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# MIZO STUDIES

(A QUARTERLY REFEREED JOURNAL)

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# MIZO STUDIES

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## Editorial



Khawvela hnam tin hian kan kalsan theih loh leh kan nuna bet tlat, hnam zia leh nihphung kan nei theuh a. Hei hi hnam kan nihna kengtu leh hriltu pawimawh tak nia ngaih a ni. Hnam zia leh nihphung hi mithiamte chuan hnam rohlu tiin an sawi thin. Chung hnamzia leh nihphung chu vawi leh khat a kan neih emaw ni lovin, kum tam tak liam ta, hman lai kan pi leh pute hun aṅanga kan inhlan chhawn zel niin a lang. Chuvang chuan hnam nunphung hi kharchhawn mai chi niin a lang lo. Chuvang chuan kan pi leh pute hun aṅanga kan inhlan chhawn, kan zia leh chin dante chu Mizo min nih tirtu pakhat tia sawi thin a ni. Mathew Arnold-a chuan thu leh hla tha nei tur chuan tun hma hnam nun leh zia hriat a ngaih thu a lo sawi a. Hei hian thu leh hla hi kan hnam nunah a innghat thui hle tih a lan tir thei awm e. Chutih rual chuan, hnam dang nunphung leh chin dan hi thing bik leh tha lo bik riau a ngaihna thinlung a piang palh ang tih erawh a hlauhawm hle. Hnam tin hnam zia, nunphung leh nihna kan hmuh theihna pawimawh tak chu kan rochun thawnthu, hla hlui, tawng leh thu leh hlate hi a ni. Chuvang chuan hnam nun phung leh zia hi kan thu leh hla siamtu hnar pawimawh a nih vangin hnawl ngawt chi niin a lang lo. A chhan chu hei lo hi hman lai chanchin leh awm dan hriat theihna dang kan neih tlat loh vang a ni.

Khawvel hmasawanna leh thiamna lo sang chho zelah hian kan nitin nun leh khawsak pawh a awl chho zel a. Chu chuan inpawh tawna tha leh awlsam zawk a rawn thlen a. Kan hriat loh hlanin kan hnam nunphung te pawh kan inṅawm chho niin a lang. Sawrkar pawh hian hnam hrang hrang ten kan hnam chin dan leh nun dan

hrang hrang humhalh chho zel tur hian nasa takin ñan la chho zel mahse, hnam changkang zawk chin dan leh nunphung chuan kan hriat loh hlanin min lo hneh sam viau dawn niin a lang. Chutih rual chuan hnam nunphung leh chin dan te hi humhalha vawn ñat a nih loh chuan a dal telh telh ang a, zawi zawiin a danglam hret hret dawn niin a lang. Chuvang chuan, kan hnam nunphung, kan chin dan leh thu leh hlate pawh hi a humhalh tur ber ten an humhalh loh a, vawn ñatna chang an hriat loh chuan hnam zahawmin a awm thei dawn lo a. Hnam nunphung leh chin dan hrang hrangte hi humhalha vawn nun zel hi sawrkar emaw mi ñahnem ngai tlemte te kuta dah hi a tawk lo hle. Thu leh hla leh kan hnam nunphung hi a inzawm tlat avangin kan thu leh hla pianna hnar pawimawh tak pakhat a ni tih hre chuang ñan kan lak thiam a pawimawh hle. Hei hi mi tinin kan mawhphurhna a ni tih hriaa kan hnam nunphung, kan chin dan leh pi leh pu hun ñanga kan thu leh hlate chu te hlut thiam a ñul hle. Khawvel chanchin hrang hrang thlirin, an hnam nunphung pawh hriat theih tawh mang loh khawpa hnam dang nunin a chia hneh tawhte thlir hi chuan hnam nunphung leh chin ñin dan humhalh kawngah hian tlai a awm thei dawn niin a lang.

Dr Zoramdinthara  
Editor in Chief



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## Hmeichhiate Tawrhna: Hmeichhe Hmingchawi Hlate Aṭanga Thlirna

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C. Ramdintluangi\*  
Dr Zoramdinthara\*\*

### Abstract

*He paperah hian Mizo Hla Hlui kan neih engemaw zat zinga hmeichhe hming chawi hlate aṭanga hmeichhiate dinhmun, a bik takin an tawrhna hmachhawn hrang hrang te zirchian a ni a. Hmeichhiate hian chungkuaah emaw, inngaihzaawnaah emaw, nupui pasal neihna kawngah leh thil dang tam takah eng ang dinhmun nge an chana, engtianga nasa a tawrhna nge an chungah lo thleng tih te, chu an tawrhna chu engtiangin nge an hmachhawn ṭhin tih bakah eng ang dinhmun chiaha an awm hian nge an mahnia theihna awm a lo lan chhuah a hla an phuah ṭhin tih te zirchian a ni dawn a ni.*

### A Kamkeuna:

Tawrhna hi mihring nuna bet tel tlat, tute pawhina kan hmachhawn tawh leh kan la hmachhawn tur ti te pawhin sawi ila

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kan sawi sual awm lo e. Kan nunah hian thil hrang hrang a lo thleng a, kan hmachhawn a, a mihring a zirin kan lo dawnawm dan te, chumi avanga kan hmalakna te, keimahniah nghawng dan te erawh chu a inang lo thei viau ngei ang. Chhan hrang hrang avangin mi kan hlimin kan lawm a, chhan hrang hrang avang bawkin kan tap a, kan lungngai thin. Chutianga boruak te chuan he khawvela kan cham ve chung hi chuan min nang lo thei si lo a ni. Thuhrlitu-in “Engkim tan hian hun ruat a awm a, Van hnuai thiltih zawng zawng tan hun remchang a awm.” (Thuhrlitu 3:1) a tih hian mihringte nun hi a phawrh Chiang hle awm e. Hun a vei a, kum a liam a, mihringte pawh kan lo danglam zel thin ang hian kan nuna kan hun tawn pawh hi a su kawi ve reng chu a nih hi.

Lorraine chuan, “Tawrhna hian taksa, rilru leh thlarau lam thlenga tuarna, hrehawmna leh mangannate a huam a ni,” (3) a ti a. Sawi chhonzawm zelin, “He tuarna hi a chang chuan a mi mal thilin a thuk thei viau a, a hmei a pa a thliar ngai lo va, chi a thliar hek lo. Kum upain an tuar ang bawkin kum naupang zawkte pawh a kal kan bik chuang lo a ni” (37) tiin a sawi baw a ni. Joseph A. Amato chuan, “Tawrhna chuan thil hrang hrang, hriselna te, mawina leh duhawmna te, hausakna leh thiltihtheihnate, themthiamna leh finna, chhia leh tha hriatna thlengin min hlohtir thei a ni” (Victims and Values 17) a ti a. Miin a tawrhna hi a tih takzetzia lantir nan a hman thin thu pawh sawiin, chutianga miin a tih takzet chuan hlimna leh nawmna te lo thlah in zinkawng thibaiawm tak a lo zawh ta thin a, infiahna hrehawm tak te paltlangin a tawpah hriatthiamna leh ngaihthiamna te a lo chan phah thin tiin a sawi baw a ni.

‘Tawrhna’ hlimthla hi Mizo thu leh hla kan en chuan a mikhual lo hle a. A chhan chu eng pawh lo ni se, mihring nun nena a inhnek tlat avang hian thu leh hlaah pawh hian a hlimthla hi hmuh tur a tam lo thei lo a ni. Tawrhna kan tih hian *Physical suffering* (taksa lama tawrhna) leh *mental suffering* (rilru lama tawrhna) te hi a langsar ber an ni a, an ni pahnih hi lak hran theih loh hial khawpin an kal dun tih theih a ni. A chhan chu, taksa lama tawrhna hian rilru lam a nghawng fo va, rilru lama tawrhna nasa tak pawh hian taksa a tihchhiat theih em em ve tho bawk vang a ni. Chutih rualin, *physical suffering* zawng zawng hian *mental suffering* a thlen ngei ngei tihna erawh a ni hran lo. Tin, tawrhna kan tih tehi tam tak chu mahni tuh rah kan senga mahni ngeiina tawng buak (tragic flow) a awm ve thei fu bawk a, dan theih loh, *external force* (pawh lam thil) vangin a thleng fo bawk. Entir nan, khuarel chhiatna te, helna te bakah indona avang leh a dang tamtak vangin.

K. Saibela chuan *Mizoram Kum 100* tih lehkhabuah chuan, “Mizote hi hmasang aṅanga vawiin ni thlengin zai leh rimawi ngaina hnam kan ni a, zai hnam tia vuah theih khawpin zai hian kan khawtlang nun a luah hneh em em a. Zai ngai lo leh zai thei lo tan chuan a khawharthlak in rual pawl pawh a har viau ang. Chhan leh vang eng emaw awma kal khawmnaah tawh chuan a kal hmasaten khuang leh hla bu kan lam thuai ṭhin,”(7) tiin a sawi a, a pawmawm hle. Hla hluiah hian hmeichhe hmingchawi hla ringawt pawh eng emaw zat hmuh tur a awm a, chung hla te chu chik taka thlir chuan ‘tawrhna’ tam tak a lang thei a, hmeichhiate tawrhna kha an hlaah hian phum a lo ni fo ṭhin. Tun ṭumah hian hmeichhe hming chawi hlate aṅanga hmeichhiate tawrhna hrang hrang zir chian a ni ang.

## **Tawrhna hlimthla hrang hrangte**

### *1. Lunglenna avanga tawrhna*

Lunglenna thlentu hi chhan hrang hrang a awm thei ang a, lunglen chhan leh mi a nghawng dan azir hian lunglenna zawng zawng hi tawrhna tia chhal vek theih pawh an ni kher awm lo ve. Chutih rualin inhmangaihte kara chhan tha tak avanga dinhmun a lo pelhsawlh avanga lunglenna tuara rumpui vawng vawng hi eng emaw zat an awm ngeiin a rinawm bawk. Mizo lemchan zinga langsar leh hriat hlawh pawl tak pakhat ‘Thangzawra’ tih pawh hi kan en chuan a changtupa ber Thangzawra, pasal neih man awm tak ni awm taka lang kha a hmangaih ber Thanghniangi nen an inkarah man leh mual avanga buaina lo inñan añanga a danglamzia a lo lang. Thanghniangi an pempui ta daih mai te chu a lung a lengin hna pawh a thawk hlei thei lo a, a pa meuh pawh a mangang hle. Pasal neihsan nia a inhriat achin phei chu mu leh mal pawh nei chho thei meuh loin Lalhniangi-te khua thlir chung a mittui tla zawih zawihin a hnuk a chat ta hial a ni an ti. Lunglen vanga thi tiin Thangzawra hi sawi ila a sual tam kher awm lo e.

Chutiang chuan hmeichhe hming chawi hla zingah ‘Chawngvungi Zai’-ah hian lunglenna avanga tawrhna, chechang thei lo khawp hiala lunglenna a lang. Chu chu Sawngkhara ngaia Chawngvungi tuarna a ni. A thawnthu-ah chuan, “Sawngkhara hmuh leh hlan chu a nghakhlel ta em em a. Sawngkhara ngai chuan a chau zo tawh a, puan tah zai te pawh chu a rel peih ta lo va, tlangbante chu a uai a uai ta mai thin a. A thianten thingphura an sawm te pawhin a phur ve peih lo va,” (Mizo Hnahthlak Thawnthu 2), chuta a nu mangang chuan,

Chawngi zuang tho rawh  
 I lenrualten zing sum an su;  
 Vartui thiang an chawi

tiin Chawngi, Sawngkhara ngaia mu ngawih ngawih reng ringawt chu a han hrilh a, a thian nula dangte hna thawh thu sawia a han nawr pawh chuan Chawngvungi chuan,

Ka nu, ka lenrualten zing sum an su  
 Vartui thiang an chawi;  
 Sawnga ngaiin bantlang ka uai e

tiin zep pawh nei hauh lovin a nu bulah chuan a sawi rawih mai a. Heti khawpa lunglenna, eng mah thawk thei lo hial khawpa a awm hi tawrhna chi khat a ni tih loh chi rual a ni lo ang.

## 2. *Mo An Nihmaa An Tawrhna (Nu leh pa thuneihna)*

Dardini zai hi kan en chuan a hla hi chhiar thiam har leh awmze man har tak a ni a; chutihrualin, a thawnthu atang erawhin tin zawn theih a ni viau. Dardini tawrhna bul ber hi an michhiat vang a ni a, lal chhungkaw tana a tlin tawk loh vang a ni. Amah ngeiin Duhmanga tana a insitzia a sawi fo a, “Keini michhiaah pawh dai kil kara mi, wawl ek leh liankual nena inthenawm mai kan ni si a, nang lah chu khiah khiah, lal fapa mal i ni si,” (Duhmanga leh Dardini 53) ti tein a dinhmun a sawi thinn a. Mahse Duhmanga erawh chuan an dinhmun a thlir lo va, tu dang mah rimsan thei tawh loin a chhungte duh loh em em Dardini hi a hruai haw a ni. Chutihrualin, Duhmanga chu rammut leh ramchhuah ngai te a ni thinn si a, a thang bo hlan chuan a nupui Dardini chu a chhungten an lo maksak ta thinn a, Saikii lo la lut zawkin buaina a thleng fo a ni. Duhmanga awm si lo, Dardini lungleng chuan

Duhmang kawlah ram hrang ngai ngai

A rawl tam pei maw ni linah,

Ka zun chil le dairial kua lang

tiin a inhnit faih faih ṭhin a.

Duhmanga lah chuan a chhungte thu awih loin Dardini hi a bel chhunzawm zel a, a hnuah phei chuan a rammut hlanin Dardini leh a nu chu an khua aṭanga pemtir hial an lo ni a. Chuta chin phei chu Duhmanga hian a chhungte leh a khuate hi a tel ve tawh ngai lohna tur riakah ruatin a hmangaih Dardini awmna lam pan turin a kalsan ta a. Mahse, Dardini erawh nau chungah a lo thi fel hman tawh si a ni. Inhmangaih tak si kha an dinhmun avanga suih rem thei lo khan an mo chungah pawh nu leh paten thu an nei em em a, duhtawk chin lem nei lo khan an fate nun an tichhia a, chu an tawrhna nasa tak chuan an pahniha nun kha a titawi zo hial a ni.

Dardini chan ang chiah hi Darpawngi chungah pawh a thleng ve a, chu chu Darpawngi hnamchawm a nih ve vang bawk a ni. Hmeichhe fel tak, aw ṭha tak neia a pu Lalkhuma zaipui ṭhin niin zai thiam tia hriat hlawh chho a ni a, nginat a hlawh em em laiin Lalkhuma fapa ber Lalbuta'n a ngaizawng a, nupuih a nei ta hial a. Chutah zet chuan Darpawngi chu mo atan em chuan an iaizia a lo lang Chiang ta hle a. R.L. Thanmawia chuan, “Mahse, hnamchawm nula chu Sailo lal chhungpuinu atan chuan a nu leh pate chuan an iai deuh si a, an maksak ta a,” (279) tiin a ziak. Hetah hian Lalbuta lunglenzia Darpawngi zaiyah hian a lo lang

Mi zun ngai lo, keimahni zun ngai,

A ṭap ruai ruai ṭhin e nichhunah;

Nikungpa Laldang, a mawi lo ve

tiin inhmangaih dun tak pahnih chu hrehawm ti taka an inkar tihtawpsak an ni. Hemi hnu hian Darpawngi hian pasal dang a nei chho ve leh a; mahse, a tua mah chu tluang taka nei loin hun rei lo teah kalsan a tawk zawk ta fo a, a fa hrin te lah a sun fo mai bawk a, vanduinain a um zui ti ila a sual awm lo ve. A lunglenna, lusun avanga a tawrhna, a dinhmun chhiat vanga rorelna chena a tawrhna a hlaah hmuh tur a awm.

### 3. *Dawt Thu Avanga Tawrhna*

Nu leh pa pawh an inang vek lo va, ðhenkhat an duh dana an kal fawr em em laiin ðhenkhat erawh chuan an rila rah te duhzawng an zahsak ve viau thung lawi a, chung zingah chuan Lianchhiari nu leh pate hi an tel thei ngei awm e. Chawngfianga kha mi ðha fa ni bik lo mah se, an fanu an hmangaih em emin a duh ber a nih miau avangin an hnar bik lo va, a man leh mual thu-ah pawh inhrethiam tawn em emin tuthlawh chena manpui aia pawm an huam thu chu Chawngfianga palai tirh te thu an hawn tir dan a ni a. Mahse, Palaia kal Mangmuaia chuan a itsikna avanga dawt vawrhvirin Chawngfianga te chu khaw dangah rang takin an pem phah hial a, inhmangaih em em leh innei mai tawh tur chu Dawt thu avang chuan an inñhen ta vawng vawng mai a, Lianchhiari chuan lungleng em emin a hun tam tak chu a hmang ral nghe nghe a, inleng tu tu emaw nei mah se, a tan chuan awmzia awm meuh loin,

Mi fa bung dawntuai zawng,

Zawng lo leng mah se

Chawnga ang reng lungdi;

Ka tawng tawh lo vang

a ti hial a. Chawngfianga nena an ram kal dun ðhinna, an lo hmun te chu

amaha lungleng em ema a fan leh thu te, a ṭahpui ṭhin hial thu te sawiin tlangval tam tak awm karah pawh a hmangaih hmasa chu a theihnghilh dawn chuan lohzia te chu a tar lang nasa em em a. Heng a tawrhna zawng zawng hian a hun laia *transportation* leh *communication* ṭhat lohzia tar langin, an kumkhaw nun chu thil eng emaw, chhan pakhat avangin a inthlak danglam dawrh pah hial a ni tih a lang. Lianchhiari hian dawt thu avangin a hmangaih em em, amah ngeiin mipa chan chang zawk ang hiala a nawk hmasak chu pasaloh nei thei loin, a hmangaih loh zawk nen inneiin fanau hial an chawi dun a, hei hi tawrhna tling tak a ni thei awm e. Hun eng emaw chen a liam hnuah erawh thu dik an hria a ni tih a hla aṭangin a lo lang leh a,

Kan palai maw lei ang a sual a

Lungruni buan ang ka pawm lo chu

tiin. Mahse, hei hian kawngro tam su tawh loin an tawrhna lo hmachhawn tawh zawng zawng kha a thlak danglam thei tawh chuang lo. Nupui pasal hran ve ve neih tawh hnuah an inhmuh leh meuh chuan an lunglenna chawh thawhin a awm a, Chawngfianga bellam zuara Lianchhiari-te khuaa lehlan tum pawh chuan,

Nilen ka tum lo ve

Tlaivar ka tum lo ve

Ṭhadang anka ka bia

Nilen ka tum leh a

Tlaivar ka tum leh a

tiin hun leh kum tamin a lo then hran dun tawh te intawk leh chu an hlim dun hle. Lianchhiari leh Chawngfiangate inkara dawt thu avanga tawrhna lo thlenga, an kawng zawh lo danglam zo ta hi a bul ber pakhat chu itsikna vang niin a lang.



#### 4. *Chi Inthliarna Avanga Tawrhna*

Tun hma khan Lal leh michhe inkar hi a zau em em a, chu chuan nasa takin inhmangaih nula tlangvalte inkarah nghawng thuk leh na tak a nei fo. Chu chu Laltheri pawh hian a tuar ve a ni. Laltheri hian hnamchawm tlangval Chalthanga a hmangaih tlat a, chu chu a chhungte zawng zawng chuan pawmpui thei loin a tawpah phei chuan Chalthanga chu an thahsak ta hial a, chu zet chu Laltheri chuan a ngai thiam lo hle mai a

Bawmzo ral mah dar ang chhai ngam lo,

Belzu kungah ka di Chalthang, chawngsa iang sat e tiin a hmangaih ber nunna zuahsak duh lotute chu a chhuahchhal ve ngat a, ral beih pawh ngam tak tak si loin mipa pakhat lek an beia, an that chu a ngaihsan lohzia a tilang ti pawhin a sawi theih ang.

Laltheri hi lal fanu meuh mah ni se, a tawrhna hi nasa taka lan chhuahtirin zah pawh dawn zo loin silhfen pawh inbel lo leh, eng mah pawh ei duh lo hialin Chalthanga chu a sun a, a tawrhnaah hian a tih takzetzia a lantir tlat a,

Ka nemte puan ka chawi lo vang ka nu,

Ka di thangdanga zalna mah, chhinhlei tualdaiah.

a tih te hian thawmhnaw hak pawh tum lo hial khawpa na-a a hmangaih ber thihna chu a tawrhzia tilangin, a hmangaih em emin chaw pawh a ei loh lai chuan duh bik loin a nu in chaw ei tura a tih lui pawh chuan hnar zel in,

Chhunrawl lovin thla ka fam lovang ka nu

Suihlunglengin Sailo ngurpui fam lo awl na e

tiin chaw a ei loh vang ai mah chuan a tawrhna, a khawhar lunglenna chu fam pui awl zawk hial tura a inngaih thu kan hmu thei a ni. Hetih

hunlaia inthliarna leh dinhmun inkar zau tak hian hmeichhiate tawrhna a belh chhah nasa em em a, an nihna leh an dinhmunin phuar tlatin, in chhung khurah an duhthlanna a lal loin an duhnain zah a hlawh lo va, an neih tur leh zelah pawh sawi theih nei loin an in chhung khurah chuan pa emaw, an unaupa te chu an chungawm an ni tlat si a. Chu chuan an duh loh zawng eng emaw hlekah nasa taka invaivungtirin hmeichhiate tan tawrhhlelhawm tak an lo ni t̄ hin a ni.

#### 5. *Nupui Pasal Neih Kawnga Tawrhna*

He dinhmun hi hla leh thawnthua lang tam leh sawi tam t̄ hin a ni. Tun hma khan, a bikin nulate khan a chungawm kan sawi tawh ang khian an kawppui turte-ah thuneihna an nei lo em em a. Saikuti pawh hian an Lal Khawtindala fapa Rothawmliana (Patlaia) chu a hmangaih a, Patlaia pawh chuan a ngaina ve hle niin sawi a ni a; chutihrualin, an awm dana a pa mit khamin Saikuti chu zilhin, “Mi lal pui te chu lo hmangaih ve ngawt tur a ni hlei nem, neih zawh pawh i inring em ni?” (Saikuti 50) tiin Saikuti chu a zilh hlak nghe nghe a. Miten a hla phuah thiam avanga hmuh an chak huai huai, mi bik ti hiala chhal theih pawh ni mah se, a nuna thuthlukna siam kawngah erawh a thu ber bik hauh lo tih a lang Chiang hle a.

Pa lalna leh rorelna in chhung khur kha chhungkaw inrelbawl dan phung pangngai a nih tlat avangin nula tam tak chuan mittui tla zawih zawihin pasal an nei fo t̄hin a, chu nun chu Saikuti Zaiah pawh hian a lang a, hmeichhe tam takte tawrhna leh chumi chungchanga an duhthusam sawiin,

Min tir lo la Siali, thlang khuandimin,

Fapa lenbuang awih nan khua a tlai ngai lo ve

a han ti a, hei mai bakah hian an nu te hnena an hreh ðinzia an sawi ðhin te ngei pawh ama tawnram aṅanga rawn tarlangin,

Lungtlu lo chu pawm lai a har ka nu,

Fapa lenbuang awih nan khua a tlai ngai lo ve.

a ti zui bawk a. Hei hian hmeichhiaten anmahni hmel duhzawng an neih ve te pawhin kawngro a sut tam lohzia pawh a tilang chiang viau awm e. Amah Saikuti ngei pawh hi a hmangaih nei lova a awm hnuah rei tak a leng tia sawi a ni a. A chanchin ziaknaah, rei tak a len hnua Thingsai khua ve bawk Zakung'a'n a biak thu-ah, "Amah Saikuti phei chuan pasal neih pawh a la duh lo va, a ṅang deuh tlat a. Mahse, a nu leh pa leh a unauten an awih lo va, an tir lui ta a," (51) tih ang hian nupui pasal neih thuhlaa mahni duhthlanna ni miah lova intirh luihna hi hmeichhiate tan chuan tawrhna na tak tia chhal theih ngei a ni ang. Hei mai hi a la ni lo va, nupaa an insiam hnu pawha an tawrhna chu khumpuiah thleng a lo lang a,

Chhingkhuala mi'n daw ang min rawn dil a,

Laikhum chungah lungduh loh buan ang ka pawm reng e tiin. Heng hla bu tar lante hian hmeichhiate tawrhna a tar lang chiang thawkhat hle awm e.

Mizo *society* hi mipa chungnunna leh mipa rorelna, *patriarchal society* a ni a, nupaah pawh mipa chu chungnung zawka dah an ni. An rorelna chu chhungkaw khalhtu a ni a, an thu chu thu tlingah ngaih zawk a ni ðhin. Chutiang chu a nih avangin nupa inkarah pawh harsatna leh buaina a thlenin hmeichhia chu a chan chhe zawk an ni fo. Chertualate nupa kha kan en chuan fa an nei thei lo tih kan hria a, an fa neih theih loh vangin Chertuala khan fa a awm em avangin a nupui Darthiangi chu a duh tawh loh vang pawh ni

loin a thlen phah hial a, nupui dang a nei a nih kha. Hei hi uluk takin ngaihtuah ila, fanau rochan malsawm kawngah pawh duhtusam ram ang a thlen loh chuan mipain hmeichhia zawk thiam lohah ngaiin hmeichhe dang a lak luh phah tawp mai te hi hmeichhe tan chuan thil runthlak tak tih loh rual a ni lo ang. Darthiangi rilru na eng mah ti thei lo let reng mai chuan,

Zu ruiin chham ang ka zal lo ve,

Chera ngaih chham ang ka zal pui e

a ti thlawt mai a nih kha. Amaherawhchu, hun a vei a, nupui pasal hran ve ve an han neih meuh chuan fa a hrinsak theih loh avanga a tana tling tawk lo, a mak tak Darthiangi chuan fa duhawm tak tak a nei a, Chertuala erawh chuan a nupui thar lakah pawh fa hmel reng reng a hmu ta chuang lo. Fa neih kawng thlenga harsatna awmah pawh hmeichhia zawk dem hlawh leh fel lo zawk nia ngaih leh mak phah hial hi a dik ber lohzia a tilang chiang hle.

Heng tar lan tak hmeichhe hmingchawi hla tam tak hi Mizo hnahtlak thawnthuah chipchiar zawka hmuh theih an ni fur hlawm a, a bik takin hmangaihna thawnthuah chiang zawkin a hriat theih. Lalruanga chuan, “Mizo hmangaihna thawnthu hlawm lian ber chu mi chhia leh mi tha inkara daidanna leh nu leh patena an fate an duh dana an khuahkhirh avanga lo awm thin avanga nula leh tlangval emaw, nupa tuak tharin harsatna an tawh chungchang a ni,” (35) a tih hian inhmangaihthe inkara tawrhna a thlen dan tam tak chu a hrilfiah chiang hle awm e.

### **Tlangkawmna**

Hmeichhe hming chawi hla hi kan ngah em em a; chuangin, sawi tur pawh a tamin sawi hmaih pawh a la tam hle a, wawi khata

sawia ziah vek sen an ni kher awm lo e. Engpawh ni se, heng hmeichhe hmingchawi hla tlem azawng zirbing bik Zai thenkhatte hian a hun laia hmeichhiate tawrhna thukzia leh an retheihzia hi a tilang chiang em em a. Rilru natna thuk tak leh vei leh tur chuang nei tawh lo hial khawpa an awmin heng hmeichhiate hian hla an phuah tlangpui niin a lang bawk. Chutihrual chuan, kawng tam takah erawh an huaisenzia a lo lang thung. An lunglenna au chhuahpui ngam, an lusunna tuar luata mu leh mal nei lo hial khawpa an tuarna pho lang ngam te an nihzia an hla aṅang te hian min hmuhtir a. Chumai bakah chuan hetiang zai hla a lo pian chhan hi an tawrhna hian inbunruahna tur dang chuang a neih loh vang te emaw, anmahnia hrehawm leh ipik awm eng emaw zat chu an hmeichhe nihna hian khawtlangah te zah a kai zawh tawk loh fo avang khan an inbunruahna hmanraw pawimawh takah hla hi an lo hmang ni te pawhin a lang awm e. Heng hmeichhe hming chawi hlate hian a hun lai nulate dinhmun te, an retheih harsatzia te min hmuhtir ṭhain, chu chuan kawng tam takah chhungkaw nun leh khawtlang nun sukthlek min hmuh fiah tir bawk a ni.

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**Chhungkaw Thawnthu (Family Saga) Kalmang: Lalhmingliana Saiawi Lungrang Thawnthu Hrang Hrang leh Sukjit S Purewal Thawnthu Destiny: A Family Saga Aṭanga Zir Chianna**

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Dr Lalrammuana Sailo\*  
F. Lalnunpuii\*\*

**Sawi hawanna**

Mizo, thawnthu ziaktu zinga saipui mal tlat chu Lalhmingliana Saiawi hi a ni a; a Lungrang chhungkaw thawnthu leh thawnthu dang ngaihnawm tak tak, Mizo tak, belhchian dawl tak leh a ziah chhuahna ṭawngkam, sum leh hup nei lem lo tak takte chu IAS a nihna aia Zo faten kan hmel hriat chhan leh kan hriat zel chhan tur a ni. He thuziakah hian Lalhmingliana Lungrang thawnthute leh Sukjit S. Purewal thawnthu *Destiny: A family saga* te chu chhungkaw thawnthu anga zirin, hnam dang thawnthua Chhungkaw thawnthu (Family saga) ziarangte nen kan sawi chho dawn a. Khawvel huap ang pawhin Chhungkaw thawnthu hi genre thar lam tak a ni. Chhungkaw thawnthu kan zir dawn chuan a ziarang tam tak a lak *-Icelandic family saga, Family saga* tia an sawi bawk te leh *Roman Flueve* thawnthute hi sawi hmasak a ṭul ang.

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### **Icelandic family saga**

*Icelandic saga* thawnthute hi kum zabi pakua, sawm leh sawm pakhatna bawr chhoa Iceland ram behchhana thawnthu ziah a ni a. Iceland rama cheng hmasate thil tawn, chhungkaw nun, inthlah chhawn kual dan leh an hmelmate nena an indo dan vel tar lanna a ni. Iceland ramah hian kum 2024 chhiarpuih mi nuai li tling lo hret mihring an awm a. Mi thiamten an chhut dan chuan he rama cheng mi sawm zinga mi pakhat zel hian lehkhabu ti chhuak anga chhut a ni. Danish mi thu ziak lama hming langsar Saxo Grammaticus chuan Iceland ram mite chu, a ram leilung chhiat vang leh thlasik zan rei tak an neih vangtea tap tawmin, chu chuan thu leh hla huangah nasa takin an tuidul phah niin a hria a ni.

*Icelandic saga* te hi chhungkaw thawnthu a nih angin mipat hmeichhiatna kaihnawih a lang nasa a. Matthew Roby chuan heng *Icelandic literature* huangah hian uchuak leh nunrawng taka mipat hmeichhiatna kaihnawih chetna, naupang leh sal chungah hur سوالنا te hmuh tur a tam tih a sawi. Timeline - World History Documentaries- ten an sawi danin, *Icelandic saga* ten an tarlan langsar tak chu sum leh pai chungchang te, mipat hmeichhiatna leh thihna chungchang a ni.' Hei hi *Icelandic family saga* ziarang a ni a. Kan zir tur Chhungkaw thawnthu (Family saga) lo indin chhohna atana pawimawh ni mahse Chhungkaw thawnthu kan tih tak chu a ni lo.

### **Roman fleuve**

France ram lamah Romain Rolland-an *Roman Flueve* (river novel) tia a lo sawi chu "thawnthu sei, thawnthu inzawmna lai nei ni



si, bu hrang hranga chhuah a ni a. Thawnthua an tarlan thin pawh a inang lo hlawn hle a. Thenkhatin mi tu emaw, taksa leh rilru lama a lo puitlin chhoh dante an ziah laiin, thenkhatin khawtlanga thil inthlak thleng chungchang te, hnam chanchina thil thleng te an ziak thin,” (14). Dorothy Richardson-i thawnthu Pilgrimage chu thawnthu inchherchhuan bu 13 lai niin kum 1915-1967 inkarah tihchhuah a ni a. Anthony Powell thawnthu *A Dance to the Music of Time* bu 12 chu 1951-1975 inkarah tihchhuah a ni bawk.

### **Chhungkaw thawnthu (Family saga)**

Chhungkaw thawnthu chungchanga zir chianna neitu Li Rui chuan, ‘Zir Chiangtute chuan henge hi Chhungkaw thawnthu ziarangah an pawm: Hun leh hmun eng emaw bik tak chungga mi, thlahute chhuina lansarhna, chhuan hrang hranga chhungkaw chanchin, hnam chanchin hrula changtu chungga khawrel thleng te, chhungkaw inkaihhruaina leh rilru puthmang, changtu berin a ngaihhlut zawng thil uma duhthlanna a siam dan tarlanna te a ni’ a ti a.

Chhungkaw thawnthu chungchang hrilhfhahna sawi kim deuh ber pakhat Anthony Ehlers chuan:

Chhungkaw thawnthu chu thawnthu pangngai aia sei tak, chhungkaw pakhat chhuan khat emaw, chhuan hrang hranga mite chanchin emaw, chhungkaw hrang hrang inlaichin kual dan tar lanna a ni a. An chungga vanneihna, vanduaina leh khawrel thleng te, an duh thu sam ramte ziahna a ni.

Chhungkaw thawnthu hian changtute chu kum eng emaw zat chungga an chanchin a tarlang a, chuvangin thawnthu

pawh chanchin hrang hrang zawm khawm niin a huam chin a zau em em ðhin. A nihna takah chuan heng thawnthute hian hnam chanchina thil thleng ang nihna lai an nei a ni.

a ti a. Chhungkaw thawnthu inngahna banpui panga a ziah chu a thupui deuh chauh kan sawi ang a; entirna atana ka hman hi chu keima belh a ni a, hriat thiam a awl nan kan thawnthu sawi zui tur kan hmang nghal mai a ni.

1) Hmun hma ngainatawm leh hriat reng awl – khua emaw, in emaw, ngainatawm tak thawnthu nghahna atan an hmang ðhin. [Entirna atan Sukhjit S. Purewal thawnthu *Destiny: A Family Saga*-a Purewal Lodge te, Lungrang thawnthua Saihum khua te hi]

2) Changtu langsar tak, thawnthu khaikhawmtu, thlahtu bulpui pakhat. [Lungrang thawnthua Laiawrha te, *Destiny* thawnthua Wanyam Singh te]

3) Bu hrang hranga chhuah – thawnthu inzawm. [Lungrang thawnthu hrang hrang]

4) Thawnthu kalhmang dang nena chawm pawlh. *Historical fiction* huang chhunga mi tam takin an rin luh laiin genre dang nen pawh a inluan pawlh tho a. Ziaktu ðhenkhat chuan Chhungkaw thawnthu hmangin puithuna chungchang te, huai leh rau chungchang te, thil mak tak tak thlengte an tar lang ðhin.

5) Thawnthu ziaktu chuan thlirna tarmit thar hmangin hnam chanchina thil thlengte a tar lang leh ðhin. Sal neih chungchangte, ram inrelbawlna te, mipat hmeichhiatna te, mipa leh hmeichhe dinhmun thlengin a hunlai thil thleng an thlir nawn ðhin a ni.

Thawnthu ziaak mi Sonja Srinivasan chuan *Hindu* sakhaw lehkhabu thianghlim tam tak, Mahabharata te pawhin tiamin Chhungkaw thawnthu an ni tih a sawi a.

Sigmund Freud khan mihring rilru a zirna kawngah chhungkaw inenkawl dan a chhui fo a. Hei vang pawh hi a ni ang, thawnthu leh lehkhabu dang eng emaw zat ziaak tawhtu Sherry Ashworth chuan, “Freud-a lo lan hnu lamah chauh, chhungkaw kaihhnawih thawnthu hian khunkhan taka zir leh ngaihven a hlawh” tih a sawi. Lalhmingliana Saiawi Lungrang thawnthu hrang hrang behchhanin Chhungkaw thawnthu ziarang kan sawi ang a. Thil reng zir chian a nih dawnin, thil pakhat ringawt aṅanga a ziarang sawi leh entirna hman hi fuh tawk lohna tam tak a awm theih avangin Sukhjit S. Purewal thawnthu *Destiny: A Family Saga* nen kan en kawp ang a; thawnthu thenkhat kan sawi kai fo bawk ang.

### **Chhungkaw thawnthu an ziah thin dan**

Chhuan hrang hrang leh changtu hrang hrang (Multi generation & Multi hero)

Chhungkaw thawnthu kan tih hi thawnthu sei tak tak, chhuan tam tak chanchin tar lanna a ni thin a. Chhuan hrang hrangah chuan mi langsar bik leh pawimawh bik an awm thin bawk.

Jeanne McWilliams Blasberg thawnthu *Eden* (2017)-ah chuan kum 80 chhung vela thil thleng, Becca chhungkaw chanchin kan hmu a. A thawnthu tirah chhungkaw inthlah chhawn dan tar lanna (family tree) a dah bawk. He thawnthu hian 1915 aṅanga kum 2000 bawr thleng a huam a ni.20

Lungrang chhungkaw thawnthua bu hmasa ber *Lungrang Laiawrha* (1993) bu-ah hian Laiawrha chu he thawnthua changtupa ber a ni a, Tin, changtu langsar tak tak, mi thenkhat chuan Laiawrha aia an dah hniam bik hauh loh tur Chhuahi leh Sakawli te an awm bawk. *Lungrang Hmangaihna* (1995) hi *Lungrang Laiawrha* chhunzawmna a ni a. He bu-ah hian Laiawrha te nupa chanchin kal zel bakah Laiawrha fa Zochhuana leh Darchhuana te chanchin kan hmu a. Chutiingin A na lua (2002) leh Makpa atan (2011) thawnthute, Nukawki leh Nukawki fanu (1998) ah te pawh changtu pawimawh an awm bik zel a ni.

