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January- March 2025

MIZO STUDIES

(A QUARTERLY REFEREED JOURNAL)

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Editorial



Kum 2025 atana Mizo Studies issue hmasa ber chhuah a lo ni leh ta a, a lawmawm hle mai. Hun a inher danglam angin kan Journal enkawltute (Editorial board) pawh inthlak danglam a lo hun leh ta a, hun hmasa lam lo enkawltuten tuang tak leh khaihlak awm miah lova an chhuah thin kha a lawmawm hle a ni. A enkawltu tharte pawhin tuang taka kan kalpui theih ngei beisei ang.

Kan *journal* hi thupui hrang hrang ziahna a ni a, a saptawng takin a *multidisciplinary* viau a ni. Zirna kalphung thar NEP 2020-in a ngaih pawimawh tak nen pawh a inzûl thei viau awm e. Tun tum *issue*-ah pawh hian Mizo tawng thuziak panga a awm a, Mizo thu leh hla lam chhuina leh zirchianna lam an ni. Saptawng ziak paruk a awm thung a, hengte hi Mizo thu leh hla lam zirna behchhan bakah *social science* lam kaih hnawih thupui chai kan hmu bawk a ni.

Kan *journal* hian hlut a hlawhin thuziak tha tak tak kan dawng thin a, a lawmawm hle. Chutih rualin hmasawanna tur kawng tam tak kan nei a, tan lak zel a tha ang. A bikin Mizo thu leh hla tih hmasawanna atana tangkai tak a ni a, zirlaite leh *research scholar* ten an zirbingna lama an thil zir chhuah thailanna atan an hmang tangkai hle thin. Kan hnam nunphung leh nihphungte, kan hman ziarang leh riru sukthlêk thahnem tak kan *journal* hmang hian zirchian a lo ni tawh thin a, a ni mêk zel bawk a, a hlu takzet a ni. Heng thuziakte hian kan hnam rohlu, kan thu leh hlate leh kan

nunphung vawn that leh vawn nun hluhnate min hriatchhuah tir thei zel se a duhawm leh zual ang.

Thuziak thawhtute zawng zawng chungah lawmthu kan sawi a, a chhiartu zawng zawngten an hlawkpui ngei kan duhsak, *research scholar* leh zirlaite tan pawh an zirna puitu tangkai tak a ni theih ngei kan beisei bawk e.



Prof. Ruth Lalremruati
Editor in Chief

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A Critical Study of the Works of C. Lalkhawliana

Lalrinnggheta*
Dr Lalrammuana Sailo**
Dr H. Lalzuithangi***

Abstract : C. Lalkhawliana composed over fifty noteworthy songs and authored a book. His literary works are categorized into three periods: Pre-1961, 1966-1971, and Post-1979. An examination of his pre-1961 songs reveals the profound impact of his life experiences. The up-roaring political unrest during 1967-1971 marked one of the darkest chapter in Mizo History which evidently moulded deep appreciation for life and freedom. Driven by adversity, he evolved into an inspirational figure. He had the view that each person's life is valuable and worthy of freedom. He subsequently turned into the person who motivates and inspires others. His patriotism is evident in his quest for peaceful and harmonious coexistence among the different divided clans of the Mizo people. Additionally, his works explore themes of nature, nostalgia, and patriotism.

Keywords : Freedom, Nature, Nostalgia, Patriotism, Melancholy

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Introduction:

C. Lalkhawliana hi Lalluaia Sailo khua Reiekah kum 1937 khan a piang a, Reiek khuaah hian Middle School a zir zo va, Govt. High School, Aizawlah *Matric* thleng zirin, 1960-ah Shillong-ah B.A a zir zo a ni. Aizawla *Matric* a zir lai hian Dawrpui Vengthara a nite inah a awm a, pawl 7 a nih kum hian a awm tluan a ni. Pawl 8 a nihin *hostel*-ah a awm ta thung a. Leikhathiam thei a ni lo va, zai ngaina leh rimawi ngaina a ni a, *High School* a kal lai hian 'Orchestra' an din a, an *Headmaster* Sangliana chuan a lo tuipei bawk nen hma an sawn hle a, kum 1953-ah Jawaharlal Nehru chu Mizoramah a fanu Indira Gandhi nula a la nih laiin an rawn zin a, he hunah hian rimawi an lo tumsak a ni. St. Anthony's College an kal lai pawhin All Assam Inter College Intervention a awm a, hetah hian rimawi intihsiaknaah college aiawhin lawmman pakhatna a la a, heng hun laia *college* lar leh tha em em mai chu St. Edmund College a ni; amaherawhchu, *music* lamah St. Anthony's college an thiam thin avang leh lawmman pakhatna an hauh thin avangin St. Edmund College hian an tluk ngai lo. Henga rimawi hmanga a thiamna phochhuak a, *college* tana lawmman pakhatna latu chu C. Lalkhawliana hi a ni.

Kum 1961-ah nupui a nei a, fa paruk neiin a nupui hian ni 7 *November* 2019 khan a thihsan a ni. Kum 1962-ah a piang thar a, hei hian a hla phuah danah pawh danglamna a thlenin a hriat. Kum 1965 khan MNF *Movement* a zawm a, kum 1966-ah rammuin a chhuak a, kum 1971 tawp lam thleng an rammu a ni. Hla hi 50 zet a phuah a, heng zinga chhinchhiah tlak tak chu rambuai laia a phuah 'Kumsul liam hnu kan nun ngaih lai tho leh thin' tih hla hi a ni. Krismas a rawn herchhuah apiangin he hla hian thler tin mai a luah tih theih a ni a, Kristian Hlabuah seng luh hial a ni. Amah biangbiaknaah hetiang hian a sawi a:

. . . He hla hi tunlai, a bikin hun bik hla a ni a, . . . he hla hi ka phuah chu a ni ngei a; amaherawhchu, kohhran hlabuah te an

seng lut a, vantlang hla, kohhran hla, mi tin a duh apiang hla, kan zavaia kan hla a ni a, miten inpawlkhawm nan te, Pathian fak nan te an lo hmang t̄angkai viau a, heng hi kan beisei phak a ni lo va...Rei tak chung phei chu kohhran hlabua sengluh a nih hma phei chuan biak ina sak chi-ah miin an ngai lo va, kan ngai lo va,... Pu Rokunga hla t̄ha tak takte pawh biak inah hlabuah an seng luh loh avangin kan sa ngai lem lo va; amaherawhchu, kohhran hlabuah an seng luh tak hnu hian kohhran te inpawl̄na atan te kan lo hmang t̄angkai ta viau a,... hei hi a duh apiang, a ngainatu apiang hla a ni. Hei hi ka phuah phei chu a ni a, ka hla pawh a nih loh hi le, kan zavaia hla a nih hi ka ti hial a. (Interview)

a ti a ni. C. Lalkhawliana thu leh hla te hi hun thumah a t̄hen theih a, kum 1961 hma lam, kum 1966 – 1971 inkar, kum 1979 hnu lam te. Heng hi kimchang zawkin kan thlir zui dawn a ni. Hei bakah hian Hlarua a hman dan te, Ram leh hnam hmangaihna, Nature leh lunglenna chungchang pawh thupui hranin kan khel zui ang.

Kum 1961 hma lam

C. Lalkhawliana hian kum 1961 hma lamah hian hla Lenglawng – 7, Lengzem – 11, Ramngaih hla – 1 a phuah a, chungte chu - Par ang i vul tur mi tawnah (1954), Ka ngai mang e (1956), Nun hlim hi a hlu ber (1956), Zoram tual nuam (1957), Ka bang tawh ang (1957), Zamual liam la, mangtha (1957), Lenna vangkhua (1957), Chung chhawrhthlapui (1957), Dilenmawi (1957), Ainawnpari (1958), Ngaihzuai (1958), Sensiari (1958), I hlui chuang lo (1958), Tur ni a liam a (1958), Duhaisami (1958), Kumsul vei leh lunglen (1958), Nghilh ni i awm dawn lo (1959), Khiangawii (1959), Mangt̄ha (1959) te a ni.

Lengzem: Kum 1954 kha ‘Lal bar’ kum a ni a, he mi kum hian C. Lalkhawliana hi High School zirlai a ni. High School zirlai chauh ni chungin a hla hmasa ber ‘Par ang i vul tur hi mi tawnah’ tiin lengzem

hla ngaihnaawm tak a phuah a, he hla hi chang nga a ni a, chang tina tlar khatna leh tlar li-na hi *syllable* riat zel niin, tlar hnihna leh tlar thumna hi *syllable* sawm zel a ni. A hla thu luang a ṭha a, tehkhinthu (*simile*) thiam takin a hmang a; hengte hian a hla a chawi zual a ni. Hlarua te hi rem leh rem lova hman a nih chuan hla mawina a tichhe thei a, hla thuluang (*flow*) a tibo thei a, chu chuan chhiar a tiharsa ṭ hin; a ngaihnaawmna, a mawina a hloh pah thei hial a ni.

Kum 17 mi a nih laia a hla phuah kan en hian C. Lalkhawliana thiamna leh theihna hi a sang hle tih a hmuh theih. Kum 1954 kum hian C. Lalkhawliana hian ngaihzaawn ruk deuh mai a nei a, chutia a ngaihzaawn ruk deuh mai chuan a beisei loh deuh maiin Burma ramah an pemsan ta daih a, a lungleng chuan,

Tawn mang si lova lungrunpui,
 Nau ang kan hlim kan nuh za lai te kha;
 Ka ngaithiam lo mah te'n awm khaw harin
 A chul mai tur hmana kan nun. (26)

a han ti hnap mai a; hmangaihna kawng thui tak lo zawh hrep tawh ang maiin a hla thu hi mawi takin a rem a ni. He hla 'Pâr ang i vûl tur hi' tih hi a hla phuah hmasak ber a ni. Hla te hi thlûk neia phuah a nih hian uluk a ngai zual hle bawk. Awmze nei a rem khawm a ngai a, vuak bi nei tur a nih avangin ngaihtuah tur a tam a, lam nuam, sak nuam, vuak dik taka remkhawm a ngai a ni.

C. Lalkhawliana'n kum 1961 hma lama a lengzem phuah te hi chik taka kan en chuan a nuna thil thleng leh a hun tawn inher danglamin a rilru put hmanga danglamna a thlen dan hi a lang thei. Kum 1954-a a hla hmasa berah chuan 'Kei a riang chan tawkah lungawi a har / Pâr ang i vûl tur hi mi tawnah,' (26) a ti a, kum 1956-a a hlaah chuan:

Suihlung ruala hlimte'n len ve laiin,
 Sam ang ṭhen min lo tum reng nia!

Kumtluang tur thudi kimte'n tuah lai khan,

Enga'n Pârte mi lo hrih loh? (29)

tiin a hmeichhe duh tak nena an inkâr boruak a tar lang a. Heng a hlate aţang hian khua hmun loh vanga lunglenna te, inţhenna pangngai aiin mi dang laka inkalsanna lam a hawi a, chumi tuartu lunglenna chu hlaah a lo lang a ni. A lungleng chuan, 'Min ngai lo chu, awi aw! / Ka ngai bil lawng' (12) a han ti zet na a, 'Kei zawng chung chhawrhthlapui / Eng ruai hnuaiah / Awmhar suihlunglen ka tuar thlawn e!' (12) a tih a ţul leh ţhin. Mi dang laka a bialnu a kal tawh hnu pawhin a lunglèn a bang thei lo va, 'Ka ngai bang thei lo, Lemangderthiam / Vawi khat tal biah nem te'n min chhang leh la / Tuar har zûn lêng ngaih ka bang tawh ang.' (31) a ti a ni.

Kum 1958 a rawn her chhuah chuan hla phuahtu lunglenna chuan hmel thar a rawn lan a. Heti hian a hlaah kan hmu:

Lawm lai pâr ang min hlan ve rawh,

Odi, nang ngai min ţhen lo la,

Vûl reng la kan chhimhlei tual nuamah hian;

A nem ang i tawna ka suihlung leng. (24)

tiin a lunglenna boruak leh a ngaih Zawng nena an inkar min hrih a ni. Hei bakah hian a hla dangah chuan,

I ngaih aw nem chauh ka lawmna ber,

Ţhen loh biahthu dam te'n min tiam,

Tawnmang mawl mai chan ka phal lo;

Min ţhen lo la – Ngaihzuai. (32)

tiin. Chutihruah chuan kum 1959 lama a hlaah chuan 'Leng ila hlim te'n rûn hmunah nang nen; / Sam ang inţhen tawh lo vang aw.' (28) tiin biahthu a hlan a, a hla dangah chuan 'Heti mai lung her tur ka ring lo; / Ţhen loh thu di kan tuah rem sa / Zantiang tawnmang mawl i chantir e.' (25) tiin a rilru a puangchhuak leh lawi si.

Kum 1954-1957 inkara a hla phuah pangateah chuan a ngaihawngin mi dang laka a kalsan avanga a lunglenna leh khawharna te a puang chhuak a tih theih ang. Hemi hnu kum 1958-1959 lama a phuahte kan thlir erawh chuan inngaihawwna boruak, inthlakhlehna kan hmu a ni. Hei bakah nula leh tlangval nuna thleng thin inthenna hian a nunah hmun a chang bang lo a ni tih a hmuh theih bawk.

Lenglawng: Kum 1956 khan C. Lalkhawliana hian hla pahnih lengzem leh lenglawng pakhat ve ve a phuah a, a lenglawng phuah hi ‘Nun hlim hi a hlu ber’ tih hla a ni. He hla hian chang hnih leh thunawn a nei a, a changah hian tlar sawm pakhat zet a awm a, chang khatna leh chang hnihnaa tlar tin hi *syllable* inzata dah a ni. Chang khatna tlar tawp berah *syllable* 13 a awm a, chang hnihna tlar tawp berah erawh *syllable* 12 a awm thung. Heng bak hi *syllable* 10, 11, 12 hmanga rem a ni.

‘Nun hlim hi a hlu ber’ tih hlaah hian hla phuahtu hian nun hlutna ber chu ‘hlimna hi a ni’ a ti a, mihring nuna hlim lai hun rei lo hi pawl berin a hre hial a ni. Mihring nun a chhui a, vanglai a rei lo va, thiante nena hlim lai hun pawh a rei chuang lo va, thil siam dangte nen mihring nun a tehkhin chang pawhin mihring nun ang nei hi tu dang mah an awmin a hre lo. Hringnun hi a hre chiang a, hrehawmna leh manganna te, buaina ten thla an zar chang a awm a, rual awt reng renga nun hmang an awm bawk; mahse, chungte avanga hlim lai nun chan chu a hlau ber a, ‘Piallei dan a ni dam te’n tuar ila’ tiin a au chhuak a ni.

Kum 1957-a Shillong lama zirna avanga a awm hnuin ‘*Senriari Boys*’ tiin hming an inphuah a, a hlaah pawh ‘Sensiar’ tih a rawn chawi vul a, hei hi C. Lalkhawliana chuan, “Kan *signature* a ni,” a ti a ni. A hlaah heti hian kan hmu a: Khawvel nawmsakna sum leh pai,

An tling zo lo kan hril Sensiarpari:

Kan vanglai leh ðha lai nun hi,
 Rilru mawi leh hlimnain pâr se –
 Sensiari, kan hlim lai ni, Sensiari! (11)

He ta ‘Sensiari’ tih hi nula sawina a ni lo va, ðhalai nun, an vanglai tak hmang mek, nun hlimna chen mek tehkhin nan a hmang a ni. C. Lalkhawliana hian a hlaah hian ðhian hlutna mawi takin a tar lang a, ðhat lai huna ðhian hlutna te, ram danga ðhianta hlutzia chenin min thlirtir a ni. Kum 1961 hma lama lenglawng a phuah hi Shillong-a a awm lai, zirlai ni chung a phuahte an ni hlawm a, khuarel leh a lunglenna chu hruihrual angin a invet chial a, chu hrui chu mihring nun hlimnaah hian innghatin a hria a, mihring nuna mawi lai ber chu vanglai, ðhat lai nun hi nia ngaiin, chu vanglai nunah chuan thil tam tak a thleng a; mahse, chung zawng zawng ai chuan hlimna hi ngaih pawimawh ber tur niin a hria a, a thinsungah pawh a lian ber a, ‘Thin lai a cham reng / Pâr ang kan hlim lai ni.’ (14) tiin a puang chhuak a ni.

Ram ngaih hla: C. Lalkhawliana hian Shillong-a lehkha zir tura a awm hnu kum 1957-ah ram ngaih hla ‘Zoram tual nuam’ a lo phuah a. Zoram hi a chhung aţang chuan a hlutna te, a mawina te kan hmu fiah lo fo ðhin. He hla phuahtu pawh hian ram danga hun a hman hnu hian Zoram mawina chu a hmu chiang hle a:

Zawtin zawng vel ila chhimhlel tualan
 Ram mawi leh nuam dang awm ve maw?
 Hmangaih lui tui thang luanna,
 Tlawmngaihna thingkung pâr vulna;
 Zoram tual nuam! (51)

tiin a puang chhuak a ni.

Kum 1966 – 1971 inkar:

Mizo chanchina kan theihngilh theih tawh hauh loh tur chu kum 1966-1971 chhunga ‘Rambuai’ hi a ni ang. He hun chhung hian

Mizote an rum a, thisen a luang a, thinthia mutmu tuah theih a ni lo. Nu nau chenin an tuar a, hmeichhia te hliam an ni a, tumah zuah nei lovin hrehawmnain zofate khawvel a tuam a ni. Hei hi MNF-in 'Ram zalen' tia *Sovereign Independence State*-a a puan avanga buaina kal chho zel vang a ni. C. Lalkhawliana chuan a lehkhabu *Mizo National Movement*-ah heti hian a ziak a:

Kan ram hi kan ram a ni a, a chhunga chengte pawh hnam hrang hlawm khat, chi leh kuang bul thuhmun, chhul khat kual kan ni a. Eng sorkar thuneihna hnuaiah mah la awm ngai lo ram, chenna bik ram nei kan ni.

Tu ram khua-leh-tui mah ni ngai lo, eng sorkar hnuaiah mah awm ngai lo hnam kan nih avangin India sorkar hnuaia awm hi chep kan inti a; Sorkar min enkawl dan pawh lungawithlak kan ti lo va; kan ram leh hnam awm dan turah duh thlang thei kan ni. (2-3)

tiin MNF hmahlir ber chu zofate tana 'zalenna sang ber' kha a ni a, chu chu ram dang, hnam dang awpna hnuaia awm lova, mahnia ro inrel kha a ni. Chutianga hma an lak avang chuan India sawrkar a rawn che chhuak ta thuai a, Darchuailova Renthlei chuan heti hian sawi a:

India sawrkarin MNF chet dan a hriat veleh chu buaina hmetmit tur chuan sipai chakna a hmanghal a; Assam sawrkarin Assam Disturb Areas Act, 1955 tlawhchhanin 2 March, 1966-ah Mizoram chu "Ram buai" (Disturb Area)-ah a puang a; Armed Forces (Assam and Manipur) Special Power Act, 1958 chu hman a ni nghal baw. He dan hian Armed Forces chu thuneihna pein phalna (warrant) tel lo pawhin mi an manin an duh lai lai an dap thei. Mizoramah sipai tam tak tirh luh an ni a; Mizoram Armed Police chu Army thuhnuaiah dah a ni a; India sawrkarin MNF chu dan pawnah a hnawl (banned) nghal baw.

Hetiang a nih tak avangin India sipai hlauhna bakah MNF tihlungawiloh hlauhna nen mipuiin ralti takin nun an hmang a, kha hun kha a rapthlak hle a ni. (Rokunga Tehkhinthuthiam, 17) tiin a sawi a. He hun hi Mizo hun tawna hun thim lai ber a tih theih hial ang. C. Lalkhawliana pawh kum 1965-ah MNF-ah inpein MNF sorkarah Finance Minister a ni. Rambuai lai hian hla paruk a phuah a, chungte chu - Thangnunnemi (1967), Zalenna hlu (1967), Lalpa'n min rawn kan ta (1968), Hnehtu Lal a ni (1968), Kumsul liam hnu (1969), Remna i um zel ang (1971).

C. Lalkhawliana hian rambuai lai kum 1967 khan lengzem hla pakhat 'Thangnunnemi' a phuah a; hetih hun lai hi Hortoki phairuama an awm lai a ni a, ram hnuaiah kar hnih thum an awm tawh a ni. Sipaiin an awmna hi an hre tawhah an ngai a, an nun a ralmuang lo ru hle. Chutiang karah chuan a thiante khawhar lunglen hla sa duh chuan hla an phuah a, 'Thangnunnemi' tih hla hi a phuah ta a ni.

Kum 1961 khan Thangrikhumi nen an in nei a, an inneih at anga rei loteah rammuin a thawkchhuak ta si a, Khawliana tan pawh lunglen a na hle ngei ang. Amah ang thoa lungleng te tan bakah a rilru-a lunglenna tuihna awm chu hetiang hian hlain a puang chhuak a,

Hmanah buan ang pawm lai,

Thangnunnem!

Awmlai leng lo chuan

Min then theih hi ka ring si lo;

Tunah erawh di zun leh ram zûna uai chu,

Dawn a tam zan mu reng

Ka chhing thei lo! (33)

A hmangaih kianga awm thei tawh lo chuan an sulhnu a chhui a, hmangaihna thudi an infah thin te chuan a khawhar a hnem thin. A chang chuan patling hi ramhnuaiah chhawlbuk hnuaia a mittui

a tlak chang a awm hial ðhin a ni. A thinlunga cham reng chuan beiseina a pe a, hetiang hian hlain a puang chhuak zui a:

I rauthla buan ang pawm lai;
 Sakhmel tawn leh ni tur
 Sual doral kian hunah,
 Duh te'n buan ang pawmin
 Inþhen tawh lo'ng aw! (33)

tiin a hmangaih nena lungmuanga nun an hman hun tur thlir chungin Hortoki phairuam chu zai aiin an awi a ni.

Rambuai laia zofate fuih turin hla ðha tak mai 'Zalenna Hlu' a phuah a, He hlaah hian Zalenna chu ram tin leh hnam tin te chanvo a ni a, tu mahin an rap bet thei lo; chuvang chuan, kan zalenna hi i hum tlat ang u, a ti a. Zalenna humhim tura ram leh hnam tana nun chana, tuar huam tur leh an ðahna leh inþhenna avang chuan zalenna ropui a lo êng dawn a ti a, hei vang hian ram leh hnam tana tuartu te chu chawimawina khumtir turin a duh a ni. Hei bakah hian kum 1971-ah 'Remna i um zel ang' tih hla a phuah a, ram tana dikna, huaisenna leh rinawmna chawi sanga zalenna puanzâr tura zofate fuihna hla a ni.

Kum 1966-1971 chhunga hla a phuah zingah fakna hla pathum a awm a, chung zinga chhinchhiahtlak tak pakhat chu 'Kumsul liam hnu' (1969) hi a ni. Lalremruati Ngente chuan a *blog*-ah heti hian a ziak a:

November ni 8, 1969 zan khan, Chhippui camp-ah C.Lalkhawliana leh a ðhiantu chu lungleng takin an zai tlang tlang a. "Kum lungleng" ti a a lo sawi hial ðhin, indona leh buaina rapthlak tak avanga nunphung pangngai pawha nung hlei thei tawh lo ten an lusunna, an buaina, Mizo hnam leh an mimal nuna thil thlang tam tak an chhuletna kumah thlasik boruak vawt var hnuai a Mizo sipaiten krismas hla mawi tak

tak sa a, mittui tla lek leka men pawh men phal mang lo a an han zai chuan, patling kum 32 mi, a nupui fanaute kalsana hnam chhan tura inpe an hotupa C. Lalkhawliana chhungril a luh ta riau mai. An bula zai ve mai pawh duh tawk lovin a t hutna atanga tho sawnin pawnah a va chhuak a, van lama arsi sep sep leh thli thaw hek hek te kara a thiante zai lungleng taka a han ngaithlak vang vang hnu chuan,

Kum sùl liam hnu kan nun ngaih lai tho leh thin,

Rem Lal pian hun champha hma tiangah kan thlir;

Sikni êng mawi leh zan boruak thiang lêng vel,

Ngaih lai tizual tur rêngan mâw! (rampangpar.blogspot)

Kum 1979 hnu lam te:

Rambuai hun thim a ral a, hla phuah thiam, hun khirh tak hnuaiyah pawh Zofate awi tura hla puang chhuak thin kha kum riat zet a awl hnuin kum 1979 chho atangin hla tha tak tak a phuah leh a, chungte chu - Siamtu remruat (1979), Kan ngah krismas (1984), Taitesena (1986-87), Kan ram riangte hi (1990), Nungcha i humhalh ang (1992), Lalpa fakin zairu (1993), Kohna Aw (1993), Zoram tluanah Lal Isua (1993), YMA chhang kan ni (1993), Zonunpar (1995), Kan thu hla ber (1999), Suangtuah hlimthla (2000), Fam zun ngai awmhar (2002), Thiam chang ka ni (2002), Nunhlui chul ram fan (2004), Chanmari Anthem (2008), Zokhua (2009), Thuva awmhar (2014), Beiseina beidawng lo (2016), Pui ni a kai ta (2015-2016), Huiva lenthiam (2020), MJA hla (2022).

Kum 1979 hnu lama a hla phuahte hi a chhinchhiah tlak hle. Kum 2002-a 'Fam zûn ngai awmhar' a phuah hnu kum 2004 kha C. Lalkhawliana hian a fapa upa ber a chan a, 'He hla hi ka fapa tan ka lo phuah lawk a nih ber hi,' tiin a sawi hial a ni. Kum 2016 chhoah a nupuiin natna khirh tak a tuar a, mumal nei lovin khumah a mu a, biak a chhang lo va, buaipui chawt a ngai a ni. Mahse, C.

Lalkhawliana chuan hetiang hian hlain a hril a:

Biak chhang lova laikhum zal mai mah ni la,
 Kum kha chen i duhsakna kam chhuak zawng te;
 I sakhmel kim tlang tina thang khawk chamin,
 Chhanna duhawm lairilah min fah reng e. (49)

a ti a, Amah kawmnaah heti hian a sawi, 'He hla hi ka nupui anga natna tuar zawng zawng tan ka hlan, *Alzheimer* avanga natna tuarte tan ka hlan a ni,' (Interview 13.11.2023) a ti. He hlaah hian 'mitmal' chu khaw hmu fiah tawh lo sawi nan a hmang a, 'thluakmal' chu thluak lamin hna la thawk si, a nih tur anga thawk lo, biak theih tawh si loh sawi nan a hmang a ni.

C. Lalkhawliana hian tlawmngaihna hi a ngaisang a, Mizo nun mawi hi chawi vûl zel turin a duh hle ðhin. Hemi kawnga thawh hlawk tak YMA chu Mizo nih tinuamtu niin a ngai a, chumi phena mi pawimawh tak chu a hmuh hmaih hauh lo, ' . . . Anni hi an ð angkai si a, kan sawi lang tlem hle mai a, fak an phu a, YMA tana an ðangkaina ka hmuhin anmahni fuih nan hei hi ka phuah a ni,' (Interview) tiin a sawi a, chu hla chu 'YMA chhang kan ni' kum 1993-a a phuah a ni.

YMA chhang kan ni kan lawm e,
 Nu leh pate thu awihin;
 Kan zirlaite zir taimain,
 Þhian itsik leh hau lovin,
 Lungrual zate'n aw, i leng dial dial ang. (47)

tiin. Hei bakah chhinchhiah tlak angreng tak chu kum 2015-2016 kara a phuah 'Pui ni a kai ta' tih hla hi a ni. C. Lalkhawliana chuan heti hian a sawi, 'Mizo Zaimi Insuihkhawm (MZI) te hian an *member* te thihnaah hla an sa ðhin a, henga an sak tur hi an nei ðha tawh lo hlein ka hria a, hetiang huna sak tur hi a awm a ngai a ni ka ti a, he hla hi ka phuah ta a ni.' (Interview) tiin a sawi.

Mizoram Journalist Association (MJA) *Golden Jubilee* (2022) pualin C. Lalkhawliana hian ‘MJA hla’ a phuah a, hei hi Lalenkawli Pautu-in thiam takin a sa a ni. He hla hi ‘Lalkhawliana Hlate’ kum 2021-a tihchhuah zinga hmaih palh a ni.

Mipui bengan kan thawt chanchin thar,
 Ṭha lamtluangan kan vil rorel khawl;
 Thu dika ngaih thuthar kan bengkhawn,
 Rinrawla hman tlak kan ni! (Unpublish)

C. Lalkhawliana leh hlarua:

Darchuailova Ranthlei chuan ‘Hla hi hmanraw chi hrang hrang (*technique*) infin khawma siam a ni a, chu hmanrua chuan hla chungchanga thil zawng zawng a huam a ni ber mai.’ (91) tiin a sawi a, hla phuahtuin a tum reng vang pawh ni hran lovin amaha lunglenna leh vei zawng rawn luang chhuak tur chuan hmanrua a dap ṭhin a, chutiang hmanrua hmang thiamte chuan an hla a timawi a, a tingaihnaawm zual a, zir chet a dawl fo ṭhin. Amaherawhchu, a tir lama kan sawi tawh angin hla ṭha tak tur pawh hlarua hman tum luat vangin a bumboh zo ṭhin a, thinlunga thu luangliam dam diaia luang tur kha a chhiar fuh hleih theih loh fo ṭhin. Chuvang chuan hlarua hi hla tam tak mawina tizualtu a nih laiin hla ṭhenkhat chhiatna a ni ve bawk. C. Lalkhawliana hian hla *technique* hi a ngai pawimawh hran lo va, zalen takin hla a phuah a, a thluk a siam mai ṭhin a ni. Heti chung hian a hla kan en chuan *Simile*, *Metaphor*, *Symbol*, *Enjambment* leh a dangten an pawlh chiat a, a sawi tur tihfiahna turin thiam takin a hmang ṭhin a ni. Darchuailova Ranthlei chuan hetiang hian *Simile* pawimawhna a sawi a:

Simile hi la phuahna hmanraw hriam ber pakhat a ni a; a hmanna pawh a tam a, chhia leh ṭha hriatna, finna hlimthla aṭ anga hla phuah tura thil hrang hrang intel khawm, hla tipumtu, a inphuahkhawm vel dan zawng zawngah te, a phuahtu rilzia leh nihna, eng anga ṭha leh rintlak nge a nih tih a lantirna

pawimawh tak a ni. (91)

tiin a sawi. C. Lalkhawliana pawh hian a hlaah *simile* a hmang ꠘ angkai hle a, chung a hman langsar deuh deuh te chu – Rial ang dai, Sen lai nau ang, Buan ang pawm, Ai ang cham, Dar ang tawng, Par thing ang, Par ang lawm, Par ang vul, Sakhmel tha par ang, Thal tui ang, Hai ang tar, Puan ang thar, Hrui ang sei, Par ang rimtui, Tui ang nem, Zozam par iang, Sam ang then, Zarva iang, Lam ang let, Ar ang vai, Nau ang nui, Chhum ang zing, Tûr ang kha, Lem ang derthiam, Puan ang bang, To chhum ang, Lung bang ang tih te a ni. Hei bakah hian vanglai nun mawi leh hlimawm tak chu Sensiarpar tiin a vuah a, a nula ngaihzwawm chu ‘Ainawnparte’ tiin a vuah bawk. Tin, hla thu tlar hmasa a dawt lehin a chai chhunzawmna ‘enjambment’ te pawh thiam takin a hmang fo bawk a ni.

C. Lalkhawliana leh Ram hmangaihna:

C. Lalkhawliana hian a hmang bula ‘C’ dah leh dah loh chungchang hetiang hian a sawi a:

Sapnu pakhatin ‘C’ awmzia min zawt a, ani chuan, ‘Sapnu hriatthiam theih turin ‘Charlie’ ka ti a, ‘Chhakchhuak’ phei chu ka ni a; nimahsela, Mizo hnam dah chungnung duhna avangin sap hmang hman loh tur kan ti a, chu chu mi thenkhat ten kan zawm a, thenkhat chuan an zawm duh lem lo. Kei chuan chumi aṅang chuan ka dah ngai ta lo. Mahse, hun a lo kala miin an lo dah tel leh ta tho a ni,’ (Interview)

He a ṅawngkam aṅang hian Lalkhawliana Mizo-na hi chhungrilah thuk takin a inthlung nghet hle a tih theih. C. Lalkhawliana hian kum 1948 kha ‘Prodcutive Year’ tiin a sawi ṅin. Sikulah – *Busketry* te, *Carpentry* te leh thil dang dang an zir ṅin a; Fawng te, Em te, Kho te, Dawhkan leh a dangte an siam thiam a, anmahni mamawh kha an thiam vek tih theih hial a ni. Kar tin sikulah rimawi (*music*) an zir bawk a, hei vang hian solfa siam kawngah mi dang a tibuai ngai lo, hetiang a nih avang hian tun hnaia

zirna kalpui dan te hi a duh khawp lo hle a, ‘Kan *education system* hi siam that a ngai’ (Interview) tiin a sawi a ni. Hetiang hian amah kawmnaah a sawi:

Mizote hi hnam tlem te nuai 13 bawr lek kan ni a, phai lama BDO pakhata mihring pawh zat lo kan ni a, chuti chung chuan ei leh barah kan intodelh lo a, Mizoram chu eng thlai pawh t̄ hat duhna kan ti a, engmah hi kan intodelhpui chuang lem lo va, Mizo lo neih dan kalphung a t̄ha lo ve tichung siin a t̄ha chu kan kawhhmuh thei chuang lo. Champhaia lei let hmun zau pui pui te kha Hall atan te, field atan te an siam a ni awm a, a chhan ka hriat dan chuan tui an duh ang an hmuh loh vang a ni. A chhak lawkah T̄iau tui lak tur a awm reng a, sawrkarin tanky pahnih khat siamsak se, duh tawka tui supply a awm ni mai tur. Hmanniah Vainu pakhat Vety lama an hotuin Selesih-a Veterinary Department function-a a thusawi ka lo en a, ‘mizo hi in tlem si a, engtin nge in intodelh loh theih zawk’ a ti a, chu nu chuan kan ram dinhmun hi a rawn hmu fuh ta berin ka hria. (Interview)

C. Lalkhawliana hian Zofate hi mi dangte ruala pena, mi dangte khum tura thawk turin a duh a, Rokunga’n Mizote chu ‘Raltiang ram i kai ang u’ tiin mawlna leh âtna hnualsuata, thiamna leh finna zir tura a fuih angin C. Lalkhawliana pawhin mawlna leh âtna chu hawisana, dikna leh felna thuama inbel turin a fuih a. Kan ram din thar tur chuan insuih khawm a pawimawh hlein a hria a, a hla ‘Kan ram riangte hi’ chang thumnaah chuan heti hian kan hmu:

Chung Pathian chakna ringin kan kal zel dawn!

Ram tina Zofate insuihkhawm leh zai rel ang;

Inlungrual leh rinawma kan awm phawt chuan,

Kan ram, hnam leh sakhua pawh a him ngei ang. (44)

C. Lalkhawliana hian Mizoram chhunga Mizote chauh a thlir lo va, hmun hran hrana awmte pawh ‘unau kan ni’ tiin a sawi a,

chungte nen chuan ram khat puan zar a duh a, hmun hrang hranga zohnahthlak peng hrang hrangte nen an insuihkhawm chuan Zoram thar din thei dawnin a inhria a ni.

Nature leh lunglenna:

C. Lalkhawliana hla te hian *nature* leh mihring nun chu a sui h zawm tlat a, a hmuh phaka thing leh mau, chhun leh zan, ni tla leh thla eng ruih te chuan a lung a tileng a, chung *nature* te chuan a ngaihtuahna an kaitho a, a duthusam thil te a rawn puan chhuahtir thin a ni.

