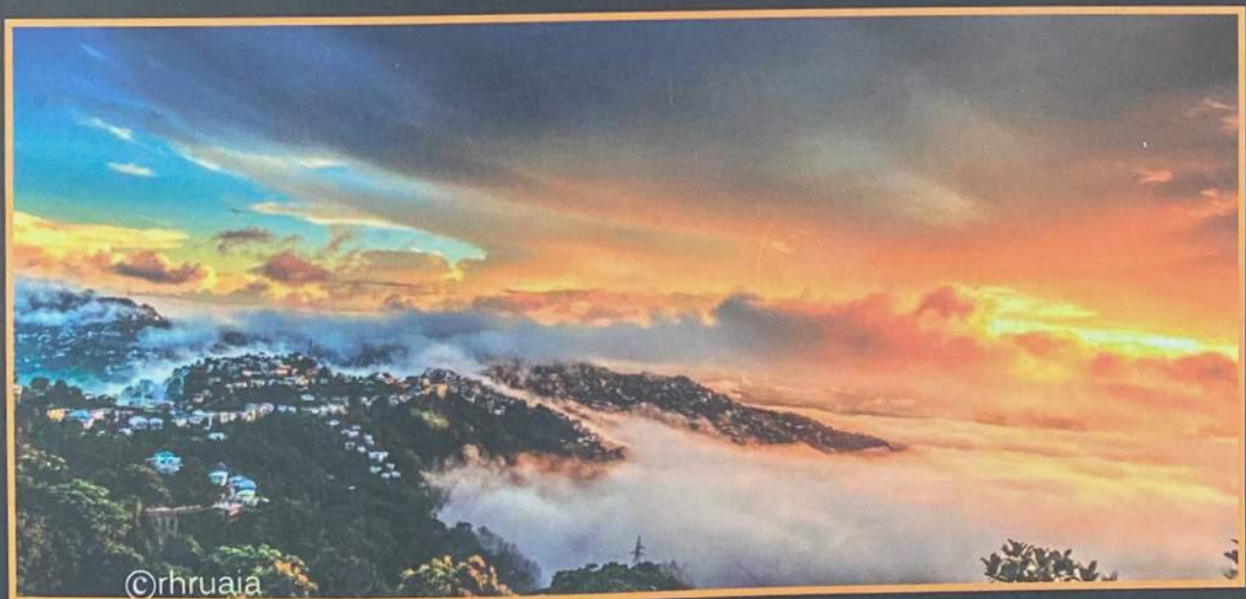


**GOVERNMENT J. BUANA COLLEGE**

# **LEITLANG DINGDI**

**15<sup>th</sup> ANNUAL MAGAZINE  
2015-2016**



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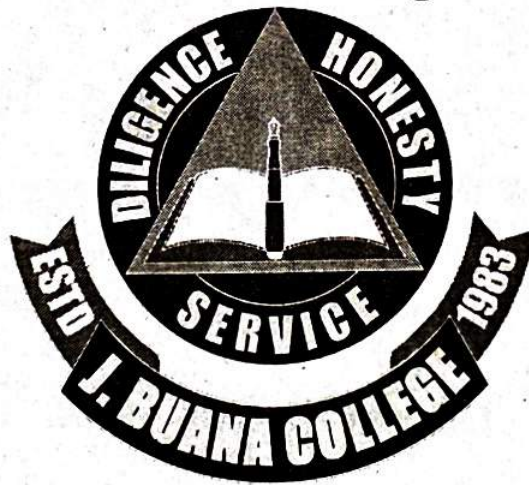
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GOVERNMENT J. BUANA COLLEGE

# LEITLANG DINGDI

The 15<sup>th</sup> Annual Magazine



2015 - 2016

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## EDITORIAL

Greetings! Here is yet another issue of 'Episteme' spanning another academic year, the miles - perhaps even time zones - for who knows where you are as you read this. The family of Government J. Buana College continues to grow in numbers and in the spirit of adventure and achievement across the country and the globe! God has been truly gracious despite the shortcomings of those of us still on home ground. 'Episteme' will review for you how great His faithfulness has been to all of us.

Nuances of your days wearing blue shirts will be evoked and the additions, the 'touch - ups' our College has had will interest you. Write ups from students will tell you about the Motivational Study Tour to *Vangchhia*, Monsoon Trekking Expedition at *Lungleng Tlang*, White Water Rafting Expedition of *Chhimtuipui* (Kolodyne River), Expedition for Sustainability Of *Phawngpui Tlang* (Blue Mountain). Various Clubs' activities like Adventure, Cultural, NSS, etc has made our picture showcase more colourful; the generosity of students at blood donation camps, the spirit of Freshers' Social and the warm reception of the NAAC Peer Team visit keep our tradition alive, and the annual Gospel Meeting and Annual Sports' Week continue to be milestones in changing lives and discovering potentials.

This issue would not have crystallized were it not for the co-ordinated effort of the Editorial board. Our faculty in-charge **Mrs Lalthangmawii Chhangte** encouraged with her confidence in the team to make it to the finishing line in record time, shared her experience and expertise generously. **K Lalrinchhana** (*Asst. Magazine Editor*), our professional photographer was an asset, with his unique brand of making things happen. **Rinchhana** (Mizo Dept.) and **Isaac Lalchhanhima** (Geo. Dept.) made us smile through the rough water with their witticism. I, personally twinkled at the brain-storming session, seasoned it with enigmatic serene grins during the gestation and final production.

I am truly grateful to those who have contributed to the content of this issue. I know I must have seemed to you a mosquito that would not let you sleep but I will not apologize for I know you are also happy that you made it to this Annual Magazine 'Episteme'. As you go through this Issue, I am sure you will detect many shortcomings and imperfections. So any kind of advice for improving our College Annual Magazine 'Episteme' is gladly appreciated.

## FROM THE PRINCIPAL'S DESK

I do congratulate the Editor, Professor in charge and editorial staff for bringing out this Annual Magazine 2015-2016, but for their zealous efforts, dedication and hard work this issue may not have come out.

The college, since its inception in 1983, has not been without its share of problems, the most serious being infrastructural inadequacy. Drawn from all corners, spanning a little over three decades, issues of inclusiveness, problems of mediocrity, shortage of funds and of faculty and above all infrastructural inadequacy are the major hindrance towards the development of this college. However, in the midst of such hardship the college is marching towards success and is having achievements both physically and academically. This is mainly due to the active cooperation and devotion of the employees-both teaching and non-teaching, students, patronage of the state government and generous funding received from the University Grants Commission (UGC) and RUSA. True to its objective the college is imparting higher education to thousands of students and many of them are in respectable offices in the government service, churches and communities.

Physical achievements of the college during the last couple of years are completion of the construction of Women's Hostel and Two Classrooms alongwith the Teachers' Common Room funded by the UGC. Of course, the greatest achievement is the construction of the main building funded by the DoNER. It is on the verge of completion and some rooms have already been occupied on need-base after the kind permission of the contractor. Another physical achievement of the reporting year is the construction of the long awaited College Canteen from the fund received from the UGC. It has been functioning since March, 2015. From the RUSA fund a number of library books, bookshelves, students' long chairs (steel) have been purchased and a separate Toilet facility for men and women and a Rain Water Harvesting Reservoir have been constructed.

Another achievement is computerization of the office and Library. The college is greatly upgrading its Library by increasing the volumes of books and journals including E-books and E-journals. A spacious reading room is also provided. Some class rooms have been equipped with facilities for power



point presentation and the campus is equipped with Wi-Fi. The college has established a Language Lab and UGC Network Resource Centre.

The faculties are active and sincerely devoted to their duties. So far, nine of the teaching faculties have acquired Ph.D and some others are still pursuing. A number of them have published their works and regularly contribute papers/articles in seminars, journals and newspapers, magazines, souvenirs and in All India Radio. Apart from their normal routines, they used to deliver lectures/presentations in various trainings/orientations organized from time to time by governmental departments, NGOs and Churches. During this academic session the college had organized a Three Days Orientation on Students' Related Issues, One National level seminar sponsored by the UGC, Two State level Seminars and Two institutional level seminars. Apart from this, Remedial Coaching Classes (Communicative English) and Career & Counseling classes have been conducted under the guidance of designated officers/coordinators appointed internally.

The faculty members and students take active parts in various extension activities such as in cleanliness and sanitation, campaigns against drugs abuse and HIV aids, blood donation camps, Green Mizoram movement, community developments, promotion of cultural heritage, social works and in games and sports. In the University sports 2016 the college Men's teams of Volley Ball, Chess, Table Tennis and Badminton participated. The college men's team was the Runners up in the Inter-Post Matric Volley Ball Tournament organized by MSU during 28<sup>th</sup>- 30<sup>th</sup> September, 2015. The college Debate Team also participated in the Inter-College Debate organized during the Inaugural function of RTI Week on 12<sup>th</sup> October 2015. Apart from the college annual sports, One Day Sports Meet was organized successfully on 24<sup>th</sup> September, 2015. The NSS and Cultural Club of the college had also organized One Day Training on Cultural Dance.

The College successfully organized Parents-Teachers Meeting on 15<sup>th</sup> September, 2015, National Voters Day on 25<sup>th</sup> January, 2016 and National Cleanliness Day (Swatch Bharat) on 30<sup>th</sup> January, 2016. The students and staff also attended the Inaugural function of Fire Prevention Week on 10<sup>th</sup> February 2016. A team of selected students led by Pu Vanlalsawma chinzah, Associate professor & Head, Department of History, attended the court session and hearing arranged with District Legal Services Authority (DLSA), Lunglei on 1<sup>st</sup> March 2016. The Evangelical Union of the college has organized Three Days Gospel Meeting during 31<sup>st</sup> March to 2<sup>nd</sup> April, 2016.

The college also carried out a number of outreach programme through NSS, Adventure Club, Red Ribbon Club, Students' Union, Students' Evangelical Union and various committees formed internally. The Monsoon Trekking undertaken by Adventure Club was flag off by Pu R. Lallianzuala,

Jt. Director, QAC-cum-CDO, H & TE on 19<sup>th</sup> August, 2015. Visit of some historical places around Vangchhia during 5<sup>th</sup>-8<sup>th</sup> April, 2016 by the selected students with teachers, arranged and funded internally is also worth mentioning. During 6-8<sup>th</sup> April, 2016 the Adventure Club also carried out a successful Expedition to Phawngpui Tlang.

It is quite worthy to mention that during the reporting Academic Session the college has received distinguished visitors- Pu K. Lalnghinglova IAS, Commissioner & Secretary, H & TE on 12<sup>th</sup> June 2015, Pu R. Lallianzuala, Jt. Director QAC-cum-CDO, H&TE on 19<sup>th</sup> August 2015, Pu R. Lalrosanga, Director H&TE on 5<sup>th</sup> February 2016. More importantly, the college has been re-accredited by NAAC for the Second Cycle and the Peer Team visited us during 8<sup>th</sup>-10<sup>th</sup> October, 2015. However, the outcome i.e 'C' Grade was far below our expectation and a complaint was lodged to the Grievances Committee NAAC. Another sad news was the untimely demise of our beloved student Lalnghakliana V semester on 24<sup>th</sup> September, 2015, may his soul rest in peace.

Finally, the college is maintaining the ideals of transparency, inclusion, participation and innovation as far as practicable. The developmental needs of the college have been carefully identified through interactions in the staff meetings and various committees/cells constituted internally and the available resources are being utilized for such programmes which can make appreciable impacts.

Thank you.

## MESSAGE

Praises and thanks to the Lord Almighty for guiding us and giving us another opportunity to release the 15<sup>th</sup> Annual Magazine for the academic session 2015-2016.

I also thank our respected principal Prof J. Zorema, who is ever helpful in giving advice and whose enthusiasm encourages and drives us to betterment.

I also want to mention our faculty, teaching and non-teaching staff, my fellow Students' Union Leaders and all the lovely students without whom this magazine would never materialized.

For the last I want to wish all the very best to all the workers and students of Gov't J. Buana College. Whatever walks of life we pursue let us remember our maker and may his blessing ever on us.

**EMMANUEL LALCHHANHIMA**

*Vice-President*

*Students' Union*

## REPORTS OF RUSA, GOVT. J BUANA COLLEGE.

*Mary Lalromawii,*

*Asso. Prof.*

*Secy. PMU & Nodal Officer, RUSA, Govt JBC*

I am glad to report that RUSA in Govt. J Buana College has been functioning since 2015. The college has received a large amount of funds from RUSA so far and has completed various works through these funds. These funds have been received in three installments.

Using the funds received from RUSA several civil works have already been completed in the campus viz.

1. Separate urinal sheds for boys and girls.
2. Underground rainwater reservoir
3. Renovation of students' Day Home
4. Construction of canteen basement.
5. Ground leveling of college backyard.

The following items have also been purchased from the funds received from RUSA:

1. Library books
2. Geographical equipments.
3. Outdoor steel chairs (10 nos.)
4. Sound system
5. Book shelf for library.
6. Computer set for library.

Besides these, two Seminars have been organized for the teaching staff viz

1. Sensitization Workshop on RUSA - jointly organized with Govt. Hnahthial college, and the Resource Person was Prof. KL Pradhan
2. One Day Workshop on Choice Based Credit System - jointly organized by RUSA & IQAC Govt. J Buana College, and the Resource Person was Prof. Lalnundanga.

Since a fund of Rupees 10 lakhs has been received under Equity Initiative, the following steps have been taken:

1. Forming Equal Opportunity Cell.
2. Forming Career Counselling & Placement Cell. This cell had set up a Help Desk at the time of admission. It was found very helpful for students seeking admission.
3. Forming a cell to take up Spoken English & Hindi and Remedial Coaching class.
4. Renovation and Upgradation of Language Lab.
5. Opening of a CCC (Certificate Course in Computer Concept).

Moreover, a sum of Rupees 93.75 lakhs has recently been received as Infrastructural Grant. Through this fund one building is to be constructed for Library cum Garage in place of the old building that houses the 1<sup>st</sup> Semester classroom.

Other constructional works are also proposed to be undertaken like -

1. Vertical extension of the Canteen to be used for Computer Study Centre.
2. Vertical extension of the existing Women's Hostel for Seminar Hall.
3. Fencing of the college campus.

As the need has been felt, the following items are also proposed to be purchased using the same funds:

1. Geographical equipments
2. Sports equipments
3. UPS - 3 KV

# REPORTS

# REPORTS FROM THE GENERAL SECRETARY STUDENTS' UNION

**C. Lalrammawia**

With the grace and blessings of the Almighty God. I am very happy to present the annual report once again on the various activities of the Students' Union, Gov't J. Buana College during the academic session 2015-2016.

I would like to thank our respected Principal Prof. J. Zorema for his guidance and support throughout the academic session

I would also like to grab the opportunity to extend my heartfelt gratitude to all my fellow students, college staff, Professors In-charge of various Departments. I express my special thanks to my assistant Mr. Vanrammawia for his endless help and support through all ventures for the good name of our college.

The various activities of the Students' Union for the academic session 2015-2016 are as follows:

## **1. GENERAL ELECTION OF THE STUDENTS' UNION LEADERS 2015-2016:**

The general election of the Students, Union Leaders for the academic session 2015-2016 was held on 24<sup>th</sup> July 2015 at the college, under the guidance of Mr. James R.T Khuma, Returning Officer as appointed by Principal. Students cast their votes between 10:00am - 1:00pm. The handing over charge with the outgoing Students' Union was done on the 31<sup>st</sup> July 2015 at the Principal's office

- I. The Students' Union body has six (6) elected posts and Five (5) assistant posts. The following are the elected Leaders of the Students' Union 2015-2016 as declared by Mr. James R.T Khuma, Returning Officer.

Vice President

Emmanuel Lalchhanhima

General Secretary

C. Lalrammawia

Magazine Editor

Joseph Lalremtluanga

Games & Sports Secretary

Pc. Lalruatsaka

Debate & Culture Secretary

B. Lalmangaihzuali

Common Room Secretary

Z.D. Lalramnghinglova

As written in the Constitution of the Students' Union, our respected Principal Prof. J. Zorema is the ex-officio President of the Students' Union.

II. The following were appointed as assistant Secretaries of the Students' Union 2015-2016.

Asst. General Secretary	Vanrammawia
Asst. Magazine Editor	K. Lalrinchhana
Asst. Games & Sports Secy	K. Rosangpuia
Asst. Debate & Culture Secy	M. Vanlalthuangi
Asst. Common Room Secy	C. Vanlalruatfela

III. The following Professors were appointed by the Principal as the incharge of various Departments :

Mr. James R.T. Khuma	Prof In charge Games & Sports
Mr. Dr. Harendra Sinha	Prof in charge Common Room
Ms. Dr. Vanlalngaii	Prof in charge Debate & Culture
Ms. Lalthangmawii	Prof in charge Magazine

## 2. COLLEGE WEEK:

The Gov't J. Buana College Week 2015-2016 inaguration was held on 25<sup>th</sup> Feb, 2016 at the Saikuti Hall . The items of various departments were organised and conducted by the Students' Union at the difference places such as: Saikuti Hall, Lunglawn field, Rahsiveng Indoor Stadium and Thuamluaia Mual.

I. All the students were divided into four houses viz :

- (a) Green House
- (b) Yellow House
- (c) Blue House
- (d) Red House

II. The House Leaders were appointed by the Secretary Games & Sports of the Students' Union

(a) White House :	Leader	: Isaac Lalchhanhima
	Asst Leader	: Vanlalruati
(b) Yellow House :	Leader	: VL Khawpuimawia
	Asst Leader	: Lalruatdiki
(c) Blue House :	Leader	: Lalrinchhana
	Asst Leader	: ZD Vanlalnunfeli
(d) Red House :	Leader	: Vanlallawma
	Asst Leader	: Hani Lalnunpuii Pautu

III. The Overall Champion in the Gov't J. Buana College Week 2015-2016 White House were awarded the Championship Trophy.



# MINISTERIAL BOARD



Sawmtea



Miss Tuangpuii



P. Lalnuntluanga



Pu Zo-a



Dika



Hminga



Miss Mawiteii



Miss Sangbawihi



Pu Chhuanga

# TEACHING STAFF



Miss Mary



Miss Ruati



Sir James



Miss Hlanteii



Miss Ngaiteii



Miss Seni



Miss Lapuii



Sir Bhatta



Sir Mapuia



Sir Awp-a



Sir Rotea



Sir Samu-a



Miss Mateii



Sir Ringngheta



Sir Sawma



Sir Zama



Miss Dindini



Sir Thlenga

# II SEMESTER



**ECONOMICS**



**EDUCATION**



**ENGLISH**



**GEOGRAPHY**



**HISTORY**



**MIZO**



**POLITICAL SCIENCE**



**PUBLIC ADMINISTRATION**

# IV SEMESTER



**ECONOMICS**



**EDUCATION**



**ENGLISH**



**GEOGRAPHY**



**HISTORY**



**MIZO**



**POLITICAL SCIENCE**



**PUBLIC ADMINISTRATION**

# VI SEMESTER



**ECONOMICS**



**EDUCATION**



**ENGLISH**



**GEOGRAPHY**



**HISTORY**



**MIZO**



**PUBLIC ADMINISTRATION**



**POLITICAL SCIENCE**



**STUDENTS' UNION LEADERS**

# BEST BOY

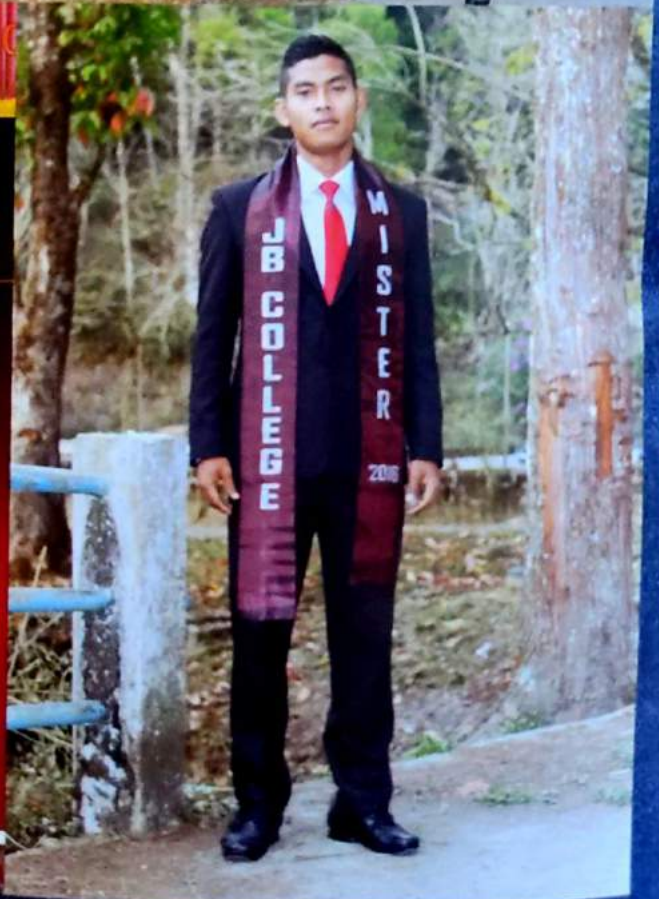
## JOSEPH LALHMANGAIHZUALA



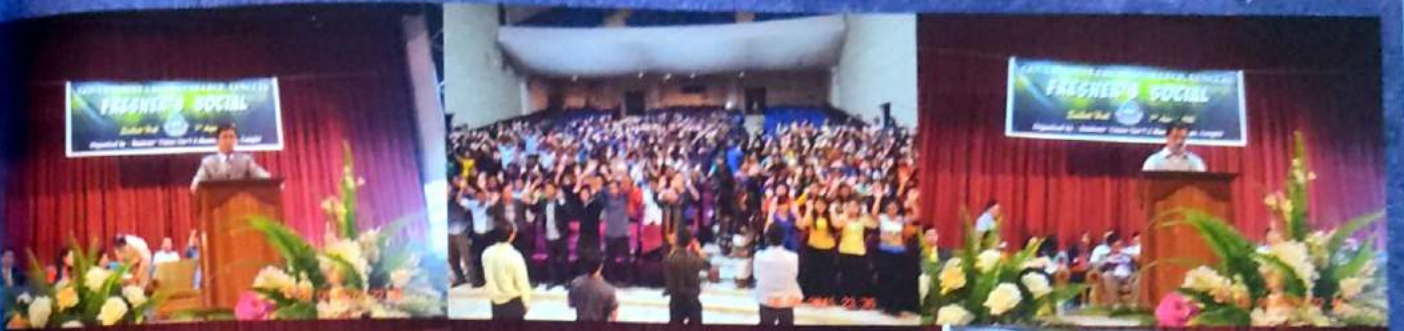
# LADY OF THE YEAR LALDUHTHLANI



# MAN OF THE YEAR ROSANGLIANA



# FRESHERS' SOCIAL



# COLLEGE WEEK OPENING (SAIKUTI HALL)





# COLLEGE WEEK (LUNGLAWN FIELD)



# COLLEGE WEEK (THUAMLUAIA MUAL)



# COLLEGE WEEK (RAHSIVENG INDOOR STADIUM)



# COLLEGE WEEK CLOSING (ZO NI)



# MSU VOLLEYBALL TOURNAMENT



# ONE DAY SPORT



# ADVENTURE CLUB

## EXPEDITION FOR SUSTAINABILITY OF PHAWNGPUI TLANG



### WHITE WATER RAFTING EXPEDITION





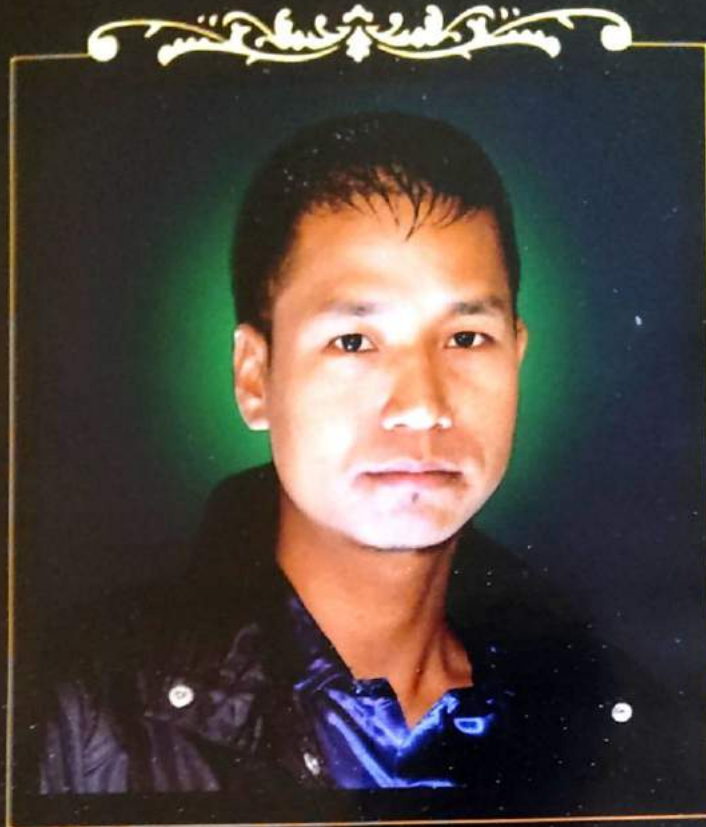




# BLOOD DONATION CAMP



LALNGHAKLIANA  
1992 - 2015



LO KIR LEH MAI RAWH

Suihlung ruala hlimten  
Ami leng zawng ten  
Zirna runsang kan belh laiin  
Awmlai lunglian lo hrangin  
An kai t ache maw N ghakte!  
Fam run lawi turin

Nghilh ni a awm dawn lo  
I anka nem leh nui ri  
Theih chang se hring lamah  
Lo kir leh mai rawh Nghakte tiin!

Hmatiang thlira hlimten  
Ami leng zawng ten  
Duhthu tinkim kan sam laia  
I tel lova zirna run belh hi  
Kan tuar thiamlo Nghakte  
Lo kir leh mai rawh

IV. Special Prizes were awarded to the following persons

- (1) Best Boy : Joseph Lalmangaihzuala  
(2) Best Girl : K. Lalrinpuii

V. Mr. Zosangliana II semester was awarded the 'Man of the Year' title and Ms Lalduhthlani VI semester was crowned 'Lady of the year' 2015-2016

VI. College Week Closing Function was held on 3<sup>rd</sup> March 2016 at Saikuti Hall. Our respected Principal Prof. J. Zorema was the Chief Guest of the College Week closing function. Zo-ni was observed on this day, Students and Professors dressed in cultural dress.

3. **MIZORAM UNIVERSITY SPORTS MEET:**

Our College participated in Volleyball (Men), Badminton (Men), Table Tennis (Men) and Chess.



# REPORT FROM GAMES AND SPORT

**PC. Lalruatsaka**  
Secretary  
Games & Sports

It is a great privilege for me to give a brief report on the activities of Games & Sport Department during the academic session 2015-2016.

First of all I would like to express my big thanks to the Almighty God for his Blessing and guidance throughout the session.

I express my sincere thanks to our respected principal Professor J. Zorema for his co-operation and precious support and Mr. James RT Khuma Professor incharge Games & Sport for his valuable help and useful advice. I would also like to thank K. Rosangpuia 4<sup>th</sup> semester, Assistant Secretary Games & Sport for the valuable help and great sacrifice for the success of all activities of Games & Sport Department. Below are the activities of Games & Sport Department during the academic session 2015-2016.

The College Week was held between 25<sup>th</sup>February – 3<sup>rd</sup>March 2016 at Thuamluaia mual, Lunglawn field and Rahsiveng Indoor Stadium and Saikuti Hall. The results are as follows.

## INDIVIDUAL ITEMS:

### Shot Put (men)

1. Joseph Lalmangaihzuala (Yellow House)
2. Vanlalnggheta (Yellow House)
3. Lalhruaitluanga (Blue House)

### Shot put (women)

1. Jubilee T. Lalmahruaii (White House)
2. C. Lalchawimawii (White House)
3. Lalruatfeli (Blue House)

### Cock fighting (Men)

1. Hmingchungnuna (White House)
2. R. Lalmuanpuia (Red House)
3. Jonathan Lalmuanpuia (Yellow House)

### 100m Race (Men)

1. C. Zosangliana (White House)
2. Lalrinhlua (Blue House)
3. K. Zoramliana (Red House)

### 100m Race (women)

1. Lalramsiami (White House)
2. Lalhumhimi Fanai (Blue House)
3. Christy Lalhriatpuii (White House)

**200m Race (Men)**

1. Nishan Chakma (Red House)
2. Zosangliana (White House)
3. Lalrinhlua (Blue House)

**200m Race (Women)**

1. Lalramsiami (white House)
2. Esther Lalmuanpuii (White House)
3. Lalthanpuii Hnamte (Yellow House)

**MAJOR GAMES:****Penalty shootout (Women)**

1. White House
2. Red House
3. Blue House

**Relay Race**

1. White House
2. Yellow House
3. Red House

**Tug Of War**

1. Yellow House
2. White House
3. Red House

**Dead Ball**

1. Red House
2. Yellow House
3. Blue House

**Volley Ball (Men)**

1. Red House
2. Blue House
3. Yellow House

**Volley Ball (Women)**

1. Blue House
2. Red House
3. White House

**Basket Ball (Men)**

1. White House
2. Red House
3. Blue House

**Football (Men)**

1. White House
2. Blue House
3. Red House & Blue House

**HOUSE POSITION:**

CHAMPION:	White House
1 <sup>st</sup> Runner up:	Yellow House
2 <sup>nd</sup> Runner up:	Red House
3 <sup>rd</sup> Runner up:	Blue House

Joseph Lalhmangaihzuala and K. Lalrinpuii were declared Best Boy & Best Girl respectively.

