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## CERTIFICATE

Certified that the dissertation entitled '***Realism in Mizo Poetry with special reference to the poetical works of Awithangpa, Hrawva Khangte and L. Biakliana***' submitted by P.C.Zonunsangi for the award of Master of Philosophy in Mizo embodies the results of his investigations carried out under my supervision and that, to the best of my knowledge, the same has not been submitted for award of any degree in this or any other University or Institute of Higher learning.

The candidate has been duly registered and has completed all formalities required of his as an M.Phil. candidate.

I consider the work worthy of being submitted for the award of the Degree of Master of Philosophy in Mizo Language and Literature.

Dated the 27th. July 2017  
Aizawl, Mizoram

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Supervisor

REALISM IN MIZO POETRY WITH SPECIAL REFERENCE TO THE POETICAL  
WORKS OF AWITHANGPA, HRAWVA KHIANGTE AND L.BIAKLIANA

*Dissertation submitted to Mizoram University  
in partial fulfillment of the requirements  
for the award of the Degree of Master of Philosophy in Mizo  
of Mizoram University, Aizawl.*

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## DECLARATION

I, P.C.Zonunsangi, hereby declare that the subject matter of this Dissertation is the result of work done by me, that the contents of this Dissertation did not form the basis of the award of any previous degree to me or to anybody else, and that, to the best of my knowledge, the Dissertation has not been submitted by me for any research degree in any other University/ Institute .

This is being submitted to Mizoram University for award of the degree of Master of Philosophy in Mizo.

Dated. 27<sup>th</sup> July, 2017

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All translations of poetry in this thesis are done by me and my friend, C.Vanlalpeka.

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## CHAPTER 1

### INTRODUCTION

#### 1.1. MEANING AND DEFINITION OF REALISM:

Realism is the representation or the view of things as they are in reality. It is the faithful and truthful representation of reality. It concerns fact or reality. It rejects the impractical and visionary and relates to the representation of objects, actions or conditions as they actually are. According to Abrams, “Realism is applied by literary critics in two diverse ways: (1) to identify a movement in the writing of novels during the nineteenth century that included Honore de Balzac in France, George Eliot in England, and William Dean Howells in America, and (2) to designate a recurrent mode, in various eras and literary forms, of representing human life and experience in literature (*A Glossary of Literary Terms*, 334).

From the above passage, realism seems applicable only for novels and fictions. However, this research deals with the concern of the application of realism in poetry. Realism is an opposition to romanticism. “The romance is said to present life as we would have it to be—more picturesque, fantastic, adventurous, or heroic than actuality; realism, on the

other hand, is said to represent life as it really is” (334). As a result, realism is the verisimilitude of the real life as it is; it is a concern for the fact or reality and rejects impractical, imagination and visionary. It is an artistic representation of reality as it is.

Merriam Webster Dictionary defines realism as, “the theory or practice of fidelity in art and literature to nature or to real life and to accurate representation without idealization”. It is concern for fact or reality and rejection of the impractical, idealistic and romantic. It acts as a style of art or literatures that express and describes people and things as they are in real life. It shows human activities and life without idealization or dramatization.

Realism is an artistic movement begun in the nineteenth (19<sup>th</sup>) century. “The term ‘realism’ had been used in the 1820s but did not acquire any significant valency in literary strategy and criticism until the 1830s when a reaction started setting in against the predominating ideals of Romanticism” (*A History of Literary Criticism*, 472). It is a reaction to and a rejection of romanticism. The realistic period (1865-1900) is marked by the novels of Mark Twain, William Dean Howells, and Henry James, as



well as by John W. Deforest, Harold Frederic, and the African-American novelist Charles W. Chestnut.

In poetry genre, realism is strongly marked in the poems of Geoffrey Chaucer's *The Miller Tales*, William Shakespeare's *My Mistress's Eyes (Sonnet 130)*, Jonathan Swift's *A Description of the Morning*, George Crabbe's *Peter Grimes*, Robert Browning's *Porphyria's Lover*, John Drinkwater's *The Carver in Stone*, Thomas Hardy's *Friends Beyond*, and Rudyard Kipling's *Danny Deaver*.

## 1.2. REALISM IN MIZO POETRY

Though realism includes very little poetry, its major literary forms only consist of novels and short stories. But the nature and form of realism is not a new phenomenon in Mizo poetry. A number of Mizo poets used realism in their poetry. The society and culture of the Mizos could be seen from their poetry. Besides the three poets that we have studied a number of Mizo poets wrote about the concept of realism in their poetry.

The major poets like Thanga, Liangkhaia, Awithangpa, Hrawva Khiangte, Saihnuna, Liandala, L.Biakliana, Rokunga, Zikpuii Pa, Lalthangfala Sailo, C.Chhuanvawra, R.L.Thanmawia, Laltluangliana Khiangte, Lalzuahliana, and many other poets used realism in their poetry. The glimpse of realistic approach could be traced from their poems. Apart from human life, history could also be traced from poetry. It acts as a mirror of humanity. In the study of literature, novels may act as the main source to study realism, but there is the probability of studying realism or reality through poetry. Let's take examples of realism in poetry from some of the works of the Mizo poet.

Zikpuii Pa (K.C.Lalvunga) depicts the true nature of the sun in one of his poem, *Sikni Eng*. He wrote how the sun gleam and glow in winter and the effect it brought to human and other living things. C.Chhuanvawra's *Chapchar Kut* and Laltluangliana Khiangte's *Chapchar Kut Lawmin* express how the Mizo celebrate their important and greatest festival called *Chapchar Kut*. In C.Chhuanvawra's *Chapchar Kut*, he wrote that this festival was the greatest festival amongst all the other festival of the Mizos. He wrote it as,

Mim kut, pawl kut pawh a awm ngei a,

Tahna kut leh naupang pual mai a ni e;

Khawtlang huap hlim ni a tling zo lo

Chapchar kut erawh tlangza hlim ni awmchhun,

Khawtlang, chhung tin leh leng zawng hlimna

*(Mizo Hla leh Chhamhlate, 156).*

(Mim kut, pawl kut are also there,

But only a mourning festival and a feast for children;

Not bringing the joy for community

But Chapchar Kut being the only feast that brings joy,

Community, families and the people enjoys it).

Laltluangliana Kiangte wrote about this festival in his *Chapchar  
Kut Lawmin* as,

Hlimin i lawm ang mi tin, chi tin,hnam tinte'n,

Hnam kutpui duhawm vanglai hun nuam pui ber hi,

Siamtu ruatsa khuarel par tin chawiin an vul,

Hei bak lulam hun awm thei hian a mawi si lo,

Chapchar kut lawmin zai-lam hlapui sa zel ang aw (198).

(Let's enjoy everyone, every race and clan,

The greatest fascinating festival of the society,

Nature blooms with their fullest beauty,

Seems like there's no more than this,

Let's sing and dance for Chapchar Kut at its best).

From the above two verses of different poems, it is clear that *Chapchar Kut* is one on the main event that the Mizos used to celebrate once in a year. It was the biggest festival of the Mizo that they have practised from their early days and still practising it. They used to be carefree and happy; they forget all their worries and celebrate it in the most delightful and amusing way. These two poems act as an important part in studying the history of the Mizo on how they used to celebrate their *Chapchar Kut*.

One of the modern poets of the Mizo, Lalzuahliana wrote a number of reality poems. Taking out some lines from his *Beiseina Thar Se*,

Vei lam i hawi a, an ngur che a,

Ding lam i sawn a, an lo vua che a;

I hnung lamah lungngaihna a awm a,

I hmaah mualphona leh thihna (203).

(Turning to the left, they are growling at you

Moving to the right, they drub you;

There are sorrows at your back,

Dishonour and death in front of you).

From these lines one can observe that human lives are confusing. The poet leaves the reader in the state of confusion, and considers life as hopeless dream. In reality, human lives are full of dreams and fantasy, nobody wish to have the dark side of anything to happen in their life. But in reality, things do not happen as one dreams or wish to be; in fact it was full of despair and desolations.