#### *Thawnthu a sei thin*

Chhungkaw thawnthu kan tih hi chhungkaw chanchin a nih avangin bu mala chhuak te pawh sei tak, phek tam tak luah a ni thin a, thawnthu thenkhat chu kum hrang hrangah chhuah zawm a ni bawk. Thomas Mann thawnthu *Buddenbrooks* chu phek 700 chuang a ni a. Poland ziak mi Malgorzata Musierowicz thawnthu chhawng Jezycjada chu kum 1977 atanga tihchhuah tawh niin kum 2018 thlengin bu 22 lai tih chhuah a ni a, Borejko chhungkaw chanchin tar lan a ni. Alex Haley thawnthu *Roots: The saga of an American family* (1976) hi mihang Kunta Kinte chanchin chhuina niin kum 1750 vel atanga inñanin a hnu kum zahnih bawr thlenga an chanchin a ziak a. A bu hmasa ber chu phek 704 a chhah a ni.

Sawi tawh angin Lungrang thawnthu hi bu 4 emaw bu 6 emaw angin a sawi theih a. Lungrang hmangaihna thawnthu ringawt pawh hi phek 362-a chhah a ni a. Nukawki thawnthu belh tel vek phei chuan phek sang a chuang a. A ziaktu Saiawia ngeiin Lungrang

hmangaihna thawnthu chauh pawh “Mizo novel-ah a la sei ber awm hle” a ti. Lungrang thawnthuah hian Chhuhathangi aṅanga chhiarin Laiawrha, Zochhuana, Darliantuala te nen chhuan hrang pali te chanchin kan hmu a ni. Hetih rual hian thawnthu zawng zawng a inang thei lo. *Destiny: A Family Saga* te chu a ziah dan kalhmang dang zawng zawngah Chhungkaw thawnthu ziarang ni mahse a bu chhung tak chu pheh 87 chauh a ni.

### *Khawrel (Fate)*

Khawrel kan tih hi duan lawk, hrilh lawk, chanvo, chanpual, hma rel tiin sawi ila, kan hre thiam awm e. Oedipus chungah khan hrilh lawkna awmin a pa a thah tur thu te, ama nu ngei nupuia a la neih tur thute hrilh lawk a ni a; chu chu a pumpelh thei lo.

Sukhjit S. Purewal thawnthu *Destiny: A Family Saga*—ah chuan Purewal chhungkaw chanchin kan hmu a. Thawnthu sawitu Sukhjit-a niin chhungkaw rethei tak aṅanga lo chawr chhuak a ni a. A pu, Waryam Singh chu kum 1925 khan United States lamah nun nuam zawk beiseiin nupui fanaute kalsanin a lut a. Kut hnathawka ei dap chawpin a tawpah ama pualin *Acre* 40-a zau lo a nei thei ta hial a. Chutah chuan lungawi takin a khawsa a, India rama a nupui fanaute pawh a tlawh leh lo.

Waryam Singh-a fapa Gulzar chuan pawisa peipunna Pubjab Mercantile Bank kalpuiin Punjab-a mi langsar berah a invawrh chho a. Khawpuiah in lian tak Purewal Lodge an sa a. An pu ber, Waryam Singh chu ko haw turin a nupuiin Teja chu a tir thin a. A vawi hnihnaah chuan an khawsak nawm tawh dante hrilh a nih

hnuah Waryam Singh chuan America-a a lo chu hralhin kum 1953-ah India ramah a lo let leh ta a. A lo hralhna pawisa pawh Gulzar-a *bank*-ah a dah a. Mahse Gulzar chu a sumdawnaah tlachhiain leiba tam tak neiin kum 1955-ah Pakistan lamah a tlan bo zui a. Hei vang hian Waryam Singh chu rethei leh lungngai, America atanga a lo let leh inchhir tak chungin a boral zui a ni. Hei hi Waryam chungah khawrel vanduinah lo thleng a ni a, ama pawh khawih ni miah loah harsatna ruamah a tlu lut a, rethei reng rengin a hun tawp lam a hmang leh a ni.

Tin, thawnthu sawitu Sukhjit-a nu Joginder-i rawnin ai an en a, Puithiam chuan an chungah hrihl lawkna awm chu lo hrihlhin, ‘nu leh a fate pahnih an lo kal tur thu te, a pasal chu a rinawm loh thu te, a pasalin a nun a sim loh chuan bawihawmtu nei lova a thih tur thu te, a fapa upa zawk chu a rilru ti hahtu a nih thu leh a fapa naupang zawk chu a tan thlamuanna a nih tur thute hrihl lawk a ni,’ a lo ti.<sup>23</sup> Hetiang chiah hian an nunah an tawng chho a. Gulzar chu Pakistanah a thih dan pawh hriat loh leh dawm hlumtu pawh nei loin hun tawp a hmang a. He chanchin ziaktu Sukhjit chu Doctor hna thawkin America lamah a chhuk zui a, hlawhtling takin a nun a hmang zui.

Lungrang thawnthuah pawh hian Lungrang hnam hringtunu Chhuahi leh a fapa Laiawrha nun kawng pawh hi Khuano/Pathianin a duan lawk sa ang maia a kalna lai a awm a ni. Chhuahi laka tawngkam mawi lo tak a cheh avanga Saihum khaw tlangvalin an buan rawn Darkhuma leh Chhuahi te chu Aizawl an zin kawngah intawngin vawi khat an chesual a, Chhuahin Laiawrha a neih phah

a. Laiawrha pa Darkhuma, Lungrang hnam nia sawi chuan tawhsual tawkin sakei an beihnaah a sarthi a. Chhuahi chuan a fa lo piang chu a pa hming chawiin Darchhunga sak a tum laiin, naute chuan a lai hrui a rawn awrh avangin mi zawng zawngin Laiawrha tiin an ko zui.

Laiawrha chu *Kristian* a ni a. A ngaihzawng Laleni nupuia atana a biak lai mekin Laleni chungchangah thu thang a hria a. Tin, Laiawrha hian ngaih dan pakhat a nei a, an khaw nula hrim hrim chu rim chhuah vek a rilruk a, hmeithai fanu awrpuar deuh roh thlengin a rim tawh.<sup>24</sup> Sakawlhi pawh a rim ve a, rim satliah tum khan neih hial a duh ta a. A hmangaih hmasa Laleni kalsanin Sakawlhi chu a nei a. Chu chu an chhungkaw tan pawh a lo that zawkzia leh khawpui lama an pem theih chhan, an chhungkaw din chhuahna atana kawng ro sutu, Laiawrha nu Chhuahi theihna (*talent*), a sumdawn thiamna hai chhuaktu a lo ni zawk a ni.

Mizo thu fingah chuan, ‘Sunhlu kungah thei dang a rah ngai lo,’ tih thin a ni a; chutiang chu he Lungrang chhungkaw chanchinah pawh hian kan hmu a. Chhuahthangi chuan a ngaihzawng Darkhuma lakah fa a hring a. Mahse, vanduaithlak takin Darkhuma chu a fa neih hre hman loin sarthiin a boral a. Hetiang vanduaina deuh bawh hi a tute chungah a thleng ve leh a. A tunu Darsawiveli chuan Darthangvunga fa a pai mek laiin Darthangvunga chu mi kut tuarin a boral ve bawh.

Chhungkaw thawnthuah hian sawn nei chuan an thlahteah pawh sawn nei bawh an hring leh fo a. Uire tawh chuan uire bawh a hring leh fo. Chhuahi pawhin Darkhuma lakah sawn a pai a. An fa

Laiawrha chuan Laleni lakah sawn a thlak leh a. Laleni leh Laiawrha te fa Darchhuana chuan nupui uire a nei bawk a. Hetiang hian mipat hmeichhiatna kawngah pawh an chhungkua chu an kual deuh duah a. Destiny thawnthuah hian an pu ber Waryam chuan a nupui fanaute kalsana America lama a awmbosan hnuah, a fapa Gulzar chuan nun khaw nawmna thlahlelin a nupui fanaute a chhuahsan ve leh a. Gulzar chuan India rama nupui nei reng chungin England-ah sawn Bobby a nei a. Tin, sumdawanna dina mi lian taka a invawrh hnuah mi nupui Sashi a kawp a. Sashi nen hian Pakistan lamah an pem zui a. Gulzar fapa Sukhjit pawhin Karen-i nena innei a, fa pahnih Jesse leh Ron te an neih hnuah nupui dang Susan-i a neih leh thu kan hmu bawk.

*Pem kual dan*

*Destiny* thawnthua Purewal chhungkua chu an pu Waryam Singh hoin Pubjab-a thingtlang khua Shankar-ah an cheng a. Hemi hnu hian Waryam fapa Gulzar ruahmannain Gulzar leh a nupui Joginder te chu kum 1942-ah Jullundar khawpuiah an insawn lut a. Tualchhung buaina vangin 1947-ah an khaw hlui Shankar-ah an let leh a. Buaina ziaawm hnu 1947 tawp lamah Jullundur khawpui lamah an inbengbel leh a. Anmahni chhungkua hrim hrim hian America, Pakistan leh India te an kar tawn nasa em em a ni. He thawnthu sawitu Sukhjit pawhin *Doctor* hna a zir zawh hnuah India chhuahsanin America ram lamah a pem ve leh a ni.

Lungrang thawnthu hi Saihum khuaah a inñan a. An khaw tlangval pathum Huliana, Ngengchhuna leh Vawmkapa te Feren ram kal thu te kan hmu a. Sekawt khuaa Darkhuma zawng tura an kal thu te, Sakawhli rawtna anga Lungrang chhungkua Aizawl



lama an pem tak thu te kan hmu a. Zochhuana hna thawhna hmun Rajasthan leh India ram khawpui dang danga an hun hman dan te kan hmu a. Hazeli chanchin aṭangin Guwahati, Madras, Delhi velah te pawh a then kual hrep tawh tih kan hmu a. Nukawki pawh an khua chhuahsana Aizawla lehkha zir tawh ṭhin a ni. Hetiang hian hmun hrang hrangah chhungkua an chet tlatna chanchin kan hmu ṭhin a ni.

### *Chhungkaw inlaichinna*

Chhungkaw thawnthu-a ziarang langsar tak chu chhungkaw inlaichin kual dan lo lang ṭhin hi a ni. Chhungkaw inlaichin dan kan tih hian nupaa an insiam dan te, sawn leh laichin dang dang an neih chhoh dan te, nau lo piang thar leh laichin tharin nun dan thar a rawn ken dante thlengin tar lan a ni ṭhin. An thih dan leh an thih hun te, chhungkua an inbuaipui dante pawh tar lan a ni ṭhin a ni.

*Destiny* thawnthuah hian thawnthu sawitu pu Waryam Singh-an an chhungkua kalsana America lama a pem thlak dan te, a pa pawhin an khua chhuahsana hmeichhe hrang hrang a kawp dan leh a nupui fanaute a ngaihsak loh thu te, a pa thusawi chu a nu leh amah ngei pawhin awih tlaka an ngaih loh thute kan hmu a. Sukhjit leh a nu Joginder te chu an inlaichinna a ṭha hle thung. Sukhjit chuan *Doctor* hna thawka America lama a thawh zui dan te, a nupui hmasa zawk a ṭhen hnuah nupui dang a neih leh dan leh chhungkaw hlim tak an din tak dante a sawi a ni.

Lungrang thawnthu hrang hrangah hian Lungrang chhungkaw ṭobul kan hmu a. Saihum khaw pa Suakbanga fanu

Chhuhahthangi chuan Lungrang hnam nia sawi Darkhuma lakah Laiawrha a hring a. Chhuahi chu Lungrang hnam chimit mai tawh tur hring nung lehtu, Lungrang nu ber a ni a. Laiawrha chuan a nupui Sakawlhi lakah Darkungi a nei a, Laleni lakah sawn Darchhuana a nei bawk a. Darchhuana chuan nupuih Hazeli a nei a. Hazeli chuan vai lakah Darsawiveli a hring a. Darchhuana'n Hazeli a then hnuah Mazami nei lehin fapa pahnih Darliantuala leh Darthangvunga te an nei leh a. Hazeli nu Hmuakliani te nena an inlaichin chhoh dan leh Nukawki te lo lan chhoh dan, an inchhun kual dan he thawnthuah hian tar lan a ni.

*Thawnthu kal chak zawng (Pacing)*

Thawnthu sawi a nih hian a thawnthua thil thleng te sawi lan zung zung a nih leh nih loh emaw, thawnthua thil thleng pakhat at anga thil dang thleng leh inkara then rei zawng sawina atan *pacing* hi hman a ni a. Thawnthu ngaihnawm ni tur chuan thawnthua pawh fan muan lutuk chu a ngaihnawm mawh thin. Chhungkaw thawnthu tam tak erawh thawnthu muang chi tiin a sawi theih ang, Thawnthu chhiartute thinlung nghawr nghing dawt thei thil a thlen atanga thil pawimawh dang a thlen leh inkar te a zau fo.

Gustav Freytag-a *Freytag Pyramid* leh thawnthu tam zawk kal danah chuan sawi hawna (*exposition*), harsatna (*conflict*), harsatna vawr tawp (*climax*), beih letna (*confrontation*), leh chinfelnain (*resolution*) a tawp thin a. Chhungkaw thawnthuah erawh Freytag Pyramid anga harsatna vawr tawp thlen lai bik pawh awm lo, thawnthu ruangam pawh mar tha taka kal reng ni lo, thil thleng hrang hrang zawm khawm ang deuha sawi thin a nih avangin

chutiang thawnthu chu vawr tawp nei ve lo (*climaxless*) emaw, vawr tawp thleng reng (*multiple orgasm*) angin an sawi thin.

Lungrang thawnthu pawh buaina so san lai leh harsatnain vawr tawp a thlen lai tia han sawi theih lai bik awm loa ziah a ni a. Chhuan hrang hranga Lungrang chhungkuaa thil thleng tar lanna a nih avangin inlaichinna chungchanga harsatna thleng a tar lang tam zawk a. Chung harsatnate chu chin fel a nih hnuah a dang a lo awm leh zel thin a. Harsatna lian ber pawh sawi hleih theih a ni thin lo a ni.

### *Sakhuana leh rinna*

*Destiny* thawnthua Purewal chhungkuaah hian an mipaten sakhuana an lak thutak tehchiam loh thu leh Gulzar pawh *Agnostic* (Pathian chungchang hriat fiah tak tak theih a nih ring lo) ang hiala ngaih theih a nih thu kan hmu a. A nu erawh sakhaw mi tak a nih thu a sawi a; a pasal (Gulzar) khawsak dan leh an chhungkaw hmakhua chungchangah pawh mi thurawn lain *Hindu Pundit* an rawn tih kan sawi tawh baw. Sakhuana chu a thawnthu khalh kalto pakhat ang pawhin a sawi theih a. Sakhuana ngai pawimawh lo, Pathian tihna nei lo, dawt sawi hreh lo, hmangaihna leh chhungkaw inlaichinna te aia sum leh pai nawmsakna thlahlel Gulzar leh Gulzar-a pa Waryam Singh te chuan an hun tawp hrehawm takin an hmang ve ve.

Lungrang thawnthu hrang hrangah hian langsar takin puithuna leh sakhuana lang lo mahse changtute chet velna phenah sakhuana leh Pathian rinna a bet tlat a. Laiawrha chu a naupan laiin a Behzuta'n, "A vawr tawpah Pathian ril a lang," tiin autir a tum a. Mahse Laiawrhan a ti duh lo a. Hemi kaihhnawihah hian mak

takin Laiawrha chu thihna ko tlang ata chhanchhuah a ni. Laiawrha hian Pathian malsawmna a dawng zui hle a, chumi tur chuan a nun kawngah thu tlukna dik tak tak a siam bawk. A ngaihzawn em em Laleni nei loin a ngaihzawn vak loh, Sakawlhi zawk nupuiah a nei a, an chhungkaw lo dinchhuahna bul a ni a. Chutih rualin Laleni erawh, Laiawrha leh Sakawlhi ten inneih an tum tih a hriat hnuah ama duhna uma Laiawrha tana chetsualna hun remchang siamtu a ni a. Pasal a neih hnuah pawh retheih takin a hun tawp thlengin a awm tih kan hmu a ni.

*Hnam chanchin leh khawtlang nun chikna*

Chhungkaw thawnthu-a kan hmuh fo thin pakhat chu chhungkaw chanchin sawi paha khawtlang nuna thil thleng leh, ramin inthlak danglamna hun a tawn lai chanchin te zeh lan tel hi a ni. *Destiny* thawnthu Chapter 2-ah British hoin India ram an chhuahsan lai boruak a lang a. Kum 1947-a India leh Pakistan then hrana a awm kaihhnawiah buaina nasa tak a chhuah thu te leh heng hunlai boruak tam tak kan hmu a.

Ramdinsanga Saiawi sawi danin Lalhmingliana chuan, “Novelist tiin min hria ula; *social critic* tiin min sawi thin bawk dawn nia” a ti thin. Lungrang thawnthuah pawh hian khawtlang nun thlirna leh a tha lo lai siam that duhna thinlung pua a hlimthla tarlan a tam hle. Entirna atan, “contractor thufing” tia a sawi, “Eng emaw hlekah ziah tel theih loh senso a tam” tih *contractor* Laichina’n Darchhuana a hrilh te hi. Lungrang hmangaihna thawnthuah pawh Laiawrha tual thata puh a nih chungchangah mi naran tan chuan police hotu thenkhat chu dawr an hrehawm viau thu te pawh kan

hmu bawk. Tin, Lungrang hmangaihna-ah vek Bung IV 1-na tirah Mautam tam laia buhfai semin Mizo rilru a tihchhiat thu leh a thlawna dawn tumna rilru a siam thu a sawi.

*Thuhmahruai leh thu belh (Epilogue)*

Chhungkaw thawnthu tam takah a tirah thu hma hruai (thawnthu sawi hawna) leh a tawpah thu belh a awm thin. *Destiny* thawnthu buah chuan thawnthua thil thleng, a thawnthu kal zel dan tur tam zawk *Preface* leh *Introduction*-ah a sawi hawng a. *Epilogue* lamah an pu ber Waryam-a'n kum za dawn kal taa America ram lama a pem hnuah tunah chuan an thlahte zingah India rama la inbengbel an awm tawh loh thu te, amah pawh Ohio khuaah a nupui hnuhning Susan nen an chen dun tak thute a sawi a ni. Chhungkaw thawnthu tam takah a tawp thu belhah hian thawnthu sawituin ama mimal ngaih dan zeh telna remchangah an hmang chawk. Lungrang Laiawrha (chhut hnihna)-ah hian “A ziaktu thu belh KA LEHKHABUTE” tih bung a awm a, hetah hian mihring chanchin ziah leh harsatna hrang hrang awm thei chungchang te, hnam nuna thil thleng ziah lan leh a kaihhnawih harsatna hrang hrang awm thei te, thawnthu ziah chungchang te, bakah a lehkhabu chungchang te, thawnthu (*novel*) a tuipui dan leh a dah san dante thlengin a sawi a ni.

*Thawnthu ziaktu hlimthla (Autobiographical element)*

Chhungkaw thawnthuah hian a ziaktu chuan an chhungkuua thil thleng nena hmehbel theih thil tam tak a zep fo a. *Roots: The saga of an American family* thawnthu-a Kunta Kinte hi mi hang, mi ngoten sal ni tura Africa atanga America rama an hruai luh a ni a;

chu chu he thawnthua chhuan khatna a ni. He thawnthu ziaktu Alex Hailey hi chumi thlah kal zel chhuan sarihna a ni. Thomas Mann thawnthu Buddenbrooks pawh hi a zir chiangtu Oleg A. Donskikh leh Rayhan Md Òapu te chuan, “He lehkhawba chanchin tam tak hi a tawpa chhungkaw chanchin ziaakna zeh tel (enclosed family chronicle) phek-ah hian hmuh theih a ni’ tiin thawnthu ziaktu chuan an chhungkaw chanchin behchhana thawnthu a ziah thu an sawi.

Lungrang thawnthu hrang hrangah pawh hian Lalhmingliana Saiawi hian an chhungkua leh ama mimal chanchin nena hmehbel theih thil tam tak a zep tih a hriat a. He thawnthua Zochhuana, IAS leh Darkungi te chanchin te hi a ziaktu Saiawia leh a nupui chanchin zula kal a ni a. Vanlalchami leh C. Lalawmpuia Vanchiau-ten Saiawia an kawm tuma, a thawnthu phuaha mihring (changtutute) zinga a duh ber an zawh pawhin ani chuan Darkungi a nih thuin a chhang a. “Lungrang hmangaihna a tih tak pawh Darkungi hi a ni a. A pa Laiawrha thu awiha, a hmelhriat pawh ni lo Mizo IAS *officer* t̄ang lai zuia, Rajasthan lam thleng thlengin a zui a, a pasal chu ngaihzaawna pakhat mah a nei lo chungin. Mahse, Rajasthan-ah pawh, Mizo dang tu mah an awm ve lohna hmunah pawh Pathian leh a kohhranho hmaa a thu tiam chu tih hlawhtlin a tum tlat a ni.” a ti a. Hei pawh hi Lalhmingliana Saiawi leh a nupui Pi Nupui te nupa chanchin zula kal ngei a ni tih kan hre bawk. Lungrang thawnthu zinga pakhat *Lungrang Laiawrha* thawnthu lo zir chiang tawhtu Rochharzela chuan Lalhmingliana Saiawi thawnthua Laiawrha nu Chhuahi te unau piang zat leh Saiawia nu Lalruni te unau chu unau inang an nih thu a sawi.

*Mi chanchin sawia sawi (Third person narrative)*

Chhungkaw thawnthute hi chhungkaw inthlahchhawng, chhuan eng emaw zat chanchin a nih thin avangin mahni chanchin sawi anga ziah hi a rem lutuk lo a. Mi chanchin sawi anga thawnthu ziah a nih hian a ziaktuin thil thleng hrang hrangah pawh ama ngaihndan a zep tel thei a. Lungrang hmangaihna Bung IV 1-naah hian changtute inbiakna tawngkam a awm lo tawp a. Amaherawhchu, rambuai boruak hrehawmzia, Mizote tawrh nasatzia chu changtute rilru puthmang angin heti hian a sawi a, “An thiante rawn sawi chu thu lawmawm a ni ngai lo. Hel ho chet that thu an rawn sawi ngai lo va, Mizovin sipai kut an tuar nasat thu deuh hlir an sawi zawk,” tiin changtute inkara inbiakna hmang kher lovin hetiang hian a sawi theih phah a, a remchang hle. Lungrang thawnthu te, Jeanne McWilliams Blasberg thawnthu *Eden* leh Alex Haley thawnthu *Roots: The saga of an American family* te hi mi chanchin sawi (third person narration) anga ziah a ni a. *Destiny* hi chu mahni chanchin anga sawi a ni thung.

**Tipna**

Chhungkaw thawnthuin a buaipui ber chu chhungkaw nun a nih miao avangin a tam zawkah environment humhalhna thu te, khuarel mawinaa lunglenna leh khawharnate hian hmun a luah meuh lo. Chhungkaw nun tar lanna a nih miao avangin insawi leh inrel neuh neuh, titi lengvak (*gossip*) te pawh a tam thin a. Lungrang thawnthuah Sakawlhi chungchangah te pawh a nun ti hrehawm khawpa titi leng vak a tam. Laiawrhan Laleni a biak zet hnua a hel leh tak chhan pawh kha thu thang leng vel vang a ni. Tin, chhungkaw

thawnthu a nih angin mipat hmeichhiatna te, inngaihzawna leh inrimna, uirena leh rinawm lohna, harsatna leh lawmna, tawrhna leh beiseina, thihna leh piang thar thlengin Chhungkaw thawnthuah hmuh tur a tam thin.

Heng a chungka kan sawi tak zawng zawngte hi thawnthuah a awm kim ngei ngei tur tihna ni loin hetiang ang kalhmanga ziah a nih a, chu chuan hmun langsar ber a luah chuan Chhungkaw thawnthu huangah kan dah ang. Kan thawnthu zir pahnih zingah Sukhjit S. Purewal hian a thawnthu *Destiny: A family saga* a ziah hian Chhungkaw thawnthu ziarang hre sain a ziah ngeiin a rinawm a. Lalhmingliana Saiawi erawh hi chuan a genre ang zawngin thil a ngaihtuah lemin lang lo mahse, a thawnthu khaikhawmna ber chu Chhungkaw thawnthu (*Family saga*) a ni.

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## Mizo Folk Narrative-a Pitar Dinmun Thlirna

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### Abstract

*This present study highlighted the appearance of an old woman in Mizo Folk Narratives who plays the role of - a life-saver, a guardian angel and sometimes even been portrayed as a witch or a curse for their life too. In analyzing their position, it should be kept in mind that their involvement in the Mizo folk narratives could not be neglected. Some old women that we could figured it out has been based on certain images of kind-hearted, wiser than the normal characters, and helped others to accomplished their goals. Furthermore, along the lines of an old woman, the women's liberation within the folk narratives records interesting topics to change the lifeline of the characters and society. To study the representation of old women in folk narratives, stories of - Liandova and Tuaisiala, Lalruanga, Rahtea, Ngaiteii,*

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*Sichangneii, Tualvungi and Zawlpala and much more were taken into consideration.*

### **Thuhmahruai**

Mizote hian ziaka an thawnthute an dah that hma pawh hian ṭawngkain an thawnthu neih angte an lo inhrilh chhawng ṭha hle tih a hriat theih a, kum 1894 vel ṭanga ziaik leh chhiar thiam ṭan mah ni se, an thawnthute hi an hlutin an ngai pawimawh thiam hle a ni tih a hriatna chu thawnthu tam tak an la vawnga an la hre thei hi a ni awm e. Ziaik leh chhiar thiam lo mah se, ṭawngkain (*oral tradition*) an inhlan chhawng zel a, churang chuan hetiang thawnthu hrang hrang, thawnthu tam tak hi an neih phah a tih theihin a rinawm.

Chung an thawnthu neih hrang hrangah chuan mak ang reng takin Pitar lanna hi hmuh tur a awm nual a, an lan danah a thawnthu tana pawimawh takin an lang a, a changtu ber ni ngai lo mah se an pawimawhna hi a nep phah chuang lo. A changtu ber te tana pawimawh em emin an lang a, mi sual anga an lanna chu a tam lo hle a tih theih a, a tlangpui thuin a changtu ber te ṭanpuitu an ni ṭhin.

Chutiang chuan Mizo hnam thawnthuah hian Pitar hi an lo lang ṭhin a, eng vanga Pitar hi pawimawh taka rawn lang nge an nih tih te, mite ṭanpuitua eng vang khera lo lang ṭhin nge an nih tih leh eng vanga Pitar kher hi lo hmang nge an nih tih te pawh zir chian tur tam tak a awm awm e.

Hnam thawnthu hrang hranga Pitar râwn hmasa ṭhinte hian an râwn hlwhchham ngai hauh lo va, an thil hriat loh an lo hrilh thei zel a, an harsatnaah an lo pui thei zel a, an pui mai ni lovin an tana ṭha tur berin rem an ruatsak ṭhin a tih theih ang. Hetiang hian Mizo hnam thawnthu-ah Pitarte hi an lo lang a, an rawn lan dan ṭ

ang ringawt pawh hian an pawimawhzia chu tam tak a hriat nghal theih mai awm e. Mizo hnam thawnthu hrang hrangah hian Pitar hian dinhmun pawimawh tak an luah a, langsar vut lovin an lang tam ve hle a tih theih ang.

### **Folk Narrative**

*Folk narrative* hi hnam thawnthu ti tein an sawi mai thin a, *folklore* peng pakhat leh a huang chhunga mi a ni a, hmanlai pi leh pu thawnthu tanngkaaa an inhlan chhawn ti te pawhin a sawi theih ang. *Folk narrative* kan tih hian a huam zau thei hle a, hmanlai, hmakhawsang atanga an lo inhlan chhawn thawnthu engpawh mai a huam thei vek a, folk narrative hi hlawm lian deuh deuh pathumah an then hrang a, tuanthu (*myth*) te, mi hmingthang thawnthu (*legend*) te leh rochun thawnthu (*folktales*) ti tein an then a ni.

Mizo thufing kan tih mai proverb te pawh hi a huam tel thei bawkw awm e. *Folk narratives* hi a phuahtu leh an phuah lai te hriat a ni ngai lo va, nuin a fate mut hmunah emaw pa tarte'n Zawlbukah mipa naupang leh tleirawlte an hrilh a, chutiang chuan an hnama mi ropui leh hmingthangte an thlahtute thawnthu leh thil lo awm tan dan thawnthute an inhrilh chhawng thin a ni.

### **Mizo folk narrative-a pitar lanate**

Pitar lanna thawnthu hrim hrim chu Mizote hian an nei tam ve hle a tih theih ang. Pitar lanna thawnthu hrang hrang sawi dawn chuan a thawnthu tar lan tel a ngai a, a thawnthute nen tar langin sawi tel nghal zel ila a tha mai awm e. Pitar lanna thawnthu hrang hrangte chu lo tar lang ila.

Liandova leh Tuaisiala thawnthu-ah hian Pitar hi tum li ngawt a lang a, a lan chung rei lo thei hle mah se, a lo lan chhunah

a pawimawh thei hle a ni. Mizo thawnthu zingah chuan Pitar lan tamna tak thawnthu a ni ang. Heti hian a lo lang a:

Liandova nuin pasala a neih hi khual khuua mi a nih avangin Liandova-te unau tan chuan a manganthlak zual hle a, an kawmchhak Pitarin Liandova nuin pasal a ûm tih a hriat chuan Liandova chu a ko thuai a, chaw a fûnsak a, “Liando, i nu chu va ûm leh ta ula, ka nu i kalnaah min hruai ve mai rawh, i tel lo chuan kan nung zo lo vang,” ti ula, a hnam hruiah in uai tlat dawn nia, tuipui an kan hman erawh chuan ûm zel lovin in rawn kir leh mai dawn nia,” a ti a. Tichuan, Liandova-te unau chuan a nute chu an ûm ta a (Khangte 208).

He thawnthua Pitar lan hnuhnun berna chu Tuaichawngi lo lan ãanna velah khan a ni a tih theih ang. Tuaichawngi hian Pitar-te hi a kâwmin a ti ti-pui peih viau pawh a ni mahna, Pitar kâ aţangin Liandova-te ði leh dâr neih pawh a hria a ni. A thawnthu-ah chuan, “...Tuaichawngi chuan Liandovate kawmchâr pitar kâ aţangin Liandovate hausakzia a hria a, an hausakzia a hriat chian hnuah phei chuan a ngaizawng ru ta hle mai a. A ngaihzawn thu erawh tu mah a hrilhin a tilang ngam hlei lo va,” (223) tih thu kan hmu.

Heta ãang hian Tuaichawngin Pitar hnên aţanga Liandova-te unau chanchin a hriat rûk dan a lang a, Pitar hnên aţangin engkim mai, Liandova-te thil neih zawng zawng a hria a ni tih a lang bawk a, he thawnthua Pitar lanna dang pawimawh tak a ni a tih theih awm e.

Lalruanga thawnthu hi tam tak sawi tur a awm a, Keichala nena an chanchin hi a tam ber chu a ni awm e. Chu Keichala nena an chanchinah chuan Pitar hi hmuh turin a lo lang ve a, Lalruanga'n Kelsaiþi ða tak a neih theih chhan a tih theih ang. Keichala nu leh

pate'n Lalruanga chu hringmi ðhian ðha taka an ngaih avangin an duhsak hle a, a haw dawna an kawmchara Kelsaiðhi pawh a duh zât zât lawh an phaksak tih kan hre thei a ni. He Kelsaiðhi a lawh dâwn hian Lalruanga hian Pitar a râwn a ni.

Lalruanga hian haw a tum tawh avangin Pitar a va râwn a, hetiang hian a thawnthu-ah chuan a inziak a, "A tukah chuan Lalruanga chuan Keichala te ðhenawm pitar chu a va hmu a, Kelsaið hi ðhatna lai te chu a va zâwt a. Pitarte chuan Kelsaiðhi ðhatna lai zâr chu a lo hrilh a..." (Lalzuitluanga 57) tiin.

He thawnthua Pitar lo lan dan hi a lang rei lo hle a; amaherawhchu, a rawn lan chhunah hian a pawimawh a, a ðangkai hle a tih theih ang. He thawnthu-ah hian lang tam lo hle mah se, a rawn lan hrim hrim avang hian Pitar lanna thawnthu zinga chhiar theih a ni ang.

'Pafa Kawi Hrui Sât Chat' thawnthu hi tam tak chuan 'Palova' thawnthu ti te pawhin an hre mai thei e, a khawi zâwk pawhin sawi ila, a sual lutukin a rinawm loh. He thawnthu-ah hian Pitar hi an langсарin hmuh turin an awm ve leh a, an pawimawh leh hle a tih theih ang.

He thawnthua Pitar lo lanna hmasa ber chu unau sal sarihte'n an pa phuba an lâk dâwnin a ni. A thawnthu-ah chuan unau sal sarihte chu an pa hovin kawi hrui an insah chah siak a, a tâwp berah an pa ber chuan a sât chat zo ve lo va. Sakei lamðhuam thuma riah an inchawi avang chuan an pa ber chuan riah chu a tum a, a fate chuan riak lo tura an tih pawhin tlawmah a la a, a riak lui ta tho va. Sakei chuan a lo seh hlum ta nge nge a ni. Chu an pa phuba la tur chuan unau sal sarihte chu an thawkchhuak a, chuta an kal kawngah chuan Pitar chu a lo lang a ni.

A thawnthu-ah chuan, “Pitar chhawhchhi khâwng hi an va hmu leh a, Ka pi, kan pa phubâ lâkna kawng min hrilh rawh,” an ti a. Ani pawh chuan, “Ka chhawhchhi hi leihbaw vek ula, mal khat te pawh hmaih lovin rût fai leh kêlh ula le,” a lo tih avangin a chhawhchhi chu an leihbua a,” (Vanlallawma 91-92) tiin Pitar hi a lo lang a. Heta a lo lan dan aṭang ringawt pawh hian he Pitar hi thil hre tak a nih a rinawm nghal hrim hrim a ni.

Tin, a dawtah Pitar dang a lo lang lehngal a, hmeithai Pitar a ni. Unau sal sarihte chu he hmeithai Pitar inah hian an thleng a, “... An thlen in nu hnenah chuan, Ka pi, kan pa phubâ la tura lo kal kan ni a, kal kawng min hrilh rawh,” an han ti a,” (92) tih thu kan hmu a, heta ṭang hian hêng unau sarihte hian an pa phubâ la tura an kalna tur kawng an zâwt a ni tih a lang a, Pitar thil hre tak a ni ang tih a rin thiam theih bawk a ni.

Laizâwn Paruk thawnthu-ah hian Pitar hmuh tur a lo awm ve leh a, hetah pawh hian thawnthu danga an lan dan ang thovin fing leh pawimawh takin a lang a, chutih rualin a thil tih avangin a tuar a, a ṭawng theih avangin a thih phah a tih tel theih bawk ang.

A thawnthu-ah chuan hêng laizâwn parukte hian mikhual tlangval rîmtu unau paruk tho an neih thu a lo lang a, chu’ng mite chuan vân lam mi ni àwm takin thla an nei bawk. A thawnthu-ah chuan tlangval unauten laizâwn parukte hi an rîm a. Hemi hnu hian lèn dan dangin tlangval unaute hi an lêng leh a, pahnih chauh an kal tawh a. An rîm lai chuan inhnuai a vawk chu sakeiin a la a, chu chu awlsam takin unau pahnihte chuan an va chhuhsak a, sakei pawh chu an rawn hawn nghal tih a thawnthu aṭangin a hriat theih a ni.



Hetah tak hian an khaw tlangvalte chuan an îtsik a, inbuanah tu mahin an hneh bawk si loh avangin thah an tum a, an that thei si lo va, an khua an chhuahsan loh nan an khaw dai zawng zawng an hung vek thu a thawnthu-ah a lang bawk.

Tin, an unaute khan an haw har em avangin an ngaihtuah a, lam tumin an kal a, fing thiam takin an khaw tlangvalte an bum a, chutih lai chuan laizâwn parukte chu an rîm ta a ni. He laizâwn parukte an rîm dan hi Pitar hian a lo hria a, hetah hian Pitar chu a lo lang ta chiah a ni. A lo lan dan chu, “Chutia an leng chu an kawmchhak Pitar chuan a lo hria a. A tûkah tualchhung tlangvalho hnenah a hrilh ru ta vek a,” (106-107) tiin. Hei vang hian lei leh van indo chu an ãan phah a ni tih a thawnthu-ah a lang tel bawk. A hnua Pitar lo lan dan dang leh chu tihian lo tar lang ila:

Zan khat chu tlangvalho hnena thu hrilh rutu Pitar hnenah chuan a mang lamah mi pakhat hian thu a lo hrilh a, “In khua hian mikhual tlangval mai mai in itsik a, thah hial in tum avang leh, nang pawhin thu i hrilh rûk avangin kan rawn do ve dawn che a. Pitar ni mah la, i in kan hâlsak ang chia, i kâng hlum nghal ang,” tiin a lo hrilh a.

Pitar chuan a hlau ta em em mai a. (107)

Hei mai bakah hian a hnu-ah, “Pitarte in kha a kâng hmasa ber a, amah pawh a kâng hlum nghal a,” (108) tih thu te kan hmu leh a ni. Heta Pitar lo lang hian ama tuhrah a seng pawh ti ila a sual tam lutuk awm lo ve.

