



Re-Reading Selected Eco-writings of Mafa-a

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Abstract

*This paper deals with the selected eco-critical writings of one of the Mizo writers Lalrinfela Hauhnar (Mafa-a), who was born in 1975 and died in 2018. The paper brings into light the different meanings and definitions of eco criticism theory in literature. Eco-criticism theory is one of the youngest literary theories; but it has become one of the most popular and important theories which is very much relevant to our today's environmental issues. If we focus on nature, we know that there are many changes from the past. Eco-criticism theories are applied in different branches of studies. But this paper deals with its literary aspect. Mafaa was one of the most popular writers. His work includes a number of critical essays, short stories and poems. This paper analyzes some of his poetry and prose writings which are related to the study of the eco-criticism theory. The works of Mafa-a greatly reveal the culture and society of the Mizo people during his times. The selected works for our study are: his poem *Ka Hlau Tawh e* and his essay *Chhum Zinna Ram and Krismas Athlak*.*

Keywords: *Lalrinfela Hauhnar, Eco-Criticism, Short Stories, Poems, Essays.*

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Mafaa thu leh hla \henkhatte, ecocriticism theory a\anga thlirna

He paper-ah hian Mafaa thu leh hla, prose/essay leh poetry thlan bikte, ecocriticism theory a\angin kan thlir dawn a. Mafaa khan (khan tih a ngai ta si) kutchhuak a nei tam hman hle a. Mahse, a kutchhuak zawng zawng chu he paperah hian kan zirin, han thlir vek sen pawh a ni lo ang. Chuvangin, kan theory hman tur nena a kutchhuak induh zualte kan lawr ringawt mai dawn a ni.

Eco-criticism theory chungchang hi literature zirna mualah, theory naupang pawl nimahse, tunlai khawvel sik leh sa inthlak kual nasat dan te, kan society leh culture-a kan tih phung thil inthlak tam tak te a awm ta a. Chuvangin, theory naupang ber pawl nimahse, critical review ziah nan chuan a \angkai pawl ber a tih theih ang chu. Sik leh sa inthlak nasat dan chungchangah ngat pheih hi chuan khawvel sawrkar tinin buaina an tawng chho mek a ni si a.

Thu leh hla thiamte hian mipui vantlangte thil hmuh aia fiah hmuh theihna, thinlung mit fiah tak leh dawnawn theihna rilru fim bik an nei \hin a. Siamtu kutchhuak mawina leh hringnun inher kual dan te hi an en liam mai mai emaw tih lain, thu leh hla hmangin thiam leh mawi em emin an auchhuahpui thei tlat zel a ni. He ecocriticism theory hmang hian Mafaa thu leh hla, a thinlung mita a thil hmuh \henkhatte chik zawkin kan chhui ang a, ecocriticism-a a sum tiat pawh kan zir chhuah theih ngei kan beisei a ni.

A hmasain, kan thuziah a tih fiah zawk theih nan, kan theory hman tur ‘ecocriticism’ chungchang hi a bulthum a\angin han chhui hmasa ila. ‘Ecocriticism’ tih thumal hi kum 1970 chho-a lo chhuak niin, ‘criticism’ leh ‘ecology’ thumal kaihkawp a\anga lo piang a ni a. An hrilh fiah dan pawh, “Science thiamna hmanga thlai leh ramsate inlaichinna leh an chenna ram leilung bikte inkungkaih dan zirchianna” (Abrams and Harpham 98) tih a ni.

He thumal ‘ecocriticism’ tih hmang hmasa bertu nia hriat chu William Rueckert a ni a. Rueckert-a chuan a essay tlangzarh pakhat thupuih chuan “Literature and Ecology: An Experiment in Ecocriticism” (1978) tih a hmang a. Chuta a ziah lan ber chu, mihring leh thil nung dangte, an tlakna leilung a zira pian\o dan leh inzawm dante (ecology) leh hringfate leh nunna nei dangte in mamawh tawn dan (ecological concept) te literature a\anga thlirna leh an inkungkaih dan a ni (Chandra and Samy 136)

