as one the inability to live up to the standards of patriarchy, even for biological and involuntary reasons is often met with judgment not just by the men but by other women as well. The repercussion of childlessness on young married women was manifested in the form of feelings of unfulfillment as women especially during the initial years of marriage. Various forms of abuse as a result of involuntary childlessness includ-*

---

\* Ph.D Scholar, Dept. of Social Work, MZU

\*\* Asst. Professor, Dept. of Social Work, MZU

*ing psychological and verbal abuse from in-laws are also evident through the cases.*

*Key Words : childlessness, married women, abuse, Mizo society*

## **Introduction**

Child bearing is perceived to be a woman's central role as well as her obligation to her family and society. While infertility itself is not considered a life threatening disorder from a medical point of view, it is however a condition that threatens a woman's social status and family reputation (Izubarra, 2000). Societal reaction to childlessness widely varies among cultures as many societies regard the primary function of women as childbearing and women are often insulted and judged on her ability or inability to have children (McQuillan et al, 2003). The World Health Organization (1991) defines "*infertility as the inability to conceive (organic or functional) a pregnancy after two years of regular sexual intercourse without contraception, or inability to carry a pregnancy to live birth.*"

Psychological and social problems have long been identified among childless couples particularly among women. This problem has vast implications especially in cultural settings where bearing a child is highly valued. Various factors such as infertility, pregnancy loss or mortality may result in involuntary childlessness (Van Balen, 2000) and that being unable to conceive may not result in physical pain for couples but it has major painful social and psychological implications (Lober, 1997; Mishra & Dubey, 2014). Whatever may be the cause of infertility, it is the woman who is blamed if a couple is childless. Consequently, women develop depressive symptoms,

have lower self-esteem and they suffer from social stigma and isolation; and violence in the form of verbal and physical abuse from their husbands and in-laws (McQuillan et al, 2003). In a study by Ma & Turunen (2019), it was found that childless couples in both rural and urban China had significantly higher divorce risks as compared to couples with children. Divorce risk for childless couples is four times higher than that of couples with at least one child and such risk declines with the larger number of children in the family.

In India, bearing children especially a son is a religious requirement as it frees one from the process of rebirth and therefore motherhood is highly respected (Mishra & Dubey, 2014). In this regard, infertility and childlessness becomes not just a personal problem but a social and cultural one. According to George (2002), newly married women are rather powerless and are often victims of patriarchal systems and its social practices. Such a society values motherhood where women acquire legitimization of their status once they bear children. In-laws harass young married women if a child is not born after 2 or 3 years of marriage saying there is something wrong with her. In addition to this, Thapan (2003) stated that women attained a sense of achievement by not only bearing a child, but also her ability to produce a male child. A narrative analysis conducted by Mishra & Dubey (2014) revealed the influences of social, religious and medical issues on women's view regarding conception and childlessness. Women perceived having a baby as an essential symbol of motherhood and valuable for women. Children in the eyes of in-laws bring honor and esteem and in the case

of involuntary childlessness, most of them practiced religious and medical treatment for conception. The same study also highlighted that childlesswomen bear many taunts and hostile behavior from others in society. Those women perceived that their families were incomplete without children and that it also reduced their prestige in their in-laws' house and their sense of womanhood. Many women believe that children play a crucial role in family formation and couples' bonding, therefore, having a baby is crucial for personal fulfillment and anobligation to their family.

A review of the national census data and the National Family Health Survey (NFHS) data suggests that, nuclear families are gradually, becoming the predominant form of Indian family institution in urban areas (Chadda & Deb 2013).The total fertility rate (children per women) has been declining from 3.4% in NFHS-1 to 2.2% in NFHS-4. As women attain recognition and status in her marital home primarily by giving birth especially a male child, judgment and threatsare acute for childless young married women in the patriarchal system in most of north India (Bumiller, 1991). Women who do not fulfill the expectations of societies in terms of fertility often face problems such as divorce or threat related to dowry towards her natal home (Unisa, 1999).

The institution of marriage in the Mizo society established an important place for its women (Chatterji, 2008). Women in Mizo society received recognition as long as her ability to bear child is concerned. This is proven in the case of divorce where women with children were entitled to claim the balance of the marriage price

while women without children could not do the same. The marriage price used to be reduced in widow remarriage as it was normally held less desirable. However, the remarriage did not endure any price reduction if the prospective bride was considered capable of bearing children. This finding clearly implies the status and value on women as measured mainly by her ability to reproduce, subsequently inferring childlessness and infertility as a de-valuing a woman's worth.

### **Methods and Materials**

The current study examines childlessness in Mizo society using a qualitative research approach. Interviews were conducted with childless young married women between the age of 18-40 years who were identified through snowball sampling. Ethical considerations in the form of informed consent was followed in the interview of respondents. The study presents Case studies of women experiencing childlessness in first person narratives.

### **Case 1**

My name is Sativa and I got married at the age of 30 years to a man who is the youngest of his siblings which means that I have to stay in my marital home since Mizo culture dictates that the youngest son has to take care of his parents and cannot leave his parents' house. We have been married for 6 years but are still childless. We have undertaken various fertility treatments but to no avail. My husband and I are both employed in the government sector and provide the majority of the household needs although the other members in the family have their own income too. Being a married wom-

an, and daughter in law in an extended family, the support of my husband and in laws is very much essential in my health care decision-making even when it solely concerns my health needs such as if, when and where to go for fertility doctors. Prior discussion of the matter and support from my in-laws especially my mother-in-law is essential to avoid conflict and misunderstanding. No matter the employment status, amount of income, level of education or family background, daughters in law especially in the extended family remain under pressure. I believe that health and spiritual satisfaction are most important in life for someone like me who has various health issues, dependent on medication to function normally every day and unable to conceive even after 6 years of marriage. I often think that if I were healthier, my personal, marital and family life would improve drastically.

A woman enters her marital home with hopes of a new life along with the anxiety of adapting to a new environment, new people and new relationships. The fear of making mistakes and of not pleasing the in laws is a huge source of anxiety for a woman living with her in-laws. The situation can be worsened if women do not receive emotional support from her husband. On the bright side, my husband and in-laws are not prejudiced towards my childlessness though I myself am growing more insecure and frustrated over this matter. If only I could conceive, it would be the first grandchild in my husband's bloodline and it would make me feel complete as a woman. The thought of not having a child while watching my in-laws playing with the neighbours' children triggers my anxiety for

which I need professional care and medical treatment. I must mention that my in-laws are extremely supportive regarding access to medical care in an attempt to initiate a pregnancy. It is the emotional and spiritual support that makes me wish for a child even more. Some people do care and empathize with my situation but at the same time, some others pass sarcastic comments such as, “Maybe you and your husband are not meant to meet!” or taunt, “If you do not know how to conceive, let me teach you”. Mizo society is a small community where on a few occasions, I have come across unkind people who referred to me as, ‘infertile’/Ching. When it comes to being a childless married woman, there are certain things you cannot forget because sometimes, the truth hurts.

## Case 2

My name is Alice and I am 36 years of age. I got married to my husband 6 years ago and we are both government servants who both have a busy schedule. We started out as a nuclear family which is my ideal married life but due to some family situations, we returned to his parents’ house last year. We do not have children but our work, family environment and social media has reduced our time together as a couple.

I have minor illnesses which I do not inform my in-laws about because it doesn’t feel good for a daughter-in-law to be unhealthy in her marital home. Another reason is because there was an incident where I had gone for physiotherapy for 10 consecutive days but my in-laws did not show any concern or even casually enquire the matter and since then, I only inform my husband regarding my health. I

often face confrontations and negative attitudes from my in-laws regarding my childlessness while my husband positively handles our predicament. My in-laws often make peevish criticisms regarding my childlessness and acquaintances even make me feel guilty and blame my reproductive health for our childlessness.

The clash in our personalities contributes to my being psychologically and verbally abused by my mother-in-law. I remained unemployed until the 3<sup>rd</sup> year of our marriage where I was a mere housewife, playing the role of the domestic help. Now that I am employed in the government sector, I feel that it has enhanced my self-concept and added to my value in the marital home; but which is another reason my mother-in-law further abuses me as she wants me to remain unemployed and under her subjugation at home. I feel my life is incomplete without a child of my own and having a child would give me a sense of achievement and happiness in my married life. My main coping strategy is maintaining my spiritual life and sharing problems with my friends. My contemporary and older friends who have similar problems provide constant emotional support especially in times of a mental and emotional breakdown. I believe that a daughter-in-law is highly at risk of developing depressive symptoms especially if they are unemployed or childless. A higher level of education and employment has definitely saved me from worse treatment in the hands of the extended family. Such problems would be lesser and more bearable if only I had a child or live in a nuclear family.



**Case 3**

My name is Dianne and I have been married for the past 11 years and are living away from his parents after staying as an extended family for 8 years. I have always been thin and had minor health complications as a young woman. I was often told that I would become healthier once I got married which I did at the age of 29 years. I have put on some weight as compared to before but we are childless. We had hopes of children even after we did not conceive for 4 years but after the 5-year mark, I gave up all hope. My in laws are religious people and often prayed for us regarding this but it was very frustrating for me as the blame seemed to be all on me and my poor health. Though they did not point fingers at me or said anything directly, my mental and emotional health suffered greatly amid the unease and often exasperating situation of being a daughter-in-law in an extended family. We relocated to a house of our own and I have more privacy and freedom now. My husband and I both work in the Government sector and he is very helpful and supportive in all aspects except with regard to fertility treatments. He is an Elder in our Church and is respected at work and in the community. He never allowed for infertility treatments saying that we must not interfere in God's will and that God would give us a child if and when He deems it right. I have also often prayed over this matter but for a married woman, it is something very hard to accept and live with. My siblings, friends and co-workers, my own nieces and nephewshave children of their own; and I seem to be the only one who is childless. When they talk about their children, I am happy for them but it reminds me of my sorrow even more. When a new

baby arrives in a family, I do want to see the newborn and I am truly happy for the parents but often, it is too painful for me and I often do not go. I would have liked to try any infertility treatment possible or adopt a child but my husband and in-laws are against it all so I have to live with my fate. It has been many years that we are childless but it is not something easy to live with.

#### **Case 4**

I am Reena and I got married at the age of 23. My husband is a fourth grade in the Government sector while I sell food items from door to door. We have been married for the past 15 years and we are very fond of children but we are childless. We are always asking about our friends' and relatives' children and are happy to play or babysit them. We stay at a rented house and we treat one of our fellow tenants' daughter as our own. We rejoiced with our neighbours when she was born and have watched over her, played with her and I feel a sense of warmth and happiness when she calls us and looks for us. Since I am from the village and don't have many relatives in the city, the little girl's mother and I are like sisters. She understands our situation of childlessness and we are happy that this little girl has come to brighten our lonely lives. I have been brought up in poverty and hardship so I am quite an emotionally strong person. Perhaps this is the reason that even though we are childless, I am able to cope with my lot and find joy in other things. However, it was some time later when I learnt that my husband who also seemed to be coping along with me, was having affairs. I was deeply hurt with the betrayal. I have threatened to leave him on many occasions

but on promises of his repentance, I have stayed on. Some years have passed but he has not changed. He goes after younger and prettier girls and it pains me to know that I, his wife, am insufficient for him. I blame myself for our childlessness and think that if only we had a child of our own, these affairs would not happen and he would stay at home and we would be a happy family. Sometimes I feel that his infidelity and extra-marital relationships is just his way of coping with our childlessness and his attempt to prove his masculinity. So, I just let him do whatever he wants and though I am emotionally scarred, there is nothing I can do.

### **Discussion**

It is evident from the cases that childbearing is crucial to married women's sense of self-concept and well-being. The perceptions and experiences of involuntary childless women reveal that the Mizo society shows respect to married women and far more to motherhood. Consequently, involuntary childless women feel incomplete and unfulfilled without a child of their own. The condition of involuntary childlessness contributes to a lower sense of fulfillment and as a result, in most cases, women assume that they suffer the taunts and bullies from their in-laws and society. The childless young married women indeed believe that conceiving a child would automatically enhance their quality of life. The case-finding reveals how women experience a sense of well being depending on a range of factors including her education, employment status, relationships with the extended family members, and her fertility and becoming childless becomes a source of shame and mental agony, as well as

family dishonor for married women. As a coping strategy, childless young married women in the study seem to deliberately seek out other women with similar experiences to have something in common to discuss. A similar pattern was found in a study of Prasad et al., (2005) where the rate of infertility was high and 9% of the young couples reported themselves infertile on the basis of their medical history. The stress on those women is relatively higher as society pressures them to bear children as soon as the marriage takes place even if the childlessness is caused by infecundity of the husband.

The expectations of in-law towards their daughters-in-law is universally complex and the cases illustrate how women deal with their emotional and mental health issues in an extended household besides being childless. Their health needs and fertility treatments become a topic of discussion in the family and her reproductive health is no longer her own. Being labelled 'ching' or infertile is a silent but lifelong trauma for women especially without spousal and family support.

### **Conclusion**

In an Indian patriarchal society where women who cannot bear children at all, or who do not bear a male child are regarded as a dishonor to the family. Childlessness is not a new concept but whilst some are voluntarily choosing to be 'childfree', many women live with the pain of being childless and stigmatized for something which they would have chosen otherwise. The diverse experiences of involuntary childless young married women depict the values of a society where motherhood is respected. In such a society, the as-

sumptions held by its women that motherhood pays them status and recognition is still prevalent, which has a toll on their own self-concept. The traditional family system such as extended family accompanies the perceived low quality of life for involuntary childless women.

## Works Cited :

- Allendorf, K. "Going nuclear? Family structure and young women's health in India, 1992–2006." *Demography*. 50 (3), 853-880. 2013.
- Bumiller, E. *May you be the mother of a hundred sons: A journey among the women of India*. Penguin Books India. 1991.
- Chadda, R. K., & Deb, K. S. "Indian family systems, collectivistic society and psychotherapy." *Indian journal of Psychiatry*, 55(Suppl 2), S299. 2013.
- Chatterji, N. *The earlier Mizo society*. Deepak Enterprise, Kolkata. 2008.
- George, A. "Embodying identity through heterosexual sexuality newly married adolescent women in India." *Culture, Health & Sexuality*, 4(2), 207-222. 2002.
- Izugbara, C. O. "Women's understanding of factors affecting their reproductive health in a rural Ngwa community." *African Journal of Reproductive Health*, 4(2), 62-68. 2000.
- Ma, L., Rizzi, E., & Turunen, J. "Childlessness, sex composition of children, and divorce risks in China." *Demographic Research*, 41, 753-780. 2019.
- McQuillan, J., Greil, A. L., White, L., & Jacob, M. C. "Frustrated fertility: Infertility and psychological distress among women." *Journal of Marriage and Family*, 65(4), 1007-1018. 2003.
- Mishra, K., & Dubey, A. "Indian women's perspectives on reproduction and childlessness: Narrative analysis." *International Journal of Humanities and Social Science*, 4(6), 1. 2014.
- National Family Health Survey 2-14-15: India fact Sheet. Government of Mizoram.
- Prasad, J. H., Abraham, S., Kurz, K. M., George, V., Lalitha, M.

- K., John, R., ...& Joseph, A. "Reproductive tract infections among young married women in Tamil Nadu, India." *International family planning perspectives*, 73-82. 2005.
- Rawat, P. S. "Patriarchal beliefs, women's empowerment, and general well-being." *Vikalpa*, 39(2), 43-56. 2014.
- Santow, G. "Social roles and physical health: the case of female disadvantage in poor countries." *Social Science & Medicine*, 40(2), 147-161. 1995.
- Thapan, M. "Marriage, well-being, and agency among women." *Gender & Development*, 11(2), 77-84. 2003.
- Uberoi, P. "The family in India." *Writing the women's movement: a reader. New Delhi: Zubaan*, 361-96. 2005.
- Unisa, S. "Childlessness in Andhra Pradesh, India: treatment-seeking and consequences." *Reproductive health matters*, 7(13), 54-64. 1999.
- Van Balen, F. "Interpreting infertility: Social science research on childlessness in a global perspective, Amsterdam, 8-11 November 1999." *African Journal of Reproductive Health/La Revue Africaine de la Santé Reproductive*, 4(1), 120-122. 2000.
- Warner, R. L., Lee, G. R., & Lee, J. "Social organization, spousal resources, and marital power: A cross-cultural study." *Journal of Marriage and the Family*, 121-128. 1986.

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

ISSN : 2319-6041

## **Role of Social Media During Covid-19 Among Church Youth Members**

---

Lalramchhana\*  
Dr Lalremruati Khiangte\*\*

*Abstract : The paper is an analysis of the influence that social media has on the youth church members and the level of participation among the members. The study adopted both quantitative and qualitative methods of data collection. The study revealed the perceptions of social media among the users and the pros and cons of social media. The study also revealed that the participation level through social media on various church activities increased and helped in uplifting their faith during the pandemic.*

*Keywords: Social Media, Church, WhatsApp*

### **1.0 Introduction:**

As the world changed, the church has also been grown and evolved. The media has been an outreach tool for the church and communication is thus the backbone of the relationship between the members of the Church and the world as a whole, with a view to achieving its spiritual relational Christian faith and doctrinal objectives.

According to McKinney, D. (2014) a church is a place for all individual Christians to worship, which in Greek means “ekklesia.” The church

---

\*Research Scholar, Dept. of Mass Communication, MZU

\*\* Assistant Professor, Dept. of Mass Communication, MZU



's mission and purpose are to bring people to Jesus. Whereas Shane Scott (1995) said that the focus of the New Testament teaching on the Church is that there is no difference of race, gender, ethnicity or social status between Christ's community of people.

According to Boyd & Ellison, (2007) social media is a commonly used to define a range of web-based sites, apps and software that helps to communicate online socially. Such like Facebook, Twitter, YouTube, WhatsApp and other platforms with content that is focused on user engagement and user generated content.

Pahwa (2021) said that WhatsApp is a free mobile messaging app that is commonly used for worldwide messages and voice calls. Founded in 2009 by WhatsApp, Inc. and is one of the first kind to offer Wi-Fi messaging, enables consumers to communicate around the globe through their smartphones, making it a common option for people who live and travel abroad.

### **1.1 Need for research:**

The researchers intended to study on how the church youth members of Ramhlun Branch Kristian Thalai Pawl used social media during the Covid-19 pandemic, as no one were able to attend the church physically like before. The researchers found it interesting on how the church members used social media particularly WhatsApp during the Covid19 pandemic.

### **1.2 Objectives of the study:**

1. To identify the kinds of media used among church members.
2. To study how the church members used social media.
3. To study the influence of social media during Covid-19 pandemic.
4. To find out the level of participation among KTP members on WhatsApp Group.

### **1.3 Methodology:**

The study employed both qualitative and quantitative method. Questionnaire and in-depth interview are used as a tool to test and check the answers collected from structured questionnaires and in-depth interview. In order to determine the role of social media during Covid-19 among the church youth members of Ramhlun Branch Kristian Thalai Pawl, google forms were forwarded to the official KTP group where 250 group members were presented and to other sub groups as well. Out of which, a total

number of 189 responses were received from the church youth members and data analyzed were performed using SPSS statistics 25.0. Moreover, in-depth interview was conducted among the Branch office bearers and committee members in order to find out more clearer understanding on the role of social media among the church youth members during the Covid19 pandemic.

#### **1.4. Literature Review:**

Fischer-Nielsen (2010) study emphasizes that many Protestant ministers use the Internet in their daily work and made influence in their professional network and information flows in various ways. He also reveals that the Internet may be more important for the internal communication in religious organizations than for the external and public communication.

Gelfgren, S (2012) said that what is happening on the internet within the religious field cannot be seen as a separate phenomenon in which an activity online reflects activities offline. Therefore, the use of media is nothing new in a Christian, or religious, context in which religious activities online tend to be complementary to offline commitments, and not replacing them.

Rončáková, T (2013). found out that religious message mediated through the communication channel does not change its recipients. The study also reveals that on the view of media communicators media cannot form but only encourage or inspire.

Itulua-Abumere (2013) said that the church of today is now scattered and disorganized. He wondered if in this recent period the true Christ church produced still exist. He also thinks that teachings break apart and the Christian community is usually in a bad form.

McKinney, D. (2014) studied that different social media sites such as Facebook, Twitter, Instagram, YouTube and WhatsApp have the potential to shape the way the world communicates as many churches have begun utilizing social media in their ministry efforts. He also said that Churches publicize, encourage, and promote events all on social media in which social media allow the church to reach a wide variety of people and this result the church to reach those who cannot reach the church.

Badmos, K. (2018) said a church is a place where individuals can express their opinions and beliefs with one another. As digital transformation is increasing in our digital era, communication is progressively informal where people communicate online gradually through social media networks to stimulate the religious views. He found out that there was a need for the church leadership to encourage the use of church group account, develop the members and enlighten them using a training programme on social media usage and also suggested them to work on privacy and security issues on the social media websites as it will impact positively on the growth of the church.

Hesse, L. N. (2019) said that the well-embraced social media will not only allow the masses to be met, it will also help to create the people who are spiritually good. Churches who make use of the various advantages of the use of social media should not be fascinated by the immense benefits they offer, however caution must be taken, as any ignorance on its drawbacks can compromise the mission and vision of those churches.

### 1.5 Data Interpretation and Analysis:

This segment discussed the activity of social media by the church youth members during Covid19. The key components of the surveyed data and the findings obtained from the use of the SPSS package are analysed and presented.

**Table 1.1. Age**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	14-20	16	8.5%	8.5%	8.5%
	21-25	78	41.3%	41.3%	49.7%
	26-30	64	33.9%	33.9%	83.6%
	31-35	21	11.1%	11.1%	94.7%
	36-40	10	5.3%	5.3%	100.0%
	Total	189	100.0%	100.0%	

According to Table 1.1, the age group of 21-25 has the highest number of 78 respondents with 41.3% and the age group of 26-30 has 64 respondents with 33.9%, while the age group of 31-35 has 11.1% and the age group of 14-20 has 8.5% and the least age group is 36-40 with 5.3%.

**Table 1.2. Gender**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	97	51.3%	51.3%	51.3%
	Female	92	48.7%	48.7%	100.0%
	Total	189	100.0%	100.0%	

According to Table 1.2, Male has a respondent of 97 with 51.3% while 92 of the respondents are female with 48.7%.

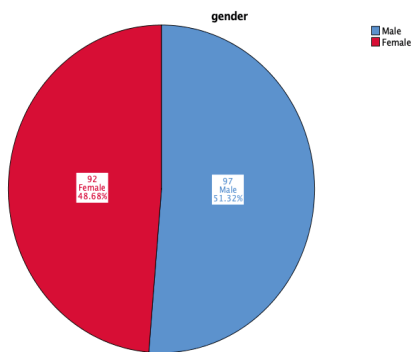


Figure 1.1 Gender

**Table 1.3. Most used social media**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Facebook	8	4.2%	4.2%	4.2%
	WhatsApp	150	79.4%	79.4%	83.6%
	YouTube	18	9.5%	9.5%	93.1%
	Instagram	12	6.3%	6.3%	99.5%
	Twitter	1	.5%	.5%	100.0%
	Total	189	100.0	100.0	

According to Table 1.3, WhatsApp has 79.4% with the highest number of users with the total respondents of 150, while YouTube comes 2<sup>nd</sup> 9.5% with respondent of 18 and Instagram 3<sup>rd</sup> 6.3% with respondent of 12 and

Facebook 4.2% with respondent of 8 and Twitter has the least .5% with respondent of 1.

**Table 1.4. age \* years of using \* gender Crosstabulation**

Count							
gender			Years of using social media				Total
			1-3	4-6	7-9	10-12	
Male	age	14-20	1	5	3	0	9
		21-25	0	8	19	8	35
		26-30	1	3	10	13	27
		31-35	0	1	9	9	19
		36-40	0	1	4	2	7
	Total		2	18	45	32	97
Female	age	14-20	3	3	0	1	7
		21-25	3	21	12	7	43
		26-30	0	4	12	21	37
		31-35	0	1	0	1	2
		36-40	0	1	1	1	3
	Total		6	30	25	31	92
Total	age	14-20	4	8	3	1	16
		21-25	3	29	31	15	78
		26-30	1	7	22	34	64
		31-35	0	2	9	10	21
		36-40	0	2	5	3	10
	Total		8	48	70	63	189

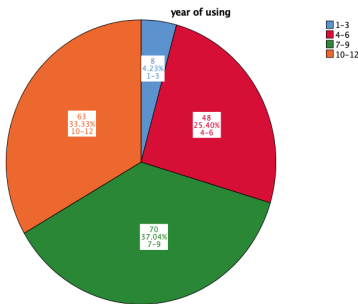


Figure 1.2 Year of using social media

According to table 1.4, The age group of 14-20 has a total respondents of 16, out of which male has a total respondent of 9 where 5 of them has been using for 4-6 years, 3 respondents used 7-9 years and 1 respondent with 1-3 years, while female has a total respondents of 7 out of which 3 respondents respectively has been using it for 1-3 years and 4-6 years and

1 respondent with 10-12 years.

On the other hand, the age group of 21-25 has a total respondents of 78, out of which male has a total respondents of 35 where 19 of the respondents used social media for 7-9 years, 8 respondents respectively have used it for 4-6 years and 10-12 years. While, female has a total respondents of 43 where 21 respondents used for 4-6 years, 12 respondents used it for 7-9 years, 7 respondents used it for 10-12 years and 3 respondents used it for 1-3 years.

The age group of 26-30 has a total respondents of 64, out of which male has a total respondents 27 where 13 respondents used for a year of 10-12 years, 10 respondents used for 7-9 years, 3 respondents used for 4-6 years and 1 respondent used for 1-3 years. Whereas, female has a total respondents of 37 where 21 respondents used social media for 10-12 years, 12 respondents used for 7-9 years, 4 respondents used for 4-6 years.

The age group of 31-35 has a total respondents of 21 out of which male has a total respondents of 19 where 9 respondents respectively used social media for 7-9 years and 10-12 years and 1 respondent used for 4-6 years. Whereas female has a total respondents of 2 where 1 respondent respectively used social media for 4-6 years and 10-12 years.

The age group of 36-40 has a total respondents of 10 out of which male has a total respondents of 7 where 4 respondents used for 7-9 years, 2 respondents used 10-12 years and 1 respondent used 4-6 years. Whereas, female respondents has a total respondents of 3 in which 4-6 years, 7-9 years and 10-12 years have 1 respondents each.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	168	88.9%	88.9%	88.9%
	No	21	11.1%	11.1%	100.0%
	Total	189	100.0%	100.0%	

According to table 1.6, out of the total respondents 189, a respondents of 168 said they used social media for fetching information about the church while 21 respondents said that they did not used social media for fetching information.

**Table 1.7. Most useful social media for information**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Facebook	5	2.6%	2.6%	2.6%
	WhatsApp	177	93.7%	93.7%	96.3%
	YouTube	6	3.2%	3.2%	99.5%
	Instagram	1	.5%	.5%	100.0%
	Total	189	100.0%	100.0%	

According to table 1.7, 93.7% i.e. 177 respondents said that WhatsApp is the most useful app for fetching information about the church, while 3.2% i.e. 6 respondents said YouTube is the most useful app, 2.6% i.e. 5 respondents said that Facebook is the most useful app and .5% i.e. 1 said that Instagram is the most useful app among others.

**Table 1.8. Participation during covid19 pandemic**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	114	60.3%	60.3%	60.3%
	No	75	39.7%	39.7%	100.0%
	Total	189	100.0%	100.0%	

According to table 1.8, during Covid19 pandemic out of the total respondents 189, a respondents of 114 i.e. 60.3% said they have participated on the activities posted through WhatsApp group, while 75 i.e. 39.7% respondents said that they do not participate.

**Table 1.9. Do you see words of comfort posted on social media during covid19 pandemic?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	182	96.3%	96.3%	96.3%
	No	7	3.7%	3.7%	100.0%
	Total	189	100.0%	100.0%	

According to table 1.9, a respondents of 182 i.e. 96.3% said that they saw words of comfort through WhatsApp group during covid19 pandemic, while 7 respondents i.e. 3.7% said that they did not see it.

**Table 2.0. Do you feel comfort by the post made through social media during covid19 pandemic?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	172	91.0%	91.0%	91.0%
	no	17	9.0%	9.0%	100.0%
	Total	189	100.0%	100.0%	

According to table 2.0, a respondents of 172 i.e. 91.0% said that they felt comfort by the post made through WhatsApp during covid19 pandemic, while 17 i.e. 9.0% said that they did not feel comfortable.

**Table 2.1. Do you make any contributions or post through WhatsApp during covid19 pandemic?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	31	16.4%	16.4%	16.4%
	No	158	83.6%	83.6%	100.0%
	Total	189	100.0%	100.0%	

According to table 2.1, a respondents of 31 i.e. 16.4% said they contribute post on WhatsApp group during covid19 pandemic, while a respondents of 158 i.e. 83.6% said they did not contribute.

**Table 2.2. Do you think WhatsApp group is more active during covid19 pandemic?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	71	37.6%	37.6%	37.6%
	no	118	62.4%	62.4%	100.0%
	Total	189	100.0%	100.0%	

According to table 2.1, a respondents of 71 i.e. 37.6% said that WhatsApp group is more active during covid19 pandemic, while a respondents of 118 i.e. 62.4% said think that it is not active.



**Table 2.3. Do you help your fellow members using WhatsApp during covid19 pandemic?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	46	24.3%	24.3%	24.3%
	no	143	75.7%	75.7%	100.0%
	Total	189	100.0%	100.0%	

According to table 2.3, a respondents of 46 i.e. 24.3% said that they helped their fellow members through WhatsApp and other social media during covid19 pandemic, while a respondents of 143 i.e. 75.7 % said they did not.

