

CHAPTER IV

Literary style of the missionaries

It is already mentioned in Chapter III that the christian missionaries pioneered Mizo literature. They wrote secular books, sunday school lessons and other religious books for the benefit of the Mizo. They tried to know the Mizo language which was absolutely necessary to do the literary works and to spread the divine message of Christ among the people effectively.

Having learnt the language, some of them began to undertake writing of books and translation of the Bible, hymns and other books. It is natural on the part of any foreigners to make a humble beginning of writing without giving much attention to the idiomatic expression and literary style.

It was, of course, difficult for the foreigners to speak other language with accurately correct accent and intonation and the sound of their talk could not be exactly the same as that of the Mizo. While speaking they usually followed the tone and accent of their own language and a few of them could speak with correct pitch of the voice almost as their own mother tongue. But most of them could not pronounce some words properly and often made a rising tone on some words which should have a

falling tone. As a matter of fact, such shortcoming in the matter of pronunciation sometimes creates misunderstanding and a laughable mistake.

Once E.L. Mendus, a Welsh missionary conducted a service of worship and read an Epistle to the Philippians Chapter four from verse four. He pronounced one word of verse five with high tone which conveyed quite a different meaning and as result the congregation began to laugh. The sentence was 'Lalpa chu a hnai e'(The Lord is at hand) If the word 'hnai' in this sentence is pronounced with high pitched and long sound, it means 'pus'. Thus he read as 'The Lord is pus' and caused the listeners to laugh.¹

On one occasion a female missionary of the South Mizoram preached to the congregation and said, "Ka thu hi a pawimawh em em a ni". (My words are very important) But she pronounced 'thu' (words) as 'chhu' which means private parts of a woman and the people simply laughed at her.²

In a certain village in Mizoram Rev. E.L.Mendus delivered a sermon on sunday afternoon. He was speaking about the raising to life of the only son of a widow of Nain.

1. Interview with Pu Vanchuanga, church elder, Mission Veng, Aizawl.

2. Interview with Pi Darhluni of Zemabawk, Aizawl.

The Mizo word for "only son" is "fapa neih chhun". In pronouncing the word 'chhun' he turned the last letter 'n' into an 'm' and sounded as 'chhum' which means 'boiled'. The meaning therefore, was not the 'only son' but the 'only boiled son' and this caused a laughter in the audience.³

Of course, there are words that resemble each other in sound or spelling but quite different in meaning which can be easily confused by non-Mizo. Occasionally such malapropism occurred in their preaching as well as in other conversations. But they could express themselves in Mizo and had no much difficulty in writing, delivering sermons and other speeches in Mizo language. Although they did not speak rhetorically or eloquently they had no language problem in their teaching or medical work and in other daily work or contact with the Mizo but it may be said that they had a little different diction, accent and mode of expression in speaking and writing mainly because of their inadequate knowledge of the language.

4:1 The missionaries had different style in their writings:

Many of the missionaries did not fully understand the spirit and essence of some words of the Mizo language. They were not free from using inappropriate words in their writing.

3. Mendus, E.L., The Dairy of a jungle missionary, 1984
(Reprinted) p. 35

and in many cases they could not follow the syntax of the language. As they did not know the true sense or real meaning of some words they used to make some errors in the usage of verbs, verbal nouns, adjectives, adverbs, double adverbs, preposition, relative pronouns, idioms, phrases, etc. A few examples are given below :-

In the Lower Primary school Examination held in February, 1904 the first two questions in Geography subject were as follows :-⁴

- (1) Tunlain India rama hian Kawr mite, sikh te, Nepali te, Kawl mite thu ziak rawh.
 (Write accounts of the Bengalis, the Sikhs, the Nepalis, and the Burmese who are now living in India)
 (This question literally means that the students were asked to write nowadays the words that belong to the Bengalis, the Sikhs, the Nepalis and the Burmese living in India)
- (2) Hmanlain India rama tu hnam nge an awm ?
 (What tribes lived in India in the past ?)

