ZO NUN

Supplementary Reader in English for Class VI

Prepared & Published by
STATE COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING
MIZORAM:AIZAWL

Prescribed for use as a textbook in English for Class VI by the State Council of Educational Research and Training (SCERT), Mizoram, Aizawl

Vide Notification No. M-17021/2/2025-EDN
Dated Aizawl, the 7th November, 2025

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First Edition : **2023**

Fourth Edition : **2026**

Copies : **13172**

Price : **₹ 73/-**

Published by :

THE DIRECTOR
STATE COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING (SCERT)
MIZORAM, AIZAWL

Printed at : **Mizoram Government Press**
Aizawl, Mizoram

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THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a [1]**[SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC]** and to secure to all its citizens :

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all

FRATERNITY assuring the dignity of the individual and the [2][unity and integrity of the Nation];

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949 do **HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.**

---

1. Subs. by the Constitution (Forty-second Amendment) Act, 1976, Sec.2, for "Sovereign Democratic Republic" (w.e.f. 3.1.1977)
2. Subs. by the Constitution (Forty-second Amendment) Act, 1976, Sec.2, for "Unity of the Nation" (w.e.f. 3.1.1977)

FOREWORD

The State Council of Educational Research and Training (SCERT), Mizoram, which is the Academic Authority for Elementary Education in the state developed a Supplementary Reader 'Zo Nun' for Classes 6 to 8. These Readers are developed with the primary aim of helping learners to acquire knowledge of Mizo culture and traditions and environment of their own land.

I extend my sincere appreciation to teacher educators, subject experts, teachers and all other stakeholders involved in development of the textbooks. Their collective efforts have ensured that these textbooks truly represent the spirit of *education for all* while nurturing curiosity, creativity, and critical thinking among learners.

It is, therefore, my proud privilege to hand over the Zo Nun Series to teachers and students in Mizoram and I hope that these books will be important tools for learning about the Mizos.

.

Aizawl
7th November, 2025

CAROLINE ZORAMTHANGI
Director, SCERT
Mizoram:Aizawl

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CONSTITUTION OF INDIA

Part IV A (Article 51 A)

Fundamental Duties

Fundamental Duties – It shall be the duty of every citizen of India –

(a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;

(b) to cherish and follow the noble ideals which inspired our national struggle for freedom;

(c) to uphold and protect the sovereignty, unity and integrity of India;

(d) to defend the country and render national service when called upon to do so;

(e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;

(f) to value and preserve the rich heritage of our composite culture;

(g) to protect and improve the natural environment including forests, lakes, rivers, wildlife and to have compassion for living creatures;

(h) to develop the scientific temper, humanism and the spirit of inquiry and reform;

(i) to safeguard public property and to abjure violence;

(j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement;

(k) who is a parent or guardian, to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years.

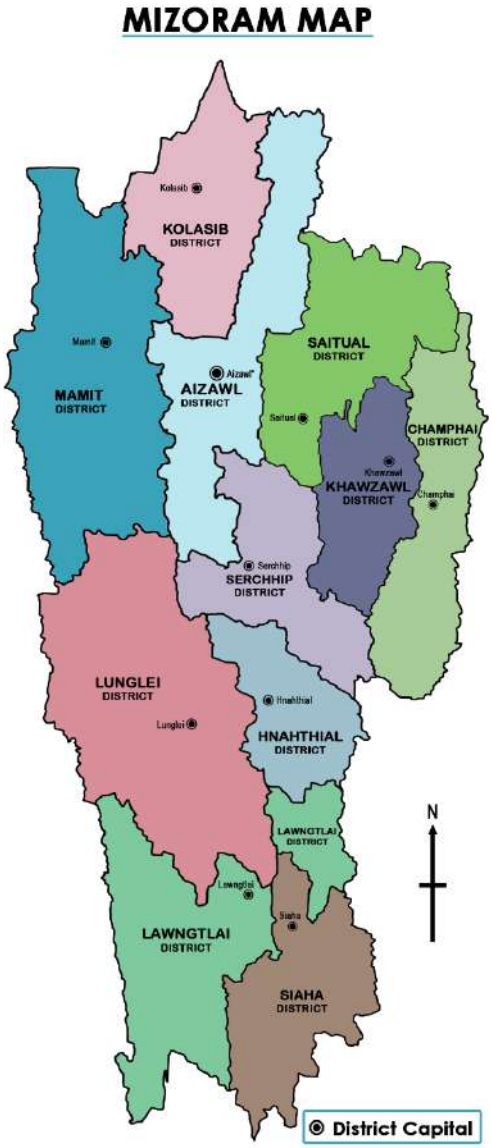
1 MIZORAM

Location

Mizoram is located in the north-eastern part of India. The capital city is Aizawl. It is the fifth smallest state in India with an area of 21,087 sq km (8142 sq m). The Tropic of Cancer runs through the state. The distance between north and south is 285 km, while the east to west stretch is 115 km.

It lies between Myanmar in the east and south and Bangladesh in the west. The state shares an international border of 722 km with these neighbouring countries. Mizoram also shares border with the three states of Assam, Tripura and Manipur in the north.

Mizoram has a National Highway measuring approximately 871 km called the NH-54 and NH 150. These two national highways connect Mizoram with Assam and Manipur respectively. Mizoram is also an important transit point for trade with Myanmar and Bangladesh.



Topography:

Mizoram has a hilly terrain with lush green landscapes. The steep hills of Mizoram are divided by rivers flowing southwards and northwards with many deep gorges. The average height of the hills is approximately 1,000 metres. The highest peak in Mizoram is Phawngpui (Blue Mountain) with a height of 2,210 metres.

Climate:

Mizoram has a moderate climate with an average temperature of 11°c -21°c in winter, and 20°c - 29°c during summer. It almost always rain throughout the year and there are heavy rainfalls during May to September. The average rainfall in Mizoram is approximately 254 cm in a year with an average rainfall in Aizawl at approximately 208 cm and approximately 350 cm in Lunglei. The weather is pleasant during the dry months in

winter with clear blue skies. Mizoram is rich in flora and fauna with diverse variety of trees, plants and flowers. The land is filled with dense bamboo forests and lush green hills.

The People:

Historians believe that the Mizos belong to a part of the great wave of the Mongolian race spilling over into the eastern and southern part of India centuries ago. It is assumed that they came to western Myanmar and settled there for a short period of time. They changed settlements several times and shifted to as many as seven countries within an estimated time span of ten centuries. They were influenced by the British Missionaries in the 19th Century and became a Christian population. One of the advantages they gained from the missionaries was education. The missionaries introduced the Roman script for Mizo language for education and the tradition continues. Mizoram has one of the highest literacy rates in India.