Sawi tawh angin literary theory zinga a naupang ber pawl a ni a. He theory hmanga literature thlirna hi kum 1970 vel a\ang chauha in\ana ngaih a ni a. US-ah kum 1980 chho vela,

an chin \an hnuah UK lamah kum 1990 chho-ah an ching ve leh a. Mahse chuti chung chuan kum 1989 thleng kha chuan he theory hi mi nawlpui hriat leh ngaihven hlauh tak a la ni pha chuang lo a. Kum 1989-a Western Literature Association (WLA) inhmukhawm \umin Cheryl Glotfelty-i chuan he thumal hi, a hre ve mai ni lovin; khuarel thil chungchang leh thilsiam dangte chungchang ziaka zir nan hman chhunzawm turin a rawt a. University of Oregon-a English Professor Glen Love chuan lo thlawpin, chuta \ang chuan he thumal ‘ecocriticism’ hian parrawn chhuangin, a rawn vul chhuak ta a ni.

Cheryll Glotfelty-in ecocriticism hriatfiah leh hriatthiam dan, awlsam ber chu, “ecocriticism chu thu leh hla leh khuarel thil te inkungkaih dan zirna a ni” (Glotfelty xviii) tiin a sawi a. He a hrihfiahna hi pawm chungin, a hma aia huam zau zawka, a sawifiah lehna chu. “Ecocriticism chuan mihring leh mihring ni lo inkungkaihna te, mihring nunphung (culture) chanchin kal tawh zawng zawng mihring ze bil uluk taka chhui chianna thleng hian a huam vek a ni” (Vannghaka 209)

Chumai bakah ecocriticism chuan, “kawng hrang hranga vantlang nun te, politik inlumlet dan te, mihring rilru sukthlek dan te, mihring suangtuahna (philosophical) leh mihring leh thil siam dang inkungkaih dan sawina reng reng hi a huam vek a ni” (208).

A chung a ecocriticism hrihfiahna leh a nihphung kan tarlan takte khi kan la enlet leh ang. Tichuan, he paper hi kan hrefiah tlang thei ngei dawn a ni. Ecocriticism chungchang awlsam leh ho te-a kan hriatfiah theih nan, ‘Ramthar zai’ hla pakhat hi, i lo en teh ang:

*Ka thlawh lai p^ngpui chu f^m lul suh, f^m lul suh,
Ka bel ang che vanzawl ni dul loh changin.
Awi maw va tin reng, va tin reng te an kaina \huam liai luai. (1-3)*

He hla tlar thum lek a\ang hian ecocriticism nihphung chu chiang takin a hmuh theih a. Hla kan tarlan a\ang hian, pi leh pute kha lo nei \hin an nihzia a hmuh theih a. Tin, thlawh laia thing lian bikte chu kit mai mai loa, an zuah \hin dan te, thing daihlim nawm dan leh daihlim nuam a siam sak dan te. Daihlim chu ni sat zual changa thlawhlaia, hahchawlh nana an belh \hin a nihzia te, mihring mai ni lo nungcha, savate paw’n an belh \hin dan kan hmu thei a. Mihring leh khuarel inkungkaihna, pi leh pute nunphung, thilsiam dangte nena inkungkaihna leh inmamawh tawna chu he hla tlar thum lek a\ang hian a lang chiang viau a ni.

Hei hi a ni ecocriticism chuan a tum a, thu leh hlaa, khuarel thil dangte lo lang ve leh an pawimawhna, mihringte nena inkungkaihna zirchian \ulna chu. Tichuan, Mafaa thu leh hlaa khuarel thil leh thil siam dang lo lang, mihring nunphung leh khawsak dan te, eng tiang chiahin

nge chungte chu, a thu leh hlaah a pho chhuah \hin tih chu he papera kan zirchiana kan luh chilhtur chu a ni.