In the first question, instead of an adverb "tunlain" (at the present time) the noun "tunlai" (the present or

4. Mizo leh Vai Chanchin Lekhabu, May, 1904, p. 5

nowadays) should be used in the Mizo language. To use the word 'thu' is also wrong and a noun 'chanchin' (history or accounts) has to be used in its place in the true sense of the Mizo language. Further, the word, "hian" (on/to this or that) also had to be replaced by a verb "cheng" (live). The question, therefore, is to be written like this :-

Tunlaia India rama cheng Kawr mite, Sikh^{te}, Nepali^{te}, Kawl mite chanchin ziak rawh.

In the second question it is not necessary to use a personal pronoun 'an' (they) and instead of interrogative pronoun 'tu' (whose), 'eng' (what) has to be used in the question. Therefore, it should be written as under :-

Hmanlain India ramah eng hham nge awa ?

D.E. Jones put up a notice in the Kristian Tlangau, April, 1915 which runs as below :-⁵

"Zirtan bu a chhuak ta, a man pawisa pahnih a ni. Pathian nia Zo tawng zir turin a tha hle. Pathian lehkhabu thu hlirin a khat a ni a."

(A Primer has been published and the price is two annas. It is a good one suitable for learning to read on Sundays. It is full of the Biblical words)

5. Kristian Tlangau, April, 1915, p. 68

In this notice the formation of the second sentence, "Pathian nia Zo tawng zir turin a tha hle" was not correct. Literally it means that "in order to learn Mizo language it is very good". Thus the word, "turin" (to/in order to) has to be replaced by "nan" (for/for the purpose of) to correct the error in the sentence.

Moreover, 'a' is found at the end of the last sentence in the notice and this is also not correct. At the end of a sentence 'a' is used under certain conditions mostly in speech to show a little politeness or weak form when pronounced with descending sound.

Another incorrect usage of "turin" in D.E. Jones' letter published in the Kristian Tlangau, November, 1943 at page 61 is quoted below⁶.

"Mizo tawng zir turin min tanpui bawka, thla li chhungin"

(They helped me to learn Mizo language for four months).

Instead of "zir turin" (to learn) it should be a noun "zirnaah" (in the learning) or "zir tirin" (in teaching) and of "thla li chhungin" (within four months) it should be "thla li chung" (for four months). Further, the syntax of the Mizo language is

6. Kristian Tlangau, November, 1943, p. 61

that the adverb of time, "thla li chhung" has to be put at the beginning of the sentence.

In the same letter written by D.E. Jones there occurs a sentence, "Nimahsela an kheka, hma takin tirhkoh chu a thi ta⁷" (But they deferred it and the missionary died soon afterwards)

In this sentence the verb "khek" (defer) is inappropriate, "ti-muang" (delay) may be used in its place. Besides, an adverb "hma takin" (early/soon) is not appropriate to the verb "thi" (to die) in this sense, "ta thuai" (soon) is to be used just after the word "thi". If this adverb of time, "hma takin" is used with the verb "thi", (to die) it usually indicates the early hour of the day though they may be used together in some ways under certain conditions.

Another notice given by F.J. Sandy in the "Mizo leh Vai Chanchin Bu", April, 1926 was as under :-

"January, 1927 atang hian nitin school zirtirtu thar zawng zawngin Aijalah thla ruk chhungin zirtir dan an zir tur a ni. Durtlangah Bible thu thla ruk chhungin an zir tur a ni".⁸

7. Ibid, p. 61

8. Mizo leh Vai Chanchin Bu, April, 1926, p. 74

(Since January, 1927 all the new teachers of day schools should learn method of teaching at Aijal for six months)

They should also learn the contents of the Bible at Durtlang for six months)

In the above notice "chhungin" (within) should not be used and only 'chhung' (for) should be used in the Mizo language. The other words of the sentences were correctly arranged in accordance with the true formation of the sentence in the language.