T.S.Eliot's fragmented poem, *The Waste Land* brings out the theme of despair in human life. In this long poem, "Eliot writes about the despair, the emptiness and the purposelessness of life in modern cities where none of the old ideals are held up and no new ones are born to replace them" (*Poetry Down The Ages*, 128). This theme of despair and fragmentation goes parallel with Zuahliana's modern and reality poem.

Zingah huatna nen kan thangharh a,

Zanah pulh pukna kan ngaihtuah a,

Hlimna zawngin buainaah kan lut a,

(*Nunna Tur (Thihna)*, Lines 15-17).

(We wake up with hatefulness in the morning,

Dreaming of the doom at night,

We indulge ourselves to chaos for the search of happiness).

Here the poet communicates to the reader his own sense of chaos, disorder and futility that he finds everywhere in the contemporary world.

He has no intention of expressing the disillusionment of and the entire generation. But this poem remains an important document of social criticism of the modern society.

Apart from them, one can see the nature of realism from Rokunga's poem. In his poem *Ka Pian Ka Seilenna Ram* he wrote about the beauty of his land, that is Mizoram. Taking some lines from his poem,

Aw ka pianna leh ka seilenna ram nuam,

I awmna piallei zo hmun sangah,

Thing zar mawi leh pangpar vulna ram nuam,

Ram zawng laiah i mawi chuang mang e (*Rokunga Hlate*, 3).

(Oh place of my birth and native land,

Your settlement's on a high lofty hill,

A place that beautiful branches of trees and flowers blooms,

Beautifullest you are from any other place).

One can observe from these lines that Mizoram is a beautiful place located in a hilly region, the climate and environment are fresh and windy surrounded by beautiful trees and blooming flowers. The poet expresses his views and observation of his native land, the beautifulness of the land through his poem.

The examples of reality poems stated above shows that realism is not a new thing in Mizo literature. It was practised not only in poetry but also in their novels as well. The three poets, Awithangpa, Hrawva Kiangte and L.Biakliana, mentioned in the title acts as the pioneers. They composed poetry out of their experiences in life and reveal their inner thought and experiences to the world. Their lives and their poetry are studies in the other chapters.



## GLOSSARY

1. *Chapchar Kut*- The most important and greatest festival of the Mizos. It is celebrated by the end of February or at the beginning of March. It is a spring festival and was celebrated to give thanks to God for bestowing the blessings during jhum operation. It was first practised in the village called Seipui located in Burma (Myanmar) where their ancestors lived many years ago.

2. *Mim Kut*- One of the festival celebrated by the Mizos. It was celebrated with solemnity, in honour of the dead. It was mostly celebrated during the months of August and September; fresh vegetables that they cultivated were offered to the spirits. It was not a festival for joy and happiness as they believed that the spirits of their dead relatives are with them.

3. *Pawl Kut*- One of the festival of the Mizos that was celebrated usually in the month of January. This festival was celebrated by the community but was enjoyed and meant mostly for children and women. The people celebrate it as an act of giving thanks to God for giving a bountiful harvest.

They prepared their best food and feed one another during the celebration of the festival.

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## CHAPTER-2

### REALISM IN AWITHANGPA'S POETRY

#### 2.1. LIFE AND WORKS OF AWITHANGPA:

Awithangpa act as the pioneer in composing realism in poetry. His real name is Hmarlutvunga; others used to call him Hmarawna or Hmara. He was Ralte Lelhchhun, which is the name of one of the clan of the Mizo tribe. He was born in the year 1887 in the month of January at Kanghmun, Mizoram. His father's name was Dothanga who was a close friend of the Chief of Kanghmun. During this time Kanghmun was administered by the Chief Lalzahrawka, who was the son of Suakpuilala. Awithangpa, as they had migrated from the south, they had named him 'Hmarlutvunga'. His father died when he was a young boy, and so his mother remained unmarried again and took care of him along with his sister.

He was a young lad when he started composing poetry. Before he got married, when he was still a teenager, he used to say that, "Fa ka neih hun chuan mipa a nih leh Lalawithanga ka sa ang a, hmeichhia a nih leh Lalawthangi ka sa ang" ("when I have child and if it was a boy I would name him Lalawithanga, and if it was a girl I would name her

Lalawithangi”) (Awithangpa Zai, 2). In 1904, when he was around seventeen or eighteen years old, he got married to Laltuahpuii. In the next year his wife gave birth to a baby boy. As he had already said when he was a teenager, he named him Lalawithanga. And from that moment he was called ‘Awithangpa’, which means that he was the father of Lalawithanga. But unfortunately his son died that year because of severe fever. As his own son died, he was in a state of deep mourn and grievance. So he started composing elegy poetry:

Pui ni chu lem ang zu der teh la,

Nang chu Awithang, ka tuai lungrun,

Hring lamah lo kir leh la (Lines 14-16).

(Deceive the demise,

But you Awithang, my beloved baby,

Please come back to life)

And from there Awithangpa started composing a number of poems. He composed more than three hundred songs which can be sung and have tuned and a number of poetry that do not have a tune. The beautiful and

enchancing words and expressions that he used in his poems are now generally thought of by the people of Mizo to be a poetic language. He himself coined a good number of poetic languages or words. He died at an age of eighty years in 1965 at Kawnpui.

Awithangpa leaves a message for the new generation or the new age to preserve the cultural heritage of ancestors. The beautiful idiomatic expression and the enchanting poetical words need to be preserved as they are in the state of extinction. He said that, from his poetry one can observe the poetical words used by the ancestors, the way they used it; and their life and nature, their values and their living and the society could also be observed through his poems. He wished that his collection of poetry could serve as an aide to study the Mizo society and cultures (*Awithangpa Zai*, 7) and composed in his poetry as,

Ka zai rem sa ding zel ang che thamral suh,

Tuan thuah chang zel ang che lanu leng thar

Thin laiah cham zel la vul reng rawh (Lines 1-3).

(Don't vanish away the beautiful poems of mine,

Acting your words as a myth to the youngsters,

And stays in the heart and blooms forever).

#### 2.1.1. NATURE AND CHARACTERISTICS OF AWITHANGPA ZAI:

Awithangpa's poetry covers a large number of different themes and this is why his songs and poetry left different feelings to different individual. Most of the other poets composed their songs only in one theme, it may be elegy or sorrows, and it may be happiness, or it may be love songs. On the other hand, Awithangpa wrote his songs and poetry on the basis of things that happen according to the time and places. This is his uniqueness as compared to other poets of his contemporary.

Awithangpa's songs and poetry can be divided into five categories, which are as follows:

1. Love songs, in which he describes the love between man and woman.
2. The poetry that describes animals and other living things in the world.

3. Mizo elegy or requiem, which is sung to lessen the grievances of those who have been recently bereaved.
4. The poetry that describes the person, the chief and neighbours, friends and other villagers.
5. And lastly, satire, a literary device of writing or art which principally ridicules its subject often as an intended means of provoking or preventing change. Humour, irony, and exaggeration are often used to aid this.

From the above features it can be seen that he composed poems using major themes which include the relationship between man and woman, the love and beauty of nature, the relationship between man and nature, lamentations and satire. Awithangpa's major themes are love; the relationship between man and woman. He composed poetry using the most uncommon and new poetical words that others do not use. He knew how to shuffle the ordinary words and used technically into his poem and created a new poetical composition. His poetry is said to be the traditional poetry and a number of Mizo history and tradition could be traced through his poems. He represents faithfully the nature and characteristic of human life and the conditions of the age he writes about.



## 2.2. SENSE OF REALISM IN AWITHANGPA'S POETRY:

Though realism includes very little poetry, but the sense of realism could be traced from Awithangpa's poem. Apart from human life, the history of the Mizos could also be traced from his poem and act as a mirror of humanity. Like the novelists, the poets have their own rights to express their emotions and feelings through their poetry. The poets composed their songs and poetry out of their life and natural surroundings in which the real life and human nature could be reflected. As the study of realism includes truth, factuality, real and reality, and all these senses are concentrated in the poems of Awithangpa.