A hmasa berah Italian Sonnet (Petrarchan sonnet) form-a, a hla phuah, “*Ka Hlau Tawhe*” tiha, hmangaihna chungchang a thlir dan leh a hmuh dan hi a sawi hawn na’n han tarlangin ila, he poetry a\ang hian ‘Realist poet’ a nihzia pawh chiang takin a hmuh theih a:

*Chhan leh vang awmin min hmangaih suh la,
Chhan leh vang neia mi hmangaih chuanin,
Mi hmangaih chhan leh vang a bo hunin,
Sirah puan ang mi hnawl ngei dawn si a.
Mi hmangaih avang chauhin mi hmangaih la,
Sakhming leh hmel vanga mi pawm chuanin,
Mi awm reng peih dawn em ni chatuanin,
Hming leh hmel a vul reng dawn si lo va. (Lalrinfela 32)*

He octave-ah (tlar hmasa pariat) hian nulat tlangval inngaihzaawna kawnga hmangaihna chi hnih awm thei a tarlan chu chiang takin kan hmu thei a. Hmangaihna thinglung, rilru chhungril a\anga chhuak leh chhan eng emaw vanga hmangaihna lo awm \hin te an ni a. Mizo society-ah chauh pawh ni lo, hnam dang society-ah pawh he laia hmangaihna chi hnih te hi a thlengin, a awm thei vek ang. Ni, hmangaihna hi mi zawng zawng neih, hman chhuah dan hrang nuai thei a ni. Mi \henkhat chuan sum leh pai avangin hmangaihna an zawng a, sum leh pai hmanga hmangaihna lei theih pawh a awm nual ta ve ang! Sap \awng thumal ‘Gold digger’ tih te phei chu Mizo \halaite zingah hre lo an awm mangin a rinawm tawh loh!

Changkanna leh hmasawna avangin kan thil hmuh leh neihte a \ha ve tial tial a. Thil chhuak thar apiang neih ve duhna leh chahnain kan hmanhlel a. Mahse, mi zawng zawngin pawisa herchhuahna khawl erawh kan nei si lo. Inngaihzaawna chhan leh vang chu, hmangaihna chauh a nih si loh a, hausak vang emaw, hmel\hat leh piannalh vang te, tisa itna leh mawina ringawtte a nih chuan. Chung thilte chu nakinah chuai leh <aia, vuai hun a la nei ngei dawn si a. Hmangaihna dik chuan dam chhung atan a pawm theih dawn laiin, chhan dang hmanga hmangaihna erawh chuan dam chhung tak ngial pawh a daih dawn si lo a ni? Hetah hian khawvel thil (material world) aia mihringte pawimawhna pawh chiang takin kan hmu a. Thuhrituin “Inhmangaih tawna ngawt lo chu tuma engmah ba suh u; mahni mihringpui hmangaihtu chuan dan a zawh famkim tawh si a” (Rom 13:8) a lo tih kha, vawiin thlengin a la dik (valid) zel tih pawh a chiang viau a ni. He hlaa, tehkhinna (allegory) atana a hman pakhat chu pangparte nihphung pakhat a ni a, mihringte vanglai leh duhawm lai ber hi hlaah chuan *vullai* tia hman a ni \hin a. Chu tehkhinna chu, kan hla tarlan vawrtawp laiah khian kan hmu a ni.

“*Chhum Zinna Ram*” essay-a Shillong khaw awm dan leh nih dan a sawi chhuah dan chu a ngaihthlak a nuamin, fiamthu leh thu zangkhai lam zeh a thiamzia a lang a. A essay hlutna tilang turin ‘word play’ a thiamzia pawh kan hmu nual a. A essay kan thlan chhuah te a lang hian ‘humorist critic’ a nihna chiang takin a hmuh theih a.