Some of the missionaries made a mistake in the proper use of verbs in their writings. A few examples are given below :-

- (1) Ramhnuai vatin Mizoin lo an siam.⁹ (The Mizo cultivate jhums by cutting down the jungle)
- (2) Tawngtai inkhawm an siam.¹⁰ (They held a prayer meeting)

(These sentences are taken from the writings of Edwin Rowlands)

In these sentences the verb 'siam' (to make) is inappropriate. In the first line 'nei' (to cultivate or have) is an appropriate verb. In the second one also 'nei' (have) is

9. English questions of the upper Primary Examination held in June, 1907.

10. Mizo leh Vai Chanchin Lekhabu, April, 1905, p. 6

to be used instead of the verb 'siam' (to make).

Some of the incorrect sentences in D.E. Jones' letter to the Mizo church written in 1943 are as follows:-¹¹

- (1) Mizo tam takin hla sakin Pathian thu an lo hria a.
(Many of the Mizo came to know God's words from the singing of hymns)
- (2) Sunday school an vawn avangin atir ata englo ka ti thei ta a. (As they held a sunday school, I was able to do something from the beginning)
- (3) Kum 1899-ah Kristian hmasa ten baptisma an chang a, zawi takin mi dang an lo chang bawk a.
(The first christians got baptism in 1899 and gradually others were also baptised)
- (4) Sikul chu ama hnenah ka kawl tira. (I handed over to him the charge of the school or I put him in charge of the School)
- (5) Pathian ram a lo pung deuh deuh zel mai.
(God's kingdom has extended continually)
- (6) Hmeichhe Tirhkoh zirna pawl chu a awm tira.
(She/he started a class for female evangelists)
- (7) Nimahsela, mi 30000 lai Zoramah an la awi lova.
(Nevertheless, as many as 30000 people still remained non-christians in Mizoram)

In the first sentence, "sakin" has to be replaced by "sak atangin" (from singing) to make the sentence correct.

11. Kristian Tlangau, November, 1943, pp. 61-62

In the second one, the verb "vawn" (kept) should not be used, "nei" (have/hold) is to be used in its place.

In sentence number 3, an adverb "zawi takin" is not suited to the sentence because it usually means noiselessly or a thing done slowly and it has to be replaced by "zawi zawiin" (gradually). Secondly, "mi dang" (other persons) is not enough, it must be "mi dangin" because it is the subject in this sentence.

In sentence number 4, "ama" (his/her) is a possessive pronoun which should not be used here, it must be 'a hnenah" (to him) and in place of "kawltir" (to commit or entrust) "hlan" (hand over) is the appropriate verb.

In the fifth sentence, the verb "pung" (increase) is not suitable. The word "zau" (extend) is the appropriate verb.

In the sixth sentence, "awn tir" (to cause) is to be replaced by "siam" or "buatsaih" (to form/organise)

In the last sentence, "lai" indicates large numbers or quantity. Since it is the subject of the sentence it has to be combined with a suffix "in". Thus "lain" (so many/a large number) is to be used instead of "lai" only.

E.L.Mendus wrote about F.J.Sanday who died in Mizoram on the 6th November, 1926. In his writing some sentences were grammatically incorrect. Examples are given below :-

"Kalvari inlarna leh a tum tlatna chuan hna-thawh chu ropui takin a lo bei ta a, amah erawh chu chu hna ropui a nunna chuan a tlak ta a.¹²

Grammatically the sentence is not correct and the meaning is also not clear. It literally means "the apparition of Calvary and his firm determination he has done the work greatly which had been done but his life has completed the great work".

Syntactically it is incorrect. The sense is that the love of God manifested on Calvary and his firm determination had enabled him to do the great works with immense success which he has completed during his life time.

"A thih hma ni hnih khat lek atangin exam zawhnate siam turin a thova, mahse a ti thei lova.¹³

(Only one or two days before he died, he got up to make examination questions but he couldn't)

In this sentence a preposition "atangin" (from) should not be used but "khan" (when/last) may be put in its place.