**MIZORAM UNIVERSITY SPORTS:**

Mizoram University Sport was held between 14<sup>th</sup> to 18<sup>th</sup> March, 2016. Our College also participated in the discipline of Table Tennis (Men), Volley Ball, Chess and Badminton. Our College Chess Team won the 4<sup>th</sup> Possition.

I would like to thank all my fellow S.U Leaders, all the Professors and all my dear friends for your advice, support and co-operation throughout the session.

To conclude my report, I would like to thank all the participants of the MZU Sports and the College Week. It is because of them that Games & Sport Department has met with great success.

Thank You



## REPORT FROM THE COMMON ROOM SECRETARY

ZD. Ramnghinglova

It is a great privilege for me to give a brief report on the activities of the Common Room Department during the academic session 2015-2016.

I am grateful to the Lord almighty for HIS ever present love and protection, and to our respected principal, Professor J. Zorema for his guidance and encouragement.

I also give my heartfelt thanks to the professor in-charge of Common Room department Dr. Harendra Sinha (Asso Prof) and Emmanuel Lachhanhima, Vice President of Students' Union for their guidance and advice. My special thanks go to C Lalruatfela, Assistant Secretary In-charge of Common Room Department for his helping.

I also thank all the Student's Union Leaders and all the students for their kind co-operation and full support in the whole session. Below are the activities of the Common Room Department during the College Week:-

### CHESS (MEN)

- |                  |             |
|------------------|-------------|
| 1. Zosangliana   | White House |
| 2. Lalzawmpuia   | Blue House  |
| 3. Lalpianhmuaka | Red House   |

### CHINESE CHECKER (WOMEN)

- |                   |              |
|-------------------|--------------|
| 1. K. Lalrinpuui  | Yellow House |
| 2. ZD Lalawmpuui  | White House  |
| 3. Pc Lalthanzami | Blue House   |

### TABLE TENNIS (MEN)

- |                  |              |
|------------------|--------------|
| 1. Lalrammawia   | Yellow House |
| 2. K. Zoramliana | Red House    |
| 3. Vanrammawia   | White House  |

### TABLE TENNIS (WOMEN)

- |                         |             |
|-------------------------|-------------|
| 1. Pc Lalthanzami       | Blue House  |
| 2. F Lalawmpuui         | Red House   |
| 3. Christy Lalhriatpuui | White House |

### BADMINTON (MEN)

- |                    |            |
|--------------------|------------|
| 1. Lalmungthazuala | Blue House |
|--------------------|------------|

- Jonathan Laltlankima
- Lalchamlia

Red House  
White House

**BADMINTON (WOMEN)**

- Lalnunthari
- Lalruatdiki
- ZD Lalramsangi

Blue House  
Yellow House  
Red House

**CARROM BOARD (MEN DOUBLE)**

- Red House
- Blue House
- White House

**CARROM BOARD (WOMEN DOUBLE)**

- Yellow House
- Red House
- Blue House





## REPORTS FROM DEBATE & CULTURE SECRETARY

**B. Lalhmangaihzuai**

It is a great pleasure for me to present a brief report on the activities of debate and culture during the academic session 2015-2016.

First of all, I would like to thank almighty God for his guidance and blessing throughout the session. I would like to thank our respected principal Prof. J. Zorema and faculty incharge of Debate and Culture department Dr. Vanlalnngaii and also Asst. Secy M. Vanlaltluangi for their advice, support and for giving their best for the success of debate and culture activities. I would also like to thank all the professors, SU Leaders and all the students.

The college week was held between 25<sup>th</sup> february to 3<sup>rd</sup> march, 2016. Following are the results of different items under debate and culture.

(a) **SINGING COMPETITION** (female)

- (1) S. Vanlalnunhlmpuii (white house)
- (2) P.C. Lalramsangi (red house)
- (3) T. Lalremmawii (blue house)

(b) **SINGING COMPETITION** (male)

- (1) Lalnunpuia (white house)
- (2) Roger K. Ngursangzuala (red house)
- (3) H. Lalflawmlova (blue house)

(c) **EXTEMPORE SPEECH**

- (1) K. Lalrinpuui (yellow house)
- (2) C. Vanlalthakimi (white house)
- (3) C. Ramdinpuui (yellow house)

(d) **DEBATE COMPETITION**

- (1) K. Lalrinpuui (yellow house)
- (2) L.H. Lalnunsiamia (white house)
- (3) Lalnuntlawma (blue house)

(e) **JOKES COMPETITION**

- (1) Vanrammawia (white house)
- (2) Zorinpua (red house)
- (3) Ramengmawia (yellow house)

(f) **ARM WRESTLING**

- (1) Joseph Hmangaihzuai (yellow house)
- (2) Rochharliana (red house)
- (3) Rosangpuia (red house)

(g) **LADY OF THE YEAR**  
Lalduhthlani (VI Semester, Geography dept)

(h) **MAN OF THE YEAR**  
C. Zosangliana (IV Semester)

I convey my sincere thanks to all the participants, my fellow SU Leaders, all the lecturers and all my dear friends for your advice, support and co-operation throughout the session. I would like to end my report by wishing the Debate and Culture Department to have better achievement for the next session.

Thank You



# REPORT OF WHITE WATER RAFTING EXPEDITION OF KOLODYNE RIVER

**Samuel R. Vanlalruata**

*Faculty Incharge.*

*Youth Adventure Club*

I am extremely grateful to bring out a report of the expedition taken by Youth Adventure Club of J.Buana College, Lunglei because it represent a mile stone in the journey of J.Buana College.

"Life is supposed to be a series of adventure. It's impossible to understand the meaning of life without understanding that. We're all supposed to be explorers, pioneers, and treasure hunters of the soul. We're not supposed to be sleep walking through the world, caught in a routine, heads down and eyes closed to the possibilities that lie waiting all around us. This world is a dramatic arena, and each of our lives is supposed to show that in the best way." We, the Youth Adventure Club of J.Buana College, became convinced by this statement which resulted in our organizing White Water Rafting In Kolodyne River between 9<sup>th</sup>-14<sup>th</sup> Febuary, 2015. The club not only planted a mile stone in the journey of J Buana College but also become the pioneer among different colleges of Mizoram in water rafting adventure. 24 students (6 girls & 18 boys) undertook the expedition which was led and guided by the following persons:-

Expedition Leader  
Expert in Water Rafting

: Ngurthansanga Sailo  
: Lalramsanga &  
Jacob VL Hmangaiha Fanai

Technical Reporter  
Trained Water Diver

: Samuel R. Vanlalruata.  
: Sangkhuma.

## MEMBERS

1. Rohmingliana
2. Ojit Rai
3. Arun Moi
4. Elizabeth Lalremruati
5. Lalfamkima
6. Rosangpuia
7. Lalpekhlua
8. Johan Lalrinnggheta
9. R Lalnunhima
10. LH VL Rosangpuia

11. C. Zosangliana
12. C. Lalmuankima
13. Lalmuankima
14. Victor Ramdinthara
15. Lalremruata
16. Lalhruaichhunga
17. Lalnunpuia
18. Laltlanthanga
19. John Lalramdina
20. Linda Ramneihzuali
21. Mc Lalthazuali
22. K Laltlanzami
23. Lalngaizuali
24. Zonunpuui

### Expedition Site Story

The site of the expedition, Kolodyne River, is the biggest river of Mizoram. The Lusheis named it Chhimtuipui meaning 'big river of the south' and is known to British as Kolodyne or Kaladan. Lais call it Boinu meaning 'goddess' and Maras know this river as Beino meaning 'queen'. It runs a very long distance covering 134.46 km. It has its source in Haka in Chin State of Myanmar. After a course of due south, it makes an abrupt turn within the Indo Myanmar border areas. The upper course of the river on the east of Saiha District is a mark of International boundary between India and Myanmar. It turns southward at Tuipui D (Tuipui Darzokai) in Lunglei District of Mizoram. The lower course in Mizoram becomes inter-district boundary. The river joins Bay of Bengal at Sitwe in Myanmar. This course selected for the expedition from Tuipui D to Kawlchaw which is only 51 kms.

The River is abounding with many varieties of fish of which the biggest fish ever found is cat fish. Several tributary rivers and streams flow from this river. These are Khuai lui, Darzo Lui, Sihphir Lui, Mat, Tuisumpui, Sakhi Lui and Tuitlawk. Mat is the largest tributary observed by the team during expedition.

### Equipment

River rafting is a fun game and great way to enjoy outdoor sport but also full of danger and Fatality. That is why Safety was the main concern of the club and would not be compromised under circumstances. The following are the main equipments used:-

**Life Jackets:** Life Jackets, the lifeline of the expedition, in different shapes and size were worn all the time during rafting.

**Rafts:** 4 boats made of rubber. (3 big rafts and 1 canoe)

**Paddles:** Paddles of different kind like wood, aluminium and plastic which are very light and easy for any level of ability.

**Tents:** 7 tents of different size.

**Camp 1 Report:**

The Zanghmi Suar is located 2 km South from Tuipui D. The longitude and latitudinal extend is  $22^{\circ}52.552'$  N and  $92^{\circ}56.097'$  E. The Camp is 188 meter above mean sea level. The nearby river fall, called Zanghmi Suar, is selected for training for the 24 rafter. The whole day of 24th February was fruitfully used by the members to handle the raft in a situation of calm, danger and accidental fro, the demonstration given from the two expert guides. We stayed here in this campsite for two nights.

**Camp 2 Report:**

Campsite- Mouth of River Darzo (Darzo Lui Chhuah)

Darzo Lui Chhuah is located at  $22^{\circ}46.848'$  N and  $92^{\circ}55.359'$  E. The altitude of this camp decline to 178 Meter above Sea Level. The tributary of River Kolodyne called Darzo River gives the name of this site. The distance between Darzo lui chhuah and Zanghmi is recorded to be 12 km. The declination of this camp is 10 meter i.e. 32.81 ft. fro, the previous campsite. On our arrival to the camp one of the club member departed from the expedition due to the death of his grandfather. After his departure by speed boat with Tuipui D ambassadors, 23 students camped here to finish the thrilling expedition.

**Camp 3 Report:**

Campsite- Pualthawh Suar/ Mouth of River Sihphir.

The Mouth of River Sihphir is massive denudated areas brought as result of gully erosion in Fungkah village. The erosion started in 1995 by Sihphir River. The deposited debris accumulated in Pualthawh Suar and has been continuing till date. The deposition in this areas partly blocks the channel creating a 8km dam called Pualthawh li. The location of the campsite is  $22^{\circ}38.536'$  N and  $92^{\circ}56.303'$  E which is 12 km from Darzo Lui Chhuah campsite. The elevation of the Camp is measured as 170 meter. The height of camp 3 is lower by 8 meter (26.24 ft) than camp 2.

**Camp 4 Report:**

Campsite - Tuipui Ferry

This campsite is situated south of Tuipui Ferry village. It is the nearby bank from Tuipui Ferry that lies within  $22^{\circ}29.431'$  N and  $92^{\circ}55.909'$  E. The river bank near the camp is 135 meter. The distance of Pualthawh and Tuipui Ferry Campsite is 17 km. 35 meter (114.82 ft) decrease from Pualthawh is recorded in this campsite.

**DESTINATION (KAWLCHAW) REPORT**

Kawlchaw is a village situated on the bank of River Chhimtuipui. The latitudinal location is  $22^{\circ}23.845'$  N and  $92^{\circ}57.779'$  E. there are two village council areas at Kawlchaw- Kawlchaw East and Kawlchaw West. While Kawlchaw East is under the administration of Saiha District Kawlchaw West

is under the control of Lawngtlai District. National Highway 54 passes through the villages. The arrival at Kawlchaw Bridge is recorded as Saturday, 1:30 pm. The destination at this place terminated the expedition. The altitude of Kawlcawl bank is 130 meter (426.5 ft). Therefore, the difference between Tuipui D and Kawlchaw is 58 meter i.e. 190.28 ft declination and the overall river course taken is 51 km.

DATE	DEPARTURE	ARRIVAL	TIME OF ARRIVAL
Feb 9 <sup>th</sup> , 2015	Lunglei (10:40 am)	Zanghmi Suar taserh	4:30 PM
Feb 10 <sup>th</sup> , 2015	Halt at Zanghmi Suar Tlaserh for training		
Feb 11 <sup>th</sup> , 2015	Zanghmi Suar (10:00 am)	Darzo Lui Chhuah	1:30 PM
Feb 12 <sup>th</sup> , 2015	Darzo Lui Chhuah (9:20 pm)	Pualthawh/Sihphir Lui Chhuah	1:15 PM
Feb 13 <sup>th</sup> , 2015	Pualthawh/Sihphir Lui Chhuah(10:20 am )	Tuipui Ferry	3:45 PM
Feb 14 <sup>th</sup> , 2015	Tuipui Ferry (10:15 am)	Lunglei via Kawlchaw	1:40 PM
	At Kawlchaw(11:00 pm in Lunglei)		



## REPORT OF EDUCATIONAL TOUR 2016, TO VANGCHHIA ETC.

C. Vanlalsawma  
Associate Professor  
Dept. of History.

The Planning Board of the College decided that Educational Tour to visit the historic site of Vangchhia be organized and further resolved that 40 students, 5 students from each Department be selected and selection be made under the discretion of the concerned Department under the guidance of the Head of Department. The Tour was undertaken by 34 students with 4 teachers namely, C. Vanlalsawma Associate Professor, Mary Lalromawii Associate Professor, Lalrinnggheta Assistant Professor, Vanlalremruati Khiangte Assistant Professor.

Dawn broke on the Fifth of April 2016. The Tour members enthusiastically reached the College Campus, the assigned starting point. A time for supplication was observed and Thlengliana, Associate Professor & Head of Department, Mizo Department offered a prayer to God for his guidance, care and concern. He flagged-off the Team and the tour started at 6.20 A.M.

After a long and tiresome whole day journey, we reached Champhai at 6.00 P.M and lodged at Govt. Champhai College. The cordial reception and hospitality of Lalnunmawia, Principal, Govt. Champhai College was warm and commendable.

### SITES OF VISIT.

1. **RIHDIL**: On 6.4.2016 (Wed), we visited Rihdil, the biggest Lake of the Mizos, but unfortunately located at Myanmar. The atmosphere, of course, was hot and unpleasant, however, the beautiful lake and enchanting landscape, and meeting people having different culture and traditions was a memorable experience worth remembering. The visit to Rihdil was outside the official tour routine. Hence, the expenditure was accorded from the contributions of the teachers and students.
2. **KAWTCHHUAHROPUI**: The main destination of the Tour was the visit of the historic site of Kawtchhuahropui (The Great Convergence Point) at Vangchhia. Vangchhia is a hamlet of Champhai District, located about 65 K.M south of Champhai and at the border of Myanmar. The Team visited the site on 7.4.2016 (Thu). Two Guides, namely, K.C. Kapkhuma and F. Lalramnghaka from the locality led the Team and clearly explained the various remains of the Mizo forefathers.

**List of remains visited at Kawtchhuahropui.**

- I. MEGALITHS:** There are 250 Stone Monument at Kawtchhuahropui. The use of emboss style showed a high skill of stone carving. Most of the pictures engraved on the stone are of men, animals, birds,, fish necklaces and swords. Pictures, which seemed to look like Gongs are also engraved in some stone monuments. The drawing of Circles is a peculiar feature differing from monuments found in other sites of Mizoram.
- Upon closely examining the stone monuments, it seems that the emboss style of Kawtchhuahropui is more sophisticated than monuments found at various sites of Mizoram. The art of Petroglyphs is second to none and not inferior to stone monuments found in Tamil Nadu, Madhya Pradesh, Kerala and Tripura.
- II. MOUND:** It is a raised mass of earth and the top portion is covered by flat stone and a set of layers of flat rock encircle the mound. About 50 of this kind of mounds was discovered recently by the Archaeological Survey of India. It is not known for certain how, why and when this mound was constructed.
- III. WATER MUSIC PLATFORM:** A hole about 1 feet wide and 2 feet deep having its own Water-way was made on a flat rock. Flowing of water inside the hole must have produced different kinds of music. Experts say that this type of platform is also found in China.
- IV. TYPICAL MIZO CHIEF HOUSE:** A typical Mizo Chief's House was constructed at the expense of the local people. Though the house is old and not properly maintained, one can see and know the design and features of the Mizo Chief's house.
- V. RALVEN PUK:** Five Ralven Puk (Shallow caves) carved out from huge rocks survive till date. The Guide informed that the Ralven Puk dates back to Circa 1720 A.D.
- VI. LAITUMA NU LUNGLLEN TLANG :** The view from this spot to the mountain ranges situated on the other side is quite sentimental and nostalgic. One can see the river Tiau, the natural boundary of Mizoram and Myanmar. The mountain range of Lentlang, followed by the Mizo ancestors while migrating from Myanmar to Mizoram silently tell a story and take us back to the early times and old stories of the Mizos. Kawlsei, the village of Pi Hmuaki, the famous composer, Chawnghawih, Lalmanga Nu's village, Siallam - a village where the famous Tawlloh Puan originated are located on the other side of the Tiau river, presently under Myanmar.



### 3. LIANCHHIARI LUNGLLEN TLANG :

After spending a good three hours at the historic site of Vangchhia, the Team left Vangchhia for Khawbung. Before reaching Khawbung we had an opportune time to visit Lianchhiari Lunglen Tlang located at the outskirts of Dungtlang. The pleasant evening atmosphere was a pleasing time to visit the site. The Sun about to set, shining mildly, gentle wind blowing softly invite the visitors to share the lonely feeling of Lianchhiari who suffered due to envy and a dishonest mediator. The visit to Lianchhiari Lunglen Tlang ( The Sentimental Hillock of Lianchhiari) reminds me of her Lines that read -

*"Kan va tihluatah lengin ka zir sual e,  
Ka pa vanhnuai thang tur, a than ni bangkir e."*

We arrived Khawbung at 6.30 P.M and stayed overnight at the Higher Secondary School. We were extremely grateful for the arrangement of lodging and preparation of dinner by Lalnunmawia (Mapuia) Principal, Higher Secondary School and his staff.

### 4.MIZO HLAKUNGPUI MUAL:

The next day, i.e 8.4.2016 (Fri), before leaving Khawbung, we had a chance to visit Mizo Hlakungpui Mual ( Mizo Poets' Square) where memorial stones of 21 Composers and 15 Essayists are erected.

The Tour was educational, informative and fruitful. It was a time well-spent, an enlightening trip for the students and teachers as well. Our sincere thanks goes to Prof.J.Zorema Principal, Govt. J. Buana College for giving us permission to conduct the Educational Tour.

We safely returned to Lunglei on the evening of 8.4.2016 (Fri), thanking God for his guidance, care and protection during the Tour.



## REPORTS ON GOV'T J. BUANA COLLEGE CULTURAL CLUB

**ZD. Vanlalnunfeli**

*i/c Secretary*

*Cultural Club*

Gov't J. Buana College Cultural Club hi Dt. 14/7/2015 a din a ni a. Hemi ni hian mi thahnem tak kan kal khawm a kum 2015-2016 chhunga hruaitu tur thlanna neih nghal niin, heng mi te hi thlan an ni-

Convener	:	Lalfamkima Fanai (VI semester)
Assistant Convener	:	Rosangpuia (VI semester)
Secretary	:	ZD Vanlalnunfeli (VI semester)
Assistant Secretary	:	Isaac Lalchhanhima (VI semester)
Instructor	:	Vanlalruati (VI semester) Lalhunruati (VI Semester)
Professor i/c	:	Lalrotluanga James RT Khuma

Member hi tunah hian mi 150 vel kan awm mek a ni. Kum 2015-2016 session a kan activities tlangpui te chu heng te hi a ni.

1. College in Fresher's Social kan hmanna ah Cheraw (kantluang) entir a ni.
2. NAAC Peer Team in min rawn tlawh tumin hmamlam chi hrang hrang entir an ni.
3. College Cultural Club property atan Cultural dress heng- Kawrchei, Thangchhuah kawr, Diar, Khuang set te lei a ni.

Kan College Cultural Club chuan min tuipui em em tu kan Professor incharge, Lalrotluanga (Sir Mavala) leh James RT Khuma (Sir James-a) te kan chhuang em em a, anni avang chauhin tun dinhmun hi thleng thei kan ni tih kan hria a an chungah J. Buana College Cultural Club hmingin lawmthu ka sawi mawlh mawlh a ni. Member tel lo chuan eng pawl mah a kal theilo tih kan hria a, Kan College Cultural Club member zawng zawng a kul a taia khawchhia leh tha pawh sawi lova lam zir thin te, tha leh zung, rilru leh sum senga kan College Cultural Club tana thawkchhuak thin te chungah lawmthu kan sawi mawlh mawlh e.



## REPORT OF YOUTH ADVENTURE CLUB 2014-2016 SESSIONS

**Rosangpuia**

*Secretary,*

*Gov't J.B. Adventure Club*

It is indeed a pleasure to write a brief report on the activities of Youth Adventure Club, Gov't J.B College. The club organized election in which the following members were elected as the Office Bearers:-

Leader	:	Lalfamkima.
Asst. Leader	:	Lalrinchhana.
Secretary	:	Rosngpuia.
Asst.Secretary	:	Joseph V.L.Lalruatpuia.
Treasurer	:	Linda.Ramneihzuali.
Fin.Secretary	:	Lalpekhlua.

The college, furthermore, gave the club a charismatic and student supporting lecturers in charges to guide and supervise the administration as well as the activities which the club is organizing.

The following persons are the in charges of Youth Adventure Club, J.B.College.They are as follows:-

Mr.Lallianzuala	-	Associate Professor.
Mr.Ngurthansanga.Sailo	-	Assistant Professor.
Mr.Samuel.R.vanlalruata	-	Assistant Professor.

There are 60 members in Gov't J.Buana College Youth Adventure Club. The Club, under the guidance of three given teacher in charge carried out wonderful and thrilling activities where the members from the students acknowledge the importance having geographical and historical knowledge in order to study a particular site of the expedition. The students' found helpful and applied skills they acquired from the class during their educational period of the sessions.

One of the greatest expeditions carried out by the club was organizing of White Water Rafting programme. For the first time, from 9<sup>th</sup> -14<sup>th</sup> Feb.2015, JB College Youth Adventure Club set out tried to have White Water Rafting Expedition at Chhimtuipui.25 members, 2 lectures and 3 experts in Adventure programmed guides, after facing hardship and challenges, over came the expedition by planting a milestone to be the first to complete White Water Rafting Course in the history of Gov't.J.B.College and Mizoram College.

The members experienced tremendous fun and gained new knowledge about first aid, commanding boat, cooking, geographical site etc. This was one of the aims of education as we all know that education is an all-round development. The club members will never forget the challenging expedition and the information they got during the tough and joyful journey.

Our second expedition was having a Monsoon Trekking on 19<sup>th</sup> - 22<sup>nd</sup> Aug. 2015. 33 members of the club and 1 expert, and teachers charge of our Adventure Club went for our second expedition. Though it was raining Monsoon Trekking under such climate was the purpose. I thought of John Muir's words "*The Mountains are calling and I must go*". After facing difficulties, hardship and challenges, we completed the expedition and planted a new milestone for our College history.

The members ehad great fun and gained knowledge about cooking, geographical sites and come to understand Keats words "*A thing of beauty is a joy forever*".

Our last and final expedition was trekking at The Blue Mountain {Phawngpui Tlang} which may be the last expedition for most of the members caused are about to graduate. Knowing this we feel sick, lonely and unhappy but experiences in Adventure life has a deep influence on us and its impacts and the knowledge we gained will never be forgotten.....

LONG LIVE J.B.COLLEGE

### **Expedition for Sustainability of Phawngpui Tlang**

The "Expedition for Sustainability of Phawngpui Tlang" undertaken by the Adventure Club of Govt. J. Buana College, Lunglei took place from 6<sup>th</sup> April to 8<sup>th</sup> April 2016. The participants consisted of twenty eight (28) students, four (4) faculty members, one (1) expedition guide and one (1) official camera man. The criteria for the selection of the students was overall academic credibility and attendance performance. The list of participants are listed below:-

#### **LIST OF SELECTED MEMBERS FOR PHAWNGPUI EXPEDITION**

1.	Lalfamkima	VI sem	Adventure Club (Res)
2.	Rosangpuia	VI sem	Adventure Club (Res)
3.	Linda Ramneihzuali	IV sem	Adventure Club (Res)
4.	Lalthanpuii Hnamte	II sem	Adventure Club (Res)
5.	Lalramsiami	VI sem	Adventure Club (Res)
6.	Lalthlamuani	IV sem	Adventure Club (Res)
7.	Joseph Lalramenga	II Sem	Adventure Club (Res)
8.	T. Lalremmawii	II Sem	Adventure Club (Res)
9.	Esther Lalmuanpuii	IV sem	Adventure Club (Res)

10.	C. Lalmuankima	IV Sem	Adventure Club (Res)
11.	Lalremsiama	VI Sem	Adventure Club (Res)
12.	Lalnunmawia	II Sem	Adventure Club (Res)
13.	Chanchinmawia Ralte	II Sem	Adventure Club (Res)
14.	Lalhunruati	VI Sem	Adventure Club (Res)
15.	Lalrinchhani Paihte	VI Sem	Adventure Club (Res)
16.	A. Vanlalpeki	IV Sem	Adventure Club (Res)
17.	M.C.Lalthazuali	IV Sem	Adventure Club (Res)
18.	Laltlanzami	IV Sem	Adventure Club (Res)
19.	C. Lalchawimawii	II Sem	Open
20.	J. Lalhluzuali	IV sem	Open
21.	Joseph Lalhmangaihzuala	II Sem	Open
22.	R. Lalrinchhani	VI sem	Open
23.	Gospel Lalmuantluangi	VI sem	Open
24.	P.C. Vanlalpeka	II sem	Open
25.	R. Lalnunsangi	II Sem	Open
26.	C.Lalremsanga	IV Sem	Open
27.	Melody Lalawmpuii	II Sem	Open
28.	Janet K. Vanlalruatsangi	II SEM	Open

### LIST OF OFFICIALS

1.	Samuel R. Vanlalruata	Prof. Incharge, Adventure club
2.	Ngurthansanga Sailo	Expedition Guide
3.	H. Lalrozama	Mess Leader
4.	Mal Sawmi Pachuau	Recording Secretary
5.	Z.D. Vanlaldinpuii	Medical Incharge
6.	Lalhruaitluanga	Camera man

### **Places visited during the expedition:-**

1. **Lungkot** : Loosely translated as the Grand Stone Gate, it is an encompassment of big stones with a narrow gap in the middle, barely big enough for a human to fit in. It is situated on a steep cliff which is overladen with grass and shrubs.
2. **Lungtolawt**: Not too far from where the road slopes away to the side of the hill, within easy view is a rocky outcrop known as Lungtolawt. Because of the steepness of the hill, getting to Lungtolawt involves great dexterity and precision. A miscalculated jump would certainly result in the jumper missing the landing and falling down to the sheer face of the cliffs below with a high probability of death. It was at this Lungtolawt that the brave huntsman, Hrangala, used to exhibit his skill by jumping off and landing perfectly. This legendary action must have been of little significance to him because he would then go about the very mundane task of combing his hair. It was this ritual that earned Lungtolawt the name Hrangala sam

khuihna- the place where Hrangala combed his hair.

3. **Far Pak Phong:** Beyond Lungtolawt, there lies a field of lush meadows that spread for miles and miles. Long ago, there stood a single pine tree (called in Mizo as 'far kung') in the middle of the meadow and that is how Far Pak got its name. The beauty of the meadow has had visitors comparing Far Pak with that of the Savannah grasslands. Right in the middle of Far Pak, there is a stream with sparkling clear water which has never failed to quench the thirst of travelers, trekkers and the like.
4. **Thlazuang Lungpang:** There is another sheer drop on the side of the mountain known as Thlazuang Lungpang (Falling spirit rock face). Standing on the edge and looking down is not for the faint hearted. Legend has it that when you look down, the vertical drop gives you the feeling of plummeting down, at least in spirit if not in body. Hence, the name Thlazuang Lungpang. The force of the wind rising up from this cliff is also exceptionally powerful. It is said that on especially windy days, whatever is tossed down is blown right back up.
5. **Tialpari Puk:** The end of a narrow lane from Thlazuang Lungpang leads to Tialpari Puk (Tialpari's cave). Legend has it that this cave was used by Tialpari as a shelter and hiding place, and tigers would pose as guards outside the cave. The reasons as to why she took refuge in this cave remains unknown.
6. **Mirang Ekput:** There is a very narrow and shallow dip on the rocky ground that also bears the name, Mirang Ekput (loosely translates to Whiteman's toilet). It is said that at the time of the British Raj, there used to be a British tourist who would use this spot to go about his daily personal business. It is doubtful whether this man would boast about this very small cubby hole that he helped to name, were he alive today. Not very far from Mirang Ekput, is a flat rock structure where people would go to have a bird's eye view of the beautiful scenery or lose themselves to a state of melancholy.

The expedition was directed towards sustainability of Phawngpui National Park. The aims and objectives of the expedition are given below:-

- 1) To observe the place visited and the changing landscape and economy of rural areas.
- 2) To learn about the historical evolution of the important sites at Phawngpui Tlang.
- 3) To expose the members to face challenging and adventurous life.
- 4) To perceive the problems that can affect man-environment relationship.
- 5) To promote sustainable Development by cleaning pollutants in the park.

## STUDENTS EVANGELICAL UNION REPORT

**T. Rochamlia**

*Secretary*

*Students Evangelical Union*

It is a great pleasure for me to give a report on various activities of the Students Evangelical Union, Gov't J. Buana College for the Academic Session 2015-2016.

Firstly, I would like to express my heartfelt gratitude to the Almighty God for his blessings and kindness throughout the session. Also I would like to thank our respected principal Prof. J. Zorema and our advisers for their advice. Thanks to all the members of the Students Evangelical Union for their faithfulness to our Lord and Evangelical activities.