Kuai (Kuhva hring) leh hmeichhia-ina ropui an rel zet zetna hmun; far thing sang \helh \hulh leh ambassador car chung eng common sense ai pawha a common zawkna; khawizu leh hnutetui ni lova, ruahtui luanna . . . Cherrapunji bula awm tih takah, Shillong-ah chuan ruah a sur duh chur chur khawp mai. A sur loh lai pawhin a tla reng emaw ni chu aw, tih palh mai a awl \hin . . . Thlasik rim a nam d>k d>k tawh lah khan, nula siniar ang maiin a vawt vin nghal t<k mai a . . . Tui lah kha a’n vang em em mai lehngal, Mizorama hna zawn ang mai a ni, tute emaw-ina min tihpui hmasak fe loh pheih chuan kan tan hmuh a beisei awm loh” (Lalrinfela 2, 3)

ti a, Shillong khaw awm dan chungchang a sawi te hian, Shillong la kal ngai miah lo tan pawh Shillong khaw awm dan tur, a sik leh sate chu thui tak, a chhiartute a hriatthiam tir thei nghal a. A sawi chhuah dan \awng hmang a thiam em avangin, Shillong nawm lohna tur ang pawh chu a lang lo lek lek zawk thei nia! Shillong-a tui vanzia leh harzia sawi nana a tehkhinna hman, “. . . Mizorama hna zawn ang mai a ni, tute emaw-ina min tihpui hmasak fe loh pheih chuan kan tan hmuh a beisei awm loh” tihte hian Shillonga tui a harsatzia min hriattir rual chiahin Mizorama sawrkar hna vanzia leh harsatzia, tihpuitu leh sawipuitu nei ve lo tan pheih chuan hmuh mai a harsatzia min hriattir a. Khang hun lai, kum 20 hma lama, Zoram inrelbawl dan kalphung pawh thui tak a hriatthiam theih nghal bawh a ni. Kum 20 hmalamah khan Mizoramah sawrkar hna hmuh a lo har tawh dan kan hriat theih rualin, wawiin thlengin a la harsa mek zel chu a nih hi.

“*Krismas Atthlak*” essay-ah hian Mizote krismas hman \hin dan, inenfiahna tur darthlalang a hung \hain; kan nun dan leh ngaihsan zawngte pawh a tarlang chiang hle. Mizo kristian ten krismas kan hman dan, kan lo hmuah dan hi, wawiin thleng hian hlimhlawp bawlna rawng chu a la kai ta zel a ni lo maw?

. . . A \henin chhang an den laiin a \henin lehkha an lo deng ang a; a \henin krismas hla an sak laiin a \henin zu, thl<k nei lovin an lo sa ang a. Kutpui angin ruai kan \eh leh bung bung ang a. Vai puja ang maiin tombola, halpuah, eng de zek zek thei nen kan inti-vai-\ing\ang ang a. . . . Dawt an sawi changa kan hrem \hin kan fate bum nan, ‘Krismas putar’ leh ‘No dawh’ tih ang reng dawt chumchiap tak tak kan leklam leh ang a. Kalvari thing hrechang map lovin ‘Krismas tree’ kan buaipui ang a. ‘Mistle toe’ leh ‘Red Berries’ nen sap nun kan zir leh dawn a ni. Chu ‘ni ropui’-ah chuan keini ang inti sap sikul chhuak chin chu Hollywood-a an inchei dan tharlam ber bera

*inthuam kan tum leh dawn a, chhungkaw budget a buai leh nak mai dawn a ni
(182, 183)*

A chungah thu kan lak chhuah khi han chik chet chet chuan pastcolonialism rim pawh a nam veng veng mai. Vun ngo ho nunchan zir reng renga kan hmanhlel dan pawh kan hmu bawk. Zofaten krismas kan lo hmuah dan leh urlawk \hin dan hi, hmⁿ a\anga tun thleng hian a la danglam nasat loh dan, a hretu vek kan ni ang chu. Mi \henkhatte hi chu he humpui a lo thlen hian, mahni phak tawh \heuhah nawmsakna hi kan phak tawkin kan zawng vek mai ti ila, thu kan uar lutuk lo'ng chu. Lal thar lo piang nge kan lawma, kan thil thar neih 'in-show siakna hun' tih mai turin, vawiin thlenga, he hun kan hman dan leh lo hmuah dan hi, chuti teh falua vakin a la danglam chuang si lo.

