

A souvenir on the occasion of

25 YEARS

OF

DELHI THURAWN

(WEEKLY MAGAZINE, 1983 - 2008)

of

The Hmar Students' Association, Jt. Hqrs., Delhi

THURÂWN

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25 YEARS OF DELHI THURAWN (WEEKLY MAGAZINE, 1983 - 2008)

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(1983-2008)

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THURAWN

Hmar Students' Association, Joint Headquarters, Delhi buotsai kar tin suok chanchinbu **DELHI THURAWN**-in kum 25 (1983-2008) zet an suo thei el tah hi thil lawmum le ropui tak a nih. Chanchinbu buotsai hi a awlai naw a, eini Hmar lai lem chu a hau antak takzet a nih. **DELHI THURAWN**-in Silver Jubilee lawm thei ngirhmuna a um hi a ropui a, hieng chen chen sukhrintu H.S.A, Delhi hai inpak an um takzet a, entawn tlak tak niin ka hriet.

DELHI THURAWN Silver Jubilee lawmna le hrietzingna dingin Souvenir Magazine '**THURAWN**' buotsai a ni thu ka hrietin ka lawmna a zuol a, H.S.A, Delhi hai hmalakna hi ka mimal tak khawmin ka suong takzet a nih. Hi magazine tiemtuhain a sunga thu ziek haia inthawk hin hlawkpuina nei ngei dingin ditsakna ka'n hlan.

H.S.A. dam zing raw seh!

Sd/-
(JOHN H. PULAMTE)
President
Hmar Students' Association
General Headquarters, Manipur
Dated: 21st March, 2009



THURAWN

A hmasa takin **DELHI THURAWN** ngainatu le tiem hlak tuhai chungah H.S.A., Joint Headquarters, Delhi hmingin lawmthu ka hung hril.

Kum 1983 khan thu le hla tienga inhnik pawl iemani zatin **DELHI THURAWN** hi an lo ñan a, a hnungah H.S.A., Delhi kar tin chanchinbu hung ni peiin, kum 2008 December thla khan kum 25 a lo tling tah der a. Chuleiin, H.S.A., Delhi chun lawm ngei dingin rem a ruot a. Hi lawmna le inzawm hin **DELHI THURAWN SILVER JUBILEE SOUVENIR MAGAZINE** khawm insuo ngei dinga ti a ni bawk a. A hming dingin THURAWN ti inbuk a nih.

Tlin lo le tlak lo takin hi Souvenir Magazine hi buotsai a ni a. A sunga hin artikul thar 13 le **DELHI THURAWN**-a lo suok tah artikul 25 hung inchuon a nih. Hun tepter tak kara editing thaw a ni leiin, duthusam a tling nawna um ngei a ta, a lo tiemtuhai hrietthiemna kan hung ngen a nih.

Artikul hung ziek dinga fielhain tlawmngai taka an hung ziek leiin an chungah H.S.A., Delhi hmingin lawmthu ka hung hril bawk. Kan fielna in mi hung sukputlingpek leiin **THURAWN** hi a hung suok thei a nih.

Chun, a hun inchep tak kara artikul tam lem mi lo edit-pektu Pu L. Keivom chungah khawm H.S.A., Delhi chun lawmthu a bat nasa hle. Ama ñhangpuina zarin ei Souvenir Magazine hin khawvar a hmu thei chauh a nih. A kuomah lawmthu kan hril tak zet.

Hi magazine inchawtu le lo tiemtu hai chungah khawm lawmthu ka hung hril a. Ei inchuon thuziek haia inthawk hin hlawkpuina in hmu ngei ka beisei.

H.S.A. damzing raw seh!

Sd/-
(LALREMLIEN NEITHAM)

President
Hmar Students' Association
Joint Headquarters, Delhi
Dated: 21st March, 2009

EDITORIAL

Kum 1983-a indin lo ni tah in, ni kum 2008 December khan Delhi Thurawn chun kum 25 hmel a lo hmu der el tah a. Iengkim chungah rorel a, hi chen chen mi thuoitu PATHIEN kuomah ahmasa'n ei lawmthu um raw seh.

THURÂWN magazine tiemtuhai po po ditsakna vochuom kanin hlan cheu. Hringnun ei khal sung hin chu inchuk ding thilthar ei nei zing hlak a. Khawvel thiemna hi inchûkzo seng chie khawm a lo ni naw bawk leh, ei nitin nun a hin inchukding ei la va hau ngei de aw! INCHÛKLAI ei ni vong takzet el naw maw? Delhi Thurawn kum 25 tlingna lawmna dinga “THURÂWN” magazine HSA Joint Headquarters, Delhi Annual Magazine ni fawm nghal dinga sut ding thu suktluk ani khan hawphur um hle sienkhawm sin chu tan a ni nghal a. March 21, 2009 khan Bethesda Social Service Centre (BSSC), Mahipalpur (Delhi) hmunah ropuitaka tlangzar a lo ni tah a. Amiruokchu, sum-le-pai harsatna lei le remchang naw na dang dang leiin hun iemani chen kha magazine copies chu sut vat thei loin a um nawk a. THURÂWN tiemtu hai po po kuomah in hrietthiemna kan hung ngen nghal a. Chun, THURÂWN Magazine-a Sponsors / Advertisers hai chungah khawm inphalam um kan ti ruol ruolin in hrietthiemna kan hung ngen nghal bawk a nih.

THURÂWN hi kum 25 (Silver Jubilee) lawman ding a ni ang hrimin Article Hlui (Delhi Thurawn, Kartin Magazine-a lo suok ta hlakhai) 25 tlang suok a ni a. Chu bakah article thar iemani zat khawm inchuon sa ani bawk. Hmar le English section um ve vein tiemtu hai, abiekin hmun dang danga Inchûklaia'n ei hlawk pui zuol ring a um.

Editorial Board-in a ngenna hung sukpuithlinga article hlu tak tak hung thawlawmtuhai kuomah lawmthu a tlampuiin kanni tunga, Article hlui 25 ziektuhai po po kuomah lawmthu ei hril bawk a nih. Hun iemani chen liem tah (tienlai hei ti kher in la) laia thu tha tak tak lo ziektuhai ngei khawm khan hi magazine hi lo tiem ve ngei dingin kan ditsak bawk cheu anih. Chu khelah, advice tha tak mi pe hlak le kawng iengkima thurâwn lakna Pu. L. Keivom chungah lawmthu ei hril a chun Pu. Thangnuntluong Ralsun Proof Reading mi thaw pek tu kuomah lawmthu ei hril bawk a nih.

Magazine mi release pektu, Pu. Benjamin Khawbung chungah LAWMTU ei hril a, THURÂWN Magazine release-na hunser hmang ni-a special program mi nei pektu - KOHRAN INTHURUOLLO Ruolcham hai chungah ei lawmthu bat loin ei hril nuom bawk anih.

HSA Joint Headquarters eini el khelah India khawpui Delhia um ei ni lei hin mihai entawn thei khawpa hmalak le hmasawna tieng khawm hma ei thuo pei a tulna chin a um a. Chulai zing chun, suksuol le thaw ding awm thawlo tam tak kan nei ngei khawm ring a um. Chu kawnga chun in hrietthiemna kan hung ngen bawk a nih. Magazine le inzuola thurâwn amani sawiselna hlawkna intlun thei pe nuomhai ta ding chun kawt lientak kan hawng zing.

THURÂWN tiemtuhai po po hlawkna iem a ni bek nei seng dingin ditsakna kan'n hlan cheu.

Delhi Thurawn dam zing sien la, HSA dam sawt raw seh!!!

SECRETARY REPORT

A hmasa'n "THURAWN" tiemtuhai po po HSA Jt., Hqrs., Delhi hmingin chibai ka buok cheu. HSA Delhi chun inchuklai hai hmasawna ding ngaituin theitawpin hma a lak a, inchuklai tamtakin HSA hmalakna hai an hlawkpui hle anih.

HSA Delhi khomin kum 25 neka tam khovel a lo hmang ve ta a, hi sung po poa HSA hmalakna RA thatak tak hmu ding tamtak a um tah. HSA related activities chu a reng-aram (detail) chun tarlang nawng ei ta, amiruokchu kum 2008-09 sunga activities pawimaw le tarlang makmawa ka ngai hai hung tarlang lem ka tih.

A hmasa'n 2008-09 sunga HSA Delhi thruoituh dinga tlang-hai / ruot-hai chu a hnuaia hai hi an nih:

Kum 2008-09 term sunga Activities pawimaw zuol hai:-

1. Sinlung HSA F.C in tiin HSA Jt. Hqrs., Delhi chun Football Team thratawktak an din a, 2nd R.N Thomchon Memorial Trophy – 2008 ropuitaka ei unau Tangkhul Naga Society Delhi (TNSD) hai huoihota chun thrang vein 1st Runner-up lawmman (Rs. 1,00,000 /-) inhlan ei nih. Hi tournament hi Dr. Ambedkar Football Stadium, India khopuia Stadium thra pawltaka ngai thei hmuna inkhel a nih. Delhia um Hmar mipui-hai eiin thuruolna le inpekzona ngaisang a um takzet a nih.
2. HSA Identity Card siem a ni a. I-Card siem man chu:
Sinhawna nei hai: Rs.100 /-
Sinhawna neilo hai (Student / Inchuklai-hai) : Rs. 50 /-
3. Area visit nei a ni a. Student-hai harsatna tamtak a sawk zangkhai hle.
4. Social and Cultural Department hmalakna hnuaia, AKSHARA THEATRE, New Delhi hmun-ah Hmar Hnam Lam HSA Cultural Troupe haiin van entir a ni a, a hmuna thlirtu mipui an lawm hlein an mit le na a thlei hle bok a nih. Lawmmanin Rs. 10,000 Cultural Troupe haiin an dawng bok a nih.
5. Delhi University hnuaia Under graduate (UG) le Post Graduate (PG) registration hunah HSA HELP DESK buotsai a ni a. UG courses a dingin mi 41 lai zet in register. PG a ding khomin thrahnem tawktakin entrance an pek mek a nih.
6. Inchuklai haiin taksa le lungril inbalance tawka sawzoi a trul ti hrezingin, Games & Sports Department huoihotna hnuaiah DELHI HMAR PREMIER LEAGUE (DHPL-II) – 2009 chu buotsai a ni a. Sum-le-pai tamtaka mi thrangpuitu hai po po kuomah ei lawm takzet a, Delhi nu le pa, mipui le ei hriet kherlo mikhuol-tlawmngai thei em em hai chungah lawmthuhiril bat loin ei hril nghal bok a nih. DHPL-II Motto: "Fight against Enmity" a ni ang hrinin, Inhmelmamna hih ei do tlat ding a ni a. Inthuruolin hmatieng intawl a trul tak zet a nih.

Hmatieng peia HSA'n hmatieng peia nasa nawk zuola hma a lak theina dingin HSA thupui: Sinin, Sanin, Hrilin, Thruoiin, Serve the Nation" ti hi a practical taka seng dingin THURAWN tiemtuhai po po ka ditsakna kan hlan cheu.

HSADAM ZINGRAWSE!

Sd/-
THACHUNGNUNG
Gen. Secretary
HSA Jt. Hqrs, Delhi



Articles

H M A R SECTION

DELHI THURAWN THLIRNA

- L Keivom

Hrriet mang lo karin HSA, Delhi Joint Headquarters buotsai **Delhi Thurawn** chun kum 25 ral a lo kai hman dêr el ta a, mang khom a hoi rum rum a nih. DT hi Hmar histawria kar tin suok chanchinbu hlawtling tak le dam sawt tak a la ni hri a. Chuleiin, lawm a phu a, lawm tlak a ni a, lawm a um bek bek a nih.

Chuong chu a ni lai zingin, DT hin kum sawmhni panga sungin iengtin chiein am hma a sawn a? A hmasawn dan a hrat am a muong? A dung sei zawnga inthrang am a khang zawngin? A buoisaituhai le tiemtuhaiin ieng angin am an hlawkpui a? Hmar trong le Saptrong thiem phanain an hmang am? An lungril mit a sukvar pha am? A buotsaitu inchuklaihaiin ieng angin am DT hmangin thu le hla tieng hma an sawn pha a?

DT ngirhmun chelh

Ka hming phuok pathum- Lenruol Hla Bu, Sinleng le Delhi Thurawn- hai lai hin a ieng hin am a hming a put zo taka? tiin zawna indon tah inla, a donna ki a dang seng leiin don thiem a harsa hle ka ring a. A tlangpuia inkhi ruok chun, keima tiengah DT hin a buk rik tak ka ring. Ka ringna san laia pali chauh hang tar lang ei tih.

Pakhatna, DT lei hin thu le hla pieng lo ding tam tak a pieng pha a, ei literechar chawmtu hnâr poimaw tak a nih. Kum sawm sunga Hmar tronga thu le hla thaw hlawk tak chanchinbu thlang ding ni inla, DT hin pakhatna a lak ngei ka ring. Kei ringot khomin chu sung chun DT-a insuo ding artikul 200 chuong daih ka ziek ta a, a bu-in siem inla, a tlawm takah bu sawm chu ni tah hrim hrim a tih. Ieng angin inhman naw lang khom, inah ka um phot chun kar tin artikul pakhat bek DT-a ding ziek ka tum a, chu ding chun kar tin zan khat ka khawvar zie ang a nih. DT hi um naw sien chu, hieng zozai hi artikul ka ziek ka ring nawh. DT hringna dinga ka ringkol batpui tlangval David Buhiril khom a ni tho. Chawimawina ropui a dong le ngirhmun poimaw a hung chel tung pei khom hi intuoi hriemna dinga taima tak le hlawk taka DT a hmang lei a ni lien khopin ka hriet.

Pahnina, DT hin thu le hla ziek nuomtu le insuo nuomtuhai ta dingin kotkhar lien tak a hongpek a nih. DT chauh hi trong pathum- Hmar, English le Mizo- Lusei-a thu insuo theina le a ziektuhaiin hawrop an hmang nuom dan senga an ziek ang anga insuona kar tin suok chanchinbu um sun a nih. Chun, ieng thu le hla khom ramri khang sa bik um loa insuo theina, chanchinbu zalen a ni leiin a huopzau a, Hmar trong ziek dan le hmang dan thar le thra lem khom DT hmang hin zalen takin a hung inser tung (evolve) pei a nih. A khekpui tak khom zalen taka mihriem hmasawnna le inthranglienna ding thucha a nih.

Pathumna, DT hi a hmuna umhai po po keikhawmtu le chanchin an inhriet pawna tukver a ni el bakah chanchinbu tiem nuomna le inhnika mi lungmila tutu a nih. Lekha tiem hi insukhmu thei a ni a. Miin lekha a tiem chun kha hmaa a hriet naw thilhai kha a hung hriet tran a, a tam lem hriet nuomna a hung nei pei leiin lekha tiem a hung inhnika a, hrietna tienga phingtram nachang a hung hrieta inthokin lekha tiem loin a um thei tah ngai nawh. Inkhawm trina tu khomin an zong hmasa tak chu DT a nih. A suok naw chun kim lo anga inngaina a um. Chu umzie chu DT tiem châkin ei dang a châr tah tina a nih. Chun, Delhi-a Hmar hnathlakhai ta ding chun, Sinlengnews um hma lem khan chu, DT hi an thu the darna tak, InfoBox um sun a nih.

Palina, DT Website hi khawvel hmun tina Hmar hnathlakhai mit lengkhawmna a nih. Pathiennia Hmar Christian Fellowship, Delhi-a inkhawma a kawpi hmu ve phak lo, khawvel hmun tina Hmar tronga chanchinbu tiem nuom, internet neihaiin Thawtrannia an zong hmasa tak chu DT website a nih. Hi taka inthoka tiemtuhai hi dannaranin sinthawna nei an nih. Ofis an hung trin hmain DT an download a, a kawpi

an siem a, in tieng an hawn a, an nuhmeihai le an inlenghaiin an tiem bok a nih. Entirnan, Delhi-a um ka artikul tiemtu hi zakhat vel chauh an ni ka ring a, chuonghai laia zaa sawmriet chun samphuola an tiem mei mei niin ka hriet. Ngun thluka tiemtu chu internet hmanga lo bitu an ni lem. Dannaranin DT website-a inthoka ka artikul tiemtu hi 200 le 300 inkar an ni hlak.

Chun, Delhi puo tieng, abikin hmar sak rama Hmar tronga tlang (secular) chanchinbuhaiin inzom zata ka artikul an

insuo po po hi DT-a inthoka an lak deu vong a nih. Chuong chanchinbua inthoka lo tiemtu chu an tam tak. Hi hi ka hriet chiengna khom October 2008-February 2009 inkara hmar sak rama Hmarhai chengna khaw tam lem ka sir lei a nih. Ka fena taphot, khaw kilkhawr taka khom, ka artikul ziek an lo tiem thu chu an mi hril hmasa pawl tak a nizie. Chuong ka artikulhai an lakna hnâr ka hang sui chun DT-a inthok a ni vong. Chu umzie chu, ka hisap dan chun, DT-a ka artikul insuo hi a fe dar pei a, a tlawm takah mi sangkhat chuong bekin an tiem ngei hlak tina a nih. Chu chu DT um naw sien thil thei lo tluk a nih.

Ei hmang trangkai dan

DT hi hnam ta dinga thrahnmengaina lieu lieu leia a hlawk um der loa insuo le a buotsaituhai hin hlaw nei loa tlawmngaia an buotsai le enkol tung pei a nih. Inchuklaihai chanchinbu a ni ang bokin iengkima mawphurtu an nih. A thawtu tak le sukhringtu tak ruok chu mi tlawmte chauh an nih. Chuonghai chu dannarain inchuklai ni ta lo deu vong an ni bok. Chuleiin, mi tlawmngai tlawmte laia mi tu khomin tha an hang inthla dul met chun a'n hriet sek a, suok naw trum a nei zeuh zeuh hrim a nih. Chu chun DT derthawngzie ei ngairuot thei ka ring.

DT hi ka naute le ka mit nauleng anga ka en a ni leiin ka'n voi a, khuol ka'n zinsan chang khoma ka lung sukkhamtu tak a nih. Ka artikul ni lo, Hmar tronga artikul hung suok tam tak hi ka khonkhawmpui, ka kuoma hung tlung, editing ka thaw vong hnunga lo belh khawm dinga ka thon sawng an ni bok. A tira inthoka a enkoltuhai thurawn ka pek hlak chu, thla thum dai bek insuo ding artikul ieng lai khoma sie lawk le chu dinga lak khawm sin thaw dinga thrang lak a nih. Amiruokchu, tu chen hin an thaw ti ka la hriet nawh. Vana inthoka mana anga artikul hung tla dingin an beisei a, a lo rut sin chauh thaw tuma khawsa deu vong an la nih. Inrinnei zan tieng chen artikul hung dinga an ring chu an nghak char char a. An beisei anga a hung naw leh suongsamin meichok an en a, an inen kawt der a, a zingah DT a kawt der bok. A hung suok palh a ni khomin inthêp dangin, Tuolte

vanglaia mi chêt, a baua inthokin a mongkuo a'n lang thei an ti ang khan a hung suok hlak.

Hi ka thil hril hi olsam taka thaw thei a nih. Ka hriet chinah DT-a insuo tah artikul, hlui thei lo chi 400 vel bek a um tah ka ring a. Chuonghai chu Article Bank-a a thu phur (subject-wise) ang peiin sie lut vong a, a trul hun hunah hmang nawk el ding a nih. Entirnan, hunbi nei artikul a um a, kristmas, kum thar, good Friday le kût hrang hrang le inzoma artikulhai chu hlui thei lo a ni tlangpui. Chuong naw khom chu hringnun amanih, ei histawri amanih, ei trong amanih thlirna artikul, ieng lai khoma hlui thei lo, tam tak ei nei. Eini Article Bank-a inthok ringot khomin artikul thar thrang der loa kum khat dai chu ei nei tah hrim hrim. Chuonghai chu ringin ei chanchinbu dang tam tak hin an hringpui pha a nih.

A hma khan thu le hla zieka inhmang nuomtuhai ta dinga DT-in kot lien tak a hong thu ei hril tah a. Hieng ang hun remchang hmang hlawkutuhai chun a tak ngeiin chan thra an la chang hlak ti mani ngeia fietu ka ni leiin ka hriet chieng thawkhatin ka ngai a. Chanchinbu chiktea artikul ka lo ziek hlakhai kha a tiemtuhai ngaisang le hlut a hlaw naw a lo ni khomin a hnunga thil lien lem, All India Competitive Exam-a dinga ka ngaituona ka lo buotsai le sawizok lawkna a lo ni zing a, ka hlawtling pha bok a nih. Chuong ang thaw tum le thaw pei chu inchuklaihai lai hin ei vang ni ngei a ta, DT hmang trangkaitu tak dinghaiin ei hmang trangkai pei naw hi ka lungkham pakhat chu a nih. Artikul puitling chu hril lo, editorial tlawmte ei ziek haia inthoka ei inkhi chun, Competition insanga tling phak dingin ei ngaituona ei buotsai nawh ti a chieng khop el. DT Silver Jubilee ei hmang phak hiel tahnung lem hin chu har suok a, tha thar puta hma ei lak nuom a um takzet a nih.

Chun, ei thu ziek tlawmtea inthoka chieng taka hmu thei chu mani trong inchuk thiem tum ei tlawmzie a nih. Editor ei ni chun ei thaw ding chu thu ziek ei insuo dinghai siem thrat (editing) le sut suol le sut hmaihi siem indik (proof reading) a nih. A hmasa hi a harsa hle a, a nuhnung ruok hi chu mit nei thra phot tu khom thaw thei a nih. Editor-a ei ruothai hin an sin umzie an hriet a ngai a, an sin ding tak an thaw ngei bok ding a nih. Sienkhom, editing thaw saa ka thon artikulhai le ziektu threnkhatin fimkhur taka an thu ziek editing an thaw sa tlawmte ti chauh naw chu DT-a hung suok thuhai hi editing le proofreading thaw lo vong a nih. Editor-hai khaw lai am an um zo tah ning a ta? Ieng leia an sin ding an thaw naw am ning a ta? An thaw thei naw lei ning a ti, an naw leh an sin ding an hriet naw lei?

Hi chungthua hin trong le thu ziek indik dan le editing thaw dan ding ka hriet ve ang ang inchuktir ka nuom thu voi tam ka hril tawl taa chuh a bengkhon an la um naw ni ngei a ta, tu chen hin thaw a la ni naw zing. Thrahnem ei ngai naw lei ni loin, DT poimawzie le chu enkoltu mawphurna chu zo taka hlen ding chun inchuk sap pei a trulzie ei la hriet tawk naw lei a ni ka ring. Tu khom a thiem suok saa pieng ei um naw a, inchuk sap pei nuomna le tumna lungril nei nei le chu dinga hma nasa taka latu tu chu an hung par suok el a nih. Mawlzies, hriet tlawmzie le thiem nawzie hre suok hmasa sain insiem thrat nuomna lungril an nei a, hmasawna ram panin kal an pen tran hlak a nih.

Chun, DT tiemtu zaa sawmriet vel hin ei inhnikna tlangpui chu ‘Trongbau’ ti ang vel le ‘Chanchin Lawrkhawm’ a ni a, lung lut taka artikul rik tiem pei chu mi tlawmte ei nih. Hritlangna nei thei khopa tiem chik lem chu ei um naw tluk a nih. Hi hin hrietna tienga ei sawsaiti phak chin a hril fie hle awm. Thu thawpa boruok taka ‘gawp’ ruok chu zan khawvar khomin ei nghok nawh. Chu sira inthoka inkhi chun,

DT hi a hlawtling am a hlawsam? ti zawna hi don chak a um naw khop el. Pathien thu khom ni sien, thutak hrietnaa inthlung thuhai nekin lung sukno (emotional) zawnga gawp hlakhai sermon ei lawm lem a, ei ngaithlak nuom lem bok. Amiruokchu, chuong thilhai chun ei lungnona chawm sien khom ei thlarau hringna, nuna hung par suok ruok chu, a chawm tlei ngai nawh.

DT hmathlir

Kum 1970-a Delhi tlanga umhmun ka khuor hlim chun kutpar khing khat thlieka tiem khop chauh khom mi ei la um nawh. Tu ruok hin chu sang chuong ei um tah. Kum sawm hnunga chu sangnga vel bek, kum sawmhni hnunga chu sing chuong daih ei um tah ring a um. Kum sawmnga hnunga lem chu tuta Hmar Biela umhai nek daia tam um tang ei tih. Chu umzie chu, ei hnam le trong ei humhal a, DT hi Golden Jubilee hmang theia a dam khawsuok chun, Delhi tlanga inthok ringota tiemtu khom sing chuong daih hung ni tang ei ta, chu pha chun ‘India Today’ neka mawi le ropuiin a la hung suok ding a nih ti hi ring ngam inla, chu ding chun inbuotsai bok ei tiu. DT dam sawt raw seh. (March 26, 2009 Delhi) ■

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HMARRAM EDUCATION: A BILA THO LO

- *Dr. John H Pulamte*

Ei thupua 'Hmarram' ti hin Manipur sim-thlang biel, NH-150 in a hraw le Tuiruong vadung saktieng pang, a rammihaiin 'Hmar biel' ei ti bik cho hi inhuoptir a ni naw a; Manipur state sawrkâr hnuoia, Tipaimukh Sub-Division po po a kâwk lem a nih. Education ti hin 'kum 1910 hnung tienga Kristien sakhuo le inzûla indin, sabjek a hun bithliek neia zîrtu in naupang hai In pakhta a'n chûktir' a kâwk baw a nih.

Tu tak hin Hmarama hin Lungthulien-a PMS High School tiensa-in High School 5 a um a. Mission le Private sikul khawtin deuthawa um hai bâkah sawrkâr Junior High School 14 (Kângreng, P.Munte, Sibapurikhâl, Thingpuikuol, Patpuihmun, Sârtuinêk, Pârvachâwm, Hmâwngzungkai, Rawvakawt, Lungthulien, Taithu, Leisen, P. Munlian & Chingmun-ah) a um baw. Hieng sikulhai bâka hin LP School 7 (Thingpân, Tuolbung, Hmuizâwl, Khachurbali, Phûlpui le Thingkal), JB School 6 (Senvawn, Lawibuol, Zeikhan, L. Khârkhuipien, Khangbawr, Zeisuo le Savawmphai), District Council hnuoia 4 (Ngampabung, Up. Khârkhuipien, Suongphumun le Tuaitêngmun) le Aided School 3 (Kângrengdâwr, Khangbawr le Lungthulien) a um baw. A biela mihriem le khuo um zât en chun Hmarram hi sawrkâr sikul tamna pâwl tak a nih.

Sawrkâr sikul-a hai hin zîrtu 173 vêl an um a, non-teaching (clerk & chowkidar) 10 vêl an um baw. Transfer, utilised le SSA hnuoia sawr iemani zât an um leiin a figure indik tak hriet a harsa hle. Zîrtu le thawktu hai thla khat hlaw hi lakh 15 vêl nia hriet a nih. HSA record-ah chu High School le Junior High School zîrtu mi 80 vêl chu an umna hmuna um dêr loa hlaw la an nih. Sikul puitlinga hai hman hieng hi a ni chun Aided, JB, LP le ADC hnuoia sikulhai ngîrhmun ding lem chu a'n lang chieng hle. Hmu dân nâwka chun zîrtu, mâni posting-na hmuna detmuta um hai hi a khaw-mi, hmun danga zuk insawn daw k nuomna lungril nei lo amanih; la nei thei hri lo hai an ni deu tak. Zîrtu, sum nei deu hai chun Tuiṭhaphai le hmun dangah inhmun inchaw-in an inpêm daw k pei baw.

Mâni umna hmuna um lo zîrtu a tam lem hai chun an aiin a khaw-mi a um thei ang ang an sie a, thla khata chêng 800 le 1500 inkâr cho an pêk tângpui a; nipui le thlasik châwl sêng ruokchu an pêk ngai nawh. Mî aiaw-a thawk 'zîrtu' a tam lem chu VA Chairman/Chief haiin an sêng-le-kuo laia mi an ditsak hai an ni tângpui a, a tam lem chu under maṭ ic an nih. ṭhenkhat chu a hming mei meia sikul kaiin naupang an inchûktir a, ṭhenkhat ruokchu sikul building um lo dâm, sikul kai ding naupang an hmu ta naw lei dâm ni ngei a ta, sikul an kai ve bik nawh. 'Mî aiaw' ṭhenkhat chu inchûkna sunzawm ding or hmun danga inhlaw dingin khuo an suoksan a, an sêng hai le ditsak hai, an aiin an tir nâwk sâwng hlak. Zîrtu pakhatin thla khata Rs. 1500/- a hlaw chun NREGS hnuoia 'job card' nei AAW B khawm hre lo hai hlaw zât khawm an nawh ti a chieng. Chuong zât cho hlaw zinga taima taka nitina sikul kai hai chu inpâk um tak an nih.

Ip set set lo chun, Hmarama sawrkâr sikul hlawtling thei ding khawpa zîng nisa suok tiema sikul kai khuo pahni-pathum bâk an ni nawh. Zîrtu pakhat ṭhahnemngaina zârin Pherzâwl High School an kai ṭâwk ṭâwka chu bâksam an hau el. Vângneithlâk takin Lungthulien-ah PMS le Pârbung-ah RPC in thei tâwp suoin High School an nei hrâm hrâma chu Churachandpur le Imphal Phairuom-a Mission le Private School, Computer le Information Technology tum tum le ṭhangkhâwm hai le hang inruolsiek ding chun insit an la um deu hrim hrim a nih.

Ei rama sawrkâr sikul ngîrhmun hi a ʈat tâk nawzie ei hriet seng a; mission (kohran) sikulhai bêk hang changkâng deu sien nuom a um vei leh, zuk suong ding tak tak a um naw a; kohran ʈuoituhai tading khawma zuk thaw ngaina rak a um pêk nawzie ei hriet. Tuition fee-a damsuk ding private sikul hang inngîr tum sin inla hlak ei tangka sum nei haiin a la tlin naw lei ni ngei a ta, a tum sin âwm khawm ei la hriet nawh.

Ei rama inchûkna ngîrhmun hi ei invawi seng a, siemʈat nuomna lungril khawm ei nei seng bawk. Sienkhawm, a natna hi a 'n ril ta a, a damdawi ding khawm a vâng. Sawrkâr tienga a lukhaitu, Education department hotulienhai, ZEO, DI le AI-hai tading khawma a beidawng thlâk a, a bieltu MLA tading khawma chuong ang tho. Hmarrama inchûkna ngîrhmun sukharza zuoltu dang nâwk chu sawrkâr sikulhai hin zîrtûtu huntâwk nei an um dêr naw hi a nih. Nursery-a inthawka Class VI chen umna Jr. High Schoola hin zîrtûtu Headmaster le Assistant Headmaster tiemin 15 (Arts Graduate-4; Science Graduate-2; Hindi teacher-3 le Primary teacher-5) um dinga riruong a nia chu sikul a ienga khawm hi dân hi sukputling a ni nawh. Leisen Jr. High Schoola lem chu Headmaster le Chowkidar cho an posting-na kum 4/5 lai a ni tah. A râpthlâk!

Tulai hnaia platform hrang hranga inthawka inrâwntlângna ei neia inthawkin HSA chun rawtna pakhat a siem a. February 2008-a inthawka hmang ʈan di 'n thipuhâka hma lâk nisienlakhawm August thla khawma 70% vêl sukputling a ni ʈâwk. Chu chu hieng ang hin a nih:

1. Mâni umna hmuna fe lo zîrtûtu hai hin an hlawa inthawka zaah-sâwmpanga or sâwmhni (15 or 20 percent) an sikul tadinga inpêktira, chu pawisa chun an aiaw ding a âwm tâwka 'qualified' siepêk ding.
2. Hmarrama 'mi aiaw' zîrtûtu po po an 'qualification' dungzui peia an thlahlaw fix ding. Tu

hria dinga hi 'pay scale' dinga propose dân chun Maṭ iculate – Rs.2000/-; Under-Graduate - Rs. 2500/-; Graduate - 3000/- le Post-Graduate - Rs. 3500/- a nih. Hi hi a khawsûng mihai tadinga ti a na; puotiang mi an ni chun Rs. 500/- pei belsa ni sien ti a ni bawk.

3. Pârvachâwm le Ngampabung (P.Munte Jr. H/S) a hin EAC kohran zîrtûtu 3 le AG kohran zîrtûtu 2-in an ʈhangpui leiin a sukvarzâng pha hle a; hlawtling thei ding ngîrhmun a an ngîrna san a ni hrim a nih. HSA rawtna ang hi zaah-sâwmriet sukputling thei a lo ni chun hi khuo pahnihai hi a tak ngeia sawr ʈangkai hmasatu ding an nih.

4. Zîrtûtu hlaw 'deduction' thaw sia, a khuoa substitute teacher pakhat cho-a sikul pakhat sukhring thei nawna ding khuo/sikula hai chun, sum kha a âwm/remchâng tak Mission/Private sikula pêk el dinga ti a nih. Entima di 'n – Sibapurikhâl (Ankhasuo) a zîrtûtu 3 hai hlaw 'deduction' thaw po chu RPC sikul-a pêk tawpa, anni 'n chu pawisa chu belsain zîrtûtu 1 or 2 an ruoi el ding. Chuongang bawkin Kângrengah EAC kohran sikul-ah. Chuongang policy chu khaw dang danga hmang thei nîng a tih.

A chungang rawtna hi pawm thiem lo le pang inhâng le inthîp deu sawk khawm an um hiel. Ei hril tah angin HSA hma lâk tum dân hi thil awl-ai a ni naw a, hawphur um tak a nih. Thaw zawm char char a ʈul ding a na; full time-a sin neia nei khawm pakhat bêk a la ʈul el thei bawk. A bîkin sum thua hin fîmkhur a ngai a. A hrim hrim thua hieng ang mission harsa le hawphurum hi HSA khâta thaw chi ding a ni naw leiin hi thil buoipuitu ding hin 'Hmarram Education Monitoring Board' indin ding private rawtna le ruohmanna siem mêk a nih. Chu Board-ah chun HSA, HYA, Hmar Inpui le kohran tieng bâkah education department-a hotuhai le MLA aiaw khawm ʈhang ngei dinga ti a ni bawk ■

Delhi Nunghak I ngaidân / hmudân:

- Fâk le dâwn ah pasal chawm thei dingin ka hmuh. – 9868183268

KHURPUI SULHNUNG FANG NAWK DINGIN

- *Malsawmthang Keivom*

Kum 2008 kum na nâna chu Tuiṭhaphai tieng ‘Masi’ hmang ngei dingin lungril ka sukdet tlat a. Africa ram Botswana-a inthawkin ka sūnghai leh India ram tieng kan hung pan nal nal a. Delhi-ah kan sūngkuo tam lem kan chēng baw leiin chāwllāwkna kan nei phawt a. December 17, 2008 khan Tuiṭhaphai panin vuongna’n kan vuong tung a. December 22, 2008 khan Thenmuol khuo fang dingin kan nu, ka nau nuhmeitehai pahni leh, ka nu-le-pa le ka farnu ṭhangsa’n, kan inthawk suok a. Tulaia Tuiṭhaphaia mi invāk vël phurlawna dinga an hmang lâ ‘auto lienpa’ kha fe le hunga dingin kan ruoi tawp a; Rs. 250 kan pēk. Ka nauhai le kan nu chun ‘Khurpui’ mawl kha hmukâr an nghâkhla a. Ka lungrilin, ‘An ring ang a ni âwm si nawh,’ ka ti a. Video thlalâkna chawiin kan hmu taphawt deu thaw chu thla kan hei lâk malam pei a. Ka naupang laia ka kaina ‘Tuibul Special English School’ khawm kha kan fe tieng râla inthawkin kan zuk en malam a. Kîr tienga dingin kan la hla thau phawt a.

Khurpui lampui tawntîra chun Tuibusuk a um a. ‘Tuibusuk’ chu tui inkhawthla hmanga bu sukna khâwl an siem a nih. Ka chînlaia chun an la hmang zeu zeu hla a. Chu hnung chu an hmang ta ngai nawh. Khurpui panna lam chu a lo um mumal ta naw a. Ka chînlaia le ka tleirâwl suok chena ka la hmu hla a. ‘theichang kûng’ khawm kha an lo phûr ta bawk.

‘Kum iemani zât hnungah ka nauhai leh kan la hung hmu ding che a nih,’ tia thu ka lo incha theichang kûngin a mi lo thisan chu ka khuo a sâwt fût el. Khurpui chu kan va ṭlung a. A hma nêk khan a lo hlui nâwk zuol a. Khurpui chu ka ngaina a nih ti an hriet leiin ka nute pasal, Pu Rolien a rawiin an lo sukfai hi a n’a. An chungah ka lâwm takzet.

Khurpui tui luongdawkna bul taka chun ruo bul lien deu a um a. Tuta ṭum khawm hin a lo la um zing a. A bul hnuoia tui intling chu ka zuk en char le inruolin ka lungril mit-thla’n kum 30 deu thaw liem taa ka khawsak dân ka zuk hmu nghâl rum rum a. Ka tui inkawt zâtin ngavawkte hawn inhlieu dam dam ka hmu zie hla a. A pui khawm um ngei dingin ka ring a. Ka ruolhaiin mi âwk khal hlau rawi an tih ti’n Pathienni’n ngakuoingul tawite ka chawi a. Ngavawkte hawn inhlieu dam dam lai chun ngakuoia chu ka hei thlâk a. Minit nga khawm ṭling naw nih, ka ngakuoia ngul chu a hung insat zawt zawt el ta a. ‘A âwk a nih!’ Ngakuoia ngul chu ka zuk phi ṭhuoi a, ngavawk pui inper chur churin a hung inlang ta a. A lien ziet chu aw! A tehai thlapphang dân ding ngaituona châng hre dêr loin ngavawkpui chu a ngakuoia inthil pum zingin intieng ka ṭlânpui vang vang a, bâlmîna tui sip pûra chun ka zuk thlâk a, a zângpar inlang zur zurin a’n hlieu a. Ka lâwm ziet chuh! Ennuom a um kher el.

Khurpui kan en zo chun ka pilpawk huoi-na hla Relte Tuikhur chu kan en nâwk a. A lûtna chu phûl ngawtin a sip ta leiin bâw veng malamin kan ṭum suk a. Relte Tuikhur hi Paite tuilama um a nih. Kan chînlaia kan pilpawk huoi-na hla chu naupang ruolin an lo la hmang zing a. Ṭlakpil dum ṭlâwk el chu ṭlangkhat ka hei sâwk pawk a, ka nauhai ka hei inentir a. Ka ngainat ang êm êm chun an ngaina ve nawh. Chu zo chun Sakhisi ruom, Lêntlâng, Si Ruom le Ramri ruom chu râlkhatan kan hei thlîr nâwk a. Ka nauhai leh mawi kan ti hle. Kan ‘nu’ ruok chun ka lung inlêng ding mawl kha a phal naw a ni tak. ‘Ngaisak naw rawh!’ a mi ti thlâkpêk vawng a. Thênmuol khuo bulṭhuta chun ka chînlaia sikul ka fena lampui a um a. Tûta ṭum ka hang suok hin chuh phûl ngawtin a lo sip tah. An hraw ta ngai naw nîng a tih. Thênmuol khuo chu kan hraw tung a, chînlaia ruol ṭhenkhat an hminga ka la ko thei khawm an tam el.

Ka sikul kai laia ka umna hla ka Puhai pansak zâwn kan hei ṭlung char chun ka ngaituona ramah ka lêng nâwk rêk a. Ka ngaituona-a chun thlalir zân a n’a. *Tlangvâl hawn khat chu perkhuong perin hawklak deuin hla an hung sak a. Kei chu lekha tiemin inah ka’n khum lai a n’a. Pâwl li ka’n chûk*

lai ni'n ka hriet. Tlangvâl pakhat a khêk tuor tuor a. A râwlria inthawkin 'Tv. Herbert' ngei ni'n ka hriet a. "Sunday... Sunday... hung tlân rawh! A laia hin i rawk ding a nih. Nang nêka rawk thiem Thênmuol nunghâk lai hin pakhat khawm an um le," a tia. A thenin, "Rawk rawh, rawk rawh... Eeeessh! Sunday mama... I nene khah, i nene khah... a'n thin hlup hlup el ie!" an lo ti sên a. Nk. Sunday inthawk vakin, "Ka mawngtam kha teh... iem a chang?" Ka khâtin insûngah ka lo innui t̄ei t̄ui a. Bang âwngkâra chun ka hei bi d̄êk d̄êk a. Nk. Sunday chu a sam inbuk churin a 'rawk' chum chum el a. 'Sunday morning... inhnâwma ka fe... vângnei takin biri bawng ka hmuh...' ti hla kha an sak nâwk nghâl. Ka chînlaia ka thil hmu ngaituona-a ka thlîr kîr lai chun ka nui a lo inza deu nîng a tih. Tu hriet loin ka hei innui hawk hawk a. Lungril a suzkângkhai ngei el.