Mihringnun mawina leh hlimna chu *nature* nen intlukah a ngai a, vanglai nun hi mihring nuna hmuhnawm ber leh mawi berah ngaiin, vanglai nun timawitu chu hlimna hi niin a hria a ni. Chutiang chiah chuan *nature* pawh hi mawina leh duhawmna tinreng neiah a ngai a, chungte chuan mihringnun hi pangpar ang maiin mawi takin a vultir a ni. *Nature* a ngaihhlutzia amah biangbiaknaah hetiang hian a sawi :

Aizawlah chuan a lunglen theih loh, kan hmuh phakah in lian pui pui a ding a, motor ri nen chuan lunglen har tak a ni. Thingtlangah chuan kan hawina lam apiangah lunglenna tur a awm. Mizote kut zawng zawng chapchar kut, mim kut, pawlkut te hi nature nen a inzawm vek a, loah han kal ila sava chi hrang hrang an hram a, thingsiri par te, zamzo a lo pâr bawk a. Krismas dawnah tlangsam a lo pâr a, rim a rawn chhuah a, kan tlang te ringawt pawh hi a hlu a ni. (Interview 13.11.2023)

Heng *nature* te hi mihring tan an pawimawhzia ‘Nungcha i humhalh ang u’ tih hlaah hetiang hian sawi a;

.....
 Ramngaw, ramsa, nungchate,
 An zain an pawimawh hle,
 Mihring tan chenna tlak
 Khawvel siamtu an ni. (18)

C. Lalkhawliana lunglenna leh *nature* hi a inzawm tlat a

‘Chhawrhthlapui a lo eng leh ta, / Lung an rual za siar zawng nen’ (23) a han ti a, a chang leh ‘Lung tilengan thal romei, / Kum tin a ngai tein; / Pâr kungin pâr fung an chawi thar’ a a tih hmangtein a hun tawn mek a a lunglenna leh mihringnun chu a thlir tawn thin a ni.

Conclusion:

C. Lalkhawliana hla kan en hian lungawina hi a lang lian hle. A êng zawngin mihring nun hi a thlir tlat a, hun thim lai ber pawhin ‘Tunah tap chungin inthen a paw lo ve, / Ka zalenna ni ropui a lo êng ta’ (56) tiin Zalenna Hlu tih hla hmangin midang a la fuih zawk a. A nupuiin hun khirh tak a tawng a, beiseina awm tawh loh hnuah pawh ‘beidawng loin’ a la ti fan a, ‘Beiseina Beidawng lo’ tih hla a phuahah chuan,

Khual zin eng chen cham tur kan nih kan hre lo,

Mitkhap kar ni tin hun kan hman reng lai hian;

Tu kan thu lo i thua awm mai kan ni,

I khawngaih leh thatna kan tan a tawk e. (49)

tiin mihring nuna thu a neih lohzia a hriatin hma lam a thlir tlat t hin. Kum 1979-ah ‘Siamtu remruat’ tih hla phuahin engkim mai hi siamtu vanga thleng leh awm a ni a, amah avanga nung leh che kan ni a tih tawh chu kum 2016-a a hmangaih damlo khuma mu mek chungah pawh a rilru put hmang a la danglam chuang lo.

Lalchhuanawma Tochwawng chuan a *blog*-ah hetiang hian *Miller of Dee* chungchang a ziaak a:

Kâwla ni chhuak chhiarin a thawk a. Hna a thawh pah chuan, “Tuma ka itsik lova, tuman min itsik bik lo. Ka eikhawp ka hmu a. Ka nupui leh ka fate pathum leh ka thiante hi ka hmangaih a. Ka rulh theih loh tur tu pawisa mah ka ba si lo,” tiin a zâi rût rût a. Chutiang chuan ni tin khêl lovin a hna thawk chu lungawi takin a zâi nileng thin. (Rauthla leng)

C. Lalkhawliana hlate kan thlir chuan *Miller of Dee* ang hi a

hmuh theih, a nun kawngah hian hun khirh tak tak a tawng a, 1966-ah rambuai avangin a vakvai a, 2004-ah a fapu upa berin a thihsan a, 2016 chhoah a nupuiin khumbetin a damlohsan a, kum 2019 khan a thihsan a ni. Heti chung hian a tuarna te chu midang tana hlawkna ni turin hla hmangin a chawi thin. ‘Hlim lai chan a hlauhawm ber, / Nun hlim hi a hlu ber’ (20) tiin a nun hlimna chauh a thlahlel lo va, midangin chutiang chu nei ve se a duhpui hle thin.

A thu leh hla te hmangin ‘Kan ram hi kan ram a ni’ tih a chawinung a, Zoram hmabak chu zalennain a thlir a, insuihkhawmna hun thleng turin a rilru leh ngaihtuahna seng thin. Ram buai a reh hnuah pawh Zo-Reunification Organisation-ah a inhmang chhunzawm a, ‘Mizo’ kan tih hian hmun thenkhata mi te rilruah inthendarhna a tuh niin a hria a ‘Zoram/Zofa’ tih hi a duhdan a ni thin. Hei hi a chhan pawh Zo hnathlak zawng zawng insuihkhawm a, Zoram thar din a, Zofate inpumkhata, hnam ropui leh thiltitheh din a duhna rilru a ni.

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Darchhawna 'Thurawn' Bih Chianna

Dr Sangrozami

Abstract: Mizo Essay kan sawi ruala rilrua lo lang nghal chu Darchhawna hming hi a ni awm e. Darchhawna hi Essayist tha, mihringte ngaihtuahna leh sukthlek hmu thiam leh hrethiam, mihring ten nun kawng dik leh tha kan neih theih nana thuziak tha min hluitu, a thuziak atanga mihringten kawng dik kan zawh theih nana thurawn leh zirtirna tha min petu a ni. A essay 'Thurawn' hi thufing tawi tha a nihna leh a phena a thu min zirtir leh thuchah hi zirchian kan tum dawn a ni.

Darchhawna Chanchin

Unau sawm zinga a panga na niin Darchhawna hi *January* ni 26, 1936 ah Lunglawn (Lunglei)-ah a piang. Laltawka fanu Hmingthanzami nen Kulikawn Presbyterian Biak Inah Kum 1967, May ni 2-ah inneiin fa pali an nei. *Music* lam hi a tui hle a *Primary* leh *Middle School* a kal hun chhung hian *music* a zir uar hle. Kum 1955-ah *Matric* a *exam* a, Kum 1962-ah M.A a zo baw. Melbourn leh Sydney-ah *Theological Training* Kum 1971-73 chhung khan a zo baw. Kum 1987 atangan Art & Culture Department-ah *Director*

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a ni a, Kum 1993-ah a *pension*. College pathum - Lunglei College, Pachhunga University College leh Johnson College-ah Principal a ni tawh bawk. Kum 1978-ah Kulikawn-ah Presbyterian kohhran upa atan thlan tlin niin kohhranah nihna hrang hrangte a chelh a, *music* lam a tui em avangin hmun hrang hrangah a zin kual nasa hle bawk. Mizote hmasawna lama ke kan pen theihna tur a vei em avangin Hindi tawng lama hma kan sawn theihnan a thawhhlawk hle bawk. Khawtlang leh Kohhranah a inhmang nasa a, nihna pawimawh a chelh hnem hle. Ni 27th December 2023-ah a boral.

Darchhawna hian chawimawina chi hrang hrang a dawnga chung zinga Amahin a ngaihhlut zualte chu - *Best Citizen of India* (1998); *2000 Award* (1999); *Bharatia Jyoti Award* (1999); *1998 Personality Award* (1999); *Sri Ganga Sharan Singh Puroskar* (Presidential Award) – 1999; *Bharatia Ratna Award* (1999); *Academy Award* (2004); *Padma Shri* (2005); *North Eastern Excellent Personalities Award* (2005) te a ni.

Essay Awmzia

Kan thupua kan luh hmain *essay* awmzia leh Mizoten *essay* kan lo neih chhoh dan hi i han tarlang hmasa zawk teh ang. Kaphleian ‘Thlirtu’ tih Kum 1938-a a ziak kha Mizote *essay* neih hmasak ber niin he mi hma hian *essay* ti-a chhal tur kan la nei lo. Mizoten Kum 1894-ah A AW B kan neih hnu kum 1938-ah Mizo *essay* hmasa ber neih a nih chauh avangin Mizoten *essay* kan neih tan hun hi a la rei lo hle. Amaherawh chu, kum zabi sawm pangana tawp lamah khan French lekhaziaktu Michel de Montaigne-a erawh chuan *essay* kan tih ang hi a lo ziak tan tawh a chu chu ‘*Essais*’ tih hming vuahin ‘tumna, tihchhinna, beihchhinna’ tiin a lo chhuah tawh a ni. Mahni ngaih dan leh duh zawng puan chhuah nan Montaigne-a chuan *essay* hi a hmang. He mi hnu hian Kum 1600 chhohah Francis Bacon, *Father of English Essayist* an tih chuan England ramah a thuziak chu *Essays* tia vuahin mi dang leh an thil

tawn te atangin thil eng emaw lam puan chhuah nan arawn ching chho ta thung a, mahni chanchin lam tarlang lovin .

Abrams leh Geoffrey chuan, “Thutluang hmanga eng thupui pawha ngaih dan tar lanna leh ngaih dana inhruai tumna thu tawi fel taka phuah hi a ni,” an ti (116). H. Laldinmawia pawhin, “Essay chu a ziaktuin tawitea ama ngaih dan leh thlirdan thiam taka a ziak hi a ni a, hrilhfiuah dan chiang tak a awm hlei thei lo a ni....a ꠘ awngkauchheh a mawiin a ril a, chuvang chuan ‘thu rimawi’ (prose lyrics) ti tein an sawi thin a ni” a ti (186).

Laltluangliana Kiangte pawhin heti hian *essay* nihna a sawi, “Thupui eng emaw hmanga, ngaihtuahna tla darh awmze nei taka thu phuah chhuah (ziaka funkhawm) hi Essay chu a ni. Kaih theh tur thu awmze nei taka ziakkhawmna a nih bawkw avangin “Thufun” a tih theih mai awm e” tiin a hrilhfiah(47). K.C. Vannghaka *Prose and Fiction*-a kan hmuh angin, Alexander Smith-a chuan,

Essay chu thuziak dan kalhmang chi khat, ‘tawngkam mawi ber bera rem khawm, a thu laimu ber chiang tak leh fel tak, hlimawm tak emaw, runthlak tak emaw, nuihzathlak leh ngeiawm angreng deuh tak sia tar lanna a ni a. A bul atanga a tawp thlengin, cocoon chhunga pangang thang lian ang maia a thu kalphung inla lawn mawi leh chhiar chakawm taka rem chhoh, a hmawr bawkna mawi em em si a ni’ a ti (89).

A chung a *essay* hrilhfiahna kan tarlan atang hian mithiam hrang hrang *essay* hrilhfiah dan a inang lo hle a, hei hi chu a dika pawm tlan theih a ni e tih bik tur a awm chuanglo. Eng pawh ni se, *Essay* chu thuziak tawi, mawi leh fiah taka a ziaktuin a sawi tum tarlanna, amaha famkim veklo, ngaihtuah zui tur thu tha pai hi a ni e kan ti thei ang.

Aphoristic Essay

Darchhawna *essay* ‘Thurawn’ hi *Aphoristic essay* a nihna tarlang zawnga kan bihchian dawn avangin *Aphoristic essay* awmzia

kan tarlan hmasak hi a pawimawh hle awm e. Bacon-a khan *Aphoristic essay* a larpui zia chu a *essay* atangin kan hre awm e, a bik takin “Of Studies” ah khan a tarlang mawi hle. H. Laldinmawia chuan “Aphoristic Essay chu thu tawi te, fing leh ril, ngaihtuah zui ngai taka essay ziak hi a ni” a ti(197). *Aphoristic essay* nihphung chu hetiang hian tarlang ila-

Shortness- tawngkam tawi leh fiah takin a sawi tum tarlan a ni

Clarity- fiah leh chiang tak, uluk leh fing taka ngaihtuah leh hman theih a ni

Precision- a thu a dikin a fir tha, thumal leh ngaih dan tangkai lo chu telh a ni lo

Memorable- thinlunga riak reng leh a thu chhiartu tan pawh theihngilh har tak a ni

Broad applicability- a hun leh a hmun a zira hman theih a ni

Motivational- mi a fuih phur a, ngaih dan thar leh thil ngaihtuah thiamna a pe bawk.

Aphorism chu tawngkam tawi te, fing si, ril si a nun dan t ha inzirtirna, hringnuna kan thu inzirtir chu a tlangpui emaw a nawlpuia dik a ni tur a ni. A thu a finging a hlimawm a, khawi hmunah pawh finna thuril bu leh thu leh hla tha awmnaah leh ni tin mihringte inbiaknaah hman a ni (*Aphorism in Literature/ Definition, Importance & Examples*. n. pag).

H. Laldinmawia chuan “Aphorism hi thu tawi fel kim taka thil sawi chhuahna, thudik leh rintlak taka inngat sawina a ni a...mahni tawnhriat(experience) atanga thu rintlak leh awmze nei phuhchhuah sawina a ni. Chutih rual erawh chuan, thufing tawi(proverbs) leh inkaihhruaina thufing(apothegm) sawichhuahna thu engpawh a huam thei bawk a ti (Thufing 263).

‘Thurawn’ Bihchianna

‘Thurawn’ *essay* hi tawi leh fiah chiang em em maiin

Darchhawna hian a rawn ziak a, *sentence* tin mai te hian thu ṭha leh fing a keng a ni. Hnampuiho-in *etiquette* an tih mai Mizoten mi biangbiak dan, mi hma leh mi zinga chet dan mawi emaw, phungthlukna kan tih mai te pawh ‘Thurawn’ a ziah hian a pawl vek kan ti thei ang. ‘Thurawn’ *essay* hi ‘Beisei Ram 2’ lehkhabu, *essay* chi hrang hrang a dah khawmna aṭanga lakchhuah a ni. Darchhawna hian he mi bu-ah hian *essay* 28 a ziak a, Kum 2014 khan mi te chhiar theih turin a chhuah a ni.

Mihring tungchhoa piang tawh chu thurawn pek ngai loa fel leh tha kan awm awm lo e. Amaherawhchu, thurawn erawh kan dawng vek lo maithei. Mi fing leh fel kan tih te pawh hian thurawn pek an mamawh ve fo mai. Chuvangin, tu pawh thurawn mamawh vek kan lo ni kan ti thei ang. Thurawn kan tih hi fuihna te pawh a tih theih awm e.

Montaigne ang lo takin Darchhawna hian mahni chanchin ziak loin a vei zawng leh mi tin ten kan zawma kan khawsak leh nun hona atana pawimawh ‘Thurawn’ tih hmang hian a rawn tarlang ṭha hle. Hma lam hun thlirna fel tak te, mite nen kan tual chai hona atan a finna thuril chi hrang hrang a hriat te up bet lovin mite hriat atana tarlang leh pho chhuakin chungte chu a thuziak lo chhiartute tana bengvarthlak leh zirtirna ṭha tak pai a ni.

He *essay* ‘Thurawn’ pawh hi thupui tawi leh beng verh nghal zar mai a ni. A chhungthu a tawi vanga hnawl ngawt chi chu a ni lo tih han chhiar hian a Chiang hle. A thuziah hi tawi mah se, zawm chuan mihringte hmun sangah min hlang kai dawr thei tura ṭha leh sei a ni lawi bawk si! A ṭawngkauchheh hman te hi a famkim nghalin ṭullo hi a vang em em a tih theih a, ṭul lovin a pawlh buailo kan ti thei ang. Heti hian sawi ta ila a mah hian a kim nghal vek mai a ni. Mi rilru hneh leh lak tum zawnga ziak lah a ni lo tih a hriat, tlang tak leh pehhel si lovin mihringte kan nunhona atana pawimawh thurawn tha tak tak a thuziak atang hian min hlui a ni.

‘I chem a bil chuan, mi dang ta hawh lovin, tat hriam ve mai rawh’ (Beisei,113) tih thufing mawi tak fuihna leh chona a rawn tarlan hi a va hlu em! Mihringte hi eng lai pawhin kan nun ti hming hliau leh dah hniam thei laka inveng tur leh in tuai hriama mahni ke a ding thei tura min fuihna a ni. Tu nge ka nih; mahni in hrechiang ila, keimahni theuha thil tha leh ro inphum kha hai chhuah tum ila, chutiang tur chuan mahni theuh intat hriama bei turin min duh a ni. Pathian hian mihringte hi mahni tawkah *special* takin min siam a, theihna pawh min pe theuh a ni. Chu kan theihna chu mite min haichhuah sak ni lovin mahni ngeiin haichhuah ve kan tum tur a ni. Kan chungah emaw, kan hma-ah emaw lungpui a lo awm a, mi dang au ruai lova mahni ngeiin hmachhawn leh sut kian tum tura theihna kan neih hmang tura min fuihna te hi a va tha em! Engemaw tih dawna mi dangte auh ruai thin hi a tlawmthlak rawl nen. Mi chungah kan inngah lutuk chuan an nin chin kan tawng ang a, min tih mualpho an hreh miah dawn silo.

‘Ngaihtuahna fim hman i duh chuan, khawhar ngaithei la, mi finge hi an a der thiam tih ring bawh rawh’ (114) tih thu hi a fingin a fiah em em a Bacon-an “Of Studies” tih a ziah a “*Some books are to be tasted, others to be swallowed, and some few to be chewed and digested;*” (lekhkhabu thenkhat chu tem a tawh a, thenkhat chu thial a tawh a, thenkhat chu thial sawma lem chi a ni) a tih te nen hian huang khata khunga mawi a ni! Mi fing tak tak chuan a finzia leh hriatzia an ti lang mai mai kher lo, nun tlawm leh mawi takin an awm a, chu chu mi mawl zawk hian hre lo hian mi mawl tak tak emaw kan ti zawk thin a nih hi. Mi in finna a zawn tak tak chuan fianrialah a ngaihtuahna a hmang fo thin.

Mihringte hi mahnia khawsa leh awm thei kan nih lohzia leh inmamawh tawn kan nihzia chu tu pawhin kan hre awm e. Kan nunah hian thian mamawh leh thian tel lova nun hman khawharthlak zia chu kan hre theuh ngei ang. Lungngaih leh hlim niah te thian

kan mamawh fo a; chutih rualin, ṭhian ṭha leh ṭha lo hriat a ṭul hle. Hei hi Darchhawna hian a lo hre chiang hle mai a, thurawn ṭ ha tak mai 'Ṭhian ṭha siam turin hmanhmawh suh la, a ṭawng nem apiangte hi an zaidam kher lo' (114) tih min hrilh a ni. Mihringte hi ze hrang hrang nei kan ni a, ze thup thiam leh mahni tana hlawkna tur hre tak, mite hmuha ṭha leh fel hmel taka a lang, chhungril sual tak tak nei te kan ni si. Ṭhenkhat chu ri bawrh bawrh, rilru ṭha leh hmangaihna ngah tak te, ṭhenkhat zaidam leh nun nem hmel tak; mahse, chhungril kha leh hlauhawm, dawt pawisa miahlo te kan lo ni leh bawk si! Chuvangin, ṭhian ṭha siam tur chuan dawthethiha ngah peih a ṭul a, chu mi chhung chuan kan zia te kan lo inhre dawn a ni, chuti lo chu ṭhian ṭha emaw kan tih te nen indona kan puang palh ang tih a hlauhawm a ni.

'Tlawm zawk nih hreh lote hi zuam ngawt suh, nang aia an chak zawk avanga tlawm ngam an nih kha' (114) tih thu hian a va sawi thuk em! Mi ṭhenkhat inkarah eng emaw chungchangah thu in hmuh loh deuh leh ngaih dan inang lo deuh neih chang a awm fo; mahse, mi chak zawk leh fīng zawk te erawh chuan tlawm zawk nih hreh lovin an ngaih dan an tlawmpui ṭhin. An dik loh leh fel loh avang nilo khan an tlawm ngamna kha an chakna a ni si! Chu tak chu Mi a leh fel lo chuan hre loin a zuam zel a, mahni insiam ṭhat leh inen tum miah lovin a pawng ta tulh tulh ṭhin. Heng avang te hian kan nun hona leh inṭhian thatna te pawh hi a khi fo ṭhin a, chu chu Darchhawna hian hmu chiangin thurawn ṭha tak a rawn chhak chhuak a ni.

Chutiang zelin 'Hausakna hi sum leh thil neihah a innghat lo va, rilru leh thinlung lamah a ni zawk' (114) tih leh, 'Kut fai leh rilru thianghlim pute hnenah malsawmna a thleng chawk' (115) tih pawh hi tul khatah kan thil thei awm e. Hausakna leh malsawmna te hi thil dik taka kan tiha kan hmuh leh hlawh chhuah chu a thlum veng veng mai a, thianghlim lo leh bawlhhlawh erawh kan hlimpui

rei lo a, a daih rei bawk hek lo. Pathian hian a lang chauh ni lo hian rilru leh chhung ril hi a lo en reng si a, mite min hmuh lai mai ni lo hian hmuh loh laia kan nun dan te hlei hlei hi uluk a va ngai em! Kan thinlung pawimawhzia chu kan lan chhuah dan hian a hril ropui mai si.

Kan zia leh thil kan tih thup erawh ngai chin a lo awm maithei; amaherawhchu, ‘Sual chu puang ila, ṭha chu thup a ṭ ha’ (115) tih thurawn hi pawmin zawm ta vek ila mihringte hi he khawvela kan nun honaah hian kan va hlim tlang dawn em ka ti. Sual avanga thil ṭha lo thleng leh a lo chhuahna kan hriat ṭhin loh avanga mihringte kan buaia kan ṭah nasatzia te hi a va nasa em ti rawh u. Sualna avangin chhungkaw inṭhenna te, thihna hial te a thleng si a, chu sualna bulpui chu zep lova puanga sim a paih bo daih hi hlim tlanna a lo ni si. Thil ṭha ti erawh mi pangngai leh rilru ṭha chuan an hriatpui a, a rah zar pawh kan zo fo ṭhin a, tlangaua puang chhuak kher lo hian kan hlawkpui em em ṭheuh ṭhin a nih hi.

‘Hna thawktu chakna leh thiltihtheihna hi len leh tetah a inngat lo’ (116) tih thu te hi a va dik em. Tunlai khawvela mihringte chakna hi tharum lama teh ni lovin thluak hman thiamna hian hna a va thawk nasa tawh em. Khawl te reuh te tein thil ropui tak tak a tih theihna khawvel a ni tawh si. Chuvangin, mihring te pawh hi kan tet avang ringawta ngam leh zuam en a in en hi a chi tawh lo. Thluak hmang thiam tak tak leh thil thar ropui tak tak hmu chhuaktute hi mi lian pui pui an ni kher si lo. Mi kan teh dawn chuan kan fimkhur thiam a tulzia leh hmel ringawt aṭanga in en hi a dik ber lo tih min hrilh Chiang hle. Darchhawna’n thurawn mihringte mamawh hrang hrang a rawn chhawp chhuak hi a hluin a ropui takzet a, thinlungah vawn reng tum ila chu chu nun chhuahpui thei ngei bawk ila a ṭha awm e.

‘Thurawn’ *essay* hi a ṭhain, finthuril (*philosophy*) a pai ṭha hle. Belhchiana ngaihtuah ngun poh leh thuchah tha em em mai hi

minrawn hlui zel a ni. Darchhawna *essay* hrang hrang a chhiar aṅ ang leh hmuh aṅang hian a ni ngei ang Lalzua Colney chuan,

A thuziak *essay* hi ngun tak leh uluk taka sentence tin hi a ziak a ni ang tih a rin theih. A sentence hi tawi kim tak, belh leh paih tur pawh awm chuang lo, wawi khat chhiar mai chuan a sawi tum leh awmia pawh man mai har takte an ni. Tawngkam hmachhawna (Quotation) atan pawha tling leh tlak a thu zia kah hian a tam hle. A thu hman a that bakah, W. Shakespeare-a te ang deuhvin, a thuziak phenah a thu zirtir (moral) tha takte a fun tel nghal nual bawk” tiin a *essay* that hlawmia sawiin a fak a ni (89).

‘Thurawn’ hi Bacon-a *essay* anga tawi te, hlawn ṭha tak leh finna thuril inphum, mihring leh mihringte inkara hman atan hei bak hi a awm chuang lo vang tih tur a ni. He *essay* ‘Thurawn’ tih Darchhawna ziak hi thufing tawi (*aphorism*) kan tih ang inphum niin a sawi tum chiang tak leh fiah takin a tarlang tih a chhung thu chhiar chuan kan hmu chiang vek awm e. A thuziak hi tawi te, mit la em em si leh tute tan maha huatthlala leh ngeiawm ni si lo hian a ziak thiam em em a, nunna thu hlu vawn reng tlak a ni.

Tangkawmna

“Thurawn” hi mihringte thil mamawh zingah pawimawh tak a ni tih kan nun hman danah hian a lang chiang hle. Darchhawna hi *Aphoristic Essayist* ṭha tak a nih zia a *essay* kan zirchian aṅang hian kan hmu. ‘Thurawn’ *essay* hmanga thurawn min pek te hi zawm thei ta vek ila hringnun kan hman ho naah hian kan va hlawkpui dawn em. “Thurawn” hmanga thuchah min fah ṭhenkhat hi zawm har tak ni mah se, a thute hi a fingin ngaihtuahna thar ṭha tak tak a chhiartute thinlungah a tuh a, ngaih dan ṭha tak a chhiartute thinlunga a tuh rualin zawm theih chuan mihring tan taksa leh rilru lama than lenna leh hriselna tha rilru leh taksa-ah a thlen ngei ang tih he *essay* aṅang hian kan hmu a ni.

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From Margin to Center: Role of Mizo Women Writers

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Abstract: Mizo thu leh hla huangah hian hmeichhiate hming hi chhiar tham lek chauh an ni a. Ziak leh chhiar thiam a nih hma khan thu leh hlaah hmeichhiate hi an thawh hlawk zawk mahin a hriat theih a ni. Hei hi a chhan eng nge ni ang tih hi he paper- ah hian zir chhoh a ni dawn a. Tin, he paper hian Mizo literature- a hmeichhiate chanvo leh an hnathawh te zir chian a. hmeichhe ziak mite khawvel hai hawn a tum bawk a ni.

Keywords: Women, feminism, representation, history

Mizo thu leh hla huanga hmeichhe dinhmun kan thlir dawn a nih chuan hmeichhiate hian dinhmun pawimawh tak an luah a tih theih. Mizo hla hlui kan thlir phei chuan hmeichhiate leh hla hi a inkungkaih tha hle niin a lang. Mizo hla hluite zinga upa ber pawl 'nau awih hla' pawh hi nuin nau a awih mut nana a sak thin a ni. R.L.Thanmawia chuan, "Nau awih hla hi naupangte pawhin sa thiam tho mah se, nu emaw, nau awmtu tu pawhin nau awih mut

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nana an sak thin a ni,” (17) tiin a sawi bawk. Chu mai bakah Mizo hla hlui zingah hmeichhe hming chawi hla a langsar em em a, an hlate chu thawnthu ang a nih thin avangin eng emaw chhut nawn tur a awm thin. Chutiang chuan Mizo thu leh hla huangah hmeichhiate chanvo hi a nep lo tih a hriat theih a ni. Mi mal hming chawia hla phuah hmasa bertu pawh hmeichhia niin Pi Hmuaki tia hriat lar a ni a; amaherawhchu, ziak leh chhiar thiam a nih hnu hian hla lama hmeichhiate theihna hi a hnufum ta deuh niin a lang thei.

Margin/Marginalization tih thumal hi *J.F. Dictionary* chuan “ri, sir, fem, lehkha phek sir awl, bituk chin,” (327) tiin a dah a. *Oxford Dictionary* chuan, “Make or treat as insignificant,” (458) tiin a hrilhfiath tung. Chumi awmzia chu ‘pawimawhna nei ve lo anga siam emaw pawimawh lo anga enkawl emaw’ tihna a ni thei a, hmeichhiate chu ramri khamsak an ni ti pawhin a sawi theih ang. Gerda Lerner chuan *The Creation of Patriarchy* tih lehkhabuah chuan, “Tun hnai mai tih lohah chuan hnam chanchin ziaka chhinchhiahtute chu mipa an ni a, hriat reng tura an chhinchhiah pawh mipa thiltih leh tawnhriat te an nih avangin pawimawhah ngaih a ni,” (4) tiin a lo sawi a. Mizoramah pawh hmeichhiate hian hnam chanchin chhinchhiah a nihnaah chanvo an nei tlem hle niin a hriat theih. Hmeichhe chungchang pawh mipain a ziak a, thu hmangin hmeichhiate nihna chu mipate’n an tarlang thin. Chuvangin, *feminist theorist* tam tak chuan hmeichhiate thu leh hlaa tar lan an nih dan hi dik tawk lo niin an ngai a, hmeichhia chu hmeichhia vekin a pho lang tur niin an ngai a ni. Mipa leh hmeichhia hian ngaihtuah dan inang lo an nei a, ze hrang tam tak an nei a ni. Chutiang tawn hriat inang lo, sawi chhuah dan inang lo leh vei zawng inang lo chu thu leh hlaah chantir a nih khan a huap zo ta a, a kalh a kim ta chiah tihna a ni. Chumi a nih avang chuan hmeichhiate’n eng thu nge an ziah, eng nge an veia, an ngaih pawimawh zawng te, an nihna leh an tawrhna te, eng angin nge an pho lan tih hi a pawimawh ta em em a ni.

Mizo thu leh hla huangah hian hmeichhia tam tak an awm lo va. Hming langsar tak tak te zingah Nuchhungi Renthlei, Romani, Lalruali, Khawlungi, Lalsangzuali Sailo, Buangi Sailo, H. Ngurliani te an awm a. Tunlai hunah erawh hming tam tak lang thei an awm ta. Hla phuah lamah pawh thangthar kuthmui an kat ta nuk a, thawnthu lamah pawh Romuanpuii Zadeng, Rozamliani, Mafeli, H. Lalremruati leh a dang eng emaw zah an kuh ta tun mai. Chhamhla bu pawh a chhuak ta nual reng a ni. Heng thu leh hlaah te hian eng nge kan hmuh a, eng thil nge hmeichhe ziaktute hian an vei tih hi zir phurawm tak a ni. Mizo ziaktu hmeichhiate thu leh hla zawng zawng kan chhui hman dawn loh avangin Nuchhungi Renthlei, Lalruali leh Lalsangzuali Sailo thuziak kan thlur bing ang.

Nuchhungi Renthlei thu leh hla thlirna

Nuchhungi Renthlei hi Mizo hmeichhia *Padma Shri Award* dawng hmasa ber niin kum 1986 khan a lo dawng tawh a. Mizo *literature* huangah chuan 'naupang literature' tilartu ti pawhin a sawi theih ang. Mizo hmeichhia lehkha thiam hmasa pawl a nih avangin *Mission* hnuaiyah zirtirtuin a thawk a ni. Darzo khuua a awm laiin Pi Tei hian naupang zir tur Mizo thawnthu a chhinchhiahtir a, chu chu a buah chhuahin naupang zirlaibu atan hman a lo ni ta a ni. Chuvangin Mizo zinga ziaka thawnthu (folk narrative) dah tha hmasa bertu a tih theih ang.

Nuchhungi hi zirtirtu a nih angin naupangte dinhmun a ngaihtuahin an intihhlumna lam a ngai pawimawh em em a. Mizo thawnthu bakah *Mizo Naupang Infiamna Bu* chu kum 1965- ah a lo chhuah daih tawh bawk a ni. Hmeichhia a ni a, a rilrua lian ber chu Mizo naupangte an ni tih a lang thei a ni. Mizo khawtlang nunah naupangin ngaih pawimawh an hlawh lo em em thin a. Sikul an kal loh avangin ram tang rual an nih hma loh chu an khawsa naw naw a tih theih. Mizo upa tawngkam 'uite rim in nam' tih te chu naupang chungah an tawngkam chheh duh dan a ni. Nuchhungi hi Mizo thu

leh hlaa naupang pual tichhuak hmasa ber a ni a, Mizo naupangte rilru leh thinlung taka an hlim duhtu ti pawhin a sawi theih ang. An intihhlimna tur thil, ngaihnawm an tih tur tawkin a ziak thiam hle a. Heng thawnthu leh infiamna bakah hian naupang hla tam tak a phuah bawk a. Sap hovin *nursery rhymes* an tih ang kha kan nei ve lem lova, chuvangin sap *nursery rhymes* thluk te hawhin Mizo hla a siam a, naupangte'n an hlimpui thin hle.

Nuchhungi hi Mizote tana hun pawimawh lai takah a ding a tih theih ang. Pi pu nun kalsana changkanna leh khawvel thiamnain Mizote a chim tan laia ding a ni. *Kristianna* lo thleng chuan nunhlui sirah a hnawl mek a, hnam nunphung chu chul tihna te, tha lo tihna te, atthlak tihna mai bakah Sap ngaihsanna mipuite rilruah a intuh nasa em em a ni. Heng naupang pual thu leh hla a siam atang hian Mizo nih nawmzia te, Mizoram mawizia te, thawnthu hla (*ballads*) hmangte hian naupang rilruah Mizo-na chi a tuh thar leh ta a ni. Lalthangmawii Chhangte chuan, “Mizo hnam hlui kalphung din thar leh tur hian a hla thupuih pawh Mizo thawnthu a hmang uar hle,” (172) tiin a lo sawi ve bawk. Tunlai tarmita thlir phei chuan Nuchhungi thu leh hlaah hian ‘*colonial resistance*’ a awm niin a hriat theih a, chu chu thil mawina a hmuh thiam danah te leh *culture* chawi vul a tumnaah hian a lang thei. Chuvangin Nuchhungi thu leh hlate hian hnam thinlung a khawih pha a, rohlu a tling a ni. Tin, khuarel mawina leh thilsiam hlutna a tarlang a, naupangteah a zirtir bawk a. Awm dan mawi leh tha a thu leh hla hmanga pho chhuakin naupangte hmasawanna turin a thawh hlawk em em a ni.

Lalruali Ka Hmangaih Tlat Che leh hmeichhe rilru

Mizo *literature* huangah Lalruali hi Pathian hla phuahtu tia hriat lar a ni a. A hla phuah zingah ‘Hneh Theih Loh Nun Ka Nei’, ‘Ka Chenna Ram Thlaler a ni’, ‘Min Kai La, Min Hruai rawh’ tih te chauh pawh hian hla phuahtu ropuih a siam a, hla chul thei lo tur an tling a ni. A hlate hi chik taka han thlir hian ‘mahni tel vena’ hla, *subjective poetry*

ziarang a nei a. Tin, a kutchhuak hian *autographical elements* a nei deuh vek mai. A thawnthu tawi ziah “Ka Hmangaih Tlat Che” tihah pawh hian amah (*self*) hi a lian em em a ni. Tin, “Thim Zinga Ro Hlu” tih hi a mi mal nun leh thil tawn te, a rilru chhungril a phawrh chhuahna a ni a. Lalruali hi kum 12 a nihin Ruhngat natna a vei a, enkawl ngaihna leh a tihdamna a awm loh avangin a tuar ta tlawk tlawk mai a ni. A hla ‘Ka chenna ram thlaler a ni, Lalpa’ tia a khawvel an sawi ringawt pawh hian a khawvel hrehawm turzia a tarlang chiang hle.