“Dawt an sawi changa kan hrem \hin kan fate bum nan, 'Krismas putar' leh 'No dawh' tih ang reng dawt chumchiap tak tak kan leklam leh ang a” tih lai phei hi chu uluk taka ngaihtuah tham a tling. Mi \henkhat hi chuan 'no dawh/dawhthlak' hi pawh kan ti lem lo niin a lang a. Fate dawt sawi haw em em tute khan, fate dawt kan hrilh zawk si a. 'Dawt pawh lo' kan ti pawh a ni thei a, mahse; kristian intite tan chuan heng inkhualtelem nun mai mai hi zawng bansan vang vang ngam a \ha khawp mai. Kan culture lah a ni hek lo, kristian nih avanga, krismas kan hman a hnu hmanah masi putar han neih tel zel te hi thil \ul leh \ha ber niin kan hria a ni chek ang a? Dawt leh thu dik lo hi, ngaihzam mai mai theih tur khawpa te lua a awm si lo! 'Kalvari thing' ai chuan Krismas tree-in mi tam tak thinlung a luah zawk a, phat rual a ni lo. Thing pangngai lak phaknaa kan awm lo a nih pawn, thing lem krismas tree hi lei sen loh bazarah an hung tlar tlep tuar zel tih chu kan hmuin kan hre vek awm e. Kan in chhung lum leh kan kawthler hulum laite chu 'Kalvari thing' aiin 'Krismas tree' chuan he hunah hian a luah lum nasa zawk mek chu a nih si hi!

Kohhran chungchang leh a mipuite tana darthlalang a hun pawh hi a fiah khawp mai. Zaa zain a dik kher lo mai thei. Mahse, a thlir \helh lovin; dawt lah a ni hlek lo.

Urlawk zan a lo thleng ang a. Kan intintuahna a rei ta bawk a, zaikhawmna inah pawh kan leng lo vang a, tih nak a laiin, zan rei tawh lamah pawh chaw eia sawm nghal tham lek an kal khawm leh si ang a. Zaikhawmna awm chhunte chu nu tar, pa tar te te leh, kohhran upa thlanna lo awm tur mitsir ran chungka kal lui hram hramte an ni ang a; an zinga nula tlangval tel ve te lah chu ar kanpui tur hmu zo ve lo. . . (184)

Khawpui lamah ngat phei chuan lenkhawmnaah, lengkhawm hla hmangin \halaite an zai tui hle mai tih hi sawi tur a tam tawh lo mai thei, chutih rualin thingtlang lamah pawh thlarau thianghlim pawlna dawnga, kohhran zaikhawm hlim em em sawi tur a tam tawh bik lo'ng a? Krismas thlenin lama zaikhawm berte chu hmana ta, nu leh pa, upa lam hlir an la ni ta ngar ngar

a ni ti ıla, a sual tampui kher lo ang! Chutih lai mekin, kohhrana nihna zawng mek te pawh, pawlna thar dawn vang leh tui em em vang ni hlek lo; nihna leh chanvo \ha chan theihna kawng a ni tih hriaa, tui lem lo chung a pawh a, beisei eng emaw neih vanga, zaikhawmnaa awm ve reng a theih tih te pawh, kan thu lak chhuah a\ang khian a chiang viau mai.

lhalai \henkhatte hun hman dan a sawite khi kan hriat phak tirh ve a ta, vawiin thleng hian a la dik chho zar zar zel chu a nih si maw!

lhalai ^ fal deuhte chuan duh leh krismas churamthimah an hmang ang a. Keini ang, a to deuh chinte hi chuan thim zingah tute emaw nen biang insi rialin kan hmang bik dawn a ni. Khawvel entu lo kal champha a nih dawn miau avangin thim zing erawh chu zawn fe a ngai leh ngei ang. Chutih hunah chuan a \henin kawng sirah khawchhak mifingte tih dan angin tlu-in Lal piang chibai an buk leh dawn tih hi huai takin ka sawi ngam (183)

Pehhel kual tam ngai lovin, vawiina kan \halai \henkhatte nun leh khawsak dan hi chu a hrechiangtu kan ni vek ang chu. AIDS/HIV reng hian bu a khuar nghetin, k[^]i thar pawh a kum telin kan tam zel hi (zirchianna hnunung berah phei chuan nitin mi pakua kai thar ang zel kan nih tak hi [The Hindu]). India ram puma hma kan hruai ve theihna duhawm lo, langsar tak pawh a nih mek hi maw! Thimfate ni awm reng a mawi, thim ngaina nula leh tlangval, ramthim ni lo, thim zinga kal ta te result chu, tuma puan sak ngai lovin, an pumin kum tin a rawn la ta puang zel chu a nih hi!