**Table 2.4. Do you think WhatsApp group uplift your faith during covid19 pandemic?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	121	64.0%	64.0%	64.0%
	no	68	36.0%	36.0%	100.0%
	Total	189	100.0%	100.0%	

According to table 2.4, a respondents of 121 i.e. 64.0 % said that WhatsApp group uplift their faith during covid19 pandemic, while a respondents of 68 i.e. 36.0 % said that it did not uplift their faith during the pandemic.

### **1.6 In-depth Interview:**

The findings from the interview have been analyzed into the following themes: -

#### **1. Perception of social media:**

Ramhlun Branch KTP used WhatsApp group to disseminate information such like, sermons, links, pdf, photos were shared through the WhatsApp group to its members living inside as well as outside India and also played a vital role in gathering members as it was considered most reliable source of information about the local church and important incidents of Mizoram. Some of the Branch Office Bearers said that WhatsApp is the most effective and easiest way to communicate with the members.

“Back in the days when WhatsApp was introduced, we started using right after it was introduced and free for users and if I am not wrong, Ramhlun branch KTP group is one of the oldest information and official groups amongst others within the locality which are used as an essential tool for exchanging information. The information shared through the WhatsApp group was considered as reliable information, not only the information about the local church but also important incidents of Mizoram were shared through the group.”

“There were those days when I had to use SMS rather than WhatsApp, because most of us don’t use it officially for our messages, but now it’s officially accepted by our society so I prefer using WhatsApp.”

“For a dedicated quarantine center our church jubilee hall was used and the KTP has been in charge, the duty rooster has rotated regularly, all this information has been sent via WhatsApp and all of us are informed for our time of duty and they turn up on the precise time. Nobody reacted to the details in the WhatsApp group, but we saw it and obviously we carried out our duty to the best of our abilities. On the other hand, a Sub-committee group, for instance must take a group photo they put it on WhatsApp about the information in details and all were alerted and captured images of the group.”

“There was a reminder that the entire Bible must be read; even the member who remained in the USA, UK then participate in reading the chapter that has been distributed. This simplifies that social media especially WhatsApp gathered us even though the reaction by the members in Social Media may not have seen, yet many of our members from India and outside India have participated. So, from my honest point of view, social media is being utilized better and better by the youth.”

## 2. Level of participation:

WhatsApp is used as an essential tool for exchanging information among its members, some of the Branch Office bearers think that the participation level among its members decrease during the Covid19 pandemic because of non-activities held by the Church. WhatsApp group establishes a good bond between members, though some were not very much into

it. As there were very less events hosted by the KTP, it affects the members physically and mentally and most members were not concerned about what has happened around the local church.

“Chatting with other members in WhatsApp Group and posting birthday wishes apart from posting information, creates a friendly relationship between members. But some members request other members not to post much if not for important message or other stuffs. So, I think that such acts minimize the participatory level of the participants. Although it might be irritating for a few, posting the birthday wishes of our fellow members via WhatsApp groups creates bond and link between members, and I think it’s quite valuable.”

“Only the active participant is active and participates well in contrast to the one who is not active, I think that now even the one who sees are the one who are active in participating in the various types of activities set out by the Church. I also think the majority of members were not interested because of Covid19 pandemic, as there were very less events hosted by the KTP and majority of the member was not concerned about what was happening around the Local church. Apart from all this, on my point of view due to the Covid19 pandemic, all members are going down physically and mentally, as there is no new activity going on and an interesting event for each participant to attend, I think we are all going through tough time.”

### 3. Pros and Cons of Social media

Some of the pros and cons shared by the Branch Committee Members and Office Bearers reveals that due to Covid19 pandemic, the worship culture has been massively influenced and change within its members both positive and negative way. From the interview, it shows that before and during the pandemic the service to the gospel is completely different. As young people are the ones who want to try new innovations, new technologies, majority of the program hosted by the local church during the pandemic is by using the Zoom application.

On the other hand, the truth is covid19 pandemic has affected everyone and brought members down as the active members before the pandemic are again the active participants. Also, many people use the app just to highlight their presence among their fellow members and be a part of

the Church program during the Covid19 pandemic.

“Video conferencing apps are well-known on social media, particularly in comparison to zoom apps, but because of the covid-19 pandemic, users are rising enormously. Young people are the ones who want to try new things, new inventions, etc. As a result, more than just the program hosted by the local church using the zoom software, many people use the app just to give themselves air and to be reluctant to part with the aid of their fellow members and friends circle claiming that they have used Zoom or other Applications and be part of the Church program during the Covid19 pandemic. Thus, according to me, before and during the pandemic the service to the gospel is completely different.”

“There were some individuals we met when they need condolence before the Covid19 pandemic who requested it and via our Evangelical sub-committee. But even though we meet them, I believe that they tend to get a devoted counsellor even though our pastors are not approached as they should, it isn't that we shut the door for them. I'd even ask a doctor instead of the priest.”

“Maybe the covid19 pandemics has affected everyone and brought everyone down in some kind of fatigue and moreover being away from the church for so long also affected us downwards before we know it. On the other hand, we prioritize on other things rather than the program hosted by the KTP saying that ‘they can do without me’ as it clearly shows at the ZOOM meeting. We must act in a positive way and move forward in this regard by saying that ‘this is not complete without me’ and try participating in all kinds of activities hosted by the Local church.”

#### 1.7 Conclusion:

Social media has become one of the most important methods of outreach for the church as the widespread availability makes it easier to reach out to people especially during covid19 pandemic where people are mostly on lockdown or under quarantine. This has led social media undeniably become more appropriate and accessible. Moreover, social media has acted as a great support and medium for the community, effective for keeping the youth aware of important church issues and information and the usage

of social media such as WhatsApp in this case, is a must for the church to continue in building relationships among church members. The study reveals that the participation level through social media on various church activities increases and uplift their faith. Furthermore, the survey indicates that social media plays a crucial role in Mizo society especially in exchanging information. However, the church leaders feel they must also encourage the members to use church group accounts and to participate more on programs hosted by the church in various forms of social media.

## Works Cited

- Badmos, K. (2018) *Effect of social media on the church*. Retrieved 26 November 2020, from [https://www.academia.edu/12388901/effect\\_of\\_social\\_media\\_on\\_the\\_church](https://www.academia.edu/12388901/effect_of_social_media_on_the_church)
- Boyd, D. M., & Ellison, N. B. (2007). *Social Network Sites: Definition, History, and Scholarship*. *Journal of Computer-Mediated Communication*, 13(1), 210–230. <https://doi.org/10.1111/j.1083-6101.2007.00393.x>
- Fischer-Nielsen, H. (2010) *Mellem sogne- og cyberkirke: En analyse af folkekirkens kommunikation på internettet* [Between Parish Church and Cyber Church: An Analysis of the National Protestant Church's Communication on the Internet]. Theses and Dissertations, Aarhus University. Retrieved December 20<sup>th</sup>, 2020 from [https://www.researchgate.net/profile/Stig\\_Hjarvard/publication/288822100\\_Meditation\\_and\\_Religion\\_Nordic\\_Perspectives/links/5683e5ca08ae1e63f1f1bef2/Meditation-and-Religion-Nordic-Perspectives.pdf#page=81](https://www.researchgate.net/profile/Stig_Hjarvard/publication/288822100_Meditation_and_Religion_Nordic_Perspectives/links/5683e5ca08ae1e63f1f1bef2/Meditation-and-Religion-Nordic-Perspectives.pdf#page=81)
- Gelfgren, S. (2012). *Digital Church and Media – in a Historical and Contemporary Context*. *Masaryk University Journal of Law and Technology* Vol.6:1 page 63-72. Retrieved 11<sup>th</sup> January 2021, from [https://www.academia.edu/1907395/Digital\\_Church\\_and\\_Media\\_in\\_a\\_Historical\\_and\\_Contemporary\\_Context](https://www.academia.edu/1907395/Digital_Church_and_Media_in_a_Historical_and_Contemporary_Context)
- Hesse, L. N. (2019). *The Effect of Social Media on Church Management*. *Texila International Journal of Academic Research*, 145–147. <https://doi.org/10.21522/TIJAR.2014.SE.19.01.Art016>
- Itulua-Abumere, F. (2013). *The church: yesterday and today*. Retrieved December 20<sup>th</sup>, 2020 from [https://www.researchgate.net/publication/260083092\\_THE\\_CHURCH\\_YESTERDAY\\_AND\\_TODAY](https://www.researchgate.net/publication/260083092_THE_CHURCH_YESTERDAY_AND_TODAY)
- McKinney, D. (2014). *Social Media in the Church*. Theses and Dissertations. Retrieved December 19<sup>th</sup>, 2020 from <https://scholarworks.uark.edu/etd/2192>
- Pahwa, A. (2021, January 13). *The History Of WhatsApp* | Feedough. <https://www.feedough.com/history-of-whatsapp/>
- Rončáková, T (2013). *Can The Church Use Media Communication Channels? Inherent features of media communication channels*

relative to religious message in the media: Central Europe  
an Journal of Communication, 2013, roč. 6, č. 1/10, s .67 – 88.  
ISSN 1899-5101. Retrieved 11 January 2021, from [https://www.academia.edu/5081239/Can\\_the\\_Church\\_use\\_media\\_communication\\_channels\\_Inherent\\_features\\_of\\_media\\_communication\\_channels\\_relative\\_to\\_religious\\_messages\\_in\\_the\\_media](https://www.academia.edu/5081239/Can_the_Church_use_media_communication_channels_Inherent_features_of_media_communication_channels_relative_to_religious_messages_in_the_media)

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

ISSN : 2319-6041

## POS tagging for Mizo language : Unique features and challenges

---

C. Lallawmsanga\*  
L. Lolit Kumar Singh\*\*  
Morrel VL Nunsanga\*\*\*  
Partha Pakray\*\*\*\*

*Abstract : Part of Speech tagging (also called POS tagging) assigns each word in a sentence to a suitable class called part of speech tag or POS tag. Each tag denotes whether a given word is a noun, verb, adjective etc. or any other class of interest. It is basically a classification task where each token or word is classified to one of the tags in a given set called 'tagset'. POS tagging is usually done in the preliminary stage of many Natural Language Processing (NLP) applications. Some of the applications of POS tagging includes Information extraction, sentiment analysis, word sense disambiguation, question answering system, speech recognition, speech synthesis and Machine translation. This paper highlights the unique features of Mizo Language, the different approaches for POS tagging, various issues and challenges of POS tagging in Mizo, as well as various works done in the field with particular emphasis on related works in the North Eastern Region of India.*

*Keywords : Mizo POS tagging; NLP; tagset; Machine translation.*

---

\* Department of Information Technology, MZU

\*\* Department of Information Technology, MZU

\*\*\* Dept. of Electronics and Communication Engineering, MZU

\*\*\*\*Dept. of Computer Science and Engineering, NIT, Silchar



## I - Introduction

Natural Language Processing (NLP), is a branch of artificial intelligence that deals with the interaction between computers and humans using the natural language. The ultimate objective of NLP is to read, decipher, understand, and make sense of the human languages in a manner that is valuable.

During part of speech tagging each word in a text is assigned an appropriate part of speech tag which can be done either manually or automated by using a POS tagger. A POS Tagger accepts as input a text in a particular language and allocate parts of speech tag to each word or token in the text. Accuracy of a POS tagger is of paramount importance since correctness of subsequent phases of many NLP tasks depends on the output of the POS tagger. The main challenge of POS tagging is ambiguity since any given word can have more than one senses. The only information we have at the POS tagging phase is word level information such as morphological information. Since a flawless tagging requires other information such as syntax, semantics and world knowledge, a POS tagging cannot be expected to be 100% correct. However, a high degree of accuracy can be obtained which can be used for practical purposes.

Mizo language is spoken by the native people of Mizoram, a state in the North Eastern region of India. It is the official language of Mizoram along with English. It belongs the Tibeto-Burman family of languages. The language is also known as 'Duhlian ṭawng' and has 25 alphabets. Meanings of words are determined by the tone, pitches and contour.

Long vowels are indicated by a circumflex viz., â, ê, î, ô, û. Although it is not universally used, many authors indicate different tones and intonations using diacritics such as á, à, é, è, í, ì, ó, ò, ú, ù.

In the domain of Natural Language Processing applications Mizo language is still in its early stage. Resources need to be

developed and more research works are also required to untap the vast potential of NLP applications in Mizo Language.

The following sections is divided into four parts. Section II highlights related works in the indian context. Section III presents the different approaches for POS tagging. Section IV describes some of the unique features of Mizo Language. Section V highlights various challenges for POS tagging in Mizo followed by Conclusion and future work in Section VI.

## **II - Related works in Indian Languages**

This section highlights some of POS tagging works of select indian languages. It ends with a symmary of related works in the North East region of India.

In 2006, Smriti et al. [1] proposed a rules based POS tagger for Hindi based on handcrafted rules and does not involve any sort of learning or disambiguation process. It uses a locally annotated corpora of 15,562 words, morphological analysis is done using a large collection of lexicon and a CN2 algorithm. The system uses Lexicon lookup for identifying the other POS categories. The performance of the system was validated by a 4-fold cross validation over the corpora and found 93.5% accuracy.

Another Hindi POS tagger was proposed by Aniket Dalal et al. [1] in 2006 based on Maximum Entropy (ME) based approach. It requires feature functions extracted from a training corpus. The experiment showed that size of the training corpus determines the performance of the system. The accuracy of the system was reported to be 87.04% in the worst case and 89.34% in the best case.

M. Shrivastava and P. Bhattacharyya present a paper [2] in which they have presented a simple Hidden markov model based Hindi POS tagger. As a pre-processor they have employed longest suffix matching stemmer and claim to achieve accuracy of 93.12%.

A Bengali POS tagger was proposed by Sandipan Dandapat et al. [3]. It uses a model that uses composition of supervised and

unsupervised learning techniques using a Hidden Markov Model. They have made use of small tagged corpus and also large untagged corpus. They took 1003 words from CIIL corpus and tagged it manually. They have obtained an overall accuracy of 95%.

A POS tagger for Marathi was developed by J. Singh et al. [4]. They have used Trigram Method using statistical approach. They have developed a test corpus of 2000 sentences. They claim to have got an accuracy of 91.63%.

Shambhavi.B.R et al. has developed POS Tagger for Kannada language. They have chosen Second order Hidden Markov Model and Conditional Random Fields. Their training data consists of 51,269 tokens and test data set incorporate around 2932 tokens. Both data set are taken from EMILLE corpus. Corpus was partitioned into 95% for training and 5% for testing. Their experimental result shows the accuracy of the tools which is based on HMM is 79.9% and CRF is 84.58% [5].

In this paper [6] , Avinesh et al. described POS Tagging and chunking using CRF and Transformation Based Learning for Telugu. They used Conditional Random Fields with the help of morphological information and the transformation rules in POS tagging and Chunking. They claimed to achieve an accuracy of about 77.37% for Telugu, 78.66% for Hindi, and 76.08% for Bengali using CRF and TBL based POS tagger.

Compared to other Indian languages, languages in the North Eastern part of India lack enough work on POS tagging. Only a few languages are researched in this area. Literature survey in the North Eastern Region of India as shown in table1.

Table 1: Literature survey of POS tagging in North East region of India.

Language Considered	Paper Title	Author Name	Publication	Method	Accuracy (%)	Dataset size
Assamese	POS tagging of Assamese Language and performance Analysis of CRF++ and fnTBL approaches.	Anup Kumar Barman, Jumi Sarmah, Prof Sikhar Kr Sarma	UKSim 15th International Conference on Computer Modelling and Simulation, Cambridge, 2013, pp. 476-479, doi: 10.1109/UKSim.2013.91, 2013	CRF++ and fnTBL approaches.	87.17% for TBL. 67.73 for CRF	10000 words
Assamese	Part of Speech Tagger for Assamese Text	Saharia, Navanath & Das, Dhruvajyoti & Sharma, Utpal & Kalita, Jugal.	Part of Speech Tagger for Assamese Text.. pp 33-36. 10.3115/1667583.1667595. ,2009	Hidden Markov Model/Viterbi Approach	86.89%	Ten thousand Assamese words (10,000)
Assamese	Parsing of part-of-speech tagged Assamese Texts	Rahman, Mirzanur, Sufal Das, and Utpal Sharma	IJCSI International Journal of Computer Science Issues, Vol. 6, No. 1, 2009 ISSN (Online): 1694-0784 ISSN (Print): 1694-0814, pp. 28-34	Earley's Parsing Algorithm	Not mentioned	Not mentioned
Assamese	A First Step Towards Parsing of Assamese Text	Saharia, N., Utpal, S. , Jugal, K..	Language in India www.languageinindia.com 11:5 May 2011 Special Volume: Problems of Parsing in Indian Languages	Rule Based	78.82%	ICON 200 datasets
Assamese	Development of Part of Speech Tagger for Assamese Using HMM	Daimary, Kanta, S., Goyal, V., Barbora, Usingh, M.	International Journal of Synthetic Emotions (IJSE) 9.1 (2018): pp. 23-32.	HMM	89.21%	256,690
Kokborok	Part of Speech (POS) Tagger for Kokborok	Braja Gopal Patra, Khumbar Debbarma, Dipankar Das, Sivaji Bandyopadhyay	Braja Gopal Patra, Khumbar Debbarma, Dipankar Das, and Sivaji Bandyopadhyay. "Part of speech (pos) tagger for kokborok." In <i>Proceedings of COLING 2012: Posters</i> , pp. 923-932. 2012.	Rule Based Morphological Analyzer Driven and Supervised Methods (CRF, SVM)	70% (rule based) 84% (supervised method)	42,537 words
Manipuri	Part of Speech Tagging in Manipuri: A Rule based Approach	Kh Raju Singha, Bipul Syam , Kh Dhiren Singha	International Journal of Computer Applications 51 (2012): 31-36.	Rule based	85%	1000 word
Manipuri	Manipuri POS Tagging using CRF and SVM: A Language Independent Approach	Singha, Thoudam D., Asif Ekbal, and Sivaji Bandyopadhyay.	In proceeding of 6th International conference on Natural Language Processing (ICON-2008), pp. 240-245. 2008.	CRF and SVM	72.04%, and 74.38% in the CRF, and SVM, respectively.	39449 words
Manipuri	Part of Speech Tagging in Manipuri with Hidden Markov Model	Singha, Kh Raju, Bipul Syam Purkayastha, and Kh Dhiren Singha	International Journal of Computer Science Issues (IJCSI) 9, no. 6 (2012): 146.	HMM	92%	2000 lexical items

### III - Approaches for POS tagging

At the topmost level POS tagging techniques can be broadly divided into Supervised tagging and Unsupervised tagging [7]. Unsupervised tagging does not use any tagged corpus and used advanced algorithms for creating the tag set as well as deriving the transformation rules. A supervised tagging involves the use of a tagged corpus which is used for training the POS tagger. Under Supervised and Unsupervised approaches different approaches for POS tagging exists.

(i) Rule based approach: Early approaches for POS tagging are rule based. In the first stage a rule base POS tagger uses dictionary to assign tags to each word or token. If ambiguity arises due to the fact that a given word may belong to more than one part-of-speech, a hand written rule known as disambiguation rule is used to assign each word to a single POS tag.

It has the advantage that the amount of information storage is much reduced since it depends on set of rules rather than stored data records. On the other hand, it requires extensive knowledge of the language for creation of the rules. It is difficult to capture all the linguistic rules. It fails when an unknown word is encountered. Building the rules usually incurs a high labour cost. They are difficult to implement and not robust. E.g Brill's tagger.

(ii) Stochastic approach: It performs a tagging task using statistics and probability. A simple word frequency approach assigns the most frequently used tag with a given word in the tagged corpora to the corresponding word in an untagged corpus. N-gram approach assigns a tag to a given word based on the probability of a given sequence of tags. By calculating the probability that it occurs with the previous n-tags a tag for a given word is found. Due to computational constraints the value of n is at most 3. Viterbi algorithm is mostly used for implementing n-gram approach.

A large sized corpus results in better accuracy of tagging. Accuracy

of a Stochastic tagger is also determined by quality of the training corpus. The main disadvantage is that the tagger produces sequences of tags which do not comply with the rules of the grammar cannot deal with unknown words i.e. words which are not encountered during the training phase.

Models used on Stochastic taggers are Hidden Markov Models (HMM), Support Vector Machined (SVM), n-gram, Decision tree, Maximum Entropy Markov model (MEMM) and Conditional Random Field (CRF).

(iii) Hybrid approach: In a hybrid approach both Rule based and Stochastic approaches are used. A stochastic approach is first used to tag a given word. If ambiguity exists the Rule based approach is then applied to assign the word to a single POS tag. This approach produces a high accuracy.

(iv) Neural Network approach: Artificial neural networks consist of a large number of

simple processing units which are highly interconnected by directed weighted links. An activation value is associated with each unit. Through the connections, this activation is propagated to other units.

The input of the network consists of all the information which the system has about the parts of speech of the current word, the preceding and the following words. Each unit of the output layer corresponds to one of the tags in the tagset. In terms of accuracy, this type of tagger achieves higher than that of trigram tagger and HMM tagger. A major advantage of this method is that ambiguities are resolved easily. However, processing speed is low compared to stochastic approach.

(v) Gene Expression Programming (GEP) approach: Gene Expression Programming (GEP) is an evolutionary algorithm that automatically creates computer programs. These computer programs can take many forms: they can be conventional mathematical

models, neural networks, decision trees, sophisticated nonlinear regression models, logistic regression models, nonlinear classifiers, complex polynomial structures, logic circuits and expressions, and so on. But irrespective of their complexity, all GEP programs are encoded in very simple linear structures – the chromosomes. These simple linear chromosomes are a breakthrough because, no matter what, they always encode valid computer programs. So we can mutate them and then select the best ones to reproduce and then create better programs and so on, endlessly.

A GEP tagger is able to learn from a training corpus to produce a table of rules (context) called training tables. Chromosome is generated from the training tables. The tables remain the different contexts of each tag. The table can be computed by the training text and recording the different contexts and the number of occurrences of each of them for every tag in the training text. Experimental results have shown a high accuracy of up to 98%.

#### **IV - Unique features of Mizo Language**

Mizo language is different from English language in many ways. Some of the features mentioned below are taken from Mizo Grammar books [9][10][11] and from published journal[8]:

(i) It generally follows Object-Subject-Verb, as in Kawr ka su. (Kawr{clothe,Obj} ka{I,Subj} su{wash,Verb}). According to some experts, the Mizo Language is a “free word order”[8]. Consider the following sentences.

Lianin thleng a sil - Subject – Object - Verb

Thleng Lianin a sil - Object – Subject - Verb

A sil Thleng Lianin- Verb – Object - Subject

Thleng a sil Lianin - Object – Verb - Object

All these sentences indicate that ‘Liani washes dish.’

(ii) Verbs by themselves do not indicate tense. Tense of a verb is indicated by using either auxiliary verb or Adverb of time.

- e.g Ka kal tawh. (past tense),  
 Ka kal mek. (present tense)  
 Ka kal dawn. (future tense)

Here auxiliary verbs tawh, mek and dawn indicates past, present and future tense respectively.

- e.g Niminah Sikul ka kal. (past tense) ,  
 Tunah inah i awm em? (present tense)  
 Nakkumah pheikhawk lei ka tum. (future tense)

Here, adverbs of time – Niminah, Tunah, Nakkumah indicate past, present and future tense respectively.

(iii) Nounal adjective: Noun words can be used as an adjective without changing its root word form.

- e.g Thing(wood) dawhkan(table) : A wooden table

Here Thing(wood) acts as an adjective.

(iv) Nounal verbs : Some noun words can be used as a verb in a sentence without changing its root word form.

- e.g Ka bazar(market) dawn(will/shall)

Here, Bazar(market,noun) acts as a verb. The sentence means I will go to market.

(v) Double verbs are used for repeated actions.

- e.g Zu ruiin âu âu suh.

(âu – to shout : Here double verb âu âu means to shout again and again)

(vi) Adjectival verbs : Some adjectives can be used as a verb in a sentence.

- e.g Liana uitê chu a fing hle.

(fing(adj)- which means clever here is used as a verb)

(vii) Verbal adverb : Many verbs are used as adverb without any change of root word form.



e.g Bungrua ka thiar chhuak.

Commodity I transport to go out

Here, chhuak (verb) which means 'to go out' is used as an adverb.

(viii) Same word can belong to different part of speech depending on its location in a sentence.

e.g Chu thil ri chu a ring hle mai. (That sound is very loud )

Consider the word – 'chu'. In its first occurrence it is a demonstrative pronoun. In its second occurrence it is a demonstrative adjective.

(ix) Numeral adjectives are repeated to indicate an emphasis.

e.g pakhat(one), pahnih(two), pathum(three)... are repeated as follows:

pakhat khat, pahnih hnih, pathum thum.

(x) Use of double adjectives to make plural form : When some adjectives are repeated, it means more than one objects in the sentence.

e.g Artui lian lian kha ei rawh. ( Eat the big eggs)

Here lian(big,adj) is repeated to indicate more than one eggs.

(xi) Compound noun: Compound nouns are nouns which are formed by joining more than one words which can be solid (without a space in between the noun words), spaced(with a space in between) or hyphenated(with a space in between).

e.g kalkawng(kal + kawng) - a solid compound noun.

biak in (biak + in) - a spaced compound noun.

Puan- thui-khawl - a hyphenated compound noun.

(xii) Postposition: It is equivalent to the English preposition but it comes after the noun or pronoun. So it is called a postposition.

e.g a, ah, hmain, hnuaiah, chungah etc.

(xiii) It is a tonal language: Mizo is a tonal language where meaning of a word can differ due to difference in tones. There are four tones in Mizo namely – low,high, rising and falling tones[8].

Some linguists further sub divide each category into two for short and long tones.[12]

e.g Lei (rising tone) means to buy.

Lei (low tone) means a bridge.

Lei (high tone) means tongue or slanted.

(ix) Role of affixes: The prefix 'in' is added to an intransitive verb to make a reflexive verb, reciprocal verb and co-active verb respectively.

e.g Banah ka intauh. (reflexive)

Thanga leh Sangi an inhau. ( reciprocal verb )

Puitling an insual. (co-active verb)

The suffix 'a' when added to a Noun,verb,adverb or adjective turns the word into different kinds of adverbs.

e.g Dawhkâna chemte kha han le teh. ( Noun to adverb of place)

Nilainia lo kal a tum. (Noun to adverb of time)

Saisira mut loh tur. (Adjective to adverb of manner)

The suffix 'ah' when added to noun,proper noun,pronoun and adjective turns the word into different kinds of adverbs.

e.g Thenzawlah in hmun ka lei. (Noun to adverb of place)

Tûkinah ruah a sùr. (Noun to adverb of time)

Liana'n Thangi chu nupuiah a nei. (Noun to specifying adverb)

The suffix 'in' (low tone) is a nominative case marker. When it is added to a noun,pronoun or adjective , it turns the word into a subject.

e.g Bâwngin hnim a pet.

The suffix 'in'(high tone) when added to a pronoun,adjective or verb turns the word into a specifying adverb.

e.g Keimahin hna ka thawk.

Zangthalin mu suh.

The suffix 'san' is called an exclusion marker. When it is added to a verb or nounal verb, it turns the word into an 'exclusion verb'.

e.g Chaw min eisan.

The suffix 'tir' is called a causative marker. When it is added to an intransitive verb it turns the word into a transitive verb.

e.g Zirtirtuin naupangho a lâmtir.

The suffix 'ho' when added to a noun, verb, adjective, noun phrase or noun clause turns them into plural.

e.g Naupangho an infiam.

(naupang – child, singular; naupangho – children, plural)

The suffix 'tê' (long tone) when added to a noun is called 'small species marker'. It denotes a smaller species of a given object.

e.g chemtê, artê, vawktê.

The suffix 'pûi' (long tone) when added to a noun is called 'big species marker'. It denotes a bigger species of a given object.

e.g chempûi, arpûi, vawkpûi.

The suffix 'pùi' (low short tone) when added to noun or adjective in subjunctive form turns the word into a description of equality or a contemporary.

e.g chipùi (same clan), hnampùi (same/fellow countryman), indianùi (fellow indian), mizopùi (fellow mizo).

The suffix 'siak' is used along with a prefix 'in'. When it is added to a verb after adding a suffix 'in' it turns the verb into a word describing a competition.

e.g zai (sing) : inzáisiak (a singing competition)

tlân (run) : intlânsiak (a running competition)

The suffix 'na' when added to a verb turn it into a verbal noun which has both the properties of a noun as well as a verb.

e.g I ke tuamna kha thlâk tawh rawh. (verb to instrumental case)

In va l enna chu a nuam em? (verb to noun of place)

Helaiah hian i dinna a rei tawh. (verb to adverb of time)

The suffix 'na' also creates an abstract noun from verbs and adjectives.

e.g Hmangaihna (hmangaih – verb, to love ; hmangaihna – noun,love)

### **V - Challenges of POS tagging for Mizo Language**

(i) Absence of tagged corpus: The Mizo language is a low resource language. To the best of our knowledge there is no publicly available tagged corpus. A standard corpus for different domains needs to be created which is universally accepted by experts in the field.

(ii) Computational challenges: Another issue is the use of diacritics in the language. Since these symbols are not readily available in a keyboard except using certain key combinations. Therefore, many people may not be willing to type the correct symbol.

(iii) Challenges based on syntax/grammar:

(a) The use of tone marker is not yet adopted by many authors. In fact, Vanglaini, the most popular daily newspaper in Mizoram do not use it at all. Absence of a tone marker may not pose to be such a big problem while reading by human since the meanings of words can be interpreted based on its context. However, its absence will cause lots of ambiguity when a text is processed by a computer program.

(b) The finer points of Mizo grammar can sometimes get quite complex. Different experts on grammar have differing viewpoints on usage of certain words and constructs. This makes it difficult to create a comprehensive grammar rule when needed.

(c) Another problem arises due to ambiguous nature of certain words. There are words which can belong to different part of speech. A considerable work has to be done to perform a disambiguation task before assigning a tag to a given word.

e.g 'Lei' can be noun, verb or adjective.