The Mizos consist of several ethnic tribes. They are a distinct community and the social unit was the village. A mizo village is usually set on the top of a hill with the chief's house at the centre and the bachelor's dormitory called Zawlbuk is situated in a prominent place within the village. Zawlbuk was the training ground where young Mizo men were shaped to become responsible adult members of the society.

Society:

The culture and social structure of the Mizo tribe has undergone tremendous changes over the years. Their code of ethics revolved around 'Tlawmngaihna' with an aim of selfless sacrifice for others, living for the well-being of others, helping those in need and being able to stand up for the good of the whole group. Since the arrival of Christianity, their social life and thought process has been shaped and guided by Christian teachings. They started building churches and dedicated themselves to the ways of God.

The Mizos are a close-knit society with no class distinction and no gender discrimination. Around ninety percent of them are cultivators and villages function as a big family. Birth of a child, marriage and death in the village are important occasions in which the whole village is involved.

Governance:

Mizoram was previously one of the District Councils of Assam. It was made a Union Territory in 1972, and was declared a full-fledged State on 20th February, 1987. There are 11 districts in Mizoram. They are

Sl. No	***District***	**Capital**
1	Aizawl	Aizawl
2	Lunglei	Lunglei
3	Siaha	Siaha
4	Champhai	Champhai

5	Kolasib	Kolasib
6	Serchhip	Serchhip
7	Lawngtlai	Lawngtlai
8	Mamit	Mamit
9	Hnahthial	Hnahthial
10	Saitual	Saitual
11	Khawzawl	Khawzawl

There are three *Autonomous District Councils (ADC*) in Mizoram. They are -

- *Chakma Autonomous District Council* (*CADC*)
- *Lai Autonomous District Council* (*LADC*)
- *Mara Autonomous District Council* (*MADC)*.

State symbols of Mizoram:

State Animal - Serow (Saza)

State Bird - Hume's Pheasant (Vavu)

State Flower - Red Vanda(Senhri)

State Tree - Indian Rose Chestnut/Iron wood (Herhse)

EXERCISE

1. Answer the following questions.

i) Where is Mizoram located?

ii) What is the area of Mizoram?

iii) What is the length of International boundary shared by Mizoram?

iv) Name the National Highways which connect Mizoram with other states.

v) When did Mizoram acquire the status of Statehood?

2. Name them.

State Animal - _____

State Bird - _____

State Flower - _____

State Tree - _____

Number of Districts in Mizoram - _____

2 ATTIRE OF MIZO WOMEN

A long time ago, when the Mizos settled in the region of Than tlang, the first form of clothing for women seemed to be a short skirt or kilt made from strands of bark fibre (hruikhau) called Siapsuap.

Chumchi

When they reached Len tlang, the soil was fertile and they began to grow rice and cotton. They spun the cotton and weaved them for beddings and clothes. The first woven cloth for women is called fenphel. It was a small cloth woven with white thread and was not sewn together. It did not cover their knees and was fastened at the waist with a belt made from strings. Small clothes that were play-woven by children were also used as belts. The wealthy ones wore copper belt called chumchi.

As time went on, they learnt to dye cotton with indigo. They began dyeing their Fenphel with indigo. They began using different designs like disul, lenbuangthuam, leihruisuih and kawkpuizikzial (to resemble the curled up fronds of the tree-fern). This woven cloth was called hmaram. They wove puanngo which were worn on top of fenphel. The edge of puanngo was woven with brown thread

and indigo thread and these were called 'Chhimpuantlangtial' or 'Puantlangtial'.

They were very skillful in weaving a design called hruih. Puanrin, Ngotekherh and Hmaram were woven with hruih design. Such kinds of puan were worn by both men and women. Apart from fenphel women did not wear long skirts for a long time. Though the exact year is not known, long skirts were worn first in Aizawl. Puan was wrapped around at the breast on top of fenphel and were called 'Hnutebih' or 'Hnubih' or 'Thinbih'. For a long time, women did not wrap puan around their waist. They wrapped it around their waist only while pounding rice. This was called 'Taikaih'.

Women also wore necklaces. They also wore earrings made from elephant tusks. They pierced their ears when they were young. A small round object was first used as earrings and the size was gradually increased to make the piercing bigger. As they grew older, the piercing in their ears gradually got big enough to wear elephant tusk as earrings. Those who could not afford elephant tusk wore flat round disc earrings made of clay with a hole in the middle to make it lightweight. In the olden days women had long stretched earlobes with big round holes.

They took great care of their hair. Lard was applied on the hair as there was no other oil. Some of them even dipped flowers in lard for fragrance. Women never shared their oil and comb with others and when they got married, they took their own comb and oil with them. Their comb was called khuihpui.

They parted their hair in the middle. They wanted to have a wide beautiful parted hair and chingal was applied on the parted hair root. They combed their hair smoothly and bundled it up in a neat bun. To secure their bun and as an ornament thimkual ke tawi was used. This is like a hairpin which was big and heavy. A woman was considered beautiful if she had thick hair with big buns. A woman with thick hair was referred to as 'Tul liani'. They were fond of bracelets and the rich often wore more than one bracelet.

During festivals and other special occasions like rallu lam, a headdress made from bamboo were worn by women. They were called 'chawi lukhum' and were adorned with feathers of parrots. Toe sized cotton tassels were made with red yarn at the top and white yarn at the bottom, and were attached to a bendable bamboo sticks. Five or six of these were attached to the chawi lukhum and this was called 'tuirual'. After they learnt the skill of dyeing, puanlaisen and kawlaisen were woven and many beautiful designs were woven into it. Such kinds of puan were important garments during festivals and other special occasions.

Chawi lukhum

The little girls also wore fenphel like the women. This style of dressing could also be seen after the 1940s.

After they crossed the Ṭiau River around the year 1700, there was great progress in fashion sense. Umbrellas became popular around the year 1916 and 1960 as can be

seen from many old pictures. There are old pictures of women with umbrella even after the year 1960.

EXERCISE

1. **Fill in the blanks.**

   a) The Mizo women never shared their _____ and _____ with others.

   b) When the Mizos settled in the region of Than tlang, the first form of clothing for women seemed to be a short skirt or kilt made from strands of bark fibre (hruikhau) called _____ .

   c) The first woven cloth for women is called _____.

   d) A woman with thick hair was referred to as _____.

   e) The women took great care of their hair and applied _____ on their hair.

2. **Answer the following questions.**

   a) Name the different types of Mizo traditional dress (puan).

   b) What do you think is the most beautiful attire of Mizo women? State your reasons.

3 PALAK LAKE

Mizoram has a hilly terrain and lakes and big rivers are not a common geographical feature. Lakes worth mentioning in Mizoram are Tam Dil near Saitual, Rung Dil near Suangpuilawn and Palak Dil which will be discussed here. In olden days it was believed that all rivers, hills, lakes and ponds were possessed by spirits and the lakes mentioned above all have interesting stories.