Here are the various activities of Students Evangelical Union during the academic session 2015-2016:

1. **General Election:** General Election of Students Evangelical Union was held in the 3<sup>rd</sup> June 2015 at 1<sup>st</sup> semesters room. The following were the elected Office Bearers for the academic session:

Chairman	:	C. Vanlallawma (VI Semester)
Vice Chairman:	:	LH. Laltlawmlova (IV Semester)
Secretary	:	T. Rochamlia (IV Semester)
Assistant Secretary	:	Hani LalnunpuiiPautu (VI Semester)
Treasurer	:	Caroline Lalramfawni (VI Semester)
Financial Secretary	:	Vanlalhruaia (II Semester)

The Office Bearers appointed 16 executive committee members and 2 senior advisers, the following are the Senior Advisers:

- (a) V. Lalruatpuia
- (b) Samuel R. Vanlalruata

2. **Prayer Meeting:** Prayer Meeting is held thrice a week i.e. Monday, Wednesday, and Friday during lunch break (12:15pm - 12:45pm) at VI semester, Political Science Room.
3. **Orientation Training:** This programme was organized by Mizoram Student's Evangelical Union at Synod Conference Centre Aizawl. Our Vice Chairman and Secretary attended this programme.
4. **Spiritual Convention:** This programme was also organised by Mizoram Students Evangelical Union at Saitual College, 25 members attended this programme.

**5. Fund raising:**

- (a) Selling Pickle
- (b) Donation

6. **Gospel Meeting:** Gospel Meeting was held between 31<sup>st</sup> March to 2<sup>nd</sup> April 2016 at Presbyterian Church Venglai, Lunglei. RbtLalhriatpuiaChawngthu, Horeb Ministry was the speaker in this meeting.

I convey my sincere thanks to all the Office Bearers, Advisers and Executive Committee Members for their co-operation and also to all the students for their participation in our Fund Raising programme, Gospel Meeting and all other Evangelical Union activities.





## KEYS TO SUCCESS IN LIFE

Dr. Irene Colbert

Asst. Professor,

Dept. Of Pol Sc.

Hil Please continue reading. Don't turn the page. There's gold hidden inside. If you follow the instructions carefully, you'll surely succeed in life. All the best!

1. **Be optimistic-** "If others can do it, so can I," "I can do all things through Christ which strengthens me," "With God all things are possible," etc. are the thoughts you should have. Otherwise success will never be in your reach.
2. **Avoid peer pressure-** Don't get influence by your lazy friends who are stupid enough to care only for the present, shunning responsibility to build a secure future. Look at successful persons in life and don't hesitate to copy them.
3. **Plan-** Ask yourself "what am I good at? What is my interest? What do I want to become?" Scrutinize yourself and go for the right decision.
4. **Hard work-** Don't be lazy like Samdala. Get up and start working. Remember hard work pays always. There won't be regrets. Believe me.
5. **Discipline-** Discipline is an absolute necessity if you want to truly succeed. Don't stray. Your future is in your hands. Have self-control to enjoy self-respect and success.
6. **Faithfulness-** Unless you stick to your goals, you will never reach your destination. Remember success is not for quitters.
7. **Be tough-** Life is not a bed of roses. There are various hurdles to success. You have to be tough enough to overcome all the obstacles. Stay focused on your aims. Remember the fruits of success. If you aren't tough enough you will never reap those fruits.
8. **Be master of technology-** Admit to yourself that technology has trapped and enslaved you. How many hours in a day do you spent netsurfing? Whatsapp, facebook, etc. eat up many hours of your time. They may be good entertainment but they can become an obsession, to the extent of making you so lazy that your main work is sidelined.
9. **Be born again-** Be truly born again. God can do wonders and change you for the better, much better than you had ever anticipated. Do his will as shown to us in the Bible.
10. **God is the most important key to success in life, here and after.** So know him personally and he will help you in your journey to success.

Let me wind up by telling you what I had encountered this morning. Well, there was a very frightened butterfly trapped in a cobweb firmly pulled

by a very small spider, less than  $1/4^{\text{th}}$  the size of the butterfly. It crossed my mind that had not the butterfly flown around where it is not supposed to, it wouldn't have been caught. Likewise, young people, be careful where you go, what you do, don't go near Satan's den. Otherwise you'll be caught unguarded and won't be able to pursue your goals to success. You'll spend the rest of life with regrets.



## HAPPY

When I went to school,  
they asked me what  
I wanted to be when  
I grew up.  
I wrote down 'happy'.  
They told me I didn't  
understand the  
assignment, and  
I told them they didn't  
understand life.

- John Lennon

## MIZORAM ROMANTIC POETRY

R. Thanvunga, Reader  
Mizo Department  
Mizoram University

[Paper presented at the National Seminar on  
"Tribal Literature with reference to languages of North-East India"  
Organized by Mizo Department, Mizoram University, During May 7-9,  
2009, at Tourist Lodge, Chaltlang, Aizawl, Mizoram]

To understand literary romanticism as an unwillingness to say "a bird in the hand is worth two in the bush", a big chunk of Mizo poetry may seem romantic. If, with Graham Hough, we see Romantic Poetry as a refuge from the "harsh and repugnant world of man in need of violent reforms"; or as "a necessary consequence of the advances made in made in our progressive society ... a negative, defensive response by individuals to that crisis", the entire canon of pre-literate oral poetry is essentially myopic and shrouded in mists of ignorance. Life with these people encourage little introspection in their ignorance of a better way of life. Whatever lot Nature cast them in,

*Theirs not to reason why,  
Theirs but to do and die,*

And console themselves with a poorly informed *Pialral* where all labour cease and the blessed feed on ready food. A new religion only corroborated this phlegm by promising a heaven with "All pleasure". Thought Christianity looked askance at popular celebration of love in poetry, the best life had to offer then to the hard working people this side of the grave was their biological urge misnamed *Love*, which informed their fondest songs. "No hungry generation tread down" this irresistible voice of the nightingale, but feels the hearts of young and old in all ages. The joy and sorrow, pain and pleasure, hope and despair, sung by them tell not so much of life as love. Love was felt in the blood, in the muscles and the bones, the source of strength and weakness. Love was existence. It breaks walls of social distinction. From undated romances of famous lovers to the present, mizo poets seems most at homes spontaneous with love poems, mainly because it is the most universal of human feelings. It may shock the rest of the world to know that the most poignant voice of love in mizo lore rise from the hearts of the weaker sex. Traditional code of modesty, reserve and surrender to male authority lift their ban in the sacred art of poetry. But this sweet subject must wait for another seminar and perhaps another pen. We are concerned today with the less subjective kind of love whose passion is more altruistic and less liable to invoke pontifical anathema. Earlier Mizo poetry lacked the proper sensibility for a

utopian or even utilitarian alternative version of life save what is blown from the dim verge of *Pialral* (abode of the blessed). Mizo romanticism must wait for the forbidden window to be opened from outside to let the light of introspection shine upon a new enlightened generation.

Mass conversion of Mizo people to Christianity and a new concept of salvation by *gracedid* little to galvanize or mobilize the will of the people to work out a more sustainable and rewarding existence. "Our sweetest songs" consist in passionate yearning for a holiday home in heaven only heaven knows where. The new converts' longing for a heaven free from the 'fever and the frets' of this world was justified by the harsh persecution of Christians by the unconverted chiefs and the puritanical ideals the early Christians. It was physical persecution then, followed by economic depression and disparity, and now the lure of worldliness which rendered the beatific version of the glassy city even more attractive. Then again this kind of romanticism calls for another opportunity.

It was when Hrawva retrospect on his Dickensian childhood with gentle pathos, Mizo poetry approaches "The romantic agony" of natural injustice;

Dogs and goats lie in their dry shed,  
 Poor boy makes mother of the sow  
 Underneath the house.  
 [Rairahthe Hla]

Beside her grief over the loss of her son, Darpawngi given not Laltheri's license to rail, must make moan at the injustice of the chief;

We of Kiangte are poor indeed,  
 My little kid under trail  
 Make no mistake of his dam.

Deng chief pretends to fair deal,  
 A thousand citizen I won't tell  
 To grace your chiefdom.  
 [Thinrim Zai]

A proverbial bird *Riakmaw* whose droppings plant Bunyan seed on the tree it rest upon all night requests tree after tree for accommodation at night fall, but is refused by all accept the Thingthiang tree assumes an allegorical tone in the following pastiche:

But in my house reigneth  
 Hordes of lordly birds,  
 Makes sway with fearful din;  
 It found no place to lie.

With Vankhama love poetry reaches beyond the emotional diversion in the lover's altruism:

A glimpse of you brightens our hearts,  
A slight on your name but turns it cold;  
The best of best I would for you,  
Albeit the highest star if I could!  
Might you bless another's bed not mine,  
I would be content but you love truly.  
[Hmangaihna]

An innocent, lifeless, looking glass comes to life with the poetic wand of Zirsangzela in this ode:

Thou, beloved brass, beauty of every home,  
Mankind can make no sway  
But by your unswayed rule;  
Mantle of truth, fearless none,  
Thou art lord of justice.  
[Darthlalang]

Should we deny him the name of a true romantic because he speaks in a regional language after reading such penetrating indictment of the people?

Who is to blame must we look for,  
But in ourselves put the blame;  
Perfect Zo life, the nation's trove,  
Making rugged land our paradise,  
May it bloom for aye in our hilly bourne.  
[Zonunmawi]

Down the Hall of Mizo Fame is a mellow musician who sings in minor, cool but sure in his vision. V.Thangzama speaks reservedly but in perfect mizo:

O, land of my birth and nurture,  
Why dost thou mourn?  
Have you dreamt above our meet  
That you are laid so sick?  
Rise stand you up, your wounds are healed!  
Your lethargy is gone!  
Looking not but take a step forward,  
Make par with rest o' the world.  
[Khuavel I la chhingngeiang]

And now, on the sheer merit of his works, I propose the chief of Mizo Romantics- Rokunga, who harmonizes, not just in tonic solfa, the social, political and religious ideals of Mizo people. His was a dream of universal harmony of people and nature under a divine but democratic rule. An edition of his ought to begin with the dedicative prayer, *Ro min relsalangche*.

Barring thy wisdom, might and lead,  
 Glory and thrones perish amain.  
 Thou art eternally nations' enduring citadel,  
 Thou King of Kings, govern for us.  
 [*Ro min rel sak ang che*]

Like all great poets Rokunga fathers some fond poetic words to symbolize his ideal :*Chawrhpiat Run* and *Raltiang* being the significant ones. Sometimes he leaves us guessing at their meaning or application as in

Like Riakmaw at dead of night,  
 We roam the earth orphan-like;  
 But when we come to our blessing home,  
 [*Chawrhpiat Run*]  
 Wander we shall no more.  
 [*Arangkavaitawhlo'ng*]

High as our homeland haunts is.  
 High in none to other race compare;  
 Who would content be of such life?  
 Let us strive for beyond.  
 [*Raltiang*]  
 [*Raltiang I kaiveang*]

Unspoiled nature is true to anyone who does not suffer from any spiritual short-sightedness. But who is so pedantic as would not grant that the following poem afford us such a beautified vision of our land?

Lofty branches high on the hills,  
 Still rocks on plains and gurgling rivers.  
 Wandering clouds on the wings of breeze,  
 Shower beauty on beautiful world.  
 [*Lei Mawina*]

Does it not bring to mind Blake's *Songs of Innocence*, but without the implied opposite of dark reality? But it is time to close the introductory paper with the bitter elegiac ode on the city he loves:

City of joy and freedom,  
 'Spite of thy outward beauty,  
 Thou art in life aren't so;

Army of hell at large in you,  
Justice and Virtue have flown;  
The walls of life go down,  
Bribes and immortality walks your streets,  
Oh! The pity of it!

.....

Rise again in the clothed in virtue,  
Then would thou smile again.  
[Ka pianna Zawlkhawpu]



"Life is no brief candle to me.  
It is a sort of splendid torch which  
I have got hold of for the moment, and  
I want to make it burn as brightly as  
possible before handing  
it on to future generations"

- G.B. Shaw

## MY EXPERIENCES ON THE MONSOON TREKKING EXPEDITION

**K. Lalrinchhana**

*VI Semester*

*Team Member*

As soon as I heard that Govt. J Buana College Adventure Club planned to go on a Monsoon Trekking Expedition under the leadership of our faculty in-charge Ngurthansanga Sailo, Dept. of Mizo and our Adventure Club leader Lalfamkima, I decided to take part. The flag-off programme was held on the 19<sup>th</sup> August 2015. 33 members reported that they were ready to face the challenge.

19<sup>th</sup> August arrived and there was a heavy rainfall in Lunglei and though I received many advises not to go, I ignored them keeping in mind that after all this was 'monsoon trekking' and trekking under such weather was ideal. Keeping my mind on the mission, I headed towards our college where the flag-off programme was to be held. Due to some problems the programme was postponed for about half an hour. After which we were flagged-off by our honorable Joint Director Lallianzuala at 10:30 am.

Our engine roared to life and our friends waved us bon voyage and we soon left the college. But soon after taking off we stopped at Lunglawn to replace our vehicle's tyre. This tyre replacement surprisingly took a longer time than we expected. After halting in Lunglawn for a long time we left Lunglawn at noon. After several kilometers just before reaching Dawn, we again stopped as a landslide had blocked our way. We waited for about two hours for a vehicle to clear the road. I was so bored that two and a half years felt more like a whole day to me. We finally reached Tuipui D at about 7:15pm and had dinner there. We decided to stay the night although we had been scheduled to reach Lungleng by night.

The next morning, after washing up we started at 6:15am. We had to cross Tuipui leisang, a high suspension bridge across the Tuipui river. I was a bit scared but when I saw some of our friends scared to death I brought out the man inside me and pretended that I was the bravest of them all. We eventually crossed the river without any problems. Lungleng was situated on a hill soup and up we went. I was so tired that it felt like the longest 10 kilometres I'd ever walked. My back pack which seemed light in the morning grew heavier and heavier. We finally reached the village at about 11:00 am. There we were warmly welcomed by the Village council President, Pu Biakchunga who prepared lunch for us. After lunch we trekked to "Lunghmingthang", the third largest solid rock in North East India. The way



was rough and hilly and seemed to have very few visitors as we had to clear our paths as we went along. When we reached Lunghmingthang it was so huge that I thought it was another mountain that we had to climb. We walked around the rock and after clicking our cameras as much as possible we decided to get back to the village. We cooked by ourselves and had our dinner at about 9:00 pm. Later that night while lying on my carry mat I thought back to our journey that day. Being so tired after trekking under continuous rainfall, I began to pity myself when John Ruskin's quote came to my mind, "Sunshine is delicious, rain is refreshing, wind braces us up, snow is exhilarating; There is no such thing as a bad weather, only different kinds of good weather", soon I doze off for the night.

The next day, after breakfast, we head for Muallianpui. The forest between Lungleng and Muallianpui is dense and it was comfortable walking through the forest. I had never seen nature in that state of beauty and I enjoyed it very much. It was at that moment that I clearly understood Keats' words, "A thing of beauty is a joy forever."

The nine kilometers to Muallianpui seemed to pass in a moment. We took a short rest and proceeded from Muallianpui and our trekking became tough again. We walked a little slower because of minor pain in our bodies. Still, my conversation with my partner made it easier to resist my fatigue. After many subjects of conversation, we had walked the twelve kilometers to Vanlaiphai. We reached Darzo tourist lodge at about 5:00 pm. Our leaders ordered dinner for us and booked rooms for us for the night.

The next day was the last day of our expedition and we headed to Tuipui D after breakfast. Some of our friends decided to visit the famous 'Fort Tregear' before leaving Darzo. I sadly couldn't go along as I had to stay back with some friends to cook breakfast. The return leg to Tuipui D was much easier because it was downhill and we covered about 24 kilometres where our bus waited for us. After a cup of tea we rushed to the bus to get good seat and also to rest our tired legs in the bus. Yes it was a big relief reaching the bus as it was a sign that we didn't have to walk anymore. WE reached Lunglei at about 9:00 pm. AS soon as I got off the bus I wanted to raise my hands and shout "MISSION ACCOMPLISHED" but I restrained myself.

The most remarkable thing I saw during the expedition was that even girls didn't want a helping hand as long as they had energy to stand up by themselves, sowing that they were strong enough to face their challenge. I learned from this Monsoon Trekking experience that "Gender doesn't make a difference.

## THE RIGHT TO INFORMATION (RTI)

**Mary Lalromawii**

*Associate Professor and District Resource Person for RTI, Lunglei Dist.*

The Right to Information is one of the landmark legislations passed by the Parliament. With a view to set out a practical regime for securing information, the Indian Parliament enacted the Right to Information Act, 2005. With this Act, the Indian citizens are given a powerful tool to get information from the Government as a matter of right. The main objectives under the Act is to empower the citizens, promote transparency and accountability in the working of the Government, contain corruption, and make our democracy work for people in a real sense. The Act is enacted by the Parliament in the 56<sup>th</sup> year of the Republic of India.

### What is Information?

Information, under the Act, is any material in any form. It includes records, documents, memos, e-mails, opinions, advices, press releases, circulars, orders, logbooks, contracts, reports, papers, samples, models, data materials held in any electronic form. It also includes information relating to any private body which can be accessed by the public authority under any law for the time being in force.

### How to seek Information

A citizen may seek information from a public authority which is held by the public authority or which is held under its control. A person who desires to seek some information from a public authority is required to send application to the Public Information Officer (PIO) or the Assistant Public Information Officer (APIO). There is no prescribed format of application for seeking information. The application can be made on plain paper, or it may also sought electronically. However, the application should have the name and complete postal address of the applicant.

The application should also be accompanied by a demand draft or a banker's cheque or an Indian Postal Order of Rs 10/- payable to the Accounts Officer of the public authority as fee prescribed for seeking information. The payment of fee can also be made by way of cash to the Accounts Officer of the public authority or to the PIO/APIO against proper receipt.

The applicant may also be required to pay further fee towards the costs of providing the information. Details of it shall be intimated to the applicant by the PIO. But, no fees shall be charged to persons who are of Below Poverty Line (BPL) as may be determined by the State Government of

Mizoram for provisions of information related to welfare of BPL. As such, an applicant should submit a proof in his claim to belong to the below poverty line. The application not accompanied by the prescribed fee of Rs 10/- or proof of the applicant belonging to BPL, as the case may be, shall not be a valid application under the Act.

Request should be made in a written form. If a person is unable to make a request in writing, he may seek the help of the PIO to write his application, and the PIO should render him reasonable assistance. Where a decision is taken to access to a sensorily disabled person to any document, the PIO shall provide such assistance to the person as may be appropriate for inspection.

An application to obtain information can be written in English or Hindi or in the official language of the area in which the application is made. The applicant can send the application by post or through electronic means or can deliver it personally to the office of the public authority. The application can also be sent through an APIO.

The applicant should make application to the concerned public authority. It is advised that he should make all efforts to ascertain as to which is the public authority concerned with the information is and should send the application to the PIO of that public authority.

When the applicant seeks information in respect of many subjects by way of one application, it creates problems for the PIO as well as the applicant. The applicant should, therefore, see to it that by way of one application, he seeks information in respect of one subject only.

### **Filing of Appeal**

An applicant can file an appeal to the appellate authority, if information is not supplied to him within the prescribed time of 30 days or 48 hours, as the case may be, or is not satisfied with the information supplied to him. Such an appeal should be filed within a period of 30 days from the date on which the limit of 30 days of supply of information is expired or from the date on which the information or decision of the PIO is received. The appellate authority shall dispose of the appeal within the period of 30 days or in exceptional cases within 45 days of the receipt of the appeal.

If the appellate officer fail to pass an order on the appeal within the prescribed period or if the appellant is not satisfied with the order of the first appellate authority, he may prefer a second appeal with the Information Commission within 90 days from the date on which the decision should have been made by the first appellate authority or was actually received by the appellant.

**Filing of Complaint**

A person can make a complaint to the Information Commission if he is unable to submit a request to a PIO either by reason that such an officer has not been appointed by the concerned public authority; or the APIO has refused to accept his or her application or appeal for forwarding the same to the PIO or the appellate authority, as the case may be; or he has been refused access to any information requested by him under the RTI Act; or he has not been given a response to a request for information within the time limit specified in the Act; or he has been required to pay an amount of fee which he considers unreasonable; or he believes that he has been given incomplete, misleading or false information.



"I count him braver  
who overcomes his  
desires than him who  
conquers his enemies  
for the hardest victory  
is over self."

- Aristotle

## RABINDRANATH TAGORE'S VIEWS ON EDUCATION

Dr. Shankar Bhattacharya

Rabindranath Tagore was a consummate artist as well as a great thinker and philosopher. Politics, Public administration and education claimed his attention as well as social and religious reforms. It is in the field of education that he shows his innate feelings and noble vision. Indeed, Tagore's views on education are syncretic and not sectional.

Tagore's life-long interest in education flowed mainly from his dissatisfaction with the morbid commercialized education of modern time, and he accordingly strove to make Sriniketan and Santiniketan the focal points of a new experiment in living. Santiniketan was thus at once a home for retirement and meditation, and an 'ashram' for cultural and spiritual realization. Tagore was trying to give shape of a center of Indian culture and an Eastern University where thinkers, scholars and creative minds would assemble and where, western ideas and values would also be generated in this institution. Indeed, such an education would not be confined within narrow domestic walls nor could it be wholly job-oriented just for the creation of clerks, doctors, lawyers and engineers. In fact, he wanted to reform humanity through education. Like Tolstoy, Tagore believed that education should cultivate a love for mankind and to look beyond the frontiers of race, nation and civilization. Education, to him, was a process of identification. He believed that aggressive nationalism and patriotism should not be encouraged in education. They regarded censorship and suppression of new ideas as absolute evils.

Tagore regretted that the universities in India are not rooted in the native soil and alienated from the mainstream of national environment and were neglecting the problems of common men of the country. His idea of Visva-Bharati is a symbol of intellectual learning and humanism which encompass a global co-operative community. He was appreciative of the intense aspiration and the spirit of adventure of European countries which has, in fact, enlightened the whole universe. With his passionate mind, Tagore founded his famous international university Visva-Bharati, an extension of his school in 1921. Its memorable memorandum included a splendid ideal: *"To study the Mind is a vision of Man in its realization of different aspect of truth from different points of view."*<sup>1</sup>

These words express the mission of the poet to establish an educational institution, a place where India was to meet the rest of the world for mutual benefit in the domains of intellectual, artistic and spiritual culture. Tagore's

deepest aspiration is revealed in his stirring expression: "*Visva-Bharati represents India where she has her wealth of mind which is for all. Visva-Bharati acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best*".<sup>2</sup>

In 1925, on his way to Europe, Tagore writes from the ship: "*For me, the method of Education lies along the way of the renunciant. We have to move out, along with our students, as seekers of the unknown and keep education in tune with the flow of life*".<sup>3</sup>

Tagore's essay "*My School*" is an important document of his views on education and as a visionary activist, *Visva-Bharati* has been one of his great constructive works in life. The highest education, according to Rabindranath Tagore, is that "*which does not merely give us information but makes our life in harmony with all existence*".<sup>4</sup>

Tagore considered Education as an inspiration and he emphasized the need for drawing out the potentialities instead of pouring some information. Tagore undertook the difficult job of educating the multitude of people. He repeatedly reiterated that education remain incomplete if there is no psychological and spiritual freedom. He believed that love is the main source of inspiration. It works like a magic wand and created interest. Tagore stressed the personality of the teacher, in his opinion, should have a love for the children and for themselves. Otherwise, they can never be good teachers. That is why Tagore always suggested a system of education conducive to self-expansion and self-realisation. He had infinite faith in the individual and he believed that to love man and to love God was the beginning and end of all knowledge. Tagore's essay "*My School*" highlights marvelously the psychological needs of children. The children, according to him, are like angels, full of life and purity. So, they should be guided by the spirit of love kindness, co-operation and compassion.

Rabindranath Tagore explicitly states his views in Education in his essay *The Centre of Indian Culture*. The most important factor in Education is the inspiring atmosphere of creative activity. According to Tagore, the primary function of a university should be the constructive work of knowledge. He expresses his dissatisfaction over the prevalent system of education in India which does not provide scope for intellectual exploration and creation. He believes that the main object of teaching is not to explain the meaning, but to knock at the door of the mind. Indeed, teaching should be spontaneous and inevitable flow of culture. The education which is isolated from the mainstream of national life is, in fact, worthless. Hence, education should be in perfect harmony with men's complete life, economical, intellectual, aesthetic, social and spiritual. Tagore writes, "*Our educational institutions should be in the very heart of our society, connected with it by the living*

*bonds of varied co-operations. For true education is to realize at every step how our training and knowledge have organic connection with our surroundings."*<sup>5</sup>

The ideology as well as the practical aspects of a university of the ordinary type was something which he did not approve of, and therefore, he tried to implement his own ideals of education, which were in the first instance, to allow the students full freedom in developing their faculties in an atmosphere of Nature and open life. Tagore's idea was to create a center for a harmonious study and for a mutual acceptance of the permanent and universal elements in the difficult cultures which Humanity has evolved in different countries and under different environments. It was to be a center for a higher Humanism embracing all people and cultures, on the background of the Indian philosophy of life and the reality and the Indian experience. He emphatically advocated the importance of physical science which he considered necessary for the fullest achievement of human personality but he was critical of the scientific study which was meant for comfort, convenience and material success completely neglecting the idealism of understanding or realization.

Tagore was not a mere theoretician, but he had also a strong inclination towards the practical and the useful. His other constructive work is the establishment of Sriniketan, the institution for training in agriculture and service for the uplift of rural areas. Indeed, Tagore's contribution as a social and economic rehabilitator is unique. Sriniketan was an institution for rural, economic and cultural development, and there Tagore started a number of village crafts for their revival and expansion within an atmosphere of progressive development. The institution Sriniketan has been doing its good work as a very effective way of helping the rural mass in maintaining the beauty as well as the usefulness of their crafts and in giving training to a number of young and energetic students in the organization of village uplift. It is worthwhile to mention the act of generosity when Tagore gave all the money which he obtained from the Nobel Prize to help the economic rehabilitation of his tenants in East Bengal through co-operation in banking.

Rabindranath was not only the founder and organizer of Visva Bharati, but he was all along an enthusiastic and successful teacher, who earned the love of his students, teaching them both English and Bengali literature and Sanskrit language, and occasionally giving talks on Elementary English, Bengali, Sanskrit and Science books.

Tagore's theory and experience of his educational activity in Santiniketan highlights his belief that the human personality replenished itself through its aesthetic relation with Nature. As a creative artist, Tagore considered art as one of the highest expressions of human freedom. There is no denying the fact that the two most important aspects of man are creativity and freedom. Tagore emphatically asserted on the spontaneous self- activity

of the children and encouraged to unfold the essence of their innate impulses. In establishing the Vishva Bharti University, Tagore had in his mind the idea of the development of the youth through aesthetic and artistic dimensions of human personality. Hence, he co-related cultural and artistic activities with academic study. He had always aspired to foster culture and not the co-called education. The development of a critical outlook along with a humanitarian love was the sole objective with which he started Santiniketan. He wanted to develop the sense of refinement among the students and to elevate their selves through co-operation and co-ordination and eventually his dream was cherished in establishing Sriniketan as a separate unit.

Rabindranath Tagore was a multi-faceted personality, not merely a thinker or philosopher, but also a creative artist, a man of action, a man engaged in a diversity of pursuits, and in each one of them, reaching new heights and opening new possibilities. Unlike professional philosophers, he refrained from constructing a system. Instead, he brought to bear upon each issue a multiplicity of insights. It would be a grievous error to seek to present him as a one-dimensional intellectual trying to simplify and systematize. In trying to understand his views on any issue, one has to take into account his different insights as expressed in his various works and activities.

Tagore not only had a long life, but to the very end, he also kept renovating himself through daring new experiments and explorations. This transformation is evident in his different activities and expressions.

Tagore was an orthodox Hindu when he founded his school Santiniketan which he regarded as a "*Bramacharya Ashram*" modeled on the schools of Vedic learning in ancient times. Amongst some of the amazing practices inculcated or permitted in this school was that one of the students saluting the Brahmin teachers by taking the dust off of their feet, but saluting all non-Brahmin teachers merely by raising their folded hands. When Tagore was asked for his opinion, he replied, "*What is contrary to institutional Hindu practice cannot find a place in this school; the students will touch the feet of their Brahmin teachers and only salute (Namaskara) the other teachers in accordance with the injunctions of Manu Samhita.*"<sup>6</sup>

The reverential attitude and idealized view which Tagore had towards Hindu India's traditional Brahminical culture and social organization when he founded the *Brahmachary Ashram* at Santiniketan in 1901 did change almost radically by the time the foundation stone of Vishva Bharti was laid in 1918.

Suffice it to say, Tagore was opposed to all kinds of regimentation, exploitation and injustice and he could hit hard at the perpetrators of tyranny and dogmatism both in his country and outside India.

Tagore's views on education resulting into the founding of Visva-



Bharati and his social, political and religious views visualizing an integrated world, quite free from all tensions and conflicts are reflected in his thought provoking essay *The Center of Indian Culture*. Tagore writes "All great countries have their vital centers for intellectual life, where a high standard of learning is maintained, where the minds of the people are naturally attracted to find their genial atmosphere, to prove their worth, to contribute their share to the country's culture, and thus to kindle on some common altar of the land a great sacrificial fire of intellect which may radiate the sacred light in all directions... and this is why the inner spirit of India is calling us to establish in this great center, where all her intellectual forces will gather for the purpose of creation, and all her resources and knowledge and thought, Eastern and Western, will unite in perfect harmony."<sup>7</sup>

Rabindranath Tagore stood against the universal oppression and servitude of the intellect. His intellect took a definite part in the manifestation of the thought of Europe. He was very much concerned with the welfare of humanity. In fact, as a visionary activist, Tagore was engaged in this constant pursuit till the last moment of his life and even though he died before the country got Independence, he had already outlined a blue print of India's all-round program where she would achieve an unprecedented glory in spheres of thought and action.