A suk zâwngin Thênmuol khuo chu kan hung hraw pei a. Thênmuol Local Church (a hma-a ICI biekin lo ni hlak) hnung tieng ka hang en chun kan sikul kai laia a suk zâwnga kan liemna kâwn pakhat ka hei hmu a. Ka Pute rawia sikul kai pei naw taluo leia sikul inhlêm kan chîng man lai dâm kha ka ngaituo suok a. Ka Pute kha sikul kai nêkin vate per dâm a nuom lem dai a. Ka khâta sikul ka kai ding kha a phal naw leiin 'sikul inhlêm' a mi thawpui hlak a nih. Ka nuom naw leh a mi zeî zêk a. A'n khât tâwkin a rûkin sikul ka thul deu zing el ta a. Sâwt loin ka pa'n a mi hung man daw k a. Ka Puhai ina ka um ding khawm chu phal ta loin hun iemani chen zet chu a mi 'sazai' a nih. A hun takah ka suolna kha lo man daw k loin, a'n der hlim lai lo siktan naw sien chu vawisûna artikul ka ziek khawm hi a um naw ding a nih. Nu-le-pa tam takin an nauhai suolna hmu loin, thenkhat chun an hmu sa khawmin hriet naw tehlêm an insîr a, a tâwpah an tadinga beidawngna tâwpkhâwk a'n tlun hlak a nih.

Ka chînlaia inthawkin ka nu-le-pa mi beiseina chu 'Kan naupa hi ofisar pakhat hung nisien, hlaw fâk khawp nei sien,' ti a nih. Chu chen chu suongtuo theina neiin theitâwp suoin an mi enkawl a. Ka nu-le-pa hriet phâk tâwk chu Sâp tawngin 'job security' a nih. "Sawrkâr sin thaw chun thla tin hlaw hmûng a ta, châwl a lâk khawmin hlaw la hmu tho a ta, a damnaw châng khawm hlaw hmûng a ta, a pensawn khawmin hlaw la hmu nâwk pei a ta, departmēt t̄ha deua lem chu fâkrûk ding khawm um a ta..." ti chen kha ka nu-le-pa thlîrphâk tâwk a nih. Hi ngaituona hi tulai khawvêla khawm hin nu-le-pa tam takin an la pai zing ni'n ka hriet a.

Thênmuol khaw sîpa inthawk chun a râla an sâpthei bilhai chu zuk hmu theiin a um a. "Sâpthei ra hin a sukhausa tâwl ta de'm aw!" ka ti lungril a. Hausakna det tak nei ding chun taimâkna le ringumna ringawt hi a huntâwk naw a, mi tam tak varna le remhrietna thaw khâwma hma lâk a t̄ul tah takzetzie dâm ka lungrilin ka ngaituo neu neu a. Tulai t̄hangthar inchnûklaihaiin thaw ding tam tak ei nei a nih ti khawm ka hriet nâwk zuol.

Hunin a mi nghâk naw leiin Thênmuol chu chawhnung dâr hni velin kan mâksan a. Kan kîr tieng Tuibul Special English School chu kan hei hraw malam a. Mawtora inthawk t̄um meuin kan sikul hlui, a bang khawm um ta lo, dawndai loa la ngîr zing chu en dingin ke'n kan lâwn a. A sîng kan zuk lût chun kan classroom, pâwlnga ka thaw laia ka'n t̄hungna zâwn taka chun to t̄awkin ka ngîr vang vang a. Ngaituo pakhat chu ka nei rêk a nih! Iem ka ngaituo ti chu in hriet el naw manih? Ka naunu Immanuel Lalsanhim hlak chun, "Papa, hi hin maw sikul i lo kai hlak? Hi taka inthawk hin iengtin am hieng chen chen i t̄lung thei? You are great!" a mi ti a. Ka naunu'n a lungril taka a mi ngaisâng chu naupang sie ang ziezângin ka lâwm lungril khawp el a. "Hi taka inthawk hin kei hi chen ka t̄lung chun nang chu inngaituo el rawh," ka ti a. International sikula an inchnûk phâk lo ka naunu'n tuta t̄uma kan khuolzin hin ezukesawn ropui tak a'n chûk a nih. Hi hi ka t̄huoina san tak khawm a ni baw k.

Inchnûklai tam lemin ei nu-le-pahaiin harsatna an lo tuok hriet tum loin harsa ngawi ngawia an huot daw k sa hmang ral ei chîng. Mi hausa nau ei insâwn tâwl a, vai ram khawpuiah ei um a. Vai mi hausa nauhai um dân dâm ei entawn ve sên hlak. Inzapui ei um taluo. Ei pahai pawisa hau fêt ei sâwn kui hih ngaituo chieng ei tiu, Vai middle-class khawm ei tluk le. Ei sînghaiin harsa ngawi ngawia an mi châwm hi umzie neiin inchantir ei tiu khai. Ei inchnûk sînga Vaihai pawisa ei pêk bâk hi chu an ta lâk kîr ve dân ngaituo char char ding a nih. Ei rama thawnlût dân ei ngaituo ve zing a t̄ul a nih. Ka hmu dân chun tuta Vai ram khawpuia sinthawna nei po po hin ei hlaw daw k po za peiah 95 chu Vaihai kuomah ei pêk kîr nâwk vawng a nih.

Inchnûklaihaiin ei thlîrdân ei suksâng nâwk zuol a t̄ul tah. Mâni-a sin hmuna ding ringawtin lekha inchnûk ta loin, ei ram (Hmarram) ngeia hausakna le intodelna kumhlun intlun tum ei tiu. Pathien kuomah malsâwmna ngênin ei t̄awngt̄ai a, ei inrum a ni naw manih? Ei t̄awngt̄aina rizal chu tuta ei thil hril hi a

nih. Ei ram hi eini ngeiin dawmsâng tum ei tiu. Sin ei nei khawmin, ei nei naw khawmin, iengti kawng zâwng amani bêkin lûtchil dân ngaituo tum seng ei tiu. Ei del ram a hausa chun eini khawm autawmatikin ei hausa ding a nih. Sinthawna nei ringawt hi a sâwt a seiah hnam tadingin a kumhlun nawh. A kumhlun ei dit tak tak a ni chun ei chêngna ram sukchangkâng le hausa taka siem a nih. Inchûklaihaiin hi thurûk hi ei man intak chun dam zing siin ei thi ding a nih.

Ka nauhai kuoma ka thutiem sukpuittlinga Khurpui kan en zo hnung chun Tuiþhaphai lo zau po po chu a vêl tuokin video thlalâknain a thla ka lâk nâwk a. Ekonomik daiversifikesawn ei thaw vat vat naw chun ei ngîrhmun chu a derthâwng ta hle ti khawm ka'n hmai nawh. Kum 2003-a kan suok tuma ka thlalâk nêk khan phaizâwl a lo chin ta a. Ka thu hriet thar pakhat chu thingtlâng ramah 'Biomass Plant' siem an tum thu a nih. A tak a ni chun lâwm a um. Hun sâwt taka inthawk kei a tâwka ka lo duthusâm ve a nih. Amiruokchu, lâwm a um lai zingin thlîr ding pakhat a um sa bawk. Ei unauhaiin an beidawngin sum hmuna dingin thing tha lai hai sât thlu ṭeu an tih ti inlau a um. Biomass plant-a hmang ding a bîk taka thing inþhang hrât phun a ngai a. A ram thing um sa hmang

el chun suonmawng rorêl a ni nâwk el. India ram hung inþhang pei hin tui inthieng dâwn ding a la tlasam ding a nih. Ei ram tui nêka tui in-hnik khawvêlah a tam naw hle. Sukdanglam meta bawtawl-a thun el thei vawng a nih. Chu lei chun hausakna inhnar um tak ei kaw l zing a nih ti hrieng ei tiu. Ei rama râwllung le vadung lung tha tak tak hai hi hausakna vawng a nih. Chintâwk neia hmang dân ei thiem chun changkângna tham nîng a tih. Amiruokchu, thil ei thaw hrim hrimin mi tam takin a ruola ei ṭangkaipui theina dinga rem ei ruot naw chun hmasâwn phana'n ei hmang thei tak tak nawh. Tulai inchûklaihai ei var chun ei ram hausakna hi eini ngeiin kumhlun taka ei la siem theina ding hmakhuo vawng a nih.

Hmasâwn dinga ṭhang ei lâk naw chun mi dang hung changkâng an ta, mi dang changkângna kha ei tadinga tlâkhuoina la ni tung pei a tih. Ei nei ta naw laklaw chun ei nei sahai khawm mi'n an mi la lâkpêk vawng ding a nih. Thiltha pakhat ei thaw fûk a ni ruok chun thiltha dang khawm hung inlang pei bawk a tih.

Khurpui tienami chu vêl nâwka dingin la sie tha nâwk phawt ei tih. [11th Feb 2009; Gaborone, Botswana] ■

Delhi tlangval ngaidân / hmudân:

:- 1) Felna kawnga an fel seng

2) Ngaidân hril zawnga chu article ziek khawp hielin hril ding ka hriet

3) Mazu hmanin kawng aneia, kawngle lam neiin Delhi a i um nasan hriein, nuhmei nauhai chawmna khawp inchuk tum seng a tha.

– 9810297440

EI RAM LE HNAM HMASAWNNA DING

- *Zosanglien Zote*

Thuhmahruoi:

Mihai ruolin ei ram ei hnam hin hmasâwnna lampui a hraw mêk lai hin vângneina tam tak dawng inla khawm dit khawp lo lai tam tak ka la nei ve bawk leiin ka hung inzâwt ve ding a nih. ‘Kei ka fel a, ka tha a, nangni ruokchu in fel naw a, in tha naw hle bawk’ tia ziek ni loin, ei ram ei hnam hmasâwnna dingin tângkaina iemani bêk nei inla ti beiseina leia ka hung ziek a nih.

Ei Rama Inchûkna:

Thu le hla thiem tam tak ei nei ta a. Thil tam tak hril hlak hai sienkhawm ei ram ei hnamin hma ei sâwn tak takna ding chun khawvêla hin inchûknaa inthawka cho a nih ti hi ka hmu ve dân a nih. Nau fahra, mi po po laia hnuoihnung taka inngai khawmin inchûkna tha hnuoia a seilien chun ruol a pâwl ve phâk hlak leiin inchûkna tha hi ngai pawimaw a tûl hle a nih. Chuongang lâwma pawimaw ni si, ei invawi dân le ei thil lâk dân hin duthu a la sâm zân naw el cho ni loin inchûkna hi ei ramah ei suksiet nasa hle niin a’n lang. Inchûkna chungchânga ka hril nuom hai chu:

1) Lekha inchûk hi fâkzawngna ding cho a ni nawh. Mi tam tak chun hi hi an hriet suol hlak leiin

fâkzawngna tha deu an nei pha leh lekha inchûk an inthlada hlak. Pawisa hlaw tumna hmangruo cho ni loin mihriem lungvar siemna ding a ni tak lem.

Pawisa tam tak hi miin lungvar nei taka a enkawl zui dân le a hmang dân rem a hriet naw chun sietna hnâr cho a ni lem. Ei rama sêngkuo tam takhai hi chêng nuoi sâwmthum seng sem inla siet pha lem ding ei tam hle ring a um.

2) Sawrkâr/Corporation/Company liena sin hmu thar hai lai eini mi; tling le tling naw ka umna a inthawkin ka lo ngaiven deu zing hlak a. Ei sin hmu thei naw suonlam tak chu, ‘mi politician-hai chun an mi le sa an ditsak thiem a, ei politician-hai ruok chun an thiemnaw bâkah ditsaktu ding ei nei naw lei a nih’ ei ti hlak. A’n dikna chen um sienkhawm, inditsak tângkai rak naw chi, hieng Cênçal Sawrkâr sina hai khawm hin ni dang laia ei nuizatbûr hlak hai hnung kha ei hnawt ta niin a’n langa, suonlam siem loa hmasâwn ei tum hi a pawimaw hle a nih.

3) Ei rama hin zîrtûtu sikul kai taima vieu anga um hai laia khawm mâni sina inhnik le inpezo chuong lo, naupangin thiemna tak tak annia inthawka inchûk suok ding uma an hriet lo an tam hle a. Chubûkah, zîrtûtu mâni sin thaw rêng rêng lo ei tam hle bawk. A then lem chun sin thaw loa hlaw la thei hai hi ei ngaisâng amani ti ding deuthawin a um. Mâni sin thaw lo seng senga khawm inchûkna tienga thaw tha pei lo hai hin ram le hnam pawî an them nasa bîk a nih.

Sum le Pai:

Sêngkuo tin hin hmasâwnna dinga ei mamaw ngawi ngawi chu sum le pai hi a nih. Sum le pai tâng lo chun minute khat khawm khawsak a harsa a nih. Mi tam tak ngaidân le kei ka experience a inthawka hril ka nuomhai chu:

1) Ei sum hmu zât inang seng seng, harsa taka ei lamsuok chu ei hmang tângkai bîk. Mimal le sêngkuoin pawisa awlsam ‘easy money’ hi ei thatpui nuom naw hle.

2) Mi indik le indik naw inkhina awlsam tak chu sum chungchânga hin a nih. Pawisa them phâk tak taka a um hmaa mi indik fua ngai hlak, pawisa a hang them chara indik ta rêng rêng lo ei um nuol hlak hi a pawî hle.

Mâni pawisa lamsuok dân hi indik naw nia hriet a harsa vieu. Mi dang hai thaw dân/sum hmu dân indiklo, mâni thaw dân chie hi indika ngai a awl khawp el.

3) Thuhriltu pakhat chun, 'Pawisa rêng rêng hi a siemtuhai hin indainaw deu hlek dinga an siem a nih' a ti a. Mimal le sêngkuo tin, nei tam deu hlek le nei mang lo hai khawm hi a'n dai tak tak ei um nawh.

Mi dang tadinga inhmang/mi harsa thangpui/sêng le kuo hai thil thawpêk/kohran le pâwl tadinga thilpêk tihai hi indai hun ei nghâk chun thaw tak tak a harsa khawp el. Ei lungri la ngai pawimawna a'n lang hmasa taka ei thaw tawp el naw chun thul sawng a awl vieu hlek a nih.

4) Mimal/sêngkuo hin pawisa tam deu hlek hi nei thut ei ngei nuom naw vieu bawk. Ei hausa ding a ni khawma muongchângin hun hausa riei riei inla tha lem dingin ka ring.

5) Khawsakna standard hi an hnuoia inthawka hang suksâng chu thil awlsam tak a ni a, an sâng inthawka hang sukhnuoi chu thil rinum tak a nih.

6) Sum hi ei pawimaw zât nêka tam ei dit seng bawk. Mamaw nêka tam nei rêng rêng hin a thapui nêkin a sietpui an tam lem. Khawsakna sukhmasâwn pei dingin thahnemngai a tûl a, Pathien thu leh khawm an inmil thlap a nih. Duâmna ruokchu Pathien ditnaw zâwn a ni a, milim bieknâ tiin Bibleah ei hmu. Thahnemngaina le duâmna inkâr hi an hna hle a, mimal le sêngkuo tinin a ramri ei siem thiem a tûl.

7) Sum hi a tam khawm, a tlâwm khawm, damsêng dai cho a nih ti hi mâni le mâni ei inhril rawp hlek nuom a um hle. Damsênga hman sênglo nei, nau le te hai tadinga ro inkhâwl rak rak tum hai khawm hin an nauhai mi hman tîlâkloa insuona mei mei a ni nuom vieu a, fîmkhur a ngai hlein a'n lang.

8) Mi hausa hrim hrim hi mi tha le Pathien malsâwmna an dawng lei khawm a ni vawng nawh. Mi an hausak man ela misuol, an tieng Pathien thang lo ang deuthawa hril khawm hi thil indik lo a nih. An taimâk lei le Pathien malsâwmna an dawng leia hausa an ni ve thei bawk.

Chuongang bawkin mi rethei khawm hi an tieng Pathien thang ngawi ngawi dinga hril khawm hi hun tam takah a'n dik bîk nawh. Suol lei dâm, thabo lei

dâma mi a rethei vieu kha ama tieng Pathien thang dinga ngai khan ei ring suol ve thei bawk.

Foreign Aid:

Mi tam takin ei ram ei hnam hmasâwnna hi Foreign suma inthawka hung dinga ngaina ei la nei lien hle. Khawvêl histawria hin hnam changkâng le ropui rêng rêng chu mâni kut le kea ngûr suok an ni vawng hlek a, mihai thangpuina ringawta inthawka hnam ropui ngûr suok an um ngai nawh. Foreign thangpuinaa inthawk hin bu nghei nawna tawk tawk a um a ni khawmin hmasâwnna tak tak um thei ngai naw nih. Thu tlâwmte hei hril sa ka nuom chu:

1) Ei mithiemhaiin chêt thei le thei naw inkhinaa ruol tha, American/Korean incha suok thei le thei lo an hman a ni sêng chu hnam ropui takah invawr kai ei harsat hle ka ring. Lekha inchûka thiem khawmin America/Korea fea chawmtu zawngna ding ni loin Cêntal/State service a lûtna dâm le thil dang danga inthawkin ei thiemna hmangin ram le hnam rawngbâwl tum hi tam inla hma ei sâwn ngei ka ring.

2) Kum 2000 AD hnung tieng a, mi pângngai inti fû siin, Foreign chawmtu ei hmuzo thu thil suongum tak ni âwm fahrana hahîpa hril ei la um chun bânsan a hun ta hlein ka hriet.

Project Lien:

Mi tam tak chun ei ram retheinaa inthawka mi thuoisuoctu ding chu ieng sawrkâr project lien deu hlek amani um sienla ti hi a nih. Iemani chena a'n dikna um mei a tih. Cêntal sawrkârin Tipaimukh Dam bâwl dingin a buotsai mêk a, mi tam tak chun ei changkângna hnâr dinga ngai ei tam khawp el. Hang hril ve met ka nuom hai chu:

1) Hiengang project lien hi India rama a um nuol ta a, ring ang hêhû-in a kâwl le kienga um haiin an changkângpui bêk bêk nawh.

2) India rama Hydel Project lien rêng rêngin a pêksuok power chu National Grid-a lût ding a ni a, Mizoram le Manipur chu a umna State anni leiin percent iemani zât chang ve ve ding chu an ni a. Tipaimukh biel mi ni lei ela man boa nuom hun hun a, nuom chen chen var pem pum ding tina a ni chuong nawh.

3) Ei sawr ve theina ding hai laia chun Compansation le Contract ténau iemani zât chu a um ka ring. Compansation lâk le Contract sinthaw hi indik taka

dawngtu/thawtu tadingin hang hausakpui rak ding a um chuongin ka hriet naw a; lo hausakpui rak ei tum chun an dik naw lai kha a tam ding tina a nih. A chung a ei hriel ang khin ‘easy money’ a tam hle chun hma ei sâwnpui ka ring chuongin nawh.

4) Ei sawr theina ding dang chu ‘employment’ tieng a nih. Tuhin a ram mihai hi Graduate le Diploma Engineer um nuol inla chu sin hmuna remchâng tak a ni ka ring. Mithiem ei nei si naw chun ‘unskilled labour’ sin thaw ringawt chun hnam changkângah ami hlangkai ring a um nawh.

5) Vai Company lien tak tak hungin, camp hung siem an ta, ei huon thlaihai chu a zawr inhawi hle dingin ring a um. Ei ram tuiin a chîm pil naw china ei thil chînghai chu a market a thât hle ring a um bawk. Market tha ringawt hin ei economic ngûrhmun ami khaisuokzo ding am ti hi chu ngaituo um tak a nih. Vai hmêl deu deu, ei tawng thiem tak tak chu an um taw hmêl bawk; hi project hi ei hnam tadinga thil tha am, thil tha naw ti hi ngaidân siem a’n tak hle.

Political Status Insâng Deu:

Mi tam takin ei hnam hmasawwna dinga ei ngai chu tuta State hran hrana ei um dar nei nuoi nêk hin mumal deuin um khâwm inla, political status mumal deu hlek hieng Autonomous District Council/State ei hnam puolin nei inla ti hi a ni rawp hlak. Thil châkum tak khawm a ni laiin iemani zâwna ngaituo chun châk um rak lona lai khawm a um ve hlak bawk. Ka ngaituo rawp hlak chu:

1) Ei lekhatiem hmasa hai, a’n hnik le a’n hnik rak naw khawm kohran tieng an lût nasa taluo a, political status insâng lem khêl harsa ei ti pha niin an lang. ‘Midang inlal hai sien, kei chu mihai rawngbâwltu ding ka nih’ ti hringpuitu hnungzui inti siin ei mithiem hmasa hai po po deuthawin kohran rama inlal ringawt an khêl amani ti dingin a um. Kohrana mâni thu an lal thei naw ding nêk chun a kohran sukkawi khawm kha paw an lo ti naw pei niin an lang.

Ringtu eini lei hin ei nitin nuna kohran an rawl thûk ta hle a. Vantlâng inhmu khâwm rêng rêng kohran programme le kohran thuoituhaiin an keihruoi naw chun an khât phar an tah. Politics rama inthuruol ei harsatna san lien tak laia hin ei kohran inthe dar taluo hi a thang ka ring. Democracy rama chu inthuruol hi hrâtna a ni si a. Ei inthuruol phawt chun ieng thil

khawm hi nawr ding ni inla thil harsa a um ka ring nawh.

2) Eini laia lekhatiem deu, sawrkâr le kohrana thil thaw thei deu tam tak hi chu mi narân tadingin nêl ei um naw hlein ka hriet hlak. A bîk takin mikhuol suktlângnêl a, eini laia thang pei ding le mi tângkaia siem dingin mi biengbiek le dawngsâwn chungchângah hin hmasawwna ding tam tak ei la nei.

3) Ei lekhatiem deu le mi thil thaw thei deu thenkhathai sùkthlêk ka enin mâni sawrkâr khawm lo nei rêng inla, hmasawn lo a, hieng ang hi an rorêl dân ding a ni tho chun ei khawvêl hi chu a’n hawi bêk bêk ka ring chuongin nawh.

Sin le chan tha deu chang dingin a thiem le a qualify nêkin mâni campaigner dâm, laibung dâm, ei khuosuk dâm, mâkpa dâm, ei tuolbâwmpa ei ina lêng zing zing dâm, ei kohran chanpuipa amani an ni leia ditsakna vochuom pêk ei chîng chun ei khawvêl kha hmasawwna nêkin a thilthawtheihai hnuoia lûtna (sycophancy) ah ei hnûkûlut ding a nih. Hmar milienhai (milien a inngaihai ti lem ding ni âwm tak a ni) bâka sycophancy lâwm le practise tam hi hnam danglai an um naw el thei. Governor dâm, Cabinet Minister dâm le officer thil thaw thei tak tak dâm tam hle inla chu mi nuizatbûr ding ei ni el thei bawk.

Environmental Protection:

Ei umna khawvêlin a buoipui tak laia pakhat chu ei kâwl le kieng (environment) se mêk hi a nih. Lampui/ Building/ Erpâwt/Thuomhnaw tha deu deu nei taw inla, pawisa note khawm chu nei taw ta la, tui/ bu/ leilet/rannung iengkim ei suksiet vawng si chun khawvêl hi umna tlâk lovah ei insuo thei a nih. Industry lien le ropui tak tak siem hin khawvêl a suklam pei leiin mithiemhai mang a ang tan ta a nih. Project lien tak tak khawm Environmental Clearance hmu thei naw chun an thul tawp a ngai pei ta a nih. Hmar inchûklai le mithiemhai lai environmental awareness a la’n hnuoi hlein ka hriet a, hmasawn ei pawimaw hle. Hi chungchângah ei hrietzing dinga ka dit hai chu:

1) Ei incheina le khawsakna changkângin khawvêl sirsuok inla khawm ramngaw vât thlûk dur dur a, raw a, bu le bâl chîng (jhumming cultivation) hi ei hnam chanpui mi tam tak fâkzawng dân a la ni sùng chuh hmasawwna ding ei la nei tam hle a nih. Khawvêl sik le sa sie mêk invawi pha a, ei ramngaw le ei kâwl

le kieng (environment) humhimna châng ei hriet deu deu hi a pawimaw ta hle a nih.

2) Eini lai ramsa kâp hi Pathien malsâwmnaa ngai pâwl ei la tam hi a pawl hle. Ramsahai hi anni le anni infa tawn dinga Pathienin a siem vawng an ni a, mihriem chovin chu insawrtawna (ecological balance) chu ei chawkbui hlak a nih. Sakhi ei kâp rêm vawng chun Pathienin a fatu dinga a siem sakei fâkzawngna ei chawkbui a nih. Christmas nia tlâng bei ei siem kha inhnik a ti ve si naw leiin ei ran vai hai fâk a tum hlak lem cho a nih. A thu hrim hrimin ramsa kâp hi sawrkârin a khap vawng ta leiin pasaltha sa kâp chun dân a bawsiet a nih. Jail bang zût theina kha ei la chawimawi a ni chun a rem ta naw hle.

3) Ei chanchinbua hai mî tu amani Pathienin ramsa tieng malsâwmna a pêk thu le sakâp thei tak a ni thu suong taka ei insuo (a then lem chu thlalâk hiel le) ka la hmu zeu zeu leiin kum 2000 hnung tienga ding chun thil inzakum tak a ni ta ti ei hriet ka nuom.

Conclusion:

Ei ram ei hnam hmasâwnna tak tak ding chun lekha tha taka ei inchûk a, mi hnamhai le in-el phâk dinga ei umna senga sawrkâr amani company liena hai ei um bâkah pawisa hmu le hmang chungchânga hma ei sâwn a ngai hlein ka hriet. Foreign-a inthawka thangpuina beisei le kutdaw lungril bâsanin, project lien hung luonglût ding hai sawr thiem bawk inla. Political ngîrhmun insâng lem le environment invawina tak tak hai hi hnam hmasâwnna sirbi tam tak laia ei ngai pawimaw pei dinga ka hang thlang suok a ni a. Hieng naw khawm hi hnam hmasâwnna dinga thil tha le âwm tak tak ziek ding la um teu a ta, vawikhata ziek zo vawng sêng a ni naw el thei bawk. Ka hrietfûk naw khawm um teu dingin ka ring a, mi thiem lem haiin an hung ziek vena dinga ei chosukna ni fâwm nghâl sien lâwm um vieu bawk a tih.

(Pu Zosanglien Zote BSc. BE (Civil) hi Mizoram PWD hnuoia Executive Engineer sin a thaw a, sêngkuoin Aizawlah an khawsa mêk) ■

HSA Delhi I ngaidân / hmudân:

- :- 1. General Headquarters, National Capital-ah an aw hne hle.**
- 2. Delhi suonga Oganization dang dang leh relation an nei tha.**
- 3. Delhi Thurâwn kar tina an insuok tir thei hi a ropui bek bek. - 9891191881**

THURÂWN

- *Louis L Keivom*

*Thurawn lak hi thil varthlak a nih - Thuvarhai
13:10(Delhi Version)*

..Thurawn thataka ruok chun varna a um (Bible
Society)

Kum 1974 khan Matric ka pasi-a. Chuonglai chun, kan khuo Khawmawi a chun B.A. zo ti khop an la um nawh. Kan result a suok zo tûk khat chuh kan khuoa B.A. zo tah kuoma chun ka va fea, khang hun lai chun tulaia 1+2 hi P.U.C.(Pre-University Course an la tih) a hin ieng sapzek am la lang thâng ata? tia a thurâwn la dingin ka pan a. Kava râwn B.A. vâl chun ka fena ding a tha a hriet lampui tamtak ami khîkhmu 7eu a, chuong a mi khikhmu lampui inkilo taktak hai chu kum 35 lai hielin lo liem pui ta sienkhom ka theinghil theilo, thiemna khawvêla inthûk deu hang lîlût ka tum châng khoma, tui inhlieuthiem lo liuonga thil um la phâk lova an inlâng suok nâwk pei an hril ang bok a kan lâng suok nâwk el nasan, ka tumram ka tlungphâk nawna dinga ka kawnkawpui nia ka hriet, ka hrietna pindan kotkhârbula ka hong zâta ka hmuhmai ngailo ani leiin Inchûklaihai, nu-le-pahai fîmkhurna dingin tlâwmte buthlêng bula hung thurdokin khopna khop tling naw sienkhom chu thil chu mizuk kîlpui ve inla ka ti a nih. Chutaka thurâwnpetu'n ka'n chûkna dinga lampui ami kâwk hmu chuh hi hih a nih. *Arts sapzek hieng: Geography, History, Economics, Pol.Science etc.hai hi a thaa, Commerce sapzek khom hi*

sapzek tha ania; Science khom a tha... tiin thurâwn ami pêk a. Chu B.A. vâlin kei, fena ding hrelo; lamthuoma ngîra fena ding hrelo a fena ding thlîrpa hrietnuom tak le sapzek ka lâk nuom chu ngiel-a-nganin ami dîlsûtpui naw leiin chu a lampui mi kâwkhmu chuh a tha ti thumal tuongtiam chun ka subject thlang ding le ka hrietnuom hresapin bengvârna ami pêk sap chuong naw a; a mi suokbuoi zuol sauvin ka hriet lem. Khâng hun lai a B.A. zo thei chu kei a ngai a chuh *thil po po* ani naw tâwpah *tam tak hrie* dinga ka ngai an nih. Khâng lai boruok ka tong kha ka zuk thlîrkîr nâwk chun, takluoa khâng hun lai khan a ieng sapzek po khom inchûknuomtuhai tadingin voisûna course dang inchûk thei chihai hi ala suoknaw hrim amani ding? Annawleh, Midang dang thurâwn ka lâk tlâwm lei? Mithiem tia khawtlânga hrilhai kha mithiem am lekha hrie? P.U.C. chu Meiteihaiin 'Namphu' ei tòng chun 'namnûl' ti ang elin ka zo vel a, sienkhom, B.A. ka hang inchûk tãn a leh, chu subject khom chuh a tha ti bok khan ka hma a khal peia, ka sapzek lâk ding ka fienaw tung peia, tum mûmal tak nei thei lovin College chu ka muolsuo ve thei hrâm a. Thurâwn lâk hi a thãt lai zingin ei thurâwn lâkna nu amani pa kha 'thurâwn lâk na tlak tak ani am aw' ti hi chîk taka suikîr rop a tha hle'n ka hriet. Thurâwn hi pakhat thurâwn cho nilovin thurâwn tam tak kuoma lâk hin *thil varthlâk tam tak* amanih varna tam tak a um ti hi inkhêl naw nih. Abîkin Inchûklaihai tading lem chun a tûl zuol bikin ka hriet. *A tha le A thaw nawh* ti thumalhai hi mithenkhat tadinga thurawn tha ani lain thenkhat tading ruok chun, thurâwn tha ani ve naw el thei bok. Chuleiin, Inchûklai, nu le pa, na nei chun hrein fimkhur ei tiu. Inchûkna le sin tha hmasuona lipuia ei inhlieu lai hin tlân nasan le tum mûmal hrelovin tlân pal ei ta, inhlieu thiemnawhai angin liuonga a chêngkol zu rût phak lovin suor laia chengkirim rut pal ei tih ti inlau a um êm leiin chu chuh ka hril a nih.

Khawvêlin hma hung sâwn tung peiin, vanngneithlâktakin, Professional Course thar chi dang dang, a thar a thar a hung suok ta pei a Inchûktuhai ei hamthãtna ropui a ni lai zingin hrietzauna khawvêla mâni taptebula lo insuk mithiem hai thurâwn ngaithlain, an thurâwn buthing mi thurdok pêk fa pal ei tih ti ruok chu inlau a um ngotin ka hriet. Inchûklaihai le nu-le-pahai khomin naupanghai inchûk dinga tha kâwkhmu theitu ding hrietnaa le khawthlîr hlatak thlîrphâkhai a zonga zong mol mol hi ei

intlânsiekna ding nisien nuom a um ngot el. Chuleiin, hi thu hi ka ziek ani bok.

Mi mi'nzapui lo dingin, Pâwl 10 ka'n chûk ve bok lai khan mihai ang angin, ngaizâwng hi ka lo nei ve boka. Ka ngaizâwngnu chun, "Pawl 10 chen hi a hun tah..fak hmu tho ei tih" tiin thurawn a mi pêk a. Kei le kei khom a tak ka'n sâwn teu ngei! Khawte a chun mi an chêng tlâwm ang bokin, khawthlîr a hla nawa, thlîrna tukver khom a zîm hle bok. Chuongang khawtea nuhmeite pakhat ðongbau le thurawn ding chun a âwm naw baksak chu a ni naw'l thei a nih. Sienkhom, kha lemderna ðongkama intolthlu el lova kalo inthlêm lungawi el naw kha ka lâwmna a sukthar pei el lem ta a nih. Ka ngaizâwngnu thurawn a khan dol zorin lo zor lang, lo lungawi nilang chuh, ka ri hih mi ri ka sâwn ta ding anih. Ngaizâwng bula dor zora zorna hmun, Goal an score râwnna hmun, vâna ârasi khom la ding mi tir ni sienkhom inhuom hmak lai boruok ani hlak khah tie! Sienkhom, ka ngaizâwngnu chuh, a thil hrila chun tuizângkhau baw ang elin Goal a score naw zie chu ama a'n hriet hle ka ring. Innuom chun ama hang indon chieng el ro aw.

Ei tulai khawvêlah, nu le pahai,ei nuhmeihaiin khuong vuokna hmol an chawia, an khuongvuok ri ang dungzui a parorum le nâknêmhai thlier bîk hrim inthehrang lova pei le peinaw hrim hril theilo khop a an in lam tir na khawvêl, a vuokna hmol an chawi tâk hnung khoma dittâwk lova pasalhai chawi lai a khuong chen khom inchuthlâk pêk zui peina **Nuhai tadinga Hnuoi Paradise** ah angkhata lêng tlâng duol duolna, Pahai tadinga tlâwmna nun inchûkna khawvêl hih iengtin am i ngaia? Pahai khom ei inhrosa nasa po leh ei nuhmei hai Goal ei bat râwn ting el. Thiana, nang iengzam Goal i bat ta a?

Ka thukhârna dingin, Thurawn hi a ða a, sienkhom thurawn po po a ða vong chuong nawh. Inchûklaihai le mi tu el khom in phâk tum chin nei seng a; kalpên ei na ei phâk tum chen min phâk tir naw thei ding âwm lêmderna ðongbau ngaizâwngin amanah an lo bunthlâk ani chun hring nâwk ta lo dinga zâm fikbong toi el hi a thaw ngam seng dingin in sukpâng ei tiu.

Thurawn tiemtuhai po po inrêngin chibai ■

Student ni laia Ṭhalaia inhmang hi aṭha / aṭha nawh?

- :- - A mihriem izir a nih, ṭhalaia va'n hmang hin lekha ei tiem ran tho chun, overall personality development a um thei.***
- Nunghâk leng an nawleh ruolhai inah gawp ṭhet nek chun hlawkna a tam lem.***
- Mihriem chu bu chauin ei hring naw ang bawkin lekha chau ei damsan an nawh, thlarau bu hi apawimaw ve takzet. Ṭhalaia inhmang lo hi lekha thiemna ani chuong nawh. - 9718062147***

ṬAWNGA PIENGTHAR

- *Dr. L Robert Varte*

Kan tleirâwllai kan ruolcham hi mithi inlêng le thlân cho kan inhnik ve thei khawp el a. Khâng laia kan tlâwmngaina san kha mi tam lem tlâwmngaina leh inang vawng naw sienkhawm, thei ang angin kan ṭhang ve hla k a. Kan ruolpa pakhat lem chu thlân cho le khawsâwt inlêng le khawvar hai hi a theitâwpin a thaw ve hla k a. Nisienlakhawm, ama hi hla mi a ni naw leiin hla sak ngai rak lo a ni thung a. Hla sak ṭhak loa khawvar zak hi ring nêk daiin thil awlsam a ni da'l thei. Zân dâr riet vêl a'nthawkin zîng dâr ruk vêl chen hla sak ṭhak loa lo meng ve pap chu thil pei um rak ni naw mei a tih. Hi taka tlâwmngai êm êm, mithi ina hla sak thiem naw khawm, khawvar pei zak hla k ang elin, hnam tieng thlûrin artikul ṭha deu deu zuk ziek chu ṭha ka ti thei khawp el a, nisienlakhawm, ei ṭawng thiemna'n a dai naw leiin, hla sak ṭhak loa khawvar pa ang cho chu ka lo ni ta hih. Iengpo khawm nisien, HSA ṭhuoituhaiin an mi fielna chu ngainêp chi niin ka hriet naw leiin, thiem le thiemnaw hril loin, ka hei ziek ve el chu an ta hi.

Thil thiem ka hau naw khawp el a, chu laia ka thil thiem naw vea ka hriet chieng êm êm pakhat chu artikul ziek hi a nih. Artikul ziek hi inthlahrungum khawm ka tih. Nisienlakhawm, ka ruolpa hlasak thiemlo pa ang el khan, kei khawm thiem lei ni loin, ka hei ziek ve ṭhuoi a ni a. Kawngkhata en chun,

invêthlâk tak a nih. Thiem si lo a, 'lungri lah kan vawi êm' ti leia zuk ziek el chu! Ka Hmar ṭawng hmang le ziek dân thua chun, tuta ka thil ziek hi ka lung chu a awi rak naw khawp el.

Iengpo khawm nisien, mi tadinga hisap deua artikul ziek le tiem hi umzie um rakin ka hriet ngai naw a. Chuleiin, tu ṭum chu, ka tadingin hei ziek ka tih, tiin ka pentui chu ka hei pawt kuol tum chu a ni a. Nuom nêkin mâni tadinga ziek ding ti chun, pentui chu nuomna tieng tienga hei kei tâwl chu a'n tak nuom ang reng khawp el.

Awleh, ei hril tum tieng hei inher kuol nâwk ta inla. Vairama um ṭan ve cho ka ni leiin ṭawng dang thiem (Delhi a ding chu vai ṭawng) a pawimawzie chu ka hriet chieng hman hle a nih. Chuleiin, hi artikul hi ṭawng tieng thlîma ni sien ka ti a. ṭawng tieng artikul ziek hi ei ṭawng A, AW, B ziek le hmangna thua ka tading lieu lieuin a ṭangkaiin ka hriet a, chun, kei le kei ka'n tâtngainaah ka ngai a. Mâni ṭawng tieng chu ka la mâwl khawp el ti hi ka hriet chieng a nih.

ṭawng hi ei culture-a thil pawimaw êm êm a ni a. Ka ti suol, ei ṭawng hi ei culture laia thil pawimaw tak a nih! ti lem ding a nih. Culture ti hin ei hnam identity hieng : ei nunphung, ei ringdân, ei fâk le dâwn hai, ei khawsakdân hai a ni vawng laiin a pawimaw tak chu ei ṭawng hi a nih. Hi hi ei hrietsa vawng nîng a tih. Ei ngaituo sunzawm pei nuom a um takzet a nih. Kei khawm ka piengtharna a la sâwt naw khawp el a. Hi hi hnam le Pathien thu a khawm a nih. Kum 2007 Shillong HSA Golden Jubilee-naah ka lungri la sip liem, thu pakhat, tu chen khawma pawimaw ka ti chu hei târlang ka nuom a.

Mihriem hi vawi thum pieng ṭûl angah hei la ta ang inla.

(i) Entirna'n, mihriem ei pieng hmasak tak chu nu phîng a'n thawka ei insieng hi a ni a. (ii) Pieng vawihnina chu thlaraua ei piengthar hi a ni nâwk a.

(iii) Chuongang pei chun, khawvêlah ei um sîng, Pathienin hnam a mi pêk le ṭawng a mi

pêka piengthar (culture a piengthar) hi a pathumnaah ka sie a.

Chu pathuma piengtharna nei hi thil pawimaw êm êm le hrietchieng tûl a nih. Ei culture chu ei tawng a nih, ti hi hrietchieng a tûl takzet. Piengthar dân ei zuk hril pathumhai laia khin a tâwpna tak, tawnga hin iengtin am piengthar ei ta? tia ei ngaituo chun, chu zuk ngaituo nuomna ringawt khawm chu a lam ei hrawfûk tanah ngai thei nîng a tih.

Khawvêla hnam rêng rêng, an' nawleh hnam an naw khawmin, mimalin, a piengpui tawng a'n hmang (theinghil) chun, chu mipa/minu chu a bo dêr tina a nih. Khawvêla tawng po po hrefai vawng sienkhawm, ei piengpui tawng ei hriet naw tlat chun mi ngaiat ei hlaw thei di' m?

Iengleia ei tawng ei inzapui hlak am a na? A then chu hnam dang ruolhai lai mâni tawng hmang ngam lo um ei tih. A then chu insuk 'changkâng' le mâni nina inthup tum leiin, mâni tawng inzapui thei a nih. A then chu umna zir lo leiin, mâni tawng hre loa um khawm um ei tih. A san a tam, a rêngin hrillang vawng sêng nâwng ei tih. A tlângpuiin, nauhaiin mâni hnam tawng an hriet/hmang thiem ding a ni chun, insûng a' nthawka inchûktir ding a nih. Sûngkuoah mâni hnam tawng hmang phawt chun, nauhai chun an hung thiem ngei ngei ding a nih.

