



HMAR STUDENTS' ASSOCIATION, JOINT HEADQUARTERS, SHILLONG 2009-2011

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**PRESIDENT
HMAR STUDENTS' ASSOCIATION
JOINT HEADQUARTERS, SHILLONG**



PRESIDENT THUCHA

HSA Jt. Hqrs., Shillong in a huoihawt “53rd Freshers’ Meet –cum- 100 years of Hmar Education Celebration” hmangtuhai popo le HSA member hai le Souvenir (KUMPUI SÛL) tiemtu hai popo chibai vochuom ka bûk cheu.

Souvenir a President thucha ziekding a hmun pêk a ka um leiin ka lawm hle a, Editorial board hai kuoma ka lawmthu ka hril a nih. Hi Souvenir a hlawthlingna ding a inrim taka a buoipuitu hai popo anin pêkzonahai le an thahnem ngaina hai hi a ropuiin lawmum ka ti bêk bêk a, anni lai a thang ve hi inhawi ka ti a, vangnei kan ti êmêm bawk a nih.

Hi souvenir le “100 years of Hmar Education Celebration” hin ei nun a le ei inchûkna kawng iengkimah hin hmasâwnna le hrietna thar hai mi pe nâwk sien, puithling ei nina le hnam aiâwtu/ palai (ambassador) einina hi mîn hriettir thar in ami siemtu Pathien inzâ le thuawi takin ei kalchawina hai mi siemtha ngei dingin tiemtu le inchûklaihi popo ka ditsakna insângtakel kân hlân cheu a nih.

HSA dam zing raw se...

IMMANUEL ZARZOSANG VARTE
President

SECRETARIAL REPORT

A hmasa'n 'KUMPUI SÛL' tiemtuhai popo HSA Jt. Hqrs., Shillong hmingin chibai vochuom ka bûk cheu! Pathien mi thuoina zâr le nu-le-pa member-hai thahnem ngaina zâr zovin vawisûn hun chen Shillong HSA in hmathlîr la nei theia hieng hun pawimaw tak hmang theia ei um hi lawm a um takzet a lawmthu a hmasan ka hung hril a nih.

Shillong HSA hin inchûklaihai hma an hung sâwn pei dân dîng ngaituoin nasatakin hma a lâk peia, hi hmalâkna zâra inchûklaihai hlawtlingna chang khawm tamtak hmu dîng le hril dîng an um tah.

Report hi kimchang tak le a rêng a pêk nuom inla khawm hieng a tlângpui a kum 2010 a HSA Jt. Hqrs., Shillong hmalâkna thenkhathai le activities pawimaw zuolhai chau ei hung suklang dîng a nih.

2009- 2011, HSA Jt. Hqrs. Shillong thuoituhai chu hienghai hi an nih.

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Pu Tana Darngawn

Activities le hmalâk dân tlângpuihai:

1. Freshers' Social cum Annual Meet:

Hi hun hi kumtin ropuitaka hman a ni hlak a, abîktakin Shillong hmuna inchûk dinga hung tharhai tading bîk lieu lieu buotsai hlak a nih. Hi huna hin Shillong HSA member examna a thawtha bîkhai kuomah award chi tum tum inhlân a ni hlak. Tukum hin a bîktaka programme siemin, “53rd Freshers' Meet –cum- 100 years of Hmar Education Celebration” tiin Anton Hall, Don Bosco Square a hman a nih.

2. Souvenir: 100 years of Hmar Education Celebration le inzawmin theitawp a suoin Souvenir a hming KUMPUISÛL inbûkin buotsai a nih.

3. Annual Games and Sports.

Kumtin a thaw hlak angin tukum kum 2010 khan Annual Games & Sports chu Jiengkieng Groung-ah 18th – 21st August khan hlawtling taka hman le nei a nih.

4. Career Counseling/Awareness.

Kumtinin hi hun pawimaw tak hi student-hai tading biek lieu lieu nei a ni hlak. Student-hai tadinga hmasâwnna nasatak intlun tuhai laia pakhat a nih. Hi huna hin career guidance chungchâng a hriltu ding bîk mithiem tak tak fiêl an ni hlak. Tukum khawm tumkhat nei ani tah.

5. Freshers' Orientation: Kum dang a la thaw ngailo tukum Freshers' Orientation 22nd August

2010 khan Sports lawmman semna le Seminar nei a nih.

6. Training: Emmanuel Hospital Association in Disaster Preparedness Training a buotsai chu tumhni lai member thlangdawk a umhai HSA hmingin an thang.

7. Award. Kumtin hieng a hnuaia award chi tum tumhai hi Freshers' meet huna inhlânna nei hlak a nih.

a) Meritorious Award- Education dept. hai hmalâkna hnuaia Shillong HSA member hlawtlingna

chang tha bîkhai kuomah kumtinin inhlân ani hlak a, tukum khawm inchûklai thahnem tawktak hai kuomah inhlân ning a tih. Chun kumdanga la thaw ngailo CI- I ânthawka CI- IX chen inchûklai 80% nêk a marks insânglem hmuha kuomah Meritorious Award hi tukum ânthawkin inhlân tan ni tâng a tih.

b) Presidential Award: Hi Award hi University level-a topper (Gold Medalist) hai kuoma inhlân ani hlak a, tukum 2010 khawm hin dawngthei ding khawp a inchûkna tieng a fihlawrbik mi iemani zat ei um a nih.