<sup>1</sup> Rabindranath Tagore, Sisir Kumar Ghose, pp. 102-103

<sup>2</sup> Ibid. p. 108

<sup>3</sup> Ibid.

<sup>4</sup> My School

. Rabindranath Tagore. Published in *personality*, Macmillan & Co. Limited. London, 1943, p. 116.

<sup>5</sup> *The Center of Indian Culture*, Rabindranath Tagore, Bisva Bharati, Calcutta, (First Pub. in 1919). p.2.

<sup>6</sup> Tagore

's *Quest*, Abu Gayeed Ayyub, Papyrus, Kolkatta. 1959.

<sup>7</sup> *The Center of Indian Culture*, Rabindranath Tagore, pp. 32-33.

## TINGTANG(GUITAR): ITS ROLE IN THE MODERN MIZO LYRICS

RL. Thanmawia

*(Paper presented by R.L. Thanmawia, Reader & Head, Dept. Of Mizo, MZU at the National Seminar on Tribal Literature with special reference to languages of the North East India on 7<sup>th</sup> to 9<sup>th</sup> May, 2009 at the Conference Hall, Tourist Lodge, Aizawl, Mizoram.)*

From time immemorial, the Mizo have been using different musical instruments. Most of the Mizo indigenous instruments which are used at the time of festivals and dances are striking instruments such as different types of Khuang, Dar, Bengbung, Seki and Talhkhung. They have six varieties of wind-instruments like Rawchhem, Tumphit, Mautawtawrawt, Phenglawng, Buhchangkuang, Hnahtum, and three kinds of stringed-instruments such as Tingtang, Lemlawi, and Tuiumdar. All the string instruments except Bengbung are used for group singing or on the festive occasions; while all the three kinds of stringed-instruments are played by individual. Out of six from wind-instruments only two are meant for public.

But these indigenous musical instruments are very simple and crude in comparison to other Indian musical instruments and they are out-dated when compared to modern musical instruments. May be due to this reason, Khuang (drum) is the only Mizo traditional musical instrument that is popularly used till today. In traditional practice, Khuang has no role in the religious functions; but today the use of drum is a must in every church service. The six stringed guitar was introduced during the third decade of the twentieth century. It has now become part and parcel of the Mizo society. Almost all the boys know how to play guitar. The guitar has replaced the traditional musical instruments at all levels except at the religious functions. Therefore, it has become a bosom friend of the modern Mizo youths.

Stringed instruments were a companion to human beings since time immemorial. The first type of string instrument was a simple musical bow. The Harp is the oldest known stringed instrument. No one really knows where the harp originated. One of the earliest musical instrument discoveries showed a harp-like instrument on rock paintings dating back to 15,000 BC in France. Meanwhile in Egypt, some of the earliest images of bow harps are from the pharaoh's tombs 5,000 years ago. ([www.alisionvarady.com/harp-info/early-harp-history.htm](http://www.alisionvarady.com/harp-info/early-harp-history.htm).)

It seems that instruments similar to the modern guitar have been popular for at least 5,000 years. While today's classical guitar first appeared in Spain, it was itself a product of the long and complex history that saw a number of related guitar types developed and used across Europe. (A Concise History of the Classic Guitar) The spanised vihuela or viola da mano, which was popularly used during 15<sup>th</sup> and 16<sup>th</sup> centuries is often considered as the seed of the modern guitar. According to Evans, "the dimensions by Antonio Torres Jurado (1817-1892), working in Seville in the 1850s. Torres and Louis Panormo of London (active 1820s-1840s) were both responsible for demonstrating the superiority of fan strutting over transverse table bracing." (Evans, Guitars, p.42) The root of the guitar, therefore, can be traced back thousands of years to European origin, then known in central Asia and India.

The Mizo people became familiar to the western musical instruments only by the twentieth century. The first western musical instruments entering Mizoram were the mouth organ and the full Organ brought by a missionary's wife, Mrs. Fraser in 1907. But Dr. & Mrs. Fraser returned to England after a few years stay in Mizoram, and the local youth had no time to learn to play those instruments.

After a long recess of more than ten years, Mizo Youth became acquainted with the modern musical instruments in 1925, Vankhama (1906-1970) was one of the notable pioneers who cultivated the seed of the modern musical instruments in the heart of Mizo youth. he began his poetic career at the age of eighteen, that is from 1924, and he was also one of the pioneers of modern Mizo love songs called Lengzem, but most of his lyrical songs were composed between 1930-1945 (Mizo poetic. 113). 1925 Vankhama entered High School in Calcutta city. One day while he was aimlessly strolling along the road, he heard a beautiful orchestra played by a band under the leadership of John Phillips near Esplanade. He immediately stopped walking and seriously listened to that beautiful music. Being a lover of music by nature, Vankhama did not return from the musical world to his studies. He then purchased a violin and practiced it by himself without having an instructor. But he was confident in handling it and soon became expert in that particular instrument. He introduced the violin to the Mizo youth. The following year, i.e. in 1926, Violin and Hawaiian Guitar entered Mizoram along with Vankhama. the two new instruments were very much appreciated by the local people. Vankhama soon formed a music group called Fawm Chawp Pawl in which his close friends Nghaka, Rawnela, Jona and his younger brother Vanbuka were members. They performed music at different meetings and conferences in and around Aizawl town.

His daughter Vanlalhlupuii also remarks, " thanks to lady missionaries such as P Sandy and Pi Zaii who taught solfa, singing, the existing native

musical talents was much enriched. My father Vankhama too, had the happy fortune of receiving his music lessons from them and which enabled him later, to win his musical trophies. This must have greatly enthused him for, during his student days at Calcutta and Shillong, he developed a deep love for classical music and on his return home, had mastered the violin." ( Music- A Channel of Peace, p.1)

In 1937 a Spanish guitar was imported to Mizoram. This time, it was not Vankhama, but a young man called Lalthlamuana, from Kulikawn area who brought this important instrument from Shillong. Lalthlamuana learnt guitar under the famous instructor called Victor Swear while he was studying in High School in Shillong, and then introduced it to his contemporary music lovers at Aizawl. The nomenclature of the first music group was then changed to Tingtang Zaipawl. The guitar is the one that the Mizo youth really cherished and loved. They sing and cry, they scream and shriek, they weep and trill along with their new companion, the Spanish Guitar. Like a beautiful girl, the Mizo boys in particular, adored and were devoted to it. Their attachment and passion was very much profound and vivid which can be seen from their lyrical songs. Some of the Mizo craftsmen soon produced different sizes of guitars that within a short time, even the people of remote areas became familiar with the guitar. And with the coming of the Spanish guitar, awakening of love lyrics and other themes came into being. Some of the composers like Vankhama, Lalzova, PS Chawngthu, Lalsangzuali Sailo, Zirsangzela Hnamte etc. composed about 50 love lyrics excluding other themes.

To most of the Mizo youth, Guitar is their life. They keep it with due care and keep it in the safest place in their home. They can sing happily at all times and at all places. They bring it when they visit their girlfriends at night and they sing songs together. Even after they leave the girl's house, the boys continue to sing in the open courtyard till late night. They bring the guitar even in the jhum. It is, in fact, their close friend and their life, their soul and their spirit. Their thought form and their poetic imagery manifested in their lyrical songs are often communicated through the guitar.

Ancient Greeks believed that it was the god muse of music who gave poems to human beings, and therefore they regarded it as sacred and those who were not given the gift were not entitled to write such poetry. However, the most prominent source of lyrical songs for the Mizo is no other than the guitar. The beautiful environment has been a source of inspiration to music writers; there seems to be no other better source of inspiration than nature itself. But, the feeling of nostalgia that has sowed the seed for a song needs something like the rain for its germination and that is the guitar.

Its not only the gentlemen who love the guitar, ladies are also fond of it and those who are very fond of the guitar are quite attached to it. A very

young girl who isn't considered old enough to be sentimental has this very old and battered guitar which she carefully and lovingly placed at the foot of her bed; it is her companion after her evening games with her friends. One night the moon was achingly beautiful and bright. The children started to disperse after the evening games, and this little girl like on every other night, embrace her guitar and started to learn from it. That night, she wasn't just learning to play the instrument, but she started on a journey to the realm of music. Her best friend, the guitar, took her to a world she had never seen before. Even though she wasn't considered old enough to write a song nor had she even given it a thought, she started to write a song with the help of her best friend the guitar. It was purely her song that came out from within. This young girl, whom her friends and relative dearly call 'Maduh' is RTC Lalduhawmi.

After six years, Maduhi became a teenage girl with her best friend the guitar, she wrote twelve songs altogether. She shows her appreciation in the lines:

*Indeed I give you thanks,  
My little beautiful guitar*

Many Mizo poets often talked about the guitar, a few may be taken for example. F Malsawma confesses that one of the most vivid symbol for his happier time with his friends was singing with the guitar. (Lung Tileng p.45). According to Lalsangliana, the perfect way to remember the present which will be missed the most in the future to him is singing with the guitar (Lung Tileng p.206). Ch Malsawma advises his friends through his song not to think about the past but to enjoy the present moment and it seems that this joyous moment will be spent singing with the guitar again. He writes:

*Let us continue to sing before our happy days end  
Let us sing with our heart united  
Let us sing with the string of the guitar  
Not missing the days gone by. (Hlim lai nite L 9-12)*

Thangbawiha did not call on the wind to take away his stress, instead he hoped that the guitar would relieve his loneliness and heartache and therefore wrote:

*The heartache might go away  
With the string of the guitar  
I'll continue singing without any care. (Nunhlui L 21-23)*

Rokunga who was declared Poet of the Century by the Government of Mizoram, has said that Mizo young men and young ladies who are in the stage of dating are merry and to highlight their merriment, even if it's rainy

or sunny or even if the mosquitoes are biting them, these young people will say "We are Mizo and should be joyous." He continue to urge them to work any thing any time with singing in the rhythm of guitar, ( E khai, Hlim rawh u ). He feels that to uplift the happy atmosphere the guitar plays an important role and it creates a feeling of perseverance and the willingness to work under any circumstances. In his song *Ka tingtang hlui rimawia I* (My melodious guitar) he lets out his secret about the connection between his life and the guitar,

*I can not depart from it  
It comfort my loneliness  
Oh how beautiful it's body is! (111-13)*

One of the first persons among the Mizos to play the guitar and be famous for it is Vankhama, and he wrote a song when his beloved guitar which had given him much pleasure and with which he had sung many songs till late night, was bought from him by certain close acquaintances while he was going home towards Shillong from the army. The song goes:

*I assembled you to lull loved ones;  
My beautiful guitar has gone away  
Even though your time's not up yet. (Perhkhuang L2-4)  
And he bids farewell to his guitar with the following lines,  
O you volourous youth facing your foes  
Let this music make you merry and please you;  
Return gloriously with victory. (Perhkhuang L 13-15)*

Towards the beginning of the Gulf War, some artistes flew to the desert of Saudi Arabia to entertain the American soldiers posted there for the war. Even right after the war, some artistes entered Iraq to cheer up these soldiers. Eighty years ago, for a group of young Mizo men who were about to be in the combat in the great World War, Vankhama sacrificed his beloved and treasured guitar in order to encourage, entertain and to make them bold for victory. His vision that his guitar was doing something for the country was not an ordinary vision!

It is said that the guitar is made in the shape of a woman. As the makers are men, it seems that they are fond of the guitar just as they love their girl friends, hugging them fondly, and therefore the Spanish guitar is believed to be made in the shape of a woman. When we look at Buta's song, the makers' thoughts and romanticism can be clearly seen,

*I will embrace you fondly  
Therefore you will stay close to me;  
We will sing with you with our loved ones  
You make the night so much shorter/ so much more bearable..*

In the chorus it goes:

*I tenderly care for you, lean on, lean on, lean on,  
Lean on my soft side, lean on, lean on, lean on,  
Sing, be joyous, dance and laugh,  
To please all walks of life  
Let us sing joyfully! (Pawmlai Tingtang L 1-9)*

He treats it like a person, talking with it and caressing it.

In PS Chawngthu's, *Perkhuang tingtang val* the clones between the guitar and young men can be clearly seen. In his *Parmawi tin bawm* he talks about the healing power of nature like flowers, the breeze, the grass, the different types of trees, the hills and the valleys beautifully intertwined including the dangerous looking ravines, and with this a beautiful picture comes into mind, which is the scene of loved ones singing together merrily with a guitar while sitting and relaxing on a pleasant green grass and enjoying the breeze.

After a long stay in London, Wordsworth enjoyed great relief at a country side and thus confessed his state of mind:

*In nature and the language of the sense,  
The anchor of my purest thoughts, the nurse,  
The guide, the guardian of my heart, and soul  
Of all my moral being. (Tintern Abbey L 110-113)*

In the same spirit, Zirsangzela Hnamte sings:

*Staying all alone in my dwelling place,  
My mind starts wandering around;  
My longing for the past grows bigger,  
But you give me companion,  
Giving voice to my loneliness,  
And helping me to sing every song,  
Never showing any slight annoyance,  
You are my priceless melodious guitar. (Perkhuang zai tin thiam L 1-8)*

Zirsangzela's deep relationship with the guitar is absolutely glorious. The guitar is not only his companion during his loneliness, it's also his singing partner. Therefore, he feels that in this world there is no other better friend who is loyal and trustworthy than his guitar, and this is heard in one of his songs like this;

*There is none like you  
To sing about loneliness,  
There is none like you  
Under the heavens. (ibid L 9-12)*

Not only for himself, but for everyone in this world, the guitar is the source of a beautiful melody and this may be the reason for his fondness for the guitar,

*O indeed you are a melody,  
For all mankind in this world. (ibid L 15-16)*

As mentioned earlier, the lovely teenage girl (Maduhi) can share the minds of our great poets and the young Mizo people on the topic of 'The Guitar,' she addresses it like a person in the form of an Ode:

*Your ageless name they talk of,  
O you melodious guitar,  
I will sing of your name,  
Be forever more present with us. (Perkhuang tingtang)*

She embraces the guitar with pride and says:

*The great whites talk of your ageless name,  
How valuable you are for a melody,  
O how invaluable you are to us  
O my beloved melodious guitar. (ibid)*

She also concludes that the guitar will always be a good friend for the coming new generation:

*Even the new and young ones,  
They will not tire to talk of your name. (ibid)*

From what we have shared, it can be seen that the guitar has a deep place in the hearts of the young Mizo people. It is their best friend, and is the source of inspiration and companion in times of their joy and sorrow. The English composers often sat in front of their Piano and write their lyrical songs, but if and when the Mizo composers play guitar poetic words and its melodious music often emerge. Before the introduction of mass media, guitar was the only means of communicating songs especially in rural areas, and its importance is still increasing even today. Therefore, the guitar plays such an important role in writing modern Mizo lyrics that it would be unwise to underestimate its power.





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# MY EXPERIENCES ON THE WHITE WATER RAFTING EXPEDITION

Lalpekhlua

Hello Adventurer,

Have you ever Imagined the world of marine life and felt like floating over the water? And have you looked at the sea animals while travelling freely and swimming in the water and wished you could join them? Well, I have been dreaming about having the fins and gills of a fish and float like a ship all my life.

White water rafting expedition is good enough to fulfill your dreams. It doesn't make you a fish! But it comes very close to that. White water rafting is a recreational outdoor activity which uses an inflatable raft to navigate a river or other bodies of water. This is often done on white water or different degrees of rough water, and generally represents a new and challenging environment for participants. Dealing with the risk and the need for teamwork is often a part of these activities. In simple words, 'white water rafting is the activity of floating in a raft where the current rapid is very fast and rough'.

Its aims are to have an adventurous life and to cease or stop the fear of water, and is a guide to protect ourselves in the water. It is a fun sport where we get to experience many things.

When the Youth Adventure Club of J. Buana College, Lunglei, proposed and organized such an expedition last year, I joined this meaningful expedition to Chhimtuipui (Kolodyne) river to fulfill many dreams. This is the biggest river of Mizoram, it is 138.46 Kms long and around 200 meters wide. In Mizoram this river is the most suitable and for water rafting expedition for one week. In the first two days, we were trained and guided by the instructor. We got acquainted with the boat and its necessary equipments that would take me on the water. These equipments make it possible to work and travel on the water. We practiced controlling the boat and learnt how to move on the water by paddling the boats for the first two days. Finally, it was time to float and swim like the sea animals. As these activities could be dreadful for participants if they meet any accidents, we carefully donned life jackets to save us from drowning.

Finally, for what may be a once in a lifetime experience we got ready after completing different criteria of the theory class. Now, my dream comes true. We paddled off and what followed was a fun and enjoyable time. It also ensured us to have team work, for hard work is needed for the success of this

expedition and even in other duties and responsibilities of life. We paddled for three days to reach our destination. It was tough and rough, but beside the difficulties there were many things to enjoy, and to experience and we learned many things. After a lot of hard work, we finally achieved what we the participants of this expedition had set out to do, we made history becoming the first college to conquer the terrible water rapids and different obstacles.

In adventure life, our aims are to face difficulties and obstacles and to exterminate the fear of water, dark cliffs, etc. We learn to be courageous, tolerant and resourceful citizens of our country. If you want to spend your life peacefully, be an Adventurer !



The light which experience gives  
is a lantern on the stern,  
which shines only on  
the waves behind us.

- Samuel Taylor Coleridge

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- Samuel Taylor Coleridge

## HE WILL BE THERE...

Julie Malsawmdawngzeli  
VI Semester

You're a broken hearted Girl,  
You're hurt inside,  
You need sometime  
To be alone;  
Don't be afraid girl,  
Coz, There's always someone,  
You will find what you've always known

God is the one who loves you Girl,  
He's been knocking at your door.  
He will be there,  
Whenever you call HIM  
He will be there  
Whenever you need HIM.

He's seen your cry in the night,  
He feels your pain  
He can make it right  
He's still waiting  
For you to see the light

God is the one who loves you Girl  
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## IN LOVING MEMORY OF MY MOTHER

Dipika Chhetry  
B.A. 6<sup>th</sup> Semester  
Department of English.

There is this wound,  
It hurts so bad.  
It always appears,  
When I am sad.  
No one will ever know,  
Quite how I feel inside.  
Everytime I think of you,  
A tear escapes my eye.

Years have gone by,  
Still remembering that touch.  
Missing you more,  
When in times of trouble.  
Missing you much more,  
As each day slowly ends.  
Miss your kind loving ways,  
Your Fragrance and your everything.

I built a little library,  
Embedded in my heart.  
For all the moments,  
I spent with you.  
I still remember the last day,  
That we spent.  
My library acts as a promise,  
I'll never ever forget you.

I have this pain,  
That won't go away.  
It makes me sad,  
That you couldn't stay.  
I miss you dearly,  
And this is true.  
My wound will not heal,  
Until I'm with you.

# SECRET HEART

**Siami Molson**  
2nd semester, (Eng)

When someone loves you  
You don't realize it.  
When you realize it  
It's too late

Sometimes the dry tears  
are still wet,  
only because they are  
falling inside our heart.

Worst feeling is not being lonely  
It's being forgotten by someone  
When someone breaks your heart  
you can not forget it.



# WE'RE GONNA SHINE FOREVER

Julie Malsawmdawngzeli  
VI Semester

Shine like a morning star  
Shine like a morning sun  
We gather with no discrimination  
We are the brightest stars  
We are the students of JBC

Come on, Come join us  
We will always cheer you up  
Even when you have no friend  
Even when you are desperate  
We're gonna a light you up  
Coz, we're the students of JBC

Shine like a golden sun  
Shine like a sparkling star  
We have light and love  
We are the brightest stars  
We are the students of JBC

We are the students of JBC  
We're gonna shine forever  
Our heart becomes one  
No hate, just love;  
We're gonna shine forever.



**MIZO HUANG**  
**(THU LEH HLA)**

## CHAWIMAWINA DAWHSANAH CHUAN...

K.Lalrinpuii  
V semester

He hringnun intlansiakna khawvel, chho tel lova chhuk awm theih reng reng lohna hmunah hian, kei mi kawng bo, "A Chepa kai atanga hrilhfiaw pawha a awmzia hrethiam pha reng reng lo khawpa a ngaihna hrelo", 'Kawrte kama khawi lam nge chhak leh thlang' ti a hawi paw veu veu tawk lek tan zawng; chu kawng chhuk chho zawh a ke pen chu ka thiam lo in, chawimawina dawhsan a chawimawina nopui, hlawhtlinna hlu tak kawng chu arte kawng bo, kawng zawnga chiap chiap ang maiin ka rin zawh ve pawp pawp a.

Chu khawvel, chhuk leh chho zawh chho chung a intlansiakna chu ka beih ve ngei a ngai si a! Kawng harsa paltlang tur leh hrehawm tuar tur erawhin ka lo inruat ngai reng reng lo a. kawng mam leh kawng chhuk chauh zawh ka lo inbeisei a. Mahse chho tam tak paltlanga, lung khawk rawk leh hmun biboh tam tak ka kal pelh a lo ngai zawk si.

Beidawnnate, lungngaihate, dawihzepnate, hlauhna leh thlantui biang a luang ngiai ngiaite'n min hualvel a, tho leh ngai reng reng tawh lo tura beidawnna ruama min hnutchhiah tumin ka ngaihtuahna leh thinlung min suk sak a.

Beidawnna vanga hmalam pan zai reng rel thei lo leh tho leh a 'pen khat chauh pawh' tia hmalam eng beiseina thinlungte chuan min hlat telh telh a. Ka tan kawla ni chhuak hian malsawmna a her chhuahpui ve ngaidawn lo a nih hi. 'Ka chan tawka lungawi ka zir a ngai a ni', tia mahni inthiamchawpna rilru leh thinlung ka put chang a tam thin.

Mahse, "chak tak a i tlana, i inchnuih tluk ai chuan muang deuha i tlana, a tawp i thlen tho chuan a hlu zawk", tia min hrilh fotu chuan thu tawite, mahse, ka khup zawite tikhawnga, ka hnungzang kul tawh hnu tiding lehtu min hrilh a. "Tlangval theihtawp chhuah la chuan pakhatna i ni tur" tih thu Admiral in Jimmy Carter hnena a sawi ngei mai kha!

Ni e, he hringnunah hian vanneihna tawng baw bik pahnih khat chuan lo awm pawh a ni mahna le! Mahse, churang chuan, vanduaiana kan tawn changin kan beidawng mai tur a ni hauh lo thung.

Zing ni chhuakin ka tan vanneihna a chhuahpui hun ka nghak thin. Mahse, chu erawh intlansiakte zinga a chak lo berte inngahna a ni si. Malsawmna chu ka hlauh chhuah zawk tur a lo ni reng si a. Siamtu hian rim

taka thawkte hi ani mal a sawm thin ni. A malsawmna ka dawn theihnan nitin hun thar min pe a, damna leh theihtawp chhuaha thawhna hun min pe fo zawk tih ka hriat hmaih thin a ni.

Chuti a nih si chuan kei ngei pawh ka tel vena, intlansiakna khawvel, dawihzep leh hlau leh khur chung, a tawp thlen theih reng reng lohna hmunah chuan chawimawina dawhsan a, chawimawina nopui, hlawhtlinna chu engtin nge ka neih ve tak ang le?

Ni e, he hringnunah hian intlansiakna bul tan chauh a, hlawhtlinna wawi leh khata hmuha, neih nghal tumtute chuan chu hlawhtlinna chu an nei thei ngai lo ang. Mahse, mi a thil tuma chiang em em, a tawp a thlen theih nana theihtawpa beia, tumruhna leh huaisenna nen, beidawn ni a lo thlen pawha beidawng lova bei tang tanga, a beiseina nung timit ve ngai lotu chuan a ni, chu hlawhtlinna par chu thliak thin.

Vanduaina Utawp pawn lungflu mawi tak a pai ruk theih ang bawkin, harsatna zawng zawngte chu hlawhtlinna par tihlua, timawizualtu a ni tih hriain keipawh ka lungngaih leh beidawna avanga ka chauh ni a lo thlen pawhin chu beidawna ruam hlauh vangin ka mittui a far tawh loving a, tumruhna nena hmalam hun thlir chungin hlawhtling ngei turin ka bei tawh ang a, theihtawp chhuahna nen intlansiakna tawp chu engtikah emaw ka la thleng ve anga, pakhatna ka la ni ve ngei ang.

Chutih hunah chuan hlauh leh dawihzep vang ni loin, lawmawn avangin ka biangah mittui a luang tawh anga, chawimawina nopui chu dawmin ka hlawhtlinna par rimitui ka hre tawh dawn si a. Chu chawimawina dawhsan chung ngeiah chuan.



## CHAWMHLAWM

Imanuel Vanlalpeka

IV semester

Siam ka nih chhan hriat duhna hian ngaihtuahna a tibuai mai pawh a ni lo, a tur hian min tur ut ut zawk a. College ka kal tantirh lai khan kekawr hak tur ka neih tam tawh loh avangin hrehawm ka ti thin a, mahse, chutiang chu tam tak an awm, ka buaina ho tak kha tunah chuan ka bansan tawha, ka lo a chhah hle a ni tih ka inhriatna pawh a la rei lo.

Tun dinhmunah pawh hian zirlai tam tak chuan an zirlai aiin an incheina thawmhaw leh pawisate chu an rilruah a lian tawh zawk a, incheina mawi leh zahawm aia sexy thlang zawk tlat hmeichhia an awm a, hetiang mite hi thim hmunkhatin alo chiah hneh tawhte an ni hlawm. Mahni in chhung pelh dawn phawt chuan kekawr tlawn mar tak inbel inhmeih thlawt lo an tam a, hak atana zahthlak khawpin an la uar leh nghal. Buai thei fe fe tam tak zingah pawh hian thawmhaw quality tha fe fe nalh tak tak ha thei tehian thian an nei thei bik a, hmeichhe tan chawmhlawm bike fukna chance a tam ve phah bawh a, mahse an nihna tak tak chu pawn lam mawina in a thuam, chhungril tui hal leh mi quality lo tak tak an nihzia an mahni ngei hian an tilang leh si thin. High class thawh chhuah nei lo, sum nei thei fe fe, dak tina leh si deuh deuh inkawm khawm hlim theih zia te hi ava han nep thlakina va ropui si em! Anni zingah zawng thupek pakhat "Thawh lo chuan ei pawh ei suh se" tih zirtirna hi thawh mila thlir chuan an ril ava tam dawn hlawm ve.

Aw nula, i kalphung leh chin dan kha thlak a va hun tawh ve, hman tlak a ni tawh lo, hmantlak a ni ngai reng reng lo zawk. Khawlai nun lawm hle si a, mahni in chhung ngainat nachang hre map si lo te hi fate nu atan an thlan awm hranpa loh. Chawmhlawm hmuisein, I pheikhawh bun tluk khan i class han sang se zawng i mawina leh duhawmna a belh chhah dawn tehreng nen! Mahse i pawn lam lan dan, chhunglam ngaihthahin i ngai pawimawh zawk si , nikhatah darkar 10 leng vak hman thin hmeichhiate hi an future a bright lo mai pawh a ni lo, a BLACK zawk a ni tih hi han hre ve tehreng se aw!

Valmawi, nang pawh i nunphung kha thlak rawh, uar hle mahse a thing teh a nia. I chhas thilpek leina tur emaw i sum hmuh hrim hrim kha chawm hlawm a dawn a nih chhung chuan thawh chhuah hlutna i hrethiam har dawn! Chawmhlawmi nena in inkarah in hriatthiam lohna a awm avanga i lungngaih ang khan i hma hun tur ngaihtuah hian minute rei lote pawh i ngaihtuahna kha han seng la zawng, i harh chhuah loh paw, i tum viau ngei ang le.

I bike ri ring zet i hawl chhuah dawn khan eng fakna ri nge i dawn? Khapngaii i len chhuahpui nan a i sum sen avanga i chun lungphang thinrim awka kha i thenawm nula Biangno-i khan a lo hre ve fo lo maw? Tunlai thangthar ze hrang hrang mawi fahran lova ka sawi tak te avang khian inngaihdamna ka dil dawn lo va, nakin hun leh hnu lam ngaihtuah hian hnim hring mawi tak tak i thlira, hma lam hun tur ngaihtuah buai miah lovin i tun hun i chena, tun huna i buai lutuk avanga nakin hun ngaihtuah hman lo i ni lo va, i ngaihthah zawk a ni. Kan chenna khawvel boruak hip a, thaw la a, engmah ngaihtuah lova awm a hun kan hman ral ve mai mai lai hi a nuam lai ber, kan hrehawmna siamtu, hma lam hun pawt chhetu a lo ni zawk a, mahni kan inphatsan a ni.

Thil tha tih kan harsat em em a, tha aŋga lan duh vang erawh chuan thil tam tak kan ti thin a, mahni leh mahni chu hmelma kan ni a, kan intheh dere zo va, kan nun chhungril ram pawh a chau tial tial a, chhuanlam vang niin a lang. Kan chhuanlam siamte hi kan damna a ni lo va, inbumna leh lemchanna mai a ni. Kan nundan, chetzia, hawiher thleng hian thlaler laiking zia ang kan pu a, hmasawmna kan rap bet a, thuanawpte khawvelah kan zau hmekzel a ni. Duhdahna hian thatna a nei lo va, awlsamna min siama, dawngdahna leh zelthelna min thlena, min hruai khaw lo thei a ni. Lepchiahna leh khawlohna, nun hloh mek te nun dan pawh hi kalsan theih a ni reng a. Amaherawhchu, nun dan tha lo kalsan tawh tur chuan tihtur tam tak kan nei lawi si a. Naktuk thleng tura vawiin damna kalsan a ngai ang hian, kawng zawh tur kan nei a, kawng awlsam zawn buai a ngai lo va, harsatna leh natna pawh chhelna leh thawhrimnain kan pal tlang zawk tur a ni.