A kutchhuakte zingah hian ‘rualbanlo’ a nihna rilru aiin hmeichhia anih avanga a rilru chhungril (*sensibility*) kan bih chiang thung dawn a ni. “Ka Hmangaih Tlat Che” tih thawnthu tawi hi Lalruali duhthusam tarlanna niin a lang. A changtu ber Thanpuii chu Lalruali hian ama nun nena hmeibel theih tak turin a duang a, a ke lehlam hmang tha thei lovin ‘rualbanlo’ a ni a. Mahse Thanpuii chuan mite endawng leh hmuhsit te, chhah fiam te dawl loh leh rilru nat nan hmang thin mah se, Pathian chu a inngahna kulhpui a ni. Amah hmangaih em emtu sipai Sanga nena an inneihna boruakah hian a ziaktu rilru a lo lang chiang hle. An kawmchhakpa zawhna chhangin Thanpuii Pa chuan, “Hralh dawn teh kawng lo ve a, hralh ralah chuan a man ka chhiar tam ve hle ang. Ka rin ngam kutah ka hlan mai dawn a ni,” (86) tiin a chhang a ni. Chutah chuan Mizo dana inneihna chungchanga hmeichhe rilru leh ngaihtuahna a lo lang chhuak a, hmeichhe man cheng 420 chu hmeichhe man ngau ngau ni lovin inremna leh inrintawkna lantirna a nih zawkzia a tar lang a ni. Mizo khawtlang nunah hmeichhiate chu bungraw hralh ang deuh maia hralh nia ngaihna a lo awm thin a, chu chu hmeichhe ngaihtuah dan a ni lo tih Lalruali hian a thawnthu hmangin a tarlang a ni.

Thanpuii pasal nei tur a nuin a zilhna hian hmeichhiain mipa an ngaih dan a tarlang bawk.

... i pasal lakah rilru puitling tak put tum la; mipa hian duat an beiseiin an lawm em em tih hriain i pasal hi a theih ang

angin duat la, a thu hi a kawi a ngilin zawm tum hram hram la... Mipa riltam leh sakei riltam hi chu hlauhawm tak an nih avangin, i pasal hi riltamin i siam reng reng tur a ni lo (90).

Mipa chu chhungkuaah leh khawtlangah 'pa' tak an ni a, hmeichhe lu an niin hnial ngam pawh an ni thin lo. Mahse, mipa chu chak leh huaisen ni mah se, duat mamawh tak an nihzia he thawnthu hian min hrilh a ni. R. Zuala pawhin 'Hmeichhia' tih ah chuan hmeichhiate chuan an pasalte an hneh theih dan a ziak a. Nu ber chuan a fate hnenah chuan in pa hi a hah thin em mai tiin duat takin a lukham turte chu an beng thawk thawk a, chutah meuh chuan, "Officer lian tak tak, an thai khat lek pawha tute emaw hlawh pung thei, pulpit atanga van ram kal dan mi hrilh thiam tak takte meuh pawh hi, mumang bo thakin, hahni dai duakin an mu bawrh bawrh thin zuk nia!" (28) tiin a sawi. Chu chuan hmeichhe ngaihsakna leh duatna chuan mipa pawh thlamuang takin, hlim leh lawm takin a siam thei tih a lantir a, mipa a chak lohna leh an nemna lai a ni pawhin a hriat theih.

History-a hmeichhiate pholangtu Lalsangzuali Sailo

Tlawm ve lo Lalnu Ropuiliani hi Ropuiliani chanchin chhuina a ni a, *history* huangah a rin luh theih ang. Thuhmahruai ziaktu C. Chhuanvawra chuan, "Mizo history hi kum 40 chhung zet ka lo zir ve tawh a, a dik a dikin tun thlenga chhuak tawh Mizo history zingah hian he Ropuiliani *Historical Biography* hi a ziah chin chinah rin tlak ber pawl niin ka hria." (7) tiin Lalsangzuali chu *history* ziaktu rin tlak niin a hmu a. L. Keivom- in he lehkhabu a bihchiannaah chuan ti hian a tarlang ve thung a, "A buai takna ber chu a lungnona a ni a, chu chuan a mittui a tihnam thin a. Chumi far thla chuan a lehkha ziak a tipherh nuaih mai a ni," (101) tiin. Lalsangzuali Sailo hian Ropuiliani chungchang a ziahnaah hian a hmeichhe rilru tam tak a lang a tih theih ang. Chu chu 'lungnona' hi a tih theih bawk. Ropuiliani dah ropui a tum lutukna lamah uchuak taka fakna a tam a,

a tumah a chian em avangin Ropuiliani chu, “Hnam tana khawnvar eng ber, van boruak zauva zing lam varparh arsi a ni kumkhua dawn a ni,” (218) tiin a chhuah a. Chhiartu thenkhat beng a thlep deuh a ni ang, a thuziak kalhmang seltu an awm. Tin, Lalsangzuali Sailo hian mipa ṭawngkam a hmang lo va, a rilru no chu inhnehtirin a ropui thei ang ber turin Ropuiliani hi a tarlang ve bawk.

Pramod K. Nayar hian hmeichhe ziak mite chungchang a zirnaah *feminist* thenkhat thlirna a tarlang a. A lehkhabu *Contemporary Literary and Cultural Theory*- ah chuan “Woolf pawhin thuziaktu nihna (authorship) pawh hian mipa leh hmeichhia a thliar hrang niin a ngai,” (87) tiin a ziak a. Hmeichhia a ṭawng hman chu mipate ṭawng hman tuallen a nih avangin amahin ṭawng hrang a nei lo. Chu chuan a nghawng chu mipa ṭawngkam emaw, mipa thil sawi dan chu a hman luh a ngai a. Chutiang ṭawng a hman loh chuan ṭha tawk lo nia ngaihna a lo awm ṭhin bawk a ni.

L. Keivom vek hian Lalsangzuali Sailo thuziak chu, “Shillong tlanga Kong- ho chhiar tui zawng tak a ni ngei ang. Mahse, historian thuziah dan kalhmang zawng a ni lem lo,” (102) tiin mei nei takin he lehkhabu leh a chhunga thu inziak hi a chilh zui a ni. Hei hian Lalsangzuali Sailo thu hman te, a ṭawngkau chheh te chu a pawm lo va, hmeichhia lutukah a ngai niin a lang.

Amaherawhchu, Mizo *history* ziaktu hmasate hian Ropuiliani chungchang an tarlang tam lo. Hnam chanchin ziaktu hmasa Rev. Liangkhaia te, Zatluanga te, Vanchhunga te, K. Zawla te ho pawh hian Ropuiliani chungchang hi an lehkhabu an ziak tel lo. H. Vanlalhruaia chuan Ropuiliani chanchin a chhuinaah ‘Ropuiliani Award hi’ Champhaiah kum 1988-ah an sem chhuak niin a ziak a. Kum 1990- ah North Eastern Hill University- a Public Administration Department-in “Role of Ropuiliani in the Freedom Struggle” tih thupui hmangin seminar a buatsaih a. He seminar- a thuziakte hi kum 2005- ah khan a bua chhuah a ni chauh nghe

nghe. He seminar-a tel Dr. Laltluangliana Khiangte hian Ropuiliani chanchin chu lehkhaw pawimawh thenkhat te nena tangkawpin lemchan ngaihnaawm tak a ziaak a, Lemchan Khawvel (1997) ah a telh nghe nghe. Ropuiliani chanchin chhuitu Lalsangzuali Sailo pawhin Tlawm velo Lalnu Ropuiliani lehkhaw a buatsaihnaah hian lehkhaw rawn tur vang a ti hle a, Maj. Saibuanga Sailo ziah Rolura Thlahte Chanchin Chhuina bak Mizo thuziak a hmu meuh lo. Chumi awmzia chu Ropuiliani chanchin hian ngaihven a hlawh lova, lal ropui zinga mi ni mahse history- ah a chanchin a lang har em em a ni. Hei hi a chhan ni theia lang chu hnam chanchin ziaakte hi mipa an nih avangin mipa thlirna a lian a, mipa chanchin a langsar ta zawk niin a lang. Hmingthanzuali chuan history- a hmeichhiate tarlan an nih dan a zirnaah ti hian a sawi,

Chuvangin, history ziah hian hmeichhiate chu “lo awm ve” chauh an nih laiin mipa chanchin erawh ngaih pawimawh anih zawk fo avangin a huapzo lo va. Hnam chanchin kimchang hi sawr chhuah a la ni lo. Politics leh sakhuaa hmeichhiate nek tawm an nih avang leh hmanlai huna mipa rorelna leh lalna khan hnam rilru a la kaihhruai tlat avangin history- ah mipa thlirna a vawng zawk a ni (42-43).

Kum 1999- ah Lalsangzuali Sailo hian Tlawm ve lo Lalnu Ropuiliani tih lehkhaw a chhuah a, ‘MAL Book of the Year’ a dawng ta nghe nghe. He mi hnu lamah hi chuan Ropuiliani hi Mizo *history*- ah a hnawng ta lo va, chawimawi a ni ta deuh deuh zawk a ni. Chuvangin hmeichhia in hmeichhia vek a tarlan hian awmze thar emaw danglamna emaw a awm niin a hriat theih.

Mizo literature huangah hian kan han sawi takte hmang hian hmeichhiate’n eng nge an chanvo leh hnathawh tih chu a tarlang awm e. Mipa lalna khawtlang leh chungkuaah chuan hmeichhia an chep a, mipa angin an zalen thin lo. Chuvangin ngaihndan sawi chhuah kawngah te, vei zawng leh ngaih pawimawh zawng tarlanna thu leh

hla huanga hmeichhiate aw hi rimawi ang a ni. A sir kila inthlahrung taka lo thu ngawi reng thin kha a lai lumah ding chungin a ngaih dan a sawi thei ta a, a chungchang an lo sawi thin chu amah ngeiin mi dang a hrilhfiah thei ta bawk a ni. Fel lo leh tha lo lai nia a hriat chu hmeichhe thlirna atangin siam that a tum a. Chu chu hmeichhe ziaktute pawimawhna leh *literature*- a an chanvo a ni a tih theih ang. Mipain *history* a ziak a, mipa khaw thlir chauh a lang a. Chu laiah chuan ruak leh awl lai a awm a, chu chu hmeichhia ziaktute hian an thuziak hmangin an hnawh khat ta a tih theih ang.

Michael Oakeshott chuan a lehkhabu *Experience and Its Modes*- ah chuan “History hi historian-in a tawn leh hriat dan a ni. Historian tih loh chuan tumahin history an ‘siam’ lo: ziaka dah hi a siam dan awmchhun a ni” (99) tiin a sawi a. Hnam chanchin hi amaha awm a nih lohzia leh mihring hriatna (ideas) ah a innghat a, chu chu ziah a nih khan history a tling ta chauh tihna a ni. Dr. Malsawmdawngliana pawhin “History tam tak hi mipa te ziah a nih fo avangin hmeichhiate zinga mi ropui bik awmte an hmaih fo reng a ni” (74) tiin a ngaih dan a pho lang ve bawk. Chuvangin, Mizo hmeichhia ziakmite hian chanvo pawimawh tak an chelh a, thu leh hla huanga hnuhma an neih khan *literature* huang a zau mai piah lamah *history* siamtu zingah an tel ve ta a ni.

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P.L. Liandinga Lehkhabu Thlan Chhuak Aṭanga
Humour Zir Zauna
(An Analysis of Humour in P.L. Liandinga's Selected Works)

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Abstract : P.L. Liandinga is a prominent Mizo essayist, author, translator, and humorist. This essay explores the nature and sources of humour in his writings. It examines how humour emerges in his work and identifies the key elements that contribute to its creation. Liandinga's humorist typically stems from his personal experiences and can be categorized into three main sources: rural life, workplace settings, and domestic environments.

Keywords: P.L. Liandinga, essay, humour writing, rural life, workplace humour, domestic humour, personal experiences.

Humour hi mihring nun leh culture-a thil pawimawh tak mai a ni a. Mihringte chu eng ṭawng leh eng culture-a mi pawh ni se, humour chu an inbiak pawhna leh inthlunzawmna hmanraw pawimawh tak a ni. Literature huangah chuan, humour hian chanvo pawimawh tak a nei ve a: min tinui thei a, society-a thuchah

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pawimawh tak kengtu atan a hman theih bawk. Mihringte tihhlimna hmanrua niin ngaithlatute a thawng a, beisei lawk loh thil a thlentir a, mihringin thil kan hmuh ruala ngaihruatna kan lo neih sa ang lo taka thil thlentirin hlimna a siam thin a ni. William O Beeman chuan, “*Humour*-chuan mihringte rilrua hlim veng vengna awmtir a tum ber a, chu rilrua hlimna lo awm chu taksaah hmuh theiha lo lang chhuakin kan lo nui ta thin a ni,” tiin a ziak (106).

Humour Awmzia leh Inṭanna

N.A. Walker chuan, “...keimahni leh mi dangte min nuihtir theitu hi *humour* a ni. *Humour* hi kawng hrang hrangin a lang chhuak thei a; kan thiante hnena titi vawrh aṅang tea a lo chhuah lain, ngaihtuah chawp chet chet ngai khawpa thu fing karah a inzep tel ve bawk, Shakespeare-a *comedy* te angin,” tiin *humour* a sawi fiah a (3). *The Psychology of Humor: An Integrative Approach* ziaktu Rod A. Martin chuan ‘*humour*’ lo chhuahna ṭobul chu hetiang hian a ziak a:

Humour chu Latin thumal pakhat ‘*humorem*’, *fluid* emaw, *liquid* emaw sawi nana an hman thin aṅanga lo piang a ni. *Physiology* lamah chuan tun thleng hian mit (*eye*) chhunga thil tuiril sawina atan an la hman reng a ni. Hmasang hun laia Grik mi fing, *father of medicine* tia hriat Hippocrates chuan mihringin hriselna tha a neih theih nan chuan taksaah thil tuiril (*fluid*) palite — *blood* (thisen), *phlegm* (khâk), *black bile* leh *yellow bile* te inkhairual (*balance*) taka a awm a ngai niin a ring a. Chumi hnu, kum zabi 2-na lai khan Grik *physician* tho Galen, Rome-a cheng chuan heng taksaah tuiril palite hian mihringte ngaihtuahna leh nungchang a hril nia sawiin, *blood* (thisen) a nih tur aia a tam chuan mihring a hlim a, *black bile* a awm tam chuan mihringah lungngaihna a pe chhuak thin niin a ngai. (20-21)

Black bile leh *yellow bile* hi hmasang *doctor*-ten mihring taksa chhunga awm tura an lo ngaih thin, thil tuiril (*liquid*) tho a ni

a; mihring takxaa *black bile* a awm tam lutuk chuan lungngaihna a thlen thin a; *yellow bile* a awm tam lutuk chuan thinurna leh thinbutut te a thlen thinah an ngai a. Hei vang hian Hippocrates pawh hian, mihringte hriselna atan heng thil tuiril palite hi inrualkhai taka mihringin a neih a ngai a lo ti rêng a; Rod A. Martin chuan, heng thil tuirilte hi a kal fuh tawh loh chuan, mihringin a nihphung pangngai a hloh thin tiin a sawi fiah.

Hetianga mihringin amaha thil tuiril pali, a awm zat tur ang taka a awm loh avanga nun dan phung pangngai a hloh thin chu, hun lo kal zelah mi dangte tana nuihzatthlakah a lo chang chho va (entirnan, mihringin a nun dan phung pangngai lo taka a thinrim emaw, a uang emaw te hi mi dang tan nuihzatthlak a lo ni thin). Kum zabi 16-na lai khan, chutianga nun dan phung piah lama nungte chu maksak leh nungchang danglam ang ngawta thlir tawh lovin, nuih tizatu leh mi dangte tihlimtu-ah an lo ngai ta zel a, lemchang thiamte pawhin chutiang nungchang (*character*) chu an chang chhuak ta zel a ni (Carroll 5). Hemi a nih avangin, *humour* awmzia chu a lo danglam ta hret hret a, tun hmaa damdawi lam ṭawngkam, mihring taksa hriselna tura thil tuiril pawimawh tak sawina ni thin kha, tun hnuah chuan lemchang thiam te, ziak mite, fiamthu thiamte'n mi dangte tihnuihna hmanrua atana an hman nen a lo inzawm ta a ni.

PL Liandinga Humour Zir Zauna

July 24, 1955-a Lungrang khuaa piang, PL Liandinga hian kum 1976 aṭanga *essay* ziak ṭanin, *essay* 100 chuang zet chu a ziak tawh a, a kum leh 1977 aṭangin *humour* lam thu a ziak ṭan bawk. Ama irawm chhuak lehkhabu panga ziak tawhin chungte chu *Fiamthu Daihzai* (1988), *Ka Ṭha Ber Lo Deuh* leh *Ka Chhe Ber Lo Deuh* (2003), *Sherlock Holmes Lenna Ram* (2007) leh *Fiamthu Ngeiawm* (2009) te a ni (Personal Interview 4.4.2023). Heng zingah hian *Ka Ṭha Ber Lo Deuh* leh *Ka Chhe Ber Lo Deuh* hi *essay* dah

khawm niin, heng zingah hian *humour* lam rawngkai a awm nual a, heng lehkhabu pahniha a thuziakte aṅangin PL Liandinga *humour* hi han zir zau dawn ila.

PL Liandinga *essay* hrang hrangahte hian a taka a thil tawnte hmuh tur a awm ṭhin a, heng a thil tawn hrang hrang a ziahna *essay* ṭ henkhatah hian *humour* rawngkai hmuh tur a awm a, chung *humour* rawngkaiah chuan chuan thingtlang pilril taka sorkar hnathawka a awm lai chanchin te, nupui fanau neia chhangchhe chhungkuaa pa dinhmun a ziahte chu hmuh tur tam ber a ni. Charles Lamb-in *Essays of Elia* (1823) a ziah te, Mark Twain lehkhabu *The Innocents Abroad* (1869) a ziahte ang thovin, PL Liandinga lehkhabu pahnihte hi a thil hmuh thil tawn te, a chhehvela thil awmte aṅanga ziake a nih avangin hriatthiam harsa lo têt têt, mi tam tak tan pawha mitthla nghal zung zung theih khawpa chianga lang fiah a ni ṭhin.

Charles Lamb-a *essay* “Dream-Children: A Reverie”-ah chuan chhungkawa *member* hrang hrangte inkungkaihna te, naupangte nena inchhawchhaih dan leh naupangte thil thlir dan te hmuh tur awmin, chumi hmang chuan *humour* a lo chhuak a (Lamb 208-13). Mark Twain-a *Innocents Abroad*-ah pawh khawvel ram hrang hranga a zin chhunga culture hrang hrang a tawn te, ram hrang hrangte an thil chîn ṭhan (*habit*) te ziake chumi phênah chuan *humour* hmuh tur a lo awm zel a. Twain-a thuziak hlimawm hi, hun harsa leh khirh tak tak kara nuihna tur chi te, Mediterranean leh American chîn dan inan lohzia a ziahte aṅanga lo chhuak a ni hlawm (22). Lamb leh Twain thuziakte ang bawkin PL Liandinga thuziakte pawh hi, thingtlang hmun hla taka a khawsak dan te, khawpui nun leh thingtlang nun inan loh dan te, chhungkuaa an fate khawsak dan hrang hrangte niin chumi hmang chuan *humour* a lo piang chhuak a ni. Heng a thuziakte hian *humour* a siam a ni satliah lo va, Mizo *society* a pho lang a. Lamb leh Twain-te ang thovin a hun lai khawvel hmelhmang, hnam chin dan phung (*culture & tradition*)

te a tar lang a ni. PL Liandinga humour hnar, a lo pian chhuahna bulpui pathumte chu han thlur bing sila.

Thingtlang Nun Aţangin

Thuziak hrang hrangh hian thingtlang khawsak dan leh thingtlang nun hi humour hnar pawimawh tak a tling awm e. Thingtlang nun hi tak tak leh holam tak, mihring nihphunga a hlimawm lampang pawh lang chhuak awlsam tak a ni. RK Narayan-a thawnthu tawi, “A Horse and Two Goats” pawh hi thingtlanga cheng putar, kel pahnih vulhtu Muni chanchin hlimawm tak a ni a. Ram dang mi (*foreigner*) nena tawng inhrethiam tawn miah lova an inbiakna a ni a. Ramdangmi chuan sakawr lim lei tumin Muni a bia a, Muni chuan a kel lei duh emaw tiin a lo chhang a. A tawpah ramdangmi chuan a thil lei duh (sakawr lim) leia inngaiin Muni chu pawisa a pe a, Muni pawh a thil hralh duh (kel) hralha inngaiin pawisa a lo dawng bawk (“A Horse and Two Goats”). He thawnthu tawi t  h hian a eng ber hi nge *humour* siamtu kan tih chuan, *culture* inang lo tak pahnih inthial vel kha a ni ber, thingtlang nun lo lan chhuahna chuan inhriat pawh tawn lohna a hring a, chu chuan *humour* arawn piantir a ni ber. Hemi aţang ringawt pawh hian, thingtlang nun hi *humour* siamtu pawimawh a nihzia a lang.

Ka Chhe Ber Lo Deuh tiha PL Liandinga *essay* pakhat “Thingtlanga Sawrkar Hna” tihah chuan thingtlanga a hnathawhna hmun a pan dan chu, “...kawng pengthum lo awm apiangah a t   zawk zel zawhin kan awmna hmun tur kan han thleng khu ve luih a,” (13) tiin a ziak a, hei hian thingtlang kawng dinhmun leh thingtlang nihphung te a tar lang a ni. He thu tlar tawi t  -ah hian, “Kawng pengt huam lo awm apianga a t   zawk zel,” tih hian a kalna tur thingtlang khaw t   leh chengker tak a nihzia a tar lang a, “Kan han thleng khu ve luih a,” tih hian chu kawngpui chu kawngpui   a tak a ni lo va, *metal road*-a luan pawh ni lo, sorkarin a ngaihthah kawngpui a ni tih

te pawh a tar lang thei ang. Hetia thingtlang nun leh hmelmhanga a changkang lo lam, a tlakchham lam a tar lan rual hian lang lo liamah khawpui nen a khaikhin ru reng a. Thingtlanga cheng, khawpuiah pawh la kal ngai lo tan chuan kawngpui pangngai ve mai a ni a; khawpuia cheng, kawngpui zal leh zau nuam, vaivutin a bawh ve ngai loh aṅanga kal tan chuan kawngpui chhia leh tē tak, khu em em mai a ni ve thung a; a sawi chhuahna ṅawngkama *humour* ngawr ngawr piah lamah, thingtlang nunphung leh khawpui nunphung khaikhinin a tar lang a ni.

A *essay* pakhat “Thingtlangah Sawrkar Hna”-ah thu pakhat chuan a thingtlang sawi chu thingtlang pilril leh kilkhawr a nihzia a tar lang ve baw:

Zawr em em maiin chanchin hlui hlir kan dawng a. A milem chuang lo chi leh kawnglaka pa duh sek tak takte lambun bang chin chauh kan chang a. A nih loh leh kan nitin chanchinte chu a thawktu lamin a tēl te hian min rawn thawn ta ṅhin a, ba ṅhinnaah, ‘Daka thawn man kan tito,’ te hi an rawn ti zui vei rawl nen...(15)

Ni tin chanchinbu (*daily newspaper*) chu chanchin thar tar lanna a ni ṅhin a. He thu hlāwmah erawh chuan ‘chanchin hlui hlir kan dawng a’ tiin a tar lang a. Ni tin chanchinbua thu chuangte, chanchin hlui ni tur chuan a thlenna hmun tur a thlen hmāin hun rei tak a thang tih a tichiang a, hei hian chu thingtlang khua chu chanchinbu chhuahna khua aṅanga a hlatzia a tar lang. Hei hi sawi uarna (*hyperbole/exaggeration*) an ti a, *humour* siamtu hmanraw pawimawh tak pakhat a ni. Chutiāng deuh bawkin ‘nitin chanchin... a tēlin min rawn thawn ṅhin’ tih pawh hi ni tin chanchinbu hi a ni bi-a chhuak zel a nih laia a tēla inthawn a nih chuan a zia leh nihphung, chanchin thar a nihna kha hlohvin, a awmna thingtlang khaw hlat luatah a latu (*subscriber*) lak chhan ber a bo tihna a ni a; a nihphung ep zawnga thil thlēng a nih avangin *humour* hmanraw pawimawh

tak, *irony* a ni a tih theih ang. Chutiang dinhmun duhawm lo taka a din laia, chanchinbu man ṭhinna an thawn ruala daka an thawn man an han tito leh zel phei chu a chanchinbu latu dinhmun kha a chhe em em tawh tih a kaww thei ang.

Hei mai a ni lo, “Keini Zawng Thingtlang Mi Kan Nia” tihah pawh thingtlang in leh a chhehvel te, in chhunga thil thlengte chu hetiang hian a tar lang a:

In kan han thleng a, rit phur chungin kawtkaia arbawm suan luh nghal a'n ngai a. Sumhmun pelin in chhung kan han bih a, chhuatlaiah arekpachal a lo ‘parade’ thut mai a. Thuk ar thai lah a lo zawngdaikalh nuk mai baww si. Kan suankualin sutpui a lo kapkalak khuau a, chhuat dungah chaicheh a lo ‘attention’ a... (21)

Arbawm, sumhmun, arekpachal, thuk, zawngdaikalh, suankual, sutpui, chaicheh tihte hi thingtlang in chhung leh a chhehvela ni tina hmuh tur awm ṭhin a ni. Thingtlanga ran vulh leh chumi avanga inchhung hnaww leh ṭawp theih dan hrang hrang chu sipai ṭawngkam ṭhenkhat, *parade* tih leh *attention* hmangin a sawi fiah a. *Parade* leh *attention* ṭawngkam hian chhiartute mitthlaah Chiang takin a thil sawi chu a pho lang a, a ziaktu PL Liandinga'n *humour* siamna hmanruaah a hmang a tih theih ang.

Heng thilte hian thingtlanga an thil chin ṭhin (eg. ranvulh) te, thingtlang hmelmang lan dan (eg. kawng tê leh khu) te a tar lang a ni satlah lo va, heng thilten an ni tin nuna harsatna hrang hrang a thlen dan te a tar lang tel a. Heng thil thlengte hi ni tina an hmuh leh hriat ṭhin a ni a, thil nuihzatthlak leh hlimawm ni lo mah se, *humorist*-in a thil tawn nena hmehbela a hmanraw hman thiam nena a ziah chhuah khan hlimawm leh nuihzatthlak a lo chang ta ṭhin a; chutiang ni thei tur chuan thingtlang nun dan mawlmang (*simple*) tak hian *humour* nena hmehbel theih thil a keng tel ṭha em em a ni.

Hnathawhna Hmun Aṭangin

PL Liandinga hi sorkar hnathawk a ni a, kum 1982 aṭangin Social Welfare Department hnuaiiah thawk ṭanin pension thlengin a thawk a. He a hnathawh (*profession*) hian a kutchhuak thu leh hlaah hnuhma a nei lian hle niin a lang. A essay hrang hrang dah khawmna lehkhabu, *Ka Ṭha Ber Lo Deuh* leh *Ka Chhe Ber Lo Deuh*-ah sorkar hna nena inkaihhnawih hmuh tur a awm nual reng a ni.

Mihring eizawmna leh ni tin ei leh bar dapna aṭangin *humour* tam tak a lo piang chhuak ṭhin. Kum 1928-1929 vel khan George Orwell chu Paris-a *restaurant*-ah a thawk ṭhin a. Chuta a thil tawn chu *Down and Out in Paris and London* tih lehkhabuah a ziaak a. A hnathawhna hmun chēpzia chu hetiang hian a ziaak a:

Choka chu fit 15-a sei, fit 8-a zau a ni a. A zatve lawih chu thuk leh dawhkanin a awh hnuk a. Bel zawng zawng chhuarah hnawh khawm vek a ngai a; a chhungah chuan bawlhhlawh bawm pakhat a awm ve rân a. Chhun a lo nih meuh chuan bawlhhlawh bawm chu a khat tlat a, ei siamna bang nawi leh them vel chu chhuatah inchi khat vel laia chhahin a bet tlat tawh a... (144)

He thu hlâwm-ah ringawt pawh hian sawi uarna (*hyperbole/exaggeration*) leh *irony* kan hmu a. An *restaurant* ei siamna hmun, choka chēpzia chu uar takin, kawng hrang hrangin a tar lang a. An choka, fit 15-a sei leh fit 8-a zau chu *restaurant* ei siamna hmun atan chuan a zim sa hle tawh a, chuta a zatve chu thuk leh dawhkanin a awh avangin chet velna chu a zim hle tawh ang tih a hriat theih. Hei bakah hian chhuatah ei tur siamna bang nawi vel inchi khat vel laia chhaha bet tlat chuan, a chhung chēpzia emaw, a chhûng hnawk leh ṭawpzia emaw a lantir a ni. Tin, *irony* a nih leh theihna chhan chu, ei siamna hmun chu thianghlim tak, felfai taka enkawl, thil a nihna tur ang thlapa awm tura ngaih a nih laiin, hmun ṭawp leh hnawk, chēp tak a ni tlat mai hi a ni. Thil a nih dan tur ep chiaha awm tlat mai hi *irony* a ni a, he thu-ah pawh

hian, *restaurant* choka, thianghlim taka vawn ngai kha, a nih loh dan tur zawng daiha a awmna khan humour a siam a ni.

George Orwell ang deuhvin, PL Liandinga *essay*-ah te pawh sawi uarna leh *irony* kan tih chu hmuh tur a awm tam hle. *Ka Chhe Ber Lo Deuh* lehkhabua a *essay* pakhat, “Thingtlangah Sawrkar Hna”-ah chuan hetiang lampang rawngkai hmuh tur a tam hle. Pahnih khat han tar lang ila.

Dak semtu vei vel apiang mai chu kan thlengthlawkthei thlir ngawih ngawih zel a. Lehkhaip tlang ñial, ngun taka char, a chung a ‘Black Stamped’ tihte leh, ‘Open with a smile’ tihte kan lo beisei loh vek pawhin hawrapw sin deuh leh han hnim vel pawha ngaihruat tala vanchung nula rim nam kan lo beisei laiin lehkhaip sei zel zul, OIGS ONLY tih chuang kulh mai min han pe a; hotute hmuha mawi lo khawpa thatho lovin kan han hawng a—‘You are hereby..’ tiha inñanin a tawpah ngaihnopei lo zetin ‘immediately’ an han ti lehngal a. (15)

‘Thlengthlawkthei thlir’ chu tehkhinna thu (*simile*) a ni phawt a, a nghahhlelhzia sawi uarna (*hyperbole*) a nih theih bakah, thlengthlawkthei kher a hmang hi dak semtu lo lan khâtzia (lekhathawn a dawn khâtzia) a sawi uarna a ni thei bawk. Hmanlai lehkha inthawn hun laia tlangvalin lehkha an dawn thin chu nula lehkha a ni tlangpui a; ani tlangval pawhin chutia lekhathawn a dawng ta chu nula lehkha tura a ngaih laiin, a beisei loh lutuk lam, an hotute añanga lekhathawn hmanhmawhthlak a lo ni hlauh mai a. A beisei ang leh a tak ram inang lo lutuk sawi uar nana ‘*open with smile*’ tih a han hmang te; sorkar lehkha pawimawh a nih tichiang tura ‘OIGS ONLY’ (OIGS - On India Government Service) tih lo langte (open with smile leh OIGS ONLY tih chuanna lehkha dawn chu a innawm hleih viau ang!), ‘*You are hereby*’ ñawngkam lo langte leh, chu achhapah, ‘*immediately*’ (a rang thei ang berin) tih ñawngkam lo langte hian humour a siam a. A ziaktu beisei ang a nih loh nasatzia

uar takin a tar lang a, chu chuan chhiartute-ah nuih tiza thei thil a thlen ta thin a ni.

Chu mai bakah, he thu hlâwm hian sorkar hna hi eng ang chiaha ninawm leh hneawm nge a nih theih tih pawh a tar lang tel thei bawk awm e. Sorkar hnathawktu chuan a hna chungchang chauh ni lovin, pawn lam boruak hîpa nun tihlim veng veng thei tawn an duh em em lain, chung lam aṅanga tih tur intukna (*order*) ringawt dawn leh thin a, hei hi sorkar hnathawk tam takte pawhin an lo hriatthiampui theih tur, mahni chung a tla ang maia an lo suangtuah ve theih tur thil niin a lang a. Chu an dinhmun diktak, beiseina sang tak an neih laia an beisei loh thil tak lo thleng chuan humour a rawn hring chhuak ve leh bawk.

PL Liandinga *essay*-a kan hmuh fo thin chu, tihelna leh deuna (*satire & sarcasm*) hi a ni a, ram rorelna thil (*politics*) kaihhnawihah hmuh tur a tam deuh bik na a, sorkar hna chungchangah pawh a lo hmang nual tho mai. Hetiang hian:

Mahni hnathawhna lama hotute lah chuan a engah mah hma hian khawpuia hmel lan hi an han ui nghal hlur mai a. Eng emaw ṭul ngawih ngawihna avangin hotute dawrin han kal ila, mahni department pisa puiah meuh chuan rahka kan kai aṅangin Peon Senior-in min lo bawlan ṭan a, kan zawlpui, Headquarters-a ṭhute chuan Bangladesh Refugee tiat lekin min lo hmu tawh a, hotute tak tak hma kan han thlen tawh hi chuan thinbutut a chhuah hman loh vek pawhin, 'Aw ka pu,' tih liam zung zung hi kan lo inpeih fel diam tawh thin. Lainate leh thiante'n min ngen chiam avang emaw, kan pu (grandfather) te'n thi mai dawna an inhriat ruk tlat vang emaw pawhin an phalna lovin khawpui vaivut han pal khu hlek ila tihsual tawh dang zawng zawng nen an han ṭham kawp a, a nung chungin min vaw hlum lo chauh mai si. (17)

He thu hlâwm-ah hian, a ziaktu chu thingtlanga sorkar hna

thawk a ni tih a lo lang a. Hna ṭul leh kaihhnawihah, a thawhna *department* pisa ngei dawra a kalnaah ‘eng vakah pawh a ngaih bik lo’ peon thawk rei tawhin a lo bawl vel thu a tar lang a. Chu an pisa puia ṭhu, a level-puite pawh an lo hmuh nêp takzia te chu ‘bangladesh refugee tiat lekin min lo hmu’ a tih hian a tar lang a ni satliah lo va, a lawm lo va, ‘kan zawlpui’ tih a telh kher hian satire rawng a kai tawh a ni. Tin, “hotute tak tak hma kan han thlen tawh hi chuan thinbutut a chhuah hman loh vek pawhin, ‘Aw ka pu,’ tih liam zung zung hi kan lo inpeih fel diam tawh ṭhin,” a tih hian sorkar inchherchhuan leh inrelbawlina (*bureaucratic hierarchies*) a ninzia a tar lan bakah, chhungkhat laina hnai damlohna thila khawpuia kal pawh an hotuten hriatthiamna an neih lohzia uar taka a sawi a; “a nung chungin min vawhlum lo chauh” tih thu-ah phei chuan thu inep hman kawpna (*juxtaposition*) te, uar taka sawina (*exaggeration*) te, tihelna (*satire & sarcastic*)-te a inbilh tel a, hei hi thihna chungchang fiamthu (*dark/black humour*) a ni thei nghal bawk.

Chhungkua Aṭangin

Domestic humour tia an sawi ṭhin, chhungkaw kaihhnawih *humour* hi inchungkhura ni tina thil thleng aṭanga lo piang a ni a. Chhungkaw chungchang leh nihphung te, chhungkuaa hna leh mawhphurhna hrang hrang te, nu leh pa chungchang te, chhungkaw *member*-te inlaichinna chungchang te a ni hlawm. Hetiang *humour* hian inchungga thil thleng ṭhin hrang hrang — intihthinrim leh inhriatthiam lohna te, inchungga tih tur leh hna hrang hrang awm te, naupang enkawl dan buaithlak leh hahthlak tak takte chu a hlimawm zawngin a tar lang ṭhin a ni. Khawvel hnam hrang hrangte hi chhungkuaa cheng ṭhin kan nih avangin, hetiang *humour* hian a huam zo va, khawi hmunah pawh eng hnam pawhin an neih leh an suangtuahpui thiam theih vek a ni. Chutiang a nih avang chuan chhungkaw *humour*-a a pawimawh leh chhinchhiah tlak lai ber chu,

tu pawhin anmahnia an lo inchan ve zel theihna hi a ni awm e.

