

THLATAU 8, 2014

TLAITLÂN

SPECIAL EDITION OF DELHI THURAWN

**BIBLE IN
MAWNGKAWHURNA
A'N CHÛKTIR DÂN**

**PRAY
THE GAY
AWAY?**

COFEE & THEITUI

**WITH
F.LALZARZO**
(STORY BEHIND THE SINLUNG ASS)

**In Conversation
with
lal Rensiem**

*Confession of
an Ex-Satanist*

LANGUAGE
MAINTENANCE & SHIFT

**HMAR NATIONAL
MOVEMENT**

**IMAGE
ORIENTED**

TLAITLÂN

Special Edition of Delhi Thurawn

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*Article inchuona
umhai hi a ziektu
tin mawphurna a
nih.
-Editor*

Hnam damna dingin

Delhi Hmar khawtlang chuh natna hri tha lo in bawm vel sien khawm hnung tawl el lovin hma tieng panin kâl a pên pei a. Hmar hnam laia pawl upa tak, Hmar Students Association, hun sawt taka inthawka Delhi khawpuia lo inngir ta khawmin hnung sawn el lovin khawtlang natna hai a thei ang anga thawi dam tumin thang a lak mêk a. Pawl hri'n nasa takin nuoi sien khawm kawng hrang hrangah mi hnam karah hnena hlado insam thei dingin kal a pen mêk pei a nih ti Hmar khawvelin a hrietpui mêk bawk.

Delhi khawpuia chêng hai, a bik takin inchuklai haiin ei hma zawn sengah thangsuo a, hne-na hlado insam ngei tuma thang la seng dingin vel tam tak ei inhril a. Ei hnam le ramn ei inchukna ra a nghakhla tak meu leiin muong thei ei ni nawh. Harsatna tamtak ner thleng ding ei nei seng, hlo hrâm le mise karah loneitu'n sin a thaw angin vai le hnam dang hai hmusitna le hnengdena karah ei lêng el chau ni lovin ei rama inthawk ngeiin hripuiin tirlût pekin ei um a. Chuong harsatna hai leia chawl el thei ei ni naw leiin ei hmadawm seng rik takin ei thaw seng laiin an khat tawka ei hnam ngirhmun thlir hi ei thaw ding makmaw a nih. Ei hnam ngirhmun thlirna dingin Tlaitlân-ah tawite chau la hang chawl nawk inla ei nuom leiin Tlaitlân issue pahnina ei hung induong nawk a nih.

Tlaitlân issue pahnina a hin ei hnam sunga thil thar hung in-ir suok mek, mihriem mizie pangngai ni lo, khawvelin a buoipui, nuhmei/pasal thila pangngai nawna zie hi hi article pahni zetah chai a ni a. Hieng article pahni hai hin ngaidan tlangpui pahnih, sakhuo tarmit hmanga thlirna chen t hangsa'n ziektu thiem le sui inthuk haiin an hung sawp suok a nih. Ei boruok tawng mek enin hi thil hi mênah tlak el thei ding a ni ta naw leiin tiemtu haiin ngaituona hawngtu'n hmang inla nuom a um takzet a nih.

Tulaia ei kohran haiin an i tawt tha ngam lo, suolna rapthlak tak, ei ramn a tawng mek, Satanism le inzawm chanchin ngai nuom um le

bengvar tlak tak el tiem thei dingin ei hung sawp suok a. Hi chanchin a inthawkin ei rama suolna rapthlak tlung mek hih a do dan ding ngaituona tieng hma sawn pui inla nuom a um hle.

Hmar khawvel chau ni lo, Zo hnathlak hai laia nu inlâr le hlawtlinga hriet hlaw, Pi Lal Rem-siem sungrila inthawka hung suok an puongna ropui tak el hih lampui mi kawkhmutu-ah hmang nuom chun hmang thei ni mawl a tih. A rawngbawl hlawkzie chuh ei ni mihriem hai nekin Pathien hre chieng lem de sien khawm mitin entawn tlak a nih. Mihriem le hnam rawngbawl hih Pathien rawngbawl na chi khat a nih ti naw ruol an nawh.

Ni kum laia Hmar sakhming chawi vultu, Hmar FC player pakhat, 7th North East Tamchon Trophy a 'Man of the Tournament'nina hautu, Hmar tlangval F.Lalzarzo hih thalai hai ngaisang a kai a. Chu leiin a hun intep tak kara Tlaitlan team member hai belchiengna hih tiem hmai chi ni naw nih.

Tawng chungchanga ei mithiem pakhatin chik taka a thil sui chanchin le Hmar nationalism le inzawma ei mithiem suongvawr a ngaidan le hmu dan hai hi lekhabu sunga hin hlulut a ni a. Ei mit hai a suk var ngei ring a um. "Sakhmelah bu a vuoi nawh" ti tawngkam awn zawnga thusep i tiem nuom chun a la um rawp a nih.

Tlaitlan issue pahnina a ei hnam thirna hrang hrang hai le chanchin ngainuom um hai hi chik taka ngaituo in, loneitu'n tlaitlan a inthawka a lo ngirhmun a thlir angin ei hnam le khawtlang thlir ei tiu a. Hmabak sei tak ei la nei a nih ti hre in, hi lekhabu cover a Hmar tlangval thangsuo lim a inchei ei hmu anga thangsuo a ei inchei hun ding thlir zing ei tiu.

Ei dam leh hnam dam pui ei ta, ei thi leh hnam thi pui bawk ei tiu. Thina pumpel tuma damna hnawt hai vawng ei ni leiin Tlaitlan hi ei hnam ngirhmun hrietna a hmangin ei dam khaw-suokna ding tieng lamtluong chuh hraw peiin lunguolin, pumkhatin le thukhat chelin hmatieng panin kal pen ei tiu.

LAM DER DER REI AW

(Dancing in the wind)

- Zosanglien Zote

1 Time is drawing near
For me to leave this death's cursed land,
The home of my life's journey;
In yonder heav'n, bought by blood,
Adorn in Calvary's gear,
They will welcome me.

Chorus: Dancing in the wind (2)
I will tap and dance,
Dancing warrior's dance;
In beautiful Salem's court,
I'll hung my enemy's head,
And will celebrate and dance forever.

2 In this wilderness,
I'm now groaning, tired and beaten,
A battle scar all o'er me;
But in angel's paradise,
Adorn in hero's banners,
They will welcome me.

3 E'en though I suffer
Daily carrying my Lord's command,
My Lord who loves me and all
Heroes who left before me,
Waving the flag of vict'ry,
They will welcome me.

4 Earthly life I spend
Like a wand'ring homeless riekmau,
Carrying the curse of my foes,
Despised, condemned, rejected;
But with a crown of vict'ry,
They will welcome me.

5 Those landless for CHRIST,
Wand'ring in wilderness and hills,
Daily carrying Lord's commands,
Dressed in sheeps' and goats' skin rags,
The Saviour and the saved ones
Will welcome them home.

(Translated from Hmar into English by L.Keivom in 1991 at the request of Dr. Rochunga Pudaite)

BIBLE IN MAWNGKAWHURNA A'N CHÛKTIR DÂN

- Jim Greene

*“A chang hin Pathien neka lunginsietna,
hmangaina le lainatna hau lema in ngai ei
tam tah”*

Thuhma:

Khawvel zantienga leng hriem nauhai an pung ang peiin suolna a pung deu deu, kum 3000 liem ta hnunga lekhabu inthieng tia ei hrietlar zieka lo um ta in a zieklang suolna hai chun tulai thalai tamtak hringnun a kei hmanng mêk a. Chuong suolna hai laia India danpui kengkawtu hai nikum laia sawihning tutak chu MAWNGKAWHUR suolna hi a nih. Vawisuna Khawthlang tieng kohran hai chun mawngkawhur chungchanga inchalrem dingin hrattakin an tawl liem peia. Kha hma meta Vatican thupuong dan lem khan chu Roman Catholic thiempu 20-60% hai hi gay an nih tiin an hril. Times of India (Nov. 22nd, 2013 edition) in Vatican report a ziekdan dungzui chun Pope Benedict inban nasan khawm kha gay ngainatu haia inthawk mawngkawhur suolna le kohran inchalrem dan ding ngaituo dinga mawrna nasat lei a nih. Chuonglaizing chun Hongkong sumdawng hausa Cecil Chao Sze-tsung chun a naunu'n pasal ngei kawppui pasal in nei sienla a nuom luot in \$65 million lai a nei theitu tadingin a puong laiin a naunu Gigi Chao chun Lesbian (nuhmei le nuhmei indit le inkawp hai) ani zie puongin hunsawttaka inthawka a ngaizawngnu leh innei an ni thu National Newspaper haia zieklang in alo um tah. India ram ngeia khawm nitin insuollui thil lung hriet ding a um zinga, mihriem-pathien tia an hrietlar Asaram Bapu ngei khawm naupang suollui leiin jail rûnthim a bel bawk. Liberal kohran pawl tamtak chun gay le lesbian inneina hi an lo pawmpui ta bawk. Nupa int hena an pawm angin conservative kohran pawl le mimal hai khawmin hun sawtnawtea chu la hung pawm ve ngei an tih.

Hieng khawpa mawngkawhurna suol ngaizamna ei khawtlang le sakhuona haia hmun a chang mek lai hin kei hi tu am kana 'mawngkawhurna suol hi andiknaw a nih' ti theitu ding chuh? Thil indik le indiknaw chu mimal ngaidana inngat mei mei lem an naw maw? Thil indik le indiknaw hi iem ana ti hrietchieng hmam, thil indik le indiknaw hi a um ngei a nih ti belchieng hmasa a pawimaw. Khawvel sakhuo tinreng hai lunggrila suol le tha, indik le indiknaw a um ngei anih ti inghatna chu Pathien a nih. A bikin kristien hai ta ding lem chun iengkima ei intanna, seilienna le inngatna bulpui chu Pathien le a thupek hai an nih. Pathien chu niphung renga khawm thienghlim le tha, mi indik, hmangaitu, zaidam, zangainaa sip le tiktlai anina hai chu a nungchanga inthawka suoklangin a uma. Chu nungchang thatna hai lei chun lunggril put dan thienghlimtak ei nei theina dingin “Lalpa i Pathien chu i lunggril po po in, i lungvar po po in le i hratna po po in i hmangai ding a nih, Nangma inhmangai angin i veng hai i hmangai ding a nih, Tuol i that ding ani nawh, inruk ding ani nawh, i uire ding ani nawh” ti dan hai ami pek a. Hieng thil hai hi andik le andiknaw chu Pathien thupeka inngat a nih. Khawvel le a sunga um mihriem hai siemtu Pathien a um ti chu a chieng hle el si leiin thil tha le tha naw chu ei lunggril ngaidan le thlir dana inngat an nawh. Pathien thupek hai zawmlo a ei suksuol chang hin thiemlo a inngaina ei nei el chau nilo'n ei thiemnaw takzet chu a nih. Indopui pahina kha Nazi hai khan lo hne-in, brainwashing kha lo hlautling hai sienla, annawleh an ngaidan inzawmpuilo taphawt hai kha lo suk chimin hai sien chu mitinin kha inthatna rapthlak tak kha thil tha ah lo ngai hai sienlakhawm Pathienin an dik naw anih a ti leiin thil indik ani thei chuongnaw ding a nih.

Vawisuna mi tamtakin suol le tha an ngaidan hai hi thutak umsa besan nilem loin anni rilrem zawng an tah. Entirna dingin, bawngsa hi anhnik a nih ti thudik umsa a um naw leiin, mi thenkhat ta ding chun an hnuk lai zingin mi thenkhat ta ding ruok chun an hnuk chuong kher nawh. Hiengang hin suol le tha tienga khawm mi tamtakin ngaidan anlo nei ta bawk. Delhi a Hmar tawng hmanga pawlbung

inkhawm hran hai ɬawngsephur in um rawse ti dan a um leiin an khawm hran hai chu ɬawngsephur an nih, khawpui danga kohran pawl hminga a hrana inkhawm hai ruok chu ɬawngsephur ni chuong kher naw ni hai. Thil indik le indiknaw tak tak hi a um nawh, mimal ngaidan le pawm dan chit ani lem ti ngaidan nei an tam. Tuhin Pathien um ringnawtu Athiest hai ta ding chun hieng ang ngaidan neitu hai hi an indik a nih. Pathien ɬanglo chun thil reng reng hi inzawmna nei vawng ana, thil indik le indiknaw hai khawm ei kalchar le sawsaiti dungzuiin a danglam ta a nih. Chuleiin, Pathien ɬanglo chun tunam nangni kalchar nekin keini kalchar a ɬa lem tiin keini kan indik, nangni andik nawh ti thei a ta?

Mawngkawhur lifestyle khawm hi andik le andiknaw thua chun Pathien hin iengtinam alo hril ana ti hi a nih. Pathien hi lo um naw nisien chu thil hi andik le andiknaw um naw ni a, chun ieng ang lifestyle khawm lo thlang la, danglamna um chuong naw nih. Amiruokchu Pathien hi alo um si, ei hmang ding le ring ding Bible ami ziek pek sichun ei ngaidan anga fe pui el thei ei ni ta nawh. Hi chungthu a hin Pathien hin iengtinam mawngkawhurna hi alo ngai ana ti hi ei zawngsuok a pawimaw a nih. Anleh Pathienin iengtinam alo ngai ana ti iengtinam zawngsuok thei ei ta? Kristien hai chun Bible en rawh an tih, Bible chun Pathien in mawngkawhurna a phalnaw ati leiin mawngkawhurna hi an dik naw a nih.

Chuleiin ngaituona bulpuitak chu hiengang hin a fe: Ei reengin Pathien dit dan hraw ngei dinga ti ei nih, Pathien dit dan chu Bible-a ziekin a um, Bible chun mawngkawhurna a phal nawh, chuong ani chun mawngkawhurna hi Pathien dit dan kalzawng ani leiin an dik naw a nih. Hi thu hi hrezingin Bible in iengtin char inam mawngkawhurna hi ami lo in-chuktir ana ti hang belchieng ei tih:

Mawngkawhur suolna chu hnamkhat pa hai hunlai khan “Suol Nasatak” a nih:

A hmasatakin mawngkawhur (homosexual) ti thumal hi sap ɬawnga inlet Bible haia 1946 hma khan chu hmu dingin ala um nawh. 1892 khan Homosexual ti thumal hi Krafft-Ebing’s “Psychopathia sexualis” sap ɬawnga inletnaa hmang hmasatak alo

nih. Amiruokchu vawisuna teknawlawzi tienga hmasawna khawvela cheng anlo ni naw leiin hi thumal hi inhril paw le hmang lar an naw leiin Bible inlettu hmasa hai khan anlo hmang ngai naw a nih. Hebrai le Greek thumal inlet ding hin a tluk-pui thumal um naw leia thumal dang lo hmang khawm a um hlak bawk. Iengpo khawm nisienla Gen. 19:24-28 a chun Sodom le Gomorrah suksi-eta um nasan zieklang in a uma. Tirko Peter chun hi khawpui pahni hai chungang rorelna danglam tak hi entirna a nih tiin alo hril: “Sodom le Gomorah khuohai chu ama ngaisaknaw la hung um dinghai inentirna dingin a hmang a” (2 Pet. 2:6). Iengleia Sodom le Gomorah hai kha Pathien ngaisaklo hai chungang Pathien rorelna tawpkhawk inentirna dinga thlangsuok bik am an na? Khang hun laia Pathien ngaisaklo khawpui dang hai neka danglam bik ieng suolna am an thaw a? Abraham kuoma hieng thu hi hril a nih: “Chuongchun Lalpa chun, ‘Sodom le Gomorra khekre a nasa hlein, an suolna a nasa em em ani ngei a nih,’ (Gen. 18:20).

An suolna “nasa em em” chu iem ana? Homosexual tieng ngaituo bik theologian ɬhenkhat hai chun an suolna chu mikhuol chungang ɬatna tlaksamna ani an tih. Chuong ani chun Bible en ei tih... “...khuoa mi, Sodoma mi ngei, veng tina mi po po, a lien a chinin in chu an inhuol khup el a.” (Gen.19:4). A hmasatakin a “khuoa mi po po” chu ieng ang “suolna” khawm nisien ɬang ve ngei dingin an inbuotsai a nih. “Chun Lota chu an koa, a kuomah, ‘Vawizana I kuoma mi hung luthai kha khawlai am an um a? anni kan pawl theina dingin kan kuoma hung ɬuoisuok rawh.’” (Gen. 19:5). Hieng mipui hai chungang Lota dawnletna tiem zawm hin chu chief guest dinga mi ropui deu koa inpawlpui tum chu an ang naw hle... “Lota chu an kuoma kawtkhar a chun ava suok a, kawt chu khar nawkin an kuoma chun, “Ka unauhai lunginsiet-takin suol da ta unla!” (Gen. 19:6-7). Lota chun a khuo mipui hai thiltum chu thilɬa annaw ti chu a hrietchieng anih. Lota ɬawngbau suok nawk hin mikhuol chungang a ɬatna le a insung sietna ding chen khawm a mikhuol hai chungang an hlan ngam a chieng bawk. “Ngai ta u, pasal la pawl ngailo nau

nuhmei pahni ka nei a, mi lunginsiet unla an ni chu inkuoma hung t̃huoi suok ka tih, t̃ha inti ang peiin an chungah thaw de ti niu, hihai chung a ruok hin chu iengkawm thaw lul naw ro khai; a chu lei taka chu ka insunga hung lut anni sih a,” (Gen. 19:8).

Mak danglam taka Lota’n a naunuhmei pahni hai a pek suokna hin mipui hai ngaituona suol zie chu inpawlna tieng a nih ti a sukchieng lei-in pasal le pasal inpawlna laka hum him tum na lei a nih. Amiruokchu mipui dawn letna hin ngaituona a suksei, “Anni chun, ‘inkiang rawh!’ an tiha. Anni baww chun, ‘Hi mipa hrep hi hitaka um ding hin a hung inpempluta, roreltua um a tum vei a! Tuhin chu anni chung a thaw nek hmanin I chungah kan thaw t̃ha naw nawk zuol ding anih.” (Gen. 19:9). Hieng mipui hai dawnletna hi vawisuna huosen taka suolna pholangtu hai kuoma, “Tu am ina roreltu ding chun?” an ti hlak hi a ang hle. Mihriem lungril put dan inthlakthleng tak tak anla um nawh, Lota hun laia lungril put dan kha alan t̃hanglien pei. Ei hrietsuok thei reng reng lo pakhat chu, Pathien thu in a hril nungchang indiklo pakhat kheksuok pui hin mi ei inkhi ani naw a, Pathien thu in ankhi ani lem. Pathien thu thlanginsam pui tu hai inthiemnawna in Pathien thucha a inthaww insuk fihlim an tum hlak a nih.

Gen. 18:20 dungzuia mawngkawhurna chu “suol nasatak” a nih ti chu Thuthlung Thar tienga Sodom le Gomorra suksiet nasan ei en hin a chieng nawk zuol a nih, “Sodom le Gomorra, an kaww vela khuohai leh, chuongang bawka inditnaa inpumpekin, tisa danglam chaka an hnawt ve ta leiin chatuona meia hremna tuora, inhrietirna dinga tar suoka an um ang khan.” (Juda 7). Juda chun Sodom le Gomorra suolna chu “inpawlna pawrche” le “tisa danglam chakna” niin a hrila, mikhuol chung a t̃hatna tlaksamna tieng a kaww nawh.