## CHU BATHLARAH CHUAN

Janet K. Vanlalruatsangi

II Semester

Thal a ni a, pindan hnung bathlara dingin luite tui luang dem dem chu ka thlir reng a. Thing hnah thenkhat chu a eng tana, thlifim thaw heuh heuh chuan chung hnah eng tawh lam chu a chhem thla er er a. Pangpar mawi takte nen lam chuan chu thlifim chuan a chhem thle siau sjau a. A reh raih a, a khat tawh a sava hram leh thliin hnahthel ro a chhem thlak ri tih loh chu thawm dang reng reng hriattur a awm lo.

A nuam ngei mai! He hmun ngainatawm leh hahdamthlak takah hian chawlh reng ka duh a, ka khawvel buaitak leh ka hringnun harsa tak hi he hmunah hian bihruk san ka duh a ni. Chu hmun nuam leh rehtak siah chuan hun hi a ding ta emaw tih pawh awl tak a ni. Nuam ka ti tawlh tawlh a, ka awm theih hun chhung a tlem tial tial si.

Pangpar mawi leh rirtui hmel tak tak thlifimin a chhem buk siau siau te chu hmuhnawm ti takin ka thlir a, chu thlifim chuan an rimte chu ka lamahrawn len pheiin tui ti takin ka hip vel a. Reiloteah mutchhuahnain mi zem chiai chiai a, ka dinna bathlara thutthlengah chuan ka muhil ta a.

Ka han harh leh chuan ni chu alo tlangsang tawhin a sa vawl vawl hle, thing hnahah zawng zawng deuh thaw chu an lo tla kawlh vek tawh mai a. Mahse, an thi tihna erawh a ni lo. Chung Ni sa tak hnuaiah chuan hnah nei tam lo mah se nun an tum em a, an nung mai a ni. Luite tui pawh luang dem dem tawh lo. Mahse chu ni sen sa vawl vawl hnuaiah chuan bihruk mai tum lovin thlang lam panin an luang ri ker ker tawh a. A hnar lama mau hmun erawh a hrin ngaiin a la hring reng a. Chu chauh pawh chuan ka chawlhna bathlar chu min ngainat tir a ni.

Ni sa chuan min tichau zo va, khuma tlu zal turin chu bathlar thawveng nuam tak chu ka kalsan a. Ka lu in lukham a deh rual chuan ka chhing zui ta nghal a.

Ka han harh leh chuan ruahpui vanawn a lo sur buan buan a. Tukverh darthlalang phen atang chuan pawn lam chu ka thlir a. Thli leh ruahte chuan thing leh maute chu an lo nghaisa nasa mai a. Maute chu a thi mai ang tih hlauhawm khawpin chu thli na tak chuan chhem kul duai duai mah se thih mai an tum hauhlo. An ding nghet tlat a. Chutihlai tak chuan khawpui a ri dur dur a. Ka awmna in chu tekin a deng ta emaw tih turin ring mangkhengin tek a rawn tla a. Ka dinna chu a nghing der der a, a thim mup a. Rang mangkhengin khumah ka zuang pheih a. Ka hlauh em avangin, ka inkhuh a. Ka mutthilh lai tak pawh ka hre lo.

Zing ni chhuak chuan tukverh darthlalang chu a rawn chhun a. Ruah



pawh a bang fel tawh mahse e nge ri hum hum chu! Ka bathlar ngainat takah chuan chhuakin thlifim vawt raih chuan min chhem nghal seng seng a. Ka rilru leh taksa an tiharh nghal sawng sawng ni berin ka hria.

Engkim a danglam a, keimah leh ka bathlar ngainatawmtak chiaa a ni danglam lo awm. Thing hnahte pawh an lo chawr hring dap a. Ka thlanga luikawrah chuan tui a lo luang ri hum hum a, a inphuh var siau siau a. Savate leh perpawngte, khaute pawn nuam an ti ve ngei ang. A hma ai mahin chu bathlar chuan min tithawveng a, ka ngaina zual sauh a, tunah chuan a hma zawng aiin an mawiin an thar a. Min va tihahdam tehlu em.

Heng thilsiam mawi tak tak te hian mihringte hnenah ngawi rengin thu ropui tak an lo sawi reng a. Harsatna leh fiahna an hmachhawn changin mihringte entawn atana Pathianin an chung a rel a ni tih lungawi taka pawmin an tihur chu an ti mai a ni.

Thal ni sen sat vawl vawl lai, thalva ekchar lai pawn, luite tui pawhin niin a em kang hlauva biru lovin, tlem hle mah se a tum ram panin a luang hram hram zel a. Thing leh maute pawhin an hnah hluite paih phalin hnah thar an insiam thin a. Thlipui leh ruahpuiin nuai kul dur durin nam her sawk sawk mahse, an ding nghet tlat a. Thih mai an tum lo.

Chung thli leh ruahte an ban fel hnuah chuan pangngai takin an ding leh mai a, ruahtui leh Ni sen sa an dawn chu than len nan, chaw insiam nan leh rah chhuah nan an hmang hlauh zawk a. Chung harsatna an paltlang hnua an neih, an mawina leh an rah thlumtui takte chu mihring leh ramsate tan hlanin malsawmna an ni ta si a.

Thalah leh ruahsur lai pawn pangparin par an thulh ngai lo a. Keini mihringte pawh hian kam nuna chona lo thleng chu harsa hle mah se hneh kan tum tlat a, kan beih fan fan chuan hneh turin theihna kan nei a. Thlifim dawn nuam tak angin kan nui hmel leh nun mawi tak hmangin kan kiang a mite hahdamna thlenin, malsawmna kan ni ve thei tih ka hre chhuak a. Ka nuna chona lo thlengte bihruksan hram zel tum tawh lovin, "Isua nen ka hmachhawn tawh ang" ti rilru chungin, chu bathlar reh leh ngainatawmtak chu engtik ni emaw a tlawh leh atan ka chhuahsan ta a.



**DUHTAK.****Zothansanga Khiangte***II Semester*

Keima siam chawp he ka khawvel zimtea ngaihdan leh suangtuahna thui tak pu tur pawh a, rualban lo fo thin, mumal loh chang leh tum fuh em em changte a, ka nuna lawm luh i nih ni atang khan pawn lam mi i ni tih hriain i duhzawng leh ngainat zawngte chu ka khawvel siam chawpah hian la lut ve zelin inrem lohna nei lem lovin kan awm dun a. Suangtuahna rama cheng ringawt lovin, nang hian khuavel min dai zau puia, thian thar, hmelhriat thar neiin i thiante chu ka thiante an lo ni a.

I vanduai ni a, ka lungngai hmel i hmu hi ka tawrhpu i thiam ve dan che a ni a. Ka vanneih ni a i hlim hmel hmuh a nawmzia lah chu ka ngaihtuah ngun poh leh rilru i khawih zuala. Ka chawm, ka hrai ni si lo kha ka duhdana awm tura kha tifakova I hringnunin hma a sawn phahna tak khan ka tana i hlutna a pho lang chiang em em a ni.

Awm dun tur chi tak kan ni tih hi mithiamte pawhin an hre kher lo mai thei a. Mahse keini pahnih kha chuan kan hre ru kiau thin zawng a nih kha. Ka kianga hlim em em thin kha, ka hmuh loh lai che pawh a i bula mite kianga i hlim hmel tur ka suangtuah hian a ni, min tinui a min titap leh thin tu chu.

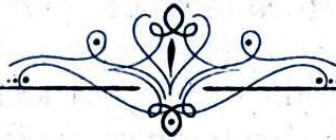
Hun remchang lo inher chhuak fo hian kan pahnih inkarah inhriatchian leh zualna min neihtir thin a. I hming leh ka hming chu mite lam kawp fo thin a lo ni ta a. Ka kianga awm tura ka tana khuanu thil thlawn pekah ka ngai hial che a ni. Ka kianga i awm loh chuan I hming ka lam chhuak fo thin. Duh thuhmun thin, ngaihdan in an loh chang pawha inrem lohna awm lem lova nui duna, hlim dun leh mai thin kha kan ni a.

Rawlthar mawltak leh hmathlir pawh nei lem lo khan, nang ka tawng che a, chuta tang chuan ka nun hian hmuh theih khawpin puitlin lam a pan chho a, nang theihngihl che hian darkar khat pawh ka hmang ral ngai lo a sin. Sulhnu leh nun hlui chhui tlak nei lem lo hi min ring lo pawh a ni mahna le. Mahse puitlin lam pana hma ka sawn hret hretna hian i lakah rilru nghet tak min puttira, rinawm turin huaisenna min pe a.

Mahse, mit khap kar lovah chu ka inrintawkna chu min rinhlelh sakin min puh chhe lailet der mai si a, rin loh tur HMANGAIHNA par tlan tur hian huaisenna ka nei tawh thlawt lo a ni.

Tichuan, ka khawvel chu keima ta a lo ni leh thei ta a, Indonaa hnehna changtute hlim au thawm ang lo takin, ka va han hlim lovin ka va han rum thung si em. I tana tih theih ka neih tlem tawhzia inhriain ka mit atanga thlan tui ni si lo, naupanlai atanga ka lo hmelhriat tawh chhingmit tui ngei mai pawh chu nang chelh ding tur chein tam tak a luang chhuak tawh a.

Vanduai ka nihna avanga hringnuna ka chan ve tur reng hian ka hringnun thawnthu hian tawpin tai a nei dawn mawlh si lo. Engtik niah emaw ka tana hun ruat a nih ve hunah chuan kan chanchin leh kan vullai nite kha keini ang thova khuanu ruat kawppui nei tawh chuan an lo tawng vein, an lo tawng mek emaw, tawng tawh zawk emaw pawh ni rawh se, khatih hunlai erawh kha chuan nang leh kei kha kan ni ve miao a ni.



# GOVERNMENT J BUANA COLLEGE VUL RENG RAWH SE.....

K. Lalrinpuii  
VI Semester

Kohhran hlim leh khawmpui chhim haw, a ki sin leh thum deuh inpawlh nuk, a changa ri leh nuai nuai ang maiin a ni keipaw'n ni tin zirna khawmpui chu ka chhim ve thin a ni. Chu zirna-a khawmpui lian thlengtu chu Government J. Buana College a ni a, zirlai tamtak chu hmunah chuan kan fuan khawm a.

*Chhimhleitual pa tuahrem sa thaikawi run,  
Ka bel e, run lii liai, awi Parte;  
Hei ang biahzai rem thiam lunglai kuaitu awm maw?*

Ni e, he College dintu leh he College hming put chhan ni bawk, amah Pu J. Buana, chhim pa, finna lipui chhim lam fate tana hawngtu ni a, zirna sang zawk chhim lam fate leh harsa leh rethei zawk ten lei rem an lo rah ve theih nana hun her rem chung zela a din Government J. Buana Collegeah zirlai ni ve turin ka lut a. Chu hmunah chuan ka tlin lohna zawng zawngte chu hai der sak ka ni a, ka theih loh ti thei tura min pui a, ka tluk chang pawha min kai tho leh zelin, keimaha keimah min hmuh tira, ka ti thei a ni tih ka hriat ngai lohah pawh ka theihna hmuhtir ka ni leh thin. Chuvangin he zawhna hi ka inzawt fo a, ka inzawt leh fo thin ang, 'Ka tan he College aia hlu hi khawi hmunah nge a awm ang a, ka tan he College aia tha hi khawiah nge ka hmuh chuang ang le?

*Khartung sawnin an leng siau siau, i run hliapah,  
Cho loh sakhmel lanu leng rual ten an bel ning lo;  
I lo ni chhim khawpui mawitu JB College.*

Government J Buana Collegeah chuan that leh mawina zawng zawngten an bawm leh suangtuahna mitin a hmuh piah lama tha bik hliah hliah, Angelte meuh pawh thla khupa an ngawih hle hlena tur, nun rawng ber leh thinsung sak ber pawh tinema, huatna aia hmanngaihna thinsung lan chhuahtir thei khawpa nula duhawm leh hmeltha, thihna meuh pawhin an chung a thla zara huphurh ngei ang tih tur khawpa mawi, zinglam arsi ai pawh a eng mawi zawk, zamzo par ang maia heh sen hlar leh an mit meng, lunglu tha leh man tamte let sang awm ai pawha mawi zawk leh, hmeichhia zawng zawngte thik, mipa zawng zawngte duhthusam ni lawi si chuan tual chailin pheilai an vawr siau siau a. Chhim khawpui mawin lungrualin laitual an leng e.

*Enteh Parte, I thlan zawk kawrovai zirna run zawng pawm*

*Chhing zo hian ka ring lo, chhim khawpui mawitu J.B. College  
Khawvel dengchhuak turin, thiamna a luang dem dem.*

Chu hmun Government J.Buana Collegeah chuan zirtirtu thiam tak tak ten zirtirna pein, sona ban vai mil zelin an thawk a, theihtawp an chhuah thin. Zirlai thiam takah lungawi mai loin, zirlai chherthlak chhuah tuma hmanhlel reng rengin, tunlai khawvel thiamna hmanraw hrang hrang hmanga intat hriam thar zel chungin an zirtir thin. Ram pawnah, mahni hnam tawng hmanna hmun reng reng awm lohna ah thiamna a awm beiseina avangin thalai tam takte an liama, an pana, mahse, chhawr tlak ni tura thiamna phawk chhuak tam teh chiam si lo.

Mahse, J.B. College chuan chung zawng zawng chu kalsanin chhawr tlaka thiam tak tak a chhawp chhuak meka, "Chhim lamah thiam leh finna a awm", ti a faka hlawh khawpin chhim khawpui a mawi tir a.

He lei kum, ni leh thla chhiar chungah hun leh ni kan hman mek hi chatuan khawvar in a chhilih a nih si loh chuan J.B College chu a mawi zual telh telh anga, a hlutna a zual deuh deuh anga, taimakna thinlunga inthuan leh rilru dik tak pu chungah thawk zelin, chhim fate tan thiamna luipui niin, a pengte zarah chuan chhawrtlak mi thiam leh ropui tak tak ten bungthar an rawn kai zel si a.

GOVERNMENT J.BUANA COLLEGE VUL RENG RAWH SE.



# HRINGNUN HMANGAIHNA

LH. Fanai Nihliap

II Semester

He 'Hringnun Hmangaihna' thu ziak tur a, a chhûn a zân a ka rilru ngaihtuahna insual buai nuai nuai karah; ka chhia leh tha hriatna chuan min tina zualtu mai a ni dawn tih hre reng mahse, ka thinlung chhungril ber min nawrna a nasat zawk tlat si avangin, ka kut chak lo tak mai chuan ka Ziakfung khawhar leh riangvâi tak mai chu a lek kangta nge nge zawng a nih hi... Hmangaihna chu engnge a nih a, heti fakova mihringte nunah hian nghawng a neih nasat em em mai le aw! Ni e, he khawvel hringfa leng zingah hian hmangaihna thlipuiin a la nuai veloh hi awm tak ang maw?.. Tin, chu hmangaihna chu hringfa piang tawh zingah hian hrilhfiah thei awm tak maw?..

Hmangaihna hi zawngin thlei bik a neive lo va, mi tute pawh mai hi a huapzo em em a, mi chhe ber daikilkar a chaw chhuan chhum tur tlachham, zopa hnaptawlh meialh en pawhin veng laili; mihausa eltiang leh a sum a chenral zawh loh khawp a khawlkhawmtu fanu hmeltha, favang thlabial lai ang mai a engno leh mawi hmehbel theih khawp a mawi leh a hmelthatnain mi phetlet thei hial khawp a duhawmnain a thuam pawh a hmangaih thei a. Hmangaihna chuan inhmangaih thei turin mi zawng zawng a hrut rualin a huapzo em em a ni. Hmangaihna chuan a hmangaih lak ata phutlet a nei thin a, chu chu hmangaihlet ve a ni.

Hmangaihna hi chu thinlungah hian a rawn tualto thin a, chu hmangaihna chu tihlan emaw sawi chhuah emaw anih loh chuan phurrit mai a ni thin a, thil dang aia hlutna a nei chuang lo. Mahse, chu hmangaihna chu puanchhuaha alo awm emaw, a nihna tur ang taka hman alo nih hnu erawh chuan mihring nun atan chaw tha leh tui ber a lo ni thung thin. Tin, chu hmangaihna chu a kal sual thei a, kawng dik lo a zawhpui thei bawk. Hmangaihna kal sual leh kawng dik lo zawh nunah chuan mualphona leh thihna hialin thla a zar thung thin a, chuvangin duat leh chawm thiam a ngai hle thin a ni.

Hmangaihna hi zawng a kawng a bumbohvin a chhengchhe lo thei lo thin a, chuti a nih loh chuan mi'n hmangaihna chu a phu vanga hlawh chuakah a ngai mai dawn si a. Hmangaihna leh indona hmunah zawng ramri a kham theih lo va, khamzo turin chakna leh theihna nei an awm bawk hek lo.

Hmangaihna hi zawng a ruk a upbo theih a ni ngai lo va, a tawn a nain thununna a lekkawh thiam em em a, aruk te ni a mi'n

an ngaih lain alo tlangau ring tawh hle thin a ni. Hmangaihna chu thup bo hlen thei he khawvelah hian an awm lo ti ila kan sawi soal tam awm lo ve. Siamtu ngei pawhin thuhrukna a siam telloh avangin hmangaihna Pathian ngei pawh a puak darh tawp mai zawk a ni. Hmangaihna tluka zep harsa hi he khawvelah hian awm thei tak ang maw?...

Hmangaihna hnathawh dan mak tak leh dangdai tak maite hi tuma han sawifiah phak chi rual a ni lo va, hmangaihna chuan Buklung a nei lo va, tehkhawng lah a nei bawh hek lo. Hmangaihnaah chuan engkim mai hi a awm a ni i han ti leh ngawt mai teh ang..... Hmangaihna chuan a hmangaihte hmangaih pawh a hmangaih tel thin a, a hmangaih atan leh a hmangaihtu atan a thawk ber thin.

Thisen zawmpuikan nihna atanga hmangaihna a awm a, tin, kan hmuh leh kan hriat atanga hmangaihna lo piangchhuak a awm thei bawh. Tin, kan mi ngaihsan leh an khawsakziate, an hmel kan duh tlatte chungah hmangaihna alo piang thei bawh. Hmangaihna chuan hmangaihna vek a phutlet thin a, a phut letin a thilphut a tih hlawhtlin chuan mi vannei a ni a, a tihhlawhtlin duh loh chuan hmangaihna vanduai a ni leh mai thin.

Hmangaihna chuan anuam emaw a hrehawm emaw pawh nise engkim a huam thin a, hmangaihna chu engti kawng zawng pawh a lawm zel thin nun a ni a, lungawilohnain hmun a chang lo chawh thin. Hmangaihna hian amah mai chuan hlutna a ngah lovin awmzia a nei tam lohle a, a hlutna leh a ropuina hrefiah a, awmzia nei tak tak tur chuan hmangaihna leh hmangaihna chu a inhmuhthiam a ngai a ni. Tin, hmangaihna chu a hun a zirin a nuiin a tap thin bawh.

Hmangaihna chu min tihlim theitu leh min tina theitu a in tih chu a lo tawng tawhte tan chuan a chiang hle awm e. Mahse, chu hmangaihna chu mi tinte hian kan tawn dan erawh hi chu a van inang lo si em; thenkhat tan a hlimna leh lawman thlentu, thenkhat tan erawh tahna leh natna thlentu ni si he hmangaihna hi eng nge maw a nih tak ang le?.....

Hmangaihna chu hmangaihna vek a chhân let a nih chuan hringnun hian hlimna leh lawmna a dawng mawlh mawlh thin a, chu inhmangaih tawna chuan pâr lo chhuangin; a tawpah chuan siamtu Pathian leh a kohhrante hmaah 'Tiam tlat e' an lo ti thin . Mahse maw, chhânlet loh hmangaihna hi ala awm ve tho a nia; hei erawh hi chu a na hle thung thin a ni. Mi azawng a mi vanduai berah a inngaihtir a, an lungngaihna thlenna tur reng reng an nei ve lo va, hun harsaah pawh an mahni chauhin chu hun thim chu an hmachhawn a, puitu reng nei lovin an hringnun chu hrehawm leh khawhar takin an hmang liam ve thung thin.

Hmangaihna hi zawng hriatthiam a har a, sawifiah thiam pawh a har zawng a nih hi. Mi tu emaw i hmangaihni i hmangaih a ni tih a hriat a, chu i hmangaihna chuan chhan letna a dawn chuan i hringnun chu Thawnthubu ang mai a fel thlup turah i ngai a ni maithei e; mahse, a lo ni hauh lo mai! A lang lo lamah hian harsatna leh buaina tam tak paltlang tur a awm fo thin a, hriatthiam phak loh harsatnain a lo hmuak ve chawk thin bawk. Hmangaihna hian mihringte nunah hian hlim leh lawmna a thlen thin tih chu phat rual nilo mahse lungngaihna leh tahna pawh hi a zuitu a ni ve chawk. Engpawhnise, heti hian hmangaihna chu tawitein ka han sawi teh ang; hmangaihna chu inpek tawn a ngai a, chuvangin 'Thinlung zawng zawng a inzawna hi hmangaihna chu a ni'.

*Mittui nen chu HMANGAIHNA chu.....*

"Rei ala riâl lo ve; Pawlkût thla chawhnu lam, ni sawmhni h leh nikua Ni a ni a, dân pangngai tein ka thiam ka finna tipung tura ka nitin hun hmanna; ka zirna rûn insang ngei mai lam pan chuan ka inak chhuak veleh ta hnak hnak a. Thlasik khaw thengthawt nawmlai tak ala ni bawk nen; râla tlang dung inzar pharh duai maite chu lungtileng romei ngeiin a han bawh chek mai ka han hmuhte chuan ka lung an tilengin siamtu kut thenthiam zia leh ropui zia ngaihtuah rauh rauh chung chuan ka tum ram lam chu kapan ta zel a.

Ka tum ram ka thlen hnu chuan ni dang a kan tihfo thin angin ka thenrualte nen chuan tudang engdang reng ngai lovin; hlim takin kan hun leh nite chu kan hmang chhoveleh ta a. Mahse, lawmrawih chawfak hun a rawn inherchhuah meuh chuan hmangaihna avanga ka hringnun tidanglamtu tur ngei mai chu a vawikhatna atan a rawn inlanta heu mai le.....

Tunge a nih a, khawi lam mi nge a nih a, tunge a sakhming tih pawh kala hriat hma meuh chuan; ka thinlung kawngkhar chu a rawn kik ta det det mai le, ka thinlung zawng zawng chu min neihsak nghal vek ani ber mai. Ka hmuh tirh phat atangin min hip nghal em em a, khaw dang hawi lo lek a en ngawih ngawih chu chakin duh hle mahila; chu zawng thil mawi lo tak a ni lawi si. Ka hawi sawn a, mahse ka hawi let leh lo thei lo, en reng ka duh a mahse min hmu ang tih ka hlau leh lawi bawk si. Ka chhingmit zakzum leh inthlahrung thin tak mai chu amahah chuan a fu ta chawt a ni ber mai. Ava han hrehawmin ava han nuam lawi si em. Ka vawikhat hmuhna chauh ani na a, ka hmangaihni ka duh nghal ngawih ngawih niberin ka hria.....

Theih chu nise ka vawikhat hmuhna a ka hmangaih nghal ziate, ka duh ziate, hmeltha ka tih ziate, a duhawm ziate chu hrih mawlh mawlh ka chak kher mai; mahse ka be ngam der si lo, biak chu sawi loh ka melh ngam trawk chauh a ni si a. Engtin nge maw ka tih tak ang le? Ka hmangaih zia hrihni *Biahtu Di* chu han hlan ve ngawt mai ila, alo thinrim viau angem? Min hmangaih let ve ngawt nachhan tur a awm miah lo tih chu ka hre chiang,



hlan ta ila, a huat chu ka ring hauh lo; mahse ka ngam ngang lo a ni. Ka thiante chu nise an pan anga, an inhmelhriat tir anga, an biain an kawm nel bawrh bawrh anga engkim a fel vek mai tur. Mahse, keizawng ka huaisen ve lo a ni, hetiang lam hi ka pasalthat ve lohna tak a ni miao si a. Thil dangah chuan ka lo inla pa ve viau thin a ni maithei, mahse khami tum zet kha zawng ka lo pa loh zia alang chhuak chiang ngei mai, ka tural lo chauh zawng a ni e.

Mi tam tak karah pawh ani chu a langsar nalh bik a, ka mit ala nalh bik thin. Ramngaw hring dup kar a Chawnpui par vul chûk ang mai a langsar leh mitla a ni a, buar leh hlobet, hnimhling nei zinga Rose par mawi tak ang mai a nalh filawr lak a ni si. A sakruang pianthiam leh zeï takte, a bahsam, Chungturani in tuipui cham duai mai a chhun tlet sar anga mawite, a nui hmel khawvel a Lughlu mawi ber ai pawh a mawi leh duhawm zawk chuan, ka thinlung chhungril ber chu min ruksak a nita der mai.

Ka chhia leh tha hriatna chuan theihngihlh mai duh teh mahsela, amah ka hmuh zin poh leh alak a ka rilru puthmang chu a ngeth tulh tulh bawk si. Hun leh nite an liam zel a, ka hmuzing tulh tulh a, ka hre chiang telh telh a, chu chuan ka duhna chu ati zual tulh tulh lawi bawk si. Aw!!! Asakhming (T\*\*\*\*\*) ka hriatri mawlh kha ka va han hlim tehlul em.....

Hun leh nite an her liam zel a, a tawp a tawpah chuan alak a ka rilru put hmangte chu zep theih rual an nita lo. Duh loin hreh hle mahila ; alak a ka rilru put hmang zawng zawngte chu a bo a bang awm hauh lovin ka hlan ve ta dawt mai le. Mahse, a chhan letna ka dawn ve thung erawh chuan min van tihlim silo em; ka thaikawi biahtu di ka hlan ve tak zawng zawngte chu, chhan let loh hmangaihna awmzia leh natzia hre ve tur a, khuarelin ka chung a thleng tur alo ruat felsa diam tawh, tih puitlina tur mai a loni zawk si. Aw...alak a ka rilru put ang alo pu ve thei lo tih ka hriat chuan min va'n tina tehlul em. Ani nen a ka hringnun lamtluang zawh dun tura duhthu kako sâm ve thin zawng zawngte chu mitkhap kar lekin tawnmang mawl mai anchang zota si,,aw.... ava na tehlul em.

Duhthuleng kasâm sual nge ni a, phuloh leng ka lo chhai zawk? Ni e, ka phalna la hmasa lovin ka thinlung min ruksak a, Chu chuan na takin min siam a, mahse ani khan thiam lohna a nei reng reng lo, ka thinlung a ka lakluh dawn khan a phalna kala hmasa bik reng reng lo, a thiam lo leh dik lo zawk chu keimah ngei hi kaloni e. Keimah ngeiin ka hringnunah thil ka tisial a, chu chu keimah ngei hian ka hmachhawn a ka paltlang angai a nih hi.

Engpawh nise, he ka siam chawp ka hringnun khawvelah hian , ka thinlung kawngkhar Chahbi min kawlsaktu tur mi ka lalut dawn anih chuan ani ngei kha ka mi duh chu a ni. Mahse, chu erawh ka tana Khuanu ruat ala nih miao siloh chuan chantawkah lungawi kan tum ve rih mai talawng... THEI TAK ANG I MAW???

# I VAWNGHIM ZEL ANG U

T.Lalremmawii  
II Semester

Nupa tuak thar hi an inneih zan alo thleng a hlim takin an nui dun har hara, 'i thuruk eng pawh eng mah zep lovin min hrilh vek rawh', tiin a mipa zawk chuan a zawta, chutah monu chu a pasal bulah chuan a thuruk a sawi hreh ber chu a sawi a lo ngai ta si a. "Hmanah khanin mi tu emaw nen kan che sual tawha ka thianghlim tawh lo a ni" tiin a mittui far zawih zawih chu hruk hul pahin a sawi a. "Mahse, min ngaidam hram rawh aw", tiin a ngena. Mopa chuan thinrim takin, "Eng a tinge a hma daih tawh khan min hrilh loh", a ti a. A a pasal ke bulah chuan thingthiin ngaidam a dil a.

Tunlai mipate hi an zavai chuan ka ti vek lo a, mahse a tam zawk chuan nupui atan nula thianghlim ngei an thlang thin a. Mahse, an bialnu te hi chu mut pui zel an tum bawk si a, an mutpui tawh nulate chan tur reng reng an dawnpui ngai lo. Mut pui tura an sawm nulate hi tu emaw nupui turte an la ni ve leh dawn a, tuna an khawih chhiat chuan kumkhuain an pasalte lakah an inthlahrung tawh dawn a ni tih hi hriatpuiin an hmangaih lo anih pawhin khawngaihna avang tal pawhin khawih chhe lo se tiin duhthu ka lo sam ve fo thin.

I bialnu kha tu emaw fanu duatlai leh tu emaw farnu duat em em mai a ni a sin, mipa zawng zawngte hian an farnute leh nakinah fanute pawh an la rawn nei ve anga, miin an thianghlimna an khawih chhiatsak an phal lo tur ang bawk hian an bialnute chungah pawh hian chutiang rilru chu pu ve hram se tiin duhthu ka sam fo thin.

Mipa tam takin an bialnute hnena an sawi thin, "Ka mutpui loh che chuan min hmangaih tak tak lo tihna a ni mai", tiin an thlem fo thin a, hmeichhiate chuan kan hmangaih tak tak a ni tih hriat nan leh min then kan hlauh vangin kan thianghlimna kan neih rohlu ber mai chu, nakin lawka min phatsan leh mai tu tur lakah kan hlan leh mai thin chu a ni si a. A van pawh thin tak em!