In most of the poems Awithangpa expressed his feelings and emotions; it is mostly concerned with ordinary human concerns. Wherever he goes he can composed any poetry out of anything. Even the stars became as his inspiration in composing poetry. This is true from one of his poetry *Dingdipuantah*,

Si-ar laian ka lung min len e

Van zawlah an leng e di nen

Tahpuan an khawng rei mang e (L 1-3).

(I'm brooding by the stars up above

Stretching with their loved ones in the sky

They're weaving for so long).

This poem is about the stars that shine brightly in the sky. When they shine at night, they look beautiful and make man feels nostalgic. He knows how and when to use poetic words. This is the reason why his poems are comfortable to hear and sing.

Having been mentioned that Awithangpa's major themes are love, the relationship between man and woman, he composed a number of love poems that touches the heart of the people of his contemporary. He composed poetry for a number of young women of his contemporary. This shows that he was a person of courting and philandering. As he was expert in using poetical words, he even composed poetry for ordinary ladies which are not his lovers. In the Mizo society, men used to court or wooed their lover at night or on their leisure time before marriage.

He saw the inside of the beauty of a woman and expresses them in his poem. Taking some lines from the compilation of B.Lalthangliana (*Mizo Hun Hlui Hlate, 149*),

Nangmah hi maw khu thlangtianga par mawi tha a an hril chu

Ka thai chang la piantlai Nikhuma chunah,

Kawp zai leh di tuah i rel dun ang

(Are you the one from the west whom they called for beauty?

May be I Nikhuma was born late, be my wife

And let's look forward to become as one).

These lines are taken from his poem that he composed for an adorable lady, Saingengi the village of Sabual. She was visiting Maubuang where Awithangpa resides and abides there for many days, enough for them to have a close relationship. He said to her, “Aizawlah buh phur turin kan kal dawn a, kan thang hlanin lo haw hlek suh ang che” (“We’re going to Aizawl to carry husked rice, don’t leave the village until we come back”) (Mizo Hla Hlui, 376). He wants her to stay, but still Saingengi had to leave the village and go home. When they came back, he was feeling lonesome

and love sick and so he composed this wonderful poem. In this poem Awithangpa called himself as Nikhuma, the reason is that after Awithanga, his beloved son had died, fortunately he had another son whose name was Nikhuma. And so by the name of his son he called himself 'Nikhuma', 'Nikhumpa' or 'Nikhumchhingpa'. But unfortunately his son Nikhuma too died when he was only an infant.

In one of his love poetry, *Lalchhungi a Phuahna*, in a vein of adoration, he finds the ever smiling rose in the beauty of his beloved, Lalchhungi. He wants to win the love of the lady, but he believed that the two could not stay together forever. So he misses her so much that he wrote,

Ka zal ruai ruai laikhum thlehte puan hnuaiah,

Tinkim ka dawn ka thai chang lo tur reng hi,

I pam e Chhungdawni hmeltha-i (Lines 12-14).

(Lying on the bed beneath the blanket,

Wondering why we can't be together

You're deplorable, beautiful *Chhungdawni*).

Lalchhungi was a lady from the village of Mualthuam. When she was visiting the village of Maubuang to celebrate his grandfather's *khuangchawi*, she stayed in that village for several days and they fell in love with each other. Since they were not from the same village, they need to get apart, and so Awithangpa wrote a beautiful poem for her to expressed his feelings for her that she will be missed when she will left him alone.

His love poems show that he was a lady's man. He can writes poetry even from the smallest encounter with a woman. He even composed a poem for the women that he does not have any feelings. This shows his creativity in composing poetry. It can be seen from his poetry that he was quite extremely a romantic one. He mostly wrote about his feelings of loneliness, tender thoughts, musing over the past, love-sickness and the feelings of longing for someone's love.

When Awithangpa got married to Laltuahpuii, he continues composing poetry for his wife. His wife too composed romantic poems for him. After getting married, Awithangpa had to perform his duties as a husband. He was working as a labour in Hmuifang village. He used to stay

there for several days. His wife used to miss him so much that she expressed her feelings of loneliness through poems.

Ka zai ruai ruai teh ang tlang rel dawn lovin,

Aitenawnpaw dawhtling runah,

Chhai lai di a leng lo ve (*Mizo Hla Hlui*, 383).

(May i sing without wondering the thoughts of people,

Here in the place of a beautiful woman dwells,

No romance for me dwells in).

Awithangpa had the same feelings as his wife had for him. He felt lonesome without his wife; he misses her more every day. And so he wrote a poem for her too to show his loneliness and how he felt when they were apart.

Kan ngai, kan ngai mang e Lalngo,

I zunleng kan ngai mang e,

Huiva pawh chang ila, 'Lalngo'

Ti zelin ka mawi mang e (*Mizo Hla Hlui*, 385).

(We miss, we miss you more *Lalngo*,

Missing your souls more and more,

Even if I could become a flying bird

Thinks i'll sing your sweet name '*Lalngo*').

Besides the poems that have been mentioned so far, Awithangpa composed a number of love poems that does not have a title. Not only was the one who composed poetry for others, the other poet of his contemporary composed poems for him too.

From his poetry one can see one of the traditions of the Mizos, which is that the Mizos practised to have a paddy field where rice are cultivated and besides, they grow different kinds of vegetables in their field too. At the end of the year, when the rice gets ripe they used to harvest them. After harvesting they have nothing to worry about their field, and celebrate their achievement with rice-beer and a feast happily. He wrote it,

Zawlpui sawmfang tlim del del khawzo di ang,

Zuva chhunrawl lohin hai thei ang hmin lo

*(Mizo Hun Hlui Hlate, 163).*

(The paddy field that looks greeny,

Was riped finally at the end)

In the other lines he shows how happy they used to be on those days, they drink the rice-beer and get drunk, they sing and dance with joyfulness.

As mentioned earlier Awithangpa wrote elegy poetry. It was called Mizo elegy or requiem; it was sung to lessen the loneliness or grievances of those who have been bereaved. When his mother had passed away, he wrote elegy poems for her.

Zu in tawng maw, vankhua zu hmun ang maw e,

Leng za ang chu maw, chun riangi leh

Awithang ka hrinhnianga e (*Awithangpa Zai, 34*).

(Wondering if they meet together,

Dwells together, my beloved mother

And my beloved son Awithanga).



Awithangpa wrote and composed poetry from whatever he had gone through and experienced. He was considered to be one of the most important and influential poet during his times. When the Mizo High School was run in the year 1944 by the British Missionaries, he knew that he does not have much time to live and wrote this verse,

Kan vul lai leh kan vanglai a chul zo ta,

Chhimhlei thuahriat piallei karah Awithangpa,

Kan la thamral tur a pawl ber mai (*Mizo Hun Hlui Hlate*, 164).

(Those heydays are gone and fade,

Perishing one day we'll laid to rest,

It will regret to vanish eternally).

He knew how life is going and, and these lines shows that one day we will all passed away and our body will be buried deep down inside the earth. And this is life, after the heydays that we enjoyed, human gets older and older; and at the end we all have to face that end. Though Awithangpa

was dead at the end, his body was buried away; but his works will never be vanishing and will blooms forever in the heart of the new generation.

## GLOSSARY

1. *Chhungdawni*- A nickname that he gives to Lalchhungi.
2. *Lalngo*- One of the most common nickname for a beautiful woman that the Mizo poet used.

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## CHAPTER-3

## REALISM IN HRAWVA KHIANGTE'S POETRY

## 3.1. LIFE AND WORKS OF HRAWVA KHIANGTE:

Hrawva Khiangte was born in 1893 at Baichi, which was located to the east of Lunglei. His real name was Rolala. His parents were Thanthulha and Dolaii. Among the Mizos, he was one of the two graduates. The other one was his friend Lianhnuna. Both of them completed Bachelor of Arts at Calcutta University (*Mizo Hla leh Chham Hlate*, 53).

He started working as a teacher in Aizawl Boys' M.E. School from 1926 hundred and. And he was promoted to the position of Headmaster in the next year in 1927. He was working in that school until he died. In October, he was married to a beautiful lady of Methum, Lalluii. They had eleven children. Out of their eleven children, one of their son K.C.Lalvunga I.F.S. (Rtd) was like his father, he was a famous writer and a poet among the Mizos (53).