Mawngkawhur suolna chu Mosie dan hnuoia chun “Thina Khawp Suol” a nih:

Kawngkhata chu Mosie dan hnuoi, suksuoltu hremna rapthlaktaka khawsa ei ni naw lei hin lawm um tak anih, amiruokchu thuthlung thar hmangaina dan hnuoia chun suksuoltu sim nuomlo hremna a nasa lema, Rorelna Ni a dinga hla t̃hat

lem chau anih (Heb. 10:26-31). Tirko Paula chun hienghin alo ziek: “Chuongchun Dan chu an thien-ga, thupek khawm chu an thieng a, a fel a, a t̃ha anih.” (Rom 7:12); “Ei ni inchuktirna dinga ziek anih.” (Rom 15:4). Chuleiin, Dan a inthaww hin Pathien in mawngkawhur suolna iengtinam alo th-lir ti ei inchuk chu “Nuhmei angin pasal hrim hrim I pawl ding ani nawh, thil tirdakum anih.” (Lev. 18:22). Hi neka chieng lem le fie lema hrildan a um dim? Mawngkawhurna chu Lapa mithmua chun “tirdakum anih”! ramsa le inpawlna (Lev. 18:23) suol chu kanaan mihai khan anlo thaw hlak leiin Kanaan ram chu Israel mihai kuoma Pathienin a pek an tah. Chu le inruolin vau lawkna khawm pek anni baww; “Tukhawm hieng thil thirdakumhai a ieng ieng khawm thawtu taphawt chu an chipuihai laia inthawka tuithlarin um an tih.” (Lev. 18:29) tiin.

Mesopotamia dan le d̃un hai chu fel le chiengtakin artikel ‘Homosexualität’ in Reallexicon der Assyriologie (4. 559-68) ah ziek in a um. B.C 3000 a inthawka kristien hun chena thil lim zieklanga um haia inthaww khawma Mesopotamia rambung chun langchang taka mawngkawhur nunphung hi alo pawm ti hmu thei in a um baww. Hi thuthlukna hai hi lekha tieng ziekna le dan b̃u haia khawm mawngkawhurna suol an lo thaw nasa sukchieng a nih.

Genesis a mihriem siemna thu ziek ani khawm khan Pathien in pasal le nuhmei inthla pung dingin alo siem hrima. Inthlapung dinga thupek hi mihriem in a thaw dinga thupek hmasatak niin Noa toilet hnung khawma hril thar naww ani baww. Amiruokchu kum tamtak an herliem peia, Babulon chun Pathien thupek chu suk chingpen tumin inthlapung thei naw na ding khawsak dan mak danglam tak chu an the lar ta a. Chu suolna chu Mesopotamia ram sunga chau dittaww lovin rambung hran hran haia inthlasawng alo ni pei ta anih. Mawngkawhur inzaww hai chun vantlang hai laia hlasak, lam, nuhmei inthuum inbel le nau chen nei tehlem in an um hlak. Hieng mi hai hi a chang chun “Ui” ti a ko an ni hlak baww. Hieng “Ui” hai suolna chun Pathien ram tiem Kannan mi hai lai t̃hanghmun alo

khuor òan ta a.

Kanaan mihai suolna tirdakumtak lei chun Pathien chun Israel nauhai kha anni le innei pawl lo dingin alo ti a. Nisienlakhawm Balaam chun Balak kuoma Israel hai chu an nuhmei hai hmanga milim bie dinga thlem dingin thurawn thalo tak alo pek anih. Baal-Peor suolna leia Israel mihai 23,000 lai thi nasan khawm kha inpawlina inthienglo lei anih (Num. 25:1). Ahab le Jezebel haiin Israel hmar tienga rorelna khawlpui an chel hun sung khan Syro-Phoenicians (Kanaan) haia inthawk nuhmei le pasal nawchizawrna chu an hung chawilut a. “Ahab chun Ashera a siema, a hmaa Israel lalhai popo nekin Ahab chun Israel hai Pathien suklungsenna dingin thil a thaw nasa bik anih” (1 Lal. 16:33). Dil sunga nawchizawr insil le Jezebel thisen Uiin an fak laia Ahab thisen Uiin an likna hai khawm kha pasal nawchizawr (ui) Israel hmar tienga bul tumtu anni leia esêl na òawngbau anih. Jehosaphat inlal chun “apa Asa dam laia pasal inzawr hai la um hai kha a rama inthawkin a hnawtsuok vawnga” (1 Lal. 22:46). Amiruokchu Jerusalem Temple ngeia khawm nuhmei haiin Ashera ta dinga rawngbawlna tirdakum an nei laiin pasal inzawr hai hmun ding sie hran ani baw. Lal Josia inlal lai khan hieng pasal inzawrna hmun hai hi suk bohman an nih (2Lal. 23:7). Thuthlung Thar a khawm Isu’n Kanaan nuhmei Syro-Phoenicia mi chanchin a hril khawm khan “Nauhai bei lakpeka, uihai kuoma pek chu a mawi naw ie” alo ti anih. Nauhai chanpuol bei lakpeka uite hai kuoma pek an dik nawh. “Miin nuhmei a zalpui anga pasal a zalpui chun, thil tirdakum an thaw veve ana, sukhlum ngei ding annih, an thisen maw chu an chung a um a tih.” (Lev. 20:13). Thuthlung Thar dungzui chun Mosie Dan hnuoia um ei ni nawh, Mosie Dan hnuoia chun mawngkawhurna suol chu piellet thuriat lung theina khawpa bawsietna, suol mawphura sukhlum khawp a nih.

Mawngkawhur suolna thiem naw in-changtirna hi Thuthlung Thar-a khawm a lo chieng:

Korinth khuoa Pathien kohran hai kuoma Paula’n hiengang hin alo ziek: “Mi felnaw hai

chun Pathien ram hlao naw nihai ti inhrietnaw am a nih? Hlem in um naw ro; indit hmanghai am a nih, milim betuhai amanih, uirehai amanih, mi-hurhai am a nih, mawngkawhurhai am a nih... hlepruhaiin amanih Pathien ram hlao naw ni hai.” (1 Kor. 6:9-10). Homosexual theologians thenkhat hai chun Paula khan pasal inzawr chau anih alo khap tia tlanginsam an um lai hin, Tirko Paula vau lawkna “hlem in umnaw ro” ti hi vawisunni chena ding khawma thathnempui ding ala nih. “Malakos” thumal hin pasal inzawrna chu a kaw k ngeia, sienkhawm thumal pahina “arsenokoitai” ruok hin chu mawngkawhur suolna tieng hrim hrim a kaw k anih. Pathienthu hi mani chalrem zawnga kei let in mi tamtak hlemna dingin lo thlur bing hlak hai sienkhawm, ei Pathien thu a chun a chieng anih: mawngkawhurna suol in a len hmang zing hai chun Pathien ram hlao naw ni hai!

Thuthlung Thara mawngkawhur suolna tieng chieng em ema inziekna chu Rom 1:18-28 hi anih. Hi lai hin Paula chun Pathien inza naw tu hai chung a Pathien lungsenna hrillang in a um. Pathien lungawilona fel tak chu ama umzingna le thilthawtheina, khawvel le thilsiemhaia chieng em ema puonglanga um hnawltu hai chung a chun bunthlak in a uma. Vawisuna mihriem changkang le hmasawntak hai hin Pathien lem chu siem fawm in, “eini mihriem hai angpuiin” Pathien chu ei siema, ei ngaituo anga ngaituo ding le ei thaw ang thaw ve dingin Pathien chu ei induon lem ta anih. Amiruokchu, “Ka ngaituohai hai hi I ngaituohai a ni si nawh a, I um danhai chu ka um dan ani baw k nawh, Lalpain a tih.” (Isa. 55:8).

Pathien in a lungawilona fel tak chu iengtinam a suklanga? Paula vekin ami hril zawm pei: “Chuleichun an taksa inzakumtaka insiem tuo dingin an lungril inhaw k anga pawrchetaka um phalin Pathienin a nghatsan tah a. Pathien thutak chu khela inchantirin, a siemtu biek nekin a isiemhai chu bein an rawng an bawl ta lem sih a.” (Rom 1:24-25). Pathien chun suk bohman ga tienga rorelna ni an chung a intlungtir lovin nundan thaloa hring dingin “a nghatsan tawl tah” a nih. Kawng danga chun, Pathien ani ang hrina inza nawtu hai chu Pathienin

an lungril putdana bohman tiel tiel dingin a phal pek bawk anih.

Tirko Paula hrilzawm pei dana chun: “Chuleichun Pathienin inzakumtaka hur phalin a nghatsan a, an nuhmei hai rau khawma an um dan insiengpui chu dan naw anga um dingin an insuk danglam sih a.” (Rom 1:26). Hitaka hin chiengtaka lesbian suolna, nuhmei hai chun an taksa chu pasal le inpawl na neia chi thlasawng na dinga hman-gna chu inphatsan in “ka taksa, ka thuneina” tiin, mani inhawitirnaa hmang that naw zie kaw hmu na anih. Pathienin a thlathlam pasal hai chu Paula vekin: “Pasal hai khawm nuhmei le inhmang dan pangai chu bansana hurin, a châkin an inchâk tuo a; pasal le pasal khawm tha naw takin an inthawh a, an suol man hmu ding chu anni le annia an in hmuh a. Pathien chu an hrietna a sie nuom lo in, thil maw-inaw tak tak thaw dinga a ditnaw zawng lungril nei phalin Pathienin a nghatsan tah a.” (Rom 1:27-28). Nuhmei hai ang bawkin, pasal tamtak khawm “nuhmei le inhmang dan pangai chu bansana” an pasal chanpui chung a chakna mit inlena, chakna suol hrit thlak dingin Pathienin alo nghatsan ta bawk anih. Hi changkar tawite sung hin vawithum lai chu “Pathienin a nghatsan” (Rom 1:24, 26,28) an ziek a nih. Thu chieng em em chu, mi’n Pathien hnawla, anni anga Pathien lim siemtu hai, Pathienin “An ni lampui chita fe dingin a nghatsan hlak a nih”.

Iengti kawngzawng khawma Pathien khuokhirna tuok lo chun, inthiengnawna insangtak chen in an inhiptuo a. Thenkhat chu hurna danglam pawrchetak, innei hma inpawl na le uiretna, homosexual le lesbian haia chun len hmang in an uma. Chuongang mi hai thaw ra suok chu Paula chun hieng hin alo hril “an suol man hmu ding chu anni le annia chun an hmuh a” (Rom 1:27).

Thukharna:

Khawvel kum tamtak liem ta hnunga inthawkhawm khan Pathien chun mawngkawhurna suol hi alo dodal a, nuhmei pasal inpawl na inthiengnaw, Pathien thilsiem nasan kei kaw thei ding taphawt chu a dit naw a nih. Pathien sinthaw suksietna dinga satan hmangruo anih. Tirko Paula vekin, “hun nuhnunga hai chun mi mani inhman-

gaitu dam, hmangaina insiengpui neinaw dam, inhawina ngaina tu dam le insum thei naw dam” (2 Tim. 3:1-3) an la um ding anih tiin alo hril lawk. “Innei khap tu” hung pung peiin, innei hi inza tlaka ngailo le pawimaw lo a ngai pawl an pung pei bawk. Thangthar nuhmei le pasal innei lo an pung deu deu nahin hun nuhnunga leng einih ti a sukchieng.

Zawlnei Daniel chun “Nuhmei chakna amanah, a thlatuhai pathienhai amani khawm chu ngaisak naw nih a, pathien hrim hrim ngaisak naw ni, chuong chung popo a chun ama chu an chawisang ding ani sih a.” (Dan. 11:37) tiin Antichrist mizie ding alo hril lawk anih. Chuleiin Antichrist hi homosexual ning a ta, khawvela gay ngainatu hai ditsak a hlaw ding anih. Hebrai lekthawna ring-na a mihuoisen hai chanchin ziekna a chun Samson thlemna do zo lo pa chu ziekna in a uma, Juda nawchizawr inchawtu, Jephtha nawchizawr naupa, Rahab nawchizawr hai chu Krista thlatu hai laia t hang ve annih. Hosea chu nawchizawr nuhmeia nei dinga ti anih. Amiruokchu, temple a nawchizawr ruok kha chu pawm ani nawh. Nuhmei/pasal pakhat neka tam nei chu Bible pawm anih. Thaikem nei khawm kha pawm ani bawk. Nisienlakhawm mawngkawhurna suol ruok chu Bible a pawm ani nawh.

Pathien felna dan tlangpui chu sukchang ruollo in Bible fluontlinga ziekin a um. Pathien ringnawtu le Bible hih Pathienthu a pawmnaw tu hai tading chun mawngkawhurna suol inkhina hai hi pawm naw ngei an tih. Amiruokchu “lungril suk ngar” haiin Bible hi Pathien thu anih ti ringzing siin mawngkawhurna suol hi hringnun lamtluong dang le Pathien malsawm anih ti ringtu um rawi ei ti inlau a um. Bible hi Pathien inpuongsuokna, ei ringna kalchawi dan dinga Pathien inthuok khum ngei ani ti ringtu taphawt chun ringhlana nei der lo a Pathien thu ani anga pawmtu ni a, khawvel sawrkar tlungpui ngaidan indiknaw le ei khawtlang in iengang khawma pawmzam tum sienkhawm, mawngkawhurna suol hi Bible in a pawm lo ani ti hre a, dodaltu ni ngei dingin ka ditsak cheu.

“Pathien lunginsietna hrui zai chi te a intûl ei nih, hringnun hmangthiem ei tiu”. **

Pray the gay away?

- *Eric Khawbung*

Though general the message of God and the Bible tends to be one of love and forgiveness, this does not prove to be true in regard to the LGBT community. Taught they not were born that way but rather that something happened that tainted them. Whether it was molestation at a young age or a deficit in a strong same-sex role model, homosexuality is a condition that one finds them in. It is an affliction similar to bulimia or constant profanity, a sin to be separated from the sinner while they are coached through 'gay conversion therapy' and back to God. Christian or Christian organization prescribing to this ideology claim that while they discourage homosexuality, they never said it was wrong, God did. They are merely following the word of God. The important thing to notice, the youth are not taught to accept themselves but rather are taught to strive to divorce part of their identity from the other. To leave their homosexual self-behind and cling to that is Christian. This conservative ideology is by no means an outlier. Repeated by politician like Christine O'Donnell and by mega-churches like Wasilla Bible church in Alaska (and the church of choice of vice-presidential candidate, Sarah Palin) and Exodus international.

Exodus international is a non-profit international ex-gay Christian organization that seeks to limit homosexual desire. It was founded by Michael Bussee, Gray Cooper, Frank Worthen, Ron Dennis, and Greg Reid. Exodus international asserts that reorientation of same-sex attraction is possible. It does not conduct clinical treatment but holds the position that, "reparative therapy holistic, counseling approach to addressing unwanted same-sex attraction can be a beneficial tool". Techniques can include abstinences, lessening of homosexual temptation, strengthening their sense of masculine or feminine identity, correcting distorted styles of relating with members of the same sex and opposite gender". Members like Ethan Martin (gay), Brad Lamin (gay) and others, believe being gay is a

damnation and remain calibrate instead of practicing homosexual sexual lives. Janet Boynes (an ex-gay ministry) who says that she is no longer gay after 14 years as a lesbian teaches that God can change sexual orientation from gay to straight. Boynes believes reflect those of many in the ex-gay movement such as: women becomes lesbian because of abuse, there is no scientific, no biological component of homosexuality in human gene, it is not God design and the scripture condemn homosexual and homosexual behaviours. According to them all those experts and organization and gay-friendly denomination prove nothing, because they fall, "outside" the will of God and things that make sense outside of God's will are irrelevant to devote Christians, regardless of what people think. In short, they believe you can pray away the gay and if you can't, you are just not praying hard enough.

It is no surprise that an organization like Exodus international holds strongly on their believe because until 1869 there was no written idea of homosexuality as being an intrinsic part of one's nature. Until that time it was believe that all people were heterosexual but some chose to engage in same-gender sex. There are Bible passages used by some them to condemn homosexual men and women. But careful interpretation of those passages shows why, even if they were talking about homosexuality, there is more to it than meets the eye.

Some turn to the Creation Story (Genesis 1-3) for their evidence of the sin of homosexuality and/or homosexual unions. According to such interpretation, God created a union of a man and a woman in the Garden of Eden, that is the only kind of union that is acceptable to him. But the Creation Story is telling of God's plan for beginning the population of the earth; nothing more is there. No conclusions can be drawn from it about homosexuality or homosexual relationships. Those depending on this passage may say it implies that any other marriage is sin. Implications represent what the reader wants it to say that it doesn't say. Sometimes other scripture confirms an implication. But there is nothing anywhere in the Bible that supports this interpretation of the Creation Story.

Jeffrey S. Siker has pointed out in the July 1994 issue of *Theology Today*, to argue that the creation story privileges a heterosexual view of the relations between humankind is to make one of the weakest arguments possible, the argument from silence. ... It does not mention friendship, for example, and yet we do not assume that friendship is condemned or abnormal. It does not mention the single state, and yet we know that singleness is not condemned, and that in certain religious circumstances it is held in very high esteem. The creation story is not, after all, a paradigm about marriage, but rather about the establishment of human society.

Some consider the sin of Sodom to be same-gender sex (Genesis 18:20 to 19:29). We are not told in Genesis what Sodom's sins were, only that they were so great that God determined to destroy the city. On the evening before its destruction two angels, in disguise as men, came to the city to lead Lot and his family out early the next day. Hospitable Lot invited them to spend the night at his house. During the evening the men of the city surrounded the house and demanded of Lot that he bring out the two men so that they (the men of Sodom) could [19:5]

King James Version: "know them."

Revised Standard Version: "know them."

New International Version: "have sex with them."

Studies show that the Hebrew verb used here, "yadha," "to know," is used 943 times in the Old Testament and only ten times clearly to mean "have sex," then it always means heterosexual sex. The word normally used for same-gender sex is "shakhabh." Many scholars believe that in Gen. 19:5 yadha means know who these men are and why they are here; for after all, Lot, their host was an alien. Two arguments for this are Sodom's being used as an example of great sin numerous times in the Old and New Testaments with nothing ever said about same-gender sex, and the context of Jesus' references to Sodom (Luke 10:10-13) which seems to imply lack of hospitality as the sin.

Other scholars think it was the common prac-

tice of showing dominance over and humiliating outsiders by forcing them to take the part of a (an inferior) woman in a same-gender rape. If the story is about same gender sex, it is clearly about violent, criminal, gang rape, Something utterly condemnable and not to be compared with the sex of committed gay couples.

Conservative theologian Richard Hays says, "The notorious story of Sodom and Gomorrah—often cited in connection with homosexuality—is actually irrelevant to the topic."

Leviticus 18:22 and 20:13, "You shall not lie with a male as with a woman, it is an abomination". "If a man lies with a male as with a woman, both of them have committed an abomination, they shall be put to death".

Both the verses are part of the Old Testament Holiness Code, a religious, not a moral code; it later became the Jewish Purity Laws. The word "abomination" is used throughout the Old Testament to designate sins that involve contamination of worship, especially idolatry. The word relates to the failure to worship God in purity or to worshipping a false god. Professor Soards tells us, "Old Testament experts view the regulations of Leviticus as standards of holiness, directives for the formation of community life, aimed at establishing and maintaining a people's identity in relation to God." This is because God was so determined that His people who were being formed into a new nation would not adopt the practices of the Baal worshipers in Canaan.