Mâni piengpui tawng khawm umna le seilienna zirin hriet naw/thiemnaw thei a ni bawk. Nisienlakhawm, upat hnung (sie le tha hriet hnung) a mâni tawng la'n zapui rawptu chun a mi siemtu lung khawm a suk-awi thei ding?

Khawvêla hnam changkâng ei ti, hieng US, UK, le Europe mi dang hai khawm, an hnam tawng an inzapui naw khawp el a. Entirna'n, Miss/Mr Universe/Miss/Mr World contest a hai khawm, Sap tawng thiem lo le hmang lo an um a, mâni tawng ngei hmangin khawvêl po po hmu dinga inzak thak loin, hmêltha siin, an tawngin an dak thlâk zawt zawt tâwl hlak hi tie.

Chuleiin, pieng fûk ding chun a rênga pieng pathum a pieng hi a tûl a nih. Chuonglai zing chun, "pieng-over" le "pieng-under" khawm thil um thei a ni leiin fimkhur chu tha vieu in a'n lang. Mi "pieng-over"

chu, ringna/thlarau tieng fûk(?) êm êm, nisienlakhawm, hnam thilthawah inhnika nei thak lo, annawleh, a khing tienga chun, hnam le khawtlâng thil thawnaah lungril pe thei tak, nisienlakhawm, Pathien thu ngaisak rak lo, châwlni sîn inkhâwm bêk khawm fena châng hre rak lo hi thil um thei a nih.

Mi 'pieng-under' hai chu khawtlâng le hnam thilthawa le tlâwmngaina tieng ieng thaw bêk bêk lo; chun, kohran le Pathien thu tieng khawm inhnik bêk bêk chuong lo. Lo um ve tawp pâwl hai hi an nih.

Chuleiin, hnam hrisêl le khawvêl hriet ei ni ding a ni chun, eini (nang le kei) a' nthawka inman a ngai a nih. Tulai khawvêl a changkâng ta êm êm a, *computer age* a ni ang hrimin, *computer/internet* hmang hin ieng thil khawm zawng hmu thei vawng deu thawin a um a. Nisienlakhawm, chuonglai chun, ei hnam thu le hla hai hi iengzât chie am *internet* ah (khawvêl po po hai hmu thei dingin) en theiin a um a? Hi tieng hin a nih, thangthar (student) hai hma ei lâk theina chu. Ei hnam thu le hla le Pathien thu ropui tak tak hai hi English tawngin zuk inlet lem lem inla chu, *internet* a lo tiem fûk an um pha pha chun, an lungril a them ngei ngei ring a um. Entirna'n, "*Ruoltha Lal Isu ka nei, hlimna thurûk neitu...*" ti dâm hi sâp tawng thiem takin zuk inlet inla chu, sâp le ei nêka changkâng a ei ngai *developed countries* thalai hai lai khawm Pathienin nasa takin a hmang ka ring tlat chu tie.

Chuleiin, ei hnam dawmsângna ding hin thangtharhai hin thaw ding ei hau êm êm. Tien laia ei hnam thu le hla hai po po (a rêngin) *Internet (Information Super Highway)* a hin en thei dingin um sien chu, tuta nêkin ei hnam hi khawvêl hrietlâr le ngaiat nîng a tih. Hieng thu le hla hai hi Hmar tawng leh Sap tawngah en thei vê vê nisien, chuongchun khawvêl po poah ei tawng le thu hai chu in zâr suokin, ei hnam chu a mi hmangai êm êmtu, ei Pathienin hi nêka ropui lem hin a mi dawmsâng ngei ring ngam ei tiu.

Tawnga hin ei piengthar le thar naw inngaituo takzet inla nuom a um khawp el. Pathienin a mi pêk, Hmar tawng hi dam zing raw se ■

PASALṬHA Pi HRANGNEIZO

- R H Hminglien Hmar

Nuhmei ni si ‘pasalṭha’ title hlaw tlâk ei ngaituo chângin Rani of Jhansi kha ei lungriah a hung inlang hmasa el thei. Sienkhawm, nuhmei laia pasalṭha hlaw tlâk ama cho a nih tina ruokchu a ni kher nawh. Chun ‘pasalṭha’ ni si, ‘Pi’ tia ko khawm chu thilmak tak ni mei a tih. Iengkhawm ni sien, a chanchin ei hril mêk Pasalṭha dangdai tak Pi Hrangneizo hi nuhmei a ni tlat sih a,

Lusei bielâh ni sien, Phaipui biela khawm, Hmar haiin khuo-le-tlâng ei hluo râwn ve vieu a. Sienkhawm, ei lalhai chu Sailo an ni naw leh Singsuon an ni deu pei a. Hmar inlalna khuo tlâwm-a-zâwng chu a um. Lusei biel tieng chu hieng Vervek, Sakawrdai, Ṭinghmun, Vaitin,etc haia hin Hmar an lo inlal hlak a. Vervek lal tupa, pasalṭha Hmarlalbera chu pa huoisen le sa kâp thei a ni el khelah a nuhmei Pi Hrangneizo khawm chu; nuhmei ni sienkhawm ‘pasalṭha’ title ei pêk naw thei naw a nih.

India ramin zalênna a hmu a, mânia ro inrelna a nei hnung khan Lusei biela lalhai le Zalên Pâwl an inkhing nasa êm êm a. Hla dêngkhâwng tak tak phuokin an insakkhum hlak. Pu Hmarlalbera (Lalbera tia hriet-lâr, Infimate Keivawm) hi lal tupa ni sienkhawm mipui hmakhua a ngai ni ngei a ta, Zalên Pâwl a zawm a, a thusa pâwlah a ṭhang a. Lal pâwl le inhêk dingin

Aizawl tieng a thang-hmang rawp hlak a. Chuonga a’n zin-hmang kâr chun a nu le a nuhmei- Pi Hrangneizo (Leiri pahnam) chun sin an lo thaw hlak a nih.

Kum 1949/50 lai vêl kha a ni a; Vângṭuoi ram, Laisawrâl tlâng an nei kum a nih. Pu Lalbera hai nupa chun nau pathum an nei ta a. An nau pathumna Laldawnglien chu naute inmawm tût a ni tah. Pi Hrangneizo chu a tarpinu le a nauhai pathum ṭhuoiin, an dân pângngaiin lovah an riek a. An tarpi dôn chun ṭahnem ngai tak le inthuruol takin sin an thaw hlak a. A pasalin sin thawpui hman naw sienkhawm pasalṭha a ni ang hrimin a mawphurna hlen a, fâkkhawp inthar a tum tlat a nih.

Pu Lalbera hi pasalṭha, sa kâp thei tak el a nih ei ti ta kha. Upa’n, ‘sa’ an ti hlak, saser lâk hlak chin- sakhi le a chungtieng a kâphai chu sâwm-a-pakhat a pêk hlak a. Hriet thei chinah pakuo a pêk hman a nih. Chuonganga sa kâp thei pasalṭha chun silai ṭha tak nei ngei a tih ti khawm ei ring thei ngâl a. A silai chu phuor-thum a ni nghe nghe awm.

Pi Hrangneizo hai nurêng lo riek chun silai khawm an chawi a ni chuh! Ama Pi Hrangneizo hi nu hleitling, inkhaithli zat el, a hun tâwka ngo, hmêl se lo tak a na. Saphaiin ‘athletic built’ an ti ang; inthazo tak, a chêtêl hrim hrim khawm zâng vat el a nih. Silai hei lek vêl khawm chu inkhawr lo tak a na; sakhi pakhat le zâwng pathum lai chu a kâp ve hrim a nih.

Chun hieng hi a na. Lo dang le zau dangah hriet ni si lo; Pi Hrangneizohai ṭu chu zânah sakeiin lo-a an ârvaihai chu beiseiin a hung hêl hlak a.

A tarpinu chun a ṭi deu va, chu khêlah ngaiṭhatnawna rûk tak khawm a nei a. Chuonga sapuiin a hung sietkhum vet el chu a naupa Lalbera a tluong naw dîng lei niin a ngai a; an thubuoî chu an hne a ring ta naw a nih. Hnena an chang naw vai chun, lal le inhêk an ni ngâl sih a; lunginah intâng ngei dîngin a ngai a. Chu khêlah, chuonga an insûngah vângduoina a tlung chun anni- nuhmei le naupang khât chova ramriek hai chungâ khawm chun thil ṭhanaw tlung thei dînga

a zêldin ta pei leiin khuo tieng inlawi el a rawt a. Sienkhawm, pasalṭha Pi Hrangneizo chu a nuom teu nawh.

Silai chu a thun a. A hlo (zen) chu uor tieng metin a thun a, a suk-muk lal a. Puonmiek sukhnâwng metin, intar tieng metin a hawllût a, a hnawh a. A la sukdên sa nâwk a. Chu zovah ngên mu, a silai kuo le inrem thap chu a thlâk nâwk a. Patchâwnin a hnaw nâwk a. A kêp siem sa, a hmetna kawm (tigger guard) hma tienga khuoihnânga inbel khawm chu dittâwk lovin kêp sen pakhat, puom ṭha tak a sunlût sa a, a'n bûk fel diem a. A cheng chu sêkhang a'n sedetir a, silai chu tuol tieng sutpui bûlah a'n tung ta a.

A tarpinu chun hril ngai lovin a thiltum chu a hriet. A hei khap ngiela hlak Pi Hrangneizo, pasalṭha chu, chu sakei hmaa chun tlâwm a tum der si naw a. A tarpinu kuoma chun, “Ṭi da ta la. A lu a hung thâp a ni hi” a tipêk cho el ta a. A naute Laldawnglien chu a puok a, a naupuokpuon chu nghet deuvin, sui takin a sui sau sau el a nih. A nau upa pahnihai chu a tarpinu chun a kawl a. A naupanglem, Hmarlalthangluoi chu a puok a. Ama khawma a naupuokpuon chu nghet deuvin a sui a. A upatak Vawmlienkung chu a pi chun nghet deuvin a chel bawk a. Mei khawm sukvar ngam lovin, ri nei bawk lovin ṭu sêngah an intawm ta ṭhâp a.

Thla chu inbiel pumin thimhlimah a hung suok a, lo chu a hung sunvar uor a. Chu zo sâwnawte-ah sakei chun thâwm a hung nei ṭan nâwk ta ngei bawk a.

Pasalṭha Pi Hrangneizo chun bang âwngkârah a bithlâk zing a. Bu le thlai dang a tam ta leiin awlsam tak chun a hmu el thei nawh. Dawthei takin a nghâk a, a ri hung suokna tieng tieng chu a bi-thlâk pei a. A tarpinu le a nauhai chu ‘ṭit’ khawm ti ngam lovin thuok an lo îp char char el a nih.

Nakie chun sakei chu ṭu tuol, sak tieng bang ki zâwna thingtluonah a'n châwmkai thur a, uipui-inṭhung a thaw a. Ṭi-le-tâm hrim hre lo chuh; ngai ngam takin a'n ṭhung a. A lei a thlâk a, a âwm a liek zuk zuk a.

Pasalṭha Pi Hrangneizo chun a naupuok chu a hei sawi-rem a, a silai intung chu a kut changtiengin a ban ta dêk dêk a.

A tarpinu chu a'n thuok ta naw amanih ti khawpin ri a nei naw a; a nauhai hlak ... chuong bawk.

Tukhawm huphur le ṭi nei lo sakei chu ngaingam takin a ṭhung a, a'n sîm deu hmur hmur a. Pasalṭha Pi Hrangneizo leh an inhmatuok mêk a nih ti hrim a hriet nawh. ‘Hre hai sien Ropuina Lalpa chu an hemde naw ding’ ti ang deu khan a pi-a pu chena an ingam lo ding pasalṭha Pi Hrangneizo chu a hmabul el, hlam nga âwr choah silai phuor-thum leh a ṭan’ tah ti a hriet si nawh!

Bangki inâwnga chun a silai piellung chu a rawl dâwk dêk dêk a. Riva a nei naw a, lungrila huphurna le ṭitna nei lo pasalṭha Pi Hrangneizo a kut chu a'n thin sin eih nawh. A dit tâwka silai piellung a rawlsuok phing chun a cheng chu a kau hnina chen a kau ri ta rap el a!

Silai cheng inkau ri chu a tarpinu chun a hriet ṭhel naw kher el. Texas tlangvâlhai khawm um hai sien an hriet naw bîk ring a um nawh. Sienkhawm, silai kawbau zâwna inṭhung sakei chu Texas cowboy-a la ṭhang ngai lo a ni tlat si a; pasalṭha Pi Hrangneizo a silai phuor-thum, dluia thun, ngênmu phudawk dinga inpei diem chu a hmasuon mêk a ni ti a hriet naw a nih.

Silai kâwm chu a changtieng dârah a'n nghat a, nghet deuva a dâr le kei-de'n a tin ta veng veng el a. Silai piellung chun sakei âwm chu a zawn chie a nih. A thochoon chu thlavar hnuoia chun a de var var a, a ṭhuomkâka inthawkin a'n lang chieng hle'l. Pasalṭha Pi Hrangneizo kut chu a'n thin der si naw a, a tum chu a ṭhel naw ding a na. A silai cheng a hmetper laia a silai piellung zâwna um chu inhawi muolah dâk naw nih.

‘Chek-a-dum ... ummh ummmhh!’

Silai ri chun lo mawng ruom a khâwk thla rai rai a, an' ri nawn âwn âwn el a.

Ṭu sênga chun silai khu a sip vawng leiin iengkhawm hmu thei an' nawh. Kawtkhâr le namthlâk hai an hawng el ngam bawk si naw a, meikhu chu a'n zâmral el thei naw a. Ri ngaithlâk el naw chu thawdân rak a um hri nawh.

Sakei ruok chu lo mawng tieng a'n hlum thla a, ri a nei thla pei a. A thâwm riva a inthawk ringawt khawma a na hle a nih ti chu inhmai ruol an' nawh.

Pasalṭha Pi Hrangneizo chun a silai chu a thun nâwk sawk sawk a. Raw meiser a siem a, a naute puoklai chu a tarpinu a pêk a. Meiser insita a sa hliem chu zu hnawtzui a tum el ta a! Sienkhawm, a tarpinu chun khap taktea a khap leiin a fe ta êm nawh.

A zînga khawm chun a tarpinu'n a phal naw leiin a sa hliem chu a sui ta chuong naw a. Zântieng thimbut chun a pasal, pasalṭha Pu Lalbera chu a hung tlung a. Upahai chun nisa inher hnunga sapui hliem hnawt an lo phal ngai naw a, zân inthim hnung lem chun hnawt chi an'nawh. A zîng nâwk chun Pu Lalbera chun a nuhmei sa hliem chu a sui ta a. Lo laia a'n hlumthlâkna chu a pên hin a pên hen hun el a; a na hle a nih ti chu a hriet thei nghâl a. A nuhmei silai thunsa chu chawiin lo mawng vadungte tieng chun inhmau lo zetin, fîmkhur takin a tum thla chat chat a. Vadung inlang theinaa inthawkin a zuk thlîr vêl a. Litebîmah lungpui bâwde zâwnga sakei bawk zut el chu a zuk hmu thei ta a. Zuk kâp tuma a silai put a lâkthlâk lai chun a ngaituona a thlâk nâwk vat a.

Zân hni liem taa a nuhmeiin a kâp kha a thi a ni si naw chun chu hmuna chun a bawk zing naw ding a nih ti chu a chieng a nih. Chuleiin, kâp ta lovin a zu

hnai pei a. Sienkhawm, fîmkhur a ṭha. Chuongchun kuttum ruol vêl lung a lâk a, sakei chu a zuk deng a. Sienkhawm, a châng ta nawh.

Pasalṭha Pu Hmarlalbera hi kum 1918 vêl khan a pieng a, kum 77 mi'n 1995 kum khan New Vervek-ah a thi. A nuhmei- pasalṭha Pi Hrangneizo hi kum 1924 (?) khan a pieng a, kum 2005 khan kum 82 (?) mi niin New Vervek-a bawk a thi.

Nau -nuhmei 6 le naupasal 1 an nei a. An upat dan indawtin- Vawmlienkung (Late), Hmarlalthangluoi (Zohmun), Laldawnglien (Khawlien), Lalauvel (New Vervek), Lalfamkim (NVv), Sangmanthang (NVv) le Lalsangzuali (Mamit) an nih. An naupasal neisun chu Pu Hmarlalthangluoi, Zohmun-a um hi a nih.

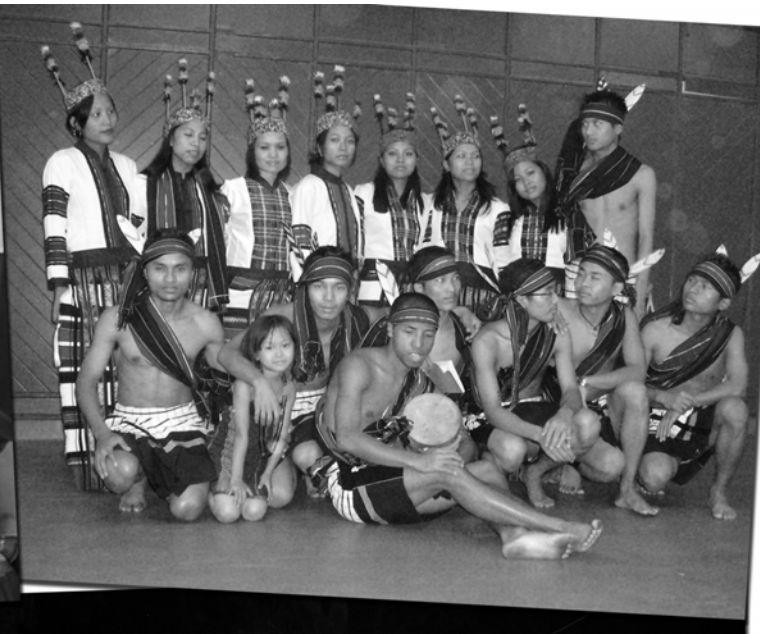
Hmarhaiin 'pasalṭha' ei ti hai chu tuhai am an na? Kum tin biel thenkhat khatah football tournament buotsaiin 'Hmar Pasalṭha Cup' insuo a ni hlak a. Hi 'cup' hming chawitu pasalṭha ei ti hai chu hnam dang le ei indo laia hringna chên hai le hnam politics leia thi hai an ni vawngin a'n lang. A ṭha; hnam tadinga hringna chên hai hi pasalṭha an ni hrim a nih. Amiruokchu, tien-a-tlânga inthawka upa'n 'pasalṭha' an lo ti hlak chu sa hrâng le râl hrâng laka mâni khuo- le-tui san ngam mi huosen hai an ni a. Chu inkhinaa inthawk chun Pi Hrangneizo hi 'pasalṭha' indik tak a tling ve ngei a nih ■

Delhi Thurawn I ngaidân / hmudân?

- :-**
- 1. Inchuklaihai article an khat taluo.**
 - 2. News coverage biel a chien taluo.**
 - 3. Miropui trongbauah thalai iemani zat chau tawngbau repeat a tam, a dang chu a tha! Keep it up. — 9810920910**



Delhi University Registration 2009





Articles

ENGLISH SECTION

LOVE LETTER

Roslyn Rochanmawi Buhiril

To a young love
For whom a thousand miles is but a heart beat away
Of the purest suppliance for him does she save
Lest he be carried off with the popular sway

His sweet visage fills her inside and reflects outside
Her thought is sapped dry with fear
That he might give in into the merciless temptress by his side
For dearly would she start and costs him as dear

Could the mountains weigh as much
Oh, as for the love in there?
Or a Gargantuan mouth as such
Suffice to proclaim a puny share?

Sublime mirth for herself
Is to know, he is true
No more than to her than to himself
For lame is truth when it is not in him true

How priceless is his volition!
O for him to exercise it well
And be not stained by imprudent liaisons
And be not sunk when the water swells

Dear love, life runs fast
Bestowed already are we with mountains to climb
And tides to swim against
So shorten it deliberately no more the already short time

The sojourn, to and from hell
Took me one hundred years
And am now climbing into my cold cradle
Where will I shut these tired eyes dried of tear

Then will the unheard voice never to vanish shall proclaim
To the one Almighty never to damn
This young love, for whom a thousand miles is but a heartbeat away
And of the purest suppliance for him do I say.

HOW DO WE CONFORM?

- Immanuel Z Varte

During my short visit to Delhi in 2005 I wrote an article titled “The Insider and the Outsider” for the Hmar Students’ Association (HSA) weekly newsletter *Delhi Thurawn* where I tried to put some of my experiences in as few words as I can.

This article is in a way, a continuance of that article with experiences drawn from Delhi and several other places I had visited. The visits gave me the opportunity to observe and participate actively and sometimes passively among societies and cultures. This unique opportunity enabled me to draw experiences from both the emic (insider) and etic (outsider) perspectives. In all these sojourn to other places and communities along with my status as a member of a society (the Hmar society in this respect) that I have seen and experienced adaptability both at a personal and the societal level. From these experiences, I realise that ‘adaptability’ is a trait every human being has, but the measure/level of adaptability may vary according to one’s personal or societal situation. It is an in-born capability that’s often more related to biologically inherited trait and therefore normally recorded as ‘biological adaptability’. However, apart from the usual identification of adaptability as something more biological, we also have an adaptability that’s not necessarily biological. This other part can be called ‘socio-cultural adaptability’ and it is this particular dimension of adaptability that I would like to deal with in this short article.

Many of us may have had, at least once in the past, a debate, yes, a hotly debated issue on some particular changes in our society. One of these could be the changes in lifestyles – from a remote, closed village life to an open, exposed city life through increased opportunities, better education or migration from the villages to the cities in search of a ‘better’ life. A sudden exposure to things of the outside world has brought us changes so rampant, so strong and so fast that many of us are caught unaware. Among these changes, let us pick out some of the more pressing issues that need immediate attention other than just listening to sermons across the Pulpit.

The first issue I would like to address in this article is our traditional practice of “MO SAWM” which is an indispensable part of all Chin-Kuki-Mizo marriages whether traditional or church, or marriage by elopement. In Church marriage, MO SAWM is arranged and gifted to the Bride and taken to the Groom’s house on the day of the wedding itself. In case of elopement (a ruk-a innei), MO SAWM is given to the bride and taken to the groom’s house after a ceremony called “Farnu Ranthat” is carried out by the Bride’s family. In traditional practice, MO SAWM, while considered very important and indispensable part of any wedding, consisted of only:

1. Rel (a long shaped bamboo or cane casket where only costly or things of values were kept)
2. Thingrem (a wooden chest for putting cloths, etc)
3. Puonkaw (a set traditional weaving accessories)
4. Kawngvar (a long vertical bamboo or cane basket with woven with small holes)
5. Fe-em (a variant of the kawngvar but with tightly woven bamboo or cane twines with almost no holes on the sides or below and meant only for women)
6. Hmui (loom)
7. Puonri (a traditionally woven cloth from home-grown cotton)
8. Hreipui (axe)
9. Mo-fam (gifts for female relatives and friends)
10. Sut-hlam (spindle)
11. Her-awt (a cotton seed separator)
12. Sa hrap (It is a fair portion of the animal killed for either the wedding or ‘farnu ranthat’ where the animal is to be strictly a mature cow or a pig that has given birth at least one time and should not be less than

Fun li i.e., the main body should measure roughly a diameter of about 16-18 inches or above).

Looking at the list of MO SAWM, there are only 12 items (unless I missed out some) based mainly on economic necessities and none of them expensive in terms of money, except maybe the *Sa-Hrâp*. In today's marriage – be it Christian or *Farnu Ranthat*, we tend to measure the success by its lavishness or the costly and varied *Mo Sawm* items the bride carried as this practice has become rightly or wrongly regarded as a status symbol, something respectful and *chang kang*.

In the light of the situation described above, I feel that we need to re-assess the practice of *Mo Sawm*. Is culture or tradition really the reason for our retaining *Mo Sawm*? Or, is it not our hanker for fame, popularity, status and a civilized modern tag that we added expensive items to the *Mo Sawm* list? This practice of giving costly gifts to married sisters or daughters is hardly done in many societies except by the Hindu society. Even the western societies who we so much like to imitate do not follow such practices. If it is not even them, then where did we pick up this habit or practice? Is it because of our increase in wealth? Or is it because of our higher IQ and advanced knowledge that we supposedly received through modern education? Or is it because of social evolution? None of them are. Even in the remote hills where our people are living in abject poverty and where there are no refrigerators or televisions or steel almirahs, yet, when compared with the traditional items, the MO SAWM has become very varied, expensive and burdensome that they are enough to put the bride's family and relatives in big financial trouble.

I feel that this new practice in the name of tradition is an injustice to our culture and to our very society. It is, plainly put, a stereotype; a variant of the Hindu *Dowry* system. People who adhere to this new practice may argue that tradition and culture are dynamic and therefore subjected to changes and modifications according to time and space. I do agree with the dynamism of culture and tradition but I have reservations on the need to modify cultures and traditions to such an extent that the originality is lost and it becomes meaningless and almost out of its context. All cultural practices have values attached to them and must not be swiped away as something irrational or unimportant. The same applies on the practice of *Mo Sawm*. The traditional items contained

in *Mo Sawm* have values and meanings attached to them. Have we really tried to understand these meanings and values instead of just taking it for granted that this is just a cultural practice, a tradition that can be changed or modified at will? Is it the new items added to the traditional *Mo Sawm* rather a misdirection of our adaptability in the name of development, a cultural corruption with tradition used as a scapegoat?

Today, our way of practicing *Mo Sawm* is nothing but a hybrid form of the Hindu Dowry system. Otherwise, what exactly is the purpose of adding costly items to the list of *Mo Sawm*? To me, this is simply absurd! Why not give these gifts simply as wedding gifts instead of making it all a part of *Mo Sawm*? We should know the distinction between *Mo Sawm* and gifts. Today, we are in such a situation that you will hardly find a bride willing to be sent off to the groom's house with only traditional items. She will insist on carrying the so-called 'respectful' but costly gifts as a status symbol. Sad but true, there is no more consciousness, no more values to our original practice of *Mo Sawm*. In olden days, a loom is directly related and also implies solely to the woman's role in the family and the means of how that role can be effectively carried out. Thus, a loom implies her economic productivity in matters of cloths and other necessary fabrics for the household. Likewise, all the other traditional items have corresponding implications and values relating to her multi-faced role in her new home. Retaining traditional values is something we need to steer our adaptability towards.

The second point I would like to deal briefly is adaptability to a new lifestyle from a remote, conservative value-laden society to a metropolitan carefree lifestyle. That being said, I am not against our people living in metropolitan cities around the world who are conforming to their new environment. This is a quality that needs applause. However, we do need to keep in mind where we come from; what life we led; what we were and what our fathers and mothers were; where our origin was and what culture we have. Sad to say, many of us tend to conform so much, adapt and like our new environment so much that we easily forget what we were or are. One cannot fully blame those people as it is a very changed, maybe 'better' life from the ones we led; from the place where we last came from. In truth, there is none among us who do not like to have cars, mobiles, and computers; ride in an airplane, have earphones and i-pods; eat good wholesome food, have clean and cozy homes and study at good and famous

universities. In fact I'm also one of those. But again, is it the right thing to shy away from all those that is traditional; all that smells of the 'old life'; be ashamed of showing our culture and tradition; be ashamed of using our language or retaining those other values that made us what we are now? Those legacies left for us, bequeathed to us by our ancestors are now facing total annihilation among many of us who lives in big, fast-paced cities. Let us learn to love, cherish and remember what we were and are.

A girl who hailed from one village in Tipaimukh and who now stays and works in Mumbai once said "I don't like to go back to my village anymore. It is so backward, so uncivilized, so very *thring*". Another girl who hails from the same place and now stays in Delhi once went back to her village during winter. At that time, she has been in Delhi for only a year but lo and behold! She has actually forgotten how to fluently speak her native tongue. Maybe, it is the latest style to forget one's language and start speaking in Lushai or English. But I find the style to be one of the most bizarre and classless style ever. Forgetting one's language or trying to be like a western

born person just because one lived and worked somewhere for only a year or so is just making a mockery of oneself, one's culture and identity. One must know that such practices will turn against us and will only be a tool for our cultural genocide! Also, let's not forget what Gandhi experienced when he tried to "Imitate the English Gentleman".

Conforming and adapting accordingly to our environment will help us to survive but we must never let go of what we are; of what our culture taught us; of how rich in values and morals the culture we regard as irrational and *thring* actually is. The adaptability we have should be used in such a way that we can successfully mix the modern and the traditional. This is the way. We should try to adapt to other cultures like one of our songs says, "Hnam dang dan thra hai la veng ei ta..." Let us always bear in mind that forgetting or turning one's back on one's own culture and society is nothing even near *changkan* but instead a very stupid and brainless thing to do. We should conform but not to the degree of annihilating our own culture, tradition and identity ■

***As long as you're going to be
thinking anyway, THINK BIG.
- D Trump***

ANGER IS NOT SO BAD AFTER ALL

- *Robert L Sungte*

Many people might have told you “Bawia, Bawinu, you get angry too quickly! Why don’t you just calm down a bit?” If you happened to come across such people again tell them this: “Well, sometimes I need to get angry to be successful in my life.” The aim is to turn your anger into a weapon and use that weapon to get what you always dreamt of.

This may be of an extreme take on anger. But as a student, to get what you want, anger in its various form is a necessity. As a student and a human being we are prone to get angry, but the question few ever ask is: “Why not turn my anger into a motivating force to reach my goal?”

Many people associate the word ‘anger’ in a negative sense. A student needs to realise that ‘anger’ has its positive side as well, especially when it comes towards achieving their academic goals. In fact, it can do miracles if it is controlled in a sensible way.

In our society many are ashamed to say “I’m angry with my life” or “I’m angry with this kind of life.” The only consolation is that few have the courage to say “Ka thang a tlawm ngei (I’m really annoyed / upset)”. That’s a big relief! It keeps the hope alive

that future generations of the Hmar tribe will continue to get their daily bread.

Looking back, we can see successful people who had turned their anger into a weapon. Most of them belonged to the first generations of the educated Hmars. Many of them experienced anger with their love life, economic conditions, social outcast, etc. It might sound ridiculous but rumour has it that even the noted Hmar writer and former Indian Foreign Service officer Pu Lalthlamuong Keivom was angry about his personal life besides other ‘humiliations’ before he wholeheartedly put his heart and mind into his studies for the pursuit of his dreams.

However, when enquired, Pu Keivom humbly replied, “It was not anger. I would call it ‘thangtlawm’. Anger of any kind is not beneficial.” According to Pu Keivom, ‘thangtlawm’ is a positive response to a feeling of being hurt or insulted based on a stubborn refusal to accept a defeat when someone or a certain situation challenged or insulted one’s self-considered worth and prestige.

Reacting to Pu Keivom’s statement, another successful Hmar government official based in New Delhi said, “Anger is a part of our success story... I’m not ashamed of saying – I was/am angry – before other communities. But I avoid saying it within our community as our social setup hardly accepts a man who is angry.”

A friend of mine in Bangalore who is very active in social activities said, “Two years ago, my locality was in a mess and I was angry. Something had to be done, so with a few neighbours and a little monetary help from one IT company, we turned the neighborhood into one of the cleanest in Bangalore. You can make a difference – by turning your rage into action.”

Anger, You & Me

Let’s now tackle the word ‘anger’ from a layman’s point of view. I believe as a student and human being we all know what it means. We all felt it: as annoyance, frustrations, irritation or as a fury.

What we need to know here is that anger is normal and usually healthy human conduct expressed in

different ways. The sad thing is, when it gets out of control it can lead to crisis – at schools, colleges, work place, in your personal life, studies and so forth. It is also natural to express anger aggressively. On the other side, it inspires and in some cases becomes a means to allow us to fight and to defend ourselves.

A very good example of how anger of a person changed the history of the United States of America is Rosa Parks (1913-2005). On December 1, 1955 in Montgomery, Rosa was angry at the bus conductor who told her to give up her seat for a white passenger. The case was taken up by Martin Luther King later who harnessed that anger during the Civil Rights Movement and the rest is history. If Rosa had not been angry due to the injustice done to her, the world can forget about Barack Obama becoming the president of the United States. A certain amount of anger, therefore, is indispensable to our survival! However, we can't physically beat up everyone who annoys us. Social norms, laws and common sense must prevail over our anger.

Three Common Ways to Deal with Anger

1. Let it out: We can express our anger in a forceful way without being aggressive. Being assertive doesn't mean flexing our muscles only. It also means mental determination to work out a solution and thereby arriving at a sound resolution that will turn anger into our advantage.

2. Let it stay: We also suppressed anger and then redirect to strike useful targets. We can hold our temper by thinking positive things.

3. Being calm: Finally, we can extinguish anger from within. One can do it by controlling the heart beat through meditation like deep breathing.

Anger & Me

Many of my friends who have known me for years and with whom I have shared much joys and less of my sorrows often got the impression that I was one of the cool headed guys. But the truth is otherwise. I get angry and often quickly but I always appeared calm and relaxed. That's my secret revealed now. Following are the three means I employed when

annoyed or angry at certain things that crossed my path.

The first technique: 'Silence' prevents me from using the four letter-word and other slangs. It prevents aggravating the situation from going out of hand. In short, I keep my mouth shut when an emotion mounts into anger.

The second technique: 'Can do better...' I adopted this when I was (ahem) courting my wife. As a youth many of us encountered anger or disappointment in our love relationships. If you are involved in a relationship that's too hot to handle or going out of your hands, say these words "I can do better...in studies, even if I'm not good for her/him". Repeat these words five times if not a hundred times with your eyes closed and you'll be surprise to see your anger flying away as you open your eyes towards a brand new life ahead.

The third technique: Last but not the least, which I still apply till date in my life is by changing my outlook. I believe this is the most difficult thing to do especially for young and impulsive students. I found out that it was only when I was ready to accept the changes around me that I could arrive at conclusions that are meaningful, realistic and most of all productive for me. Changing outlook can turn the very cause of one's anger into fun and humour.

For a student, the underlying aspect of learning to cope with anger is to see less of your feelings during unpleasant events which are aplenty. However, anger is a serious business so it needs full attention. No matter how hard you try to avoid, it will always be there in your life under different degree of definitions. For a student who wants to achieve certain goals you need to turn that anger into a tonic to cure your frustrations, pains, losses and the unpredictable actions of others. You simply cannot flush out anger from your life until death, but you can certainly change the way it affects you. You only need to know and utilise the secrets of your anger in the right way and make all the difference in your life ■

A MEASURE OF LIFE AMIDST MISTY ROLLING HILLS

(An Experience and beyond)

- Lienthanglur Khawzawl

Prologue:

It was raining and cold in the 25th January afternoon when we reached *Lungthulien* village. We had taken our time and started late from *Parbung* village after a night's stay there. It was here that something struck me and my distinction of being a city bred was shoved to the obviousness of nothing.

Not that I have never been here before. In fact, I have had a few experiences from the Christmas visits my parents used to take us to when we were kids. Those were then and we were still kids with the least care to make ends meet unless it was for fun. A decade and some had passed and here I was again, thanks for the opportunity of a lifetime tagging along as a member of the HSA team surveying *Hmarbiel* and *Vangai* from 19-30 Jan, 2008. With a score and a few that I carry with me now I no longer portrayed the carefree kid whose sole goal was fun permitting me to see and observe things less dreamy and more practical. No matter what, I love the land, the trees, the birds and the bees.

This is where the hornbills fly across the river and roost in the trees and the fish swim and jump

out of the water only to make a splash when they drop back.

This is where the forests are dark, thick and dotted with patches of jhum fields.

This is where the fireplace never dies and the soot hanging down from the bamboo shelves induce one to nostalgia and melancholy.

This is where the forests gawk into villages at the hilltops and the crickets sing and lull the babies to dream.

This is where history woven into songs and sung in honour of the brave and the courageous, lovers and the loved took to the world and joined the endurance race of the modern world.

This is where I first cried in my mother's arms before I was brought to learn the trades of modern living in which I am still greatly inadequate.

This is where my heart lies.

Life is beautiful and blissfully amazing here. The trees seem greener and the rivers flow more lively with the splashes and rumbles echoing in the valleys. The birds echo their bests from trees standing tall against the clear blue sky imposing a strong presence away from the complicated issues of modern world imbalances. Life here is beautiful and simple and no doubt you always feel, taste and marvel at the wonder of God's creation. Doubtless, for a city bred like me no amount of partying or reveling can surpass the feeling you get from being so close to nature and the simple yet beautiful life portrayed. Needless to mention any amount of thoughtfully creative construction of words would still be an understatement of a measure of life amidst these misty rolling hills.

The Facts of Life:

She carried a *mansate* most probably containing a few ragged clothes; a pick from her best. She must have been five or six years old. There were other kids too of different age groups but of all the kids she was the one who caught my eyes. She was soaking in the drizzle and her tufts ended in crystal clear drops of tropical rain. Her footsteps were small and frail but hearty and light on the sodden asphalt lying unrepaired for God knows how long. None of the other kids were better-off than her but, I believe the depravity of these kids was only skin deep because they portrayed zealous qualities and shone with abundance in the heart. We were told that they were the Sunday school students of a particular congregation in *Rawvakawt* on their way to *Parvachawm* to take part in a number of competitions

at the Annual Sunday School Conference of the congregation being held there.

I learnt from my father and mother, close friends and relatives that they used to be particularly enthusiastic on such occasions when they themselves were kids of the same age. I also learnt from my parents when I was a curious kid that, they would take over the housekeeping, go to school with babies on their backs when their parents left them for the jhum fields and study by the light of a dimly flickering kerosene lamp in the nights. Today, things have changed and people are more likely to shuffle between the towns, cities and other villages and the dimly flickering kerosene lamp might have been replaced by solar lighting systems and in some villages, hardly regular electricity but the standard of living and economical improvement still seem to lack somewhere behind. Tragically the happiness index also seem to be much more substantial 20-30 years back roughly concluding from what I have seen now and what I heard about when my parents were kids. The little girl and her friends may share the same characteristics like every other child in the world and they may even be brimming with qualities but looking at the opportunities they will be having in their process of growth, their lives seem insufficient and their future looks bleaker still considering the world they will be exposed to as adults.

As the world progresses in its quest for excellence in science and technology, education and medicine, our little world consisting of a few hundred square miles is still struggling to wriggle ahead. Education has degraded to such a point where schools have become a place where corruption is openly taught by the teachers rather than build the leaders of tomorrow. How can somebody have a future when the schools only exist in paper and the teachers openly hire unqualified replacements by paying a meager sum and have never been in their place of postings? Tragically, it also happens sometimes that the people don't even know the teachers who are supposed to be teaching in their schools. It is appalling that the teachers sit in their homes in the cities and towns earning an easy sum while the innocent children in the villages suffer and sacrifice their future for the comfort of their so called teachers. As such, social

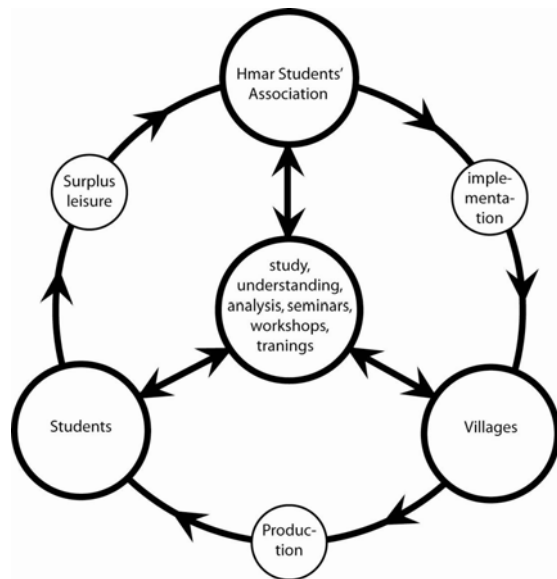
progress is negligible and the people are ideologically and economically handicapped. The people are largely unaware of their indigenous rights, their civil rights and other provisions that could ensue to their political and civil well-being. The idea of environmental conservation have been lost in a relatively modern but remote existence and the importance of ecological balance are largely absent and so is awareness on sensitive issues like HIV&AIDS.

The land is bountiful and generous enough to have been supporting the people for centuries but today, unscrupulous exploitation of resources from within and outside is beginning to endanger both the survival of the land and the people. Economic degradation has led to unscrupulous exploitation of resources to supplement the general livelihood of the people. Moreover, lack of proper education has resulted in deplorable harvesting of forest reserves and resources which is not only unprofitable considering the total input against the final income generated but also harmful to the ecology of the region. It should be noted that the region falls within the Indo-Burma Bio-diversity hot spot.

To sum up the socio-economic position of the people of Tipaimukh, it could be said that economic backwardness has rendered them meagerly contented with more or less lack of farsighted and much more reliable ventures. Moreover it is evident that there is an increasing problem of an induced dependency which had degraded an indigenously developed social structure. In such a position Tipaimukh Dam looks as if it would be a bane rather than a boon. The reality is, the people are too meek and humble to tackle corporate gives and takes. However on the other hand accounting the prospect of better infrastructure, medicine, education and employment that Tipaimukh Dam at present promises, the picture looks brighter but the unreliability of the Manipur government and the current stance of past and on-going hydro power projects around the world renders a man dazed and confused.