Hrawva was a man of good temper, amiable and mild. He loved music and was fond of the melodious, euphonious sound of sweet music. He composed poetry and also translated songs from the English songs to Mizo. Though he composed very little poetry, but he really was truly a person of principle. Poetry serves as a mirror to men. He expresses his sufferings as an orphan through his poems. He shows up the miserable life of the orphan especially in the early Mizo society. He never received the tender love from his parents as they have died so soon. He was raised up by his elder brother Makthanga with the help of the British missionaries.

Though Hrawva Kiangte does not have much work, his poems are really introspective. He composed poetry from his inner life and exposed them to the external world. Hrawva Kiangte's poetry brought many a time close similarity to living personalities. Art is one of the means by which man wrestles with and assimilates reality. His poetry shows the verisimilitude of the social life and society of the modern life. He composed poems and songs, and besides composing, he also translated them from the English songs.

Hrawva Khiangte's works can be divided into three parts, which are poetry, translated songs and Christians hymn. His poetry includes *Rairahtea Hla*, *Khuanu Leng Chawi*, *Awmkhawmna In Hlui*, *Pianna Thu Lam Ka Chhui Lo*, *Baichi Khaw Hlui Tlawh Thu*, *Pu Thangluaia SDC Phuahna*, *Thirhru Hmuh Thu* and *Thiante Thenna*. His translated works include *Khua Lo Thalin*, *Ngai R'u Van Mi Tlangau Chu*, *I Zahngaihna Avangin*, *Khawngaih Takin Aw Lalpa*, and *Isuan Ro A Rel E*. The third one is Christians hymn which includes *Kumhlui Thlahna*, *Vanram*, *Ngaiteh Vawiin Van Lal Fapa*, *Aw Van Lengruai Zaithiamte U*, *Kan Lungduh Ber Kan Lawmna Ber*, *Khawvel Ruat Hma Thangvan Siam*, and *Khawilam Mi Nge?*

### 3.2. HRAWVA KHIANGTE AS A POET OF REALITY:

Going through most of Hrawva Khiangte's poetry, he can be called as a confessional poet. As confessional is used to refer to poetry that drew from and described the poet's own experiences, and refers to the content of the poems rather than the techniques. Some of his poems are a confession of his life and experiences. Taking some lines from his *Khuanu Leng Chawi*,

Ngai teh thiana, ka dawn lungruk riang ngei hi,

Chun chawi lohvin val ka tlei lian;

Khuanu lengin min awi e (54).

(Behold my friend, my destitute thought at heart,

Maturing without the raising of a mother;

Soothed by the loving nature).

In these lines, Hrawva confesses that he was an orphan who never receives the loves and cares from his mother. He said that he was soothed by the nature, (referring to God in Mizo context) and raised him up until he became matured. This is his real life. He used this poem as a confession of his real life that he was an orphan. His poem reveals that parents are the most valuable gift for their child.

Chan ka nuam e, chungleng murva te-ah e,

Riangte'n lungduh tlang tin thlirin

Chun leh zua ka tawng mahna (54).

(Wishing that I could become a martin,

Piteously onlooking the loved ones



Wish that I might have met my parents).

He was longing for the love of his parents and that he could search everywhere to find them if possible. It is true that life without parents and being an orphan is the worst thing that happens in human life.

He felt that he was nothing without mother's love and was longing for that kind of true love from his mother. In his *Khuanu Leng Chawi*,

A mi chunnu'n lungduh hraileng an awi e,

Kei ka chunnu Khuanu lengin;

Awmhar riang te min awi e (54).

(Someone mom's rocking their young ones,

Nature, my only darling mom,

Soothe me, the forlorn one).

From these lines it is true that he was badly longing for the mother's love. In reality, this is the same feelings for all human beings. The mother's

love is the best love that one can receive from birth till death. From these lines it can be seen that mothers are very important and needed in a child's life. Hrawva too needs his mother to take care of him when he is in need, to help him up when he is down. One of his poems *Rairahtea Hla* is also about the expression of his life as an orphan. In this very poem, he also expressed the love of the mother for a child.

A pawi mang e, kan biaklai khua nuar angin,

Chunnu chawiin rairah riangte;

A len khua a rei love (*Ngirtling*, 68).

(Feels regretful, as if our god turns displeased,

Destitute baby in the hands of his mommy;

T'was too short walking with her).

These lines from *Rairahtea Hla* show that his mother had left him so soon. As a young child he wants his mother to raise him up, to take care of him in everything that he does.

He even wrote about the father's love in his *Khuanuleng Chawi*,

Thinlai na e, kip te'n ka dawn ngam lo ve,

A mi zuapa'n an hraileng chawi;

Lungduh tinkim an hlan e (*Mizo Hla leh Chhamhlate*, 54).

(T'was hurting, can't figure it out,

Someone's dad rearing their babies;

Giving them the best that they could give).

In reality, no one wants to live their life without their father. This reveals the importance of father in every human life. Every human being, from their birth depends on the fathers for their living, they completely depends on their father in every step that they are taking. Fathers are central to the emotional well-being of their children; they are capable caretakers and disciplinary. It is true from the poem that the child's primary relationship with their father can affect all of their child's relationships from birth to death.

One can see from Hrawva's poems that parents are the greatest gifts from God. Without them human life can never be completed. He was living

the life of a dreadful orphanage since childhood as his parents had left him so soon. He can never imagine life without his parents, but he has to go through it. He has to bear all the hardships as an orphan during his lifetime. In early Mizo society, the life as an orphan was the worst thing to choose; they are contemptible, detestable, and distasteful. Hrawva's *Rairahtea Hla* is a subjective poem expressing his poverty and destitution as an orphan, how he is getting lost in life and that his brother Makthanga is his only possession in life.

In the early Mizo society, the orphans were ill-treated, ridiculed, looked down scorn upon, laughed at and disrespected and this was even reflected in the Mizo folktales and folklores. The step-mother was one of the greatest archenemy of the orphan. Hrawva wrote about the ill-treatment from his step-mother in his *Rairahtea Hla* (Ngirtling, 74). She was scornful to Hrawva. He was so much abused, ill-treated and persecuted by his step-mother. Because of her oppressing behaviour towards him, Hrawva called her 'tiger' in his poem *Rairahtea Hla*. He wrote,

Cho-ui lengkel mah pawn in hliaptiang zarah,

Rairah riang te runin hnuaiah;

Wawk leng chun ang a bel e (*Ngirtling*, 74).

(Even stray dogs and goats are sheltered at the balcony,

But that abandoned child beneath the house

Was himself sheltering to the pigs).

This verse from *Rairahtea Hla* clearly stated that his step-mother Uiliani used to beat and insulted him. He was only a small child and there was no one to care for him from that insultation. His poem states that whenever he was down, he ran under the house and took shelter and stayed with the pigs. In early Mizo society, the Mizos used to domesticate pigs and let them stay beneath their hut. He was staying with his step-mother for only a period of three years. But he ran three times during this period for shelter to his brother who was staying at Lunglei. But his step-father (who was his uncle) drags him back two times. He was not dragged back for the third time and finally he could stay there with his brother to have a peace of mind. His brother let him attend the school with the help of the British Missionaries who was staying at Lunglei. He was so pleased to his brother, and most of all he never forget God who strengthens him, as seen in his poem,

Hmanah riangvai te kha tunah,

Serkawn sikul run lianah;

Biaklai Chung Pathian vuan zel rawh,

Kumtluang khuarei hruai tur che (77).

(Once an abandoned child but now was,

Attending schools at Serkawn;

But never forget the Almighty God

For He, will lead your way forever).

Hrawva had a harsh life and faced many troubles and problem through his lifetime. But he scarifies his life to God whom he worshipped and he never gave up life. This had made him to be one of the first graduates amongst the Mizos. God had bestowed his blessings upon him; he was married, he was blessed with children, he got a job and besides he became the chief of Venghlui, Aizawl in place of his brother when he died. But because of his experiences in life he never gets proud and arrogant to his villagers and never disrespects any one or others.