Palak Dil lies in the southern part of Mizoram in Siaha district between the villages of Phura and Tawngkawlawng and is located about 3 kms before reaching Tawngkawlawng. In the past, it was surrounded by a dense

forest with banyan trees and creepers and was home to a variety of wild animals. Nowadays the banks of Palak river which is a part of water flowing out from the lake are used for cultivation. The surrounding area has been deforested making the land bare and the lake vulnerable. During monsoon, the length of Palak Dil is about 1200 metres and the breadth is around 800 metres making it the largest natural lake in Mizoram. The lake is shaped like an egg and the word 'Palak' comes from Mara dialect which means 'to swallow'.

In the olden days there used to be a village where Palak Dil is located. After people settled there for a while, they found that children playing outside used to disappear without any logical explanation. One day, a salesman who came to the village selling red yarn also disappeared without a trace. After many people went missing, the villagers found that a giant snake had swallowed them and they discovered a huge snake hole. The menfolk of the village then made a plan to kill the snake and they made a large fishing pole using meat as bait. After a while, the snake swallowed the bait and they managed to pull the snake out of its hole. The body of the snake was so long that it filled the entire valley and they felt that they would not be able to pull out the whole body so they decided to chop the snake. As soon as they chopped it, a large quantity of water gushed out of its body which flooded and completely submerged the entire village.

It is also said that this lake was possessed by spirits and a kind of snake called rulfepnei lived there and people

were scared of the spirits and snake. During the British era, an Englishman named 'Lalkaia' in Mizo was exploring the lake on a bamboo raft when he accidentally dropped his knife near the shore. He immediately dived into the water to fetch his knife and did not emerge for a very long time, people were worried that he might have drowned. But after a couple of hours he emerged and was quite drunk. They asked, 'What took you so long?' he answered, 'Ah… If I talk about it, I will die. They told me not to say anything'. But as the villagers insisted, he finally said, 'After I dived into the water, there was a wonderful village with beautiful women. They took me to their home and fed me a very sweet wine, and I got drunk'. Because he disclosed this forbidden secret, it was said he died the next day. Some people also believe that the place was once struck by a massive earthquake. This earthquake created an upsurge of water, submerging the whole village, and a permanent lake was formed. It is believed that the spirits of villagers are still protecting the lake till today.

Till today, the water of Palak Dil changes colour from red to clear. It is usually red from November to January. The entire water does not turn red all at once and while one half of the lake becomes red, the other half remains clear. During this period, the lake produces foul smell and is believed that this brings about outbreak of certain diseases. The water becomes very clear during June to August. The government of Mizoram has taken great care to preserve Palak Dil.

Although we are blessed with only a small number of lakes in Mizoram, it is our responsibility to protect and look after them for ourselves as well as for generations to come.

EXERCISE

Answer the following questions.

1. Where is Palak Dil located?
2. What is the area of Palak Dil?
3. Where does the word ‘Palak’ come from? What does it mean?
4. When does Palak lake change its colour into red?
5. Name any other lake in Mizoram that you know.

4 LALSANGZUALI SAILO

Lalsangzuali Sailo was born on May 15, 1949 at Thingsai village to Upa S.Vanchhuma and Sapthangi Chawngthu as the eldest of eleven siblings. In the year 1978 on June 27 she got married to Laldinliana and they have three children, two sons and a daughter. They live in Nursery Veng, Aizawl. Her educational qualification was M.A (History), B.Ed and was a teacher in High School. She died on October 14, 2006 at the age of 57.

Lalsangzuali Sailo was not only an exceptional singer, but also an outstanding songwriter which makes her more interesting. She was a very good songwriter and composed about 365 songs. She was a keen environmentalist and made memorable contributions towards conservation of nature, flora and fauna, and had written many songs and books on conservation of nature. She understood the value of God's

creations. She saw Mizoram as a paradise and wrote about this in her song-

"Aw siamtu kutchhuak reng lo ni e,
An fak ninglo hramthiam aw mawi zawng ten;
Thlir ve teh u khuatin an mawi hluan e,
Enchimloh aw vau thla eng nuam." (Vauthla)

"I mawi chuang e, aw Zoram nuam,
Partin thang sirva nungchaten,
An bawm hlimten fak zai sain,
Dam lai pialral i tling ngei e." (Mizoram)

Lalsangzuali Sailo had great enthusiasm for the development of the Mizo people and Mizoram. To encourage youths and for development of the State she composed many songs which are a treasure for its people. Let's read a verse from her song 'Mizoram'

"Ka chawi nang che zai vawr siauvin,
Hmatiang sawnin vul zel ang che;
Thiam tinreng leh duhsakna te,
I tan chauh aw, i tan chauh aw."

The songs that Lalsangzuali Sailo wrote for the differently-abled persons make her and her songs gain more value. These songs are very dear to the differently-abled persons and others as well. Her songs are an added enrichment to these kind of songs. She was very passionate towards the differently-abled and said that everyone is chosen by God to

look after them and she wrote about this in her song 'Vohbik Naupangte'

"Naupang vohbikte hruai turin,
An chun leh zua – unau zawngte leh
Ami zaleng chinlai, ṭhen leh rual te,
Lalpan a ruat kan lo ni e"

One should never forget how beautifully Lalsangzuali Sailo puts into words and songs about 'a mother's love and the value of a mother' when talking about her songs. Even though she had lost her mother a long time ago and her mother's grave may not hold much meaning for others, she said that for her the grave was always alive, beautiful and held endless charm and beauty. She wrote about how the grave still inspires her-

"Leng dang tan fam rolung reh leh ram mai maw,
Rolung mual mawi, tute khaw te hriat loh kha,
Ka tan erawh thlân nung chuai ngai lo chu;
***'Nun dik lamtluang chhui rawh,'** min lo ti a,*
Hmangaih banin min pawm anka tui ang nem nen,
***'Siamtu Khuanu zai ngai zel rawh,'** min lo ti e*

Besides the songs already mentioned, she penned a very popular song titled - 'Rawlthar tang fan fan'. This song conveys the harmful effects of intoxicants and how it ruins a person. It also encourages users to quit taking them. She beautifully wrote on how intoxicants are our enemy and how it ruins the youth.

"A tur a na e, zungzam a fan zo.
Rawlthar dawntuaite, a dawi â mek che,
Nangma tan a pawi lua, i dawn kim lo a ni.
Aw, Mizo tlangval, famkhua i lawi dawn e,
Sim rawh, bansan la, ruihhlo hi hmelma a ni,
Aw, ṭang fan fan."

She knew the importance of conserving wildlife and artistically depicted them in prose and poems. In one of her songs 'Nungchate au aw' she personified herself as one of the wild animals and talked about their need for protection in the following words -

"Kan ṭuanna zolentu hliap kar, hnuhchhawl zawng leh,
Rah-thing, parzu lunglai min dumtu kha;
Chemsen lenin an suat, chappui senmei chantir zo ve,
Riahrûn lawina kan vai chhunrawl a vang mang e."