Naupangte nihphung (*nature*) — chhia leh ṭha la hre fumfe lo, an hmuh apiang sawi chhuak phawng phawng ṭhin an nihna lo lang chhuak ṭhin hi puitling tan chuan nuh tiza thei thil a chang fo va, *domestic humour* pawimawh tak a ni. Charles Lamb-a *essay* dah khawm *Essays of Elia*-a *essay* pakhat, “A Dissertation Upon Roast Pig”-ah chuan mipa naupang Bo-bo chuan an in a tikang palh hlauh mai a, a kang fai vek a. A kâng zingah chuan an vawk pakhat hi ei châkawm tak hian a lo tlawrh hliam mai a. Chumi a hmuh chuan Bo-bo chuan a pa Ho-ti chu pein, “Ei rawh, ei rawh, ei rawh vawksa hi pa!” a ti chûl mai a. A pa pawh chuan thinrima a fapa hauh ahnekin a lo ei ve mai bawk a ni (247).

Hetah hian mipa naupangin in a tihkan avanga pawî tihna aiin, vawk kâng bâng tui hmel tak mai a hmuh avanga a phurna leh thathona kha hmuh tur a awm a, hei hian naupang mizia leh nihphung a tar lang Chiang hle. Chumi aṅanga humour lo piang mai piah lamah, a pa pawhin hauh ahneka a lo ei ve mai khan chhiartuteah hlimna a thlen thei tlat a ni. Chutiang deuh chuan, naupang thukhawchang te, nupa thukhawchang te chu PL Liandinga humour-ah hmuh tur a tam hle.

Ka Chhe Ber Lo Deuh tih lehkhawbua *essay* pakhat, “Keini Zawng Thingtlang Mi Kan Nia” tihah chuan hetiang hian an chungkaw chhangchhiatna leh buaina a tar lang a:

Zanah kan han mu dawn a, kan pawnpui, engtik kum aṅ anga suk loh ṭan tawh nge tih pawh hriat loh chu kan han pawtsawi ve vel a. Naupanghovin, “Ka pa, kan pawnpui hmul hi engtikah nge a ṭo leh ang?” an han ti a! Zan a lo rei deuhvin an mu fel dawn ta maw tihah naupang tho â chu pawnpui ṭetah an han vak chhuak vel a. Kan inbeng fel ta maw tihah nau a lo ê, nu berin ui a’n ko va. Ṭhenawmte upui, eiruk hmang tih hriat reng reng a lo tlan lut zuau zuau a. Nu

berin, “Che hlek suh! I chet chuan i delh pherh a ni mai!” a’n ti têng chhuai a. Fanau malsawmna kan dawn hma kan ngai rauh rauh mai òin. (22-23)

Naupangin ran ang maia pawnpui hmul, amaha ò thei tura a ngaihna khan naupang nihphung, pawisawi lo an nihna leh an khawvel hriatthiam chin la zîmzia a tar lang. Pawnpui chu eng ang chiah nge a nih tih leh, beram hmul ang maia lo ò leh thei turah a ngai tih te chu a hriat theih a; chu naupang pawisawilo khawvel thlir dan leh puitling khawvel thlir dan inang lo lutuk chuan mi tihlim thei thil, *humour* a rawn piantir a ni.

Chu mai piah lamah, an pawnpui òet kar a’anga an fa pakhat tho â rawn vak chhuak te chu Mizo tan chuan mitthlaa hmuh nghal theih a ni a, chu chuan mut hun tawha an chhungkaw buai dan te, an chhangchhiat dan turte ngaihtuahnaah a tuh a, a chhiartu chuan amaha inchan thei nghalin an dinhmun tur a hriatthiampui a, thu hlimawm tak a lo chang a ni. Mi tam tak thlamuang taka an hahchawlhna hmun khumah khan a òthen an tho â a, a òthen an lo ê chu anni tan chuan buaina tualzawl a ni ringawt mai a. Zan rei tawh lam, òthenawm khawvengte mut reh tawh lama an chhungkua khuma an lo buai em em mai chuan *humour* òha tak a siam. A tawng mektu chhungkaw tan chuan thil nuihzatthlak ni miah lo, buaina hliir mai a nih laiin chu chanchin lo chhiartu tan erawh *humour* a tel tlat tawh thung.

Chutiang chuan chhungkuaa buaina chi hrang hrang te, thil tihsual palh leh thleng palh te, inbiakna òawngkam te, inhauhna leh intihthinrimna te chu *humour* òha tak tak lo pianna bul a ni òin. *Domestic humour* chu chutianga nih rualin mi tihlim thei a ni ringawt lo va, chhungkaw nunah khan *society*-a thudik inthup, langsar lo tak chu hmuh tur a lo awm fo òin a, mipa leh hmeichhe mawhphurhna chungchang hi hmuh tur a awm fo mai. PL Liandinga thu hlâwm tar lan takah pawh, nu ber a buai em em laiin pa berin eng a tih hmuh

tur a awm lo. Chutiang chuan hmasang ata chhungkuaa *gender role* inphum nghet tlat hi, *domestic humour*-ah a lo lang chhuak thin.

Mipa tih tur leh hmeichhe tih tur hian an nunah ramri a t hen fel nghal thlap a, mipa tih awm hmeichhiain a tih te, hmeichhe tih tura ngaih mipain a tihte hian buaina emaw, harsatna emaw a lo chhuak a, chu mihring nuna thil thleng pangngai ni lo lo awm chuan humour a siam thei bawk. Entirna atan “Thingtlangah Sawrkar Hna” tih *essay*-a thu hlawm pakhat han thur chhuak ta ila.

Thleng sil tur kan han ‘pending’ a, ei leh dawnah kut sil pahin kan han nuai fai a, ei lehna hnu pawh ei lehpek dawn hunu nuai faiah kan han khek leh a, ‘A inchiah rei avangin a fai duh zawk’ te’n kan hre vel a. Peih lo em ema rawngbawl pahin, ‘Lawmna kim chu rawngbawl na hi a ni’ tih hlate kha kan sa vel mai mai a. Parawl zet zawng, chhungrual tih chi tak chauh a lo ni. (14)

He thu-ah hian, a ziaktu hi parawl (mipa) ni lovin hmeichhia ni sela, khitiang thil khi a thleng lo vang tih chu thil Chiang sa a ni awm e. Hmeichhe tih tura an lo ngaih tawh sa thil kha mipa mahnia khawsa ta chu a kovah a lo tla a, tlak mai lovin a *pending* chhawng ta zel a. Hmeichhe hming lang hauh si lovin hmeichhe awm lohna in chhung zia chu a lo lang chhuak Chiang em em a ni.

Domestic humour-a hmuh tur tam em em, a hlimawm lai ber tia sawi theih tur chu nupa chungthu hi a ni awm e. PL Liandinga *essay* hrang hrangah pawh an nupa chungthu ni awm tak, thuziak hlimawm hi hmuh tur a awm nual. *Ka Tha Ber Lo Deuh*-a *essay* pakhat, “Hei Hi Ka Nupui A Nia”-ah chuan a nupui nena an inneih hmaa a hmuh dan leh inneih hnua an khawsak dan inthlauhzia chu hetiang hian a rawn tar lang a:

Han inhel lai kha chuan nupa khum te chu zahmawh phurawm pui pui leh pangpar mawi tak taka chei, fiamthu nuihzatthlak leh hmangaihna thu sawi melh melhna hmun

turah tlangval chuan kan suangtuah thin a. Mahse, han inneih tak tak ralah chuan indona mualah pawh a hautak lai ber a ni mai awm mang e tih theih a lo ni pek a. Tihfuh loh zan chuan hachhek hlui thlahu palh ang maiin lehlam hawiin an han let ngût mai a. Han dek zauh ila a khawi lai mai pawh hi a sak fun mai a. Mahni khumlaizawlah puan sin tur tlachhamin zawngtah tangrah tla ang maiin pachang kan mu kawm chal mai a. Han khawih hlek ila sak fun e ti lo chuan an pum chet ang dul dul a. (24)

He thu hlâwm hian nupa nun chungchang a sawi chhuak satliah lo va, incongruity nihphung a tar lang Chiang hle. Humour zirbingnaah hian theory chi hrang hrang zingah a lar zual tih theih tur pathum a awm a — *superiority theory* te, *relief theory* leh *incongruity theory* te hi a ni. *Incongruity theory*-ah chuan, kan lo beisei lawk loh anga thil a lo thlen hian nuihza a lo piang thin, tih hi a thu ken ber a ni. *Humour* lama mi thiam John Morreall chuan, nuihza leh fiamthu hrethiam tur chuan *incongruity theory* hi a pawimawh hle niin a sawi a, kan thil hmuh leh hriatte atangin mihringte hian a lo thlen zui dan tura rin lawk leh ngaihruat lawkna kan nei thin a; nimahsela, kan rin lawk ang ni lova thil a lo thlen hian nuihza (*humour*) a lo piang mai thin tiin a hrilh fiah (Nijholt 429).

He *theory* hmang pawhin PL Liandinga thu hlâwm hi han teh ta ila. Mipa tlangval chuan nupui a neih huna khumlaizawl boruak tur suangtuah dan sa a nei a, chu chu 'zahmawh phurawm pui pui' tia a sawi, nupa nun leh khum chhehvel nuam tak chu a ni. Nimahsela, nupa an han ni ta chiah a, a hmaa a lo suangtuah lawk dan piah lam daih a lo ni a, 'indona mualah pawh a hautak lai ber a ni...' tiin a sawi hial a ni. Thil nuam leh hlimawm tak ni tura rin lawk, mahse, a tak taka thil hautak leh hrehawm lo ni ta si chuan humour a rawn siam chhuak a tih theih ang.

PL Liandinga *humour* awmtirtu hlâwm thum tar lan takte

hi, hlâwm thum chauh a awm tihna a ni lo va, a humour tam berte piantirtu tihna a ni. Mihringin a thil tawn (*experience*) a ziaak emaw, a sawi emaw a nih chuan, a chenna leh chhehvel thil (thingtlang emaw, khawpui emaw) chungchang te; a thil tih pui ber (a zirlai chungchang emaw, a hnathawh chungchang emaw) te, an chungkua leh thian kawm chungchang te hi châk lakna ber leh a chungchang a sawi ber emaw a ni thin. Tawnhriat (*experience*) kan tih hi chung thilte ațanga lo chhuak a tam deuh berin a rinawm. Chumi a nih avang chuan, heng hlawm thumte ațang hian humour pawh a lo chhuak tam deuh nge nge a, chu chu PL Liandinga kutchhuakah hmuh theihin a lo lang a ni.

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Revisiting Rambuai in James Dokhuma's Fiction: Rinawmin

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Laldinliana**

Abstract : This article revisits the theme of Rambuai—the Mizoram insurgency (1966–1986)—in James Dokhuma's historical fiction Rinawmin, exploring the profound loss, suffering, and societal upheaval experienced by the Mizo people during this turbulent period. Through a critical analysis of the novel, the study delves into the multifaceted consequences of the insurgency, highlighting its enduring impact on Mizo society, culture, and individual lives. Rinawmin, set against the backdrop of the insurgency, intertwines a poignant love story with the harsh realities of conflict, offering a nuanced portrayal of human resilience and despair. By examining the interplay of history and fiction, this article sheds light on the socio-political and emotional scars left by Rambuai, emphasizing the need to remember and reflect on this pivotal chapter in Mizo history. The study underscores Dokhuma's literary contribution to preserving the collective memory of the insurgency while critically engaging with its negative repercussions on the Mizo community.

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Thuhmahruai

James Dokhuma hian kutchhuak a nghah hle a, a thawnthu ziahte hi amah kan hriatna hnar ber leh a thangchhuahna ber a tih mai theih ang. Tuna a thawnthu bu kan bih chian tur *Rinawmin* tih hi a kutchhuakteah chuan a hmasa ber zinga dah theih a niin Rambuai lai, *Jail* a tan lai kum 1970 kuma a ziah a ni a, *Rinawmin* bakah hian *Jail* a tan laiin *Khawhar In* leh *Thla Hleinga Zân* a ziak bawk (Silaimu Ngaihawm 9). *Jail* run thim aţang chuan a nunah enna danglam tak tawngin thu ziah lamah a inhmang chho ta tak tak a. B. Lalthangliana'n, "Thawnthu, lung ina a ziak aţanga thu ziak mite khawvela zuang lût leh, mipui pawhin a hriat larna ber a tih theih hial," (425) tia a lo sawi angin thu leh hla lamah a hming chuan Zoram dung leh vang hrutin mi tin hriat hlawh pa lar, a thu leh hlate avanga Mizote dam chungha a hming dai tawh lo tur a ni ta a ni.

Rinawmin Thawnthu

He thawnthu hi rambuai inţan chhoh lai aţanga a vanglai, kum 1966-1968 inkar vela inngat a niin rambuai karah nulat tlangval inhmangaihna hmanga chei mawi a ni. A bu hi pheh 200 chuang awrh chauh a ni a, a changtupa te lam *Mizo Army* chhuantawlawl an nih avangin a thawnthu chungah nulat tlangval inhmangaihna (*romance*) ai mah chuan rambuai chanchin hmuh tur a tam zawk mah a. Rambuai kal zelah rambuaiin a changtute nun a nghawng dan te, tuarna leh hlauhna in nun a tihrehawm dan leh inhmangaihte khawvel thlenga pawt thentu a nih dan te a lang a ni.

A thawnthu hi rambuai alh chhuah hma hret, alh mai tura MNF an inpuahchah fel tawh si vel lai aţanga rawn inţan a ni a, a thawnthu kal chhoh dan tur mitthla theihin nula leh tlangval nun a rawn lang tel nghal bawk. Thalai zawng zawng deuh thaw tih theih chu MNF lam ţang an nih thu a rawn lang a, politics boruak sang tak kara Mizo Union leh MNF rilru sukthlek inan lohzia thlengin Chiang taka hmuh theihin a rawn lang nghal a ni.

A changtupa Rozuala leh Hrangluaia chu Mizo Army niin ram leh hnam tan an nunna thapin Mizoram zalên hun tur chu thlir ranin an bei a. Rozuala bialnu Ramhluni erawh hmeichhia a nih angin in lamah a lo awm thung. A sipai zawk Rozuala te chanchin hian a thawnthu a luah ber a, a thawnthu hmun 10-a ðhena hmun 8 vel tih theihah chuan rambuai lai boruak kan hmu awm e. Sipai nunchan te, ramhnuai inrelbawlna te, vai sipai kah te, khua luh ruk, insawisak leh invau, hlauhna leh tuarna, beiseina leh beidawnna, hmangaihna par chhuak lo te chu a thawnthu-ah hmuh tur a awm a ni.

A thawnthuah hian hlim hut hutna lam a vang hle, ðhian inhmangaihna avangin a changtupa Rozuala leh a ðhianpa Hrangluaia chu an intihlim chawp thei hram hram ðhin a. A tawpah a changtupa Rozuala'n vanduaina tawkin vai sipaiin an kap hlum a, a ram tan a neih chhun a nunna chu ropui takin a hlan; a bialnu Ramhluni tan erawh rilru natna leh beidawnna, hmangaihna par chhuak zo lo leh lungchhiatna vawrtawp a hlan ve thung. Lungchhiatthlak takin a thawnthu tihtawp a ni.

Rambuai

Rambuai han tih hian kum 1966-a MNF-in India aþanga indan tuma zalenna suala a beih aþanga ðanin, kum 1986-a inremna an ziah hma zawng kum 20 (1966-1986) inkar kha a huam a ni. 1961-a MNF din a nihin an pawl chuan *independent* lam chu a hawi hle a, kum 1965 aþang phei chuan “Mizoram Political Party...MNF Pawl chuan Volunteer te insiamin Sipai nunchante an inzirtir a. Silai leh ralthuam eng engemaw (sic), ram dang Bangladesh aþang te in an chaw lut,” (Rambuai Lai leh Kei vi.) tih chu sawi tlanglawn a ni viau tawh a. ‘An thuthlung chu Mizoram *Independent* zirtirna a ni’ (ibid).

Tin, MNF hian *Policy* duangin an thil tum ber chu ‘Mizoram leh Zofate tána Zalenna a ni’ (Zamawia 177). Chu bakah, zalenna ringawt ni lovin April ni 2-3, kum 1962-a Inkhawmpui hmasa ber an neih zawha an duan chhuah point 3 zinga a hmasa ber chu

‘Mizoram Zālenna sáng ber nei a, Mizo hnahtlakte rorèlna pakhat hnuai awm’ (ibid) chu a ni ta a ni. Hei hian India lak aṅanga indan chauh kawh tawh lovin Mizo hnahtlak chenna hmun zawng zawng chu mahnia rorelna pakhat hnuai a awm theih nana beih a ni.

Tichuan, Mizote zalenna atan man sang lua awm lovin nunna hial pawh pek huama zalenna سوالنا chu March 1, 1966-ah MNF pawl huaihawtin bul ṅan a ni ta (Rebeki 12) a ni.

Rinawmin Thawnthu leh Rambuai

Rinawmin ziaktu James Dokhuma hi rambuai inṅan laia nasa taka inhmang a ni a, MNF-in *Independence* a puan khan hming *sign-tu (signatories)* zingah a tel a, rambuai sawrkarah M.P atan leh *Dy. Speaker* atan thlan a ni zel a (Vanlallawma 89). Hengte avang hian rambuai boruak leh ramhnuai sipai nunchan te, vai sipai khawsa zia leh Mizo sipaite nen an inkar boruak te bakah a Mizoram pumin engtin nge rambuai an dawnsawna an tuar dan tlangpui te chu a hre hle ang tih a rin theih viau.

A ziaktu hi a taka tawngtu tih takah a thawnthuah hian thil tak tak tih theih a khung khawm thiamin a tak a ti-ang zual ṅin em em a. MNF *Special Assembly* te a thawnthu-ah neihtirin thurel tlangpui pali (4) ngawt a tar lang tel. Chutah, a tak ti-ang zual turin kal khawmna inah Rokunga hla thilithei, a hun laia MNF-in inchawh phur nan leh ṅhalaite tiphur em emtu hla “Harh la harh la, Zoram i tlai ang e” tih chu kal khawmho a saktir bawh. He hla zet hi chu Ch. Saprawnga pawhin MNF len chak chhan a chhut chhuah hrang hrang 13 a tar lan zinga 7-naa a dah, “Kalrem hla Pu Rokunga phuah, “Harh ru! Harh ru!! Zoram i tlai ang e,” tih hla chuan ṅhalaite rilru a chawh tho nasa em em bawh. Hmanraw ṅha tak a ni,” (139) a lo tih hial reng kha a ni. Kawng hrang hrangin rambuai chu han en dawn ila.

Politics Duh Zawng Inang Lo Boruak

Rinawmin thawnthua mipuite hi *political party* hnihah an inṅ

hen phawk a, chu chu *Mizo Union* leh MNF-ah a ni. An duh zawng leh tum ram chu chhim leh hmar ang a ni a; *Union* lamin India hnuaia awm an duhthusam a nih lain MNF ve thung erawh a letling chiah an ni ve thung. Hei hian mipuite rilru a tihrang nuai a, duh zawng hrang na nâ nâ chuan a pawt hrang tel ve lo thei lo. Chuvangin, a thawnthutir te ațangin a changtupa MNF *volunteer*-a phusa em em Rozuala chu a changtunu Ramhluni te chhungkua ‘Union leh lutuk’ (Rinawmin 13) inah chuan lungmuangin a leng tak tak thei lo a, a hmeichhe chhungte en dan chu dang riauin a hre tlat a ni. Chuachhapah, a hmeichhe u Kapmawia chu Union V/C *Secretary* a ni lehzal a; chhungkuaa Union fir țha tak an nih avangin a țhianta zawng zawng volunteer-a an inpek hnu-ah pawh Ramhluni tan a chhungte ngaihtuahin inpek ve a la ngamawm loh hle.

MNF lamin *independent* theih dan tur a mawi thei ang bera an sawi lai leh, țhalai an inchawh phur mek lain Union lam ve thung erawh chuan *independent* lam chu a theihin a theih an ring lo hul hual a. Ramhluni pa mahin,

...‘Vai kan kâp ang’ te an ti mai mai a. Khawia silai mahin va kâp suh se. Anni khawmhma chemin maw an kah ang? Raiful leh puakrangte neiin an insawi mai mai, ka âwih awzawng lo. Nanga tukuli kaw vang pui pui nghâla an kah lovin. Indipenden te zawng khawia hmuh lêk loh tûr (15)
a ti duh chauh!

Heta a thusawi hian MNF leh Union-ho rilru chu chhim leh hmar anga hrang daih an nihzia a kawka a ni. Chu bakah, rorelna chungchângah pawh intluktlanna a awm thei ta lo va, *party* inkar chu zau takin a khi a, thlawhmma tur thlan thu-ah pawh mahni *party* lo chu duhsak ve lohna a na hle. Chuvang chuan an MNF *Unit President* pawhin, “...An mi leh sate an duhsakna luatah dân an bawhchhe pek a nih kha” (27) tiin Luaia te lo ri fel hlei thei lo chungchangah a hmuh dan sawiin a vuipui hial reng a ni.

A *Union* mi leh sa lam te pawhin an chungtuarna a han thlen

meuh chuan an hrethiam bik lo hle. MNF hawtu Kapmawia *Mizo army* lamin an han kahhlum meuh chuan a chhungte'n an tuar thiam lo hle a; a nu tak phei chuan a ðah hla chhamah ramhnuai lam mite anchhia a lawh tâwn tâwn a, “Laldenga avangin maw hrehawm zawng zawng kan pumhmawm? Ani a lo piang ve hrep hi chu a va han vanduaithlâk tak êm Mama” (167) a tihial. An fapa Kapmawia hi MNF lakah hnawk taka chein dah ðat a ni a, ama tawn buak liau liau vanduaina a tawk tih theih ni mah se mipui zingah (Mi zawng zawng an MNF vek bik loh avangin) MNF sipai kut tuartute rilru sukthlek chu Kapmawia nu hian Chiang Takin a lantir kan tithei awm e.

Sawrkarna Lak

MNF-in silai an hmeh puah hnua an tih pawimawh tak chu a rang a ranga sawrkar awm sa, Mizo Union kaihhruai mek chu laksak a, inrelbawlna pawh an mahnia kenkawah a ni. Kum 1969 Khan Rev. Saiaithanga chuan *Mizo Kohhran Chanchin* tih bu-ah chuan “MNF chuan Mizoram sawrkar invuahin a theih chin chinah thu an nei a...” (qtd. in *Rambuai Literature* 7) a lo tih angin he thawnthu-ah pawh hian MNF hotute chuan Rozuala hnenah, “...i Battalion huam chhûnga V/C thuneihna in la vek ang a, in duh dân dânin in lo siam ða ang a” (*Rinawmin* 42, 43) tia thu an pek chu kan hmu.

Chu thupek chu a taka bawh zui nghalin, “MNF sawrkar chuan ram rorelna an lâk theih ang chin chin chu an kutah an la vek a. Sikul an khar nghâl a, V/C an siam ða” (43) tih kan hmu zui. He sawrkarna an lak (chhuhsak) hi a thawnthu-ah a ðangkaina hmuh tur em em a awm zui chuang lo niin a lang naa a thawnthu a tibengvarthlak in a tak a ti-ang (*reality*) zual viau thung a tih theih.

Amaherawhchu, puah chawp lal thut leh dinhmun inthlak thut ngang an nih avangin rorel a chiri buai nuai a; mahni thua leiman lo khawn ta mai te, sawrkar hminga mahni huat zawng lo vau ta mai te. ðhenkhat zingah lah an ngaih zawngte lehkha an thawwna mai mai tur ni si, sawrkar lehkha pawimawh ang hrima a chhun zan zawma mi lo tlantir duh lah an awm bawh. Heti khawp hian rambuai

sawrkar thar chu a chhangchhia a, a hmel a mawi lovin hman sual (*abuse*) a nih thu he thawnthuah hian chiang taka tar lan a ni.

Ram leh Mipui Ralmuang lo

Ram pum a buai avangin ram leh mipui an ralti a, khual thu thang a tamin titi leng vak a tam em em a; thu dik leh dawt pawh hriat hran har khawpin ram chhung inenkawlna a buai a ni. Inring renga awm a ngai nachungin inrin sual a awl hle a, hmuh sual hleka phut zuk theihna a tãm ang bawkin tlanchhiat thutna tur a tam hle. Mi leh sa ralkhat atang phei chuan inhriat nghal a harsa a, fimkhur a ngaih em avangin inralring renga awm a ngai a ni, “Tukin zing khan Volunteer pahnih silai keng hi an lo thleng a. Vai an ni emaw kan ti a, kan tlanchhe hman nual nghe nghe” (41) tihte chu an hun tawn a ni chho a, training duhtusama an neih that tawk lohzia pawh a lang leh thin.

Bung 4-naah phei chuan Rozuala thil tum, duh berte nena han awmho an tum dawn ruaiah mahni sipai bawh hmu sualin “Vai an lo thleng” (49) tih ralkhel dar thawm, a mipui tichiai theitu bawh chu a rawn ri leh a. Hlauhna avangin hmuh sual apui a tam a, finfiah tum phawt lam lah a lang chuang lo. Sawi tak angin an nun a ralmuang lo a, hlauh menin an meng a, an mit chuan hlauh tur dapin kil tin a melh kual a; an nun a hahthlak em em a ni.

An tuarna tizual turin vai sipaite an rawng hle a, India laka an helna boruak chu vuak daih ringawt tum ta lo chuan mipui vangtlang chungah a rapthlak thei ang berin an ùan chu a ni ta zawk mah a; mipui hrem nana khaw halsak chu a hluar hle a, an khawsak zia hi a nunrawnthlak a, a mihring ze pangngai lo hle bawh.

Vaiho lah chu a rawnin an rawng mai si a. An kalna tawh khua chu an rawkin an ram hi a ni ringawt mai lah tak a. Mizo zawng zawng hi min phêk huat ta tih loh rual lohvin Vai sipai nunrâwnna chuan dikna leh hmangaihna a hnâwlin, kumkhuaa Mizote hi chawr chhuak leh ngai tawh lo tûrin an suam ni berin a lang (56)

tih kan hmu.

Engkimah inring renga awm a ṭul a, tha thlah thut a rem meuh lo; hmun tin a ralmuang lo va, duh ang pawhin a awm theih loh a ni. Kum 1968 kum thar te pawh lawm tumin Vawk an han lei ve diam a; a ruai an siam bera pawh ṭheh zo hman ta lo chuan Vai sipaiin an hlim lai chu an rawn chim buai a, an buk an tlan chhiatsan hman ṭawk tihin Laipuiin an buk kawt chu an rawn bomb dur mai a, an buk an hal darhsak bawk (199, 200). Chuti khawp chuan khawi hmun pawh an tan chuan a ralmuang lo em em mai a ni.

Kawktu

Rambuai laia buai tithim zualtu leh a ramhnuai mi (*underground*) leh vângtlang mipui tana hnawksak ber pakhat chu Kawktu an tih hi an ni. Kawktu chu a hnampuite hektu an niin an kaw k tang fo va, ramhnuai mite tan an hnawkin an huatthlala em em. Zobiakvela chuan, “Rambuai lai khân ‘Kawktu’ (*pointer*) an awm ṭhin a. Kâwktu chu mi ngeiawm, mi hnawksak, pawisawi lote chung a tlahfiak lek tirtu, mi phakar...” (qtd. in *Rambuai Literature* 113) tiin a hrilh fiah. Kawktute chuan bang âwng aṭang emaw-a an kawh loh leh hmai tuamin emaw an kaw k a, zah chu an hre ve deuh ngei ni tur a ni (*Rinawmin* 154). A hun lai na nâ nâ chuan mahni hnam tana hnawksak ber anga ngaih theih an niin mi tin rap leh ṭih an hlawh a ni.

He thawnthu-ah hian Kawktu chungchang hi vawi eng emaw zat a lang a, a changtupa Rozuala rilru tihah tu leh a huat em em thil a ni. A thawnthu bung 13-naah chuan khalhkhawm khuaa mi hêk hmang (kawktu) pathum la chhuak turin Rozuala te'n *operation* an thlak a; an hlawhtling hle a, pathum zinga pahnih (putar leh nuthlawi) te erawh pawisawi lo, kawktu anga hek ve lehchhawn an lo ni. An mi man pakhat ve thung erawh an man dik hle, a tirah han ngeng ve deuh mah se, a thlan tur laihtira thlan kotlanga silai hmanga kaha an vau takah chuan inpuangin; MNF *volunteer* hming

ziahna khalhkhawm tirha Vai hnena petu a nih thu te bakah Mizo sipai thenkhat mantirtu a nih thute a inpuang a, *testimony* sawi tur a ngah hle! Rammu sawrkar tan a hnawksak tham em em a ni.

A thawnthua a *character* che tla hmuh theih si loh, pawimawhna nei pha; lang ve reng ni bawk chu Kapmawia hi a ni. Ani hi a changtunu Ramhluni nuṭa niin an khaw Union V/C *Secretary* an a. A tir aṭanga MNF kalh zawnga kal ngar ngar leh vai sipai venna hnuai awma 'Kawktu' hnawksak tak ni chho ta a ni. A khaw mi ngei, a changtupa Rozuala nau Roṭhuama leh tlangyal dang pali kawktu a ni (140). Chu mai a la ni lo, a nupuia nau ngei pawh a mantir hial (154). Kawktu kal fir leh tum ruh tak, chhungte pawh thliar chuang lo a ni hem mai! Mahsela, ani pawh hnam phatsan zawnga kal leh independent sual lai tiṭhuanawpṭu a nih avangin a chan tawktu thihna chu a pumpelh thei bik lo va; a khaw khat tual lenpui ngei pawh kawktu tang hreh lo a nih ang bawkin a khaw khat lenpui ve bawktu silaimu chuan a deng hlum ve ta a ni. Sawi tak angin a kawktu tam bawktu a, a dinhmun a sang ni berin a lang; a ruang phur tur pawhin Vaiho chuan *Helicopter* an chah hial a, ropui takin Aizawl lamah a phur liam zui ta a ni.

Kapmawia hi chu a tir aṭanga MNF ep zawnga kal char char a ni tih kan sawi tawh a, a tir aṭanga ep ni lo hi kawktu dang an awm ve leh bawktu. Chu chu MNF army-a ṭang si, vai sipaiin an man (emaw mahni duh thua tlan lut); sahimna duh si avanga ṭhiantu kawktu zui ta mai te hi an ni. A thawnthuah chutiang mi chu chiang taka hmuh tur an awm ai mahin Rozuala pain amah a fuihna a ni zawktu a, "Ṭawng thu chhia ni suh sela, man i lo tawktu ta hlah a nih pawhin, i ṭhiantu hêk zawng chuanrawn ti ve rêng rêng suh ang che" a ti (85). Hetianga rambuai *family* chhungril lo lu chilh tawhho ni si vanduai vang emaw ṭhiantu phatsana an ṭan lam thlakte hi kawktu satliah ngawt ai chuan a letin an hlahawm thei zawktu a; ramhnuai sawrkar tan pawh hetiang hi chu ngaihthah chi an ni meuh lo. A ziaktu hian

kawktu hi a vei deuh a ni maithei, a thawnthu chhungah a lang deuh mawlh mawlh a, action kan hmuh loh pawhin a changtute dialogue (inbiakna) ah leh narration (thawnthu sawi chhoh)-ah a sawi tel leh nge nge thin a ni.

A changtupa Rozuala thih chhan ber pawh hi, a chet sual vang emaw, a vanduai vang hrim hrim lam aiin kawktu / hektu vang a la ni cheu. Inkahnaa vanduaia a tawh hnua hmun him pana an khaw inngahna hmun, V/C President chu a lo tha hle a; Vawk sum nga-in an thla a lo hualsak hial. He V/C hi hmui leh kâ chang tithlum, rilru uire-a Vai sipai lam țang a lo ni zawk a, “Kan khaw behchhah V/C President... kan thla hualtu kan mi rin tak chu Vai hnena kan awmna leh a awm zât nêl lama hrilhtu a lo ni reng mai chu a ni! Hnam tâna a rinawm lohna chu kan tuar ta,” (214) tiin dam chhuak sipai pakhat chuan a sawi. Major Rozuala thih dan hi a lungchhiatthlak hle; Vai sipaiin hnawksak ti-a then fai an chak em em, an khawih phak hauh si loh chu a hnampui ngei puihna hmangin an that ta a ni.

Amaherawhchu, a hnam phatsana a hnam hmelma lama țang chuan Kapmawia ang thovin a hmaa vanduaia chu a bihruksan thei bik lo. “A khawi lam silaimu zawk nge tih hriat loh chuan... a piaha V/C President pawn lo chhuak tûr tak dawrah a den(sic) fuh a le(h)... Nâ ti lutuka rei fe a tuar hnuin a thihpui ta nge nge niin an sawi,” (216, 217). He thawnthuah hian misualte hi an ding chang ngai meuh lo a, an phu tawk thihna chuan a zui ve mai thin.

Khalh Khawm

Khalh khawm hi rambuai laia Vai sipai lamin Mizo sipaite thapui an tihchhiat theih nana rem an ruat nia ngaih theih, mipuite tana phurrit ni baw; ramhnuai sipaite tana hnawksak baw si a ni. He khalh khawm hi bung 8-naah a rawn lang a, 1967 kum thar aț angin khuate chu an khalh khawm tih kan hmu (73). Lalkhawliana chuan, “Kum thar 1967 January thla tîr ațangin India Sipaiin mipui khalh khawm a țan a... hmun 18-ah dah khâwmna hmun a buatsaih

a. He a thil tih hi ‘*Operation Security*’ tiin a vuah,” (178) a ti a. Khaw mipuite chu an awmna atanga khalh chhuah an niin an khaw hnaiha khaw lian zawka dah khawm zel an ni a, he khalh khawm khuaah hian sipai hmunpui bun zel a ni bawk. He khalh khawm hi a hmingah *Progressive and Protective Village* (PPV’s) (*Mizo Narrative* 363) tia hriat a ni. Zamawia chuan, “Zalenna sualtute erawh chuan: ‘Concentration Camp’ kan tihsak ve thung a ni” (517) a ti duh chauh!

He khalh khawm hi a bik takin kum upa lamin an tuar nasa, tisa tuarna chu eng pawh ni se an rilru natna chu an mahni tikhawngaihthlaktu ber a ni a tih theih,

Pitar leh putar pheih chuan an hreh lehzual a. Hreh âwm tak pawh a ni rêng a. An pian leh mûrna leh saisen têtâ ta an lo seilenna leh chênna... an mi hmangaih ber berte nêna an lo inlawmna leh an lo inthenna tlâng, an rila rah leh an tu an fate an lo sùnna hmun, ram ni se, an nêl than loh ram leh an tlawh loh leilung rêng awm tawh si lo. (73)

An tan chuan an engkim an mangtha a ngai a, an khawngaihthlak em em a ni. A tute tan pawh khalh khawma awm chu a hahthlak em em a; sipaiin ngun taka an ven zel bawk avangin mihring an zalen lo a, rammu sawrkar tan lah a huathlala, khua an sawi khawm hnu-ah hian ramhnuai sipaite tan pawh mipuite hnen ațanga puihna dawn a har em em a, a nghawng a na hle a ni.

Sipaite Tuarna

Indonaah chuan a chak lo leh vanduai zawk na na na chuan an tuar na zawk lo thei lo a; ramhnuai sipaite chu an chettlatna a hrehawmin a hautak em em a; man an tawh palhin an vanduinain a tawng sang em em bawk. Rozuala thianpa Luaia chuan sipai man a tawk a; sawisak a tuar nasa hle tih kan hmu. Tin, Luaia chanchin ațang hian vai sipai nunrawnzia he thawnthu ațanga kan hmuh theihna kawng khat a ni bawk.

Luaia hi a vanduai hle a, a nau hruaite pahnih Pvt.

Lallunghnema leh Pvt. Rinmawia te'n ram tan an nunna an chan bawk. Atu ate mai pawh hi Vai sipai chuan an chungah ngilneihna an lantir lo hle a, ding thei lo pawh ui thi hnuk takin an hnuk hun hun mai a ni. An sawisak dan hi a nunrawngthlak hle a tih theih a; man tawka vanduaite an khawngaihthlak em em a ni.