As mentioned earlier, he had gone through many difficulties; he knew how to deal with the real life and people. Whenever he wrote poems, he uses his deepest thoughts and from that imagination he wrote out his experiences as a poem. Moreover, he was not trying to hold the attention of the readers to pity him; he just wrote it the way he dealt life. His emotion was his greatest inspiration. He had so many experiences in human life, one of his poems *Pianna Thu Lam Ka Chhui Lo*, he wrote about the condition of human life and human being itself.

Pianna thu lam ka chhui lo,

Hming pawh hriat a ngai chuang lo;

Thinlung lam a dik phawt chuan,

Mi ropuah ka ngai thin (*Mizo Hla leh Chhamhlate*, 55).

(No inquiries about birth are needed,

Nor the names are needed to know

If one is righteous in heart

I consider it as a great man)

This introductory verse shows that he was a man of dignity and that if anyone was right at heart, he considers them as a trustworthy, dependable and a man with good qualities. No matter where they came from or what they name signifies if one is loyal he can become a good person anywhere or anytime. This is true from his real life; he never gave up on what he is going through, though it may be tough sometimes but he believed that one day he will survive. It is true in human life that most of it undergoes sad life and troubles once in their lifetime. He continues in the second verse,

Hausakna ka ngaithla lo,

Rethei te pawh ni mahse,

Mihring thinlung dik tak chu,

A neih chuan a tawk a ni (55).

(Doesn't matter wealth,

Even if he's unwealthy,

If one possess a good heart of man,

T'was alright with it).



From these lines he shows that he was well-perceiving the human nature it does not matter whether he is rich or poor; honesty and loyalty is all that matter. This poem shows the real nature of human being.

Hrawva composed poetry nostalgically. He is reminiscent of his younger years inspired him to composed a good reality poem. It was mentioned earlier that he had gone out of state for more knowledge and higher education. Most of his poems are composed while he stayed in Calcutta during 1920 to 1924 (*Mizo Hun Hlui Hlate*, 210). His poetry reveals that he was a man of determined and strong-willed. He wrote in his poem *Khuanu Leng Chawi*,

Sappui nun chan lungkhamin min sel lo u;

Rairah nghilhna a awm maw tiin,

Lenrual lungduh ka pel e (54).

(Condemn me not for my living;

For there might be a way to forget destitution,

I'm outstripping the good friends).

He really wants to forget his life as an orphan and what he had been through. He continues his education in other states in order to forget his miserable life. He does not want to be condemned for what he is doing where he is going. He was searching just to find a way to forget his destitute life and outstripping his good friends and families to get honoured in life. But still he was empty and feels lonely without his families, especially his parents who had passed away when he was a kid. He misses them so much that he wished he could fly like a bird so that he might find a way to meet them and told them his progression in life. Without his parents he never feels satisfied and cannot get rid of the feelings of destituteness. He wants them to come back to life wished that he could call them back.

Lo tho leh r'u ka chun leh zua fam tawh hnu;

In chawi hrinhniang rual zawng laiah,

Ka riang thlang Kawrvaiah (54)

(Come back my perished parents;

Me your beloved son,

Is lost here amongst the foreigners).

This poetry shows the importance and necessity of parents in human lives. Life becomes incomplete without them. But on the other hand one cannot chose or opts for whatever we wish to have in life. But in fact if one was strong and determined he could become successful in life. These experiences could be revealed from his poetry. He composed poetry for others too; as his poems are mostly introspection even if he writes for others one can imagine and attached the character to him.

Hrawva composed poetry out of his inner life experiences and merely shows his life through his poems; and this was an important characteristic of his poetry. His poems are personal poems and clearly reveal his life. He devoted himself to God who never betrays him even when he was down. And he believed that one day he will dwell in the house of the Lord forever. In his song *Isuan Ro A Rel e*, he wrote

Ropuiin chhandamte,

A sirah an inkhawm,

Nakinah chuan kan tel ve ang a (*Kristian Hlabu*, 264).

(The redeems marvellously,

Gathering besides the Redeemer,

We'll join them someday).

Whenever he faced difficulties, he looked upon his Redeemer and believed that he is strong enough to cope with his problems. So he was longing for the love of God and eagerly waiting for the time he will be with Him. His Christmas song, *Aw Van Leng Rual Zaithiam te U* reveals the glory of God.

Aw Nang, enna mawi leh duhawm,

Van ropuina puangtu (89).

(Oh God, sweet and glorious lustre,

Who glorifies the glory of heaven)

These lines explain that God is the almighty who act as the glorifier who glorifies the greatness of heaven. Christmas time is the most important festival for Christians. The Christians celebrate this festival on the occasion of their saviour, Jesus Christ, who comes down to earth to save his people

from the evil. He wants the world to see the glory of God, and express it in his song *Ngai R'u Van Mi Tlangau Chu* as,

Van ropuinate hlipin,

Kan zingan alo piang ta,

Lei leh vanah thang chhuak se (93).

(Discarding the glory of heaven,

Born with the sinners with us,

Spread the words on heaven and earth).

From this Christmas song, it is clear for the Christians that Jesus was born to save the sinners like us. He was born from a virgin's womb to give the sinners the second birth. He inspires the reader to give a whole-hearted glory to the saviour. The Christians have the believed that if they follow Jesus even through hard times and in happiness; and when they died their souls will reside and dwells with Him in heaven. This belief was mentioned in his song *Khawi lam mi nge*,

Beramno lalthutthleng hmaan,

An belh Lal ropui chuan;

Van thil duh tinkim lo hlanin,

An hruaitu a ni ang (521).

(Before the thrones of the Lamb,

Almighty God that they rely upon;

Will sacrifice the heaven's love,

And will be their leader forever more).

Hrawva's poetry are real. It was composed out of experiences in life and so they are really heart touching. His poems are the ones that go through the poet deep thoughts and penetration.

In his poetry none of the other character was seen. It was all about himself and his life. This is why his poetry are really introspective. He composed poems from his life situation and used himself as an example of the rough and tough times in life.

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## CHAPTER-4

### REALISM IN L.BIAKLIANA'S POETRY

#### 4.1. LIFE AND WORKS OF L.BIAKLIANA

The life and works of L.Biakliana is divided into two parts as follows:

##### 4.1.1. CHILDHOOD AND EDUCATION

L.Biakliana was another contributor in the field of realism in Mizo poetry. He was born on 26<sup>th</sup> August, 1918 at Mission Veng, Aizawl. He was the son of Rev. Liangkhaia, the author of *Mizo Chanchin*. His mother's name was Ngurchhuani, who was the daughter of one of the Chief of *Sailo*, Dorawta. He was the eldest son of his parents. He was different from his other companions, critically minded, knowledgeable and well informed, diligent or hardworking and honest since childhood (*Biakliana Robawm*, 9).

His mother died when he was only five years old, but he was raised by a good caretaker. They moved to Saitual as his father was posted as a



pastor in Saitual from nineteen hundred and twenty to nineteen hundred and twenty three. And from there Biakliana started his education and completed Lower Primary Examination when he was ten years old. In nineteen hundred and thirty one, when he was fourteen years old, he finished Middle English and joined High School at Hringchar (Silchar). But he again moved to Shillong for better and higher education.

Biakliana was one of the most educated people among the Mizos during his days; he was admired and respected wherever he goes. In nineteen hundred and thirty six, he passed Matriculation Examination in First Division under Calcutta University. Not only this, whenever he faced an exams he was always listed in the first division. After finishing High School, he joined Cotton College in Gauhati for higher education. He took arts subject as his major. He was fond of education and thirsts for more knowledge and moved everywhere for gaining more knowledge.