Brainstorming for Possibilities:

(An introduction to social intervention through surplus leisure management with special reference to the Hmar Students' Association (HSA) in relation to its initiatives in the Tipaimukh Sub-division of Churachandpur Dist., Manipur)



Crude statistics of an academic session gives a rough estimate in thousands with regards to the total student strength amongst the Hmars. A sizeable number of this total consists of students pursuing higher studies; both professional and academic. Moreover, it can be seen that most students tend to pursue their higher studies outside the North East while a sizeable number continue their studies in Universities and educational institutions within the North East. During the Holidays (summer, monsoon and winter) most students go back home taking their time off from studies and involve themselves in various activities. Of the total holidays spent away from studies the most important is the Christmas season (from Christmas Eve to New Year celebration). Fixing this to a constant including the time for preparation, the time for rest and contemplation, a rough surplus could be worked out consisting of a couple of days to a week or more of extra holidays. I would call this Surplus Leisure. Surplus leisure in this theory is calculated keeping in mind the indulgence in workmanship, parenting and idle curiosity which is supposed to be productive in the promotion of collective social welfare or life processes. Deviating from the classical and traditional views of leisure and the traditional study perspective that it is subjected to, this surplus could be spent towards active social intervention in areas directly concerning to social welfare through community mobilization, education, awareness drive in HIV&AIDS, sanitation etc. through constructive and efficient programs implemented by organizations such as the Hmar Students' Association as an individual organization or in collaboration with other like-minded organization(s). In the long run, such an initiative can

create an environment conducive for the actual development and progress of the people.

The Hmar Students' Association (HSA) though fronting its share of problems both from within and outside is undoubtedly the most recognizable and active organization in the Hmar society today as it encompasses student liberty and power. Each year, as more Hmar students migrate to the cities to pursue their studies, most get registered in their respective HSA Units, Branches or Joint Headquarters. The HSA can utilize this manpower input to organize seminars, workshops, consultations, discourse, awareness programs and trainings amongst the students on subjects specific to indigenous culture studies, sustainable development, socio-political rights, health and family welfare, environmental awareness, conservation, sanitation, HIV&AIDS and other such subjects directly and indirectly concerning to the socio-cultural, socio-political and socio-economical welfare of the people. However, it is of immense importance that every initiative is taken only after an in-depth study, understanding and careful analysis of the situation is made in relation to the livelihood of the people and their surrounding environment.

To begin with, a general assessment through survey and research is important to be able to conduct a credible and conclusive study and analysis of a position/situation. As surveys and researches are not something that is unheard of within the HSA fraternity, restructuring the way they are conducted to make them more conclusive should not involve much effort. Survey and research findings should be subjected to careful and intense analysis and study by a group of experts forming a panel before any kind of conclusion is made. This panel can then, after study and analysis, initiate a process of identification of initiatives and injection point(s) and structure a framework for the following seminars, consultations, discourse, workshops, awareness programs and trainings to be organized within the student community. Injection points can be villages, section of a society or any other sphere within the society where penetration and active intervention can be made. The HSA can then, based on the framework so charted mobilize the students and sensitize the issues at hand through seminars, trainings, consultations, discourse, awareness programs and workshops. Mobilization of

students and transparent participation within the fraternity would yield to valuable human resource and time needed for the actual on-field intervention to be made. Extra free time (Surplus leisure) for on-field intervention could be worked out in a calendar year with close consultation with the student members. For the actual implementation of initiatives/ on-field intervention, the HSA can call for student volunteers who can afford or are willing to utilize their surplus leisure towards social intervention who can then be managed into a group or a number of groups. This initiative, on the other hand, will be advantageous to participating individuals by contributing valuable experience and knowledge to their overall educational upbringing. Initial interventions in a society need not be huge and explosive as effectiveness of initiatives (progress) is mainly a collective product of activities. For example, initiatives could be on subjects as simple as sanitation, health and hygiene, conservation, etc.

Research based study, understanding, analysis and the methods of brainstorming for practicable solutions and the whole process of seminars, workshops and trainings to the final implementation would demand an active and dedicated participation from all institutions directly or indirectly within the framework of the whole program. Study should be based on the actual position of the people socio-culturally, socio-politically and socio-economically and also with reference to information and data available in order to procure an in-depth understanding with respect to the people and the culture they portray inclusive of their natural environment. Moreover for an implemented initiative to be effective in a society, identification and absorption of influential and responsible individuals/institutions is crucial to undertake conjunctive post-implementation monitoring and follow-ups. In the long run, yield and product arising from the initiatives implemented in the society can be absorbed and utilized in resource feeding for furthering social intervention. Last but not least, measurement of program productiveness should not be limited to quantitative valuation but it should include qualitative and the philosophical aspects of social life such as the quality of life, knowledge, education etc. which are the actual grounds on which a society's progress can be validated.

Key points:

- i. General assessment through survey and research
- ii. Study and analysis of data and findings

- iii. Identification and framing of initiative and injection point/s
- iv. Structuring and organizing of seminars, workshops and trainings
- v. Mobilization of student volunteers
- vi. Implementation of programs through structured initiatives
- vii. Post-implementation monitoring & follow-ups

Conclusion:

It is important to recognize that indigenous peoples are sentimental to their culture, tradition, custom, beliefs and particularly to the land they occupy (the land which is rightly theirs by nature and upon which their existence is deeply rooted historically, physically, emotionally and ideologically) as such, it is vital to have an in-depth understanding of the people and the sentimental values they adhere to so as to effectively implement any initiative directly affecting them. It is also important to implement such initiatives and ideas in a transparent and involving nature which is accessible to all irrespective of position or status where the people can absorb the initiatives within their paradigm permeating institutions from the grass-roots up. Blind implementation of any initiative no matter how good can make an initiative too alien to the people thus rendering it ineffective and lame.

It is also important that institutions within a society regard themselves responsible and accountable towards the society and its existence and also have an in-depth understanding of the meaning of the words 'social', 'society' and 'social being' and their respective implications. This needs to be stressed particularly in our society since there is a tendency to address and mistake oneself and one's activities as something outside the framework of the society. Every activity performed individually or through an institution, group or organization which directly or indirectly affects the society through individual influences is social in nature. The affects of such activities could be material, ideological, philosophical or emotional; it can either be influential and productive or degrading and confusing.

Collaboration and participation of faith-based organizations, religious leaders, local leaders and other organizations and institutions is critical and instrumental in the process of development of a society particularly like ours by following a shared common perspective. In the end, a certain degree of self acknowledgement as an agent for positive change within the society we belong to is vital for triggering progress since lone expectation of external

intervention aggravates the induced dependency index already within the society.

NB: The theory of leisure has generally been studied as a state of being arising from social class distinction and as a 'way of life' demanding certain obligations to be fulfilled. Leisure is a social state of being which has been subjected to a comprehensive study by economists and other social scientists present and past. This article is an attempt to apply the outcome of a personal study of leisure away from the classical and traditional views with intent to arrive to a point of practical implement ability. This article is not to be mistaken as a working paper on the 'Theory of Surplus Leisure' but rather an introductory incorporation of the theory arising from a study of social welfare and welfare economics in an article written from personal account and experience. This article has been written with the hope that it would bring about the ideology of brainstorming for practicable solutions and options in progressive transformation of the Hmars in sustainable development and social welfare through active direct or indirect self involvement. I acknowledge this work is likely incomplete in many aspects and that it may

fail to take into account many institutions and agents within the Hmar society who's involvement may have been crucial to bring about progress and development.

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***Live out of your imagination, not
your history. - Dr. Stephen Covey***

FOURTEEN YEARS LATER...

- *James Ruolngul*

The air was freezing cold as we drove towards Indira Gandhi Domestic Airport, New Delhi, at the unearthly hour of 4:30 am that November morning. Last I checked, my baggage was in order – though I had to leave most of my books and memories behind. After going through the numerous checks and formalities, I was finally seated in the small 737 Indigo flight bound for Imphal, Manipur. As dawn came, the truth also finally dawned on me too – I am finally going home! I sent a text message to most of my friends – “Bye bye Delhi” for the last time. As the plane ascended, memories of my life in Delhi flashed before me.

1993. “Your Class X results were declared,” someone told me, “and you are successful”. That was the beginning of my long journey. My parents, after contemplating on what to do next, decided that I should continue my studies in New Delhi. I was young, adventurous and a bit stupid too. I never thought of what my parents must have felt. The thought never crossed my mind.

2007. It has been fourteen years since I left home. I have spent half my life in Delhi! Whatever has been

has been. I am finally going home! I am FINALLY leaving New Delhi.

My parents were at the airport waiting for me. My brother was also there. Seeing my parents looking so old and weak broke my heart. Parents are not supposed to get old! They are supposed to be there as we remember them. I cried in my heart.

But finally, after fourteen years, I am in the land I love, the land of my forefathers, the land I longed for for fourteen long years, the land I call home.

As we drove towards home, I could see that things have changed a lot. People, the landscape, ideas, fashion, thoughts... they all have changed. Some for the better; most of them for the worse. I could see that people have ensconced themselves in a shell and lived their lives in misery. They do not seem to care for the land, for others and for themselves anymore. The green hills that I remembered are now not green anymore; they have been wounded by human development. Big red scars mar them. There are no more new ideas or thoughts. Ideas and thoughts have been confined to petty, cheap and self-centred politics. As for the fashion... ahem! Well, I am outdated here! Electricity, it's a joke! Peace and harmony, a distant dream; honesty... What is that? Employment... shouldn't there be a 'un' before it?

To cut a long story short, after being in Manipur for over a year now. My initial pessimism for the development of the land and of the people have mellowed down a bit maybe because I have understood how things work out here... maybe I have changed, maybe I have been influenced... maybe... maybe.

I have seen misery, frustration, inequality, corruption and helplessness.

But in all these I also see Hope. Hope for all of us. Hope that the land will see peace and harmony again. Through the months, I see this flickering light of hope burning brighter and brighter in me too. Where there is hope, there is life. Where there is still hope, there will be life. Where there is lingering hope, there, will life thrive once again.

I don't have all the solutions to the problems that face this land. And I don't intend to babble here about the how, when and where. But I want everyone to figure this question out and ponder upon it: Why put ourselves in this misery when we can avoid or stop it?

I have, and I have decided that I shall do my part and make this place fit to be called HOME again. Dear friend, you are invited to join. **Come back home.**

Let us make this our home again – a home where our children can grow up, be themselves and someday tell their own children about the land where they grew up in peace, tranquillity and harmony. You, me and every one of us can make the changes. Let no one say that he or she is too small.

So, let me conclude by this famous and funny, but very true quote, “If you think you’re *too small* to be effective, you’ve obviously never been in bed with a mosquito.” ■

“Mi chungah I hmangaina in lang tir nuom chun, I hun hlutak kha pe el hlak rawh – I hun hlutak tawite kha I hringnun hlekte ani si!” – Elroy Ngaia

THE LAST SERMON OF LADLUNG

- *Roselyn Rochanmawi Buhril*

On the day of the death of our Lord, a tumultuous Good Friday. From a rundown wooden machine of delivering 'the Word,' Ladlung looked down upon the dissipating mass. He cocked up his fragile frame for the last sermon of his brief term. The bald scalp of Mr ... who would be taking up after him captured his eyes. With a heavy yet feeble sigh he started.

"There are two types of you down there. One type for whom sayings and sermons (even of the angels) don't really matter. Another type who prudently take up sayings and sermons (even of the fallen). Well, for the former ones 'words' hardly count. Rather, silence is perhaps, no, in fact is more effective. 'No man could teach anyone anything' a friend of mine once told me which I didn't agree then. But with time with you all, I eventually realize the truth in my friend's words. I am not saying it is a total truth to all of you, but it neither is it a total falsity either. With this realization, a subsequent one gave birth i.e, it is not a bad thing to give ear to things which you don't agree even, and brood over it, give it a second thought. Sometimes the most priceless things are found in the least expected place. Because of this, we tend to take long in finding it, and for the fatedly unfortunate

ones lose it. It is in this long precious time taken that we are prone to lose track, prone to lose will and even character. And it is when the last is done that we are lost. But take heart, denizens of this rotting lectern. For, as anything lost is just that it is not in its place, so, everything lost has its own true place. If then we have a place, there has to be a way leading to that place. It is in finding this way back that I said of 'sayings and sermons'."

Shuffling his bulky boots and turning towards Mr... his successor, Ladlung continued. "No man could teach anyone anything if the latter is void of the will to be taught. And if the former expects a changed person out of his words, then he is not wise enough to be a lifeline for the other. After all, the other one is still unwilling to learn. For such person, leaving behind one's ideologies, one's teachings and principles in every possible walk would be worth more than bantering volumes of proverbs. Even then in the absence of one's own will, man's might cannot move a hair. Despite this, the teacher, be it a child or an aged should not lose faith, for the man might be a slow learner (still), and even if not, he is to take strength in knowing the truth that there is no heart that is too hard for 'the Word' to pierce through. For the Word is powerful, mighty and can break the hardest of heart and let it bloom into soft buds. Beautiful and calm. The will of his conscience is but still the most important requisite to be a changed man. And better he also knows that something in life can be too late! That something in life could not be changed if too late. You can never pull back a setting sun, you could but just reminisce about it. Time is not on our hand forever, and to regret when late is but absolute helpless. With all this stubbornness, if a man is changed, then let one not forget that it is so only with one priceless Life, Love. Of God, and Him alone..."

With that the dwindling crowd rose up as one and followed Ladlung from the crumbling wooden machine to attend his funeral ■

***You only live once, but if you do it
right, once is enough. - M West***

LIVING THE COLLEGE DREAM

- Joyful Thiek

Maybe I'd been watching too many movies, maybe I'd been listening to way too many conversations, for some reason, I'd always picture college to be the ultimate fun part of life – a life filled with booze, friends, late-night happenings, canteens and, of course, girls. Somehow, it struck me that being in college gives you a right to smoke, to dope, to spend, to skip classes, god knows how many more I could include.

And it was with that preconceived notion of 'college' I stepped into NIT Jamshedpur. Indeed, the oversized campus with its luxurious green of tall trees, the array of tall buildings with their yet arrays of large halls and long corridors, the wide open spaces with their finishing touches of green, the quarters, the hostels, everything agreed no less. And I actually thought, for once, my best years were about to unfold.

Then the nightmares began.

You see, Jamshedpur is no place like fancy Delhi or Bangalore where cultures do indeed meet and you are accepted, more or less, for what you are; Jamshedpur is one where people like me becomes

a Chinese or worse, a Nepali. Anything of Mizo, or Hmar for that matter, is unheard of. And the story doesn't just end there. You're treated as an outsider and not a part. And then they nickname you "Chinky", thank you very much.

The story gets all the better when your professor speaks ill of you in class because you don't pull your pants high up to your chest or, when shopping for clothes, the local customers ask you of the commodities because they take it you're surely a Nepali businessman. Or you go to a restaurant and people take you for a waiter, not that I despise the job, and every public place you go to you're being stared at. That is one thing.

Talk of college life, one pictures a series of good times fly by in the coffeehouse and somehow, the movie industry has led us to believe that it's not normal to be single while in college. The truth is: life is not a movie and in real life, people have to actually leave the coffeehouse and go to class. And the truth is: you're not allowed to go to the coffeehouse anyway because you're a first year in NIT Jamshedpur – a restriction among many restrictions, all part of the Ragging process.

And in the ragging process, your 'respected' seniors would ask you to sing them a lullaby, swim on the lawn, share your best jokes to the trees, hit on the first girl you come across, throw abuses on your friends, play cricket with no bats and balls, etc, failing any of which you get slapped on the face, not to mention the many insults they shower on you. And in the ragging process, you wear a light-coloured shirt completely buttoned from collar to bottom at all times, no matter how high the temperature goes, a black pant with no belts on and a pair of black shoes to match the ridiculous outfit; also, you keep your eyes glued to your third button from top when addressing seniors. And in the ragging process, seniors nickname you "Shaolin Temple", how fun is that?

If you still think college life is fun, the boring teachers and their unending mathematical equations will kill just that, need I talk of the 10-paged assignments? Or talk about the freedom and – ahem – girls, you're

in for a severe shock. I'm not talking about ups and downs. I'm not talking about break-ups or proposals. Forget the phrase 'happily ever after'. A twitch in the eye can almost get you killed. You're lucky enough if you chance to utter a 'hi' or a 'hello'. And that's about the best it can get.

But life does get better in time, not because it actually does get better, but because we eventually get used to it. And despite how much the institution tries to take the youth off us, we look for ways to make up, playing our own games to account for the lost years, to keep ourselves at par with other colleges at the fun level.

For the indolent group, of which I'm certainly a part, studying is the last thing we have in mind, because how much grave does go the situation, there's always the convenient practice of Mugging & Cheating. So an entire semester would go without once opening your book, an entire semester of sleeping in class, an entire idle semester. Assignments least bother us; they are for nerds. Nerds do the assignments and we copy from them.

If the authorities decided cultural meetings were only for talks and discussions, we decide the meetings include dance shows, rock shows, skits and whatnot. Be it a programme for selection of new members to the Cultural and Dramatic Society or a Republic Day or an Independence Day, we always bring in the other side and include long lists of items to the menu. We participate actively in every event, from the smallest to the mega events. We want our college days to be memorable. We want to have fun.

And we do anything to accomplish that, even if it means stealing tamarind fruits from the departmental area or getting chased around the football field by the hostel security patrol for ragging juniors. If that is not fun enough, there are the freshers' parties, farewell parties, job parties, birthday parties, nonsense parties and nonsense parties...every moment is an opportunity.

We love to gather, even for reasons as simple as formatting a computer or gossiping about our crazy love lives, be it talks of home or high school lives,

we could always rattle on for an entire night. For the same reason, we never wake up before noon on weekends. And we never do things alone. If someone from class feels a little bored, we organise mass bunks. If the teacher was late by ten minutes, it's a holiday. Unsurprisingly, we have the worst grades. But it's worth it.

Talk of love lives; we're a good collection of dry stories. All that is said in the 6-hour discourse is about that high school crush you almost approached and, believe me, we sometimes get emotional. As a matter of fact, we do have a lone girl in our class of 60+ students – not that good-looking to be honest. We call her our 'queen'. And everyone in class throws glances at her. Everyone in class converses loudly on high-tech topics to be overheard by the queen. That's our way of flirting. The more daring ones sometimes talk to her – they are our heroes, they are the ones who get their butts most kicked. [FYI, kicking butts (Gaand pe Laat or GPL) is considered an act of congratulation or appreciation].

Finally the ugly face of exams shows up and all that was taught in the span of 4 months are shoved overnight in the head. From the most critical equations to the simplest of sums, from complex extraction processes through names of all metallic ores, we mug up every subject to the last letter, never once managing a doze in the process. And come exam, every problem turns a stranger, none of last night's effort relevant, none of it remembered anyway. So we again look up to the nerds and geeks for help – we call it Cheating. People say we're tomorrow's leaders.

And the toil of the long day is always readily washed away by a bowl of *daal* that comes with a plate of *alu paranthas*.

And four years will be spent thus. Four years and you'll finally graduate. One fine day you'll look back to it all and realise 'ah, those were the best days of my life'.

Welcome to the life of a college student ■



25 Golden Articles of
DELHI THURAWN
(1983-2008)

Articles
H M A R SECTION

H.S.A Emblem

- *L Keivom*

*Sinin, hrilin, sanin, thruoiin,
Serve the nation: hnam rongbawl di'n.
- Lalruotthang*

Kum 1962-a Hmar Students' Association General Assembly chu HSA pieng champha October 2 huom ngeia Sielmata hmang hman dingin kan insingsa mup mup a. Chuong laia HSA phurtu tak chu D.M.College-a kai laihai kan ni a, college pakhata Hmar hnathlak inchuk lai kan fuon khawm rawnna tak le tlang hrieta hming ser phak kan suok rawnna tak a nih. Chuong lai chun HSA chanchinbu thla kip suok *Inchuklai Nun* khom keini rawi enkolna hnuoia um a ni a, Editor chu kan pawla mi S. N.Ngurte a ni a, a hun takah a suok zat zat hlak a nih.

HSA hi kum 1939-a indin tah ni sien khom kum 1961 chen khan amain puonzar (flag) a la nei naw a, ieng khom inziek lo puon hlap, a rong hring hi puonzar lailawka hmangin kan khai hlak a. Kum 1962-a hmang hman ngei dinga puonzar buotsai dinga ti a ni a, a buotsaitu dingin an mi dânde a. College-a ka kai sung po po khan HSA pumpuia Secretary, Culture & Information ka ni tluon suok leiin HSA puonzar le emblem buotsai sin khom chu ka liengkoah an inngnat ni takin ka hriet. Tu laia internet hmanga information mamaw ei dap khawm zung zung ang hin chuong lai huna chun thaw thei a la ni naw bakah HSA Constitution-a a pawl thil tum tawitea ziek a ni bak chu a motto ding le a emblem ding ieng khom siem fel a la um naw a. A motto siem fel zet naw hlak

chun Emblem buotsai ngaina a um naw leiin mawphurna an mi pek kha hautak ve tak a nih.

Thaw dinga ka chung a mawphurna inngnat a ni tah si, mi hang rawn ding ka hriet bok si naw leiin kan college laibrari-ah khawvel hmun dang danga mi thaw dan ka hmu thei ang ang le Manipura tlangmi hnam dang dang magazine insuo a an emblem hmanghai chu ka dap khawm a. Dit dan chieng tak ka nei a. A hmasa taka thrang ngei ngei ding le a laili tak hluotu dinga ka dit chu Hmar Arsi (Pole Star) a nih. Chu Hmar Arsi chu arasi dang ang ni lo, inson ngai lo, tien lai compass an hmu suok hma le hmu suok hnung khoma tuipua lam inhmanghaiin panna tieng ding lampui kawkhmutu ringuma an hmang hlak a nih. Nunghak tlangval tam tak khomin hi arasi ringum le nghet hming sâl hin hmangaina biethu an thlung hlak a. Ka ruolpa Lalthanzau Pudaite khomin tienami tawi, 'Ei tiem Hmar Arsi' ti ngainuomum deu el a ziek nghe nghe a, a hnungin Hmar Literature Society haiin an sukhmangpek a, inpâm a um kher el.

Dannarana arasi lim an ziek hi kil ngaa inki a ni hlak. Amiruokchu, chuong ang chu hmang nekin **David a Arsi (Star of David)** an ti, kil ruk nei, triangle intie pahni, a kil inchen vonga bel thuo ang chu hmang ka tum a nih. Hi hi **Shield of David** (Davida Phaw) ti a ni bok (Sam 18:30,35). Hi lim char hi Solomonin a hming namna suoiah (seal) a hung hmang leiin **Seal of Solomon (Solomon Suoi)** ti a ni bok a. Isu hung pieng laia Bethlehem chung a arasi mak hung inlang leh keikopin **Star of Bethlehem (Bethlehem Arai)** ti pawl an um bok. Kum 1948-a Israelhaiin Israel State thar an hung indin nawk khan an hnam puonzara a laili tak hluotuah an hung hmang nawk a. Isu Krista tlanna zara Pathien hnam thlang Israel tharhai chu ringtuhai ei ni lei le chu sakhuo zuitu Hmar hnathlakhai chu Israel thar ei hung ni tak leiin arasi kil ruk nei chu hmang lo thei loah ka ngai a nih.

Chun, chu arasi lim chu thil biel (circle) sungah um a ta, arasi sunga chun a pawl hming lamtawi 'HSA' ti chieng deua hawroppua inchuon thrain ka hriet bok a. Chu kuol sunga arasi lim mi dangin an sie dan chu: hmar le sim tieng zawng, a chung le a hnuoi tieng laili takah arasi sir zumin a kuol hmawr ve ve a sun a, sak le thlang tieng ruok chu arasi zum pahniin a kuol hmawr ve ve an insuntir thung a nih. Sienkhom, chuong anga sie ve chun a sunga HSA sie ka tum hawrophai leh khan a kil rem fuk thei a ni naw a, a letling chara sie ruok chun a kil invuok rem dan (symmetrical order) a hung indik thlap thei a nih.

A laia sie ding Hmar Arsi lim le a sunga inchuon ding ka rem fel hnung chun, arasi lim chu inlir thei ke kuol sunga sie thrain ka hriet a. Chu hminga chun 'Hmasawna Kekuol' (Wheel of Progress) ti inbuk thra dingin ka ngai a. Mihriemin mei a hmu suok hnunga hmasawna sirbi a kai tung tak tak hun chu tawlailir ke (wheel) a hmu suoka inthok le a hmang dan chi hrang hrang a hung thiema inthok a nih. Chu chu a hmingah 'lirkuol' ti inla, a fûk el thei. Chu lirkuol le arasi inkara chun HSA pieng kum 1939 le HSA motto ziek thrain ka hriet a. Sienkhom a motto hang sie ding chu ieng khom siem a la ni si nawh. Institution hrang hrangin an thaw dan ka zong khawm a, abikin sikul le kawlez thra deuhai chu Roman Catholic ta an ni tlangpui bakah an motto khom Latin trong besana ser deu vong a nih. Ka thil hmu hai chu besana hmangin "SININ, HRILIN, SANIN, THRUOIIN" ti thupui hi ka hung duong suok tah a nih.

A umzie tlângpui chu hieng ang hin a nih: SININ=Inchuklaihai chun lekha inchukna sin nasa taka thawin, thiemna an hai suok ding a nih; HRILIN=Chuong thiemna le hmasawna kong an hai suokhai chu an mipuihai hrilin an inchuktir ding a nih; SANIN= An hratna le theina po po hmangin ram le hnam sanin an inhmang ding a nih; THRUOIIN=Thiemna le varna an inchuk suokhai chu hmangin ram le hnam an keithruoi ding a nih. Chu motto chu lirkuol sungah voi tieng SININ, HRILIN, chang tieng SANIN, THRUOIIN ti ka sie a, a lu tieng Saptrongin, SERVE THE NATION ti le a mong tieng HSA pieng kum 1939 ka sie bok a. Chu lirkuol inkhumtu ding chun UNO flag-a mi, huit (wheat) buvui lim, fak le dawn tienga hmingilna le hnienghnarna inentirna (sign of prosperity) chu ka sie nawk a. Chu thruta chun HMAR STUDENTS' ORGANISATION ti hawroppuiin ka sie a, HSA Emblem ruongam ding chu a hung suok tah a nih.

A ruongâm ding ka rel hnung chun geometry kan thaw châng a biel rinna dinga hmangruo kan hmang hlak, bân pahni nei (compasses) ka haw a, chu chu hmangin lekhapuonah ka ziek thlak phot a. Ruolhai kan entir a, thra an mi tipui seng a. Chu zoah bazarah ka fe a, lekhakhong (cardboard), a rong uk lien tawk tak ka'n chawk a, chu taka chun uluk deuin ka ziek thlak a, hawrop le a lim ker ngai po chu ngunthluk takin ka ker a. Ka thaw zo chun kan hostel-a inthoka minit nga lawn chauha hla Girls' Hostel-a um Nk Lalring, a hnunga Rev. Hrilokhum Thriek nuhmei hung ni tah kuomah ka fe a, flag-a hmang ding puon hlap, a rong hring kan inchawka HSA Emblem thar ka ziek thlak chu ka dizain anga tlawmngaia kuta lo thruichei dingin ka pek a. Arasi lim kha rong vara

thruai ding a ni a, a sunga HSA inziek chu rong sena thruai ding a nih. A dang a lim le hawropa ziek po po chu a var vonga thruai ding a ni bok.

HSA puonzar dinga rong hring thlang a nina san chu HSA member-hai chu thudik le ram le hnam trana hring zing tina a ni bâkah an chêngna tlangram hring dum dur inentirna a ni bok. HSA Emblem-a Hmar Arsi (Pole Star) chun HSA chu ringum taka ram le hnam keithruoi le lampui kawkhmutu ding pawl a nizie dam, arasi kil ruk nei a nina chun a memberhai chu Isu Krista ringna leia thuthlung nau, Pathien hnam thlang, Israel thar an nina dam le rong vâra arasi lim ziek chun thienghlimna le mi tin elvartu ding an nizie a'n entir a. Rong sena a laia HSA ziek chun ram le hnam ta dinga thisen far kang rawt khopa a tawp chena mani theina po po hmang dinga inpumpekna an entir bok a nih. A motto, SININ, HRILIN, SANIN, THRUOIIN ti hin HSA memberhai thaw dinga bituk le mawphurna an hlen ngei ding chu a hril a. Tawlailir ke, lirkuol, Hmasawna Kekuol (Wheel of Progress) chun kal pênâ hma tieng sawn pei ding pawl a nizie le a kekuol tuomtu huit buvui chun fak le dawn tienga hmuvingilna le hnienghnarna a'n entir bok a nih.

A hnung daia ka hang ngaituo lêt chângin, iengtin am HSA Emblem hi ka lo dizain suok thei a ni aw! ti hi keima le keima zawna ka'n don rop hlak chu a nih. Khang hun laia D.M.College-a kaihai kha a tlangpuiin Imphal phairuom khêl la dak phak lo, rêl (train) lu takngiel khom la hmu lo deu vong kan nih. Lekhabu thra inchawkna ding dawr a la um naw a (tu chen khom hin a la um chuong nawh), um khom ni sien, inchawkna ding sum kan nei tawl bok nawh. College laibrari kha kan innghatna um sun a ni a, lekhabu hlui, thring tak tak a tam a, lekhabu thar ruok chu hmu ding a um naw tluk a nih. Hrietna hang zauhna dingin television a la um naw a, Shillong/Gauhati-a inthoka an hung insuo All India Radio-a Mizo prokram zan dar 8-a suok hlak chu boruoka inthoka thu le hla kan dong thei um sun a nih. Vuongnain Calcutta inthoka Saptronga chanchinbu suok Hindusthan Standard, Amrita Bazar Patrika le Statesman hai hi a hung phur hlak a, a tûkah vangnei chun College laibrari-ah kan tiem phâk trawk a. Kar tin suok, Bombay-a inthoka Karanjia rawia an insuo **Blitz**, masala le maru marang inthak le inhmui deu tak tak an pol hlak chu kan khûkpui nasa thei hle.

Chu khawvela chêng chu kan la ni lein kan text book bak kha chu hriet kan nei tlawm êm êm. Chu ngirhmuna intâl ni sia HSA Emblem, umzie inril tak nei ka lo hang duong suok el dam hi a hnungin mak ka ti hlak a. Tu hin hang duong nawk ding ni lang,

hieng ang hin ka duong suok phak teuh teuh ka ring ta nawh. Ieng leia Hmar Arsi aiawa Star of David kher kher dam hi ka lo hmang am ning a ta? Chuong ang thil chu ka ngaituonaah a chêng phak ta'm a ni ding maw? Chuong anga ka thilthaw, ka thaw laia a umzie ka man phak chie loa ka hriet, a hnunga inril lema a umzie ka hung hriet suok chauh leia mak ka ti êm êm iemani zat zet a um. Mi dang khomin hi thil hi an tuok ve hlak ka ring. Chu huna chun a nih, ka hriet loa keimaa sinthaw, mi keithruoit a lo um ngei a nih ti ka hung hriet suok chauh hlak chuh. Chuong ka tonhriethai laia entirna pakhat chu HSA Emblem ka dizain hi a nih.

Tlawmngaiin Nk. Laringin flag puon ding kan peka chun HSA Emblem thar lim chu ngun tak le thiem takin a hung thrui a, inkhawmpui hmain a zo hman hràm a, Churachandpur tieng hlim takin kan phur tung tah a nih. October 2, 1962 tuk, HSA piengcham voi 23 ni chun favang khaw thieng innui ver ver hnuoiah HSA puonzar thar hi zârin, inkhawmpui ropui chu hlim takin kan tran tah a nih. Ka hriet suol a ni naw chun, ka emblem duong le Lalring le kan flag buotsai kha Assembly khan a pom le pom naw thu le a umzie hril tlangna khom um loin ei hmang song el ni awm a nih.

Hi truma Assembly sung ngeia dramaa insuo hman ding tiin kum nga liem tah 1957/58 a ka tienami ziek SANGI LE THANGSIEM chu lemchang ruongin ka hriet suok thei po chu hmawsarumin ka ziek suok a. Voi khat char kan inchang sin hman a, huoisen takin kan thaw ve top el a nih. Sangi-a chang chu Thangkhawl (T,Kholly), Thangsiema chang chu keima kan nih. Commentator-ah Lalzar B.Sinate a thrang a, Saptrong ngatin a thaw a nih. Hi hi HSA General Assembly le inkhawmpui dang hrim hrima drama inchangna hmasa tak a nih. Hi tienami hi ka tienami ziek hmasa tak a ni a, ka ruolpa Khamlienin a haw a, Kangreng tieng a chawi thlak a, an sukhmang tah a nih. Ka kutsuok thil inhmang laia ka thil intro pawl tak a nih.

Hi truma kan drama inchange hin Dari khom Sangi nu-ah a chang ve a. Chu truma kan inman chu kan inman det fu ning a tih, tu chen hin kan la sunzom tah zing a nih. Kum 1962 kha ka nuna mellung poimaw iemani zat, abikin thu le hla tieng ka phunna kum a ni ve a, chuonghai laia muol ka liem hnung khoma, hnama ei hung damkhawsuok ve ngai a ni chun, ram le hnam ta dinga ka kutsuok ka maksan laia ka sàkhi (witness) a ngir rop dinga ka ngai ve laia pakhat chu **HSA Emblem** hi a nih ■

Delhi Inchuklaihai le nunghâk / tlangvâl inleng?

:- - Tlangvalin nunghak lengna hun a nei thei chun, a thil inchuk ahun taka pass khawm chu thil inhme a ni ka ring tlat chu tie!!!

- 9999428

Hmar Chanchin Thukhawchang

- *Malsawmthang Keivom*

Hang ti ve khanglâng inla, mi lai hril ni-khuoah ka hnam, ka chi le kan ãanna ka hril changin - mi ngo, mi dum le tu hmaa khawm nisien - ‘Hmar’ ka nizie hi ka puong ve dân a na. Ram le khuo-le-tui nina a ni ruok chun mâni ram hming le khuo-le-tui nina chu hril mâkmaw a ni bawk. Ka hnam hi chînin lien sien, kan zapui ve ngai naw a. Mâni hnam inzapui hi Hmarhai ‘sitail’ deu khawm a hawi a. Amiruokchu, uong taluo le mi hai deusaw khawm hi mâni insâwrchînna khâwl lien tak le hrât tak el chu a ni ve thung.

‘Hmar ãawng hi la bo ngei ngei a tih’ titu ãhenkhat khawm um mei an tih. Hmar ãawng a bo le a bo naw thu chu Pathien kuta um a nih. Pathien kuta um a ni laizingin humhalna dinga hmangruo chu Hmar ãawng hmangtuhai hi an ni ve thung.

Liem tah kum 500 hma vêl a inthawk khan khawvêl pawlitiks chu a lo inthlâkthleng nasa hle el a. Ram hrât tak tak, a bîkin Europe khawmuolpuia mi hai khan khawmuolpui dang dang an lo awpde a. Nasa takin kalchar-a indona khawm a um ta pei a. Khawvêla hin a hma nêka nasa lemin hnam nunphung, chîng dân, thlatu bul le mâni nina-a inhrietchiengna pawlitiks inril tak el chun zung a hung lâk ãan tak tak ta a. Ekawnomiks el cho ni ta loin mâni nina inhumhimna dingin ram hmangaina pawlitiks nasa

takin a hung inlâr a. Nêksâwra um hai chun nêksâwrtuhai chu an hung khing lêt ve ta a nih.

Hun a hung fe pei chun nêksâwrtuhai chu chan a ãa zing bîk thei naw a. An chau hun a hung ãlung ve chun ram tam takin mânia roinrêlna an hung chang nâwk thei ta a nih. Hieng lai huna hin hnam chîn lem hai chun iengkhawm hril thei an nei ve naw a. Amiruokchu, an lungrila chun ‘hnam hmangaina chi’ chu a lo intu ve zing tho a nih. Sivilaizesawn lien lem haiin an nina indik taka hartharna an chang kha tuhin chu a chîn lem hai khawmin a thlarau an dawng ve ãan ta a. Histawri ei en chun chuongang hartharna changtuhai laia chun Hmar hnam khawm hi a lo ãhang ve phâk ta a ni chuh.

Mipui rorêlna sawrkâr chu khawvêla hin a hung inlâr ta êm êm a. Chu chun lungrila zalêlna kawt lien tak a hung hawng pei a. Tulai khawvêlin a buoipui tak ta chu ‘chi le kuong, ãawng le thlatu bul hai inang naw leia insuktumna’ le ‘ringna le sakhuona inang naw leia indona’ hi a nih. Ram pakhat sînga khawm hin ‘hnam, ãawng le chi’ inlâkhranna a tam ta êm êm el a. Balkans laia an buoina tâwp theilo – Albanian hai le Serb hai buoina – dân khawm hi chu tho chu a nih. Africa khawmuolpuia an buoi êm êmna hlak khawm ‘hnam, ãawng le chi’ vawng a nih. Kha hmaa USSR le Yugoslavia an kawidarna san khawm ‘hnam, ãawng, chi le sakhuona’ bawk a nih. Tukhawm hin Russia, Turkey le Mexico rama hai an buoina tak chu hi hartharna bawk hi a nih. USSR kawidara inthawka ram dang dang lo pieng ta haia khawm ‘inthlierhranna’ a la um nâwk ta pei a.

A hming khawm ei lo hriet ngai meu lo Spain le France inrina tângrama um ‘Basque’ hnam an ti hai khawm hi an buoina chu ‘hnam, ãawng le chi’ tho a nih. Hiengang buoina hi a umnawna a um ta meu naw ni’n an lang. Hieng thu hi ka ngaituo pha chu ei Pathien thu’n Genesis 11:6 a ‘Hung ta um, khu taka khun zu fêng ei tiu a, an ãawng khu zu sukbuoi pêk ei tiu, chuongchun an ãawng an inhrietpaw nawna dingin’, tia a ziek hi ka hrietsuok hlak. ãawng dang dang hung suok hi Pathien rorêl dân a ni tlat bawk si. Chuong naw chun mihriem hi an chapo si a; an hung lien a, thil an hung thaw thei chun siemtu Pathien hrim an hrietfûk naw ding a na. Hrât le thei êm êmah inngai bawk an ta. Pathien thiltum ropui tak dâltuah an hung um thei ding a ni leiin ãawng chi tin, hnam chi dang dang hi a hung um pha ta a nih.

Khawvêl sawrkârna vawikhata hung inlumlet but hin rambung dang dang hai kârah ramri khawm a hung

insawi danglam hlak a. Ram pakhat sũaga khawm ramri a hung insawi danglam thei bawk. Taima taka, tha inthla loa lo beituhaichuh chînien lien hai sien, an mansapui a puom deu ngei ngei hlak. Histawri ei en chun Hmarhai khawm a vawikhat hung so but lai an lo thaw suol leiin vawisũa an chan chu hmu thei zingin a um. Hi hi a nih Dr. & Pu Lal Dena'n sap ẵwnga a lo ziek chuh: 'This perhaps is the lesson that the younger generation has to learn from a movement (*Mizo Union*) which seemed to promise so much but which ended so miserably'. Vawisũa Hmar ẵhangtharhaiin histawri um ta sa hmanga varna an inchũk dĩang tak an la hriet dawkwaw rawp a ni chun tuta inthawka kum 100 hnunga chu Hmar hi thlãnah an vuiliem dêr el thei dĩang a nih. Amiruokchu, tulai khawvêl pawlitiks tuifawn hi enin hadam taka mansapui hnaw puom dan lampui chu la hung um pei a tih.

Ngaituo thamfêt thil iemani zât a um a. Sap-hai hun lai khan tuta Mizoram ei ti hi Assam ram sũaga Lushai Hills tia ko a lo ni a. Kha lai huna khan Hmar lalhai inlal hun ni sien chu Hmar Hills tia ko ni ngei a tih. Hnam bulpui tak ni bawksi Hmarhai vângduoina tak pakhat chu hi lai huna lal awptu lien an lo nei naw hi a nih. Tlângmihai inpumkhatna dĩang tiin hming (sap ẵwngin 'nomenclature') pakhat an lo phuok thar a um a. Chu chu zoram/anzona rama um hai tiin Mizo an inbũk a. Chu chu kum 1946 khan Mizo Union tiin party hming a hung suok a. Hi taka lusa pãwl chu Hmarhai tho an nih. Kum 1949 khan Manipur Chief Minister Pu P.B. Singh chun Manipur-a Hmarhai chu Mizo Union-a inthawkinhnũkdawktira Manipur ram sũaga 'Regional Council' pêk el khawm a nuom a. Hmar hotu tieng khawthlĩr hlat naw leiin chu thilpêk chu an lo hnãwl ta a nih. Chuong ni naw sien chu Mizoram nêkin Hmar Ram chu a pieng hmasa lem dĩang a na!