12. Kristian Tlangau, April, 1927, p. 81

13. Ibid. p. 81

4:2 Incorrect use of adverb :

Furthermore, in the writings of the missionaries they used an adverb, "deuh" (a little, rather, more) wrongly because it conveyed a little different meaning of the sentence. A few examples are cited below :-

In the first hymn-book published in 1899 one song composed by J.H.Lorrain and F.W. Savidge contained "Nakin deuhvah" (after a short time/presently). The song expressed the existence of life after death which has to come after a little while (nakin deuhvah). For expression of the future existence which has to be attained after the earthly life, the use of "deuh" in the hymn preceded by the word "nakin" is incorrect but in general conversation it is fully correct to use them together to express the time that will come soon.

Edwin Rowlands wrote an account of the Revival that took place in Wales which he published in the Mizo leh Vai Chanchin Lekhabu, April, 1905 and he often used therein the word "deuh" as below :-

Zu hmunte an tiruak ta deuh, zu hmuna len hmang awm khawanaa an tel ta deuh deuh zawk a.

Roreltu an awl deuh, thu pawl a van deuh tak avangin.¹⁴

14. Mizo leh Vai Chanchin Lekhabu, April, 1905, pp. 6-7

The literal translation of the first sentence is that "the Public Bar (drinking place) had been more emptied because the regular visitors began to attend the meeting more and more". The meaning is that the Public Bars became less frequented because the regular customers had preferred to attend the meeting. The second sentence means "the Judges became more free or had less work to do because litigation had become lesser".

In the first sentence the verb "tiruak" (to empty) is to be replaced by "lun lo" (less frequented) and the adverb "deuh" is also not so appropriate. The double adverbs "deuh deuh" is an emphasizing word which is also not proper in this sentence and another adverb "fo thin" (always/frequently) may be used in its place.

Instead of "awl deuh" (slightly more free) in the second sentence "awl hle" or "hahdam hle" may be used to express that the Judges were at more leisure but still "awl deuh" is also correct in a little different sense.

In his letter to Mizoram church D.E. Jones said, "Nakin deuhvah zirtirtute, thuhrlitute, Kohhran upate an lo awm a". "Nakin deuhvah Zo tawng ka zir deuhvin khaw hla zawkah te ka kal thei".¹⁵

15. Kristian Tlangau, November, 1943, p. 61

(Later on, teachers, preachers, evangelists and the church elders came into existence. After a short time I had learnt more of the Mizo language and I was able to visit the farther villages).

In these two sentences the adverb of time "nakin deuhvah" is not appropriate, and another adverb "rei lo teah" (before long/in a short time) is to be used in this sense of the Mizo language.

From the above illustrations, it is clear that the missionaries misused some verbs, prepositions, adverbs, etc. because they did not fully know the true senses of the words. Occasionally the sentence structure were also wrong and some sentences were almost meaningless or difficult to understand. This is mainly because of their inadequate knowledge of the meanings of the words which had to be used appropriately. Although a number of words were wrongly used by the missionaries most of their writings were wholly right from the grammatical point of view and were good literary works. In most cases they could express their thoughts and ideas and had written many books with clear expression using idioms and phrases. Now an attempt will be made to analyse the rhetorical expressions.

4:3 Rhetorical expressions :-

The missionaries tried to follow the grammatical syntax of the Mizo language in their writings. They could express their ideas and thoughts through taking resort to rhetorical expression like similes, metaphor, alliteration, etc.

D.E. Jones wrote in Mizo an account of the religious revival that occurred in Khasi Hills and published it in the Mizo leh Vai Chanchin Lekhabu, August, 1905. One paragraph of his writing is quoted below as an example of the rhetorical expressions.