(iv) Words containing affixes has to be analyzed carefully to get the root word. A reliable morphological analyzer need to be built.

### **VI – Conclusion and future works**

This paper highlights various approaches for POS tagging found in Indian languages with emphasis to North Eastern region of India. Common approaches for POS tagging are also discussed .It also highlights various features of Mizo grammar along with some of its unique features. Some of the challenges for Part of Speech tagging in Mizo is then presented. After evaluation of different approaches found for POS tagging of Indian languages our future work resources will consist of developing a POS tagger using suitable approach.

## References / Notes :

- [1] Dinesh Kumar , Gurpreet Singh Josan.(2010). “Part of Speech Taggers for Morphologically Rich Indian Languages: A Survey”, International Journal of Computer Applications (0975 – 8887) Volume6–No.5, September, 2010, [www.ijcaonline.org/volume6/number5/pxc3871409 .pdf](http://www.ijcaonline.org/volume6/number5/pxc3871409.pdf).
- [2] M. Shrivastava, and P. Bhattacharyya. (2008). “Hindi POS Tagger Using Naive Stemming: Harnessing Morphological Information Without Extensive Linguistic Knowledge.” International Conference on NLP (ICON08), Pune, India.
- [3] S. Dandapat, S. Sarkar, and A. Basu.(2004). “A Hybrid Model for Part-of-Speech Tagging and its Application to Bengali.” International conference on computational intelligence.
- [4] J. Singh, N. Joshi, and I. Mathur. (2013).”Part of Speech Tagging of Marathi Text Using Trigram Method.” arXiv preprint arXiv:1307.4299.
- [5] BR, Shambhavi, and Ramakanth Kumar P. (2012).”Kannada Part-Of-Speech Tagging with Probabilistic Classifiers.” International Journal of Computer Applications48.17: 26-30.
- [6] PVS, Avinesh, and G. Karthik. (2007). “Part-of-speech tagging and chunking using conditional random fields and transformation based learning.” Shallow Parsing for South Asian Languages 21.
- [7] Shubhangi Rathod et al, / (IJCSIT) International Journal of Computer Science and Information Technologies, Vol. 6 (3) , 2015, 2525-2529
- [8] Lalrindiki T. Fanai “Tones in Mizo language”, Journal of Humanities & Social Sciences, Vol 1, Issue 1, ISSN(P): 2395-7352, eSSN : 2581-6780, (2015)
- [9] Lalzarzova,K.: Mizo Tawng Grammar & Composition(Revised & Enlarged). 1st edn. K.Sangzawna, Aizawl,Mizoram (2016).
- [10] Thangzikpuia,P.C.: Mizo Tawng Grammar. First Edition. P.C.Thangzikpuia, Aizawl,Mizoram (2019).
- [11] Lalhluna, R.K : CINQUE FOILS – ZO AWNG GRAMMAR, 1<sup>st</sup> edn.,R.K Lalhluna, Lunglei, Mizoram (2014) .
- [12] Nunsanga, Morrel VL, Partha Pakray, Mika Lalngaihtuaha, and L. Lolit Kumar Singh. “Part-of-Speech Tagging in Mizo Language: A Preliminary Study.” In Data Intelligence and Cognitive Informatics, pp. 625-635. Springer, Singapore, 2021.

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

ISSN : 2319-6041

## **A Comparative Study of Customers' Perception Towards Quality of Rice Supplied under PDS in Chhattisgarh and Mizoram**

---

Lalropuii\*  
NVR Jyoti Kumar\*\*

*Abstract : PDS is considered to be the most important food security network. However, the food grains supplied by the ration shops are not enough to meet the consumption needs of the poor. These items are often criticized for their low quality. States/UTs and Food Corporation of India (FCI) are instructed to ensure supply of good quality food grains under PDS. Thus, as and when complaints are received from individuals and organisations as well as through press reports, they are sent to State/UT governments concerned for inquiry and appropriate action. The paper aims to highlight comparative perceptions of customers of PDS towards quality of rice supplied and consumed under PDS in both the select states. Thus, a total number of 150 households were surveyed using purposive sampling method from each of two states by administering a structured schedule meant for the beneficiaries of PDS in select states. In case of overall quality of grains supplied under PDS, 90% of the respondents in Mizoram were satisfied with it while only 21.3% of the respondents in Chhattisgarh were happy about it. Over half of the*

---

\* Assistant Professor, Dept. of Management, MZU

\*\* Professor, Dept. of Commerce, MZU

*respondents in Mizoram and over 79% of the respondents in Chhattisgarh stated they did not find impurities in grains sold to them. It is found that there is significant difference on the respondent's perception on any impurities in the grains supplied under PDs between Mizoram and Chhattisgarh.*

*Keywords: PDS, Quality, Rice, Food Grains etc.*

## **I. Introduction**

There are about 5.75 lakh FPSs across India as on 27<sup>th</sup> March 2018. During the year 2018, the government's efforts have borne fruits which resulted in universal implementation of National Food Security Act (NFSA) in all 36 States/UTs benefitting 80.72 crores beneficiaries by allowing them an access to buy at a subsidized rates of Rs.1, Rs.2 and Rs.3 for coarse grains, wheat and rice respectively under Public Distribution System.

PDS till 1992 was a general entitlement scheme for all consumers without any specific target. The Revamped Public Distribution System (RPDS) was launched in June 1992 in 1775 blocks throughout the country with a view to strengthen and streamline the PDS as well as to improve its reach in the far-flung, hilly, remote and inaccessible areas where a substantial section of the poor live (Parmod Kumar, 2010). However, PDS was criticized for its urban bias and its failure to serve effectively the poorer sections of the population, a need was then felt to review the PDS and make it more focused. The TPDS replaced the erstwhile PDS from June 1997.

Thereafter, the PDS has become a popular food security system in the country which is managed jointly by the central government and state governments. It has been distributing subsidized food and non-food items (e.g. kerosene oil) to the targeted beneficiaries including the poor. Major commodities distributed include staple food grains such as wheat, rice, sugar and kerosene through a network of public distribution shops or Fair Price Shops also known as Ration Shops established in different states across the country.



The FCI procures and maintains the public distribution system. PDS is considered to be the most important food security network. However, the food grains supplied by the ration shops are not enough to meet the consumption needs of the poor. These items are often criticized for their low quality.

The central and state governments share the responsibility of regulating the PDS. The central government is responsible for procurement, storage, transportation and bulk allocation of food grains, state governments hold the responsibility for distributing the same to the consumers through the established network of FPSs. State governments are also responsible for operational responsibilities including allocation and identification of families Below Poverty Line (BPL), issue of ration cards, and supervision and monitoring the functioning of FPSs.

It is important to note that instructions have been issued to States/UTs and Food Corporation of India (FCI) to ensure supply of good quality food grains under PDS. Thus, as and when complaints are received from individuals and organisations as well as through press reports, they are sent to State/UT governments concerned for inquiry and appropriate action.

### **PDS in Chhattisgarh and Mizoram**

Armed with the slogan 'bread and employment for all' nearly 35 lakh BPL people of Chhattisgarh have been supplied with subsidized Rs. 2 per kg rice. So strong and efficient is the PDS in Chhattisgarh that it has become the lifeline for its over 63 lakh recipients or roughly 65% of the state's population.

The Chhattisgarh government introduced computerization of PDS and strict action against black marketers which helped. Strict vigil was maintained on the movement of rice from go-downs to ration shops who were told maintain records with the help of internet, a 34 lakh data base of all beneficiaries was prepared in each shop who were obligated to keep an account of all stocks, movement of vehicles and date of delivery. In the words of food and civil supply

secretary, Mr. Vivek Dand: “The decisions were taken to benefit actual beneficiaries and not fake.”

The efforts have borne fruit. According to Mr. Shailaja Chandrakar from Dhavantri, 15 km from Raipur who manages a ration shop, “The earlier system was disorganized. No one knew when a shop would open or close. But today all irregularities have been brought under control”. Chhattisgarh government has been honored with the CSI-Nihilent Award for the implementation of Core PDS in the state in the year 2012.

Mizoram, a small state of North East Region (NER), has experienced certain irregularities in management of public distribution system such as leakages in PDS and issue of bogus ration cards. The State government had been procuring rice for BPL category of people at the rate of Rs.5.65 which is given to the FPS at Rs.6 and the consumers get it at Rs.6.15, prior to the implementation of NFSA which came into effect from 1<sup>st</sup> March 2016. Similarly, for APL category of people the government had been procuring rice at the rate of Rs8.30 which is given to the FPS at Rs9.30 and the consumers get it at the rate of Rs9.50 and for AAY category of people the consumers get it at Rs.3 prior to the implementation of NFSA.

## II. Review of Literature

Ananda (2008) in his thesis entitled, “State response to food security: A study of the Public Distribution System in Anantapur district of Andhra Pradesh” observed that hundred per cent of the households are not satisfied with quantity of rice supplied.

Parmod Kumar (2010) observed that over 95% of the households in Delhi and Uttarakhand were satisfied with the quality of grains supplied while majority of households in Delhi, Jharkhand and Madhya Pradesh responded that there was no significant difference between the PDS and local varieties. A majority of the households in Kerala and Uttarakhand indicated that PDS rice and wheat varieties were considerably different from the local varieties available.

Kavita (2014) stated that a large number of respondents in

rural Haryana expressed their dissatisfaction with the quality of commodities supplied under PDS. Devi (2012) observed that nearly 40% of the respondents in Kanyakumari district of Tamil Nadu felt there were underweightings of commodities at FPS and 65.27% of the respondents were of the opinion that the extent of underweighting was small.

ParmodKumar (2010) studied the performance and inefficiencies of Targetted Public Distribution System in a state of Assam, Mizoram, Rajsathan, Chattisgarh, Bihar and UP during 2006 – 2007 and found that around 35% to 40% households were not happy with quality of the rice supplied under PDS.

Lalropuii (2017) also studied the management of PDS in Chhattisgarh and Mizoram. Kalidoss (2018) in his study on 'Performance of Public Distribution System in Tamil Nadu: A study with special reference to Villupuram District' also highlighted that the authorizes concerned with PDS in the area should take necessary steps to improve the quality of goods supplied to customers.

### **III. Objective of the Study**

The paper aims to highlight comparative perceptions of customers of PDS towards quality of rice supplied and consumed under PDS in both the select states. The study is undertaken prior to the enactment of the National Food Security Act (NFSA), 2013.

### **IV. Hypothesis of the Study**

This study makes an attempt to test the following hypotheses:

$H_{01}$ : There is no significant difference between the respondents of the two select states regarding the response to the statement that "Are you satisfied with the quality of grains supplied"?

$H_{02}$ : There is no significant difference between the respondents of the two select states regarding the response to the statement that "Any impurities found in the grains supplied"?

## V. Research Methodology

A total number of 150 households were surveyed using purposive sampling method from each of two states by administering a structured schedule meant for the beneficiaries of PDS in select states. For the purpose of conducting the survey, the respondents were chosen from the capital cities of Raipur (Chhattisgarh) and Aizawl (Mizoram). Out of 300 selected households, 240 were selected from BPL category and the remaining 60 from APL category.

## VI. Result and Discussion

### Quality of grains

A few direct questions were asked whether the respondents were satisfied with definite dimensions of quality of grains purchased by them. These dimensions include impurities in the grains, rotten rice, broken grains, insect infested grains, foul smell and moisture content as shown in Table 1.

Table 1: Are you dissatisfied with the quality of grains?

State	No. of respondents			Total
	Parameters	Yes	No	
Mizoram	No. of families	135	15	150
	Percentage	90	10	100
Chhattisgarh	No. of families	32	118	150
	Percentage	21.3	78.7	100
Total	No. of families	167	133	300
	Percentage	55.7	44.3	100

Source: Field Survey

Table 1 shows that in case of overall quality of grains supplied under PDS, 90% of the respondents in Mizoram were satisfied with it while only 21.3% of the respondents in Chhattisgarh were happy about it. Over 78% of the respondents in Chhattisgarh and only 10% of the respondents in Mizoram were dissatisfied with the

quality of grains supplied. It can be inferred that the quality of grains supplied in Chhattisgarh needs to be improved.

### Impurities in the grain

Table 2 shows the respondents' perception on whether they experienced any impurities in the grains supplied through PDS.

Table 2: Any impurities in the grains supplied?

State	No. of respondents			Total
	Parameters	Yes	No	
Mizoram	No. of families	74	76	150
	Percentage	49.3	50.7	100
Chhattisgarh	No. of families	31	119	150
	Percentage	20.7	79.3	100
Total	No. of families	105	195	300
	Percentage	35	65	100

Source: Field Survey

Table 2 reveals that over half of the respondents in Mizoram and over 79% of the respondents in Chhattisgarh stated they did not find impurities in grains sold to them. But, over 49% of the respondents in Mizoram and over 20% of the respondents in Chhattisgarh had bad experience in this regard. It can be inferred that Chhattisgarh is faring better than Mizoram in this regard.

Parmod Kumar (2010) observed that a majority of the dissatisfied respondents in Kerala indicated that there were impurities in the grains supplied and the grains supplied were broken. Similarly, Kavita (2014) stated that in case of wheat, presence of impurities and insect infested supply were the main reasons of the respondents' dissatisfaction.

### Rotten rice

It is further attempted to know the response to the statement “Any rotten rice supplied through PDS” as shown in Table 3.

Table 3: Any rotten rice supplied through PDS?

State	No. of respondents			Total
	Parameters	Yes	No	
Mizoram	No. of families	49	101	150
	Percentage	32.7	67.3	100
Chhattisgarh	No. of families	13	137	150
	Percentage	8.7	91.3	100
Total	No. of families	62	238	300
	Percentage	20.7	79.3	100

Source: Field Survey

The table reveals that over 67% of the respondents in Mizoram and over 91% of the respondents in Chhattisgarh stated that they never purchased rotten rice from fair price shops. Over 32% of the respondents in Mizoram and only 9% of the respondents in Chhattisgarh had bad experience in this. It can be inferred that Chhattisgarh is performing better than Mizoram in this regard.

### Broken grains

The respondents were asked to know their response to the statement “Any broken grains supplied through PDS” as shown in Table 4.

Table 4: Any broken grains supplied?

State	No. of respondents			Total
	Parameters	Yes	No	
Mizoram	No. of families	69	81	150
	Percentage	46	54	100
Chhattisgarh	No. of families	5	145	150
	Percentage	3.3	96.7	100
Total	No. of families	74	226	300
	Percentage	24.7	75.3	100

Source: Field Survey

The table shows that 54% of the respondents in Mizoram and over 96% of the respondents in Chhattisgarh stated they never had any experience of purchasing broken grains from the ration shop. 46% of the respondents in Mizoram and only 3.3% of the respondents in Chhattisgarh stated they had to buy broken grains supplied from FPS. It can be inferred that Chhattisgarh is faring better than Mizoram in this regard.

### **Insect infested grains supplied**

Table 5 shows the response to the statement “Any insect infested grains supplied through PDS”.

Table 5: Any insect infested grains supplied?

State	No. of respondents			Total
	Parameters	Yes	No	
Mizoram	No. of families	4	146	150
	Percentage	2.7	97.3	100
Chhattisgarh	No. of families	31	119	150
	Percentage	20.7	79.3	100
Total	No. of families	35	265	300
	Percentage	11.7	88.3	100

Source: Field Survey

The table shows that in case of insect infested grains, over 97% of the respondents in Mizoram and over 79% of the respondents in Chhattisgarh stated they never had purchased insect infested grains. Nearly 3% of the respondents in Mizoram and about one-fourth of the respondents in Chhattisgarh stated that they had purchased such grains from the ration shop. Interestingly, Mizoram is faring well on this count.

### **Foul smell**

It is further attempted to know if the respondents experienced any foul smell in the grains supplied through PDS as shown in Table 5.54.

Table 6: Any foul smell in the grains supplied?

State	No. of respondents			Total
	Parameters	Yes	No	
Mizoram	No. of families	40	110	150
	Percentage	26.7	73.3	100
Chhattisgarh	No. of families	6	144	150
	Percentage	4	96	100
Total	No. of families	46	254	300
	Percentage	15.3	84.7	100

Source: Field Survey

The table reveals that over 73% of the respondents in Mizoram and 96% of the respondents in Chhattisgarh stated that they never had such experience. But about 27% of the respondents in Mizoram and only 4% of the respondents in Chhattisgarh stated they had experienced the purchase of grains with foul smell from the ration shop. In this regard, Chhattisgarh is performing better than Mizoram.

### Moisture content of grains

The respondents were probed to know if they witness any moisture content in the grains supplied through PDS as shown in Table 7.

Table 7: Any moisture content in the grains supplied?

State	No. of respondents			Total
	Parameters	Yes	No	
Mizoram	No. of families	11	139	150
	Percentage	7.3	92.7	100
Chhattisgarh	No. of families	2	148	150
	Percentage	1.3	98.7	100
Total	No. of families	13	287	300
	Percentage	4.3	95.7	100

Source: Field Survey

The table reveals that over 92% of the respondents in Mizoram and nearly 99% of the respondents in Chhattisgarh did not have any complaint about moisture content of grains. Only 7.3% of the re-



spondents in Mizoram and 1.3% of the respondents in Chhattisgarh stated they had purchased moisture content rice from ration shop.

### Proportion of underweight

Further, the respondents were asked to rate the proportion of underweight in terms of percentage as shown in Table 8.

Table 8: Proportion of underweight

State	Parameters	No. of respondents					Total
		Less than 5%	5-10%	10-15%	15-20%	Any other	
Mizoram	No. of families	136	10	1	3	-	150
	Percentage	90.7	6.7	0.7	2	-	100
Chhattisgarh	No. of families	11	1	-	-	138	150
	Percentage	7.3	0.7	-	-	92	100
Total	No. of families	147	11	1	3	138	300
	Percentage	49	3.7	0.3	1.0	46	100

Source: Field Survey

The respondents were asked to indicate the proportion of underweight occurred while purchasing commodities from the ration shop (Table 8). 92% of the respondents in Chhattisgarh did not respond to this question. Over 7% of the respondents in Chhattisgarh felt that there would be underweight to the extent of less than 5%.

However, over 90% of the respondents in Mizoram felt that there would be underweight to the extent of lesser than 5%. Nearly 7% of the respondents in Mizoram felt 5-10% of underweight of grains. 2% of the respondents expressed 15-20% underweight of grains purchased from the ration shop. It can be inferred that Mizoram has to go a long way in plugging the loopholes in PDS in this respect. Given the ground reality, it would not be possible to improve PDS system unless the consumer especially the poorest ones are made aware of their rights.

In a similar study, Parmod Kumar (2010) observed that majority of the surveyed households in his study in six states viz Delhi, Madhya Pradesh, Uttarakhand, Maharashtra, Jharkhand and Kerala except Madhya Pradesh were of the opinion that there were 5-10% of

underweighting. The respondents in Madhya Pradesh were of the opinion that the underweighting was upto 15%.

## VII. Testing of Hypotheses

The hypotheses framed for the present study were tested using Mann Whitney U test to determine whether significant differences existed between variables.

Table 9: Mann Whitney U –test Summary table showing the respondent's perception on quality of grains supplied under PDS

State	N	Mean Rank	Sum of Ranks	U-value	Remarks
Mizoram	150	151.20	22680.00	11145.000	P>0.05
Chhattisgarh	150	149.80	22470.00		
Total	300				

From Table 9, it may be observed that Mann Whitney U-value is 11145.00 with a p value of 0.868 which shows that there is no significant difference on the respondent's perception towards the quality of grains supplied between Mizoram with sum of the rank score of 22680.00 and Chhattisgarh with sum of the rank score of 22470.00.

Table 10: Mann Whitney U –test Summary table showing the respondent's perception on impurities found in the grains supplied under PDS

State	N	Mean Rank	Sum of Ranks	U-value	Remarks
Mizoram	150	129.00	19350.00	8025.000	P<0.05
Chhattisgarh	150	172.00	25800.00		
Total	300				

From Table 10, it may be observed that Mann Whitney U-value is 8025.000 with a p value of 0.000 which shows that there is significant difference on the respondent's perception on any impurities in the grains supplied under PDs between Mizoram with a sum of the rank score of 19350.00 and Chhattisgarh with sum of the rank score of 25800.00

**Major findings:**

- In case of overall quality of grains supplied under PDS, 90% of the respondents in Mizoram were satisfied with it while only 21.3% of the respondents in Chhattisgarh were happy about it. Over 78% of the respondents in Chhattisgarh and only 10% of the respondents in Mizoram were dissatisfied with the quality of grains supplied. It can be inferred that the quality of grains supplied in Chhattisgarh needs to be improved.
- Over half of the respondents in Mizoram and over 79% of the respondents in Chhattisgarh stated they did not find impurities in grains sold to them. But, over 49% of the respondents in Mizoram and over 20% of the respondents in Chhattisgarh had bad experience in this regard. It can be inferred that Chhattisgarh is faring better than Mizoram in this regard.
- Over 67% of the respondents in Mizoram and over 91% of the respondents in Chhattisgarh stated that they never purchased rotten rice from fair price shop. Over 32% of the respondents in Mizoram and only 9% of the respondents in Chhattisgarh had bad experience in this. It can be inferred that Chhattisgarh is performing better than Mizoram in this regard.
- In case of broken grains, 54% of the respondents in Mizoram and over 96% of the respondents in Chhattisgarh stated they never had any experience of purchasing broken grains from the ration shop. But 46% of the respondents in Mizoram and only 3.3% of the respondents in Chhattisgarh stated they had to buy broken grains supplied from FPS. It can be inferred that Chhattisgarh is faring better than Mizoram in this regard.
- Over 97% of the respondents in Mizoram and over 79% of the respondents in Chhattisgarh stated they never had purchased insect infested grains. Over 73% of the respondents in Mizoram and 96% of the respondents in Chhattisgarh stated that they never had such experience. Again, Chhattisgarh is performing better than Mizoram in this regard.
- Over 92% of the respondents in Mizoram and nearly 99% of the

respondents in Chhattisgarh did not have any complaint about moisture content of grains.

- Over 90% of the respondents in Mizoram felt that there would be underweight to the extent of lesser than 5%. But, 92% of the respondents in Chhattisgarh did not respond to the question.
- There is no significant difference on the respondent's perception towards the quality of grains supplied between the select states of Mizoram and Chhattisgarh.
- There is significant difference on the respondent's perception on any impurities in the grains supplied under PDs between Mizoram and Chhattisgarh.

### **Conclusion**

Regarding the quality of grains supplied through PDS, 90% of the respondents in Mizoram were satisfied. However, over 78% of the respondents in Chhattisgarh were dissatisfied with the quality of grains they were getting under PDS. The respondents were further probed to know if they experienced any impurities, rotten, broken grains, foul smell and moisture cotton in the rice they were getting from FPS.

Therefore, in general, as evident from the above study, the Govt. of Chhattisgarh has scope to improve the quality of grains supplied to the beneficiaries. Further, it is suggested that the Govt. of Mizoram and the FCI should take necessary measures to improve the quality of rice and also its freshness.

## Works Cited:

- Ananda, D. "State response to Food Security: A study of the Public Distribution System in Anantapur district of Andhra Pradesh." *Ph.D thesis (Unpublished)*. University of Hyderabad. 2008
- Devi, V Jaishuda. "A study on the Public Distribution System in Kanyakumari District (Tamil Nadu)." *Ph.D thesis (Unpublished)*. Tirunelveli, India :Manomaniam Sundaranar University. 2012.
- Kavita. "Public Distribution System in Rural Haryana: An Evaluation." *Ph.D thesis (Unpublished)*. India: Maharshi Dayanand University. 2014.
- Kumar, Parmod. *Targetted Public Distribution System Performance & Efficiencies*. New Delhi, India: Academic Foundation. 2010.
- Lalropuii. "Management of Public Distribution System in Chhattisgarh and Mizoram: An Evaluative Study." *Ph.D thesis (Unpublished)*. Mizoram University. 2017.
- Kalidoss, M. "Performance evaluation of Public Distribution System in Tamil Nadu: A Study with Special Reference to Villupuram District." *Ph.D thesis (Unpublished)*. University of Madras. 2018.

<https://pib.gov.in/newsite/PrintRelease.aspx?relid=178067>

<https://pib.gov.in/newsite/PrintRelease.aspx?relid=186388>

<http://www.dailypioneer.com/state-editions/raipur/8838-ration-cards-in-chhattisgarh-aadhar-linked-say-officials.html>

<http://www.voiceofbharat.org/chhattisgarh/pds.as> accessed on 12.8.2017

Mizo Studies Vol. X No. 1

ISSN : 2319-6041

©Dept. of Mizo, MZU

## **Traditional Textiles of the Tangkhul Naga tribe of Manipur**

---

Joymati Thoudam\*

Dr Ritu Mathur\*\*

*Abstract : Manipur in the north eastern part of India has maximum number of tribal community which is broadly divided two main groups. They are the Naga and Kuki-Chin or Kuki. Tangkhul Naga tribe is the largest ethnic group among the Naga tribes in Manipur. They have a distinct social hierarchy. They have their own unique traditional textiles, costumes, colours, specific designs and motifs with significance and symbolism. The traditional textiles and costumes of the tribe played a vital role in providing identity and a mark of distinction and status within the community. Today, the tribe people do not strictly adhere to their traditional textiles. Multiple factors have led to changes in the lifestyle and textiles. However, the traditional textiles are still in demand and are being used on community occasions, calendric festivals and dances. Hence, this paper will focus on traditional textiles of Tangkhul Naga tribe of Manipur. Tangkhul Naga tribe majorly reside in Ukhrul district of Manipur. Hence, the district was the locale for the study. The primary sources of the study were the tribes people in different age groups from diverse back-*

---

\* Research Scholar, Dept. of F & A Science, Lady Irwin College

\*\* Associate Professor, Dept. of F & A Science, Lady Irwin College

*grounds in rural and urban areas. Information was also collected from weavers belonging to this tribe. Un-structured interview schedules, group discussion, photography and observation techniques were used for data collection. Sample was selected by using purposive sampling technique.*

*Keywords: Naga, Tangkhul, Traditional, Textiles, Manipur*

## **Introduction**

It is well known that textiles have utilitarian as well as symbolic functions. The kind of cloth worn is reflective of social relations and of the expression of social identities and values. The cloth worn by a person is also suggestive of status with respect to other members of the community (Joshi,2003). Textiles have been produced in India since time immemorial. It has one of the richest traditions of woven textiles made from different materials using variety of weaving techniques for embellishing the fabric. It forms an integral part of the material life of people. In North East parts of India, art of textile designing has been a part and parcel for many indigenous people. Among the North-Eastern states, Manipur is one of the states which has been producing and preserving traditional textiles in spite of modernisation and globalization (Anonymous, 2015).

According to the census report of 2011, the total population of Manipur stands 28,557,94 and the hills people constitute nearly half of the entire population of the state that is 10,55,808 (Anonymous, 2016). The state of Manipur is largely inhabited by four groups. This includes the Meiteis and Pangals (Muslim) who inhabit the lower regions of the valley, while the hilly regions of Manipur are mainly populated by the Naga tribes and Kuki tribes.

Tribes of Manipur represent a unique feature of the land and comprise of about 33 communities that originated from Tibetan-Burmese tribal group of Mongoloids. As mentioned above, the tribe of Manipur are catagorised into two main groups.i.e the

Naga and the Kuki. The tribes such as Tangkhul, Maring, Maram, Mao, Monsang, Moyon, Kabui, Angami, Koirao, Aimol and Anal are grouped under Naga tribes. The tribes such as Chiru, Chote, Gangte, Hmar, Kachanaga, Koireng, Kom, Lamgang, Mizo, Paite, Purun, Ralte, Sema, Simte, Sabte, Thadou, Vaiphei and Zou are grouped under Kuki. (<http://www.indianetzone.com/8/tribes>).

Amongst these tribes under the Naga group, Tangkhul tribe is the largest, with the population 1.84 lakh according to 2011 census (Anonymous, 2016). They reside in the Indo-Burma border area occupying the Ukhrul district of Manipur and Somra Tangkhul hills in Upper Burma. It is believed that they came to Manipur, Nagaland and Arunachal Pradesh from China through Myanmar (Anonymous, 2015).

According to Chinese history, their tribesmen migrated towards south west in between 200 B.C and 500 A.D. In support of this theory, it was reported that the Hao city, now known as Xian in China was the last settled city from where the Naga people, particularly the Tangkhuls, migrated to their present habitation. It is also believed that the Nagas were among the major tribes who laboured for the construction of the Great Wall of China. According to a Greek astronomer and geographer, the Tangkhuls were living in Samshok (Thuangdut) in Myanmar around 2nd century A.D. They began to disperse from Samshok in different directions after the invasion of Ko-lo-feng and his successor I-mau-shun, the King of Nan-chao in the later part of the 8th century A.D. ([https://en.wikipedia.org/wiki/Tangkhul\\_Naga](https://en.wikipedia.org/wiki/Tangkhul_Naga)).

Tangkhul mostly resided on top of the hills. The tribe being head-hunters, had to remain alert for animals and enemies, therefore top of the hill served as a vantage point. The houses were made from bamboo and wood with wooden flooring. They slept in kitchen near fire as there was scanty clothing to cover their bodies in winter and also for protection from wild animals (Shimray, 1985).

Weaving was an essential part of life of Tangkhul tribe since



time immemorial. In Earlier times, weaving was considered as an essential criterion for a girl to get married (<http://www.craftartisans.com/textiles.of.manipur.html>). Women provided the clothes through their weaving. In earlier days, the artistic works of the particular cloth woven by a weaver was appreciated in the village when the cloth was specially worn by village chief and warriors during festivals and occasions

Like in many societies, the Tangkhul Naga tribe also had many norms regarding their textiles. The traditional textiles of the tribe played a vital role to providing identity, status and a mark of distinction within the community. In earlier times, a soldier was sent off for battle with a dress material woven overnight and it was considered as important as his weapon. This illustrates the importance of weaving craft in the Tangkhul society. (<http://www.craftartisans.com/textiles.of.manipur.html>). Also the traditional textiles provide an important link between the past and present.