Chawngchilhi thawnthu-ah pawh hian Pitar hi fing tak maiin a lo lang leh a, a thawnthu kal chhoh zel nana pawimawh takin a lo lang te pawh a tih theih ang. Chawngchilhi chuan rûl fa a pai avang

chuan a pa chu a thin a rim hle a, Chawngchilhi chu a sah chum vek thu kan hre thei. Chawngchilhi rûl fa paite pawh chu a pa chuan a that zel a, pakhat a thah kim loh chu pût bovin mihringte tâna hnawksak takin a awm chho tih a thawnthu aţangin kan hre thei a ni. A thawnthua Pitar lo lan ţan dan hi lo tar lang ila:

Chu rûl no chu a lo lian deuh deuh a, ar ei a chîng ta a. A khua a khuain an ning ta hle mai a, tuma'n an that remchâng thei si lo va. Nakinah pheï chuan a lo lian ta em em mai a, âr chang pawh ni lovin naupang pawnto haw fâl te hi a ei leh ta zêl a, an mangang nasa em em mai a. Pitartê pakhat hian chu mi rûl thil tih leh a awmna kua chu a lo hria a. An han zawt a, “A sa ţ ha min pêk ve dawn loh chuan ka sawi duh lo,” a ti tlat a. Pêk an tiam hnu chuan a sawi ta a, rûl kaw koah chuan thang an kam a, an âwk ta ngei a (Vanlallawma 81).

A thawnthu kal zelah pawh Pitar hi a lang chho zel a, sawi kim vek sèn a ni rih lo ang. He Chawngchilhi thawnthua Pitar lo lan dan hi a dangdai ve hle a, amah a inveng thiamin ama tana ţha tur a hre hle te pawh a tih theih awm e.

Sichangneii thawnthu-ah hian Pitar hmuh tur a awm a, a thawnthu tir lamah Pitar hi a lo lang a ni. Parawl pakhat tuikhuah chu a lo nut ţhin avangin mak a tih thu te kan hmu a. “...Ka tuikhuah tui tinu ţhintu hi tu nge maw ni dawn le,” tiin a rûm lungawi ve mai mai ţhin a. Hmeithai Pitar pakhat hian tui tinu ţhintu chu a lo hria a, i tui tinu ţhin hi ka hria asin,” a ti a,” (Khangte 278) tih thu hi kan hmu a. He a thawnthu tir lam ţang hian Pitar hi a lo lang nghal a, a rawn lan danah fîng tak a ni ang tih a rin thiam nghal theih bawk. Hetiang hian Pitar hi a thawnthu-ah a lang chhonzawn a:

Parawl chuan a ngaihven hle a, “Ka pi, min han hrilh teh khai,” a ti a. Pitar chuan, “Sichangneii-te unau an ni a, van aṭangin zing ṭianah an rawn thlâwk thla a, an rawn inbual ṭhin a, tui hi an rawn tinu ṭhin a ni,” a ti a. Parawl chuan, “Ka châng dawn a ni,” a ti a. Pitar chuan, “Man i tum a nih chuan hnung lam aṭangin man ang che, chuti lo chu an hmel ṭhatnain a en khalh ang che, i man thei lo vang,” a ti a (278).

Heta ṭang hian he Sichangneii thawnthu-ah hian Pitar a lo lang ve a ni tih a hriat theih a, Pitar lanna thawnthu zinga chhiar theih a ni ang.

Mualzavata thawnthu-ah pawh hian Pitar hi a lo lang ve leh a, a lo lan dan erawh hi chu thawnthu dang ang lo takin mite ṭ anpuitu leh fing tak angin a lang lem lo a ni. A thawnthu-ah chuan, “Vawi khat pawh a ramvak a, a muhil palh hlauh mai a. A ban chu kawrteah hian a kham kai ruah mai a. Pitarte chuan thingluang emaw tiin a han chêk keuh va. Mualzavata chu a phu zuk a, a tho ta thut a. Pitarte chu a perh leng ta vawn vawn mai a,” (Lalruanga 119) tiin a inziak a. Hetah hian Pitar hi a lo lang a, a lo lan dan hi a danglamin a mawlmang ve hle a tih theih ang.

Hei mai bakah hian Pitar hi vawi khat dang he thawnthu-ah hian a lang leh a, hetiang hian a thawnthu-ah chuan kan hmu:

Ni khat chu Mualzavata te, Lamliira te, Phawlawngzamngira te, Saikhaia te, Pangpuielhtliaka te hi an zin ho a. An chak hlawm hle mai a, thirtiing an hawl ṭheuh va. Hmeithai ina an va thleng chu Phawlawngzamngira chuan a thirtiing chu a han tung a, in chu a tlu ta bem mai a. Hmeithaitê chu a ṭap a ṭap ta mai a. (119)

Hetiang hi he thawnthu-a Pitar lo lan dan chu a ni a, thawnthu dangah chuan mite tanpui leh thil tha tihsak thin, thil hre tak leh fing takin an lang a, he Mualzavata thawnthu-ah erawh hi chuan Pitar satliah mai leh mawl ve takin an lo lang thung a ni.

Ngaitei thawnthu-ah hian Pitar hi a lang tam hle a, a thawnthu tan a pawimawh a, a thawnthua a changtu (character) pawimawh tak a ni a tih theih ang. A thawnthu-ah chuan, “Ni khat chu Ngaitei leh a pi chu lovah an feh a, bâl an cho va, an lo mawngah chuan li thûk tak hi a awm a... Chumi ni chuan Ngaitei chu a tui a hâl chhen mai a, a pi chuan tui chu a zu chawisak thin a,” (Khangte 273) tih kan hmu a, heta tang pawh hian he thawnthua Pitar lo lan dan chu a hriat nghal theih a ni. Hetiang hian a thawnthua Pitar kan hmuh chhonzawm dan chu lo tar lang ila:

Nakîn deuhvah chuan Ngaitei chu a tui a hâl leh ta a, a pi chuan, “Ngaite, ka hah tawh em mai, nangma’n tui zu chawi mai rawh, amaherawhchu li i zu hmuhin, “E khai” zu ti hauh suh la, ngawi reng ang che,” a ti a... A pi chuan, Ngaitei a lo haw har tak em avangin tuiah a tla ta niin a ring a, amah zawng turin a kal ta a. Nakînah chuan Sakhi nupa hi a hmu a, Ngaitei an hmu em tih a zâwt a... (273)

He thawnthu hi Ngaitei leh a pi thawnthu a ni ber a, churang chuan a pi hi a pawimawh a, a pi-in Ngaitei a zawn dan vel pawh hi sawi tur tam tak a awm àwm e. A thawnthua Pitar lan zêl dan hi tar lang leh ila:

Tichuan, Ngaitei pi chuan Ngaitei chu a pa thlarauvin a la ta niin a ring a... Ngaitei pi chuan tui chhungah chuan Ngaitei chu a hmu ta a... “Ngaite, ka lo zuang thla dawn,” a ti a, a zuang thla ve ta a. Ngaitei chuan a pi a hmuh leh avangin a

lâwm hle mai a, tichuan a pi chuan, “Khawiah nge i pa thalrau chu a awm?” tiin a zâwt a. Ngaitei chuan, “Tunah chuan a feh a, nakinah rulah a chang ang a, a lo haw ang,” a ti a. (273- 274)

Heng kan tar lan hrang hrang atangte hian he thawnthua Pitar kan hmuh dan leh a lo lan dan te chu a hriat theih a, Pitar lanna thawnthu zingah chhiar tel loh theih a ni lo vang.

Mizo hnam thawnthu zingah chuan Chemtatrawta thawnthu hi a lâr ber pâwl a ni ngei ang. Tin, thawnthu inkhaidiat chho (cumulative) kan neih awm chhun a tih theih baw ang. He thawnthu-ah hian Pitar kan hmu leh a, Pitar lo lan dan leh a chan-a pawh hi a pawimawh leh hle a ni.

A thawnthu tir lamah chuan Chemtatrawta chem tah dan vel a lo lang a, Kaikuangin a tila a chehsak dan te, Khaûm zâmna rawpui a fik dan te leh an thinrimin mi dang dang. ramsa dang dang an lo lan dan vel te a ni a, Pitar lo lan atang hian chiang zawkin a thawnthu lo tar lang ila, a thawnthu-ah chuan, “Saipui thinrim chu a her hmuai hmuai a, a hmaa pitarte in chu a chîl chhe ta vek a. Pitartê a thinrim a, an khaw tuikhur hnârah a dailêng a. Chutichuan a khua chuan an buai zo va, an phun ta mur mur mai a,” (Vanlallawma 33) tiin Pitarte chu a lo lang a ni.

Heti hian a lang chhunzawm leh baw a, “Nakinah chuan a chhan an han inzâwt fiah ta a. Pitarte, engah nge tuikhur hnârah i êk?” an ti a. Pitartê chuan, “Eng atâna saiin ka in a chil chhiat ei!” a ti a...” (33) tiin. He Pitarte lo lanna avang ringawt pawh hian Chemtatrawta thawnthu hi Mizo hnam thawnthu-a Pitar lanna huang chhunga khung theih a ni ang.

Aithangveli leh Thlihranthanga, thawnthu-ah hian Pitar hmuh tur a awm leh a, Pitar lo lan dan erawh a mak danglam hle. Thi tur tawpin a lo lang pawh ti ila a sual tampui àwm lo ve. A thawnthu-ah chuan tihian a Pitar a lo lang a:

Nakinah chuan, Pitartê leipui feh haw hi a tâwk a, a hnenah chuan, “Ka pi i vun hi ka ha hawh ang e,” a ti chawt mai a. Pitartê chuan, “A ni tak e, Mami, thih hi ka châk tawh em a, min that la, ka vun hi hîk teh tak khai,” a ti a. Tichuan a that a, a vun chu a hîk ta a, kawr ah a ha a, tichuan a kal leh ta a (Thanmawia Vol. 2 107).

Heta Pitar lo lan dan teh tawp hi a duhawm hran lo hle a, a rawn lang òan chauhva a thi nghal a ni.

Lawnglaii leh Zunteinu thawnthu-ah hian Pitar hi a lo lang hma hle a, a tâwp thlengin a lang chho zêl bawk a, a thawnthu tan hian a pawimawhin a thawnthu khaidingtu ber pakhat a tih theih ang. Tin, Zunteinu hi Pitar a ni tih a thawnthu ațangin a hriat theih bawk a ni.

A thawnthu tir lamah chuan Thlakhurhan thang a kam a, a thang kam chu tipertu an lo awm zêl a, chu chu a châng a, a man dan vel a ni a. A thawnthu-ah chuan heti hian kan hmu:

Thlakhurha chu zingah khaw var hmain luih chuan a kal a, a thang tipertu chu a châng ta a. Khua a var dawn hnai, khawfing a chah dawn lai hian pitar pakhat hian thang chu a rawn khawih per nghauh nghauh ta mai a. Thlakhurha chuan a hnung lam ațangin a veh a, a man ta thut mai a. “Tu nge i nih? Eng ngati nge ka thang kam i khawih per òin? Ka that ngei ngei dawn che,” a ti a (Thanmawia Vol. 3 30).

Heta thang tiper òhntu, Thlakhurha man hi Pitar a nih thu a thawnthu ațang hian a hriat theih nghal mai àwm e.

Zunteinu lan chhonzawm zelnaah pawh hian pitar tia an kohna chu a awm ve tho bawk a, Thlakhurhan nupui neih a ngena a nat der lai vel pawh hian a lo lang a ni. Hetiang hian Pitar chu a lo lang leh a:

Thlakhurha chuan pawnpuoi hnuaia khur hluk hluk chung hian, “Tuikhur hnâra aidu buka pitar sâwn min rawn thawi se, ka dam ka ring,” a ti a. A nu leh pate chuan puithiam a ni si lo va, an ring vak lo va, mahse tihngaihna dang an hriat tawh loh avangin Tuikhur hnara aidu buka pitar chu an va kohtir ta nge nge a. (34)

Zunteinu ni lo Pitar dang hi he thawnthu-ah hian hmuh tur a awm ve leh bawk a, Thlakhurha leh Zunteinu-ten Lawnglaii an zawna an kalkawngah Pitar pakhatin a lo tanpuoi tih a thawnthu-ah a lang a ni. A thawnthu-ah chuan, “... An theih ang ang a nawn hnuaah Pitar pakhat hian a puin dâwngthlekah a chantir a, li puiaah a vawm lut tih a lo hrilh ru a...” (44)

tih thu hmuh tur a awm a ni.

Tualvungi leh Zawlpala, thawnthu-ah hian Pitar hi a tâwp lamah chiah a lo lang a, a lo lan lai aţang chauhvâ sawi chuan a Chiang lo va, a kim lo va, chuvang chuan a thawnthu sawi hmasak a ţhain a rinawm. Tualvungi leh Zawlpala hi nupa inhmangaih tak an ni a, an kârah Phunţiha a lo tlazep a, Tualvungi chu nupuiaah a neih tâk dan vel thawnthu a ni. Phunţiha lo lan dan leh kan hmuh ţan dan chu hetiang hian a ni:

... Tûk khat chu luhkpuiaah an inhriken a. Chutih lai chuan an khuaah chuan sumdawng pakhat, Phunţiha an tih hi a rawn zin a. Phunţiha'n Tualvungi a hmuh chuan hmel ţha a ti

hle mai a, nupuia neih hial a duh a. Phunṭiha chuan Zawlpala hnenah chuan, “Kha, i nupui nge i farnu?” a ti a. Zawlpala chuan a chhuan aleiah, “Ka farnu,” tiin a lo chhâng ve mai a... (Lalzeitluanga 87)

Hemi hnu hian Phunṭiha hian a man zât te a zâwt a, Zawlpala hian a neih zawh loh a rin avangin tam tak a sawi a. Mahse, a hnu fêah Phunṭiha hian a man zât daih a rawn keng ta si a, nupuiah chuan a nei ta tih a thawnthu aṅangin kan hre thei a ni.

A thawnthu kal zêlah chuan Zawlpala lunglêng chu Tualvungite khuaah a zin a, chutah chuan Phunṭiha chuan a thil ei turah tûr a lo telh a, Zawlpala chu an khuaah a haw ta nghal vang vang a, an khua a thlen chuan a thi ta a ni. Tualvungin Zawlpala thih thu a hriat chuan râl turin kal a tum a, eng emaw avangin Zawlpala chuan a phal lo reng a; mahse, a hnu-ah chuan Tualvungi chu a kal lui ta nge nge a.

Zawlpala râl tura a kalnaah chiah hian a ni Pitar chu a lo lan tâk ni. A thawnthu-ah chuan, “... Nakinah chuan Zawlpala thlan chu a va hmu ta a, thlanah chuan a va ṭap a va ṭap mai a. Chutia Tualvungi ṭap chu Pitartê pakhat hian a lo hmu a, a khawngaih em em mai a. A thlêm a,” (90-91) tih thu kan hmu a ni.

Hei ringawt pawh hi ni sela he thawnthu hi Pitar lanna thawnthu a tih theih ang. Mahse, hei lo pawh hi a lanna dang a la awm a, hetiang hian Pitar chu a lang chhonzawm a ni:

Mahse, Tualvungi chuan Pitarte hnenah chuan, “Ka pi, min tihlum ve mai rawh, tichuan, ka ro zawng zawng hi i nei vek dawn nia,” a lo ti a. Pitarte chuan a khawngaih em avang chuan tihlum ve mai chu ṭhain a hria a. Zawlpala thlan chu a hai hawng a, ruh ro hliir



hi a lo ni tawh a. Pitarte chuan, Zawlpal, tawlh rawh, Tualvungi mutna bo,” a han ti a, Zawlpala ruh ro chu a tawlh leh dial dial ð hin a. Tualvungi mutna leng a awm hnu chuan Tualvungi chu a mu a, Pitarte chuan a vit hlum ve ta a. (91)

Heta ñang hian Pitar lo lan dan leh kan hmuh dan chu a chiang viauin a rinawm a, he thawnthu hi Mizo hnam thawnthua Pitar lanna thawnthu ðha tak a ni a tih theih ang.

Rahtea thawnthua ah pawh hian pitar a lo lang ve leh a. A thawnthua a lan dan chuan Rahtea tlan bo hi a nu-in a ù chu ko haw turin a tir a; mahse, a haw duh lo va, hei vang hian a pi chu ko turin an ti leh a ni. A pi-in a koh dan vel hi lo tar lang ila:

A nuhrawn chuan a pi a tir leh a, “Nangin va ko la, Rahtea chu a lo hâwng duh ang e,” a ti a. A pi chu a kal ve ta a, Rahtea ù koh angin a han ko ve a, Rahtea chuan, “Ka pi, ka pi, kir leh tawh, ka thin ka lung in eia ai chuan, Thingsiri pâr ka tlân e, ka puar e, ka fân e,” a lo ti leh ta mai a, a pi pawh chu a haw leh ta a. (234)

Heta Pitar lo dan erawh hi chu Pitar pangngai ve mai angin a lo lang a, finna leh remhriatna emaw, a changtu ber tih theih Rahtea ñanpuitu ang emaw pawhin a lo lang lem lo a ni. Amaherawhchu, he thawnthu hrim hrim hi chu Pitar lanna thawnthu zinga chhiar tel theih a ni ang.

Rairahtea chanchinah tak chuan Pitar hi a lang hman lo va, Rairahtea thawnthu kal zel, a fapa Chhawnabawrahza chanchinah a lang ta chauh a ni. A thawnthu hming putu chu Rairahtea tho a nih avangin Rairahtea thawnthu-ah hian Pitar a lang a tih theih a, a sual chuang àwm lo ve.

Rairahtea thawnthua Pitar lo lan dan hi thawnthu dang ang lo takin mi sual angah a lo lang ve thung a, Mizo hnam thawnthu hrang hrang, Pitar lanna hrang hrangah kha chuan mite tanpuitu leh puitu angah an lang ber a. Mahse, he thawnthu-ah erawh hi chuan mi sual (antagonist) angin Pitar hi a lo lang a ni. Hei hi thawnthu dang nena a danglamna tak pakhat a ni awm e.

Rairahtea nupui chuan kalkawngah nau chu a nei a, a fapa nen chuan eng tin tin emaw khua an thlen ve mai thu kan hmu thei bawk. Heta khua an luh hian Pitar chu kan hmu ta chiah reng a ni. A thawnthu-ah chuan, “An kal zêl a, khaw ropui tak an va thleng a, khaw tawntirh veng hmawrah chuan hmeithai Pitar hi a awm a, a inah chuan an thleng a, an châm ta reng a,” (Lalruanga 142) tih thu kan hmu a ni.

Pitarte inah chuan an chêng ve reng a, Chhawnabawrahza nu chu ni tin loah a feh a, a feh hlânin Pitarte chuan a nau chu a lo awmsak thin a ni tih a thawnthu-ah kan hmu. Hetiang hian Pitar hi a lang chhunzawm zêl a:

... Nakinah chuan Pitarte chuan, “Ka nau hi a nu hian tinui lo tur leh tiṭap lo turin min chah ziah mai a. Vawiin chu ka lo tiṭapin ka lo tinui teh reng ang, engtin nge a awm teh reng ni,” a ti a. A nu feh liam veleh chuan Chhawnabawrahza chu a han vêl a le, a ṭap ta a, a mittui chu rangkachakin a luang ta ngiai ngiai mai a. Pitarte chuan, “E heu! Nau ṭha a ni, nau ṭha,” a ti a. ṭap thlem nan artui a chhum a, chhuat laiah a han lum biang biang a. Nausen ṭap chu a lo bâng a, a lo nui ta hawk hawk mai a. A nuih zâwng chuan tangka a puh chhuak ta ṭhawt ṭhawt mai a. Pitarte chuan, “Nau ṭ ha! Nau ṭha!” a ti a, a paw lawk a, a tlan bopui ta daih a. (142)

Hei hian he thawnthua Pitar kan hmuh dan chu a tar lang Chiang hle a, a thawnthu-ah hian mi sual angin a lo lang a ni tih pawh a tar lang tel nghal a tih theih ang.

Chhawnabawrahza chu Pitar chuan a enkawl puitling a, a lo puitlin hnu thleng chuan a nu chuan a la zawng reng tih a thawnthu aţangin kan hmu a, Chhawnabawrahza hian an inhnuai sakawrte thu sawi a hriat r k avangin a nu tak tak leh tak tak lo chungchang a ngaihven thar a, hetah hian Pitar hi a lo lang ve leh a ni. A thawnthu-ah chuan hetiang hian Pitar chu a lo lang leh a ni:

... A tuk khua a lo var a, Chhawnabawrahza chuan a mikhual nu hnenah chuan, “Nang hi ka nu i ni elo?” a ti ta phawng mai a. Ani chuan, “Ni e, taite, nang hi ka fapa i ni a, kei hi i nu dik tak ka ni e,” a ti a. Pitar chuan a lo chh ng thuai a, “Engtin nge hetiang khual pang zin mai maite i nu a nih theih teh lul ang, tun hma pawhin i hmu ngai si lo va? Keimah hi i nu tak tak, i s n t ta lo chawi liantu che chu ka nih hi,” a ti t n t n a. (Lalruanga 143)

Pitar lanna thawnthu kan tar lan dangachte khian Pitar hi mi sual (antagonist) angin an lang ngai l m lo a ni. Mi sual tak anga Pitar lan teuhna ber chu Laiz wn Paruk thawnthu kha a ni mai  wm e. Chu pawh a sual lutuk hran lo a tih theih a, an khaw t n a tih theih t wk a ti-ah a ngaih theih a ni. Hetiang a nih avang hian Rairahtea thawnthu hi Pitar lanna thawnthu danglam tak a ni a tih theihin a rinawm.

### **Mizo folk narrative-a pitar nihna:**

Mizo hnam thawnthua Pitar rawn lang hrang hrangte hi ch k taka thlir chuan a changtu ber emaw an ni ngai meuh lo va; amaherawhchu, a changtu berte tana pawimawh takin an rawn lang

thin tung. Chu chu Mizo hnam thawnthua Pitar lo lan dan a ni a, Pitar rawn langte hi an lang satliah mai lo va, a thawnthu tana t̄ angkai tak leh pawimawh takin an lang thin a ni.

Pitar lanna thawnthu ang chi hi hnam dang thawnthu zingah pawh hmuh tur a awm ve nual a, English-ho chuan *The Old Woman and Her Pig* tih thawnthu, Pitar pakhatin a vawk bazar-a kalpui a tum dan chanchin zirtir nei t̄ha tak mai an nei a, Europe ramah chuan *The Tale of the Three Brothers* tih thawnthu lâk tak mai, unau pathumin Pitar an hmuha thil a tihsak dan chanchin te an nei a, he thawnthu hi a lo chhuahna tak chu United Kingdom niin an sawi bawk. Russian-ho pawhin *The Story of Grandmother* tih thawnthu, Pitar pakhat ramhnuai a cheng sihal-a a chan dan ngaihnawm tak mai te an nei a ni.

Mahse, a tlangpui thua thlir chuan hetiang hnam dang thawnthua Pitar lo langte hi chu a changtu zinga langsar takah emaw a changtu berah te emaw an lang thin. Mizo hnam thawnthu-ah erawh chuan a changtu langsar ber an ni ngai lem lo va, a changtu ber te pawh an ni ngai lo a tih theih ang. Hei hi hnam dang Pitar lanna thawnthute nena Mizo hnam thawnthua Pitar lanna danglamna tak pakhat a ni awm e.

Mizo hnam thawnthua Pitar lo langte character aṅang hian eng ang dinhmunah nge Mizoten Pitar an dah tih a hriat ruak theih a, Pitar character an din dan hi a nêp lo hle a tih theih ang. Eng pawh ni se, thil danga pen kual hmian character chu eng nge tih sawi fiah hmasak a t̄hain a rinawm.

H. Laldinmawia chuan, “Thawnthua mihring lo lang, a changtute hi characters chu an ni,” (164) tiin a sawi a, M. H. Abrams

chuan, “Character chu thawnthu emaw lemchana chhiartuten an mizia te, an that leh that loh te, a thawnthua an thil sawi emaw an chet-zia atanga mi chi hrang hrang lo langte hi a ni,” (48) tiin a sawi ve bawk. He hrilh fiahna hian character awmzia chu a tar lang nghal a tih theih ang.

Mizo hnam thawnthu hrang hranga Pitar lo langte hi eng angin nge an lo lan tih te, engtiangin nge an lo lan tih te, eng ang dinhmunah nge an din tih te, eng ang chiahin nge a thawnthu tan pawimawhna an neih tih te, a changtu ber (main character)-te tan eng ang chiahin nge an pawimawh tih te chu lo tar lang ila.

*Mite tanpuitu (supporting character)*

Thawnthu reng rengah hian mi pakhat chiah channa thawnthu hi a awm thei lo tih theih tluk a ni a, a thawnthu ngaihnaawm leh that zawkna turin a changtu chu mi pakhat aia tam an nih a ngai thin. A changtu ber (*main character*) bakah mi sual emaw te an awm a ngai thin a, chumi hrulah chuan mi pawimawh tak tak an awm tel a ngai fo bawk. A changtu ber (*main character*) dinhmun luah lo, an hrula pawimawh taka lo lang *character* chu an awm a ngai thin a, chutiang *character* chu *supporting character* huang chhunga khung theih an ni ang.

*Supporting character* chu thawnthua a changtu pakhat, a changtu ber dinhmuna ding ni si lo; mahse, a thawnthu kal zelna atana pawimawh tak si hi hi a ni a. *Supporting character* hi a thawnthu kal chho zel kar lakahrawn langin a thawnthu kal zel nan an pawimawh a, a changtu ber (*main character*) tan pawimawh takin arawn lang thin a, chu mai bakah a thawnthu pumpuiin tar lan a tumna hmanraw pawimawh tak pawh a ni tel thei bawk ang.

Mizo hnam thawnthua Pitar lo lang zawng zawngte hi mite ñanpuitu (*supporting character*) ang zâwngin an lo lang deuh vek a tih theih a, mi sual anga an lanna chu thawnthu tlem tê chauh a ni. Liandova leh Tuaisiala thawnthu a ni emaw, Pafa Kawi Hruai Sat Chat thawnthu a ni emaw, Lalruanga thawnthu a ni emaw, Pitar lanna thawnthu tam zawkah hian mite ñanpuitu (*supporting character*) angin an rawn lang a, hemi a nih avang hian Pitarte hi mite ñanpuitu (*supporting character*) ang zawngin Mizo hnam thawnthu-ah hian an lo lang a tih theihin a rinawm.

*Mi sual (antagonist)*

Mizo hnam thawnthua Pitar lanna hrang hrangahte hian Pitar hi a tlangpui thu-a thlir chuan mite ñanpuitu (*supporting character*) angin an lang tam zawk a tih theih a; amaherawhchu, mi sual (*antagonist*) anga an lanna thawnthu pawh a awm ve bawk. Mahse, Mizo hnam thawnthua Pitar mi sual anga lo langte hi a changtu ber te eptu/mi sual leh hnawksak (*antagonist*) ni pha chiah lo, a changtu ber hero îtsika a chhiatna zawngtu (*villain*) han tih dawna ni chiah bawk si lo ang kha an nihna lai a awm avangin a hrut rual nan mi sual (*antagonist*) kan hmang mai a ni.

Chutiang mi sual (*antagonist*) anga an lanna thawnthu chu Rairahtea thawnthu-ah te khan a ni a, kha thawnthu-ah khan Pitar chuan Rairahtea fapa Chhawnabawrahza a hruai bo thu te hmuh tur a awm a, mi sual (*antagonist*) anga sawi ve theih mai a ni ang. Chu mai bakah Laizawn Paruk thawnthua Pitar lo langte pawh kha mi sual ang chuan a sawi ve theih main a rinawm. A chhan chu a changtu berte tana harsatna siamtu a nih avangin a ni.

*Mi fing chungchuang*

Mizo hnam thawnthua Pitar lo lang zawng zawngte hi mi fing chungchuang tak angin an lo lang deuh vek a tih theih a, thil hre tak leh remhre tak, mite aia chungchuang deuh bikin an lo lang a tih theih ang. A changtu ber (*main character*)-te pawh mi fing tak leh thiltitheih tak ni thin mah se, anni aia fing leh thil hre zawk angin Pitar hi anrawn lang thin a ni.

Liandova leh Tuaisiala thawnthu-ah pawh Pitar chu Lersia se chi tha hre ngattu a ni a, Lalruanga, dawitiam ropui tak pawhin Kelsaithi thatna zar a zawh chu Pitar tho a ni a, Chawngchilhi thawnthu-ah pawh rûl kua awmna hre chattu chu Pitar a ni leh bawk a, chutiang chuan Mizo hnam thawnthu hrang hrangahte hian thil hre tak leh mi fing chungchuang takin Pitarte hi an lo lang thin a ni.

*Hmeichhe dinhmun tar lanna*

Mizo hnam thawnthua Pitar lanna hrang hrangte hi thûk zawka zir chian chuan hmeichhe dinhmun tar lanna tha tak a ni a tih theih ang. Mizo khawtlang nuna hmeichhe dinhmun hniam lohzia lanna a tih theih a, heng an thawnthute hi hmanlai Mizo hmeichhiate dinhmun hriat chianna hmanraw tha tak a tih theihin a rinawm.

Hmanlai Mizo chanchin historian-ten tun hnua an sawi dan reng rengah leh tun thleng pawha mi tam takin hmanlai huna hmeichhe dinhmun hi hniam tak leh pawimawhna pawh nei tam lem lo anga an sawi fo hi a dik tawk lohzia chu an hnam thawnthu aţang hian a lang thei a ni. An hnam thawnthua Pitar pawimawh dan thlir hi chuan hmeichhe dinhmun kha a hniam hauh lo vang tih a hriat theih a, hmeichhiate khan dinhmun pawimawh tak luahin dinhmun tha takah an ding tih a lang a ni.

Mizo hnam thawnthua Pitar lanna hrang hrangahte hian eng vanga Pitar kher hi hmang nge an nih a, eng vanga Putar emaw, Pachang emaw te hmang mai lo nge an nih tih zawhna hi awm thei tak a ni ang. Hei hi a chhan lian tak ni theia lang chu hmeichhe dinhmun tar lan an tum vang a ni a tih theih awm e. Pitar lo pawh hman tur an awm reng laia Pitar an lo hmang tlat mai hian hmeichhiate dinhmun a tar lang a, an rawn lan danah lah fing chungchuang tak leh thil hre tak, mite aia danglam bik leh thil hre zawk angin an rawn lang thin a, hei hian Mizo hun hluia hmeichhiate dinhmun chu a tar lang a, hmeichhiate dinhmun hniam lohzia a lantir a tih theih ang.

Khawvel ram dang leh hnam dangte thlir chuan lal ropui leh thiltithe tak takte chuan thurawn lakna (*advisor*) tha tak tak an nei thin a, chutiang mite chu a tlangpui thu-in mipa an ni deuh zel a ni. Hmeichhe hnen atang hian thurawn emaw an dawn hriat tur a tam lo hle a, mipa zel an ni ti ila a sual tam lutukin a rinawm loh. Mughal lal ropui tak mai Akbar-a khan thurawn lakna (*advisor*) tha tak mai a nei a, chu chu Birbal-a a ni. British lal ropui tak mai King Arthur-a tanpuitu leh venghimtu, thurawn petu (*advisor*) pawh kha Merlin-a niin mipa bawk a ni.

Hetiang hi hnam dang dinhmun a ni a, hmeichhia emaw, Pitar emaw pawh an hman thu hi hmuh tur a awm zen zen lo a tih theih ang. Mahse, Mizo hnam thawnthu-ah erawh chuan thiltithe leh ropui tak tak atanga a hnuaihning ber thlenga thurawn petu leh tanpuitu, khaidingtu chu hmeichhia an ni a, chu chuan Mizo hnam chanchina hmeichhiate dinhmun sanzia a tar lang a tih theih awm e.

Mizo hnam thawnthua Pitar lo langte hian Mizo khawtlang nuna hmeichhe dinhmun a tar lang a, Pitarte hi fing tak leh remhre



tak, mite tanpuitu anga thawnthua an lan miau avangin hmeichhe dinhmun kha a tha lo thei lo va, thawnthua an neih danah hian Mizo pi pute khan hmeichhiate hi an dah hniam lo va, sang takah an dah a, dinhmun tha leh duhawm takah an dah a tih theihin a rinawm.

Heng hrang hrang atang hian Mizo hnam thawnthua Pitar lo langte pawimawhna chu a hriat theih a, Pitarte hi pawimawh taka rawn lang an ni hlawm a, Pitar satliah mai anga rawn langte thleng hian pawimawhna an nei vek a tih theih ang. A chhan chu hnam thawnthute reng reng hi hnam chanchin chhuina leh hriatna pawimawh tak a nih vang a ni. Mizo hnam thawnthute pawh hi chutiang chu a ni a, hnam chanchin chhui letna hmanrua leh hriatna pawimawh tak a ni a tih theih awm e.

### **Tipna**

Mizo hnam thawnthuah Pitarte hi pawimawh taka rawn lang an ni hlawm a, Pitar satliah mai anga rawn langte thleng hian pawimawhna an nei vek a tih theih ang. A thawnthu-a an pawimawhna piah lamah Mizo pi pute rilru puthmang, kum tam zawk leh upa zawk an ngaih dan, hmeichhe dinhmun leh an suangtuahna khawvel thlengin a hriat theih ti ila a sual tam awm lo ve.

Mizo hnam thawnthua Pitar lanna hrang hrangahte hian eng vanga Pitar kher hi hmang nge an nih a, eng vanga Putar emaw, Pachang emaw te hmang mai lo nge an nih tih zawhna hi awm thei tak a ni ang. Hei hi a chhan lian tak ni theia lang chu hmeichhe dinhmun tar lan an tum vang a ni a tih theih awm e. Pitar lo pawh hman tur an awm reng laia Pitar an lo hmang tlat mai hian hmeichhiate dinhmun a tar lang a, an rawn lan danah lah fing chungchuang tak leh thil hre tak, mite aia danglam bik leh thil hre zawk angin an rawn lang thin

a, hei hian Mizo hun hluia hmeichhiate dinhmun chu a tar lang a, hmeichhiate dinhmun hniam lohzia a lantir a tih theih ang.

Mizo hnam thawnthua Pitar pawimawhna hrang hrang kan zir chianna aṭanga lang chu Mizote hi hnam mawl mai an ni lo va, hnam fing tak an nihna te, mi thurawn lâk pawimawhna leh mi dang rawn hreh loh fin-thlakzia te, Mizo hnamah hian hmeichhiate hi eng ang dinhmunah nge an din tih te hi a ni àwm e.

Liandova leh Tuaisiala thawnthua Pitar an dah pawimawhzia te, Lalruanga thawnthu te, Sichangneii thawnthu te, Lawnglaii leh Zunteinu thawnthu te leh Pitar lanna thawnthu danga Pitar an dah ropuizia leh finzia aṭang pawh hian Mizo pi pute khan tar leh upate hi an ngai ropuiin an ngai hlu hle a ni tih a lantir a, kum tam zawk leh upa zawkte an dah sanzia a lang bawk a ni.

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## PTSD Natna Thuruk: Avis Lalchhuansanga Nungchang-a Trauma Lan Chhuah Dan Chhuina

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### Abstract

*This study tries to examine the peculiarities of Avis Lalchhuansanga's six selected behaviours. The study tries to utilise psychiatrists' ideologies on how human behaviour is shaped by their traumatic experiences.*

*In the novel Pangparhnima, the main character experiences two distinctive deaths: his dearest mother and his ex-girlfriend. Chhuansanga put undue strain on himself by taking responsibility for their demise. Those traumas severely affected him and led to a change in his formal behaviour, and as a result, he possessed strange behaviours that a normal man did not possess.*

*Keywords: Mizia, thihna, stress, trauma, APA, PTSD.*

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### **Thuhma**

He zir chianna hian Avis Lalchhuansanga mize maksak tak tak parukte hi chiang taka zir a, eng ang mize pu mi nge a nih a, a mizia te hi engtianga nei nge a nih tih hriat chhuah a tum dawn a. He'ng a miziate zirchianna atan hian *American Psychiatric Association* (APA)-in *trauma* neite mizia an sawi thenkhat hman tum a ni.

He thawnthu a inñan hma hian Avis-a hian ÷um hnih ngawt lu a sun a. Amah hringtu, a nuin a thihsan a, a ngaihawng, Lalawmpuii a sun bawk a. Amah ngeiin a nu thih dan hetiang hian a sawi:

Kan pangpar phunna tur lei a siam laiin...Thingkung nghengin hahdam deuh hian a lo ÷u a, a muhil emaw ka ti zawk a...a hahchawl mai mai emaw tiin ka lensan a, tlai dar thum vela a haw chuan a ÷hutna ngaiyah a lo la ÷u a, ka zuk thlen thlak chuan a lo vawt vek tawh, a kut leh kete pawh a lo khawng tawh a, a lu leh hmaite chu saihmarthurin an lo bawm a. (443-44)

Nu Mahriati'n "... an inñen vang an ti, damdawi a bar vak a, a Diary vel añangin a bialpa vang an tia, Avis-a hming hi an sawi a..." (435) tiin Lalawmpuii thih dan a sawi ve thung.

### **A Nu Thihnain Avis Lalchhuansanga A Nghawng Dan**

He'ng thihna pahnih hian Avis-a hi eng emaw ti takin a nghawng ni ngeiin a ngaih theih. A nu hi "lungphuchawla thi" (444) niin an sawi a. Avis-a hian zingkarah, a nu hnathawk chawl hahdam a hmu a. Ngaih ÷ha takin a nu chu a kalsan a. Amaherawhchu, tlai dar thum velah pawh a nu chu a ÷hutna ngaiyah a lo la ÷u reng tih a hmuh hnuah thil dik lo a awm tih a hre ta chauh a.