Hun a hung fe pei chun 1954 khan Lushai Hills District chu Bordoloi Committee'n Assam sũaga Autonomous Hill District Council a pêk ta a. Lushai Hills District khawm Mizo Hills District tia thleng a hung ni a. Kha thil tlung po po kha a rũk a rãla thaw vawng a nih ti chu a rĩng inrên taphawt chun an hriet ring a um. 'Mizo means Lushai; Lushai means Mizo' ti thu hung inẵanna khawm hi lai hun hi niin a'nlang.

Zêldin thu'n hang hril inla. Kum 1954 laia inthawk khan Manipur-a Hmar umna hai po le Assam ram tienga Hmar umna hai po hi Mizo Hills District ah lo kawp ni hai sien chu Hmar hi a bo ẵp ta ring a um. Mizo nawmenklechar a khan hminfai ẵhak tũang an

ta. Hmar ẵwng khawm bo riei riei tũang a tih. Tuta Mizorama Raltehai an intuiral dêr angin Hmar khawm a ral dêr dĩang a nih. Amiruokchu, kũang ang lãwma Hmarhai Mizo 'nomenclature' a hmaẵhuoitu lo ni bawksi a tũap tieng thlauthlãka an hang um el khan Hmar histawri a sukdanglamin a keisei pei ta a nih. Asanchu Hmarhai an bo dêr ta dĩang kha tuhin chu Mizo nawmenklechar pumbilpãwlhai nêk hmanin an hung lien lem ta dĩang a hawi a nih. Hmarhai chu sãwtawte sũagin an literechar a hung insũa tuol tuol el a. Kum 1986 a inthawkwaw khan chu Mizoram a chen khawm 'Hmarization' (*Hmar hnama inthawka pilhmang mêt hai an ninaa ẵhuoikĩr nãwk*) a nasa ta êm êm el a nih. Pu Lalthalmuong Keivom-in 'Zoram Khawvel' a ziek le inzawm khawmin Mizorama Hmar tam tak lo pilhmang ta hai sawn an nina an hung hriet deu deu pei a hawi. Thlĩr dân chun a puotieng sukthlumna dĩangin 'Lushei ẵwng' le 'Zoram' hming a hmang ni'n an lang.

Kum 1966 a MNF a hung inẵan khan a bĩkin Mizoram sũaga Hmarization nasa takin a dãl a. Mizo/Lushai ẵwng a MIL (Major Indian Language) ti naw kha chu Hmarhaiin Pãwlsãwm a inthawkwaw B.A. chenin ẵwng dang hmang thei an nei naw a. Tlângmi dang hai po po tadingin Lushai varnakiular kha lãk a lo remchãng êm leiin kha remchãngna khan Mizo/Lushai hin kum sãwmthum sũagvêl chovin ram lien tak a lãk hman a nih. Amiruokchu, 1986 a MNF ramhnuoi rawl pãwl an hung inlang dawkhnung khan Mizorama inthawkwaw ngeia inẵanin Hmarization, hun sãwt tak lo in-ir le hnai lo inkhãwl ẵu ta chu, a hung ẵu ta a. Vawisũa hmu theia um a ra chu Mizorama 'Sinlung Hills Development Council' hi a nih. 'Sinlung' ti hi Hmar inẵanna a nih ti a sukchiengin 'Sinlung' suoka inngai phawt chu Hmar kaupêng an nizie le Hmar an nizie a sukchieng hle.

'Sinlung' tia hril thang êm êm el hi ka Zãwlpã (fam tah) Pu H.A.Lalrohlu le khan keini tũakwaw tũakwah kan lo khũkpui hlak a. Ama mi hrilhmuna zãra chun 1985 kum khan Sielmat khuoa um Pu Darlien Infimate map bu Readers' Digest haiin an siem kan en a. Himalaya tlâng dep tieng, tlânggram, 'Shan' an tina ram sũaga hmun pakhat 'Sinlung' ti chieng fahrarin a lo inziek chu tie. 'Chhinlung' khawm ni lo, 'Khul' khawm ni bawk lo, 'Sinlung' a ni tlat. Readers' Digest nêka indika rikãwt lakhãwm thei hi chu an um ring a um nawh. Hmarhaiin an inẵanna 'Sinlung' an ti hi tuta China rama khuo pawimaw pakhat chu a lo nih ti a chieng. Vawisun chena chieng taka 'Sinlung' ti hming la sawm zingtuhaichu a zedĩang fe Hmarhai hi an nih. 'Sinlunga' inthawka inẵana inngai phawt chu

Hmar kaupêng an nih ti inla inkhêl naw nih. India sak tieng rama tlângmi ãawng inhrepaw thei chin, Sinlung suoka inngaihai po chu an inãanna Hmar a nih ti a sukchieng. Nikum, 2003-a chãwl la-a Tuiãaphai kan hang suok khan Pu Darlien chu a map pawimaw kha a la nei am ti'n ka'n dawn a. Mi pakhatin a hawhmang dai thu a mi hril chu pawî ka ti ngawt el. Map bu hlui deu pakhat a nih.

Ei hrietlâr êm êm Pu Gougin Tungnung chun Zogam chanchin lekhabu a zieka; 1980s lai khan mi ãhenkhat chun an khûkpui rak rak kha tie. A lekhabu zieka chun a tâwp tieng Zo hnamah a pakai nãwk a. 'Zo' ei ti hai hi eini laia hnam pakhat ve an ni a. 'Zo' ti le hin Zogam/Zomi chu hmetkawp a rem hle nîng a tih. A tâwpah 'Zo' hnamhaiin Zomi kha an chang zo nãwk ta naw pei a. A buoithlâkzie chu hieng hin hang hril inla: Vangai Hmar ãawngin, 'A buoithlâk a nih.'; NC Hills Hmar ãawngin, 'A buoithlâk tawp'; Saikawt Hmar ãawngin, 'A buoithlâk ka tih.'; Rengkai Hmar ãawngin, 'A buoithlâk talu.'

ãhenkhatin 'Jougam' an lo ti ve nãwk pei bawk. Tulai hin Hmarhai khawmin 'Zo hnathlâk' ti hi an lo uor ãan ve nãwk sên a. An kut vawitieng an tan der ta hnungin changtieng khawm tan sa an la tum nãwk pei a hawî. A tâwpa chu bu khawm fa thei loin hung um rawi an tih ti khawm inlau a um pêk hle! Sûrbûrin mi vervêk Nahai a hlêm tum ang a nih. Hnam tinin a chan ãha bîk chang seng tumin, puon hnuaiah a rûkin thildang an tum seng a. Lushai Hills-a inthawkin hmaithinghãwng bun dân an hung chîng ãan a, vawisûn chen hin midang dang khawmin bun dân an hung hriet ta pei a ni hih. Mawng inlang tutin an lu po an thup a. 'Hmaithinghãwng' bun tak tak chu an ni tâwl hih. Khawvara um angin fie taka inlang fawk el ãing ni âwm tak.

Mizohai le Zomihai chu ramdang (fawrein) a chen khawm ui le kêl inremlo an hril ang thlap hi an nih. Zomihai le Jomihai chu hang siekawp tum la, a harsatzie chu hnachang bula sehriet bel tum ang nêk khawmin a harsa lem. Hmaithinghãwng, hmaithinghãwng!

Hnam hi siemfãwm an' naw a. A umsa zawngsuok le sukdet a ni lem hlak. Mizo hi a'n ãana inthawkin hnam ni loin ram pakhat a hung insiem theina ãinga 'pãwl hming' (party hming) pakhat a nih. Mizo Union-a khan Hmar khawm a lo ãhang ve a. Amiruokchu, chu hming chu Hmarhai nina an' nawh. 'Mizo/Zomi/Joumi' ti khawm hi phuokfãwm a na; hmaithinghãwng

a nih. India sak tieng rama tlângmi hnam dang dang hai umna ram khi a'n zo leiin 'zo' – zoram, zogam, jougam - ti a hung pieng a ni lem. Hmar ti ruok hi chu inbul tak a nih.

Hmarhai tadingin Mizo/Zomi/Joumi ni hin iem a hlãwkna ti ãing ni inla, a hlãwk duokna ãing pakhat khawm umin a'n lang nawh. Ei ram dânin tlângmihaiin chan ãhatna an chang hai – 'reservation/quota', 'tax exemption', phairam mihaiin (vaihaiin) tlângrama (ei chêngna rama) hmun nei phallo dân le a dang dang hai hih - Hmar tia khawm hin chan ãhatna (inhumhimna) a um ve tho a. Mizo/Zomi/Joumi ni naw leia chan siet duokna ãing hi a um dêr naw a, ni leia phîngpui a khawp duokna ãing san khawm a um bawk nawh.

Kum 100 vêl liem taa inthawka histawri fe dân thlîr chun Hmarhai tadingin Mizo 'nomenclature' hi damna nêkin thina a ni lem. An hlãwkpuî ãing pakhat khawm umin an lang nawh. Hmar nina indik tak kengkaw zing hin Hmarhai tadinga damzonawna ãing san khawm umin a'n lang nawh. A ngiel a ngana hrilin, iengkima ãingin, hun la hung fe peia ãing khawmin, Pathien zârin, Hmarhai hi an 'kualifai' a nih. Sap-hai rikãwta 'Hmar' ti a chuong naw lei el khan Hmar kha a um nawh tina an' nawh. Kha lai huna a pawlitiks inher dân khawmin thu a phur a nih. Histawri chu a hrât lem ha'n an nuom ang takin zieka hai sienkhawm 'thudik' chu thuphmang thei an' nawh. Ngîrsuok ni a la nei tho tho hlak.

'Hmarization' hi a bîk takin inçhûklaihai mawphurna a nih. Chun, a bîk takin Hmar hnam pêng Sinlung suokhai hrim hrim hmusit le deusaw, an ãawng mawi naw taka hmang pêk le nuizat siemnaa hmang, hmusit taka ãawngnaa nei ti hai hi tuta Hmar hming phurtu bîk deua ngai hai hin an chîng lo ãing a ni bawk. Hmar hnam hi a kaupêng hnam dang dang hai tadinga bêlbul tlâk le inhumhimna tlâk a ni deu deu pei hi a ãûlin a pawimaw takzet a nih. Dam nuom naw tu'm an um leh?

'Rome hi nikhata bãwl an' nawh' an ti ang deuin ram khawm hi a takchang ram ãing chu nikhata bãwl chu ni naw tawp a tih. Mi'n a lungrilah 'Hmar Ram' ti hi a pai zing a, a ram hlimthla a lungril mitah a chãm zinga, a bauin tâwp loa Hmar Ram a ti pei zing a ni chun, 'Hmar Ram' chu a la hung pieng ngei ngei ãing a nih ■

Tlâwmngaina

- (L) *Singlienthang*

Tlâwmngaina hrilzâta pi le pu hai hun laia tlâwmngaina hril sa zie el khawm hi thangtharhai tading chun inzak a umna lai khawm a um thei rum rum awm ie. A hrila hril le a'n zâwta inzâwt el chu a awl; nundân le chângziea hmu ding um si lo. Sienkhawm, ei hnam dân laia mawi tak le ei châng, theinghil le bânsan ei inlau êm êm, thangthar la hung um pei hai khawma bânsan el lo a, an la hung sawm

pei dinga ei dit, tlâwmngaina dân hi a umzie tak hril fie intak tak el a ni a. Chuleiin, a hrila hril ni loin, a thawa thaw, a zâwma zâwm hin a hrilfie chieng lem ring a um.

Tlâwmngaina chu pawtlaina le khuokhirna thang loa hmang le thaw, bawsiet khawma chawina um lo, lunginsietna le zangaina thanga mâni tieng hlâwkna ding ngaituo dêr loa mi dang tadinga rinum tuor khawm huoma inpumpêkna nun a nih.

A bîkin eini Delhi-a Hmar nauhai hin hre le hril zing pumin tlâwmngaina hi ei thlasam tiel tiel ni ta sien a hawi. Abîkin, thangthar lai hin tlâwmngaina hi ei ngaitha zuol ni'n a'n lang. Ei kâwl le kienga vaihai nunah tlâwmngaina hmu ding a um naw leiin an khawsak dân hi ei kawpi khawm a ni el thei. Ei insuk-Vaiṭingṭang zo ta khawm nîng a tih. An'nawleh, tlâwmngaina umzie tak hi ei hrietchieng naw lei le ei inhrilfie tâwk naw lei khawm ni ta vêng a tih.

Umni khâma, puipung nikhuoah tlâwmngai mi chu hril tam ngai loin hriet le hmu theiin ei um. Tuhin chu ei thaw sun khawm rundâl choa ei thaw a na, ring tlâk le hmang tlâk a ni nawh. Sinthaw tieng chu “i U”, fâk le dâwn tieng chu “Ka sang” ti po ei thaw a, ei “insang” zo tâwl ta khawm nîng a tih. Chuleiin, ei rêngin, a chîn taka inthawka a lien tak chenin ei hnam ro “Tlâwmngaina” hi sukvul tharin, a hrila hriltu el ni lovin, a thawa thawtu le zâwmtu ni tum seng ei tiu ■

Delhia Inchûklaihai I ngaidân / hmudân?

:- Inhawi an ti taluo hi nakie tienga inhawi an ti na ding chan pha na'n hmang pal an tih ti inlau a um.
– 9810920910

Nang Pasaltha Ramsuok, leng Sa Am I Hawn Ding?

- *Lalthanglien Ruolngul*

Hmar nauhai, abîkin inchûklaihai chu ei ram suoksanin Delhi a dâm, Mumbai a dâm, Calcutta a dâm, Shillong a dâm, Gauhati a le hmun dang dang a hai inchûk dingin ei pên suok tâwl a. Tlângrama Hmar inchûklai thenkhat chu State khawpui (capital) a dâm, district headquarters a dâm inchûkna tha lem hnawtin an lo pên suok ve bawk. Chun, sum le pai tieng panga tlâksamna leiin ei unau tam tak hai chu inchûk thei loin hlothlo le rabawk culture la khêl thei loin lunginsiet thlâk takin khawvêl thiemna le changkângna hnawta intlânsieknaa chun zeng ang hlawl in intâwl zai rêl loin an thung hmuna chun an thung zing. Hieng hai hi hei ngaituo chun lunginsiet an um khawp el. Thiemna hlutzie hre phâkloin, hrietnaw-invêtna khur thimah an la leng zing. Kum tâwp zâtin phur iengzât am in hlu lût leh? Krismas boruokin a hung chîm mêk ta ding lai chun in dawn tuong an ta. Bu thak (bu lo a mi in tienga phur) lai hun vêl chun rabawka riek, tlangvâl buphur hrâta inlâr deu tî 5 tî 6 phurzo hai chu tlangvâl laia an ngaisâng pâwl deu hai chu an nih. Zân a hung ni chun tlangvâlhai chun rabawka riek ve tho nunghâkhai chu invawng thinga tuk perkhuong paiin rabawka nunghâkhai leng vêl an ta. Titi dâm

sep ve rawi naw ni ha'm. Vawisûn a ka cyber café va lût chu ka chat friend pa/nu ... an ti hmêl naw tai. Nu le pa thenkhat lem chu an lo thlang a fûk rak naw lein amani, an'nawleh zu le va an huong intau an'nawleh zê (mi'n kum 6 a inthawka kum 10 vêl liem ta hnunga lo a an lo nei tah na hmun) naupang a thlang fûk leiin amanih an kum khat fâk ding thlo dawka ta lo leia lungril sahâla beidawng taka Lal pieng champha hmang khawm thahnem tâwk tak an um deu zing hlak bawk. An nauhai krismas thuomhnaw man ding an ngaituo buoi ding leh. Aw! khawvêl hi chu ava makin buoina ram chu a va ni ngei! An chan ding chu hisâp sei ta da'l ei tih. Sâwl a suk um. Delhi lum khawm a suk zuol. Sawrkâr pa'n thil a thawpêk sun hai hlak chu khawhri thahnem tâwk tak an mi le sa hai vêk chun sakeibaknei pûka misuol an thlâk an lo inchu chek vawng ang hlawl chun an lo inchu pêk vawng bawk si.

Chuong nu le pa hai chun inchûkna hlutzie hi lo hre rêng hai sienkhawm hlothlo dingin an nauhai chu an pawimaw si. Iengtinam lekha an nauhaiin inchûk tâng an ta? Bufâk ding khawm nei lo hai kui chun an nauhai chu iengtinam inchûktir an ti leh? Tuition fee um lona hmuna sikul (a bîkin sawrkâr sikul) hai hlak chu hlothlo pei lo hai inhlêmna hmun dinga tha tâwk cho an ni tâwl ta bawk. Tuition fee umna sikul tha a vâng bawk. Lo um rêng sienkhawm chu sikula inkai tira um sikul naupangpa chun kum tî 10 vuok puom sâwm nga vêl bêk inchûk zing pumin a thlo dawka a tûl. Chuong an' naw chun iem fâng an ta? Unau a fa hek thei tâwk cho a hei hau ding ziet hlak chu. A tumru lai a tumru pâwl tak a ni naw lem chun an chûk zawm thei ring a um nawh. Tulaia ei mi thiem le ei hnam ban tam tak hai hi hieng harsatna râpthlâk tak kêra hung inther dawka an ni tâwl a nih. An nu le pa ha'n a then lem chu pâwlsâwm an zo charin, "Baw, pâwlsâwm zet Pathien zârin i tlung phâk ta a, an sâng ta thoa, i tâwp el ta di'm a ni? ei lo ei inlûl dêr an' tah," an la hei ti khum nâwk nghâl. "Pa, tukum chu tî 10 sâwmruk vêl bêk thlo suok tum ka ta; lekha chu la'n chûk zawm ka tih," ti pâwl khâwm thang hmasa hai khan an um a nih. Chuonga tumru hai chu iengkim thaw thei Pa Pathien malsâwm tlâk an nih. tawngtai tawngtaia thaw lo an'nawleh a ram le felna zawng

hmasak phawt ti suonlama inti Pathien thuawi vieu hai nêk chun malsâwmna an tadingin pa Pathien chun an ro naw lem ka ring. “tawngtai ei ta; i pasi el ding a nih” ti hai mei mei. Chuong ringna nei hai chun iengkim thaw thei pa Pathien ni ve lo pathien dang an ring a ni lem a nih. Hlaw hmu tlâka thilthaw, hmu ding um si lo chu Abraham Pathien, Isak Pathien, Jakob Pathien, ei Bible-a Pathien hin iengtin am ie mal a sâwm ding?

“A thawnaw chu nghei raw se” chu Pathien kui chun a ti a ni kha tie! ‘Sin a thaw naw khawma a tawngtai phawt chun hlaw hmuin fa ve bawk tho raw se’ ti ziek ei Baibula um ni âwm fahrana Pathien ei ring vet hi ei tâwp tawp a tûl an tah, Bai! Hling le hlo kêra fâk zawng dinga tawngsie in phura um ta mihriemhai laia mi pakhat ve ei ni si a. Thaw loa fâk tum hai chun thawloin hmuin lo fa rêng hai sienkhawm tûr fapa leh an ni chu an indangna kei chun ka hriet ve nawh.

Leh nang teh bai? Rabaw culture i pu le i pa hai lo pal tlang kha nang I suon (generation) a chu i pal ta da’l a na. I manga khawm i hmu ka ring ta le. Vângneina le malsâwmna chung chuong bika inkhum le vur i nih. An naw a? An chanchin hrila um tah tlângam rabaw tlangvâla i lo pieng naw el dâm hi. An’nawleh, rail station-a kutdawai nau laia pakhat vea i lo pieng naw khiet ta pal hi i lâwm naw maw? Vawisûna ei inçhûklaihai ei ngîrhmun hi mi vângneihai ngîrhmunah ka ngai. Hmarhai hi ei neina kawngah hei kei ruol la, chu i keiruol chung a lêng chu in nâwm; Tirawh? Thil i nina nêka insang, i nei nêka t̃ha, i nêka thiem, i nêka hausahai ngat i ngaituo a, i chan thatzie i hriet phâk naw khawm a ni el thei a ni aw. Chuleiin, a thei chun i Pathien kuomah lâwmthu hril rawh. Vawk (pig) a a mi siem naw ringawt khawm ku hi lâwmna khawp an sawnnaw, ei zuk ngaituo thûk pei chun. Vawk ni la khawlai mi’n fa wawng ta rawi naw ni hai che.

Vawisûn hin vângneina chung chuonga inçhuonin i piengna ram mâksana inçhûk dingin i suok dawk a ni kha. “Kei ve te hi chu” tia i nina inzapui ni âwm fahrnin chierna ding zawng kawtawkin chier inthluok naw rawh. Pasalthahai thaw dân an’ nawh. Hrat tak le huoi takin i tum ram tieng chu pan nal nal rawh. Atlantic tuipui lairila lawng, panna bîk nei lo, thliin a

lênna tieng tienga inhêm le intâwl, hmar thli a hrâng pha sim tieng pan, sak thli a hrâng pha thlang tieng inhêm nâwk nghâl, New York a tlung tâwm t̃epin thlang tieng thli hung ta thut sien mût kîr nâwk el ding angin i nun chu khal tum loin fîmkhur bawk rawh. Chuonganga nun khal hai chu mihring laia beisei tling beiseina nei an ni si naw a. Computer thlivir a hrâng phât leh computer an ti a. Freshers meet ei hei hmanga fashion show mi’n an thaw a hei hmu chun a lungril a lâk a. Chu zoa Sikpuiruoim hman huna politicianhai a hmu nâwk a, politicianhai hin Hnuoi lallukhum indik tak chu an khum tiin politician ni a nuom nâwk hlak. Chuongang chun kum khat sùngin thli tam takin a nuoi hlak. Chu thli chun a lên dêr dêr zo tâwpa lawng chau le lungsiet um, mi chau le mi lunginsietum a ni hmêl ruokchu a hriet si nawh. t̃henkhat chun hieng ang mi hi “mibo” ti rawi naw ni ha’m. Chuong ang lâwma bo chu ei la um naw ni âwm tak a nih. An’naw leh, ei tam ta vieu khawm a ni el thei, a san chu Samson kha Pathien thlarauin a suoksan khan a hriet nghâl el si nawh a ti ang deu khan mi bo chun a bo hmêl a hriet ngai si naw a. An hriet dawk chara mibo ni ta loin a har dawk an ta. An’nawleh, mihar ni si, hre si, beiseina nei lo khawm chu am um thei di’m ?

Leh, nang ruokchu thli vir (sea breeze) in a nuomna tienga a lên hmang thei lo lawng zâpna t̃ha tak le la’n thuom, pasaltha ram suok i ni kha. I ni naw ruok chun mi ‘tuai’ ramsuok sakhi khawm kâp ngamlo i nih. Mi tuai ramsuok hi chu inzak a va hei um char char. Sakhi a hei hmua kâp ta nêkin a t̃i a; a tlan sie. Mi tuai ramsuok, mâni sin hre bar loa thil t̃ul loa inther chîng vieu hai chun pasalthahai an chawkbui lem thung a ni. Chuleiin, vawisûn hin mituai ramsuok hin chu sum le pai iengmalo dingin an suk hek thlawn. Ei nu le pa hai mî anga sum haua pawisa the thâng el an ni dêr nawh. An’ nawh a, bai? Chuleiin, bai; pasaltha angin hling kêrah sa pêl ve rawh. Iem i hawn ding ti ruokchu ka hung hriet phâk ve nawh. Khuotieng nu le pa, le Hmar hnam rieng vaite hin Tlumte thlîrin an lo thlîr che a ni. Sa i kâp theina dinga dâltuhai che phûl le hling-le-thing hai chu vât fai pei la. Ve ngat ngat rawh. A tâwpa sa i kâp tho tho ding a nih. Ei khuo tienga ei sa hawn ruokchu in-ang seng naw nih. Ram ril paw ngamna neia; a paw inthûk deu haiin hawn rawn deu an ta, salu lâm nei dâm hawn an ta. A paw thûk ngam lo, a paw thûk thei lo, an’nawleh; a paw thûk ngama chu paw thûk thei lo hai chun Ram-âr dâm hawn ve tho an tih. Iengle khawleh, pasaltha ramsuok ta rau rau hawn nei lo chu kawtsuoa lo tuoktuhai mithmua khawm inzak a

um ding i sâwn naw. Chuongang sa hâwn rawn ei tam po leh Hmar hnam tehi mihai hriet phâk a la ni ve ding an sâwn naw. Khieng mi lungsietum tak tak an chanchin hrila um ta hai chen khawm i sa hâwn chu i la'n fâk tir ve pei ding an sawn naw. Chuleiin, bai; i hnam i hmangai a ni chun lekha la'n chûk phawt la, tulaia student politics, social activities (siet le ʔat ti lo) sakhuo activities, thil dang dang hlado insam rak ta hai ngaituo ding hai hi i sa kâp ding dâltu an ni thei a nih. I sa kâp suk awlsamtu an ni ruok chun an rang thei angin ʔûla i ngai haia chun var takin va'n ther ve ngâl rawh. Ei ram le hnamin damna a zawng a ni chun mâwl na hi ei thei tâwpa ei do a ʔûl a nih. Politics, culture, literature, social development, economics, religion hai hi a hnam têt en a mi mâwl ei la tam sùng chu infûk takin siem ʔhain induongthar thei naw ma ni. Mâwl na hi râl do hmasak ding laia pakhat a ni si a. Khawvêl intlânsieknaah mi haiin 60Km/hr in tlen ta hai sien eini chu 40km/hr a hrât khawmin ei tlânzo naw niin ka hmu ve tlat a ni. Education hi khawvêl intlânsieknaa ei thahrui a nih. Educationah ei inhnuoi chun politics khêlna fîla lût ve inlakhawm harsatna tam takin mi chîm zing a ta. A harsat tâkluat leiin eini insûnga chen inhrietthiem thei nawna le buoina chu ei la tuok pei tho ding a ni ti hi ka ring ve that.

Ka ruolpa pakhat hi pâwlsâwm pahni kan zo khan Delhia hung ve dingin ka fiel a, an'achu remchâng nawna leiin Shillongah BA inchûk dingin a fe a. Kan inthla tâwpnaa chun "pasalmha ramsuok; tu'm ei hâwn lien aw" kan inti a. Chuong chun, kum hni zênzâwn hnung chun a chanchin ka hei indawn chun nuhmei a nei ti thu ka hriet a. Chuong chun, inchûk zawm hlei thei ta lo chun an khuo tieng a pan vang vang ta a. A khuo phêkin tlumte thlîrin an lo thlîr ding chu a na. "BA bêk hei hâwn sien chu aw" kei le kei ka'n ti a. Chuong hun lai chun ka lungril chun lekha thawn a "leu luou che'n, i hâwn lien luoi luoi kha tie, Sasen pui a ni i hawn? Kha sasen ku kha i hei hmu khan i zer a far zâk el chu a ni âwm kha tie maw? Sa

i âwk tum am a ni ka ti a Sasen-in a âwk par luoi lem che a ni kha te, ti raw? Kha Sasen ku kha i châka i fâk a ni? Adamin theira a fâk ang i ni el di'm maw? Ramril zuk paw inthuk deu la chu aw! Khawhnâwm laia ramâr i kâp ta mei mei el a. I nu le pa, i far le zuor le i ram le hnam hai hmarchadêng khawp bâk chu tuchen hri hin chu i hâwn naw a ni kha tie," hei ti ka tum lungril a. Ruol le pai kârah boruok ʔha lo suksuok lem ka tih ti inlauna leiin ka thawn ta lêm chuong nawh. Nuhmei nei a suol ka ti ʔhak nawh. Nuhmei hmu chu mi pângngaiin thil ʔha a hmu anga ka ngai. Nisienlakhawm, thil ʔha ʔhenkhat hi a hun loa hmu an'nawleh nei chun a ʔha kher chuong nawah ka ngai. Thil ʔha a hun lo taka hmu hai chun an inhâk a, mihai tadinga hadamna ni nêkin mihai sukthlasietu le khuo le vêng hai hnâm an ni hlak. A san chu an thil hmu chu kawl dân ding an la hriet hmaa nei an ni leiin mi mit an sukkham nuom hle hlak.

Chuong hai po po lei chun; bai, ei hâwn thei tâwk ve chu hâwn dingin ram ril ei pan ve el naw di'm a ni? Ei thei bâka Pathien rawnin. Chu hun le hmun ku chu a ni ʔawngʔai hun chuh; ti raw? Ei nu ei pa hai hlak chu kum 30 vêl hnungah pielrâl an mi'n lawisan ta âwm si. "Pa, chu chu; kha kha; ka tlasam," tina ding a um ta âwm si naw a. Hmarchadêng khawp cho hâwn pal i ta; ram hmangai hle lakhawm pêt ding hau naw hlêng i tih. Chuleiin, nang pasaltha thaw fan fan rawh. Hnuoi lallukhum chun râlkhing hla rak lo a sawn a lo ngâk zing che a nih. Chu lallukhum chu lungril mitin thlîr zing la. Chu lallukhum beiseina chun teirei peina dâm nanga induong thar la; insuk pasal rawh. Lallukhum i lâk huna chun i ram i hmangai êm êm chun thangsuo puon lo insiltir a che a; duot takin i la enkawl bawk lem ding a nih. Student ram hmangaitu i ni lem chun i dawkâna khan ram le hnam sin a um a ni kha. Inrim taka tuortu chun hlim takin sîk a tih ti zieka um ta ang khan ■

***“Thilʔha hriet chu a ʔha, thilʔha thaw a ʔha
nawk zuol” – BHK***

Trong Humhal

- L Keivom

*If thought corrupts language, language also
can corrupt thought.*

- George Orwell

Trong hi Pathien pek a ni nawh. Mihriemin ei thil hmu, hriet le ngaituohai hrilna dinga ri hrang hrang hmanga ei ser suok le sukpung pei a nih. A hmangtuhaiin hma an sawn ang peiin hma a sawn a, an hnung tol chun a hnung tol a, an boral chun a boral ve el a nih. Kum sawmnga sung chauin trong ei inhmang der thei. Entirna thra tak pakhat chu, Babulon sala intang Israelhai kha a nih. Sawt naw teah Hebrai trong theinghilin Aramik trong an hmang vong hman a nih. Isu hun laia an trong hmang khom kha Hebrai trong ni loin Aramik trong a ni tah lem.

‘Hmar trong’ tia ko tah hi Mizorama Lusei lalhai hnuaia khawsa Hmar hnathlak pahnang hrang hrang trong le Dulien (Lusei) trong inchehpola inthoka trong thar hung suok a nih. Hmar hnathlak laia thlang lo tla hmasahai chun ‘Khawsak Trong’ tiin an ko. A hnunga Lusei lalhai opna hnuaia inthoka suok dok Hmar hnathlakhaiin pahnang hming senga inko neka an renga huop zo hminga an ngai ‘Hmar’ ti hi inkona tlanglawna an hung hmang hnungin, hi ‘Khawsak Trong’ hi ‘Hmar Trong’ tia ko a hung ni ta pei a nih. Kristien sakhuo a hung lut hnungin, hi trong hi Gospel thu le hla puongdarna tronga hmang a hung ni pei leiin Hmar pahnang tronghai laia trong tlanglawn tak le hmang takah a hung thrang tah a nih.

Mi tam tak chun ‘Hmar’ ti hming hi ‘pi le pu chen khoma an lo sak sa,’ tiena tlanga inthoka lo um tah,

Hmar trong khom chuong ang thoa upa ni dingin ei pawng ring a, “A tirin thu a um” ti leh ruoltlakah ei sie nuom hiel a nih. Tienami phuok thiemhai lem chun Hmarhai hi Mosie kaiza vengtuhai lai inthrangtirin, Tuipui Sen ei inkantir a, Sinai thlalerah nghok pawt khopin kum sawmli zet ‘mana’ ei inringtir a, ‘mana’ khom chu Hmar tronga ‘Iemana?’ tia inthoka suok ni dingin ei hril hiel a nih. Chuonghai lai chun pastor khom ei thrang nok a nih. Sienkhom, histawri ei hang sui chieng a, kum 1800 hnunga ‘Hmar’ ti hnam hming hi hung pieng chauh a ni bok si. Zo hnathlak hnam hrang hrang Ralte (Galte), Paite, Pawi (Lai), Lakher (Mara) le a dang dang inkona hminghai hi Chin Hills-a ei khawsak hnung daia Dulien (Lusei) trong hmanghaiin an mi kona hming ei som deu vong a nih.

Kum 1200 AD vela Kabaw phairuom ei hung zuon lai le a hma khan ieng hnam hming am ei put ti le ieng trong tlanglawn am ei hmang ti hi chieng taka sui thei ei la um nawh. Hnam tinin tienami anga ei dong sawng chanchin ruok chu hril ding ei nei a, a upa lem nina inchu khom ei nuom seng bok. Amiruokchu, tuta ei hming chawi ang chun a tu khom hi hnam upa ei um nawh. Chin Hills-a ei um laiin Kawlhain ‘Chin’ tiin an mi ko a. Thlang tla hmasa pawlin Korvai (Bengali) ei zuk paw khan ‘Kuki’ tiin an mi lo ko nawk a. A hnung daiah, Sailo lalhain an del chin rama umhai le Dulien trong hmanghai po kha ‘Lusei’ tiin an ko a. British hai an hung khan eini Zo hnathlak hmun hrang hranga umhai chu Chin, Kuki le Lushai tiin an mi hung hriet tah a nih. ‘Hmar’ ti hming lem hi chu lekhabua a chuongna hmasa tak chu 1900 khan a ni chauh.

Chuong chu a ni lai zingin, Hmar hming a pieng hma daiin pahnang hrang hrang hming chu ei lo nei dai tah. Pahnang le a teseh hminga ei khaw hlou, ei hnam hming hrang hrang ei inputtir khuo iemani zat chu Champhai le a se velah tu chen hin an la ngir zing. Hriet dinga poimaw chu, Tripura, NC Hills, Cachar le Manipur a cheng, Old Kuki ti hnuaia an sie Hmar hnathlak tam lem hi ‘Hmar’ hming a pieng hmaa thlang tla le Mizorama inthoka inpem suok hman tah vong an nih. Chuleiin, anni Old Kuki hnuaia pahnang hrang hrang hai hi Hmar trong awrizinal (original) neitu an nih. Hmar trong humhal thu ei hril ding chun anni hi ei ngai poimaw hmasa ding chu an nih, a trong bul neitu le hmangtu an ni tlat leiin. Old Kuki hnuaia Linguistic Survey of India (1904) in a siehai chu Anal, Aimuol, Biete, Chawthe, Chawrai, Chiru, Hmar, Hallam, Hrangkhoh, Kolhren (Koireng) Kom, Lamjang (Lamkang), Purum, Ranglong (Langrong) le a dang dang an nih.

Kum 1900 laia British sorkarin linguistic survey an thaw khan 'Hmar trong' hmang chu mi 2000 chauh rikawt an la ni laiin Hrangkhoh trong hmang 7,820, Hallam trong hmang 26,848 le Ranglong trong hmang 6,266 an um dai tah a nih (Linguistic Survey of India Vol 3 Part 3 p.181). Hi hin a hmaa ka hril tah kha chieng takin a hung namdet a nih. Sienkhom, 'Hmar trong' ei ti hin ram a lak hrat êm êm a, kum sawmnga sung vel chauin Hmar hnathlakhai laia trong tlanglawn tak a hung ni hman bakah tu hin chu College chena Vernacular subject (MIL) pakhat a hung thrang sa ve hman tah a nih.

Ieng leia chuong lawma hung inthrang hrat am ning a ta? Lusei (Dulien) trong le Hmar pahnam trong hrang hrang inchekpola trong thar hung suok a ni leiin Hmar hnathlak pahnam tu khomin hriet olsam an ti el bakah kâr loin an thiem thei nghal lei a nih. Pahnina, Gospel puongdarna tronga hmang, Baibul inletna trong, thu le hla thar a hung luong suokna trong, Mission sikul tina inchuktirna trong a hung a ni lei. Chhik taka ei bi chun, kum 1919 vela 'Hmar trong' hmanga huaisen taka Pastor Thangngurin hla a hung phuoka inthokin hi trong hin zung a hung kei tak tak chauh a nih. Hi ra suok poimaw hmu ding pieng hmasa tak chu kum 1923-a Hmar tronga hlabu hmasa tak an sut kha a nih. Chu hnung zuitu chu Pastor Thangngur thi hnung kum thumna, April 1946-a hung suok, Dr. Thanglung buotsai Hmar tronga Thuthlung Thar bu hmasa tak kha a nih.

Trong hi vadung ang a ni a, a chawmtu hnâr hrang hrang luong khawmin a siem a nih. Hmar trong chawmtu hnâr hrang hrang hai chu Hmar hnathlak pahnam trong hrang hrang dam, Lusei (Mizo) trong dam, ni tina ei indawrpui ei kawle le kienga um hnam danghai trong ei lak lut dam le lekha inchukna le fakzongnaa ei trong hmang, abikin Saptrong dam an nih. A thren chu ei hriet naw kara ei lo hmang thrang tah le eini ta renga ei ngai tah an ni a, a thren ruok chu hre zinga ei trong sukhausakna ding le a baksamna phuhrukta dinga ei lak lut an nih. Chu bakah ei hmasawn ang peiin ei ngirhmun thara dingin trongkam thar ei mamaw a, ei ser thar pei bok a. Baibul (Delhi Version) kan buotsai tran hlimin thu chabi poimaw pakhat, entirnan 'worship' ti hi Hmar trongin a um naw a, Zo hnathlak hnam dang a nei an um am tiin ka dap a, tu khom a nei an um nawh ti ka hmu suok a. Chuleiin, 'chawibiek' ti trongkam thar hi, Pathien chawimawia biek (worship) hrilna dingin ka ser a. Delhi tlanga chu hi thu mal thrang lo hin seramu kan thûr thei ta nawh. Keima ringot khoma chuong ang trongkam thar ka ser chu iemani zat a um a, Zoram khawvela thu mal hmang lar pawl an hung ni tah pei a nih.

Hnam dang trong thiem taka lak lut hi trong sukhausakna dinga thil thra a ni lai zingin, lak lut dan thiem naw chun mani trong inchim raltir dèr thei a nih. Saptrong hmangtu English mi hai chun an ram hlao le op taphota mi hai trong, anni tronga an nei naw le an nei zing khom an tronga lak lut dan an thiem a, an lak lut taphot chu an trong awphawiin an ziek vong bok a. Hi lei hin, khawvela trong hmangruo hau tak an hung ni thei a nih. French hai ruok chu insukfirin hnam dang trong lak lut an nuom naw a, an trong khawvel trong ni thei ding kha ni thei loin a um pha a nih. English-haiin an trong hlui (Old English) thu mal 50000-60000 vel chauha inthokin 988,968 zeta tam an sukpong laiin, French hai chun thu mal hmang tlanglawn 186,674 chauh an nei a nih.

Hnam dang trong lak lut thua hriet ding poimaw pahni a um. Pakhatna, ei trong hi mal tin umzie nei (monosyllabic) le thu mal pangngai char khom ei thluk dan zira kawle le umzie hrang hrang nei (phonetic) a ni leiin, chuong ang nei ve hnamhai tronga inthoka lak chu a him el bakah thu mal hrang hrang siemna dingin a trangkai. Kong danga hril chun, ei trong le inzawl tronga inthoka thu mal ei haw chun tê tam tak a hring thei leiin trong sukhausakna hnâr poimaw a ni thei. Chun, Zo hnathlak hrang hrang trong laia a ieng khom hi hmang inla, hnam dang trong ei haw ni loin eini trong hnâr hrima inthoka suok, ei lo la hmang ngai lo amanih le ei hmang zui ta lo amanih kha ei hmang nawk el a nih. Chu chu Hmar trong le Lusei trong hmang pol thua a ni zuol. Meitei trong khom la inla, ei trong hnara inthoka suok tho a nih. Chuong ang bokin, Chinese (Mandarin), Kawl (Burmese) le Tibetan tronghai khom.

Amiruokchu, eini trong zie le inang lo, entirnan, Indo-European trong hieng Sanskrit, German, English le a dang danga inthoka ei haw ruok chu ei trong phung le inang lo a ni leiin thu mal ei haw char kha hmang thei a na, thu mal dang siemna hmangruoa hmang thei a ni nawh. Saptrong mal ei haw hrim hrim, entirnan school, subject, exam, pen, pass, fail, vote, candidate le a dang dang haia inthok hin thu mal dang siem belsa thei a ni nawh. Chuleiin, lo thei lo a ni ngot naw chun hieng ang trong haw hi fimkhur a ngai.

Chun, Saptrong amanih hnam dang trong hrim hrim ei haw hin a trong neituhaiin an ziek dan anga ziek am, an naw leh eini trong awphawia ziek lem ding ti thua ngaidan a khuongruol nawh. English-hai chun mi tronga inthoka an lakhai chu ieng thu mal khom ni sien, hming khom ni sien, anni awphawi le inmil le lo thei loa an ngaihai chauh naw chu anni awphawiin

an ziek deu vong. Entirnan, Mumbai chu Bombay, Kolkata chu Calcutta, Aizawl chu Aijal, Venezia chu Venice, Firenze chu Florence, Isa chu Jesus, Ibrahim chu Abraham, Yacub chu Jacob, Yangon chu Rangoon, Varanasi chu Benares etc. Italian hai, Indonesian hai, Malaysian hai le hnam dang dang khomin trong dang an haw hi anni awphawiin an ziek vong bok.