Kristian tam tak an lo thara, Pathian thu an ngai-thla duh leh zual a, Pathian thu an chhiar duh leh zual a, thahnem ngai leh zualin an tawngtai a, an vengte an khawngaih a. Khaw khatah mi pakhat Pathian ni skula a tan lain Thlarau a lo thleng a, leiah a tlu a, darkar hnih lai nikhaw hre lovin a awa a. Khaw dangah chuan hmeichhe pakhatin harhna^adem em em a, mahse ani pawhin a chang ve ta a, a tap ta vak a. Tawngtai ngai ve lo te inkhawmin an tawngtai ve ta, Hre ve lo ten an rui emaw an a emaw an ti. Zurui thenkhatin an lo harh fimin sual thupha chawin an sim baw.¹⁶

The above passage is put in English as under :-

A large number of christians were revived in the Holy Spirit and felt more desire to listen to the words of God. They took pleasure in reading the Bible, offered prayers with much more enthusiasm and showed sympathy and love towards their neighbours. In one village the Holy spirit came upon a man while he was standing for Bible reading and prayer in the

16. Mizo leh Vai Chanchin Lekhabu, August, 1905, pp. 1-3

sunday school. The man fell down and remained unconscious for two hours. One woman of another village strongly detested the revival but she, too, received the outpouring of the Holy spirit and she wept loudly. Those who never prayed to God attended the meeting and offered prayers earnestly. Others who had not experienced the revival supposed that they were intoxicated or insane. The drunkards, on becoming sober, confessed their sins and repented.

This is how the missionary had given the account of the revival that took place in the Khasi Hills. The syntax and sentence structures are correct in the Mizo language. In another paragraph of his writing the rhetorical expressions with appropriate double adjective, double adverb and simile are underlined and shown below :-

- (1) Khaw dang dangah a kai zel (Double adjective)
(The revival fire spread from village to village)
- (2) Thenkhat an au yak yak a (Double adverb)
(Some of them shouted repeatedly)
- (3) Harhna a lo thlen chuan thawkkhatan an inkhawmah thlipui tleh angin leh lirnghing angin an rilruin an hria
(When the revival broke out in the meeting they at once felt as if an earthquake and a storm had come)

Here the writer was unable to adopt the original style of the Mizo in using the similes but still it is rhetorical. In this sentence it is also unnecessary to use "an rilru in" (in their mind).

Another passage from E.L. Mendus' writing about F.J. Sandy who passed away on the 6th November, 1926 is quoted below.

He ramhnuai khawhar thlak taka a nupui lusun lungngaia awm chu, sapte, Mizote, a hmeia pa, a pul a pang, kristian leh kristian lote lam pawhin a tuarpul lova thleh hi an awm lova. A nupui hnenah chuan an lungngaih pul zia leh Pu Dia sap that zia leh ngilneih zia hi an sawi sup sup a ni.¹⁷

The underlined words are appropriate idioms and phrases and entire passage bears the stamp of lucid use of the language. The last underlined word "sup sup" is a double adverb. To put it in English the passage reads as follows :-

All the people, the sahibs, the Mizo, old and young, males and females, christians and non-christians sorrowfully shared the deep sorrow of Mrs. Sandy who remained down-hearted lamenting over the untimely death of her beloved husband in this lonely jungle. They all condoled and conveyed their heartfelt sympathy with her and acknowledged with grief the goodness and the kindness of Mr. Sandy which they received during his life time.

In the literary works of the missionaries there are many rhetorical expressions with appropriate idioms and phrases, metaphors and other beautiful words which were impressive and effective. Such a rhetorical passage from D.E. Jone's letter is quoted below :-

17. Kristian Tlangau, April, 1927, p. 79

Kum 1906-a Harhna hmain an la tlem em em a, chumi achinah erawh chuan mei angin ram tinah a darh a. Hmun then-khatah Pathian thu awi lo ten kristian an tiduhdah hle a, amah-erawh chu Pathian ram a lo pung deuh deuh zel mai. 18

This short passage is also precise and clear. The uses of prepositions, adverb and metaphor are all correct except the verb, "pung" (increase) in the last line.