God required purity in worship. Anything pure was unadulterated, unmixed with anything else. These Purity Laws prohibited mixing different threads in one garment, sowing a field with two kinds of seed, crossbreeding animals. (A few years ago in Israel when an orthodox government came into power, McDonalds had to stop selling cheeseburgers). Mixing milk and meat in one sandwich violated the Purity Laws—it had nothing to do with morality.

Even if we consider that morality was a factor in this rule, it is part of the Code, and when the Code became obsolete, as it is under Christ, that rule, as part of the Code, became obsolete. These verses in Leviti-

cus have nothing to say to us today beyond the eternal principle of the need for purity in the worship of God. If the immorality expressed in them happens to be a principle for all time, then it will be found elsewhere in the Bible. Another reason the rules of this Code are not pertinent to our discussion is that these rules were temporary; they were for the particular time and circumstances existing when they were given. E.g., if you planted a fruit tree, you could not eat its fruit until its fifth year, and all fruit the fourth year must be offered to the Lord. A worker must be paid his wage on the day of his labor. You must not harvest a field to its edge. We readily dismiss these as not applicable to our day and culture, and if we dismiss some of them for any reason, we have to dismiss all of them for that same reason; we cannot choose which ones we want to dismiss and which ones we want to keep.

Some commentators believe the verses apply to the common practice of one person's degrading another by making him take the place of a (more or less worthless) woman. The sin then is not lust but the degradation of another. It was commonly accepted when the victim was an inferior or one conquered in battle. Otherwise it was like murder. . Temple describes it: "Same-sex coupling with a peer or a superior robbed the victim of his prerogatives as a 'man,' rendering him unfit for further lif.

While in the New testament in Romans 1:21,26,27.... "For although they knew God they did not honor him as God or give thanks to him...." "For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men"

Romans 1:26 and 27 clearly speak of same-gender sex by both men and women, the only Bible passage that does so. Rom. 1:18-32 speaks of Gentiles (heterosexuals) who could and should have known and served and given thanks to God but would not, so God gave them up and let them do whatever they wanted to do, and that resulted in these heterosexuals' being

"consumed with passion" and in such lust practicing same-gender sex. All of us recognize that those who forsake God and give themselves over to lustful living, , homosexual or heterosexual, stand condemned by the Bible. This passage is talking about people who chose to forsake God. Gays and lesbians coming to our churches professing Christ as Savior and Lord and wanting to work and worship with us do not fall in this category; Romans 1 is not talking about them. Clearly the passage is talking about people for whom sex with the opposite gender is "natural." We call them "heterosexual." There is nothing in this passage that relates to homosexual people. Conservative theologian Richard Hays says, "No direct appeal to Romans 1 as a source of rules about sexual conduct is possible."

In I Cor. 6:9 Paul lists the types of persons who will be excluded from the kingdom of God , "Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals [malakoi and arsenokoitai], 10 nor thieves..., will inherit the kingdom of God ".For some reason he uses the Greek words malakoi and arsenokoitai. The KJV translates the first "effeminate," a word that has no necessary connection with homosexuals. The NIV translates the first "male prostitutes" and the second, "homosexual offenders." The RSV in its first edition of 1952 translated both words by the single term, "homosexuals." In the revised RSV of 1971, the translation "homosexuals" is discarded and the two Greek words are translated as "sexual perverts" obviously the translators had concluded that the earlier translation could not be justified.

Malakoi literally means "soft" . When it is used in moral contexts in Greek writings it has the meaning of morally weak; a related word, malakia, when used in moral contexts, means dissolute and occasionally refers to sexual activity but never to homosexual acts. There are at least five Greek words that specifically mean people who practice same-gender sex. Unquestionably, if Paul had meant such people, he would not have used a word that is never used to mean that in Greek writings when he had other words

that were clear in that meaning. He must have meant what the word commonly means in moral contexts, "morally weak." There is no justification, most scholars agree, for translating it "homosexuals." *Arsenokoitai*, is not found in any extant Greek writings until the second century when it apparently means "pederast," a corrupter of boys, and the sixth century when it is used for husbands practicing anal intercourse with their wives. Again, if Paul meant people practicing same-gender sex, why didn't he use one of the common words? Some scholars think probably the second century use might come closest to Paul's intention. If so, there is no justification for translating the word as "homosexuals." Other scholars see a connection with Greek words used to refer to same-gender sex in Leviticus. The Leviticus references have no relevance to homosexuality today.

In 1 Timothy 1:10, "the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for ... immoral persons, sodomites (*arsenokoitai*)." specifically refers to same-gender sex, using the term "sodomites," which is the translation given in both the Old Testament and New Testament to Hebrew and Greek words for male temple prostitutes. Again Paul has used the Greek word *arsenokoitai*, the word in I Cor. 6:9. As discussed above, this word would have no reference to homosexuality or homosexual sex. So like the other two New Testament passages, I Tim. 1:10 says nothing about homosexuality or homosexuals and nothing about same-gender sex unless that of temple prostitutes or possibly the molestation of young boys by heterosexuals.

From a slightly different approach to interpretation, Dr. Robin Scroggs states, "The basic model in today's Christian homosexual community is so different from the model attacked by the New Testament that the criterion of reasonable similarity of context is not met. Similarly, Walter Wink points out that every reference to same-gender sex in the Bible is "heavy with lust"; it would have no ethical teaching for other conduct.

Dr. Gomes concludes his discussion of homosexuality and the Bible with these words: The Biblical

writers never contemplated a form of homosexuality in which loving, monogamous, and faithful persons sought to live out the implications of the gospel with as much fidelity to it as any heterosexual believer. All they knew of homosexuality was prostitution, pederasty, lasciviousness, and exploitation. These vices, as we know, are not unknown among heterosexuals, and to define contemporary homosexuals only in these terms is a cultural slander of the highest order, reflecting not so much prejudice, which it surely does, but what the Roman Catholic Church calls "invincible ignorance," which all of the Christian piety and charity in the world can do little to conceal. The "problem," of course, is not the Bible, it is the Christians who read it.

Focusing on a current subject. Homosexuality and homosexual behavior has existed for thousands and thousands of years, probably even before the times of homo-sapiens. In the past four or five years, the subject of homosexuality has been creeping into the world of biology. Studies have been done recently that attempt to look at homosexuality in a scientific light in hopes of coming up with a genetic explanation for sexual preference. However, up until a few years ago, the issue was discussed mostly by people in the social sciences. Psychologists, such as Freud, studied homosexuals extensively in hopes of coming up with an explanation for their "abnormal" behavior. All of the explanations that these people created linked homosexuality to experiences that homosexuals have while growing up. Generally speaking, people in the world of psychology believed that homosexuality could be explained by a person's environment.

One of the first successful scientific studies that was done on homosexuality was reported on in 1993. The purpose of this study was to look at families in which there was an abnormally high occurrence of homosexuality. By extensively studying the family histories of these families, researchers hoped to find some clues pointing towards the genetic factors that affect homosexuality. That is exactly what happened. By looking at the family trees of gay males (For some reason, this study only focused on male homosexual-

ity, but made the claim that their findings would be similar to the ones that would be found by looking at female homosexuality). It seemed that the majority of homosexual occurrences were on the maternal side of the tree. From this information, researchers concluded that if in fact there was a "homosexual gene", it appeared to be passed down from mother to son. This means that heterosexual females are carriers of this gene, and when it is passed down to a male child, there is a chance that the child will be a homosexual. While this study did not come up with any hard core facts about the genetics of homosexuality, it showed that a connection very well could exist. Since this study did determine that the mother carried the gene influencing homosexuality, researchers participating in further studies knew that they could limit their search to the X chromosome.

One of the most influential studies on the genetics of homosexuality was done by Dean Hamer and his co-workers at the National Cancer Institute in Washington DC (1993). Hamer's research involved studying thirty-two pairs of brothers who were either "exclusively or mostly" homosexual. None of the sets of brothers were related. Of the thirty-two pairs, Hamer and his colleagues found that two-thirds of them (twenty-two of the sets of brothers) shared the same type of genetic material. This strongly supports the hypothesis that there is an existing gene that influences homosexuality. Hamer then looked closely at the DNA of these gay brothers to try and find the region of the X chromosome (since the earlier research suggested that the gene was passed down maternally) that most of the homosexual brothers shared. He discovered that homosexual brothers have a much higher likelihood of inheriting the same genetic sequence on the region of the X chromosome identified by Xq28, than heterosexual brothers of the same gay men. Keep in mind though, that this is just a region of the X chromosome, not a specific gene. Although researchers are hopeful, a single gene has not yet been identified. Hamer's study also acknowledges the fact that while it does suggest that there is a gene that influences homosexuality, it has not yet been determined how greatly the

gene influences whether or not a person will be homosexual. In addition, Hamer attempted to locate a similar gene in female homosexuals, but was unsuccessful. The results that Hamer's study did find though, cannot yet be accepted as absolute truth. Another study took place in 1993 by Macke et al. This study examined the same gene locus as the Hamer study, but found that it had no influence on homosexuality. As you can see, the results on this topic are still extremely varied and reasonably new, so it is difficult to come to any lasting conclusion. Other studies have been conducted that look at twin brothers rather than brothers of different ages. Bailey and Pillard (1991) did a study of twins that determined a 52% concordance of homosexuality in monozygotic twins, 22% for dizygotic twins, and 11% for adoptive brothers of homosexual men. These results, like Hamer's, provide further support for the claim that homosexuality is genetically linked. Studies very similar to the Bailey and Pillard study have been done both with female homosexual siblings and siblings of both sexes. The results for both of these studies were only off from Bailey and Pillard's by a few percentage points. Putting all of these results together, it seems like genetics are at least 50% accountable for determining a person's sexual orientation.

On the other hand, Scientists from the National Institute for Mathematical and Biological Synthesis say homosexuality seems to have an epigenetic, not a genetic link. Long thought to have some sort of hereditary link, a group of scientists suggested Tuesday that homosexuality is linked to epi-marks — extra layers of information that control how certain genes are expressed. These epi-marks are usually, but not always, "erased" between generations. In homosexuals, these epi-marks aren't erased — they're passed from father-to-daughter or mother-to-son, explains William Rice, an evolutionary biologist at the University of California Santa Barbara and lead author of the study. "There is compelling evidence that epi-marks contribute to both the similarity and dissimilarity of family members, and can therefore feasibly contribute to the observed familial inheritance of homosexuality and its low concordance between [identical] twins," Rice

notes.

Rice and his team created a mathematical model that explains why homosexuality is passed through epi-marks, not genetics. Evolutionarily speaking, if homosexuality was solely a genetic trait, scientists would expect the trait to eventually disappear because homosexuals wouldn't be expected to reproduce. But because these epi-marks provide an evolutionary advantage for the parents of homosexuals: They protect fathers of homosexuals from underexposure to testosterone and mothers of homosexuals from overexposure to testosterone while they are in gestation. These epi-marks protect fathers and mothers from excess or underexposure to testosterone — when they carry over to opposite-sex offspring, it can cause the masculinization of females or the feminization of males," Rice says, which can lead to a child becoming gay. Rice notes that these markers are "highly variable" and that only strong epi-marks will result in a homosexual offspring. Though scientists have long suspected some sort of genetic link, Rice says studies attempting to explain why people are gay have been few and far between. "Most mainstream biologists have shied away from studying it because of the social stigma," he says. "It's been swept under the rug, people are still stuck on this idea that it's unnatural. Well there are many examples of homosexuality in nature, it's very common." Homosexual behavior has been observed in black swans, penguins, sheep, and other animals, he stated.

Also, Political agenda in church, domination and religious has been an age old historical issues from quoting literal Bible to justify racial segregation, to ensure the continued sexist oppression of woman by the Christian church. The same reason condemn Copernicus and Galileo and the insights of Isaac Newton challenged by a biblical view of God that could only be viewed as supernatural magic. On the same vain the church attacked Darwin. Perhaps worst of all, religious people appealed to the literal text of the Bible to support the most inhuman treatment of fellow human beings — the institution of slavery. There's always been a manipulation of the Bible and Doctrine for power,

wealth and other motives and whereby making it important to worship God and interpret the Bible as it should be.

Sadly legalization of basic human rights such as marriage is still denied. Gays and lesbians want the right to marry for the same reasons other Americans do: to gain the moral, legal, social and spiritual benefits conferred on the marrying couple and especially on their family unit. The material benefits of marriage are considerable, but it is the moral benefit that is especially attractive to many couples, including gay and lesbian ones. Marriage is, or can be, a moral commitment that two people make to one another. The marriage vow enshrines love, honor, respect, and mutual support and gives people access to resources and community acknowledgment that serve to strengthen their bond. Marriage is not conditioned on the intention or the capacity to have children. Nothing in marriage, except custom, mandates partners of different genders. For example, [Yale historian] John Boswell notes that in ancient Rome "marriages between males and between females were legal and familiar among the upper classes." The institution of marriage in our society appears to be one that encourages monogamy as the basis for stable personal lives and as one aspect of the family. If we think about what marriage is for, it becomes clear that it is for people to find ways to live ordered, shared lives; it is intended to be the stablest possible unit of family life and a stable structure of intimacy. Noting Paul's advice that it was better to marry than to burn, theology professor Daniel Maguire points out that as long as homosexual couples are denied marriage, "there is no alternative to burning." Commentators suggest that I Timothy 4:1-4, in speaking of marriage being good and not to be denied, because "everything created by God is good," would include homosexual marriage because God created homosexuality.

James Nelson, Professor of Christian Ethics, believes that "same-sex relationships are fully capable of expressing God's humanizing intentions," and views the "homosexual problem" as "more truly a heterosexual problem" (of homophobia), just as the

“woman problem” is a problem of “male sexism.” Certainly, the concept of same-sex marriage is not found in the Bible. But the concept of government by democracy is also not found in the Bible, only that of monarchy. On strictly biblical grounds, the doctrine of the divine right of kings has a firmer base than government by the people. Human experience, however, has led us to believe that democracy is not an illegitimate, unbiblical form of government. Since the biblical models of marriage range from polygamy at one end to celibacy on the other, we shall have to find our own way and not claim that the Bible permits only one model of marriage. In announcing his switch from opposing to supporting same-sex “marriage” Republican Ohio Senator Rob Portman offered what has become a common rationale. He argued that legalizing same sex marriage was a conservative position since it maximized individual liberty and minimized the role of government. On the one hand John Boswell ... has discovered that, whereas the church did not declare heterosexual marriage to be a sacrament until 1215 C.E., one of the Vatican Library’s earliest Greek liturgical documents is a marriage ceremony for two persons of the same sex. The document dates to the fourth century, if not earlier. In other words, nine centuries before heterosexual marriage was declared a sacrament, the church liturgically celebrated same-sex covenant. Simply put, if we remove the patriarchal and legalistic trappings of “Christianity,” that presents the false gospel of legalism perfectionism, and exclusion, we see that the only Gospel to be found in Christianity, the Gospel of grace, faith, love, peace, reconciliation, and inclusiveness demands that we embrace all of God’s children, we be authentic as God created us to be, and we recognize that we commit a grievous sin when we reject the wonderful gift bestowed upon us

by God, the gift of being able to love another person. As Rev. Troy Perry has said, “God didn’t create someone whom He could sit around and hate. It is through the same pattern of thought that the Naming project was formed.

The Naming Project, it was started in 2002 by Jay Weisner, among others. This project teaches youth how to reconcile their gay identity and Christian identity so as to feel accepted and loved by a God who loves them. This project teaches an underserved community something that many would deny them, a chance to love themselves as they are. The Naming Project has also turned the horrific idea of summer camps designed to reprogram gay youth into a positive and uplifting experience meant to build community. The Naming Project offers a camp designed to help LGBT youth understand themselves as children of God, “there is a dream that every youth should know a place of acceptance and the abundant love of God.” It is easy to notice that two organization concerning on the same issue of Homosexuality and the Christian faith stands pole a parts. Weather one agree with one and reject other, It is clear that God created man in his own image and to come to Him in just as they are and there for make only one condition, “For God so love the world that He gave his only son that whoever believe in Him shall not perish but have eternal life”. No condition is stated of sexual orientation but the word “Whoever believe” is use for all. No statement of praying the gay away is written but praying with an open heart and with a loving mind be it straight or gay or bisexual or others. After all, He is not the God of rejection but the God of acceptance.

Confession of an Ex-Satanist (True Story)

This is a story of God's works - mighty, wonderful and mysterious - in obedience to the command of JESUS CHRIST to me saying: "Go and testify what I have done for you."

My story started 27 years ago in a little village called Amerie Iriegbu Ozu Item in Bende Local Government Authority, Imo State, Nigeria. My parents were not classified among the rich but my dad was privileged to inherit 42 hectares of land from my grandfather, a blessing which has today brought the greatest misfortune ever recorded in the history of the family. My dad was greatly envied by his distant and near relations for reasons I do not know, perhaps for his vast land inheritance.

We were a happy family, my parents having got four of us: Love, Margaret, Emmanuel and Chinyere. After having the first two daughters, my parents waited for 14 years before having me (the only son) and later my younger sister Chinyere. This brought real happiness to the family but this happiness was short-lived as the first tragedy struck. My lovely and caring mother died. She was alleged to have died owing to witchcraft, and four years later my father died, again through an alleged work of juju involved against him. Two years after the death of both parents my eldest sister, Love, disappeared mysteriously and Margaret, the second daughter of my parents, went mental. It was a chain of tragedies in the life of a humble and otherwise happy family.

One day I met a friend I knew during my elementary school days named Chinedum Onwukwe. Chinedum loved me very much and having heard all that befell took me to his parents who readily received me and took me as a second son. Life came back to normal again. I was well cared for. I was happy again.

Chinedum and his parents were traveling to Umuahia and their car ran into a tipper carrying laterites. Chinedum and his parents died on the spot! On hearing the news I collapsed. My sorrow could better be imagined. I managed to survive through the burial

ceremony, supplying those cooking with firewood and running errands: at the end of which I went back to my father's house and resumed the menial jobs to be able to feed.

I turned to the Church and became a full member of the Assemblies of God church in my village (I still am) but unfortunately no one cared even when some of the members knew about me. It is important to note that I became a full member of the church without knowing Jesus Christ. I never knew what it meant to be BORN AGAIN. If you are in the Church of Jesus Christ and find yourself in the situation I found myself, give your life to the Lord Jesus Christ

In the midst of all these hardship and suffering ALICE appeared! Alice was a girl I knew during my elementary school days. She was five years older and from the same village. We were in the same class, sat on the same bench and became very friendly. With this childhood's 'love' affair, we promised 'getting married' when we would be old. Alice later left for Akure for her secondary education and sent me dozens of 'love' letters.

The next time I met Alice, I was 15 years and she was 20. She had finished her secondary school education and was working with the Standard Bank Lagos (now First Bank), where her parents lived. Alice having known my background and my plight took advantage of it. She told me to join her at Lagos and handed me her house address with N50 (Naira: National Currency of Nigeria)!

I arrived at Akintola Road, Victoria Island and was well received by Alice and her parents. The parents knew me and my background as we came from the same village but never knew of my relationship with their daughter. Alice then introduced me to them as a man she has 'chosen' to marry. The parents were shocked but after some discussions with her agreed on the condition that they would further my education. Alice rejected their offer and requested that I be allowed to live with her in her own flat. They had a strong argument for four days and under some unexplained influence they agreed and I moved in with Alice.