Tuna kan bialpate hi kan pasal tur emaw kan ti mai thin a. Mahse, anni lo mai thei, in ngaizawng na zawng hi an innei kher ngai lo, innei chu tlemte chauh an ni. In hmangaih em em te pawh hi dinhmun leh loh theih lohna avangin inthen a tul leh si thin tih hi kan dawn ngai lo.

Hei hi ka sawi ngam, I thianghlimna i hlan phal loh avanga, "Min hmangaih lo a nih hi", ti a then tumtu che an awm a nih chuan then mai rawh. I damchhungin i inchhir ngai lo ang. A hmangaih tak tak che a nih

chuan a lo let leh em em ang, a lo let tawh lo a nih pawhin Pathianin amah aia  
 tha mipa dang nangmah hmangaih tak taktu che a pe leh em em ang che.  
 Tunlai tawng takin Bus hlui an kal bo chuanin a thar dang an lo kal leh thin  
 an tih kha. Lungngai reng reng suh. I pasal neih zanah i pasal ngaihdamna i  
 ngen a ngaih lohna turin i thianghlimna kha vawng him tlat rawh hmeichhiate  
 ro hlu ber chu a ni si a.

Nula tam tak hmangaihtu der an ka nem vanga an thianghlimna lo  
 hlauh tawhte hian, theih chu ni se an neih zawng zawng chan huam pawhin  
 an thianghlimna kha neih let leh an duh ngei ang. Mahse a theih tawh si lo  
 va. An lo tihsual tawh avanga an tawrhna ang hi tuar ve turin min duh lo va,  
 chu vang chuan anmahni atang hian I inzir ang u.



A big man is not one  
 who makes no mistakes,  
 but one who is bigger  
 than any mistakes  
 he makes.

- *American Eagle*

# INTLANSIAKNA THA

Vanlalropuia  
VI Semester

He kan khawvel hi intlansiakna tual zawl zaupui ang mai a ni a, a tlan chak apiang dinchanna khawvel a nih rualin, a hnufum deuhthe inrahbehna khawvel a ni bawk a ni.

Mi tin mai hian he intlansiakna khawvelah hian mite aia chak bik, thei bik, ropui bik, ngaihsan awm bik nih tumin leh engkim maiah mi tin mai hian 'BIK' nihna neih tumin leh hauh tum ran chungin keini tungchho a kal hring fate hian NU chhul kan rawn keu a ni deuh ber mai a, rah beh nilovin rap bettu nih tum ranin he kan khawvel intlansiakna tawpin tai neih lohnaah hian mi tin mai hi kan tlan suau suau a ni ber mai.

Mimal tin te, leh pawl tin leh ram tin mai te pawn hmasawn tumin theih tawp an chhuah hlawm a, neih a duh tawk thei reng reng lo mihring hian a dinhmunah chuan lungawi ngai reng reng lovin mi rethei atang a hausa ber thlengin kan tlanho za chu a ni ta ber e.

Amah Shakespeare ngei mai khan a sawi angin 'khawvel mihringte hi zawng lemchanna dawhsan a ding ang kan ni a, Politician te hi lemchang thiam ber berte an ni a' tih hi kei ka chaw tak khuk pui kawp mai, neih theihna tur a nih chuan tunlai khawvel a mi tha tlemte awmna planetah hian thil tha lo leh BALAAMA rilru pu kan tam tawh kher mai, duhtawkna nei lo hringmi zingah hian millionaire in billionaire chutiang zelin, billionaire pawn trillionaire nih tumin an han bei leh fan fan a, lungawina chang hre lo hringnun hian lungawina zawngin a rethei ber atang a hausa ber thlengin theih tawp chhuahin kan tlan zel mai zawng a nih hi. Kum 100 leh tih liam ta a kan pi leh pute kha han ngaihtuah ta ila, duhthusamin an nun nawmna tur ngaihtuah reng rengin hun kha an hmanhlel ve thin awm si a, an nun ral hnua pialral thleng tura damlai nun intlansiakna in an lo khat ve thin awm hle hian a hriat a. Pialral khua leh tui nei, nun nawmna tur, nun zalen taka awm chung a bianga thlan tui fim luang tawh lova nuamsa taka fais a rin der der kha an duhthusam lian tak a ni thin a. Ka han sawi chhuah daihna chhan chu an duhthusam a an intlansiakna kha kan tunlai intlansiakna nen hian a va in thianghlim hleih dawn em tih hi ka ngaihtuah a ni. Kan tunlai khawvel, Mizo pa sofa seat nuam taka thu chung a kan pi leh pute duhthu lo sam thin fais a ngei thut hmun atanga lo ei thin tawh nun nei leh kan pi leh pu ten mut der derna atan an lo beisei thing phel chhuat chu sawi loh cement glasstile rap bet chung a an inchhawng sang atanga khawvel zuk chhuk thlir tu tan chuan kan pi leh pute nghahfak kha avan lo holam dawn em. Mahse, ka han ti leh teh ang, kan pi leh pute intlansiak dan kha kan tunlai nen ka khaikhin

chuan a fair ka ti ve tlat. Thupui fun lo zetin kan khukupui zel ngawt teh ang, kan tunlai intlansiakna ai chuan kan pi leh puten thawk lova thunun tur thil an lo duh ve thin te kha, kan tunlai society ka ngaihtuah thin hi chuan a lo awm ve thei ang ka lo ti thin. Hreipui khuaitu thei leh tuthlawh hlo thlo theite ka ngaihtuah chang chuan kan pi leh pute khan, thangtharte an lo van cho lo em! Tia an nun nawm chak lutuk leh hah dam an chak lutuk tur ka nuihzat ruk thin te kha bansanin, awm ka lo tihpui ta hle mai. Rim taka an intlansiakna kha ka hahpui rualin fair taka an intlansiakna kha hlu ka tihpui ve thiam ta hle a ni.

Kan tunlai khawvel thlir tho chung hian kan ram hian a mamawh em em chu intlansiakna tha leh tlo kan neih theih nan free and fair hi ni awmin a lang, chu chu thangthar ten intlansiakna tha kan neih theihna tura kan beisei, kan chanvo pawh ni ngeiin a hriat bawk. Intlansiakna han tih hian thil reng reng ah positive a awm rualin negative a awm fo tih kan hriat a ngai. Chuvangin, intlansiakna tha a awm rual hian intlansiakna tha lo leh nun titlo lo thei zawk a awm tam hle bawk ang.

Kan tunlai fashion leh mobile, kekawr hma lam pawha ah hleih theih loh leh computer leh two wheelers te hi ka hnual suat ngawt chu a ni lo ve, heng thilte hi eizawna atan hmang lem lo va nu leh pa budget plan a mi sawk phah fo nana hmang thin reng renga intlansiak erawh chu mi pangngai tana thil tih chi loh leh hnawksak nihna a tling thei hial awm zawk e. Hmasawna tur dal zawnga hmasa tur zawk a hnuhnung zawka dah fo zel hi hmasawna tithuanawp tu a ni fo thin a ni. Kan khawsak leh kan fashion chang tisang lovin thawh tur awm rual a mawng kan tura inring reng thalai hi ram hian a mamawh takzet ta a ni e. Nih ang anga lang ngam pawn lam mawina ngawt ngaina chu "THLAN PAWN LAM CHAUH HNAWIH VAR", ang lek a ngaihsan awm loh a ni tih hrethiam mi, chhungte thawh chhuahsa ngawt rinpuia zahna chang hria a thawk chhuak ve tura mi chhel leh harsatna su tlang ngam hi ram hian a mamawh tawh hle a ni, chutianga intlansiakna tha a tana ram hmasawna ngaihtuah tur hian ram hian min phut tawh bawk a ni. Thangtharte hi ram hian taima turin min phut a nih ber mai chu, Japan ram indopui 2na in a nuai hle a ni tih kan hria ang a, Hiroshima leh Nagashaki phe chu tih chhiatin a awm a, an ram economy pawh a tlachhia in an ram chuan America Atom zungzam a tuar hle a ni, Aamaherawhchu, taimakna rah an lawh avangin leh Japanese mipui chuan intlansiakna tha kawng chu an zawh avangin kum rei lo te chhungin an ram chu hmuh theih khawpin khawvel hriatah a lo thang ta a, tunah phe chu chuan khawvela ram hmasawn leh hausu berte zinga mi a lo ni ta der mai, technologyah phe chu chuan, "Japan nge nge" tih an lo ni ta. Eng vang teh thuta an ram chu thang nge kan tih chuan ram mipuite chuan eiraltu leh tihektu mai ni lovin leh a lei tu nih tum lovin a siam chhuaktu leh pe chhuaktu ngei nih tumin tan an la a; fashionah leh awm awl thei nih mai maiah inel lovin taimaknaah an in el ber a, rim tak a hna thawk turin an inpe a, chu chuan an ram tan hmasawna ngialnghet

leh flo a thar chhuah saka ni. Kan ram hnathawkte hah dam thlahlel a leave an neih daih tawh lo chung a leave lak tum talh a, Pute biak thiam tum rana che thinte ang lo takin Japanesete chu an hnaah an tui em avangin chawlhna chang an hre lo va, an hna an thawh hian nuam taka hahdam angah an inngai ta a, an hna an thawh hi an nun hlimna ber a ni an inti hial mai le. Hetiang taka an nun avang hian an ram pawh khawvel hriatah sang takah an hlangkai ta e...

Zirna lam han hrut leh hlek ila India ramah na na na chuan kan state chu literacy rateah chuan pahnhna kan ni ta vah mai le.. a lawmawm hle rual hian rilru a va kxingbai em. State danga phur chhuak thei tur khawpa supply thei turin product la beitham lutukah te hian intlansiakna tur kan va la nei thui em zirna avangin nu leh pa an tang hlea a lawmawm e, nu leh paten an fate thiamna neih loh hlauin neih thing lung khawngin an tang tak meuh a, khawn ve tur nei lo te pawhin a nei te ta tal fate vang a nih chuan khawn thlak ngei tumin an hmanhlel a ni. A nei faten state pawnah te an indah ang lawp lawpa tin ram pawnah te hial indahin state chungah te pawh khawi zirna nge tha ang tiin kan buai tlang ve thei hle. Thiamna hi a leia lei a ngai tawh tak meuh a, keini pawhin thiamna lei zel tumin kan tlan ve mek chu a ni a kan lei tum dan erawh a inang tlang lo hlawm hle thei bawh. Zirna kan tih rual hian eng kan tum leh kan zir ve chhan hi ngaihtuah chian a pawimawh hle ang le. A awmzia leh a tum kan hriatthiam si loh chuan hlawhtlin a har thei fu ang le, a vawrtawpa mi tih hmasawn (maximum development) an ti thina a dik thei hle awm e. zirna chuan mihring chhawr tlaka siam leh mi hlawhtlinga siam leh taima tluan tling leh hman tlak neih kan tithei ang, chuvangin, hnam fing zawkte chuan zirna hi an lo ngai pawimawh hle thin a, thiamna an neihna tur chuan anmahni leh mahni intihhream pawh an lo pawisa lo hlein thiamna nei tur chuan an lo inhuam hle a ni. Thiamna tam lam ngawta inel hi ram hian a mamawh ber lo va, hmantlak thei tura mi thiamna nei te hi ram hian a mamawh ber zawk te an ni. Mark sang tak hmuh tuma intlansiak ringawt te degree neih tam kawng a inel ngawt te hi ram tan sawtna reng a awm lo va, hmantlak lova mark sang tak hmu emaw degree neih ve teuh a inhmumup ve tuna chhawr tlak leh thiamna luan tir tur reng nei lo hi ram bumtu ang leh a ram tan tlaklai lo a ni a, chu ai chuan mark hmu sang lem lo pawha, a zirna hre Chiang leh thiamna nei te hi khawtlang leh ram tana mi hlu te an ni. Zirna in a tum zirna pe chhuak lova kan tlan a nih chuan zirna in a tum kan um pha lo a nih pawn kan tlan pel tal a ni thei ang chu, kan ramah hian thiamna chhut Chiang tawh lova zirtirtu leh institution tamtak te hian mark hmanga zirlaite an teh fo hi thil dik tluan tling lo leh intehna hman tlak ber loh chu a ni ta, mark hmu sang ni lo va, thiamna nei mi hi ngaih pawimawhna chang hre chungah kan promote zel hi a va hun tawh em, quantity hi kan ngaisang mai ang tih hi a hlauhawm tawh zawk a ni.. kan Education System hi tun atanga kan her rem zel lo a nih chuan kan naute nuihzat kan hlawh lo a nih pawhin, demna tal chu kan la hlawh ngei ang le. Chuvangin keini tuna mite hian quantity hi

ngaisang mai loin zirnain a tum ber thiamna (quality) hi tun atanga kan ngaihsan tawh hi a pawimawh tawh hle.

He khawvela kan awm angin intlansiakna tuai zawlah kan tlan mek avangin kan intlansiak dan pawh hi kan ngaituah chian a pawimawh hle ang, mi dang tihchhiat tum ran leh elrel zawnga tlan hi a hrisel lo va chu chu intlansiakna tha pawh a ni thei lovang le, mahni inhai vur tuma tlan lek te phe chu zirna in a tum a ni lo chiang hle, zirna chuan chak lo leh thiam lo zawkte puiha thiamna pek a ni si a. chuvangin kan intlansiakna kawngah hian fimkhur tak chungin leh thiamtak leh dik taka tlan tum tlat hi a ngai fo reng dawn a ni.

India ram hi ka ram ti thei khawpa huaisen leh chan tha fo thin Parsee hnamte hi hnam tlember pawl ni mah se, ram hnukpui vuantu te leh india ram sumdawnna lian khawihute an nih avangin hriat an hlawh hle a, an tlemna chuan a pawt hniam lo hle a ni. He kan ram tungding chho zel turin leh Mizoram pawh hi sang taka kan hlankai theihna turin tuna thalai te hi kan pawimawh hle mai, chuvangin, ram hian thiamna thami neih a mamawh tawh hle a, kan ram hi tuna thalai te kutah a innghat tawh tak meuh a, ram that leh chhiat hi kan kutah a innghat a ni tih ngaihtuah chung a thiamna tak tak paw chhuak thei turin he intlansiaknaah hian tlan zel tur hian ram hian a mamawh che a, i tu leh fa leh chhuan lo awm zel tur te tan a chhenfakawm leh fak i phut vang ni lo va fak lo thei lo che a fak phu i lo nih zel theihnan theihtawp chhuahin 'quantity' ngaisang lo va, mi 'quality' eng kawngah emaw tal "MI BIK" nih tumin he intlansiakna khawvelah hian intlansiakna thaah chuan tlan zel turin he kan ram hian a mamawh chein tlan zel turin a phutin a phut bawh che a ni.



## KHA NULA KHA....

Joseph Lalremtluanga

Editor

A kawng kal lai ringawt pawh au ding ve ngam tur hian ka taksa pumrua leh hmelte hian han phu ve deuh se ka va ti tehlul em. A bakkir kara a mitmeng nalh tak mai sawn min thlir ve thin lo mahse kei chuan ka hmuh hmaih phal ngai hauh lo. A samsei hniang chuan a mawng a vaw hnap a, a sam thlen chin pawh ka engmah hian a thleng pha ve dawnlo chu a nih hi.

A nghawng rawng leh a hmai rawng danglam miah lote sawn a kawrin a khuhbo chin a vun rawng chu suangtuahna ramah hian a zunpar rimtui em em chuan a rawn suan lut nghal a. A hnar ngul nalh tak maite saw khawilam scientist duan chhuah nge niang ti a rilru ka seng mai pawh hi ka ti awmlo hran hauh lo ang. Hla thu hmangin "a heh lah chul zozam iang" han ti ve ngawt ila, chul a zozam chu sawiloh, in hmun ngei a uluk taka enkawl zozamte pawh hian a iang chu sawi loh a lam hawizawng pawn entirna a pe pha mang der silo. A hehte zawng *Aigupta Lalfanu* tan pawh a thik tham a sen vam hiam a ni bawks i.

A dar atang chuan a bante chu mawi takin an uai thla a, sawng bante sawn kei mi tawmkailo hi duatten mi pawm ve se ti a ngaihtuahna lo hman ve zawng *Persia Lalfapa* tan pawh a thil mawilo leh khaihlum ngai hial a pawi khawihna tham a tling awm e. A awmbawrte sawn a fate riltamin a awmtir dawnlo tih a pho lang pha hial a. *Ruby Lunghlu, Lal Davida Temple* cheimawi nan a an hman te ai chuan a awmbawrte sawn *Temple* ropui zia a hril pha zawk ngei ang le.

A mawngbawr tak mai sawn kei mi hip na zual a, ka taksa tina hauh lova ka taksa ata ka thlarau la chhuak thei khawp hial a mawi a ni. Mihrin nain a tawn tur chin pawh lo tawng tir mahse *Samba Dancer* tamtak lo pung khawmin a mawngbawr ruhrel chu an in chuh laih laih hial ka ring a ni.

A malmum nalh takte leh a chawnpuar nalh em em maite sawn thirlung hliam hi a thawi dam pha hialin ka hre thin. A kesir no chekte leh a kethiah mawi em em maite sawn he kan Run In thim riai ti-eng tura a lo hruai lut lo hi ka tan chuan anchhia a tling hial a. A chip atanga a ke ler thleng mawina hian a mah chu min hmangaih tir a, mahse kei a hmangaihna vete zawng atan chuan *Himalaya* tlang a vur zawrh ang chauh, hralh tla mang der silo ang mai hi a ni.

*Snow White*, an sawi nula hmeltha ka lo hreve tawh thin, vur anga var



nula an sawi chu, kei a nula ve hi zawng vur anga var nilo in vur AIA var a ni zawk a sin. A pheikhai a Leitlangpui tualnuam a a len ziai ziai hi chuan chunglam khawpui pawh an rik dur dur hial ka ring a, Vantirhkoh ten thik leh inchuh in an inhnial laih laih ka ring hial a, ka ngaihtuah thui deuh phei hi chuan Van Indo tum hnihna (2) tichhuak thei khawp hial a mawi leh nalh a ni.

Heti taka ka nula duh leh thlirban ngai loh, ka hmangaihna in a zem tlat reng hian ka hmangaihna hi a lo hre duh hauh lo a nih chuan ka thirlung chuan hliamna tak a tuar anga, *Gilead* thinghnai hial pawhin a ti dam zo hauh lo ang le. Chutih hunah chuan dam thlakhlehna reng ka nei tawh lo ang a, leilawt khawngkhar chabi dilin thihna kut vawt hial ka chibai mai talawng.

AW NULA, I THLARAU NUN CHAWM TURA KRISTA PALAI TIRH  
NIH KA VA CHAK THELUL EM!!!!

( DEDICATED TO RC. LALSANGPUII )



## KHUANU RUAT

C. Lalnunpara

(I IN RIN LOH HLAN IN A KUAI HER NGEI ANG CHE, HMANGAIHNA HI  
A TEH TU A ZIR A NI VE CHAWK)

He khawvel a tute mai pawh hian lungngaih tah chang, hlimni nuih ni kan nei theuh a, hlimna chu lungngaihna in alo hmuak a lungngaihna pawh hlimna in, then hran theih rual an ni lo. Thil in kawp tlat an ni, amahrawhchu hriatthiam theih rual lohva chu ava ni si em, lungngaihna in a tlak buak ve loh emaw tih mai tur an awm laiin lungngai reng reng a hun hmang an awm si, kei ngei pawh hi lungngaih leh tahni hmang tam zawk ka ni ve ngei ang. Engah nge khuanu pawh hian hringnun hi alo duan a vanduai tur reng hi alo duan chu ni ang le???.....

Nang nen kan intawn ni kha ka hlim ber ni a ni ngei ang, kan hlimin tu dang kan ngai lova, heti hian kan sawi thin kha HMANGAIHNA hi tlangsang ber nise kan in hmangaihna chu a chhip tiin. Kan awm dun loh lai hi kan hnaihlai ber a ni kan ti thin a, kan awmdun pawn kan inthlahlel em em tho a. Minute hi ral hma ta riauin kan hre thin fo a. Kan awmdun tawh chuan kan hlim dun in lungngaihna leh Nun khawharna hian hmun reng kan lakah an chang ngai lo. Kei 'SUK' ka tih chuan nang in rang fahrarin kei 'SUM' ilo ti thin a, kei 'CHABI' ka tih leh 'TALA' ilo ti nghal a kha kha kan hlimna leh kan nghehna a ni pakhat fo a.

Hetieng taka ka nun ti hlimtu I ni kan in tih tawn fo avangin Hmangaihna inkiltawih lo tak hmanga duhthu kan sam dun fo na atanga kan pahnih atanga hmangaihna infawkchhuak par mawi tak kan hmuh dun thin avang khan a ni khuanu ruat kan ni kan in tih kha. Hmangaihna a hun hman chu nang nen kan hlimna alo nih tak fo avang chuan hmangaihna luikam atanga Hmangaihna luipui thlir chu duh tawk mai lovin Luipui zawng zawng pil tawh te reng reng ten a chhuah leh harsat zia an sawi fo thin leh chu luipua pil hlau reng reng in hel thin te mithmuh ngeiah chuan nang nen inchiiah mai chu duhkhawp ta lovin huaisen takin chu HMANGAIHNA LIPUI ngeia pil dun turin tan kan la ta zawk mah kha a ni thin a. Duhthawh tak chungin kan duhna hlen kim thei chuang lovin he induhna khawvel vir mek hi kan lo vir pui ve tawh thin a, Mi pakhat mai in adai theih piah lam thlengin nangnen kan dai dun a, kan duhthusam leh kan nghahhleh ber chu runhmun len dun a ni.

BAWIHTE kan pahnih a kan inthen theih nan hun leh ni te chuan palai hna an thawk a, zo takin an hlen ni ngei pawh in ka hria, hei hi kan lo

hrela a ni tiraw. Hmangaihna chuan a dawhthei a, a rinawm a chu mi piah lamah kan pahniha inhmangaihna chuan kan pahnih chauh nilovin kan chhungte zawng zawng kan hmangaih tel a ngai si a. Hmangaihna-in a huap zau zia hi kan lo hre lo a ni. Mahse ka hmangaihna che hian a kalsan ngai lovang che nang pawn min hmangaihna kha vawng reng turin ka duh che. Hmangaihna-in a ken tel chu inhriat rengna hi alo ni a, hmangaihna hian intheihngilh sakna hi chu keng tel mahse intheihngilhna erawh a keng tel lo thung, kan hlimna leh lawmna te kha lungngaihna a awm ngei a ni tih min hrilhtu an lo ni si. Kan inhmangaihna hian a hrin chhuah chu inhriat reng na mai hi alo ni. Khuanu ruat kan ni kan lo tih thin a kha keimahni ruat mai alo ni a, Run hmuna leng dun te chauh hi khuanu ruat an lo ni bik lova, Nupa tang then te hi an duh vang reng a inthen an nilova, Khuanu ruat hi kan duh dan vek hi alo ni bik lova khuanu ruat hi kan ngaihdan ah kan nghat mai thin zawk a. Mi pahnih inkawp rem a runhmun leng dun ngawt hi bawihte khuanu ruat alo ni ngawt lova kan thatna tur a kan tan a thawktu in a ruat hi khuanu ruat alo ni zel zawk a ni...

Theih nise khuanu hi a remruat ti danglam turin ka dil ngei anga. Mahse bawihte hei ngei hi alo ni si 'KHUANU RUAT' runhmun leng dun te chauh hi ni lovin Harsatna avanga inkawp chawi hlen thei lo te pawh hi KHUANU khian ama ruat vek zel ani tih min lo hrih hriat atum avang leh keini pawh hi thinlung hmunkhat pu si in khawvel hrana thinlung leh rilru khawhar taka he pindan thim leh khawhar thlak tak a min lo dah hran tak ni. Hei ngei hi alo ni "KHUANU RUAT" chu..

*( Kan inthen chhan hi min zawt lo la,  
ka mittui min hruk saktu ilo ni dawn nia)*



## MIHRING NIIN I INHRIA EM?

Opee Leitlangpui

Engnge mihring chu? Mihring awmzia leh nihna pawh hrelo hian 'Mihring' ka ni ilo inti ve ringawt ami.? Thilsiam te chu a en a, 'tha ati hle a' tih anih lain, mihring asiam te erawh chu 'tha ati em em a', tih ani thung. Thil kan siam reng rengin nih tir tum, tih tir tum kan nei thin. Chutiang chiah chuan Pathian pawh hian keini hi mihring ni turin min siam a, chu Pathian siam mihring chu ni ve chiah in i inhria em.? Lo in en ve rawh le.

Mihring hi Pathian thilsiam lallukhum (Crown of God creation) tih alo ni thin. Thil siam dang zawng zawng te chu thain, mawiin tangkai hle mahse Pathian anpui a siam anni velo. Pathian anpui niin I inhria em? Pathian thianghlimziate, thatziate, khawngaihna ngahziate leh hmangaihna ngahzia kan hre vek in a rinawm. Mihringte hi Pathian anpui a siam kan ni tih pawh hi kan hriatloh a rinawm loh e. Chuti anih chuan mihring ka ni tichung hian Pathianin a anpui a asiam mihring hi ilo ni chiah em? Thianghlim tak leh rinawm taka I hna/zirna, ngaihawng pawh nise ineih loh a, I tihtur leh hna i tlin loh a I rinawm theih loh chuan Pathian anpuia siam mihring hi i ni ve pha chiahlo ani mai lo maw.? Hmangaihna ngah tak, semzai thiam em em rinawm thei hauhlo nih hi mihring an lohna ani tih hi i hre ngai tawh em? Thianghlimna Pathian anpui a siam mihring hi i ni chiah em? 'ruih hmang leh hura awmlo in' tih anih kha, khitiang mi khi ilo ni anih chuan Pathian anpui a siam mihring nihna in ei velo ah lo inngai phawt mai la, Pathian anpui a siam mihring i ni tih inpawm dan lo zir ang che. Ngaidam thei khawngaihna ngah leh hmangaih thei tak Pathian anpui a siam mihring niin i inhria em.? Vawi sarh hmun sawmsarh ngaidam tura tih kan ni, a awmzia chu vawi zali leh sawmkua ngaihdam tur tihna anih chu. Mahse, mi i ngaizawng a, I chungah thil thalo tiin alo bum che a, nang chuan achhe thei ang bera chhuah nghalin, anih loh pawhin vawi hnih thum chu 'ka ngaidam che' tiin ipawm ani mahna, mahse athil lo tihsual i sawi chhuak fo thin tho em.? Chutianga ilo ti ve thin anih chuan Pathian ngaihdamna ngah tak anpui a siam mihring niin I inhria em? Mahni tawka lo inla pa ve em em, mi in rawn tai hlek a 'I inla pa ami' tia kut thak nghal em em mai, ilo ni mial lo maw? Chutiang lo pawh chuan, i chungah thil sual lo ti tawhin harsatna alo tawka, khawngaih ahnehin 'chawh khawp alawm' ilo ti liam ve mai lo maw? Anih chuan khawngaihna te, hmangaihna te Pathian anpuia siam mihring niin i inchiar ve tho em?

Mipa leh hmeichhia a siam kan ni. Thildang a awmlo, mipa leh hmeichhia ani tawp mai. Hmeichhia amaw inti tlat mahla, mipa i ni a, mipa ni mai rawh. Mipa emaw in ti tlat mahla hmeichhia i ni tho tho, hmeichhe nih mai kha mihring anna ani zawk. Hmeichhia emaw in tih a thla tin 'STAYFREE'

ilo lei ve ngawt chuan a dik lo ang. Pathian siam, mihring in phalo tihna ani mai angem? Nangpawh mipa emaw inti tlat kha, hmeichhia ka ni tih inhre miahlo nu kha, kha hmeichhia mi ang lo ve te ho, mipa emaw titlattu che bul a, 'Duat ka V' i tih tut tut chuan a hit viau lo ang. Lo in enchiang la, Pathian in "ka anpui a ka siam mihringte", zingah hian i tel ve pha in I inhria em?

Mihrin hi eng atana siam nge kan nih le? Mawhphurhna leh nunna nei a siam chu kan ni bawk si. Mihring ka ni inti ve si, mahni mawhphurhna hre silo in i awm miallo maw? Thawhchhuah nei lovin, handset thatna, mahni hmai pawh khuh bo vek thei khawp a hlai. Bike, chawmhlawm tih hriat ngawih ngawih a ring leh chaka khalh turin kan nei a, college-ah mahni mawhphurhna chu thahnem ngai taka class kal a, tha taka lehkha zira pass ani tih hre miahlo in class room luha ring leng lawng a, 'keep silent' an tih hnu a, ring taka present a, tlanhchhuah leh thin hi mahni mawhphurhna emaw ti zawk kan tam tlat zawk hi a hahthlak. Hetiang mi inih chuan mawhphurhna siam mihring hi i ni ve chiahlo ani ngei ang. 'Mihring ka nilo ve' tiin khawlai ah au chiam chiam sela mawipui fe fe an tam zawk in ka ring. Nunna neia siam mihring ni si hian 'ka nun hi ka ning' ti ti zingah hian ilo tel ve em? 'Mihring ini ve lo, piangsual I ni' an tih che iduh loh chuan...nunna petu che chu Pathian ani tih hre reng la, mihring i ni ve ah a ngaih theih ve mahna le.

Vantirhkoh aia hnuai deuh chauha siam mihring nihna hi aropui lutuk a, heng lo pawh hi ziah tur tam tak ala awm. Mahse, ka lehkhapuan neih leh pentui neih hian a daih seng dawn lo tlat, chuvang chuan duhtawk phawt mai ang. Lo inngaihtuah la, ka ziah tak tlemte ah pawh khian mihring nihna tur nangmah ah I hmulo anih chuan Pathian rilru ana ve viauin ka ring. 'mihring ni tura siamtu che zah zo lo tu nilo in, Pathian siam mihring nihna diktak chhawmning zel angche aw' tih te mai hi ka thaikhawi ve mai a ni e...