To put it in English it runs as follows :-

The christians were very few in number before the revival of 1906 after which they spread like fire to all parts of the land. In some places the heathens intensely persecuted the christians but the kingdom of God had been continually extended.

J.H.Lorrain, being a translator of all the books of the New Testament and some portions of the Old Testament, was the best writer among the missionaries. As he had compiled a dictionary for the Mizo and had translated so many books of the Bible into Mizo, he had sufficient knowledge of the Mizo language and could use phrases and idioms including metaphor and similes which are aptly beautiful in the language. His letter published in the "Kristian Tlangau", May, 1932 (from page 87 to 90) contains very choicest words, idioms and phrases which are rarely used even by the Mizo themselves in their writings and the rhetorical expressions are as good as the rhetorical writing of the skilled writers among the Mizo. Some of the words he used

18. Kristian Tlangau, November, 1943, p. 62

in the letter are given below :-¹⁹

Chu a chhapah - Besides that, moreover

uangpui chang suh ila - If it is not a boast of myself to say so.

Beinge sei run dung - (Literally it means 𑄆

"Which is longer, length of the house or hope"?)

This means endless hope until it seems to be absolutely impossible (to give hope as long as it appears to be possible).

Chungchang thuah:- Concerning, relating to.

Inchhirin ban a chen : (Regret/repentance is as long as an arm)

This means regret is very deep.

4:4 Missionaries followed English syntax in their writings

One of the important noticeable style of their writings is that they followed the syntax of English language. The sentence structure in English is that the main clause is followed by the subordinate clause. The adjective clause, adverb clause and noun clause are usually put towards the end of the sentence. This means that there are subject, main verb and object which may be followed by the adjective clause, adverb clause, etc. Following the use of the different clauses in the

19. Kristian Tlangau, May, 1932, pp. 87-90

English language the missionaries often formed the sentences in their writings in Mizo. Examples are given below :-

(1) Sihlawt khawpuiah kum sarih leh a chanve lai missionary a ni a, keimahni pawlah.²⁰ (D.E. Jones)

She had been serving as a missionary in Sylhet for seven and half years under our missionary society.

In this sentence adjective clause "Keimahni pawlah" (under our missionary society) should not be placed at the end of the sentence in the Mizo language.

(2) Kristian zawng zawng thuhrlitu an lo ni a, hmeichhe te sikul naupang te chenin.²¹ (D.E. Jones)
(All the christians including women and school children had become preachers)

The underlined words in Mizo should not be put at the end of the sentence and should be used either at the beginning of the sentence or just before the words, "thuhrlitu" (preacher) in the correct formation of the Mizo language.

20. Kristian Tlangau, November, 1943, p. 62

21. Ibid, p. 62

(3) India ramah Pathian thu awl lo an tam zawk em em a, mi an pun nasat avangin. 22 (D.E. Jones)

(In India the number of non-christians is much higher because there is a great increase in population)

Here the Clause, "mi an pun nasat avangin" (because the population greatly increase) has to be written first in the correct formation of the sentence in Mizo. But the missionary put it at the last part of the sentence as he followed the English sentence construction.

(4) Roreltute an awl deuh, thu pawl a van deuh tak avangin.23 (Edwin Rowlands)

(Judges became more free because legal case had become fewer than before)

This sentence also has to begin with the underlined clause in the Mizo language. It has been observed that the writer followed the sentence construction in English pattern.

4:5 Literal translation of English words

Another style of their writing is that they made expression as the mode of expression in English by using the literal translation of some English words.

For examples :-

22. Ibid, p. 62

23. Mizo leh Vai Chanchin Lekhabu, April, 1905, p. 7

Pi Sandy hian min chhuahsan hun chuan hlohna kan
tuar nawn leh ang. 24 (E.L.Mendus)

(Again we shall have to suffer the loss after Mrs. Sandy's
departure)

"To suffer the loss" is the normal expression in English but
it is not in Mizo (To suffer = tuar, the loss = hlohna) In
Mizo these two words are not appropriate for such expression
as in English but the missionary used them with the literal
translation which he had already known and hence, they are not
fully appropriate in this sentence.