The Mysterious Experiences

One night, I woke up in the dead of the night and found a boa-constrictor beside me. I wanted to shout but could not. Some nights, I would wake up to see Alice's body as transparent as a cellophane bag. Some nights, she would disappear and reappear. Some nights I would hear strange noises or dancing in the living room. I could no longer bear these fearful happenings so I decided to ask her, and the first reaction was violence and serious warning. She said: "Do not ask me this question again or else I will deal with you."

Horrific Discovery

One day, after she had left for work, I decided to search the flat. As young as she was, the flat was well furnished. She had four refrigerators and on opening one, I saw human skulls, different parts of human body both fresh and dry. Inside the ceiling were skeletons. In another corner of one of the rooms I saw (what I later knew as a 'chamber') a water-pot filled with blood and a small tree in the center of the pot, a calabash and a red cloth by it. I could not continue. Now I knew that I was a dead man and since I had nowhere to run, I surrendered my life to whatever comes, life or death and kept sealed lips. Alice came back from work and from the way she looked at me, I knew that right in her office she knew what I did in the house.

Encounter with the Occult World

The following day she requested me to follow her to a meeting. I was already a captive and had no choice. We went to a very big building on the outskirts of Lagos. The hall was large with about 500 young men and women seated in a circle, and seated above them was a man whose head could only be seen and without a body, as the Leader. Some of these young people were students, undergraduates, graduates, teachers etc. She introduced me to the congregation as a new member and they applauded and welcomed me. Alice was promoted as a result of this. All that they discussed in the meeting I never understood. At the

end of it and as we were about to leave, I was asked to come back alone the following day by the Leader. This was my first encounter with the occult world.

That same night, at 2.00 a.m. (and this is the usual hour of meetings and dangerous operations by all the forces of darkness and their agents), Alice woke me up and revealed certain things to me. She said: "I am not an ordinary human being. I am half human and half spirit but mainly of the spirit. What you see in my chamber is what I use during my prayers every morning, so that the spirits will guide me through the day. As for the skeletons I will tell you later."

I never said a word. She brought out some books on world mysteries for me to read, and with my inquisitive mind I decided to read them. Shortly I became interested and immediately she saw that I was now interested. Unknown to me, she sent my name to an occult society in India. As previously instructed, the following day I went back to the society alone and there met nine others and some witnesses. We were to be initiated.

Covenant with Alice

Early one morning, she told me there was an important ceremony to be performed in the house. At 2.00 a.m. she brought a crawling child, a girl, alive. Before my eyes, Alice used her fingers and plucked out the child eyes. The cry of that child broke my heart. She then slaughtered the child into pieces and poured both the blood and the flesh into a tray and asked me to eat. I refused. She looked straight at me and what came out of her eyes cannot be explained in writing. Before I knew what was happening, I was not only chewing the meat but also licking the blood. While this was happening she said: "This is a covenant between us, you will never say out anything you see me do or anything about me to any human on earth. The day you break this covenant your own is gone." Meaning that the day I break this covenant I will be killed. After this incident I started having strange feelings inside me. I was changed and could no longer control myself.

When Alice saw that she had succeeded in

getting me fully involved in SPIRITISM and was fast growing in it, she was satisfied and knew her mission was accomplished. She found a flat for me, helped furnish it and thereafter severed the relationship.

Covenant in India

The Society in Delhi, India sent me a second letter asking me to come over to India. In it also I was instructed to do the following: “Eat excreta, eat decaying smelling rats, and to have sexual intercourse with spirits in the cemetery at night.”

I started having a lot of money, food and materials were no longer scarce. One day, I locked my flat and went out; coming back, I opened the door and behold a man sitting in the parlor. I was afraid. He said: “Are you not Emmanuel Amos?” I said I am. He said: “I have been sent to come and collect you to India, so get ready.” I locked everywhere, went and sat beside him on the cushion ready for the next order. But like lightning, he touched me and we vanished. The next place I saw myself was in a big conference hall in Delhi, India, with a large congregation already seated and waiting to welcome us. They brought out files where my name had already been written and asked me to sign beside it. I did. A tray containing human flesh, cut in pieces with a basin of blood were brought. An empty jug was given to each person and then a man without a head went round pouring the blood and flesh into the jugs. The headless man made some incantations and everyone drank the blood and ate the meat and the meeting was over.

The Initiations in India

Now the period of my testing had come. I was sent to a valley about 200 meters deep. In it were assorted dangerous reptiles and wild beasts. These were to torture me. I was not to shout, for if I did, I have failed the exam and the consequence was DEATH. After seven days of agony I was brought out and sent to a place called ‘INDIA JUNGLE’.

In this jungle, I saw different types of demonic birds; demonic because some had faces like dogs, some like cats, etc. Yet with wings. Inside this jungle was a cave, and this cave is only opened by these de-

monic birds. They opened the cave and I went inside. The things I saw are hard to explain. There were terrible creatures; some looked like human beings but with tails and without human faces, etc. I was in that state for 7 days and was finally brought out.

I was instructed to build a chamber as soon as I return to Nigeria with the following things in it: “A native water pot filled with human blood, a living tree inside, a human skull, vulture feathers, wild animal skins, boa skin and a big shiny laterites beside the pot.” The blood inside the water pot is to be taken every morning with an incantation. With all these instructions I came back to Nigeria the same way I went, and fulfilled all.

My Meeting with Satan

One day, a girl named NINA came to me. NINA whose parents were from Anambra State was a very beautiful young girl but lives mostly in the sea, i.e. the underwater spirit world. She was an ardent agent of the Queen of the Coast and very wicked. We left immediately and reaching there I learnt of our having a conference with Lucifer. Satan, in this meeting, gave us the following instructions: To fight the believers and not the unbelievers, because the unbelievers were already his. When he said this, one of us asked: “Why?” He said the reason was that God drove him out of ‘that place’ (he refused to call the word ‘Heaven’ and all throughout our meetings with him he never mentioned the word ‘Heaven’).

He also told us that we should not fight the hypocrites. “They are like me”, he said. He continued his speech and said: “We should only fight the real Christians.” That his time was near, therefore “we should fight as never before and make sure no one enters ‘that place’”. One of us said to him: “We heard that God has sent someone to rescue mankind back to God.” Satan then asked: “Who is that?” One member answered “Jesus” and to our greatest surprise, Lucifer fell from his seat. He shouted at the man and warned him never to mention that name in any of our meetings if he loves his life. It is true that at the name of Jesus every knee must bow (Phil. 2: 10), including Satan.

This was my first meeting with Satan. Several others followed after this meeting. As we were leaving, the Queen of the Coast, who now appears in different forms, invited me to her mansion. She inserted human ashes with other things inside the bones of my two legs, a stone (not an ordinary stone) in my finger and something else inside the bone of my right hand.

She took me to one of the laboratories and gave me a telescope, a T.V. and a video. These were not ordinary things but were to be used in detecting the born again Christians and the church goers inside the Church.

Fighting Christians

After the command by Lucifer to fight the Christians, we then sat and mapped out ways of fighting them as follows:

1. Causing sicknesses.
2. Causing barrenness.
3. Causing slumber in the church.
4. Causing confusion in the church.
5. Causing lukewarmness in the church.
6. Making them ignorant of the Word of God.
7. By fashion and emulation.
8. Fighting them physically.

My Encounter with Jesus Christ

In the month of February 1985, we had our normal meeting in the sea, after which I decided to travel to Port Harcourt in Rivers State, to visit my late uncle's wife. I met a man called Anthony. He sent for me and since in our society we have a law never to refuse calls, I decided to answer his call. I went to him in the afternoon on a Thursday of that week. He started by saying God has given him a message for me. He brought out his Bible and started preaching. There were three other Christians seated (a male and two females). He continued his preaching for a long time and I wasn't sure I heard all he said. He asked me to kneel down for prayers. I obeyed and quietly knelt down.

Immediately he started his prayers. I was knocked down by the spirit of God and I fell flat. I struggled up and stood like an iron. I destroyed the

iron chairs inside the workshop. I looked outside and saw three of our secret society members, a man and two girls. They came in human form and moved towards the door but because of the power of God they could not enter.

The Church Events

The following day being Friday, I was invited by the same Anthony to attend their night vigil at the Assemblies of God church, Silver Valley, Port Harcourt. I accepted this invitation because attending church services to cause slumber and confusion was part of our assignments.

In this particular service we were very comfortable and even went into operation. Many started sleeping, choruses were sung weakly and things went zig-zag. Brother Anthony had already told them about me so at about 2.00 a.m. they called me out to pray for me. As soon as I came out to the front they started pleading the blood of Jesus. I stopped them and said: "It is not pleading the blood that is the solution. I am a deep secret society member. If you agree that you can deliver me, then I will kneel down."

They agreed and I knelt down. At that point a sister led by the Spirit of God shouted and said: "If you are not worthy, do not come near!" I am sure many did not understand what she meant. It is dangerous for a Christian living in sin to cast out demons. Many withdrew and a few came out to pray for me. As they started with "In Jesus name," I heard a big bang inside me and fell on the floor. Immediately the flying demon in me went into action.

Two opposing forces went into action and the atmosphere changed. I suddenly stood up and became very violent. A demon went out of me and possessed a boy in their midst and he started fighting them, trying to rescue me. The brethren never wasted time with him rather they took him and others who were afraid to the church vestry and locked them inside. This continued till 7.00 a.m. I was physically exhausted and became quiet, so the brethren gathered around me again and started shouting: "Name them!" "Who are they?" I kept quiet. After waiting for a long time and

I said nothing, they were deceived to believe that I was delivered.

En Route to Lagos

On getting to my uncle's wife house, I told them I was leaving for Lagos immediately. I took off and was on to Omagwe, at the International Airport Junction when I heard a voice calling me by my native name "NKEM." I turned around to see if there was a known face in the taxi but there was none. Who could this be? Only my late mother calls me by that name, all others including the spirit world knew me as Emmanuel.

While I was still wondering, the voice came again: "NKEM, are you going to betray me again?" I did not recognize the voice but the voice continued asking me: "Are you going to betray me again?" Suddenly I had severe fever.

At Umuakpa in Owerri, I collapsed inside the taxi. The next I knew was that two men, tall and huge, one on my left and the other on my right, and they never spoke a word to me. They led me through a very rough road with bottles and metals. As we moved along, these bottles and metals gave cuts and I started crying but these men still did not say a word. We moved on and came out to an express road. It was here one of them spoke and said: "You are a wanted man!" and we continued. We moved on to a very large and long building that looked like a Conference Hall. As soon as we climbed the pavement a voice from inside said: "Take him in!" They took me in and disappeared, leaving me alone.

The hall was well decorated and so large and long that one finds it difficult to see the end of it. I walked to the middle and then was able to see the end. At the end was an altar. I saw a moon and stars surrounding the sun. Then I saw a throne and seated on it was a very handsome man with a garment shining like the sun. He said: "Come!" But because of His brightness I could not go. Whenever I tried to move a leg I would fall.

The Spiritual Cleansing

I walked to a point and He stepped out of the throne to me, removed my legs one after another and poured out what was inside them and fixed them back. He did the same with my hands and put them back, in fact

all the places the Queen of the Coast kept powers. I wondered in my mind, who can this be and how did He know the spots these things were kept. After this He went back to His throne and asked me to come.

He came out of the throne and took me by His hands and said He was going to show me certain things. On our way He said: "I do not want you to perish but to save you and this is your last chance. If you do not repent and come and serve me, you will die. I will show you the abode of the saved and the disobedient." When He said this, I then knew He was Jesus Christ.

The Battle with Satan's Agents

The Queen of the Coast's agents started pursuing me. I suffered greatly in their hands. I had nightmares. On the 1st of May 1985, a month after my conversion, at about 2.00 a.m., I was awakened by these agents. They commanded me to walk out of the house. I obeyed, walked out and they followed behind.

On reaching there they said: "You must come back. If you refuse we will kill you or make you a destitute." After this instruction they left. I regained my senses and wondered how I came into the burial ground. I went back to bed and slept. They decided to attack me in the afternoons. At times, while walking along the road they would fight me. Others around would see me fighting with the air or see me running as if being pursued. I alone would be seeing them.

I was afraid, so one day I went to the church and called out a brother. I told him my problems and my observations on some members of the church, etc. This brother gave me the SCRIPTURE UNION'S (S.U.) office address and told me: "There you will find help." Incidentally that was the last day I saw this "brother."

I took the address and the following day, took a taxi to No. 108 Bonny Street, where the office is and met the typist who gave me the quarterly program of activities of the S.U. Rumuomasi Pilgrims Group, being the one nearest to me. She said: "Come on Sunday!"

After the fellowship that day I knew this was the right place for me. God provided me with a Christian lady, whom I took as a mother, who took interest in explaining the Word of God to me and counseled me as well. The

brethren became very interested in me and cared. I saw real love. The Holy Spirit began giving me understanding of the Word and my faith grew. Psalm 91, God's protection, was fulfilled in my life. Isaiah 57: 17: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, said the Lord."

September 1985, I received a message that my name appeared as a distributor with the Silver Brand Cement, Lagos and that I was expected to report at the office on 27/9/85. I left Port Harcourt on 26/9/85 and arrived in Lagos in the night. The following morning 27/9/85, I went into the office only to be told by the Personnel Manager that my allocation had been assigned to someone else.

On my way back to my flat, passing through a path, someone came from behind and gripped me and tried to suffocate me. I struggled for life and while people passed by, none came to my rescue, but the Lord intervened. I was dazed and staggered to my flat.

The following day 28/9/85 I heard a knock on my door and NINA entered. She asked me if I was going back to Port Harcourt. I answered yes. She said, if I accompanied her, what awaited me were double promotion and many blessings. That if I refuse following her, they would do more and make sure that I did not prosper. They had also decided to fight my spiritual mother. At that, I started preaching to her. She stood up and said: "They are deceiving you," and left. This took place in the evening of 28/9/85.

Not quite fifteen minutes she left I heard another knock. This time they were four men. They beckoned on me to come out and I saw myself going along with them. We walked up to about 2 poles and one of them asked me: "Do you know us?" I said no. He continued: "We have been hired by your landlord to kill you." While he was still speaking one among them took out a gun and another one a dagger. I was defenseless and knew that they would kill me, but God in His supernatural manner performed a miracle that surprised both me and them. The man with the gun fired at me but there was no sound. The man with the dagger used it on my back but it never penetrated rather it sounded like using a rod on someone. They were as frightened as I was. The Spirit of God came on me and I

started preaching. Three of them ran away, but the fourth man broke down and started weeping and pleaded that I should pray for him.

The following morning 29/9/85, I took a luxurious bus to Port Harcourt. Reaching Ore, the bus ran onto a tree. It got damaged but no one was hurt. The driver pulled it out back to the road and as he drove along, the bus started swerving from one side of the road to another. I remembered NINA's threats, so I stood up in the bus, preached to the passengers and concluded by saying: "It is because of me that these accidents are happening. But from now on, there shall be no more accidents until we get to Port Harcourt, in Jesus' name!" And I sat down. In fact, when I sat down, I wondered at what I had said. And so it was. The vehicle moved smoothly to Port Harcourt. No more accidents or breakdowns.

In the Church

We are witnesses today that there are many possessed persons in the churches. Some speak in tongues and even prophesy. Only those with the Spirit of God can discern these fellows.

Christians should abide by every word of the Lord Jesus Christ, because when they disobey or compromise they are prone to fall at the slightest attempt of Satan or his agents. Christians have been called out from darkness into God's own marvelous light. Christians have been called to total separation from the world and what it offers. "Come out from among them and be ye separate," says the Scripture.

Finally brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. Ephesians 6: 10-11

Please realize that there is POWER in that name of Jesus! There is Power in the Blood of Jesus!

We implore you on Christ's behalf: Be reconciled to God. If you are not yet saved, that means if according to the Word of God you have not accepted the Lord Jesus Christ as your Lord and Personal Savior, we encourage you to do so without delay.

Tomorrow may be too late.

ZAWLNEI TEHLEM

- *L.B.Tuolte*

Kum 2013a Delhiah pawl binga biekena inkhawm hotuhaiin an òan hi chu pang aṭim deu ngei. Hotuhai thaw khawm ni sien 'uipui tui lien thlir anga thlir' el naw thaw ngaina a um si nawh. 'Independen kohran mi reng ka nih' ti khawm inphalam a um hiel.

Delhia khawtlang le kohranin ei tuok le inzawmin zawlnei indik le tehlem sinthaw ngun takin thuthlunglua inthawk ka suizui a. A tehlem le zawlnei indik hriet the a harsa khawpel ie!

Tienlai Zawlnei tehlemhaiin 'Lalpa Pathienin chuong ang, khang ang chun a tih' tia mipui kuomah thu an hril ve hlak a. Zawlnei tehlem thu hril an awi leiin mipui chungah Pathien lung a sen rawp hlak. Zawnei tehlemhai hin Pathiena inthawk ni awm takin an hril hlak leiin mipuiin an awi hlak a nih. Zawlnei tehlem Hanania chun mipui hmaah hieng hin a hril a: (Jeremi 28:11)

'Hienghin Lalpa chun a tih. Hieng ang bawkin Babulon Lal Nebukanezzar ringkaw chu kum hni sung ngeiin hnamhai popo ringa inthawkin sukthliek ka tih' a tih.

Hi thu hi thukhel, ama phuokfawm, annawleh thlarau suolin an hrltir a nil thei. Pathien a inthawk ruokchu a ni naw tawp. Hniek phawi der loa a hril chu a ni bawk sih a. Chuleiin, a thu hril hi a ring tawk an um reng a nih. Hi hun vek hin Zawlnei Jeremiah chun kum 70 Babulon sala Israelhai an intang ding thu a hril ve hlak. Hanania hi Zawlnei ve tho a nih. Mipui ta ding khawmin zawlnei indik le tehlem hriet dik a'n tak reng a nih.

(1Lalhai:13)Jeremiah le Hanania thuah chauin a tawp nawh. Pathienin mi pakhat, Pathien ngaisak ei ti dim Pathien mi vek a tir a. Tempul le maicham hal ding le tawngsie in-

phur dingin a tir a. Iengkhawm fa lo ding le dawn lo dinga hril a nih. A thaw ding le hril ding a zo chara kir nghal dinga hril a ni bawk. Hi hun vek hin Zawlnei putar pakhat a um ve a. A nauhaiin zawlnei putar hi thil um dan an hril a. Ama hin Pathien mi fena hmun tieng an dawn zoin a hnawtzui nghal tah a. Pathiena inthawk thuthar dawng ni awmin a'n hril a. Pathien mi chu fa le dawn dingin a ko kir tah a. Fa le dawna an òung lain zawlnei putar hi Pathien thlarauin a man ve nawk thung a. Pathien mi chu halin tawngsie an phur tah a. Pathien mi hi sakeibakneiin a se hlum.

A chung a thiltlung (incident) a inthawk Pathien thlarau tir le ramhuoi thlarau tir hi hriet kar a harsa reng a nih. Pathien mi hi zawlnei putarin a hlem hi mak ve tak chu anih. Zawlnei putar hi Pathien zawlnei ni kher naw nih. Pathienin a hmang ve tho a nih. Thuthlung hluiah hieng ang thil a lo um hlak. Chuleiin zawlnei tehlem le andik hrietchieng antak reng a ni awm.

2013 kuma Delhia pawl rama ei thil tuok hi Pathiena inthawk am ramhuoi ti hriet dingin nghak a ngai. Kuttum le hriemhrei hmangin iengkhawm chingfel naw nih. 'Uipui tui lien thlir'anga thir phawt hi a him tak awm ie!

Tienlai zawlnei hai khawm Pathien hmang am thlarau suolin a hmang ti hriet nghal antak reng a nih.