#### 4.1.2. L.BIAKLIANA'S WORK

While he was in college, unfortunately he suffered from tuberculosis, a terrible disease during that time. It was a disease that no one could convince during that time and for which cure was not yet found. He

was hospitalized at Durtlang Hospital for a long period of time. When his health was improved, he was discharged from the hospital. After discharging, he devoted himself to various social development programmes of his village. Boy Scouts, Girl Guides, Bull Bulls, Wolf Clubs and a Church Choir were started by him (*World Literature*, 170). He enjoyed his good health for a long time but unfortunately was struck by tuberculosis and he finally succumbed to the disease at Robert Hospital, Shillong, Meghalaya at a young age of only twenty three years on nineteenth October, 1941. His body was laid at a burial ground in Jawai, Shillong by his father.

L.Biakliana was the first novelist among the Mizos. He wrote a number of memorable novels, short stories, essays and poetry. He not only composed or wrote them but also translated them from other languages. He wrote the novel *Hawilopari* in 1936 while he was only eighteen years old, which can be called as the first novel among the Mizo novel. Then in the next year in 1937 he wrote the first short story which was *LALI (Lalawmpuii)*. Before these two stories were written, there were no stories that were wrote or composed in the language of Mizo. All they can see was translated from other languages. Besides composing novels and short stories, his poetical works include more than twenty five poems.

L.Biakliana was admitted at Durtlang Hospital on the seventeenth of September, 1937 because of the disease that he was suffering for. While he was suffering from tuberculosis, he was kept isolated from his fellow beings. Tuberculosis was a terrible disease during those days, as there were no medicines for the cured, so it can easily be spread to others. This was the reason why they have left him alone in a cottage called *Inte-thawveng*. He was confined in this *Inte-Thawveng* with his friend Kaphleia, who was also infected with the same disease. Besides writing novels and short stories, he composed a number of reality poems while he was staying in that cottage.

#### 4.2. HIS LIFE IN *INTE-THAWVENG*:

Realism avoids fantastical and imaginary; it excludes events which were impossible and unbelievable; it includes incidents and characters from all social status. It focuses on the present life and chose topics from existing life. All these influences could be seen in Biakliana's poem. "Writing of any kind demands some thought; it is impossible to write the simplest sentence for ourselves without some thought" (*Literature and criticism*, 73). Biakliana wrote a number of memorable poems while he

was isolated in a cottage. He concentrates on his writings and with this thought and reflections he composed a remarkably poems of realism. While he was there isolated in the cottage, he was accompanied by a friend named Kaphleia, who was also suffering from the same disease, which is tuberculosis. Both of them feel alienated and no one was allowed to visit them. As they were both writers, whenever they need a new paper to write on the nurses who watch and look after them brought them some papers.

*Run Khawhar* is the poetry about his life in isolation in the cottage called *Inte-Thawveng*. He was left alone with his friend, they both felt the same way and shared and exposed their feelings to the world. Taking some lines from the poem,

Kan run khawhar chhim chhak hawiin,

Tlang thing karah fal ten a ding,

Vangpui-ah lelte'n zairawn vawr,

Awmlai leh awmhar kan vei kawp (*Biakliana Robawm*, 48)

(Our forlorn cottage facing toward the south-east,

It stood solitarily between the trees of the mountain;

A cicada sings a melodiously in the air

Suffering from loneliness and air of distress).

He knew and understood his situation and felt sorry for what he had been going through. From these lines one can see that how miserable and terrible tuberculosis was during that time. He felt lonely and emotional, but that small cottage is all he got. The following lines show that sometimes he felt astonished and amazed on how he spent his days in that *Inte-thawveng*,

Run mak a ni kan run fal te,

Run reh run hrang, zir in lian ber;

Sappui Sikul-a kan zir loh,

Kan zirna thil mak chhui sen loh (48).

(Strange is that cottage that stood afar

A quiet home, a haunted home that is an institution;

Learning what we don't learn from the white-men institution,

Such a wonderful institution).

Human lives are full of dreams and fantasy, no one wish to have the dark side of anything to happen in their life. But in reality, life is full of despair and desolation, things does not appear as one dream or wish to be. And as such, Biakliana himself does not wish to have a life like that. He dreamed of becoming a graduate but could not complete his desire because of incurable disease. But the pains and sufferings that he encountered with was beyond expectation. It may seem that the actual techniques he uses may be common to all poets, but such creativity or skills can work to create the most complex meaning within the frame of a small poem. In the following lines he writes about the despair, the emptiness and purposelessness of life in that small cottage.

Hawikawm lenrual an kai ngam lo,

A luahtute tawng an phal lo;

Rihsang liamsan run ram iangin,

A reh a hrang, hmar tlangpui tih (*Biakliana Robawm*, 48).

(Dear ones are dared to enter,

The boarders were banned to speak;

Like an abandoned home of one who perish,

Solitude and haunted it is).

Though the place was small but it was a place where he and his friend experienced what they did not know and learn before. They began to know how life treats each and everyone's lives. They were there isolatedly resided with no one to comfort them; it will be a hurt as no one was allowed to talk to them and accompanied them. They were conscious about life and understand what is going on in their life. They knew they only have a little time to live and so they wrote whatever is struck in their mind and express their feelings through words.

#### 4.3. REFLECTION OF LIFE IN L.BIAKLIANA'S POETRY:

Realism should reflect life as it really is. L.Biakliana presents his realism not merely as an attachment to literary technique but also to circumvent an entire way of looking at the world. His poetry acts as a reflector of human life and existence, from his poetry one can see through his personal life, how he fights back the worst and terrible moment in his life that he undergoes. It is true that his poetry depict the true and real nature of human life.

Rei lo te-ah ka kai ve ang,

Chumi ram nuam tak chu;

Dam chhung buainate te ka pel ang,

Lungngaih hnutiang chhawnin (58).

(I will proceed there in a short while,

In that luxurious place;

Passing out those dreary lives,

Turning upon the grievous stuffs).

These lines are taken from his *Chatuan Lili*. It can be seen from the above lines that Biakliana do not have a positive vision in the world that he lived. He knew how dreadful and horrible his life was. All that he visioned was to live up there with God. This was the only inspiration that he possessed. He hopes nothing from the unpleasant world. He truly knows that he will not obtain victory from what he is fighting for. As a matter of this, he submitted, devoted and surrendered his life to God. He was forlorn and deserted; this makes him think of the time when he will be there with God. This consideration gives him relief. One can see from his poem that



he was searching for relieved and alleviation. His poem presents a portrayal of his life that is both accurate and upsetting. The following stanza shows that he really wants to overcome what has been going through in his life,

Chumi ram nuam ka kai hun chuan,

Engmah ka hlau tawh lawng;

Ka khawvel nunte ngam zovin,

Hlimin ka leng tawh ang (58).

(When I'll get there in a luxurious home,

I will fear no nothing;

Subduing all that lives in the cheerless world,

I will dwell in happiness).

He was naturally extended by his culture and environment. The vision of the Christianity of the Mizos is to live with the Heavenly father when their life is over. Whatever hardships they are going through, all those miseries and distress will come to an end when they go up to heaven to live there with the Almighty. Biakliana's poem includes his letters and his life; his works reflects his life.

Not only the dark side of his life, sometimes he was somehow inspired by the nurses who were watching over him. He composed a humoral poem for them, to make them happy, hilarious and amusing. He titled it as *Durtlang Nurse Hla*. Taking some lines from it,

Chiang taka I thlir pawhin,

Phu tawk tan chuan demna tur an awm lo ve (49).

(When staring at them certainly,

No way asserting for the one who deserves them).

These last two lines are so real. The meaning is rich but accurate, because little is being said directly but a lot is being suggested. Not only for the nurses of Durtlang Hospital, it has seems applicable for all mankind. As human beings are not always the same, the vision and reflection of things could be change so much in every individual according to one's own point of view. The nurses may seem ugly or unattractive to others, but they are beautiful and charming in the eyes of the one who deserves them and the one who stared at them through their loving eyes. The only friend that

he had on that cottage was the nurses, they used to encourage him and find him happiness in the best possible way that they could.

The above two poems revealed that although he suffered from a terrible, dreadful and formidable disease, his life was filled with sorrowfulness and unhappiness because of what he had been suffering; but at the same time he could find happiness as well from the other side of his visionary of life. This portrait the human life in reality, as the life of human beings is not always sorrowful; sometimes we find happiness from even the small things. This is life.