From the same writing one more example is given
below :-

A thihnaah hian kan hloh hi a nasa em em a ni.²⁵ (E.L.Mendus)
(We suffered a great loss at his death)

Hmar chhak bialte chu a thihnaah hian an va lungngai nasa dawm
em ! 26 (How very sad the North East District shall be at his
death !)

In these two sentences the use of the words " at his
death" (a thihnaah) is correct in English but this is not fully

24. Kristian Tlangau, April, 1927, p. 82

25. Ibid, p. 81

26. Ibid, p. 82

appropriate in Mizo for such expression. "A thihna avang hian" (because of his death) should be used instead of "a thihnaah" (at his death). Here the missionary used "a thihnaah" like the usage in English. This is also the literal translation which made the sentence incorrect in the Mizo language. In this way the other missionaries also made expression because of which they made errors in many cases.

Another style of the missionaries' writing is that they often used the verb "ti turin" (to do something) which is not appropriate in some cases in Mizo.

Examples :-

- (1) Mizo tawng zir turin min tanpui a.²⁷ (D.E. Jones)
(They helped me to learn Mizo language)

In this sentence the use of the verb "to learn" (zir turin) is correct in English but in Mizo it has to be expressed like this way :- They helped me in my learning of Mizo language.

- (2) Pu Dia chu ekzam zawhna siam turin a thova, mahse a ti thei lova. 28 (E.L.Mendus) (Mr. Sandy got up to make questions for examination but he could not)

27. Kristian Tlangau, November, 1943, p. 61

28. Kristian Tlangau, April, 1927, p. 81

Here the verb "tá make" (siam turin) is fully right in English but in Mizo "siam tumin" (intending to make) is the usual expression.

For the above illustrations it may be concluded that the missionaries followed the English syntax and construction of English sentences in their writings in Mizo and hence they did not make the correct sentences in some cases nor use appropriate words in many cases.

Further, one of the good writing styles of the missionaries is that they usually gave further information about a person whose name was included for the first time in their writings so that the readers could clearly know who he/she was. In the writings of the Mizo there is hardly such long description about the persons.

4:6 Missionaries' Writing style in hymns :

The missionaries had their own style in writing hymns. They composed the hymns with simple colloquial words. The Mizo are not in favour of using this type of colloquial words in the songs they composed.

The choice of words in the hymns translated or composed by the missionaries was not happy because they did

not have any ideas about the morphemes and phonemes of the Mizo language. As a result of haphazard use of words in the hymns the common readers sometimes found it difficult to understand. Thus the hymns composed by the missionaries can be easily distinguished from those by the Mizo.

In poetical writing the Mizo use a set of chaste words which are quite different from the colloquial words. The stock of Mizo chaste words used only in poetry is rich. A few of them may be noted below as examples :-

<u>English</u>	<u>Mizo chaste words used in poetry</u>	<u>Colloquial words</u>
Sky	Thangvan	Van
Rain	Khuangruah	Ruah
Footpath	Lamtluang	Kawng
Legs	Pheiphung	Ke
Head	Thlunglu	Lu
Arm	Chawnban	Ban
Face	Sakhmel	hmel
Eye	Chhingmit	mit
Hair	Tawnsam	Sam
Wind	Wirthli	Thli
Sun	Turnipui	Ni
Moon	Chhawrthlapui	Thla