Most of the textiles of Tangkhul tribe have colourful weft woven designs. Their motifs and designs were tessellated in geometrical forms. Most of the designs were interpreted as realistic portrayals by the natives. The designs represented animal bones, creatures, animals, fishes, birds, etc. The traditional textiles were adorned not only with woven designs but also additional decorative objects (<http://www.indianetzone.com/8/tribes>).

The tribe people wove using the natural fibres and cotton was the most widely used raw material. It was said that the tribe people cultivated cotton for their weaving only (Keisham, 1998). Since very early times, the art of dyeing using varieties of plants, leaves, bark of trees, flowers, mud and roots of tree and creepers was also practiced by the tribes people of Manipur (Akimpou and Rongmei, 2005). They not only dyed the raw material for their weaving but also used to dye animal hairs; cane and bamboo stalk in order to decorate their ornaments.

The Tangkhul Naga form a distinct ethnic and cultural en-

tity since very early times in Manipur. These tribe people have migrated over period of time to Manipur and have blended with the native people while retaining their identity. However, there is lack of detailed referencing on their textiles and clothing. Also, there is no significant collection of their textiles in museums in Manipur. Hence, the main objective of the study is to document the traditional textiles of Tangkhul Naga tribe of Manipur before they are completely lost.

### **Methodology**

The study of traditional textiles and costumes of Tangkhul is a part of Doctoral research work. It is a qualitative study. The Tangkhul mostly reside in Ukhrul district. Hence, the district was the locale for the study. Survey cum observation method was used. Tool used for eliciting the data for the survey was un-structured interview schedules, photography and observation. Sample selection was done by adopting purposive sampling and snow-ball sampling methods. The primary sources of the study were the tribe people in different age groups from diverse background in rural and urban areas and weavers belonging to the tribe.

### **Salient Finding of the Study:**

#### **Traditional Textiles of the Tangkhul Naga Tribe**

According to information received from elder of the community, the word 'Tangkhul' was derived from the Meitei dialect (a major community of Manipur). Tangkhul is a combination of the words "Tada" and "Khul". Tada meaning elder brother and Khul means village. Therefore, Tangkhul means the village of elder brother. According to legends, Tangkhul and Meitei were brothers. The Meitei left the hill and settled in the valley for good. Meiteis used to refer to elder brother (Tangkhul) as Tada.

It was noted that the Tangkhul tribe had its own traditional textiles, costumes, colours, specific design and motifs with significance and symbolism. The tribe had their unique identity in terms

of textiles, costumes, festivals and cultural aspects. It was found that base fabric was woven in plain weave and swivel - extra weft technique, was used for designing motifs. The traditional textiles of the tribes were made of cotton yarn.

According to the information received from the respondents, it was reported that there was no specific weaving site for the loin loom and the weavers could weave anywhere. They could weave in the veranda or inside the house or any open site. Woven at the loin loom, the breadth of the cloth is narrow and in order to have a wider cloth, two or more pieces of cloth were stitched together lengthwise. The garments were made by joining panels by hand stitching.

It was also reported that males exclusively wore shawls called Kachon in Tangkhul dialect as their main upper garment and females exclusively wore Kashan (sarong) as most important part of their costumes and used it as lower garment.

Information regarding traditional textiles of Tangkhul Naga has been briefly summarized as follows:

■ Motifs and Design used on the Traditional Textiles of Tangkhul

The design and motifs of traditional textiles and costumes of Tangkhul Naga tribe were mostly derived from nature. In earlier times, women folk used to copy designs from the surrounding where they lived and copied them to weave the cloths of their household. The main motifs (Fig.no.1) used in the traditional textiles and costumes of the Tangkhul Naga tribe are as follows:

Phorei – It was believed that the Phorei symbolised the skin of Python God. The motif is imitation of the skin of Python God.

Cicada – It is inspired from butterfly woven in two colours. The motif is found in most of shawls and sarongs of the Tangkhul.

ChumvaPhore – It is a motif inspired from natural creatures. It symbolized the waist shape of frog. So, it is also called as frog waist design.

Ramik –It is dotted line design mostly found in Tangkhul shawl. The design was inspired from eye of the loom.

Phorthing –It is kind of hand pleated yarn inserted as a decoration between joints of panels of shawls and sarongs.



Phorei                      Cicada                      Chumvaphor                      Ramik                      Phorthing

Fig. no.1 Traditional Motifs and Design of Tangkhul textiles

### ■ Unisex Textiles

The Tangkhul Naga tribe had a variety of traditional garments. There were many social norms to wear garments. Some garments were permitted for wearing only by men and some could only be worn by women. However, there were also some specific unisex garments which could be worn by both men and women. The traditional unisex garments have been discussed as follows:

#### Sapa shawl

It is plain off-white coloured shawl. It is made from raw hand spun cotton. It is made by joining two woven panels by hand stitching (Fig.no.2). The shawl is only reserved for unmarried men and women. It is also used as a blanket during winter.



Fig.no. 2 Sapa shawl



Fig.no.3 RaivatKachon



Fig.no.4 ChonkhomKachon

#### RaivatKachon

RaivatKachon is one of the important shawls worn by

Tangkhum males and females. It is also made by joining two woven panels. The shawl is decorated with embroidered design on black background (Fig.no.3). The shawl is embroidered by Meiteis. It can be worn by warriors, head hunters, heroes, village chiefs and men who perform feast of merit in order to show their bravery and excellency in their services toward society and welfare of the people. It is also used as a bridal shawl among the Tangkhum. The shawl is also used by Meitei community and called as Shami-LamiPhee. It was told that earlier, the Meitei kings used to give this shawl to the tribal chiefs and warriors as a reward. According to the information received, a Meitei King married Yaozala, daughter of Champhung king (north west Ukhrul) that the shawl should be used only by Tangkhum elders. From then, the shawl is used by Tangkhum elders only.

### **ChonkhomKachon**

The shawl is woven in red and black colour base with white broad stripes in middle panel. The Chonkhomis made out of three pieces of cloth stitched longitudinally using whip stitch (Fig.no.4). The word Chon means cloth and Khom meaning collection. Hence, Chonkhom means collection of all best motifs of Tangkhum textiles. In earlier days, the shawl was worn by the first youngest or second youngest male member of the family. Also, it was worn by unmarried women as an over garment. However as time passed, the shawl became more popular among the female folk. As per information received from the respondents, it was also reported that male gradually dropped wearing the Chonkhom and replaced it by Haora shawl as their over garment. Later, the shawl became more of women garment and became famous as commonly worn women's shawl.

#### ■ **Male Upper Garment**

As per information received, it was noted that earlier, the men did not wear any upper garment. The shawls were used as upper garment in their costumes. They used to cover their body by a Kachon (shawl) during winter. The various shawls used by men have been

described below:



Fig.no.5 Tara Kadipui



Fig.no.6 LuirimKachon



Fig.no.7 HaoraKachon

### **Tara Kadipui**

It is woven in off white plain cotton. The shawl is made by joining four panels of woven cloths. The shawl is hand stitched by thick raw cotton yarn. It can be worn by only those who have performed feast of merit (Fig.no.5).

### **LuirimKachon**

It is also called as “Ritimand” in Tangkhul dialect. The shawl is woven in plain weave using three colours such as red, white and black. The three colours signified three guardians of the universe i.e. fire, water and earth respectively. The white red and narrow black stripes are made on white background (Fig.no.6). The shawl could be worn by men who had performed feast of merit or who belonged to the royal family or who held respectable social status in the society. The cloth could also be worn by Awunga, chiefs of Hangva (clans) or eldest son of a lineage. It is also one of the important shawls of Meities who referred it to as “Leirum” and used it for binding blanket and bed covers which were to be carried by the bride.

### **HaoraKachon**

The HaoraKachon is woven in plain weave in a red colour base. White stripes are woven lengthwise in fabric. Phoreimotifin green and white colours are woven along the edges of the shawl (Fig.no.7). The shawl is one of the inseparable cloths of men folk of Tangkhul community. It is popularly said that “a man who does not have a Haora shawl, doesnot belong to Tangkhul tribe”.

There are two types of Haora shawl-one which could be made

of five panels of fabric and could be worn by all men. Secondly, another type of Haora shawl could be made by joining seven panels of fabric which could be worn only by head or eldest son of the family. The shawl signified the loom of the Hao people. The word Hao means people of Tangkhul (called themselves as Hao in earlier days) and Ra means loom.

### **ThangkangKachon**

The ThangkangKachon is made in alternating red stripes on black background. The shawl was also woven in plain weave (Fig. no.8). It could be worn by senior aged men folk of the village community. The shawl could also be worn by Ammei, a senior member of a family or clan. The shawl was given to male elder people of a family or clan as a token of love by bride or family of bridegroom. According to respondents, the shawl was worn mostly by rich or royal family male elders.

According to respondents, ThangkangKachon started being used by female as a lower garment called ThangkangKashan. However, this practice was discontinued by the middle 1970 as TangkhulShinaolong, a Tangkhul women organisation set up in 1974 banned this practice in order to preserve the traditional value of the cloth.



Fig.no.8 Thangkang Kachon



Fig.No.9 Raokha/Mallao

### **■ Male Lower Garment**

As per information received from the older respondents, before evolution of stitched cloth, Tangkhul men hardly wore garments to cover their body. They wore only Sanghon (penis ring) on their pri-

vate part while they worked in fields. However, they wore loin cloth called Raokha on special occasion and festivals.

### Raokha /Malloa

It is also called as Kaha Mallaoor Hao Mallao in some Tangkhul villages. The cloth is woven in plain weave using cotton yarn. The background of the cloth is red in colour and designed with black and white stripes (Fig.no.9). According to some senior respondents, in earlier days there was scarcity of cloth. The Mallao was the only loin cloth used to cover private part. The size of a Mallao ranges from 210cm to 230cm in length and 25cm to 40cm in width. As Mallao was smaller in width, it could only offer minimal coverage leaving all the lower back of the body i.e. hip was exposed. Therefore, this could be the reason that the upper garment i.e. shawls of men were larger in width so that they could cover the whole body.

### ■ Female Upper Garment

According to the information received from the respondents, married women wore sarong covering the upper part of the chest. Further married women could also wear a black bustier called Muka covering the breast. Muka was usually worn after cleaning of the body. Married women could also wear a special shawl called Phingu shawl during mourning ceremony. It is a black base with a pink colour border cotton shawl. This is a cotton shawl woven in plain weave and was made by joining two panels by hand stitching (Fig. no.10). It had a black base with pink colour border. Phoreimotif in a combination of green and white colour was made at the ends of the shawl.



Fig.no.10 Phingu shawl



Fig.no.11 PhangyaiKashan



On the other hand unmarried women left their upper part of their body uncovered and wore a sarong called Kashan as a lower garment. The sarong was wrapped around the waist and extended to just below the knee. However, on special occasion unmarried women draped Chonkhom shawl around their shoulders.

### ■ Female Lower garment

The Tangkhul Womenfolk widely used sarong as a lower garment. Sarong is a garment consisting of a long piece of cloth worn wrapped round the body and tucked at the waist or under the armpits. Some of the traditional Tangkhul female sarongs are summarized as follows:

#### **PhangyaiKashan**

It was a sarong designed with striped panel at middle with a red background. It was made by joining three panels of woven cloths (Fig.no.11). In earlier days, the Kashan was traditionally worn by the wife of village chief and women belonging to wealthy families. It was also worn as marriage costume by brides.

#### **ZingtaiManshing-la Kashan**

It is a Tangkhul ladies sarong designed with Cicada, Phorei and Chumvaphor motifs. The sarong is woven in red colour base with black stripes in middle and black border. Cicada motifs were made all over the cloth. White small ChumvaPhormotif was made at the border of the cloth. There was a white zigzag hand stitch at the middle of the border. It was made up by joining three woven panels by hand stitching (Fig.no.12).

Some senior respondents explained that the garment was named in memory of Manshing-la, a girl from Zingtaivillage. It was also reported that Manshing-la was considered to be the first weaver among the Tangkhuls tribe and is credited with inventing the art of weaving. She was also called as mother of designing and patterning of Tangkhul textiles as she is credited with designing of all traditional Tangkhul textiles.

### SeichangKashan

The SeichangKashan is woven in plain weave red cotton base with black and yellow colour stripes at the base. A combination of blue and green colour Phoreiand small Cicada motif was made all over the sarong. It was made by joining five panels of woven cloth. The panels were joined by Phorthing design (Fig.no.13). It could be worn only by the elder daughter of village chief or chief of clan. Some senior and middle age respondents reported that Seichang-Kashanwas also used as a bridal dress.The cloth could also be worn by legendary ladies who earned respect in the society and were addressed by others as AchonKharar meaning first sister.

### KongraKashan

The garment was designed with deep red base colour and white broad stripes all over. As per information received from the senior weavers, the white broad stripes of the Kongrasignified flowing water from waterfalls. The word “Kongra”literally mean falls of water” in Tangkhul dialect. This lower garment could be worn by all female as every day wear or occasions (Fig.no.14).



Fig.no.12ZingtaiManshing la

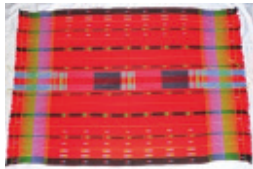


Fig.no.13SeichangKashan



Fig.no.14 KongraKashan

### Conclusion

It was noted that the Tangkhul tribe has its own traditional textiles, costumes,colours, specific design and motifs with significance and symbolism. The tribe has their unique identity in terms of textiles, costumes, festivals and cultural aspects. In earlier times, the traditional textiles of the tribe played a vital role in providing identity and a mark of distinction within the community. There were certain norms to wear the textiles based on sex, age, social and marital status etc. It was found that the use of traditional textiles

of the tribe has declined in not only in urban areas over the last few decades but also in rural areas. Education, Christianisation, globalisation and modernisation have impacted the use of traditional textiles. Young generation have adopted western costume like shirts and trousers, neck tie, skirt and dresses, etc. Today, the tribe people do not strictly believe in or follow the practices to wear their traditional textiles. Many traditional textiles are no longer used except for the few which are worn on community occasions, calendric festivals and dances. In addition, modifications are continuously made on traditional textiles which dilute the original traditional textile design. Therefore, the study is an earnest attempt towards the documentation of the traditional textiles of the Tangkhul Naga tribe of Manipur before they are completely lost.

#### Works Cited:

Manipur. Dept. of Statistics. *Statistical Year Book of Manipur Directorate of Economics and Statistics*. Imphal, 2016.

Manipur. Dept. Commerce and Industries. *Manipur, the Gateway of South East Asia*. Imphal, 2015.

Manipur. Dept. of Tourism. *Manipur Tourism, Bulletin*. Department of Tourism. Imphal, 2015. Print.

Akimpou, G. and Rongmei, K. "Traditional dye yielding plants of Manipur, North East India". *Indian Journal of Traditional Knowledge*. Vol. 4, 2004. 33-38. Web. 10 September, 2017.

Joshi, Vibha. "Design, Meaning and Identity in Naga Textiles: Continuity". *Textiles from Burma*. Ed.Elizabeth Dell and Sandra Dudley. Timeless Books in Association with the James Green Centre for World Art, Brighton, 2003. 115-123.

KeishamSobita. *Traditional Dress of Meiteis*. Bhubon Publishing House, Imphal, 1998.

Shimray R.R. *Origin and Culture of Nagas*. Mrs.PamleiphiShim

ray C-4 Motibagh-II, New, printed at Aruna Printing Press, B-78, Naraina Industrial Area, Phase-II, New Delhi.

<http://www.indianetzone.com/8/tribes>. Retrieved on 2 June, 2017

<https://google.co.in>. Retrieved on 10 October, 2017.

<http://www.craftartisans.com/textiles.of.manipur.html>. Retrieved on 25 September, 2017.

<http://morungexpress.com/nagas-and-modernisation-are-we-losing-our-identity/>. Retrieved on October 14, 2017.

<https://www.facebook.com/tangkhulsswags/>. Retrieved on 15 October, 2017.

[https://en.wikipedia.org/wiki/Tangkhul\\_Naga](https://en.wikipedia.org/wiki/Tangkhul_Naga). Retrieved on 12<sup>th</sup> July 2016.

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

ISSN : 2319-6041

## Language Development of Mizo Preschool Children in Terms of Locality

---

Dr F. Zothansiami\*  
Prof. Lalhmasai Chuaungo\*\*

*Abstract : The present study was conducted to find out the level of language development acquired by Mizo preschool children in terms of locality. A sample of 300 Mizo preschool children was taken from rural and urban areas of Lunglei district, Mizoram. To assess the language skills of the children, the investigator administered Observation and Assessment Schedule for Studying Language Development of Mizo Children in the Age Group of 3 to 6 Years adapted from Observation and Assessment Schedule for Preschool Children prepared by the Directorate of Teacher Education and SCERT, Orissa. The study found that Mizo rural preschool children were best in Pre-reading skill, second best in pre-writing skill but weakest in listening ability followed by speaking ability whereas Mizo urban preschool children were equally best in speaking ability and pre-reading skill, second best in listening ability and weakest in pre-writing skill. In all language skills such as listening, speaking, pre-reading and pre-writing skills, Mizo preschool children from urban areas were better than their counterpart in rural areas.*

*Keywords: Language development, Mizo preschool children, Locality, Listening ability, Speaking ability, Pre-reading ability, Pre-writing skill.*

---

\* Lunglei, Mizoram

\*\* Professor, Dept. of Education, MZU

## Introduction

Language is the set of rules, shared by the individuals who are communicating, that allows them to exchange those thoughts, ideas, or emotions. Language may also be expressed through writing, signing, or even gestures in the case of people who have neurological disorders and may depend upon eye blinks or mouth movements to communicate (Burke, n.d.).

It is through language that children learn about their word and then communicate their understanding to others around them. Most children talk, they learn to manipulate oral language and experience with words to convey meaning. Most children by the age of four use the basic form and structure of their language appropriately. But like all developments, the combination of environmental support and individual differences in ability brings children of the same age to different language facilities. The ages from two to five years are especially crucial in the process of acquiring language. This is the period of time when a child's vocabulary expands from 250 words to 3000 words, and he or she learns the rules of putting words together properly to speak in complex sentences. During these years language environment has a significant effect on the child's overall progress (Landers, 2013).

Review of some researches reveals that there have been few studies on language development of children conducted in India and abroad. So far we in India, have been making use of the normative data of other countries conducted in totally different cultural and social backgrounds and have been basing our planning on the findings of these studies. In many cases, these findings have been found to be invalid or inapplicable in our culture (Pankajam, 1990). Knowledge about language development of Mizo children at early childhood stage from 3 to 6 years of age is not only just an empirical quest but also an essential practical prerequisite for planning developmentally stimulating early childhood curriculum. It was thus felt necessary to conduct a study on language development of Mizo children in

the age group of 3 to 6 years. To find out whether environment or locality has some roles in the development of children's language, the present study analyzed and compared language development of Mizo preschool children in terms of locality that is, rural and urban.

Thus, the present study was conducted with the objective of studying language development of Mizo preschool children in terms of locality (rural and urban).

### **Operational Definitions of Key Terms Used**

**Language Development:** Language development in the present study refers to language abilities or skills involving listening ability, speaking ability, pre-reading ability and pre-writing skill acquired by a child.

**Mizo Preschool Children:** Mizo preschool children in the present study imply children born from Mizo parents who are enrolled in preschool classes of anganwadis, private preschools and preschool sections of English medium schools.

**Locality:** In the present study, the term 'locality' refers to the area where the children live in terms of rural and urban.

### **Methodology of the Study**

Cross-Sectional design of research was adopted for the present study. Mizo preschool children belonging to the age group of 3 to 6 years were studied at the same time by taking representative samples from each age group to assess their language development. The study can also be described as quantitative and qualitative research as it employs both quantitative and qualitative analysis of data.

All the Mizo children in the age group of 3 to 6 years formed the population for the present study. Cluster and random sampling techniques were applied for selection of samples. District-wise clustering was done and Lunglei district, the second biggest district in the state was selected and a sample of 300 Mizo preschool children both from urban and rural areas was randomly taken to represent the population.

Observation and Assessment Schedule for Studying Language Development of Mizo Children in the Age Group of 3 to 6 Years adapted from Observation and Assessment Schedule for Preschool Children prepared by Directorate of Teacher Education and SCERT, Orissa was used for collection of data. The data obtained were tabulated in terms of frequencies and percentages and then analyzed both quantitatively and qualitatively.

### **Analysis and Interpretation of Data**

Data on language development of Mizo preschool children in terms of locality presented in the following tables are analyzed and interpreted as follow:

#### 1. Listening Ability of Mizo Preschool Children in Terms of Locality

Table - 1

Listening Ability of Mizo Preschool Children in Terms of Locality  
(N=300)

Sl. No.	Components of Listening Ability	Children Performing Well			
		Rural N=150		Urban N=150	
		No.	%	No.	%
1.	Identification of Sound	101	67.3	150	100
2.	Listening Span	87	58	124	82.7
3.	Comprehension	121	80.7	143	95.3
<b>Overall Listening Ability</b>		-	<b>68.7</b>	-	<b>92.7</b>

Table 1 reveals the following:

- 1) Mizo preschool children from rural areas perform the best in comprehension component of listening ability followed by identification of sound and are weakest in listening span.
- 2) The performance of Mizo preschool children belonging to urban areas in listening ability is quite good. They are best in identification of sound component, second best in comprehension followed by lis-



tening span component.

3) In all the components of listening ability, urban children are better than rural children. Mizo children belonging to rural and urban areas are quite good in comprehension component as 80.7 per cent and 95.3 per cent respectively perform well. As the percentage of urban Mizo preschool children who perform well in the overall listening ability (92.7%) is much higher than that of the rural children (68.7%), it can be concluded that urban Mizo children in the age group of 3 to 6 years are much better than their counterpart in rural areas.

## 2. Speaking Ability of Mizo Preschool Children in Terms of Locality

Table - 2

Speaking Ability of Mizo Preschool Children in Terms of Locality  
(N=300)

Sl. No.	Components of Speaking Ability	Children Performing Well			
		Rural N=150		Urban N=150	
		No.	%	No.	%
1.	Clear Pronunciation and Ability to Answer	150	100	150	100
2.	Sequential Description	112	74.7	145	96.7
3.	Telling Similar/ Another Words	35	23.3	116	77.3
4.	Telling Opposite Words	93	62.0	146	97.3
5.	Naming Objects and Making Sentences Using Them	117	78.0	145	96.7
6.	Recitation	124	82.7	146	97.3
7.	Correction of Wrong Sentences	146	97.3	146	97.3
<b>Overall Speaking Ability</b>		-	<b>74.0</b>	-	<b>94.7</b>

Table 2 depicts the following:

1) Mizo preschool children belonging to rural areas do best in clear pronunciation and ability to answer as cent per cent of them perform well, second best in correction of wrong sentences (97.3%) followed by recitation (82.7%), naming objects and making sentences using them (78%). They are weakest in telling similar or another words as only 23.3 per cent of them perform well followed by telling opposite words (62%) and then sequential description (74.7%).

2) Mizo urban children also perform the best in clear pronunciation and ability to answer with cent per cent performing well and second best in telling opposite words, recitation and correction of wrong sentences with 97.3 per cent each performing well followed by sequential description and naming objects and making sentences using them with again equal percentages (i.e., 96.7%). They are weakest in telling similar or another words as 77.3 per cent of them perform well.

3) Rural and urban children perform equally well in two components of speaking ability, namely, clear pronunciation and ability to answer and correction of wrong sentences component and that cent per cent each and 97.3 per cent each respectively do well in these. Urban children perform better than rural children in other five components of speaking ability, namely, sequential description, telling similar/another words, telling opposite words, naming objects and making sentences using them and in recitation. The percentage of urban children performing well in the overall speaking ability is as high as 94.7 per cent whereas it is 74 per cent in the case of rural children. Thus, urban Mizo preschool children are better than rural children in speaking ability.

3. Pre-Reading Ability of Mizo Preschool Children in Terms of Locality

Table - 3

Pre-Reading Ability of Mizo Preschool Children in Terms of Locality (N=300)

Sl. No.	Components of Pre-Reading Ability	Children Performing Well			
		Rural N=150		Urban N=150	
		No.	%	No.	%
1.	Identification of Letters	129	86.0	130	86.7
2.	Matching Picture Cards With Objects and Words	111	74.0	146	97.3
3.	Picking Out Picture Cards Correctly	135	90.0	150	100
<b>Overall Pre-Reading Ability</b>		-	<b>83.3</b>	-	<b>94.7</b>

Table 3 reveals the following:

1) In pre-reading experience, Mizo rural children are best in the component of picking out picture cards correctly as 90 per cent of them perform well followed by identification of letters (86%) and weakest in matching picture cards with objects and words (74%).

2) Mizo urban children are also best in picking out picture cards correctly component with cent per cent performing well seconded by matching picture cards with objects and words (97.3%) and then identification of letters (86.7%).

3) In all the three components of pre-reading experience, urban children perform better than rural children. They perform equally well in the component of identification of letters. As a whole, 94.7 per cent of urban children and 83.3 per cent of rural children perform well in pre-reading experience. Mizo children from both areas, i.e. rural and urban are best in pre-reading experience.

4. Pre-Writing Skill of Mizo Preschool Children in Terms of Locality

Table - 4

Pre-Writing Skill of Mizo Preschool Children in Terms of Locality (N=300)

Sl. No.	Components of Pre-Writing Skill	Children Performing Well			
		Rural N=150		Urban N=150	
		No.	%	No.	%
1.	Completion of Pattern	135	90.0	127	84.7
2.	Drawing Similar Designs	122	81.3	132	88.0
3.	Drawing Picture Properly	112	74.7	122	81.3
<b>Overall Pre-Writing Skill</b>		-	<b>82.0</b>	-	<b>84.7</b>

Table 4 reveals the following:

1) In pre-writing skill, Mizo rural children are best in completion of pattern component as 90 per cent of them perform well and second best in drawing similar designs with 81.3 per cent performing well and weakest in drawing picture properly as 74.7 per cent of them perform well.

2) Mizo urban children perform the best in drawing similar designs component as 88 per cent perform well followed by completion of pattern (84.7%) and then drawing picture properly (81.3%).

3) Mizo urban children are better in the two components of pre-writing skill namely, drawing similar designs and drawing picture properly component. Rural children perform better in completion of pattern component as 90 per cent perform well while 84.7 per cent of urban children perform well in this component. The overall percentage of urban preschool children who do well in pre-writing skill is 84.7 per cent whereas it is 82 per cent in the case of rural children. Mizo children from rural and urban areas are quite good in pre-writing skill.

5. Language Development of Mizo Preschool Children in Terms of Locality

Table - 5

Language Development of Mizo Preschool Children in Terms of Locality (N=300)

Sl. No.	Language Skills	Grade Obtained							
		Rural N= 150				Urban N= 150			
		A	B	A+B	C	A	B	A+B	C
1.	Listening Ability	69 (46.0)	34 (22.7)	<b>68.7</b>	47 (31.3)	71 (47.3)	68 (45.3)	<b>92.6</b>	11 (7.3)
2.	Speaking Ability	44 (29.3)	67 (44.7)	<b>74.0</b>	39 (26.0)	82 (54.7)	60 (40.0)	<b>94.7</b>	8 (5.3)
3.	Pre-Reading Experience	74 (49.3)	51 (34.0)	<b>83.3</b>	25 (16.7)	115 (76.7)	27 (18.0)	<b>94.7</b>	8 (5.3)
4.	Pre-Writing Skill	81 (54.0)	42 (28.0)	<b>82.0</b>	27 (18.0)	99 (66.0)	28 (18.7)	<b>84.7</b>	23 (15.3)

Figures in parenthesis indicate percentages

When the percentages of children securing Grade A and B are combined, table 5 reveals the following:

1) Among the four language skills, Mizo rural children are best in Pre-reading experience as the total percentages of children getting Grade A and B is 83.3 per cent, second best in pre-writing skill as 82 per cent is the total percentage of children getting Grade A and B. They are weakest in listening ability as the total percentage of Grade A and B is 68.7 followed by speaking ability as the total percentage of Grade A and B is 74 per cent.

2) Mizo urban children are best in speaking ability and pre-reading experience with equal total percentage of children getting Grade A and B i.e., 94.7 per cent respectively and second best in listening ability with 92.6 per cent of them obtaining Grade A and B. They are weakest in pre-writing skill as 84.7 per cent is the percentage of children getting Grade A and B.

3) Mizo children in the age group of 3 to 6 years from urban areas are better than their counterpart in rural areas in all language skills

such as listening, speaking, pre-reading and pre-writing skills.

#### 6. Findings and Conclusions in Relation to Language Development of Mizo Preschool Children in Terms of Locality

1. (a) Among the components of listening ability, comprehension was the one in which rural children were strongest whereas identification of sound was the component in which urban children performed the best. Listening span was the component in which Mizo preschool children from both rural and urban areas were weakest.

(b) When rural and urban children were compared, it was urban children who performed better in all the components of listening ability.

2. (a) Among the components of speaking ability, clear pronunciation and ability to answer was the one in which cent percent of Mizo preschool children from both rural and urban areas performed well whereas telling similar/another words was the component in which children from both the areas were weakest.

(b) Though the children from both the areas were equally good in two components – ‘clear pronunciation and ability to answer’ and ‘correction of wrong sentences’, urban children were better in rest of the 5 components namely sequential description, telling similar/another words, telling opposite words, naming objects and making sentences using them and recitation. Thus, when Mizo preschool children belonging to rural and urban areas were compared, it was urban children who were better in speaking.

3. (a) In pre-reading ability components, Mizo rural preschool children were best in picking out picture cards correctly followed by identification of letters and weakest in matching picture cards with objects and words. Mizo urban children were also best in picking out picture cards correctly seconded by matching picture cards with objects and words and then identification of letters.