Chu zai chu zui vein, lo thei loa Saptrong ei hawhai hi eini trong thlukin ka ziek vong a nih: erpawt (airport), ekzam (exam), futbawl (football), farmasi (pharmacy), Baibul (Bible). A san chu, ei hawrop hmanga thu ziek sia Saptronga an ziek dan anga ei ziek dai chun a lamrik dan indik thei ta lo hrim hrim a ni bakah a ruolin alphabet lam dan inang lo hmang kop ei tum a ni leiin thil thaw awm a ni thei naw a, ei trong le a lam dan a chokchawrawi vong thei a nih. Ei thaw ding a ni law law chun ei AAWB hi bàn a, Saptronga A B C hi ei hmang lem ngai a tih. Chu chu ei trong ziekna dinga hmang thei a ni si naw leiin a hranin A AW B an mi lo siempek a nih ti hi hriet zing ding a nih. Chu chu a ni lai zingin, ei alphabet hmang lai hi ei trong khom an la thiem hmaa misawnarihaiin Hunterian system hmanga inhmaw taka an mi lo siempek ei hmang zui pei a ni a, duthu a sàm naw a, siem thrat a ngai bakah thlûk sinsiena chi hrang hrang, a tlawm takah panga bêk ei siem a ngai.

G.A.Grierson-in Linguistic Survey of India a buotsai lai khan eini rawi Meitei, Chin-Kuki-Mizo pawl, Chin Hills, Arakan, Manipur, Assam, Tripura le Chittagong Hills Tract-a umhai hi bawm khat, Tibeto-Burman Family, Kuki-Chin & Burma Groups sungah a mi khum khawm vong a, sul khat suok ei ni vong khom ring a um. Hi Group sunga hin R hmang pawl le G hmang pawlin ei inthre nawk a. Ieng huna inthre am ei lo ni tah ti hi thil sui mihaiin an la hung sui suok ngei beisei inla. Chin Hills ei hung chuongkai hnunga thil tlung a ni ngei kei chun ka ring. Tlang hrang hrang ei hung hluo hnungin ei trong a hung danglam tiel tiel a, hun sawt naw te sungin trong chi hrang hrang hmang 47 lai ei suok hman a nih.

Hun sawt naw te sung bokin Sailo lalhai chun an inlalna ram sunga um po chu trong khat hmang hnamin an siem a, chu chun Mizoram chauh ni lo, Mizo hnam le Mizo trong khom a hring suok tah pei a nih. Mizoram sunga Zo hnathlak hnam hrang hrangin lien lem le hrat lema insuikhawmna dinga hnam khat hnuoia trong khat hmanga zai khata an luong hi hnam varhai thaw dan le hnama dam khawsuokna chabi a nih. Chuleiin, Raltehaiin an trong inhmanga ei hril vet hi hnam dam khawsuokna dinga lien lema Zo tuipua

insung khawm nachang an hriet leia thil tlung a ni leiin hnam var le dawn sei an nina lemah kei chun ka hriet. Vadung lien lem fin an ni

leiin an var man an hmu pei hrim a nih.

Sienkhom, Raltehai anga thaw nachang hre lo tam tak ei la um a. Chuonghai chun thei le thei loin, harsa takin ei trong bing seng sukhing le sukhlat tumin kawng kul rak khopin ei bei a, ei sawlpui hle a, sienkhom hma ei sawn maw hle. A tawpa chu, ieng po khom thawin hril inla, thu le hlaa ei chak lakna hnâr tak chu Zo tuipui a ni tho tho. Dulien tronga inthokin Lusei trong, Lusei trong le Zo hnathlak trong hrang hrang infawk khawma inthokin Zotrong a hung insiem tung mek a. Zo hnathlak hnam hrang hrang thu le hla le trong hai hi luong khawm pei an ta, kum zanga sungin Zotrong hausa tak la hung suok ngei a tih. Ram hrang hranga um Saptronga thu le hla phusuoktuhai chu English literature sukhausatu an ni ang bokin, tlang hrang hranga cheng Zo hnathlakhai thu le hla phusuokhai chu Zo Literature sukhausatu an la hung ni ve vong ding a nih. Thu le hla ka ziekhai po po hi Zo bawmpuia luong lut dinga ka duong vong a nih.

Hma ei sawn ang peiin trong khom a hung inthlak a, ei hmang ta nawhai kha sirah ei hnawl a, an thi pei a, a tharin an hung thlak a. Chemtum le tuthlaw hmanga fak zongtuin pen le computer hmanga fak a zong hnung chun kha hmaa a fakzongnaa trongkam a hmanghai kha hmang thei a ni ta naw leiin a hluihlawn a, a hmang naw song chun a bo song el a nih. Chuonga bo song ding trongkam hum dan thra tak chu lekhabua hlu lut le hma ei sawn tung ang peia umzie thar inputtira som tung pei a nih. Chu chu hnam var le hmasawnhai thaw dan a nih. Entirnan, tien lai chu mi neinunghaiin malsawmna an dong lawmna in khawtlang hraiin ruoi an thre hlak a, chu chu ‘inchong’ an tih. Kristien ei hung ni hnungin inchong hi ei thaw tah ngai nawh. Delhi tlanga ruok chu, thil thar nei amanih lawmthu hrilna ding neihaiin Hmar Christian Fellowship inkhawm trinah fak ding bei le dawn ding thingpui buotsaiin inkhawmhai po po an khilai hlak a, chu chu ‘inchong’ an tih.

Trong hi a neitu le hmangtuhai dung le khang neka sei le liena inthrang thei der lo a nih. A mihriemin hma sawn si loa ei trongin hma sawn dinga beisei chu beiseina thlawn a nih. Seminar le inkhawmpui vela thu ropui tak tak rela sukhmasawn el thei khom a ni nawh. Trong sukhmasawntu laia poimaw chu chanchinbu mihai le lekha ziekthuhai an nih. Sienkhom ei chanchinbuhai hi eini mi tlawmte khom huop zo

phak loa ei sukkholbing tawl an ni leiin a dam sawt muol an um thei nawh. Ei puon in zauh lien a ngai. Ei zauh lien ang ruol peiin ei thu le hla mi dang khomin hung inhnikin tiem veng an ta, ei chanchinbuhai lien tuol tuol a ta, ei trong khom inzar lien deu deu a tih. Chu chu trong sukhmasawanna le humhalna dinga a kila lung thrut poimaw pakhat a nih. Huop chin hi mani le mani inuop

hlumna a nih.

A tawp taka chun, tu laia trong ei suosam nasatna tak chu kohran buzawl le biek in a nih. Ei pulpithai hi TRONGTHATZAWL NAMBAR 1 an nih. Kum tam

ka sui hnungin, trong indik lo ei inchuk rawnna tak khom a mimira ei tiemrawn tak ei Baibul niin ka hriet. Chu taka inthoka trong hmang dan indik lo ei lak chun a mi dawivet hnê em leiin trong indik lo ei hmang a nih ti khom ei hriet tah hrim hrim nawh. Ei trong san suok ding chun Hmar trong fe dan indika inlet Baibul ei mamaw hmasa tak nia hriet leiin Delhi Version hi a hung suok a nih. Chu chu a ring naw ei um chun lungril kotkhar hongin, chîk takin a hmasa leh enmilin inla, hrilfietu dang ei ngai ka ring nawh. Ei la ngai rop a ni chun san suok ruol lo khopa chawloin ei ngaituona a lo piengsuol tah a ni el thei ■

***“Khawvêla hin ieng dang po nêkin LUNGRIL
SUOL ɣi a um tak”*** ***- JPS***

tadinga rawngbâwlna kan nei thei chu kan lâwmna a nih. Hieng thil hi ka ngaituo laiin khi a chung a ei Bible châng thlang khi ka lungriah a hung lût leiin ka hung târlang a nih.

Tukhawm hin ei mi thahnemngai thenkhatin Bible tha lem ei nei theina ding beiseiin, nasa takin, tha le zung le an hun tha tam tak sêngin an bei mêk a, lâwm a um êm êm. Chuleiin, thei tâwpa thahnem ngaipui a, a that lem theina dinga thurawn pe theihai chun pêk a, an suksuol nawna dinga rawngmainaa dâm thei ang ang a ei thangpui a tûl takzet a nih. An mimal hlâwkna dinga thaw an ni naw a, pâwl hming thatna dinga thaw an ni bawk nawh. Pathien lâwmzâwng a ni ti hrietna leia an tuor naw ding khawm tuor huoma an thaw hrâm hrâm lem ni'n ka hriet.

Pathien ramah thil tha ei thaw rawn po leh Setan khawmin thang a lâk nasa hlak a, mi suklunghnûrna ding zawngin, hmangruo chi hrang hrang a hung hmang hlak. A chângin, insûng thu dâm, nau le nupa kêr thu dâm, a chângin ruolhai dâm, sum thua dâm, a chângin hotu tienga inthawk dâmin mak tak tak le ring naw tak takin Setan hin ei lungril lâkpêng tumin sin a hung thaw ve hlak a nih.

Kum nga vêt liem ta khan ka pasal leh Imphalah biekin kan bâwl a, a sîra chun Pastor Quarter ding kan bâwl sa nghâl bawk a. Khânga Pathien tadinga a kûl a taia kan thang lai khan thlêmna a va hung inthawk nasa de aw! Hril sêng an' nawh. Ka pasal lem chu lungsen phut hlak a ni leiin vawikhat chu Pastor Quarter kan bâwl lai khan a hotu hlei hleia inthawka sawisêlna ri kan hang hriet khan, a lung a sen phuta BULLDOZER a hrût siet nâwk vawng a, pâwl danga insawn a rawt a. Kei chun "E! ni lo e, chuonga ei thaw chun, Setanin lâwm taluong a ta 'Ka hne ta ie' tiin innui vur vur el a tih; saipui lamlâwn ei thaw ding a nih", tiin ka thlêm a, chuong chun Setan chun a mi hne thei ta naw a. Tu chen khin Pathien chawibiekna Biekin le Pastor Quarter chuh mangkai taka hmang a la ni pei a, Lalpa'n ropuina chang raw se.

Awle, ei hril nuom tak chuh, mi tu el khawm Pathien rawngbâwltuhai, Tirko, Pastor, D.H.C.F. thuoitu po po, thalai, nuhmei le naupang thuoitu, Bible inlettai hai le mi tukhawm el, Lalrama ei rawngbâwlna hi a hrât po leh Setan a hung inlâr zuol hlak a ni ti hre a, zâm lo le mi loa SAIPUI LAMLÂWN ei thaw a mûl takzet a nih. Ei dorâl Diebol hin sakeibaknei phîngmâm angin a fâk thei ding zawngin a mi vêt tâwl zîng a nih. Sienkhawm sel takin tuor hrâm hrâm ei ta, ei hne ngei ding a nih. Pathien lâwmzâwng a ni leiin tuor lo ding ei tuor a ni khawmin lâwm lem ei tiu. Mihriem en lovin Pathien cho enin thaw tâng tâng ei tiu ■

Saipui Lamlâwn

- Lal Remsiem

Saipui lam lâwn chu a fena ding, a hmazâwna khan ngûk takin a fe ngut ngut hlak a, lam sîrah mi'n sukchât tumin an'nawleh sukpêng tumin lo sai vêt hai sienkhawm, a ngaisak naw rêng rêng a, pêk khawm a pêthmang naw a, a châwl pha chuong bawk nawh. Sienkhawm a neitu, a pu indik tak rawl ruokchu a hriet a, a pu'n châwl ding a ti pha cho a châwl hlak. A sin ringum takin a thaw a, taima takin a pu thu awiin a fe ngut ngut el a nih.

I Peter 19-21 a chun "Miin Pathien lâwmzâwng nia a hriet tlat leia a tuor kher naw ding khawm a tuor chun, chu chu Pathien lâwmzâwng a nih. In suol leia in tuor chun sel takin tuor inlakhawm in tadingin hming thatna ding iem um a ta? Thil tha in thaw khawma kut in tuor ruok chun Pathien lâwmzâwng a nih. Hieng anga um ding hin ko in na, Krista khawm khan in tadingin a tuor a, hniekhnung in zui theina dingin entawn ding a mâksan pek cheu a ni kha" ti ei hmu a.

Kum 2001 sîng khan Pu L. Keivom leh ei Hmar literature tieng ruol ei ban nawzie kan hriltlâng a, keini mimal le ruol thenkhat thahnemngaina leiin lekhabu iemani zât buotsaiin kan sut bawk a, sum khawm nuoi riet vêt hiel tak kan sêng a. Sienkhawm, ei mihaia inthawka kan dang tam tak chu lâwmpuina nêkin sawisêlna cho a nih. Ka ngaituo a, Pathien rama khawm kan lekhabuhai lei khan lâwmman kan dawng chuong ka ring nawh. Amiruokchu, mâni hlâwkna zawng loa ei hnam tadinga thahnemngaina leia kan thaw a ni leiin sum le pai, tha le zung le ngaituona le hun tam tak sêng inlakhawm kan dâwng naw a, hnam

Ei Khawsakna Hin Darwin's Theory

- *Lalsiemlien Pulamte*

Darwin-a theory 'Survival of the Fittest' kha in lo hriet ve ka ring a. Science background nei rak naw hai tadingin la hei hrilfieng ka tih. Ei tawngin inlet ding ni inla, 'A tlin tak hai damsuokna' ti hin hnai tak dingin ka ring. Hi theory hrilfiena dingin entirna pakhat hei la vat ei tih.

Lo pakhata hin thlai lo ching ta inla, ei ching tam rak naw chun thlaihai chu an tlawm leiin an hringna dinga an mamaw hai hieng Bu, Tui, Boruok le Nisa-var an dittawh hmung an tih. Amiruokchu, thlai lo ching sip mup tah inla, khi a chung a mamawhai khi nasa taka inchuin um an ta, chuongchun, a zung inbawr tha le inthuk, a kung insang lem le a hrisel lempa pa chu dam suok a tih. A hrisel naw le hrat naw lem hai ruokchu chauvin hung tawl pei an ta, a tawpah an chi (species) tak ngiel khawm hung bo (extinct) thei a tih.

Tulai khawvel intlansiekna insanga khawm hin a tlak le tlin hai cho hi ziksuokin an damsuok hlak a nih ti hmutu seng ei nih. Inchukna hmun tha kaina dinga ent ane test pea thiem si naw chun hnawlin a um hlak. Sin zawngnaa khawm a thiempa pa chu thlangin an um hlak. Hnam thila khawm hnam dang hai le intlansiek dinga hrisel nawna ruk rieu a'n vawi chun hnam dang hai tluk phak naw ni a, a tawpah fakzawngna, rorlna le khawtlang thilah mi sirdein um a tih.

Nang teh, ruol ban naw pawl i lo ni pal el am? Mi dang le hnam dang hai chung a lengna ding chun hrilsel, pieng tha, tumru, taimak le hrat a lo tul si a. Thil thaw ve mei mei hlaktu i lo ni chun ruol khum ngai naw ti nih. Um ve mei mei dingin ei Pathienthu khawmin a mi'n fui naw a, HRING dingin a mi'n fui lem a nih ■

“Indikna nekin mi indik ei pawimaw”

Vawrselapa le Zangbawng lo ni ta ang sienla, ei nui inza vieu mei el a tih. Tulai hming chu Robert Wilson, Edward Hrangate le George Nungate lo ni hai sienla chu thil âwm rêngah ngai mei ei tih. Nisienlakhawm, Ramthim Field-a mi pakhatin Ruolngul Khawbung ti hi hmingin lo insak ve ringawt sienla, iengtin am ei ngai ding? Robert ti chu Hnam hming a na, Wilson ti khawm hnam hming tho, Ruolngul Khabung ti leh hin iem a danglamna? Gujral Joute amani Gandhi L. Lungtau amani le Nehru Pulamte dâm kha lo inti law law inla, ei thanghar inhma lem el naw di'm a ni? tiin ka ngaituo a.

Ei Hming Sak Dân

- *Lalromuon Tuolor*

Putar deu haiin pi le puhai hming an mi hril chângin nui a'n za a, fiemthawnain ei hmang zui nuom deu zie a nih. Amiruokchu, ei tulai hminghai hi ei hang sui chet chet chun zaah pakhat-pahni vêl hin chu ei nuisan hai leh khan ei kêr a hla hmêl rak naw khawp el. Entirna'n, ei pi le puhai hming chu, Duma, Vawma,

Sap hming inbel hi kal naw langkhawm fîmkhur deu hleka thaw chu a ngaiin ka hriet. Entirna'n, mi pakhatin Phillip Lalvarlien ti hming lo insak ta sienla; Phillip ti hi Grik ɣawng a ni a, a umzie chu 'Sakawr enkawltu' tina a ni a, Lalvarlien ti le khan chu inzawmna an nei ta hmêl rak naw khawp el. Saphai hnam hming kher le lem hi chuh... What else! Chuleiin, thil hote khawm ni sienla, Pu Lalzarin, "Mihai mi entawn ding ei nih," a ti ngun bawk leiin mihai mi entawna dinga kalbi pakhat chu a ni thei el naw di'm a ni? tiin kan ngaituo deu a nih ■

Delhi HSA le sum dawl?

- :-**
- Sum dawl an hawi ka ti lai zingin sum a dawla dawl ngai vet hi chu ka hriet thiem zo zai ta nawh.**
 - HSA hih Tlawmngai pawl a ni ang hrimin tlawmngaia pe nuomhai chu dawl kher loa pek dam hi thil thei a ni el dim?**

- 9999455719

Hnam Puonzâr

- *L H Ruolngul*

June 16, 1997, Thawtanni tûkin ka naupa kum thum mi cho chu thuoiiin Office tieng Chartered Bus in kan fe a. Diplomatic Enclave kan hraw thleng mêk laiin, Embassy bilding tina an ram Flag chu thliin a lo mût vuong hlap hlap a. Ka naupain, “Pa, khi iem?” a ti a. Kei chun, “Bawia, Canada Flag a nih khih” ka ti le inruolin a kut khawng atin a lak daw k a; salaam (Salute) a bûk zau a. Chuongang peiin, Russia Flag, France Flag hai chu inzana chibai a bûk pei a. A tâwp takah, USA Flag a lo vuong hlup hlup a. Flag neitu ram, khawvêla ram ropui tak a nizie ka hril lem chun inri thak khawpin salute a pêk a. Office-a sinthaw kan chuongpuihai khawmin mak an ti deu. Ngaituona rama ka chêng hla k angin chu thil tlung chite chun suongtuona ramah a mi thuoii lût a.

Hmar Sak Ram khi hnam hming HMAR (Sak=Eastern belsain) chawia an phuok a ni a. Chi-le-kuong khatin an hluo ram hlawm khat (contiguous area) a nih. An piengzie, an thuring, an nunphung le an fâkzawng dân chena inang vawng a nih. Taksa bung khat ang charin khi ram khi a um a. T ipura-ah na an ti chu, Manipur le Nagaland khawmin na an lo ti ve a. Chuong ang peiin Sikkim, Assam, Arunachal, Mizoram le Meghalaya khawmin. Khuonu ruot chu

lo ni ngei ding a ni a; ienga khawm inangna neipui der lo insûngah a lo intawl lût tah. Khi Ram khi kumtluonga vadunghai luongna ram, chu vadunghaia inthawk chun hmang sêng lo Electic power lâk theina a nih. A Ram khi tâlângzam mawi tak taka sip a nih. Khuolzintuhai châwl hadamna dinga tha fahran vawng a ni leiin Tourism Cent e ropui taka indin thei a nih.

Vadunga inthawka Power lâk a ni phât leh, khuolzinna hmunpuiin la suok a tih. Tuta an lo hmasuokhai hi Elect ic hmangin vûr khâwlah vawng him tâng an ta, se el loin sâwt tak tak sieng an ta; vaihaiin a rate an nuom ang ang a hêm inlauna le tita bo tâng a tih. Elect ic Power-a hin tulai khawvêl hmasâwnna le hausakna an ngat a ni tak. Factory le Mills chi tum tum keivir a tih. A tâlâng tuonin elect ic var phût a ta; Restaurant le park tinrêng khawm êng phût tâng a tih. Tuta an fâkzawngna, khawvêl fâkzawngnaa an hnuoi tak, Jhumming System khi bânin, Plantation, Light Indust ies le Tourism in hung thlâk thleng tâng a tih. Chu huna chun, hieng tâlângram; ram mawi le hausaa an hril, Switzerland, Korea le Japan haiin an vadung an sawr thiem leia khawvêlin an hmai ngai lo hai hi inhnar bîk loin lêng ve tâng ei tih.

Ei hril tah angin, tâlâng mawi fahran pêkin ei um. Boruok inhawi êm êm, dei taluo lo, lum taluo lo, lum leia mi an thi thu hriet ngailona, AC le Cooler hmang tûl dêr lona ram inhawi pêk ei nih. A mihriemhai hla k chu dum taluo lo, ngo taluo lo, sen inno chatin, Pathienin a thaw ding a thaw zo.

A chung a ang a tlung theina dingin hotu tha ei mamaw. Mâni State senga khawlbîng lo riek thaw el loin khi ram hlâwm khi a pum huopa ngaituona an pêk a tûl. Sawrkâr Laipua um, Hmarsak Ram mipui aiawtuhai khawm inthuruol takin thangtlâng hai sien, inthungtlângin thiltum pakhat neiin, inthuruolna puonzâr kei pharin, chu chu boruokah zalên takin vuong hlap hlap sien, chu puonzar ngei chu ka naupa kum thum mi, la tawng fel thei lo hin inzana chibai bûk tah sien la leh! ka ti vawng vawng a ■

Mi Ngaidam Ro Aw! Biengno

- *Vanlalthang Inbuon*

- **H**SA, Joint Headquarters, Delhi'n 'Hmar nuhmei ha'n hnam dang pasal nei a tha/a tha nawh' ti thupui hmanga dated 15th September, 2007-ah debate an huoihawtnaa a nu le naute thuoiiin ka va thang ve a. Ka lo tung dân angin debate chu nei ni chie naw sienkhawm inhawi ka va ti kawng khat hle a, inchûk ding tam tak ka va hmuh. Moderator le thuoitua inthawkin hmathlîr khân tak nei le var takin hnam dang pasal nei a thatzie le a that nawzie ngaidân tha tak tak ngaithlâk a ni hnungin, tlangvâl le nunghâkha'n an ngaidântha tak tak hai an hung thur dawkw tâwl nâwk a, insêl thienghlim an thiem tâwl a, a ngaithlâk inhawi ka lo ti tâwl hle. Ringbâkzetin ei nunghâkhai chu 'hrâng' am ei ti ding 'insêk' an lo thiem tâwl ngei. Hi insêl thienghlimnaa hin bau khat khawm hril va nei ve naw langkhawm, abîktaka nunghâkha'n pasalhai kuoma an insêkna thenkhathai le Hmar hnam an lo chawisâng tumdânhai-a inthawka ei thil lo inchûk ding, a hung thang ve phâk naw hai lo hriet ve dingin a tha tâwl êm leiin inphalam thak loin ka hung ziek thuoii a nih.

Awih! thanghmun an khaw pempawm a, ei nunghâkha'n 'Hmar pasalhai hi inzei naw taluo, mi duot inthiem naw taluo' tia an hang insêk chu ka zer far vâng vângin ka lo ngai a ni deu tak. Ka lung a tâwk a, ka thla a lo sie ve a, ka hnukin a mi ul hman

vâng. Ieng kawnga pasalhai hi ei zei naw am nîng a ti aw? ti'n ka hang dap vêl ruoi a. Nunghâkin 'hello' tia an mi hang biek châng khawm 'huh' ti'n nawdang tieng ei nghatsan dai a, English-ah 'smiling' an ti hi a umzie khawm ei hriet ve naw a, nunghâk hang 'hello' hmasalemna châng ei hriet naw amani ding aw! ka ti vawng vawng chu tie. Mi welcome-na châng hre ve lo, mi bengvârlo, mi bengkhâwnlo, mi ningkhâwn hre ve phâk lo an mi tina a ni ka ring. 'Mi duot in thiem nawh' an mi tina san khawm hi ei nuhmeihai tawngbau kha faka an hming hawrawppui ngeia ei ko tâwl hlak lei a ni ka ring a. Hnam dang pasalhai chu mi duot an thiem a, an nuhmeihai an hming khawmin an ko phal ngai naw a, tawngbau thlum tak le innêm rieiin 'Baby, sweet-heart, my love, my heart, darling, honey etc.' ti'n an ko duot tâwl hlak a lo ni âwm. An nuhmeihai an ko dân ringawt khawmin, ârtui dawmin an lo dawm takmeu a lo ni âwm ie.

Hmar thuvara 'tawngbau tha'n siel a man' an ti kha ka zuk hriet dawkw vawng vawng a. Hmar m ng hi mi hrângkhumna ding le mi le insêl pawlâwna ding choin a tha bîk naw vei leh; pasalhai hi nuhmei duot ei lo va thiem naw de! Ei tawngbau a lo va kha fak fak âwm de! ka ti lungril vawng vawng. Chuleiin, Hmar pasalhai hi var takin hnam dang dân thahai chu lain inchûk ve pei ei ta, ei nuhmeiha'n an mi 'hello' châng khawm bengvâr takin 'hello' lêt ve hlak ei tiu a, zuk chibai zui nghal hlak ei tiu aw! Smiling deuin 'hello' hmasalem dam tum hlak bok ei tiu. Chun, ei nuhmeihai tawngbau kha faka an hming hawrawppui ngeia ko hluk nêkin innêm rieiin 'ka duotlai, biengno, enchimlo, ka hmangai, ka lungril parte, tûktinpâr, khuoizu, thathlum, thapui, hmêltha, mengmawi etc.' ti'n ko duot tâwl ve zie hlak ei tiu aw! Hlaa ei sak hai hi a tak ngeiin ei nuhmeihai chung a suklang pei hlak ei tiu. I nuhmei kha innêm rieiin 'biengno' ti'n hang ko zie hlak la chu thingpui thlum deu hung inlum rawh ti nawn ti nawn tûl ta naw ni a, I dân pei zât zât a hung inlum zut zut el thei a nih. Khumlaizâwla khawm a hmêl intûr ngalin naw tieng sipai-ah thang pêk ngai nâwn a ti che a, I nuom hun huna i pet goal zut zut el ding a nih. He he he! Pasalha'n hieng anga ei nuhmeihai ei ko duot thiem ve chun ei nunghâkhai khawma hnam dang pasal an mel an mel pei bîk ring a um ta nawh.

Tlangvâlhai an insêk khum nâwkna chu 'nunghâk in lêngchâng khawm khaini rimsie batin in hmuom a, in kuva fâkna in bau sen takin, inbau sip pûrin

kuva insawi zing a, in chil in la hang sâk thâng neng nung bawk, inrui bârin in pheikhawk bal rêţ ûtin nunghâk in lêng a; ‘in sexy naw kuoi tawp’ ti hi a nih. Tlangvâl, nunghâkha’n ei sexy naw dân râpthlâkzie an mi hang sermon khum el hi chu inzak um ka lo ti ngei. BA, MA ni thei ta si chun ei bengvâr nâwk zuol a hun ta tak zet naw maw? Ei nuhmeiha’n an mi lo hmu dân inzak-inphak khawm dân loa an mi hril hi ngainêp el loin, inzakna châng hrieng ei tiu a, hygienic deuin um tum tâng ei tiu aw! Nunghâk thenkhat le Restaurant-ah bu kan fâka, kan fâk khawp char chun ka kekawr mansaa Nevela chu ka zukpur daw k mawl mawl a, ka zuk nuoi sawk sawk a, ka hner kâra ka zuk zep tâwk a, ka hma tienga thung hnam dang ha’n an mi lo en thuoop dân kha ka zuk hriet suok rum rum a. Ka nunghâkhai khan an mi lo inzakupi âwm de aw ka zuk ti vawng vawng chu tie. Nunghâk hîpna ei nei ta nawzie, ei zei nawzie, ei hygienic nawzie, ei sexy nawzie hrila ei um hi lâwm ei tiu a, insiem thâng ei tiu aw! Ei nuhmeiha’n ‘sexy’ deua an mi hmu theina ding le ei hîp ngawi ngawi theina dingin kuva, khaini, zuhai hi a fâk dân, a hmuom dân le a dân dân thiem inchûk ei tiu. Nunghâk lêng dân thiem inchûk bawk ei tiu. Ei nunghâkha’n fresh hamin an mi hmu ‘sexy’ naw zing chun hnam dang pasal mi nei pêk pei an ta; ‘tlangvâl lêng thiem’ hlaw tam taluo hlau rawi ei tih.

An insêkna pakhat nâwk chu ‘ladies first ti a umzie khawm tlangvâlha’n in hriet nawh’ ti hi a nih. Hi hi nuisan mei mei chi ni naw nawh. Fâk ding, dân ding a um châng nuhmeihai infâk hmasatira, indâwn hmasatira inken hmasa lem dân tha hi kengkaw tlat tum ei tiu. Fâk ding a tlâwma; an dai naw ding a ni chun ‘nuhmeiha’n an fâk phawt leh; kei chu pasal kan nâwm’ ti tum hlak ei tiu; thaw ding le tlâna ding a um ruokchun nuhmeihai hma khal zat zat tum tlat lem ei tiu aw!

Tlangvâlhai an mi’n sêkkhum nâwkna chu ‘Biekin-ah thungna tlar hmasa tienga a pathumna chena thung hai le thalai hlapâwla thang zing zing hai cho nunghâk in mela, a hnung tienga inthung hai melna châng in hriet nawh’ ti hi a nih. Hi hi chu bu tak khûka khûkpui tlâk nîng a tîm aw? tia tlangvâlhai ei bengvâr vieu thâng a tih. A tlar hmasa tieng inthung ve nuom vawng hai sienkhawm a thungnain a dai naw lei dân, an Biekin pana lampui a hla êm lei dânin a hmasa tieng an inthung hman ve naw khawm a ni

thei a. ‘Bar’ hmuna inthawk dân, zu le drugs hmuna inthawk dân Biekin an hung pan vang vang chun an lampui a hla vieu el thei a, he he he! Ei nunghâk var le thiem tak tak hai hi thalai hlapâwla an thang zing zing thei nawna san chu an insûng buoi lei dân, an sina châwl an nei thei naw lei dân, an râwlin a zir naw lei dân, an appointment nei tam lei dân a ni el thei a. Chuleiin, tlangvâlhai bengvâr kar ei tiu a, Biekin-ah cho ni loin an office-ah dân, an In-ah dân, fûtbawl ground-ah dân, school-ah dân, college-ah dân, thalai talent sa suongna-ah dân, an nu le pahai kuom-ah dân nunghâk hi mel hlak ei tiu aw! An sina an ringum le ringum naw dân, an hawiher dân enthla kar zingin mel bawk hlak ei tiu aw! He he he!

Nunghâkhai an insêk nâwkna pakhat chu ‘pârte le candy dân nuhmeihai pêkna châng inhriet nawh’ ti hi a nih. Hnam dang pasalhai chu an nuhmeihai pârte an pêk a, candy chawiin an va lêng hlak a, an polite thei êm êm. Chuleiin, eini khawm hnam dang dân thahai hi lâlût ve zing ei ta, ei nuhmeihai kuoma lungrila hmangaina rose pârimtui ei thliek pêk el cho kha ni loin ei kut ngeia chawiin rose pâ dân, candy dân, perfume dân an kut ngeia inhlânin pe tâwl ve hlak ei tiu aw! Ei nuhmeihai ei ngainatzie le ei ngaihlutzie ei inentirna’n hieng thilhai hi a hun le hmun remchâng ang peiin pe ve zie hlak tâng ei tiu! An birthday-ah khawm birthday cake ei kut ngeiin an baua inba ve zie tum ei tiu. ‘Lady first’ ti el loin, ei nuhmeihai le ei kâra hmangaina biethu chu khuoizu angin a thlum zing ei nuom chun, eini’n hang thaw tan phawt ei tiu aw!

Ei nuhmeihai an insekna le an lo nuor nâwkna chu ‘Kitchen-a changal sathu hme suong a, In-ah inkhum taw k taw k a, hrângkhum ding choin nuhmei in dit’ ti hi a nih. Iengleia hieng ding chova nuhmei ei dit am a na? Pasal ei ni naw mawh? Pasal khawma changal sathu hme suong ei thiem naw leh suong thiem inchûk ei tiu a, ei nuhmeihai suong pêk ve hlak ei tiu. Sa suong thiem cho hi a huntâwk nawh. Mâkpa sina va’n thawkna ding a um inkhat vei le hin. Nau zun-le-êk sâwp a mûl leh sâwp el ding khawmin inpei zing ei tiu. ‘Khaw’m, wawitûk chu zîng hang tho hmasa lem ka ta, thlai hang suong ka ta, ka nuhmei hi ârsa zeu hang khilai ka tih’ tina châng dân hrie hlak ei tiu aw? Ei nuhmeihai an tho hma dân

zing thingpui lo inlumzo hman dâm tum ei tiu. In-ah inkhum ãawk ãawk tir loin, park-ah dâm, thingpui hotel-ah dâm, restaurant-ah dâm, zîngkâr walking-ah dâm ãuoi hlak ei tiu! Hmun dang meta holiday va neipui dâm tum ve hlak ei tiu. Ice-cream dâm inchaw pêk hlak bawk ei tiu. Duot ngawi ngawi ei tiu a, hrângkhum mei mei ta ngai nâwng ei tiu. Ei nuhmeihai kuoma ei ãawngbau suok chu chia saw, hmangaina ãhang ngei ni raw se! Innochaka **‘biengno’** tia ko duot ngatin an kuoma intuklût ei tiu a, ei hrângkhum tâwp khawma râwl innêm rieiin hrângkhum hlak ei tiu. Hawrawppuia ‘THANGI’ ka zakuo hi lo sâwp rawh’ hang ti hmuk nêk chun innêm chat-in **‘biengno’** ka zakuo hi mi lo sâwp pêk thei i ti?’ hang ti zie hlak la chu, *‘tlangvâl, i kekawr khawm sâwp a ãûl sa naw maw?’* tia râwl innem diei el hrie zui nghâl hlak i tih.

Ei nunghâkha’n ei hnam an lo invawizie hang hril nâwk met ei tih. Hmar pasalha’n ei Hmar hnam ei ngaituona’n ei lungril po po pêka ei lo inngai zing laiin ei nunghâkha’n an lo pêk inthûk lem dai. Iengtin am? *“Hmar hnam la hrie ngai ãhaklo hnam dang pasal kan va nei chun H-M-A-R ‘Hmar’ ti hi kan va’n hriettira, kan va suklara, ‘Hmar ambassador ropuihai’ kan nih”* tiin. Hnam dang pasal an lo nei tumna san hi a lo inril ngei maw! Hieng anga ngaidân ãha tak an lo nei hi inza a um a, inpâk an um kawngkhat hle. Ei pi le puha’n **‘Nuhmei varin varâl a kai nawh’** an lo ti hlak hi iengleia **‘Pasal varin varâl a kai nawh’** an lo ti lem naw am a na? ei zuk ti pângpal vâng chu tie. An’achu, ei hang bi chieng chet chet chun hmangaitu der Neithangzai râwl nisien a hawi khawp el. ‘Hmar Ambassador’ ni ding chun hnam dang pasal va nei kher a mûl chuong a? Foreign-ah Indian Ambassdorhai hi an thiemna le an varna hmangin Ambassador an va ni a, hnam dang pasal/nuhmei an va nei kher nawh. Hmar suklâr tum tak tak an ni chun an thiemna le an varnahai hmangin H-M-A-R ‘Hmar’ hi tu ha’m an na? ti’n khawvêl huopa newspapers-ah dâm, TV-ah dâm ziek le hrilin mi suklâr pêk tum lem hai sienla ‘Hmar Ambassador ropui’ anni lem ka ring. Chun, ‘Hmar hnam chanchin’ lekhabu English dâmin mi ziek pêk lem hai sien, chu chu hnam dang hai kuoma puongdarin zawr suok hai sien Hmar ambassador ropui ni lem an tih. Anni le anni va’n thepara, va’n advertise chu a ãûl chie am? Hmar nunghâkin Norway mi pakhat ‘Sorensen’ lo va nei ta sien chu Mrs. Hmar ti nêkin Mrs. Sorensen ti lem dai an ta, a Hmar nina a va that hmak lem naw maw? An nauhai Hmar mi bêk an hung ni ding nisien chu hriettthiemna bâwma zuk thun mei mei thei ni

ding a na. Hmar tlangvâl pasala an nei ruokchun ama le a pasal le a nauhai khawm Hmar tuipawllo an ni bâka, Hmar population sukpungtu an nih. Chuleiin, hnam dang pasal an va nei leia *‘Hmar ambassador ropui’* taitil zuk inhlân hmak chu pang an thli deu huou huou chu tie!

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Ei nunghâkha’n thil an lo ngaituo inthûk nâwk êm êmna chu *ei ro thilthuhai hieng bekanthu, sathu, sithu, ngathuhai hi hnam dang pasal kan va nei chun an du ta’m an du naw ta’m kan va’n hriettira, kan va suklâr a nih*, ti’n ãhang an lo lâk nâwk tlat. Mak thei ngei! Awih! ãawngkam thiem êm êmna an hang thur hmak hmak lem khan chu thaibawi lungril a hung suoka; in hung thur leh ni naw ni’m tia luoksuok raka zuk fâk ve tuom tuom a awl khawp el. Lo ni rêng sienkhawm, Hmar nunghâk po poin hnam dang pasal an nei vawng hnunga khawm ei ro thilthuhai hi khawvêl hriettlâr a tling phâk di’m aw? Hmar hnam an hmangai leia ei ro thilthuhai chen suklâr an lo tumna hi inza um vieu sienkhawm a zîk a bul rieu a, bêlchieng a dâwl naw a, a changkâng naw thlâk bawk a, a thu kuoi tawp naw maw? Hnam dang hai hin an food an suklâr tum na’n hnam dang pasal an va nei tum tâwl am aw? ti zawna ka lungrila a hung pieng nghâl chu tie. Khawvêla inlâr tak tak hieng Chinese food, Thai food, Korean food, Japanese food, Western food, European food hai an siem dân le an suong dân hai lekhabua ziek le TV-ah ei hmu châng a’n hnîk hmêl taluoa ei chil a sukpût a, ei phîng a suk mâm ngawi ngawi ang hin, ei ro thilthuhai inhnîkzie dâm, a thûkzie dâm, a siem dân dâm, sathu changal hme ei suonga phul bâwt bâwt inhnîk hmêlzie dâm hai hi TV hmangin, lekhabua ziekin mi suklâr pêk lem hai sien, ei ro thilthuhai hi mi hriettlâr ni awl lem dai an tih.

Hnam dang pasal va neia Non Resident Indian (NRI) hung ni a, Hmar hnam hmasâwnna dingin an mangkai thei dingzie an hril nâwk. An pasal va nei le a sîng hai chu iengang mi am, iengang ngîrhmunâ ngîr am an na? ti sui kher lo chun, hi hi chu a ãha kawng khat tho. An’achu, hnam dang pasal va nei khera NRI va ni chu a changkâng naw thlak ngei maw?. Pasal khawm ni inla ei thiemna ei varna hai hmanga foreign company-ah sin ãha tak tak nei tum a, NRI ni thei dân lampui dap lema ãhanglâk chu lampui indik a ni lem hmêl ngei. Nunghâk thiem le var, changkâng êm

êm, hlaw tam tak nei inti sia hnam dang pasal va nei khera Hmar hnam sukhmasâwnna dinga NRI va ni tum nêk chun in thiemna le in varna hai hmangin foreign-ah sin va nei a, umhmun va khuor dân lampui dap lem hi hnam hmasâwnna sirbi pakhat chu a ni lem hmêl ngei.

Hmar hnam an lo invawi nâwk êm êmna pakhat chu ‘Hmar mâkpa’ taitil lo siem ngat hi a lo nih. Nasa taka thanghmun an lo khaw dân chu “Hmar nunghâkin lungtau tlangvâl a nei chun ‘Lungtau mâkpa’ ti a ni hlaw a, hnam dang tlangvâl a va nei ruokchun ‘Infimate mâkpa, Zote mâkpa’ ti a um ngai naw a; ‘Hmar mâkpa’ ti a ni hlaw a, hi hin Hmar hming a suklâr a, a chawimawi a nih” tiin. thanghmun an rem det êm leiin hnam dang pasal an nei nuom lei rêng rênga Hmar suklâr tumna phawa an hmang mei meia ngai pêk nâwng ei ta, bawkkhupin chibai hang bûk sin ei tih. Changan sathu hme-ah ruoi the ngeiin ‘Hmar mâkpa inkhawmpui’ nei thei ni sien, chu taka chun ei Hmar mâkha’n ei hnam hmasâwnna ding lampui an rêl thlûk khiet el thei. He he he!