Chu bakah, an Mizopuite ngei pawhin an lo dawnawn t̄ hat loh changte pawh an tawng ve t̄hin bawk. Hmun ralmuangah pawh awm thei lovin hlawhtlinna tlang an chan chang pawhin zalen takin hun an hmang thei lo t̄hin. T̄tum khat, vai sipai an *ambush* an hlawhtin viau avanga ruai an siam t̄tumin khuaah Ar lo leitir duh an hmu zo der lo! Rozuala ngei pawh a thinrim hle a, “Kan ram tan thih t̄ih lovin kan thawk a. mipui hmangaiin an himna duhin khaw chhungah pawh riak duh lovin dait̄mah kan riak a... kan vahvaihna pawh min hre chang duh lovin maw ‘ar ka nei lo e, de dei’ an han tih chu(h)” (151) tiin a phun chhuak hial. “Man lova laksak tur chu ni ila ka ngaithiam, Vai l̄em a lo thl̄awnin an khawmsak ūm ūm a,” (ibid) a ti erawh a rilru natthlak thei hle dawn tih a lang thei. Ramhnuai sipaite tuarna nasa tak kan hmu thei a ni.

Inngaizawngte Tuarna

He thawnthuah hian Rozuala leh Ramhluni te pahnih inhmangaihna khawvel chu kan hmu a. Amaherawhchu, a mipa zawk ramhnuai sipai a nih miau avangin awm dun reng chu a theih loh, a thawnthu chhung thlirin remchang hle-ah lo chuan an inhmuh mai mai thei lo a; an inhmuh chang lahin an inkar thu chu a sawi chian tak tak theih ngai meuh lo bawk. Inthlahlelin inhmuh te pawh han tum ve t̄hin mah se vai sipai vangin an inhmuh thei lo leh t̄hin a, an t̄tum khat inhmuh tum pawh an inhmuh tumna khaw hluiah chuan vai sipai an lo awm chu niin; Ramhluni tan chuan chumi t̄tum ang r̄eng r̄enga a Vai huat chu a la awm ngai lo (88) a ni.

Ramhluni tan phei chuan a tuarna a zualin a hmangaih em em

Rozuala chu Vai sipaiin an that a, a khawngaihthlak hle. Rozuala thi chu a sun nasa em em a, a lungchhia chu a ṭap char char a, a hnuah pheih chuan a ṭap chau (mitthi-thlúk) hial a ni. A tuk lamah te pawh tukṭhuan ei tur takngial pawhin a tho peih lo a, Rozuala hnaihtu ber; a farnu Rokimi chu a lungchhia tiziaawm theitu ber a ni. Rozuala a thi tih a hriat zana chhin khat mah a chhing thei lo te hian a tuarna nasat turzia chu a pho lang bawk awm e. “Ka mittui hi ka chaw ni berin ka hria. Ka tân dam hian awmzia pawh neiin ka hre tawh lo,” (225, 226) a han tite hi Rozuala tel lova khawvel a hmang tawh tur a huphurh mai bakah a beidawnzia chiang takin a lang thei a ni.

Rambuai leh Hmeichhiate

A thawnthu hi sei ṭha tak tih theih ni lo mah se a ziaktu hian *information* a bilh lut mawlh mawlh a; Mizo chanchina a ṭha lai uar taka a sawi laiin a chhe lai leh hmai tibal thei deuh pawh a thur nalh nalh bawk. Chu chu Mizo hmeichhiate chungchangah a ni. Indonaah chuan a chak lo zawk hmeichhiate'n an tuar nasa em em a; an chan a chau thei hle. A ep chiaha remchanna lo zawng tawk an awm ve bawk. Rozuala'n a farnu Rokimi chu, “Nang pawh... Vai lakah mawlh lo fimkhur la, Vai laka kan nulate chêt dân mawi lo kan hriat hian kan rilru a na thei êm êm.” (87) tiin a fuih!

A tuartute an khawngaihthlak em em laiin mahni hnam nulate, hnam dang laka an han tlawm ta mai tih han hriat chu thil na tak tur chu a ni phawt mai; hnam khat mipa tan tak a tlawmthlak dawn tih chu Rozuala sawi dan hmang aṭang pawh hian a hriat theih. Hrangluaia'n man a tawha amah sawisatu Vai sipai *captain* pawh kha, a hma lama ramhnuai sipaiin thi si lova an lo kah (*snipe*) tawh a ni. Heta an snipe chhan hi a suahsual uchuak bakah ramhnuai sipaite thikthu vang a ni pakhat bawk. “...kan Mizo nula ṭhenkhat lahin an lo pâkin tlaktlum tuma an hmeichhiatna lo hmatheh a, zan tin Vai 'camp'-a riak duh tawk an lo awm khanglang si a. Chung nula awmeute avang chuan kan ṭhiante thikthu pawh a chhe leh zual ni ta

pawhin a lang” (109).

Kawng dangah chuan a duh lo hrim hrim chungah erawh a hlawhtlin mai theih loh thung. Chu chu itsikna avanga hek tawk ta, nuthlawi rilru thinghlim chanchinah kan hmu a. “Mihur” tia Vai sipai *camp*-a riak thin leh kawktu anga hek a ni a. A hektuin a hek chhan ber pawh a hmeichhia a duhna chu a hmeichhiain a rul tawka a chhan let loh vang a ni. Nuthlawi chanchinah hian Mizo mipa laktlak loh deuh Chuauliana a rawn lang a, amah hektu pawh a ni bawk. Nuthlawi hi vai sipai *Major*-in bumin camp-ah a luhtir a, a kalpui dang zawngte erawh a hnawt haw thung. Kawng kalh hnanin mutpui tumin sual a, a tum lui em bawk a, nuthlawi chhungte amah rawn lam tura rawn kalte pawh a naute a vau hawtir vek a ni. Mutpui luih tumin a sualin a sual a, ei tur hmang te'n a thlem thul; a hmeichhiain duh lova tha tawpa a tan miau avangin a hlawhtling lo (126). Tlawm riau nia inhria Chuauliana, amah hektu ngei pawhin mutpui tumin vawi hnih ngawt a sual! Ani ngei pawh a hlawhtling chuang lo (127).

Heti khawp hian he nuthlawi hi a tlo a, a hma lama hmeichhe dang kan tar lan nen an inang lo hle. James Dokhuma hian rambuai laia hmeichhe chi hnih chiang takin a rawn tar lang a. A thawnthu at ang hian thlawi tawh leh la thawi loh lam ni lovin rilruin a duh zawk chu taksain a pan mai zawk thin tih chu chiang takin a hmuh theih.

Tlangkawmna

Rinawmin thawnthu inngahna hunlai (*Setting of time*) hi kum 1966-1968 inkar a tih theih ang. James Dokhuma hi March ni 14, 1968-ah an man (Zamawia 613) avangin he a thawnthu a ziah chhung hun pawh hi a taka a hun tawn ngeite nen a inhne rem thei hle a; phuahchawp thawnthu mai mah ni se a tawn leh hriat phak ngei a khung tel ang tih a rin theih viau a; a thawnthuah thil thleng pawh a khung khawm hnem reng bawk a, a ngaihnaawm em em bawk.

Ramhluni *character* hi khawngaihthlak taka din tih mai

theih a ni a, a nun a zalen lo em em a. A tana mi pawimawh em em pahnih a nuṭa leh a hmangaih a bialpa chu chhim leh hmar anga hrang an ni. Ramhluni hian Rozuala a hmangaih em avangin kawng awlsam zawngin in-surrender mai turin Rozuala a ngen a, Rozuala'n ram a hmangaih êm avangin Ramhluni rawtna chu a hnial fithla ṭ hak thung. Ramhluni hian an hmaa harsatna a rawn thlen palh takin tiin a inveng hram hram a, harsatna leh buaina rawn thleng thei tur chu thlirin inthiarfihlim dan a zawng ngar ngar a. Rozuala erawh chuan ram a dam hma chu tiin Saipui ang maiin a kalna lamah a kal ngut ngut thung a, a nunnain a tuar phah ta nghe nghe.

A tirin tu mah an sual vek lo va, rambuai hian a chhe zawngin mihring a nghawng a, inhaw ngai lo a inhuattir a; inlungual tura ngaih hnam khat rilru a tihrang bawk. *Politics* thlirna leh duh zawng inan lohna avangin ngaihndan hrang mah se a chhuan chhe zawnga mahni hnampui ngei hek duhnate, loh theih loha mahni hnampui thah a ngaih takna chhan te hi rambuai nghawng chhuah a tih loh theih loh. Rambuai a alh chhuah hma chuan ngaihtuahna a la nu phut lo va; duh dante han hrang deuh mah se a tawpkhawk thlen tumna rilru erawh an pu lo, chu chu Rozuala'n, "Kohhran chu sawi loh, Mizo tu mah hi kan khing tûr niin ka ring lo." (*Rinawmin* 26) a tih hian buai hmaa Mizo sipaite ngaihndan tur a hril thui hle. Mahsela, thunun theih loh thil an han tawn chhoh tak mawlh mawlhah chuan an rilru pawh zawi zawiin a inthlak hret hret tih loh rual a ni awm lo ve.

A ziaktu hi a tak ngeia tawngtu tih takah a thawnthu pawh hian a tak tak (*reality*) anna a pai ṭha hle a; chhuachhapah, ziaktu hian a sawi tui luatah ama nun hi hmuh tur a hnutchhiah tel em aw tia ngaihbel theih tur a awm leh zeuh ṭhin. Hrangluaia Vai sipaiin an man khan Mizoram piah lam hmun dangah an la chhuak hmanin a lang lo, a tlan chhuah theih chhan pawh amah mantute nena an kalho lai Mizo Army te'n an lo ambush vang a ni. Chu mi ni siin a tawp lama Rozuala nena an titinaah, "Tûn hnu chu min man leha ai

chuan damna na nâ nâ chu thih leh thih tiin tlanchhiat a remchang a nih phawt chuan tlawm leh zah dawn hauh lo-in Nowgong Jail aia a hnaih chhûng chuan ka tlân mai dawn asin,” (210, 211) a ti a. Hetah hian a thawnthuah Luaia Nowgong jail a tan a lang lo a, Mizoram a chhuahtsanin a lang lo bawk. Chuti chung siin Nowgong jail a huphurhzia a lang a; a ziaktu a rawn tel ve zuai em aw a tih theih awm e.

Tin, mak tak maiin James Dokhuma kutchhuak hmasa ber anga sawi theih ni siin a thawnthu hi hlimawm taka tawp chi thawnthu (*happy ending*) a ni lo tih kan hmu a. Mizo thawnthu phuahtute leh chhiartute pawhin an duhthusam ber hlimnaa tawp hram thin chu he thawnthuah hian kan hmu lo va, lungchhiatthlak tak, a changtupa thi ta chu nasa taka sunin a changtunu chanchin hmanga tih tawp a ni. Chu bakah, a ziaktu hian he thawnthu hi *Art* a nihnaah chu nihna chu a hre changin a vawng nung tha kan ti dawn nge ni; a thawnthuin a mamawh chu a changtute a sawitir chho bawrh bawrh a, a ziaktu hian a thawnthu a thunun teh tung lo a; a tul chu a thlentir mai a ni. Buai hmaa Union pa “Inthah leh thisen inchhuah chauh loh chu eng mah lukhawng a awm lo” (15) a tihtir thei te hi independent beisei leh beih avanga jail tang mektu thawnthu ziah atan chuan side bik a neih lohzia hi a lang chang hle awm e. Chu mai a la ni lo, MNF boruak la vung that vanglaia a kutchhuaka Union lam tuarna, Kapmawia nu, “Laldenga avangin maw hrehawm zawng zawng kan pumhmawm,” (167) a han tihtir thei te hi a hunlaia James Dokhuma huaisenzia bakah rilru fim tak a neihzia te leh a themthiamzia bakah a thawnthu ziah thiamzia chang takin a lang kan tithei ang.

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SECTION

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Emergence of Political Organizations in Mizoram: A Study of the Mizo Union, UMFO and EITU

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Abstract: After British annexation, Mizoram, earlier known as Lushai Hills, was part of the British territory and the British set up regular administration in 1891. It is said that permitted political activity was not seen in Mizo district till the Second World War. However, after the Second World War, the first political party, Mizo Union was formed in 1946. Subsequently, the second political party United Mizo Freedom Organisation (UMFO) was also formed in 1947. Since then, proper political activities were witnessed in the Mizo district. This paper analyses the formation and activities of the first three political organizations in Mizoram such as Mizo Union (MU), United Mizo Freedom Organization (UMFO) and Eastern India Tribal Union (EITU).

Keywords: Lushai Hills, Mizo District, Political organizations, MU, UMFO, EITU, Elections, Hills State.

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Introduction

The 23rd State of India, Mizoram was earlier known as Lushai Hills. Prior to the British annexation of Lushai Hills, the Mizo people lived in various villages under the leadership of Chiefs. Each village had a separate Chief and every Chief was independent and autonomous in exercising his duties and functions in the village. The whole Lushai Hills were annexed by the British and regular administrative set up was established in 1891. Initially, the Lushai Hills were divided into two parts, the North Lushai Hills and the South Lushai Hills. The North Lushai Hills had been under the Chief Commissioner of Assam whereas the South Lushai Hills were placed under the Lt. Governor of Bengal. However, the two parts were amalgamated and placed under the Chief Commissioner of Assam in 1898. Some scholars said that there was no proper political activity in the Lushai Hills till the end of the Second World War. After the Second World War, the first political organization, Mizo Union was formed in 1946. Since then, other political organizations were formed and proper political activities were seen in the Lushai Hills. As already said, Lushai Hills had been one district of Assam till it was upgraded to the status of Union Territory in 1972. After India got independence from the British, Lushai Hills was accorded an Autonomous District Council under the provision of Sixth Schedule to the Constitution of India. The first Lushai Hills District Council election was held on December 5, 1951. Later on, the name of Lushai Hills Autonomous District Council was changed to Mizo District Council by an Act of Parliament in 1954 (Joseph 12). The Union Territory of Mizoram became the 23rd State of Indian Union in February, 1987 following the Memorandum of Settlement (MoS) signed by the MNF underground and the Government of India.

Mizo Union (MU)

In order to get the support of the chiefs and the people, the

authorities had to change their policy. Due to that, political and other restrictions which were earlier imposed were relaxed in 1946, just before independence of India and the formation of political party was permitted by the Superintendent (Hluna 17-18). Hence, a new era had been emerged in the political history of the Mizo. The abolition of impressed labour was still the main agenda among the Mizo commoners. A resolution was passed to pressurize the government for the abolition of impressed labour at the conference of Young Lushai Association (YLA), which was held on March 28, 1946 at Boy's ME School, Aizawl. However, the demand did not get the attention of the Superintendent and he failed to do so. Taking the advantage of this situation, R.Vanlawma, Hrangaiia, Lalbuaia and V.Rosiam arranged an application for the formation of political party and R.Vanlawma finally got the permission for the establishment of political party in Lushai hills on April 9, 1946 (Chaltuahkhuma 53). The first political party i.e. Mizo Common People's Union party in Mizo political history was formed by R.Vanlawma who organized the youth and educated people in Lushai hills district on April 9, 1946 (Patnaik 11). The majority of the members of the elite group of the party could not agree with the name of the new party and suggested different names for the title. And a meeting was convened for the purpose at Aizawl on April 11, 1946. After a prolonged discussion, the meeting had unanimously resolved to rename the Mizo Common People's Union as Mizo Union (Hluna 18). The party had borne this name till it was merged with Indian National Congress. The leaders of the Mizo Union were the second generation of the newly educated Mizo and were seeking new roles in the existing milieu dominated by the District Superintendent and the Chiefs (Ngura 92). The demand of Mizo Union that was the abolition of chieftainship had alarmed the chiefs and traditional elites and at last United Mizo Freedom Organisation (UMFO) was formed by Mr. Lalmawia on July 5, 1947 with the support of the

Mizo chiefs and blessings of the then Superintendent. The main aim of the party was to counter the activities of Mizo Union and the party was supported by the chiefs only for their enmity towards the Mizo Union. This party had demanded the merger of Mizo Hills with Burma. Unfortunately, this party 'UMFO' could not last long due to lack of constructive programmes and economic policies, further, poor financial background was one of the main reasons for its failure. Later on, the UMFO was merged with the Eastern India Tribal Union popularly known as EITU under the presidentship of Capt. Williamson Sangma which demanded a separate Hill State comprising all the Hill districts of Assam (Verghese 138). The aims and objectives of the Mizo Union were as follows (Malsawmliana 246) (Hluna 18):

- 1) The Mizo Union is formed for the integration of the Mizo both inside and outside the Lushai Hills.
- 2) To bring about better relations between the general public and the administrators.
- 3) To show the Mizo masses the ways by which they occupy their rightful places and positions.
- 4) To bring out all round progress in all aspects of Mizo life and to raise the position of women.
- 5) To be the organ for expression of the views and wishes of the Mizo people in every way and at any time.
- 6) To modernize and codify customary laws.
- 7) To enrich the Mizo language.
- 8) To ventilate the grievances of the masses through constitutional methods.

The first meeting of the party was held at Aizawl on April 25, 1946 and appointed the adhoc leaders as follows:

President	: Pachhunga
General Secretary	: R.Vanlawma

Treasurer : Thanga

The first General Assembly of the party was held at Boys M.E school, Aizawl on 24th-25th, September, 1946 and there were attendants of the Assembly from various parts of the Lushai Hills. The Assembly elected the following persons as the office bearers of the party (Chaltuahkhuma 59):

President : Lalhema

Secretary: R.Vanlawma

Treasurer: Lalbuai

Organisation of the Party

The structure of the Mizo Union party was just like the structure of the pyramid, starting at the bottom with the village units up to the apex called the headquarters in the district and at the divisions and blocks. The members of the village units were drawn from the villages. Those who were the members of the village units participated in the conference and they had elected six office bearers such as President, Vice President, General Secretary, Assistant Secretary, Financial Secretary and Treasurer. These village units were the working centre of the party.

Before India's independence, Mizo Hills District was divided into 17 administrative circles. Block headquarters was formed for every circle. In the block conference, the members of the block working committee, the office bearers of the village units and two representatives from each village had participated and elected six office bearers of the blocks such as President, Vice President, General Secretary, Assistant Secretary, Financial Secretary and Treasurer. The block headquarters supervised the working of the village units. The divisional headquarters were provided for Aizawl, Lunglei and Lakhipur. The divisional headquarters consisted of the councillors of the divisional areas, fourteen members of the divisional working committee, the office bearers of the blocks and two representatives

from each village. The divisional general assembly was held at the interval of three years and the members elected six office bearers such as President, Vice president, General Secretary, Assistant Secretary, Financial Secretary and Treasurer. This body supervised and coordinated the activities of the block headquarters and also executed the policies adopted by the headquarters or divisional general assembly.

The headquarters was the apex body in the party organisation and consisting of not more than 28 councillors. The office bearers of the headquarters were elected in the general assembly of the party. In the general assembly, the members of the divisional working committee, councillors of the headquarters, councillors and office bearers of the divisional headquarters, the office bearers of the block and the unit representatives from each village participated in the general assembly and elected office bearers of the headquarters such as President, Vice President, General Secretary, Assistant Secretary, Financial Secretary and Treasurer. The term of office of the office bearers was fixed for three years. As the highest executive organ of the party, the headquarters was exercising a large measure of influence and power in deciding party policies and programmes. Even they carried out the policies adopted by the general assembly (Prasad 245-246). From the above study, it has been obvious that though Mizo Union was the first political party in Mizoram, it had a well system of party administration from the bottom to the apex level. The membership of the party was open to all citizens and many educated persons joined the party latter.

Inner conflict inside the Party

Before the party achieved their aims and objectives, inner party conflict had unfortunately broken out. The conservative and the rich President, Pachhung was replaced and therefore the Mizo Union split up into two groups known as the Mizo Union right wing

and the Mizo Union left wing. The right wing which was called the Mizo Union council was dominated by the conservatives and led by Vanlawma, Pachhunga and Lalbiakthanga. The left wing was dominated by the Radicals and led by Khawtinkhuma and Saprawnga. The radicals in the party adopted a radical programme, the abolition of the chieftainship, representation of the Lushai Hills in the Assam Legislative Assembly and finally the improvement in the economic and social condition of the people. The programme had a tremendous impact on the Mizo commoners and the Mizo Union became immensely popular party with the commoners (V.V Rao 137-138).

Prior to the District Council

In May, 1946, the Cabinet Mission suggested to have an Advisory Committee on the rights of citizens, minorities and tribal and excluded areas. This was the beginning of the transfer of power in India. Accordingly, the Constituent Assembly of India set up an Advisory Committee on January 24, 1947. This committee appointed a sub-committee known as the North East Frontier (Assam) Tribal and Excluded Areas Committee on February 27, 1947 under the chairmanship of Gopinath Bordoloi and this committee was popularly known as 'Bordoloi Committee' (Prasad 76). The Bordoloi committee had extensive tours to listen the wishes of the tribal people and they also visited Aizawl on April 17 & 18, 1947, then the Left wing of Mizo Union submitted a memorandum stating that the Lushai Hills would like to be a part of India for a period of ten years and after that she would decide its future. During this period they would govern themselves through a district council. The Right wing of Mizo Union also submitted a memorandum to the Bordoloi committee. One of the Right wing members demanded independence. But, the two co-opted members of the committee from the Lushai Hills said that the Lushai Hills would be a part of India (V.V Rao 138).

On the basis of the Bordoloi sub-committee, the Constituent

Assembly recommended a status of District Council to Mizo Hills. However, before the District Council came into existence, in the interior period, the Government of Assam had formed an Advisory Council known as “Lushai Hills District Advisory Council”, after the recommendation received from the Adviser to the Governor. And its members were drawn as under:

Commoners	- 20
Chiefs	- 10
Town	- 3 (2 for Aizawl and 1 for Lunglei)
Women	- 2 (1 for Aizawl and 1 for Lunglei)

The elections were held on March 23 and April 15, 1948 for the representation of the chiefs and the commoners respectively, 25 members were elected in the latter. Then the total number came up to 38 instead of 35. And it is feasible to state that the council was the first popular Government elected by the popular vote in the history of Mizo (Chaltuahkhuma 65).

Elections and the Mizo Union Party

For the first time in the history of Mizo people, the first election to the Mizo District Council, on the basis of adult franchise, was held on February, 1952. At this election, the total strength of the District Council was 24, of which 18 seats were elected directly from the single member constituencies and six were nominated seats for a term of 5 years. Only two constituencies were allotted to represent the Pawi-Lakher Region in the Mizo District Council. The Mizo Union (MU) and the United Mizo Freedom Organisation (UMFO) set up their candidates to control the election held on January 4, 1952. The Mizo Union won 15 seats out of 18 seats contested by it. Mr. Pachhunga the first President of MU and later the member of the MU (Right wing) who was the official candidate of the UMFO won a seat. Hence, only one was won by UMFO. And the other two seats were won by the Tribal Union of the Pawi-Lakher

Region. The Mizo Union formed the executive council. After the election, the then Chief Minister of Assam, Medhi inaugurated the first democratic administrative machinery Mizo District Council on April 25, 1952. Due to the absence of established regulation during this period, the council could not start functioning well and the actual administration of the local affairs was started with effect from June, 1952 after formulating some rules and regulation.

In February, 1957, election to the Mizo District Council was held. There were four political Parties such as the MU, UMFO, the Pawi-Lakher Tribal Union (PLTU) and the Congress in this election. The numbers of elected members were increased from 18 to 22 and the numbers of nominated seats were reduced to 2 from 6 out of 22 seats. The Mizo Union which had absolute majority in the 1952 election could only capture 11 seats in this election. The UMFO captured 8 seats, the Pawi-Lakher Tribal Union and the Congress captured two seats and one seat respectively. The Mizo Union got a severe set back by capturing only 11 seats which resulted deadlocks. For the third time, Mizo District Council election was held in 1962. Besides Mizo Union, E.I.T.U and P.L.T.U, a newly formed Party, Mizo National Front (MNF) and Congress were also in the election scenario. There were 22 elected seats and 2-nominated seats in the Council. The Mizo Union won 16 seats, E.I.T.U – 2, P.L.T.U – 2 and independent candidates – 2. The MNF and Congress lost all seats contested by them. And the Mizo Union party became again the ruling party. The insurgency was outbreak in the Mizo Hills in 1966, due to that, the election of District Council could not be held in its normal time in 1967. Hence, the normal tenure of the District Council was extended up to 1970. And the fourth election of the District Council could be held only after three years of its normal period on April 24, 1970. In this election, the Congress, the Mizo Union and some independent candidates contested the election. The Congress had captured 10 seats, the Mizo Union-9 -seats and

independent candidates won 3-seats. For the first time, the Mizo Union which controlled the administration of the District Council lost to the Congress party badly in their fourth election. With regard to this election, one of the veteran leaders of Mizo Union, Mr. H.K. Bawichhuaka told the researcher that “the set back was due to intra-party conflicts, personal interest and lust for power and leadership”. The Congress party had taken advantage of this inner conflict of the party and personal interest of its members of the Mizo Union, as a result the Congress won majority of seats. However, the Congress party could not last long to maintain its strength only due to its factious groups and pressure of the Mizo Union, because the Mizo Union also wanted to control the District Council (Prasad 290-298).

The first general election of Union Territory was held on 18th, April, 1972, after three months from the elevation of Mizoram to Union Territory status. The Mizoram Legislative Assembly comprised of 30 elected members and two nominated seats. In this election, there were 155 candidates including independent candidates. In the election field, there were four political parties namely, the Mizo Union, the Congress, the Mizo Labour Party (MLP) and Samyukta Socialist Party popularly known as Socialist Party. The Congress had contested in 29 seats, the Mizo Union in 25-seats, the Socialist Party in 18-seats and the Mizo Labour Party in 27-seats and there were 56 independent candidates in 30 constituencies. The total number of registered voters was 1,56,898 and each constituency in Mizoram consisted of the number of electorates about 3759 to 8960. Mizoram being a tribal area, there was no reservation of seat for any community. The Mizo Union had won this first general MLA election by securing 21 seats and its leader Ch.Chhunga became the first Chief Minister of Mizoram. However

The Merger of Mizo Union and Congress

Before the completion of its term in Mizoram U.T Legislative

Assembly, the Congress invited the Mizo Union to merge with them. Because the Congress (INC) wanted to involve actively in the administration of the territory while the Mizo Union being a regional party also wanted to join the national mainstream. At last, a significant trend in Mizo politics emerged, when Ch.Chhunga, the Chief Minister of the ruling Mizo Union and Lalthanhawla, the President of the Congress decided to merge unconditionally. The Mizo Union had referred the matter of merger to the General Assembly which agreed and resolved the dissolution of the Mizo Union. Hence, the Mizo Union and the Congress were merged on January 24, 1974 which was approved by the Congress High Command from the central. And the Congress came to power by the merger of the Mizo Union. After the merger, Ch.Chhunga continued as the Chief Minister of Congress ministry, but, his cabinet was expanded from 5 to 7 (Agarwal 22). Even after the merger with Congress party, many leaders of Mizo Union continued to be the key players in the State politics though their function as Mizo Union leaders came into end. The first political party of Mizoram, 'Mizo Union', which dominated the hills politics for several years since its formation to till its merger with the Congress, is still vivid in many minds of the Mizo people especially to the elders. So long as the existence of Mizo history, the important place occupied by the Mizo Union political party should not be erased from the history as well as the hearts and minds of the Mizos.

United Mizo Freedom Organisation (UMFO)

The United Mizo Freedom Organisation (UMFO) was formed on July 5, 1947 which was the second political party formed in Lushai Hills, the present Mizoram and it was commonly known as 'Zalen Pawl' in Mizo (Party of the Free Men). Lalbiakthanga and Rev. Zairema were the President and Vice President of the party and L.H Liana was its first Secretary. From different reliable sources, the

formation of UMFO can be said to be two folds, the founders of the party Lalbiakthanga and Rev. Zairema were members of the Mizo Union (MU) party, but, they left the party and said that they did not enjoy freedom of expression properly inside the party particularly in framing the policies of M.U. Secondly, Lalmawia, a former army officer of Burma, had been the key player to form the party and his main motive behind the formation of UMFO was to merge Lushai Hills (now Mizoram) with Burma. According to his opinion, there were advantages of joining Burma on the grounds of common customs, culture, dialects, common descent and common economic pattern. Right from the beginning, the new party got a strong support from the Chiefs as one of the objectives of the party was to retain the Chieftainship and to resist the growth of M.U in the Mizo politics. Later on Lalbiakthanga joined Government service and Lalmawia succeeded him as President of the UMFO (Rao 139).

The performance of UMFO in District Council elections was unlike the expectation of its leaders. After the Constitution of India came into force, the immediate constitution of the District Councils in the hill districts was not possible. Therefore, the initiative was taken by the Government to set up interim Advisory Councils in Hill districts and Advisory Councils in five of the six Hill districts were set up and these Advisory Councils were provisional District Councils not statutory basis. The objective of this was that the Government wanted to have participation of tribal representatives in the administration of these areas before the formation of the District Councils. The whole Lushai Hills was divided into four constituencies, chief's constituency, rural constituency, urban constituency and women's constituency, to elect the representatives to the Advisory Council. On 15th April, 1948, for the first time in Lushai Hills, election to the Advisory Council was held on the basis of adult franchise. UMFO also contested this election and the Mizo Union, Chief Councils and Women's Association also participated.

All the rural seats were captured by the Mizo Union while two urban seats were won by UMFO. The Lakher and the Pawi candidates won the two seats of Southern Mizoram and the total members elected to the Advisory Council were 36 (Prasad 101).

In 1952, the UMFO contested the first Mizo District Council election and captured only one seat out of 18 elected seats. In the same year, the UMFO set up three candidates in the Assam Legislative Assembly election, but, it lost all seats to its main contender M.U (Rao 142). The next Mizo District Council election was held in February 1957 and the number of elected members was increased from 18 to 22. The UMFO also contested this election and there was an improvement in its performance compared to the previous polls. In this election, the ruling party M.U captured only 11-seats out of 22 while the UMFO, which captured only one seat in the previous polls, won 8-seats (Prasad 104). Even in the second Assam Legislative Assembly election held in 1957, the UMFO contested all the three seats allotted to the Mizo District Council. In this election, the UMFO won 2-seats and secured 18,954 votes out of the total votes polled 42,486. However, the UMFO and the MU right wing dissolved their parties and Eastern India Tribal Union popularly known as the EITU was formed in Mizo District (Rao 142). The UMFO was dissolved in 1958 (LH 135).

UMFO and Joining Burma

As already mentioned, Lalmawia, a retired Burmese army, was the main brain for the formation of UMFO. After he left Burmese army, he joined the Burma civil service. When Burma was to get independence, he was given an option either to remain in Burma or to opt out to India then he opted to return to India. Before leaving Burma, Lalmawia got an idea that there would be more advantages for the Mizos to be part of Burma than of India for several reasons. First, the border of the Lushai Hills with Burma was longer than with

India and Pakistan. Second, Lushai Hills had been contiguous with the tribal areas of Burma. Third, there was linguistic affinity between the two areas. Lalmawia shared his ideas to the Chief Zahrelian, the Chief of Falam who latter on became a Minister in the U Nu cabinet. Both of them agreed that they should unite together in their own interests. It is said that both the two agreed to have a common name and a common language. The Chin and the Mizos would be called Chins and common language would be Lusei-Duhlian (Rao 142).

The pro-Burmese movement was started by Lalmawia when he returned to India. The Chief of the Lushai Hills, who were facing their extinction, supported his movement and they hoped to obtain the support of some commoners and they would survive. In December 1946, Lalmawia led a good-will mission to Burma in order to receive the support of the Burmese Government. They met U Nu, the Prime Minister of Burma and his cabinet colleague U Ba Sawe and discussed the possibility of the merger of the Lushai Hills with Burma. However, things turned unlike the expectation of Lalmawia because U Nu was not enthusiastic to merge Lushai Hills with Burma. The following points might be the negative impact;

- 1) If the UMFO proposal was accepted by the Burmese Government that would surely strain Indo-Burma relations.
- 2) The Indian Prime Minister, Jawaharlal Nehru was a good friend of U Nu and he extensively helped U Nu when he faced a critical situation just after the independence of Burma.
- 3) The Mizo Union, the most influential political party in the Lushai Hills at this time, decided to be part of India.
- 4) The merger of Lushai Hills with the Shan States, Burma would strengthen the secessionist. The Burmese Government was already facing enough troubles from the tribals of Burma.
- 5) A vast majority population of the Lushai Hills was Christian, but, the official religion of Burma was Buddhism. So, there might be a

possibility of religious conflict if the Lushai Hills joined Burma.

All the above points might not be the exact reasons of why U Nu did not encourage Lalmawia's mission. However, a goodwill mission led by Lalmawia did not receive much support and encouragement from Burmese Government. Due to the failure of joining Burma, Lalmawia moved in other direction and his party UMFO contested various elections of Lushai Hills starting from Lushai Hills Advisory Council election.

Eastern India Tribal Union (EITU)

The hill tribes, who felt neglected by the Assam Government which was dominated by the non-tribals, felt the need for creation of a Hill State. So, the Chief Executive Members and prominent political leaders of the Khasi and Jaintia Hills, the Garo Hills, the Mikir Hills and the Mizo Hills met at Aizawl during the May 30 to June 1, 1957 (LH 136). The meeting resolved to form a new political organization called Eastern India Tribal Union (EITU) for an effective instrument or political platform of achieving the demand for statehood (Prasad 257). The EITU was formed in the Mizo Hills district on October 2, 1957. The UMFO and the Mizo Union (MU) Right Wing dissolved their parties and established a branch of the EITU (Rao 142). B.M Pugh and Stanley Nicholas, residents of Meghalaya, were the first President and Secretary of the party. Lalmawia and K.C Lalvunga were the first President and General Secretary of the EITU unit in Mizo Hills. However, K.C Lalvunga later joined Indian Foreign Service (IFS) and he was replaced by C. Chhunbura, R. Dengthuama and Lalrinliana were Assistant Secretary and Treasurer of the party. The party began to grow popular on the issue of hills state. So, EITU Sub.Hqrs. was established at Lunglei and J. Buana became the President in Lunglei and he remained in his office for long years (Rao 257).

The EITU contested the third general election to the Mizo District Council which was held in 1962. In this election, the EITU

won only 2-seats, Lalmawia and H. Kiantuma were elected on EITU tickets. However, H. Kiantuma resigned from EITU in December, 1967 (Rao 104). In Assam Legislative Assembly election, EITU also won one seat. The demand of EITU to create a separate Hill State gained momentum and the Central Government slightly worried due to its activities. In order to appease the people, the Centre advised the State Government of Assam to include the EITU leaders in the Cabinet. As a result, Capt. Sangma was appointed as a Minister in-charge of Tribal Affairs and Larsing Khrim as a Deputy Minister and Lalmawia as a Parliamentary Secretary in January, 1958. However, this arrangement did not satisfy the hills leaders for long. In 1960, the Assam State Government passed the bill which made Assamese as the official language of the Assam State. In protest against this, the EITU representatives in the Assam Cabinet resigned and the EITU joined All Party Hill Leaders Conference (APHLC), which was a newly formed Khasi – Garo dominated political organisation, in the same year (Prasad 258). Afterwards, it is possible to state that the EITU gradually disappeared and died as a natural death.

In Mizo District, the MU and the EITU were the constituent units of the APHLC and Lalmawia became the General Secretary of the Mizo District Council of action. To gear up its movement, the APHLC directed both the MU and EITU MLAs to resign from their seats. However, the EITU MLA, Thanhlira refused to resign while both the two Mizo Union MLAs resigned in 1962. At the same time, the Mizo Union leaders did not satisfy with the slow pace of the APHLC and they started to demand a separate state for the Mizo people within India. Hence, the Mizo Union drifted away from the EITU in 1963 (Prasad 259).