In one of his poem *Hmangaihna Dik*, he wrote about the true love of mankind. From this poem he tries to reveal that true love holds happiness at the end. Even if the love line was rough and hard, if it was true one should probably gain happiness and joy from what they have suffered. He explains clearly in the last stanza,

Hrehawm i tuar em ni?

Khuanu chu dem lo la,

Hmangaih dik vang chuan tuar mah la,

A tawp lawmna a ni (*Mizo Hla leh Chhamhlate*, 97).

(Are you distressed my friend?

Never bemoan the creator,

To feel pain now for true love's sake

T'is happiness in the end).

Laltluanglian wrote in his book that this might be composed on or before 1936 because Biakliana wrote 'B.20.11.36' on the left corner of his notebook on which he compiled a number of his poetry. And on the right corner it was written "From the story of Hawilopari and Friends". It seems that he might have continued writing this poem after completing his novel *Hawilopari* (97).

Like the other poets that have been studied Biakliana also wrote a poem for his mother. He expresses his feelings that he was longing for his mother's love in his poem *Chun-nu*,

Chun nu nang tel lo chuan,  
Laitual kan par mawi hian,  
Bah lai ka nemlai puan iangin,  
A chul zo ta (*Biakliana Robawm*, 43).  
  
(Without you dear mom,  
The beautiful yard of our home,  
Like the silky cloth of mine,  
Has lost its beauty).

From this poem, it is clear that he knew the importance of mother in human life. Just like Hrawva Khiangte his mother died so soon that never experienced the true love from his mother. But unlike Hrawva, he had his father to raise him and help him when he is in need. Human being, through rough and hard times, when they becomes mature begins to know the meaning of life and their environment. Biakliana, when he was a little child he does not know the meaning of life without a mother, he misses her, and looking forward for the time she will be home. But now he was grown up and understands that he will never met her mother in life again, and began looking forward and waiting eagerly to see her again in heaven. He wrote,

Chun nu ka ngai thiam ta,

I chenna ram nuam kha,

Karawn pan ve hun chuan,

Aw, mi lo hmuak ang che (43).

(Now I understands mommy,

Your delightful dwelling place,

When I'll make for it,

Oh, meet me there).

Another poem for his mother *Ka Nu Thlan (My Mother's Grave)* shows that his mother's grave is the only place that he have to soothed him. In every stanza he expressed or revealed his feelings for his dead mother. He was grieving and depressed, and he will never forget her love for him. In the last stanza he wrote that whenever he was depressed and feeling lonely, he visited her grave, and sometimes that gave him relief somehow.

Suang lungpui, sai lovin ding la,

Nau ang nuar change zualko ka tlanna,

Ka chun nemte chham ang zalna,

Chatuan thlengin thangthar te hril zel la (42).

(You tombstone, stand still and don't fall,

The place where I came for protection,

Tell the youngster of the new age,

That this place is where mommy lays in peace).

From these two poems that he composed for his dead mother, one can observe how Biakliana missed and loved his mother. When his mother has passed away, he was only around five years old. He was much too young to live without a mother. But God is good for him and he was raised by a good caretaker, which is his aunty. And soon as the family's plan his father married Biakliana's aunty Ngurliani, and this let a relief somehow for a poor boy.

Though he died at a young age, the poetry that he composed are great and heart touching. His poetry is deeper in feeling and wider in range than those of his contemporaries.

“A poem makes its impact because of the special way in which the poet says what he has to say” (*How to Study a Poet*, 49). In this way Biakliana expressed his thought, feelings and ideas through his poems. Most of his poem reflects his life. His poem is sometimes depressing and sometimes he recalls the time of happiness. His poems deals with reality of human life, and it is so humanity that only by reading him poem we committed ourselves into it.

#### 4.4. REFLECTION OF BEAUTY OF NATURE IN L.BIAKLIANA’S POETRY

According to Oxford Living Dictionaries, the word nature is defined as, “the phenomena of the physical world collectively, including plants, animals, the landscape, and other features and products of the earth, as opposed to humans or human creations”. From the above definition it is clear that nature is the natural, physical or material world or universe. It can refer to the phenomena of the physical world, and also to life in general.



In Oxford Living Dictionaries, beauty is defined as, “a combination of qualities, such as shape, colour, or form, which pleases the aesthetic senses, especially the sight”. Beauty is a characteristic of an animal, idea, object, person or place that provides a perceptual experience of pleasure or satisfaction.

From the above definition, beauty of nature means that the natural beauty of the material world. God has made everything to have their own beauty; even the smallest or ordinary things have their own beauty in the eye of the Creator. The poet sees that beauty in the things that God had made and expressed them in their poet. Wordsworth declared that good poetry is “the spontaneous overflow of powerful feelings”, and so poetry is not only a mirror of men in action, but also a reflection and expression of the poet’s own feelings. The poem of Sylvia Plath, *Mirror* represents a portrayal of womanhood that is both accurate and upsetting. The mirror reflects honestly both inanimate objects and the faces of those who peer into it. Therefore, the poet expressed her feelings towards the changes of life in poetry.

L.Biakliana expressed his feelings towards the beauty of nature in some of his poems. Taking out some lines from his poem, *Tlangsam a Phuahna*,

Tlang duhsam kan vang khaw dai I mawi,

Theih chang se kumtluangin vul zel la:

Kan hlim lai ni par ang a chul lo tur (*Biakliana Robawm*, 57).

(Desiring bitter bush, beautifying our village,

Blooms forever if possible;

And that our happiness will never fade away).

In this poem, the poet wrote about the beauty of one of a straggling shrub which blooms in winter. The name of that shrub is *Tlangsam* (in Mizo language); which is Bitter Bush or Tonka Bean. As mentioned above, the bitter bush or tonka bean blooms in winter on the side of a mountain or hill slope and on the road side. It does not have beauty just by looking or passing at them ordinarily, and is sometimes a hindrance for human beings as it grows nearby roads and houses. But in the eyes of the poet, that disturbing shrub looks great and beautiful. The naturally beautiful thing is

the subject matter of the poem. He wants them to bloom forever. He seeks happiness in their blooming and if it blooms forever, his life and happiness will stay unchanged and that it will never fade away. He used them as a metaphor of human life.

He continues writing about it as,

Kan zotlang mawitu par zingah,

Nang ang renga thinlai thawng theitu hi an awm lo (57).

(There's nothing more than attractive as you,

From amongst the blooming that blooms).

He was truly engaged in the beauty of that bitter bush. He called them as the most expressive flower that blooms amongst the flower of the land. The short blooming of that plant portrays the life of human nature. Just as the flowers bloom only for a short period of time, human life exists only for a short span of life. From this poem, the poet clearly reveals that human life is short, and so it is wise to spend our days in a memorizing way. He express that even though that cherishing flower will fade away like other flowers do, but its beauty will remain the same in the heart. This

shows that even the smallest creature holds their beauty in the eye of the viewer, and that no judging should be made on anything or everything before having a close examination.

## GLOSSARY

1. *Inte Thawveng*- This is the name of a cottage where Biakliana confined solitarily. When he was infected with tuberculosis which was incurable during that times and no treatment was done. He was hospitalised at Durtlang Hospital. He was confined and separated in an isolated house called *Inte Thawveng*, which means an 'Airy Cottage'.

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## CHAPTER-5

### CONCLUSION

In Mizo literature there is no such study, writings, and reviews about the concern of the subject of realism. The study of realism in Mizo poetry concentrates on the study of a few poets of the Mizos and how they express their identity and personality. Behind their poetry, there lies the truth and real nature of man. Among the poets that have been studied so far, Awithangpa act as the pioneer in composing poems that could reveal the nature and life of the people of the Mizos in the early period. Secondly, Hrawva Khiangte highlights the true and real nature of human life, the society of the Mizo towards an orphan that has been experiences in his life and exposed his inner life to the external world through his poems. The third one, L.Biakliana was the youngest among the three poets, and who was the first novelist in Mizo literature. He composed a number of reality poems that reflects his life of loneliness and sufferings. He reveals that human life is full of despair and desolation, and things do not appear as one dream or wish to be.