Pa, Naupa le Thlaru Thienghlim hminga kohan mipui le khawtlang inthuruolna suksiettu hi Pathien Thlarau tir am annawleh Ramhuoi thlarauin a tir ? Thuthlung hluia thiltlung (incident) besana thlir chun Pathien Thlarau tir ti chu ringhlel um a nih.

Tienlai zawlnei tehlemhai hi Pathien tir ni loin duthusam hrlin mipui an hlem hlak. Thudik hriet dingin hun a ngai.

Zawlnei ei ti hai hi Pathien tir an um lai zingin thlarau suolin a tir an um ve tho a nih. Chuleiin, Pastawr awrdenin Pa, Naupa le

Thlarau Thienghlim hming sala kut an ngat nazawng hi Pathien thlaruin a tir ring ding a ni nawh. Zawlnei tehlemhai khawmin hniek phawi der loin ‘Lalpa Pathien hming salin’ an hril lawk hlak. An dik le dik naw ruokchu hunin a rel. Thawh-le-khatin Pathienin phuba a lak ngai naw leiin zawlnei indik le khel hrietkar a harsa reng a nih.

Zawlnei tehlem sinthaw chu mani phuokfawm, thu indik loa mipui hlem a nih. ICI, EFCI kohran an ti hi tawng indik lo a nih. Register Society Act 1860 dungzuia sawrkar hrietpui pawl (organization) an nih.

‘Kohran’ hi sawrkarin a hrietpui nawh. ‘ICI, EFCI le EAC’ adangdang Sawkar hrietpui pawlpui hming (organization) an nih.

Hmar Christian Fellowship le ICI, EFCI ti hming hi ei ram kohran hotuhai buoina a nih. Hmar Christian Fellowship hi ‘kohran in ni nawh’ an ti hi thudik a nih. ICI le EFIC khawm kohran an ni bawk nawh. HCFD khawm kohran a ni nawh. Pawlpui kona hming an nih. Ei ram kohran hotuhai pawlpui le kohran hmingah an buoi a nih. Chuleiin, kohran hming an hril pha ICI annawleh EFCI an inkawktir ta meimei hlak.

Delhia hin ram le hnam ta dingin zan 60 neka tam khawvarin ei tawngtai tah. Ei mipuihai le kohran pawl hranhran pumkhata ei luong tlang theina ding hi thupui pawimaw a ni zie. Kum 4/5 vel ram le hnam ta dinga tawngtai ei tlada/chawlsan karin pawl ram hung lut an ni leiin Pathien inthawk ti hi chu ringhlel um ani hrim hrim.

Tawngtai thlarau ei nei lai ni sien, ieng pawl thlarau khawmin Delhi Hmar Christian Fellowship ner ngam naw nih. Ei ‘inclusu karin Setanin ram a lakpei’tia hla ei sak puhi thudik khawm a hawi ie!

Delhia students (nunghak le tlangvalhai) le sorkar thawktuhai Pathien rama t huoiut ei nuom leiin Hmar Christien Fellowship ei indin a nih. Pathien ram chu:

(i). Suol laka thiem chang.

(ii). Inremna (Pathien le inrem) le

(iii). Thlamuongna an nih

Kohran Pawl bawmah tukhawm den-glut ei tum nawh. Pawl ram chu:

(i). Indemna.

(ii). Intheidana.

(iii). Tuolbawm le inrem thei der lo ram a nih.

Hmar Christian Fellowship Delhi hi nunghak hmeltha, ngaino bei emem ang a nih. Ei ram kohran pawlhai inhnar ani hrim a. An lak thei naw khawmin suksiet an pawisa naw chu hriet thei a nih.

Pu Rokung dam lai khan Delhia RPC pastawr sie an nuom thu an hril tah. EFCI in remchang an hmu naw leia an zie an suklang naw chau a nih. Lo hmu ni hai sien Delhi kohran le khawtlang vuodar dai tang an tih. 2013 in remchang an hmu leiin ICI zie an suklang a nih. ICI hi an suol bik khawm a ni nawh. Thuhmun char an nih. Tu pawl khawm ni sien, ei ram kohran hotuhai khi pawl ram inrui leiin mani hnama inthawk tuithlar (cut off) an ngam vawng. Vawisuna ei mit ngeia ei thil hmu chu a nih. Maka a ni ringawt. Kohran pawl leia mani hnama inthawk tuithlar chu Pathien thu puo dai a ni tah. Setanin Hmar kohran hotuhai hi pawl hmangin a dawivet zo ni lo maw? Kohran hotuhai hrilin var pha naw ni hai.

Zirtirtu chun a sikul naupang sin insang a chel pha a lawmpui hlak ni lo maw? Hlawtlingna ei sikul naupangin a chang pha ei lawm ve ni lo maw? Hmar Christian Fellowship, Delhi le Fellowship dangdang, ei ram kohranhai rasuok an nih. Iengleia Hmar kohan hothuhaiin an lawmpui naw am ning a ta? Lawmpui nekin suksiet/vuokdar an nuom lem hi ienglei am ning a ta?

Vairamah sawrkar Officer haiin Pathien bieknha hmun le hun remchang an mi siempui

hi hung tho nawk hai sien Rev. Thangngur, Pastor Taisen le H.K Dohnun, an lawmna mittui hul ngai naw nih. Iengleia vawisuna Hmar kohran hotuhaiin Hmar Fellwoship an lawmpui thei naw am ning a ta? Zawlnei tehlemhaiin thu dik an lawm hlak am a ni?

Pathienin Delhia le Gauhatia Hmar Christian Fellowship kum tam a lo hmang tah. Retheihai sawmdawltu ding khawmin a lo hmang tah. ICI hotuhaiin iengleia sukdar an inphlam naw am ti vawisun chena asan ka hmu suok lo a nih.

Annawleh, Pathienin a lo hmang ve zingzing vuokdar dingin Setanin a chawktaw tawl am a ni ? ICI hin Pathien an cho (challenge) a ni lem naw maw?

Kohran mipui le khawtlang keikhawmin kum 20 neka tam inrem le lungruolin Hmar Christian Fellowship Delhi chun Pathien rama rawng an lo bawl tah. Lokalin kum 24 lai lo inenkawlin ser-le-sang, rawngbawl-na dam, mison neiin hma an lo dawm tah. Ei ram kohran dan kengkawin hnawtsuok tul an

hnawtsuok a; laklut tul kohran sungah dingin an laklut baw. Sakramen le baptisma le nau-pang inhlan khawm ei ram kohran pawlhain ang bawkin ei thaw ve a. Dan le dun ei zui kim dap. Ei rama Evagelical pawlhain leh danglamna ei nei nawh.

Kohran le khawtlang inthuruol emem le lungruol taka umkhawm vuodar dingin Isu hin a Tharau a hung tir ding maw ? Isu thlarau a ni naw chun khawlai thlarau a inthawk am intibing nuoma lungril a suok ning a ta?

Kum zabi vawikhat hmang ve thei baw, puitling thawkhat, ei ram kohran pawlhain zani lai chaw indin Fellowship an theida emem le an tai hi amak ang reng. Ei ram kohran hotuhai sum senga ei indin khawm ni lo, an thurawn leia ei indin ni baw lo, Fellowship chungchangah kohran hotuhaiin iengkhawm hril ding an nei nawh. Chu nekin Fellowship suksieta mani pawl indin an la tum ta deudeu. Nuvuoi.....!

In Conversation with Lal Remsiem

- Zacharia Varte

Pi Lal Remsiem hi zohnathlak lai chu a hre naw ei um nawh ti inla khel ni kher naw nih. Ama ang hrima Hmar nuhmei Zoram Khawvela inlar le thilthawthei hi vâng hle'ng ei tih. Kum 1958 khan Saikot, Churachandpur-ah a pienga, insung khawsa thei taka pieng ni naw hai sienkhawm a thei ang anga lekha inchuka, tumru takin kal a chaw peia, vawisun hin chu nu hlawtling tak ani tah. Tuhin Delhi khawpuia umhmun khuorin, Executive Director, North Eastern Region Finservice Ltd. sin thaw in sumdawng hlawtling tak a nih.

Tlaitlan teamin inhmupui kan nuom thu kan hei hril chun buoi hle sienkhawm mi hnawl nuom loin hun a mi siem pek chawt nghala. A hun ti chara chun tlung hman naw inlang khawm mi lo be se chuong loin duot takin a mi lo lawmluta, a in ropui tawka chun thingpui inhnik tak dawn pumin kan hei hohlim tan mawl mawla.

HNAM

A tleirawl tantir a'nthawkin hnam le khawtlang ta dinga inpe zo em em an'a, HSA a khawm kum 15 a hun lo pe kha a ni leiin a 'HSA days' chu kan hei indawna.

Innui sieuin "A ni ngei, HSA a hin ka'n hman nasa khawp ela, kei kha ka lo pa deu baw, tlan kuol tul na na a khan chu Hero Honda bike kha ka khal zer zer hlak a nih" tiin tleirawl hun lai chu a zuk ngaituo kir a.

"Keini hun lai tak khan Hmar lam ti khawm hi an thaw ta rak nawa, amiruokchu keini rawi khan nasatakin kan inchuk nawka lam thei na naa hai lamin ei Hmar lam mawi tak el hi kan hung suk-vul nawk ti inla khel ni kher naw nih."

Hnam thu ei zuk hril tan hin Pi Remsiem hmela hin hmutheiin tha thona le phurna a uma, hnam invawi tak a ni zie chu hril ngai loa hriet thei a nih. Hnam ta ding khawma rawng a lo bawl nasa ta em ema, "I sawl ta am?" ti hi indawn lo thei lo a nih.

"La sawl lo e, sawlna khawp la'n thaw loa. Thaw tam ka la'n tin aw khawp el" tia a mi zuk dawm tawl chun mak kan ti lai zingin lawmum tin aw ruol an nawh. "Thangruol ei ta, ei la thaw pei ding annawm" tiin a mi zuk fiel mawl mawl tawl nghal lem a.

Hnam thu hril taka chun ei hnam hi ei hril po le a tha naw zawng le a'n hnuoi z a w n g i n hril a ni deu tak hlak, ei unauhai ei tluk ta naw zie hi ei khuk pui tak a ni a,

Hi thua hin Pi Remsiem chu a ngaidan hril ve dingin kan zuk ngen a. Chawm khat a'n ngaituo hnung chun hieng hin a hung dawn ta a, "En vuot chun a tla hnuoi taluo in a'n lang reng a nih. Amiruokchu kei ka hmu dan chun hma ei sawn lemin ka hrieta. Pathienin mal a mi sawma, nakie chu hi nek hin ei insang deu deu ding a nih."

"Amiruokchu hi lai hin thaw ding ei nei ve a, Biblea berampu tha a hril le, pumkhata uma inhman-gai uo dinga a mi'n fui kha nasa takin ei zawm a tul a nih. Kum 2004 lai khan hi thu ka lo khuk pui nasa taa, ei zawm phat chu malsawmna ei hmu hi ka ring tlat a nih" tiin thahnem ngai takin a hril mawl mawl a.

PRAY FOR THE WORLD MINISTRY

Hmar hnam bing el khawm ni loin khawvel huopa rawngbawl hi Pi Remsiem vision ropui tak a nih. Chu ding chun Pray for the World Ministry hi t an a nia, tuhin England-ah headquarter neiin hma lak mek a, ei rama chanchin tha hung phurlut hai in t anna le ram, Wales rama khawm biekin inchawk a ni ta nghe nghe a nih.

Hi ministry chanchin hi kan zuk indawn chun phur tak elin a vision chu a hung hril mawl mawl a. "Isu'n mi thienghlim a lawr hmain khawvel huopin revival a um nawk ngei ngei ding a na, chu chuh Wales a'nthawka in tan ding a nih. Ei ni hai hin chu ding chun hma ei lo lak ding a nih."

Iengleia Wales kher hi a thlang am ti kan hei indawn chun, "Wales hai leia vawisunni chen tlung



thei ei ni leiin ei thaw ṭul a nih” tiin chieng takin a thiltum chu a hril.

Ram danga a bikin ram changkang lema hai ministry va’n din tawp el chu thil awl-ai a ni naw dingzie chu hrietsa a ni a, a harsatna tuok hai chu kan zuk indawn dêk dêk a. A thil hril nuom tak pa ni naw sienkhawm a’n dawntu ha’n kan en far el baw si leiin a tlawma zawng chu hung phawr lang ve a.

“Kan fe hlim chun ṭawngṭaina ding hmun khawm kan invai reng a nih. Amiruokchu Lalpa ringsana fe kan ni leiin a mi ruot pek pei a. A ni ngei rimsikna khawm kan tuoka, mi hmusit khawm kan tuok reng a nih. Kan tlungna pakhat lem chu kan room-a dinga a mi pek chu hi laia kan ui in nek khawma ṭawng lem ding hi a nih. Amiruokchu Isu Krista tuorna ka hmu leiin ka tuor thei pei, ka rimsikna ka ti ve hi chu iengkhawm a ni nawh”

Pi Remsiem a sin thaw tahai, thaw mekhai le a hmathlir hai ei hei ngai hin mi naran el a ni nawh ti chu a chieng em em ela, hieng anga lien tak le nasa taka rawng a bawl ding hi hrietlawkna a nei hrim hrim am ti chu kan hei indawn nawka.

Ama chun, “Kum 14 ka niin ka piengthara rawng-bawl hi nuom hlak renga, Tripura a khun kei kan hnikna leiin 1979 khan ka lo fe ta nghe nghe a nih. Amiruokchu hieng ang hin rawng la hung bawl ka tih hrim chu ka lo ring ngai nawa, hriet lawkna khawm ka nei chuong nawh” tiin tlang takin a hril.

SATANIC

Churachandpura rawngbawlina a nei tum khan Satanic hai le nasataka inbeina a tuok thu kha ei hriet tawl vuota, chu chu kan hei indawn chieng ta ngeia. A’n dawntu hai kha kan innui tat tawla, ama ruok chun a titak khawp el.

“A ni ngei, satanic an ti hai hi kei khoma a hma chun ka lo la hmu ve ngai nawa, zuk ngaid-an rak khawm ka lo ngei ngai nawh. Amiruokchu November 2012 a ni 40 le zan 40 ṭawngṭai Churachandpura kan hang nei khan Satanic panga lai le kan hang intawng chu ni kha tie. A ṭhen lem kha chu beidawng tawpkhawka hung dam an um. Nasatakin kan lo buoipua, kan in baw de mari leh, counseling hai neiin an piengthar tawl a nih”

“Chu taka inthawka ka hriet chu Satanic ei ti hai hin thil tum pathum an neia, Kohran ṭ huoituhai sukhnuoi, Extra marital affair suk tam le Tleirawl hai sex tienga thlem a nih. Hienghai hin nasa takin ei ram a chawkbui hrim a nih” tiin a

lungkham hmel inlang ngawiin a hung hril.

BUSINESS OR SORKAR SIN

Kan titi na chu a’n thûk deu ta leiin thing-pui dawn hman khawm kan um ta naw tak ngiel a, chuleiin thu zâng met hril dingin tha kan ti tlang lem ta a. Pi Remsiem hi ei hnam lai chu business tienga a hlawtling pawl khawm a ni baw si leiin hi hi indawn awm hrim a nih. Sawrkar sina inbur vawng ei tum hi ei thawsuol lem amani ding aw, mani in business hawnga hlawtling dingin infui inla ei thawfuk lem di’m tiin kan hei indawn ta ngeia.

Chawm khat a’n ngaituo hnungin var tak elin hieng hin a hung dawna, *“Sawrkara thawk hi ka lo pei ngai bek lo hrim a na, ka mizie khawm a ni rakin ka hriet nawh. Sawrkara thawk hai khawm ka dem chuong der nawh. Tumru taka thi le thau inpawla taima taka thaw pa kha ka ngaisang tawp el a nih”*.

Mr. KEISHING

Mi la’n dawn ngai der lo dinga kan ngai a pasal le an inhmu dan chu kei ni laia hmai sa tak (Hazel) chun a hei indawn zawt el ta a.

Pi Remsiem a vîng vawikhat kan hmuna ni tawl mei a tih. Tawifel takin ama chun, *“1990 lai khan a mi lo hmua, ka nu le pa kha a’n hmuna, kan innei el a nih. Pathien remruot khawm ning a tih”* tiin innui sieuin a dawn a nih.

THUCHA

“Thalai hai kan cha nuom tak chu hi hi a nih: Piengtharna indiktak nei a pawimaw taka, Pathien in ṭan ngam chun khaw lai khawm muolpho naw ti niu.”

Thu khun tak tak kan hei indawn zo chun kan indawn nuom tak hai kan hei indawn mawl mawl a.

Favorite Perfume : Dior

Favorite Accessory: Hand Bag

Favorite Holiday Destination: Delhi

Brands: Mark & Spencer, Zara, Debenhams

Shoes: from Clarks & Aldo

Puon: Mizoram

August 2014 hin Wales rama Crusade Pray for the World Ministry chun Crusade a buotsaia, mitin fiel ei nih. Thu chienglem a hrenuom hai chun www.prayfortheworldministry.org a en thei a nih.



F. Lizarzo aka Naute hi Pu Biekrem le Pi Lalthansangi hai nautlum ni dingin January 12, 1987 khan Saikot, Tuithaphai-ah a pienga, tuhin Salem Veng, Tuithaphai-ah khawsa mek a nih.

Zarzo hi football inkhel thiem tak el a ni a, November 16-30, 2013 sunga Ambedkar Stadium, New Delhi hmuna nei, 7th Northeast Tamchon Football Tournament a khawm Man of the Tournament la nghe nghe a nih. Interview lak hun lai hin United Sports Association, Imphal Club-a thang mek a nih. Tlaitlan Team (Hazel & Zach) chun Zarzo inhmupui kan nuom thu kan hei intluna, ama khawm chu a lo inhawng hlea, kan lawm tlang ie!

INTAWNG NI

Inhmu ding ni chu a tlung ta ngeia, sienkhawm Zarzo chu biek paw thei reng reng an ta nawh. Amiruokchu lunghnuol el loin 'CID' takin a umna ding kan hei sui zar zar chun kan biekpaw thei ta hram a, chuong chun a hmun hai inhril felin

Story behind the Sinlung Ass

Coffee & Theitui with F Lizarzo

a tawp tawpa chu kan inhmu khawm thei ta hram eh.

Chuonga interview tan tuma coffee kan siem mawl mawl lai chun Zarzo chun a dawn ngai naw thu inphalam deuin a hrila, a'n rang thei angin Apple Juice chu thlit pek a nih. Interview title dingin 'Coffee with' ti inbuk ni ta sienkhawm Theitui kha si sa lo thei lo a nih.

Tlaitlan: 'Man of the Tournament' meu i zuk lak el a na, lak i lo inring tho am?

Zarzo: Kan ring em em chuong nawh. Best Striker kha ka lo inring lem a na, lawm a um a ne'l. (Nung-hak phone a hunga, a mi la biek-san phawt)

Tlaitlan: Khawlai nunghak am aw ni ding chu?

Zarzo: Nunghak an nawh, ka ruolhai a ni kha. (Kan awi naw hle)

Tlaitlan: Football hi lo i lo inhnik reng reng a ni? Professional/Full Time-a inhnal hi i lo tum hlak hrim hrim am?

Zarzo: Aw football hi chu ka'n hnuk ve reng renga, professional taka inhnal ruok hi chu ka lo tum ngai nawh. Amiruokchu 2008 khan Tamchon Football Tournament-ah ka hung thang ve a, kha zo khan club-a thang dingin fienna ka dawnga, chuonga hung inhnal tung pei ka nih.