Kum khatah vawi khat bak Krismas thleng thei hek lo le. He hun atan hian a hausa ber a\anga rethei ber thlengin kan inkhawl tlang \ang \ang \hin a. Mahse, kan robawm hawnna leh sum kan tlak ralna lam erawh a inang hlawn lo viau ta ve ang. Krismas an zo anga, “Chakai thi khai ang hnuangin kan zawi leh nawn ang a; hnathawh kan hreh leh ngawih ngawih mai ang. Chhungkua leh kohhrante pawh sum leh pai lamah kan arte lukawn leh leuh dawn a; ro kan rel zin poh leh kan inrel ro zing mai dawn a ni” (184). Ni e, sum leh pai lamah mai pawh ni lo, tisa leh thlarau lama ran thleng, thl>ng pha ve lo te chu kan ro tlang leh viau ngei dawn a ni. “Krismas tlakchhiat phah a maka maka tam an awm laiin, thlarau lama hnemhnanpui chu zung\ang thliaka chhiar tham lek an ni leh si ang” (184) ti a, a sawi te hi a la dik chhoh tulh tulh ngei ang le, tuna kan society inherkual dan vel kan en hi chuan.

Mafaa kutchhuak thu leh hla hi a \hahnem tham viau a, paper pakhata han sawi vek sen a nih loh dan chu kan hriat vek a rinawm. Kan paper-ah pawh hian, a thutluang ziak pahnih leh a hla phuah pakhat chauh la chhuakin, kan thlir zau a ni a. Hun leh hmun awm se, huam zau leh lian zawka, a thu leh hlate han luhchilh theih pawh a chakawm viau. Mahse, kan thu leh hla thlan chhuah tlemte a\ang chauh pawh hian kan thlir tum leh duh chu a chiang pha viau tho awm e.

Eco-criticism theory-ah pawh hringnun leh nunhlui thlirna, society leh culture, hman leh tun danglamna, a inthlak kual dan te chu he papera kan thlir ber te an a ni.

Mafaa khan hla phuah a uluk ang thovin, a thuziakte kha a uluk \hin tih a hriat hle a. Thu lam ri inzul (alliteration) leh lam nuam thei zawk tura, thu inhma leh induh a zawngin a hmang nasa tih pawh kan hmu tlang fo awm e. Poetic devices \henkhat thu ziah nana a hman \hin hian “*thu hi hla a ni; hla hi thu a ni*” an tih \hin kha chiang takin a tar lang a. Literary techniques hrang hrang a hmang thiam hle a, literary theory hrang hrang pawh a hriain, thu leh hla khawvela ren tin daih a nihzia a chiang viau mai. Literature mualah hian nihna a ngah hle a, a \hen chu kan thuziak hmasa lamah kan tarlang tawh tho nain, han sawi nawn leh ila, chungte chu: Short stories writer, Translator, Essayist, Critic, Poet, Humorist writer nihna te kha amahah khan a awm vek mai a ni.

Eco-criticism theory a hrang a hriain luhchilh ve lem lo mahse, ecocritical elements erawh a hmang thiamin a hmang uar bawk a. A lehkhabu hming ho han en ila:

1. Chawlhna Tuikam
2. Vaihna Var\ian
3. Thlaler Aurawl
4. Hringnun Hrualhru

tih te hi tehkhinna (allegory) vek an ni a, khuarel thil (nature) leh hringnun a\anga tehkhinna a vuah leh phuah chhuah vek te an ni a. Chuvangin, khuarel thil leh thilsiam dangte laka a mikhual lohzia, a ralkhat en mai mai lohzia, a nuna thu an sawi nasat dan chu a lehkhabu hming a\ang ringawt paw'n a lang chiang hle a ni.

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