Zinga a nu hahchawl a hmuh khan Avis-a khan zu buaipui

ni se la, a nu khan a boralsan lo mai thei a. A nu chu thihna ata a chhanchhuak thei maithei tihna a ni. A nu thihna chuan Avis-a chu mangchhia ang maiin a chenchilh ta tlat a. Inchhirna namen lo taka inchhir chungin a nun a hmang ta niin a lang. Chumi ti chiang em emtu pakhat chu, a nu boral champha a lo thlen apiangin nasa takin a sun thar leh ziah thin hi a ni. A thin tha ber Lalchhanchhuaha pawhin a nu thihna chu a tuar hle tih an hriat avangin “I lo inngaihtuah lungpuam viau ang e aw, zanah leng chhuak ila, kan ride dawn nia,” (438) tiin a rilru tihthawvensak hram hram a tum a. Amaherawhchu, ni dang zawnga a thiante thlalthlel em emtu khan a nu thih tlai chuan a thiante kianga zanriah kil ve a hman loh thu a sawi a. Zobuaiin Avis-a a hman lo chu mak a ti em em tih a hriatin, Zorema chuan, “Vawiin hi a boral cham a ni tak e,” (438) tiin an kianga awm a duh ve loh chhan a sawi chhuak a.

Chutia a thiante'n an len harhpui hnu chuan Avis-a chu an in hnuaiah amahin, bati eng hnuaiah lungleng takin a zai a. A zai lo ngaithla rengtu chuan, “Tukverh ngheng chuan a zai chu ka ngaithla a, keimah zawk chu ka hnuk a ulh lek lek a...” (441) a ti a. He t awngkam hian Avis-a thinlung rum ri a lantir a ni.

A chhan chu. Heta tukverh nghenga Avis-a zai, hnuk ulh lek leka lo ngaithlatu hi Miriami a ni a. Miriami hi hemi ni hian Avis-a lakah a lawm lo hle a. Avis-a bialnu hlui, Lalawmpuii kha thi daih tawh mah se Miriami hian a thik em em tho a. A chhan chu, Avis-a hian Lalawmpuii kha nupui atan a duh tih a hre tlat a, chu vangin “tun thleng hian a la ngaihtuah reng thin ang em le? A hmeichhe duh ber ka ni meuh ang em?” (434) tiin amah leh amah chu a inzawt a inzawt a. “Kei ve hi a inhnemna leh a khawhar hnemtu mai chauh

ka lo ni reng em tih pawh ka hrethiam ta lo, min duh ve takzet nia ngaih tlat chu ka duh a, mahse, ka ring ngam zan si lo chu a nih hi,” (436) tih te thleng thlengin a ngaihtuah kual a.

Hemi nia Avis-a lusun khawhar hian Miriami hi a ti na zual takzet tih a hriat theih a. A chhan chu, Miriami hian hemi ni hi Avis-a bialnu hlui, Lalawmpuii thih champha emaw a tih vang a ni.

Hemi zana khawhar taka Avis-a zai, Miriami'n a lo ngaithlak pawh hian, a rilru put mek avangin thinur hle tur niin a ngaih theih a. Amaherawhchu, a bialnu hlui ngaia zai niin ngai mah se, a satuin a sak lungrun em avang zawkin (chu chuan a satu rilru natzia a lantir a) Miriami hian hnukulh lek lekin a lo ngaithla tih a hriat theih a ni.

Heti em ema Avis-a'n a nu thi a sun chhan hi amah a inthiam loh vang a ni ang em tih chu zawhna awm thei a ni. A chhan chu, a pa ngei pawhin Avis-a lusun dan em em chu a hre thiam thei lo a, “Thlanmualah a kal leh tawh a ni ang chu...zuk lam rawh, tlangval a pumpa inngaihtuah kur nguai reng loh tur,” (440) tiin Henry-a bulah a sawi a. A pasal meuh pawhin a nupui thihna a tawrh thiam tawh lai a, tlangval rothap tak, Avis-a te angin mi dang buaipui ngai khawp khawp a nu a sun hi thil mak tak chu a ni. Hei vang hian Avis-a hian a nu thihnaah hian amah chu mawhpurhtu lian tak angin a inngai emaw ni le a tih theih ta a ni. Avis-a khan a nu kha, a hlimchhawnah buaipui nghal ni se la, a nu boral mai tur kha a chhan hman maithei a. Chu thumal ‘maithei’ chuan Avis-a chu inthiam lohna lian tak a neihtir ta mai em ni tih pawh rin mai awl tak a ni. Hei vang hi em ni ang Avis-a hian zan mut a harsat em em tih pawh hi zawhna awm thei bawk a ni.

### **Lalawmpuii Thihnain Avis Lalchhuansanga A Nghawng Dan**

A ngaihzawng hlui, Lalawmpuii, thihna hian Avis-a hi

inthiam lohna nasa tak dang a siamsak ngei niin a lang bawk. A nu thih zana Miriami nena an ti tinaa Miriami ṭawngkam pakhat aṭangin Lalawmpuii thihnain Avis-a rilru a tihrehawmzia a hmuh theih a. “...sawi lang lo mahse, a inthiam lohzia leh hrehawm a tih zia chu hai theih a ni lo,” (447) tiin Avis-a chik taka en rengtu chuan a sawi.

Avis-a hian nula tlangval inhmangaihna kara intihthiam lohna eng emaw mai mai avangin nunna hlu tak chan mai theih a nihzia a takin a tawng tawh a. Chu chuan ngaihzawng a neih kawngah nasa takin a nghawng niin a lang. Chu vangin hmeichhia inhmangaihtir loh hram a tum niin a lang. Miriami hnenah pawh, “Min hmangaih thu i sawi aṭang chiah khan min tihhlauhthawn zia i hre lo ang. Min hmangaih lo la ka duh avangin ka pehhel nasa che a; mahse, ka insum thei ṭhin lo a nih hi,” (447) tiin a sawi nghe nghe. Chu chu thil mak tak a ni.

Tlangval hnakhkatin a ngaihzawn zawng tak nula, inhmangaih lohtir hram a tum hi mihring pangngai zia niin a lang lo a. Mipa chuan a duh zawng tak a nih chuan amah duh miah lotu pawh induhtir hram a tum ṭhin si a.

Inhmangaih lohtir a thei lo tih a chian hnuah pawh “keimah vangin eng thil atthlak mah ti ve lo ang che, keimah aia hlu hi thil tam tak a awm,” (447) tiin a fuih zui a, chumi pawh duhtawk mai lovin “he khawvelah hian keimah aia thlan tur thil hlu tam tak a awm a nia,” (447) tiin a chhill zui bawk. Heta Avis-a ṭawngkam aṭ ang hian Lalawmpuii thihnain Avis-a nuna ngawng a neih dan a hmuh theih a ni.

He'ng thihna pahnih hian Avis-a hi inthiam lohna lian tak a neihtir ngei niin a lang. A nu hi amah vanga boral ni miah lo mah se;

a nu thihnaah hian amah a inthiam thei tawh dawn lo tih a lang reng a. Chutiang bawkin Lalawmpuii hi amah vanga intihlum bawk a ni a. Hetiang thil thleng rapthlak tak mihringin a tawn hian a nunah nghawng lian tak a nei òin a, chutiang chu psychiatrist-te chuan *Post-traumatic Stress Disorder* (PTSD) tiin an sawi òin.

### **Post-Traumatic Stress Disorder (PTSD)**

Hadassah University Hospital-a, Psychiatry Department lama an *professor*, Arie Shalev chuan taksa leh rilru hrisel pangngaiin a dawl theih chin bak miin a tawrh hian *stress* a nei òin (689) tiin a lo sawi a. Lalkhawngaihi pawhin:

*Stress* hian mihringte nunah taksa leh rilru ngaihtuahna dik lo leh *mental disorder* te hial a thlen thei a. Taksa leh rilru hi thil kalkawp tlat a nih avangin rilru hrisel lo hian taksa hrisel lohna a thlen thei òin a ni. Psychoneuroimmunology zir mite chuan kan hriatna thazam (*nervous system*) leh kan taksaina natna hrik alo do theihna (*immune system*)-te hi a inkungkaih tlat a, *stress* hian kan immune system hi a tichak lo thei a ni tihte an zir chhuak a. Chuvangin, *Stress* ina rilru natna (*mental disorder*) a thlen theih zinga hlauawm leh harsatna thlentu lian ber chu PTSD (Post traumatic stress disorder) hi a ni. (281-82) tiin *stress* leh PTSD inkungkaih dan a sawi. *Stress* nasa takin *trauma* a thlen thei a. Chutiang natna miin a vei chuan PTSD tiin an vuah òin.

A hun kal tawha a thil tawn hian mihring hi nasa takin a nghawng thei ngeiin a lang a. Thil rapthlak leh hlauhawm tak miin a tawnin, chu thil thleng chu a thluaka hmun khawi lai emawah a Chambang reng a. A theihnghilh tawh emaw tia a awm veng veng hnuah pawh, eng emaw avangin a hre chhuak leh fo òin. Chutianga



mangchhia ang maia mihring chenchilh tlattu thil rapthlak tak chu trauma tia an sawi ðhin hi a ni.

*Merriam Webster Dictionary* chuan “eng thil emawin taksa khawi lai emawa natna a thlen (entirna’n hliam); rilru emaw taksa emaw hah luattuk vang emaw taksa hliam vang emawa ngaihtuahna leh nungchang mumal tak neih theih lohna,” (“*Trauma*”) tiin trauma hi a hrihl fiah a.

*Encyclopedia Britannica* chuan “eng thilin emaw taksa hliam vang emaw rilru hah luattuk vang emawa rilru lama ser nung lo awm ta” (“*Trauma*”) tiin a hrihl fiah ve thung.

*Trauma* hi a tawngtu tan vawilehkhatah hriatthiam nghal mai theih a ni lo fo. *Trauma Studies* lama kawng sat engtu Cathy Caruth chuan *Unclaimed Experience*-ah chuan miin a beisei loh lam daiha tharum thawhna emaw thil rapthlak tak emaw a hmachhawn hian, a tirah trauma a tawk tih a inhrethiam nghal mai ðhin lo a; a ngaihtuahna lamah te, a mang lamah te, leh a thil lo tawn tawh ang a tawn leh hnuin trauma a lo nei reng a ni tih a hrethiam chauh ðhin (94) niin a sawi. Miin trauma a nei tih a inhriat chu, a thil tawn at anga hun eng emaw zat a liam hnuah chauh a ni ðhin.

PTSD hi natna upa tawh tak a ni a. Eng hnam mah hi a lak ata an him lo emaw tih mai tur a ni. Juda mi, Juda Iskariot-a chuan puithiam lalte hnenah Isua a hralh a, a thil tih chuan chawplehchilhin a vaw let leh ta si a:

Tin, Juda, a mantirtu khan Isua chu thiam loh an chantir tih a hriat veleh a inchhir a, tangka sawmthum kha puithiam lalte leh upate hnenah chuan a rawn la leh a, ‘mi thiam thisen ka mantir kha ka lo tisual a ni’ a ti a. Anni erawh chuan, ‘Chu

chu kan tan eng nge pawl ang? Nangin i tih tihin ti rawh,' an tihsan a. Tin, ani chuan tangka chu hmun thianghlimah chuan a pawl lut a, a kal bo va; a va inawk hlum ta a, (Thuthlung, Matt. 27.3-5)

tiin a inziak a. He thilah hian Juda Iskariota hian *mental trauma* nasa tak a tawk niin a lang.

PTSD hian Mizote pawh a hmaih chuang hek lo a. “Kawl rama damdawi a han zir thinna pa” (Lalzuithanga 57) tana phuba laksak a tumna lamah, Kawla chuan Parmawii a ru bo a, a thurualpui Vai pakhat a that a, damdawi in aṭangin Vaipa ruang chu a ru chhuak leh a, mi tam tak a tihṭhah a, “Aijal muanna tireh a, thlahrang lema changa, vantlang mipui thlaphang thlabara siamtu, he rama la awm ngai lo in phiarna leh tualthahna tenawm, awmtir hmasa bertu” (66) a ni tih a inhria a. Tin, sualna nei miah lo Tawia’n a tuar ai zawng zawng a’n tur chu a hmuhin, Kawla thinlung chu “hlinga chhun ang [t]uam [t]uam” (64) a ni a. Ama ṭawngkam takin “He rama la awm ngai lo’ an tih hial khawp sual la luttu [a] han ni chu – na [a] ti em em,” (64) a ni. Chu a thil sual tih lian tak chuan ama nun chu chawplehchilhin a vaw let nghal a, a inawk hlum ta ringawt mai a ni. Chuti chuan PTSD chuan eng hnam mah a dimin a duhsak bik lo niin a lang. Kum upa leh naupang a thliar lo a, mipa leh hmeichhia pawhin ang khat vekin an vei theih avangin American *psychiatrist* Gouldon chuan hmuh theih loh hripui (my trans.; 10) tiin a hming a vuah nghe nghe.

### **Avis Lalchhuansanga Mizia**

Avis Lalchhuansanga hi mize danglam tak nei a ni. He thawnthua a changtu tam zawk hriat dan chuan tlangval hawklak

ve tak, zu ruih ching, buaina chawk chhuak fo thin a ni a; chutih rualin a chhiartu, a narrator leh character thenkhatte chuan, Avis-a hi a lan dan ang ngawt a nih lohzia an hmu reng thei thung lawi a. Mi maksak ve tak chu a ni. Avis-a mizia maksak deuh deuh a awm a, chu'ngte chu:

1. Zan mut a harsat hle,
2. Tharum thawh a awlsam hle,
3. Tlangval huaisen tak, thisen ngam tak anga tar lan ni mah se thihnain mi pangngai a den aia nasain a deng bik ziah,
4. Amah ngaizawngtu apiang a kawp thei mai zel,
5. Tlangval zehawi tak, nula chhai kawnga zehawi tak niin lang mah se; tlangval pangngai takin nula hnena a tih miah loh tur nia lang a tihpui fo a. A ngaihawngte chu zu hmunah te a hruai a, mi tawm te a enthlakpui a, tualthihna hmunah te a hruai kual chiam mai a,
6. *Alcoholic allergy* nei chungin zu heh tak anga lan a duh tlat bawk.

### **Avis Lalchhuansanga Mizia Zir Chianna**

Avis-a mizia paruk tar lante hi chik taka ngaihtuah chuan, Avis-a hi a pangngai zan lo deuh emaw ni le a tih theih a. He'ng a mize parukte hi a pianpui ni loin a tawn hriat aṅanga a char thar niin a rin theih bawk. A mize mak tak tak hi hetiang hian zir chian a ni:

#### *Mut A Harsat*

A hun hmasa lama thihna a lo tawn tawhte'n Avis Lalchhuansanga hi trauma an thlen ngeiin a lang a. A rilrua inthiam lohna nasa tak chuan a mit a chhin dawn apiangin a rawn kai harh thin ni ngeiin a lang a. Chu chuan a zan mut a tih harsat phah hle

a nih a rinawm. Mutthilh a harsatzia leh zing thawh a hrehzia vawi eng emaw zat a thawnthuah hian tar lan a ni. American Psychiatric Association-te'n mihringa trauma lan chhuah dan hrang hrang an tar lan zingah trauma neitu chuan “mut a harsat phah hle ñhin” (my trans.; qtd. in Smelser 58) niin an sawi a. Judith Herman pawhin “thil rapthlak tak miin a tawh hian...mangchhia ang zawngte'n a rawn inlar leh chang a awm ñhin” (37) tiin trauma neite hian mut an harsat dan a sawi ve bawk.

*Tharum Thawh Mai A Awlsam Hle*

*Trauma* neitute chuan an thinrimna leh thinurna pawh nasa takin an puah kehpui ñhin a (qtd. in Smelser 58) tiin an sawi a. Avis-a hi vawi eng emaw zat insual buainaah a tel a. Ṭawngkaa buaina chin fel mai aiin tharum thawh a thlang zawk ñhin niin a lang.

Rinpuii pa dam lo kan tura Thawvengers-ho an kal dawnin zu dawrah an lut kawi hmasa phawt a. Avis-a ñhian pa, Zorema leh zu dawra lo awm ve Hmar veng tlangval pakhat an inhmu thiam lo deuh a. Avis-a'n Zorema tihbuai tum hnenah chuan “hnek hrep hnua kal kian nge i duh, tuna ñha deuha kal?” (451) tiin thupe aw takin a zawt khawl mai a. Hei hian buaina chawhchhuah a pawh tih lohzia a lantir. Kawng lehlama thlir chuan trauma neite khawsak dan an sawi angin a thinrimna leh thinurna puah kehpui a chak ni pawhin a ngaih theih bawk. Buaina ata inthiar fihlim tum ni se la chuan a ṭ awngkam dengkhawng tak hi hmang lo thei reng a ni a. Ṭawngkam hawihhawm zawk hmangin, Lalchhanchhuaha angin “buaina kan duh lo ñhiantu u, kan kal dawn” (450) pawh a ti thei.

*Thihnain A Deng Na Bik*

Avis-a hi mi pa rorum tak, tuarchhel tak leh huaisen tak anga

tar lan a ni a. Amaherawhchu a chhungril tak takah chuan thihna te hi a hlau em em a ni ang tih a rin theih thung.

Ṭum khat chu Miriami rilru nain tower aṭanga zuan thlak a tum der a. Avis-a chuan *tower*-a lawn ve a tum a. Miriami chuan, “I rawn lawn chuan ka zuang thla ang,’ [a] tih chuan a tawp leh chiang hle” (484) a. A han hawi chho a, “lo chhuk rawh!’ hlahthawn hmeh deuh hian a...ti a” (484). Chutiang taka Avis-a hlauthawng a hmuh takah chuan Miriami chuan Avis-a sahuat lai a dek fuh niin a inhria a. A vau ṭhaih fe hnuah *tower* aṭangin a chhuk ta a. Chuta Miriami thu sawi, “A hmeh ka en chuan a awm dan chu ka hrethiam ta chiah. Avis-a chu a thlan a bawl ṭak ṭak a, a mitmeng a buai hle bawk. Rilru na hmeh a pu a, a thin phu rang lutuk te nen lam chuan ka thil tih atthlakzia min hriat nawntir awn awn a, inthlahrunawm zawk tak a ni,” (487) chuan Avis-a’n trauma a nei ngei tih a lantir leh ta bawk a ni. *Trauma* miin a neih chuan chu atun hma amah tihbuai ṭhin tawhtu thil thleng raphlak tak, chu a pehhelna tur an zawng hram hram a, sawi chhuah loh hram te an tum a, ngaihtuah chhuah loh hram te an tum a, tin, chutiang thil thleng ang chu pehhel hram hram an tum bawk ṭhin (my trans.; qtd. in Smelser 58) tiin a zir chiangtute’n an lo sawi a.

Henry-a thihnaah hian mi dang aia Avis-a’n thihna a tuar natzia chiang takin a lang. “Chaw a ei lo a, tui a lam hek lo, pindanah a inkhung chawrh chawrh a, a mu nge a ṭhu tih takngial pawh [an] hre [thei] lo,” (576). Ni eng emaw zat chutianga lusuna a awm hnuin a pindan kawngkhar an kar hawng a, “tumah a be duh lo a, a lutte pawh bungruain a lo vawm chiam [a],” (577) mi a ang maiin a khawsa a ni ber.

*Ngaihzawng Tam Tak A Nei*

Lalawmpuii amah vanga a intihlum avang khan Avis-a chu a inthiam lo hle a. “[Chuta chin chu] hmeichhia amah ngaizawngtu apiang hi a nihpui zel a...an rilru tihnat a hlau a, amah a inthiam loh vang a ni ber. Khatiang thil kha a thlen nawn leh a hlau a, an hmelchhia emaw nuthlawi pawh ni se...” (476) a nihpui ta zel a. “Mi thihnaa mawhpurtu nih hi [a hlah ber]” (476) a ni ta a. Chu chu a thil tawnin amah a ngawng let dan avanga a nun dan danglam ta a ni.

*Emotion A Tlachham*

Avis-a hi tlangval zehawi tak, nula mi tak anga tar lan a ni a. “Chat list-ah chuan *message* hawn loh a tlar thla dul mai a, *group* tel lo pawhin 30 dawn chu a ni ngei ang...a tam zawk hmeichhe hnen atangin a ni a...Zobuiai, Kephahmawii, U Kalzeii, Sipsisiali... Dawngzela Nutei tih ringawt pawh 4 an awm,” (89) tiin nula a biak nasatzia tar lan a ni a. Heti khawp hian mi kawp nasa mah se tumah an inthik ngai lo thung nia tar lan a ni bawk. Chu vang chuan hmeichhe duh zawng leh duh loh zawng te, hmeichhe chhawnchhaih dan te thiam tak a ni ang tih a rin theih a. Amaherawhchu, heti chung hian a ngaihzawngte chu zudawrah te a hruai a, U Thlenga tualthihna hmunah te a hruai a, Sadingpuia leh Chhanchhuaha nu tawm te a enpui ang lawi a. He’ng atang hian Avis-a hi *emotion* nei mang lo, mi hrehawm tih leh tih loh tur pawh ngaihtuah nachang hre lo ang hiala ngaih theih niin a lang. American Psychiatric Association-te sawi danin *trauma* neitute chuan mi lainatna leh khawngaihna an tlachham tial tial a (“markedly reduced ability to feel emotions”; my trans.; qtd. in Smelser 58) tih a lo ni ve bawk.

*Mal Taka Awm A Hreh*

“Avis-a [hian] alcohol allergy a nei a,” (83) chuti chung chung chuan a thiante bulah zu heh tak angin a inlantir thung a. Hei hian thian kawm tur a mamawhzia a lantir a, chutih rualin mal taka mahnia tlat fal a ngam lo em ni ang tih zawhna a siam thei bawk. “*Trauma* neite hian mi dang lak ata hrang riau leh hmangaihtu nei ve lo anga inhriatna an nei” (“feeling detached and estranged from other people”; my trans.; qtd. in Smelser 58) thinn a. Chu’ng avang chuan Avis-a hian thlauhthlak nih hi a hlau viau ni ngeiin a ngaih theih a ni.

**Tipna**

Ngun taka zir chian a nih hnuin hetiang hian ngaih dan a lo piang chhuak thei a. A hun kal tawha a thil tawn hian mihring hi nasa takin a nghawng thei ngeiin a lang a. Thil rapthlak leh hlauhawm tak miin a tawnin, chu thil thleng chu a thluaka hmun khawi lai emawah a chambang reng a. A theihnghilh tawh emaw tia a awm veng veng hnuah pawh, eng emaw avangin a hre chhuak leh fo thinn. Chutiang chu *trauma* tiin an vuah. *Trauma* hian mihringah nghawng tha lo tak a nei thei a. A mihring azirin a nghawng a nat hleih thei viau bawk. *Stress* nasa lutuk avanga *trauma* lo awm hian mihringah nghawng pawh tak an nei a. Chu chu *psychiatrist*-te chuan PTSD tiin an vuah.

Avis Lalchhuansanga hian a hun kal tawha thihna a lo hmachhawnte hi amah vanga thleng ngei niin a ngai a. Chu chuan inthiam lohna (*stress*) nasa tak amahah a thlen a. Chu *stress* nasa lutuk chuan trauma a neihtir a. Chu chuan natna hlauhawm tak *posttraumatic stress disorder* (PTSD) natna a veitir ta a ni. Chu vang

chuan, mi pangngai neih ve loh mize mak pui pui a neih phah ta nghe nghe niin a lang.

Mihring hi siam a nih phungah a thlen chin aṅanga hmasawn tura ngaih a ni a. Hun harsa tak hian mihring hmasawna rahbi a tihleusak ṭhin a. Rahbi tleu laklawh tawhte lei rem rahtir leh tura beih hi mihringin a mihringpuite hnena a bat pawimawh tak pakhat a ni. Chu thil chu *Pangparhnima* thawnthu aṅang hian zir chhuah theih nise a duhawm hle ang.

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## Mizo Society-a Hmeichhiate Dinmun: Hmangaihtu leh Hmangaih Novel Romuanpuii Zadeng Ziak Atanga Thlirna

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### Abstract

*Romuanpuii Zadengin Hmangaihtu leh Hmangaih novel-a Mizo society-a hmeichhiate dinmun kawng hrang hranga thlir a ni a. Mipa leh hmeichhe intluktlan loh avanga hmeichhiaten inchungkhur leh khawtlangah harsatna hrang hrang an tawh dan te, hmeichhiaten tawngka chhuakin ngaihpawimawh a hlawh loh dan te, hmeichhia zawkin deu sawh leh endawng an hlawh zel zawk dante he novel atang hian thlir a ni.*

### Thuhma

Romuanpuii Zadeng novel ziak Hmangaihtu leh Hmangaih tih hi kum 2009-a tihchhuah a ni a. He novel-ah hian a ziaktu hian hmeichhe humsual dai Zorinpuii chanchin a rawn tar lang a.

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Zorinpui chu VDP-in kut an thlak dan leh a putea ngei pawhin a chung a thlak zui danin he thawnthu hi bul ñan a ni a. He thawnthua thil langsar tak pakhat chu pahrawnte aţanga hmeichhiain harsatna tawkin, pawngsual avanga nun harsa tak an paltlang dan hi a ni. Susan BrownMiller sawi danin, *“A female definition of rape can be contained in a single sentence. If a women chooses not to have intercourse with a specific man and the man chooses to proceed against her will, that is a criminal act of rape,”* (18). Pawngsual tih hian hmeichhiain a duh lo chung mipain mipat hmeichhiatna hman luihpui tuma hmalakna a ni.

Zozam Weekly-in a tar lan dan chuan, “Mizoramah chuan hmeichhiate tawrhna hriat hlawh ber chu pawngsual hi a ni awm e. CID (Crime Branch) te chhinchhiah dan chuan kuminah hian Mizoramah naupang 40-in pawngsual an tawk tawh a, puitling 21-in an tawk tawh bawk,” tih a ni. “Pasal kut tuar ziangah hian 11% chauhin kut an tawrhna tihtawp dan tur an ngaihtuah a, 42% tuma hnenah eng mah an sawi lo. Hmeichhiate hian kut an tawrha tihtawp dan an ngaihtuah pawhin an chhungte an pun deuh ber a, *police* ang chi hi an pun mang lo a ni,” tih a ni bawk. Mizoram chhungah pawngsual avangin hmeichhiaten harsatna an tawk nasa tih a lang a. Chutih rual chuan hmeichhiain mipa lak atangin kut an tuar nasa a. Hmeichhe tam zawk chuan thil zahthlak leh mualphonaah ngaiin sawi chhuak lovin an ngawih bopui a. A sawi chhuakte pawhin an chhungte hnen an thlen ngam chauh a ni. Heta tang hian *society*-a hmeichhe dinhmun that tawk lohzia a lang theiin a rinawm.

### Mizo society-a hmeichhe dinhmun pho lan a nih dan

Chalthangi ṭawngka chhuak hrang hrang thlirin mipa rorelna leh thuneihna *patriarchy* avanga hmeichhiate awp behna chungchang a lang a. Hmeichhiain thil dik zawk a sawi dawn pawha vau behna leh eng atan maha ngaih lohna chuan thil ṭha lo zawk a thlen dan a lang a tih theih awm e. Chalthangi hnenah Zorinpuii khan a chung a thil thleng, a pahrawnin a khawih dan zawng zawng a hrilh a. Chu thil tenawm tak chu Zorinpuii pu Lalmawia hnena sawi a tum chuan hmeichhe thu a nih avangin Lalmawia hian a ngaithla duh lo tih a thawnthuah a lang a. Zorinpuii kut a thlak a, chhungkaw mualphona thlentua a ngaih avangin, a farnuin a pasal ṭhen a tum thu a sawi chu a phalsak lo va. A nupuiin an makpa dik lohna chungchang sawi a tum pawhin a khap bet zel a. Julie Lalrinzami chuan, “Khawvel hmun hrang hrangah hmeichhiate dinhmun hi a inang tlangpui a, ram leh hnam changkang zawkah pawh hmeichhia hi chu mipa aia en hniam leh mipa tluk lo anga ngaih a ni ṭhin...” (39) tiin a sawi a. Hei hi he thawnthuah pawh hian a rawn lang a ni.

Chalthangi hian hmeichhiate en hniamna leh eng mah lova ngaih an nihna chu a ṭhat lohzia a pasal hmaah huaisen takin a sawi chhuak a. Chu thil inawpbehna avanga hmeichhe chung a thil duhawm loh tak thleng chu pawngsual, *domestic violence* chu he thawnthuah hian tar lan a ni a. Pawngsualna hi *Patriarchy* aṭanga lo chhuak, inawpbehna vang nia *Radical feminist*-te, *Maxist feminist*-te ngaih dan kha he *novel*-ah pawh hian a lo lang a. He *novel*-ah hian hmeichhia leh mipa intluktlanna leh hmeichhe awp behnain rah duhawm loh tak a thlen theihzia hi pho lan a ni a tih theih ang.

He *novel*-ah hian hmeichhe dinhmun that tawk lohna hi tar lan niin, khawtlangin hmeichhia a en dan leh mipain hmeichhia chu an hnuai mi anga an ngaih tlatna rilru chuan mi tha tak tur pawh khawtlangin a en dan a dik loh avangin mi tha lo chhuahin an chhuah niin a lang. Zorinpuii ngaihawng ve deuh Lalhmaa chuan, “Mak ka ti ve khawp mai, mi tha tak tur pawh hi nu leh pa leh khawtlangin kan zir loh vang te, chhungkaw inrelbawl dan a dik tawk loh avangte hian eng mah lovah kan lo inchhuah mai thei fo dawn a nih hi,” (141) tiin Zorinpuii chungchang Ramdina nen an sawi dun atangin he thu hi a sawi chhuak a ni.

Lalthansangi Ralte sawi danin, “*He could have sexual intercourse with a girl and the act would not be regarded as shameful or degradatory for him. It was rather believed to be manly or something to be proud of. But for a woman, if any man should have a sexual relationship with her, she was spoken of badly and other man would shun her.*” (53) tih a ni. Mizo *society*-ah hmanlai atangin inneih hmaa mipat hmeichhiatna hman chu mipa tan mualphona leh hmingchhiatna a nih loh laiin hmeichhe tan chuan an tlang thang a nih vaih chuan mualphona tawp a tling a. K. Zawla sawi danin, “Tin, nula unau ngai kawp chuan archang a thiingin a tawn a, nufa ngai chuan arpui hang mei thler an tawn a. Lal nula ngai chuan vapual chang mal a tawn ngawk a...mi pawm lai ngai chuan arpui hang mei a tawn thin a ni,” (55) tih a ni. Hei hi Thangchhuahpa inchei dan a ni a, hmeichhe ngai thei nih chu mipa tan chuan thil chhuanawm leh ropui taka ngaih a ni a. Pialral (Mizo Pi Pute thih hnu piah ram) ah pawh kawtchhuah vengtu Pawla pawhin a sai lo tura ngaih an ni.

Hei hi Mizo pi leh pute rinna pakhat anga sawi a ni, mahse he thil hi hmeichhe tan chuan mualphona a ni thung si.

Kum 1894-ah Mizoramah Kristianna a lut tan a, hei hian Mizo pi leh pute rinna a thlak danglam a, hmeichhe dinhmun pawhin kawng thenkhatah chuan hma a sawn phah a tih theih ang. Nupui pasal inneih hmaa mipat hmeichhiatna hman chu thil dik lo tak anga ngaih ni mah se, mipate rilruah chuan intihtheihna leh an tan paw ve lo anga ngaihna hi chu a la awm reng tho niin a lang a. Mipa aiin hmeichhe mualphona a zauin, mi en dan pawh a hniamin, a hmaa an dinhmun ang kha chu an awm pha tawh lo fo thin niin a lang.

Ramdina chuan Zorinpui mutpuia insawite chu hetiang hian zawhna a zawt a, “Sawi rawh le, keimah chauh hian ka zawt che a ni lo va, nangmah leh mipuite hian an zawt che a nih chu, i lo khawsakpui tak zet em? A nih loh leh tlang sum a nih chu i hria em,” (162). Lianbanga chuan, “Tu mah ka hre lo, dawt ka sawi vang vek a nih kha, dawt vek keimah pawh khan engtin mah ka kut hmawr pawhin ka khawih lo; Pathian hmingin ka sawi e, dawt vek a nih kha,” (162) tiin a sawi. Lalhranga pawhin, “Mutpui lo, amah kha ka kut hmawr pawhin ka la khawih chhin lo,” (160) tiin a pha baw a. Heng thil zawng zawngah hian mipa tan hmeichhe mutpui chu hmeichhia anga mualphothlak anga ngaih a nih ve loh avangin an mutpui loh tawp nula hmelta leh duhawm tak chu mutpuiah an inchhal ngam a ni thei ang. Duh duhin an mutpui theih ni ang hialin tlang an thantir a. Hmeichhe tan chuan a nun zawng zawng sawi danglamtu, mualphona leh zahna tam tak thlensaktu a ni. Khawtlangah mipa leh hmeichhe intluktlan lohna hian kawng tam takin hmeichhiate

chungah in chhung khur leh khawtlangah harsatna a thlen tih he *novel* aṭang hian a lang chiang viau mai. Chu chu he *novel* ziaktu pawh hian pho lan a tum niin a lang.

He *novel* ziaktu leh *novel*-a hmeichhe *character*-te hian mipa leh hmeichhia intluk tlanna-chhungkua, khawtlang, eizawna, *education* leh *politics* lamah an sawi hran lo. Mahse, in chhung leh khawtlanga hmeichhiate en hniam leh mipa rorelna hnuaia awp beh an nihna chuan buaina leh harsatna nasa tak pawngsual, *domestic violence* leh a dangah a thlen theihzia erawh a rawn pho lang thung a ni a tih theih. Tin, he thawnthuah hian a changtunu ber Zorinpuii chu a pu Lalmawia te in aṭanga tlan chhuakin a chhungten a awmna chin pawh an hre lo a ni. Hmeichhia a nihna chu thup bovin mipa angin a khawsa a, a hming pawh mak danglam takin ‘Z-Chhantu’ tiin amah inthup nan a hmang a ni.

Zorinpuii mipa anga a khawsa tlat mai hian entir a nei thei a, chu chu hmeichhiate in chhung leh khawtlanga awp beh an nih vang niin he *novel* aṭang hian a lang thei a ni. Hmeichhia anga a awm laiin harsatna tam tak a tawk tih a chung lamah tar lan a ni tawh a. Chung a harsatna aṭanga tal chhuak tur chuan a hmeichhe nihna thup bovin mipa anga a khawsak a ngai tlat niin a thawnthu aṭang hian a lang. A nu amah hringtu berin a ring lo va, a pu Lalmawia lahin hmeichhe thu engah mah a ngai bawk si lo va, a thlavang hauh a hnekin kutthlak belhchhahtu a ni zawk a. Khawtlangah ni se hmeichhia duh duh mipain an mutpui theih angin an chhuah a. A dikna hretu leh a harsatna zawng zawng a hrilh theihna a pi Chalthangi lahin a thlavang hauhvin aw a chhuah thei rih bawk si lo

va. An in chhungah a him lo va, *hostel*-ah a him lo va, khawtlangah a him bawk si lo va. A tan chuan mipa anga khawsaka, mahni inthup chu kawng ṭha tak a ni tlat niin a lang.

Thangtei chuan mipa tak tak emaw tiin a ngaizawng a. Mahse, Thangtei hnenah, “Thangte, ka chanchin hi hriat tlak a awm lo va, ka rilru phei hi chu bumna leh atna lemchannaa khat tlat, beiseina avang chauha nung ve mai ka ni asin...!,” (40) tiin a sawi. Mahni nihna dik tak pawha nung thei lova nek chep a ni. “Engtin nge hma a lak tak ang le? Hnar tura a inngaihtuah chuan hmeichhiate dinhmun chu a han thlir ṭhin a, hrehawmna leh lungngaihna khawvel hlir mai niin a hria a, nawrchepa an awm loh leh hnawl an ni a, an chanvo chu vuah chawp siamsak, a siamsaktuten an enkawl dan azira hlimna kawp pawh eng ve chauh ni tein a hria a, engtin nge Zofate zingah hian a rem dik theih ang le?,” (51) tih a ni bawk.

Zorinpuii dinhmun leh a thil tawn zawng zawng kha a rapthlak em avangin atan chuan hmeichhia nih chu anchhia ang tluka ngaih theih hial a ni ngei ang. Mahse, chung a hmeichhe nihna pawh chu thup bovin mipa ang hiala a khawsak a lo ngai chho ta bawk a. J. Malsawma (Thanpuii Pa) chuan, “Mak tak mai chu, khati khawpa thawk rim leh hah si kha a hlim em em reng a; hawihhawm takin mi tin a bia a, tu mahin a bialpa pawh an hriatsak thei lo. Hun fianrial a nei lo kan ti tak na a, a invawng fel em em a, a chawn takngial pawh hmuh mai mai theih a ni lo. Tichuan, hmana Mizo hmeichhiate chuan Sal an ang ber a, an tlawm ngawih ngawih mai a ni,” (66) tiin hmanlai Mizo hmeichhiate dinhmun hniamzia a sawi a. A tawp a kharnaah erawh, “Hmana Mizo hmeichhia, sal tang kha an chhuak a, an lo zalen



ta lutuk a, mipa hi an thuhnuaiiah an dah dawn ðep a ni ta e,” (67) tiin Mizo hmeichhiate dinhmun ðhat takzia a sawi a ni.