Tukver dâkna ding tam tak um sienkhawm, sakhuona tukvera cho hang dâk vat ei tih. Gospel a kum 100 tlingna ‘Gospel Centenary’ ei lâwm vâng ta hi lâwm a um êm êm a, Pathien chu inpâkin um raw seh! Gospel hung intluntuhai ke khawm mawi zuol pei raw seh! Chuleiin, nunghâkhai, pasal ding ei zawng rêng rêngin a hmasa taka ‘Biekin-ah’ zawng hlaw inla tha mei a tih. Tlangvâl Biekin inlawina châng hria nun khal hlaw hai hi an tha tak ei tina ni loin sakhuona le inzawma kawppui ding chun a zie um hlêng an tih. Disco hmuna dâm, Bar hmuna dâm ei zawng chun ei zawng hai chu iengang mihriem am nîng an ta? Ngaituona a suksei rum rum ngei maw? Hiengang hmuna infawr vêla lêng par hawr hawra nunkhuo phâm hlaw hai hi ei sakhuona tukvera inthawkin Pathien mi mi pasal an ni da’l thei a, kristien sêngkuo tha tak indinpui chu a harsa vieu el thei a nih. Sum le pai tienga chu an lo hnienghnâr vieu el thei. Amiruokchu, sum le pai ei ti hi thâl tuihawk ang tho a ni a, a hung lût châng chu a hung lût huou huou a, a kang châng a um nâwk ve hlaw a nih. Chun, nupa

nun sukrinumtu khawma a’n chang ve thei baw k a nih ti hi hriet a tha.

Hmar tlangvâlha’n Hmar nunghâkhai kan hung thlêmna cheu chu hieng hai hi an ni ti mi lo hriepêk ro. Hmar pasalhai hi mi duot kan lo thiem naw vieu khawma vuo hlumin raw hlum ngai nâwng kan ti cheu; kan lo zei nawa kan lo sexy naw deu khawma in ngheitir bîk ngai nâwng kan ti cheu; kan purse a pawisa tlâwmin, kan bank account-ah ‘zero balance’ nisienkhawm, saruokin sie ngai nâwng kan ti cheu a, phîngmâmin bu inngheitiir ngai baw k nâwng kan ti cheu. Kan sukrinum lei cheuin inâwkhlm ngai baw k naw ti niu. Sum le paia kan duâm êm leiin inthi ngai baw k nâwng kan ti cheu. Sumdâwngna lem lem chun hmang naw hul huol kan ti cheu. ‘Hmar mâkpa’ taitil pe thei naw inlang cheu khawm H-M-A-R ‘Hmar’ ngat kan nih. In khawsâwt beidawng êm êm chângna Hmar jawng ngeia in insêk theina le a hnêm theitu cheu ‘Hmar’ kan nih. In nuna beidawngna le harsatna inril tak intuok châng khawma Hmar jawng ngeia Pathien kuoma intlunpui theitu cheu kan nih. Krismas hun-ah khawm ‘Eden pâr mawi tuoi hnung hung sukvul nâwk dingin’ tia krismas deua in sakpui thei ding Hmar tlangvâl ngat kan nih. Fâk ding a um le inken hmasa lem tâng kan ti cheu a; sa suong thiem cho ni ta loin, changal sathu hme suong khawm thiem tum tâng kan tih. Inno chakin ‘biengno’ ti’n ko duot ngawi ngawi cheu tum baw k tâng kan tih.

Hmar nunghâkhai, hnam dang pasal inva nei a tha naw kan ti hul huol naw a. Amiruokchu, in varna, in thiemna, in hlaw nei tamna le in changkângnahai hi, hnam dang pasal va nei khera Hmar hnam sukhmasâwnna, suklârna le sukchangkângna dinga in hmang tum dan hai hi, a la khingbai rieuin kan la hriet tlat. Chun, in insêknahai hi kan hrietthiem pui cheu a, hnam dang dân thahai hi in chungsa suklang ve pei tum tlat tâng kan tih. Chuleiin, mimal thil bîk rieu lei a ni ngawt naw chun, tu huna ding hin chu hnam dang thaia inchang ding chun kan la phal lul naw cheu a; ‘biengno’ tia ko duotna châng cheu kan lo hriet ngai naw lei le kha faka hawroppui ngeia kan lo tina cheu a lo um khawmin **mi ngaidam ro aw!**

Biengnohai ■

Mawite, A La'n Hnu Nawh

- *Samuel L Hrangchal*

Lungril hadam tak le zângkhai taka ka um lai chun ka lo sungtuo phâk ngai lo le ka hmangai um dân dînga ka dit naw tam tak el chu ka naa chun ruo bawhawk angin a hung sîr zut zut el ta a. Thina hlo intem ang elin ka sahâl a; “A ni thei nawh, a ni thei nawh,” ka ti suok ta hiel a. Awi harsa ka ti a, nisienlakhawm awi naw ka tum po leh ka lungril meichawk chun a hlieu na zuol pei si a. Mi laia um khawm chu inhawi ka ti thei ta naw a, damtea suokin inhawm taka lâwnin, sâwl lei ni si loa inthwok hlawp hlawpin, kan intieng ka pan vang vang a. Hràtna rêng nei ta lo, hrangchat lai ang elin ka khuma chun ka zâl zawi tawp a.

Zânril a hung ni a, ka mit meng si loin ka hmangai um dân mawi naw an hril po po hai chu fie takin ka hmu a, awi harsa le inhme naw ka ti êm lei chun ka mang ni dîngin ka ring a. Nisienlakhawm ka mang a ni nawzie chu keima nêka hrechîeng an um si nawh. A laka beiseina insâng tak ka nei hai chu tuhin a kawidar zo ta a, inhnêmna dîng ka nei tâk naw lei chun ka thla a sie a, ka mitthli chu “tângchâr tuihnâr” an ti ang elin ka bienga chun a luong a, hrûka hul el chi a ni

naw leiin iemani chen a luong thla zawi zawi zing a. Hrilsetna le hmusitna, deusawna le inzahnaha’n ka hmangai an tuom vêl a nih ti ni tlâwmte hnunga chun ka hriet belsa ta pei a. Siksikrieu a’n hrâm hlakna hun le hmuna chun ṭêk tla tâwm, van inrûm ri anga inring le râp-umin ka na dâr a nghawr ta zing el a, tâwpzai rêng a mi rêlpêk nawh. Chu ni tlâwmte hnung chun ka hmangaina chu a lêt tamin a zuol a, ka thizâm le ka thahruihai chenin ka hmangai nunkhuo inthimzie le ṭhangpui ngai a nizie chu an lo hrietpui a.

Ka hmangaiin a nun dân mawi tak el bânsana nun indik lo taka a hmang tâk lei chun ka nun a thlahnuoi a, dam hi thlâkhlana rêng rêng ka nei ta naw a; ka hun hmang dân khawm chun mumal a nei ta bawk nawh. Sîn le zân khawmin danglamna rêng an nei ta nawh. Ka dang a’n hil a, tuisik ka dâwn a, sienkhawm tuiin ka dangchâr chu a hnêm si nawh. Mawite ânka nêm tui ang dâwn nâwk ka châk a, ka ko phâk si nawh. Ka ruolhaiin ka khawsak dân rinum tak chu an hriet ka nuom naw a, nasa takin ka’n thup a, ka sâwl hle hlak. Mitkhap kâr cho khawm ka hmangai Mawite chu ka theinghil thei si nawh. Ka’n nui laiin ka lungril rûk chu a’n rûm hlak a. Makhât choa ụtawk tûr vawna vawna tuor ral el dîng chun ka ruolhai chu ka’n thla met met man ta a nih.

Ka taksa chun chau tieng a pan tiel tiel a. Ka lungril mitthla ruok chu a tha a’n za a, a’n vâk suok zing a; muol le tâng, phai le ruom, tâng sâng tak tak le vadungpui tam tak hai chu mitkhap kâr loa kânin a kartawn zung zung a. A nih, ka mitthla vuong lêng vêl chun Mawite chu inkhâwmna ina dâm, damnaw ṭhangpui ngaihai lai dâm, tlâwmngai pâwlhai fe khâwmna hmuna dâm, a khumlaizâwl inhawi le thienghlim taka a siema dâm chun a zawng hlak a, a hmu ngai si nawh. Kei chu beidawngin ka lo inrûm suok hlak. Nisienlakhawm, ka mitthla chun a hmu nâwk hlak bawk si. Biek in ni loin khawpui kawtthlêr ṭawpna, mihriem nun pawrche taka an hmangna hmuna dâm, thisen insuona hmuna dâm, hmai ṭim dêr loa thukhêl a hril lai dâm, saruoka inhawi chênnaa mi hrang hrangin an hmang lai dâm le chuonga sum a hmu suoka a’n châwk damdawi, a thisen zâma a thun lai dâm chu a nih a hmu hlak chu. Râpthlâk ka ti taluo chun ka kut le kein ka mai phâk phâk chu ka chum a, ka kein ṭuong ka sir thûm dut dut hiel hlak a nih. Karei! Mawite! Hieng hlawl el hi maw in’ ta

chuh? I'n zaumna le i hming mawina, i sūngril ʔhatna khawvêla inthang hla kha khawla'm a um ta a?

Mawite chanchin ka hrieta inthawka ni sari ni chun ka lo beisei zing hla lekhatawn ka hmu a. Kum hni le a chenve sūnga a lekhatawn ka hmu vaw khatna a ni leiin tuta ka hawng mêk khawm hi a lekhatawn a ni chie ka ring ngam ta nawh. Kum hni liem taa Mawite lekhatawna chun hieng thu hin a suktâwp leiin ka ngai a la ʔha zing kha a ni a...

“... lêngna kê a'n hlat tâk leiin chanchin ei inhriet paw vat vat thei naw khawm a ni thei. Chuonglei chun ei tiem hmangaina le ringumna kha innghil nâwng ei ti aw... Ka hmangai che a, ka hmangai tak che a nih. Ka hmangai zuol deu deu che.

Dam takin le,

I ta,

Mawite”

Lung inphu dep depin lekhatawn bâwm chu ka hei hawng a. Ka ringnaw takin kum thum vâng liem taa college ka kai man hlina kan college tuola ka thlalâk, Mawite ka thawn tah le lekha inthlep pahni, pakhat chu vâ ʔha tak el le a dang chu hlui tak uk deu hlek el hi ka hei kei daw a. Ngaiʔhatnawna leiin ka ngaituona zîng mup mup pum chun a phêk vâ lem chu indawi takin ka hmaa chun ka hei kei phar a. H.S.A., Aizawl Branch President letter head-a inziek dum kuou el chun, chu lekha phêk vâ inziek a zâtve chu a mi'n hriettir nghâl ni'n ka hriet a. Chu lekhaa

thu inziek tlâwmte cho chu vêl tam ka tiem suok. Mawite chun khawvêla intawng nâwk ta lo dingin ni 6 liem ta khan a chatuon in a lo pan tah... Ka mita inthawk chun dangruol loin mittli a far a. Sâwnawte hnung chun lekha uk khak el, ka vawitienga a thlalâk le ka hmetde zing chu ka hriet suok a, thu tlâwmte, Mawite'n a thi hma ni tlâwmte la uma a ziek niin ka ring a. Hieng hin...

“Ni tin ka hun tlung hun ding ka nghâk a, a hung tlung vat ta khawm ka ring. Tuhin hung tlung nghâl sien ka nuom ngei. Ka tading chun dam nêkin thiin umzie a nei lem ta si a. Hienga rethei taka hun ka hmang zing lai khawm hin insîrna ka nei naw a. A san chu, ditthlang anga um ka ni leiin. Amiruokchu, kei le kei kham ka'n hmangai zo ta naw hnung khawmin mi pakhat hmangai ka nei a, ama chu ka ngai a, ka thi ding ni chen khawmin ama ka ngaina le ka hmangaina chu fe kawp zing a tih. A tadingin RINGUMNA ka tiem a, chu ringumna ka tiem chu ka thu le hla ni loa ka sût ni khawmin ka hmangai tading chun malsâwmna tinrêng ka lungril inthûk takin ka'n hlân zing a nih. Insîr ta lo ding le hnung tieng nghakîr ta lo dinga inpeiin, hi ka lampui hraw mêk, rinum tak hi, kei chun ka thlang tah. Ka tading chun khuo a'n hnu zo tah...”

“MAWITE! A LA'N HNU NAWH” tia inring taka khêk suokin ka hmangai chu ka ko a. Nisienlakhawm, ka lung inrang taka inphu dup dup chun, “An hnu zo tah”, “An hnu zo vawng tah” a ti si... ■

***“I thilthaw thei zie I hriet ding chun thaw
sin phawt a ngai”***

Pi Pe Sainawka-a

- Kh. Thang Dailo

“Pi pe sainawk a,
Saihnawka te changpân a;
Piring parang aikum dêng
Khawhin am ka sie hrie thei rawh.
Diem diem tak ai,
Aikum rawk”
ti hi ka hung hril nuom chu a nih.

Mihriem hnam tum tum hai hi a tlângpui thua ei hung seilien dân le ei *nature* hai inang sienkhawm *culture* le nunphung tum tum ei nei a. (Hi sap ɣawng thumal tam tak ka hung hmang el a, ei ɣawng hi ka hriet tam naw lei a ni a; mi lo hrethiem raw aw) Chuong anga ei hnam mizie le pienphung dungzui chun Hmarhai khawm hin inthanglienna le *education* hi nei inla chu a ditum pa tak le a zîktluok tak ni dîngin ka ring a. Amiruokchu, tuta ei ngîrhmun hei thlîr hin chu a ieng *system* am ei hraw ti khawm hi hriet theilo khawpin a um a. Ei *education system* mumal naw lei hin ei naupanghai le mihriem ɣhang khat ɣhang hni lai chu mumal bo in ei insiem niin a’n lang.

‘Jack and Jill’ or ‘Humpty Dumpty’ le ‘Pi pe Saihnawka’ hi ka hei *compare* a. Saphai tadingin ‘Jack and Jill’ chu ɣha in, ɣangkai êm êm sienkhawm eini tading hin chu ‘Pi pe Saihnawka..’ ti hai hi a lo mûl lemin, a lo ɣha lem a nih ti ka hriet suok a. ‘Jack and Jill’ hai hin thil mi siemmhat pêk nêkin sietna nasa tak eini lai an hung intlun niin ka hriet. Ei naupanghai hin an inchûk tlut tlut a. Amiruokchu, *Poety le Rhyme*-ah an dangchârna a hnêm am? Inhnikna le an ni a ‘*creative urges*’ hai a siem lienin a siem ɣha am? Siemɣhat nêkin a suksiet lem a nih.

Hi *Nursery Rymes* hai hi ei lungril putdân le hnam nunphungah iengkhawm inkûngkaina um lo a ni a. A umzie hre loa an inchûk a ni leiin umzie hre loa inchûk mei mei chu ngaiah neiin, an nunah sin a hung thaw ta a. *Examna* a an *pass* theina cho kha an hlâwkpu chu a hung ni a. An hung inchûk sâng deu deu a, inchûk dîng a tam deu deu a, *exam*-na a *pass* dîngin entawn le a rûka thilthaw an hung chîng pha ta pei a.

Hi ‘Jack and Jill’ etc. hai lei tak hin an nâwm a nih ei *maɣ iculate* hai chu hril lo, *graduate* hai khawma literature-a inhnikna (*literary taste*) hai, *Art appreciation* hai ei nei phâk naw hi? A bula inthawka zir ta lo chu. Chun, hieng anga ei inchûkna (*education*) hin a zir ta naw lei hin ei nunphung hrim hrimah pawisak nei nawnahai (thil a umzie ei hriet naw leiin), tum bîk khawm nei loa thilthaw mei mei hai, thabona hai chenin ei hung nei pha ta a.

‘Pi pe Saihnawka’ ti le a dang dang naupang inhnelna ɣhatak tak hai chu hnâwl a ‘Jack and Jill’ haia ei thlâk pêk hnunga naupang nun hi thlîr chieng a ɣûl khawp el. Thlavar hnuaia naupanghai inhawi ti êm êm a ‘inlên lêna’ an thaw le, ‘lâwng lâwng’ hlahai kha a bo zo ta a. Hieng inhnelna hla hai hi a umzie ɣhatak tak – history hai, thilmawi chanchin hai, ransa le thilhring chanchin hai, mihriem chanchin hai, *educative value* nei tak tak an ni a. Anleh naupanghai hin chuong lâwma an buoipui ‘Jack and Jill’ hai hi iengda an inhnelnaah tuhin an hmang naw am a na? An nun dangchârna a hnêm naw bâkah an nunphungah a kawp naw hrim hrim lei a nih. Tulai naupang inhnelna hai ei hei ena lungril a na ngei el. An inhnelna hai chun tuihnâng hrim hrim nei loa a ɣâwla ɣâwl el tah niin an lang. Pasaltehai inhnelna hai chu *Pistol*, *Machine Gun* le *Bomb* lema indotehlêm hai a lo ni ta lem a. Ei naupanghai tadingin hringna tuihnâng mha tak inhnelna hla hai le *rhymes* hai um ta lo chuh.

Tulai mithiemhai le educationisthai chun ‘education hi *subject cent ed* ni lovin *child-centric* a ni lem dîng a ni’ an tih a. Chun Sikul inchûklai hai (Curriculum) chu ei nun leh an kûngkei dîng a nih ti a ni bawk a. Amiruokchu, eini chun ei hnam nun, Pathienin a mi pêkhai chu ei education a inthawkin ei peihmang a. Sap ɣawng (*English*) nuom pâwng ngainatin ei ngaina a. Nu le Pa mâwl tak tak hai hlak chun an nau haiin a umzie hre loa ‘Jack and Jill’ an hei hril hai chu “Sap mawng a thaw thei ta ie” tiin an lâwm êm êm a. Sap ɣawng sikul ei nginat leiin Sierkawphai a umzie chieng êm êm a, hril ngai hai chu naupanghai ei in by-heart tir a. A zîrtûtu hlaka chieng taka hrilfie thei bîk lo chu, a Sap ɣawngin a dai naw tlat leiin. Hi lei hi ninaw nîm inchûkna insâng lem ah *Science le*

Technical tieng ruol ei phâk ta naw bêk bêk el hi. Ei kohran le ei sakhuo hi ei nunphung (*culture*) ang ziezângin ei hmang ta a. Ei kohranin ei nuna a thil thaw (*role a play*) hi a nasa êm êm el. Hi hi ei kohran ðuoituhai hin hrefu nâwng an tih ti inlau a um ngei. Tuchena ka ngaidân chun naupang chung a ei kohranin thil a thaw dân hi lungawi a um naw êm êm in ka hriet. Puitlinghai chu hrânghlui Pu Thangngurhai le midang dang zârin ei thlarau le nun dangchâr hai sukrêna dingin hla ðahnem fût ei nei a. Amiruokchu, naupanghai hi an thlarau le hringnun dangchâr châwmna dingin hla hlak ei siem pêk mumal baw si nawh. Naupang inkhâwmpuia an hla inruolsiekna ðhenkhat chu – “Naupang angin Pathien ring ro...” ti hai hi a ni a. A châng dang ei hei tiem pei chun naupang tadinga phuok hrim hrim an’ nawh. Puitling tadinga phuok le puitling sak dinga siem a nih. An thlarau hmangai inti fût siin naufahra enkawlin ei enkawl an nâwm a ni?

Awleh, tuta ei ngîrhmun chu hieng ang hi ni ta sienlakhawm thil thaw thei a la um in ka hriet a. Ei hringna meichaw chu a la thi mit êm naw a. A tui pêka mûthaw theiin a la um ah ka ngai. Hi hi ei Mission le Kohran hai zârin ei ðawng sikulhai chu hringna hrisêllo tak neiin an la’n thuok det det niin ka hriet a. Iem thaw thei ei ta? Eini laia lekha thiem thei le mifel deu deu hai hlak thildang thawin, sawrkâra dâm in lût pei a. Tuta sikula zîrtûtu sinthaw hi a tam lem chu sin ðha hai hmuzo naw lei le kohran thila inditsakna hai leia zîrtûtu sin thaw hi kan ni tâwl in an lang a. Keini rawi ringawt hin chu ieng kan chaw dawk tak tak khawm ring a um si nawh. Nang ruokchu nasa takin ðhang hung lain ‘Hmar Hla Suina’ ti lekhabu khawm i sut mêk ti ka hriet a. Thla i suk muong êm êm el. Chun, ei Kohran le Mission hai khawma tuta eini ðawng sikul an nei hai hi ðha lema an hung siem beiseinaah inngat phawt ei tih.

History-a hai ei hmu angin hnam khat amanih, ram khat amanih hin chîng bîk le theina bîk hai an nei hlak a. Chuong hai chu an sikul, *social institution*, lekha ziektu le hlaphuoktu hai lei dâm a ni a. Spartanhai chun an ram vêngghimna le ram tadinga inpêkna an ngaisâng êm êm lein sikula hai khawm an inchûktir a. Spartan nupui pakhat chu a naupasal panga hai chu sipaiah an fe vawng a. Sipai pakhat indona *field* a inthawka hungin chu nupui kâwla chun, “I naupasal

panga hai chu indona ah an thi vawng,” ti thu a hei hril a. Chu nupui chun, “Suok tirdakum, chu chu ka’n dawn che am a ni? Hnena ei chang an naw mani?” tia dawn malamin Pathien kuomah hnena leia lâwmthu hril ding chun a fe san ta a. Rome mi chun a hringna nêkin a ram a hmangai lem hlak. A san tak chu an chîntêta inthawka inchûktirna an dawng lei a nih.

Awleh, chuonga naupang inchûktirna, *social institution*, le lekhaziek hai hin thil an thaw thei êm êm si chun eini hi teh tu’nam thâwng a ta? A ieng tak hin am thilth a lo thaw râwn tak ta a? Ei hlahai hi an ni? Ei kohranhai hi an ni? Ei *political party* hai hi an ni? Ei ieng institution hin am?

‘Jack and Jill’ hi tulai khawvêl nundân thlîrin ei bânin ei dehâwn vawng ding ka tina chu an’ nawh. Ram khat le hnam khat hi a makhât choin a ngîrin thil iengkimah *independent*-in a um thei naw a. Tulai *science* le thiemna thar thar hai leiin khawvêl hi a chînin ei inhrietpaw vawng ta a. Ei thingtlâng khaw kilkhâwr taka mihai khawma nitinin khawvêl hmun dang dang le ram dang danga thil hung tlung hai chu an lo hriet thei ve zing tah. Chuleichun, ram dang le hnam dang hai *culture* le inchûkdân hai chu ei lâk tâwk chu a um ngei ding a nih. Amiruokchu, ei hnam nun le ei thilnei hlu tak tak hai suklien le siemth a, Pathienin a mi siem ang ngeia inchûkna khawm ei nei tung pei hi thilthaw ding niin a’n lang a. Chuong a ni chun a umzie hreloa inchûkhai le, umze mumal nei loa hringnun hmang mei mei hai hi a hung bo ngei ka ring tlat a nih. Chuongchun, mifel, mithiem le ðuoituh ðha khawm hung nei tam ei tih ti ring a um baw.

Chulei chun, ‘Baa baa black sheep’ le ‘Jack and Jill’ hai nêk chun,

‘Khuongbai aw chirît;

Ka êlpui hi pâm ta raw se,

Khuongbai aw chirît’

tihai dâm,

‘thuvate sai sai,

Ârpuiin mei a hêm a,

Changpâna su dêm dêm’

ti hai hin ei naupanghai tadingin *poetic value* le *music* ðha lem an nei a. An nun dangchâr hnêmtu le an nun a thilth a intluntu an ni lem ngei ka ring ■

College Kai

- *David L Lungtau*

Delhi University hnuoia inchûknuomhai tadingin registation chu June ni khat a'n thawk khan thaw tanin ni sâwmpanga chen kha hun hawng a ni a. H S A, Delhi thuoituhai khawm inpezo takin a-sûr-a-sâ ti loin inchûk dinga hung hai chu hnesaw takin an lo thangpui a, lâwm um le inpâk tlâk an ni khawp el. Delhi-a thiemna le varna insêng lem suoldawk dingin Hnam numha le pasaltha thahnem tâwk tak freshers ei um ti ei hrietin thafân a um hle. Hi article hi tukuma Delhi University hnuoia college kai dinga hung (Freshers) hai tadinga ka hung ziek ve a nih.

A hmasa takin, economic, politic, society le hnam hmasâwnna dinga bulthut chu inchûkvarna (education) hi a nih ti hi hrietchieng a pawimaw. Kum 1998 khan Delhiah inchûkvar dingin ka hung a. Delhi chen chena thiemna le varna insâng lem nei ve tuma ka hung elna san hi ka ngaituo hlak a. Kawngkhata vângduoi kan ti laizingin a lêt tamin vângnei kan ti khawp el. Ka vângduoina nia ka hriet chu ei ram tienga inchûknahai khin thiemna le varna insâng lem inchûknuomhai tadingin hmun an siem zo ta naw a, chun; ei society-ah setanin hmun lien tak hlouin unau le unau, hnam le hnam kêra Kaina hri (ikthîkna) an lêng tir a, kohran, sêngkuo le khawtlâng kulhai a chim m êk lei khin inchûkna rûnhai khawm a chim zo ta a, Delhi chen chen sum tam tak tak sêngin inchûkvarna tha lem hnawt a hung tûl ta a nih. Chuonglai zing chun hamtha double kan ti khawp el. A san chu, kan sêngkuo neina le ka thiemna le varna en chun Delhi hmun chen chen hi chu ka mang ngai naw ang bawkin

phu kan ti nawh. Pathien lunginsietna le a remruotna lei choin vawisûn chen hin Delhi a khawm University tha êm êm JNU-ah ka la'n chûk thei el hi chu, Pathien inpâkin um raw seh. Fresherhai khawm Pathienin Delhi hmunah vaihai lai Pathien hring neitu ei nizie ei inchûkna kawngah suklang ding ei ni ti hi hrezing dingin ka ditsak cheu.

India capital city Delhi hmun chen chena college kai ve thei chu tia âwm dawpar deu zinga khawlai lêng lêng hi thil invawi awl deu el a ni ti hi fresherhaiin in hriet ka nuom takzet. Delhi-a in hungna san in hriet chieng naw chun âwmpar inthang deu, thluok chu inthang si loin; inmhâng suolin i um el ding a nih. Delhi-a college kai chu inhawi deu dingin ka lo ring a, a lo ni naw khawp el. Hmasâwnna dinga lung inpal thlûk ding a tam khawp el. Fresherhai khawma in hriet ding chu inhmaa khin lung inpal thlûk ding tam tak a um ding a na, intlû sawng tum chun hnebânin um rawp in ta, amiruokchu; intlûkna lung ngei kha sirsana inhmang ruokchun hlawtlingna le hmasâwnna'n zui pei a ti cheu.

Harsatna thenkhat college kai ding le Delhia hung thar haiin an tuok dinga ka ring hai hung târlang met ka tih. Ahmasa takin, i nina (identity) indik tak vai haiin hrepui nuom nâwng an ti che. Identity thar Bahadur ti input tir an ti che. Bahadur ti hi i nickname-a an sie pêk tum ding che a nih. Kei khawm hi hi ka tuok ngei a nih. PGDAV College-ah ka va kai hmasak tak ni chun ka umna khawm hre nuom lo, ka hming khawm hre nuom bawk lo vai ruol chun 'Bai Bahadur' an mi lo ti chawt el chu lungsen a um khawp el. Tharum insuo ngam khawpa lungsen chun 'Bahadur kan nawh' ka va ti khum po leh ka Bahadur deu deu lem ti dingin ka'n lang. A harsain a rinum khawp el. Hrietnawtehlêm thaw a, iengma loa ngai chu a hadam lem dân le a damdawi tha tak a nih. Hienga vai haiin ei identity indik tak le ei umna ram indik tak an hriet nuom nawna san chu an vai nina tak le an khawvêl mit keu lo lei a nih. Chulei chun, fresherhaiin hieng hmusitna le harsatna in tuok chângin thil pakhat in hrietzing ding chu Vai êk khêla mihriem êk a la um ti Sudden Muonga thuvar kha.

A pahmina, college regular taka kai le college library hmanng tangkai hi theinghil lo ding. College regular taka kai kha ka thil tum pakhat a lo ni ve a. Ka ruolpa Lalthaglien Ruolngul le hin nitin Munirka 507 Bus standah tanin PGDAV College chen regular takin thla khat chu kan hang kai phawt a. Amiruokchu, class lecture Hindi tawngin an mi thaw pêk hlak leiin kan

college kai phurna a sukhnuoi hle el a. Chuong sa sa khawm chun college kai kan thul el ngai nawh, a san chu library kan tangkaipui leiin. Chuong chun nitin deu thawin ka ruolpa le chun invet ang elin class room- a Hindi mawng hre der lo chun kan khak kan dawma; kan va ngai hlak a. Ras apati Bhawan ti naw kha chu hriet iengkawm kan nei nawh. Nasa chu kan nasa. Invetna khawvêla inthawk chun kan har dawk a. Kan Principal Mohan Lal kuoma complain kan va thaw ta a. ‘Sir, hi college hi bi-lingual ding a nih tiin prospectus a khan an ziek si a, iem a ta Hindi tawng cho hmang a ni a? Ieng khawm kan paw naw leiin Special English class nei dân ding mi ngaituo pek rawh. An’ nawleh college danga sitting permission mi pe rawh’ tia kan va hril zo chun English in Friday zat in class kan nei tan ta a. Friday a cho college kan va kai a, hi ni hin kan kai chun Mon-Thur chen attendance kan hmu zie hlak, kan thaw fuk khawp el. Ka thil hril nuom chu college kai hi inhawk hlein regular tum inlakhawm kan buoina tuok ang buoina hi in tuok ve el thei a, in lo tuok a ni chun lunghnuol loin in zirtutuhai rawnin in harsatnahai intlun vat hlak ro.

A pathumna le a tawpna taka chun, Delhi-a ei hung chuongkai hin ei hun le ei khawvêl hmang dân hai ei ram tieng naw angin a hung danglam vawng leiin in

adjust thiem a tul takmeu a nih. Delhi-ah hin chu Simbu khawm ei ang nuom khawp el. Zan sawt tak tak ei meng nuom vieu khawp el. Sunah hin chu ei zawiin thil thawpeilo cho nilo, ei college kai ding khawm zing tho hman loa thul tawp ti hai dam hi a tam nuom khawp el. Chu lei chun, studenthai abik takin, lekha tiem si loa Zankhuo sawt tak tak in thamarl pui mei mei hi ching lo chi tak ning a tih. Hriselna khawm a suksiet nuom vieu. Chu lei chun, suna thabo-zala zal zala khuo a hung inthim vel chara leng daw hringnun (Simbu nun) hi bansan le thaw lo dingin hnam pasaltha le hnam nusaltha hai thang lang ei tiu.

Rinumna le harsatna fe thleng lo chun hlawtlingna lawmum a um ngai nawh, ti thavar hi ei lungril senga pai seng ei tiu. Hi article hi a ziekto ding tak ni naw langkhawm kan vawi vena chu ka hung phu daw ve el a ni ti mi lo hrepui ro. Ei ram le hnam le society indintha nawkto ding chu thalai inchuk mek, nang le kei ei nih. Pu. L. Keivomin Delhi hi ei Aigupta, a ram thiemna le varna hai ei inchukna le ei laksawngna hmun a nih, a lo ti angin ei ringin ram le hnam le ei society tadinga hmathlir tha tak le lien tak nei pum zingin ei phakna hmun chen hi suk dik pein hmatiang a pawng bik, a phai bik um loin kal pen tum seng ei tiu ■

*“Dawtheina chun chintawk a nei a, a dawt chu
Dawizepna a nih”*

Ka Lungkham Bângna

- *Lalringum Pulamte*

Vawisûna ei hnam organisation, beiseina hring nei khawpa mi thuoitu ding ka hang dap a. A tam lem chu kum khat peia inthlang ei ni ang bawkin ei hmathlîr khawmin kum khat bâk a hmu naw hle. Hun khat sũa thawdân pângngaia nei hlak hai hraw kim a ni phawt chun hlawtling hlea ngai a ni hlak. Chungang chun ei inthlungna - inchûkna, khawtlâng, kohran, politics a dang nawh. A hnan senga nitin fâkfâwm zawnng takmeu ei nih. Panna ding bîk hre mumal loin mâni kepui zâwn sengah fein, a châng leh ei thathnemngaina inkalnengnunga in sekhêkin inhmêlmâkna a hring suok a. Thlîrzau pei nêkin a chîntieng kal pênin, mâni mânghma sielna chu hnam hmangainaah ei inchantir ta an nâwm a nih? Hung ro, ngaituong ei tiu. Nina indik tak hriet lo chun, tulai khawvêla hin, ei damsuok dân ding ngaituona châng hre ngai nâwm ei nih.

Sinlung suok, a bîkin Hmar hnathlâkhai hi sawrkârpa rambung thein a min dar hne hle a. Nuom thu loin hi ramri hin ngaituona ram chen a the ta pei a. Mâni umna senga ei ngainat le pawm zâwnng an ang ta nawh. Hieng a ni leiin, tlâwmlem nina (minority status) ngîrhmun iengkimah ei chang ta pei a nih. Chuongchun, damna ding a ni phawt chun mi hnam nunphung le thu-le-hla hai mânia lâklût le intû det chu thaw mâkmaw ang hlawla hnawchêpin ei um a. Ei nina mi kengkawtu tak ei tawng ngei khawm hi bo sien ti hi ei hmathlîr dinga mi hai ditsakna a lo ni tah. Mâni ram le tlângdung ngeiah inhmun-lohmun nei inlakhawm, zîngah mi rama inchang el thei zing a nih. Tuta kum Zabi Sâwmhnina khawvêlin a lo hmang kha ei tading chun inchîmralna khawvêl ti naw thei an' nawh.

Nisienlakhawm, ei ngîrhmun hrechenga kal pên tan chun hmathlîr tha tak nei ngei ei tih. Hna thara inthlâk hi beisei inmanna niin, chu beiseina chu hmathlîr min hmufie tirtu a nih. Ei khawtlâng nun, fâkzawngna le chêngna ram hi mihai chungalêng ngai naw ni ti phal naw'm ei nih. Ei thaw thei hi tam tak a lo um a nih. Mi tadinga sie ringawt hi hnahlui-dân a nih.

Siemthar cho ni ta loa inthlâkthleng tawp ei tûlna tam tak a um a. Khawvêla mit le naa ei hriet hai hi awi-um lo, thil chitea inthawka inthan an ni a. Hieng thil inthan hai hi lo suok naw pal hlau hai sien history danglam pieng tâng a tih. Hi hi a nih; eini khawma ei umna le sinthawna senga vawng tlatin la ka nuom chu. Vawisûna ei suongtuona le thilthaw hin zînga history ding a ziek âwm si a. "Ieng leia hieng ang ngîrhmun chuongkai am ei na?" tia thangtharhai zawnna hi, a dawnna hrea sukdik vat an'naw chun, nakie ei tu-le-te ha'n la'n dawn ve ngei an ta, thiemnaw mi la'n chang pal an tih. Ei hnunga thang tam tak la hung suok pei hai tading chena hmathlîr neiin ei thaw thei tam tak cho suok tum ei tiu ■

Piengpui

- *Timothy Sakum*

Mihriem hin piengpui thilthaw nuomzâwng ei nei seng a, hi hi ei piengfîra inthawka ei kaw l tlat ei inchûk fâwm ni lo a nih. Eini ang bawkin ei kâwlvêla khawsa vate, ramsa le rannung chi dang dangin an nei ve tâwl a nih. Matheiloin rannunghai hin kumkhat sêng hunbi (season) inthlengzâtin an luthluoka inthawkin inhriettirna suok chun an thawtir tei tei hlak a nih. An luthluoka sanapui invir chun nipaia thaw ding, favânga thaw ding, thlasika thaw ding le fûra thaw ding a hril hlak a nih. Hi lei hin Siberian vatehai chu thlasik zâtin India rama holiday an hung hmang hlak a nih, a san chu an ram a dei êm leiin an um zing chun vûrin an inchang vawng ding a nih. An'leh, rannunghai hmanin an piengpui thilthaw chu hunbi inthlâk ang dungzuiin an zâwm thei chun mihriem anni nêka lungril nei le var lem hai hin ei piengpui thilthaw nuom hai hi ei sukpuitting thei naw di'm a ni ti chu ngaituo tham a nih.

Ei thlatuhai nundân a then then ei sui chun an taimain an piengpui thilthaw nuom hai kha an sukpuitting ngei ngei hlak a nih. Ei pi-le-puhai fâk zawngdân chu hril tam ngai loin ei hriet seng a, puitling po chu nitin nisa suok zuiin loa an fe hlak a, a then naupang chu sikula nau dawn malamin A AW B an inchûk a, naupang sawr thei ta chin hai chu insûnga châng ding an ni ti chu hril tam ngai loin an hriet seng a nih. Hieng ang

hin an sin chita an buoi tâwl a, an hmaazâwn an hnesaw seng a nih. Thaw ding hre loa khawa invâk vêl chu inzakum tak a nih. Chu nêka inzakum lem chu nisa suok hnunga tho ti dâm hi a nih. A na, ei pi-le-puhai kha an piengpui thilthaw nuom hai kha inthawtir tei tei dingin an luthluoka sanapui chun a herkuol vêlin an thawtir hlak a nih. Choungang bawkin eini an tulle-tehai ngei ngei, an thisena insieng ngei ngei hai hin an tumruna, taimâkna le hlawtlingna an ngaisâng ang hi eini khawmin ei la nei ngei ding a nih.

Tulai ei khawtlâng nun-a hin ei pi-le-puhai piengpui nunhai kha a then hmu ding a um ta nawh. Ni danga thil inzak thlâka ngaihai kha tulai chu ei tui dâwn lei amani inzakna khawmin ei lâk ta nawh. Mihriem nun hi a mak a mak, thil kaitung pei ang hi a nih. Thilthanaw chite ngaituo chun, a nâwkah chu nêka lien met; chu nêka lien met peiin, chuongchun, thil suol lien deuah a mi'n tlun thei a nih. Chuongang bawkin thiltha thaw chun, a nâwka chu nêka thalem thawna lungril a mi'n neitir a, a nâwka a nêka tha met, chuongchun thiltangkai le mipui lâwmzâwng a'n tlun thei a nih. Zîngkâr nisa suok hmu hi intak ei ti êm êm a. Hienganga zîngkâr tho ei hrietnaw chun nakie chu zântieng tho ei thaw el ding a nih. Mihriem tading hin anarânin dârkâr 7-8 îmu a pawimaw a, sinthawna le thawkna leiin zânharhai tading chun zîngkâr nisa suok hmu chu intak a tih, sienkhawm, hmatienng beiseina insâng tak neituhai tading chun zîngkâr nisa suok hmu tum tei tei ding a nih. Zîngkâr nisa suok hmutu chun hlawtlingna êng varmawi tak khawm la hmu ngei ngei a tih. Nu-le-pahai khawmin Pathienin rîla ra malsâwmna rochan hlu tak a mi'n kawltirhai ei enkawl dân mâni le mîni in-en thar nâwk inla siemthat ding chu siemthain; bân ding chu bânin. Chun, nauhai khawmin an sin seng hriet a tûl a nih. Nu-le-pahaiin beiseina insâng tak neia ram danga an mi'n chûktirna hi thlâwn loa an beisei ang chara hlawtlingna hmu tum tei tei ding a nih. Tum tak tak nei loa, mi tina tieng tieng ei baw pei chun a tâwpa insîrna khura ei tlulût ding a nih.

Tulai ei ram-le-hnam ngîrhmun ei en chun mi dang intum ding an um thak nawh, ei thilthaw ra ei sîk a nih. Ei thawsuol khawm ei hriet, chu chu ei piengpui thilthawthat nuomna kha ei bân lei an tah. Ei thawsuolna leiin chên khawm ei chên râwn an tah.