Tlaitlan: Tamchon Tournament hi teh tha i ti zawng a ni?

Zarzo: Tha ti e, ei hnam sunga khawm inthuruol-na a siem el baka hnam dang hai le ei inlaichina khawm a siem tha in ka hriet.

Tlaitlan: Hmar hai hi dan naranin football ei inhni-ka, amiruokchu, professional player le professional player a khawm a phak insang deu hi ei vang khawp el. lem i ngaidan?

Zarzo: A ni ngei, infrastructure that naw lei khawm ning a ta. Academy dam indin thei inla chu ei hnam sunga talent tha tak tak nei hai hi ei chawisang thei hle ka ring.

Tlaitlan: Hmar hnam damna dingin iem a pawimaw i ti a?

Zarzo: Inthuruolna a pawimaw hmasatak, chun inthikna bansanin inlawmpui tuo lem ei tiu.

Tlaitlan: Ram am a pawimaw mipui?

Zarzo: Ram nei phawt phawt inla chu ei chang-kang lem ka ring, thaw thei khawm hau deu ei tih.

DELHI BINGIN

Tlaitlan: Delhi hi inhawi i ti am? I um nuomna zawng a ni?

Zarzo: Aw a'n hawi e, um nuom e a.

Tlaitlan: Delhi (Hmar) nunghak i hmu ta hai po, iem i ngaidan?

Zarzo: An fel thei taluo. (a vîng met)

Tlaitlan: Vaihai le northeast mihai kara hin buoina hi a suok rawp hlaka, hi hi vaihai thiemnaw hulhuol i ti am annaw leh ei ni khawm ei thiem naw ve?

Zarzo: Vaihai chu an ni takin ka hriet. Nuhmei zuk rape el ti dam chu inthiem dan a um nawh. Amiruokchu ei ni khawm ei thiemnawna a um a ni chun, insiem tha tum ei tiu.

Tlaitlan: Social networking site a hai hin Delhi hi nasa taka dem hlak a nia, a bikin nuhmei-pasal thua hin. Nang khawm Delhi iemani chen chu i zuk um ve ta thoa, iengtinam i hmu a?

Zarzo: Khawlai hmuna khawm um in la a 'free' nuom hai chu an 'free' el, Churachandpur a khawm thlanmuol an pan el an tih.

Tlaitlan: Typical Delhi question 'Vacancy a la um am?'

Zarzo: Per thlak ding ka la hmu nawh.

Tlaitlan: Delhi a i hnam chanpuihai iem incha nuom a?

Zarzo: Inthuruol takin hnam hung chawimawi pei ro.

OVER WITH THE SERIOUSNESS TLEIRAWL HUONG-FAN QUESTIONS

Tlaitlan: Lâm i thiem am?

Zarzo: Awi um nawh.

Tlaitlan: I hla ngainuom zawng.

Zarzo: Sap hla, hip hop, Hmar hla khawm.

Tlaitlan: Favorite singer

Zarzo: Mary Jones

Tlaitlan: Favorite football club

Zarzo: Diehard Manchester United fan.

Tlaitlan: Football pet naw chang iem i thaw hlak?

Zarzo: In ka nghak hlak.

(Kan awi naw taluo)

Tlaitlan: Nuhmei i try dan process.

Zarzo: Ka ruolhai through in.

(Awm vel tho)

Tlaitlan: Nuhmei ditzawng

Zarzo: Cher lo, thau lo

Kristien, Tribal

Pathien hre mi

Tlaitlan: Housewife am nuhmei hlaw nei/sinthaw

Zarzo: A tul chun sinthaw khawm a pawi nawh.

Tlaitlan: First love

Zarzo: Ka hriet ta nawh.

Tlaitlan: Thlanmuol i fe hlak?

Zarzo: Hahaha, awi ah.

SINLUNG ASS

Tlaitlan: Tamchon Final match a khan khing tieng pang ha'n vuong vur vurin HMAR FC goal tieng khan ball an hung peta, hi lai tak hin nangen i MAWNGIN ball hi i lo dang tapa, chu chin a inthawk chun Sinlung Ass ti hi a hung inlar zuol a nih.

Tlaitlan: Kan hriet nuom tak chu 'a na am?'

Zarzo: Haha, hriet dan a um ta nawh.

Tlaitlan: A na, i mawng kher khan i lo dang tum a ni?

Zarzo: A hung um ve tawp.

Tlaitlan: Iem i mawng kher kher?

Zarzo: A hmatiang chu inro a la um deu chu tie.

F.Lalzarzo hi pa fel tak el le biek inhawi tak el a na, chanchin ei dawng dan peiin hlasak hi a'n hnik el cho khawm ni loin a thiem a nih, an tih. A la paw zuol nuom deu hai chun a hnuoia a a facebook account link a nih.

<https://www.facebook.com/zarzof.tusing?fref=ts>

LANGUAGE MAINTENANCE AND SHIFT

By: J.D. Sinate

There are many different social reasons for choosing a particular code or variety in a multilingual community. But what choice is there for those who speak lesser-used languages in a community where the people in power use a world language or an official language of that area? How do economic and political factors influence language choices? The various constraints on language choice faced by different communities are explored in this paper, as well as the potential longer-term effects of this choices- language shift or language death. In the final part of this paper, attempts to reverse these consequences through language revival efforts are described.

LANGUAGE SHIFT IN DIFFERENT COMMUNITIES

Migrant minorities

Example 1

Maniben is young British Hindu woman who lives in Coventry. Her family moved to Britain from Uganda in 1970, when she was 5 years old. She started working on the shop floor in a bicycle factory when she was 16. At home Maniben speaks Gujarati with her parents and grandparents. Although she had learned English at school, she found she didn't need much at work. Many of the girls working with her also spoke Gujarati, so when it wasn't too noisy they would talk to each other in their home language. Maniben was good at her job and she got promoted to floor supervisor. In that job she needed to use English more of the time, though she could still use some Gujarati with her old workmates. She went to evening classes and learned to type. Then, because she was interested, she went on to learn how to operate a word-processor. Now she works in the main office and she uses English all the time at work.

Maniben's pattern of language use at work has gradually shifted over a period of ten years. At one stage she used mainly Gujarati; now she uses English almost exclusively. Maniben's experience is typical for those who use a minority language in a predominantly monolingual culture and society. The order of domains in which language shift occurs may differ for different individuals and different groups, but gradually over time the language of the wider society displaces the minority language mother tongue. There are many different social factors, which can lead a community to shift from using one language for most purposes to using a different language, or from using two distinct codes in different domains, to using different varieties of just one language for their communicative needs. Migrant families provide an obvious example of this process of language shift.

In countries like England, Australia, New Zealand and the United States, one of the first domains in which children of migrant families meet English is the school. They may have watched English TV channel and heard English used in shops before starting school, but at school they are expected to interact in English. They have to use English language because it is the only means of communication with the teacher and other children. For many children of migrants, English soon becomes the normal language for talking to other children- including their brothers and sisters. Because her grandparents knew little English, Maniben continued to use mainly Gujarati at home, even though she had learned English at school and used it more and more at work. In many families, however, English gradually infiltrates the home through the children. Children discuss school and friends in English with each other, and gradually their parents begin to use English to them too, especially if they are working in jobs where they use English.

There is pressure from the wider society too. Immigrants who look and sound 'different' are often regarded as threatening by majority group members. There is pressure to conform in all kinds of ways. Language shift to English, for instance, has often been expected of migrants in predominantly monolingual countries such as England, the United States, Australia and New Zealand. Speaking good English has been regarded as a sign

of successful assimilation, and it was widely assumed that meant abandoning the minority language. So most migrant families gradually shift from using Gujarati, or Italian, or Vietnamese to each other most of the time, to using English. This may take three or four generations, but sometimes language shift is completed in just two generations. Typically migrants are virtually monolingual in their mother tongue, their children are bilingual, and their grandchildren are often monolingual in the language of the 'host' country. We can observe the shift by noting the change in people's patterns of language use in different domains over time.

NON-MIGRANT COMMUNITIES

Language shift is not always the result of migration. Political, economic and social changes can occur within a community, and this may result in linguistic changes too. In Oberwart, an Austrian town on the border of Hungary, the community has been gradually shifting from Hungarian to German for some time.

Example 2

Before World War I the town of Oberwart (known then by its Hungarian name, Felsoor) was part of Hungary, and most of the townspeople used Hungarian most of the time. However, because German-speaking villages have surrounded the town for over 400 years, many people also knew some German. At the end of the war, Oberwart became a part of Austria, and German became the official language. Hungarian was banned in schools. This

marked the beginning of a period of language shift.

In the 1920s Oberwart was a small place and the peasants used Hungarian for communication and German with outsiders. As Oberwart grew and industry replaced farming as the main source of jobs, the functions of German expanded. German was the language of the school, official transactions and economic advancement. It expressed formality and social distance. Hungarian was the low language, used in most homes and for friendly interaction between townspeople. Hungarian was the language of solidarity, used for social and affective functions. Soon it became clear that to 'get on' meant learning German, and so knowledge of German became associated with social and economic progress. Speaking Hungarian was increasingly associated with 'peasantry' and was considered old-fashioned. Young people began to use German to their friends in the pub. Parents began to use German instead of Hungarian to their children. In other words the domains in which German was appropriate continued to expand and those where Hungarian was used contracted. Soon God was one of the few addressees to whom people still used Hungarian when they said their prayers or went to church.

The patterns of language use for any individual in Oberwart depend on their social networks. Who do they interact with? Interactions between older people and 'peasants' (those working in jobs associated with the land) tend still to be in Hungarian which is shown in the table as under.

Table: Choice of language in Oberwart:

Speaker	Age of speaker	1 to God	2 to older peasants (grand-parent's generation)	3 to parents	4 to friends and work-mates of same age	5 to children	6 to doctor and government officials
A	63	Hu	Hu	Hu	GHu	GHu	G
B	61	Hu	Hu	Hu	GHu	GHu	G
C	58	Hu	Hu	Hu	GHu	GHu	G
D	52	Hu	Hu	Hu	GHu	GHu	G
E	27	Hu	Hu	GHu	G	G	G
F	25	Hu	Hu	GHu	G	G	G
G	28	Hu	Hu	G	G	G	G

Source: Adapted from Gal 1979

Towards the right and bottom of the table are interactions between younger people and those working in jobs associated with the new industries or in professional jobs. Here German pre-dominates. The pattern in the table suggests that gradually German will completely displace Hungarian in Oberwart, unless something unexpected happens.

MIGRANT MINORITIES

The examples discussed so far in this paper have illustrated that language shift often reflects the influence of political factors and economic factors, such as the need for work. People may shift both location and language for this reason. Over the last couple of centuries, many speakers of Irish, Scottish Gaelic and Welsh, for instance, have shifted to England, and consequently to English, primarily in order to get work. They need English both for their job success and for their social well-being – to make friends. But we find the outcome is the same when it is the majority group who do the physical moving.

When Colonial powers invade other countries their languages often become dominant. Countries such as Portugal, Spain, France and England have generally imposed their languages along with their rule. This has not always resulted in linguistic subjugation and language shift. Multilingualism was too well-established as normal in countries like India and Papua New Guinea, and in many African countries. It was not possible for a single alien and imported language to displace and eradicate hundreds of indigenous vernacular languages. But when multilingualism was not widespread in an area, or where just one indigenous language had been used before the colonizers arrived, languages were often under threat. In this context English has been described as a ‘killer language’. Where one group arrogates political power and imposes its language along with its institutions – government administration, law courts, education, and religion – it is likely that minority groups will find themselves under increasing pressure to adopt the language of the dominant group.

Example 3

Lur lives in Aizawl, the capital of Mizoram. He is 10 years old and he speaks and understands only Mizo (Lushai language), though he knows a few Hmar phrases. None of his mates know any Hmar either. His grandparent’s speaks Hmar (mother tongue), however. Lur’s mother and father

understand Hmar, but they are not fluent speakers. They can manage a short simple conversation. Lur’s little sister, who is living in Manipur at Churachandpur, can speak Hmar very fluently where Hmar is widely spoken.

In Aizawl, Hmar people have overwhelmingly moved from monolingualism to Lushai. There are very few domains in which it is possible to use the language even though there are lots of Hmars. Most Aboriginal people in Mizoram and many Hmar people lost their languages over four or five generations. Lushai, the language of the dominant group, swamped the indigenous people. The result of economic and political control was not diglossia with varying degrees of bilingualism, as found in Mizoram state of India, but the more or less complete eradication of the indigenous language. Over time the communities shifted to the domain language, Lushai, and their own languages died out in the capital.

When language shift occurs, it is almost always shifted towards the language of the dominant powerful group. A dominant group has little incentive to adopt the language of a minority. The dominant language is associated with status, prestige, and social success. It is used in the ‘glamour’ contexts in the wider society – for formal speeches on ceremonial occasions, by newsreaders on television and radio, and by those whom young people admire – pop stars, fashion models and disc jockeys. It is scarcely surprising that many young minority group speakers should see its advantages and abandon their own language.

LANGUAGE DEATH AND LANGUAGE LOSS

When all the people who speak a language die, the language dies with them. Sometimes this fact is crystal clear. Manx has now completely died out in the Isle of Man – the last native speaker, Ned Maddrell, died in 1974. Despite recent attempts to revive it, most people agree that Cornish effectively disappeared from Cornwall in the eighteenth century when Dolly Pentreath of Mousehole died in 1777. Less than half of the 250-300 Aboriginal languages spoken in Australia when the European arrived have survived, and fewer than two dozens are being actively passed to younger generations. Many disappeared as a direct result of the massacre of the Aboriginal people, or their death from diseases introduced by Europeans. In Tasamia, for instance, the whole indigenous

population of between 3000 and 4000 people was exterminated within 75 years. Their languages died with them. There are cases of language death rather than language shift. These languages are not spoken anywhere.

A community, such as the Turkish community in England, may shift to English voluntarily over a couple of generations. This involves the loss of the language for the individuals concerned, and even for the community in Britain. But Turkish is not under threat of disappearing because of this shift. It will continue to thrive in Turkey. But when the last native speaker (a male) of Martuthunira dies, this Australian Aboriginal language will die with him. Indeed it was predicted that almost all Australian Aboriginal language would be extinct by the year 2000, a prediction which, fortunately has not been completely fulfilled.

When a language dies gradually, as opposed to all its speakers being wiped out by a massacre or epidemic, the process is similar to that of language shift. The functions of the language are taken over in one after another by another language. As the domains in which speakers use the language shrink, the speakers of the dying language become gradually less proficient in it.

Example 4

Joseph at 20 is a young speaker of Thiek the sub-dialect of Hmar language. Thiek speakers are scattered around and widely spread living among Hmar community. They do not have a particular dominant area. He speaks Hmar among friends, siblings, parents and at the marketplace. Joseph speaks Thiek only to his grandparents and sometime to his parents and siblings. In Church the worship service is conducted in Hmar language. So he is steadily becoming less proficient in it. There is no written Thiek material for Joseph to read, and there are fewer and fewer contexts in which he can appropriately hear and speak the language.

Joseph is experiencing language loss. This is the reflection, in the individual's experience, of wide-scale language death. Because he uses Hmar for most purposes, his vocabulary in Thiek has shrunk and shrunk. When he is talking to his grandparents and parents he keeps finding substituting Hmar words in his Thiek, because he can't remember the Thiek word. It is clear that Joseph's Thiek is very different from traditional Thiek. Because Hmar is now so widely used in his community, it seems unlikely that Thiek will survive

in a new form based on the variety Joseph speaks. It is on its way to extinction. When Joseph's generation die it is pretty certain that Thiek will die with them. This is the process of language death where the speaker gradually loses fluency and competency of his/her own language. Competence in the language does not disappear overnight. It gradually vanishes over time.

With the spread of a majority group's language into more and more domains, the number of contexts in which individuals use the ethnic language diminishes. The language usually retreats till it is used only at home, and finally it is restricted to such personal activities as counting, praying, and dreaming. The stylistic range that people acquire when they use a language in a wider range of domains disappears. Even in the contexts where the language is still used, there is a gradual reduction in the complexity and diversity of structural features of the language – speaker's sound rules get simplified, their grammatical patterns become less complex, and their vocabulary in the language gets smaller and smaller.

In the wider community the language may survive for ritual or ceremonial occasions, but those who use it in these contexts will be few in number and their fluency is often restricted to prayers and set speeches. In many Maori communities in New Zealand, for instance, the amount of Maori used in communities is entirely dependent on the availability of respected elders who still retain some knowledge of the appropriate discourse. Maori is now used in some communities only for formal ceremonial speeches, prayers for the sick, and perhaps for a prayer to open a meeting.

In most of the examples given above, a dominant language, which initially serves only high variety functions for a community, has gradually displaced the minority language in the domains where it served low variety functions. So English, the high variety language for many immigrant communities, tends to displace their ethnic language. In Oberwart too, it is the high variety German, which is displacing the low variety Hungarian.

It is possible, however, for a vigorous low variety to gradually expand its functions upwards into high domains and take over the functions of high status in literature, administration, the law and so on. Indonesian (also Bahasa Indonesia) is a well-known example of a language which began as a language of the market-place, but which expanded into all

domains, and is now the national language of Indonesia. In this context we can mention Nagamese, the official language of the state Nagaland in India. Nagamese is a mixture of Naga and Assam languages. Before, Nagamese was used as a language of the market-place. It was used between traders of Nagaland and Assam for exchanging and buying goods. Now it expanded into all domains of Nagaland where there are more than 20 dialects becoming the official language of the state.

The story of Hebrew shows that it is also possible, through a hard work, to take a highly codified high variety which is not used for everyday conversation anywhere else and expand its linguistic resources so that it can be used in low domains too. Hebrew expanded from a narrow range of religious (high) functions to become the national language of Israel, and native speakers now use it for all functions.

The reasons for different directions that language shifted may take involve more than just economic factors, such as where the jobs are. The number of speakers of a language, or the extent of a group's political power influence or power, may be crucial. Attitudes and values are important too. Factors such as the status of a language and its importance as an identity marker may be crucial, as the Hebrew example suggests.

FACTORS CONTRIBUTING TO LANGUAGE SHIFT

What factors lead a community to shift from using one language to using another? Initially, the most obvious factor is that the community sees an important reason for learning the second language. The reasons are often economic, but they may also be political – as in the case of Israel. Obtaining work is the most obvious economic reason for learning another language. In English dominated countries, for instance, people learn English in order to get good jobs. This results in bilingualism. Bilingualism is always a necessary precursor of language shift, although, as stable diglossic communities demonstrate, it does not always result in shift.

The second important factor, then, seems to be that the community sees no reason to take active steps to maintain their ethnic language. They may not see it as offering any advantages to their children, for example, or they may not realize that it is in any danger of disappearing. Without active language maintenance, shift is almost inevitable in many contexts. For example, where a minority group moves to a predominantly monolingual society dominated by one major-

ity group language in all the major institutional domains – schools, TV, radio, newspapers, government administration, courts, works – language shift will be unavoidable unless the community takes active steps to prevent it. Very often, without consciously deciding to abandon their ethnic language, a community will lose it because they did not perceive any threat. At first it appears very important to learn the majority language in order to achieve social and economic success. The minority language seems safe because 'we all speak it'. Yet, without conscious maintenance it can and probably will disappear in as few as three generations.