(b) In all the three components of pre-reading ability, urban children performed better than rural children which implied that Mizo

urban preschool children were better than their counterpart in rural areas.

4. (a) In the components of pre-writing skill, Mizo rural preschool children were best in completion of pattern, second best in drawing similar designs and weakest in drawing picture properly. Mizo urban preschool children performed the best in drawing similar designs followed by completion of pattern and then drawing picture properly.

(b) Mizo urban preschool children were better in the two components of pre-writing skill namely, drawing similar designs and drawing picture properly component. Rural children performed better in completion of pattern component.

5. (a) Among the four language skills, Mizo rural preschool children were best in Pre-reading skill, second best in pre-writing skill but weakest in listening ability followed by speaking ability.

(b) Mizo urban preschool children were equally best in speaking ability and pre-reading skill, second best in listening ability and weakest in pre-writing skill.

(c) In all language skills such as listening, speaking, pre-reading and pre-writing skills, Mizo preschool children from urban areas were better than their counterpart in rural areas.

### **Conclusion**

The present study found that Mizo preschool children from urban areas were better than their counterpart from rural areas in all language skills. The finding indicates the importance of the environment in which the children live. In general, urban preschools provide richer environment, better facilities and more activities to the children in comparison with that provided by rural preschools. In view of this, the following activities are recommended for preschools for enhancement of children's language skills: (1) Activities like storytelling, conversation, instructions, language games, etc., should be carried out to broaden children's listening span and to de-

velop their listening comprehension. (2). To develop and enhance children's speaking skills, activities like free conversation, story making and telling, dramatization, language/vocabulary games, free play and dramatic play should be organized in preschool or early childhood education centre as well as at home. (3). Competencies including visual discrimination, sound/auditory discrimination, visual – auditory association and directionality should be developed in the children through activities. (4). To become ready for formal writing, it is suggested that initially children should be given different creative activities like drawing, painting, clay modeling, cutting and pasting for collage etc.

#### Works Cited:

- Burke, A. (n.d.). "Language development: General development and infancy." Retrieved from <https://slideplayer.com> > slide.
- Landers, C. "Early childhood development from 2 to 6 years of age." Retrieved from <http://www.ecdgroup.com/archive/ecd06.html>. 2013.
- Pankajam, G. "Impact of pre-school education on language development of children." In Updesh, K. Bevli (ed.). *Researches in child development – A book of readings*. New Delhi: NCERT. 1990.



---

**MIZO SECTION**

---

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

ISSN : 2319-6041

## Chhingpuii Zai Thlirzauna

---

Grace C. Malsawmi\*

*Abstract : The Mizo people (Mizo Hnam) were an ethnic group native to north-eastern India, western Burma (Myanmar) and eastern Bangladesh; this term covers several ethnic peoples who speak various languages. The Mizos are a tribal hill peoples in the Indian State of Mizoram and its neighbouring areas. All Mizo tribes and clans, in their folk legends, claim that Chhinlung/Sinlung/Kbul, which means cave in the Mizo language was the cradle of the Mizos.*

*There is a lot of misconception about the North-East in many parts of India. That people there are 'culture-less tribals, headhunters, that they eat wild animals,' etc. In short, there is a definite, palpable and unmistakably condescending attitude towards the people of North-East in the mainland. The general apathy and animosity sometimes manifests and hostility we elsewhere.*

*Chhingpuii Zai derived from village to village wars of the Mizo Sailo Chief. The hunted head of Chhingpuii and the action of the head hunters deeply reflected the society of the Mizo forefathers. This paper is about the study of the themes of ChhingpuiiZai which brings out about wars, hunted head and satirical songs for both of the villages.*

---

\*\* Research Scholar, Dept. of Mizo, MZU

*The practices and celebrations of their hunting head based on ChhingpuiiZaiis also clarified in the paper.*

### 1.1 Thuhmahruai

Mihringte thinlung chhugril ber puan chhuahna hmaraw tha tak chu Hla hi a ni a. Mihring nun leh hla chu a inzawm tlat tite pawhin an sawi thin bawk. Mizote hi zai ngaina tak hnam an ni a. Mizo literature-ah pawh hla hi a upa ber reng a ni. Pi pute hla hlui ( Folksong ) hi hnam hnuaihnuung leh chi hnuaihnuung zawk tein kâ-in an inhlán chhawng a, a phuahtu ber pawh hriat a har tawh thin. Hla hlui-te hi a tlangpuiin an hunlai, hmanlai hla ziarâng, an nundan mil zelin an phuah a. Hla hlui a phuahtu hriat loh, hun rei tak aţang tawha ka-a an lo inhlán chhawn tawh leh rimawi an neih ang anga rem tiin tawi fel takin a sawi theih ang.

### 1.2 Chhingpuii Chanchin Tawi

Chhingpuii hi nula hleitling tak, ngo sen siah, hmeltha leh ngaihno bei tak, sam bu tha tak a ni a. Mizo zinga hmeltha hmingthang leh a hmelthat em avangin tlang hrang hranga mite sawi a tling hial thin. A pa chu pa chak leh awmkhauh tak, Ralte awmkhauh tiin an sawi thin. A nu lam pawh an duai lo hle, pasaltha huaisen Thawmvunga fanu a ni.

Chhingpuii hi Chhingchhip tlangval Thangzika'n nupui atan a bia a. Chhingpuii hian a hawi loh bakah a pa in a chhuan rilruk ve em avangin chhuanlam an lo siam a. Hetih lai hian Chhingpuii hi Rualzawl tlangval fel leh pasaltha huaisen Kaptluanga nen an inlawm a, an inhmel duh dun hle bawk.

Rualzawl tlangval Lalzuia chuan Chhingpuii hi a ngaizawng ve hle a. Kaptluanga te 'Sai ramchhuah' tum pawhin Lalzuia hian a hel a thulh lova. Nikhat chu Chhingpuii'n luhkapuiah puan a tah a, a bulah chuan Lalzuia chu a thu a. Tlai lamah ramchhuak ho chu an lo thleng a, midangte ang thovin Chhingpuii pawh

ramchhuakte hmuak turin a puan tah lai chu zial sawk sawkin zupeng leh tuibur chu kengin Lalzuia chu ngaihtuah hauh lovin Kaptluanga hmuak turin phur takin a chhuak ta a. Hetia a chevel hian Lalzuia chu mitmei a hmuh lo hle tih a tilang a ni.

### 1.3 Chhingpuii Zai lo chhuahchhan

Hetih hunlai hian Sailo lal Buangtheuva chu Hmunpui khuaah a lal a, Lalhanga nen chuan an inkawp a. Sailo lal Lianphunga chu Tachhip-ah a lal a, Sailo lal Lungliana chu Hmawngkawn khuaah a lal a, an inkawp ve bawk. An karah chuan thuchhia a lo chhuak ta a. Kawp neiin lei do angin an lo awm ta a ni. An inngiehloh chhan ber chu Lianphunga leh Buangtheuva chuan Tualpui ram an inchuh a. Hetia an kar buai chhung hi thla khat vel ni a sawi a ni a. Thla khat chhung zet indo thawm nei bawk mah se an in bei na lo hle a, mi an thah pawhin an lu la lovin an sam an help chauh thin. Hetih mek lai hian Buangtheuva khuate chuan Lianphunga khua a mi Kala an vaw hlum a. He inthahna siper avang hian Lianphunga leh Lungliana te chuan Chhingchhip khua, Ruanzawl hmuana an awm laiin an rûn ta a ni.

Hmeichhe hmingchawi zai huanga mi Chhingpuii zai hi amah Chhingpuii phuah ni lovin râl kuta thi a ni a. A hunlaia Mizo hmeichhe hmeltha hmingthang a nih vangin a nu leh pa mai ni lo, an khua (Ruanzawl) mai pawh ni lo, an chhevvel khua zawng zawng pawhin an ui a ni. Chhingpuii thih dan hi sawidan in ang lo a awm nawk a. Dr. R. Doliana chuan heti hian a sawi,

Chhingpuii te feh tur chu Lianphunga khaten Mualpui kawnah an lo lam bun a, an kap a. Mahse an kap fuh lo va, Kaptluanga chuan silai a lo keng ve lo va, a lawmnu chu han puak a tum a, mahse Chhingpuii chuan a hlau lutuk a, a khawng tlat mai a, a khur zawih zawih mai a. Kaptluanga chuan hreh tak chungin a kalsan ta a. Chhingpuii chu an man ta a, an thah a hlau em em mai a, 'Ka pa hi a neinung viau mai a, min tlanna tur sum

a nei ang. Min nun hram rawh u' a ti ṭawk ṭawk a. A mantute zingah chuan a inleng hlui Thangzika kha a tel ve a, a ni chu a rilru a ṭha vak lo va, thah mai duhna a nei a. Sum insem chu a buaithlak tite an awm nual a, Chhingpuii chuan, 'Min tlan in awih loh leh in farnuah emaw ka awm mai ang e' a ti ṭalh a. Mahse an hnial zel a. Tichuan an han sat hlum Zui ta a. A lu chu an tan a, Tachhip khuaah an hawn a, an ai ta a. Sahlamah an khai a (Mizo Nunhlui leh Hlate 43-48).

R. L. Thanmawia erawh chuan, "Tuk khat chu feh chhuak tur kawtchhuahah an innghak khawm hmur a. A lawmpa ber Kaptluanga a sil avangin lawm mumal a neih loh lai a ni a. Mi taima Chhingpuii chu putar pakhat nen chawl khaw muang lovin an kal zel a. Thangzika leh a ṭhiante chuan an lo châng a, râl thahin an lo that ta a" tiin (Mizo Hla Hlui, 271). Khaw inep sa reng karah chuan indo a chhuak ta a, Mizo chanchina thilthleng pawimawh tak Chhak leh thlang indo chu a lo chhuak ta a ni.

Chhunga chuan, 'Mizote hian Hla hi kan nei hma hle niin a hriat theih a. Kan chênna leh kan khawsak dan han chhui hian Hla aṭang hian a chhui theih hle a' tiin (Mizo Hla leh A Phuahtute 13) hla leh Mizo pipute nun inlaichinna thukzia a tarlang a. A hunlaia Mizo nula hmelṭha hmingthang tak khatia râl laka a thi mai kha a nu leh pa leh an khuate chu a run em em a. Amah Chhingpuii an súnna hla leh diriamna hlate chu Chhingpuii hmingchawiin Chhingpuii zai hi a lo chhuah phah ta a ni. Chhingpuii zai lo chhuah hun hi Zai Nem chhuah hunlai a ni a. Chhingpuii thah thu an phuahna zai hi lengzê̄m zai ang bawkin phuahtu hrang hrang siam a ni a. Lengzê̄m zai thlukin a sak theih bawk.

#### 1.4 Chhingpuii Zai leh Ruanzawl/Chhingchhip

A pian leh seilenna khua mai ni lo, an chhehvel khua thlenga hmelṭhat hmingthanpuitu Chhingpuii râl laka a thi mai chu a nu leh pa tan chuan tawrhthiam a har hle ang. Amah

hringtu a pa leh a nuhrwn chuan an tuar thiam lo em em a, an  
 ʔap an ʔap ʔhin a. An fanu duh tak, an lawmna ber chu a boral ta  
 a. Ralho chuan a lu an lamin thing lerah an khai a nga , savate  
 pawhin an tlan ang tih an hre reng a,

Chhip khawpui ka hawi ngam lo,

Ka tuai thlunglu an khaina,

Chung lianâkin a chhai nilên leh dawn e;

tiin an ʔap ʔhin a ni.

Ruang hlawm tur awm, kuang a him dam taka zalha  
 phum bo chung pawhin nu leh pa tan chuan fahrin phum bo chu  
 a harsat dawn bakah a nat dawn tehreng nen. Chhingpuii crawh  
 chu ruang hlawm tur pawh awm lovin rallu lak chan changin an  
 chân a nih kha. An fanu an chhuan em em, sial sawm man tur  
 pawha an phalloh kha Tachhip thing lenbuang mawitu a ni mai  
 chu tawrhthiam har an ti hle a, hla vekin heti hian an phuah ch-  
 huak,

Sial sâwm mahin ka phal lo,

Khawnge ka tuai Chhingpuii;

Chhip khawpui thing lenbuang an chhaitir e.

tiin rilru na tak chungin an fanu an sîn tak ʔah hlaah an phuah  
 a ni. Duat taka an enkawl seilen leh an chhuan em em an fanu  
 Chhingpuii chu Cho-ak rilʔam ei mai mai atan chuan an phallo  
 hle a. Tin, Chhingpuii kha hmelʔha sen siah a nih avangin a thih  
 hnua a lu karkhat chuang an khai hnu pawhin a heh a la vam  
 ham an tih khawp kha a ni a. Bung thing tuai thar lehin a zârte  
 a mawi ang maiin Chhingpuii lu chuan an tarna thingzarte chu  
 chawrno lehang maiin a mawi a. Chung zawng zawngte chu  
 Chhingpui nu leh pate chuan an ngaihtuaha, an ʔahna tizualte  
 maiah a chang zel a, hetiang hian hla vekin an phuah leh ta a,

Lian-âk-pa chhunrâwl renga'n,

Chhingpuii bûng ang tuai e;

Chûn leh zua ãah kan bâng thei lo,  
tiin an rilru na lutuk an ãah hla chu Chhingpuii Zaiah a lo chang  
ta zel a ni.

Tachhip khaw tlangval Thangzika leh Ruanzawl khaw  
tlangval Lalzuia te chu Chhingpuii'n a hnawl hnu chuan a law-  
mpa Kaptluanga nen chuan an in lawm uluk ãhin em em a. He-  
tiang taka hmél duhzawng lawm nei tan chuan feh te pawh a  
phurawm ãhin hle in a rinawm. Kaptluanga zu hmanga an dawí  
hnua ngawr natna a vei hnu pawhin Chhingpuii hian a thlauhth-  
la ngai hauh lova. Hetia Kaptluanga a damloa feh thei dinhmuna  
a din tawh loh hnua pawh Chhingpuii hian a thik hlauin feh  
kawngah pawh tlangval zui lovin putar a zui ãhin a nih kha.

Chhingpuii râl laka a thih hma zana mumang mak tak a  
neih thu a nuhrawn a hrilh pawhin a nuhrawn chuan Kaptlu-  
anga a awm chak vanga feh hreh tura a puh te kha Kaptluanga  
leh Chhingpuii inngainatzia lanna niin a lang. Ertute vanga a  
bawksawp hnua Chhingpuii râl laka a thi ta mai chu Kaptluanga  
chuan a tuar thiam lo hle a, hla in hetiang hian a phuah chhuak  
ta a ni,

Zo khaw vâl uang hma min ti maw?

Vâla'n chengrâng ka kau ve hmain;

Thlangtlai dawnlung zamual in liamtir e,

tiin a lawmnu duh tak, nupui atan pawha a lo hual rilruk an thah  
sak avang chuan rilru na takin he hla hi a phuah ta a ni. Chh-  
ingpuii thihna avang hian Kaptluanga thinrim leh rilru nat dan  
chu a inchen hle in a rinawm. Hetiang taka rilru na leh thinur,  
a natna vanga tih theih nei si lo tan chuan damchhan awmin a  
inhre ta lova heti hian a chham ãhin a, 'Lei ka en a ping si, van  
ka en leh a sang si a' a ti a. A lungleng awmngaihna hrelo chu  
banglai chhunga a silai chu a la chhuak a, a inkap hlum ta nghe  
nghe a ni an ti.

Chhingpuii râl lakah a thi tih Ruanzawl tlangvalho in

an hriat in an thinrim hle a, Hmunpui an pun a, an ûmzui ta a, mahse an ûmpa ta lo va. Ruanzawl/Chhingchhip khua chuan Chhingpuii thihna khan Tachhip khua chu an dem hle a, hla hmangin an demzia heti hian an phuah chhuak ta a ni,

Chhip khaw vâl hrân rêla te,

Hnâm in lên nuthai tawnah;

Liandâng bâwngte in thlauh e, dorâlah

tiin Tachhip khua chu an phuah khum ta a. Siruk laa ral beih tum Tachhip tlangval rual in chem chawia hmeichhia an that ta mai chu an hrethiam lo a, an rilru a nat bakah an thinrim em em a. Tachhip khua chu dem theih tawpin an dem avangin Chhak leh Thlang indo chuan zual lam a pan ta zel niin an sawi.

### 1.5 Chhingpuii Zai leh Tachhip

Chhingpuii ngaizawnga neih ngei tum, a palai pawh an lo hnawl tâk Thangzika Tachhip khua kha a rilru a that vak loh avangin lal leh lal inkawpa, khua leh khaw inrûn chu remchanganah a la ta a. Chhingpuii leh putar feh tur kal chu lo changin, râl thahin an lo that ta a nih kha. Chhingpuii thihna avang hian Tachhip khua chuan Rualzawl khua leh Chhingpuii lu chu an diriam hle a. Tham lo takin heti hian hla in an phuah khum ta a,

Chhak râlin ka hrâng in ti,

In lawm lai Chhinghermawii;

Pual chang hmul ang in thlauh e dorâlin

tiin hmêlthat hmingthanpuitu Chhingpuii lu an lâk chu Chhingpuii mai ni lovin a khaw nawtin an deusawh hle a. Hetia tham lo taka Ruanzawl khua an phuah khum chu duhtawk mai lovin Chhingpuii nu leh pate an fanu an chôn vanga in dawm kûn mêkte chu thinlunga na tak tuar turin an hliam belh leh a,

Kan that lo maw dailungah?

Mi hângin hnâm kan lên e;

Chhingpuii chôn leh zua kan ÷ahtir e



tiin Tachhip khua chuan deusawh takin an phuah khum leh a. Rilru na taka awm mêk Chhingpuii nu leh pa tan chuan hetiang hla Tachhip khua in an phuah khum lehzel hi pawmhiam a har hle tawh ngei ang. An râllu lâk an inchhuanpui em em lai hian Chhingpuii khuate chuan a ngainep hle a. A chhanchu râllu an lâk hi pasalṭha huaisen emaw lal êm lu pawh ni lovin hmeich-hiaah pawh nula lu an la a ni a. Intihtheihpuaia chhuan tur niah an ngai lo hle bawk a ni.

### 1.6 Mizo pi pute nun leh Chhingpuii Zai

Hmanlai Mizo pi leh pute chu khua leh khua an indo va, an inrûn a, rawlrâlin an inbei a, nunau chenin an insawisak-sak fo va, a hlauhawm hle. Chuvangin khaw veng him ngam khawpa huaisen leh râl that ngamte chu an chawisang êm êm a. Râl lu mual lâmpui theite phei chu Pasalṭha chungchuang, mi zawng zawng zah leh ngaihhlut khawtlangin an thlamuanpui em em an tling. Râl lu lam (mi lu lam an ti bawk) aia ropui zawk kan pi pute khan an nei lo a tih theih hial.

Rammu tur leh rawlrâla che tura an kal dawn chuan an fimkhurin an puithû êm êm a. Hlawhtling ngei tura an hriat hun ṭha bikah an chhuak a. Rammu tur emaw, rawlrâla che tur emawa an chhuah laiin, an khaw lam aṭanga ram lam hawia thlawkin bâwngpui a hram lauh lauh chuan hlawhtling ngei dawnin an in ring a, an hlim hle ṭhin. Bawh hlaah pawh hetiang hian :

“Ka chung e, bâwngvapi leh nemziar hmarin chhawn chi maw,

Ram ṭha e, chhawn ta ngei e, ṭialnghian than hawl ka vak.” (Mizo Culture, 118)

Amaherawhchu in lam hawia hram chungâ bâwngpui a thlawh erawh chuan vanduaina tawk turah an inngai a, an kir leh vek ṭhin. Râl lu lâm thei tur chuan an va thah râl lu kha in an thlen ngei tur a ni a. A hlat erawh chuan a chhip vun, a sam telin an hawn tur a ni. Tin, ral a va thahnaah chuan, a bulah

emaw, a chungah emaw dingin a thattu chuan a hming vawi thum chhâlin Bawh hla a chham ðhin a ni. Rammu hlawhtlinga hawte hi nulate chuan an lû-ah te, an banah te, an ngalrêkah te, an nghawngah te, arkeziak an ken te chu an lo ban mawlh mawlh ðhin.

Mizo nunhluia pi puten an aih theih zingah râl lu aih hi a ropui ber a, an ngaisang ber bawk. Râl lu aitupa chu khawtlangin an zah a, an thlamuanpui êm êm. Fehna apiangah duhsak an hlawh a, zu hmunah pheï chuan Nopui dawm hmasatu an ni ðhin. Saikuti zai hian a hril Chiang hle.

Laimi man la tanchhawn ka hlan ang che,  
Tualah leng la lenrual su herin.

Nangmah hi maw lian khawpui chhan mihrang an hril chu,  
Khawnlai dawn u, ðiau rala hnam len velte zawng chu (124).

Râl lu / mi lu an lak hi thingtuai banpuam tiat velah an tar a, lungdawah an phun tlar ðhin. Chumi hnu chuan kawtchhuahah thingah an khai a, choâkin an tlan huai huai ðhin a. Hetia choâkin a tlan ðhin hi Chhingpuii zaiyah khan lo lang in heti hian,

Chhingpuii ka hawi ngam lo e,

Ka tuai hren lu an khaina;

Chung lian-âkin a chhai ni lèn leh dâwn e

Hmanah dir awn chhai che maw?

Tunah chuan Chhinghermawii ;

Thing lenbuangah lian-âk kan chhaitir e

tiin Chhingpuii nu leh pa te chuan ðah hlaah an hmang a. Tin, mi lu an khaina hi ‘Sahlam’ an ti a, zihngal leh phân thing an duh bik ðhin nghe nghe. Râl lu thinga an tar ðhin hi hetiang hian Chhingpuii zaiyah a lo lang leh bawk,

Sial sâwm mahin ka phal lo,

Khawnge ka tuai Chhingpuii;

Chhip khawpui thing lenbuang an chhaitir e tiin an lo chham leh a. Chhingpuii zai aṅang hian Mizo pi pute nuna râl lu an sawngbawl dan tam tak a hriat theih a ni.

### 1.7 Tlipna

Chhingpuii zaiin a ken tel pawimawh tak pakhat chu zai lo chhuah chhan hi a ni. Palai inhnawl sakna avanga thil thleng ti pawhin sawi theih bawh mah se khua leh khua in rûn hunlai a nihna hian râl lu lak pawh a tih awlsam phah hle in a rinawm. Amah Chhingpui thihna avanga zai hi lo chhuak a ni tih tarlan a ni tawh a. Chhingpui zai leh a chhehvel aṅang hian Mizo pi pute kha râl bei a khua leh khua indo a, râl lu la ṭhin an ni tih a hriat theih a. Hei vang hian Chhingpuii zai hian pi pute nun kha thui takin a phawk ti i la kan sawi sual thui awm lo ve.

A hla hi ngun taka en chuan an mi lu lak te chu Sahlamah an tar ṭhin te pawh hmuh a ni a. Hetih rual hian mi lu khai chu cho-âk in an tlan ṭhin te nen lam a hmuh theih bawh. Heng bakah hian Chhingpuii zai hi thlur thumah ṭhen a ni leh a : Chhingpuii nu leh pa ṭah hla, Chhingchhip/Ruanzawl in an phuah leh Tachhip khua in diriam taka an phuah te hi a ni. Heng aṅang hian Mizo pi pute kha khua leh khua rawrala inbei ṭhin an nih bakah hla hmanga diriam taka inphuah khum ṭhin an ni tih a hriat theih bawh.

### Works Cited:

- Doliana, R. *Mizo Nunblui leh Hlate*. Lengchhawn Press. 1988.  
 Lalthangliana, B. *Mizo Culture*. F. Vanlalringa. 2013.  
 Thanmawia, R.L. *Mizo Hla Hlui*. Mizoram Publication Board, 2012.

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

ISSN : 2319-6041

## H. Lalringa Sulhnu Thlirna

---

R. Lalhnehzovi\*

F. Lalzuithanga\*\*

*Abstract : ‘Chatuantawii’, ‘Leitlangpui a chul dawn lo’, ‘Chhawkhleipar’, ‘Ka bel Zoramthangpui’ and many more beautiful songs that sung and well-known in the whole Zoram were composed by H.Lalringa. Although his life’s span was very short, he composed and contributed a number of praiseworthy songs during his short span of life. As we thoroughly studied his poetical works, he was not merely a song composer, but a true poet indeed. So, in this paper, an attempt was made on a study of the life and works of H.Lalringa from literature point of view. This paper might be one of the first attempt to critically studied on the works and contributions of H.Lalringa and would be somehow an expedient for further studies.*

A Chanchin Tawi:

Kum 1928 April ni 5 khan pu Suakthuaama leh Saitluangpui-ite fapa H.Lalringa hi Lunglei Rahsi vengah a lo piang a. An unau hi pasarih an ni na; ani hi a upa lam atanga chhiara pangana a ni.

Chhungkaw rual ve pangai tak an nih avangin hna thawk chungin zirna a chhunzawm ve hram hram zel a. Kum 1950 khan

---

\* Asst. Professor, Govt. T. Romana College

\*\* Asst. Professor, Govt. Aizawl North College

Matric a pass a; kum 1946-a din Lungleiah High Sikulah hian kum 1955 thleng zirtirtu hna a thawk ve lawp lawp a. Chumi hnuah Lunglei SDO Pisaah insawnin LDA hna a thawk ta thung a; he hna hi a thih thlengin a thawk ta a ni.

Kum 1952 khan Aizawl Mission veng biak inah Thanmawii nen Rev.Liangkhaia kutah an innei a. A nupui nen hian fanu pakhat Lalthangpui an nei.

H,Lalringa hi Mizo paah chuan hleitling tawk tak, taksa inkhaithli leh inmawi tawk tak a ni a. Mi rilru tluang leh pa tlawmngai tak; chutih laiin pa fiamthu duh, rualkawm thiam leh hlim hmel pu reng thei mi, nelawm tak a ni a. Rual kawm a thiamin naupang atanga tar leh upa lam thlenga kawm thiam, thenrual ngaina leh rual pawl zau tak a ni bawk.

K. Lalrammawia sawi danin Mizo hla record hmasa pawl ‘Dizawni’ tih leh ‘Lungrukah’ tih satute zingah khan H.Lalringa hi a tel ve a; hla a phuah hmam zai lam a lo tui ve hle tawh tihna a nih chu. Amah hi ai thiam tak a ni ang tih pawh a rin theih a; a chhinchhiahtlak ve fu mai (cf Kirirum, 202).

Lunglei Rahsi venga a thian kawm thinte nen hian pawl dinin a hmingah “A Happy Holy Society” an vuah a. Sipai anga hming lam hun (roll call)-te siamin, pawl inkaihhraina dante pawh an zam bawk a. Chung an dan siam bawhchhia chu a hrem nan ruksaiah lung thun khatin mual an heltir thin a; tu mah phunnawi leh lung loha la awm lovin thian inkawm hlimna boruak siamtu tak pawh a ni zawk awm e.

Chutianga thenrual thate nen a vanglai hun a hmang chho dawn chauh emaw tih laiin kum 30 mi lek a la nih lai, kum 1958 khan khawsik leh luakin a damlo a; chawlhkar khat emaw chauh an inenkawl hman tihin hun lo takah Thlazing thla khan mual a liam ta mai a.

Tichuan, Leitlangpui chuan a fa chuam pakhat ‘Leitlangpui a chul dawn lo’ tia zaia lo awitu chu ui tak chungin thi thei a lei taksa

chu ni 8 August, 1958 khan an thlahliam ta a ni.

Mizo thu leh hla chanchinah hian amah Kaphleian ‘Kan damrei leh rei loh hi kum te, thla te hian a hril lo ve, kan thu leh kan thil tihin a hril ber zawk a ni..Mi fing leh mahni ram tana thil tha titute erawh chu khawvelah hian nung rei lo mah se, an thih hnu pawhin an nung reng ang-chu chu a ni damrei chu’(Thlirtu) a lo tih ang deuh khan, thi tawh hnu pawha thu la sawi reng leh dam reng tawh tur an awm nual mai a. Chung zingah hian Leitlangpui fachuam bik zingah pawh Lunglei Bazar veng tlangval Lalzova, kum 21 mi chauh nia kum 1945-a boral ta te; kum 37 mi chauh nia kum 1959-a boral ta ‘Leitlang Dingdi’ leh ‘Dorothy’ zuna uai C.Ṭhuamluaia te kha an ni a. Chhak leh Thlang Indo chanchin hmanga ‘Chhingpui’ kaitho lehtu Chhimphei tlangval Kaphleia dam chen kum chiah ṭawmpui-in Chhimtlang tlangval Leitlangpui fa chuam H.Lalringa pawh kum 30 mi chauh niin a vanglai taka a han liam ve ta mai hi a pamhmaiin a uiawm takzet a ni.

Chhim Zai hmanga hla phuah ṭantu Thingsai nula Saikutin,

“Zai a chul e, zai tin a chul zo ve

Kei ka zai ve, thlang kawrpuan ang a hlui dawn lo ve”

a lo tih ang deuh khan, H.Lalringa pawh a thu leh hlate hi Zoram Khawvelah Zofate kan awm chhung chuan ‘Leitlangpui a chul dawn’ lo ang bawkin, Mizo thu leh hla khawvelah pawh a chul tawh dawn bik lo.

A Hun Lai Khawvel:

H.Lalringa vanglai hun hi Indopui Pahnihna zawh hnu deuh, Mizoram awptu ber Kumpinu chekawite pawhin India a indan ruala Mizoram an chhuahsan ve lai hun; a ram pum ang pawha an khawvel nawm lai tak, muanawm leh ralmuan hun lai, kawng hrang hranga khawtlang nun insingsak chhoh hun lai a ni a. A bikin Lunglei nula leh tlangvalten nuam an tih hun lai tak a ni awm e!