Abraham Lincoln chun a naupa hotupa kuoma chun, “Chân dân khawm inchûktir rawh; thil hlutzie a hung hrietphana dingin,” a lo ti a. Ei cân rawn an’ ta’n nâwm, a hlutzie hriet hun tah. Ei piengpui thilthawthat nuomna mawl kha nei cân dîng a nih. Nu-le-pahai khawmin ei sin ei hnesaw a tûl a nih; ei nauhai khawmin an sin seng nasa deuin an thawna dingin. Chun, tulai ei khawtlânga thahnemngai tak tak pasaltha iemani zâtin sin an thaw tha khawp el a; media tieng, hnawchêpa ei umna sawrkâra intlun dâm, ei ngîrhmun tlâksietzie le thanguina ei mamawzie dâm, inthuruolna ei mamaw leia Forum

indin dâm le a dang dang anni tieng cân inhuom khawpin thang an lâk a. Hieng an sin inrimnahai hi a hlawtlingna dîng chun ei piengpui thilthawthat nuomna mawl kha mipuiin ei nei a ngai a nih. Vatehai hmanin hotu khawm nei loin an Biological Rhythm hunbi inthlâkthleng ang dungzuiin an zâwm thei chun eini thil tha mi kâwkhamutu dîng hotu tha tak tak neituhai hin ei piengpui thilthawthat nuomna mawl kha ngaituo chiengin zâwm tum seng dîng a nih. Chu chun ei ram-le-hnamin ei mamaw êm êm hartharna, changkângna le inthanglienna ei chang dîng a nih ■

***“Hnam ta dinga hringna pek nekin hnam
ta dinga hring a harsa lem”
- ERL***

**H.S.A. Jt. Hqrs. Delhi Website:
*<http://www.hsadelhi.org>***

**Delhi Thurawn Website:
*<http://thurawn.blogspot.com>***

Hre Thiem Sien Chu: Equality With My Underpant

- L C Infimate

Hrietthiemna hi kawng tam takin the thei a ni a, sienkham mazu kawng angin kawng khat cho zuk zui bik ei tih. Hrietthiemna hi mi tinin ei mamaw le nei ei mûl êm êm chu a nih. A neinawtu chu khâwlai hmuna khawm um sien, lungsenna, insêl inhalna ding an hmu râwn deu a nih. Hrietthiemna hi a um naw chun pansak panthlang leh khawm ei inrem thei naw a, khawtlâng nun khawm a'n hawi thei bawk nawh. Chun, function ei neinahaia khawm hrietthiemna a um naw chun a hlawtling thei tak tak nawh.

Hrietthiemna nei naw, inhmangai le indit êm êm chanchin hung târlang vat ei tih. Khuo pakhata hin

nunghâk le tlangvâl inhmangai êm êm hi an um a. A sîn a zânin an inlêng hlak a. An hlimin inhawi an ti thei hle. Biethu khawm khuoi anga thlum an inhlân hlak a. Sienkhawm, a tlangvâl kha a sîngha'n a lekha inçhûkna la zo phawt sien an ti leiin vairamah inçhûk zawm dingin an tir a. Lekhathawn chu a hung fly tung deu zing a. A nunghâknu khawmin a hmangai tak lekha hmukâr nghâkhlain Post Office khawm ni tin hin ngawi vein a ve hlak.

Amiruokchu, tlangvâlpa hi a lo insil ngun deu am a ni ding, vawikhat chu a underpant a lo hul hman naw leiin Underpant boin kekawr a bun el ta a. A ngaizâwngnu ni tin a hmu hlak kha hmu ding a um ta naw bawk leh ruok huoiin a'n hriet a. Chuonga a khawsâwt lai tak chun a ngaizâwngnu tading lekhatawn a ziek a. A thu thlum zâwng deu ding tiin sap mawng ngeiin hieng hin a hang ziek ta a, "I love you equality with my underpant," tiin.

Sienkhawm, khawsâwt taka tlumte thlîra lo thlîrtu a ngaizâwngnu chun, "Hienga a mi hung ti... a underpant leh a mi hung tekhi rêng rêng..." tiin a lung a awi thei ta dêr da'l. Chuongchun, thea biethu a zuk inhlân nghâl el ta a. A tlangvâlpa'n a lo hmu a; mak a ti hle a. Hang hrilfie a tum ngiel khawmin a hrietthiem nuom chuong ta rêng rêng nawh. Kha'ng lâwma inhmangai le inngai lo ni hai sienkhawm a nunghâkin a hrietthiem tlat naw leiin underpant chu an inkâra thea biethu inhlântu a lo ni zing el tah.

Chuleiin, hrietthiemna hi a tar a zûrin ei nei a tûl a, ei nei naw chun inremna, inthuruolna le inhmangaina hai chen khawm hi a um tak tak thei nawh. Nunghâk-tlangvâl khawm ka hmangai tak, ka dit tak lo inti de inlakhawm an chângzie le nungchanga dâm an lo ni zo thei naw el thei. Chuong huna chun hrietthiemna i nei naw chun a tak tak tlingzo kher naw nih. Hanji!!! ■

*“Zinga dingin nang le nang insuong naw la, ni
chun ieng am a hung suokpui ding ti I hriet si
nawh a”*

Thuvarhai – 27:1

Hmunhnawkw/ Tirdakum

- *Lalchungsiem Thlawngate*

Naupang chite ka ni lai, vawikhat chu ka pindanah ka nu a hung lût a, “I dawkân chu hmunhnawkw ngatin i siem a, hrê fai rawh,” a mi hung ti a. Kei hlak chun hmunhnawkw ka zuk hmu hran chuong lêm nawh. Ka lekhabu le ka pen hai cho an ni a, tha taka rem khâwm an naw lei cho a nih. ‘Ka nu hin ka lekhabuhai hi hmunhnawkwah a ngai am a ni ding aw... a ieng tak hi’m nîng a tih aw hmunhnawkw chu’ tiin nasa takin kan ngaituo a. Tu tieng tieng hin ka hei ngaituo kîr a, thil rêng rêng, a umna hmun dinga um lo, a ni ding anga um lo hi hmunhnawkw, thil tirdakum ei ti tak chu niin ka hrietsuok tah. Ka lekhabuhai tha takin ka rem naw leiin ka nu khan hmunhnawkw angin a ngai ni ding hin ka ring.

Eini rawi chu Bu (Rice) hi ei fâk tak a ni leiin tukhawmin ei tirdak nawh. Vawksa le hme dinga thlêngah ei hang thur dawkw lem chun a fa hmasa sa ei inchu hlak. Amiruokchu, ei thingpui dâwnna no-ah bu mal khat cho khawm a lo tla pal chun hmunhnawkw angin ei ngai a, tirdakum tieng a fe ta tlat. A san chu, a umna hmun dingah a um naw lei a nih.

Nunghâk hmêltha, samsei nâwk nghâl ei hang hmu chun mit an lâk hle. An sam khan a cheimawi a, a rim inhnampêk ei nuom tlat el hlak. Sam chu lua a um lai nal hle sienkhawm a umna hmuna inthawkin tla thlain ei fâk dingah zai khat cho khawm lo um sien tirdakumah a’n chang nghâl hlak. Ieng anga nunghâk hmêltha sam khawm nisien tukhawmin an ngaihlu chuong ta ngai nawh.

Nupuihai khawm an pasanghai kuomah intuklûtin an inza chun mi tin ngaisâng an hlaw hlak. Chuong chu ni loa an pasanghai an hmusit a, thing an ti a, an insêlpui vet chun hmunhnawkw angin tirdakumah an zuk inchang nghâl a, hlutna an nei ta ngai nawh. Pahai khawm nu le nauhai châwmna lungril an tlasam a, mâni insûng hmangaina an nei tlâwm chun hmangtlâk an ni ta ngai nawh. Mi dang tadingin hmunhnawkin an inchang a, mi tirdakum tak an hung ni hlak.

Chuong ang bawkin inchûklaihai khawm ei thaw ding tak chu lekha inchûk hi a nih. Lekha ei inchûk taima chun ei hmêl a tha a, mi tin ngaiat ei hlaw hlak. Amiruokchu, ei thaw ding, ei umdân ding anga um lo a, drugs ei thaw, zu ei inrui, nunghak lêng ei hrât, khawlai dungah thaw ding mumal nei loa ei invâk mei mei chun hmunhnawkin ei inchang hlak a nih. Miin thil tirdakumah an ngai hma che le an hnâr an hnît khum hma che hin i ngîrhmun en fel rawh ■

*“Misuol chu tu hnawt loin a tlânsie a, mi fel
chu sakeibaknei angin a huoi”
Thuvarhai - 28:1*

Chawltui Hnîngzu

- J Lalringum Khawbung

Kristien misawnarihaiin kristiena an mi hung ðhuoilût china inthawk khan nasa takin ei nundân le ngaidân hai a lo inthlâk danglam a. A hmaa thingpui dâwna ei dâwn le kawng iengkima ei lo suongtawlawi “Chawltui hnîngzu” khawm chu inthlain, chu taka lêt nâwk chu a khawtlângin mawngsie ei lo inphur luoi luoi el ta hlak a nih.

Zaa sâwmkuo nêka tamin kristien sakhuo ei lo pawm ta a, Bible tukvera inthawka ei hang dâk chun “Uoiin chu a dâwn a, a’n rui a, chuongchun, a puon ina chun a zâl suol ta a” (Gen. 9:20) ti ei hmu a. A zâl suolna san chu uoiin a’n rui lei a nih. Thuvarhai 23:21 a chun ‘Inrui hmang le hnuk-inrâwlhai chu rethei an ta, Inrui muchukhai chun zakuo miek hâk an tih’ tiin a lo inziek a. Hi taka hin zudâwn chu a remti a, zu inrui ruok chu a remti naw ni sien a hawi. A danga chun “Aw

Lemuel, uoiin dâwn hi lalhai thaw ding a ni naw a, rorêltuhai khawm zu hrât ngaiin an dang a châw ding a ni nawh. An dâwn chun dân theinghilin, nêksâwrhai piengvo lapêk rawi an tih” (Pro. 31:4-5) ti ei hmu bawk a. Hi taka hin chu inrui an tih ti a ði leiin tâwk lo dingin a Order bur el a nih. ‘Daniel ruok chun lal bu le uoiin-a insukpawrche naw a tum tlat leiin Lal in hotu kuoma chun chuong anga insukparche lo dinga phalna chu a hni a’ (Daniel 1:8) ti ei hmu nâwk a. A ðat leia insukpawrche lo a tum chu ring a um nawh. Thuthlung Thar tieng ei hang en nâwk chun ‘Kohran hotu chu Uoiin inrui hmang lo mi a ni ding a nih’ ti ei hmu bawk.

Khing tieng panga chun a chung a hai sêlkalna hi âwm tak ‘Tui cho dâwn ta naw la, i phîngpui hrât naw lei le a’n khâtâwka i nat rawp hlak leiin uoiin tlâwma zâwng dâwn ta hlak rawh’ (1 Thi 5:23) ti thu ei hmu a; Johan 2:9 ei en chun Boss tak Isu khawmin Uoiin a lo sukpong ve kêk kêk el chuh.

Bible chun Zu hi a lo hmêlma naw a, inrui cho hi a lo dit naw nisien a hawi. Ei khawtlâng ruok chun Zu a ni hrim hrim chun a pawm thei nawh. An’leh, ei khawtlâng (society) hi ei fe suol tina nîng a ti? Teu lo e, inrui hlau an tih ti inlau leiin zu chu a lo hmêlma tawp el a ni lem. Bible khawmin inrui chu dit nghâl lo a.

Zu dâwn leia khawtlângin hrilsietna ðawngbau a sâksuol el chu a dâwnu lei cho a nih. Ka lo educated met-na leiin zu chu hmang thiem tâwka lo inngai langkhawm ‘I unau tlûkna ding a ni chun, sa fâk lo dâm , uoiin dâwn lo dâm a ða lem (Rom 14:12) ti ei hmu angin khawtlâng tlûkna ding nêk chun keiin zu ka dâwn naw chu a ða lem a nih ■

“Thununna ngainatu chun hrietna a ngaina”

Vânglai Ni

- *Lalzarlien Lungtau*

Vânglai ni ei ti hi iem a na? Vânglai ni ti thumal hi i lo ngaituo ta hlak am? I lo ngaituo ngai naw a ni chun tlâwmtein hang ngaituo inla nuom a um. Nuhmei-pasal innei chen hi ei inhuomtir deu tak. Mihriem ei hung pieng thlâka inthâka ei thi chena ei hun hlutlai tak, ei pâr vullai tak chu Vânglai ni hi a nih.

Ei vânglai ni chu ei hrisêl hun tak a ni a, iengkim thaw thei dingin ei in ring bawk a, ei thil tum khawm a'n sâng hle hlak a nih. Mihriem hringnun hi pârte leh tekhi inla chu, a pâr thatlai tak ang nîng a tih. Chuleiin, vânglai ni ei ti chu mihriem a pienga inthawka

a thi chena a hlutlai hun tak a nih. Pu Edward Hrangate lem chun, “Chên ei tiu ei vânglai ni,” tiin hla mawi êm êmin a lo phuok hiel a ni kha. Chuleiin, mi tinin an vânglai nihai chu a'n hawi theipatâwp le a hlimum theipatâwpa hmang ei nuom hlak a nih.

An'leh, vânglai ni chu ieng angin am hmang ei ta? Lungngai taka hmang di'm, an'nawleh hlim taka hmang ding? Hlim taka hmang ding nisienkhawm, inhawi theipatawp le a hlim thei dân patâwpa hmang chu thil tha tak le a hmang dân ding tak nîng a ti? Thuhrlitu chun (11:9),

*Thalaihai, vâng lai chênin,
In lungril chu hlim raw se.
In lungril nuom zâwnng zuiin,
In thaw nuom nuom chu thaw ro.
Sienkhawm, in thaw ang peiin,
Pathien khamiwn in chungthu,
Rêl a tih ti hrezing ro”
a lo ti a nih.*

Pathienin ei vânglai nihai chu hlim taka hmang dingin a mi dit a, ei lungril nuomzâwnng khawm zui dingin a mi dit. Hlim dinga a mi ditlai zingin ei theinghil lo dinga a mi ti chu, ei thilthaw ang peia ei chungthu rêl ding a nizie hi a nih. Chuleiin, hi artikul tiemtu po po tukum 1997- a hin Siemtu Pathien hrezinga ei vânglai ni hmang dingin ei infiel takzet a nih ■

***“Mi invêl lungsen chu a'n hrawt hrepa,
Mivar ruok chu a'n khap dei hlak”***

Bêl-kawi-hâr Nun

- *Stephen C Hmar*

Hei thlîr ve tu'm. Beidawng a um ngei maw. Nuoihâwpin ei um ta takzet a nih ti hi piengthliek ngei khawma a'n nghil ta nawh. Ruol thahai khawm ruol tha an ni thei ta naw a; hmangaina khawm hmangaina a tlingzo ta bawk nawh. "Aw Lalpa, iem kan chang an ta a", tiin ei inrûm an ta naw am a nih? Nunau chanhaiin zânmu rêng an tuorem thei ta nawh. Beidawngna mitthli hrûk el naw chu. Eini lai hin hringnun hlutzie hi vui hmang a nizo ta ni ngei a tih.

Hieng thil hi ngaituo chângin Joba chanchin a mi'n hrietsuoktir hlak. A felzie fie a ni laia a chung a thil tlung hai kha hei ngaituo ve rêng ta'm. A nei po po lâkpêk a ni a. Chu c chu cho ni loin, a kea inthawka a lusîp chenin pânnâ'n a hei baw nâwk nghâl. A dau naw cher cher ngei ti ro. A ruolhai hlaka an beidangpui. A nuhmei khawm a hrâng râwn pha rêng a nih. A ma ngei khawma a chung a thiltlung chu hrethiem thei loin tap hla lungngaium tak tak a-sûn a-zânin a'n zâwt zawm zut hlak. "Ka lungzîngna le siettuokhai hi, phahlâa bûk thei ni sien chu aw" (Job 6:2), tiin a mitthli a sâwr suok zut zut el a ni kha. Sienkhawm, invêthlâl takin Pathien chu a mawsiet naw hrim hrim a nih. Bêl kawi hâra rêng phuna inhuotin, lungngaina sîm zîng mup hnuaiah Pathien thil rêldân chu ngun takin mitthli leh a ngaituo lem a nih. Khawvêl hriet phâk lo ringna lampui insêng taka hlângkaina a lo ni lemzie a hung hrietsuok zet chun, "Na ringawtin ka lo hriet hlak che a, turuok hin chu mitin ka hmu ta che" (Job 42:5), tiin a khêk suok lem a nih.

Leh, tuzet hin chu a thil hmu suok hi a rinum tuor hai le chun tekhi thamah a ngai ta naw hle a nih, a ringna lungphûm suknghetna dînga Lalpa thilruot a ni ti a hriet lem ta si leiin. Nuoi hâwp le bêl kawi dar nun chun a chungah umzie a nei ngei maw. Malsâwmna tam tal a hmu pha lem dai a ni kha ■

***“Mi thabo chu rethei a ta,
Mi taima chu hausâng a tih.”
Thuvarhai - 10:4***



25 Golden Articles of
DELHI THURAWN
(1983-2008)

Articles
ENGLISH SECTION

Us Tribals and Them Tribals

- *Samuel L Songate*

One night I was watching a TV News Report on the Rebuilding of Lives in the Tsunami affected areas in and around the Indian Ocean. One interesting development in the coastal areas of Indonesia caught my attention. It was a project implemented jointly by the UN Environment Programme and the local authorities to restore the mangrove forests in all the coastal region of Indonesia. I called it 'Operation Reforestation'. For centuries nobody cares whether or not the forests have been degraded or exploited. But now the issue of deforestation and exploitation of these forests all of a sudden becomes very alarming. Why? Perhaps the Tsunami had triggered an environment revival?

On that fateful morning in December 26, when the deadly Tsunami unleashed its fury on mankind destroying everything living and non-living that stood on its way, the Simeuleu Island in the north coast of Aceh in Indonesia miraculously suffered little casualty. It was unbelievable compared to the immeasurable deaths and destruction in the surrounding area. Neither was there any divine intervention or deliverance of any sort. It was simply the old Mangrove forest carrying out its role as a defense mechanism against those giant waves. Only Nature has the ability to check the forces of Nature.

What man can not, Nature can. I hope this ring some bells.

I find it really interesting how the mangrove forests and the local communities reconcile and restore their relationship. In the News Report, a local elder man spoke of how they have been miraculously saved by the mangrove forests from total deaths and destruction. How they have started replanting mangrove trees in the coastal areas that will not only help the forest to recover but also help enrich their food source. Reforestation of coastal areas will attract crabs, shrimps and fishes that are the livelihood of the community. Thus, for the community, they are one step ahead of us in terms of 'sustainable development'.

While pondering about this issue, my thoughts drove me back to Northeast, Manipur, Churachandpur and of course, Hmarram. The lack of environmental awareness and the ever increasing greed that eventually led to scurrilous and indiscriminate destruction of our forests and exploitation of natural resources made me realize how vulnerable our culture and society have become. Throughout my recent overseas study programme, one thing that always fascinates me was the traditional ecological knowledge of Indigenous and Tribal people in those countries I have visited. It was inspiring to study the challenges they faced in their attempt to incorporate those traditional knowledge in the management of their resources. They are thousands of miles ahead of us in this issue.

For the Native Americans, the land of their birth is important because it is the very place where the umbilical cord has been buried. The mountains and forests are their food source. They must be respected. The earth and the soil are sacred because it is where their forefathers and ancestors go when they die. They respect Mother Earth because she brings forth life. They knew very well they can not do anything to repay Mother Earth. The least they could do in return is to give her due respect as she deserve so that she would continue to bring forth life to them. They even find it hard to mingle with the mainstream Americans because the connection with their land has been too strong.

For the Maoris in Aotearoa (New Zealand), every living organism as well as natural resources like river, lake, sea, mountain, forest and land all has a 'mauri' (life-force) that connects everything living and non-living. And even if the 'mauri' of the smallest being

is disturbed, the whole system got affected that apparently results in ecological imbalances and unwanted ecological disturbance. No wonder the duty of every Maori towards nature is 'kaitiakitanga' (guardianship/stewardship towards nature), that has been deeply embedded in their philosophy. Thus protecting the life-force is as important as religious duty. But I didn't mean all Maoris carry out this responsibility.

We knew the simple fact that trees and plants give out oxygen. But we are never aware that planting non-native trees attracts non-native insects and other living organisms that disturb the whole system that has existed. Just imagine how enormous the damage will be environmentally and ecologically in the region in and around where Dam has been constructed. Western ideas of development have completely alters our mindset on development. Dams are meant for development. But I am sorry to tell you that they are not sustainable. Yet still, majority of our kindred and tribesmen eagerly wait for the construction of Tipaimukh Dam like the Israelites waited Manna from heaven.

I still remember when I was a boy back in Churachandpur. Whenever we have holidays, we

head for the hills with *Chempui* (a big knife for cutting trees) and fell any young trees worth burning. We were ignorant then. Nobody felt the need to preserve and save the younger trees for the future. This greedy practice continues over the years and today the hills that surrounded the Churachandpur valley stood bare and ugly. We have robbed and corrupted them of their wealth, their lives, and their beauty. I wonder why We, Tribes of the Northeast have become so ruthless towards nature and our forests that have sustained us from the beginning till today.

Big cities and industries could not survive without natural resources. We have been blinded for so long by industrial materialistic development. These are only for a short span of time. It is high time that we abandon our age old preconceived notions of development that are not sustainable and start looking for development that is sustainable for us and for our future generation. Let us learn from the lesson that the deadly Tsunami taught us on December 26. Nature has taught us lesson the hard way. And if we still ignore, who knows we will be given another lesson that has to be learnt not only in the hard way but the worst way ■

***The road to success is dotted with
many temptation parking spaces.
- W Rodgers***

Tipaimukh Dam: Development or Destruction

- *David Buhril*

The “development projects” that are damming the rivers of the North East has inevitably come to be a part of the larger global discourse about large dams. This series of article looks into the complexities of Tipaimukh dam. David Buhril wishes to thank Panos South Asia for supporting this research initiative.

Far away from the idyllic flow of the Tuivai and Tuiruong (Tipaimukh) rivers, authorities cornered in power corridors gave a nod for environmental clearance of the controversial Tipaimukh Hydro-Electric Multipurpose Project. While South Asia’s biggest economy wanted to harness the hydroelectric power, little did the Tipaimukh villagers of the indigenous Hmar people, who would be affected by the foreign decisions, know about the impact of the decisions that has already put a go-ahead stamp for the mega structure to overtake their rivers, land, livelihood, culture and resources. Their lifeline has been made to cut them off from the channels of representation, which should otherwise be made inevitable when they would be directly affected by the decision that was passed without their knowledge. The power of the decision makers who are not aware about their independent survival cultures would go a long way to usher a turbulent change that would negate the chance of their survival and continuity as people. Tuiruong, the river that feeds their everyday

life, interlinks them with their tribesmen in the upper stream as well as the down stream would be dammed in the name of development that has remain elusive in their life. The indigenous Hmar people, once again, realised that they are being excluded from control over the decisions and regulative institutions that will not only change the course of the river, but also their life.

While the emerging international standards and good corporate practice increasingly recognise pre-existing natural and community water and land uses, to respect indigenous rights and to negotiate prior informed consent of the traditional land owners, the unconsulted decisions for environmental clearance wholly negates their existence as human being. Far from the negotiation table and power corridor that negates them, Tipaimukh villagers are worried and confused lot. “Tuiruong flows like the blood that keeps us alive. The endless talk for damming the river has brought us nightmares as we are never told what the structure would be like. Besides, everything that has been happening against us are being decided outside us. We are worried. Moreover, the Government of Manipur will be sending forces to built the dam. We don’t know what they are all up to,” Thanghlel of Lungthulien village said.

The attempt to secure energy in these fringe geography has already insecure indigenous people who were put at the altar without any democratic consultations. This has severed the the Tipaimukh villagers whose ancestral land and resource were being targeted as urban fodder. With their cultural and identity footprints firmly attached to Tipaimukh, the proposed Tipaimukh dam has come to represent an imperialist-like character that the forgotten people are yet to come to terms with.

Much before the undisturbed sequence of repeated acts of survival see the structure that will rise to dictate them, the recently passed environmental clearance is seen as a more potent force than Christianity that first reached the Hmar people in Tipaimukh’s Senvon village in the year 1910. The Tipaimukh villagers wonder whether they will continue to figure as survival indigenous societies when the act and decisions of the State go against them.

The Tipaimukh villagers in the fringe hills and mountain of Tipaimukh hardly know that their land and resources are being targeted to quench India’s

growing energy needs. The proposed Hydro Electric Multipurpose Project that is designed to generate 1500 MW by damming the two rivers in seven years and three months is not merely a battle between development and environment, but a bigger battle between the “promise” and disguise of “development” and the impact it would have on stable indigenous community and their livelihood system.

For a community that has not seen the other side of their existence, the dam builder, North East Electric Power Corporation (NEEPCO) attempts to light up the dark world outside them does not come close to wake them to the need for sacrificing their land and resources. After the decades of their mishandled experiences by the Government of Manipur that has severely failed to respond to their quest and aspirations for welfare and development, the indigenous communities of Tipaimukh have realised that the ebb and flow of their lives depends on Tipaimukh, which never fails them. The Tipaimukh villagers are unaware about the promise of the 15.9 billion M3 reservoir capacity of the proposed dam, which will be the largest reservoir in the country. “We don’t trust a government that has repeatedly failed us. We trust our soil, rivers and nature that has been a blessing for us. The Government or State is just a mistake. They don’t exist for us”, Lalchunghnung, a villager from Tipaimukh’s Senvon said. While the Government’s decision has already outside the traditional land dwellers, the survival prospects of the indigenous people are left at mire in the name of “development.”

Leaving out the indigenous population from the necessary framework of “free, prior and informed consent” the Government of Manipur and NEEPCO are heading for aggressive development in Tipaimukh.

The dogged efforts exerted by the Government of Manipur and North East Electric Power Corporation (NEEPCO) to dam Tuiruong (Tipaimukh) and Tuivai rivers for the Tipaimukh Hydro Electric Multipurpose Project has come to represent development aggression. The aggressive character have today been affirmed by the Government of Manipur decision to militarise Tipaimukh. Much before the environmental clearance was given, the Government of Manipur decided to open security posts at seven kilometers intervals along the 99 km stretch of Mon Bahadur road, which is to be used for movement of materials required for the construction of the controversial dam. A total of 15 posts of the Central Reserve Police Force (CRPF), Border Security Force

(BSF) and Indian Reserve Battalion (IRB) will be initially stationed to provide security for the movement of officials of NEEPCO, the implementing agency of the project. Moreover, the Union Government had already promised a Rs 400 crore security cover for the proposed project. For the military station, villagers of the doom- bound Sipiukawn, which will be submerge by the dam water were made to allot land at the top of the hill. “We heard that they would be coming in anytime soon. They have chosen the highest point of our hill. I think the dam water would not touch them while our village is predicted to go under water”, Rorel of Sipiukawn village said.

In the absence of “prior and informed consent”, the Tipaimukh villagers are cornered to fend for themselves. They have no institutional support to enforce their rights and interest. Moreover, there is no accountable governmental body to enforce the rights of the people who would be affected by the project. In the face of that, the supposed protective charters, legislation and principles remain theoretically oriented rather than pragmatic.

A minor section of Tipaimukh villagers took part in the one and only “public hearing” that was conducted in Tipaimukh on March 31, 2008. The villagers were treated with brusqueness. Many of the participants came to know about the hastily conducted “public hearing” by word of mouth that was milling in the villages. “The hearing was called at such short notice that we were left with no time to prepare ourselves. As the bamboo flowering has brought us immense misery, many of us did not have the money to go all the way to Tipaimukh for the purpose. I also went, but it was a messy and confusing affair. The Deputy Commissioner of Churachandpur district who arrived with a good number of security forces exercised patronising and dictatorial attitude. Majority of us did not understand what they were lecturing as they spoke in languages that was foreign to us. If the authorities thought they were conducting consultation, I must say that was a big mistake. They never get to listen us out as none of us spoke. They handpicked few pro-dam speakers and that was how it vainly ended. Not a big deal”, Lalsang of Parbung village said.

The Government of Manipur did not seem to see any reason to consult the Hmar people who would be severely affected by the dam. It is evident that the requirement for an informed and prior consent is merely taken as a procedural affair. This necessitated the need for activating the framework for assessing

the risks involved and recognition of the tribal peoples rights in accordance with their customary and traditional law that was assigned a higher pedestal than the law of the land.

The uninformed villagers were told that the project was conceived by the Government and that the project would go ahead regardless of their opposition. Tipaimukh villagers were made to feel like squatters on their ancestral land. The overt aggressiveness is seen by many as a tactic to further made the people helpless; to compel them to give up their land for the project to take shape. This has immensely put a pressure on the villagers who were also frequently baited by the promises of contract, job, compensation, employment prospects and promises of everything that is missing in their lives. “For a deprived community who are already suppressed with high-handed policies and decisions, the political motives are not people centred and there is no trace of us getting the proclaimed benefits. The dam will be the biggest trap in our lives”, a mission teacher said.

Apprehension has caught the Tipaimukh villagers imagination in the absence of transparency. The project had once fragmented the fringe society creating a minor class of pro-dam and the left out majority who are totally opposed to the dam. However, slowly, the looming ambiguities that has been playing with their ancestral land has pulled them together with a collective quest for securing their rights and land. This has resulted in the conflict of interest where the State interpretations of development did not seep in easily despite the money spill in the already investment stage that the project has entered.

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The left out stakeholders are at mire as the development project has turned out to go against the prospect of their survival and continuity. The indigenous people strongly felt the need for a relook into the entire framework that has left them out while it involves their land, river, and resources.

The Tipaimukh Hydro Electric Multipurpose Project has entered into its initial investment stage. The Government of Manipur and NEEPCO has not only injected proposals for militarization but has also pumped in money for small scale contracts, which otherwise has benefitted a little over five persons in the entire Tipaimukh sub-division. Despite the run for money for the few that was planted by the NEEPCO, the Tipaimukh villagers are not ready to dam its principal lifeline lightly. Despite the fact that the State and NEEPCO did not touch upon the key issues of the indigenous peoples rights to protect and preserve their ancestral land and their survival as a people, the visible quest is for their pro-active involvement in a project that they believe should centred around them.

However, the Government as well as the dam builder have not dealt with the adverse cultural, social and environmental impacts that the dam would bring. The dam planners made neither projections nor provisions for the cultural repercussions of the project on the indigenous peoples. What we have heard in all these years has been, if not the brightest, than the brighter side of the dam. The authorities who come and go projected the dam as our saviour and the only way to development available for us, Hmingmawi of Tipaimukh village said. On the other hand Lalditum said, I have not seen any dam in my life and it is impossible to even imagine the good and bad side of it. But I dont want to be compensated. I dont want my village and any other Tipaimukh village to be submerged. If that change has to overtake us, whatever beautiful name it bears, development would be our biggest enemy, Siema said.

The promises of the dam that we have long conceived are baked with lame promise and expectations. I used to imagine a bright and sparkling Tipaimukh dam. That was why I spoke for the dam before. But now, after

learning about diverse experiences and the nature of what we often called development and our experiences to this day, it is certain that we would be at the losing end, Rolawm said. Despite that the development aggression pursued by the Government of Manipur and NEEPCO has made it evident that they are ignorant about the survival cultures of the indigenous people whose livelihood system is fed by the two rivers that are projected to be dammed. This has inevitably introduced the transcending participation of the Tipaimukh villagers in development.

The worries of the Tipaimukh villagers are also reflected in their concern about the prospects of maintaining the age-old ties with their tribesmen in the upper stream as well as in the downstream. Tuiruong is more than a flowing water. It is at the heart of our existence as human being. The dam will sever our ties with the rest of our tribesman, which will toll us in the long run, Chala said. Lawmsiem of Sartuinek village said, We dont want high waters to split up our lives. If it is for development, it should come with a different face and character and not by damming our precious rivers.

Oblivious of who the stakeholders are, Tipaimukh villagers are already at the receiving end of the project. While the power game has negated their participation and representation, the Tipaimukh villagers still aspires for a transparent process of

decision-making by involving them with equal status. The gap in the existing power relations is seen to be the factor that has severely reduced their rights, and led to failure in assessing the risk involved. In their quest for a people centric development, the Tipaimukh villagers idea of development weaves around equity, sustainability, transparency, accountability, participatory decision making and efficiency. The conceived dam that will gnaw into their lifeline is seen as a hindrance to their development. While the inevitability for a negotiation to the already pursued efforts is strongly felt, the people who would be affected by the project felt the need to emphasise on certain priorities and primacies that consider their well-being and its prospect as a people. The Tipaimukh villagers are dissatisfied with the undue legitimacy and highhandedness that was overtaken by the Government of Manipur as well as the NEEPCO. For the natural resource- based communities the marginalization that resulted with the aggressive intervention of the State and dam builder has become more than intolerable. This has moved them for an immediate review of all existing procedures and regulations concerning Tipaimukh project. Moreover, the Tipaimukh villagers quest for a review of policy and institutional frameworks to assess and remove any bias that goes against their participation. While the need for recognizing entitlements and sharing benefits is further felt, the absence of all the priorities in the proposed project has made them wonder if the Tipaimukh dam is for development or destruction ■

*Life's like riding a bicycle. To keep
your balance, you must keep moving.
- Albert Einstein*

The Awakening

- *Elizabeth Lalfamkim*

Dig this: “Majority of today’s youth are sitting idle; no proper dreams to fulfill, no enthusiasms about life in general, less academic competitions amongst themselves when compared to the older Hmar generations”. The saying further goes like this: “The year 2000 and beyond have placed the young Hmars to shame as most of the older generation officers have retired and only a handful will compensate for the prestigious chair which the older ones have been occupying”.(Anonymous)

The above quotations sends shiver down my spine when I heard it and have constantly been hearing it (maybe) in different form and in numerous tones. True, this so called ‘older generation officers’ have set an example and they will always be the pride of our Hmar ‘hnam’. One should honor them and cherish the hard work and dedications rendered by our ‘leaders’ and no doubt, we should follow their footsteps. This article is not about disrespecting the older generations but about the pride I have in the young Hmars who have accomplish something in life and who will continue to be a part of the mobilizing force for transforming our society. I don’t claim to be a perfect human being and jobless I may be I am human enough to observe and put my thoughts into writing.

The year 1960s and the decade that follows witnessed a number of Hmars attaining government posts due to their diligence and hard work to be ‘someone’ in life. During that time, people holding government posts were few, not to mention officers holding high posts. The total population of the Hmars too, though scattered they may be, were small in number. As a result to this, those who managed to get through to the central service exams were easily recognized and they in turn create a household name within no time. By the way, few they may be, they were often the ‘talk of the town’ and they also became the ‘most suitable prey’ among the well-off Hmar Bachelorette and the most ‘happening’ girls for their future husband.

Today, it is a universal or say, a ‘hmarversal’ truth that the Hmar population have doubled if not tripled when compared to the 1960s and the 70s. We have also jetted to every nook and corners of the world and thus, our population have been even more scattered from one corner to another. Job opportunities have opened up in private sectors while government job recruitments are more and more difficult with the increase in population and also in part due to privatization. However, there are many young Hmars who draw more attractive salary than our first class officers in the private sectors.

However, in spite of all these, we have seen quite a number of young Hmars who have managed to secure government jobs. Like we have said, the old will retire but new and better ones will come up. Right here in Delhi, we have officers who are in their 30s and 40s whom I still consider them as ‘youth’. We again have officers who are in their 20s. I also believe that many of our children too have the potentiality to be like these officers we have talked about. Look at Master Laldawmsang, son of Dr. Lalsiemlien Pulamte. He has been his mother’s telephone directory ever since he was a small child. I see a meaningful future ahead of him. He is a genius in the making. This is however, only one picture of our Delhi Hmar world. How about our other worlds where our brothers and sisters live- N.C. Hills, Cachar, Mizoram, Meghalays, etc.? They too produce numerous officers every year without us being notice.

Our world is no longer like those in the 1960s and the 1970s. Advice and encouragements are important and can be instrumental in upward mobility. However, it is unfair for the older generations to go on saying that we no longer have the passion and dedication to strive for a better future. Rather, it is high time that the older generations starts acknowledging our potentials and begin to shower words of encouragements and challenges for the crucial journey that lies ahead. Let us not forget the infallible

lines that had been written for us by our predecessors:

*“En tûm mihrâng pasalthrahai,
An Sinlung ram maksanin;
Thlangtieng kawl rawnah an liem a,
Ei ram sanin rinum an do.”*

Well, arise y’all, put on your gear. The time has come for us to fight the good fight and bring home the golden trophy! ■

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Chinky All The Way

- *Zacharia Varte*

Ever since I first stepped into Delhi's soil I must have heard this word addressed to me at least a thousand times. The word is 'chinky'. At first, I didn't even know what it meant. I was later enlightened that it is one of the various words used to address people with a slit eye. Well with time my vocabulary of such synonymous words grew considerably. The list now includes kanchha, bahadur, pahari blah blah and of course the all time favorite chinky. hilariously, the more poetic ones even make a rhyme with it: chinky pinky, chinky minky and so on.....

But we the people of chinky land having solemnly resolved not to take these taunts lightly, gradually developed our own lexicon of insults: vailukol (even when his head may be dense with hair), saala-bihari (applies to all non-chinky) and the rest which are best not printed. We have been so conditioned that these words are speedily volleyed back just as the taunts come. More like reflex action. Come to think of it this proves Newton's Third Law so well, every abuse has an equal and opposite abuse.

Having heard these words a thousand times I have grown more accustomed to it by now. Although occasionally, I do have a fit of rage but I console myself each time, telling myself that if I am to respond to all the taunts I would literally be spending my whole

life doing so. Some of the brave hearts may consider this as a coward's paradise but to me as ungallant as it may sound it is the only way to live in peace and go about your business.

Let the idler, good for nothing pour out his frustrations on me but I am not going to raise my blood pressure and go mad because that's exactly what the scoundrel wants. If my Mongoloid features happen to be a remedy for his dead, dreary and uninspiring life; so be it.

So now instead of being red and inflamed at these words I try (I'm still trying) to take it as cool as possible. The connotations attached to these words may be distasteful, but we are the one who can alter it. My theory is quite simple, although these words may be offensive but who is getting offended? Are We? Not me at least. So long I (we) refuse to be offended with, tell me who in the world can possibly offend me with these words? So long I refuse to keep these words in my dictionary of vilifying words tell me why should I be offended with them?

I have tried in my own little way to get habituated with these words. I use it among my non-chinky friends to address a fellow chinky. Just a couple of days before a pal (non-chinky) asked me if I am not offended with the word. My answer was a blatant 'no'. Then I made the poor thing to listen to all my lectures on racism, on the plight of the victims and how in due course I decided not to be enraged by it.

Of course it's not easy to keep cool when an ill bred, illiterate, ignorant fool blurt out these words, sitting at one corner with a sinister smile. But believe me; it's just not worth reacting to it. You just cannot teach an idiot what his mother didn't. You may be able to catch hold of an idiot or two but you simply cannot teach a lesson to every pest that you meet. It's like a war with mosquitoes in Vasant Vihar: the more you kill the more they multiply.

So are you now willing to tread on my path? Would you still hop mad with frustration at these terminologies or simply swallow it and blow it out your a**e? After all, we are proud to be chinky and shall be chinky all the way, isn't it?

(zach_varte47@rediffmail.com) ■

For Whom The Bell Tolls

- *Lalsiemdik Tusing*

*Ask not, for whom the bell tolls,
It tolls for thee-devotions John donne
(1573-1631)*

Dear tribesmen, for several days past I have been in the grip of a disease, a peculiar malady that torments me at night and intrudes into my senses during the day, one particular symptom being, the sounds of a thousand church bells ringing incessantly, the tolling of these bells probably signify an event somewhere, I cannot say.

Another equally aberrant dream I have had is the appearance of a dam like structure between two hills and strange entities who conversed with me, what can these phenomena signify, I can only wonder, since I do not know a Joseph or a Daniel to help me interpret these dreams, I am forced to depend against my better judgment on my small reserve of reason and common sense, in an attempt to throw some light on the mystery, the interpretations of my malady go somewhat like this, I shall start from the second malady, the dam I saw through the haze of my dreams

is probably the one that is to come up on the Barak, the tipaimukh dam or project as it is called, the very sight of this monolithic structure in my dream sent shivers down my spine, as I lay prostrated and weak on the ground, an entity who called himself “badagovernment”(biggovernment) appeared and spoke to me, saying, ‘these structures(the dam) and these roads winding through your green valleys are there to serve you, they are for your benefit, your lands are worthless, your race an abomination, and your society and culture doomed to be forgotten in the harsh winds of history, abide with me, for I know, what can benefit your race’ but..i protested... “ as he was speaking thus another entity called “pseudo development” appeared and led me by the hand, he also spoke to me softly saying, “the dam comes, I shall come, the dam comes, I shall follow, the dam comes, I shall dwell in your midst” but my reason spoke in her still small voice and, she said “ do not believe them, you must find your own destiny” and this confused me a great deal. So, she went on, oh tribesman, look what “pseudo development” and ‘badagoverment” have done to your people, they promise them the “cloud cuckooland” of the country of false hope, they have cajoled them into accepting 30 pieces of silver for 270 sq/km of land, look look.

So, in my dream I resolved to rid the world of pseudo development and badagovernment but they were stronger than I, and other entities like “nefarious design” “the north east as a power source for India” and “ bangla lebensraum creation” aided them and I would have been murdered in my dream had not other friendly entities called ‘unity” “steadfastness” and “determination” rescued me. They laid me in the friendly arms of “ hope” and I dreamt I slept in my dream.

The first malady can be explained thus, a loss of freedom anywhere is a loss of freedom everywhere, we must decide whether we want the dam there, the bell tolls for us all, in the north east the bell tolls for everyone, the time is now. The fact is dams are not equivalent to development, there is no need to link the two, and what of the ecology?, lets discuss my dreams and your dreams and our common malady at the upcoming HSA Seminar ■