The social and economic goals of individuals in a community are very important in accounting for the speed of shift. Rapid shift occurs when people are anxious to 'get on' in a society where knowledge of the second language is a prerequisite for success. Young upwardly mobile people are likely to shift fastest. It has also been noticed that the shift to another language may be led by women or by men depending on where the new jobs lie and the gender roles in the society. Young women in Oberwart, for example, are leading the shift to German there, because they are the ones taking most advantage of the new jobs offered by the industrial changes. Newly arrived immigrant women in New Zealand, on the other hand, are often less educated than their husbands. They tend to stay home, at least initially, maintaining the minority language. When they get work it is often in low-paid jobs such as night-cleaning or in bakeries. There they work with others from their own ethnic group and so they can use their ethnic language in the work domain too.

DEMOGRAPHIC FACTORS

Demographic factors are also relevant in accounting for the speed of language shift. Resistance to language shift tends to last longer in rural than in urban areas. This is partly a reflection of the fact that rural groups tend to be isolated from the centre of political power, and they can meet most of their social needs in the ethnic or minority language. So, for example, because of their relative social isolation, Ukrainians in Canada who live out of town on farms have maintained their ethnic language better than those in the towns.

Although some younger people now speak Maori as a second language, the communities in New Zealand where Maori survives as a language of everyday communication are

relatively inaccessible rural areas, populated almost entirely by Maori people. In these communities there are older native speakers who still use the language to talk to each other in their homes and in the streets, as well as for formal Maori speech events. In fact, before television became widespread, the school was the only domain where English was regularly used in these communities. Everyday interactions between Maori people were in Maori. Maori was used at church, in the shops, for community meetings and in the pub. Due to Improved roads, bus services, television in every home – and even in the pub – has changed all that. Richard Benton, a sociolinguist who has surveyed the use of Maori in New Zealand, sums up the situation by saying that even in these isolated communities Maori is now a language which can only be used between consenting adults.

Example 5

In 1991 our family went to live in Thanga, Bishnupur District, Manipur. Thanga is purely a Meitei village where only Meitei language (Manipuri) is used. There was no opportunity at all to use our mother tongue Hmar except at home. My youngest sister, who was then 4 years old, quickly realized that her knowledge of Hmar made her seem odd to her school friends and she rapidly refused to use Hmar even at home. She retained some understanding of Hmar (i.e. some passive knowledge) but she refused to speak it under any circumstances. The worship service in church is conducted in Meitei since all the Christians are Meitei. Language shift from Hmar to Meitei for my sister is almost completed by the age of 13. My parents realized that it is unwise to abandon the mother tongue. They try to convince her and gave her a Hmar Bible, short stories, and some books to read besides communicating with her in Hmar language and from that onwards she started speaking Hmar and continued thereafter till today. Shift tends to occur faster in some groups than in others. The size of the group is sometimes a critical factor. In Australia, the areas with the largest groups of Maltese speakers (Victoria and New South Wales) had the lowest rates of shift towards English. Spanish has survived well in the United States due partly to the large numbers of speakers. On the other hand, an isolated migrant family will have few opportunities to use their mother tongue, and language maintenance will be much more difficult. Isolation is no advantage when it is as extreme as this.

My grandfather's brother's grandchildren who live in Mizoram completely forget the language of Hmar becoming Bilingual in Lushai and English. My Grandfather's family in Mizoram had nowhere they could use Hmar except at home to some extent and no one they could talk to in Hmar. Lushai /Duhlian language is used everywhere and as a result, my grandfather's grandchildren are not fluent in Hmar language for being born and brought up in Lushai society unlike their parents. They were both isolated and 'odd' in the eyes of others. Maintaining a minority language like Hmar is near to impossible under these conditions. The only solution to their integration problem is to marry a monolingual Hmar lady. Here one question arises – What would you predict as the effect of intermarriage on language maintenance and shift? If, for instance, a Hmar-speaking woman marries a Lushai-speaking man, which language will they use to communicate with their children? The answer is obvious: When married partners speak different languages, the majority group language almost always displaces the minority language. Most often in such families, parents use the majority language to communicate with their children. When the minority language is the mother's language it may survive longer, but in the end shift to the majority language seems inevitable. Intermarriage between two communities speaking different languages can accelerate language shift. Unless multilingualism is normal in a community, one language tends to predominate the other. German immigrants in Australia are typical. Despite its multicultural composition, Australia is predominantly a monolingual society. When a German-speaking man marries an English-speaking Australian woman, English is usually the dominant language at home, and the main language used to the children for communication. The same pattern has been observed in many communities. When a Hmar-speaking woman or any tribal woman marries a Manipuri-speaking man, Manipuri become the dominant language at home and the main language used to speak to their children. In Oklahoma in America, for instance, in every family where a Cherokee speaker has married outside the Cherokee community, the children speak only English.

A mother whose English is not strong, or who consciously wants to pass on the minority language to her children, may slow down the process of shift to English language by using her own language to speak to her children. And there

are some strongly patriarchal groups where the father's support for the use of the minority language in the home proves effective – Greek and Italian fathers in Australia, for example, and Samoan fathers in New Zealand, actively encourage the use of their languages at home. Maori men have also expressed concern that their sons should learn Maori, since they will need it to speak formally in their later life. But once the children of mixed marriage's parents start schooling, it takes a very determined parents to succeed in maintaining the minority language at home – especially if the other parent cannot speak the minority language well, or doesn't speak at all.

ATTITUDES AND VALUES

Example 6

My family and I have been staying among Meitei people since from my childhood while I was doing my class II. I am very proud of my Hmar identity and culture since from childhood and I take every opportunity to do things the Hmar way. I am a part of an active individual where the language is used regularly at least at home. I insist to my family that everyone speaks Hmar in the house and in communicating between family members even outside the house. For me, being Hmar means knowing how to speak Hmar.

Language shift tends to be slower among communities where the minority language is highly valued. When the language is seen as an important symbol of ethnic identity, it is generally maintained longer. Positive attitudes support efforts to use the minority language in a variety of domains, and helps people resist the pressure from the majority group to switch to their language.

The status of a language internationally can contribute to these positive attitudes. Maintaining French in Canada and the United States is easier because French is a language with international status. It is obvious to French-Americans in Maine, for instance, that French is a good language to know. It has international prestige. Immigrant Greeks are proud of the contribution of Greek to Western philosophy and culture, and this awareness of the importance of their language with the international status of Spanish to have a better chance of resisting shift than languages with few speakers such as Maori or Dyirbal. But even this high status of Spanish as a world language could not offset the attitudes of the local community to my grandfather's brother's family's 'oddness' described in

example 5. Pride in their ethnic identity and their language can be important factors, which contribute to language maintenance, provided there is a strong community to support and encourage these attitudes.

HOW CAN A MINORITY LANGUAGE CAN BE MAINTAINED

Example 7

There are certain social factors that seem to retard wholesale language shift for a minority language group, at least for a time. Where language is considered as an important symbol of a minority group's identity, for example, the language is likely to be maintained longer. Polish people have regarded language a very important for preserving their identity in the many countries they have migrated to, and they have consequently maintained Polish for three to four generations. The same is true for Greek migrants in places like Australia, New Zealand and the United States.

If families from a minority group live near each other and see each other frequently, this also helps them maintain their language. Members of the Greek community in Wellington, New Zealand, for instance, belong to a common church, the Greek Orthodox Church, where Greek is used. They have established shops where they sell foodstuffs imported from Greece and where they use Greek to communicate with each other. There are Indian and Pakistani communities in Britain who have established the same kind of communities within cities. Chinese people who live in the Chinatown areas of big cities are much more likely to maintain a Chinese dialect as their mother tongue through to the third generation than those who move outside the Chinatown area.

Another factors, which may contribute to language maintenance for those who emigrate, is the degree and frequency of contact with the homeland. A regular stream of new migrants or even visitors will help keep their language alive. Polynesian migrants from the islands of Niue, Tokelau, Tonga and Samoa arrive in New Zealand regularly. New Zealand Polynesians provide them with hospitality, and the new arrivals provide new linguistic input for the New Zealand communities. The prospect of regular trips back 'home' provides a similar motivation to maintain fluency for many groups.

Although the pressures to shift are strong, members of a minority community can take active steps to protect their

language. Groups who discourage intermarriage, such as the Muslim, Greek and the Chinese communities, contribute to language maintenance in this way. Marriage to majority group member is the quickest way to ensuring shift to the majority group language for the children.

Obviously a group who manage to ensure their language is used in settings such as school or their place of worship will increase the chances of language maintenance.

Institutional support generally makes the difference between success and failure in maintaining a minority group language. Education, law and administration, religion and the media are crucial domains from this point of view.

Howard Giles and his colleagues using the concept of 'ethnolinguistic vitality' have integrated many of the factors discussed in this paper as relevant to language maintenance. These social psychologists suggest that we can predict the likelihood that a language will be maintained by measuring its ethnolinguistic vitality. Three components are involved:

Firstly, the status of the language as reflected in attitudes towards it.

Secondly, the size of the group who uses the language and their distribution (e.g. concentrated or scattered) and;

Thirdly, the extent to which the language enjoys institutional support.

The concept of ethnolinguistic vitality is clearly very useful in studying language maintenance and shift, though devising satisfactory ways to measure the components is proving a challenge. The concept of ethnolinguistic vitality also provides some ideas for those interested in slowing down or reversing language shift.

LANGUAGE REVIVAL

Sometimes a community becomes aware that its language is in danger of disappearing and takes deliberate steps to revitalize it. Attempts have been made in Ireland, Wales and Scotland, for example, to preserve the indigenous languages, and in New Zealand steps are being taken to attempt to reverse language shift and revitalize Maori. It is sometimes argued that the success of such efforts will depend on how far language loss has occurred – that there is a point of no return. But it seems very likely that more important are attitudinal factors such as how strongly people want to revive

the language, and their reasons for doing so. Hebrew was revived in Israel after being effectively dead for nearly 1700 years. It had survived only for prayers and reading sacred texts (much as Latin was used in Catholic services until the 1960s) and that were all it was used for. Yet, strong feelings of NATIONALISM led to determined efforts by Israeli adults to use it to communicate to their children, and as a result it has been successfully revived.

There is clearly no magic formula for guaranteeing language maintenance or for predicting language shift or death. Different factors combine in different ways in each social context, and the results are rarely predictable. Similar factors apparently result in a stable bilingual situation in some communities but language shift in others. This account has stressed the importance of economic, social, demographic and attitudinal factors. Economic factors are very influential and rarely work in favor of maintaining small minority group languages. Globalization also contributes to this trend. Along with the global spread of concepts, artifacts and ways of doing things, comes the global language that labels them. Successful resistance requires a conscious and determined effort to maintain the minority language. 'Wishing will not make it so'.

Though economic and political imperatives tend to eliminate minority languages, it is important to remember examples like Hebrew which demonstrate that languages can be maintained, and even revived, when a group values their distinct identity highly and regards language as an important symbol of that identity. Finally, it is also important to realize that pressures towards language shift occur mainly in countries where mono-lingualism is regarded as normal and bilingualism is considered as unusual. For most of the world it is bilingualism and multilingualism, which is normal. In countries like Zaire or India, the idea we should stop speaking one language when we start learning another is inconceivable. I hope that my paper will benefit in some way or the other to the speakers of my beloved language, Hmar.

Image Oriented

- *Thelma Faihriem Hmar*

Dora said to me, “I’m conscious about my looks, what will happen to me”?

This is not the first time that I’ve encountered a girl who has been haunted by her image that has been spontaneously bestowed by the grace of God. Her insipid looks restricts her in many aspects and barricade her confidence. It is very intriguing when a woman says that she feels uncomfortable with her image publicly especially in the eyes of the opposite sex. A girl in a budding stage is inclined to suffer from a kind of psychological disorder that constantly makes her unhappy in the society she has been propelled to adopt. It can be indeed a distortion of her consciousness and liberty. Therefore, women tends to feel suffocating within the societal framework and start seeking “a room of her own”. To seal someone’s fate because of her looks is a hideous social evil that has emerged due to society’s extreme image oriented mentality. It is a shame that society does not acknowledge the majestic and sublime beauty of a person created in the image of God. How did women come around to develop a mentality that tells them that their worth in society is determined by their physical appearance? What are the fundamental causes that enable women to have such kind of mentality? It is an ideological construct, for all we know, and not a natural.

I often wonder why our society is so obsessed about images. A beautiful girl is always fortunate in almost everything. She has the privilege in the marriage market. A plump woman, relative of the other, with no adoring appearance in her looks is always avoided and is far from winning the heart of a man. I candidly empathize with the feel-

ings of the gallant heart that does things out of his way to get the love of a “beautiful” girl. However, are we not putting surplus emphasis in the so called appearance rather than the reality that lies beneath, traceable and legible enough to taste its sweet flavor? A shrewd person never judges and examines someone by the appearance alone but wittily endeavor to decipher what the inner beauty has in stored.

One of the basic causes of female consciousness stems from society adhering to a fixed customs and norms of patriarchal values. In our society, if a woman doesn’t exhibit a fair complexion or possess the qualities that are considered conventional, she is outright rejected by the male members at a first glance. It is very sad indeed for the woman since it is not her choice. Men take into account only certain kind of women; a woman who fits into the image they have created and fantasize about either in their dreams or in their obscure imaginary world. On the other hand, a man with flawed features has it much easier than women because generally men are not just defined by their physicality. Men have much more to them than just looks but alas! Not so for women. . Society moves on with this traditional type of mentality that reduces the position of women in a very grim manner. Sadly, they are unaware of how petty their thoughts are. In our community, I believe being obsessed with images is one of the major issues that obstruct the growth and progress of our society. Our decisions, actions and thoughts are circumscribed by the impression someone creates via the outward aspects for e.g. looks, the way someone dresses etc. Thereby we do not allow ourselves to see the innate nature one has within him/her. The shadow that one has been displaying is enough for us to believe but not the touch of reality that has the possibility of awakening us and change us. We live in a plastic world, and we are fine to stick with such a kind of culture. We are entangled in the artificial authority that dominate and manipulate us.

A person with a prominent status thanks

to his/her high designation, dominate the society whereas the others doesn't have the voice, and are not given the chance to utilize the potential they have on account of their image pictured by the society. Image oriented as we are; we are fascinated by the wealth someone flaunts in society. Our interest lies in someone's way of dressing, the Mercedes Benz one drives to satiate the visual lens of the society. We are weak and vulnerable and easily concede ourselves in the face of some wealthy person, whom we shout for, swoon over so as to let the person be the one in authority. It is almost like a wealthy person is designed to hold the upper hand in society. How long are we going to cling to such kind of consciousness that hinder us and veil our eyes with the haze of its power? The soul of a man with the essence of reality remains suppressed, and doesn't dare come out to see the light of the day in our society.

We are full of pretension and are not sure of our own selves anymore. We are all actors who do not care if we destroy others. We keep on engaging ourselves in the kind of role acting until our images are completely fashioned to adhere to the accepted norms of society. We cast a role that will suit our purposes and achieve our selfish ends and there is no room for atonement. With a baggage of insecurity, we tend to turn blind and oscillate towards the life we want.

An image oriented culture as we are; we change our colors like a chameleon in our respective fields. In the field of religion, the church leaders along with the congregations disguise themselves and hesitate to speak out the truth that arises from their inner soul. They prefer to live with the false images till it serves their purposes. I don't intend to blaspheme the mode of teachings adopted by the church but what I intend to share with you is that we have to endeavor to promote the truth and be a true follower of God.

Martin Luther says 'Judge a person by the content of his character. He was a great MAN. Another factor includes the church leaders in our so-

ciety building up their mentality according to the cover or the outward features of a person. They never consider seeking their inner beauty; perhaps they are busy or not interested in such kind of ministry because they are not paid for it. If a person acts eccentric, with a certain kind of unconventional behavior or perspective, instead of helping them, they tend to ignore them. They never realize that it is just the image they witnessed, with no sense of reality. Of course, some might be true, however it is not always so. Those People whom we don't pay heed to can also be a person who possesses a great soul and is capable of holding the position of a leader in future.

And it is not bizarre indeed coming across the pretentious behavior of the church leaders and its members towards someone who have a dignified status. Like the field of maintaining pretentious etiquette, in the church scenario we also encounter the same kind of attitude maintained by certain kind of person that I had mention earlier. It is an unequivocal thing that SOCIETY and CHURCH can't be separated. The same image orientation remains intact. They can't stop grinning when they see someone of high economic stability. It might be tire some nonetheless to behave in a manner that always demand an element of pretension so as to please people of good social standing. However, It is hard to accept that this is the wrong path to follow as we also see in the Bible that we should help someone who is in need and not the one who is unsatisfying yet happy and wealthy enough to embrace flattering words. And the politics of role playing also come under all the fighting over authority and power, allowing us to draw parallel between the functional role of a church and society.

Therefore, men must learn to see the soul of MEN.

HMAR NATIONAL MOVEMENT¹

- *L.Keivom*

HSA (Joint Headquarters, Delhi) thruoituhain hmalthir hla tak le zau tak neia thu le hlaa inpawl khawm-na ‘Thiemfin’ ti hming chawia an buotsai hi thra ka tiin ka lawmpui takzet. Hieng ang thil thra thaw nachang hre dinga lungvar petu chun ei hnam tlawm tak hi a mi thein-ghil naw a, hma tieng pana, Sinlung Thar ei indin peina dinga bulthrut nghet remtu ni zui pei dingin thrangtharhai hi a dit a nih ti chieng taka tar langtu nia ka ngai leiin ka lawm zuol a, a thlamuong thlak ka ti bok. Inthuruol taka kal chawi pei dinga hmalatuhai le a thloptuhai hi ei trang-kai theina zawng senga Pathien bel ruot ei nih ti hrein, phurna, huoisenna le tumruna thara inthumin hma tieng ke pen pei ei tiu.

Tuhrilna hun hlu tak in mi pek hi ka lawm takzet a, hril dinga thupui in mi bituk hi ka thil hril chak rop laia mi a ni bok a, ditsakna chanvo mi’n hlantuhai chungah lawmthu ka hril. In mi beisei ang ka hril suok zo naw a ni khomin ei thu kil ding hi a hāngna paw tak tak ding khopa hang soi chipna ding hun ei nei naw leiah ngai inla; chun, chuongang inhril hrietna hun thawveng le remchang chu la nei pei dingin beisei bok inla. Insiem thratna dinga thil makmaw pakhat chu nina inhriet chieng hi a nih.

Ei thupuia ei lut hmaa hril fel hmasak ding chu ‘Hmar National’ ti hi a nih. ‘Hmar’ hi hnam tlawmte, mani hminga hmun le hma le rambung dela rorelna khawl hran neia khawsa le inenkol khom ni lo, sienkhom India ram sunga Scheduled Tribes hai laia pakhat a nih. Chuleiin, zawna indon hmasa ding chu: Hmar hi Saptronga ‘nation’ an ti hih a tling phak am? ti hih a nih. A tling phak ti pawl chun tuikul chiktea utrok angin, an chengna khawvela inthoka iengkim an inkhi a ni tlat leiin mak hang ti ding khom a ni chuong nawh. Indopui Pakhatna lai, 1914-a British rampera inthoka Labour Corps an thon khan Mizorama inthokin mi 2100 an fe a. Aizawla sipai lammuala an intlar lai thlirtu tleirawl pakhat chun ropui a ti khop a,

“Pa, khu zawng chu tu pain nge tuar ang le? German pa chu a va rethei nak nak dawn ve!” a ti thu, Zoram Khawvel-7 (p.51) a ka ziek ang deuh kha a nih. Hmar hi ‘nation’ nia pomtu chun a pomna lungril tak kha a nina chu a ni vel el a nih.