<u>English</u>	<u>Mizo chaste words used in poetry</u>	<u>Colloquial words</u>
Star	Chungsiar	Arsi
Bird	Sirva/Sarva	Sava
Tiger	Kawikei	Sakei
Bear	Phuaiwawn	Savawn
Sweetheart	Di	Ngaihawng
Father	Zua	Pa
Mother	Chun	Nu
Friend	Hawikawn Lenrual	Thian
Neighbours	Phungrual	Thenrual
Son	Hraibung dawn tuai	Fapa
Wife	Thai	Nupui
Forever	Kumtluangin	Kum khuain
Discease/illness	Awlai	Natna
Tree	Sangthing/siahthing	Thingkung
Jhum	tukram	Lo
paddy	Sawmfang	Buh
Bamboo	Maurua	Mau
Love-letter	Palai bawngte	Lekhathawn
Voice	anka	Aw
Bed	Laikhum	Khum
Domestic fowl	Bawar	ar
Woods	Lentupui	Ngaw

<u>English</u>	<u>Mizo chaste words used in poetry</u>	<u>Colloquial words</u>
Moonlight	Chhawrthlaeng	Tthla eng
Door	Khartung	Kawngkhar
Floor	Laichhuat	Chhuat
House	Siang	In
Street	Suntuak	Tuallai
Gun	Chengrang	Silai
To die	Fam	Thi
To sing	zaiyawr	zai
To work	tuanrel	hnathawk
To leave	mualliam	kalsan
To marry a husband	khiangawi/khuandim	Pasal nei
To consider/think	Dawn	Ngahtuah
To pretend to love	Lem ang der	Ngai zawng der
To lie down	Chhamangzal/zal	Mu
To make progress	Hmatiangsawn	Hmasawn
To weep	Luaithlinul	tap
To meet together	In tawng/dar ang tawng	In hmu/in tawk

Apart from the above chaste words, the use of simile, metaphor, alliteration, etc. is profuse in the poems composed by the Mizo. On the other hand, the chaste words, simile, metaphor, etc. did not appear in the hymns composed or translated by the missionaries. The indigenous songs consist of

excellent poetical words which convincingly stir the minds and which are appropriate to the changing condition of social life and other circumstances. But the hymns do not contain such impressive words and are full of common words of everyday use. Hence, the sacred songs in Mizo are still different in structure from the other songs.

4:7 Results of the missionaries' different style in writing hymns :

A few years after the introduction of christianity in Mizoram the Mizo converts were soon able to translate the English hymns into their own language. The Mizo followed the missionaries' prose style in the hymns and they used prose and colloquial words in the translation and composition of worship songs. They thought that the poetical words should not be in the sacred hymns except in other songs which were sung outside the service of worship. The songs having original chaste words were regarded as the songs of non-christians. They also abandoned all kinds of the indigenous tunes. The christians were strickly prohibited by the church from singing in accordance with the Mizo traditional tunes and those who did so were suspended from full church membership.

The words of a song may be good and desirable for use in worship service or even much better in quality than

the existing hymns but if its tune was the same as that of any traditional songs it was never accepted for use in worship service. Thus the hymns had been sung on the imitation of the English and Welsh tunes and had been without poetical words. Till today the literary standard of the sacred hymns is considered as lower than that of other songs in Mizo. The Mizo would have had various kinds of hymn tunes and songs with beautiful poetical words if the missionaries had accepted the Mizo original tunes from the beginning. Until recent years the church took disciplinary action against those who sang in any traditional tunes and even now the church is against it. The Mizo original tunes ought to be accepted for the praise of God because the singing of all other castes or foreigners in their own tunes which greatly differ from Western hymnal tunes, are all highly appreciated even in the service of worship in Mizoram. Nobody is sure that the original Mizo tunes had been rejected by God and everybody is now sure that the missionaries discarded them with the fear that the old tunes would remind the Mizo of their heathen days and that they would backslide.

Another result is that the religious songs composed at the present time which have been incorporated in the

existing hymn book do not contain poetical words and they are made of simple words which have been commonly use in everyday conversation. Most of the hymns which have been constantly sung for so many years are composed of common words and this style of composition still has an influence permanently on the present generation to produce such hymns comprising simple words.