“Chhawrpial Run Nuam” tih hla hian a hun lai khawvel chu chi-ang takin a tar lang a ni:

Thinlai a zing e ka hril bang thei dawn lo  
 Kan Zoram nuam leh a tlang hmingthang zawngte,  
 Doral lian chhumpui zing a kiang zo ta,  
 Chhawrpial run nuam aw par ang vul zel ang che.  
 Lenkaw! a lo eng thimna a bo ta,  
 Hlim leh lawma aw zaia chawitute zawng  
 Ka hril seng lo an fakna rimawi zawngte  
 Chhawrpial run nuam aw par ang vul zel ang che

Nun a zalenin a hlim a, khawthlang rimawi leh hlaten a chiah hnehin a lar fe tawh bawk a; chung Khawthlang rimawi leh hla zu-  
 lzuia phuah Mizo hla thar eng emaw zat sak tur a chhuak nual tawh  
 bawk a; nula leh tlangval tan chuan an ‘vanglai’ hun leh an khaw-  
 tlang boruak muanawm tak, zalen leh nuam tak intawng fuh kha,  
 kha lo liama ‘damlai leh vanglai chen’ hun tha a awm bik lo ang e tih  
 mai tur a ni ngei ang.

Chung hun lai kum 1950-’60 inkar chu H.Lalringa khawvel leh a  
 vanglai hun tak tak chu a ni.

Chutih rualin Indopui a zawh a, Kumpinuten an awm ramte za-  
 lenna an han pe a; an chhuahsan takah chuan kha chen hun harsat  
 laia lo inzuia lo inkawm tawh chu, a bikin nula leh tlangval lam an  
 khua a har deuh nge ni dawn, Leitlangpui pawh a ngui deuh ruai a  
 ni awm e. Chu dinhmun khawharthlak leh hnim deuh ruih vaikian  
 nan leh inhnem nan H.Lalringa hian ‘Leitlangpui a chul mai dawn  
 lo’ tiin thiam takin a lo auchhuahpui ta a ni:

“Leitlangpui a chul dawn lo,  
 Vanglai ni a chul si thin ti rawh Mami;  
 Chul thei lo kan chhim khawpui,  
 Lungualte’n zalam pheiah,  
 Leng dial dialin lungualte’n

Leitlangpui kan vanglai ni,  
 Rial tui ang a dai rual lo,  
 Par ang vula kan lenna  
 Sakhmingah ‘Damlai Pialral’  
 Tleitir lengi chhing awm maw;  
 Vangkhaw dang chu zawt velin,  
 Leitlangpui kan vanglai ni.”

Hla phuahtu H.Lalringa Hla Phuahte:

H. Lalringa hian “Lunglei Centenary Souvenir” buah pu K. Chhawnthuama chuan “hla 42” (Thu leh Hla, Sept.1996) lai phuah anga a sawi laiin, B.Lalthangliana leh R.Lallianzualate erawh chuan hla 30 vel phuah angin an ziak thung a.

B. Lalthangliana chuan, “A kutziak hla bua a lan danin hla 30 a phuah a, chungte chu Krismas hla 1, Khawhar hla 1, Hla Lenglawng 6, Lengzem hla 22 a ni. Chuvangin Lengzem hla hi a hla kawngpui chu a tih theih awm e,” (Mizo Literature, 260) tiin.

R. Lallianzuala pawhin, “Chung hla kutziak bu hniha a lan dan chuan H.Lalringa hian hla 30 a phuah emaw chauhvinn a lang...A hmasa lam sawmhnih te chu a phuah ni leh a phuahna khua chiang takin a ziak lang zel,” (Mizo Hla leh a Phuahtute, 496) tiin a lo ziak ve bawk.

A thu leh hla lo buaipui hmasatu mi thiamte thuziak leh a hla bu hmuh theih atang hian, H.Lalringa hian hla sawmthum chuang chu phuah turah ngai ila a sual lo ber awm e. Tuna kan hriat leh hmuh theih china H.Lalringa hla phuahte chu a hla thupui chauh i han dah chhuak dawn teh reng ang-

1. Krismas Hla: “I Fak Ang Lal Thar chu”
2. Sunna Hla: “Nun Hlun Thing A Vuan Ta E”
3. Hla Lenglawng:



- 1) Chhawkhlel Par
- 2) Leitlangpui a chul dawn lo
- 3) Leitlangpui Mawitu Tleitirte
- 4) Leitlangpui Par Ang Vul Zel Ang Che
- 5) Hriatrengna Lung I Phun Dun Ang
- 6) Kan Ram kan Hnam Timawitute
- 7) Chhawrpial Run Nuam
4. Lenzem Hla:
  - 1) Aw, Chultheidawnlo
  - 2) Chatuantawii
  - 3) Ṭha Pawnfenfuali
  - 4) Khuavangi
  - 5) Sakhmingthangi
  - 6) Dintharlengi
  - 7) Thanghniangi
  - 8) Mangtha Muttui Le
  - 9) Enchimloh Ṭha C.L.T'n
  - 10) Ṭha P.F.F
  - 11) Ṭha Sangzuali
  - 12) Hmangaihna
  - 13) Sangpuii
  - 14) Ka Bel Zoramthangpui
  - 15) Vulmawi Thanghniangi
  - 16) Lenna Vangkhuva Tlang A Dang Hi
  - 17) Zolemi
  - 18) Mi Tawnah Par Ang I Vul Ta Si
  - 19) Lenrual Lungduh hei Zawng Zingah
  - 20) Luaithli Nul Chung Zelin

21) Sakhmingah Ṭha Dedii

22) Ṭha Lawnsangi

A kutziak hlabua a lan dan hian, H.Lalringa hian kum thum (1953-1955) emaw lek chhungin hla sawmthum chuang chu a phuah hman tihna a ni a. Hla lamah hian a thawhhlawk hle tih loh rual a ni lo. Chubakah a hla phuahte hi a tam lam aiina a ṭhat lam hi a buk a rit zawk tih pawh a chiang reng.

Rambuai lai vel khan Vanlalchhunga'n Radio lama a record, H.Lalringa 'Chatuantawii' hi a larin Zoram khawvel a lo deng chhuak tawh a. Vawiiin thlengin a Zo bawmtu 'Chhawkhleii par' chu mawi takin a la vul reng baw a. Kan tunlai nulate incheina 'a feng chhing chhing' aṅanga a ha tight tigh fashion hunah pawh H.Lalringa nula chhai lai 'Pawnpenfuali' pawnfen fual kha a la hlui thei chuang der lo! Kan awmkhawhar lunglen changa belh tur dang kan hriat mai loh pawhin, H.Lalringan a lo belh chawt 'Zoramthangpui' baw kan bel ve lo thei lo chu a nih hi.

H.Lalringa hian a zunah mi tam tak an la uai dawn tih lo hre lawk sa ni awm takin, mawi lungrun leh nalh em emin 'Sangpui ka ti che hmelṭhain' tih hla chu kan duh takte hmging chawi rem tak maia a lo phuah diam maite hi a hmathlir thuizia a lang thei hialin zu hria a! Thu leh hla lama mi ropui tak tak lo hring chhuaktu 'Leitlangpui' hi'a chul dawn lo' tih pawh a chiang e!

H. Lalringa Hla Thlirna:

H. Lalringa hla phuahte hi a mal malin kan thlirin kan bih-chiang vek hman dawn lo va, kan sakhi chul ram fan thuak thuak dawn chauh a ni.

H. Lalringa hla ruhrel leh ruangam (structure)-a langsar tak chu a hla tlar leh chang bithliah dan (stanza form) hi a ni; Chang khata tlar li (quatrain) leh thunawn neiin a phuah tam deuh ber mai awm e. A hla hmasa ber "Aw Chultheidawnlo" aṅanga a hla dang, "Chatuantawii" te, "Ṭha Pawnpenfuali" te, "Chhawkhleii par" te, "Sakhmingthangi" te, "Ka bel Zoramthangpui" te, "Mangtha Muttui

le” te; “Enchimloh tha CLT” te, “Leitlang mawitu tleitir” te, “Lenna Vangkhoa” te, “Tha Sangzuali” te, “Leitlangpui Par ang vul zel ang che” te, adt hi tlar li neia phuah a ni hlawm a.

A Krismas hla leh “Khuavangi” hi chang khata tlar nga (cinquain) hmangin a phuah a, Krismas hla bik hi thunawn neiin a thunawn erawh tlar li nei tho a ni bawk.

Thunawn tel lovin chang khata tlar ruk (sestet) hmangin “Tha PFF” leh “Leitlangpui a chul dawn lo” hlate hi hi a phuah bawk a.

Thunawn nei lo hmanga phuah hriat theih chin chu hla pali- “Khuavangi”, “Tha PFF”, “Lenna Vangkhoa”, “Hriatrengna Lung I Phun Dun ang” tih chauh hi a ni bawk.

A hlate hi a thunawn nei leh nei lo pawh chhiar telin tawi te a awm meuh lo va; chang 3 aia tawi a awm miah lo niin a lang.

Heng a chung a sawi lan bak hi chu a hla tlar tlan dan (stanza form) bikah chuan H.Lalringa form dang hian hman a nei lo niin a lang.

H. Lalringa hla thu ruangam kan thlir chuan- Lyric Poetry an tih, hla phuah tuin a thinlunga thil vei hrang hrang a puan chhuahna ang chi, a lunglenna, khawharna, lungngaihna, lawmna, hlimna ang chi a phuahna hi kan hmu tam ber a. Thawnthu ruangam neia phuah (Narrative poetry) sawi tur a awm chiah loh nia a lan laiin Descriptive Poetry ziarang nei anga sawi theih erawh heng- “Chhawkhlei Par” te, “Leitlangpui a chul dawn lo”, “Leitlang mawitu tleitirte” te, “Chhawrpial run nuam” hlahte hian kan hmu thung.

H. Lalringa hla ruhrel (poetic structure) langsar vut si lova hmuh loh theih loh awm bawk chu, Repetitive Structure an tih mai, thumal ngai emaw, hla thu hlawm emaw, a hla tlar ngai emaw hman nawn t hin hi a ni. Heng a hnuaia hla thu leh tlarte hi a hla pum chang tinah a hmang nawn vek tih theuh deuh thaw a ni:

“I sakhmel tha par Aw Chultheidawnlo”

(Aw, Chultheidawnlo)

“Tuar i har len mawi ṭha pawnfenfual”

(Ṭha Pawnfenfuali)

“Zobawmtu Chhawkhle par” (Chhawkhle par)

“I sakhmel ṭha sensiari” (Sak-hmingthangi)

“Par thing ang ka tan vul leh rawh” (Chatuantawii)

“Chhawrpial run nuam aw par ang vul zel ang che” (Chhawrpial run nuam)

“Ka bel Zoramthangpui” (Zoramthangpui)

“Leitlangpui kan vanglai ni” (Leitlangpui..)

“Leitlang mawitu tleitir zaleng zawngte”

“Leitlangpui par ang vul zel ang che”

“Aw engah..” (Ṭha PFF)

“...vul mawi Dintharlengi” (Dintharlengi)

“...ṭha Sangzuali” (Ṭha Sangzuali)

“Par ang i vul Thanghniangi” (Thanghniangi)

“Sangpui ka ti che...” (Sangpuii)

H. Lalringa hlate hi a cheimawina ch<sup>^</sup>k chi hrang hrang (elements of poetry/Figure of speech an tih bawk) hmanga chei leh phuah a ni a; chung zingah chuan khaikhinna thu kan tih ‘simile’ bikah pheh hi chuan a hausa em em mai a ni. A hlaa tehkhinna (simile) a hmanna hrang hrang han thur chhuak ila, a chiang mai awm e:

‘ar ang ka vai’, ‘motor sial ang a lawi nan’, ‘mu ang kan lenna’, ‘thinlai ai ang i cham’, ‘par ang ka lawm’, ‘thinlai kawl ang a hnim’, ‘puan ang min hnawl’, ‘kumpui sul ang’, ‘hlim lai ni puan ang chul tur’, ‘chhawrthla puan ang a thar ta’, ‘par ang min hlan’, ‘biahthu hrui ang thlung’ ‘hmangaihna rose par iang’, ‘kawlkei iang mal len’, ‘lam ang ka lo let’ ‘sial ang tuai’, ‘sam ang ka then’, ‘sirvate iang a’, ‘rauthla ai ang a cham’. ‘riakmaw va iang kai nan’, ‘sul ang min tum lo’, ‘sul ang kha chen ka zui’, ‘par thing ang ka tan..’, ‘lam ang let’ ‘par ang vul’ ‘Ngirtling a iang rengin’, ‘nau ang ka lo ṭap’, ‘zochhum

ang a zing'

Hla cheimawina dang Hmehbel tehkhinna (metaphor) leh Aid-ing kan tih mai, 'Symbol' thahnem tak hmuh tur a awm bawk

'Doral lian chhumpui zing' tihte hi Indopui boruak sawina a nih laiin 'tawn loh chhumpui zing' a tih thung chu thihna a sawina a ni thung a; 'Thinlai chhum zing' a tih chu ama nun khawharna leh lunglenna sawina a ni daih thung!

Isua sawina 'Remna Lal' leh 'Nausen thianghlim' tih te, 'Khawvel sual' tih te, amah a insawina hming 'Chultheilovi pa' han tih te, a hla thupuia a hman hming chi hrang hrang leh nula a kohna thu-'Zoramthangpui' tih te, 'Chatuantawii', 'Tha Pawnfenfuali', Hmangaihzuai, 'Hmangaihna rose par' te, 'Chhawrpial run nuam' tih te, Lunglei sawina 'Chhimkhawpui' 'nunhlun thing' tih leh a dang dang, Metaphor nge Symbol zawk hriat hran har tak tak thlengin hmuh tur a awm nual a ni.

Hla phuahtute hlaa kan hmuh fo, thu uarna (hyperbole) hi H.Lal-ringah hlaah pawh hian a kuh tul bawk. Heng a hnuaia hla thute hi han en ila, a uar lu ve deuh mah mah thin tih chu kan hre thiam mai awm e:

"Hman zan chhawrthla eng hnuaiah

'Ka hmangaih ber che' min ti;

Heti ema der thiam ka tawng ngai lo.."

(Tha PFF)

"Ka riang kei mi iang an awm lawng e...

Rairah val ka ni chhimtlangpuiah.."

(Thanghniangi)

"Kei ang reng rairah riang chu van hnuaiah,

Zawngin hrut vel ila an awm bil lawng e"

(Dintharlengi)

"Ka hril thiam lo van a duai kher mang e,

Rairah a riang hlei hluana piang hi”

(Nun Hlun Thing)

“Chhak leh thlang chhim leh hmar fang mah ila

Ka tawng bik lawng nang ang Lungrunpui”

(Aw Chultheidawnlo)

“Ka hril bang thei dawn nem maw kan Chhimkhawpui,

A sakhming khuavel ram tin a deng chhuak e..

Hei lo liama Chhawrpial run a awm nem maw”

(Leitlangpui par ang)

H. Lalringa hla atanga kan hmuh theih langsar leh tak chu a hla thu chheh dan leh hman dan (diction) chungchangah hian a ni a, a hla nena inhmeih tur hla thu a hmang thiam hle a ni. Mizote chuan hla thu bik a hranpain kan nei a; chung hla thute chu themthiam takin a hla tihlatu atan leh a pawlh mawi tur tawkin a hmanna hun leh hmun tur takah a hmang chhuak thiam a ni. Hla-thu bik kan tih a hman thenkhatte chu-

Parthing (thing par chi sawina) te, chhingkhual, chhaktiang ram, Thaikawi, suihlungual, zantiang, hlimthla, lusithli, jguandim, kawlkei, rauthla, biahthu, thinlai zing, lenkawh eng, thlafam, hram thiam valeng, varengchal, thangvan, chhawrthlapui, chhawrthla, etc

Hriat thiam nuam tawh leh hla thu luang (flow) timawi tawh chauhvin hlathu leh tawng tualleng kan tih ho ang hi a zep thiam a. Chuvangin, Rokunga ang deuhvin hla thu un pui pui kan tih hmang vak lo pawhin mawi takin hla a phuah chhuak thiam tho bawh niin a lang.

A bik takin hmeichhe hming hi a hlaah thiam tak leh mawi takin hlathu atan chherchawp a thiam bik a; hei hi hla phuahtu tam tak aia a danglam leh chungchuanna langsar tak a ni awm e.

Entir nan, Chatuantawii, Sangpuii, Khuavangi, Sakhmingthangi, Dintarlengi, Thanghniangi, Zoramthangpuii, Zolemi, Sangzuali, Lawnsangi, Pawnfenduali, Dedii han tih ang chite a hlaa a hman

dan hi mi chungchuang leh themthiam kut chhuak lantirtu langsar tak a ni.

Thlirna Tlang Dang Aṭangin:

1) H.Lalringa Hla phuahtirtu leh a hla thupui: Darchuailova Renthlei chuan, “Hla lo pian dan hi pangpar chi inthlah dan nen hian a iang viau awm e. Pangpar chi pakhat (pollen) chu thla zarin a leng vel a, a kawppui tur chi pakhat zawk (ovule) chu va tawngin (pollination) pangpar chi puitling a lo inseam,” (Vankhama Hlate, 11) a lo ti a.

H. Lalringa pawh hi amaha hla phuah tura chi nung awm sa (ovule) chu a thil tawn leh a hun tawng chi (pollen) nen a inelbawm khan amahah hla a lo piang chhuak ta niin a lang. Chuvangin, a hla pumpui thlir hian chutianga amaha chi awm rawn tawngtu thil a awm (pollination) a avanga piang hla hi a ṭhahnem ber niin a ngaih theih.

Kum 25 mi a nih khan a hla hmasa ber a phuah tih kan hmu a. Hla phuahtu ni tura nawrtu leh hla phuah lo thei lova siamtu chu Lunglenna leh Khawharna nun kha a ni.

Chuvangin, a hla thupui (theme) langsar tak kan hmuh len ber pawh, Lunglenna leh Khawharna chungchang phuahna hla a ni. Lunglenna leh khawharna nun ram aṭangin hla pawh hi a phuah nasa ber ang tih a hriat a; chu chu a tan chuan inhnemna a ni tel bawk. A hlaah hian ‘riang’ hi a inti em em mai a; a khawhar em em mai bawk! Hmangaihna ngaia lunglenna leh khawharna mai bakah ṭhenrual ngaina leh ṭhianta nen inkawm thlahlel leh nuam ti chi a ni tih a hlaah hian a hmuh theih bawk Chu chuan nun hlui ngaia lunglenna leh vanglai nun hlim lai leh lawm lai ngaia khawharna nunah a hruai a, a hla tam bera a thupui lian ber pawh chu chu a lo ni.

A hla phuah hmasak ber, January 14, 1953-a a phuah, “Aw, Chultheidawnlo” tih aṭanga a hla dang dangah pawh hi, khawharna leh lunglenna boruak aṭanga a phuah a ni tih kan hmu thei awm e:

“Fam ka hlau suihlunglenin,

Kan Leitlangpui sumtualah,  
 Ka riang suihlunglen tizual ṭha PFF'  
 (Ṭha PFF)  
 “Ka dawnin thinlai ai ang i cham  
 Par ang ka lawm ve lai ka dawnin.  
 Thinlai kawl ang a hnim tuar har mi u”  
 (Aw, Chultheilo v.1)  
 “Awmkhua a har ngei vawiin chuan,  
 Ka tawng lo min hnemtu”  
 (Ka Bel Zoramthangpui)  
 “October thla a la ral nem maw  
 Mahse suihlunglen hi  
 Ka tuar thiam dawn lo ka thinlaiah  
 Zo chhum ang a zing reng mai”  
 (Lenna Vangkhua, ch.3)  
 “Ka ngai ka ngai ka lenrualte  
 Vangkhaw mawia kan lenna hi  
 Nghilh hian ka mawi lo...”  
 (Hriatrengna Lung ch.4)

## 2) Mihring Zuna Uai H.Lalringa:

H.Lalringa hla tam ber, a Lengzem hlate kan en chuan nature zunah ni lovin mihring zuna uai na zawk tih kan hmu thei a. Chutiang bawkin a hla lenglawng lam kan en pawhin Nature lam han chawina hi Chhawkhlel par hla bak hi hmuh tur a awm hran lo.

Chutih rualin nature zun leh mihring zun ngaihna phiar kawpna mawi tak ‘Ka bel Zoramthangpui’ hla leh a hla ṭhenkhatah hian kan hmu thung a.

“Hramthiamvaleng dawntuai tleitir/awmkhaw har min hnemtu... Zantlai emah varengchal iang/Bawmzo thing tin belin/ Lelthlang



ngirtliang a iang rengin. Ka bel Zoramthangpui” han tih hian kan sawi lai mek chu a tifiyah ber mai awm e.

Mak tak maiin Nature kan tih, Romantic poet hoten an pathian em em chu ani chuan a ral thlir a; a belbul ve ngai lo tlat mai a. ‘Ch-hawkhlel par’ hla kha kan thlir chuan, Nature lam hawi a phuahna hla awm chhun tih theih a ni a. Khatah pawh khan Nature chuan a ralthlir ringawt a ni. ‘Chuan ka nuam e’ tih kha a duh tawk a ni a; a va chuan chuang hran lo a; chutih laiin a mawina erawh a hlmpui a; Zoram mawitu par a ni tih leh kumtluanga vul mai turin a duh tho a; mahse, chu nature chu belbul tak tak turin a hmunah a chenchilh ve lo bawk.

### 3) Chatuan tawi-sei Neitu H.Lalringa:

H.Lalringa CHATUANTAWII hi ngun taka kan en chuan, chatuan tawi a tih hi damchhung daih khawpa sei em em a ni thung tih kan hmu thiam em maw!

“Dam takin le dam takin aw lungrunpui

Khaingawiin zamual chu liam mah la

Ka nghilh lawng kan lenlai hunte zawng kha”

Tih hian a chatuantawii nena ‘chatuan’ thu an sawi chu tawi te angin lang mah se, ama tan erawh dam chhung daih tur hriatrengna a chang tawh dawn zawk zawk a, a tan chuan a chatuan kha a tawi reng reng lo a ni tih Chiang takin a tarlang a ni.

“Hriatrengna lung i phun dun ang” tih hla hi hla lenglawng a ni nain, a chatuan tawi-sei si philophy inngahna pakhat a tling a. “Khuavangi” tih hlaah pawh, ‘an hnah tel tal chu hleitling se’ tiin hawrawppui hmangin he a hmangaihna philosophy hi a phum tawh bawk!

Tlipna:

“Chultheilovi Pa pawh hian/Engtin ngai ve tak ang maw/  
Heti ema lungleng tura min siamtu/Mual zapui chu liam ta lo/Min  
han nghilh bik suh ang che/Kei pawhin ka nghilh lawng che tha

PFF” titu H.Lalringa hi ‘rih tlang mual’ liam tawh mah sela, keini pawhin kan nghilh dawn bik lo va; thang leh thar zelte pawhin an la rawn hre reng ang.

Chuvangin, thu leh hla lama a sulhnute avang hian H.Lalringa hi ‘Chultheilovi pa’ dik tak chu a lo ni ngei e.

#### Work Cited:

MAL Jt.Hqr. *Kirirum*. Lunglei:Mizo Academy of Letters, Joint Headquarters, Lunglei, 2012.

Lalthangliana, B. *Mizo Literature*. Sencond ed. Aizawl: MC Lalrinthanga. 2004.

Lalthangliana, B. et al. ed. *Mizo Hla leh A Phuahtute*. Aizawl: Hrangbana College. 1999.

Rentlei, Darchuailova. *Vankhama Hla*. Second edition. Aizawl: Author, 2008.

Thu leh Hla Chanchinbu, September, 1996 issue.

Thu leh Hla Chanchinbu, November, 1999 issue.

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

ISSN : 2319-6041

### **Serkawn Concert-a 'Satirical Poem' te'n Hringnun an Phochhuah Dan**

---

Lalnunzira\*

*Abstract : The important of Serkawn Concert is very high, this concert revealed Philosophy, intellectuality, deep knowledge, foolish, incomplete of human nature. The skill of reproduce incomplete human nature and foolish by joyful is the quality of high intellectuality which is the value of human life. The word Satire is also very important in the field of literature. Serkawn Concert's satirical poems are burlesque and parody, it revealed the life of human nature as joyful and gladly, it is not destructive criticism of life, it criticizes the life of the Mizo people and symbolize as joyful, which guide true feeling and revealed bad feeling and characters.*

Mizo Literature hmasawna kawngah leh a bik takin hla leh rimawi hman kawnga Mizo mipui rilru chawk thotu atana Serkawn Concert pawimawh zia hi sawisen a ni lo a. R. Laltawna'n, '.....Inti-hhlimna leh hla lamah te, lemchan lamahte hmasawn a tulzia pawh kan la hmu pha lem lo va; mahse kan zosapte chuan heng kawngahte hian hma kan sawn theihna turin he Concert hman hian min lo buatsaih daih mai a lo ni a. Hla lamah chauh ni loin Lemchan te, ri thei lam hman dan thlengin min lo kawh hmuh a lo ni. (Serkawn concert Hla : Lalhmingthanga 17)' a tih angin, he concert hian mizo

---

\*\* Research Scholar, Dept. of Mizo, MZU

mipui rilru a chawh thawh dante leh, Mizo rilru sukhlek leh khawtlang nun a siam that dan hi sawi sen a ni lo ang.

Zosapte hruaina hnuiaia Serkawn School-ina Concert a buat-saih chhan kha Pathian fakhla hmanga mipuite kaihhruai bakah Literature hmanga mipui rilru sukhlek leh khawtlang nun her danglam a niin a rinawm a. Hringnunah hian, finna te, thiamna te, hriatnate leh mawlna te, tlin lohna te, fel lohnate hi a kal kawp rial a, mihring mawlna, tlin lohna leh fel lohnate mawi tak leh hlimawm taka puan chhuah thiamna hi, finna leh thiamna ropui tak a ni leh thung si a ni, hei tak hi hring nun hlutna chu a ni, kan ti thei ang.

‘Satire’ han tih hrim hrim pawh hi Literature khawvelah hian thil pawimawh leh tul tak mai hi a lo ni a. ‘*Write a satire, burlesque, parody, travesty, caricature etc.* (The concise oxford Thesaurus 704)’ tih a nih angin, satire kan tih hian thil sawiselna ngawr ngawr a kawh chuang loin a lang a. Mi tihhlim nana mi tih dan han zir a, a nuihzatthlak zawnga mi nunzia han pho lante leh, a nuihzatthlak zawnga lem ziak thlengin, zirtirna tha kawhmuh chung a nuihzatthlak leh hlimawm tak si a, thup leh zep nei miah lo a, fel lohna te, mawlna leh tlin lohna te, tarlanna thu leh hla, lemchan leh lem ziate thlengin a huam vek a ni, kan ti thei ang.

Serkawn Concert hla kan hmuh theih china *satirical poem* nia langte pawh hi a nuihzatthlak leh hlimawm zawnga hringnuna thil thleng tarlanna deuh vek a ni a, hei hian a mualpho zawnga ngaihtuahna kal thei chu, nuihzatthlak leh hlimawm zawngin mi a kai hruai a, chu chuan kawng dikah mi hruailutin thil dik lo min kawh hmuh a, hei tak hi satire hlutna chu a ni kan ti thei ang.

Serkawn *concert* hlaa *satirical poem* huanga khung theih hla pakua zinga, mimal chanchin, a nuihzatthlak leh hlimawm zawnga tarlan tam ber chu Chhurbura hla hi niin a lang a. Mizo Chhura hla pasarih zinga pakhat ‘Chhura leh Naa’ tih loh hi chu H.W.Carter hla ‘Turkey ram Chhura’ nen hian *Satirical Poem* zingah a rin luh theih deuh vekin a rinawm a ni. Heng Chhura hlate hi a siamtu ten hla thu an hman thiam dan te, hla thu luan that dante leh hlarua an hman thiam dante chu sawi thu a cheng lo a. Chhura chanchin an tarlan at

anga hringnun ze chi hrang hrang lo lang hi a ropui hle a ni.

Heng Chhura hlaahte hian mihring nunphunga thil thleng thei leh bet tlat, mihring famkim lohna leh tlin lohna langsar tak tak, ngaihsamna te, thil hriatfuh tawk lohna te, tin duh zawng leh duh loh zawng tih lan dan danglam tak tak, boruak zangkhai tak leh hlimawm taka tarlan kan hmu a. Mizo pi leh pute tuuah mah 'Hmeichhe finin tuikhur ral a kai lo' tih a nih laiin, chhurate nupaah erawh hi chuan hmeichhe finin tuikhur ral chu a lo kai nameuh mai tih kan hmu thung. Chhuana hlaah;

Tinkim dawnin Chhura nuthaiin a hrilh,  
 Chung tur ni khian thlang tlak zai a rel hunin,  
 Rawl ang lo chhum ang che phunbung zar deng dung khi,  
 Khi ni kawla eng mawi pui khian a kai hunin.

tiin, a nupui chuan chaw chhum hun nen lam a hrilh a, ani Chhura lah chuan a nupui thu a awi thiam kan ti dawn nge? a awi lo thiam kan ti dawn ni;

Thing tin tu lawr pualva chan buaia iangin,  
 Kai a tum ve sang thing lera ei relin,  
 Vanlung phung ang tla e rianghlei chhurbura,  
 Nau ang nuarin chham ang a zal - ÷uan rel loin!

tiin, Bung aṅanga a tlaka a mut der thu kan hmu a ni. Chhura hian Bung lera chaw chhum a tum tak tak nge, a chaw chhum peih loin fin rawl a chhuah, tih pawh hi sawi thiam har tak a ni a, a nupui chuan chaw chhum tur chuan a tir leh tawhin a rinawm loh a ni. Mihringte hi chu peih leh tui zawng thiam tak mai leh peih loh leh tui loh zawng chu thiam lo tlat mai kan ni a, tumah hi indem tur kan awm chuang lo e.