Kum 1997 khan ka lekhabu buotsai Zoram Khawvel-4 a suok a. Hi lekhabu hi khawvela chi-hnam tum tum an hung suok dan le ram bung hrang hranga chenghai chu intel khawma hnampui (nation) pakhata an hung insiem suok dan le Zo hnathlak mi tlawmte ni si, kum sawtnawte sunga trong hrang hrang 48 neka tam hman hnama an hung thu le insuihawkma, Zo-reunification a hung insieng dan chanchin thlirna a nih. Hieng ang lekhabu hi Zoram khawvel-ah lekhabu dang a la suok ngai naw a, ramrola zalenna suoltu threnkhat chun hnam baibul ang hiea an hman a nih.

Hi lekhabua hin hieng tieng thila thu le hla thruoi-tu poimaw laia pakhat Anthony D.Smith zai zuiin hnam hung ngir suok dan ruongam chu Ethnic model le Western (Civic) model-in thre a ni a. Ethnic model chu chi-hnam khata inthoka suok, trobul thuhmun, sul khat kuol, pi le pu thusim le thurachi intrawm (common myths and historical memories), kalchar le nunphung inang (common culture), tiena tlanga inthoka pi le puhai rochung ram nei (a historic territory or homeland) le thil dang dang intlang pawlhai an nih. Entirna pakhat fie tak chu China a nih. A ram mi 96% hi Han hnama mi an nih. A dottu chu Japan a nih. Hnam hlawm khata insiem tung mek chu Tibeto-Burman Group laia mi, Chin-Kuki-Mizo (Chikumi) hai hi an nih. Chuonghai laia pakhat chu ‘Hmar’ hming hnuoia inhlawm khawmhai hi an nih.

Kum 1900 laia British-India sorkarin a ramper hnuoia chenghai trong hmanghai lak khawm sin G.A.Grierson inrawina hnuoia a thaw khan Zo hnath-lakhai po po le Meiteihai chu Chin-Kuki Group hnuoia an sie a. Group liin an thre a- Northern group, Central group, Southern group le Old-Kuki group. Old Kuki hnuoia a siehai chu Aimol, Anal, Biete, Chawthe, Chawrai, Chiru, Hiroi Lamgang, Hmar, Hrangkhoh, Hallam, Koireng (Kolhren), Kom, Langrong (Ranglong), Purum an thrang a, Darlong, Kaipeng, Muolsom, Sakechek le a

¹ A paper written for literary and art meet called ‘Thiemfin’ organized by Hmar Students’ Association, Joint Headquarters, Delhi at Arunachal House, New Delhi on March 8, 2014.

dang dang hai Hallam hnuoiah an sie leia a hrana an in-thrangtir naw khom a ni el thei. A ieng khom chu ni sien, hienghai hi thlang tla hmasa le Bengali zu paw hmasatu an ni leia 'Kuki' hming an lo inpuittir a nih. Hi lei tak hin, Linguistic Survey an thaw lai khan anni rawi hi Chin Hills-ah an um ta naw leiin a hranin Old Kuki Group hnuoiah an sie a nih.

Kum 2009 October khan Guwahati Hmar Christian Fellowship-in Senvon-a kristien sakhuo a hung lutna zabili an hmanh ding le inzoma Souvenir an insuo-a chun an mi phut angin 'Hmar Trobul' ti ka ziek a. Ei Sinlung theory hai, ei Shan theory hai hi ei hril anga upa a ni nawzie le 'Hmar' ti hming lem hi chu kum 1850 vel hnunga hung pieng chauh a ni ring a um thu le 'Hmar Trong' ei ti khom hi Old Kuki group trong hrang hrang le Dulien-Lusei trong inchokpola trong thar hung suok a ni thu ka ziek a.

Chu artikula chun, Hmar hming le trong hung suok dan khom a tawi thei ang takin hieng hin ka ziek a; "A tawi thei ang takin, 'Hmar' hming le 'Hmar Trong' ei ti hi a hung suok dan hang hril ei tih. Mizorama cham-bang, Hmar hnathlak pahnma hrang hrang, Lusei lalhai opna hnuoia khawsahai kha Lusei lalhai an hung indo phing leh remchanga lain tam tak hmar tieng panin an suok a, chuonghai chu 'Hmarho' tiin an ko a, pahnma seng hminga inko nekin chu hming chu inkona hming tlanglawna an hung hmanh leia hnam hminga hung pieng tah pei a nih. A hmaa ei hril tah ang khan, chu thil chu 1850 vela intran niin a'n lang. Chun, 'Hmar Trong' ei ti khom hi Lusei lalhai opna hnuoia Hmar hnathlak pahnma hrang hrang trong le Dulien-Lusei trong inchok pola inthoka trong thar hung suok, Hmar hnathlak thlang lo tla hmasahaiin 'Khawsak Trong' tia an ko hla chu a nih. Hi trong hi Chanchin Thra puong darna hmangruo a hmanh hmasa tak a ni leiin a hung inthrang hlut hlut a, le-kha tronga hmanh a hung ni a, College chena vernacular sabzeka hmanh thei Major Indian Languages (MIL) laia pakhat a Manipur le Assam sorkarin an pom hiel a hung ni phak tah a nih.

Hmar hnathlak hrang hrang, thlang tla hmasa le hmar tieng pana Manipur rama inzar dar hmasa hieng Aimol, Anal, Biete, Chawthe (Chothe), Chawrai (Chorei), Chiru (Rhem/Hriem), Darlong, Hrangkhoh, Kaipeng,

Kharam, Kolhren (Koireng), Kom, Lamkang (Lamjang), Muolsom, Purum, Ranglong (Langrong), Sakechek le a dang dang hai hi 'Hmar' hming a pieng hma daia lo in-pem dar tah an ni leiin, mani pahnma hminga tribal list-a lo inziek lut an um a ni khomin makti ding a ni nawh. A thren chu an hming put hmasa tak 'Kuki' hnuoiah an la um zing. A thren ruok chun mani sahimna zongin, lung tlu lo deuin, Naga sa an phun tah bok a nih. Chuonghai ang boka Zo hnathlakhai laia Naga (Tangkhu) sa lo phun tah hai chu Lai (Pawi) hnama mi Maring le Mayon hai hi an nih.

Lien lema ei thlir chun, Kabaw phaia inthoka Chin Hills tieng ei kai lai khan tuta inkonaa Zo hnathlak hnam hming hrang hrang ei neihai hi a ieng khom a la pieng nawh niin a'n lang. 'Lusei' tia inkohai khom hi ei hang bi chieng chun, a ziding tak le lal thlaa inn-gaihai hi Chin Hills-a inthoka Mizoram tieng an thlang tlak tawm ruoia sungkuo, an pa Paite (Zahmuok), an nu Hmar (Lawiler) a inthoka hung suok an nih. Hi nupahai histawri indina inthok hin a tawpah Mizoram hi a hung pieng a nih. Amiruokchu, anni hung thlang tlakna hun hi Zo hnathlakhaiin Mizoram an hung hlulo tranna anga histawri ei ziek chun Lusei trong hmanh ve lohah po ei hnawl tina a ni a, chu chu thil infuk lo, hnam insuiikhawm-na lampuia tlukna khur le dalna lungpui a nih.

Chun, hnam hming thil ringot khom ni loin, ei sakhuo biek dan le ei pielral lutna lampuia ei ngai khom a la hnaiin, mong inlang kuka inthrong a la nih. Mithi khaw panna, pielral lutna lampui ni dinga ei ring chu Trieu vading sak el, Ri Dil (Hri Li), Burma le Mizoram inrina bul ela um a nih. Hi lai hmuna hin ei Hringlang Tlang, ei Lunglo Tui, ei Hawilopar, ei Mithi Khuo le ei Pielral khawvel khom a'n thlung vong a nih. Ei hung thlak pei a, Khawlek khaw bulah Thlanpiel Kot, mithihai hraw hla lampui ei hung nei nawk a. Chu taka inthoka fe peiin Haf-long suo tienga Ngaiban Tlang ei ti hming khom hi a hung pieng tah pei a nih. 'Fang' ei ko changa hmuna hming ei sam inzing tak hla khom 'Hri Li le Champhai' an nih. Hieng lai hmuna ei hlulo lai hin pahnma hming ngota inko ei la ni a, ei khaw maksanhai khom pahnma le a siperhai hming put vong an nih: Biete, Chonsim (Chawnchhim), Darngawn, Kangbur, Khawzawl, Khawbung, Keivom Zo (Ngaizawl), Thriek, Tuolte, Neidon, Ngurte, Sungte

(Chhungte), Vankal, Zote, le a dang dang.

Chun, Tripura, Cachar le Manipur tienga an inzar dar hmaa an lo cheng khawmna nia an hril chu Ruonglevaisuo (Tipaimukh) a ni a, Hmar hnathlak tam tak ta dinga an Sinlung-2 a nih. Hi hi Ruonglevaisuo Thusim/ Tradition tia hril thei a ni bok. Hi hmun le inzom chanchin inzawt ding khom an hau hle. Chu chu 'Hmar' ti hming a pieng hma kum 200-300 vela thil tlung a nih. Hi thila hin ei chieng pha leh Hmar hnathlakhai inkara insuikhawmna kot khom hung inhong lien pei el a tih. Chuong ang char chun, 'Mizo' ninaah ei chieng pha leh Zo hnathlakhai inzomna khom hi hril tam ngai loin hung hrat pei bok a tih. A pumbil tum bik ei um pha leh ei trè hlak a nih.

Tlangkawmna

Zo hnathlak hnam hrang hranga inkohai hi Kabaw phaia ei cheng khawm lai chu hnam khat vong ei la ni leiin, a hrana tu khom insui bing thei ding ei la um nawh. Chin Hills le a sè vela kum iemani zat ei cheng dar hnungin Zo hnathlak hnam hrang hrang le trong hrang hrang hi a hung pieng chauh a nih. Chin Hills-a ei um hnungin Kawlhai mi kona hming 'Chin' ti ei put a, hnam hming tlanglawna ei put hmasa tak hming a nih.

Chin Hills-a inthoka thlang tla hmasa, Korvai (Bengali hai) zu paw hmasatuhai chu 'Kuki' tiin an lo ko a. Chu hming chu Zo hnathlakhai hming tlanglawn pahina chu a nih. British-haiin India hmar sak an hung tawn tung pei lai khan Zo hnathlakhai po po hi 'Kuki' tia hriet le ko vong ei nih. Chuonghai laia thlang tla hmasa, a hnunga 'Old Kuki' an ti hnamhai chu tu laia 'Hmar hnathlak' tia hriethai hi an nih. 'Hmar' ti hming, inkona tlanglawna an hmang tranna ruok chu kum 1850 hnung tieng a nih.

Chun, Lusei lal, abikin Sailo lalhai opna sunga ram po chu British-hai hung lut hnungin Lushai Hills tiin an hung ko a, a sunga chenghai po chu 'Lushai' ti an hung ni bok a. 'Lusei' ti hin kawp pahni a nei a. Pakhat chu 'Lusei hnam' tina a ni a; a dang chu Lushai Hills sunga cheng, Dulien trong hmang, khuo le tui nina nei po pohai inkona hming a nih. Amiruokchu, hi ram sunga hin hnam zawnga Lusei hnam ni lo a tam lem daih an ni leiin, Lusei saphun anga inko chu Zo hnathlak hnam danghaiin remchangah an hriet naw leiin, inkona hming tlanglawn

dingin, kha hma daih khoma khawtlanga an lo hmang hlak 'Zo' ti besana hmangin 'Mizo' tiin an hung thlak a, a ram hming 'Lushai Hills' khom Mizo Hills tiin, a ram trong 'Lusei trong' khom 'Mizo trong' tiin an hung thlak tah pei a nih. Hi hming thara inthok hin 1972 khan 'Mizoram' ti khom hi a hung pieng a nih. Chu hming thar, nina le tronga chun hnampuia insiem tumin Zo hnathlakhai hi damten ei insung lut mek zing a, ei kalchawi dan khom ei lungril le ngaituona a hung har suok dan ang peiin hung khuongruol deu deu pei a tih. Chuonga hnampuia insiem dinga ei inzel tung pei lai chun, inthuruolna thra lem ei nei theina ding ding hming chu ei la hung put pei bok ding a nih. Hnam thilah hming hlun bik a um nawh.

Hi lampui char hi Hmar hnathlakhai khomin an hraw tung mek a nih. Hnama dam khawsuok ding chun chin lem neka lien lem peia insung khawm nachang hriet a ngai. Mani kea ngir seng tum chun ei kawh le kienga hnam var lem le hrat lem haiin a hmatiemien an mi dol el a nih. Zo hnathlakhai laia India hmar sak rama hnam dang chim ral tuok nasa tak chu Old Kuki hnuoia um Hmar hnathlakhai an ni el thei. An ninaah chieng a, inthuruolna lampui hraw a, an dierkei an kei sing a trul takzet a nih. Hrietna dinga na nei chun ngaithla ngun raw se" tiin.

Ei histawri ei hang sui chieng chun, 'Hmar' le 'Hmar Trong' ti hih Old Kuki laia naupang tak le Mizorama Lusei lalhai hnuoia khawsa Old Kuki group po poin trong tlanglawna an hmang le Mizoram suoksana hmar tieng pana an inpem suok hnung khoma an hmang zui pei niin an lang. Hi inkona hming hi Old Kuki hnam dang, Mizorama inthoka lo inpem suok tah haiin an hmang ti hriet a ni naw a, rikawt hmu ding a um bok nawh. India ramin zalenna a hmu tawm ruoi khan Mizo Union pawl a hung suok a. Chuong lai chun Cachar lai khom Hmar hnathlakhai hminga insuikhawmna pawl indin nuomna a um a, Fenngo Association ti dam, Hmar Mongolian Federation (1951) ti dam a hung inri nok nok a. Amiruokchu, a tam lemin Mizo sorkar indin a, huong khata Zo hnathlakhai insui khawma um chu an inhnik leiin Hmar bing hminga pawl indin tumna a um nawh. Manipur phai tieng Kom-hai hotu Teba Kilong-in Naga ni lo po insukhawmna dingin 'Khul Union' an din a. 'Khul' chu 'khur' amanih 'puk' tina a na, eini rawi hung suokna ni dinga an hril chu 'Khurpui' an ti a, Hmar tronga 'Sinlung'

ei ti hih a nih. Hieng hun laia pawl an indin hi lien lema Sinlung suokhai insuikhawmna ding vong a nih.

Khang khopa Mizo Union thucha, insuikhawmna ei lo inhnikipui kha India-in zalenna a hmu hnunga ramri an hung thre fel chun Assam rama chenghai chun Autonomous District hmuin, Sixth Schedule hnuoia an lut a. Lal neia a hrana khawsa, British-hai khoma an rama an hui lut lo Manipur le Tripura chenghai chu nuom ela lak thlak thei a ni naw leiin, an ngirhmun pangngaiha lunghnur takin an la khawsa zing a. Chuonga beidong lunghnura an um lai chun mani hnam binga District suol suok nuomna le tumna a hung lien a. Hi boruok hin a nghong suok chu Rochunga Pudaite indin Hmar National Congress (1954) a nih. Hi hi Hmar hnam binga pawl indina 'National' ti hming hmang a ni hmasakna tak niin a'n lang.

Iemani chen hnungah Mizo Union-a la um pawl le HNC-a inhnikhai chun pawl pakhat hnuoia insuikhawm thraa an hriet leiin 1958 khan Hmar National Union (HNU) a hung pieng a. Thruoitu ding iemani chen an inhnawk buoi hnungin Selkai Hrangchalin President nina a hung chel a. A kum nawk February 1960 chun vangduoi thlak takin Hmar-Kuki buoinain a hung nang a, chu chun hmun tina um Hmarhai chu huong khatah a hui khawm ta pup el a nih. Hieng lai hun hin hnam tranna lungril a sosang leiin, mani insunga seng Hmar trong hmang ta dinga inphutna a hung um a, a hmang ngai nawhai khomin an hung hmang tran tah a nih. Lusei trong hi Darngawnhai Saptrong an ti namain mani sungkuoa hmang an tam a, chuong laia Hmar tronga hang thlak vut chu a harsatzie hrilfak a tling. Ka ruolpa Darkamlo Faiheng, ***Odi Odi lungrunpui*** le ***Lalnunnem ka ngai em che*** ti phuoktu mi hril dan chun, an sungkuo kha kar khat sung chu inbe loin thlaithleng an kil tlang a nih, a san chu Hmar tronga an hang trong khan an nui an za tlat!

Hi hnama har tharna boruok hin 1980 bawr vel chen kha a thruoi a. A hung thlaktu chu December 18, 1986-a Sakordaia indin Hmar Peoples' Convention (HPC) a nih. A sosang lai chun Hmar khawvel a zop hnê hle a, ramri a nei nawh. Hi hmalakna hin a tum a hlen hmain a sunga thlengpui kîl tuma insingna pawl inbakkeina leiin harsatna hrang hrang a tuok a, sienkhom hnam damna ding lampui daptu pawl le chu sin chu hlen tuma thranghai thrahnemngaina chun zuoi tieng pan nekin, sunggrilah

tha thar insuo dingin a'n sang muk zing a nih. Mani hnam tranna hi mihriema Pathien thilpek hlu tak a ni a, chu chu hmangin Mosie khomin pawlitiks ramri thar a kân a ni khah.

Ka khar hmain hril hmai lo ding makmaw a um a, chu chu kum 1986-a thusep poimaw tak el ka ziek, ARTHAKZAWL PAWLITIKS ti kha a nih. Watkin Roberts indin Thado-Kuki Pioneer Mission (TKPM) thoktu hmasahai kha Mizorama inthoka hung, Lusei trong hmang le an rongbawlinaah Lusei trong chauh hmang le mi dang khoma chuong anga hmang ve dinga an phût a nih. Zo hnathlak trong danga hla phuok takngiel khom an remti nawh. Chuleiin, Thangngurin hla a phuok tran khan Lusei trongin a nih a phuok chu nih. Amiruokchu, dodalna karah thlarau inhriettirnain iemani chen hnungah Hmar trongin a hung phuok a, a hlahai chu a bua sut khom an phalpek nawh. R.Dala a thi hnungin lu tak nina chu H.K.Dohnun-in a hung chel a, ama remtina le thu le hla tienga pa hmingthang Edwin Rowlands (Zosaphara) inrawina hnuoia Hmar trong hla bu hmasa tak chu 1923 khan a hung suok tah a nih.

Hieng thil lei hin Dohnun chu suksiet dan zong pawl an hung um a, sienkhom Watkin Roberts mi ring le innghatna tak a ni leiin law ngaina an hriet naw a. Kum 1926-a Senvon inkhawmpuia Hmar mi ni lo po Arthakzawla hin zanah arûkin an ko khawm a, America tienga Mission Council-a thok H.H.Coleman inthuruolpui a, Watkin Roberts le Dohnun chu hek thlak dingin thu an phier nia hriet a ni a, chu chu 1928/29 khan hung tlungin, NEIGM buoina hmasa tak chu a hung suok a, chu buoina kakhawk chun hlim angin tu chen hi a mi la zui a nih. Hi tukvera inthoka thlir chun, Hmarhai lungmila hnam bing tranna lungril inpiengtirtu chu Lusei trong hmang thoktu-hai hnawchepna le phierrukna lei a ni nawh ti thei ni kher naw nih.

(March 6, 2014 Delhi).

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