Her talent for singing and writing songs earned her many awards. She enriched Mizo literature and wrote many books. One of her books 'Tlawm ve lo-Lalnu Ropuiliani' was awarded Book of the Year by Mizo Academy of Letters in the year 1999. Besides this she received many honours for her literary works. Her distinguished literary works earned her the fourth highest Indian Civilian Award- Padma Shri in Literature.

EXERCISE

Answer the following questions.

1. Which is your most favourite song composed by Lalsangzuali Sailo?
2. What is the name of Lalsangzuali Sailo's book that won Book of the Year?
3. Try to compose a song depicting the importance of conserving wildlife and forest in about four lines.
4. Explain the meaning of the third stanza of the song 'Vohbik Naupangte'.

'Dawhtheihna hmangaihna kim hlànin,
Ngilneihna nèna hruai zèl tùrin;
Lalpan min thlang ta – Nang leh Kei hi,
*'**Vohbìk Naupangte**,' an ni si!*

.

5 MEDICINAL PLANTS

Teacher : Today, we are going to learn about different types of medicinal plants. By medicinal plants, we don't mean medicines which contain highly concentrated active ingredients. We mean local plants in Mizoram which are used for medicinal purposes. Some plants are grown in the garden and some are wild plants with their roots and leaves. Is there anyone who is not feeling well? Or is there anyone in your family who is sick? Let us talk about it.

Thanga : When I'm hungry my stomach hurts, which medicinal plant will be good for me?

Teacher : What do we use to give yellow colour to our food?

Thanga : Turmeric.

Teacher : After grinding, turmeric is used for colouring and flavouring food. We eat the roots which are taken out from the soil.

The roots are very good for treating stomach ulcer. If you have a burning stomach, take one thumb size of turmeric and you will feel better. Beside this, squeezing and drinking turmeric juice is also good for health.

Siami : My mother is overweight and has hypertension. What medicinal plant will we give her?

Teacher : *Phuihnam* (Glory Bower) is popularly used to control hypertension. We can just boil it and drink the juice. We can keep the juice in a container and drink when needed. Bitter gourd is also good. Though the taste is bitter, it has numerous health benefits. Drinking bitter gourd juice can also reduce high blood pressure.

Liana : Sir, the cook always adds ginger while preparing food. Can you tell me why?

Teacher : Ginger can cure food poisoning. We should add ginger especially while preparing meat so as to avoid food poisoning. When bitten by poisonous insects, applying ginger paste on the wounded area can help to heal the open cuts and wounds more quickly. We

should eat not because it is tasty but because it is healthy and nutritious. In America, ginger is costlier than chicken.

Alright, do you know star fruit?

Dawngkima : I know, we grow it in our garden.

Teacher : Good, star fruit is an excellent source of medicine. Let's talk about it.

Firstly, it is beneficial for fighting jaundice. Drinking its juice three times a day is very good for health.

Dawngkima : Sir, is there any other health benefit of star fruit?

Teacher : Yes. It is also very useful to reduce fever. After the fruit is sliced and dried in the sun, it is dipped in water for 12 hours or more. This should be drunk twice a day.

Thanga : Very informative. I'll keep it in mind.

Teacher : The soil in Mizoram is moderate for growing star fruit. Star fruit is very easy to grow. You can dry the seeds and sow them near your house or in your garden. You will find that they begin to sprout in no time.

Muani : Seeing that it is very essential for our health, I will plant it in our garden.

Teacher : Have you ever gone to the forest during holidays?

Mawia : Yes, we have (smiling)

Teacher : Alright, going to the forest during holidays can be very exciting; but you should be very careful and always make sure that you don't destroy plants and fruits grown by others. You should never pluck them without permission. When you have cuts or wounds on an outing, what do you usually do?

Mawia : Sir, my father would squeeze out the juice from *tlangsam* leaves and apply it on my wounds.

Teacher : Alright. The juice of *tlangsam* is good for treatment of wounds. So, if you are wounded, you can grind the leaves into a paste and apply it on the wound to heal it.

Muani : Sir, why is it good to apply *tlangsam* juice on open cuts and wounds?

Teacher : The juice taken out from *tlangsam* leaves has healing property and can be used as an antiseptic.

Siami : From now on, if we get cuts or wounds where there is no medicine to apply, I will surely apply *tlangsam* on the wounds.

Liana : Sir, what does *tlangsam* look like? Where can we find them?

Teacher : *Tlangsam* is the name of a plant; its flower is white in colour. The plant is not tall, and is usually found at the outskirt of the village, paddy fields, garden, etc. As they grow in abundance, they can be an obstacle for other plants.

They might be growing in our school garden too. Shall we find out?

Mawia : I know that they grow in our garden.

Teacher : Come, let's look for them. Mawia, lead the way.

(They all went out.)

Mawia : Look, I've found one here, come!

Liana : Is this *tlangsam*?

Teacher : Yes, it is. Observe the branch and the flower closely, and try to remember what the leaf looks like. That is the medicine for wounds.

Dawngkima : Sir, can I pluck the leaves and squeeze them?

Teacher : Yes, why don't you try it.

(Dawngkima plucked about five leaves and squeezed them with his hands.)

Muani : You are squeezing them too long, let me see it.

Dawngkima : Here, like this.

Teacher : Press them and the juice will come out. Smell the juice closely to feel the aroma.

(They smelled the juice one by one.)

Teacher : That juice contains a healing property for wounds. It helps in preventing infection. Moreover, it helps to clot blood. Tell all your friends and relatives about this.

Wait, there is *lambak* everywhere. Let's look closer.

(They all went towards *lambak*.)

Teacher : Do you all know this? Have you ever eaten it?

Thanga : We often eat it. We mix it with sliced onions and heated oil. It is very tasty.

Liana : Sir, what are the other benefits of *lambak*?

Teacher : It is used as a medicine for treating high blood pressure and controlling blood sugar. Nowadays, we spend too much time indoors, eating junk food or foods that contain excess of oil, salt or sugar which is harmful to our health. Older adults are at high risk of having high blood pressure and diabetes. Though it can be eaten raw, mixing the juice with honey and drinking it every morning is beneficial for treating high blood pressure. We can also boil and drink the juice. For diabetics, the juice from the leaves can be taken thrice a day.

Lambak has a variety of other health benefits. It is used in treating diseases such as diarrhoea, skin diseases, urinary tract infection, stuttering, bone diseases, and for purification of blood, etc. It is also

good for improving sleep habits and for gaining weight.

EXERCISE

Answer the following questions.

1. What do you understand by medicinal plants?
2. What are the health benefits of the following -

   i) Star fruit

   ii) Tlangsam

   iii)Lambak
3. Name different medicinal plants that you know which are not mentioned in your lesson.