Assessment of the role of Mizo Union, UMFO and EITU

If we analyse the Mizo District Council politics, there was stability in Mizo politics from 1952 to 1970. There were only 3-Chief

Executive Members (CEM) during this period, but from 1970 to 1972, there were four CEMs within a short period of that time. The main reason of political stability between 1952 to 1970 was the dominance of a single party, the Mizo Union, which had absolute majority in the Mizo District Council. The important role played by the Mizo Union for the development and improvement of the society, the people and the Mizo politics should not be forgotten. By abolishing the institution of chieftainship, they mobilized the Mizo people into the realm of democracy to elect their representatives. It also helped to modernize the Mizo society and for maintaining communal harmony in the territory. The party was more concerned with the interest of the Mizos alone since its formation, but, there is no exaggeration to mention that the party was secular, liberal, national and constitutional in character. In fact, the party was also the birth place of almost all political parties and groups in Mizoram. The leaders of the party worked hard to impart political education and public awareness to the Mizo people. No doubt, the importance of Mizo Union party would not be changed in the political history of Mizoram.

The second political party formed in the Lushai Hills, United Mizo Freedom Organization (UMFO) did not last long and the reason might be due to failure of implementing constructive programmes. Some scholars called the UMFO as a party of privilege class because the involvement of general mass was not much in the party's activities. At the same time, the UMFO was the first political party which effectively played the role of opposition in Mizo District. There is no exaggeration to say that it also expanded the scope of Mizo District politics. Besides, some leaders of UMFO were useful players in various movements of hill politics and they paid efforts from their level for Mizo District to achieve better status.

Despite its short live, the Eastern India Tribal Union (EITU)

had significant impacts to the Hill politics. Due to the formation of EITU unit in Mizo District, for the first time, the Mizo people had a chance to build up political relationship with the people from outside Mizoram for a common objective i.e. creation of a separate state for hills people of Assam. It also expanded the political outlook of Mizos to struggle for higher political status in future. It seems that the movement and activities of EITU made stronger the movement of separate State for Mizo people from Assam. It is interesting to highlight that the EITU was the only political party, covering the whole North East Hills area, launched from Mizoram.

Finally, these three political organizations analysed in this paper were already defunct and they might have shortcomings and drawbacks in their activities and functions. However, they contributed a lot to give political awareness to the Mizo people in various important political issues, even they enlarged the political scope and view of the then Mizo District. As already said, these three political organizations were already disappeared and did not contribute anything in the present politics, but, the importance of these three political organizations in the political history of Mizoram would not be forgotten.

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Skill Training for Women with Disabilities in Mizoram: Problems and Dimensions

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Abstract : The situations faced by women with disabilities in urban areas, which are brought about by their disabilities often bring along lack of access to educational and employment opportunities which further increased their chances of poverty. Poverty increased their impairment which further act as a source for increasing their disability. In this way, disability and poverty is a cycle that never stops, with each, being associated with their own sets of burden. The solution to solve the situations to their disability lies in the hands of the policy-makers and failure to do so can only hindered their progress further. By providing skill training to women with disabilities, policy makers and the authorities can improve their socio-economic conditions by imparting the required skills and trainings to help them start their own income and financial independence. Hence, this qualitative study uses observation and interview method to study the various issues of skill training problems and dimensions in the context of Mizoram state.

Key words: Urban poverty, women with disabilities, skill training, Mizoram, problems, dimensions.

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Introduction

The term 'disability' has different meanings. Its definitions differ from person to person (Altman 2014). Many people regard it as mental or psychological problems that act as a barrier to the effective participation of persons in society (Bhuimali 2009). The UN Convention on the Rights of Persons with Disabilities (UNCRPD) recognizes that 'disability is an evolving concept' (UNCRPD 2006). World Health Organization (2011) has said that defining disability is complicated because of its complex nature. By providing stand-out classifications between the three concepts, there will arise universal recognition which will serve as a useful instrument for identifying, characterizing, and formulating solutions for the problems associated with disability (Schuntermann 1996).

The establishment of progressive inclusive development in Mizoram for women with disabilities is a difficult task for both policy makers and the citizens of society. The government has made certain necessary efforts to implement RPwD Act, 2016 in the state for the benefits of persons with disabilities, but the efforts still did not reach most of the women in the state. Less focus on disability studies in the state makes it difficult to know who they are, to ascertain what are the empowerment efforts taken for them that may aggravate their problems. Disability study serves as a sacred mission towards building a more inclusive society. A detailed context-specific study was made relating to the poverty problems faced by women with disabilities in urban areas of Mizoram and how the urban poverty serves as a roadblock in building an inclusive development for women with disabilities in the state.

Capabilities of women with disabilities

Women with disabilities are living proof testament that if given equality of opportunity and guidance, they have the inherent potential to be a deacon of light and be an active agent of change instead of solely staying as stagnant recipients of benefits. In modern

days, winds of change have blown across the world for disabled communities as the topic of disability, that was once ignored and stigmatized has started to receive spotlight in terms of academic research and writings, as well as addressing of the issue by both government and civil society. Long pending issues such as - a barrier-free environment, inclusive education, job reservations, equal opportunities to enable full participation in all walks of life, and their health care issues which started to be addressed and solutions then planned accordingly. Even though the issues mentioned may not vanished 'at one go' and countless actions are still yet to be taken, the active focus on their hardships by academia, government and also by civil society is a huge leap for them.

In Mizoram, a study on 163 women with disabilities has shown that 45 women respondents or 27.6 per cent of the respondents belong to a family who earn a monthly income of 2 lakhs Indian rupees and above. These women have access to basic education and vocational trainings. They received timely rehabilitation service and also have access to assistive devices like wheelchairs, crutches, spectacles and hearing aids. All these factors have given them wide chances for progress. One of the respondents, Miss P1 with a hearing aid has said,

'I am fortunate enough to belong to a family of high earning income. This has enabled me to pursue my goals of academic and also, they helped me to purchase assistive devices which would have otherwise been difficult if I belong to low earning income. These factors gave me confidence and opportunities to be educated which in turn made me progress further in life.'

When this recognition is combined with implementation and strict invigilation, there is no doubt for the inclusive development of these women. Hearts and mindsets of society also need to shift gears today. Women with disabilities have proved time and beyond that they are able to achieve greater things in life if given proper

resources and care. However, poverty is a serious issue that often stands in their way of inclusive development. This slows down their potential capabilities and often led them to a state of discrimination and stigmatization.

Struggles of women with disabilities

Women with disabilities' lives are constantly burdened by impairments which in turn, leads them to experience societal hindrances and problems (Bhuimali 2009). The focus on disability studies, especially for the women, has swerving ideologies and shifting paradigms at the level of feminists, gender specialists, and academic sociologists. However, the common concern among all of them involves the specific focus on the nature and nuances of problems encountered especially by women with disabilities. Feminists' theory has aimed to foster feminist disability theory in their study. The writings and study in feminist disability study lay in augmenting the terms and in confronting the limits to how human diversity is understood. The feminist theory also focuses on understanding the materiality of the body, multiculturalism, and social formation in interpreting the bodily differences of human beings. The disability studies in feminist studies are widened through deeper knowledge and stronger representation and also presents an in-depth analysis of the hardships and struggles faced by them.

The hardships associated with disabilities have a negative outcome for men and women but between the two genders, women experience more incapacity for a longer period as compared to men. This factor arises due to the fact that women are prone to non-fatal diseases and also have a higher chance to develop constitutional characteristics like lower bone density and muscle strength. Women are living worse and experience more disabilities in their golden years (Bohorquez et al. 2024). Women significantly represent a growing proportion of older persons and at the same

time, experience disability in their longer lives which seems to be increasing. The chances of increased prevalence of disability among women as compared to men are aided by several factors like disease, socio-demographic factors, and health. (Hosseinpour et al. 2012). At the onset of disability, women progressed faster at 18 per cent toward greater disabilities as against the men (Chen et al. 2023). Once affected by disabilities, they are at high risk of experiencing discrimination and have higher chances of facing problems in terms of the job market and hiring. Women are also more prone to develop lifestyle risk factors like obesity and sedentary behaviour, all of which increase the chances of developing disabilities. These health issues prevent them from pursuing income which restricts their employment opportunities, thus, paving the way for poverty.

Issue of urban poverty

Gender studies' particular emphasis on women with disabilities highlights the dual prejudice that these individuals experience. Women of colour have a third layer of discrimination due to the colour of their skin, on top of double discrimination in the forms of sexism and handicap. Gender studies primarily stated that women with disabilities are burdened with high poverty rates, poorer incomes, and fewer chances for employment and education than their male counterparts.

Poverty simply means having the means to less money to meet life's basic needs such as food, clothes, and shelter. Women with disabilities are struck with certain problems which led many of them to live a life of poverty. In this study, 118 women with disabilities from urban areas are living in poverty and they belonged to a family who earn less than 10,000 Indian rupees per month. These women belong to a family of more than 5 members and they do not possess high educational qualification. The women respondents do not possess high school degree and they only possess primary level of

education. They also do not receive any vocational trainings. They are only made to stay in their houses without any job. Their family members do not have the required time to care for them. So, due to insufficient income, they cannot even receive the health care treatment which they are in dire need for. Constant visit to hospital is an issue for them because of low acquisition of money. This also did not permit them to receive occupational therapies which in turn, restricts their mobility.

Due to the issue of low mobility and low budget, they could not attend any special schools nor vocational training centers. These lack in skills gave them low chances to pursue jobs as they are easily denied the post due to the nature of their disabilities and low skills. Miss P2, who has an amputation has stated,

‘Both my arms are amputated and I cannot even write anything. My families cannot afford any prosthetic arms nor any kinds of assistive device to assist my disability. This is the reason why I cannot attend any schools and also cannot receive any training. So, I cannot pursue any job and I just stay in my house and helped my families in doing household works. I blamed poverty for my worse situation and had thus, no further scope to progress further in life.’

Mrs. P3, who has multiple disability has also said,

‘I have 5 siblings who are all school-going children. My parents have to spend considerable amount of their income to their education and they themselves are working in low-paying jobs. So, there is not enough income to assist my daily needs and I am just confined in the four walls of my room. Had poverty not been an issue, I would have progress more in life and would be in a position to chase my dreams, instead of sitting all day at home.’

The statements from the two women have indicated that

the families of women with disabilities experience poverty and it is this very issue which have prevented them to scale higher in social ladder. They did not have the means to pursue higher education nor have the means and chances to acquire vocational trainings which further contribute to their poverty.

Issues of vocational training centers

Another noticeable problem faced by the women respondents is in employment and training. The problems and lack in these areas led them to be unemployed and are made to be financially dependent on their families which further add to their disability. This can also further create strains within their family circles as well.

Women with disabilities have their own sets of problems ranging from hearing impairment, visual impairment, physical limitations, visually disturbed, and multiple sclerosis which requires different medical attention and treatments. Educational access for disabled girls is very low and they are often neglected in providing education to them.

Sargent (2021) has stressed that disabled school-going girls are tasked with double the burden than girls without disabilities. Hence, for disabled school girls to make a smooth and proper transition into their adult life and their workplaces, it is important to arrange a vocational work program for them in schools. In fact, many of them have engaged themselves in school-to-work vocational programs to help and strengthen them in various ways. 'Readiness skills training' is a necessity for young girls to help them gain employment in various community work sites.

However, in Mizoram, there are only 4 vocational training centers and these training centers are catered to certain types of disabilities only. Besides, there is low awareness with regard to the admission process which led most women to not seek admission in these centers. Among the women respondents, most of them had

stated that they did not have any access to vocational training centers due to low awareness and low financial conditions of the women. These factors led them to be in a state of skill-lessness and thus, did not have many chances for employment opportunities. One of the respondents with visual impairment, Mrs. P4, has said,

How can a visually woman like me undergo any type of vocational training in Mizoram? These training centers are not suited for women like me but I have heard that other states in India have opened training centers sufficient for all types of disabilities with free admission. I wish our state has establish these types of centers too so that women with disabilities can make utmost use of it to counter urban poverty.

Miss P5, with chronic neurological condition has also commented on the issue of poverty faced by her by saying,

I am disabled and poor at the same time. These two concepts are a double poison if occurred together. I really wish the government could establish special schools or vocational training centers with free admission so that we can benefit most from it to tackle poverty.

Miss P6, with cerebral palsy has also expressed her thoughts and opinions with her experiences in training centers in Mizoram and said,

I once attended training center established by the government. I have had negative experiences as I cannot even learn any of the training imparted there. The types of training courses offered in these centers do not fit my disability and so, it is difficult to learn these skills by women like me. The case may be different for other women with disabilities but for me, it is just impossible. I really wish there can be some other types of skill training that fits to my type of disability.

So, the statements have indicated that when women with disabilities do not have much access to training centers, they lack skills required for employment which left them unskilled to pursue any job necessary to make them financially independent. The observation of the training centers also shows that the types of training that they imparted do not fit women with certain types of disabilities. While the courses and skills could be easily learnt by women with hearing impairment, other women with certain types of disabilities like cerebral palsy could not learn them due to difficulty in their body. Hence, it is important for the policy makers to increase the types of courses taught in these centers. Thus, the absence of proper access to vocational training centers heavily contributes to poverty for them. Besides, women with disabilities in Mizoram also faced certain hardships in their workplaces which further led them to be unemployed.

Workplace expectations

Young disabled girls often engage themselves in an unstructured home environment and attend schools where the surrounding environment is lenient and informal. By being too comfortable with these environments, the young girls often found it difficult to adjust to the strict and properly structured environment at their workplaces. 25 women respondents have indicated that they left their job due to inability to cope with the harsh working environment of their workplaces.

In terms of personal safety in workplaces, the students are taught that in real workplaces, men and women work together in close contact with each other. Sexual harassment is discussed openly as to how to handle the situations if they ever occur to them. Personal safety lessons also included the way to practice proper diet, adopt regular sleep habits, and taking exercise. Similarly, environmental safety is another important concept for girls. Under this program, the

students are taught how to dress properly and to conduct themselves properly. They are taught about the usage of fire services, tools, and materials around them and to keep their surrounding workplaces clean and tidy. They need to be consistently alert and cautious. Due to unsafe work environment, many women with disabilities have left their jobs, thus, leaving them in a state of employment. This further brought upon financial constraints.

In terms of self-advocacy in any workplace, new recruits are often exploited, and their usefulness and talents are often overlooked. This happens twice as large to the newly recruited young disabled women especially if they have difficulty in language and cognitive abilities. Hence, the program taught the girls how to have better oral communication skills, the right way to adopt postures, to be honest, have the right set of attitudes, 'and know when and where to get assistance, if they ever need one.' So, the workplaces' failure to properly train and assist them in their work led women with disabilities to fall out and leave their jobs.

In terms of rights and responsibilities, especially among the students who have behavioral problems, it is important to tell the students about the behavioral expectations and standards set by the workplace. The students are thoroughly briefed that if they misbehave, it could lead them to be expelled or fired from their jobs and the right behavior often leads them to be rewarded. This failure to comply with the behavioral expectations led many women respondents to be fired from their jobs and thus paved the way for poverty.

Pfeiffer (2001), in his study, found that women with disabilities have higher chances of working part-time jobs than their male counterparts. He also went on to state that educated disabled have more chance of being employed than non-educated disabled. Apart from that, though they might be disabled, they have a higher

chance of being employed if they do not have any head injuries, can move, not live alone, do not have a visual impairment and of course, a person not have any experiences of strokes. Loprest and Maag (2003) has said that the younger onset of disability gave more opportunity to the person to make up his or her mind to pursue higher education and a chance to acquire skill training which could boost them in finding employment in the future.

‘Among the disabled people, women are always less likely to find employment,’ according to the study conducted by Mitra and Sambamoorthi (2006). The reason stated are due to the underlying conditions which are lower education, lower vocational training as well as differences in human capital among several others. Some other determinants of employment include gender, marital status, household size, state, rural/urban society, and disability characteristics as well. The study also estimated that educated women with disabilities are more likely to be hired and find employment than the uneducated disabled. Moreover, in urban areas, the various types of disability such as wheelchair-assisted disabilities, hearing and visual disabled have more chances of being hired than mentally disabled people, which all contributes to poverty.

Conclusion

In order to tackle urban poverty, this study has shown the effectiveness of providing skill training to the women with respondents as it can leave them financially independent. The specific training and vocational courses taught to them help them in managing their work and businesses and also impart ideas to expand their skills. The resulting outcome could be a wonderful sight to behold as financial independence can be achieved and will in turn, help them tackle the burden of poverty. However, the limited vocational training centres in Mizoram, along with limited awareness of the availability of the centres, their eligibility procedures, limited

number of seats and limited courses are the various problems faced by women with disabilities in Mizoram. If these factors and issues located are solved and care for by the government, the women with disabilities will be more empowered, socially and economically and that will tackle the shackles of poverty faced by them in Mizoram.

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Gender Issues in “Nukawki” by Lalhmingliana Saiawi

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Abstract: Gender issues are a significant topic in literature. In the field of literary criticism, various theories have emerged, such as feminist theory, queer theory, and gynocriticism. These theories examine the roles of characters in a story and highlight its underlying values. The characteristics and cultural backgrounds of the characters profoundly influence the story’s appeal. One of Lalhmingliana Saiawi’s novels, Nukawki, explores the relationship between men and women, their status, and their significance in the narrative.

Keyword: Gender, culture, women status, role, customary law

Gender does not refer to sex, but to the relationship, status and role between men and women in society and culture. Gender studies aims to study the differences between men and women and their characters depicted in literature. Hasa, an English literature

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scholar define gender criticism that, “Gender criticism refers to a form of literary criticism that is based on gender studies. It explores how gender influences the creation and reception of literary work. In fact, the basis of gender criticism is the concept that gender is a social construct, and that is reflected in our culture and social, political, economic, educational, and religious institutions.” (Pedia ‘Gender Criticism’)

Gender criticism and Feminism theory was related in terms of literary criticism, but feminism theory focuses women’s rights and opportunities in the society as well as upliftmen of women status in the field of literature. (Laldinmawia 300) Both of these forms of literary criticism explore how gender and sexual identity influences the creation and reception of a literary work. In Rhetorical Studies, Karlyn Kohrs Campbell’s 1973 essay “The Rhetoric of Women’s Liberation: An Oxymoron” is considered an “important milestone in the evolution of feminist criticism,” which constitutes a “major element of gender criticism” (Burghardt, 2010). Gender criticism, on the other hand, began as an offshoot of literary criticism. Both of these forms of literary criticisms explore how gender and sexual identity influences the creation and reception of a literary work.

Lalhmingliana Saiawi was born on January 1, 1940, in Kawlkuh village. He graduated from Mizo High School, Aizawl, in 1955 with a first division and later earned his degree from St. Edmund’s College, Shillong, in 1961. In 1964, he joined the Indian Administrative Service (IAS) and was assigned to the Maharashtra cadre. After serving for five years in the IAS, he voluntarily retired in March 1993 (Lalthangliana 455). He passed away on January 5, 2016, at his residence in Chaltlang, Aizawl.

Lalhmingliana Saiawi was a prolific writer, having authored 15 books as well as numerous articles and essays. His essay “Hmangaihna” and his novel *Lungrang Laiawrha* have been included

in Mizo subject textbooks for colleges and schools. Among his many works, some of the most notable are *Lungrang Laiawrha*, *Lungrang Hmangaihna*, *Nukawki*, *Keimah Unionliana*, *Nukawki Fanu*, *A Na Lua*, and *Tawitawkawn Chemangi*.

The story *Nukawki* was published in the late 1996 and was written by the author while he was in Bombay (now Mumbai). According to the story, the timeline of the story appears to be around the year 1943, during the period when Mizoram was under British rule and around the time of World War II. The main settings of the story are Mualnuam and Aizawl. The main character in the story is Nukawki, who bears the name of the story. Other important characters are Chhunglubuka, Zupari and his brother Lianhawla, Nukawki's parents, brothers and sisters. The characters are all different behaviour and play different roles. The story tells us about Nukawki's life from her birth to her marriage in the end of the story. It's a fascinating story of how she went through some tough times and bounced back from trouble to better life in the end.

In early Mizo society, the main occupation of every family was paddy farming. There are many things that men and women should do in their daily life, and there are things that men should not do and things should do. There are also many things that women can do, but if they don't do their duties and responsibilities, they are called wicked women. James Dokhuma stated that, "Household chores such as threshing, raising livestock, weaving, cooking pet's feed, carrying firewood and water are also all women's jobs and responsibilities. When they are in paddy field, they carry heavy things on their way to the or on their way home." (*Hmanlai* 287).

In "Nukawki" story, Nukawki's mother was pregnant and she went to the fields until she was about to give birth. She was not relieved of her duties, they worked hard together. Her husband says that, "We are few, and there is much work to be done, so you have

to work too. Otherwise we won't be able to harvest enough food for a year," he said (*Nukawki* 15). In early Mizo practices, a pregnant woman was considered to be in a dangerous situation, they compared them as deadly condition. Chhunzinga, Nukawki's father's treatment of his wife can reveal some women condition, but there is something hidden behind it. Thangvungi's background may be the main reason on this situation.

Thangvungi is a daughter of widow; her living condition was not relaxed and uncomfortable. Widowhood is the most painful things in the early society. "The widow's daughter is not guilty of being despised. Even if they are women, boys are more likely to try them." (17) This issues claimed that the low status of women in two ways; that is, the lives of widows and their effects on their descendants.

The attitudes of Nukawki's mother while she is having only daughters tell us a lot about the position of men and women. "She had a reason for being a son. Her husband's parents were hardworking and wealthy family." (22) In *The Mizo Marriage, Divorce and Inheritance of Property Act, 2014*, "Inheritance of Father's (Head of the Family) Property"

(1) On the death of the head of the family, the wife will automatically become the head of the family if she remains a chaste widow and looks after the welfare of her minor children. If the children have become majors, she needs to obtain no objection from the children to recognize her as the head of the family.

(2) The property left by the deceased father will be inherited by the sons who are not 'Indang' and the surviving wife of the Head of the Family equally. However, the youngest son will get one extra share provided he looks after members of the family who are not 'Indang'. (*Mizo Marriage*, 7)

This patriarchal structure is also reflected in inheritance practices, where family property is primarily passed down through male descendants. This Mizo customary law was recently published, but Mizo traditional practices have long asserted that sons inherit family property. “Under the Lushai custom of inheritance, all properties devolved through males,” (Ray 98). Nukawki’s mother also wanted to having a baby boy because, to inherit their family’s property with her own son. The girls did not have any legal claim on the family property.

The Mizo society follows a deeply entrenched patriarchal family system, where authority and decision-making power are primarily concentrated in the hands of men. As a result, men have historically occupied high-status and honorable positions not only within the family structure but also in broader social, political, and economic spheres. In contrast, women have been assigned a subordinate role, with limited rights and influence in both domestic and societal affairs, reinforcing gender-based inequalities in traditional Mizo culture. One of the Mizo historian, VL Siama says that, “It was a custom that a wife and a husband would not speak to each other with a smiling face... The wife never called her husband by his name, which shows great respect of her husband (*Mizo History* 21) Nukawki’s parents did not talk much either. Before she gave birth to a son, Chhungzinga answered her only a short chat.

Nukawki’s father did not allow her to continue her education because he was afraid of her life. He was very serious of her in the eyes of the villagers. Nukawki is the only female student from their village study in Aizawl. As the VC of the village said, the future is bright. However, criticism and criticism changed his life completely. The incident shows that how one issue can affect women’s lives and it also show that embarrassment can change women’s future. In the life of Nukawki, when she grew up and became a mature-girl, she

became involved sexual relationship with a Chhunglubuka. He was not valued and respect in the village, his character and lifestyle was not like by all the villagers. We see gender issues from Chhunglubuka's character and lifestyle. Because he is a man, he is protected from many shameful things, but he also seems to be punished in this story.

We also found significant gender differences in the field of business. Nukawki's life shows that women have an advantage in business. When Nukawki returned to Aizawl, she started to sell some merchandise in the bazaar. In a short time, she had more customers and buyers than others. In the story, Nukawki and Pi Sawmi talk about her business. Nukawki says, "Sometimes I think to myself, I'm a woman, I'm not old, I'm dressed clean, so I feel like men are buying me. I feel bad about being a woman." Her landlord, Pi Sawmi, replied, "That's why it's easier for women to do business than for men. Don't worry about that, you are not selling your body; you are using effectively for a woman who is better than a man." (114)

While women may face many challenges when it comes to business, they also have some advantages. Their ability to communicate effectively, build relationships, and attract customers through their appearance and demeanour can contribute to their success in trade and commerce. Additionally, women's natural adaptability and keen sense of customer preferences often allow them to establish a loyal customer base more quickly than men. If they use their own advantages, they can have a good influence on their customers. Nukawki was also a beautiful girl, dressed cleanly, which attracted people, especially men.

This story highlights the fragile and often precarious position of women in a patriarchal society, where their lives can be easily disrupted by social norms and gender-based inequalities. Despite facing numerous hardships, Nukawki's experiences reflect the resilience and adaptability of women navigating a system that

frequently marginalizes them. Her story not only sheds light on the struggles of women in Mizo society at that time but also serves as a broader commentary on the enduring challenges women face within the family, society, and the nation as a whole.

In early Mizo society, gender roles were strictly defined, with men occupying dominant positions in both the household and the community, while women were largely confined to domestic duties. The Mizos followed a patriarchal system in which men were considered the heads of the family and had authority over decision-making, inheritance, and social affairs. Women, on the other hand, were expected to fulfill roles as caregivers, homemakers, and supporters of their husbands and children. Their contributions to agriculture, household work, and weaving were essential to the family's survival, yet their social status remained subordinate to that of men. Mizo customary laws and traditions reinforced this inequality, particularly in matters of inheritance, where property was passed down through male descendants. Even in marriage, women were expected to be obedient and respectful to their husbands, and their identities were often tied to their roles as wives and mothers. Despite these rigid gender roles, Mizo women played crucial roles in maintaining family stability and preserving cultural traditions, showcasing their resilience and adaptability within a male-dominated society.

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A Postcolonial Analysis of Thangliana's Life

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Lalramthianghlina**

Abstract: This paper explores the life of Captain T.H. Lewin, known as Thangliana among the Mizo people, through a postcolonial lens, highlighting his empathetic relationship with the Mizo community in colonial Mizoram. Unlike his British peers, Lewin embraced Mizo culture, forming deep friendships and marrying a Mizo woman, Dari, which provoked disapproval from the colonial administration. His advocacy for development and rejection of imperial racial hierarchies led to his marginalisation, denied promotions, and eventual expulsion from Mizoram. The study critiques the colonial mindset that deemed the Mizo people inferior, as evidenced by Lewin's experiences and the broader British portrayal of the Mizo people as primitive. Drawing on postcolonial theories from Edward Said, Frantz Fanon, and others, the paper examines how colonial narratives suppressed Mizo identity and how Lewin's story reflects resistance to such oppression. It highlights the lasting impact of colonial ideologies and the need to restore marginalised cultural narratives.

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Keywords: Postcolonialism, T.H. Lewin, Mizo people, colonial mindset, British imperialism.

Introduction

Captain T.H. Lewin, better known among the Mizo people as Thangliana, was a significant figure in the history of Mizoram. His relationship with the Mizo people was marked by a depth of understanding and empathy that was rarely exhibited by other colonial officials. Unlike many of his contemporaries, Lewin perceived the Mizo not as subjects of the British Empire but as a people with their own intrinsic value and cultural identity. However, this perspective was not necessarily shared by his British peers, whose attitudes towards the Mizo were shaped by the broader colonial framework of racial hierarchy and imperial dominance.

Both Thangliana and Zosaphara—a prominent figure among the Zosap—were among the few foreigners who openly married Mizo women. Thangliana's romantic involvement with a Mizo woman was met with strong disapproval from the British colonial administration, as it challenged the rigid racial and social boundaries imposed by imperial rule. The British colonizers who ruled Mizoram were generally a proud people and asserted their superiority not only over the Mizo but also over the various colonies they had conquered around the world.

The British brought with them numerous developments. However, this does not mean they truly loved the Mizo people. Even in the life of Thangliana, it remains evident that, to the British, Mizoram was simply another colony. And precisely because Thangliana treated the Mizo people as his own, his superiors and fellow countrymen were furious with him, as evident from accounts of his life.

Thangliana in Mizoram

Thomas Herbert Lewin, more commonly known among the

Mizo people as Thangliana, was born on April 14, 1839. Around 1857, at just eighteen years old, he joined the army. The year was a pivotal moment in Indian history, marked by the Revolt of 1857, in which Indians fought for freedom against the British government. To suppress the uprising, the British government carried out mass recruitment of soldiers, and T.H. Lewin was among those enlisted during this time.

Due to his remarkable administrative ability and efficiency, he earned recognition among his superiors, leading to rapid promotions. By 1866, he had already been appointed Superintendent of the Chittagong Hill Tracts. Before this appointment, he had also been promoted to the rank of Captain in the army.

After his appointment as the Superintendent of the Chittagong Hill Tracts, Lewin became acquainted with the hill people, whom he deeply admired. He forged close friendships with them and, during this time, also developed strong ties with the Mizo chiefs.

One of the greatest Mizo chiefs, Rothangpuia, was a close friend of Lewin. It would not be an understatement to say that during his time in Mizoram, Rothangpuia was one of his dearest companions. While living in Mizoram, Lewin married a Mizo woman named Dari, with whom he had children. Among all the British colonisers, none were quite like Lewin, who not only formed genuine friendships with the Mizo people but also truly loved them.

However, his deep admiration and commitment to the Mizo people led to a decline in his standing among his British peers, ultimately depriving him of the recognition and accolades he might have otherwise received.

Postcolonialism

The British colonisers, whom the Mizo people referred to as sap, formally took control of Mizoram around 1891, after which it became one of their colonial territories. However, with India's

independence from Britain in 1947, Mizoram was incorporated into the newly independent nation.

Before the departure of the British, the Mizo people did not openly criticise colonial rule, as the British held both political authority and significant influence within religious institutions.

Britain, one of the most dominant colonial powers of the time, exploited and controlled its colonies extensively. For centuries, it occupied vast regions across the world, including Mizoram. Beyond Britain, several other European nations expanded far beyond their own borders, establishing colonial rule in various parts of the world. Colonial domination was not maintained solely through military force or political authority but also through control over the minds and imaginations of the colonised. Even after gaining independence, many former colonies continued to experience the lingering effects of colonial influence. This is because the colonisers had embedded an idealised and glorified image of themselves within the consciousness of the colonised, shaping perceptions of power, identity, and governance long after their departure.

This idealisation of the colonisers is not something that can be easily dismantled. Around the 1960s, a new form of literary theory called postcolonialism emerged. The primary objective of postcolonialism is to examine and analyse the literature produced by the colonisers, identify the gaps in their portrayals of the colonised, explore the lasting impact of these omissions, and work toward their rectification. Additionally, postcolonialism emphasises the importance of reviving cultural identities that were marginalised or suppressed under colonial rule.

There are various definitions of postcolonial. When written as post-colonial, it signifies a historical period, whereas when written as postcolonial, it refers to a literary theory. This distinction is widely accepted. Some of the most significant works in postcolonial

theory include *The Wretched of the Earth* (1961) by Frantz Fanon, *Orientalism* (1978) by Edward Said, and *Nation and Narration* (1990) by Homi K. Bhabha.

In Orientalism, Edward Said emphasises the partial and distorted portrayal of the Orient (the Eastern world) by the Occident (the Western world), depicting it as both exotic and uncivilized. Frantz Fanon, in his seminal work *The Wretched of the Earth*, argues that, “The first thing that colonial peoples must do to preserve their nation is to revive their old national character, followed by erasing the character of the colonial rulers which has been embedded in their national life” (166).

K.C. Vannghaka, in his work *Literature Zunleng*, explains postcolonialism as follows:

The main objective of post-colonial criticism is to rectify the cultural oppression perpetrated by the colonisers, which the colonized have internalised and normalised. This oppression forces their culture to adapt to colonial powers and a Western-centric approach to education developed by the colonisers. Post-colonial criticism seeks to restore historical narratives from the perspective of the colonised, revive the literary traditions of their ancestors that were marginalised by colonial rule, and reinterpret the literature of the colonisers in ways that align with the cultural identities of the formerly colonised peoples (204).

C. Lalawmpuia Vanchiau, in his book *Tapchhak Theory*, argues: “The narratives that arise from the colonisers, which impose rigid structures on how they should be interpreted, must be completely dismantled. The restoration of intentional or unintentional omissions within these narratives is a key objective of postcolonialism” (45). M.H Abrams and Geoffrey Harpham in their collaborated work argued:

The critical analysis of the history, culture, literature, and modes of discourse that are specific to the former colonies of England, Spain, France, and other European imperial powers. These studies have focused especially on the Third World countries in Africa, Asia, the Caribbean islands, and South America. (305& 306)

The Revolt of 1857, which drew T.H. Lewin to India, has been reinterpreted by some Indian writers who argue that it was not merely a revolt but a war for independence. They have aptly renamed it the First War of Independence, a designation that encapsulates the essence of postcolonialism.

Postcolonialism has its roots in nationalism, an ideology characterised by loyalty to and reverence for one's own country. The primary objective of postcolonial writers is to identify and rectify the biased narratives imposed by the colonisers upon the colonised. Postcolonialism seeks to restore cultural narratives and national identity that have been marginalised due to the intense idealisation of the colonisers. It aims to instill this awareness in younger generations, fostering a renewed sense of cultural and historical consciousness.

The colonisers oppressed their colonies by exerting dominance over the literature of the colonised, which the latter were compelled to accept without question. Living in a constant state of anxiety and fear, the colonised often refrained from expressing their true thoughts. However, after gaining independence, they acquired the freedom to speak their minds without fear of repercussions. This newfound freedom extended not only to critiquing literary narratives but also to challenging political ideologies.

Countries that were under colonial rule, when narrating the history of their nation, often lack the courage to present their history truthfully and instead align their interpretations with narratives

that serve the interests of the colonisers. This may be because the colonisers' interpretations and perspectives have been internalised as an infallible standard by the colonised. Even in the writings of the Mizo people, distortions and fabrications of history can still be observed today.

Postcolonial criticism seeks to subvert and expose these distortions and fabrications to the general public. The misrepresentation of the culture and history of the colonised by the colonisers has proven to be deeply damaging. The colonisers often viewed those who differed from them—those who led distinct lives with unique cultural practices—as savages and barbarians. The Mizo people, for instance, were depicted as an aggressive and primitive tribe dwelling in dense jungles, practising nature worship and animism.

However, this is not the only identity that defines the Mizo people. Possessing tact and intelligence in their own way, they were once highly esteemed by other tribal communities in their vicinity. Alexander Mackenzie, in his book *The North-East Frontier of India*, elaborates, “They are a hardworking, self-reliant race, and the only hillmen in this quarter who can hold their own against the Angamis (146)”.

The exposition and analysis of such gaps and omissions, which arise due to colonial interpretations, remain the ultimate goal of postcolonial criticism.

Postcolonial writers present an alternative perspective on these narratives. Without employing derogatory language, they seek to renew and exalt cultural narratives that were marginalised by colonial interventions. Colonised people, having developed an inferiority complex, are encouraged to embrace the uniqueness and potential of their culture and history. This enables them to cultivate a sense of reverence for their heritage, proclaiming to the world the

grandeur and richness of their nation.

This paper examines colonial perceptions of the Mizo people through the life and experiences of T.H. Lewin, who was a compassionate friend for the Mizo community. Adopting a postcolonial framework, the study focuses on the marginalisation and prejudice he endured from his peers, as a consequence of his close association with the Mizo people.

The Colonial Mindset towards the Mizo people:

Mizo writers have documented the first encounters between the Mizo people and the British. Lazuimawia, in his PhD thesis, *John Shakespeare in The Lushai Hills* (1888-1905), wrote:

The earliest knowledge of the Lushais by the British was recorded in 1777, soon after the acquisition of Chittagong in 1760, when one of the chiefs of the Chittagong Hill Tracts (the name of the chief is not mentioned) appealed to Warren Hastings, the Governor-General of Bengal, for help against them (Lazuimawia 35).