Kawng tam takah hmeichhiaten hmasawinna nei mah se kawng ðhenkhatah erawh chuan chhungkua leh khawtlangah sawi chhuah rem lo, chhungkua leh mi mal ang pawha mualphona nia lang. Chhungkua leh mi mal mualpho ai chuan sawi chhuak kher lova mi mal leh chhungkuain an ngawih bopui hi tam tak awm theiin a lang ve tho bawk. Chu laiah chuan hmeichhe chungchangah hian ngaih dan inang lo, inhnial theih tak thil pawh tam tak chu a awm ngeiin a rinawm. Lalnghakþhuami chuan hetiang hian a sawi a,

Kan hriat angin Mizorama hmeichhiate chu mipate thuneihna leh lalna (patriarchy) chhunga khawsa kan ni a. Kan rilru putzia leh sukthlekte pawh a hmei a pain he *patriarchy* hnuaiiah a ni. Chuvangin kan hnam nun leh khawsak ziate, hlutna leh kalphung tur nia kan ngaihte pawh he mi chung aþang vek hian a ni. Chuvangin *patriarchy ideology* hi kan hriat chiana, hemi aþanga hmeichhe chung a kan rilru put dan leh kut kan thawh dan pawh heta þanga chhuak vek a nihna hi kan hriat chian a pawimawh hle. (9)

Hmeichhe dinhmun hi kawng hrang hrang-ah a ðha chho mek anga a lan laiin hmeichhiain a ruka an tawrhna hi a la awm tho tih hi he *novel* ziaktu hian a rawn pho lang a. He *novel* ziaktu hian chu thil mi tam takin an hriat phak loh hmeichhiate harsatna tawh thin chu he thawnthua a changtute hmang hian a rawn pho lang a tihtheih awm e. Chu mai bakah hmeichhe awpbehna leh Lalnghakþ

huami sawi anga *patriarchy ideology* atanga engkim hi chhuak a nih avanga hmeichhiate chung a tawrhna thlang thin nia hriatna, *Redical feminist*-te ngaih dan ang kha he *novel*-ah pawh hian a lo lang chhuak a tih theih a ni.

M. S. Nagaragan chuan *feminism* rawn irh chhuahtirtu kawng hnih hetiang hian a tar lang a, “1. *gender difference is the foundation for structural inequality between men and women by which women suffer sympathetic social injustice, and 2. the inequality between the sexes is not the result of biological necessity, but is produced by cultural construction of gender differences,*” (206). R. S. Malik leh Jagdish Batra pawhin *women movement* lo chhuah chhan an tar lan point pali zinga pakhat chu, “*The basic view is that the Western society is partriarchal, that is, it is male-centred and controlled by men. It is organized and conducted in such a way that women are subordinated to man in all cultural fields- familial, religious, political, economic, social, legal, artistic, etc,*” (77) tih a ni. Khawvela *society* tam ber hi mipa rorelna a ni a. Chutah chuan hmeichhiate awp behna leh hnuai hnung zawka ngaihna kawng hrang hrangah awm thina ngaihna, mipa leh hmeichhe thlir hranna awm thin chu pian chhuahna lam ni lovin *culture*-in a siam a ni tih ngaihnan lo piang atangin *feminism* hi a lo chhuak a ni.

*Hmangaihtu leh Hmangaih novel*-a Zorinpuii chu mipa anga a inchei a, a khawsak hma zawng kha chuan mipa lakah a him lo va. An in chhung leh pawnah harsatna tam tak a tawh a ni. A thusawin ngaihthlak a hlawh lo va, ama dikna chungchang ngei pawh sawi chhuak ngam lo khawpin nawr chep a ni a. An in chhung, khawtlang

leh a lehkhazirna hmun thlenga a him loh takah chuan mipa angin a inchei danglam a. Mipa awmin a awm ta tih he thawnthuah hian a lang a. Hetianga mipa anga a khawsak tak hnu hian a hmaa a sawi ngam loh tam tak kha a sawi chhuak a. Ram leh hnam vei tak mi a ni ta hlauh mai hian ngaihtuah zui tur thil a kengtrel tlat a ni.

Zorinpuii (Z- Chhantu) thusawiah chuan, “Buaina thlen tura piang awm tak ka ni viau na a, Ram leh Hnam tan inpiantir ka tum!” (56) tih a ni. A hma zawng kha chuan nek chepin a awm a, harsatna tinreng thlensakin a awm. Mahse, a nihna thup bova a awm takah chuan ram leh hnam veitu a lo ni a. “A ni khawp mai! Mahse, hmeichhe finna chuan lo daih pawh ni se rawn ka tum lo,” (57) tih ṭawngkam a hmante hian awmzia a nei thui viau a tih theih a. ‘Hmeichhe finin tuikhur ral a kai lo,’ tia Mizo pipute lo sawi ṭhin chu he thu hian a rawn kalh a tih theih. A sawitu Zorinpuii (Z-Chhantu) hi hmeichhia tho a ni a, hmeichhe finna chu mipa finna aia a tlem bik lohzia hetah hian a rawn sawi lang kher a ni. Zuala chuan, “A. Z, hna tha zawk chu...ka duhsak lutuk che alawm! Nang phei chu, *Master degree* nei i ni a, chutah pawh a ti ṭha pawl lehngal,” (205) tiin Z-Chhantu chu zirnaah pawh a thleng sang a, a titha zingah a tel phak tih a sawi a ni. Ramdinmawia chuan, “Ka sawi awmzia chu, Z-Chhantu tih chu Zorinpuii chhantu chauh ni tawh lovin, kha chen i hming a lo humhim a, a lo chhan tawh ang khan, kan pahniha pakhat kan nih nan Z.Chhantu, Zoram Chhantu, Zohnam Chhantu tiin kan thlak ve tawh ang a...” (278) tiin a sawi a ni.

Ramdinmawia hi a pa ram hruaitu M.L.A a ni a. Zorinpuii hian Z-Chhantu angin Ramdina chu ram leh hnam tan ke pena

dikna tung ding turin a theih tawpin a fuihin, a tanpui a ni. “Aw... chumi ruala ka sawi duh tak chu, he boruak awm neuh neuh karah hian thalaite hian mawhphurhna lian tak kan nei a, eng angin nge kan chhungkua, kan hnam hi a lo inrelbawl taka, eng hi nge dik lova engtin nge kan siam rem tak ang? Kan ram hrulaitu leh mi thiamte, rual u zawkte kuta dah liam mai mai hi a hun lo va...,” (81) tiin thu tha leh awmze nei tak tak mipa anga a khawsak hnu hian tam tak a sawi chhuak a ni. Mizo *society*-ah hian mipa leh hmeichhe intluktlan lohna, hmeichhe awpbehna leh hnuaihning zawka ngaihna kawng tam tak a awm niin a lang a.

Heng hmeichhe dah hniamna, hnuaihning zawka ngaihna hi pianpui leh hmeichhia a nih avanga chutiang chu a chung a thleng tur reng ni lovin *culture*-in hmanlai atanga a siam tawh a nihzia hi he laiah hian a rawn pho lang a. Zorinpuii hi mipa anga a insiam avangin mipa a ni chuang lo va, mahse a hmaa hmeichhia anga a khawsak laia a thil tawn tam tak kha a pumpelh a. Lehkha pawh zir tha thei lo va, khawtlangin an endawng tur khan sang tak thlengin a zir a, a ti tha ber pawl a ni baw. Ram leh hnam tan thu fing tak tak sawiin, a thawk baw a ni. Hei hian mipa leh hmeichhe intluk tlan lohna hi *biological* ni lovin *culture*-in a siam zawk a ni tih ngaih dan *feminist*-ten an lo neih chiah kha he *novel* ziaktu pawh hian he *novel*-ah hian awmze nei takin a rawn chuktuah chho a ni.

Hmeichhe dinhmun tha lo tak pakhat chu Zorinpuii a pahrawnin a sual lai Chhuanan (Zorinpuii ngaihawng) a hmuh khan Zorinpuii khawngaih aiin sual let a tum ve tlat mai hi a tih theih. Zorinpui’n hetiang hian a sawi, “Khati khawpa min zah ve

thin nia ka lo hriat khan ka pa chet dan a hmuh vang mai a, min zuam ta mai chu ka thinrim a so sang ta thut bakah a hma lawka ka pa laka ka lo mangan tawhna nen khan ka thinrim leh hamhaih lutuk chu ka khur leh ta hlawk hlawk a, theih tawp chhuah ve ve kan ni bawka, chhuat laiah chuan kan inchai ta tiang tiang mai a,” (21). “Ka pumrua a lo lian a, uanthu suhah, ka hmel a lo chhe lutuk bik lo a ni ang. Kan *Hostel Warden* chuan min ngaizawng leh ta tlat a. Zan tin mai zan rei lamah lehkha min rawn zirtir a tum leh ta bawka, a lo rei deuh deuh a, ka pa chiah kha a rawn phawk chhuak ve leh ta a...*Gate*-ah lawn liamin ka tlan chhuak ta a,” (27) tiin a sawi bawka.

Zorinpuii chungang thilthleng hi a na mai lo hle a. A pahrawn laka atangin pawngsual a tawka a, a ngaihzawng ngeiin a pahrawn tih dan a hriat avangin sual luih a tum ve leh a. A nu'n *hostel*-a a dahna an *warden*-in a beisei leh bawka. Pawngsualna, nghaisakna, dik lo taka puhnate he hmeichhia hian he *novel*-ah hian a tawng a ni. Zorinpuii hian a harsatna ril tak hi a nu a hrilh thei lo va. Police hnen a thlen bawka hek lo. “Kei pawh hi ka nu hriat lai chuan fanu neih chhun duat takin min duat thin a...mahse, Pite...ka rilru hi a na asin...!” (12) tiin Zorinpuii hian a sawi. A pahrawn awm dan avangin a nu ngei pawhin a ring dawn lo tih a hriat avanga sawi chhuak lo va, tuar ta niin a lang.

Zorinpuii pu Lalmawia nupui pawhin Zorinpuii ang tho hian a pahrawn lak atangin harsatna a tawka a. Harsatna inang tawka an nih avang chauhvin a harsatna tawh hi a pitei hnenah a sawi chhuak chauh a ni. Hetiang hian Lalmawia nupui chuan a chungang thil thlen dan a sawi.

Ka nu nena awm thin kan ni a, ka pa chuan a rawn luhkhung a, a tirah chuan min duat lutuk a, kei pawhin ka ngaina em em a; kum a lo thar a, ka nu awm loh hlan, a zin bo hlan hian, kha dawrkai kan nih thin kha, a bungraw lak hlanin, ka pa chuan min thlem min thlem hnuah ka duh loh zel avangin min sual ta chiam mai a, ka tan hneh ngaihna awm hek lo...chuta țang chuan ka pa chu ka ten ta ngawih ngawih mai a nih chu!...

Chutia kan boruak kal velah chuan kan chanchin chu a darh chak ta hle mai a. ‘Chalthangpuii leh a pahrawn an inngaizawng a, a nu leh pa an inthen phah’ tih te; ‘Chalthangin a fa a titla,’ ‘Chalthangin a pa fa a pai leh tawh’...ti tein thu chi hrang hrang dik deuh roh site chuan ka thang ta luai luai mai a...tu mah kawm tur lah ka nei ngai tawh si lo. (15-17)

Heng ațang hian hmeichhiaten in chhung khurah mi dang hriat si lohvin harsatna ril tak an tawk thin tih a lang a. An harsatna tak hriatpui si lovin *society*-in a thlir danah harsatna nasa tak an tawh belhchhah bawk niin a lang. An dikna chungchang sawi chhuak tur pawhin, anmahniah miin rinna an nghat lo va. Sawi chhetu leh timualpho zualtu, khawtlang, kohhranah pawh hawi ngaihna hre lova chep taka awmtirtu an ni zawk niin he *novel* ațang hian a lang.

*Radical Feminist*-te chuan pawngsual chungchangah hetiang hian ngaih dan an nei a, “*Radical Feminist Theory finds that patriarchy is the key cause of gender inequality and sexual violence. Broadly defined, patriarchy is a social system that values traditional masculine social norms (e.g., strong, powerful, stoic,*

*sexually aggressive, protective) and where men disproportionately occupy positions of power,”* (Sasha N. Canan and Mark A. Levand, 7). *“Maxist Feminist Theory finds that the primary basis of sexual violence is class inequality; gender is a secondary concern,”* (Sasha N. Canan and Mark A. Levand, 7). Hmeichhiate chung a pawngsualna thleng thin hi *feminist*-te ngaih danah chuan *patriarchy* hi a bulpui ber pakhatah an ngai a. Hmeichhiate awp behna leh thiltithei zawka inngaihna aṅging hmeichhiate chungah tharum thawhna hmanga *sex* hmanpui tumna hi lo inṅan niin an hria a.

*Hmangaihtu leh Hmangaih novel*-ah pawh hian he ngaih dan hi a lo lang a tih theih a. Zorinpuii chung a pahrawn chet dan te, a ngaihzaunging khawih a tum dan te, an *hostel warden*-in a beisei dan leh Lalmawia nupui Chalthangi chung a pahrawnin dik lo taka hurherhna avanga pawngsualna a thlentir dan zawng zawng aṅg hian a lo lang a. Mipa rorelna leh thiltithei lutuka inhriatna, hmeichhiate awp behna atanging heng *sexual violence* hi lo awm leh hmeichhiaten an harsatnaah pawh aw an chhuah ngam lohna thin chu hei bawh hi niin he thawnthu ziaktu ngaih dan pawh hi niin a lang. Zorinpuii pahrawn Thanzuala chuan, “Ka ṅhen dawn chuang lo che, eng ang pawn min ti mah la, ka ṅhen dawn chuang lo che min hawnsan a, min chhuahsan a nih pawhin, i mualpho thui ting a ni mai eng mah hlauh ka nei lo tih hre mai rawh...” (112) tiin a nupui Khiangmawii chu a vau a.

Janet C. Lalhmingpuii leh Vijanti Namchoom sawi danin, *“Mizo society, as mentioned earlier, is a patriarchal and patrilineal society where women had no authoritative power in the family. The*

*father was the head and in charge of all the family affairs,”* (32) tih a ni. Hmanlai aṭang tawhin Mizo *society* hi mipa rorelna, inchhung leh khawtlangah pawh hmeichhia in thuneihna an neih lohna hmun a ni thin. Thanzuala pawh hian a nupui a tawng khum dan aṭang leh a fahrawn Zorinpuii chung a chet dan aṭangin hmeichhe awp behna leh hnuachhiahna leh nunrawnna a lantir a ni. A ṭawngkam aṭang khi chuan inṭhen pawh ni se amah thil tisualtu ai chuan a nupui hmeichhia zawk hmingchhe tura ngaih tlatna a awm a. Hmeichhe hmingchhiatna leh tawrhna hi Zorinpuii leh Chalthangi chungah pawh a thleng chiah reng a ni.

Chalthangi thusawi ṭhenkhat chu hetiang hi a ni a, “U Lalmawi, hre rawh, hmeichhia zawk ka nih avang hian eng pawh sawi dawn ila, min lo khap bet ziah ringawt mai! Eng nge ka hriat pawh sawi thei lo hian min dah a, i makpa saw eng mihring nge a nih i hre lo a nih kha...” (122) tih a ni a. “Aw le, i thu alawm, i thu vekin i tunu chu heti hi a ni tawh a. A chhan chu ka ngaihtuahna leh ka ngaih dan hi engah mah i ngai duh ngai lo. Tunah i farnu chungah hian eng thil pawh a thleng leh a ni ngai chuan a mawh ka phur lo vang” (122) tihte a ni a. “U Lalmawi, i duh leh hua la, sawi ve duh ka nei tlat! Chu chu kawng engkimah hian i chhungte tu pawh i thu leh i duh dan te chauhva min kaihhruai i tum a, tu mah hian kan ngaih dan leh duh dan pawh kan thawh ve thei ngai lo va. Mi hi i awp bet vel vek mai a, chumi ngaithei lo tan phei chuan kawng dang dap a ngai a ni ngawt zel a...” (127) tiin a sawi baw. James Dokhuma sawi danin, “Thupui sawi nikhua changa hmeichhia an lo ṭawng ve pawhin, ‘Lo ṭawng ve suh aw, hmeichhia i nih kha,’ tiin thupui sawi



ve tlakah an ruat lo. Tu in chhungkhur chanchin emaw an sawi a, chu chhungkua chu nu thu neihna in nia an hriat chuan, Hmeichhe lalna in a ni a,' an tih tawh chuan, chu chhungkua chu an ngaisang lo hle tih a hriat theih nghal mai a," (269). Hei hian Mizo *society*-a hmeichhia an hmuh dan a tar lang a ni.

### **Khaikhawmna**

He *novel*-ah hian hmeichhiate dinhmun that tawk lohna in chhung khurah leh khawtlangah pho lan a ni a. Mipate awpna hnuaiah hmeichhe thenkhat chu an chepin harsatna khirkhkan tak an tawk thin tih a lo lang a. Hmeichhiate hian an chungah harsatna thleng chungchangah pawh an dikna sawi chhuak turin rin an hlawh lo viau ni pawhin a lang bawh a. *Society*-a hmeichhe dah hniamna leh mipate nena intluk tlan lohna kawng tam taka awm hian mi tam tak hriatpui si lohvin hmeichhiate hian chhunggrilah harsatna an tawh thin tih he *novel* ziaktu hian a rawn pho lang a. Zorinpuiin mipa thawmhnaw inbela, mipa anga mi zawng zawngin an hmuh tak hnua lehkhka a zirsan takzia leh a hmaa a thil sawi ngam loh tam tak a sawi ngam tak dan atang ringawt pawhin hmeichhia leh mipa *society*-in a thlir danah a intluktlan lohzia he *novel*-ah hian pho lan a ni a tih theih. Tin, he *novel*-ah hian hmeichhiate harsatna tawh thin leh intluk tlan lohna awm hi *feminist*-te ngaih dan *culture*-in a siam tih hi a rawn pho chhuak bawh a ni.

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## Tlawmgaihna Bihchianna

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*Deconstruction* hi *semiotic* (chhinchhiahna leh zaizir) zirbingna chi khat a ni a, French *philosopher* Jacques Derrida-a lehkhabu *Of Grammatology* (1967) aṅanga hriat ṅan a ni. Derrida chuan thuziak (texts) reng rengah, a awmzia siam nan a *binary oppositions* (thu inkawp ngaihdan emaw hriatnaah inep si) hmanna a awm reng reng chuan *deconstruct* vek a duhna a ziak lang a. *Deconstruction* hna chu *metaphysics*-a *binary oppositions* reng reng ṅ hiah a ni dawn tihna a ni.

Derrida ngaih danah chuan, *deconstruction* chuan heng thu inep lehlin thawkna hna hi a thawk tur a ni a ti a. He hna hi ṅ ha taka thawk tur chuan *deconstruction* chuan a hmasain *classical philosophy*-a *oppositions*-te hi a hre chiang hmasa tur a ni a ti. Chutah chuan chhiartute chuan heng thu inepte hi ṅha taka awm dun an ni lo va, amaherawhchu, *hierarchy* (thuneh dan indawt) mumal tak neiin an lo awm zawk a ni tih hi an pawm phawt tur a ni. Thumal

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eng emaw zawk zawkin in thumal dang zawk chu a lo awp bet tlat a (axiologically emaw, logically emaw pawhin). Thumal chungnung zawk a lo awm thin. Entir nan, *signifier* chungah *signified*, *sensible* chungah *intelligible*, ziak chungah *ṭawng*, hmeichhia chungah mipa, rannung chungah mihring etc. He inepna *deconstruct* tur chuan, chu thuneih dan indawtna (*hierarchy*) chu thin a ṭul dawn a ni.

*Deconstruction* hna chu heng thu inepte kal pel vek hi a ni hran lo va, awmze nei tur a rem khawm an ni tih pawm tlan a nih avangin vawi leh khatah dah bo thut theih an ni lo. An lan chhuahna apiangah uluk taka zir chian a ṭul dawn zawk a ni. *Logical* leh *axiological* inepna reng reng chu uluk taka zir chiana an lan chhuahna apiangah awmzia leh hlutna a neih theihna tur atan zir tur a ni. *Deconstruction* chuan heng thu inepte thawh dan chiah leh awmzia leh hlutna hi hmun duhawm lo leh hrehawmah chauh siam chhuah an nihna a tar lang lo va. *Deconstruction* chuan ngaih dan thar leh thlir dan thar a siam a, heng thu inepte la kawp mai lova an danglamna chhinchhiah a, an inan lohna leh an pawimawh dunna zir chian a tum bawk a ni.

*Deconstruction* lo chhuahna chhan chu *literary theory* *Structuralism* chhan lêtna chi khat angah a sawi theih. *Structuralism* chuan thumal chu a chhiartute *society* behchhana hriatthiam a nih chuan, chu thumal awmze dik tak chu a hriat theih a ni a ti a. *Deconstruction* erawh chuan thumal reng reng hian awmze pakhat nei lovin, awmze hrang hrang leh awmze inkalh te pawh a nei thei zawk a ni tih hi a sawi ve thung a ni. Thu emaw thumal hnuaiah hian awmze inphum hlutna nei a awm a, chu chu ngun taka zir chian a,

kan awmna khawvel nen khaikhinna awmzia a neih leh neih loh zir chian tur a ni. *Deconstruction* chuan zirlaite hnena *literature* lehkhabu hlu tak takte zirtir an nih dan pawh hi a zir chiang a, kan inzirtir dan pangngai hian chung literature-te chhungrila a hlutna tak chu a phawk chhuak zo lo a ti hial a ni.

*Literary critics* tam takin *deconstruction* hi a tirah chuan an ngaithoi lo va, thuziak reng reng kan *deconstruct* hian a thuziak awmzia kan leipse nasa lutuk a, thuziak hlutna, thukna leh awmze a bo phah tiin *deconstruction* chuan a khawih apiang a tichhia an ti hial a ni. *Critics* thenkhat phei chuan thu awmzia, sawrbing a, sawr zim chiam hian thuziak awmzia diktak a tibovin, awmze nei lovah a chhuah thei te pawh an ti bawk a ni. Amaherawhchu, *deconstruction* chu thuziaka awmze inthup leh inkalh tha tak tak lak chhuah nan erawh a t̄angkai hle thung a ni.

Thuziak *deconstruct* tawh chhiar chu thuruk hmuchhuah tum nen hian a inang em em a ni a tih theih. Jacques Derrida te ang *deconstructionist*-te hian thumal harsa leh hriatthiam awl lo deuh deuh hi awmze hrang hrang lak chhuah nan an hmang hlui a tih thei hial awm e. Heng avangte hian chhiartu tam tak tan chuan *deconstruction* hi chhiar nuam lo a nih mai bakah, mi tute emaw tan chauh a siam chhuahte pawh a ang thin. Amaherawhchu, *deconstructionists*-te chuan heng mite ngaihndan hi a ngai pawimawh teh chiam lem lo. An ngaih danah chuan, hrethiam lova vai deuh ruaia awmna kha thuziak *deconstruct* tawh chhiar chuan kan awm dan tur a ni, an ti ve tlat thung.

Deconstruction chuan thuziak zawng zawng hi awmze nei lo angin a chhuah lo va, awmze hrang hrang leh awmze inkalh deuhtein a kat nuk a ni tih a tilang zawk. Chutiang tho chuan, deconstruction chuan concepts hian ramri a nei lo a ti lo va, amaherawhchu, tehfung leh bukna thar a lo awm zel hian ramri hi kawng hrang hrangin a hrilhfiah theih a ni a ti zawk. (*Jack M. Balkin, Deconstruction. My trans*)

Derrida chuan ṭawng hi tawp chin nei lo awmzia inthlunzawm a ni a – tawpna vawrtawp a awm a nih tawp loh chuan, thu/thumal hian eng nge awmzia a neih a hriat chian theih loh a ti bawk a ni. Thumal chu inzawmna nei a ni a, awmzia chu chu inzawmna zing ami chu a ni. Eng ang pawhin thu hi awlsam leh fiahin sawi emaw inti mah i la, tu emaw chuan kan sawi tum loh dan pui puiin a rawn hrethiam daih thei, a nih loh vek pawhin, kan sawi tum loh pui kha ril taka lo hrethiamin a lo pawm daih thei. Hei hi a chhan chu thumalte hian chhungrilah pumhlumna leh pawhfan theihna an nei, duh ang zawng zawnga kaih kawih emaw hriatthiam theih, awmze hrang hrang nei thei an ni a, chuvang chuan ṭawng kan hmanah hian a ruka kal ve reng kan theihnain a tihdanglam theih loh hi a awm tel ve zel a ni.

*Deconstruction theory* in a pawm zirtirna chu awmzia hi eng tik lai pawhin a Chiang lo a, tin, *literary critics*-te hna chu thuziak awmzia hrilhfiah tum hi a ni lo tih hi a ni. Derrida chuan Saussure-a ngaih dan *signified* (sawi tum) leh *signifier* (sawi fiahtu)-in bul a ṭ an a: *idea* (signified) chu chhinchhiahna (signified)-in a entir a, amaherawhchu, chhinchhiahna chu idea eng tikah mah a ni thei lo a ti a ni. French thumal “*différer*” *deconstruction*-a an hman nasat

em em chuan *signifier* leh *signified* inkara danglamna leh *signified* chu awmziaah *signifier* aṅanga a danglamna sawi nan hman ve ve a ni. *Signified* chuan *signifier* sulhnu tlem a keng tel ṭhin a; chutih rual chuan, a tum letling hlawk a keng tel tho ṭhin bawk. *Deconstruction* hmanṅ ṭhintute sawi danah chuan, *literary critic* hna chu thuziakah tihsual zeuh (slippage) zawn chhua chu a ni. Chumi awmzia chu, thuziak awm tawh sa lo sawi nawn te, thuziakin *linguistic* leh *thematic* dan a bawhchhiatna lai lo zawn chhuahte a ni. Amah *deconstruction* ngei pawh hi *deconstruct* theih a ni a, chu chu tawp chin nei lo thleng a kalpui theih a ni.

*Deconstruction* hi a ngaina lotute'n thiamna kawngah thil Chiang lo leh *culture* zir chianna kawnga a ṭha lo zawnga thlirnaah an puh ṭhin a, *Logocentrism* (ṭawngka leh thuziak, a awmzia aia ngaih pawimawh zawkna) a cho deuh anga a lan ṭhin vang a ni.

*Deconstruction*-a hman ṭhin ṭawngkam ṭhenkhat te:

1. Trace: *Deconstruction* ngai hman tiphurawm em emtu pakhat chu, awm-awm lo ngaih dan mak tak hi a ni a, Derrida chuan thumal tinreng hian he dinhmun luah theih dan hi an nei vek a ni a ti hial a ni. *Trace* chu chhinchhiahna (*sign*)-in a danglamsan emaw, a pawm emaw hi a ni. Chhinchhiahna (*sign*) awmnaa lo awm ve lova chu a ni. ṭawngkam dang chuan, *trace* chu thil awm lovin a awm tawhna a kalsan hnua a hnutchhiah chhinchhiahna chu a ni. Tun hun (*present*) apiang hian, tun hun a ni tih a inhriat theihna turin, awm tawh lo (*absent*) sulhnu amah tifiaktu a nei vek a ni. Chuvang chuan



*originary* (bul inṭanna) *present* chuan *originary trace* a nei tur a ni a, tun maia hun kal tawh sulhnu la thleng si lo, hun kal tawh tawpkhawk a ni. Heti zawng hian Derrida chuan hriatna vawrtawp piahah dinhmun neiin a inhre hial a. Derrida chuan *trace* hi a inngaihtlawm em avangin awm lo ang a ni a ti. Khawthlang lam thiamna zawng zawng khuan *signifier* awm lo *trace* an nei vek a, *signifier* chu chuvang chuan a pumhlumin a awm lo va, a awm lo lo bawk a ni.

2. Difference - Derrida chuan ‘*difference*’ chungchang leh chumiah chuan ṭawng hmuhchhuah a nih thu hi a sawi ngun em em a. Hemi awmzia chu, i sawi tum chanve (*sentence* chanve) chauh nei ta la, i tum i sawi zo thei lo vang. Engin nge rawn zawm dawn tih chu i ngaihtuah ṭhin ang, amaherawhchu, a tawp dan tur i neih loh chuan, a awmzia i hre thei chuang lo vang tih hi a ni. Hei hi a nihna chhan chu, thumal eng pawh *sentence*-ah kan belh hian a awmzia ho tē talin a tihdanglam ṭhin vang a ni. He entirna hi lehkhabuah pawh lo la ta i la, chu lehkhabuah chuan a tawp phekkhuh kim lo ta se, engtin tak nge a tawp dawn tih a chian theih loh a ni. Chu a phekkhuh pawh chuan eng thil pawh la thleng thei a nih avangin, a hma lama lo awm tawh zawng zawng awmzia pawh a tidanglam dawrh thei a ni. Awm leh awm lo inhmatawnna dinhmun siamtu chu *difference* hi a ni a ti.

3. Différance - *Différance* chu *differences* awmze nei taka inrem kual, *differences*-in *trace* a neih te, *elements* hrang hrangte inlaichinna atana pawimawh em em chawlh lawkna, *spacing*

chu a ni. Derrida chuan ‘*difference*’ chu awm leh awm lohna sawi fiah nan a hmang a. *Difference* erawh hi chu sawi fiah theih loh a ni a ti. French-ah chuan an verb ‘*deferer*’ hi ‘*defer*’ (tikhawtlai) tih leh ‘*differ*’ (inang lo) tih sawi nan an hmang ve ve a. *Différance* chu chuvang chuan tikhawtlaina dinhmun leh danglamna dinhmun sawi fiah nan a hman theih ve ve a ni. *Différance* chu ṭawng leh ziaik inkar leh pawn lam lantirna leh chhung lam awmzia inkara a lo dawmtu kawpza ang hi a ni a ti. Awmzia a awm veleh *difference* chu a awm a ti.

Awmze famkim hi eng tik lai pawhin ṭawngah chuan sawn hlat leh danglam zel a ni a, eng tik lai mahin awmzia hi a famkim ngai lo a ni. Ama *essay Structure, Signs and Play in the Discourse of the Human Science*-ah chuan Derrida chuan, “A pumpui lai takah a lai (*center*) chu a awm a, mahse, chu a laia chu a pumpui ta chu a ni lo (a pumpui zing ami a ni lo), chu pumpui chuan hmun dangah a hmun laili tak chu a nei. A lai chu a lai a ni lo.” (my trans; 352)

*Deconstruction* chuan chhiar dan kawng khat *decentering* an tih hmanga lehkha chhiar dan a kalpui ṭhin a, chu chu a hmun laili/lailum taka buaina awm hai lanna chu a ni. Derrida ngaih danah chuan, khawthlang zirtirna tam tak khu a laili emaw laimu nei vek a ni a – bul ṭanna, thudik, duhthusam nihphung, sawhsawn theih loh ngaih dan, tihchet theih loh tichetu, Pathian, leh eng emaw awmna – hengte hi hawrawppuia ziah an ni tlangpui a, awmzia zawng zawng a tiam ṭhin. Derrida chuan *metaphysics* hi a *deconstruct* tlangpui a, a bik takin *logocentric metaphysics* hi a tum bik lian berte an ni.

*Phenomenology*-ah zirna a lo neih tawhna chuan khawthlang zirtirna (*philosophy*)-ah fimkhurna leh zahna tam tak a neihtir a. Chung zirtirna zingah chuan awmze awmna te, hriatna leh nunnate an tel a ni. *Deconstruction* chu chuvang chuan thil laimu sawhsawwna hmanrua a ni, chhiar dan chi khat a ni. Chuti chuan, thu laimu chu sawhsawwnin a sira awm, ngaihsak hlawh lova chu thu laimuah laklulh dan a ngaihtuah thin.

*Deconstruction* chu sawi nawwna, pawh penna leh tihdanglamna hmanga siam a ni. Derrida leh Paul de Man-a te lehkha ziah entawwna, tihdanglamna, nuihsawhna leh thu sawi chhawwna te hmanga irh chhuak a ni. (my trans; 228)

Tichuan, ‘Tlawmngaihna’ lamah lut ve thung dawn ta ila, Tlawmngaihna chu eng eng? Tlawmngaihna chu ṭawngkam awlsam tēa kan sawi fiah dawn chuan, mi dangte tana inpekna, mahniin chān pawh huama mi dangte ṭanpuina sawina a ni. A tlangpuia sawi danah leh hriatthiamnaah chuan mi tu pawhin mahni inhmangaihna kalsan a, mi dangte tana thil ṭha a tiha, chu a thiltih avang chuan amah ngei pawhin eng emaw chān a neih phah thinna dinhmun sawina a ni. Tlawmngaihna hi *umbrella term*-ah pawh a hman theihin a rinawm a, Mizo nun ze mawi hrang hrangte hmun khata sawi khawmna atan pawn a hman theih awm e. Tlawmngaihna tih hi Mizote tana ṭawngkam danglam bik leh pawimawh tak a ni a, a tlukpui ṭawngkam chiah hi ṭawng dang reng rengah hmuh tur a awm lo. He thumal pakhat tē hian Mizo hnam pumpui hi a khalh ngil te pawh a tih theih awm e. Mizoten kan inzirtir chhawn leh a bo kan hlah em em a ni tlat a ni. Mi dangte tana nun hlan ngam tura

inzirtirna tha tak a ni. Tlawmngaihna chu Mizote nun atan *Code of Conduct* a tih ve theih mai ang. Mahni inphatna, ngilneihna leh hmangaihna an chhuahtirna kawng a ni. He inzirtirna avang hian hriat ngai miah loh chungah pawh chu Tlawmngaihna chu lantir t̄ hin niin chu chuan hmangaihna leh ngilneihnate a tiṅhangduang t̄ hin. Mizoten kan ṅhan hnan, kan thisena bet tlat tawh a ni a, he tlawmngaihna nei lote chu Mizo tawk lo nihna pek an ni fo. Mizote min ti-Mizotu a ni a, lungngaih ni leh mangan niah te a bikin, chu tlawmngaihna chu a lang chhuak ṅhin.

ṅThen sawm chuan tlawmngaihna chu thumal pahnihah a ṅthen theih a, *tlawm* tih leh *ngaihna* tihah. Heng thumalte hian a hranpain awmzia an nei ve ve a, *tlawm* tih chuan awmze eng emaw zah a nei thei a, indonaah a chak lo zawkte an *tlawm* (*surrender*) a tih theih a, bazar indawr tawnaah *tlawm* (*discount*) kan dil ṅhin bawk a, awmze dangte pawh a nei mah na. Tin, chutiang zelin *ngaihna* tih ṅawngkam pawh hian awmze hrang hrang a nei thei ve bawk. ṅawngkamah *tlawm a ngai* kan tih chuan, mi tlawmngai sawina a ni thei a; tin, *tlawm* (*surrender*) a ṅul tih sawina a ni leh thei tho bawk. Amaherawhchu, hengte hi he thuziak in sawi a tum lam chu a ni miah lo. Derrida chuan thuziakte *deconstruct* chuan a awmzia a tawp thei lo mai ni lovin, awmze thar a awm thei a tih ang khian tlawmngaihna pawh hi kan sawi fiah dan leh hrilh fiah dan azirin a awmzia a danglam thei viau a ni.

Tlawmngaihna chuan, *Deconstruction theory*-a kan sawi fiah tawh ang khian, *binary opposite* chhawh thawh a nei ta nual a, chhungte chu han en ta ila:

1. Fel/Sual: Mi tlawmngai chu Mizo zingah chuan mi fel sawi nan hman a ni tlangpui a; tin, mi tlawmngai lo chu mi fel teh chiam lo sawi nan hman a ni nghal bawk. Hei hian chu mi chu engti kawng zawng takin nge a fel emaw a sual a sawi fiah teh chiam lo. Amaherawhchu, tlawmngaihna chu mi nungchang leh chezia tehfung pakhat hman a lo ni ta tihna zawk a ni. Tlawmngai chu mi fel tihna a nih chuan, tlawmngai lo chu mi sual tihna tluk a lo ni ta mai bawk a ni.

2. Hmangaihna ngah/Nunrawng: Miin tlawm a ngaih chuan mihring hmangaihna ngah angah Mizo *society*-ah chuan chhuah a ni tlangpui a; churang chuan, tlawmngaihna nei lo nia kan hriat chu hmangaihna tlachham riauvah kan ngai nghal mai zel bawk. Hetiang taka mi dangte zia leh nihphung teh emaw, buk emaw hi thil dik ber a ni hauh lo mai. Tute pawh an tlawmngaih leh tlawmngaih loh hmanga an hmangaihna ngah leh ngah loh teh hi a dik ber awm lo ve. Hmangaihna ngah teh chiam lo mi tlawmngai deuh pawh an awm thei mah na. Mi tlawmngai chu hmangaihna ngah tura ngaih an nih chuan, mi tlawmngai lo chu mi nunrawng angah an chhuah leh theih ta mai bawk a. Tlawmngaihna kan sawi a lang tel lo tehfung dang a lo ni leh ta a ni.

3. Mahni inphat/Mahni hmasial: Mi dangte tana inphat ngai em em lote chu, mahni inhmangaih lutuka chhuah an ni leh bawk thin a. Thiltih thenkhat hmanga nungchang teh tur a nih dawn chuan, mahni hmasial deuh pawh chu tlawmngai deuh angin a nung lui thei tlat a. Mi dangte tana inphat derin,

mi tlawmngai nihna a hlawh chhuak daih thei. Mi tlawmngai chu mahni inphat ngam a nih chuan, mi tlawmngai lo chu mahni hmasial nihna a lo ni leh ta mai dawn bawk a. Tehfung hranpa tlawmngaihna kan sawi a, sawi tel thin ni lo chu a lo lang leh ta bawk a ni.

Khing *binary opposites*-te khi thumal 'tlawmngaihna' tih at anga lang chhuak theite an ni a. Khing lo pawh khi a dangte pawh a awm theih a rinawm. Khing thu inep tak takte khi tlawmngaihna sawi chhuah a nih changin tar lan ve an ni ngai teh chiam lo.