6 THE STORY OF SNAKES

One evening, two friends Ruata and Zama went walking together. While they were on the road, they saw a crowd. Ruata said, “I wonder what they are doing? Let’s go and have a look,” and the two friends approached the crowd. The people there were standing around a snake. One boy was poking the snake with a stick, Ruata and Zama, thinking that the snake was dead, went near but saw that the snake was still alive.

The boy who poked the snake grabbed it by the tail and proudly paced towards the crowd, as if he was not scared of getting bitten by the snake. The others scolded him, “You should not treat a snake like that, you could die if it bites you.” However, the boy replied, “The snake will never bite me, even if it bites me, I don’t think it is venomous.” He was holding the snake around and the others ran away in fear.

Just then, Pu Hmuaka who knew a lot about snakes walked up. He saw the snake surrounded by children, he said that the snake was venomous and told the boy who held the snake to put it down. When the boy became aware that the snake was venomous, he quickly let go of it. Pu Hmuaka then picked up the snake with a stick and set it free far into the forest.

Ruata, Zama and the children were all looking at Pu Hmuaka, and when he returned, Zama asked, “Sir, why didn’t you kill the snake even though you said it is venomous?” Pu Hmuaka then replied, “Snakes, like birds and tigers, are also living beings and should not be mistreated. They use their venom to protect themselves and they do not attack unless they feel threatened, that is why I released it”. The children were very surprised. They thought that every snake they come across must be killed, but now they realize that snakes are innocent just like other animals.

Zama said, “How do we know which snakes are dangerous?” Pu Hmuaka replied, “My house is over there, come after school tomorrow. You can invite your friends who want to know more about snakes and I will tell you all about snakes.”

After school the next day, the children went to Pu Hmuaka’s house, but as Pu Hmuaka was not there, they waited for him in the yard.

After sometime, Pu Hmuaka and two of his friends came home, and the children gathered around them. One of Pu Hmuaka’s friends brought a box and placed it near him. Ruata said, “I have brought all my friends to learn about snakes” which made Pu Hmuaka smile.

Pu Hmuaka said, “I have also brought my friends, Pu Thanga and Pu Kima, they are experts on snakes and you can ask them anything you want.” Pu Thanga then opened the

box and there was a large snake inside it. The children were frightened and moved away from their seats. But Pu Thanga said, “Don’t be afraid, it will not harm you, it is kept securely inside this box, and it is not venomous.” Ruata asked, “Sir, what kind of snake is that?” Pu Thanga said, “This is Rulhlai, its main food is rats.” Zama asked, “Then, does it have venom?”

Pu Thanga said, “There are many kinds of Rulhlai. It is very big, and can slither very fast; however, it does not have venom nor fangs, it is not dangerous to humans, it prevents the growing population of rats around us”. Zama said, “It looks dangerous since it is so big”. Pu Thanga then opened the box, and he picked the snake by its tail with a stick. The children were frightened and some ran away. Pu Thanga then put the snake near a bush where they were standing, and the snake quickly slithered away.

The children were amused and scared at the same time. But Pu Thanga told the children that such kind of snakes are very useful to humans, as they kill rats which destroy our crops, and that they are very useful for humans. One of the children asked, “How can we tell which snake is dangerous and which is not?” Pu Hmuaka then asked Pu Kima to answer the question. Pu Kima said, “It’s a long story, would you all like to listen to it?” The children said, “Yes,” and then he continued.

“Snakes are also like other animals, and should not be treated as the enemy. In Mizoram, the first instinct in seeing a snake is killing it, which is unfortunate. It is time now to stop this mentality. In Mizoram, we have a little over 50 different species of snakes, out of which only 20 species are venomous. Among those 20, only about 10 are dangerous to humans, and among those 10 snakes, just more than half of them are fatal. Therefore, we should not be afraid of all the snakes in our land. Do you understand?” The children nodded.

Pu Kima then continued. “Do you know the biggest snake we have in Mizoram?” Most of them could not reply. Zama replied, “The python is the biggest snake”. Pu Kima smiled saying, “You are correct,” and he continued. “The python is not only the biggest snake in Mizoram, but also one of the biggest in the world. We have two types of pythons, both can grow very big.”

One of the children asked, “Sir, do pythons have venom?” Pu Kima said, “No, they don’t have fangs nor venom, but they have several sharp teeth, so their bite can be very painful.” Pu Kima continued, “As I have told you, there are very few venomous snakes in Mizoram and they rarely attack people. They are afraid of humans and run away when we see them. When we get too close to them, they attack us to defend themselves. Besides, there are snakes which are very slow but when we get close to these snakes, they often attack us.”

Ruata asked, “Sir, will they still attack us if we don’t provoke them? When I see one, will it attack and chase me?” Pu Hmuaka replied, “When we accidentally get near them, they often attack us mainly because there are some people who mistreat them. A lot of people think that rulmuk are the offsprings of pythons, they capture them and touch them which provoke the snakes to attack them. Most of the snakes are very gentle and don’t usually attack humans.”

One of the children said, “I am afraid of snakes, they seem so useless.” Pu Kima replied, “I will talk about the importance of protection of snakes, would you like to listen?” And the children chorused “Yes.”

“In some cultures, snakes are worshipped as gods, some use them as medicines, and snakes also play an important role in the natural environment and food chain which I’ll be talking about.”

"Snakes eat rats, frogs and many other insects for food and because they eat all of the pests that destroy crops, we can say that they are farmers' friend."

"When a snake bites someone accidentally, they need to be treated with an antidote. Antidotes are made from the venom of snakes, and this means that to treat snake bites, we need to use a snake's venom. Therefore, the venom of snakes can save a lot of people."

"It is very fortunate that most of the snakes eat rats. Rats can destroy crops, can spread diseases and can quickly grow in numbers. Therefore, snakes that eat rats as foods are very useful for humans, not only do they protect our crops, they prevent the spread of many diseases. Do you now understand the importance of snakes?" The children replied, "Yes, we understand."

"Okay, let me continue, and listen carefully. These are the venomous snakes found in Mizoram:

1. Rulngan
2. Chawngkawr
3. Rulthinghar
4. Rultuha
5. Rulmuk

6. Rulthihna

7. Khuavangrul

8. Chawnglei

9. Rulnghawngsen

10. Zawngral

These are the snakes that are dangerous to us, if we can identify these snakes; we will be able to save ourselves to a great extent. “

“We should always remember that if we are careful and take precaution, we can avoid being bitten by a snake. Snakes are not our enemies, they should be treated like other animals. Infact, they are very useful and important to us.” After hearing the story, they all went home.

EXERCISE

Answer the following questions.