The relationship between the Mizo people and the British Empire began on hostile terms. The British labelled the Mizo tribe as an aggressive, forest-dwelling clan that frequently stirred up trouble in their territories. However, in reality, it was the British Empire that encroached upon Mizo territory, establishing a tea plantation in their elephant hunting grounds.

Over time, the Mizo chiefs and British colonials were engaged in constant conflicts, blurring the distinction between aggressor and victim. V.L. Siana, in his book *Mizo History*, argued: “The first expedition against the Mizo people was carried out because they were a menace to other tribes” (72). This perspective appears to align with the colonial narrative, as such expeditions could not have been undertaken solely because the Mizo people were deemed a menace. In contrast to V.L. Siana’s assertion, K.C. Vanlalnghaka

argued otherwise:

The 2019 Wednesday Beihrual Thupui Bu, which details the life of Rev. William Williams, states: “The Mizo chiefs were revolting against the British Empire.” This narrative emerges from colonial literature. The Mizo chiefs were not in revolt; rather, it was the British Empire that encroached upon their territories (Zunleng 197).

The British colonisers were a proud people who considered themselves superior to other, so-called backward races. This is clearly evident in one of Rudyard Kipling’s poems, “The White Man’s Burden,” which proclaims that God has bestowed upon their race the heavy responsibility of educating and civilising inferior uncivilised races.

Precisely because of this sense of superiority, when they colonised Mizoram, they did not treat the Mizo people as their equals. Their primary objective was to maintain power and control in Mizoram, and to achieve this without resistance, they effectively manipulated the minds and beliefs of the Mizo people. This is particularly evident in the way they treated T.H. Lewin, a sincere and devoted friend of the Mizo people, with prejudice and injustice.

Thangliana was undeniably a brave soldier who earned the admiration of his superiors and was rapidly promoted to higher ranks. After his appointment as Superintendent of the Chittagong Hill Tracts, he became a close associate of the hill people. From various accounts, it appears that his deep affection for them ultimately brought him misfortune. A true Briton and a high-ranking soldier, Thangliana married Dari, a Mizo woman. His colonial contemporaries could not comprehend why he would enter into marriage with a race they regarded as inferior. This ultimately led to his estrangement from other British colonials.

Thangliana wanted development for Mizoram, and to help

the Mizo people improve their living conditions. The Mizo people were also fond of him, and his book *A Fly on the Wheel*, he wrote:

Numbers of our quondam enemies, the Sylus, came in to visit me, for my name had become great in Lushai-land: they called me father, and named children “Thangliena” after me, it being, as they averred, a name of power and good fortune. I thought sometimes of King David’s psalm, “A people whom I have not known serve me ... as soon as they heard of me, they obeyed me” (295).

Thangliana’s biographer, John Whitehead, in his work *Thangliena: A Life of T.H. Lewin*, explains that the British government and Thangliana had conflicting interests regarding how they wished to administer the hill people. According to Whitehead, one of the senior officers who spoke to Lewin about the Mizo people asserted, “We don’t want personal influence; we want men who will obey orders” (281). This statement highlights the colonial mindset towards the Mizo people.

Beyond this, Thangliana formulated a structured proposal for the reconstitution of Frontier Administration, which was rejected by his superiors. Although discouraged by this rejection, he expressed his frustration in his book *A Fly on the Wheel*: “I saw no chance of being able to carry out efficiently the work on which I had set my heart, to which I had pledged my faith, and for which I had worked so long” (312).

Thangliana was denied the accolades and promotions typically awarded to exceptional soldiers, as a form of punishment for his affection and admiration for the hill people. He lamented, “The lack of any recognition of my services filled me with such a chill sense of disappointment that I felt it impossible to renew work on the old terms” (Lewin 313).

Dr Lalthanliana, in his work *Zalen Nana British Do*,

explained, “During the Lushai Hills expedition, when Bengkhuaia and his brother Savunga surrendered, some of the British colonials were livid that they were released without any reparation, and they blamed Capt. Lewin for this failure” (201).

In 1873, Thangliana was accompanied by Mizo chiefs to Calcutta. After staying for a while, the Mizo chiefs returned to Mizoram; however, Thangliana did not return. This was his last encounter with the Mizo people, and he never set foot in Mizoram again. According to Lalhruitluanga Ralte in his book *Zoram Vartian*:

The proposal for the reconstitution of the Frontier Administration that he submitted to the government was rejected. His genuine intention to help and develop the Mizo people did not align with the government’s priorities. Not only did they reject his proposal, but they also barred him from entering Mizoram again, which wounded him the most. He experienced deep melancholy upon realising that he might never see them again. He longed for his wife, Dari, and frequently sent clothes and goods to her (110&111).

There are various speculations about his separation from Dari. Most writers have suggested that Dari lacked the resolve to follow Lewin back to Britain, as Thangliana himself wrote little about their separation. His biographer, John Whitehead, explains, “There is a tradition in the hills that Lewin asked her to come to England with him, but that she had not courage enough to go with him to a strange land” (282). Lalhruitluanga Ralte shares similar sentiments, admitting that *Thangliana* by John Whitehead was his primary source for his book.

If Thangliana did, in fact, invite Dari to accompany him to Britain, then the reason behind her refusal remains an important question. From the letters sent by Pu Buanga to Thangliana, it can be inferred that Dari had no one to turn to in Mizoram and was

forced to live with her sister. It remains a mystery why she refused to follow her husband, whom she had loved and with whom she had a child, especially considering that the Mizo people were a dynamic community, frequently relocating from village to village. Even John Whitehead had no evidence to support his conjecture, merely describing the rumour as “a tradition in the hills.”

In Thangliana’s last encounter with the Mizo people, which took place in Calcutta when he was accompanied by the Mizo chiefs, whether he was aware that he would never return to Mizoram remains an important question. Whitehead, in his book *Thangliana*, states, “Lewin would not be sacked, but he was forbidden to set foot in the hills again; his resignation was refused, but he was to depart immediately for a long and well-deserved home leave” (282).

It can be inferred that Thangliana initially believed he would eventually return to Mizoram with the Mizo chiefs, but his superiors used the opportunity to bar him from ever returning. Because of this, it is evident that Thangliana had no knowledge that he would be leaving Dari forever. Lalhruaitluanga Ralte, in his book *Thangliana*, asserts, “Thangliana had other business to attend to; therefore, he did not return with the Mizo chiefs. This was the last time Thangliana saw the Mizo people, as he never returned” (213).

What becomes clear from this inference is the fact that Thangliana thought he would return to Mizoram with the Mizo chiefs. Historically tracing the steps that Thangliana took, the rumor that Dari refused to go home with him may be considered false.

Thangliana himself felt that he was stuck somewhere in between, and that his situation was precarious. Although he loved and adored the Mizo people, desiring their development, his sentiments towards the Mizo people were not shared by his superiors. He felt torn between the British Empire and the Mizo community, as he expressed his predicament:

I ate with them, talked with them, played music at their feasts, and joined in their hunting expeditions. They concealed no thoughts from me; I had their confidence. They gave me their sons to educate, and invited me to the marriage-feasts of their daughters. I was ready to spend and be spent in their service. But, after all, I was only “a fly on the wheel;” they were- not my people (Lewin 313).

Conclusion

The British colonials introduced developments that were crucial for the Mizo people. They introduced Christianity among the Mizo people and provided education. While they contributed positively to Mizo society, they also committed questionable acts, as with any colonial endeavour, which had both successes and failures.

The British Empire colonised numerous nations, invading and subjugating different races. The saying, “The sun never sets on the British Empire,” was especially apt for them. However, their treatment of and attitude towards their former colonies remain a subject of controversy.

The accolades and promotions denied to Thangliana can also be attributed to his marriage to a Mizo woman, which the British colonials sought to suppress. Even Zosaphara, one of the most highly regarded Zosap, was accused of having a relationship with a Mizo woman and was consequently forced to discontinue his tenure as a missionary. He was removed from Mizoram and denied re-entry. Thangliana appears to have suffered a similar fate.

What seems unusual about Thangliana’s relationship with Dari is that the Mizo people did not fully comprehend interracial marriage. Lalthanliana wrote, “Darpuii did not like him very much, but Rothangpuia acted as the interpreter and helped solidify their relationship” (198).

The fate of Thangliana and Dari was disheartening. Due to

his failure to return from his journey with the Mizo chiefs, it can be inferred that Dari and Thangliana did not have the opportunity to bid each other farewell. It is likely that Dari waited longingly for her husband's return, but her hopes were in vain, as Thangliana never came back. The separation of two people who loved each other and had sealed their bond with a child was deeply tragic. This, in turn, reflects the colonial mindset towards the Mizo people.

From various accounts of Thangliana's life, the British colonials' attitude towards the Mizo people becomes evident. To them, the Mizo people were merely an animistic and uncivilised race, unworthy of being treated as equals. However, since they viewed the Mizo people solely through the lens of their own values and civilisation, they remained unaware that different perspectives yield different interpretations and meanings. Because they had pale skin, they measured beauty by whiteness, and they believed their civilisation represented the pinnacle of human progress. Consequently, they regarded other races that did not conform to their standards of civilisation as savages and barbarians. If one employs a singular approach to measuring the value of things, then nothing in this world will truly possess value.

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A Cross-Linguistic Examination of Transitivity and Valency in Kuki-Chin Languages: A Morphosyntactic Perspective

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Abstract : With reference to the description of formal and functional aspects in the morphosyntax of languages, cross-linguistic insight on transitivity is obtained in Mizo (Lusei), Mara (Tlosai) and Paite (Teizang), three Kuki-Chin languages under the branch of Tibeto-Burman languages spoken in the north eastern state of Mizoram, India. This paper outline the three-language transitivity system and give a brief overview of the intransitive and ditransitive sentence structures. In these three languages, transitivity is realised morphologically rather than structurally (i.e., through the word-ordering structure). Case-marking, which establishes the grammatical role and connection of the argument present in the language, is an example of a morphological transitivity feature. As mentioned in DeLancey (2011), split-ergativity is used in some Tibeto-Burman languages for pragmatic reasons as well as for emphasis, contrast, or clarity. This is also true of Mizo, Mara and Paite, with the suffix -in serving as an ergative case marker

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in Mizo and Paite (in is a free morpheme and not a suffix), and the suffix -ta as an ergative case marker in Mara. The functional explanation of transitivity also demonstrates how some verbs that are considered to be intransitive can become transitive when used in causative and applicative formulations. Causativization and applicativization are valency-altering and enhancing processes in the language. These languages have morphological as well as lexical causative realisations where the verbs are semantically understood to be indicating an action of the subject that led to an event. Mizo uses a single linguistic form to convey more than one type of valency-changing operation, which is also found in other languages around the world. Additionally, the contrast between the three languages' morphological markers, variations in the kinds of valency-increasing processes, and general sentence construction is also thoroughly investigated.

Keyword: Transitivity, valency, Mizo, Lusei, Mara, Tlosai, Paite, Teizang

Introduction of the Languages

Mizo language or Mizo ṭawng is one of the Kuki-Chin language, that is spoken in and around the state of Mizoram along with the neighbouring state of Assam, Manipur, Tripura, Bangladesh, and Myanmar. The language was once known as Lusei (or Lushai by the British) which was a dialect used by the Lushai kings, but is now more commonly referred to as Mizo. The Mizo language is spoken by about 850,000 people worldwide, including 830,846 people in India, according to the 2011 census. Mizoram's associate official language and lingua franca is taught as a necessary topic through Class XII and at the highest level of education—doctoral study—in Mizoram. It is the language of choice for marketplaces, public gatherings (both religious and political), educational facilities, administrative buildings, and public announcements (Devy et. al.,

2018, p-14).

Mara language or Mara reih is also another Kuki-Chin language where the five varieties (namely Tlosai, Chapi, Zyhno, Hawthai and Vytu) out of eighteen are spoken in the southern part of Mizoram and the rest are spoken in Myanmar (Devy et. al., 2018, p-88). They were formerly known as Lakher which was the term used by the Lushai to address them. It is spoken by 56,574 in Saiha district of Mizoram, India (2011) and by 37,000 in Myanmar (2007). They had their own autonomous administration known as Mara Autonomous District Council (MADC) which was carved out of the previous Pawi-Lakher Regional Council on 29 May 1971 (Zohra, 2003). Mara is taught up to middle school in Mara speaking area, i.e. Siaha district and is used for social communication in those areas where the speakers live in majority.

Paite language is another Kuki-Chin language spoken mostly in Manipur, Mizoram and Indian borders of Myanmar. Some of the main dialects of Paite are: Tedim, Teizang, Lamzang, Dimpri, Losau, Bukpui, Dapzal, Valpau, Tuichiap, Khothak and Ngennung (Thansanga, 2016). Thansang further stated that Dapzal is the most widely spoken dialect in Mizoram, with a lot of Teizang speakers despite their late arrival to Mizoram in comparison to the other dialects. According to Nuihchiam (2015), currently, the Paite people live in thirty-two (32) tiny villages in the northeastern region of Mizoram and the geographical area covered by the Paite people is approximately 2,000 square kilometres. In the 1921 census, there were 10,460 Paites in Mizoram. However, in later Census operations, Paites were not recorded as 'Paite'. If the census is conducted correctly along ethnic lines, the Paite population in Mizoram state will be at least one lakh (1,00,000) (as mentioned in Nuihchiam, 2015). Although there are ongoing demands for a separate autonomous council, till date they are not given a separate

administration system within the state.

Literature Review

According to Katamba & Stonham (2006: 268), transitivity is traditionally referred to as an activity launched by one actor that is carried over and affects another person, the patient, which is equivalent to the object. Dixon (2010) has also termed transitivity as a syntactic matter that has a semantic profile that corresponds to a specific transitivity profile at the syntactic level. This approach of transitivity is known as formal approach which holds that transitivity is syntax-based with input from morphological forms. Languages such as Tagalog and Japanese marked their formal transitivity morphologically by a suffix or a prefix; English and Kana on the other hand had a syntactic form of transitive identification; Koru had a combination of both morphological and syntactic elements (Ejeba, 2020).

Another approach of transitivity is the functional approach which is the dynamic form-function link connected to a number of semantic conceptions that can be seen as alternatives for functional features across linguistic boundaries. It takes a more semantic approach rather than syntactic, for example by taking into account the degree to which an action affects its object (so that the verb *see* is described as having “lower transitivity” than the verb *kick*). Hopper and Thompson (1980: 255) also state that, in contrast to the conventional viewpoint, the transitivity features can be manifested either morpho-syntactically or semantically.

Agbo (2015) notes that functional analysis of transitivity is justified on the grounds that some technically intransitive verbs may be converted to transitivity in specific valency-adjustment constructs, and vice versa for some transitive verbs. A valence changing operation is a morphosyntactic operation that modifies the grammatical valence of a clause. It often affects the verb and tends

to come from free verb roots or inflectional operators like participant reference forms (Payne, 1997). Verbal affixes or periphrastic multi-verb formulations are frequently used to express valence altering derivations (Aikenvald, 2015). As shown in the following, Payne (1997: 172) offers a typological schema of valency-affecting transformations that affect transitivity.

Valency increasing devices

Those that add a controlling participant:	causatives
Those that upgrade a peripheral participant:	applicatives possessor raising

Valency decreasing devices

Those that ‘merge’ controlling and affected participants:	reflexives reciprocals middles
Those that downplay a controlling participant:	subject omission passives inverses
Those that downplay an affected participant:	object omission antipassives object demotion object incorporation

Lapolla et.al. (2011) discusses on several conception of transitivity and come to the conclusion that although transitivity is thought to be a phenomenon that appears in many languages, it is not universal and, when it does, it can change between languages and even between various constructions of a single language.

Data Analysis

1. Transitivity

Mizo

In Mizo transitivity is morphologically realized. A morphological transitivity element is evident in the form of case-marking which determines the grammatical role and relation of the argument found in the language. Mizo has a split-ergative system for emphasis, contrast, or clarity of the agent as mentioned by DeLancey (2011). It observes ergative-absolutive alignment only in the case marking of nouns, but nominative-accusative alignment in other parts e.g., in the verb phrase. Example (1) below shows that the subject NP of the transitive clause is marked with the ergative case *-in*. As seen in (2) and (3) the ergative case markers blend with the gender markers ('a' for male, 'i' for female) when the noun is in an animate (mostly personal names) noun. Sentence (4) shows tone sandhi, 'hi+an//in=hian', as it is not marked with emphasis. In Mizo, direct objects are not always the patients of a transitive verb; they can be an experiencer or a goal locative. It can also be noted that most transitive verbs in Mizo are active verbs.

1. *ka nu-in trhi min pe*
1Sg mother-ERG necklace 1ACC give
'My mother gave me necklace'

2. *rem-i-n artui a lei*
remi-F-ERG egg 3Sg buy
'Siame buy eggs'

3. *kim-a-n a ko tfe*
kim-M-ERG 3Sg call 2ACC
'Kima calls you'

4. *hey naupaṅ ho hi-an leʔkha an zir-lo*
DEM kids PL DET-ERG book 3Sg study-NEG
'These kids did not study'

The core syntactic structure of Mizo is SOV; so, the

subject comes first in a sentence and the object precedes the verb. However, since the agreement markers in the verb phrase encode the necessary information, the subject and object arguments of a transitive verb can be omitted. Regardless, subject and object NP are necessary in the language when the speaker wants to specify the referent. Despite the sequence of occurrence, the arguments' meaning and transitive connection to the verb remain constant. Hence, to express the essential grammatical responsibilities, word order is not enough unlike languages like English in which syntactic order counts the identification of sentence constituents. Therefore, identification of one syntactic argument over the other depends more on morphological marking than on linear order in Mizo.

In example (5) even though the sentence omitted the subject, the accusative marker *min* hinted the existence of an agent. This accusative marker can be written both as *mi* or *min* mostly to distinguish between singular and plural, however *min* is now more frequently used to refer to both. According to Chhange (1989), in Mizo, the object is designated before the verb when the sentence's subject is a first-person singular. Example (6) shows the absence of object as the object referent is simply not specified by the speaker. Example (7) shows the representation of the object by the second person accusative case marker which can also be seen in example (3).

5. *keima? min hmu*

1Sg 1ACC see

'(He/she/they) saw me'

6. *a kal mek*

3Sg go PROG

'S/he is going (right now)'

7. *hman ni -a? a pe tfe*

prior day-LOC 1sg gave 2ACC
'S/he gave you some days prior'

Mara

Transitivity is also morphologically realised in Mara and not by word-order. The subject of the transitive clause is marked by the ergative marker *-ta* to emphasize on the agent, thereby claiming that the language also observes split-ergativity with nominative-accusative in the verb phrase. Mara also has two accusative markers which are the first-person marker *eina* and second-person marker *tfa*. However, we can see that both the markers precede the verbs as opposed to Mizo where the first-person accusative precedes the verb and the second-person accusative follows the verb. Mara, in contrary to Mizo, does not have suffix gender marker for personal names and does not have tone sandhi when ergative marker combines with determiners as seen in example (11).

8. *ei nauta-ta viapakao aina tfaleipa*
1Sg younger sibling- ERG shirt 1ACC bought
'My younger sibling bought me a shirt'

9. *siam-ta theihia? a nie*
Siam-ERG mango 3Sg eat
'Siam eats a mango'

10. *lal-ta a tfa pi*
lal-ERG 3Sg 2ACC give
'Lal gave it to you'

11. *he viatsao he-ta sapiti hnei vei*
DEM cow DET-ERG milk have not
'This cow does not have milk'

Similar to Mizo sentence construction, even in Mara sentences the subject and object arguments of a transitive verb can be removed

since the agreement markers in the verb phrase already carry the essential information. In addition, when the sentence's subject is in the first-person singular, the object is mentioned before the verb much like Mizo as seen in example (12).

12. *keima eina pi*
1Sg 1ACC give
'He/She gave it to me'

13. *ama tao hai*
3Pl make PROG
'They are (currently) making it'

14. *aza h nia ei tfa hma*
yesterday 1Sg 2ACC see
'I saw you yesterday'

Paite

Paite also realised transitivity morphologically and not by word-order. To emphasise the agent, the subject of the transitive clause is marked with the ergative marker, asserting that the language also observes split-ergativity with nominative-accusative in the verb phrase. Unlike the other two languages which has two accusative markers, Paite has only one accusative marker for both first-person marker and second-person marker which is *hoŋ*. The accusative marker precedes the verb in both first-person and second-person similar to Mara. Paite, like Mara, also does not have suffix gender marker for personal names and is missing a determiner as seen in example (18).

15. *ka pa in sum hoŋ khak*
1Sg father ERG money ACC send
'My father sends me money'

16. *kim in sa ei*

Kim ERG meat eat

'Kim eats meat'

17. *siam in hoŋ mu*

Siam ERG ACC see

'Siam sees you'

18. *hi? bo:ŋ in no:itui nei-lo*

DEM cow ERG milk have-not

'This cow does not have milk'

A transitive verb's subject and object arguments can be omitted in Paite as well. Another feature found in Paite, which is not seen in the other two languages, is the use of pronominal concord particle (21) that connects a pronoun to other parts of a sentence, ensuring verbal or nominal agreement or concord. According to Tombling (2003) there are six pronominal concord particles in Paite namely – *ing*, *ning*, *ung*, *teh*, *uteh* and *hang*. These particles contribute to grammatical cohesiveness in sentences, especially in languages like Paite where complex agreement systems are a core feature.

19. *kei hoŋ pia*

1Sg ACC give

'He/She gave it to me'

20. *a kisil lai*

3Sg bath PROG

'S/he is taking bath'

21. *zani in hoŋ mu ij*

Yesterday LOC ACC see PC

'I saw you yesterday'

1.1. Intransitive verb

Mizo

Mizo has a one-place, two-place and three-place predicate structures, where the one-place predicates are intransitive verbs with only the subject of the sentence. In example (22) the intransitive verb is an active verb *tilan*, while example (23) uses a stative verb *mu*. Example (24) uses the meteorological verb which always comes with a full noun, also called dummy subject by Givon (2001). Example (25) shows the use of emotive verb for intransitive verb that shows emotions or physical state. Intransitive verbs like *mu* and *nui* that take immediate causers as their subjects are separated into a separate sub-class called unergative verbs. Unergative verbs imply volitional control, which means that the action denoted by the verb is the consequence of the subject's wilful choice or decision (Can, 2008).

22. *a tilan*
 3Sg *run*
 'S/he runs'

23. *ka mu*
 1Sg *sleep*
 'I sleep'

24. *rua? a sur*
rain 3Sg *raining*
 'It is raining'

25. *a nui*
 3Sg *smile*
 'S/he smile'

As mentioned in Chhangte (1989), reciprocal and reflexive verbs are intransitive in Mizo (as shown in example (26) and (27) given

below) and they cannot receive ergative case marking since the subject fulfils two semantic roles by becoming a single argument. They are a type of valence decreasing operations as the verb is detransitivized and has less syntactic valence when there is marking on it. In example (28), (29) and (30), the intransitive verb take locative, temporal and manner complements respectively with the adjuncts preceding the subject and the verb.

26. *an in -fiam*

3Pl RCP play

'They are playing'

27. *kima a in- that*

kima 3Sg REF- kill

'Kima committed a suicide. Lit- Kima killed himself.'

28. *aizawl-a? an kal*

Aizawl-LOC 3Pl go

'They went to Aizawl'

29. *nikum -a? a zo*

Last year LOC 3Sg finish

'S/he finish (it) last year'

30. *riñ deu?in a trap*

loudly EMP 3Pl cry

'S/he cries loudly'

Example (31 & 32) shows inchoative alternation of transitive verb where the action happens on its own, without specifying an agent or cause and it only includes a theme (the affected entity).

31. *vur a tui*

ice 3Sg melt

'The ice melt'

32. *no a ke?*
cup 3Sg broke
'The cup broke'

Mara

Mara also requires a full noun for meteorological verb. Example (37 & 38) shows the absence of reciprocal and reflexive in Mara in intransitive verb, so therefore does not increase or decrease the valency. It can be seen from example (38 & 39) that Mara has case symmetry for the ergative case and locative case, both using the suffix -ta.

33. *a apa?nei*
3Sg laugh
'S/he laugh'
34. *ei mo*
1Sg sleep
'I sleep'
35. *ava a pano?*
sky 3Sg gloomy
'The weather is gloomy'
36. *ei tji*
1Sg scared
'I am scared'
37. *ama tu*
3Pl fight
'They are fighting' Lit- 'They fight'
38. *kim a thie*
kim 3Sg die
'Kim killed himself' Lit- 'Kim died'

Similar to Mizo, Mara also has its adjunct precedes the subject and the verb when the intransitive verb takes locative, temporal and manner complements. Intransitive verbs, such as *hlua?* (39), are known as unaccusative verbs since the preceding noun phrases function as subjects and are not the immediate causers of the event represented by the verbs. In this situation, it may be due to other third person or gravitational pull. Example (42) and (43) are examples of inchoative alternation of transitive verb.

39. *khotholia-ta pɔʔpi a hlua?*

Outside-LOC flower 3Sg fall

'Flower fell outside'

40. *zala-ta ama sie*

evening-LOC 3Pl go

'They went in the evening'

41. *ana-notata bie ama tsho*

talk-softly words 3Pl talk

'They talk softly to each other'

42. *bei a ka?*

pot 3Sg burn

'The pot burns'

43. *ti a tlao*

water 3Sg boil

'The water boils'

Paite

Paite also shows the presence of reciprocal and reflexive in intransitive verb, so therefore it decreases the valency. Similar to Mizo and Mara, Paite also has its adjunct precedes the subject and the verb when the intransitive verb takes locative, temporal and manner complements.

44. *a nui*

3Sg laugh

'S/he laugh'

45. *ka mu*

1Sg sleep

'I sleep'

46. *khua hun hoi? lo*

Weather good NEG

'The weather is not good'

47. *a hlau*

3Sg scared

'S/he is scared'

It can also be seen that unlike the other two languages Paite has a plural subject concord particle *u?* which follows the verb. Tombing (2003) mentioned that Paite also has another plural subject concord particle besides *u?* which is *un* which is used when the preceding verb ends with a *n*. The person marker does not carry the numbers with it unlike Mizo and Mara where we have person marker separately for singular and plural. Example (53) and (54) shows inchoative alternation of transitive verb.

48. *ki hau u?*

RCP fight Pl-Ptcl

'They are fighting' Lit- 'They fight'

49. *kim ki that*

kim REF die

'Kim killed himself' Lit- 'Kim died'

50. *apua a? tuk*

Outside LOC fall

'He/She fell outside'

51. *ni-tak-lam aʔ pai uʔ*
Evening LOC go Pl-Ptcl

'They went in the evening'

52. *dam takin ki ha uʔ*
softly RCP talk Pl-Ptcl
'They talk softly to each other'

53. *motor ki sia*
motor REF broke-down/spoiled
'The car/motor broke-down'

54. *puan kay*
cloth burn
'The cloth burns'

1.2. Ditransitive Verb

Mizo

Ditransitive verb is the three-place predicate structure which requires two objects, i.e., direct and indirect object. Mizo language allows for the fronting of both indirect and direct object noun phrases as topics on the basis of the pragmatic information provided. Double Object Construction is typically utilised when the indirect object (the receiver) is more prominent or important in the context of the statement. It can have the locative and instrumental as the indirect object, and they can also be interchanged by both acting as the direct object and the indirect object (as seen in example 55 and 56) which Givón (2001) refers to as alternating instrumental-locative objects instrumental NPs.

55. *mal-a-n leʔkhathɔn siam-i a pe*
Mal-M-ERG letter siam-F 3Sg give

'Mala gave a letter to Siami'

56. *mal-a-n siam-i le?khathøn a pe*
Mal-M-ERG siam-F letter 3Sg give

'Mala gave a letter to Siami'

Infimate (2019) has mentioned that in Hmar language (another Tibeto-Burman language) postpositions strictly designate the recipient or beneficiary object, giving it the grammatical function of an indirect object. She added that when benefactive or receiver NPs are used as the indirect object in a ditransitive phrase, the verb always indicates object agreement with the indirect object rather than the direct object which shows the recipient/benefactive NPs' syntactic importance. This is also seen in Mizo (57 & 58). Here the verb takes one object and a postpositional phrase. The morpheme *tan* is used for recipients or destinations and *hnena?* is used when an action is done on behalf of someone. However, in some sentences like example (57) postposition can be omitted without losing the meaning of the sentence while this is not the case for example (58) where omission of the postposition will make the sentence ungrammatical.

57. *ka trhian-nu-n ka nu tan ko:r a trhui*
1Sg friend-girl-ERG 1Sg mother for shirt 3Sg stitch
'My friend (girl) stitches a shirt for my mother'

58. *siami-n lala hnena? poisa a da?*
siami-ERG lala with money 3Sg keep
'Siami kept the money with Lala'

Mara

On the basis of the pragmatic information presented, the Mara language also allows for the fronting of both indirect and direct object noun phrases as topics. It can serve as both the direct and indirect object, with the locative and instrumental acting as the

indirect object, respectively, and they can be switched.

59. *ei pa-ta sikul-a motor-ta eina tʃhiʔtha*
1Sg father-ERG school-LOC motor-INST ACC take/to
lead

'My father took me to school in a car/motor'

60. *ei pa-ta motor-ta sikul-a eina tʃhiʔtha*
1Sg father-ERG motor-INST school-LOC ACC take/to lead

'My father took me in a car/motor to school'

The morpheme *tʃata* is used for recipients or destinations, while *hnoʔta* is used for actions performed on behalf of someone. With its more flexible form, Mara allows the postposition to be totally eliminated in any situation, even in a ditransitive sentence, without making the sentence grammatically incorrect, in contrast to Mizo, where the postposition more strictly designates the indirect object.

61. *ei viasa-no-ta ei no tʃata viapakao a beiʔ*
1Sg friend-girl-ERG 1Sg mother for shirt 3Sg stitch
'My friend (girl) stitches for my mother'

62. *siam-ta lal hnoʔta phusa a soʔ*
siam-ERG lal with money 3Sg keep
'Siam kept the money with Lal'

Paite

Paite also allows for the fronting of both indirect and direct object noun phrases as topic as seen in the example below.

63. *ka nu-in ka pu zato-aʔ paipiʔ*
1Sg mother-ERG 1Sg grandfather hospital-LOC bring
'My mother took my grandfather to the hospital'

64. *ka nu-in zato-a? ka pu paipi?*
1Sg mother-ERG hospital-LOC 1Sg grandfather bring
'My mother took my grandfather to the hospital'

The morpheme *adiŋ* is used for recipients or destinations, while *kiaŋa?* is used for actions performed on behalf of someone. Dative alternation, or the usage of postpositions, is another type of transitivity alternation that demonstrates how verbs can vary their transitivity in various contexts.

65. *ka lo:m-nu in ka nu adiŋ puan khui*
1Sg friend-girl ERG 1Sg mother for shirt stitch
'My friend (girl) stitches for my mother'

66. *siam in kim kiaŋa? sum koi?*
Siam ERG Kim with money keep
'Siam kept the money with Kim'

2. Valency Changing Transformation's Effect on Transitivity in Mizo, Mara and Paite

On a proper understanding of transitivity in Mizo, Mara and Paite, valency-changing operations have major ramifications. Mizo and Mara make substantial and effective use of causatives and applicatives as valence-increasing operations which are explained below.

2.1. Causatives

Mizo

In Mizo, causative has lexical and morphological realizations, which are described in the following examples. Example (67) and (68) are the lexical causative where the verbs are semantically understood to be indicating an action of the subject that led to an event or the cause is conceptualized as the agent of the situation, one who acts a volitional entity on carrying out the caused event.

Example (68) show the use of serial verbs for lexical causative where an activity of one verb causes the event in the other verb. It is also a type of causative formed by compounding where the verb can occur only in Stem I (Devi et. al., 2018, p-23).

67. *sakei-in sazuk a that*
tiger-ERG deer 3Sg kill
 ‘A tiger killed a deer (cause to die)’
68. *rama-n rul a vɔ-hlum*
rama-ERG snake 3Sg beat-die
 ‘Rama beat a snake to death’

Mizo being an agglutinating language have an affix to form causatives. Example (69) and (70) are morphological causative where the causative is realised by a prefix *ti-* and suffix *-tir* which offers a new argument that assumes the role of a causer/agent, leaving the subject of the intransitive verb as an object. Example (71) shows the use of *ti?* which is in the stem II form, and will be in its stem I form (i.e., *ti*) if it is used as an intransitive verb. It is not a causative in this sense. Mizo does not make any distinction between factive causative and permissive causative.

69. *sana-n bel a ti-tla*
sana-ERG pot 3Sg CAUS-fall
 ‘Sana dropped a pot’
70. *zuala-n kimi a zai-tir*
zual-ERG kimi 3Sg sing-CAUS
 ‘Zuala made/let Kimi sing’
71. *ruata-n siama thil a ti?-tir*
ruata-ERG siama something 3Sg do-CAUS
 ‘Ruata made/let Siama do something’

It must also be noted that the intransitive verbs that signify

action, motion, or states cannot be used with the causative prefix to produce causatives. In such cases the causative suffix is used to introduce the additional argument that assumes the role of an agent or causer. However, in most cases Mizo uses the suffix causative for transitive verb and the prefix causative for the intransitive verb.

72. **nun-in naute a ti-kal*
nun-ERG baby 3Sg CAUS-walk
 ‘Nuni made/let the baby walk’

73. *nun-in naute a kal-tir*
nun-ERG baby 3Sg walk-CAUS
 ‘Nuni made/let the baby walk’

The prefix causative is also used in inanimate referent where it takes the role of an effector of an event or process.

74. *ni-in vur a ti-tui*
sun-ERG ice 3Sg CAUS-water
 ‘The sun melts the ice’ Lit – ‘The sun made the ice into water’

Mara

Mara causative also has lexical and morphological realizations. The lexical causatives are seen in example (75) and (76) in which the verbs are interpreted semantically as expressing an action of the subject that precipitated an event. Lexical causatives in these three languages do not require phonological changes such as devoicing or aspiration of the initial consonant of the verb stem to indicate causation which are seen in other Tibeto-Burman languages.

75. *tsakeiʔ-ta sasu a thie*
tiger-ERG deer 3Sg to kill
 ‘The tiger killed the deer’

76. *ram-ta pariʔ a tʃhei-sao*
ram-ERG snake 3Sg slash-to death

'Ram beat a snake to death'

Mara also has two morphological causative realisations, i.e., the prefix *pa-* and the suffix *-sa*. However, the prefix morphological marker is mostly used in the intransitive verbs that signify action, motion, or states unlike Mizo which uses the suffix instead of the prefix morphological causative marker. Lorrain (2016) observed that causative realisation in Mara can be formed by using only the prefix *pa-* (77) when the speaker requests the person spoken to, to perform the action, also known as indirect causation, which implies an intermediary, and also when the action is performed directly by the speaker, also known as direct causation, which involves the subject directly causing the action. The suffix *-sa* is and the prefix *pa-* is used when the speaker requests the person spoken to, to ask another person to perform the action (78 & 79). Lorrain also included instances in which the prefix causative is dropped and only the suffix *-sa* remained in negative sentences (80), however the causatives markers can also be removed completely (81).

77. *saŋ-ta bei? a pa-thla*
sang-ERG pot 3Sg CAUS-to drop
'Sang dropped a pot'

78. *sakhi pa-ra te*
deer CAUS- to run IMP
'Let the deer run'

79. *zual-ta kim hla a pa-sa-sa*
zual-ERG kim song 3Sg CAUS-to sing-let
'Zual let Kim sing'

80. *ruat-ta siam hmo a pa-tao-sa*
ruat-ERG siam something 3Sg CAUS-to make-let
'Ruat let Siam do something'

81. *nama tfapia-sa leipata (Lorrain, 2016, p-44)*
you to stumble against-CAUS without
'That (these things) should not cause you to stumble'

82. *a pɔpi thie leipa a-tjhua*
3Sg flower die NEG 3Sg-try
'S/he tried not to kill his/her flower'

Paite

Paite also has lexical and morphological realizations of causatives. The lexical causatives are seen in example (83).