Mizote kha hnam hrang hrangin khaw hrang hrangah an cheng thin a, hnam leh hnamte an indo nasa thin em em a, a huaisen apiang lalna ram a ni deuh ber mai (a ruh no no chhuakah tih angin), hetia indo hnam an nih avang hian 'tlawm' awmzia chu an hre vek. Khaw chhunga mipuite kha Lal thu awih tura tih an ni thin, chu pawh chu 'tlawmna' chi khat tho a ni. Lal hnena an tlawm poh leh khua leh tui tha an ni tihna a ni. Lal chuan a thuneihna chu a khaw mite chungah a len thin a, dan leh hraite pawh a thu anga lekkawh a ni thin. Khua leh tui tha nih tumna aiin, khua leh tui tha lo nih hlauhna a lian zawk maithei a ni. Chutianga awm khawmnaah chuan 'tlawmngai' lo chuan sawisel, deusawh, hmuhsit leh endawng an dawng fo ngei ang. Chu 'tlawmngaihna' chu Lal atang thu chhuak, zawm tur, khua leh tui tha nihna a ni ta a ni. Lalte chuan an khua leh tuite chu hetiang hian ti a, ti lo turin an kaihruai thin a:

a) Hmeithai hmusit lo turin: Hmeithaite hmuhsit loh tur tih chu Lalte'n an khua leh tuite an zirtir dan ni thinin, chutianga awm

chu mipuite pawhin an tum ṭhin ngei ang. Mahse, Hmanlai Mizo *society* kan en chuan hmeithaite chu hmuhsit an ni ṭhin a, zu zuar mai turah te an ngai a, tin, awmna bik te an neihtir ṭhin a ni. Mizo khawtlang nun zir chiannaah hmeithaite'n hmuhsit an hlawh ṭhin tih chu phat rual a ni lo.

b) Fahrahte hmuhsit loh tur: Fahrahte pawh Mizo thawnthu *Rairahtea, Liandovate Unau* leh fahrah thawnthu dang kan en chuan hmuhsit an nih dan kan hre thei mai awm e. Tin, thawnthu chauh lovah pawh, fahrahte chu 'pa lo', 'pa nei lo' tih tein an koh ṭhin thu sawi tur a tam mai. Hei hian kan hmanlai Mizo pi leh pute hunah khan fahrahte chu namen lova hmuhsit an nih thu a nem nghet chiang hle a ni.

c) Mi rethei ṭanpui: *Liandovate Unau* thawnthu hi Mizo thawnthuah chuan a lar ber pawl a ni awm e, he thawnthu hian Liandovate unau chanchin, fahrah an nihzia te leh an retheihzia te a tilang chiang em em a, an retheih avanga khawtlanga an tlaktlum lohzia te pawh kan hmu thei awm e.

Heng thawnthu aṭanga kan zir chhuah theih tak chu, Mizote khan hmangaihna te, thilphalna leh khawngaihnhate kha mi rethei zawkte leh mi hnuaihnhung zawkte tan khan an lo nei em em bik lo a ni tih hi a ni. Khawtlanga an thil tih ṭhat tam takte kha Lal thupek an zawm vang leh, khua leh tui ṭha lo nih an hlauh vangte a lo ni chawk. Lal thu kha an awih loh chuan Lal khan a hnawtchhuak mai zel si a. Mi fel chu an awm teh meuh mai; amaherawhchu, khawtlang ang leh a nawlpui ang chuan an lo fel vek hauh lo mai. Tlawmngaihna

kawrah hmangin chu ṭawngkam mawi tak chu kan nihphung anga kan sawi fo ṭhin hian heng thu dik ngaihthlak nuam lo tak tak hi a lo thup mai mai ṭhin a lo ni. Hei tak hi kan thumal zirbing mek tlawmngaihna kara inphum Derrida-in *trace* a tih chu a ni thei mai awm e.

Aia upate zahna hi Mizo nunah chuan kan ngai pawimawh em em a, Zo nun ze mawi kan tih pawh kan sawi kan sawi ṭhin a ni. Mizo *society*-ah chuan upate hian an aia naupang zawkte chungah hian thuneihna an nei emaw tih theih a ni a. Aia upate tirh hnial chu hauh emaw deusawh emaw zilh emaw an ni ṭhin a, hnial ngam an ni ṭhin lo. Heng upa zawkte hian an aia naupangte an tirhna ṭ awngkamah hian ‘tlawmngaiin min va tih teh’ tih te hi a tel ṭhin a. An aia naupang zawkte chu ‘tlawmngai’ turin an tir lui tihna a ni ber. Chu thuawihna chu tlawmngaihna a ni em? Nge naupang zawkte chuan hlah an nei?

### **Tlawmngaihna hi a la awm em?**

Mizona kan sawi dawn chuan a laimua lo lang ṭhin chu tlawmngaihna hi a ni, mahse, chu tlawmngaihna tak chu, kan dahna thlakin a sirah kan dah a, kan pi leh pute khawtlang nun kan thawnthute aṭanga kan hmuh theih zawk chu a lailiah kan dah chuan, tlawmngaihna kan hmuh dan chu a danglam thei ta viau a ni. Entir nan, hnatlang tura ngenna leh hriattirrate hian tlawmngaihna kan tih chu a paw chhuak em tihte hi ngaihtuah ngun ngai tak chu a ni. Tlawmngai pawl thil tih sawiseltu nih tu man kan duh lo, he *paper* pawh hian a tum a ni lo. Tlawmngaihna hminga kan insawm



chhuah emaw, inkoh chhuah emaw hian tlawmngaihna tak chu a chhuak meuh ang em le? Tlawmngaihna hi phut chhuah a nih chuan, tlawmngaihna kan tih dik tak chu a ni tawh lo phawt mai a, tlawmngaihna a tum chu a that hial zawk a ni. Mahni inphatna a ni tawh lo va; mahse, thupek zawmna - hlauh vang emaw zah vang emawin a ni tawh zawk a ni. A phuttu hlauh vang te leh zah vang tea 'tlawmngaihna' hminga chhuah hi a awm fo thei awm e. Tlawmngaihna dik tak chu, eng mah beisei let nei lova mi dangte tana nun hlanna a ni tur a ni a. Mi dangte chung a phut chhuah tur a ni lo. Ngen chhuah emaw dil chhuah emaw a nih pawh tlawmngaihna nihphung a tling chuang lo va, thuawihna mai chauh a ni. Thuawihna hi tlawmngaihna pumhlum a ni lo va, thuawih theihna satliah mai a ni. S. Gajrani chuan a lehkhabu *History Religion and Culture of India* ah chuan Kristianna Mizoram a lo luh khan tlawmngaihna chu a bo tan tiin a ziaak a, he chhar thar rinna avang hian kan nihphung leh nunzia chu hloh taah min ngai ta hmiah a ni. Zawhna lianpui lo awm ta chu, tlawmngaihna chu a thi ta em mi, tih ai chuan, tlawmngaihna chu a lo awm thin reng em, tih zawk hi a ni.

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## Nature of Kawla: A Jungian Approach to Thlahrang

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**Abstract:** *The purpose of this paper is to examine the nature of a character by the name of Kawla from Lalzuithanga's novel Thlahrang. It is analyzed via Jungian psychological lenses, primarily using the persona and shadow concepts. It seeks to provide insight into the nature of human nature by using Kawla's paradoxical portrayal. In the novel, Kawla is portrayed in two different ways: one is a person of a well educated and revered guy, while the person being hidden plays a vital role in creating a tense and dreadful atmosphere. The paper also seeks to analyze the condition that allowed a suicide to occur as well as the enigma surrounding judgment.*

**Keywords:** *Jungian psychology, thlahrang, persona, shadow, psychoanalysis, human nature.*

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## Introduction

*Japanese* thufing chuan heti hian a sawi a, “Mihringte hian hmel pathum kan nei a, pakhatna chu khawvel hmaa kan pholan hi a ni a, pahnihna chu kan thian leh kan chhungkuate hmaa kan pholan leh a tawp berah tu hmaah mah kan pholan loh hmel...” kan nei angin sawi a ni thian a. Heta a hmasa pahnihte hi khawtlang hmaa kan pholan, miten min hmu tura kan duhdan emaw mahni inhmuh kan induhdan emaw a zira kan thinghmaihawng (persona) a ni a, a hnuhnung ber hi chu khawtlang hmaa tih lan rem lo te, mite hmuh atana kan duhloh kan ze tha lo, keimahni lak atang ngei pawha kan thup leh upbeh a ni a, heng pahnihte hi mihring nun tawp thlenga indo reng thian an nih avangin a pawimawh hle.

Mihringa nihna pahnih hi hmasang atang tawhin an lo chai fo tawh a, Plato-a *Republic*-ah chuan “Keimahni theuhah hian, mi vantlang ber anga kan ngaih pawh hian chakna (desire) rapthlak, thunun loh leh dan palzut chakna kan nei theuh a ni,” (252) a lo ti a, he thunun loh leh rapthlak, ramsa zia ang kan nih theihna hi khawtlang atanga ziritirna kan dawn leh chhia leh tha inzirtirna kan dawn atangin kan upbet a, amaherawhchu an boral lo va, mihring ngaihtuahna thuahril (unconscious) ah kaihthawh theih maiin an muhil reng zawk a ni.

*Psychoanalysis*-a an puipa *Sigmund Freud*-a chuan, “... thinlunga vei tihlan loh hi an thi mai lo va, a nung chungin phum a ni a, rapthlak leh thunun harsa zawkin a lo let leh thian,” (Introductory Lectures on Psychonalysis, 1915-17) a lo ti nghe nghe. *Darwinism* atanga thlir pawhin mihring hi ramsa chi khat kan nihna a lian hle a, ramsa chu enge kan tih chuan ‘chhia leh tha hriatna ai maha

a tuihain a hruai zawk' tiin kan sawifiah thei awm e. Chu chu khawtlang leh nu leh pate kaltlangin chhia leh tha hriat inzirtirna at angin heng kan ramsa nihna te hi upbeh an ni mai chauh zawk niin a lang.

C. Vanlallawma chuan, "A hmasa berah chuan zir thiamna hian mi puitlinga min siam a tum a. Taksa leh rilru hi inrem thlap leh zikthluak taka than lentir a tum a ni. A awmzia takah chuan ran hi mihringah siam a tum a, mihring hi Angelah; a tawpah Pathian ang min nih tir a tum a ni," (63) a lo ti a, mihring chu zirtirna a dawn avang chauhin mihring a ni thei a, Pathian a an theihna ber chu chhia leh tha hriatna thianga taka a hman theihna atang chauh niin a lang.

Freud-a khan thu leh hla hi a ngai pawimawh hle a, a *theory* tam tak pawh hi *literature* atanga a duan a tam hle. A chhan nia a hriat chu thu leh hla phuahtu emaw lem ziaktute (artists) hian an rilru hrisel lohna (neurosis), an chak zawng a taka an tih loh (unrequited desire) te chu an kutchhuakah an rawn pho chhuak a, aiding leh tehkhinna hmangin an rawn tarlang a, chuvangin *psychoanalysis* pawh hi thil tam takah chuan *literature* puihna hmanga duan a ni ti ila kan sawi sual awm lo ve.

Kum 1886 khan ziaktu pakhat Robert Louis Stevenson chuan kutchhuak ropui leh hriatreng tlak a nei a, chu chu *The Strange Case of Dr. Jekyll and Mr. Hyde* tih kha a ni. Mihring-a nihna pahnih (dualism) awm entirtu tha tak a ni a, mihring rilru ngaihtuahna chhui miten an hmang tangkai hle. He thawnthuah hian Dr. Jekyll chu mite zah kai tak mai, midangte tana inpe zo em em mai, mi fel tak a ni a, tichuan dawidim pakhat a siam chhuah chu a in a, ramsa hlauhawm tak mai, chhiatna pai leh chhia leh tha hriatna neilo ang

mai ah a chang ta ðhin. Amah Stevenson chuan, “Mihringa nihna pahnih hi ka hriatna thazamah hian a awm reng a. A pakhat zawk zawk hian miin min lo hria a nih pawhin a nihna takah chuan an pahnih hian ka nihna an ni,” (43) a lo ti nghe nghe.

### **Jung Concept of The Persona and The Shadow**

Tarlan tak angin *The Strange Case of Dr. Jekyll and Mr. Hyde* tihah khan Dr. Jekyll, mi fel leh nunnem, mi ðhatna tur duh tlat ð hin kha Jung-a concept aţang chuan ‘persona’ a tih kha a ni a, a lehlamah chuan vulh loh ramsa hlauhawm leh ðihbaiawm tak Mr. Hyde kha ‘shadow’ a tih chu a ni. *Persona* kan tih chu a tirah chuan lemchang thiamten hmaikawr atana an hman ang kha a ni a, Jung-a lehkhabu *Collected Works*-ah chuan, “Persona chu... mihring rilru hnathawh dan chi khat; insiamremna leh a remchanna in a phut avanga intarlang ðhin hi a ni” (CW 6, para. 801.) tiin *persona* chu a hrilhfiyah a.

“Persona chu mihring nihna tak tak thleng pha lo; nimahsela miin a nihna anga a inngaih leh midang pawhin nia an hriat si a ni,” (CW 9i, para. 221) tiin a hrilhfiyah bawk a, miten nia min hriat leh nia kan inhriat tam tak, amaherawhchu kan nihna tak tak zu khawrh zo lo tiin a hrilhfiyah theih bawk awm e. Jung-a chuan he thinghmaikawr hi hmaikawr chauh niin mihring nihna (personality) tak tak ni lo mahsela, mihring nihna ril leh dik zawk (self) pawchhuak thei tura hmanraw ţangkai leh a nihna tam tak hriltu a ti bawk.

Chutiang ep chiah chuan mite hmuh loh lam leh mahni meuh pawn kan hriatloh lam, kan theihngihill emaw upbeh emaw te, kan nihna ril zawkah bawraw leh chhengchhia, ðihbaiawm taka khat nihna kan nei ðheuh niin Jung-a chuan a ngai a, chu chu ngaihtuahna

muhil (unconscious) lama awm daih mah ni sela, Jung-a ngaihndan chuanrawn lan chhuah hun a nei a, pawn lam thil avanga mahni kan upbeh nasat lutukna chuan chhiatna zakhua a thlen thei a, mang lama a la mang chin ngai loh thil thalo tam tak a thlen thei a ti a ni. Jung-a chuan *shadow* chu, “Miin ni thei tura a in suangtuah phak loh” (CW 16 para. 470) tiin a lo sawi bawk a. “Shadow ka han tih hian mihring ze penga a tha lo leh pawm naawm loh zawng zawng kan thuhruk thin a kawkw ber a, chu’ng zawng zawng piah lamah mihring rilru hnathawh thenkhat hnufual bik te leh personal unconscious-in a ken tel te pawh a kawkw thei awm e.” (Jung: Essay on ‘the psychology of the unconscious’).

Jung-a ngaihndan chuan he *shadow* tia a vuah hi mihring ze pumkhatna (individuation) atana hmanrawn tangkai tak, hmasang thawnthua a changtupain thil hlauhawm leh rapthlak tak ‘Dragon’ a hmachhawn a, a hnehna atanga hmanrua emaw hriatna ropui tak emaw a chhar chhuak ang maiin thimna nia lang, mihringin a tawn ngam loh leh duh loh lamah hian ro tam tak a lo inphum ru fo zawk niin a ngai. A thusawi lar tak pakhat chu, “It is found in filth” (Mysterium Conjunctionis 554) tih a ni a, a awmzia chu mihringin a thil mamawh ber chu a zawn leh en duhlohna lamah a lo awm fo tihna a ni. Fredrich Nietzsche pawhin *Beyond Good and Evil* lehkhawh chuan, “Kan hun tawna hun ropui ber pakhat chu kan sualna nia kan lo pawm tawh te chu kan thatna bera kan pawm hun hi a ni,” (65) tiin mihring hmehlehlama thimna chu mihring chakna hnar pakhat pawimawh tak a nihzia an lo sawi thin.

Jung-a chuan he *shadow* mihring tin rilrua inphum reng hi hriat fiah a nih a, siam rem a nih loh chuan midangah hmehbelin a

awm fo a, tuar lo tur turin an lo tuar phah thin a ni. Hmanlai *hebrai-*ho puithuna thilah chuan ‘scapegoat’ an tih hi a awm a, chu chu mihringin vanduinana a tawh hrang hrang hri leh thil dang lo thleng chu mi pakhat vang a nih ringin an tihlum a, an chung a thil lo thleng zawng zawngah mi pawisawiloin a tuar phah thin. Jung-a vek chuan, “Mihring chuan eng anga thil atthlak pawh nise a thlarau a bikbo san theih nan chuan eng pawh a ti ang” (Psychology and Alchemy 99) tiin mahni thimna pawm chu thil harsa tak a nihzia a sawi baw.

### Identifying Kawla’s Persona

He thawnthu ‘Thlahrang’ tihah hian Kawla hi *character* pawimawh tak a ni a, he thawnthu inmun chhoh dan velah hian a thawhhlawk ber pawl leh he thawnthu tum tihhlawhtlin nana a fung pawimawh tak chelhtu a ni. A *character* hi zir tham tak a ni a, mite hmuh dan leh mite hmuh loh ruama a chet dan thin kan thlir chuan Jung-a *concept* hrilhfhiah nan a tangkai a, mihring zia phawrhchhuah nana thil pawimawh tak a ni baw.

Bung 4-na atangin Kawla hi kan hmelhriat tan a, a tira kan hriat Kawla hi han en hmasa ila, “Amah hi kum 45 nupui la nei lo a ni a. Rei tak chhung chu Sylhet Police-ah a tang a. Chumi hnuin Kawl ramah a kal leh a, chutah chuan Kawl ho damdawi zirin rei tak a awm leh a... Pa cher deuh lam, nelawm tak leh zaidam tak hmel a pu a.” (18)

Kawla nihna tlem hmelhriat tir kan ni a, tlangval upa lam leh a hnathawh te, a hunlai kan tinzawn phei chuan *Police*-a tang a nih tawhna te leh damdawi lam a zir hian thil tam tak a hriat tir ang tih a rinawm a, finna lamah pawh pa vantlang chunglam tak a ni ang tih a rin theih.



A thawnthu kan thlir chuan vantlang leh mipui mimir chu thlahrangin a tibuai hle a, hlahna leh puithuna thilin an khat a, ngaihtuahna ril zawk leh chhanna duhna lam aiin thlahrang boruak chuan an ngaihtuahna chu a luah ber a, chutih lai erawh chuan Kawla erawh chu puithuna lam awn lo taka, fim taka ngaihtuahna hmang thin a nihna kan hmu. “Kawla chuan ‘Thlahrang hi an han ti mai zel a, kei chu ka ring thui lo reng a ni,’” (19) a ti a, *sceptic* emaw *rationalist* kan tih, thil a nihna tak fiah a nih hma chuan thil ring mai mai lo kan tih ang mi a ni.

Chumiin a entir chu Kawla hi mi vengva leh thil chinchang hre tak, mahnia thil ngaihtuah thei, khawtlang leh mimir piah lama thil ngaihtuah thei mi fing tawk tak a ni tih hi a ni. A hnua ramhuai ruang nia an hriat a han bo pawhin Kawla chuan, “A ni thei lo vang, titu an awm tih a hriat reng a lawm,” (23) tiin thlahrang leh ramhuai chu thawnthu leh titi belhchian dawl lo ni maiin a ngai a ni.

Kawla kan hmelhriat leh mi tam zawk ina an hmelhriat dan pakhat leh chu mite ngaihtuah thei tak, nachang hria leh mite zahrawn tak a nihna hi a ni.

Tin, Parmawii thuah kha chuan *Doctor* kha chuan a tih tur awm tak chu a ti ve a ni. Damdawi in hotu ber a ni a, ama damlo te venghim zo lo nih kha a tan a zahthlak lutuk dawn a, Sap-te hma meuha Police ruai tura han ngen chu ama lam thu leh a dinhmun ngaihtuahin a fel zan lo a ni. (25)

Hetah hian hotute dinhmun hriatthiam theihna thuk tak leh thil awm tak tak a hre leh a, Tawia pawhin a ngaisangin fing a ti em em a ni. Chumai piah lamah chuan Parmawii a rawn harh chhuah hnu pawha eitur hrisel ken nachang hria a, thu hriat nuam tak tak

leh duhsak tak maia mi a chhawn thiam te hi a chhinchhiah tlak hle. Sawi tak angin Kawla *character*-a chhinchhiah tlak leh em em pakhat chu a finna hi a ni. Tawia chungthua thiamloh an chanter hnu khan Dahrawk nena an inbiaknaah chuan thil ni thei leh awm tak tak dinin finfiahna tha tawk tak awm loa thil thleng chanchin a han sawi te hi Dahrawk pawn fing a ti hle a. “Kawla chu fing a ti hle a, a Dahrawk pui dangte mai phei chu ni se, a hmanraw hmasa ber, silaia thi nge, a insawhnaa tla hlum, tihah pawh khan a buaichhe mai dawn tih a hria a,” (48) tiin Kawla chu a fak hle.

### **Identifying Kawla’s Shadow**

He thawnthu hi chik taka kan thlir chuan Kawla hmeh hnih kan hmu thei ang, a hmasa zawk chu kan tarlan tak midang hmaa a tarlan hmeh kha a ni a, a dawt lehah chuan mi hmuh loh lama a hmeh pakhat zawk a ni. Chu chu he thawnthua ‘thlahrang’ ber chu a ni a tih theih bawk.

English ho thawnthu lar tak mai “Beauty and The Beast” thawnthu kha kan thlir chuan lal fapa chu dawithiam pitar pakhatin anchhe lawh in ramsa tihbaiawm tak hmeh a put tir tih kan hmu. Chu anchhia a dawna chhanah chuan lal fapa chu hmasial leh hmangaihna nei lo, khawngaihna nei lo tak a nih vang a ni. He a tlakchham te hi mihring ni tura pawimawh tak pathum, khawtlang emaw kaltlanga nitina kan inzirtir a ni tih a hriat a, heng neilo chu ramsa ang maia hmasial taka mahni riltamna hnem tur seh mai thin ang an ni tihna a ni. Chuvangin, lal fapa anchhia kha a nihna takah chuan a thinlung ang hmeh a pu tihna a ni ber awm e.

He thawnthu ‘Thlahrang’-ah hian zawhna pawimawh tak awm thei pakhat ni ta chu Kawla thlahrang thawmhnaw-ah khan a ni. Chik

zawka kan thlir chuan he thawnthua thlahrang ber zawk chu Kawla chhia leh tha thliar lova a thil duh ber sum avanga mite tih ngai loh leh tihduhloh a tihna ber zawk hi a 'hrang' ber chu ni zawkin a lang. Chu thil tilang chiang tu ber chu amah Kawla'n thlahrang thuamhnaw a inbel hma khan a mi rawih pakhat, amah ang thoa sum duh ve thoin he thuamhnaw hi inbelin tual hial a that a, mite tithlabar leh hlaua siamtu ber chu kha 'palian deuh, lu var veu vo, hang dum run' kha ni angin lang mahse, a phena lang chiang zawk chu chhia leh tha thliar lova ramsa ang maia chetna zawk kha 'thlahrang' nihna dik tak zawk niin a hriat. He thawnthuin a tarlan tel pakhat pawimawh em em mai chu 'mitin hi thlahrang' an ni thei tih hi a ni awm e.

Tichuan Kawla 'shadow' chu mite hmuh loh lamah, amah pawh inlan lova thlahrang thuamhnaw lian leh hang dum ren run kaltlangin he thawnthuah hian tarlan a ni a, Kawla duhamna leh hmasialna te, sum a duhna zawng zawng leh pawh a khawihna hrang hrangte kha a huam vek a ni.

### **Kawla : Encountering With His Shadow**

Bung 8-na ah chuan Kawla chuan a *shadow*, a thatlohna, ramsa ang maia a chetna chu chiang zawkin a inhmu chhuak a, "Ram tana ngaihtuahna nei hauh lova ama hlawkna ringawt umtu a nih ziate leh, ramdang atanga a thil han lak luhte a han ngaihtuah chian phei chuan, thi tlak leh thih chu thil tha zawk ni hial te hian a hria a." (51) "Tualthattu ka ni pawh chu ngaichang lovin kan rama thil la awm ngai hlei lo, khawvel thila zawnga tenawm leh raphlak ber, tangka duh avanga inrukna te awmtir hmasa ber tu ka han ni ta chu ka han ngaihtuah nawn leh thin a, ka thinlung chu hlinga chhun ang tuam tuam niin ka hria a." (64)

Kawla hian a thil tih zawng zawng leh a *shadow* chu chiang takin a hmu a, amaherawhchu chu *shadow* chu amah aṅanga chhuak leh a nihna peng angah a pawm thei lo niin a lang. A thiltih zawng zawng chu mahni hmasialna leh duhamna thil te, thil tenawm ber a ni tih a hriat khan thi tlak niin a inhria a –

Rorelna thutthlengah chuan ka thu a, ngun taka ka ngaihtuah hnuah ‘Mi fel tak, tualthat lo, Tawia chu kum 10 lung in tang tur a lo ni a, Bawrhsap rorelna thil hmuh fiah loh a neih avangin Zawnga tuar ai Ngauvin a tuar mai a ni. Tualthattu Kawla, tangka thamna dawnga Parmawii Reng ram aṅanga ruk chhuah tumtu chu thil a phiarna lama, a thurualpui thata, midang tuar tir a tum avangin Doctor exam hmaa in zaina pindan aṅanga a mi thah rubo lehtu, Aijal muanna tireh a, thlahrang lema change, vantlang mipui thlaphang thlabar a siamtu, he rama thil awm ngai lo in phiarna leh tualthahna tenawm, awmtir hmasa bertu Kawla hi a tan damchhung lung in tan chu a nep lutuk a, a thianpa Tawia’n lungin a rah hma ngeiin khaih lum tur a ni,’ tiin thu ka rorelna chuan a pawtchat ta a. (66)

Kawla *character* aṅang hian mihringin a ze tha lo thup leh upbeh chu a lang chiang hle a, chhia leh tha thliarna chang a han hriat meuh chuan a thil tih zawng zawngah thiamloh a inchantir a, mahni nunna ngei a la ta tih kan hmu. Kawla ramsa thunun loh ang maia a chetna chu mi pangngai tih rual loh a ni tih a han hriatfiah hnu chuan mahni inngaihdam theih lohna leh chhياتna lamah a hruai tih a hriat theih baw. Jung-a chuan mihring a chhungrila thimna hmuh fiah chu na tak leh harsa tak a nih thu heti hian a sawi:

Shadow chu mihring chhia leh tha hriatna ti khirhkhan tu; mihring ego khawih danglam thei a ni a, chutiangin rilrua tih tak takna tel lo chuan mihring shadow hi hriat leh pawm theih a ni lo. Hre tur chuan mihringin a ze penga thim chhah tak mai chu a tak leh awm ngei a ni tih a pawm a ngai a. Chu chu mahni inhriatchianna kawnga peng hmasa a ni a, chumi hnuah dan naranin amah leh amah daidangtu thim chhah chu a ngaihtuah thei chauh thin . A dik a dik chuan mahni inhriatna kawng hi mena thlak chi a ni lo a, kawng harsa leh thui tak a ngai fo.” (CW 9i para. 14)

German Philosopher Fredrich Nietzsche pawhin, “Mi tam tak chu thatna leh dikna chaitu leh inchaina hmun an nih avangin thlalerah an sarthi thin” (Thus Spoke Zarathustra 25) tiin mi tamtak chu thlalerah anmahni indona avangin an intihlum thin tiin a sawi a, Kawla pawh hi a thil tih chu mi pangngai tih zia rual a ni lo tih a hriat hnuin thlaler khawharah, mite hmuh phakloh leh amah ngei pawh a inhmuh phak lohna ruamah a inkhaihlum tih kan hmu.

Kawla intihlumna hian mahni inpawmlohna leh huatna (*self-destruction*), mahni intenna a entir a, a thiltih kha ti theia a inruat loh thil, midangin lo ti se a huata thi tlaka a dem em em tur thil a ni a, chu chu amah ngeiin a ti a ni tih a hriat chian hnu khan ama lak atang ngei pawh chuan a hrang ta a, kha duhamna leh a chhiat leilet derna (shadow) kha rorel sakin thi turin a chungthu a rel a, tichuan Kawla chuan ‘thlahrang’ chu a that a, mahse thlahrang chu a nihna peng leh amaha awm reng a nih avangin a thih rualin Kawla pawh a thi ve tihna a ni. *Meeting The Shadow* tihah chuan Edward Whitmond-a chuan heti hian a ti a:

Mihringin amaha thim chhah a hriatna hian a ze pumpuiah nghawng chhinchhiah tlak tak mai a nei a. Midanga sualna leh that lohna lang thin midang kawm mai lova mahni leh mahni inkawng ngamna hian kawng chi hrang hrangah mi a ti thatang a, chutiang tur chuan chhia leh tha hriatna thianga tak piah lamah rilru tumruhna thuk tak a ngai fo. Mahni lelawt thim tak hmua hawi san mai lo tur chuan rilru sakhat a ngai hle a, tumruhna nen chauh lo chuan he'ng chak lohna te hi pawm theih a ni hek lo.

(Meeting The Shadow 52)

Kawla chungchanga thil thlang pawh hei hian a sawifiah hle awm e.

Isua kross-a an khenbeh khan pakhat chuan mahni intidam turin a ti a, pakhat erawh chuan, “Keini zawng hremzia reng kan ni; kan thiltih man chauh hmu kan nih hi” (Pathian Lehkhabu Thianghlim, Luka, 23:41) tiin a thiltih chu ama tih ngei a ni tih a pawm thlap a, tichuan Isuan a chhandam tih kan hmu. Chik zawka ‘mahni hmelma hmangaih’ pawh hi kan thlir chuan mihringin hmelma a neih lian ber chu amah a nih fo avangin mahni inngaihdam theihna pawh a tarlang tel awm e. Kawla pawh khan a hmelma lian ber chu amah a ni tih a hriat hnu khan a ngaidam zo lo va, thi turin a chungthu a rel sak a, a hmelma thihna chu a thihna a ni ve nghal tihna a ni.

### Conclusion

He thawnthuah hian Kawla nihna pahnih inbuktawn leh inrem tawn loh avanga mahni intihchhiatna (self-destruction) kan hmu a, Jung-a ngaihdan chuan he *shadow* hi mihring nihna peng pakhat, chhiatna hlawm ni ngawt loin mi tha zawk nih tir thei khawpa

thiltihtheihna nei ro pai niin a ngai a, Edward Whitmond vek chuan heti hian a sawi a:

Shadow chu miin a hriat fiah tawh chuan insiam tharna hmanraw ʔangkai tak a ni thei a, miin nia a inhriat (ego) ʔ hin aʔang chauh chuan thil thar leh hmasawna tuihna a chhuak thei hek lo. Hringnunah thil khirkhkan tak kan tawh a, hmasawna thing a ʔo theih loh chuan a thim lam kan en a; mahni kan inpawm lohna lai kan rilru penga awm lam kan en fo a ngai a ni (52).

Chhiatna nia kan hriat leh upbeh tam tak, mihringin a nihna a hnawl ʔhenkhat hi a intuaithar theihna hmanraw pawimawh tak a ni a, mihring chuan a thimna chu a peng a ni tih hriat a, a thunun zawk chuan mi ʔha takah a siam thei a ni. He thawnthua Kawla *shadow* hrang hrang a duhamna leh mahni hmasialna te, a sum duhna avanga a thil tih te hi uluk taka kan ngaihtuah chuan fin a ngaiin rem hriat a ngai a, mi vantlang chunglam leh ngaihtuahna nei renrawn tan lo chuan thil tih theih a ni lo.

Chu theihna chu thil ʔha loa hman a nih chiah chuan thil pawizawk a thlen a, chumi ep chiah erawh chuan thil ʔha leh ropui zawk tih theihna atana hmanraw ʔangkai tak a ni thei bawk a ni. Jung-a chuan, “Eng thing mah hian hremhmuna zung a kaih loh chuan a zarin vanram a thleng thei ngai lo,” (CW 9ii para. 43) a tih angin Kawla finna leh remhriatna, a theihna chuan mipuite thlabar leh hlaua a siam theih tlukin mite rawngbawksak thei finna leh theihna thuk tak a nei ang tih a rinawm bawk.

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## The Birth Centenary of Lalruali

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Dr Laltluangliana Khiangte\*

### Keynote

The Department of Mizo at Mizoram University has oftentimes organised Birth centenary celebrations, and they have always been delightful. In the year 2016, the birth centenary of an author and playwright, Lalzuithanga of Kulikawn was celebrated at Vanapa Hall, and his plays were significantly performed as well.

In 2017, we celebrated the birth centenaries of three poets – Rev. Zairema of Zarkawt, C. Rokhuma of Mission Vengthlang, and R. Zuala of Mission Veng at Synod Conference Centre with their families.

In the year 2018, we celebrated the first Mizo novelist L. Biakliana's birth centenary at Govt. Saitual College. Chief Guest Acharya, Governor of Nagaland, and his wife attended the first day, and the Governor of Mizoram was the Chief Guest on the second

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day. Along with them, we also had the Vice-Chancellor of MZU, the Chief Secretary of Mizoram, attending the International Seminar & Birth Centenary Celebration of L. Biakliana, where he spent most of his prime-time. There also were seven people from other countries who came to present their papers in the seminar.

This year, the birth centenaries of Lalruali and Padma Bushan L.Z. Sailo have arrived, and as we know, we again hold this celebration here in the Synod Conference Centre.

In this Keynote Address, I would like to place emphasis on highlighting the close connection I had with Lalruali, a poetess-cum-novelist, who had left for us a variety of prose works as well.

The birth centenaries of great poets and authors have much been celebrated on a global level. On such occasions, their works are widely studied with delight and keen appreciation. In the same way, we have been trying our best to do the same for our reknowned poets, authors, and writers. It is not a mere celebration of a birth anniversary, but a way of honouring and glorifying their very existence and their works. With that, we shall be diving into the depths of Lalruali and Capt. L.Z. Sailo's contributions to Mizo literature.

One of our beloved Mizo poets, whose three works made it to Kristian Hlabu (an official Christian hymn book published by the Presbyterian and Baptist churches), Lalruali has some sort of uniqueness. She was unfortunately diagnosed with osteoporosis since her girlhood days, which was incurable. But her faith in God has guided her throughout her life.

She lived for 77 years, which was not shortlived. However, she spent minimal time socialising, and there were many times she spent in solitude, filled with loneliness. On the good side, this loneliness did her good and is one among our Mizo women who had plenty of contributions in the field of literature.

Born in 1924, once called a handicapped, but now called a physically challenged person, Lalruali passed away on the 3rd of September, 2001, and was buried in the cemetery of Durtlang Leitan. On that day, my father (Upa Tlanghmingthanga) and I made our way to her funeral as soon as possible. Some close family members were sitting beside her coffin with dripping tears, while others were still wailing with the deepest sorrow.

The plan I had in mind at that moment was, on the other hand, quite formidable. There was no time to waste, and I quietly asked the head of the house, who was really standing beside the corpse, “Where do you keep her crutches? Are they to be buried along?”

He sternly replied, “We have kept them inside the coffin.” They have already locked the coffin, and I went on to say, “I want to keep them for my archives materials.” Then he said, “We have prepped them to be buried, it will only make us lonesome, there’s no need to see them anymore.” I learnt that Mr. Vanchhunga (the father of Mr. David Ramnunsanga, Chief Engineer, P&E, Mizoram) is one resolute man from the way his word is respected by his children and grandchildren. It is a fact that he has his word in dealing with filial matters.

There may be times when some look for keys at the time of funerals. It could be the cupboard where the will is kept, a car key, a safe, an LSC, gold jewellery, or some other valuables to a family. They might not find the time to weep for the dead while looking for these things. If one does weep, it may likely be that one has already got the keys!

In our case, however, it is about worn-out crutches that need quite the mending. In that very moment, one could not delay because soon enough, they were to be buried. When that time comes, it would be impossible to open the coffin for the act. There was no time, and things had to be done.

I stood there with the father of the house, and it seemed as if he was guarding the coffin as he repeated, "It only makes one lonesome, we should bury it." I insisted, "I want to keep them." There were none to come in between the quarrel, and how I wish to have someone to take my side! But it was no situation for the local leaders to come in between, for it was like a quarrel between a father and his son. I didn't even dare to look at his face anymore.

If Lalruali could have risen from the dead, I was sure she would happily take my side and say, "Tluangte, do keep them if you want to." Mr. Vanchhunga has no knowledge about how all her writings were already with me. This is because she preferred to publish her works only after she was gone. In the case of her book, I knew of my privilege because of Mr. K. Liantuala (the then principal of Govt. Hrangbana College). The man standing next to me has no clue about all the plans I had with the late Lalruali.

It gradually became tiresome to have something in mind. Therefore, I briefly declared, "I am taking them," as I headed towards the coffin. I was most afraid of being pulled back by Mr. Vanchhunga, but he didn't move an inch. As I asked to be excused by the people surrounding the coffin, I went on to undo the covering and the lock. I could not care about their reactions as I opened the cover carefully.

I got to be the last person to see her face, somewhat luckily. Her crutches were firmly placed alongside her cold body, and I took them out with utmost care and respect. If anyone was to stop me, I was ready to take off with them. The wreaths of flowers were falling off the coffin, and the women close by helped me pick them up and also in locking the coffin, for it was not easy to move around with two crutches in hand. How thankful I am to those women's relatives. I'm sure there might be some who would question my actions!

I was afraid that someone would chase me because I took something valuable. I knew all eyes were on me, and fortunately enough, I could make my way out of the house by myself. I didn't dare ask my father to hold them for me, and though I knew anything could happen in that moment, I decided to go for what needed to be done.