1. Why did Pu Hmuaka release the snake instead of killing it?
2. How can we identify dangerous snakes from the harmless ones?
3. What is the biggest snake in Mizoram?
4. What do snakes eat?
5. Name the venomous snakes found in Mizoram.
6. Do you think snakes are useful for humans? Why?

7 INKAWIBAH

Once Rami travelled to her aunt's village, she and her aunt's daughter Mapuii were very good friends. One day, Mapuii said, "Rami, let's play," "What game shall we play?" asked Rami, "Let's play badminton at the courtyard," Mapuii replied and asked, "What kind of games do you play at home?" Rami replied, "At home we play 'inkawibah'. Have you ever played it?"

Mapuii said, "I have heard my mother talk about inkawibah. Come, teach me.'' Rami replied, "We don't have kawi." "Right, we need kawi to play with," said Mapuii.

Rami said, “We have a lot of kawi at home, I should have brought some of them”. Mapuii then said, “I don’t even know what kawi looks like, what does it look like? Where do you get it from?”

Rami replied, “My father used to bring it home for me from the forest, kawi is only about this size,” she made a circle with her hands. “It is as thick as my little finger. My father told me that there are many climbing plants with big vines in the forest, and the shape of the fruits are similar to zawngtah (stinky bean), but much bigger. The seed coat is called kawikawm, and there are about seven to eight seeds inside called kawi. Some are perfectly round while some are oval. Round ones are preferred for playing inkawibah,” said Rami. Mapuii listened attentively and wanted to see a kawi.

Mapuii asked Rami, “Do only children play inkawibah, or do adults too? “Young women play inkawibah too, and sometimes older women also participate and it is fun to watch them play as they are very good at it. Sometimes, men participate too, even though they do not play that well, they run fast and shoot with great force, they can be really useful as team mates,” said Rami, and both of them laughed.

Mapuii said, “I want to play too, will I be able to shoot it well?” Rami replied, “You will be able to do it, it is not hard, even I can do it.” They continued to talk about inkawibah.

Rami said, “In inkawibah, there are two teams, with each team having eight participants, and like that there can be a number of teams. Then, as a group, we all play

inkawibah together." Mapuii said, "It sounds fun, I really want to play it too. So, can you shoot it from any position you like? Rami replied, "No, we can't, we shoot it from what is called 'ral' which means we draw a starting line from where we should shoot the kawi. We place the kawi upright about 30 feet from 'ral' and we call it 'bi' which means the finishing line. The distance between each 'bi' must be about 2 inches.

Rami said, "There are steps we follow in inkawibah which are -

i) Hrut	ii) Chhuih lirh	iii) Khawih lirh
iv) Phahchung	v) Kheimit	vi) Ngal thawl
vii) Khup cheh	viii) Malte	ix) Mawngvawm
x) Khabe	xi) Hmui	xii) Biang
xiii) Mit	xiv) Chhipthlak	xv) Ral sai"

Mapuii asked." What are those? I have never heard of them." Rami then explained-

1. Hrut: Kawi is put under the sole of the foot and from the starting point it is skidded towards the finishing line. From wherever the kawi stops, it is shot with the finger.
2. Chhuih lirh: Kawi is kicked from the starting line towards the finishing line. From wherever the kawi stops it is shot towards the finishing line.

3. Khawih lirh: Kawi is put between the big toe and the index toe and it is rolled out with the index finger forward from the starting line.

4. Phahchung: Kawi is put on top of one's foot and is kicked forward from the starting line.

5. Kheimit: Kawi is squeezed between the inner ankle bone and with a forward jump it is rolled forward from the starting point.

6. Ngal thawl: Kawi is squeezed between the ankle and with a forward jump it is rolled forward from the starting point.

7. Khup cheh: Kawi is pressed between the knees and with a forward jump it is rolled forward.

8. Malte: Kawi is pressed between the thighs and with a forward jump it is rolled forward.

9. Mawngvawm: Bowing forward kawi is thrown forward between the legs from the starting line.

10. Khabe: Facing upward, kawi is put on the chin and walking forward one should try to hit the kawi that are put upright at the finishing line without sitting down.

11. Hmui: Facing upward kawi is put on the lips and walking forward one should try to hit the upright kawi at the finishing line without bowing down low.

12. Biang: Kawi is put on the cheek and walking forward one should try to hit the upright kawi without sitting down low.

13. Mit: Kawi is put on the eye and walking forward one should try to hit the upright kawi without sitting down low.

14. Chhipthlak: Kawi is put on top of the head and walking forward one should try to hit the upright kawi without sitting down low.

15. Ral sai: From the starting line, one should try to hit the upright kawi placed at the finishing line.

Mapuii said, “It sounds so difficult, but at the same time it seems fun, I want to try it soon.” Rami said, “It is not hard at all, it just sounds hard, we all play it together and we always have fun.” “We will surely play inkawibah when I visit your place” said Mapuii. Rami then replied, “Sure, we will invite our friends and we will play inkawibah together. Oh! There is something I forgot to say, while playing inkawibah, we must wear ‘puan’ around our waist, and wearing shoes is not allowed.”

Mapuii’s mother came and asked, “Bawihi, what are you two discussing? You were so engrossed.” Mapuii replied, “Rami was telling me how to play inkawibah and I would love to play it too.” Mapuii’s mother said, “Inkawibah is really fun, we used to play a lot. When we visit Rami’s village, you could also play.” Mapuii was very excited and looked forward to playing inkawibah soon.

EXERCISE

Answer the following questions.

1. What do we need to play inkawibah?
2. Who plays inkawibah?
3. What do you understand by ‘Ral’ (starting line) and ‘Bi’ (finishing line)?
4. What are the steps to be followed in inkawibah?
5. Write the names of any other five Mizo indigenous games that you know.

8 THE STORY OF STARS

It was the end of November under the waning moon. Pu Thangliana was drinking black tea near the fireplace after dinner. Two of his youngest sons, Remsanga and Rinfela, aged 12 and 10 were just about to go out to play with their friends when he called them and told them, “Sons, since tonight is a moonless night, it will be better if you do not go out to play; let’s go to the hillock near the school. Invite your friends, the stars are clearly visible during moonless nights and winter. I will show you some of the famous stars and the stories of the stars as our ancestor told them.” Remsanga and Rinfela, exchanged glances excitedly and immediately ran out.

Just when Pu Thangliana finished having his tea, his two sons came back with five of their friends. They said, “Daddy, let’s go.” Their faces were beaming with excitement. Their mother, Pi Romawii said, “It will be quite cold, take a shawl to keep yourselves warm.” Remsanga and his brother rushed into the bedroom and each of them came out with a shawl. Pu Thangliana then said, “Alright, let’s go up the hill.” He took out a torchlight and they all headed out towards the hillock.