83. *sahan in sakhi a that*
Tiger ERG deer 3Sg to kill
'The tiger killed the deer'

Paite has only one morphological marker, i.e. the suffix *-sak*. This suffix is used in every type of referent whether it be inanimate, action, motion, or states, transitive or intransitive, direct or indirect causation, etc.

84. *kim in limlang ki tam-sak*
kim ERG mirror 3 to broke-CAUS
'Kim broke a mirror'

85. *nun in naungek pai-sak*
nun ERG baby to walk-CAUS
'Nun made the baby walk'

86. *ka nu in ka pi ankam hong pia-sak*
1Sg mother ERG 1Sg grandmother mustard 1ACC to give-CAUS

'My mother let me gave my grandmother mustard'

87. *a siapi-pa a luŋkim-sak lo? diŋ lau*
3Sg boss-M 3Sg please-CAUS NEG UNR scared

'He is scared to disappoint his boss'

88. *inn aʔ ciaʔ-sak o*
house LOC go home-CAUS IMP

'Let him go home'

2.2. Applicatives

Mizo

As a valence-increasing procedure, applicatives constructions entail the addition of an object argument to the basic clause construction (Payne, 1997). In Mizo, four types of applicatives are found- comitative, benefactive, malefactive and relinquitive. Example (89-b) shows the use of comitative suffix *-pui* which shows accompaniment or association. When the comitative marker is added to an intransitive root, the intransitive subject becomes the A argument, and introduces either an object argument or permits an oblique argument to serve as the syntactic object. It leads to the use of Stem II form of the verb (from *su* to *suk*).

89. a. *rem-i a in-su*
rem-F 3Sg RCP-wash
'Remi is washing (clothes)'
 b. *rem-i ka in-suk-pui*
rem-F 1Sg RCP-wash-COM
'I am helping remi wash clothes'

The benefactive suffix *-sak* is used in example (90) where the applied object is positively impacted by the actions described by the verb and as a result acquire something from those action. The oblique argument of the intransitive verbs in the benefactives became the verb's required argument, much like in the comitative. Example (9i) demonstrates how to employ the same *-sak* suffix used in benefactive for melefactive, where the new objects generated are

negatively affected by the action of the verb or suffer some type of loss. This suffix *-sak* is similar with the Paite causative marker. Example (92) shows the use of relinquitive suffix *-san* where the object argument is left behind or moved away from by the agent when engaging in the action denoted by the verb.

90. *fak-a-n mam-a hnathɔʔ tur a-thɔʔ-sak*
fak-M-ERG mam-M work for 3Sg-go-BEN
 ‘Faka is doing Mama’s work for him’

91. *rukru-in ka pɔisa min tshuʔ-sak*
thief-ERG 1Sg money 1ACC snatched-MAL
 ‘Zuali snatched the bag from me’

92. *peka-n min kal-san*
peka-ERG 1ACC go-RELQ
 ‘Peka went ahead of me/Peka left me and went ahead.’

Mara

For a valence increasing operation, Mara has comitative suffix marker ‘-hei’ (example 93 -b) and relinquitive suffix marker ‘-sai’ (example 94) and lack benefactive and malefactive which are present in Mizo.

93. a. *tem-ta hla a sa*
tem-ERG song 3Sg sing
 ‘Tem sing a song’

b. *tem hla ei sak-hei*
tem song 1Sg sing-COM
 ‘I sing a song with Tem’

94. *pek-ta eina sie-sai*
pek-ERG ACC go-RELQ
 ‘Pek went ahead of me/Pek left me’

95. *kun̄-ta rem daoʔ-ta a vaupa*
kung-ERG rem shop-LOC 3Sg to go out
 ‘Kung went to the shop for Rem’
96. *zual-ta sarhia eina tʃhu*
zual-ERG pouch ACC snatch
 ‘Zual snatched the pouch from me’

Paite

Paite has four types of applicatives namely- comitative, benefactive, malefactive and relinquitive. Besides the comitative marker *piʔ* the markers for the other three applicatives are similar with that of Mizo. From the close examination of the three languages, we can see that Mizo and Paite has more morphological and syntactic similarities as compared to Mara which is mostly unintelligible from the other two.

97. a. *ki hau uʔ*
RCP fight Pl
 ‘They are fighting’
- b. *lian ka ki hau piʔ*
lian 1Sg RCP fight COM
 ‘I am helping Lian fight’
98. *ka pi in sumbuk ah puan hoŋ lei sak*
1Sg grandmother ERG shop LOC shirt ACC buy BEN
 ‘My grandmother buy a shirt for me in a shop’
99. *ka nu in ka puan hoŋ lak sak*
1Sg mother ERG 1Sg shirt ACC took MAL
 ‘My mother took my shirt from me’
100. *an hoŋ nek san*
food ACC eat RELQ

'They eat food before/without me'

3. Conclusion

Mizo, Mara and Paite morphology emphasizes transitivity through case-marking, determining the grammatical role and relation of arguments. They use a split-ergative system for emphasis, contrast, and agent clarity, with direct objects being experiencers or goal locatives. The three languages use causatives as a valency increasing transformation effect with lexical and morphological realizations. Morphological causatives involve a prefix and suffix, assuming the role of a causer/agent, leaving the subject as an object. Mizo and Mara have two affix morphological causatives, while Paite has one. Mizo uses four types of applicatives: comitative *-pui*, benefactive *-sak*, malefactive *-sak*, and relinquitive *-san*. Mara lacks benefactive and malefactives in its valence increasing operation, characterized by comitative suffix markers *-hei* and *-sai*. Paite, on the other hand, had *pi?* comitative marker and the other three applicatives are similar with that of Mizo.

Abbreviations

- 1 first person
- 2 second person
- 3 third person
- ABSL absolutive
- ACC accusative
- BEN benefactive
- CAUS causative
- COM comitative
- DEM demonstrative

DET determiner
ERG ergative
F female
INST instrumental
LOC locative
M male
MAL malefactive
NEG negation
Pl plural
PC concord particle
PROG progressive
RCP reciprocal
REF reflexive
RELQ relinquitive
Sg singular
UNR unrealised aspect

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Challenges and Coping Strategies of Primary Caregivers of Children with Autism Spectrum Disorder in Mizoram

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Abstract : Autism Spectrum Disorder (ASD) is a type of disability that has gained attention in the field of mental health in the latter part of the 20th century. Its dynamic nature in symptoms and characteristics has created various challenges in diagnosis, care and intervention. Although there are literature and data across the globe, there are still very few research on ASD in India and no research in Northeast and Mizoram. No official data exist at the State level, however, with the development of Mental Health Programme, there has been few diagnosed cases registered after 2022. With the gaps in mind, the study attempts to understand children with autism spectrum disorder, the impact it has upon primary caregivers and how these impact brings about resilience through coping mechanisms. It also attempts to suggest measures to improve intervention. The study was exploratory in nature and was conducted in all Districts of Mizoram that had diagnosed cases of Autism Spectrum Disorder. A total of 138 primary caregivers were interviewed. The study revealed that there was dearth of research

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and data in India and no research in northeast and Mizoram. The impact of the disability is associated with the nature of disability and the mental health challenges it caused which makes it difficult for primary caregivers to intervene in care. Further, coping strategies were mainly associated to resorting to religious faith and prayer, acceptance and social support. Suggestions revealed for more awareness, family support and government intervention for improving human resource and professional inputs that are accessible, affordable and qualitative.

Keywords: Autism Spectrum Disorder, Primary caregivers, Challenges, Coping Strategies

Introduction

Autism Spectrum Disorders (ASD) are the most common developmental disability in the world, and their incidence is rising daily. According to WHO estimates from April 2017, 1 in 160 children globally suffers from autism spectrum disorders. Studies using epidemiological methods have shown a consistent rise in the number of autism diagnoses (Fombonne, 1999; London & Etzel, 2000). According to early studies, 4 to 6 people out of 10,000 could have autism (strictly confined to youngsters who meet all criteria for the illness) (Wing & Gould, 1979).

Based on prevalence estimates, there could be up to 2 million autistic individuals in India. However, research on autism is still in its early stages in the Indian subcontinent. In India, the frequency of autism has been rising significantly. In India, the estimated prevalence of autism is 1 in 68 children. The prevalence of autism is higher in boys than in girls, with a male-to-female ratio of roughly 3:1 (Malhi & Sankhyan, 2021; Krishnan et al., 2021)

Families play several roles in their children's lives, particularly if their child is diagnosed with Autistic Spectrum Disorder (Harris,

1994). They provide emotional support, serve as role models for behavior and social interaction, and advocate for services. Many children still lack adequate treatment at the appropriate time due to the continued inadequacy of early diagnosis and intervention. Having a child with autism can have a significant impact on the family, particularly on women, who are typically the primary caretakers for children with autism. It has also been said that having a child with autism can have a significant influence on the family, particularly on mothers, who are typically the primary caretakers for children with autism. Parents occasionally lack the essential information and understanding about autism, its possible effects, and the available intervention and support strategies, the reason for which they face several dynamic challenges.

Definitions and concepts

Autism spectrum Disorders are a group of neuropsychiatric disorders with specific delays and deviance in social, communicative and cognitive development. ASD includes autism, asperger's syndrome and pervasive developmental disorder-not otherwise specified (PDD-NOS) (Kommu, 2011).

A carer can be defined in a variety of ways. It can be classified as formal or informal, depending on the job description, the connection (spouse, child, professional), the priority (main or secondary caregiver), whether the patient lives with them or separately, the routine, regular, or sporadic nature of the care, and more (Barer & Johnson, 1990).

Pearlin et. al. (1990) distinguish between providing care, which is the behavioral component of a relationship, and providing care, which is the emotive aspect. Both are essential to any close connection, but when a person gets disabled, their dependence grows and their relationship becomes more constrained, making

caregiving take precedence over other aspects of their relationship and causing an absence of reciprocity.

In this study, primary caregivers refer to those or any members who specifically reside in a common household who looks after the immediate and secondary needs and demands (physical, behavioral and emotive components) of the child with autism spectrum disorder.

Overview of Literature

The most essential elements of parenting a child with Autism Spectrum Disorders such as the long and challenging process of acquiring a diagnosis, the long-lasting nature of Autism Spectrum Disorder, Autism Spectrum Disorder as not being prevalent in the general population (though this is improving), the absence of social acceptance and, occasionally, familial acceptance of autism behavior, very low levels of social support and the extremely disruptive / antisocial behavior (Gray, 1993; Sharpley, Bitsika & Efremidis, 1997; Kaminsky & Dewey, 2002)

Minhas et. al., (2015) found that in in South Asia: thoughts from Pakistan and India, In South Asia, the mothers bear nearly all of the care giving responsibilities, which elevate their stress levels. A child who has been diagnosed with autism causes ongoing stress in the family unit, affecting not only the caregivers but also siblings and family connections (Higgins et. al., 2005). Mothers of autistic children have been observed to be more stressed and have difficulty adjusting than mothers of children with various physical and intellectual disabilities (Pakenham et al., 2006). According to research, the burden of caring including depression falls primarily on the mother, with husbands assisting with monitoring rather than providing healthcare or domestic activities (Dogra et. al.,2017)

Compared to other forms of challenges, parents of children with Autism seem to be more likely to experience sadness, anxiety, social isolation, exhaustion, and difficulty in receiving proper diagnosis and treatments. Caregivers of children with autism spectrum disorder (ASD) face higher levels of stress and more serious adverse effects from their role (Adib et. al., 2019).

Papadopoulos et. al. (2021) revealed three interrelated themes associated with challenges faced by parents' emotional load (a), family stress (b), and social weight (c). The mothers' sense of vulnerability, anguish, and load. The results offer important insight into the experiences of women in one of the medium-income countries of Europe who are raising children with ASD. Researchers, doctors, psychological care providers, and policy makers can utilize the findings to address the special requirements of families raising children who have ASD.

Further, Gomes et. al. (2015) found that the challenges emotional overload, delays in receiving a diagnosis, managing the diagnosis and accompanying symptoms, and having limited access to social and medical resources were the primary sources of stress. The coping mechanisms faced by families raising children with autism spectrum disorder (ASD) included information sharing between impacted families and the use of an integrated healthcare network to support patients and their families..

Other studies also indicate that parents also have to deal with a lot of other worries, like having to care for others, having a bad prognosis, and unfavorable public perceptions, stigma, lack of suitable treatment, financial strains, and caregiving responsibilities. Parental coping tactics included problem-focused techniques like nutrition control and child care, as well as emotion-focused techniques like faith in spirits, prayer, and spiritual healing (Gona

et. al. 2016).

Li et al. (2023) investigated the societal support and distress of autistic children's caretakers. Their findings point to a strong mediation influence of self-esteem on the relationship between social support and depression, implying that obtaining greater social support reduces depression levels by enhancing ASD caregivers' self-esteem.

Shilubane & Mazibuko (2020) found that coping strategies were associated with additional ASD awareness initiatives to improve parents' understanding of the illness, understanding parents' cultural attitudes about ASD to improve parents' coping skills, caregivers' awareness and preconceptions of ASD, lack of understanding, cultural beliefs, prayer, a strong support system, and acceptance.

According to Tathgur & Kang (2021), raising a child with ASD presents a number of difficulties for caregivers, which can have a detrimental effect on their physical and mental health as well as how society views them and their ability to manage their finances. There are numerous challenges faced by caregivers of children with ASD.

Rivard et. al. (2014) study showed that fathers felt higher levels of anxiety than mothers. Correlations revealed that both parents' stress levels were related to their child's age, cognitive quotient, severity of autism symptoms, and adaptive behavior. The degree of severity of autistic symptoms and the gender of the child predicted paternal anxiety, and but not maternal stress.

Illias et. al. (2018) conducted a study on factors related to stress and resiliency among the parents of children with autism spectrum disorder (ASD) in South East Asia (SEA). The study revealed six primary characteristics as being linked to parenting stress such as

financial hardship, social support, the severity of autism symptoms, parents' perceptions and comprehension of ASD, parents' anxiety and concerns about their child's future, and religious views. These six elements could potentially be classified as coping mechanisms or resilience strategies that may lessen the stress associated with parenting, or as a cause of parenting stress.

Zhou et. al. (2018) found that challenges of primary caregivers included stigma, lack of self-worth, high shame proneness, and low family. Affiliate stigma partially mediated the relationship between self-esteem, shame proneness, family adaptation, and depression levels. The findings emphasize the importance of de-stigmatization for caregivers of autistic children and suggest that interventions that boost self-esteem, reduce feelings of shame, and improve family functioning may be successful.

Alshaigi et. al. (2023) also found that parents experienced stigmatization and that family requires psychiatric attention to help them cope with their new predicament. A greater amount of enacted stigma indicates a need for their rights (as individuals with ASD) and improved societal awareness. According to Tway et al. (2007), as coping strategies, the parents looked to friends for support and encouragement, to other families who were going through similar issues for informal assistance, and to organizations and programs for official support.

According to studies conducted by Chin et. al. (2023), they found that coping mechanisms of parents of children with autism spectrum disorder included acceptance and adaptability, management, support, and communication. Additionally, referrals to specialized consultation with social workers or therapists, textbooks, web-based services, and parent support groups are examples of help and resources that should be taken into account.

Shilubane & Mazibuko (2020) found themes associated with coping strategies of parents such as lack of understanding, cultural beliefs, prayer, a strong support network, and acceptance. According to their findings, additional awareness initiatives about ASD should be conducted to raise parents' comprehension of the illness. Understanding parents' cultural attitudes about ASD may improve parents' coping skills. Further, Hall & Graff (2010) found that knowledge about autism and expanded and developed services and resources help parents cope better with their challenges.

From the above literature, we find various gaps that exist in India as a whole. Apart from sporadic studies related to demography, there is little or no research conducted on knowledge, attitudes and practices related to the care of children with autism spectrum disorders. As highlighted in literature, studies suggest the ever increasing cases of the problem and Mizoram is not immune to this. At present, there are no data available on children with autism spectrum disorder. Whatever cases that are officially registered are found to represent only a few with more than majority of the cases found to be unregistered. This study will therefore bridge this gap to understand the challenges faced by primary caregivers, the coping strategies they utilise to confront the challenges and also attempt to suggestion measures to reduce challenges and improve coping mechanisms for primary caregivers of children with autism spectrum disorder.

Methodology

The study is exploratory in design and used quantitative method. Data was collected from both primary and secondary source. Primary source included the primary caregivers (parents and family members) of children with autism spectrum disorder and secondary source included records, documents and literature from

official and non-official sources, either published or unpublished.

A purposive sampling procedure was utilized. Sample were first identified from registered government and non – government agencies and gradually a snow ball sampling procedure was utilized to cover more respondents. Only those children who were diagnosed officially by a professional were selected. And finally, from the selected cases, the primary caregivers were identified. Overall, there were 138 respondents who were identified.

A semi-structured interview schedule formed the tool for data collection that included information related challenges, coping strategies and suggestions to reduce challenges and improve coping strategies. Data was analysed through the use of Microsoft Excel and SPSS. Simple frequency and percentages formed the findings of the study.

Informed consent were obtained and only those primary caregivers whose children were diagnosed officially with autism spectrum disorders were included.

Results and Discussions

This section covers the challenges, coping strategies and suggestion of primary caregivers of children with autism spectrum disorders.

Table 1: Challenges

Sl.No.	Challenges	Frequency N=138	Percent
1	Nature of disability of children	92	66.6

2	Effects mental health (depression, stress, low self-esteem, sleeping disorders, anger, hopelessness)	81	58.6
3	Lack of socialization and leisure time	25	18.1
4	Non- Acceptance	13	9.4
5	Lack of family support	10	7.2
6	Discrimination	9	6.5
7	Lack of Services	8	5.7
8	Joblessness	6	4.3
9	Lack of awareness about ASD	6	4.3
10	Expensive services	3	2.1
11	Effects work	3	2.1
12	Disruption in family functioning	2	1.4
13	Unrealistic advice by others	1	0.7

Source: Computed

Table 1 shows the distribution of respondents according to the challenges they face as a result of their children suffering from autism spectrum disorder. The table shows nature of disability of the child as the major (66.6 %) challenge faced by the primary caregivers followed by those (58.6%) who reported as having mental health associated problems. There were 18.1 per cent of the respondents who reported that they had a challenge in socializing with no leisure time. Less than a tenth of them reported as having challenges that included non-acceptance, lack of family support, discrimination, lack of services, joblessness and lack of awareness about ASD. There were very few who faced challenges related to services being

expensive, work being effected, family functioning being disrupted and unrealistic advice given by others.

Table 2: Coping Strategies

Sl.No.	Strategies	Frequency N=138	Percent
1	Religious Faith and Prayer	55	39.8
2	Acceptance	29	21.0
3	Social support	27	19.5
4	Hard work	15	10.8
5	Patience	11	7.9
6	Seeking professional support	11	7.9
7	Positive thinking	11	7.9
8	Following a therapy schedule	10	7.2
9	Venting out to others	9	6.5
10	Positive family support	8	5.7
11	Homebased practice	8	5.7
12	Individual counseling	6	4.3
13	Self- learning	4	2.8
14	Attending parent's training programme	3	2.1
15	Teaching social skills to children	3	2.1
16	Giving phone	2	1.4
17	Pharmacological treatment of children	2	1.4
18	Providing recreational activities	2	1.4

19	Being alert	2	1.4
20	Setting up a surveillance camera	1	0.7

Source: Computed

Table 2 highlights the distribution of respondents according to their coping strategies. From the table, we find religious faith and prayer as a major (39.8%) coping strategy of the primary caregivers followed by those (21.0%) who used acceptance as a strategy to cope with their problems. There were those (19.5%) who reported social support as a coping mechanism and those (10.8%) who used hard work as a strategy to cope. Less than a tenth reported strategies such as patience, seeking professional support, positive thinking, following a therapy schedule, venting out to others, positive family support and home based practice. Very few of them also resorted to individual counselling, self-learning, attending parents training programme, teaching social skills to children, giving phone to children, pharmacological treatment to children, providing recreational activities, being alert and setting up surveillance camera as coping strategies.

Table 3: Suggestions to reduce challenges and improve coping strategies

Sl.No.	Suggestions	Frequency N=138	Percentage
1	More awareness on ASD	74	53.6

2	More government provisions	31	22.4
3	More human resources	24	17.3
4	Accessible Services	21	15.2
5	More family support	17	12.3
6	Availability of institutional care	16	11.5
7	Affordable services	14	10.1
8	Continuing education services from government	10	7.2
9	Disciplining children	6	4.3
10	Early intervention	5	3.6
11	Seeking professional help	4	2.8
12	Receiving adequate training for parents	3	2.1
13	Playground for children	2	1.4

Source: Computed

Table 3 indicates the distribution of respondents according to the suggestions to reduce their challenges and improve their coping strategies. According to the table, more than half (53.6%) of the respondents suggested for more awareness on autism spectrum disorder followed by 22.4 per cent of them who reported for more government provisions. There were 17.3 per cent of the respondents who suggested for more human resources in the area of ASD while 15.2 per cent on them reported as needing accessible services and 12.3 per cent of them suggested for more family support. Further, more than a tenth (11.5%) suggested for availability of institutional care for children with ASD and 10.1 per cent of them suggested for affordable services. Less than tenth of them suggested for continuation of education services from the government, disciplining

the children, early intervention, seeking professional help, receiving adequate training for parents and playground for children.

Conclusion

The study has highlighted a number of challenges faced by primary caregivers of children with autism spectrum disorders. Indeed, the nature of the disorder defined by its dynamism is one major reason, as found in the study that paves way for a variety of problems for caregivers. This has indirectly caused caregivers to suffer from various mental health challenges ranging from stress to depression. Other associated problems include lack of socialization and leisure time, non- acceptance, lack of family support, discrimination, lack of services, joblessness, lack of awareness about ASD, expensive services, effects work, disruption in family functioning and unrealistic advice by others. From here, it is evident that the primary and secondary functioning of caregivers are affected from various angles. This highlights the need for concerted effort to improve services as well as social support domains to improve the care and functioning of primary caregivers of children with autism spectrum disorders.

The study has also revealed ground breaking mechanisms undertaken by the caregivers in the absence of support and services. Evidences suggest making use of whatever available resources there are to cope with the challenges caregivers are facing in the care of children with autism spectrum disorders. Among the major ones include religious faith and prayer, acceptance, social support, hard work and personal efforts. These findings are also prominent with the findings of studies across the globe.

Further, findings in the suggestions also shows the relationships between the challenges, coping strategies and the suggestions made to reduce challenges and improve coping. The study

shows the need for more awareness about the disability, provisions for human and other resources, and social support particularly from the government to improve care.

To conclude, the study is one of the very few studies in India and the first in Mizoram. This will open windows in understanding the autism spectrum disorders in general and how it effects the child and the primary caregivers. This has open light to the need for improving policies and programmes associated with the disability and pave way for positive outcomes in the care and protection of children with autism spectrum disorder.

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Echoes of Tradition: The Enduring Influence of Soso Tham and
Rokunga on Khasi and Mizo Societies

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Abstract : This article presents a comparative study of Soso Tham and Rokunga, eminent literary figures of the Khasi and Mizo communities, respectively. Anchored in comparative literature, it explores how both poets served as cultural custodians and catalysts of social change. The study highlights Tham's role in preserving Khasi culture, shaping language, identity, and education, while Rokunga's contributions include cultural revival, moral guidance, political awareness, and literary development. Emphasizing their enduring legacies, the article underscores how their works continue to inspire cultural pride, intellectual growth, and collective identity in their societies.

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Comparative Study

Steven Totosy de Zepetnek defines comparative literature as the study of literary works across cultures, languages, and historical contexts, aiming to uncover universal themes and enrich human understanding. It involves knowledge of multiple languages and disciplines, facilitating cross-cultural and interdisciplinary studies (*Comparative* 13).

This academic approach seeks deeper insights into how texts reflect cultural, social, and political contexts, fostering a better understanding of both universal human experiences and unique cultural expressions (Damrosch 46). Comparative literature transcends linguistic, cultural, and national boundaries, examining diverse literary forms and non-literary texts like films and art (Bassnett 3).

At its core, comparative literature emphasizes intertextuality—texts in dialogue across time and space. By exploring these connections, scholars trace the transmission of themes and techniques across cultures (Bloom 22). This approach fosters cross-cultural dialogue, revealing the interconnectedness of human cultures and challenging monolithic narratives (Saussy 7). The goal is to understand the universal and particular elements of human expression across diverse literary traditions.

Life and Works of Soso Tham

Soso Tham (1873–1940), born in Sohra (Cherrapunjee), Meghalaya, is a foundational figure in Khasi literature. Raised in poverty, he was the only son among four children. Educated at Nongsawlia and later Shillong, Tham held various teaching posts before retiring from Shillong Government High School in 1931. His exposure to the lack of Khasi reading material spurred his literary

pursuits (Sten 192).

Tham began with translations, notably W.E. Hickson's *Drive the Nail Aright*, followed by works from Shakespeare, Wordsworth, Byron, Moore, Cowper, and others. He also translated *Aesop's Fables* (1920) and Dickens' *The Life of Our Lord* (1936). Tham prioritized cultural equivalence and linguistic precision in his translations, often modifying or omitting content to suit Khasi sensibilities.

His poetry, deeply human and culturally rooted, emerged from his translation practice. His first collection, *Ka Duitara Ksiar* (1925), includes 46 pieces—lyrics, ballads, nursery rhymes, and translations. His magnum opus, *Ki Sngi Ba Rim U Hynniew Trep* (1936), is a 181-stanza epic in ten parts, celebrating Khasi heritage (Bareh Ngapkynta 79).

Tham was a Christian affiliated with both the Presbyterian and later Anglican Church. His work, blending literary artistry with cultural revivalism, profoundly shaped modern Khasi poetic identity (Sten 195).

Life and Works of Rokunga

Rokunga (1914–1969), a revered Mizo poet, was born in Rahsi Venghnuai (now Venghnuai), Aizawl. His parents, Thangluta Hmar and Zaliani, named him “Rokunga” (tree of treasure), inspired by a local prophecy of greatness. Sensitive and creative from a young age, Rokunga avoided harming animals and was drawn to music and poetry (Zothanliana 7).

Educated at Sikulsen, Aizawl, he completed Middle English in 1929, the highest education available then. Despite financial hardship, he was diligent and excelled academically. He began writing poetry in 1939, and his work spans patriotic, festive, nature, and Christian themes. Deeply inspired by nature, his poems reflect

elements like flowers, rivers, stars, breeze, and wildlife, often composed in solitude and emotional spontaneity.

His legacy includes 128 songs compiled in *Rokunga* (1999), published by the Rokunga Memorial Committee (now Society). In 2000, he was posthumously honoured as “Poet of the Century” by the Mizoram Government. Rokunga passed away on the 12th of July, 1969, but his work continues to inspire and resonate with the Mizo people and beyond.

Soso Tham Influence and Impact to Khasi Society

Soso Tham, the most celebrated Khasi poet of the 20th century, profoundly influenced Meghalaya’s cultural, literary, and social landscape. As poet, educator, and cultural advocate, he advanced Khasi identity, championed the Khasi language, and inspired pride in indigenous heritage. His contributions span cultural preservation, literary development, identity reinforcement, and educational reform—establishing him as a foundational figure in modern Khasi society.

Preservation and Promotion of Khasi Culture:

Soso Tham’s most enduring contribution to Khasi society lies in his literary defense of indigenous culture during early 20th-century colonial transformation. Amid British rule, Christian missionary expansion, and Western education, Tham utilized poetry as a vehicle to safeguard Khasi traditions and identity. His seminal work *Ki Sngi Barim U Hynniewtrep* encapsulates Khasi myths, legends, and oral traditions, preserving them in written form for posterity.

Tham’s poetry is deeply rooted in Khasi cosmology and folklore, serving both educational and cultural functions. He also emphasized the Khasi reverence for nature, portraying landscapes and elements—hills, rivers, forests—as spiritually significant.

Through this, Tham reinforced the intrinsic link between land, identity, and cultural survival.

Development of Khasi Literature and Language:

Soso Tham played a crucial role in the evolution of Khasi literature and language. As Khasi transitioned from oral to written form, Tham's poetry showcased its expressive capacity, establishing it as a medium for literary and philosophical expression. His lyrical style, vivid imagery, and thematic depth set benchmarks for future writers.

Tham was the first to fully utilize Khasi's literary potential, demonstrated by his landmark translation of *Aesop's Fables* (Ki Phawer U Aesop, 1920), which expanded Khasi literature and introduced new genres. His magnum opus, *Ki Sngi Barim U Hynniewtrep*, not only enriched Khasi literary themes but also contributed to the standardization of the language, influencing orthography, grammar, and style, and inspiring future generations of writers.

Reinforcement of Khasi Identity and Nationalism:

Soso Tham's influence extended beyond literature, significantly shaping Khasi identity and nationalism during British colonial rule. His writings, rooted in Khasi customs, values, and history, articulated a strong sense of identity at a time when the Khasi people faced existential challenges. While not explicitly political, his poetry celebrated cultural pride and resilience, subtly resisting colonial domination through themes of freedom and self-determination.

As an educator, Tham furthered his impact by promoting Khasi language and heritage in academic settings, viewing education as essential for cultural preservation and empowerment. Through his poetry and pedagogy, Tham played a pivotal role in fostering a collective Khasi identity grounded in pride, self-worth, and

autonomy.

Social and Educational Reforms:

Soso Tham's influence extended into social and educational reform, grounded in his belief that education was vital for the empowerment of the Khasi people under colonial rule. As a teacher, he emphasized the need for accessible, culturally rooted education, advocating for instruction in the Khasi language to preserve identity and heritage. While he valued English education for broader engagement, Tham prioritized the inclusion of Khasi literature in curricula to foster cultural pride.

He actively participated in socio-cultural bodies such as the Khasi Hills Autonomous District Council, using his position to promote community welfare and safeguard traditional rights. A strong advocate of literacy, Tham championed the establishment of schools and saw the written word as a transformative tool for progress. His educational vision was instrumental in promoting both cultural continuity and socio-political awareness among the Khasis.

Enduring Legacy and Continued Relevance:

Soso Tham's legacy continues to shape Khasi society long after his death in 1940. His seminal work, *Ki Sngi Barim U Hynniewtrep*, remains a cornerstone of Khasi literature, and he is widely celebrated as the "Bard of the Khasi Hills." His poetry, centered on nature, cultural preservation, and social justice, remains relevant amid contemporary challenges such as globalization, environmental degradation, and cultural erosion.

Tham's influence endures through educational curricula, public commemorations, and institutions like the Soso Tham Auditorium in Shillong. His works inspire new generations of writers and have been re-examined through ecocritical and

postcolonial lenses, revealing their continued relevance in debates on environmentalism, indigenous identity, and cultural autonomy.

His translated works have brought Khasi literature to national and international audiences, affirming his role as a vital figure in the literary and cultural history of Northeast India.

Revitalization of Khasi Literature:

Soso Tham revitalized Khasi literature at a time of decline, infusing it with new life through works rooted in folklore, mythology, and cultural heritage. His poems, essays, and stories not only reflected Khasi identity but also educated and inspired generations, marking a literary and cultural renaissance.

Cultural Preservation:

Tham's writings preserved Khasi customs, traditions, and folklore, serving as a vital cultural repository. By capturing the essence of Khasi life and beliefs, he safeguarded endangered heritage and created a lasting bridge between past, present, and future generations.

Intellectual and Artistic Inspiration:

Tham's literary work ignited a creative revival among Khasi writers and artists, encouraging cultural exploration and authentic expression. As a mentor and role model, he inspired emerging voices and continues to influence contemporary Khasi literary contributions.

Shaping Khasi Identity:

Tham's writings helped shape Khasi identity by capturing landscapes, traditions, and daily life, fostering cultural pride and unity. His work resonated with readers, reinforcing a shared sense of

belonging and community.

Social Reform and Education:

Beyond literature, Tham was an advocate for social change. His writings addressed pressing issues such as education, gender equality, and social justice. Tham's public speeches and essays raised awareness about the importance of education, especially for women. His progressive views influenced societal attitudes and contributed to positive shifts in Khasi society.

Rokunga Influence and Impact to Mizo Society

Rokunga, widely regarded as one of the most influential Mizo poets of the 20th century, played a crucial role in shaping the cultural, social, and literary landscape of Mizoram. His poetry, which spanned from the 1940s until his death in 1969, not only captured the essence of the Mizo way of life but also served as a profound source of inspiration for the Mizo people during a period of significant transformation in their society. His impact can be seen in several dimensions—cultural preservation, social cohesion, political consciousness, and the development of Mizo literature.

Cultural Preservation and Revival:

Rokunga significantly contributed to the preservation and revival of Mizo culture amid rapid socio-religious changes. His poetry acted as a cultural bridge, affirming traditional values while acknowledging societal transformation.

He celebrated Mizoram's natural beauty and traditional customs, reinforcing identity and belonging through vivid portrayals of the landscape. His emphasis on values such as bravery, harmony, respect, and family served to reaffirm Mizo heritage during a period of growing external influence. Rokunga's work thus became a crucial

medium for safeguarding cultural identity against assimilation.

Social Cohesion and Moral Guidance:

Rokunga's poetry played a vital role in reinforcing social cohesion in Mizo society amid modernization, Christian influence, and post-colonial transitions. His works promoted unity, compassion, and moral integrity, addressing concerns of fragmentation and value erosion.

He emphasized *tlawmngaihna*—selflessness and mutual aid—as central to Mizo identity. His poems portrayed an ideal society rooted in ethical conduct and collective responsibility. Used in schools and churches, his works functioned as tools for moral education, integrating traditional values into modern contexts and preserving them for future generations.

Political Consciousness and Patriotism:

Rokunga's poetry fostered political consciousness and patriotism among the Mizo, especially during the 1940s-1950s, when Mizoram integrated into India. His works, celebrating Mizo identity and autonomy, inspired pride and a sense of collective belonging. Rokunga's patriotic poems and themes of justice, freedom, and self-determination encouraged critical engagement with political issues.

Beyond poetry, Rokunga's involvement in social and political movements also influenced the Mizo people's political awareness, with his ideas resonating during the *Mizo National Front* uprising in the 1960s-1970s.

Development of Mizo Literature and Language:

Rokunga's poetry played a pivotal role in establishing Mizo as a literary language, demonstrating its capacity to express complex ideas and emotions. His works, marked by lyrical quality and vivid imagery, expanded the expressive possibilities of Mizo through metaphors and literary devices, aiding in the language's evolution.

His contributions were crucial in standardizing the written Mizo language, influencing spelling, grammar, and syntax.

Beyond his own works, Rokunga mentored younger poets, inspiring them to develop their literary voices and contribute to Mizo literature, thus laying the foundation for its flourishing future.

Enduring Legacy and Continued Relevance:

Rokunga's legacy endures beyond his 1969 death, with his poetry remaining central to Mizo culture. His works are widely read, taught in schools, and inspire new generations of Mizo writers. In 2000, he was posthumously named 'Poet of the Century' by the Mizoram government, and the 1999 publication *Rokunga: A Collection of Rokunga's Songs* solidified his place in Mizo literature.

Rokunga's poetry remains relevant, addressing issues of identity, culture, and the environment. His work offers valuable insights for navigating modern challenges like globalization and environmental degradation while emphasizing cultural preservation and moral values.

Conclusion

In conclusion, Soso Tham and Rokunga are central figures in their societies' cultural and literary histories. Tham preserved and promoted Khasi language and culture, advocating for education and social reform. His works continue to reflect on identity and modernization, remaining relevant in contemporary Khasi discourse. Rokunga similarly preserved Mizo language and traditions, fostering unity and political consciousness. His influence on Mizo identity and literature has cemented his status as a cultural icon, bridging past and future Mizo society.

Together, Tham and Rokunga's legacies highlight how

literature shape's national identity, preserves culture, and drives social change, offering lasting insights into the relationship between culture, society, and individual agency.

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