My foot felt heavy as I walked out of the house, and the passage felt exceedingly long. I headed out among the people, scared of hitting someone with the crutches, and made it to the neighbour's house. Nobody followed me, which was a relief! Till the end, I had no one to help me out, but it was all right as I have done many things by myself, and I have always tried to do so.

Once I kept the crutches on the safe site, I headed back to the funeral. There would be some wondering what I would do next! To my luck, I found a place to sit in the row of the drum beaters. However, I had no confidence to look up and was ready to provide an explanation if anyone were to question my actions!

When I turned the pages of my diary from 2001, I had written about the funeral that took place at 12:30 PM, how I beat the drums in leading the songs, and how I spoke on behalf of the Mizo Academy of Letters. How nostalgic! My father was a Synod Music Instructor, and Lalruali had made him compose the tune to many of her songs. Her nephew, Mr. Roluahuma of Durtlang village, too, was well versed in reading solfa, and there were times when she would choose her favourite tune out of the two.

In the funeral, Mr. Vanchhunga spoke on behalf of his family, and something remarkable happened. He invited me to speak (as part of his full share of speech as usual) a few words as he mentioned about how I was writing her biography. Though it was sudden, I was keen to share the thoughts that lingered in my mind.

“Ah! He is not furious,” was the thought I had. If he wasn’t pleased, he would not have given me an opportunity. Also, I have never come across sharing speeches like this in any funeral. I was reminded of the way our ancestors used to split the meat from their hunts with their neighbours. If it wasn’t for this, I would have never had the chance to speak during the funeral. Even the official ceremonial pastor had to accept the turn of events.



So, I calmly took the opportunity to talk about the person we were bidding goodbye to. I talked about how she had skills in administering from her bed, how she was not born physically challenged but a lucky one, how she was a preacher through her writings, and how she took delight in praising God through songs, and those words slowly seeped through my heart like a small stream. I did not share all the things that I would have loved to, but I shared what I thought would be enough. I was then given the chance to take a funeral photograph with her all by myself. Mr. C. Dinthanga (Lelte Editor) and I followed her coffin till the cemetery, and that was the last time we would be following her physically.

My thoughts were fixated on her crutches, and I was afraid that someone would take them away. So, I decided to head back as soon as possible. I was most afraid that they would take it back to the house, and I will have to ask for it all over again! To my luck, the crutches were still there, and I took them to my car. That evening, I did not have the courage to see her family, scared that I might be scolded for my actions. I believe they are *Unhlu* (Archives material), and we have exhibited them a number of times. I am sure its value will increase as time goes by.

Among the reknowned physically challenged people, Stephen Hawking (8 January 1942–14 March 2018), an English scholar, physicist, and cosmologist, was diagnosed with Amyo Lateral Sclerosis (ALS). He spent almost all his life, from 21 years old, sitting in a wheelchair. His wheelchair was auctioned for 300,000 pounds, which in Indian currency is worth Rs. 3,12,70,799.70 INR.

Similar to this, Helen Keller's (June 27, 1880 – June 1, 1968) photographs, her handwritten poems, and many of her belongings were auctioned in the year 1930. She was a writer, a teacher, and a graduate degree holder among differently abled persons. The people all over the world look up to her, which was very evident on that day of auction.

In the same way, Lalruali's crutch may one day be auctioned! It is not an impossible matter. It has been of great use for my neighbours in times of need, and I believe that in the exhibition, people will truly value it. I am sure there is someone out there willing to buy it.

However, as long as I live, this crutch shall not be auctioned. It was an adventure to even have it! It is not a mere female crutch; it is a treasure, a source of inspiration for the generations to come! To learn of its value is to understand the worth of things.

There are so many important things to say. As I continued to turn the pages of my diary, there was a record of how Hrangbana College organised a seminar named Mizo song and its composer at Vanapa Hall on 30th September, 1988. I was there, reading and presenting Lalruali leh a hlate (Lalruali and her songs).

On 23rd August 2000, a record in my diary talked about how Mizo Academy of Letters recommended Lalruali for Padma Shri and how I framed the citation and Pari typed it and so on... in the second paragraph.

On another page, dated October 20, 2001, the Mizo Dept. of Mizoram University gave condolences to Lalruali, and students

read poetry. I was the one to give the Keynote Address on that rare occasion.

On 20th November 2019, Sihfa *Lalruali Ṭawngtai In* (Prayer Inn) was opened on the hospital hill at Sihfa village, the place where she used to pray fervently. Our ancestors often used the word ‘ṭai’ as the priests would ‘ṭai’ (solemn prayer) and hence the word ‘ṭawngṭ ai’ (official prayer). Since it was also a cabin, I prefer to call it prayer cabin. We held a seminar for the rest of the day where more than ten people presented their papers. Mr. Liankunga Khiangte, IAS, was the chief guest. Since it was organised by the Mizo Literature & Language Teacher’s Academy (MILLTA), Mr. K. Liantuala, the first president, also attended the program with much enthusiasm. The works presented that day are put together in the book *Hmeichhe Thianghlim Lalruali*, released by our Chief Guest, Mr. Lalrinenga Sailo, Mayor of the Aizawl Municipal Council (AMC).

On the night of September 3, 2001, All India Radio and LPS put up a program in her name. They were swift in hosting such programs, and I am glad they knew who deserves all the honour. Let us also learn how to honour the right person.

At the end, let me recite an acrostic poem, which may be very difficult to render the actual meaning in English. Allow me to recite in Mizo as:

## LALRUALI: 1924-2001

*Lal lai chheu tur pian rualpui mah la e, karei maw!  
A rem si lo duhsam loh natna pai saa lenlai chen chu,  
Lian chhung zawng laia ro hlu i neih vang chuanin e,  
Rial ang daiin a mawi lo ve khuarei zopui vei mah se,  
Uang lo tea khawhar hnemah i phiar chhuah zawngte,  
A hlu hluan e, i kutkawih thu leh hla ze-thlur tin mai hi,  
Liam tawh mah la, a chul lo'ng khuavel he lei chhinah,  
I kamliam belhchian tum lengzawng kan fuankhawm e.*

There are so many things to be added. But, let me stop here for the time being.

Thank you, *Ka lawm e.* 03-08-2024

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## Impact of Westernization and Modernization on Tribes in India

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### Abstract

*Westernization and modernization greatly influenced the life of the tribal people. Modern technology and westernization are the significant factors that transform the traditional practices like shifting cultivation, education, economics and in many other fields within the tribal society of India. After Independence, tribal life and society underwent a profound change in almost every walk of life. This paper is prepared to highlight the study of different factors that lead to transformation and their impact on the tribal society which brings social change brought about by westernization and modernization.*

Westernization refers to the changes brought about in Indian society and culture as a result of over 150 years of British rule and the term subsumes changes occurring at different levels –

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technology, institutions, ideology and value. In simple words, the term Westernization mainly explains the changes that have been taken place in the Indian society and culture due to the western contact through the British rule.

During the 19th century, British slowly laid the foundation of a modern state by surveying land, settling the revenue, creating a modern bureaucracy, army and police instituting law courts, codifying the law, developing communication – railways, post and telegraph, roads and canals – established schools and colleges and so on. Those who came under the influence of the Western civilization started modifying their life and activities in accordance with the western standards. Western way of life become very attractive for the tribe. Westernization virtually indicates the process of imitation of the Western life-styles by the Indians. The process of Westernization brought about a number of socio – cultural changes in the Indian Society.

Modernization is understood as a process which indicates the adoption of the modern way of life and values. The term was used previously to refer only ‘to change in economy and its related effect on social values and practices’. It was also described as a process that changed the society, from primary agricultural to primary industrial economy. As a result of the change in the economy, the society itself underwent changes in values, beliefs and norms. But today, the term is given a broader meaning. Modernization is a process that brings changes to the existing lifestyle of people and to his place. Its dimensions may be categorized into a number of quarters and so

it can be economic modernization, political modernization, social modernization and technological modernization, which are having a major impact on the traditional tribe and its culture.

Modernization means a 'social change' involving the elements of science and technology. It brings changes concerning rationality and other expectations of human life. Impacts of modernization is greatly reflected in different traditional societies in different parts of the world. Modernization can bring some changes in the social structure also in the culture of a particular community. Owing to the impact of modern technologies, the traditional societies could experience numerous advancements in social and economic aspects of life, where modern technologies are implemented in agricultural production, or in establishing the modern industries, there results in greater social, economic, spatial mobility. The introduction of modern improved technique has changed the way of life for the tribes. Urbanization, organized agriculture, breaking joint family systems and clan ties, greater exposure to the external world, increased occupational diversifications, are the features usually found in those societies where modern technologies and modernizations are affecting on.

Modernization can also change the system of production and consumption patterns. It also brings considerable change in agricultural sectors that include new implements and new cropping systems of modern breads of cereals. In a traditional system people manage with the simple occupations where the natural resources are exploited for direct use of man, while twist towards modernization

these are enormously supplemented and supported by occupations of manufacturing and skilled services.

The impact of westernization and modernization on the tribe's socio – cultural, economic system could be analysed in the following manner.

**1. Impact on Agriculture:** modernization marked a significant change and shifted the agrarian economic to industrialization which comes under technology driven sectors. Shifting cultivation to technological cultivation and other traditional occupations like fishing, weaving and hunting are gradually forgotten. These changes of occupation increased urbanization and give rise to service-oriented industries which eventually takeover and reshaped the economic strategy. The urbanization shaped by these gradual changes greatly effect the environment in which we live in. The buildings we dwell in or our habitat, the furnitures and all the graphic designs that surround us are influenced by Modernist ideology.

**2. Impact on Institutions:** Establishment of New Institutions: Western contact brought about changes in the institutional systems. Old institutions of the tribes either modified or gave place to the new ones.

(a) Impact on Education: Western education broadened the vision and outlook of the tribes which made them to be conscious of their rights and freedom. In place of the traditional educational institutions, the Western type of formal



educational institutions such as schools, colleges, technical institutes, research centers, Universities, etc., were established. English became the medium of language in many tribal institutions and gained prominence. It also served to spread English culture. Due to modern education most of the tribal people are connecting themselves with modern and providing their hand in support of development but one of the major impact of modern education is that the language and culture of tribals are in danger due to the entrance of outsider in their life.

(b) Impact on Legal System: Due to the Western contact, the Indian tribes came under one system of common law and legislation. In place of the tradition, caste panchayats, and the village Nyaya Panchayats, the modern law, legislation, court, police and other systems came to stay.

(c) Impact on the Economic System: The modern capitalist mode of economy introduced by the British gave a fatal blow to the economic self-reliance of the village. New commercial establishments, banks, new accounting system, partnership firms, joint stock companies, share markets, co-operative societies etc., came to be established.

(d) Introduction of New Schemes: In place of joint families, local communities, caste fraternities, etc., there came in new institutional arrangements, such as social welfare schemes, life insurance schemes, social security schemes, etc., in order to provide protection and security to the people whenever required.

**3. Changes in the Field of Technology:** The modernization of old age Indian tribe technology, agriculture, entrepreneurship and industry led to the economic advancement of the country. The new and large-scale industries introduced by the British exposed Indian tribes to the influence of Western technology. Widespread use of modern technology increased the number of industries both small scale and large scale. Thus, widespread use of Western technology led to the process of industrialization, which is normally associated with the growth of town and cities which started attracting people from rural areas. Many tribal people nowadays engaged in diversified activities and many young workers work in other provinces. There has been a change in income generating activities in the rural non-farm sectors for the tribes.

**4. Selection of New Views and Ideologies:** The process of Westernization and modernization implies certain value preferences also. Humanitarianism, rationalism, egalitarianism and secularism and such other values are associated with westernization. These ideologies and values had a great impact on Indian tribes. Humanitarianism which includes in itself various other values implied an active concern for the welfare of all human beings irrespective of caste, economic position, religion, age and sex.

Egalitarianism upholds the principle of equality, that is equality of sex, caste, colour, creed, race and religion.

Rationalism upholds a system of belief regulated by reason, not authority.

Secularism is an ideology that believes that the state, morals, education, etc., should be independent of religion.

These ideologies and values had a great impact in Indian tribes. They changed the traditional attitude and outlook of the people. Educated Indian tribes came under the heavy influence of these values. These values broadened their vision and made them to develop secular outlook. They realized the importance of reasoning and started appreciating the principle of equality.

**5. Creation of Intense Desire to Increase the Standard of Living or Material Life:** The use of Western technologies and scientific equipments and gadgets and those acceptance of the Western model of industrialism created new aspirations and ambitions in the minds of people. The pull of spiritualism became weakened and the attraction of the comforts and luxuries of the worldly life got strengthened. The craving towards more and more material pleasures and economic prosperities increased. This tendency hastened the material progress of the country to a certain extent.

**6. Restructuring of Political Values:** The hierarchy of political values has been restructured. The British introduced Western model of democratic system. Acceptance of this political system also brought about structural changes in the social system. Social institutions such as marriage, family, property, profession, etc., had to undergo major changes for the simple fact that the modern law provides for equality in all, the major fields of social life. These

changes provide a new scope for the tribes which became active in almost all the areas of social life.

**7. Spread of New Lifestyles:** The western influence made the Indian tribes imitate the Western way of life. More than anything, the western education had great impact on the style of people. The Indian tribes adopted western style of dressing and dining. Friendly gatherings, marriages, birthdays, wedding anniversaries, new years celebrations, felicitation programmes, etc., came to be arranged on the western model. Western education brought about big changes in the outlook of those educated.

**8. Inspiration to Social Reforms:** During the British rule and also afterwards a number of social reforms came into being. Several traditional beliefs and practices dysfunctional to society were discarded and many new customs, institutions and social practices were adopted. Indian tribes who came under the influence of these values became aware of many social evil practices and also enlightened people regarding modern values.

The process of westernization and modernization brought a number of positive effects and also some negative effects. Western way of life and modernization became so attractive that it made some educated tribes to imitate the West indiscriminately. Everything from the West was considered good and worthy of being imitated, including the western values, customs, practices, etiquettes, tastes, choices, preferences, selection, etc. In their eagerness to imitate the West, these tribes blindly pick up even deficiencies, weakness, vices and evil practices of the West. In their attempts to show themselves

more forward and progress, they started ignoring and criticizing their cultural heritage, way of life and living.

Modernity has profound effect on human civilization in positive directions according to the Modernists. They believe in the break brought about by westernization and modernization from traditional forms of thinking as bringing about a rational and scientific mindset which enable us to understand and gradually take on nature for human benefit.

The rapid growth of urbanization as well as industrialization which comes with westernization and modernization has led to increase in the environmental degradation causing deforestation, climate change and create pollution problems.

Millions of people inhabiting in resource-rich regions are displaced and deprived of their land by constructing dams, mines and industries. The native tribal people gave up their traditional origin of occupation like shifting cultivation, hunting, weaving and fishing etc., due to the influence of modernization. The younger generation are increasingly drawn to western culture and switch to habits of life including fooding and clothing.

Western contact and modernization have definitely helped the tribes to achieve some progress. At the same time, it has also brought some new challenges. Even while maintaining contact with the west, the Indian maintained its indigenous nature in some fields, especially in the non-material fields. Time tested traditional institutions, beliefs, practices, values and ideologies are still alive in

Indian tribes giving intrinsic strength to the Indian.

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## **Breaking Societal Stigma: An Empirical Study of the Quality of Life Among People with Intellectual Disabilities and Co-occurring Autism**

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Lawmsangpuia Ralte\*

### **Abstract**

*The quality of life of people with intellectual disabilities and co-occurring autism has often been ignored. This study explored their socio-economic profiles and highlights the quality of life lived by them in Mizoram, a tribal state located in India. In this mix method of qualitative and quantitative study, 60 face-to-face interviews with people with intellectual disabilities and co-occurring autism and their caregivers are conducted. The data is supplemented with observation method. The data obtained are then coded numerically and analyzed through SPSS.*

*The result shows that majority of them belong to lower middle-class family and had little employment opportunities. The education system does not permit higher education. All these factors combined resulted in lower quality of life. Mizoram needs to establish vocational centres and inclusive education for people with intellectual disabilities and co-occurring autism to provide better quality of life.*

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## Introduction

The term 'disability' has various specialized connotations that are specific to the policy or program that employs it. The ways in which we conceptualize disability change, depending on the approaches taken to study it and the settings in which it is discussed. The standards used to determine whether someone is disabled also change throughout time and in various social and cultural circumstances (Francis & Silvers, 2016). Disability can be defined as any restrictions on the ability of individuals that make it difficult for them to perform everyday activities. There are several types of disabilities and they more or less restrict a person in one way or another (Kumar et al., 2012). Intellectual disability is among the 21 types of disabilities listed in the Rights of Persons with Disabilities (RPwD) Act of India 2016 (Narayan & John, 2017). Being a neurological disorder, intellectual disability has diverse effects on the functioning and support requirements and it denotes deficiencies in intellectual and adaptive functioning of the individuals (Vaz et al, 2021).

In India, it is estimated that the rate of disability is 2.2% according to the 76th round of National Sample Survey as well as the census of 2011 (Yadav & Sharma, 2021). With regard to the definition of the prevalence and study population, it is estimated that people with intellectual disabilities contribute around 1% - 3.2% of the entire population in India based on narrative reviews (Russell et al., 2022; Girimaji & Srinath, 2010).



### **Access to quality of life**

The concept of quality of life promised to capture both the positive and negative elements of well-being in an individual or an entire set of population (Teoli & Bhardwaj, 2023). Personal health, relationships, the status of education, work environment, social status, wealth and income, a sense of security, freedom, autonomy in decision-making, social-belonging and their physical surroundings and level of independence are the common facets of quality of life (Vahedi, 2010). People with intellectual disability and co-occurring autism are perceived to be the most vulnerable sections in society and they in turn, have a low quality of life which led them to face stigma and marginalization at an increasing rate (Morisse et al., 2013). Caregivers of people with intellectual disabilities have also reported limited choice and lack of opportunities in terms of selecting partners which left them without intimate relationships (Retznik et al., 2022). Besides their low access to quality of life, the empirical studies which specifically focus and tackled quality of life of intellectual disability and co-occurring autism are very few which makes their adequate support to be a challenge. This further calls for the need to provide constant and appropriate support in their everyday life (Adam et al., 2023). The access to better well-being for people with intellectual disabilities and co-occurring autism can be enhanced if the field of medical, behavioural, psychotherapeutic, cognitive, milieu and pedagogical treatment methods are properly integrated (Dosen & Day, 2001). Hence, the various agencies and policies should be enhanced in order to respond to the needs of people with intellectual disabilities and co-

occurring autism which will in turn enhance their overall quality of life (Claes et al., 2012). It is also equally important to develop personal skills and maximise personal involvement through tailored support to create increased chances for their personal development and enhanced quality of life (Schalock et al., 2016). However, it is vital to state that education is the first and foremost factor which allows people with intellectual disabilities and co-occurring autism to live independent lives as reading and writing skills acquired through education are capable of simplifying their own personal objectives and also towards improving their overall well-beings (Veitch, 2003). Getting accepted into a literacy course might be challenging at times since some people don't think adults with intellectual disabilities can learn to read and write and also, people with intellectual disabilities and co-occurring autism poses great risks and challenges in terms of social well-being as compared to other types of disabilities (Rao, 2003). People with intellectual disabilities and co-occurring autism suffer from an interrupted or incomplete mental development, which is particularly marked by sub-normal intelligence (Gandecka, 2014). This condition limits an individual's capacity to carry out specific daily tasks, either fully or partially which led to a decline in one's ability to think, feel, or behave, let alone dreaming of higher education (Grigal & Hart, 2010).

Making decisions on one's own cognitive development are important essential skills for people to have in order to live an autonomous life, and those with intellectual disabilities regrettably lack this ability which further denied them access to a positive quality of life (Edgar & Polloway, 1994). The availability of education for adults

with intellectual disabilities is contingent upon a multitude of intricate aspects, such as prevailing laws and social policies pertaining to the matter, as well as societal perceptions of disability (Spassiani, 2018). Lower chances of acquiring education led to low opportunities for skill development (Stodden & Whelley, 2004). This lack in education and any vocational skills disqualified them from full social acceptance leading to 'stigma' (Goffman, 1963; Fitzpatrick, 2008). The issue of stigma led to their poor well-beings in society (Spassiani & Friedman, 2014). People with intellectual disabilities and co-occurring autism must become educated, not only in developing life skills, but also in understanding disability from a social, political, and economic level which will eventually enhance and improve their quality of life in society (Kontu & Pirttimma, 2010).

This study solely focuses on the education status, wealth and income and the social belongings level of people with intellectual disabilities and co-occurring autism which led to their stigmatization and issues in society. The study was held in Mizoram, a small tribal hilly state which is the 23rd state of India.

## **Methods**

### *Study design and participants*

This study uses mix method of both qualitative and quantitative research to understand the quality of life of people with intellectual disabilities and co-occurring autism in Mizoram. The researcher framed interview schedule with associated questions (Bearman, 2019). After the framing of interview schedule is concluded, ethical

approval is obtained from The Human Ethics Committee of Mizoram University, Mizoram, India (MZU/HEC/2023/004). There is no proper census with regards to the total number of persons with disabilities in Mizoram but data exists only in the form of Unique Disability Identity (UDID) card holders in the state. The UDID project is a vital component of their rehabilitation and a means of improving and enriching their lives (Dhabarde et al., 2022; Department of Empowerment of Persons with Disabilities, 2016). Persons with disabilities can benefit from a number of advantages associated with the UDID card, including the elimination of the need for duplicate copies or different file systems, as the card contains all the information required, which can be decoded with the use of a reader (Patil & Pal, 2024). The Social Welfare and Tribal Affairs Department, Government of Mizoram has kept a list of persons with disabilities who obtained a Unique Disability Identity (UDID) Card from Government of India and that list is the only source which kept a record of the number of persons with disabilities in the state. The list is quite incomplete as there are many individuals who still haven't apply for the UDID card and as a result, they are still not included in the list. The main aim was to include only people with intellectual disabilities and autism who have UDID card.

The study population was nearly representative of people with intellectual disabilities and co-occurring autism in Mizoram when analysed from the list obtained from the department. There is an overrepresentation of people with intellectual disabilities than people with autism spectrum disorder because the list contains only a handful number of people with autism spectrum disorder

in Mizoram (Department of Social Welfare, Tribal Affairs, Women and Child Development, 2020). All the participants signed a written consent to be interviewed for this study through the questions asked from the interview schedule and utmost caution is taken to maintain anonymity of the participants throughout the study. Besides acquiring data through the interview process, observation method was also used in order to supplement the findings with regards to the level of their quality of life.

#### *Assessing and classification of quality of life*

For this study, attempts are made to understand and study the quality of life of people with intellectual disabilities and co-occurring autism. In the process, the socio-economic profiles of the participants like gender, age, marital status, their education status and their occupation status are found out so that the results are helpful to describe why they faced discrimination in society. This provides knowledge on the level of quality of life of the participants.

#### *Analysis of data*

Statistical analyses for this study were performed by using the Statistical Package for Social Sciences for Windows version 25 (SPSS Inc., Chicago, IL, USA). All the data were entered in excel sheet in PC and data cleaning was conducted after the data entry. Separate code was given to all the answers and after coding was done, the data were transported to the SPSS software. Then, the frequencies of the data are calculated through the software and percentages were obtained as a result. The results were supplemented with observation method

and thus, qualitative and quantitative research were used in this study.

### Results

From the list provided by the Social Welfare and Tribal Affairs Department, a total of 60 people with intellectual disabilities with autism spectrum disorder were randomly selected which all together makes up 60 participants. In total, all the 60 participants were invited to participate in the study and all 60 of them agreed after signing informed consent.

**TABLE 1.** Characteristics of participants ( $n = 60$ ).

<i>n</i> (%)	
Gender	
Male	20 (33.3)
Female	40 (66.7)
Age of the respondents	
Below 20 years	25 (41.7)
21 – 30 years	18 (30)
31 – 40 years	5 (8.3)
41 – 50 years	8 (13.3)
Above 50 years	4 (6.7)
Marital status	
Unmarried	5 (8.3)
Unlikely to get married	55 (91.7)
Level of intellectual disability	
Mild (IQ > 55)	12 (20)

Moderate (IQ 35 – 55)	17 (28.33)
Severe (IQ < 35)	28 (46.67)
Unknown	3 (5)
Family income per month	
Up to Rs. 5,000	19 (31.67)
Rs. 5,000 – 10,000	30 (50)
Rs. 10,000 – 20,000	5 (8.33)
Rs. 20,000 & above	6 (10)

Abbreviations:  $n$  = number of participants; Rs= Indian rupees

Source: Field Survey

#### *Socio-economic profile*

As depicted in table 1, there are 40 women out of the 60 participants (66.7%) and there are a total of 20 men out of the entire 60 participants (33.3%). In terms of age, there are 25 participants (41.7%) who are below 20 years of age. There are 18 participants (30%) whose age range between 21 – 30 years and there are 5 participants (8.3%) whose age range between 31 – 40 years. There are 8 participants (13.3%) whose age range falls between 41 – 50 years and there are 4 (6.7%) whose age falls between the range of above 50 years of age. Among the participants, 5 (8.3%) have stated that they are unmarried and the rest of the 55 (91.7%) have stated that they are unlikely to get married. In terms of their level of intellectual disability, there are 12 participants (20%) whose level of intellectual disability is classified as mild by medical experts. There are 17 participants (28.33%) who have a moderate intellectual disability and there are as many as 28 participants (46.67%) who had a severe

intellectual disability. 3 participants (5%) did not know the level of their intellectual disability. There are 19 participants (31.67%) whose monthly family income is only up to Rs. 5,000. There are 30 participants (50%) whose family income lies between Rs. 5,000 to Rs. 10,000. There are 5 participants (8.33%) whose income lies between Rs. 10,000 to Rs. 20,000 and there are 6 participants (10%) whose monthly family income range above Rs. 20,000.

TABLE 2. Education status and personal skills of the participants ( $n = 60$ ).

<i>n</i> (%)	
Education of the participants	
Primary	27 (45)
Upper primary	6 (10)
High school	4 (6.7)
Pre-degree	1 (1.7)
No education	22 (36.7)
Level of vocational training received	
Receiving formal vocational training	5 (8.3)
Received formal vocational training	3 (5)
Did not receive any training	52 (86.7)
Lack of educational facilities	
Very high	50 (83.3)
High	9 (15)
Neither high nor low	1 (1.7)

Abbreviations:  $n$  = number of participants

Source: Field Survey



*Issues in education*

The above data from table 2 shows that there are 27 participants (45%) who have primary level of education and there are 22 participants (36.7%) who did not receive any education at all. There are 6 participants (10%) who received education up to upper primary level of education. 4 participants (6.7%) had attained high school level of education and 1 participant (1.7%) had pre-degree level of education.

*Status of vocational training*

Those who received formal vocational training include 5 participants (8.3%) while those who had receive formal vocational training include 3 participants (5%). There are 52 participants (86.7%) who did not receive any formal vocational training at all. In terms of educational facilities, 50 participants (83.3%) have perceived lack of education facilities to be very high in the state. 9 participants (15%) have also expressed that the lack of educational facilities is high in the state while 1 participant (1.7%) has said it is neither high nor low.

TABLE 3. Occupation and vocational skills of the participant ( $n = 60$ ).

n (%)	
Occupation status	
Employed	2 (3.3)

Unemployed	46 (76.7)
Studying	12 (20)
Lack of vocational training centres	
Very high	52 (86.7)
High	6 (10)
Neither high nor low	2 (3.3)
Communication skills	
High	4 (6.67)
Neither high nor low	6 (10)
Low	30 (50)
Very low	20 (33.33)
Daily living skills	
High	1 (1.7)
Low	59 (98.3)

Abbreviations: n = number of participants

Source: Field Survey

#### *Assessment of occupation problems*

In table 3, the occupation status of the participants is shown. Employment status is held by 2 participants (3.3%) while 46 participants (76.7%) are unemployed. In terms of the lack of vocational training centres, 52 participants (86.7%) have said the lack is very high, 6 participants (10%) have said the lack is high while 2 participants (3.3%) have said it is neither high nor low. Communication skills are high in 4 participants (6.67%), it is neither high nor low in 6 participants (10%). It is low in 30 participants (50%)

while it is very low in 20 participants (33.33%). Only 1 participant (1.7%) has a high daily living skill while 59 participants (98.3%) have low daily living skills.

### **Discussion**

In this study, frequency, percentages, observation and interview were used to investigate the quality of life lived by people with intellectual disabilities and co-occurring autism in Mizoram. The socio-economic profile of the participants is firstly analysed. The study consists of more representation of women than men due to the higher registration of women with intellectual disabilities and autism in the UDID list. Intellectual disabilities and co-occurring autism are mostly prevalent below the age of 20 years and in the age group between 21 – 30 years. There are fewer numbers of older people with intellectual disabilities and autism in Mizoram. Marital status is absent among them as most of the participants and their families had stated that they are unlikely to get married and are all unmarried. This finding falls within the range of the previously published study with regard to why people with intellectual disabilities had little to no relationships (Retznik et al., 2022). The caregiver of S1 had said,

‘...my brother is currently a primary school student at the age of 28 years. He never talked about having a girlfriend and never discuss having any romantic attractions to opposite gender. He just lives life as it is and we don’t think he is capable of having any intimate relations because of his disability.’

The levels of the participants’ intellectual disabilities are

mostly on the moderate and severe side while only a small number of them had a mild intellectual disability. The study also found that most of the families of people with intellectual disabilities and autism in the state belongs to a lower middle-class family as most of their income falls within the range of Indian Rupees 10,000 and below. The family members of the participants are mostly engaged in low paying jobs and had to work throughout the day leaving little time to care for their differently-abled family members. This finding is similar to previously published literature which has stated the significant connection between poverty and intellectual disability (Emerson, 2007). In terms of the low income, the caregiver of S2 has said,

‘...having a family member with intellectual disability itself is not much of a burden. However, when it is combined with low family income, then, it becomes a burden. We barely afford food and other basic necessities and so, it is very difficult to keep aside part of our income for education and other basic support for our daughter. We did not admit her to special schools because the special schools in our hometown are located very far from our house. At least one family member will need to accompany her everyday and spent money on transportation cost. Since, our small family of two had to engage in intensive, low-paying labour jobs, we do not have much time and money to care for her and so, our poverty further disabled our loving daughter.’

The participants have low to no education as 45% have

achieved only primary level of education while 36.7% of them receive no formal education at all. The main reason for their low education is due to their poverty and lack of educational facilities. Besides, their families have stated that admission to special schools is not much use to them as they have low memory and does not appear to benefit much from it (Rao, 2003). Their low capabilities coupled with undeveloped special school infrastructures experienced by the caregivers prohibit them from dreaming of higher education for them (Grigal & Hart, 2010). Similarly, 86.7% of the participants do not receive any vocational training which led them to lack skills required to find decent employment. The vocational training centres in the state have limited seats and are difficult to access as they are not catered to people with intellectual disabilities and autism which calls for the need to enhance the efficiency of the authorities in this field (Claes et al., 2012).

The rate of unemployment is on the higher side as most of them are unemployed. The high unemployment rate is related to their low educational qualification which led them to lack the basic necessary education and learning (Stodden & Whelley, 2004). This, in turn, does not permit them to set their long-term objectives and goals (Veitch, 2003). Communication skills and daily living skills among the participants is low as 50% of them have low communication skills and this is another issue which does not permit them to socialize and result in having low quality of life. The participants have a short-term memory and are not capable of doing many basic household chores, let alone find an employment. All

these coupled with their low enrolment rate in special schools led them to have lower quality of life (Stodden & Whelley, 2004). The caregiver of S3 has said,

‘...my brother has low communication skills and cannot do much chores in the house. Since education and vocational centres are still underdeveloped in Mizoram, he did not progress much in the field of education and employment sections. We are from a poor family and hardly have time to educate him on many things. Due to lack of education and vocational skills, he also lacks socialization skills and this led to stigma not only towards him but to our entire family as well. Due to this stigma, even children from our neighbourhood are afraid of him and afraid to interact with our family in general.’

Their low level of education, lack in vocational and daily living skills and low unemployment led them to be stigmatised in society. They are perceived to be weak and not capable of contributing anything useful in society (Goffman, 1963; Fitzpatrick, 2008). They are being treated as ‘invisible’ which further deteriorate their quality of life. They are excluded from social activities and do not receive social acceptance due to being segregated from the rest of society. This also led to their lower well-beings (Spassiani & Friedman, 2014). The experiences of stigma and discrimination faced by the participants is stated in full detail by one of the participants S4 who stated,

‘I am very well aware that I am intellectually disabled. I am not capable of achieving higher education like the rest of society.

As a result, I am restricted from finding an employment. My families are not wealthy and I am not capable of receiving care and support which are given to people with intellectual disabilities in Western developed societies. So, I stayed in our house most of the time and had little to no contact with society and had no chance of participating in social activities. This led many people to stigmatised my entire existence as people think I am a “living doll” who needs to be supported and cared for at all times. If only the authorities take chances to improve the current special schools and establish more skill training centres for us, we can have more chances to be included in society and contribute something useful to our families as well.

To shatter the societal stigma towards people with intellectual disabilities and autism, the study points straight to the concerned authorities to take necessary actions. They should respond to their needs of education and establish government aided special schools which are fully subsidised by the government. Besides, the syllabus and curriculum should be inclusive (Veitch, 2003). The special schools in Mizoram should enhance the current education system followed so that the students with intellectual disabilities and co-occurring autism can learn to live in close harmony with society and socialization skills should be imparted besides the basic alphabets and number system taught in schools (Claes et al., 2012). These factors are a vital necessity to provide better quality of life and change the negative perceptions of society towards them. Providing tailored support through establishing vocational training centres is

another vital step to shatter stigma towards people with intellectual disabilities and co-occurring autism (Schalock et al., 2016).

A limitation of this study is that only individuals with UDID card are invited to participate in the study and individuals without UDID are left out. There are lesser number of people with autism spectrum disorder in the state and so, the representation of co-occurring autism is less in this study and the actual quality of life from the standpoint of people with autism spectrum disorder can be studied with better details in future. The caregivers have to be interviewed instead of the actual people with intellectual disabilities in most of the cases due to low communication skills of the participants. Hawthorne effect is another limitation with regard to the observation method used in this study as the participants altered their normal behaviour due to the presence of the researcher. They are shy and timid and mostly hid in their bedrooms which makes rapport building difficult. Another limitation of the study is that only the socio-economic profile, education, employment and vocational skills of the participants are focus and given priority in order to analyse their quality of life. Various other factors like personal health, work environment, social status, a sense of security, freedom, autonomy in their decision-making and level of independence are not included in the study to determine the quality of life of people with intellectual disabilities and co-occurring autism. Besides, future study can focus solely on the outcome of stigma and discrimination faced by them.



## Discussion

The level of education is low among people with intellectual disabilities and co-occurring autism which in turn led them to have lower chances to acquire employment opportunities. The low availability of vocational training centres and the difficulty in access left them without much skills required to find employment. All these factors indicate low quality of life which further led to stigma and discrimination towards them. For a more detailed recognition of quality of life, clinical characteristics of the participants, proper screening of the participants with regards to the level of their intellectual disabilities and other aspects of life such as social participation skills and coping mechanisms of disability should also be considered beforehand.

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## **An Empirical Study on the Functions of Local Council in Durtlang, Aizawl**

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Lalrempuia\*

Local council is a form of local self-government. It is composed of councillors who are elected by the electorates of the locality through periodic elections. Local council members are elected to manage the affairs of their locality (town). The Aizawl Municipal Corporation (AMC) constitute the local council that are instituted in every locality in the ward and the elections of local council are conducted by the State Election Commission. It is only such person who is eligible to vote in the election for local council may be elected for the local council.

### **The Three Tiers of Government in India**

In India, the local self-government occupies the third tier of governments. The first and the apex tier is the Central government functioning in accordance with the Constitution of India. The second or intermediate tier is the State or Provincial governments bounded by state laws and Acts. The third and the bottom tier is local self-government which is sub-ordinate to the state or provincial governments and it exercises control and supervision over it. Due to

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the passing of the 73rd Constitutional Amendment Act 1992, the local self-government in India was originated in 24th April, 1993. The panchayats or village governments as they were called were ancient institution and were themselves self-republic.

### **Categorization of Local Self-Government in India**

The local self-government in India can be broadly categorized into two; rural and urban namely, Panchayati Raj and Municipal Government. Panchayati Raj includes the Gram Panchayat at the village level, Panchayat Samity at the block level, and Zilla Parishad at the district level. On the other hand, Municipal Government consisted of Nagar Panchayat (town councils) for transitional urban areas, Municipal Council for smaller urban areas, and Municipal Corporation for larger urban areas. These two types of local self-governments were enshrined in the constitution under 73rd and 74th Constitutional Amendment Bill, 1992 which came into force on 24th April 1993.

### **Introduction of Municipalities in Mizoram**

After the passing of 73rd and 74th Constitutional Amendment Act, the Government of Mizoram was not in a hurry to introduce Municipality in the urban areas. But the failure of the State Government to convince the Central Government to accept 'Village Councils' Association in Aizawl as an equivalent of Urban Local Bodies at the grassroot level had obligated the then Council of Ministers of Mizoram to approve "The Draft Mizoram Municipalities Bill 2002" on February 27th, 2007. Ultimately, after 60 years of Indian Independence, the State Legislative assembly had passed The Municipalities Bill which received the assent of the Governor of Mizoram to become "The Mizoram Municipalities Act 2007 (Act No. 6 of 2007)" on April 16, 2007.

### **Composition and Reservation of Local Councils in Mizoram**

In Mizoram, there are currently 85 local councils which are situated in the city of Aizawl . Each local council has a term of 5 years and they are directly elected by the people. In terms of composition, the number of members in the Local Council shall be five members in a locality comprising 1500 voters or less and seven members in a locality comprising more than 1500 voters. One-third of the members in a Local Council shall be reserved for women. That is, in a Local Council with 5 (five) members, 1 (one) member shall be woman; and in a Local Council with 7 (seven) members, 2 (two) members shall be women.