Hringnun hi âtna te, thinurna te, lungawina leh hmanga-ihnite hian a tuam tlat a ni tihte leh, âtna leh thinurnate hian thihna ruamah mi a hnuh luh tam zia hi 'Chhura hraichawi' tih hla hian min kawh hmuh fiah hle a ni kan ti thei bawk ang.

Pu Chhura'n hraichawi sal thum a nei,

An zua chhunin suihlung an mawl e,  
 Pu Chhura lungawi lo, hnam lenin a um bo,  
 An suihlung mawl vangin.

tiin, Pu Chhura thinurin hriamhrei lekin fate a vau niawm a ni a,  
 chu chuan nasa takin chhungkua a nghawng a, fa u berin tuar hmasa  
 berin;

Fa u ber lungawi lovin a liam,  
 Pheisen darfeng a chang te e,  
 Chengrang a chawi thiam lo, thlunglu ngenmu a dawng,  
 Thlafam dairial a chang.

tiin, fa u ber thinrim sipai tang a thih tak thu kan hmu a. A nau man-  
 gang tlan chhia pawh him bik loin;

Milai chuan a pu vangkhua zawng e,  
 Tuipui a lo lian cham put e,  
 Pumlenga chuang loin a hrui suih zut then e,  
 Kai lovin pil ta e.

tiin, a pu belh tuma a kalna lamah, a hmangchang hriat loh lutuk  
 vanga tuiah a tlak hlum thu kan hmu leh a. Chutah a naupang ber  
 pawh tuipui rala tlan bo tum a chetsual thu kan hmu leh a;

Tupui raltianga'n tlan bo tumin,  
 Chhimtiang kawng tlum berinrawn zawng,  
 An hril khamrang kara'n chhumpui rih li hleuhvin,  
 Fam khua an chhek arbawm.

Tiin. Thinur vanga tu leh fa, chhungkaw inthenna thu lungchhiatth-  
 lak tak mai kan hmu a, thinurna leh tihtauhna hian rah tha chhuah  
 loin, thihna leh lungchhiatna mai bak a thlen lohzia kan hmu thei.  
 Mahse hetah tak hian mihring nuna bet tlat hmangaihna thuk tak  
 mai kan hmu leh nghal thuai a;

A hrai an fam zo ta tih hria chuan,  
 Tap ruaiin a lenrual pun e,

Phunlung a tlar chungah Chhura'n ziatial tar e.

At man thihna a ni."

tiin, Chhura chuan a fate chu thi turin a lo phal tak tak lo tawp mai tih fiah takin kan hmu a ni. He hla hian 'mihring nunah thinurnain pawl a khawih thui theih zia min hriattir rualin, hringnuna hman-gaihna thuk tak mai min kawhhmuh tel bawk a ni,' kan ti thei ang.

Chhuana 'CHHURA LENRUAL' tih hlaah Mizo nihphung ni awm tak, infuihna tha tak mai lantir si a, hla nuihzatthlak leh zangkhai tak mai kan hmu a;

Kan Chhur zo ta zu nia le, Chhur lenrual kan nih chu,

Chengkek kuaiin a lo thiam lo! 'Nahaia chu ni se

Heti hian a lo ti mai tura hi!

tiin, mahni tih theih leh thiam ve reng pawh thei lo leh thiam loa ingaih tlatna hian mizote rilru hi a lo chiah ve reng tawh thin ni ngei tur a ni, hetih hunlai daih tawh hian kan mi hmasa ten taimakna leh huaisenna, mi tih ang ti thei ve kan nihzia hi an lo au chhuahpui tawh a ni.

Lalmama'n Chhura sangha vua hlawhchham thu min hrilh hian nupa inkar thu ril leh pa dinhmun a pho lang Chiang a ni kan ti thei bawk ang. A sangha vuakpui zawngte an haw zo tawh si, kal ngaihna hre ve lo kawng peng thuama a ding ngawi vung vung lai min mitthla tir a, chutah haw hun tawh si leh haw hreh bawk si, loh theih loha a'n haw hnu hnu mai tur chu nuihzatthlak tak siin min kawh hmuh a ni;

Kir leh ta'ng e kei ka siang lam rawnah,

Awi maw ka kal thiam lo,

Hrailengte lawm tur lengnha ka hawn lo,

Chhimthlipui iang thailunglian eng tin hrang maw,

Vangkawperpui dungrawn tawn ngam si lo,

Daikawm arawn hel e.

tiin, a fate lawm tur takngial pawh hawn bawk si loa han haw tawp mai chu a hrehawm ve hla ni ngei tur a ni a, kawng pangngai pawh zawh ngam loin daikawm hrutin a haw a. Pa ber chawhmeh zawnga

chhuak hlawhchham si chuan fate leh nupuite an zahawmzia chu sawi nawn ngai loin a chiang a ni.

Mi hmuh tam loh dan tur ngaihtuaha daikawm a hrutna lamah, in hnuai vawk bualtui tlinga uchang hram lai chu tawng fuhin, mite hmuh loh tawng fuhah inngaiin a man ta a, hlawhchham intia nupuite pawh hmuh hreh khan in thlen hlan a nghakhlel leh ta zawk si a ni.

Mi ute hmuh loh, mi pate hmuh loh,  
Lengnga hneha tuai pir per ka tawng kei zawng,  
Hmuh ka nuam e, ka thai Nemduaii,  
Hraileng ka tuaite zawng.

Hei hian mihringte kan khawsak honaah, kan hlim lai bera kan rilru put dan leh kan lungngaih lai bera kan rilru put dante a tar lang kan ti thei ang. Chhura pawh hian hlawhchham intia lungngaia a kun lai chuan a nun tihlimtu ber a nupui fanaute hmuh a hreh hle a, lawmna a'n tawn meuh chuan a hmuh chak ber chu a nupui fanaute baw an lo ni leh a ni.

Chhura hian nuih a ti za a, nun a tihlim a, he hla hi a takin han mitthla ta ila, a bula awm vete nuihzat dantur zia chu, mitthla fiah poh leh a nuihzatthlak a ni. Chhura hian he hla hi chhiar ve ta se a nui ve kur kur mai thei, boruak zangkhai leh hlimawm taka Chhurbura mawlzia tar lanna a ni a, huat leh thinrimpu lam chu a lang lo, nui a tiza a, nun a tihlim a, nunah fimkhurna lai tur min kawh hmuh a, hei tak hi satire pawimawhna chu a ni.

Liandala hlaa Chhura'n sakei uisen emaw a tihte hi a ngaihnaamin a nuihzatthlak em em a, Chhura huaisenzia tarlanna a ni, a tih theih hial awm e.

'Leng ui tin thuai rawh, ka chang sial zawng,

I ei lo'ng,' a ti.

tiin, mitin hlauh sakei chu hlau hlek loin a vau zam thei a. Ngam tak maia beitu chu sakei pawn a hlau ve tho nitur a ni, Chhura sakeiin a seh tih thawm kan hre lo. Sakei a hre lo tak tak nge a huaisen vang zawk;



A nupuiin hlauhpuuin, a awi theih dan tur ber ngaihtuahin thil sen zawng zawng a'n sawi thaih ta a, mi huaisen ber mai kha sawi thaih avangin mi daw berah a chang leh ta a;

Thai biahthu reng a tawng thiam lo,  
 Tarmawi leng hnah sen hlau e,  
 Thai tui zing chawi chhuah zai rel lo,  
 Laibang fei rawn chawi hrang nun iangin,  
 Sial - phaw nen tawng e.

tiin, 'a sen reng reng hlau zel ang che' tih ringawt lah thil dik ni suh, enkawltu enkawl dan azirin mihringte hi kan danglam thei ngawt reng a sin. Chhura pawh hi a dem awm loh e, a hmangaih berin ni a tih chu ni lo ti ngam bik hek suh, a nupui zing tui chawi pawh chhuah hman lek loin a nupui chhan tumin a buai a nih hi.

Hlunthuama hlaa Chhura'n aium hming a theihngihla a zawn dan-  
 te hi hringnun a tikalhkim viau lo maw;

Thinlaih a vawng reng e, 'Aium aium ai...'  
 Nalah tlu ta e sawi thei lo ve 'Um' zawng ruai e,  
 Lei lai e hmuh zo lovin thinur tum ta viau vuau e !

tiin, a theihngihl nge a ti bo tih pawh hre hrang lo chuan, hriat loh leh hmuh loh na na na chu hmuh tumin a'n zawng phawt mai chu a ni a. Mit nge hman tur rilru tih pawh hre hrang loin bul a'n tan ve phawt mai chu a ni a. Hei hian mihringte hi hetiang dinhmun veka bul tana tun dinhmun hi thleng theuh kan nihzia min kawh hmuh a ni.

Mi dang tanpui tura sawmna chang erawh a hre hlauh a, Chhura hian mi zawhna erawh dik takin a chhang thiam a ni. A zawn an han zawh chuan 'Ka hriatin nanga zawnpui ka ngai nang' a ti then mai, chhang dik tak a ni. A hriat loh a zawng a, a hriatin zawnpui a ngai reng nang. Hei hian mihring hi inmamawh tawn kan nih ziate min kawh hmuh a. Kan inmamawh tawna lai tak kan hriat fuh loh erawh chuan, mahnia ding thei ang hrime chaltlai leh midang hnu-  
 aichhiah tak maia nun a sam hle thung si a ni.

A hrang ber e hrang ber e pi pu chhing zotu,  
 Nau ang awih nuam iang e hmakhaw Chhura,  
 Thai ngam lova a bera'n aium hawnin,  
 Thai a hrilh dun dun.

a ti hian, Chhura dinhmun chu a sawi chiang hle a ni, kan ti thei ang. Chhura chan chin hria apiangte hi Chhura chungah an thinur a rinawm loh a, hlimna leh lawmna min siam a, nuihna min thlen bakah rilru dik tak leh nun zalen min thlen bawk a, thil dik lo leh tih loh tur min kawh hmuh fiah em em mai a ni.

Chhurbura chanchin ngaihnaawm leh hlimawm tak maia a mawlna leh âtna te, a fel lohna leh tlin lohna te thiam tak maia an han puang chhuakte hian, Chhurbura hmuhsitna lam aiin ngaihsanna leh hlimna min thlen a, suangtuahna tha lo, sir lehlama vertherna leh insikna lak aţangin, rilru dik leh nuntlang hlimawm tak maiah min hruailut thin a ni.

H.W.Carter-a hla 'Turkey ram Chhura' tih leh Lalmama hla 'Valdawngthlawna' tih hi bawm khata khung theih deuh niin a lang. Turkey ram chhura pawh hi sumdawng nawi tak leh thiam lo tak, nuihzatthlak leh ngaihnaawm tak a ni.

Heng hlaah te hian duhamna leh ropuina (ambition) lam aiin hlimna (Meriment) lam hringnun min kawh hmuh a ni kan ti thei ang. Duhamna leh hlimna hringnunah hian a insual nasa a, chu chu heng hlate hian chiang takin min kawh hmuh a ni. H.W. Carter-a hla 'Turkey ram Chhura' tihah. Sabengtung enkawl ning chuan a nupui hnenah hralh a dil ni awm a ni;

A thai duhamin hnial lo ve,  
 Khai man takin va hralh ang che,  
 Ka hmel ni chhia i ti a le,  
 Rangkachak bengbehin chei ta che,  
 Turkey ram Chhura...

a lo ti then a. Ani lah tho em emin Dawrpui hmun chu a thleng thuai a, a hralh loh hlauin a sabengtung chu a fak chiam mai ni ngei tur a

ni a, amah zawkin a fak chu awi leh siin a neitu nih a theihnghilh ta a. A sabengtung hralh duh, an lei duh nana a fak em em chu, mi ta emaw tiin leiah a leh dil leh ta zawk a;

Cheng sawmin ka lei ang e,  
Mi dang pawhin an ngam zel,  
Sawmhnih, sawmthum, sawmli, sawmnga,  
A ta ni reng a lei leh ta!  
Turkey ram chhura

tiin, ama ta hralh duha zuar chhuak nachengin amah bawk chuan a aia toin a lei leh si ni awm tak a ni. A nupui lah chuan rangkachak bengbeh neih hlan nghakhlel takin a lo thlir a, ani lah chuan ama sabengtung ngei chu sum sengin a lei leh zawk lek a ni si a, a nupui rilru nen chuan Tlawng vuaka mat dap ang chauh a ni.

Lalmama hla 'Valdawngthlawna' pawh hi a sumdawng mi vak lo a ni mai thei, a tira sial nei khan an sumdawn tak tak chuan engmah a nei tawh lo a ni. A se kal tha duh lo chu a ningin;

Thinlai nuarin zatlang rel thang dawn lovin,  
Hulai changsial hnehin vai bawng,  
A thleng ta then zawk an tih chu

tiin, sial aiin bawng a thlang zawk a, a rilru insiamin hmun danga zin kualpui zinkualpui ai chuan tiin, kel chu awmhmunah vulh leh enkawl a awl zawk ang a ti niawm tak a ni a;

Suihlung chherin chhingkhual zin zai rel loin,  
Vangkhawpui dung a hrut lengkel,  
A thleng leh ta chei chei, chei!

tiin, a bawng neiha pawh chu a aia te zawk kelin a thleng leh ta a, chu mai pawh chu ni loin; kel chuan vawkpui tar a duh leh ta zawk si ni ngei tur a ni;

A pung rua lo'ng thlir theuh ru Valchhungphut saw,  
A leng kel mawi ziarin thleng leh ta,  
Vawkpui tar e, lel lulin Dawngthlawna

tiin, vawkpui tar hi eng ang chiah nge kan hriatpui lo nain, a that zawkna a hre ru a niang chu lungsi takin a thleng leh ta zawk a ni. A vawkpui tar neihah pawh a la lungawi chuang lo ni tur a ni a;

A mawi reng a mawi ne'm maw Vallungmawlpa,  
 Vawkpui nunmawi nena lengsenpa,  
 Thleng leh zel chu hlei hleiin,  
 Awi awi! khuang awl awlin Dawngthlawna,  
 Thlangtiang lenkawh khum zo ta

tiin, a vawkpui chuan ar pa a thleng leh ta ni. A vanduai asiamin, a chungah mu a lo leng duai duai mai si a, a beisei loh leh rin loh takin a ar pa chu mu-in a lak sak leh ta si ni awm tak a ni.

'Valdawngthlawna' leh 'Turkey Ram Chhura' hlaahte hian, he 'khawvel' a mihring nunphung dik tak, duhamna te, chantawka lungawi lohnate leh duhtawk neih lohnate hi chiang takin an tarlang kan ti thei ang. Turkey ram chhura hian a hralh duh ngei tawh pawh a'n fak tak taka a duh leh zawk ta ang mai hian, kan thil tha mi pek chu sawi loh, mahni mamawh tawh loh leh duh vak tawh loh pawh midang tana ui tlat mai nunphungte pawh min kawh hmuh tel a, a tawpa hlim zawk chu thawk chhuak ve hlei lo a nupui aiin Turkey chhura zawk kha a ni.

Valdawngthlawna hla hian hlep leh hloh ringawt hi hring-nun a nih loh zia min kawh hmuh kan ti thei bawh ang, sial atangan engmah lovah a ding a, lungawina leh duhthusam a zawwna chuan engmah loah a hruai thleng tih kan hmu a, kan duh zawng kan zawn luatah kan chan a, kan duham luat kan thihpui bawh a, hei hi hring-nun khawvel a ni ve tlat mai si a ni.

Valuangthlawna hlaa a duhthusam hi ama hlawhtlinna piah lamah mite diriam chakna a tel tlat;

Chengrang chawi lo zaleng zawng chuan,  
 Nemrang puan sin se,  
 Lunglaih koh ka nuam ngei e thai, thai, thai,  
 Tawng tak ila Zonema'n sa zawng laia hrang,  
 A chun ngaiin a nul ngei ang luaithli, thli, thli.

tiin, hei hian mihringte nunah hian mahni hmasialna nasa tak a awm thin zia min hmuhtir a, hlawhtlinna hmuha midangte rahbeh duhnate leh mahni hmakhawngaihna nasa tak chuan nasa takin Valuangthlawna hi a tuam a ni tih kan hmu a ni. Mahse thawkleh khatah chu a suangtuahna chu a thamral mai tih kan hmu;

Chawngtinleri'n mal ang sawm e,  
Zaleng zawng khawm nan,  
A tawng ta zalam thuamah phuaivawm, vawm, vawm,  
Chengrang kau zai rel lo, Valuangthlawn tlan duai duai,  
Thinlai phang tlanglai kham ngei, hui, hui, hui.

tiin, a suangtuahna leh duhtusam hlawhtlinna turin remchang chu a hmu ngei a, mahse rilru lam huaisenna leh tumruhnain a zir si loh chuan chu chu a thlawn mai a nihzia min kawh hmuh a ni. Mihringte hian duhtu chu kan sam thin a, engpawh kan tintuahin kan tum thei a ni, mahse chumi tihlawhtling tur chuan huaisenna leh tumruhna, chhelna leh rinawmna bawh a pawimawh zia he hla hian min kawh hmuh niin a lang.

Lalmama 'Thaibawi Hla' hian hnam hrang hrang tih dan leh nun dan chi hrang hrang zingah mizote nun dan leh chhungkaw khawsak dan a tarlang a ni kan tih thei ang. Pathianin min siam dan rengah pawh hmeichhe tihawm chi leh mipa tih awm chi a awm ziate leh, chhungkuaah tumah pawimawh lo bik an awm chuan loh zia min kawh hmuh niin a lang.

Mizo nunah, tui chawi te, vawk chaw pek te, ar lawih te, bawng zawna a hnute sawr te, puan tah te, heng zawng zawng hi lo lam hnathawh piah lamah a pawimawh zia min hnuh tir a. Heng bakah hian zing buh den te, hnathawh thawmhnaw suk leh eirawng-bawl chenin mizo nunah chuan thil pawimawh a ni tih kan hria a ni. Mahse mihring nunah chuan mahni chan ngaih pawimawh bikna leh inphutna nasa tak a awm theih zia leh, a tawpah mahni inngaih pawimawh bik dik lohzia fiah takin min kawh hmuh a ni, kan ti thei bawh ang. A nupui aia thawk hleah inngaiin,

Chham ang i zal tuan rel loin,  
I thawh let thum ka thawk e.

tiin, mahni thawh leh tih chauh hriain a nupui a hau ningei tur a ni. Mahse chu chuan rah ṭha a chhuah lem lo, a nupui lah lo hah ve tawh si duai bik loin,

A thai a hrang diau bil loin,  
 Tukram ka vat nang e, khai,  
 Zing sum su la, bawng lo sawr la,  
 Kawltu kei ka chawi nang e.

a ti hmiah mai ningei tur a ni. He tah tak hian mihring nunah tumah pawimawh bik kan awm lohzia a lo lang a, Mizo upain 'Lungpui pawh lung tein a kamki loh chuan a awm thei lo' tih chu a dikzia he hla hian min kawh hmuh a ni, kan ti thei ang. Nu ber ram lamah a'n ṭuan takah chuan, in lama pa hriatpui lem loha a lo hma zawng zawng chu ngaih ang ngawt a lo ni lo a; balṭin leh hruizen kengin bawnghnute sawr a'n tum a, ani bawng lahin a hmuh ngai zen zen loh chu lo duh bik loin a lo kheng thal tawp mai ni ngei tur a ni. Vawk chaw pek, puan tah, zing buh den leh tui chawi zawng zawng nen a fawmkem hnuah a tawpah bawngin a kheng tlu a ni a, han sim loh chi ziazang a ni lo, khumlai zawlah hringnun a'n bihchian tak tak chuan, thiam a lo inti bik lo ningei tur a ni;

A thai hawng e, a hrang zual zel,  
 Relthang ka dawn zo lo ve,  
 Ka dem lo che, ka dem lo che,  
 Tui ang kei ka nem duai e.

a ti ta chul mai a nih hi. A buaithlak ve khawp ang, nu berin a dinhmun pawm mawh zia a hriat viau si a, pa berin thiam a neih tlem viau mai baw si chuan, han intih thuneih viau dawn pawn a ngaihna a awm lo a ni.

He hla hian 'tunlai mizo ṭhang thar awm dan tur hi a lo phawk chhuak ṭha hle mai' tih theih tak a ni a. Kan pi pute nunah chuan hmeichhe awmnmem zawk te an awl thiamin an kep thiam em em a, pian phung pangngaia awm ve si, chhungkaw ei bar zawng thei lo khawpa mipa hmuhsit leh endawng an nei lo. Tun dinhmunah ch-

uan hmeichhia ei bar zawngin an chhuak a, pain nau kan awm chu a nih deuh ber tawh hi; mah se indem tur kan awm lo e, kan khawsak dan leh nihphungin a zir miao loh chuan.

Valuangthlawna leh Thaibawih hla kan hmuhte hi, a tu tan mah huat tur awm si loin, chhungkaw nuna bet tlat leh hringnuna tel lo thei lo chu, boruak zangkhai tak leh fiah takin min kawh hmuh a ni. Heng hla atangte hian chhungkaw khawsak dan te, he khawvela kan duhthusam leh kan rilru put dan tur thlengin fiah takin min zirtir a ni, kan ti thei ang.

Chhura hla kan hmuh hoachte hlei hlei hian, chhura âtna leh mawl na phenah hian a dawh theih zia te, a leh lama hmang chang a hriat ziate kan hmu tel bawk. Mi nun dan leh khawsak dan nuihzat-thlak leh hlimawm tak sia hringnun inzirtirna fiah tak mai tarlanna hi Literature khawvelah hian a pawimawh ber a nih loh pawhin a dawttu tal chu a niin a rinawm. Literature peng hrang hrangte hian hringnunah zirtirna thulaimu an nei vek a, chung zingah chuan social satirical hi a pawimawh ber a tih theih hial ang. *Social criticism* hi literature ti hlutu pawimawh tak a ni ve a, chutiang chiah chuan heng *satirical poem*-te hian mihringte nuna pawimawh khawsak dan leh thlir dan min kawh hmuh a ni kan ti thei ang.

#### Works Cited :

- Colney, Lalhmingthanga. *Serkawn Concert Hlate*. Second Edition. Tha thang Hnamte Press. 2003.
- Betty, Kirkpatrick. *The concise Oxford Thesaurus*. Oxford University Press. YMC Library Building, Jai Singh Road, New Delhi 110001.
- Renthlei, Darchuailova. *Vankhama hlate*. Renthlei Brothers. 1992.
- Abrams M.H. *A Glossary of Leterary Terms*. Rajiv Beri for Macmillan India Limited, 2/10 Ansari Road, Daryaganj, New Delhi 110002.

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

ISSN : 2319-6041

## **CC Coy No. 27 Postcolonial Theory Aṅanga Thlirna**

Rohmingthanga Ralte\*

*Abstract: This paper deals with the colonialism writings of one of the Mizo writers K.C Lalvunga (Zikpuii pa) who was born in 1954 and died in 1994. The paper brings into light the meanings and definitions of post-colonial theory in literature. Post-colonialism theory is one of the popular literary theories, and it has become one of the most important theories which is very much relevant to our today's present scenario. If we focus on society, we know that there are many changes from the past. Post-colonialism theories are applied in different branches of literary studies. But this paper deals with his short story of CC Coy No. 27. Zikpuii pa was one of the most popular writers in Mizo. His work includes several critical essays, Novels, short stories, and poems. This paper analyzes C.C Coy No.27 which is related to the study of the Post-colonialism theory. The works of Zikpuii pa greatly reflect the culture and society of the Mizo people during his times. The selected work for our study are: his short story C.C Coy No 27*

*Keywords: Zikpuii pa, Ralkapzaua, Colonialism, Post-colonialism, Nationalism, Short Stories, Eurocentric*

### 1. Thuhmatheh

C.C Coy No.27 thawnthu hi Zikpuii pa ziah a ni a, thawnthu ngaihnaawm tak a nih rual chiahin zirtir ṭha tak nei thawnthu a ni

---

\*\* Asst. Professor, Govt. Aizawl North College



tel bawk a. Harsatna khuarkhurum aṅanga hlawhtlinna tlangchhipa ding ta; Zero to Hero lo ni ta, mi pakhat chanchin aṅangin kan hmu a. A ziakna ṅawngkam leh ṅawng hmang pawh a ṅhain, a mawi hle. Hringnun atana zir tur a ziaaktuin a thukphum leh thawnthu laimua a dah chu tun ṅumah hian kan umzui dawn lo a. Postcolonial tarmit vuahin he thawnthu hi kan thlir thung dawn a ni. Eng ang chiahin nge awpbettu (colonialist) hote khan, he thawnthua changtupa Ralkapzuava ngaihtuahna, rilru leh ngaihdan hi an lo suk sak, a thawnthu hmang vekin he paper-ah hian kan bukna kan khai ve thung dawn a ni. He paper-ah hian awpbettute sawi nan hian awpbettu tih leh colonialist tih hi a remchan dan angin kan hman pawlh nawk ang.

## 2. Colonialism leh Postcolonialism chu eng nge ni?

Postcolonial theory hi eng nge a nih, eng vanga he theory hi lo chhuak nge tih kan sawifiah hmain ‘Colonialism’ hi sawifiah hmasak a ṅha awm e. Dictionary ṅhenkhat hrilhfiyah dan lo tarlang ila.

Collins English Dictionary chuan heti hian ‘Colonialism’ chu a hrilhfiyah a, “Mi chak lo zawkte chung a chakna leh thiltihtheihna lan tira, chakna hmanga awpbekh” tiin a sawi a.

Webster’s Encyclopedia Dictionary chuan, “Awpbettu te thil tum chu ram ṅhalehzual zuana, awp chin tih zauha, hnam dangte leh an rama chhunga va luha thuneihna va chan tumna” tiin a sawifiah bawk a. He hrilhfiyahna aṅanga hian awpbettu te hian awpbekh satliah ngawt chu an tum lo tih a lang a. Thuneihna ber an neih tawh chuan an duh tawka vawkpuilallen chu an hmabak a ni tawh mai a ni.

Tin, awpbekh an tum dan leh tumna kawngah khan serh leh sang pawh an nei lo a tih theih ang. Anmahni lo do leta, mahni ram lo chhan nasa a piang khan an tuar nasa a tih theih bawk ang. Mipui leh ram chauh awpbekh leh thunun kha an duh tawh mai lo a, “Ram dang an thunun tih hian leilung (land) leh an thil neih (goods) chunga thu an va neihna chauh a kawh lo va, an va awpbekhna hmuna cheng mihringte culture leh rilru sukthlek thlenga rahbehna a kawh tel zawk a ni” (Ralte 315).

Bishop Desmond Tutu chuan awpbettu te'n Africa an awpbeh dan, tihian a sawi a. "Africa-a chanchinṭha hriltute an lo luh khan, anni chuan Bible an nei a, keini'n kan ram. Ṭawngṭai ang u an ti a, kan maimichhing a. Kan mit ka han men leh chuan, an Bible chu kan nei a, anni chuan kan ram chu an nei ta thung a" (electronic source) tiin. Hei hi awpbettute hmanraw ṭhenkhat hman dan chu a ni reng a. An mahni lam chuan insawithiam nan, 'Kan awpbeh avanga chhandam an ni (invasion is salvation)' tiin, inthiamlohna awm miah lovin dik leh ṭha zawkin an la insawi zui zel zawk si a.

A chung a 'colonialist nature' kan tarlante aṭang khian post-colonial theory chu kan sawifiah ve leh thung ang a. Kan sawifiahna pawh a tichiang leh zual thei ngei ang. Awpbettute khan an awpbeha-te thluak kha an theih tawpin an suk sak a, an thluak duh tawka an suk tawh a hnu hmanah, anmahni hnamzia, nunphung leh chin dante chu an awpbeha te zir tirin an zawm tir ta ṭhin. Anmahni chu a ṭha thei ang bera indahin, mi dangte chu a chhe thei ang bera chhuah kha an thuthlung kumhlun a ni. Rev. Lalfakawma Ralte in postcolonial theory a hrilhfiahna hi han en hmasa teh ang:

Mi ngo, min awptute chuan India rama sakhua leh culture lo awmsa chu a chhe thei ang bera chhuahin, mi ngo culture (mi ngo zai dan leh mi ngo hla thluk thlengin) chu ṭha berah min ngaih tir a; kan thluak an suk pahin tihluihna an hmang thiam hle. Hun a lo kal zela kan ram min awp hnua kan ṭ awng, culture leh hawiher thlenga min rahbehsak fe hnuahtu tu emaw, min awpbettute dodal zawnga ngaihtuahna seng a, thu leh hla hmanga au chhuak an lo awm ve ta hlawl mai. Chu mite chuan British sawrkarin kan rama politics, ei leh bar, culture leh mipui sukthlekeh eng chenin nge nghawng a neih dan chik takin an chhui a; Literature lamah pawh a ni tho va. Chung ngaihtuahna thar hmangtute chuan thlirna hrang- chik chetna tukverh aṭangin hun kal tawhin kan tun nun a nghawng dan an zir Chiang ṭhin; chu mite thlirna leh ngaihtuahna chu Postcolonial theory kan tih hi a ni. V.V Thomas-a chuan "Awpbettu (colonialist)-te'n history tia

an sawi, an lo ziah tawh sa, mit leh beng thara chhiar leh ngaihthlak, awmze thar neihtir leh ep zawnga thlirna (oppositional reading) hi postcolonial theory chu a ni” tiin a hrilh-fiah a; hei hi a pawmawm hle (Ralte 316).