*Ka lawm e.*



## MOBILE PHONE

H. Lalramnuama

IV Semester

Mobile phone hi 'Cellular Phone, Cell Phone, Handset' ti a sawi a ni bawk. Paia ah mai theih, khawi i lo chhuahna a ken mai theih a nih avangin a awlsam hle a. Tawngka a inbiakna chauh pawh ni lo, thu thawn (Text message), mms, email, internet access, hrui hmang, lova thil inthawna (infrared, Bluetooth) sumdawna atana thil pawimawh, games khelhna leh thlalaknate inkawp vek a ni tlangpuia, mobile phone changkang leh zual chi chu 'smart phone' an ti.

Mobile phone hmasa ber hi kum 1973-a John F Mitchell leh Motorola Company-a thawk Martin Cooper ten an siamchhuah a ni a, ken theih a ni na a kg 1 zeta rit a ni. Ken theih awlsam turin an siam zang tial tial a. Mipui lei theiha an zawrh chhuah hmasak ber chu Dyna TAC 800x niin kum 1983 atanga zawrh chhuah tan a ni. Kum 1990-2011 chung khan khawvel pumah maktaduai 12.4 hmangtu an awm hial tawh a ni. Khawvel mipui za a 87 zetin Mobile Phone hi hmang tawhin ram ei leh bar dirhmun hriltu pawimawh tak a ni ta hial a ni.

Mobile Phone hmanga inbiak theihna tur Network (Auto-Metal Cellular Network) hmasa ber hi kum 1979 khan Tokyo (Japan) khawpui chung bik hman turin NTT chuan Japanah an hmang tan a. Kum 1981 khan Denmark, Finland, Norway leh Sweeden chuan Nordic Mobile Telephone (NNT) system hmangin a hawng ve leh a. Kum 1985 chho velah UK, Mexico leh Canada lamah te hawn zui leh a ni.

March ni 6, 1983 khan DYNALAC Mobile Phone chu Ameritech te chuan US 1G (First generation) network hmangin a siam chhuak tan a, a siamna atan hian dollar maktaduai 100 zet an seng a ni. Kum 10 hnu vel ah chuan Bazar-a hralh tur a zawrh chhuah a ni.

Tunah chuan mobile phone hi khawvel pumah a lo darh zau nasa ta hle a, kan ramah ngei pawh hian chhungkua, mimal phone nei lo kan vang hle awm e, mi tin mai hian kan chhuah vahna ah te, Office kan kalnaah te hmun danga kan kalin mobile phone hian min zui reng a, a tel lo hian kan nung thei tawh meuh lo a ni bera, a hman dan erawh kan thiam vak lo thung. Mobile phone tangkaina tlem han sawi dawn i la:-

1. Vahvelna a ken theih a nih avangin a awlsam.
2. Mi pawimawh te nena inbiak pawh zung zungna a ni.

3. Rikrum thila thil inhriattir zung zung nan a tangkai.
4. Awlsam taka thla lak theihna, zai ngaihthlak leh film en theihna a ni.
5. Internet hmang duh tan pawh thlunzawm theih mai a ni. Heng zualko nana hmanraw tha tak a ni bawka, zirlaite tan pheichuan hman thiam chuan zirlaibu tha tak a tling hial a ni.

Mobile phone hi a tangkaia, a tha kan tih rual rual hian thiam loh chuan chhungkua bakah mimal nun chhiatna hmawr a ni thei bawk. Mei pawh kan hmanthiam chuan a tangkai em em a, chaw chum nan te, khaw vawt laka min tuam lum theitu a ni a, kan hman thiam loh erawh chuan min kang ral vek theitu a ni bawk.

A that lohna tlem han sawi dawn ila :-

1. Mobile phone tha tak hi man tlawm lutuk a awm ngai mang lo va, smart phone ang chite pheichu a to hlawm hle a, chhungkaw budget khawih buai khawpa inhmanral a awl hle a ni.
2. Inbiak pawh a awlsam avangin pawn chhuah kawnga min tithatchhe tu a ni.
3. Kan hnathawh leh zirna a tibuai thei.
4. A model thar ber ber lei chakna a hrin zel avangin sum senna a tam phah bawk.
5. Mi mal thuruk, mi dangte hriat ve chi loh puh rukna hnar a ni thei.
6. Zirlaite tan zirna kawnga min tichautu a ni thei bawk.

Zirlaite an lehkha zirna a nghawng theih dan tlem han sawi leh ila, he khawvel changkanna in a ken tel mobile phone hi a tu a te pawh hian kan thian neiha, a biak hian kan bia hi a ni ringawt mai. Thil tam tak heng Whatsapp, Facebook, Twitter leh Social Network dang tam tak takin a tha lo zawngin nghawng a nei a, thiante zingah kan tla tlum lo va, zan rei tak tak Whatsapp, Facebook leh thildang tam tak kan khawih a, mutna chang kan hre lo a, thawhna chang kan hriat loh phah bawk a, he tawngkam thalaite min tiretheitu, zan mutna chang hre bawk si lo, zingah thawhna chang hre bawk si lo tih kan hlawh phah hial a ni. Kawng engkimah kan nun a thlak danglama, kan result thlengin a nghawng theih phah bawk thin a ni.

Tunlai hian mobile phone duh vangte top up/rechargena neih loh avangte a tleirawl/zirlai inzuar duh mai an awm tih sawi a awm a, hei hi a rapthlak takzet a ni.

Chuvangchuan, kan neih zawh loha ngaia, handset ringawt neia a rechargena tur kan nei lo a nih chuan mobile phone hi ka la hmang thei lo tihna a ni. Mobile phone te hi mihring siam a nih angin min thununtuah hmang lovin kan thunun zawk tur a ni.



## SERKAWN CONCERT HLA PHUAHTUTE LEH AN HLATE

Ngurthansanga Sailo

Kan hnam nun dan (Culture) hlui lak ata kristianna chuan nasa takin min nek chep avang leh kan sakhaw rinna kawnga kan khawvel thar leh khawvel hlui chu nasa taka a inbuan ve mek a nih avangin kan pi pu zai leh kan hla hluite chuan hmun an chang lo mek bawk a. Zai ngaina hnam zofaten hla sak tur kan haihchhamna chhan chu a ni ta reng mai a. Van lam ngaih hla ringawt leh fakna hla tlemte kan neih chhun chuan hnam lungleng zofate chu a chawm zo lo va, an neih chhun ang ang an khawp kham lo hle mai a. Chu chu kan zosap hmasate khan hmu thiam in ngaihtuahna an seng ve hle a ni awm e.

Chhim lama zirna Rev.H.W Carter kuta hlan a nih tak hnu chuan nasa takin zirna kawngah chhim lamin hma a sawn a. Middle Vernacular zirna hawn a nih hnuaah pheih chuan nasa leh zual zawka zir laite Zopa thiam thil hnang deh leh pawl pang khawih mai piah lamah, music leh solfa lam thlengin zirtir an ni a, chu chuan Serkawn Concert a kai chhuaka, chutih lai taka Serkawn Concert lo piang chuan kan hnam tan thu leh hla lamah bung thar min kai tira, ruahtham loh hla thar min pe ta a ni. Chung hla thar chuan fur laia Japanhlo tawi duah laklawh ang maiin kil tin kil tengah rang takin a zam darha, kar lovah zoram dung leh vang a deng chhuak ta a ni. Selthuama'n;

*"Lemlawi, phenglawng, tingtang zai hian,  
Khuavel deng kim rawh se;  
A rel-ihiam ngei Zochhawnthangpa'n,  
Zaitin vawr kan hlim ngei e". (Zoram awihna, 12-15L)*

a lo ti hi a awm hliah hlah a ni. He zirna in hian kohhran mipuite thlarau nun thlenga a chawm theihna turin zir laiten chawlhni tuka Biak In-a hla sak tur thlengin an zir lawk veka, chawlhni tuk a lo thleng meuh chuan Pathian faka inkhawmte zaithawm chu a tho tha at at hle thin. Zir laite chu thununna fel tak hnuaia enkawl an ni a, an inkhawm kal tur chu a te ber atanga a lan dan indawtin, sazu mei ang patin an inzui diah diah thin.

Kum 1932 atangin kum 1946 thleng Serkawn Concert hi neih a ni a, kum tir atangin favang a concert neih tur chu furpui er tluk zetin an ur tan a, zirtawpni chawhnu apiangin hla an zira, naupang tinin an chanpual an bel em em thin. Concert hun alo thlenin zir laite chu fai taka incheiin, lu pial takin an khuih a, pheikhawk bun phal a ni lo va, an ke fai taka silin vawk hriak an in hnawih mawm hlarh thin. Chu hun chu Lungleia veng hrang hrangte chuan a zan inchhawkin an chhim ta thin a ni.



He hun ropui takah hian hla mai bakah kal khawm te chawh hlim nan puppet show leh drama uluk taka ziak leh duan chu an entir thina, chung hunlaia an drama chan thin chu; Rip Van Winkle, Robin Hood, Merchant of Venice, The Pied Piper of Hemali, Ali Khowja, The Wise Men of Gotham leh a dangte a ni. Sap tawng ngata an chante pawh a awm a. A drama a zira hla sak tur an phuah pawh a awm nual bawk. (R.K. Hmangaiha. 13<sup>th</sup> September 2015) Hetiang taka Zofate thu leh hla lama min lo kaihruaitu Serkawn Concert hi hriatreng tlak a ni a, he concert neihna kawnga a sulsutute chanchin hi phak ang tawkin han chhui dawn teh ang.

**ZOCHHAWNI PA:** Zochhawni pa tia Mizoten a hming an lo vuah Rev. H.W. Carter hi a hming pum chu Horace William Carter a ni a. England chhim lama Bristol khawpuiah 20<sup>th</sup> October 1901 khan a pianga, naupang lehkha thiam thei tak a ni a, Matric a pass in ala naupan lutuk avangin College zawm turin kum hnih zet a nghah a tul a. kum 1922 khan Bristol University atangin B.Sc Engineering a pass ta a. Farm te deuh ah kum hnih hna a thawk a, chumi lai chuan Mission Field a thawk tura kohna a dawng a ni. BMS in Missionary an mamawh thu an puanzarna chanchinbu a chhiar atangin Pathian kohna a hria a Missionary atan a in pe ta a ni. Tlangval hmeltha leh nalh tak, 5'11" a sang a ni. (C.L. Hminga 57:2013)

Zorama alo chuan chhuah hma hian tuna Bangladesh-a Faridpur-ah dah a ni a, heta a thawh lai hian Bengali tawng a zir paha, Bengali tawng pawh hi a thiam viau ni tur a ni examnaah mark za zelah sawmriat a hmu pha a ni. Zoram a alo chhuah hma hian Bengal a thawk Australia Baptist Missionary Engineer ve bawk nen Durtlanga Mission Hospital-ah ruahtui dawn khawlina tur tuizem siamsak tura tirh a ni a. Chumi hna chu an thawh zawh chuan Serkawn an tlawh hawng a, Serkawna awm chu a chak ta a, "I fell in love with Serkawn", a ti a ni. Tichuan, 1930-ah BMS chuan Serkawna an rawn dah ta a ni. (ibid 58:2013)

Kum 1932 ah Honorary Inspector of School South Lushai Hills hna a thawk tana, a karah he hna hi Rev. F.J. Raper kutah hun rei lote dah lailawk a ni. Kum 1934 a Furlough-a a haw hmasak ber tumin Zorama zirna chu tha zawka a enkawl theihna turin chawlh a dil belh a. Post Graduate Course Diploma in Education a zir leh a, kum 1935 atanga kum 1952 thlengin a hna ngai Honorary Inspector of School South Lushai Hills chu a thawk leh ta a ni.

Zosapte zingah chuan Mizo tawng thiam bera ngaih a ni a, tawng dang Hebrai, Griek, French, Latin leh Bengali tawng a thiam avangin Bible Mizo tawnga lehlina kawngah a tangkai hle. Kum 1941 atangin Bible lehlina hna hi a thawk tan a. Chhimlam zirna in hma a sawn theihna tura hmalakna chu hna pui berah a neia, Primary school 25 chu 150 ah a tipung a. Teachers Training School a din a, Lushai Hills Bawrsap Maj AG McCall hovin Middle Vernacular zirna 1936 khan Chhim leh Hmarah an din a. Chu chu kum thum

zir tur a ni. Zochhawni pa hovin chhim lamah din a nih theih nan hma an la ta a, an hlawhtling hle.

Hetih lai hian Mizo naupangte zirlai chu sap ram mila duan a nih avangin a har em em a, Mizo naupang ten an zawh meuh loh avangin pawl thuma mark za zela sawmnga hmu pha lote chu Middle English zir zawm lovin Middle Vernacular kut hna thawh leh Zopa in rawng khawr hran huna patling mamawh tur lam an thlur ta ngar ngar thin a. Chutah chuan rimawi tum leh zai, solfa leh tonic solfa uar takin an zir ta a. Kan sawi tawh angin chu chu Serkawn Concert lo pian chhan pawh a ni ngeiin a rinawm.

Serkawn Boys' Hostel khan thu buai hla buai hi an nei ve fo a, tum khat chu hostela kelte riak lut thin zun leh ek chu a hing ta viau mai a, Hostela awmte chuan an phil ta a, zirlai thenkhat, zirtirtu, pawl tin Prefect leh belnawtte tukthuan hmeh atan chuan an siam ta a. Chu kelte chu Rev Challiana kelte a lo ni reng mai a. Thu buai chu Honorary Inspector of School hovin an ngaihtuah ta a, a sa ei zawng hremna atan tuikhur kawng hiah an tithlu ta a. Chung zingah chuan a hotupa ber, an chungthu reltupa ber chuan nilengin a thawk ve a, a hah pawl takah a tang niin an sawi. Thawh hreh nei lo leh engkim a hmahruaitu, Hostel Naupang ek in khur khat pah fai tum pawha a khur chhunga lut ve peih zel mi a ni. MV School naupang phenglawng zawng zawng mau intiat lo deuh deuh ni si kha, a ri inang leh inmil veka a siampui thei kha, kha school a zirlaite khan tun hnuah hian mak an tih thu an sawi fo thin.

October 1928 khan Betsy Lovis Mizoten 'Zochhawni nu' tia kan hriat lar nen Lower Circular Baptist Chapel-ah an inneia, fanu pahnih an nei a. Zaithiam leh piano tum thiam em em mai a ni a. Serkawn Concert a piano tum tu ber a ni.

**CHHUANA:** Chhuana hi a laiah hming chu Dengchhuana a ni a. Pa lian sang lam deuh leh ngawichawi deuh a ni. Zoram dung leh vanga mi ten an hriat larna chu "Phuahtu Chhuana" tih a ni, Zadeng hnam a ni. A pa chu Mangsavunga Zadeng a ni a, a nu chu Thangteii Hmar a ni. Kum 1897 khan Runtung khuaah a piang a.

Pastor Challiana nen nu thuhmun unau an ni a, a u Challiana chuan kum 1907 khan Serkawnah a chah chhova, Pu Buanga leh sap upate hnuaiiah a seilian a ni. (Lalrinmawia 145:2003' Serkawn Centenary Souvenir')

Kum 1915 khan Middle English Serkawnah a zova, Sap Upa chuan Dibrugarh-ah Dr Lurira (L) nen a compounder zir turin a tir a. Eng emaw chhan ho te vangin result a nei thei ta lo va, Zorama a lo chuan chhuah leh hnuin Serkawn Middle English School-ah thawk pahin Mission hnuaiiah damdawi sen hna te a thawk a. School naupang damlo enkawltu ber a ni a,

zan rei pawh nise, khaw chheh vela amah mamawhtu an awmin laklawh nei miah lovin amah mamawhtute pan nal nal thin a ni.

Pasaltha, sa kap thei, ram lama thangchhuah kan tih ang hi a ni a. A hlaah pawh hian ram lam ngaina mi a nihna leh siamtu khuarel ngaina mi a nihna a lang chiang hle.

*"Khawinge ka thlir zel dawn ram loh,  
Bukthlam riang ngei kan suli hnu;  
Lalruang sial khalh au ral lentu,  
A chang zo tawh tak ang maw aw,  
Ka thlang kawrnu fam ngai iangin  
Tah lai ka bang thei dawn ne'm maw". (Kawrnu 9-14 L)*

A fate chu Awksarala, Pasena, Kapruma, Pazawna, Dengziki, Kapzama, Rothianga, Hranglura leh Rongenga te an ni (R Saichhunga 8<sup>th</sup> September 2015) Lalmama hlaah pawh hian pasaltha a nihna tarlanna kan hmu baw a.

*"Mi hrang tih leh Awksaral Pa,  
Zampuimanga iang reengin;  
Chengrang chawiin vangkhaw daiah,  
Kawlkei a kap rum vung vung". (Serkawn 13-16 L)*

Kum 47 mi chauh niin November 17<sup>th</sup>, 1994 khan a boral a, a u Challian'n a vui a ni. Kum rei deuh min dam pui sela chuan kan thu leh hla pawh hian hei ai hian hma a sawn ngeiin a rinawm.

**HLUNTHUAMA:** Hlunthuama hi sakhaw mi tak a niin pa lian zaidam leh phawk tak a ni a. Mi nun ngil leh kut hnathawh lam thiam a niin a kut a themthiam hle baw. Serkawnah Upper a pass hnuin Primary School zirtirtuah a tanga. Chumi hnuah BCM Zosapte hnuaiiah hun rei tak tirhkoh hna a thawk leh a. Chumi hnuah Middle English School zirtirtu atan lak a ni leh a, Rotlang, Tawipui, Thingfal leh Zobawkah te a thawk a.

January ni 1<sup>st</sup>, 1900 khan Thiltlang khaw bul Lungrang khuaah a pianga, Kapvunga fapa a ni, kum 76 mi niin December 20, 1976 khan Sethlunah a boral a, a ruang hi Sethlun thlanmualah phum a ni. Amah hi thangtharten kan hriat theih dan tur chu Dr Silvara, Sanghlira Colbert leh Lalhranga Colbert te pa hi a ni.

Hla a phuah tam lo nain a hla phuah chhun Serkawh Concert hla zinga kan hmuh theih chu "Chhura Aium" hi a ni a. A hun lai chuan sak a hlawhin a lar em em a, sak a nuam a, kar lovah he hla hian Zoram a deng chhuak a ni.

"Hmasang Chhura Bura zing zin chuan  
 Aium hmeh e-Chhunrawlah pir tum  
 Tun a hming hre si lovin tuah rel ve ta e". (Chhura aium 1-3 L)

Tiin, Chhura Aium hla a lo phuah chhuak hi a ropui a. Chhura leh pawite Aium vanga an inchemharna leh buaina he hlaah hian chiang takin kan hmu thei a ni. Chu buaina chinfel a lo nih tak dan pawh kan hmu bawka a ni. He hla hian thu leh hla inkungkaihna thukzia a tarlang chiang hle awm e. **LALMAMA:** A lai-ah hming chu Lalhmingthanga a ni a, a naupan laia an kohna Lalmama tih chu hmingah a pu hlen ta a ni. April 7<sup>th</sup>, 1901 khan Pukzing khuaah a piang a. A pa Sena chuan a boral san hma avangin a pa unaute belin Zotlangah an pem a, Pu Buanga leh Sap Upate ke bula seilianin Serkawnah lehkha a zira, kum 1915 khan Middle English Exam hmasa berah exam vein tha takin a pass a ni. Lalmama hian kum 1937 atangin Serkawn Middle English School Headmaster hna hi a thawk tana. (VL Ngena 119;2003 Serkawn Centenary Souvenir & KL Ngaia 649; 2003) Pastor Haudala a thlak a ni.

Lalmama hi zai mi, aw tha tak, Solfa thiam, mi tam tak solfa lama chher chhuaktu a ni a, Serkawn Concert tiropuitu ber a ni. Mizo ten hla lenglawng, hla uangthuang leh pawl sawi lo hla kan neihna kawnga hla phuahtu hmasa leh a sulsutu ber a ni, ti ila kan tisuaw awm lo ve. HW Cater-a'n Zoram a chhuahsan dawn a, "College a rap ve lo naa hriatna leh thiamna lamah chuan graduate naran chungang leng an ni," tia a chanchin a sawi khan a tichiang tawka awm e. Kum 1947-ah Baptist Mission ruahmannain England, Scotland leh Wales-te a tlawh bakah Thalai Khawmpui hmangin Norway leh Sweden-ah te a zin bawka. Mizo pi pu nun mawi chawisan duh mi a ni a; music leh literature lamah hian a tui em em a. Lunglei Baptist Kohhrana Literature Committee-ah Secretary a ni reng thin. Mizo Cultural Organisation (Lunglei) din chhuaktute zinga mi a ni bawka. A thu leh hla phuahte hian a khaw hawi zauzia leh mihring nun ze hrang hrangchik chet chet mi a nihzia a tilang chiang hle. Hla phuah leh lehlin bakah lehkhabu rotling tak tak eng emaw zat a siam a; Chung zinga thenkhatte chu; *Mizo Titi, Kan Awmna Ram, Selected Lushai Poems, Mizo Idioms and Phrases te leh lemchan thawntu Zoram Nghahfak tih te bakah Saptawngin Tuaisiala drama leh thesis Dances, Festivals and Customs and Costumes of the Mizos, Robinson Crusoe te a ni.* (Lalhmingthanga Colney 33a : 2003)

Kristian hla bu 18<sup>th</sup> Edition 2004 a chhutah hian a hla lehlin paruk leh a phuah pakhat telh a ni a. Heng a kutchhuakte hi thlan leh sak hlawh tak tak vek a ni. Serkawn Concert hla zinga a tam ber hi a kutchhuak a ni a. Heng hla chim chin hi a sangin a ram luah chin a zau em em a, chhuia chhuta zir fe tham a tling a ni. Mi hrang leh huaisen chanchin tarlanna hla, leh khuarel lam hla, Mock Ballad, Ode leh Epic tia an sawi thin lam hawi hla phuah dana Zofate tana sulsutu a ni. A kutchhuak hlate hi sak a nuam mai pawh ni lovin a thu a inlak lawm that bik em avangin chhiar pawh a nuam em em bik a ni.

'Thaibawih hla' leh 'Virthli leng' tih hlate pheh hi chu sa kher lova chhiar zawng ringawt pawhin rilru hi a hlim veng veng, lei li a per dir kat er er a ni ber mai.

Pu Lalmam hi kum 1938 atanga a thih kum 1959 December ni 8 thlengin Serkawn Middle School-ah Headmaster a ni a, kum 1931-ah kohhran upa atan thlan a ni a, kohhran leh khawtlangah mi tangkai tak a ni. Literature lama a thawh that em avangin Kum 1950 khan Gwauhati University chuan chawimawina Certificate leh tangka tam tak an hlan a ni. Kum tam tak a lo thawhpui CS Zawna'n, "Mithiam, mi hrang hrang kut ke leh hna thiam ngah a nih vang zawkin lehkhahu a siam tam hman lo zawk a ni" yia a lo sawi hian a nihna dik tak a pho lang Chiang hle awm e. English rintlaka thiam hmasa a nih vangin Zosap kut ke pawimawh ber a ni lo thei lo va, Zofa zinga thu leh hla lama tuite thilung a, "Virthlileng, khawiah liam che maw aw?", tih zawhna lo piang ve ziah hian Lalmama rilru ngaihtuahna ropuizia a tarlang Chiang ber mai awm e.

**LIANDALA:** Chhim Lungrang khuaah kum 1901 December-ah a pianga, Dophunga leh Vanhnuaitangi te fapa a ni a, a nu leh pa hi Pachuau Lianghawr hnam ve ve an ni a, a pa hi Lungrang Sadawt a ni. Kum 1915 khan Serkawnah Lower Primary a exam a, chhim bial pumpuiah pathumna a ni. Kum 1917 khan Upper Primary a zo leh a, chhim bial pumpuiah pahnuhna a ni leh a ni. Kum 1919-ah Middle English a pass a, chhim bialah pakhatna a ni.

Kum 1919 atangin Sap Upa chhiahlawhah Dura nen an tang thin a, Dispensary-ah Compounder hna a thawk thin a ni. Kum 1922-ah Khuanghlum Primary School Zirtirtuah a tanga, kum 1925-ah Sub Inspector of School South Lusai Hills-ah a tang leh a, kum 1936 a serkawna Middle Vernacular School hawn tharah zirtirtuah a tanga, kum 1945-ah Mizoramah sawrkarin Middle School tana pawisa a rawn pek khan Darzo khuaah Headmaster hna a thawk ta a ni. A pension dawn hnaiah Lunglei Lunglei Govt High School-ah sawn a ni a, heta tang hian a pension ta a ni. A pension hnu kum 1975 khan khawtlang hruaitute ngenna vangin Govt Middle English School Zohnuai hi bul tan pui lehin Headmaster hna a thawk leh a ni. (R Saichhunga; Liandala an Educationist)

Vawi khat chu, Sap Upa bula an awm lain Dura kuaite a hawh a, a thian pakhat nen sikul lam panin an kala, Sap upa chuan ral atangin a lo hmu a, an bulah a tlan pheh thui a, Liandala hnenah chuan, 'Sikulah kal la, dan va en rawh,' a ti a, Liandala chuan a kawrchung iptea a thianpa kuaite a ah chu a pe a. Sap Upa chuan chhuatah a paih a, a chil chhiatsak ta a, Sap Upa chuan a in atangin a hnawtchhuak ta a, hemi tum hian Sap Upa chu a thinrim hle a ni ang a kuaite chilna ke pawh na a ti hle a ni (C Lalnunchanga; Liandala chanchin leh a hla thirna)

Kar khat hnuah chuan Sap Upa chuan Liandala chu Dura a koh tir a, kal a tum lo nain a thianpa chuan a ngen chiam hnuah Sap Upa chu a va hmu ta a, ani chuan "Khawngaih takin min ngaldam thei ang em?", a lo ti a. Liandala chuan, "Ka ngaihdam che", a ti a. Thupha chawin nan Sap Upa hian kawrchung thar a thui sak a ni. Hostel naupangte chu lehkhah an zir lain Sap Upa hian cigarette a theh thin a, chu chu Liandala chuan a la ve duh ngai lo va, mei zuk a bansan phah hial a ni.

Kum 1912- ah kristianah a inpe a, kum 1920-ah Baptisma a chang chauha, a chan har chhan hi soal lama tluk leh a hlahv vang a ni. Tum khat chu School chawlh laia a haw tumin a pain inthawina atana a ar talh chu a ei ve duh lo va, a pain ei tura a tih pawhin, "Inthawina sa reng reng ka ei lovang", a ti tlat mai a. A pa chuan, 'Fate ei ve theih lova sa ei ai chuan ka inthawi tawh reng reng lovang', a ti a. Kristianah inpe lo mahse chuta tang chuan inthawi chu a bansan ve ta niin an sawi. Lianzovi nen inneiin fa pakua an nei a, December 17 zirtawp ni 1980 khan he khawvel hi a lo chhauhsan ta a ni.

Liandala hi zirna ngaisang mi tiin an sawi thin a, hei chang hi a ni lo pipu nun ngaisangtu leh kan Mizo nun hlui ropuina Chiang taka hmutu leh hretu a ni. Amah avang hian Mizo tuchhuan thangthar lo kal leh zelte hian Thingtlang khaw nun leh awmdan chu an hrefiah fo anga, kan ram leilung leh sik leh sa hi lo danglam mah sela, kan Zoram pangparte chuan parna hmun leh par hun bik an nei tih an hriat reng phah dawn a ni. Ani hi chuan Zoram pangparte hi a hun takah a nih dan tur ang thlapin a lo partir si a.

*"Khisa hreuthang sai lian nghovar an leng,  
Mualpui an mawi than hawl val an hran nan e;  
Chenrang a au ian ian mi u thinlai thawngin,  
'Mal tin, mal za rawng lawi aw', tiin pau rawh se;  
Sih nau ang nui hlim za lenrual duh nen,  
Hnutiang sul hawiin sahrang lu kan awi". (Kan chuanna tlang 15-20 L)*

Tia a han chham chhuak hlei hleite hian Zopa duh leh beisei a fun kima, rilrua an lo suangtuah ram chu a pholang Chiang em em a ni. He dinhmun zet hi chu kan pi leh puten pialral an lo tem lawkna boruak a nih miau avangin a nep lo va, thlir liam mai phal rual a ni lo. Thlir tawh hnu pawha thlir nawn leh tlak a ni.

**NUCHHUNGI:** Febuary ni 7<sup>th</sup>, kum 1914 khan Ralvawngah a pianga, Hmingliana Renthlei leh Lalthanglovi Zadeng te fanu a ni a, Unau hmeichhia hlir panga zinga a tlum ber a ni, a lo pian pawh hian unau hmeichhia hlir an nih avangin Nuchhungi an ti t a mai a ni. Kum 1917 khan a pa a boral a, a nu hoin an hmeithai a. kum 1918-ah Kristianah a inpe a, kum 1923 khan Serkawna an pem a, Serkawna an pem hnu hian Pi Zirtiri te enkawina hnuaiah School a kal a, kum 1933-ah Middle English leh Teacher training chu a rualin a zo a, kum 1934 atangin Mission hnuaiah zirtirtu hna a thawk tan a.

Hla 74 lai a phuah a, (R Biaksanga 293:2010) ama sawi dan chuan 1935 kuma a phuah 'Zaninah thlapui a eng hle mai' tih hla hi a hla phuah hmasak ber niin a sawi a. Mahse, kum riat mi lek a nih lai 1922 kuma a hla phuah hi hlaah a ngai chiah lo a ni mai thei a, Serkawn hmeithai veng naupang pawntona-a an sak thin a ni.