When they reached the place, they settled down and covered themselves with the shawls and they all looked up to the sky. Since it was a moonless night and the lights from the village could no longer be seen, all they could see was thousands of stars twinkling in the sky. The sight was so spectacular that they gazed in awe, and were lost for words. Pu Thangliana asked them, “Can you name any star?” “Siruk…Chhohreivung,” they said and paused for a while. Pu Thangliana then said, “First, I will tell you the stories of Siruk and Chhohreivung. During winter, we can easily spot Siruk at night, and they are even noticeable in the evening. Can you see Chhohreivung which is right behind Siruk? See, Siruk is a cluster of six stars of the same size. I think you all know this. I’ll tell you more.”

“Though it is known by many people as Siruk, some also call it ‘Siruk bellei lai.’ From what we’ve heard from our ancestors, six friends were trying to dig out bellei. As they were digging the hole deeper and deeper, the walls suddenly collapsed around them, burying all of the six men and killed them. Then, the spirits of the deceased went up to the sky and changed themselves into Siruk. Siruk will appear earlier night after night. In the month of February, it would have disappeared beyond the horizon even before elders go to bed. During this time, the elders would say, ‘Ramtuk rel a hun e,’ which means it was time to cultivate the land.” The children were listening attentively and frequently gazed at the stars as they listened.

“Do you see the cluster of stars lined up as the reverse of ‘Z’? It is called Chhohreivung, which you mentioned earlier. First, I will tell you the story our ancestors had about it, and then I’ll explain what it is.” The children nodded their heads in acceptance, and were staring at Chhohreivung. It was a cold night, so they wrapped themselves with the shawls, and regretted having brought only two. They were holding close to each other to keep themselves warm. Pu Thangliana then continued.

“The meaning of Chhohreivung is ‘zuhrei kua’. Zuhrei is a big rat which has a deep burrow as its shelter. The hole is so deep that it has a ‘hlet’. Hlet means a secondary hole which the rat uses sometimes for exiting or entering its

burrow. Our ancestors said that once upon a time, a man was digging zuhrei hole and he forgot his lighter. When he returned to retrieve the lighter, he was attacked and killed by a tiger. The people of the village hunted for the tiger, but failed. At that moment sudden darkness fell upon the place, and they were all taken up to the sky."

"Alright, look at Chhohreivung. You can see that three big stars are lined up at the top; the top most star is regarded as the 'hlet', the second one is the hole, and the last one is the molehill. Below these stars, smaller stars are lined up, and you can see that the line is a bit curved. The bottom-most star which shines brightly is regarded as the tiger, which is also called 'Sisakei'. The small stars at the top are the people who hunted for the tiger. And then, there are three other stars lined up in a curve. These stars are called the lighter which was forgotten by the digger of zuhrei hole." The children were very interested and listened with full attention.

Pu Thangliana continued, "One of the most interesting stories about the stars is the story of Chawngmawii and Hrangchhuana. You must have already learnt in your school that the second nearest planet from the sun, and the brightest star from the earth is Chawngmawii (Venus). Hrangchhuana, which is also called Jupiter is said to be the largest planet orbiting the sun. Some people regard Saturn as the largest planet. Anyway, whether it is Jupiter or Saturn - I will tell you what our ancestors have relayed. As you can see now, Hrangchhuana has almost disappeared beyond the horizon,

but Chawngmawii will appear before dawn. It is very bright, and it is the brightest object in the sky which can be seen by the naked eye after the sun and the moon. Are you all willing to get up before day break tomorrow? If you do, you will be able to see Chawngmawii (Venus). You will climb up this hill, face the east where the sun rises; then you will see a very bright star called Chawngmawii (Venus)."

All the children looked at each other. Remsanga mumbled, "I am in if everyone agrees. But, if you don't wake me up…" looking at his father. His little brother and the others were looking at each other, even though they were excited, they seemed somewhat hesitant to get up so early. Pu Thangliana then said, "Alright, if you want to wake up early, tell your parents. Son, if you want to see Chawngmawii, I will wake you up early in the morning." Feeling quite pleased, they exchanged glances and then turned their attention to Pu Thangliana once again.

Pu Thangliana said, "Once upon a time, there lived Chawngmawii and Hrangchhuana in different villages not far away from each other. Hrangchhuana was a handsome young man, and Chawngmawii was very beautiful. But their villages were at war. Hrangchhuana often went to Chawngmawii's village secretly to meet her. The people of Chawngmawii's village became suspicious but they were unable to catch him. At last, they finally caught and killed him. All the young women in the village were summoned and asked to walk over Hrangchhuana's corpse. Only

Chawngmawii was not able to do so. This way, the villagers realized that Chawngmawii was Hrangchhuana's lover, and killed her too. Their souls then went up to the sky and changed into stars and still stay together."

Pu Thangliana said, "Look in the direction of the north-east." Turning a bit, they all faced towards it. Pu Thangliana continued, "Do you see those seven bright stars that looks like a ring?" pointing it with his fingers. One by one they said, "I can see it." Pu Thangliana then said, "That is Zangkhua. Our ancestors regarded Zangkhua to be the soul of Kawlawia. Once, Kawlawia had a nightmare and thought that he was going to die. So, he went to his grandparents' village. On his way back home, he was killed by enemies at Berhvakawn. After his death, a bird called tlaiberh (bulbul), perching on his grandparents' clothesline, chirped "Kawlawia died at Berhvakawn." They said, "What the tlaiberh said is very strange." Beginning to worry, they went out to look for him and found his corpse lying on the ground, with head and legs chopped off by the enemies. One of his legs was chopped off right at the knee, and bees were swarming on and around it. At that moment sudden darkness fell upon the place and Kawlawia's body went up to the sky, and turned into Zangkhua. It is said that the bees still swarm around Kawlawia's knees till now. As you can see, Zangkhua is a group of seven stars, they will rotate, and right before daybreak people will say, "a bungbu e." The children continued to listen attentively.

Pu Thangliana again pointed towards the sky and said, “Can you see the three bright stars with the shape of a triangle?” The children seemed to locate the stars and said, “I can see it,” one by one. Pu Thangliana went on, “That one is called ‘Hrangkhupa se lu.’ It is also known as ‘Hrangkhupa se hnar tlawrh’ by some people. Hrangkhupa was from Biate village. At that time, Biate was called Zialung. Hrangkhupa had a brawny male gayal. One day the gayal was lost, and when they found him, it was pinning a tiger against a stone wall with its head. The gayal did not let go of the tiger thinking that it was still alive and it eventually died too. The gayal’s head then went up to the sky and changed into a star.”