In Mizoram, the Local Council shall have a Chairman, a Vice Chairman, Treasurer, Secretary and Tlangau (Local Crier). The First Meeting of the elected members shall be held within 10 (ten) days and shall elect a Chairman, a Vice Chairman and a Treasurer and also the two Members who will represent the Local Council in the Ward Committee . There shall be a Secretary of the Local Council who may be appointed or dismissed by the Municipality on the advice of the Chairman of the Local Council.

Mudgal (1998) has stated in his book 'Local Self Government in India' that the system of local self-government in India, although created by the British, was not a new concept to the Indian people. Mudgal (1998) noted that during the times of Pandyas and the Pallavas, a system of local self-government existed as early as the eighth and early ninth centuries, but it was not as developed as it was under the Colas in later times. Mudgal (1998) stated that in Madras, the inscriptions of Parantaka 1 from Uttaramerur in Chingleput dis-

tract consisted of villages that each had assembly which consisted of adult males who are concerned with general matters. This instance showed the existence of local self-government that had existed during this region. The assemblies that had existed during this time were of two types which were the Sabha and Ur. The Nagaram was the third kind of assembly which was confined to mercantile towns and the fourth type was the Nadu. The Sabha was an assembly which was confine to villages which were only inhabited by the Brahmans and had a complex machinery and its functions were confined largely through committees, the constitution and number of which varied from place to place but were overall representative in character.

### **Remuneration**

The Members and the Secretary of the respective Local Councils are entitled to monthly remunerations. But it is subject to change from time to time and fixed by the concerned Municipality. Rule 31 (Remuneration) of Chapter VI (Miscellaneous Provisions) reads, “Members and the Secretary of every Local Council shall receive remuneration from the concerned Municipality at such rate as may be fixed by that Municipality from time to time”. (As amended vide Notification No. B. 13017/21/2008-UD & PA/Loose dt.25.3.2013).

When the existing Village Councils had been converted into Local Councils for the first time, the functionaries then enjoyed the following Renumerations during the first term of Local Councils. In the second term also, starting from May 2015 and till now; they are enjoying the same.

The given table shows the remuneration enjoyed by different functionaries of Local Councils as per the Official Letter “Gov-

ernment's approval to the Revised Rate of Remuneration of Local Council" addressed to the Director, Urban Development & Poverty Alleviation Department (UD&PA), Government of Mizoram, Dated, Aizawl, the 31 May 2013.

**Table: 1:1 Monthly remuneration of Local Councils**

Functionaries	First Term	Second Term
Chairman	Rs 1500/-	Rs 1500/-
Vice-Chairman	Rs 1200/-	Rs 1200/-
Treasurer	Rs 1100/-	Rs 1100/-
Member	Rs 1000/-	Rs 1000/-
Secretary	Rs 900/-	Rs 900/-
Tlangau	Rs 300/-	Rs 300/-

Source: Local Council / UD & PA Department

Under Rule 16, sub-rule (5), there shall also be a Tlangau(local crier) to be appointed by the Local council in each locality who will serve as the local crier. The remuneration for the *Tlangau* may be determined periodically by the relevant Municipality .

In Mizoram, administration was run by the Village Councils before the introduction of Municipal Council. All the villages and areas of Aizawl were administered by the Village Councils even after the declaration of Aizawl as a city. There were no urban local government to administer in the city and town areas of Mizoram. The administration was run by the Village Council till the Mizoram Municipalities Act, 2007 was passed. Subsequently it led to the conversion of all Village Councils within Aizawl area into Local Councils and they thereby form a part of urban governance structure.

In Mizoram, local councils are setup only in Aizawl Municipal

Council (AMC) areas. Aizawl is the capital of Mizoram in India. Aizawl was officially established on 25 February 1890. With a population of 293,416, it is the largest city in the state. It is also the centre of administration containing all the important government offices, state assembly house and civil secretariat. The population of Aizawl strongly reflects the different communities of the ethnic Mizo people and local council.

The local governing body in Aizawl, formerly known as the Aizawl Municipal Council (AMC) and currently designated as the Corporation, is comprised of a total of 31 members. These members consist of both elected and appointed representatives. Specifically, there are 19 elected Councillors who represent the 19 Wards of the AMC. Among them, six seats are reserved for women, ensuring fair representation, and these seats are rotated every five years. The remaining 12 members, including 11 MLAs (Members of the Legislative Assembly) and 1 Lok Sabha MP (Member of Parliament) from Mizoram, are appointed by the State Governor.

## Profile of Durtlang

**Durtlang Local Council Area Map**

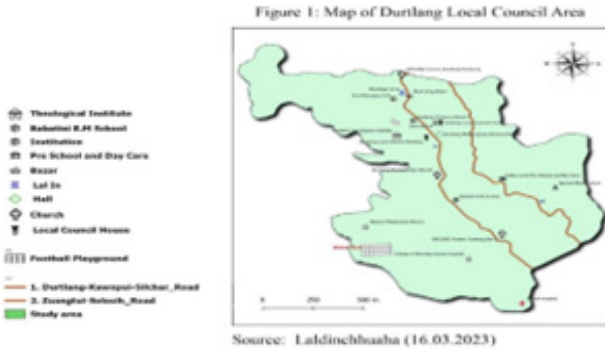


Figure 2: Map of Durtlang with neighbouring Locality



Figure 3: Map of Durtlang inside Aizawl



The study of local council in Durtlang is confined within the locality of Durtlang, which is located in the northern part of Aizawl. The area of Durtlang is a locality which was established by the Chief, M. Suaka after he purchased the land from Rohrenga and Hrangliana in the year 1908. Chief M. Suaka founded the locality with Christianity as its base religion. Alcohol was strictly prohibited by him and troublemakers were not allowed to set their foot in the locality which was made clear in the pact signed by him on 14.12.1909. Residents who follow different religions were also not allowed to settle

in the locality in those days. All the residents of Durtlang since 1909 were Christian.

The area of Durtlang is comprised of three distinct localities: Durtlang, Durtlang Leitan, and Durtlang North. Most of the residents of Durtlang are of Mizo tribe and there are a few handfuls of non-Mizos who are mostly seasonal migrants who settle in Durtlang due to their work engagement. The non-Mizo seasonal migrants who temporarily settle in Durtlang are mostly hailing from the state of Assam, particularly from Silchar and Karimganj town who work in the construction sites. Mizo is the main language that is spoken by the residents of Durtlang while Hindi is used as a secondary language in order to communicate with the non-Mizo residents of the locality.

Nowadays, there are more than 1200 houses in the locality and is one of the biggest and oldest localities in Aizawl city. Durtlang is under Ward No. I, with Lalrinenga Sailo of MNF serving as the Councillor, who is also the mayor in terms of AMC. In terms of the Mizoram Legislative Assembly Constituency, Durtlang falls under Aizawl North I, represented by Vanlalhlana of ZPM as the MLA. It is evident from the electoral roll that there are currently 1632 male voters in Durtlang while women comprise of 1820 voters in the locality. Hence, in total, there are 3452 people who are listed in the electoral roll in Durtlang.

The locality of Durtlang is divided into three polling station namely:

Name of the Area	Number of voters
i) Durtlang 1	: 1018
ii) Durtlang 2	: 1220
iii) Durtlang 3	: 1274

In the locality, there are several civil society organizations (CSO) that play a significant role in community development and empowerment. Among these associations are the Youth Mizo Association (YMA), the Mizo Hmeichhe Insuihkhawm Pawl (MHIP), and the Mizo Upa Pawl (MUP), which are considered as the major CSOs. These organizations work towards addressing the needs and challenges of the local community through various initiatives and programs. In addition to these major CSOs, there are also interest groups such as the Pensioner Association, the Consumer Union, and the Sports Association that contribute towards the overall development of the community. Despite their differences in focus and objectives, all of these organizations play an important role in promoting the social, economic, and environmental well-being of the locality.

In terms of infrastructure, most of the houses in Durtlang are of reinforced cement concrete (RCC) buildings and few houses semi-pucca (which are known as 'Assam Type') are also present. The roads are well maintained and it is only half an hour drive from the city. There is an abundance of electricity and domestic gas (LPG) in the area but the area often experiences shortage of water supply especially in summer seasons. There are two local council houses in Durtlang where members of the local council convene to hold meetings, deliberate, plan, and pass resolutions. There is Synod Hospital which is quite popular and one of the oldest hospitals in Aizawl.

There are number of important institutions in the locality which include Apostolic Theological Institute (ATI) and Vakiria Training Centre which is a skill-development training centre. The locality of Durtlang has three Presbyterian Churches, one United



Pentecostal Church and one Mizoram Pentecostal Church. It also has one government high school, one Presbyterian school, two health sub-centres, two government primary schools, two government middle schools, two private schools which are Bamatini School and Little Lamb Pre-School and three Anganwadis. In terms of higher education, there is one Nursing school which is owned by Presbyterian Church and one Government Polytechnic Institution and one Special Blind School which is owned by Samaritan Association for the Blind. There are as many as six government and private hostels in the area as well and two government ration shops and the locality have one market place for vegetable sellers

The area of Durtlang is comprised of eight sub-localities namely:

- i) Mel 5
- ii) Mel 5 Kawngchhak
- iii) Mel 5 Kawngthlang,
- iv) Dawrkawn
- v) Venglai
- vi) M. Suaka Veng
- vii) Mualveng
- viii) Gosen Veng.

There is one community hall which is owned by the Young Mizo Association of Durtlang (YMA) and there are three public sports grounds to play badminton, volleyball and basketball and one public gym. There are two private futsal grounds which are run by private enterprises and one commercial gym. There are 60 percent of residents in Durtlang who are engaged in agriculture and livestock

farming while the remaining residents are engaged in business and government sectors. In terms of public transport, taxis, two-wheeler taxis and auto rickshaw are the main public transport available for the residents.

The locality of Durtlang is rich in environment as the area is covered by abundance of trees and has a moderate climate. There is one sanctuary park (DYMA Sec E Park) which is taken care of by Young Mizo Association (YMA) and also has two graveyards. The burial grounds of English Missionaries, Catherine Jones (1872-1933) and Pudai Sap are also located in Durtlang and the founder of Durtlang, Chief M. Suaka's (1868-1953) burial ground is also located in the locality. Durtlang is one of the areas which is bounded by Aizawl Municipal Corporation and in turn has local council body. The incumbent governing party of the local council is the Mizo National Front (MNF).

Local Council elections have been conducted two times in Durtlang. The following members have been democratically elected as councillors in the locality.

	Name	Name of Party	Designation
1	Lalrothuama	INC	Chairman
2	R.C. Lalrinliana	MNF	Vice Chairman
3	Lalchawimawii	MNF	Treasurer
4	Lalnungliana	MNF	Member
	Member		
5	Lalmangaihzuala	INC	Member
6	Laldinpuii	INC	Member
7	Lalramhluna Ralte	INC	Member

8	R. Ralliantawna	MNF	Secretary
9	Lalngaizuala		Tlangau

**Table: 1:2 List of elected members in 2016 Durtlang Local Council Election**

Source: State Election Commission, Mizoram.

Sl No.	Name	Name of Party	Designation
1	Lalrothuama	INC Chairman	Chairman
2	R.C. Lalrinliana	MNF	Vice Chairman
3	Lalchawimawii	MNF	Treasurer
4	Lalnungliana	MNF	Member
5	Lalmangaihzuala	INC	Member
6	Laldinpuii	INC	Member
7	Lalramhluna Ralte	INC	Member
8	R. Ralliantawna	MNF	Secretary
9	Lalngaizuala		Tlangau

**Table: 1:3 List of elected members in 2020 Durtlang Local Council Election**

2020			
Sl No	Name	Name of Party	Designation
1	R.C. Lalrinliana	MNF	Chairman
2	H Zarzokima	MNF	Vice Chairman
3	Lalchawimawii	MNF	Treasurer
4	Lalrinmawia	MNF	Member

5	Lalramhluna Ralte	INC	Member
6	Lalbuka	INC	Member
7	Laldinpuii	INC	Member
8	R. Ralliantawna MNF	MNF	Secretary
9	Lalthlana		Tlangau

Source: State Election Commission, Mizoram.

### Research Gap

In Mizoram, an academic study of local council is hardly conducted and literature is quite rare with regards to this particular topic. The available literatures on the topic of local councils are mostly concentrating on the origin of local councils as well as municipal council in general. The literatures also deal with the powers and functions of local self-government in general and most of them discussed the local self-government of other states in India excluding Mizoram. Besides, most of the literatures do not discuss the problems and challenges faced by local self-governments and the main role they played during the covid-19 pandemic. The themes are more or less similar in which they all highlighted the evolution and the works of local self-government.

It is essential to have a proper study of local council in Mizoram in particular as most of the existing literatures seem to neglect the presence of local self-government in Mizoram. In order to have an inclusive literature, it is essential to have a thorough study on the roles played by the local council during the Covid-19 pandemic and there is a large research gap in the area. Besides, an academic study of local council, especially in the aforementioned areas is much needed as it will help future researchers to generate positive research

outcomes and further study in the field of local self-government in Mizoram. So, the scholar studies the Durtlang local council to fill up some gap in the research.

### **Statement of the problem**

Local Councils play an important role in Durtlang. It is the most well-known local self-government in the state and their valuable works touch the lives of many people. However, their functions and powers are not well-known by the people while the name 'local council' itself is rather popular.

In many circumstances, the power and functions of the local council in Durtlang are still confused with the power and functions of Young Mizo Association (YMA) which is the largest non-government organisation in the state. Since there is no proper display and highlight of the power and functions of the local council, many people do not know and are not aware of it at all. It is important to note that YMA and local councils are two different groups and this study will clearly highlight the powers and functions of the local council which will definitely clear all confusion between the two groups and that will also make the public aware of the power and functions of local council.

At present, the academic study of local councils in Mizoram is still very rare and is hardly conducted by academicians. Hence, the academic study of local council in Durtlang could act as a torch bearer in bringing forth about the academic study of local council in Mizoram.

Even though the law has certainly laid down the works to be performed by the local council, the public are still not aware of the

works and the overall importance and value of local council in Mizoram. Hence, this study could also clearly highlight the importance and the works that are performed by the local council and properly conduct an academic analysis in the process.

There are however, few other problems with regards to the study of local council as a local self-government in Durtlang. Literatures on the topic of local councils are quite rare and are difficult to locate. Hence, scarcity of literature forms the first and foremost problem with regards to this study.

### **Methodology**

Research methodology is a way of explaining how a researcher intends to carry out their research. It is a logical and systematic plan to resolve a research problem. It is a researcher's approach to the research to ensure reliable, valid results that address their aims and objectives. It encompasses what data they're going to collect and where from, as well as how it's being collected and analysed. This study is a qualitative study in which descriptive research is used. Descriptive research is the type of research which describes the characteristics of a situation, problem, services and describes attitudes towards an issue which is systematically done. The study mostly rely on both primary and secondary sources of data in which published and unpublished work are used. Unstructured interview method was conducted among the members of Local Council of Durtlang. In terms of secondary sources of data, journals, diaries, magazines, newspapers, books and articles are used from both published and unpublished sources. In order to gather more reliable data and to enrich the study, observation method was used.

**Working of Durtlang Local Council:**

Under Rule 18 (Meeting of Local Council), sub-rule (1), “The Chairman may convene a meeting of Local Council whenever the occasion demands,” and under Rule 18, sub-rule (2), “Quorum for a meeting shall be one-third of the total Members including Chairman.”

The members of Local Council in Durtlang hold regular meetings throughout the year to discuss and address various issues related to the welfare of their respective communities. These meetings are crucial in bringing together local leaders to discuss matters such as infrastructure development, public health, and disaster management. In Durtlang, for instance, the local council members hold an annual meeting approximately 13 times a year. The number of their meetings vary from year to year as sometimes, they only had 7 meetings. Within the local council, a separate meeting is held amongst the different political parties as well. However, this separate meeting of different Local Council members based on their parties does not have any negative effect towards the total works of the Local Council in Durtlang.

**Local Crier (Tlangau)**

Under rule16, sub-rule (6), The duties of the Tlangau shall be as follows:

- i) He will announce to the public all the orders and notifications of the Local Council.
- ii) He shall perform such other duties as the Local Council may direct or required in the general interest of the public for the smooth functioning of the Council. (As amended vide Noti-

fication No.B.13017/21/2008-UD & PA/Loose dot.25.3.2013)

The Local Council are in charge of appointing the local crier within the locality of Durtlang and the works and duties of the crier are also to be arranged and look after by them. Any form of misconduct and failure to maintain punctuality by the crier leads to further actions to be taken by the Local Council.

### **Minute**

Under Rule 19 (Minute), “The Secretary shall record the minutes of the meeting of the Local Council in the minute’s book which shall be signed by the Chairman and the Secretary”. (As amended vide Notification No.B.13017/21/2008-UD & PA/Lose dt.25.3.2013).

The Secretary of Durtlang Local Council maintains all necessary records in the minute book of the local council. He writes and records each and every important information and the discussions finalized by them. In every meeting of the Local Council, the Secretary is therefore present and is in charge of recording all the details of the meetings.

### **Cleaning of Village Ponds by the Local Council**

The Durtlang Local Council regularly conducted for community services to clean the ponds, with the maximum participation of local youth. The local council regularly conducted for community services to clean the ponds; a process locally known as ‘Hnatlang’. Through this community service, the youths and all other individuals who gather clean the ponds thoroughly under the guidance of the local council members. The members are responsible to give light lunch to those who gather to clean the ponds. This process of



cleaning the ponds is rather helpful for all the people as many of the households in Durtlang still rely on ponds as the main source of their water. At least one member of each household is expected to attend the cleaning service and failure to do so, often leads to fines which are to be paid to the Local Council members.

### **Collection of Taxes**

The Local Council also collect taxes.

- i) Tax revenue and
- ii) Non-tax revenue

Non-tax revenue refers to the funds collected by local councils from sources other than taxes, such as fees, fines, grants, and contributions from the government. The Local Councils also generate income from extraordinary sources, such as loans, deposits, and grants for capital works. Taxes remain the primary source of income for the Local Councils, accounting for a significant portion of their total revenue, typically ranging from 40% to 75%. Moreover, the Local Councils have the authority to levy taxes and impose fines on individuals who violate the laws established by the council. The collection of property taxes also falls in the hands of the Local Council in Durtlang, just as the task also falls in the hands of all Local Council members in Mizoram. The amount collected from property taxes are placed into the budgets of the Local Council.

### **Welfare and Development Committees**

For the proper functioning of the Local Council in Durtlang, seven committees have been set-up comprising of Local Council members and other members from the locality to look after the welfare and maintenance of cleanliness, including the safety of the

people in the locality. The Local Council members are responsible for the setting up and maintenance of these various committees. The Seven committee's setup to work for the development of the locality are given below:

1. Anganwadi Centre Committee

Centre I	–	Pi C. Laldinpuii
Centre II	–	Tv. Lalbuka
Centre III	–	Pu Lalramhluna Ralte
Centre V	–	Nl. Lalchawimawii
Centre VI	–	Pu Lalrinmawia

The member of the Anganwadi Centre Committee is taking up the responsibility within the locality such as:

- i) To visit regularly to the Anganwadi centres to assess their functioning and identify any areas that require improvement.
- ii) To monitor the quality of education, healthcare, and nutrition being provided at the Anganwadi centres.
- iii) To ensure that the centres have adequate staff and the staff receives proper training.
- iv) To conduct awareness programme about the importance of early childhood education, healthcare, and nutrition among the community.
- v) To ensure that the centres are accessible to all children in the area and that there are no barriers to their participation.

As a member of the Anganwadi sub-committee, the local council always try to ensure the Anganwadi centres are functioning effectively and providing quality services to the children and mothers in their community.

## 2. Field Management Committee

Chairman	–	Pu H. Zarzokima
Vice Chairman	–	Pu Lalrinmawia
Secretary	–	Pu Lalhriatpuia Royte
Assistant Secretary	–	Tv. C. Lalrinliana
Treasurer	–	Pu R. Lalpeka
Finance Secretary	–	Pu Lalmuankima

### **The roles of Field Management Committee include:**

- i) Developing policies and guidelines for the use of sporting fields, including scheduling and allocation of field usage for different sporting activities.
- ii) Ensuring that sporting fields are properly maintained and kept in safe and playable condition, including regular inspections and maintenance activities such as grass cutting, irrigation, and line marking.
- iii) Developing and implementing safety protocols and guidelines to ensure that the use of sporting fields is safe for participants and spectators.
- iv) Managing and promoting events and activities that take place on the sporting fields, such as local sporting competitions and tournaments.
- v) Co-ordinating with local sporting associations and clubs to provide support and resources for sporting activities.

## 3. MC Hall committee

Chairman	–	Pu RC. Rinliana
Vice Chairman	–	Pu H. Zomuansanga
Secretary	–	Pu C. Zoremsanga

Assistant Secretary	–	Dr. C. Lalramdina
Treasurer	–	Pu Lalramhluna Ralte
Finance Secretary	–	Tv. Lalramhluna Vanchhawng

**The main duties of Multipurpose Hall Committee are:**

- i) Managing and scheduling the use of the community hall, including rental agreements and usage policies.
- ii) Ensuring that the community hall is properly maintained and kept in good condition, including regular inspections and maintenance activities such as cleaning, repairs, and upgrades.
- iii) Developing and implementing some guidelines to ensure that the use of the community hall and materials such as chairs, tables and others belonging to the hall is properly maintained by the users.
- iv) Developing and promoting events and activities that take place in the community hall, such as community meetings, social events, and cultural activities.
- v) Developing and managing a budget for the community hall, including fundraising and grant applications.

**4. Sanitation committee**

Chairman	–	Pi Laldinpuii
Vice Chairman	–	Tv. Lalbuka
Secretary	–	Pu C. Lalremruata
Assistant Secretary	–	Pu VL. Muanpuia
Treasurer	–	Nl. Vanlalchawii
Finance Secretary	–	Pu Kapmawia

The primary responsibility of Sanitation Committee is to ensure that the community's sanitation needs are met. The committee

is working to develop policies, regulations, and procedures to manage the collection, transportation, and disposal of waste within the Local Council area.

The role and duties of Sanitation committees are given below:

- i) Overseeing the collection, transportation, and disposal of waste in the local council area, including the regular collection of waste and the operation of landfill sites.
- ii) Conducting regular inspections of the local council area to identify areas that require attention and to ensure compliance with sanitation regulations.
- iii) The Local Council is responsible for raising awareness among citizens about the need to clean the surrounding drains and other areas that can contain stagnant water, as it can become the breeding grounds for mosquitoes and pose a threat to public health.
- iv) Monitoring the impact of waste management activities on the environment, including the level of greenhouse gas emissions and the impact on local water resources.

The Local Council work closely in monitor with other members of the sanitation committee, as well as with other CSOs within the local council. In order to effectively carry out these responsibilities

### **5. Local Level Traffic Management & Road Protection Committee**

Chairman	–	Pu Lalrinmawia
Vice Chairman	–	Pu Lalramhluna Ralte

Secretary	–	Pu Zosangpuia
Assistant Secretary	–	Pu. Lallungmuana
Treasurer	–	Tv. Laldawngliana
Finance Secretary	–	Pu Lalbiakhlua

The Local Level Traffic Management & Road Protection Committee is responsible for managing traffic and ensuring road safety within a specific jurisdiction.

Some of the primary responsibilities of the committee may include:

- i) Identifying and addressing traffic safety issues within the jurisdiction, such as speeding, reckless driving, and pedestrian safety.
- ii) Collaborating with local law enforcement agencies to enforce traffic laws and regulations.
- iii) Coordinating with other local and regional transportation agencies to ensure that traffic management efforts are integrated and effective.

The guidelines made by Durtlang Local Council include restrictions on parking vehicles on the roadside during the night, as well as prohibiting the placement of building or construction materials on the roadside.

The committee engage in a range of activities, such as installing traffic signs and signals, establishing speed limits, and implementing traffic calming measures.

#### **6. Local Level Disaster Management Committee**

Chairman	–	Pu R.C. Lalrinlina, Chairman, Local Council
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Vice Chairman	–	Pu Zochhuana, President, YMA Branch
Secretary	–	Pu P.C. Lalnuntluanga, Secretary, YMA Branch
Assistant Secretary	–	Pu R. Ralliantawna, Secretary, Local Council
Treasurer	–	Nl. Lalchawimawii, Treasurer, Local Council
Finance Secretary	–	Tv. K. Vanlalruata, Asst. Secretary, YMA Branch

The Local Level Disaster Management Committee is responsible for co-ordinating and managing disaster preparedness, response, and recovery efforts within a specific jurisdiction. The committee typically comprises Local Council members and other representatives from YMA.

Some of the key responsibilities of the committee may include:

- i) Developing and implementing disaster management plans, policies, and procedures to prepare for and respond to potential disasters, such as earthquakes, fires, collapse of buildings, land slide and other hazardous.
- ii) Co-ordinating with local, regional, and national disaster management agencies to ensure that resources and support are available during emergencies.
- iii) Providing emergency response and rescue services during and after disasters, including search and rescue, medical assistance, and relief operations.

Overall, the goal of the Local Level Disaster Management Committee is to ensure the safety and well-being of the public by effectively managing disaster preparedness, response, and recovery efforts.

### **7. Anganwadi Co-ordination Committee**

Chairman – Tv. Lalbuka

Secretary - Pi Rodingpuii Rokhum

#### *Members:*

- 1) Pi C. Thanpari, MHIP
- 2) Nl. Vanlalchawii, YMA
- 3) Pi Laldinpuii, Teacher PS-III
- 4) Pi Lalpianmawii, ASHA
- 5) Pu F. Sangthanga, PHE
- 6) Pu Roliana Chenkual, MUP
- 7) Pi C. Vanlalchhanhimi, Prominent person

Anganwadi centres are government-run childcare and mother care centres in India, which provide nutrition, health, and education services to children under six years of age, pregnant women, and lactating mothers.

The committee typically comprises representatives from various departments and CSOs, as well as local community members and Anganwadi workers. Some of the key responsibilities of the committee may include:

- i) Planning and co-ordinating the delivery of services provided by Anganwadi centres, such as nutrition and health education, pre-school education, and medical check-ups.
- ii) Ensuring that the centres are properly staffed and equipped



to provide quality services to beneficiaries.

iii) Identifying and addressing issues related to the functioning of Anganwadi centres, such as infrastructure, staffing, and resource allocation.

The main goal of the Anganwadi Co-ordination Committee is to ensure that Anganwadi centres within the locality provide quality services and meet the needs of beneficiaries, particularly children under six years of age, pregnant women, and lactating mothers.

### **Supervise the entry of the migrants**

The local council supervise the entry of migrants in the locality. It is an important aspect especially due to the rapid increasing of refugees from Myanmar. It is also essential for ensuring that the population influx into a locality is regulated, controlled, and monitored by the local authorities. The migrants are required to obtain an official acknowledgement from the local council of their respective localities in order to establish their presence and avail the basic amenities and services provided by the local government, thereby contributing to the sustainable development of the locality and preventing the negative impacts of unplanned and unregulated migration such as strain on resources, overpopulation, and social conflicts.

### **Valid Inner Liner Permits for temporary Non-Mizo Workers**

The Durtlang Local Council plays an important role in checking and ensuring that non-Mizo workers who temporarily settle in Durtlang have a valid Inner Line Permit (ILP). Only non-Mizo individuals who possess a valid Inner Line Permit (ILP) are permitted to work and temporarily settle in the locality. For this particular work, the Local Council members are usually assisted by the YMA

members and they have been working hand in hand for a long time to ensure that all non-Mizo settlers have obtain a valid ILP for their safety and also for their eligibility to work in the state.

### **Conclusion**

The working of the Durtlang Local Council plays a vital role in the administration and development of the locality. Through their efforts, they strive to address the needs and concerns of the community members, promote social welfare, and enhance the overall quality of life in Durtlang. The Local Council's commitment to serving the residents and their proactive approach in tackling local issues contribute to the progress and well-being of Durtlang. Their dedication and efforts are instrumental in shaping the future of the locality and fostering a sense of belonging and pride among its residents.

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## Fanfiction as Literature and its Place in Modern Society

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### Abstract

*The distinction between what is considered proper literature and what is not is often a debate in the literary scene. Fanfiction, which is a comparatively new phenomenon attributed with the age of the internet is gaining popularity and wider acceptance as a form of literature in the modern era. This paper studies the concept of fanfiction and its place in the literary scene of the contemporary world. It aims to highlight fanfiction as a transformative literature with historical roots, engaging readers and writers in participatory culture and create a means of inclusivity and representation of marginalized groups and communities. This paper highlights the influence and importance of fanfiction in the modern literary scene.*

**Keywords:** *fanfiction, transformative literature, inclusivity, participatory culture.*

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## Introduction

The question of what constitutes literature and art, and of what doesn't is of prime debate in today's world of technological advancements and the shift towards the digital platform in all aspects of life, including the field of literature. The criteria that we often use to demarcate between what is considered true literature and what is not, according to Megan Friess, is "culturally and socioeconomically based" (1). Our way of living and the times that we live in can determine what we see as real literature or art and what we consider as something other than real literature or art. There often arises a tendency to distinguish between genres of literature that are considered 'high' or 'low' literature, largely depending on the consumers of literature at a given point of time. The literary scene is often elitist and genres such as fantasy or science fiction had once been traditionally regarded as unworthy of proper academic study and were for a long time considered literature that was 'low' and not intended for the educated upper echelons of society. Likewise, Fanfiction is often ignored or looked down upon by academics because of its amateur and emerging nature.

Fanfiction, in the simplest sense includes stories or works of literature, usually written on online platforms, that have been composed as reactions to already existing works of literature, or even films, tv shows, video games, comic books, etc. Fanfiction takes from an already existing work and adds new elements and plotlines into it as per the whims of the consumer of the work who has now become an author himself, during this process of writing

fanfiction. Megan Fries again argues that fanfiction writers “are not merely copying, pasting, and then publishing the words of the source material” but is instead a reaction to the original work, conveying certain emotional reactions to the work through their fanfiction writing (VI). Francesca Coppa in *The Fanfiction Reader: Folk Tales for the Digital Age* traces and examines the genealogy of authors of fanfiction and their works in order to understand fanfiction as a form of literature and expression of the experience of consumers of literature and media in the digital age. Drawing from various sources, Coppa defines fanfiction as that fiction which:

- i. is created outside of the literary marketplace;
- ii. rewrites and transforms other stories;
- iii. rewrites and transforms stories currently owned by others;
- iv. is written within and to the standards of a particular fan community; and
- v. is speculative fiction about characters rather than about the world (2-14).

Fanfiction is a piece of writing by a fan or consumer, usually in the form of short stories or essays which usually draws from existing characters, plots or storylines, story worlds, etc. from novels, movies, comic books, shows on TV, video games or even real-life persons such as celebrities or influencers. The genre of fanfiction is a phenomenon that is most attributed with the age of the internet,

where amateur writers take their own spin on already existing works of literature or art and transform or add to it in creative ways, usually on websites and blogs dedicated to a community of authors and readers of fanfic or fanfiction. There are many speculations as to when and where the art of writing fanfiction first all began and how it garnered a larger set of individuals involved with authoring and consuming works of fanfiction. Some would argue that conventions, meets and fanzines (or self-published journals) by fans of films and shows such as Star Trek, Star Wars and followers of Sherlock Homes, among others, heralded the beginning of a now widely practiced and followed genre of writing. However, there are many experts who believe that fanfiction as a phenomenon date back to even earlier times, to the Greco-Roman period where there exists “a long literary tradition of borrowing, stealing, copying, and adapting parts of (or even whole) existing works and transforming them in a new work” (Friess 5). Farley in “Versions of Homer: Translation, Fan Fiction, and Other Transformative Rewriting” argues that *Aenid* by Virgil borrows from Homer’s *Odyssey* and could potentially be regarded as an early example of fanfiction. “Spenser’s *The Faerie Queene* bears some strong resemblances to Ariosto’s *Orlando Furioso*” argues Elizabeth Jendrzey in “Fan Fiction as a Digital Descendant of Transformative Literature” and believes that Spenser’s work closely resembles the entire set-up and plot of Ariosto’s work (12).

### **Fanfiction as Transformative Literature**

Transformative work or literature can be regarded as work that is a new work that adds something new to the original work by

adding characters or giving further purpose beyond the original and does not merely try to imitate the original or substitute it, but rather simply make changes to it or add new elements into it. Jendrzey again argues that transformational literature “not only questions the text of the work, but the context in which it was written”, stating that works of literature can be retold to fit the contemporary world and not just the time it was written (13). As such canonical works are often rewritten to fit the narrative of the current generation and draws their experiences in the everyday life. Fanfiction can be regarded as a descendent of, if not the same thing as transformative literature. It draws too, from the experiences and outlook of the common readers and consumers of literature and other media, questioning the original work themselves as well as their context and adds input to create new content for the community of readers. The tradition of drawing from already existing works and creating new ones, not as copies but retellings to fit the contemporary world dates back to the pre-modern era and commonly accepted as proper literature. As such, fanfiction, which closely resembles transformative literature can also be said to warrant this same reception as proper literature, simply catering to the vast community of readers and subscribers in the digital age.

### **Fanfiction and Participatory Culture**

Fanfiction writers do not attempt at claiming the characters drawn from original works – their inspirations as their own but manipulate them in order to create their own versions and modifications to the original, or fill in gaps where the original content

might not have bothered to expand on. This concept of participating in the creation process or modification of works can be viewed as what Henry Jenkins calls “participatory culture” where consumers become more engaged with texts and media they are viewing, reading and consuming. Fans create websites and other platforms including peer-reviewed journals and applications where they can analyze, deconstruct, modify, reconstruct, recreate or continue the stories and texts that they have consumed with a community of other fans and readers. There are now websites such as *Archive of Our Own*, *Fanfiction.net* and *Wattpad* where such communities of enthusiasts in the field engage in the process of creating fanfiction content on the daily, with thousands of contributors and readers. *Transformative Works and Culture* and *The Jarlena Journal* are examples of online journals that are dedicated for the purpose of strengthening and encouraging works of fanfiction and better community participation. According to data collected by the Pew Internet & American Life project, more than half of all teenagers today have engaged in the creation of media content, and about 1/3 of teenagers who have access to the Internet have shared content they have produced on their own (qtd. in Jenkins et al. 3). It is speculated that a large fraction of these teenagers is engaged in participatory culture and possibly, the creation and consumption of fanfiction.

Writers of fanfiction do not aim to criticize the original creator’s work, but often use it as a means to change or modify parts of the original work that they might find personally offensive or even dislike. They do not try to criticize the author, but rather use



fanfiction as a means to voice their frustration, misrepresentation or even lack of representation in some cases. Fanfiction allows for the creation of certain communities, where it allows the coming together of various groups that are often marginalized in their representation in mainstream media and literature, such as the LGBTQ+ individuals, people with disabilities and people of colour, among other groups (Friess 23). *Slash fiction*, which is a form of fanfiction which allows the recreation of characters in literature or media as queer or homosexual characters and create plots where characters engage in romantic and sexual relationships which are not originally intended by the original author. Fanfiction also allows members of other marginalized groups and communities to create works that allow for better representation of their groups by changing the races and appearances of the characters or even inserting new characters with a more varied assortment of races and ethnic backgrounds to suit their need for representation. Readers with intellectual and physical disabilities also get a chance to recreate the works in such a way that the characters are representative of their experiences and outlook on life by modifying the characters and plot of the original work. As such, members of marginalized communities can engage in this participatory culture while also creating their own space to represent their groups as well as their experiences. Mainstream fiction and media, which is often white, heterosexual, able-body centric is transformed to become more inclusive of all members of the society.

### **Fanfiction Readership and Market**

Fanfiction is usually created as means of sharing the passion and creativity of the consumers and creating a space to interact to other readers of the texts and media. It is usually not created to earn profit for the author but is rather a leisurely activity or taken up as a hobby by its authors. It does not create any sort of competition for the author and does not intend to do so. It could instead draw more attention to the original work for new readers who might be introduced to the work through the large network of fanfiction communities that are present online. If the author of a fanfiction work does intend to make monetary profit out of his work, he has to make changes to the characters, storyworld and plot of the entire work in order to avoid copyright infringement. Such is the case with E L James' famous *Fifty Shades of Grey* where she "changed the characters' names to avoid copyright infringement, and in 2011 a small Australian publishing house agreed to publish it" (Alter). This novel, originally a work of fanfiction based on the *Twilight* series by Stephenie Meyer gained much traction and popularity and is one of the few examples of fanfiction being published to sell to consumers. In most cases, works of fanfiction are merely produced to be read, or even in some cases simply authored for the sake of creation most commonly a non-profit activity.

According to Combs, Archive of Our Own, also known as AO3, which is one of the most popular sites for fan fiction garnered in December 2020 over 3.3 million users with roughly 7 million works in 40,000 fandoms. From the month April to September alone, the numbers meandered between roughly 45 million and 51

million page views, according to AO3 statistics. This is testament to the growing interest in the modern reading and writing community, and further testament that the readership of fanfiction is growing and should be considered as an actual form of literature.

### **Conclusion**

In today's society where gadgets and the internet are crucial parts of our daily lives, our consumption of any sort of literature has also become based on technology and the internet. Fanfiction has become one of the fastest growing concepts in the internet culture today. Though it is often believed to lack merit and often disregarded as not being 'real' or 'proper' literature, which fanfiction has opened up a new world of possibilities to consumers and readers of original works and authors of fanfiction. The influence and importance of fanfiction in the modern era cannot be thus neglected and its place in the literary scene is surely to be taken for granted.

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