*'Kan vengah hian tute nge ni awm?  
Keimahni le, keimahni.'*

A kutchhuak ropui em em pakhat chu kum 1938 atanga Serkawn Graded Reader Bool I, II leh III a buatsaih hi a ni a. Kum sawmli chuang zet zirleibuah hman a ni a, he lehkhabu hi 'Serkawn Bu' ti tein an sawi bawk thin.

Kum 1969 khan Mizoram chhim lam Middle English School zirtirtu tha lawman pakhatna a dawng a, kum 1986 khan Mizo literature-a a thawh that em avangin India ram khua leh tuite tana chawimawina sang 'Padma Shri' pek a ni a, Mizo hmeichhe zinga a dawng hmasa ber leh Mizo zinga he chawimawina dawng zinga pathumna a ni. Kum 1942 khan R Rualkhuma nen an innei a, fanu panga leh fapa pakhat an nei a, february 15<sup>th</sup>, 2006 khan Serkawnah a boral a, a ruang hi lumen a nih hnuah Serkawn thlanmualah zalh a ni.

Serkawn Concert-ah hian a hla phuah pahnih kan hmu a, chungte chu 'Vanhnuaui mawitu' tih leh 'Van lam thilte' tih te a ni a. Khuarel lam hla niin Nuchhungi hian Pathian ropuizia leh a kut chhuak hlutna a hmu Chiang hle niin a lang. He hla pahnihah hian khawvela thil awm hrang hrang leh van boruaka thil awmte kan hmu nual a, mihring tana an hlutna leh mawina pawh min kawhmmuh bawk a ni.

*Ni chhunah rengchal kiuin,  
Lentu hnuchhawol hnuaiah lo awi;  
Berhva lengrual ten siahthing zarah zai an vawr e,  
Chhun nilen leh zan tlaia'n,  
Van hnuaui mawitu'n an hril thiam ngei;  
Zaleng par zawngte'n zaia awi vein;  
Sikul runah chawnban vaiin zai tin kan chhiar ve. (Van hnuaui mawitu, 17-23 L)*

**SELTHUAMA:** Lena tia hriat lar zawk hi a hming tak chu Selthuama a ni, a naupan lain a pa leh a puten kilen zar an hrat avangin a koh fiam nan 'Lena' an ti thin a, chu hming chu a lar zawkah a tan tak avangin a pu hlen ta a ni. Lenthuama leh Selthangi Renthlei te fapa a ni a, 3<sup>th</sup> february, 1911 khan ama ziak danin chhim Mualchengah a pianga, Lungleng lal Lalsailova Fanai fanu Saihnawli nen inneiin fapa paruk leh fanu pali an nei a ni.

Pa nun nem leh zaidam, tlawmngai, mi huatthu sawi ngai lo leh pa invawng fel fai tak a ni a. Mizo pa nih a tling em em a ni. Serkawn Middle English School Hostel Guardian Darchhunga chu August 28<sup>th</sup>, 1936 khan a boral hnuin Hostel Guardian atan dah a ni a, kum 1944 thleng he hna hi a thawk a, chumi hnuah 'Robawm' chanchinbu enkawltuah hun rei vak lo a tan hnuin Zochhawni pa (HW Carter) chuan School lama thawk leh turin a tih hnuah kum 1948 khan Thingsai middle School Headmaster hna thawk turin Thingsaiah a chho a, kum 1968 thleng a thawk a, kum 1969 atanga kum 1970 inkarah Zobawk Middle School-ah a thawk leh a, ni 18<sup>th</sup> November 1971 khan, 'Lui thim ral ram eng mawi, ka chatuan khua hlun tur chu!', tia hlaa a lo chawi ram Lalpa ram tiamah chuan min kalsan ta a ni. A ruang hi Serkawn thlanmualah vui liam a ni.

Serkawn Concert khan Conductor a ni thin a, naupang zai zirtirtu ber a ni a, solfa a duhtui em em thin. Maimitchhing duar duar chung leh dingdihlip awk awk chungin solfa hi a vai thin a ni. Lehkhabu pathum a ziak a, chungte chu Saikuti chanchin, Mithianghlim Thangbawnga chanchin leh Ka ram (unpublish) te a ni a. Saikuti Drama leh Hamleta drama te a ziak bawk. (CMS Dawngliana 172: 2000 Indian Republic Golden Jubilee Souvenir Lunglei) A puala Thingsai mipui ten Lungdawh an siamah chuan "Thingsai khaw tihmasawntu bulpui", tiin an ziak hial a ni.

**HANGA:** Hanga, Hangpawla tia hriat lar a ni a, a hming tak chu Vanhnuaithanga Rokhum a ni. Khuanghlum khua ah kum 1906 khan a pianga, Upa Sawnthanga Rokhum leh Darkungi Pachuau te fa upa ber a ni. Lalzami nen an innei a, Lalzami hi kum 96 mi niin min la dampui a ni. Fapa paruk leh fanu pahnih an nei.

Kum 1920 khan Lower primary a zova, kum 1922 khan Upper Primary zo lehin kum 1926 ah Middle English a zo a ni. Kum 1933-1937 khan Thingsai Primary School-ah zirtirtu hna a thawh hnuin, kum 1938-1947 khan Sub Inspector of School South Lushai Hills hna a thawk leh a, India Independence hnu khan Post War Reconstruction Scheme siam a ni a. Chhim lama Middle School Sunction Scheme vawi hnihna a lo kal tumin Mission lama a hna chawlsanin sawrkarah a lut ta a. Kum 1947-1956 thleng Serkawn Government Middle School ah zirtirtu hna a thawk leh a ni (Lalrinmawia, 256:2003 Serkawn Centenary Souvenir)

Pu Hanga hi pa remhria, inngaitlawm leh uangthuang lo tak a ni a. Kawng hrang hranga a hmangchang hriat em avangin Pu Lalmama chuan "Zopa B.A a ni" a lo ti mathlawn lo reng a ni. (ibid 157; 2003) June 15, 1956 (zirtawpni) zing dar 6:00 khan kum 50 mi chauh niin a borala, a ruang hi Serkawn thlanmualah zalh a ni.



Serkawn Concert hla zinga a hla kan hmuh theih chu 'Phawngpui tlang' tih ieh 'Hostel run pui' tih hi a ni.

**ZODALA:** kum1901-ah Minpui khuaa piang a ni. Hrahsel hnam a ni, a pa hi Suakkunga a ni a, Kungtaia tiin an ko bawk. A nu chu Chuaukili a ni. A nupui Thangzingi hi Pastor Thangmura farnu a ni a, fa panga an nei. Thangzingi boral hnu hian Bualiangi nen innei lehin fa sawn an nei leh a ni.

Kum 1925 atangin Chawnhuah zirtirtu hna a zawm a, Serkawnah 1939-ah a in a sawn a, chumi hnuah S. Vanlalphaiah insawn lehin Darzo a School sawikhawm a nih khan Liandala te nen an thawkho leh a ni. 3<sup>rd</sup> September, 1988 khan S. Vanlaiphaiah a borala a ruang pawh he hmunah hian zalh a ni.

Chawnhua a awm lai hian Pawi pasalthate chu sa an kah theih loh hlauin kristianah an inpe duh lova, Pathianin sa kah theihna a pe ta a, sa a kap ta fo maia, chawnhua an Biak In thar lawman tur sa an mamawh tumin Pastor Thanzinga chuan, "Engtin nge ni ang?", tiin a va rawn a, ani chuan, "Ka va daivak ang e", a tia, rang mangin Sanghal lian tha tak a rawn ta mai a ni. Pasaltha sa kap thei tak a ni a, Sele tih loh chu sa hrang kan tih ang hi a kap kim vek a ni. A fapa H. Thangkhuma chuan hetiang hian hian a chanchin a sawi a, "Pathian hian chak thut theihna a pe a, ka hmuh lain Phawngpui tlanga Far pak khamah khian Sathar a mana, a nung chungin a rawn pu chhuak maia, Darzo kawngah hian Chirrang thlawk lai leh Thehlei kawng kan lai a mana, Vanlaiphaia kan chhoh hnuin Zukchal a mana, Serkawna kan awm lain sakei note a man bawk", tiin a sawi. Tin, Savawm leh sa dang pawh a man bawk. J.F Laldailova'n 'Thu ngaihnaawm bu' a siama 'Mizo pa maksak' a tih kha a ni. (Lalhmingthanga Colney 38a : 2003)

*"Khua tin hril vel Serkhaupui tual nuama'n,  
Seifa laifa hnam tin an leng e;  
Zarva ianga nau ang an nuihna hmun,  
Chuai ni reng awm hian ka ring nem maw'". (Zaleng kimna, 1-4 L)*

Tia Serkawn khaw nawmzia leh ropuizia a lo puan chhuah dan atang hian thu leh hla lamah pawh a duai lo hle tih a lang chiang hle awm e. Serkawn Concert hla pahnih chauh phuah mahse a hla te hian Serkawn Concert a chawimawiin a ropuizia a hrilhfiyah em em a, a hla phuah atang hian Serkawn Concert boruak kha a pholang chiang hle awm e.

*"Hrang zawng zawng kimna vangkhua a dai ngai lawng,  
Kan sang zel e kan chung vanrang chum iangin;  
Kan lenna chungmu ang a sang tual tuak". (Hnehtu Lal, 16-18 L)*

**DARCHHUNGA:** Serkawn School Hostel Guardian pahnihna a ni a, Zirtirtu Zokhama thlaktu a ni. A pianpui rilru lamah chuan mi zaidam a ni hranpa lo va, naupang pawhin an hlau thin hle, mahse, Pathian thlarauva a lo him hnu chuan naupang pawhin an nel ta hle. (K.L. Van Ngaia 653;2003)

Kum 1903 khan Thiltlangah a pianga Chalkitawii nen inneiin fa paruk an nei a. Hockey khel thiam hmingthang a ni a. Hockey chhim leh hmarin an khelh tum pawhin chhim khela pawimawh tak a a ni.

Mizo fate zingah Artist (Painter) hmasa ber pawl a ni awm e. Hla phuah lam hi a ti vak lo na a music ngaina mi a ni. Kut themthiam tak, sana siam te, thlalakte Mizo zinga thiam hmasa pawl a ni. A thlanlunga a inziah dan chuan August 20<sup>th</sup>, 1936 khan Serkawn Hostel Guardian a nih laiin Serkawnah a borala a ruang hi Serkawn thlanmualah zalh a ni. Kum 33 mi chauh niin min boralsan ta a ni.

'Tleitir val tingtang tum thiam', tih chu a hla phuah kan hmuh theih chhun ni mahse, Mizoten tingtang leh mihring inkungkaihna hla leh tingtang, perhkhuang tia kan sawi bawh hla kan neih tlemte zinga pakhat a nia, he hla hi he lam hawi hla kan neih hmasak ber zinga mi pawh a ni awm e.

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## TUMRUHNAIN HNEH RAWH

Laithanpuia

II Semester

Mite angin awka chheh thiam tak leh khabe sep thiam tak chu ni lo mah I la, he thu TUMRUHNA tih hi han sep ve ka duh a ni.

Pathian in duhtaka siam mihringte hi chuan chhia leh tha hriatna (conscience) kan nei theuh a. tumruhna nei tur nhian heng dikna, rinawmnate, huaisennate leh a dang tam tak kan hlenchhuah ngai a awm a. Tumruhna nei tur chuan tum fel tak kan neih a ngai a. Kan pi leh pute pawh khan, 'ka tum nge ruh saruh' an lo ti thin. Tumna satliah mai kan neih chuan kan hlawhchhampui fo thin ang. Tumruhna nei tak taktu erawh chu an hlawhtlinna tlangchhipah an chuang a, mite hriat leh ngaihsan a ni fo thin. Tumruhna nei tur hian hausak leh retheih, len leh tet in awmzia a nei lo va. Mi huaisen rilru hriam leh hma thlir (*vision*) nei thate tan sum leh pai sen ngai hauh lova neih theih chu tumruhna hi a ni.

Chuvang tak chuan a ni, mi tin hian kan neih theih chhan chu ni. Retheihna leh hlawhchhamna in a vau daih zawh loh tumruhna leh huaisenna avanga khawvel hriat hlawh tun thlenga an chanchin kan sawi thin tlem ka han tarlang ve lawk a nge.

*United States Of America (USA)* President 14-nita, *Andrew Johnson*-a kha a nupui neih thleng pawh khan ziak leh chhiar thiam lo a ni a, a nupuiin a zirtir chawp a sin. Amaherawhchu, a tumruhna chu dal zo reng reng an awm lo, khawvelin kan ngaihsan leh ram ropui ber *USA President* hial a lo ni thei a sin.

Khawvel in a chanchin kan hriat lar em em *Switzerland* ram a naupang pakhat fahrah leh rethei tak mai, a pa in a thihsan hnuah pawh a nu lehzelin a at san tak, *Charlie Chaplin* kha a tum a ruh hle tih a hriat. Retheihna leh vanduaiana nasa tak *main* a tlakbuaka, amaherawhchu a tumruhna leh huaisenna avangte chuan retheihna leh vanduaiana chuan a dal thei hauh lo. Khawvel hriat khawpa fiamthu thiam lar niin sum leh paiah chuan mi chungaleng a ni.

*Helen Keller* kha mi beidawng hma leh tumruhna nei lo chu ni se khatiang a dinhmunah khan a ding thei hauh loving. Kum 2 mi lek a nihin a mit a del a, a beng ngawng baw. Mit del chung leh beng ngawng chung chuan lehkha a zir a, a tumruhna avang chuan zirtirtu (lecturer) hial alo ni thei ta a nih kha. Lehkhabu tha tak tak pawh tam tak a ziak nghe nghe a ni.

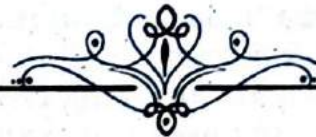
Khawvelin a ngaihsan em em leh khawvel *History* a hming dai tawh

lo tur, *Abraham Lincoln* pawh kha mi beindawng hma leh tumruhna nei lo chu ni se khatiang dinhmunah khan a ding thei hauh lo ang. America President nih a tum a, a hlawhchham pawhin a beidawng duh ngai lo va, a tum a tiruh sauh sauh zel a, a tawpah chuan hnehna ropui tak changin America President hmingthang ber a lo ni ta a ni.

Mi tumruhte hringnun khawvel hman chhoh dan tlemte kan han tarlan tak atangte khan keini zirlaite hian zirtur kan ngah ta hle mai. Kan lehkha zirna kawngah leh kam thiltih engkimah vawihnih khat kan hlawhchhamin kan beidawng nghal mai tur a ni lo va, mi in a theih chuan kei hian engvangin nge ka theih loh bik ang tih rilru hi kan pu nget tlat tur a ni. Hlawhtlinna chu kan hmalawkah a awm tih hre reng chungin huaisen tak leh chhel takin kan bei hram hram tur a ni.

Mi pangngai niin thluak tha tak Pathianin min pe a. Saruh aiin I tum chu tiruh zawk ta che, hlawhtlinna chu I la chang ve thei ngei ang.

**"Thiam thil a I tlin loh pawhin tumruhnain hneh rawh"- Weimboum**



**"There comes a time in a man's life when to get where is has to go- if there are no doors or windows - he walks through a wall."**

**- Bernard Malamud**

# KHUANU'N REI ALO TI

K. Lalrinchhana

Zing nichhuak chuan ka room tukverh rawn chhun tlangin ka hmai a rawn chhun chian em avangin peihlo hle mah ila tho lo theilo in min siam a ni ber mai. State day anih avangin chawlh a ni a, ni hman dan tur duanlawk ka neilo bawk nen hman in ti ang reng tak chuan ka tei ka tei hnuah motor sil turin ka inbuatsaih a. Sil khat viau e tilo chuan ka sil chhunah chuan ka uluk ve fu thin.

Darkar khat dawn motor ka sil hnu ah chuan ka zo tep tawh tihah ka phone chu a rawn ri ral ral a, beisei phak loh duhthusam ni si hnen atangin a ni tlat mai. Phur fahran hian phone chu ka la a, "Hello"

"Hello, enge i tih, i buai em?";

"Buai lo e engmah ka ti lo, i va fel ve min lo call ve teh mial a"

(Ka motor sil lai atang chuan ka lo awm hla hman tawh khawp mai)

"Bank ah ka kal a, ka lo leng dawn emawni ka ti"

Ka awih lo lutuk chu sawi vak tur pawh ka hrelo "haha lo leng rawh" tih chauhin ka chhang a.

"Bank a ka tih tur ka zo tawh a chawhnu ah inveng bulah khan kal leh ka ngai dawn tho a haw chu a buaithlak tawh lutuk a min lo hruai peih chuan ka lo leng ang". Ka phur lutuk kha engtin nge kan in biak tawp a engtik laiin nge phone kha ka dah, ka ngaihtuah chang tawh lo. Ka motor sil lai pawh chu chhunzawm tawh chuang lo chuan chaw ka bar thuak thuak a, ka thiannu ni bawk ka star em em leh ka bem fo tawh thin, hruai tur chuan hmanhmawh takin ka chhuak ta nghal a. Min lo nghahna tur hmun a sawi chu khi vur vur chung hian ka va thleng a. Mi tamtak zingah pawh chuan alo langsar vah mai, nui sang chung hian min lo ve en reng tih ka va hmu a. Taylor Swift-i'n "I see sparks fly whenever you smile" a tih te kha thil ni thei dawn riau hian ka hre chhuak thar a. "Khawvel ram zauah hian i hmeltha ber" tih mai ka duh na in ka insum leh ta zawk a mahse ka rilru chuan a sawi nawn tluk tluk thung. Lai ru deuh chung chuan kan in lam pan chuan kan in phur ta vawk a.

Hmeltha lalnu an tih Marilyn Monroe ai poh a ka duh zawk leh duat poh ka chak zawk chu kan in ah alo leng chu a ni ve ta reng mai. Hmeichhe fel tak a nih avangin ka chhungte pawh ama chhungte zawk emaw a ti ni awm fahran hian a kawm nel nghal em em a. Kan in kawm ho a nuam kan tih dar dar deuh lai chuan dar 1 alo ri dawn der a. Photo shooting an neih dawn thu leh kan veng bul deuh lawkah chaw an ei khawm nghal dawn thu min hrilh pah chuan fiamthu in min han sawm ve nghal zut bawk a. Tawngkam tha mai a ni tih hrechiang viau mah ila chutia a rawn sawi hawn takah chuan a bula awm tamna chance tih ka hria a ka insawilut hneh khawp mai. Midang awm ve tur a sawi te kha ka hriatsa leh ka thiante vek an nih tho avang khan ka zaklo der vel ta mai mai a. (Zaktheilo chu min ti hlawm ngawt ang).

Chumi ni chu nuam ka ti bawk a, ka hriatloh lai te hian ka lo nui leh ver

ver thin. Chaw kan ei puar a kan in tihfel hnu ah chuan rei vak lo kan inkawm ho a, an veng a hlat hlawm deuh avang chuan haw zai kan rel thuai a. A nui hmel ka en nin ngailoh leh ka vei em em thin chu thlah haw a hun ta (lung ava leng dawn em). Kawng laka kan ngawih dun reng lai hian a tawngkam tamlo tak mai a rawn puh chhuak a mahse chu tawngkam tlemte chuan thu a sawi tam hle thung. Mi in ka bula an sawi tawh a zawng a hriat nuam ber leh hriat nawn ka chak em em a sawi mauh mai. Ka lawm lutuk leh nuam ti lutuk chu sawitur ka hrelo hial, min duh ve thu a sawi miao alawm, mahse Ka thaw chu a buai phah bik em lo. ("Mipa ve si tawng tam lutuk" min ti thin tu te kha hemi tum hian awm ve se dawt an sawi chian zia an hre ve tur ania). An veng kawng chu a tawi ta riau hian a hriat a, tlan chhung a reilo ngei mai. Nilenga ka bula awm nimahse nileng kha reilo lutuk nge ni, a khamawm loh riau a, kum khata ni reiloh ber tum pawh kha an chhut sual em ni chu aw tih ngaihtuahna ka nei hman hial a ni. Mahse chumi lam zawng ka ngaihtuah thuilo khawp mai, ka bialnu thar nita chuan ka rilru a luah khat hneh em a ni.

Ka bialnu nen chuan a hma pawh a kan inkawm thin tho avangin kan in pawh em em a, thian inkawm ngeih tak inkawm ang mai a kan inkawm thin avangin kan thiante zingah ngei ngei pawh kan inngaih zawn thu hrelo an awm ta ve nawk ang. Ho taka kan nun ve mawt mawt lai pawh chuan hun pawh hi chawl lovin alo kal ve reng si a. Hlim takin kan awm reng emaw tih laiin ka thian kawm thin te ngei ngei, thik tur an nilo tih ka hriat chian em em pawh rilru in thik chang a nei ta zeuh zeuh a. Thinrim a han inhauh chiamna chhan tur awm si lo hian ka rilru hi a na leh vawng vawng thin. Mahse chutiang ka rilru na ka sawi chhuah loh pawh chu a hre thei viau a, ho te a min tih lawm leh mai a thiam em em thung. Heng ka rilru na dam leh ta mai thin avang te pawh hian a ni mahna, ka duhna leh ngainatna chu a zual telh telh a. Thiante'n fiamthu a a thatloh zia min hrilh te hlei hlei hian ka duh zual thin a ni ber mai. "A awm dan atang khan a duh tak tak lo che tih I hrethiam mai lovem ni?" min tih chang te phei chuan ka thin a rim hlur a, amah ah ka rinna ka nghat zual sauh thin. Ani laka ka rilru nat vanga tui taka zan ka mut theihloh chang pawhin a tukah a hmel ka hmuh chuan ka dam leh vek thin si a, chu vangin ani bak a thlakhlelh tur kha ka neilo tlat a ni.

Thil zawng zawng hi kan duh angin a awm vek theilo tih chu ka hre tho na in heti tak a in her danglam tur hian ka ring phal ngai lo. Hun reilo te chhungin hmangaihna alo piang a, mahse chu hmangaihna chu ani lakah chuan a piang ve si lo. Hringnun hi ka chungah a nunrawng nge khuarel ka chhut sual zawk le? Ka duh em em leh ka thlakhlelh em em, a bula awm ka nin ngai miah loh chu ka thlah a ngai ta si a. Khang hun, kan hlimni te kha ko kir thei dawn ngat ilang chuan ka inhuam chin pawh a sang ngawt ang le. Kan bultan ni kha nimin ang maia ka la hriat laiin Khuana'n rei alo ti der tawh si. Hmangaih biahtu ka hlan hma in thenna biahtu min hlan a, ka hmangaih a ni tih ka hrechhuak tlai em a tin ni. 'A hlimna ka duh ber a ni' ti mah ila hmangaih a tawng a, a hmangaih nena an hlim hmel chu hmuh nuam ka ti si lo. "Nang i hlim chhung chuan ka lawm zel ang" tih thu hi alo va ril tak em! Engpawh thleng se ka thian a nihna a bo dawn chuang lova, a chungka ka rilru put hmang pawh a danglam ngai hek lo.

# JBC VUL ZEL RAWH

Laithangpuia  
II Semester

Zirna run sang belin JBC runah  
 Khuanu malsawmna tinreng dawngin  
 Zirna runsang dang ngai lovin  
 Hlimten lenrual duh ten en kan lengza

Khuanu malsawmna dawng zel la,  
 Nang chhingzo reng an awm lo,  
 I zarah thiamna duhawm kan hmu  
 Hetiang renga sakhming mawi JBC

Chung Pathian malsawmna tinrengin  
 Kumtluang chenin dawng zel la,  
 Harsatna leh buaina tinreng karah pawh  
 Huaisen tak leh chhel takin kal zel rawh

Mite selna anka chu sirah hnawl zel rawh  
 Thang leh thar te tañ vul zel la,  
 I sakhming hluan JBC hi  
 Kumtluang chenin vul zel rawh

Thang leh thar te ten hian vul la,  
 I sakhming JBC lo than mawi nan  
 Hmalam panin kal zel ang che  
 Kumkhua in JBC vul zel rawh.

## KA NAU NGHAKA

Rma Chhakchhuak

Leitlangpa tuah rem sa thaikawi run liliai,  
 Hal lo ten suihlung rualin an bel za;  
 Run mawiten hmatiang reng an dawn si lo.

Anka nem chhawn loh hlimthla chauh maw,  
 Ka tuar thiam lo hringhniang rihtlang liam zawng;  
 Bungdawntuai fam ngaih hnemtu ka tawng si lo.

Tuaiduh lawmlai hmatiang thlira zir run bel kha,  
 I hringlam thuam hlih zai rel in e;  
 Laitha khuai ang chawla kirzai i rel tak.

Ai ang sama damna run bel khan maw,  
 Awi maw an nem a chhawn zo lo ka nau duatlai kha  
 Thingpui khar rem in kan khartung a sawn si.

Awi maw ka bung dawn vulmawite,  
 I dam run belh nan kan run chhungah;  
 Tangka dartui a luang ve mawlh si lo.

Ka bungdawntuai, i zirpui ten an lo hmuak che,  
 An-ka leh luaithli chhawn ka thiam nem maw;  
 I zalna run mawitu ka lunglai tah nan mai an chang si.

A saw leitlang thaikawi runa i lenrual zawng kha,  
 Ka bungdawntuai famngaih min hnem an  
 Run mawise tuar a nem mahna.



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**LALNUNNEMA KIANGAH..**

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**Zothansanga Khiangte**  
*II Semester*

A hringnun par vullai a thliak  
Fam a chang ta, tlangtin dengin  
An run inchhung a ngui ruai e  
Zirpui lenrual lo pungkhawmin  
Sakhmel chul riain Nghakte an ti.

Mahse chhan zai reng I rel silo  
Hrilh an hai lua I chun leh zuate hi  
He khawvel zinkawng hawisanin  
I liam ta maw  
Lalnunnema kiangah chuan

Theihse lendun leh ka nuam e  
I hringnun par vullai chu tawng lehin  
Mahse Nghakte I hlimthla mai leh  
Sulhnu mai hi maw  
Kan chantawk lo ni le.

Hlimzai rel a har tinkim dawnin  
Nang tellova thiamzir hi zawng  
Chhingmitthla ah cham reng langin  
Kan tum van nuamah chuan  
Intawng leh ngei ang aw.

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**NGHAKTE KAN NGAI EM CHE**

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**Zonunpuii**  
*II Semester*

**Ngaihlay kan bang lawng e  
Hmanah lungruala lenlai nite  
A thar zel thin dawn lungrukah  
Khuarei chang thei hian ka ring love  
Thiamtin zir i lenrual zawngten,  
Eng kan dawn theilo dairial i chan ni khan  
Kuanu ruat fam chang hnu thawh leh ni tur dawnin  
A chuai tawh lawng hlimte a zai vawr  
Nau ang nuih lai nite,  
Ngai mah ila kir zai an rel lo;  
A hrang lua e, awmlai lunglian  
I tawnah lung kan vaih nan reng maw.  
Engtin tuar zel i maw,  
Mualliana piallei run i rem hi;  
Chhaktiang ainawn par iang tawh hnu,  
Engtin awm maw fam vangkhaw zauah.**

**INGHAKTE, KAN NGAI CHE.**

*Vanlavena*  
*IV Semester*

Lenlai par tiana hlimte a kan lenlalin,  
Amak ngei min liamsan mai hil  
Lunglai a zing, thirlai ana,  
Remruatt'n min then hrang mai hi,  
Ana in tawrh thiam a har ngei,  
Muangten chham ang I zal ta maw?  
Ngaihni I bang lo, nghilh zai kan rel lo;  
Hringmi I chan chung a tawi lua e,  
Ankanem hlan zai min rel tawh silo,  
Kir zai reng I rel mawlh silo;  
A hmun nuamah intawng leh ngei ang aw.

# SAK LOH

**Melody Lallawmpuii**

*II semester*

He hringnun chapopui tlakloh tak,  
 Tahna hmanga ka thawng, tahna veka ka chhuahsan leh tur,  
 He khawvel nunrawng tak hi;  
 Tunge hrethiama zirchhuak awm reng le?  
 Vaivuta kir leh mai tur ka ni miau a le...!!

Vawikhat thih hmachhawn tur hian  
 Dam reng tura inngai tlatin, 'Ber' nih chakin  
 Khawvel ka hmachhawn mek si  
 Tuboh leh dolung inkarah hringnun chu khalh kalin,  
 Damchhung ropuina lam beiseiin  
 Kan zi huai huai anih ber mai hi maw...!!

He damchhung tawite Siamtu ngaiha,  
 Mitkhap kar mah hi zawhthiam ava har em.  
 Nunna petu pawh zah zo lovin  
 Kan arkhawthim dai pawp pawp mai zawng ania le,  
 Ka kal thiamlo chauvin ka tlu, ka bawk, ka sawp, ka mawih zo dawn...!!

Ka mit chakzawng zawng zawng hi,  
 Solomona iangin hlahlo ta ila,  
 Hlimna ka tawng chuang lawng e.  
 Nasa eltiangin bei mah ila  
 Beidawna ruamah ka tang zawk ngei ang le.  
 Famkim lohna khawvel ni miau hek le...!!

# SUIHLUNG A LENG MANG E

Laithangpuia  
II Semester

1. Kan nunhluite ka dawn chang hian  
Awmkhua ahar suihlung a leng  
Hmana kan lenrual duh zawngte kha  
Tunah mual min liam san ta

Aw, ka ngaizual thin ka lenrual zawng  
Tunah kan tuanna mual a dangta si  
Sakmel tawh chang her chhuak lehse  
Hlimten laitual kan len leh nan

2. Ka ngaizual thin asin  
JBC run kan belhlai ni zawng  
Thiam zira tuk chhuak thin te kha  
Laitual kan lenna a dai ruai e

3. Kohkir ka nuam mang e  
Ka lenrual lungduh zawngte kha  
Kir hian an mawi silo maw  
Suihlung zawng a leng mang e.



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