The children were listening attentively and were all very interested in the stories told by Pu Thangliana. However, it was very cold and Pu Thangliana could understand that two of the youngest children were starting to feel uncomfortable. “Alright, do you see that cluster of stars, about ten in all? Let me tell you about them, and it will be the last one for tonight. It has become cold and if you sit for too long, you would feel uncomfortable.” Pointing towards the stars, he said, “There are stars lined up as the reverse of ‘V’ at the top, two smaller stars in the middle, and the brightest one at the bottom. That is called ‘Khiangte zawng zim’. It was said that: Seven Khiangte people headed by their chief encircled a monkey, and they also brought a hunting dog along with them. The monkey and the dog fought at the centre. At that moment

sudden darkness fell upon them, and all of them changed into stars. Take a closer look. The little stars in the middle are the monkey and the dog, and they look as if they are still moving. The brightest star at the bottom is the chief."

"Alright, now you have learnt and known a lot about the stars and their stories. Since it is very cold, I think we should call it a night. There are many other interesting stories about stars and we will come here again some other time." So, they all stood up, but found it difficult to stand straight as they had been sitting in the cold for a long time. Then they all went home, shivering under the cold weather.

EXERCISE

Answer the following questions.

1. What are the different types of stars pointed out in the lesson?
2. Which planets are called Chawngmawii and Hrangchhuana?
3. Name any other stars that are not mentioned in the lesson.
4. Tell any other stories about stars among yourselves.

9 THE STORY OF FAIRIES

Once upon a time, there lived a great chief of fairies named Lalchungnunga. His headquarters were Lurh and Tan tlang. He was watched over by a great number of beautiful fairies who lived all over the world.

He had power over all the animals in the forest, and all the wild animals were guarded and protected by the fairies. The fairies would watch the great hunters wearing 'diartial', who were very skillful at moving about in the forest.

Sometimes, the fairies would make themselves visible before the great hunters, and offered them animals as they were the guardians of the forests.

The fairies would sometimes walk the animals out on the outskirts of the village so that the hunters could easily kill them. Such hunters were thought to be possessed by the fairies.

The chief of the fairies, Lalchungnunga wanted to marry Lianchera's sister named Chawngtinleri from Lamsial village and sent out his men to ask for her hand. So, they appeared in Lianchera's dream and asked his permission for Lalchungnunga to marry his sister Chawngtinleri. They offered him a great number of wild animals which filled the entire valley, a large number of bullets, a massive gayal and a huge boar with a very long tusk as a marriage settlement.

Lianchera was very worried and indecisive about marrying off his beautiful sister to the chief of fairies. But the temptation was too strong for a hunter like him to resist. In the end, he reluctantly agreed to their proposal.

The fairies went home happily. When Lianchera woke up, he thought about his weird dream, but he did not tell anyone.

One day, Lianchera and Chawngtinleri went to work at their paddy field. After lunch, Chawngtinleri climbed up the roof of their hut, while Lianchera was inside the hut.

Chawngtinleri screamed, "Oh my God!" On hearing this, Lianchera rushed out to see what happened, and found that his sister had disappeared. He looked for her everywhere and called out her name many times. There was no answer, it was silently still, and he could not find her.

Just then, his dream suddenly came back to him, and believed that his sister was taken away by the fairies of Tan tlang.

He immediately went home and told the villagers about his dream and how Chawngtinleri disappeared.

So, they decided to go to Tan tlang to look for Chawngtinleri. He, along with the young men and hunters of his village, set out to look for his sister.

They were searching around the hilly region and the densely wooded place, calling out her name but they were met with silence. Feeling miserable and heartbroken Lianchera went up to a protruding rock and sat there. He called out to his sister in a melancholic song; he could not hold back his tears and was crying out loud. When Chawngtinleri heard her brother's voice, she replied in another song. As Lianchera could not find his sister, he sadly went his separate way. With a heavy heart, he trodded home.

That night, the fairies appeared in his dream again, and informed him that it was them who took away his sister to be their chief's wife. They also told him that she lives like a queen and that she has comfortable life now. So, he should be thankful and stop mourning for her.

They also assured him that they would fulfill their promise, and that not only he, but all of his descendants

would be blessed with the skills of hunting. After hearing this, Lianchera became a little happier.

In his dream the same night, “Liancher, tomorrow, we will offer you the biggest boar with the longest tusk. Come to the outskirt of the village, and we will walk him out. But, do not grin and show your teeth, if you do, you will not be able to shoot it,” said the fairies.

The next morning, Lianchera excitedly went to the said place. The fairies then walked out their biggest boar called nghalphusen. The fairies who were walking with the boar are also visible now, the boar was growling, and looked as if it was well tamed.

However, Lianchera, seeing such a massive boar, thought that if he killed that boar, all the people of his village would treat him as hero. Such thoughts prompted a big grin on his face. At that moment, the fairies patted the boar which made him run away into the forest. So, Lianchera went home empty handed.

That night, the fairies appeared again in Lianchera’s dream, and they told him, “You missed the boar because you did not obey us. But don’t worry, we’ll give you another one. We’ll offer you the biggest gayal called tumpang sial tomorrow morning at the same place. Remember that you should not smile, otherwise you will fail again.”

As he was told, Lianchera went to the outskirt of the village again. The fairies chorused, “Muchhip chhuak tlangval, phelraw chawia sa tin leng kapa,”

After a moment, the fairies, along with a massive gayal came into sight. The eldest fairy pushed the gayal forward with all her strength.

She exerted herself with such force that it made her fart. Lianchera could not control himself and laughed again. At that moment, the fairies patted the gayal on its leg and it ran off again into the forest.

Again, Lianchera went home without gaining anything. For this reason, it is said that Mizo great hunters, while tracing the track of gayal and wild boar, had to look backward before uttering a word.

Even though Lianchera missed his opportunity twice, he became a successful hunter and killed lots of wild animals from that day onwards. He hunted down animals even in the nearby outskirts or in places where others fail to spot tracks of animals. As was promised in his dream, he succeeded in hunting a large number of wild animals which could fill an entire valley.

It is said that the fairies were very happy when their chief got married and celebrated their chief’s wedding with pomp and ceremony the whole day.

So, Chawngtinleri became the queen of fairies who ruled over the animal kingdom. No one would hunt or kill an animal without her consent, and when they were successful in hunting, they considered it as a gift from Chawngtinleri. Wild boar was regarded as Chawngtinleri's pig, when people killed wild boar, they recited hlado as a request for forgiveness to Chawngtinleri.

Like a normal human being, Chawngtinleri continued wearing cloth, crossing the thread between the two peaks, Lurh and Ṭan tlang. The foundation was set at the peak of Zopui Tlang which was only a short distance away from Lunglei, with the help of eagles which flew swiftly to and fro interlacing the weaving thread. The twin peak where the weaving foundation was set is said to be Chawngtinleri puan thin tlang.

EXERCISE

Answer the following questions.

1. Who is the chief of Ṭan tlang?
2. Who is the queen of fairy?
3. What is the name of Chawngtinleri's brother?
4. Which animal is called Chawngtinleri's pig?
5. Explain how Chawngtinleri wove cloth.

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