R.Thangvunga'n Postcolonial criticism a hrilh-fiahna hi lo tarlang ve leh ila:

Postcolonial criticism lo chhuahna hi Franz Fanon-a lehkhabu, *The Wretch of the Earth*(1961), Africa-a France huvang an dodal thu kha ni bera ngaih a ni a. Heta Fanon-a thurolum chu, “Ram dang awpna hnuaia awmte'n an bo lohna tura an tih tur hmasa ber chu hnamze hlui lak hmuh let leh a ni” a ti a. A dawtah chuan, awpbettute zia leh rilru rilru an lo kai tawhte nawh ral a ni. He cho letna rawn tichaktu chu Edward Said-a *Orientalism*, (1978) kha a ni a. Ani thukhawchang ve thung chu khawthlang ram mite rilrua ram dang mi (a bikin khawchhak ram, ram hnufuala an ngaih) an en dan thu leh hla hmanga an tihlan thin dan demna a ni. Khawthlang mite'n khawchhak (the Orient) zia nia an thu leh hlaa an tarlan thin te chu anmahni ngei pawhin tlawm maka an lak t̄ hin, nunchhiat, thatchhiat, tisa chakna nasa, rinawm loh tih ang te a ni a.

Chutih rualin khawchhak chu mawina danglam tak nei, mangphan ram ang riai ang tein an sawi leh lawi si a. Mit timimtu ber erawh chu khawvel thlirna mita ‘Dang’ anga tarlan lai tak kha a ni. Anmahni a laia awm a, mi dang zawng chu pawna awm ang leh mikhual ena en, eng kawng maha an mahni pawl pha ngai lo tura an dah thinna rilru leh culture chu thil nih dan kumkhua tur a ni lo tih hriatchhuahna a t̄ anga mahni ze pianpui nih chhuah ve chu tih makmawha neih, chu chu postcolonial literature leh criticism dinhmun a ni (*Theory of Literature* 152, 153).

A chung a postcolonial theory hrih-fiahna kan tarlan pahnihte a t̄ ang khian, sawi belh ngai tawh lovin colonialism leh postcolonial theory chungchang chu kan hrefiah tawh mai awm e.

### 3. Mihring mawl leh ram mawl sa hi khawvelah a awm em?

He thawnthua a changtupa Ralkapzauva'n a lo chawrchhuahna a sawi dan chu:

Harsatna tam tak leh buaina kara ka taksa leh rilru lo than dan ka han thlir let hian a an bera lang chu, phaitual kawng zau tak leh ngil tak han thlir a, zawi zawia kawlkil leh a lo bawmtu chhum kara a zuih ral ta ang deuh hi a ni, ka nun rawn inṭanna chhuahna kawng pawh chu; khi-ah khi-ah, kawlvalehchham, khawchhak Tuipui ralah, mawlna chhum pui karah khian a zuihral chho ve a, chu chu ka lo pian chhuah vena ram leh hmun chu a ni. Ram mawl takah, mipui mawl tak zingah, nu leh pa mawl tak karah ka lo piang a (Zikpuii pa 9).

A thawnthu kan chhiar zel chuan awpbettute bukna aṭangin Ralkapzauva hian a chipuite a buk a ni tih kan hmu thei a. A chungka kan tar lan thu tawi te, a chawrchhuahna a sawi duh dan hmangah khian, awpbettuten a rilru leh ngaihtuahna an lo hneh tawhzia chu a lang Chiang a, a chipuite chu engvanga mawl ti em em nge a nih le? Mihring mai ni lo, a chenna ram thlengin a chhuah mawl vek mai si. Khi thu tawite kan lak chhuahah khian 'mawl' tih ṭawngkam hi vawi li ngawt mai a hmang hman a. Mahni nu leh pa te meuh pawh mawl em ema sawi duhna hian eng ang finna nge a hmuh ni ang aw!? A hlawhtlinna ropuizia tar lan a tum nana, mahni ram, mipui, nu leh pa te mawl em ema a chhuahna hian, a hlawhtlinna kha a tihropui belha a ngai dawn a nih chuan chu rin dan leh ngaihdan chu thil huatawm ber a ni ngei ang.

Postcolonial theory "Eurocentrism" kan en chuan, 'khawchhak' tia an sawi chuan khawchhak a kaw k satliah mai loa, mawl-na leh hniamna a entir tel tih kan hmu a. Khawchhak tih thumal hrim hrim pawh hi awpbettute ṭawng hmang a ni a, an mahni a lailia awma an indah avangin, tehna an siam chawpa, khawchhaka awm an tihte chuan, a hma chuan khawchhaka awm an ni tih an inhre kher lo ang? Chu chu Ralkapzauva pawh hian a lo chawrchhuahna a sawi, 'khawchhak tuipuiral' tia a sawi kher chhan hian awpbettute duh dan a pawmzia chu a tichiang a ni.

Engvangin nge khawchhak a nih avangin mawlna chu a awm tam bik ang? A awm satliah pawh ni lo, ‘mawlna chu chhumpui ang maia zingin’ a sawi zui a. He thawnthu inngahna hmun (settings) lang sar tak pathum chu ‘khawchhak tuipuiral, Aizawl leh Shillong’ hmunte an ni. Aizawl leh Shillong hmun aṅanga a teh avang leh thingtlang hmun a nih avanga mawlna chu amaha awm ngawt tur a ni bik lo ang. Awpbettute ngaituahna ṭawmpuina aṅanga sawi a ni. Khawvel khawi i hmunah mah hian finna hmun leh mawlna hmun hi a awmsa theiin a rinawm loh. Finna leh changkanna hmun chu hmun dang aia, a mi chengte an lo chen rei tawh avang (advanced life) leh khawvel an lo hmachhawn rei tawh zawk avang chauhin, finna leh changkanna chu a awm thei ang. Finna kan tih pawh chu hnam nun leh zephung nghet pangngai lo nei hmasa tawhte aṅanga kan teh chauhin a awm thei ang.

Mawl tih ringawt chu a la duh tawk lo a, “Mawlna leh atna ram ata lo chhuak tura ka beih dan erawh chu ka han ziak chhuah hian thawnthu a lo chang ta a ni” (9). Mawlna ram pawh a awmsa lo ang kan tih tawh ang chiahin, âtna ram pawh khawvel khawi laiah mah hian a awm thei lo ang. Ralkapzauva’n a sawi angin awm ni ta se, hmasawn leh changkang tur beih chu atan a harsain, thil theih a ni lo ang. Mi â chu mihring pangngaite nunphung leh khawsak dan anga an nun ve loh vang leh an phak loh vanga â an ni si a. Awpbettute’n hnam mâwl leh changkang lo ni a inhriatna chi, a thluaka an tuh avang chauha lo awm mai zawk a ni. Tin, ram mâwl leh âtna ram aṅang chuan mi fing an chhuak thei dawn em ni?

4. Babu leh sap chu tute nge?

“Kum 1870 tawp lam aṅanga 1871 kum tir lam inkar, thla 4 chhung emaw lekin Mizote’n vai an run dan hi a nasat em avang leh a pui tham em avangin British ho pawhin ṭha takin an lo chhinchhiah a” (Ralte, Zoram Vartian 29). Hei vang hian vailian kha a lo chhuak ta a. A tawi zawnngin min runtute chuan heta min hmel hriat aṅang hian zawi zawiin min awpbet chhoh ta ni tih kan history-ah kan hmu a. Hun hma lama kan hriat ngai loh, British in India a awpbeh avangin, kumpinu sipai leh vaihote an inchihchawm tak nuai

hnu chuan (India vaiho te an awpbèh hmasak tawh avangin an hnu-  
aiah vai an awm teuh dawn a), vaiho ten an aia sang leh lal zawkte  
an kohna 'Babu leh sap' tihte chu kan lo hre ve ta a ni a. Mizoram  
chu min awptu sipai chakna hnuaiah, a awm tak aṭangin awpbettute  
nunzia leh nun dan chu Mizote rilruah zahna leh ngaihsanna chi  
hmanga kui ṭiah a lo ni ve ta.

Ralkapzauva te pafa chu an khua aṭanga lehkhā zirna sang  
zawkw awmna hmun Aizawl panin an kal a. "Chawhnu her a ni tawh,  
Aizawl ban kan tum ni chuan Paikhai bangla bulah chaw kan fāk a.  
Kan chaw fākna chaw ningnawi leh hnahte chu kan la then fai hmāin  
chawkidar chuan minrawn hau va. "Engah nge khatah chaw in fak,  
babu a lo kal dawn tih inhre lawm ni?" a ti a" (Zikpuii pa 13).

Paikhai bangla chawkidar thusawi aṭang hian a hun laia ba-  
bute lal turzia leh an intih lal dan tur chu kan hmu thei ang. Kawng  
dunga buh mal pawh thlah phal lo khawpa faina ngaina nge an nih  
anga, an intih lal em em vang zawkw? chu chu min awpbettute zia leh  
an indah chungnung dan tilangtu pakhat chu a ni leh a.

Ralkapzauva pa'n a fatumbu hnuai aṭanga rem leh rem loa,  
hawihhawm taka babu chibai a lo buk khan, babu khan chibai ti ve  
mah se, en pawh a en duh lo a nih kha. Awpbettu chuan ramnei-  
tu zawkw a hnuaichhiazhia kan hmu thei bawkw ang. Chung chu  
Ralkapzauva'n an hmuh ve tak a chinah chuan, lal leh ropui tihna  
leh ngaihsannain a khat ta a, hun reilote chhungin a thluak chu, kha  
varsiar babu nungchang khan a suk sak hman kan ti thei ang. A pa  
chu zawhna a zawt ta a:

"Ka pa manding sap em ni, ka han ti ringawt a". Ka pa chuan,  
"ni lo ve, varsiar babu a nih kha" a ti a (13). Ralkapzauva'n  
babu a hmuh aṭang chuan a pa chu zawhna a zawh bel zel a:

"Ka pa, babu nge lal zawkw sap?" ka han ti a.

Ka pa chu a nui huk a, "Sap le," a ti a.

Kei chuan, "Ka pa sap a nih ve theih em?" ka ti a.

Ka pa chuan beidawng hmeh takin min han en a,

"Ka hre lo le" a ti a.

“A nih ka pa mi hang sapa țang an awm em?” ka ti a.

“Awm pawh an awm ang, mahse chutiang chu ka la hmu lo,” a ti a.

“A nih ka pa, babu chu a nih ve theih ang em?” ka han ti leh a.

Ka pa chuan, “Theih pawh a theih mai theih a ni. Lehkha han zir phawt la, a theih leh theih loh chu, Pathian thu thu a ni ang chu” a ti a.

Ka pa chuan min chhang dik hle mai. Sap nih ve ngaihna chu ka hre lo va, babu nih erawh chu Pathian khawngaihna a theih ve a ring a, sap ni tur erawh chuan Pathian khawngaihna pawhin a tlin a ring meuh dawn lo niin a ring ni tur a ni (14).

A chung a Ralkapzauvate pafa inbiakna țawngkam khi chik taka kan en chuan, awpbettuten an pafa rilru leh ngaituahna an hnehzia kan hmu thei ang. A hmasa berah chuan min runtute chu keini aia chungnunga an dah nghalna kan hmu a. Anni chu tlangchhipa ding anga an hmuh laiin an pafa erawh khuarkhurum a ding angin an inchan a. Pathian khawngaihna avangin babu chu Ralkapzauva pa'n a nih ve theih mai a rin laiin, sap nih erawh chu ‘Pathian khawngaihna’ paw'n a tlin a ring si lo. A nihna takah chuan sap chu mihring aia chungnung hial niin Ralkapzauvate pafa chuan an ngai a ni.

Tin, heta sâp, Ralkapzauva pa ngaihdan hi; British sawrkar hnathawk lal satliah mai ni lovin, a hring a hrana, vun rawng nen lama ngo vek tur anga sap nih chu a theih dawn lohin a hria a ni ngei ang. Fren (French) rama German ral runa zuk kal hial tawh hian, indona avanga vun ngo ho retheihziate kha a zuk hmu ngei awm si a. Mahse, engvangin nge a la dah chungnun em em ni ang?

Indopui pakhatna khan kum 1914-1918 chhung a awh a ni tih history-ah kan hmu a. “Indopui hmasa (1914-1918) khan French ramah Mizo sanghnih chuang lai kan zu kal ve a”. “Mizote zuk kal ve hmian kum 3 lai an lo indo tawh a. A kum 4 naah kan zu kal ve chauh a ni a. . .” (Laldailova 49). He indonaah hian Ralkapzauva pa kha a zuk kal ve tih a thawnthuah kan hmu a.

Mizoram kha British awpna hnuaiha a awm tawh avangin, volunteer-in British sawrkar kha Mizo tlangvalte khan an zu pui a ni a, labour soulderah an zu țang a. German rallian khawvel awp tumtute kha British leh a thurualpui ten an do leta, hnehna an chang ta bawk si. Chutah chiah chuan ‘Sap’ tih chuan awpbettute (British colonizer) kha Ralkapzauva pa rilruah chuan tute nge an nih tih kha, a fiah ta em em mai a ni. Europe-a vun ngo ve dangte chuan a rilruah ropuina hmun an chang ve lo a tih theih ang. Mizote min awpbet tawh hma pawha vun ngo dangte pawh hneh thei zel mai British ho chu Ralkapzauva pa tan chuan an ropui zual hle dawn a ni. A fapa zawhna, beidawn hmel taka a chhan dan ațang khan, a fapa Ralkapzauva paw’n sâp nih chu ‘Pathian khawngaihna’ nen pawh a tlin ring ta lo reng a ni kha!

A pa thluak an suk fel vek tawh hnuah chuan a fapa rilrua awpbettute chungnunzia lantir chu thil har a ni tawh lo ang. Ni e, a hringa hrana sap nih chu Pathian khawngaihna avang paw’n tlin theih a ni lo ang. Hlawhtlinna tlang a lawn chhuah hnu khan a awb ber, nih phak ngaihna an hriat loh ‘sap’ chu a lo ni ve ta a.

Hman laia kan naupan laia Aizawl kan kal hmasak ber tuma ka awb phak loh leh nih chak ber sap nihna chu tunah chuan ka chang ta. Vun erawh ngo chuang kher lo mah se, an mahni sapho pawhin anmahni tlukah tho min pawm a, kan mite mipui leh lalho pawhin sap tlukah tho min pawm a, ka duh leh ka tum chu a hlawhtling ta a ni (Zikpuii pa 65).

A naupan laia a tum pawh a tum phak loh sap nihna a chan tak hnu khan, a pa ngaihdana sap nih theih dan kawngah pawh khan, a hringa hrana nih theih tumna chu a lo lang chiang lehzual ta a ni. A vun a ngo lo chung paw’n, sap ho paw’n anmahni tlukah an lo ng<sup>^</sup>i ta a, mipui leh lalho te paw’n sap tlukah an pawm a. He lai thu chik taka kan en chuan awpbettuten an rilru leh ngaituahna an hnehzia (colonial influenced) chu a lang chiang a ni.

Kan thu lakchhuah thu kal zel hi han en leh ila:

“Mahse sap nihte hi khuavang thawnthua hlimna zawng zawng neih kimna tur ang chi emaw kan lo ti erawh chu thil kan lo



hmu sual deuh a ni. Sap ka han ni chiah chu ka buai ñan chauh a lo ni a . . .” (65). A thusawi hmasaah khian Postcolonial zungzâm a rawn lang hman feih feih a. Hnam chak lo leh tlem zawkte chung a ropui taka inlantir ñhin awpbettute kha, an nihna leh dinhmun ang a an din ve chiah chuan ralkhat aţanga a hmuh ang a lo nih lohzia a hre ta a. Mahse, heta postcolonial zungzâm lo lang hi, a thu kal zel hian a vawthla leh ta si. Sap nihna avanga buai ñan chauha a inngai hian a nihna dik tak chu a la inhmuh fuh tir leh thei ta chuang lo a ni. “Khawvelah hian a eng ber nge nuam tih pawh ka hre thei ta lo” (65) a han tih zuite phei hi chuan awpbettute khan a nihna, Mizo a nihna (identity) chu an lo dahbo sak hneh hle tih chu chiang takin a hmuh theih ta a ni.

5. Hnam thinlung leh awpbettute rilru (Nationalism and Colonialism) : “Hnam thinlung (nationalism) thuthlung hi tun hma British colonialist/imperialist hr>ng ata ram leh hnam din chhuah theihna tura boruak vaw alhtu. . . .”(Vanchiau 156). Kan thulak chhuah hmang hian Ralkapzauva thusawi hi inchik leh teh ang.

Chu mi ni aţang chiah chuan Zoram hmangaihna rilru chu ka pu ve ta a. Zoram ka hmangaihna leh ngainatna chu ka ñhenrual m^wl tak takte hmelah chuan ka hmu a, hril thiam leh sawi thiam ni ila, hla nen mawi takin ka han chham ve tur hi a ni a. . . . Mahse ka rilruah chuan “Aw Zoram, min hmangaih hmasak avangin ka hmangaih ang che” tih chu a cham reng a, chuta ñang chuan ka rilruah a thi thei ta lo a. . . . Chumi ni ang chuan Zoram mawina leh a ropuina pawh ka rilruah a la awm ngai lo, ropui han ti ila, khawvel thila ropui a ni lo va, mahse ñhen leh rual inhmangaihna kawngah hian a ropui em a ni (Zikpui pa 25).

He lai thuah hian nationalism leh postcolonialism zungzâm a rawn lang leh a, mahse awpbettute bukna aţangin a buk leh tak siah chuan a zuih ral leh ta kan ti thei ang. Hnam thinlung a put ve rual chiahin amahah colonialist te duhdan chu a rawn lang ve leh mai si. Engvangin nge a ñhenrualte chu ‘mawl hmel’ tak taka a hmuh? A zir thiam ang an zir thiam ve loh vang em ni ang? Colonialist-ho tehna hmangin a teha, a chipuite chu anni lak aţang chuan a hmu m^wl leh

ta vek mai si. Mizona, Zonun zemawi zawk chuan a lung a dum zo loa, a ram ropuina leh mawina pawh chu khawvel thil tak, awpbettute changkanna aṅanga a thlir chuan 'Tuktinpar' pawh tluk lo ang maiin a hmu leh si. Hnam nuna, thenawm khawveng, then leh rual inhmangaihna ze ropui leh duhawm chuan a ram leh thenrualte chu hmun sang zawkah a dah tir pha si lo. Chu tak chu awpbettute thil tum kha a ni reng a, mahni indah chungnun theihna tur rilru chu Ralkapzauva rilru aṅangin lak bo sak a ni. C.Lalnunchanga'n a leh-khabu 'Pasalthate ni hnuhnung' Bawrhsap thusawi hi han tarlang ila, Ralkapzuava rilru put hman chu a tichiang awm e:

Bawrhsap Mc Cabe hian a pisaa Capt. Loch, Capt. Williamson, Capt. Mc Gill, Lt. Tyler leh Lt. Cole-te a koh khawm tumin, "anni hnam mawlho khawih phak rual loh kan nihzia an thinlunga kan tuh theih nan an inrintawkna kan tihchhiatsak tur a ni. Chutichuan, an thinlungah mingo chung enna leh hlauhna kan ti tiak thei dawn a ni" (Lalnunchanga 221).

Shillonga High School a kal laia Chawdhury-a nen an pawla a thiam zawk nih inchuha, pakhatna ni tura a inpuahchahna kawngah khan Ralkapzauva rilru chu colonialist bela chhum hmin a nihzia kan hmu leh a. Amah fuihtu an headmaster kha mi ngo a ni. Chawdhurya, pha thei tawh lo tura a inngaih lai chuan, an headmaster chuan "ni lo, ni lo Mizo tan Bengali tluk loh thu a awm em ni? Hman lai paw'n an lu in la thin a ni lawm ni a ti ta mai a. A ni mai awm mang tak e ka ti rilrua, ka rilru ka siam tha leh ta a" (Zikpuii pa 44).

An headmaster-in "an lu in la thin" a tih chu Ralkapzauva'n insiamthat nana a hman avang chuan, a pawm a tih theih ang. Infuihna thu nimahse, a phena mi ngo hote'n, 'ni a min hriat dan, ni anga kan ingaihna' hi thil duhawm lo tak a ni a. Lu la thin min tih hian, 'hnam mawl tak, mahni mihring puite lu pawh la mai mai duh angin min ngai a ni'. Mizote lu lak dan leh a chhan lam chu an ngai-pawimawh lo. Mi thah mai mai ching, serh leh sang pawh nei ve lo angin min hmua, chu chu Ralkapzauva pawhin a nihna angin a pawm a ni. A nihna takah chuan awpbettute'n ramthar an zuanna

kawngah khan keini aiin thisen an chhuah hnemin, nunna chu an la hnem zawk a ni. Mahse, anni chu tualthah hmang, mahni mihring puite nunna pawh zahna nei lo leh sual angin an chanchinah an insawi ngai lo. Mi dangte a chhe thei ang bera sawia, anmahni a tha thei ang bera insawi chu an thuvawn kha a ni reng a. “History hi a chak zawkte chanchin ziahna a nih avangin, colonialist te khan history a lan mawi loh an hlau hle. . .”(Vanchiau 52).

Awpbettute thil tum leh rilru lo do letna chu hnam thinlung (nationalism) put a ni. A hma lama kan sawi tawh angin, he hnam thinlung hi awpbettute avanga rawn chhuak leh awpbettute kha a vaw alhtu kan ti thei ang. Ralkapzauva thinlungah pawh hian nationalism tiak chu kan hmu thin. Mahse, a hnam thinlung put chu awpbettute thil tum (idea) chuan a rawn vaw mit leh zel a ni tih chu a hnuuaia kan thu tarlan atang hian a lang chiang.

“Hei hi a ni Mizo nih nawmna a ni. Mawlin kan khaw hawite zau lo mah se keimahniah nun lungawithlak tak a awm a, hnam lian leh ropui zawk pawhin an hriat chian chuan min zah phah a, min ngaihsan phah thin a ni” (Zikpuii pa 71). Mizo nih nawmna a tih chu rilru tluang tak, phut let leh beisei let nei loa, harsa zawk emaw, puih ngai zawk emaw an awma kan inpui kual thin hi a ni a. Chu chu nun lungawi thlak a tih pawh chu a ni. Hnam dangte paw’n chu kan hnam nun duhawm chu an hriatchian meuh chuan min zah ve phah thin a, tia a sawi lai mekin. Mizote khaw hawi zau loh avangin mawl takin a hmu leh si. Hnam lian leh ropuite paw’n kan nunzia an zah a tih mek laiin, ani chuan a chipuite chu an khaw hawi zim avangin a zahpui leh si em ni? Khaw hawi zau hrim hrim chu finna em ni? Awpbettute an awpbeha te, mahni insitna, indahhniamna (inferiority complex) an awpate rilrua tuh an tum tlat thin chu Ralkapzauva thinlungah chuan zung a kaih nghet hle a ni tih kan hmu thei a, a pa amah aia khaw hawi zau Feren (French) ram kal tawh pawh chu ‘Thingtlangpa mawl’ a ti tho bawk si a. Shillonga lehkha a zirtirh lamah khan, â zawkte hnen atangin tiduhdahna (ragging) a tuar a nih kha. Chumi tuma a rilru nâ leh hreawm ti chuan chung a tiduhdahtute chu, “ka pa khan a awlanin han sâi let tawp tawp mai se ka ti

a, mahse ka pa thingtlangpa mawl takte tan chuan heng lehkhá thiam rualte chu a bitum zo bawk dawn si lo. . ." ( Zikpuiii pa 34). Sap an chak em em Ralkapzauva kha sap an nih tak chinah chuan, engti kawng zawng pawhin a chi puite chu a hmu mawl vek tawh zawk a ni mai lo maw? Mawl a tehnaah pawh, amah leh amah a inkalh zel tak si ah chuan.

6. Tlangkawmna: A tlang kan kawm tawh dawn mai ang a. Ralkapzauva tawngkam leh nungchang atanga colonialist influenced lo lang hrang hrangte hi postcolonial tarmit atangin kan thlir let ve thung a ni a. A thinlung leh ngaihtuahna awpbettute chi kui a tiah that em avangin, a chipuite nena an awm ho laite chu zahpuiin, an hmuh a hlau tak deuh deuh a. ". . .khawchhak naupang kekawr hak tur a ni tih pawh hre lo karah ruai kila kan han thuhó dal mai chu Deraduna kan thianté khan min hmu anh tih hi hlauhawm teh thin a sin" (Zikpuii pa 70). A hnam puite a zahpui laiin, a ngaihsan sap hote erawh chuan Mizote khawsak dan phung leh nun dan chu lungtenna leh hmuhsita, ngaihnepna an nei lovin a sawi leh thung si. "Mahse, sapho hi ngaihsanna tak ka nei a, chung kan ruaitheh nite chuan an lo kal ve a, mipui chaw ei ang chu an rawn ei ve a, mak ti emaw, deusawn deuh emaw hmel an pu duh reng reng lova, hnam fing hi an lo mak hle mai" (70). Mahni chi puite zahpui tlat mi chu mi fing an ni thei ngai dawn lo reng a ni. Chutih rual chiah chuan awpbettute khan a thluak an suk sakna kawngah khan, an mahni pawl phak ngai lo tura an dah tlatna piah lamah, mahni hnam nun leh chin dan phungte pawh mausama, zahpuina tur chi an tuh tel tih a hriat theih ang. Mahni nihna dik tak inhriat loh tir tumna kha awpbettute duhtusam a ni si a.

A pa leh Bhahadura, C.C COY. No.27 neitu chungchang a sawi dan hi lo en leh teh ang. Sipai bang ve ve an ni a. Bhahadura chu a sipai ban hnuin Shillong khawpuiah mi puakphurah a tang a. Mi puakphurh hna chu hna zahawm tia sawi a harin a rinawm. A pa ve thung chu thingtlangah awmin, a tu leh fate enkawlin a hmanhlela, matric a pass theih nan, a awlan(silai), Zopa ro hlu em em pawh hralh phal hial khawpin, a fapa tan chuan thil thui tak a

thlir a. Mahse, a pa chu khawpuia a chen loh avangin thingtlangpa mawl tiin a sawi duh thung si. Bhahadura, mi puakphur, khawpuia a chen avangin, a chungchang a sawinaah vawikhatmah, mawl a tih thu a sawi ngai lo thung. A pain dinhmun sang leh duhawm, sapah hial a hlangkai a, mahse khawpuia a chen ve miao loh avangin fing tihna a nei si lo. Bhahadura chu a thih chuan a fapa tan a rochun theih chu C.C COY. No.27 inziahna dâr phek tlawng kha a ni. Heng a tehna hman te hi colonialist ho ‘Eurocentric’ a ni kan ti lo thei lo ang. Khawchhak tuipuiralpa chu khawchhaka a chen avang ngawtin Ralkapzauva ngaihtuahna chuan ‘pa mawl’ a lo ni ta a ni.

He thawnthu hi postcolonial text awm miah lo chu a ni bik lo a, colonial text kan sawi bakah he lam hi inthai lang ve teh ang. Postcolonialism meisi awm thei tur hi colonialism-in a chhem mit mai thin pawh a. “Sapho chuan India mi chu min hmusit deuh va, chuvangin keini pawh chuan sap chu kan er hle a. A tlangpui thuah an hnuai a awm turah min han dah phawt a, an hnuai a mi kan ni lo va, an anpui kan ni tih kan en tir ve thung a. Chuta țang chuan anmahni anpuiah min ngai ve ta a ni” (55).

An sipai training-na hmunah chuan vai leh mi ngote an in-pawlh nawk a nih kha. Colonialist ho in, India mite, an awp ram mite, anmahni tlukpui anga an awm ve chu an thil hlah ber pakhat a ni thin. Hnam hnuaihning zawk ni anga inhriattir a, a theih chung chu an chung a vawklallen kha an tum a ni. Mahse, chu an training-na hmunah chuan, chu an thuvawn chu an vawng reng thei ta bik lo tih a lang a. Tin, thui tak tlan, KM. 10 intlansiakah pawh chuan a chungnung ber zawk nita chu Mizopa, Ralkapzauva a nih tih an hriat hnu pheh chuan thu leh hla mai bakah, tharum nena awpbettute beih letna țha tak chu he thawnthuah hian kan hmuin, mihring țeuh țeuh hi intluk loh bikna tur a awm lohzia leh ropui leh fing taka dina, duansa, mihring hi an awm bik lo a ni tih a chiang awm e.

He thawnthu, postcolonial tarmita kil hrang hrang atanga kan thlirna hi a dik vek e (thudik awmsa) chu kan ti hauh lo. Minimal thlirna leh ngaihdan (own interpretation) hi min pawmpui an

awm chuan a dik a ni mai a, kan thlir lohna tlang aṅanga thlir an lo awm ve tak leh literature hausakzia a lang chiang thung ang chu. Mahse, colonialist ho ideology aṅanga kan chhutin leh, a changtupa Ralkapzauva phena a ziaktu lang lian em em hi hmuh kân a harin, a ziaktu dahṭhaa (death of the author) thawnthu thlir dan kal hmang ang paw'n he thawnthu hi kan thlir thei ta lo a ni.

#### Works Cited:

- Hauhna, Mafaa. *J.F Laldailova German Ral Run Leh Thu Ngaihnaawm Dangte*. Zolife Publication, 2010.
- Khiangte, Laltluangliana. ed. *Theory of Literature Bu Thar (Revised and Enlarged)*. Lois bet Print & Publication, 2017.
- Lalnunchanga, C. *Pasalṭhate ni Hnuhnung*. Mizoram Publication Board, 2006.
- Ralte, Lalhrualtuanga. *Zoram Varṭian*. Synod Press, 2009. Revised. Renthlei, Darchuailova, and F. Lalzuithanga. *Lenchâwm (A study of Mizo Lengkhawm Zai)*. Lois bet Print & Publication, 2017.
- Vanchiau Lalawmpuia, C. *Tapchhak Theory*. Zorin Compugraphics, 2011.
- Zikpuii pa. *Lungrualna Tlang*. MCL Publications, 1999.

#### Web Sources

- [https://www.brainyquote.com/quotes/desmond\\_tutu\\_107531](https://www.brainyquote.com/quotes/desmond_tutu_107531)
- <https://en.wikipedia.org/wiki/Colonialism#Definitions>
- <https://www.google.com/search?q=Colonialism+means&ie=utf-8&oe=utf-8&client=firefox-b-ab>