The love poetry of Awithangpa reveals that in Mizo society man and women are courting each other before marriage. At daytime, man and woman are off to work at *lo*, the place where they cultivated rice and different kinds of vegetables are grown. He wrote in his poem,

Nun thiam ang zira ban kan vawrna,

Mi thar sawmfang a par lai a rawn lawr e (*Awithangpa Zai*, 31)

(The place where lessons are learnt,

He came plucking the newly puddy in the field).

This poem is about watching the birds that came and pluck their newly paddy in the field. From this poem it is clear that the Mizo used to have a paddy field where rice is cultivated. There used to be different animals and birds that came out in their fields and destroy them. So in order to protect their field they used to watch over those kinds of different animals and birds.

And at night a group of men used to visit the woman's house and companion with one another. Ladies, they never complained about their



tired and weary at daytime. They were happily associated with their company. Man used to help and assist their female friends and their lovers at works in their field. This is called *inlawm*. Mizo man and woman practised this kind of working together and assist each other. Sometimes they used this chance to court their lovers. From here it is clear that poetry acts as an important material for the study of history of one's culture and society.

His love poems that he composed for different women reveal his feelings towards beautiful women. His poetry for animals and other living things shows his creativity in composing poetry. His poetry of elegy or requiem shows his expressions of sentimental mood and; his poems of describing others or people show his friendliness and hospitality to others. And lastly, his satire poems reveal the nature of his witty, irony and exaggerated action.

The second poet, Hrawva Khiangte's poetry are really introspective. He composed poetry from his experiences in life. Having been said that he was an orphan, his poetry reveals the condition of an orphan in Mizo society and culture. His two poems *Rairahtea Hla* and *Khuanu Leng Chawi*

are both the expression of his desolate and destitute life as an orphan. He mentioned in these poems, the ups and downs of his life, he became successful only because of God, who never forgets him and never helps him to cope with his troubles and problems.

Hrawva Khiangte's poetry acts as the reflector of human life. His poetry shows the real nature of man. It is true from his poems that human cannot chose and opts for whatever they want to become. Human lives are in the hands of God. He mentioned that if one was amiable and honest, he could become successful in life. It does not matter wealth, whether one is rich or poor, no matter where he comes from, to be success he must be honesty. It is true that honesty is the best policy to become successful in life.

From most of his poetry one can learnt a lesson that it is always important for one to devote, sacrifice and surrender to God for it is the best way to forget the troubles in life. Hrawva is a confessional poet. He mostly refers to the content rather than the techniques. He confessed that his life was never completed and was filled with sentimental mood. He reveals the importance of parents for the child and life becomes incomplete without them. He wrote his feelings of life without mother as,

Lenkaw! lo thim lenrualte'n chun an bel e,

A rawn zawng ve rairah riang te'n;

Lungkham chun a tawng lo ve (*Ngirtling*, 69).

(Sheltering themselves in their mother's arms as the sun set

Forlorn child's searching for dear mom;

But no traces to be found).

In this long poem he also expressed his feelings for his father. Soon after his mother died, his father died too. As a little kid he became an orphan and he was pitiful. He wrote as,

Lungkham riangte lam siang a rawn zawng leh e,

A zua lenna run a ngui ta;

“Khawngge ka zua? a ti e (72).

(Desolate child's searching vigorously,

Solemnity fills his father's home;

Crying, where is daddy?)

Poets have the freedom to express their feelings for anything. Dr.Laltluangliana Khiangte quote the words of S.R.Lysaght as, “Poetry is the expression of the emotion caused by an intense realisation of life” (*Rochuam*, 5). This means that poetry is the expression of the poet’s inner minds and thought which was experiences in life. Hrawva too expressed that all through his life, he was experiencing the dark, gloomy and melancholic life; and on the other hand he never gave up and tried his best to succeed his sadness and depressing life and he was devoted himself to God and finally success for it.

It can be seen that L.Biakliana, the third poet that have been studied so far also wrote about the concept of realism in his poetry. His poetry act as a mirror to human life and existence. It is clear from his poems that he had undergone a distressful and terrible life. Because of the infection of tuberculosis, he knew how dreadful and horrible human life was. He was abandoned and separated from his fellow beings and was made deserted in a cottage especially made for him, as tuberculosis was then a disease of incurable. While he was deserted, he composed a number of reality poems on what he had been fighting for.

It is clear from his poetry that human lives are full of dreams, one wish to have the best in life, but in reality it is vice-versa. No one could live their life as they dream or wish to be. Biakliana too dreams to become a graduate, but this was in vain as he was suffering from a terrible disease that he does not choose for. He knows that he will not win the fight and wrote these lines,

T.B vanga ka fam tur chu,

Ka ngai mang e, zua chun lenrual,

Tawn leh ni awm dawn ta si lo,

Dam takin aw, ka fam tang e (*Biakliana Robawm*, 24).

(Vanishing away because of T.B,

I'm missing badly my dear ones,

For there won't be the times to meet them anymore,

Goodbye, I'm fading away).

This heart breaking words shows that he had gone through a terrible moment and he wished to live more. He was way too young to perish. All through his hard life he possessed only one inspiration, which is God. He truly knew he will never obtain victory; and as a matter of this he sacrificed his life to Him. His forlorn and deserted life makes him think of the time he will disappear and his soul will dwells with God in heaven. This was the only vision that he had.

Beyond his terrible life, Biakliana was societal and he had done memorable activities in society whenever he had time. Once he had improvement in his health and was discharged from the hospital, he devoted himself to various social programmes for the development of his village like Boy Scouts, Girl Guides, Bull Bull, Wolf Cubs and a Church Choir. He was also the founder of Learners Society (*World Literature*, 170). Because of what he had done for his community he was loved and adored by the villagers. When he died at a young age the whole village was sad and give his soul the deepest mourn. He will always be remembered for what he had done for them.

The three poets have one thing in common; three of them wrote poetry for their dead mothers. They expressed their feelings towards the mother's love through their poetry. It was clear from their poetry that they have missed their mother, they shows their love through their poems. They reveal that their lives are imperfect without their mothers. From among the three, Hrawva Khiangte and L.Biakliana lost their mothers when they were a kid. Both of them especially experienced about life without the love of a mother. Most of all Hrawva Khiangte was the one who had suffered the most. He even lost his father too, soon after his mother had passed away.

Awithangpa, Hrawva Khiangte and L.Biakliana, as a reality poet, they love the beauty of nature and express somehow in their poetry. Awithangpa wrote a number of poetry for expressing his love of nature. He wrote about different kinds of trees and beautiful flowers that blooms, even the flooding river gives inspiration in composing poetry. Biakliana too composed poetry about his love of nature. When he was confined to a cottage, he could see from his windows the beautiful creature that surrounds him and explored his feelings to the world.

As mentioned in the previous chapter, Hrawva had a miserable life as an orphan. So there is nothing to make him feel happy except nature. He even called himself as 'Nature's darling child' in his poem *Khuanu Leng Chawi*.

Lastly, let's come to the conclusion that realism plays an important part in literature to mirror and reflect the real nature of human beings. Realism in poetry plays an important part in Mizo literature because it acts as an important material to find facts and truth in humanity. It is clear from the evaluation of the previous chapter that there exist the forms and features of realism in Mizo poetry.



## GLOSSARY

1. *Lo*- A paddy field where rice were cultivated. The Mizos have a practised of having a field where rice were irrigated and different kinds of vegetables were grown.

2. *Inlawm*- This is a traditional practised in early Mizo society. A group of men and wemen assist each other at work. This practice of assisting one another at work is called *Inlawm*.

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APPENDIX

Name of Candidate : P.C.ZONUSANGI

Degree : MASTER OF PHILOSOPHY

Department : MIZO

Title of Dissertation : Realism in Mizo Poetry with  
special reference to the poetical  
works of Awithangpa, Hrawva  
Khangte and L.Biakliana.

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    ii) School Board : 19<sup>th</sup> April, 2016

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