c) Lifetime Achievement Award. Hi award hi chawimawi tlâk, thangsuo hai, Meghalaya ram sînga chêng Hmar le HSA ta dinga lungphûm (milestone) siemtu, written record um ngei Pasalthahai kuoma inhlân hlak ani a, tukum chu abîktakin 100 years of Hmar Education Celebration le inzawmin

mi angahai kuoma inhlân nîng a tih.

d) Lifetime Appreciation Award: Hi Award hi chawimawi tlâk, thangsuo hai, Meghalaya ram sînga chêng Hmar hnam le HSA ta dînga mi thahnemngai zuol bîkhai written record um kherloa thangsuo le pasalthahai kuoma chawimawina dînga inhlân hlak a nih.

e) Achievement Award: Hi Award hi Shillong HSA member thawkna/ sin hmuhai kuoma inhlân hlak ani a, tukum khawm hlawthlingna chang le hi Award dawng thei dîng hi tiem khawp zet Pathien zâr chovin ei nei nâwk a nih.

f) Certificate of Appreciation: Hi certificate hi tlawmngai a mani thisen inro loa mi hringna sanna dîng a inhpal taka pêtû hai kuoma inhlân hlak a nih.

8. Sum hmuna tlângpuihai:

(i) Annual membership fees hi Freshers-hai Rs. 100/- Old timer hai Rs. 70/- High School (CI- XII- X) hai Rs. 50/- dâwl ani hlak. Chun, hi bâka hin Shillong HSA Identity card pêk an ni bawk.

(ii) Chun, Banquet/Foot Feast, BP Check, le thil dang dang hai zawrna neia inhlaw a nih.

(iii) Hieng hai bâka hin Sawrkâr tieng le NGO hran hran le sumdâwngtu hai ânthawkin Sponsorship-hai a tlawm a zâwng hmu a ni bawk.

9. Tukum le nikum hun sîng vângduoithlâk takin ei Member ei

inpâm êmêm hai thina'n amin the tir a, chuonghai chu hienghai hi an nih- (i) Nk. Ramsiemzo (ii) Nk. Jeneth Thilsong (iii) Tv. Joyful Hauzel (iv) Tv. Jason Hranngul (v) Nk. Mary Ramtharmawi (vi) Samuel Laldinthang Mihriemate. Anni ti lo hin HSA Senior Adviser hlun iengtiklai khawma Pathien ram ta dîng le khawtlâng, hnam le HSA a zâmsie ngailo mi huaisen, Pasaltha Pu Rev. T Sungte khawm ei lo the tah.

Lusûn sînghai HSA chun a tuorpui takzet zeta, ei lo the tahai hi theinghil ni umnaw nihai.

HSA Jt. Hqrs. Shillong hnuaia Unit pali a um a, chuonghai chu -(1) Khaddum Unit (2) Jowai Unit, (3) UCC Unit le (4) NEHU Unit- hai an nih.

Hieng achunga mihai hi a tlângpuia report ei pêk theihai chu an nih. Shillong-a Hmar nau inchûkhai popo hmatienng peia nasa nawk zuola thang laa, mihai entawn tlâka hma ei lâk pei theina dîngin 'Sinin, Hrilin, Sanin, Thuoiin, Serve the Nation ti hi iengtik lai khawma theinghil lo le hmang tlâng thei seng dîngin ditsakna insângtak ka hung inhlân cheu.

HSA damzing raw se!!!



Tv Vanlalmuon Pakhuongte
General Secretary,
HSA, Jt. Hqs., Shillong

Editorial

Mizoram, Assam le Manipur a chanchintha a hung lût le inruolin inchûkna (Education) khoma bu a hung khuor tan ve nghâl a nih. Chuong alo ni chun kum 2010 hih, Inchûkna (Education) in Hmarhai hmun hran hrana chenghai lai kum 100 zenzawn alo chenchil ve tah tina a nih. Ei ramah Chanchintha a hung lut tan kuma inthawk tiema a kum 100 tlingna ei lawma hmuntin, kiltinah namen lova ei lawmna, ei darkhuong le khuongpui khengri, a tuvu ri a la re nawh. Chuongangbokin, Inchûkna khawmin Hmarhai kum 100 amilo chenchil ta hih nasataka lawm a phu ve hlie hlie a nih. Chanchintha hung lutna Centenary lawmna le inzawma ei seki tet ri le khaikhin chun Inchûkna (education) ruok chu kum 100 ei chuongkai ve hiel ta khawma ei lawmna leia khuong le dar ei tlir ri dâm, ei kutben ri hriet le ngaithlak ding a tamnaw vieuin an lang ve thung. Chanchintha kum 100 tling lawmna le inzawmin thu-le-hla, lekhabu thar, Article thatak tak le Souvenir tamtak a piengsuoka. Sienkhawm, Inchûkna a kum 100 hiel ei lo chuongkaina le inzawmin thuthar amanih hlathar, lekhabuthar a suok pha hiel hriet le hmu ding a tlawm vieuin an lang.

Hmar Students' Association, Jt.Hqrts., Shillong chun '100 Years of Hmar Education' tling a lawmna le inzawmin Souvenir a hmingah, KUMPUI SÛL a suksuok hih, hun la hung tung pei dingah Kum 100 sunga Hmar Education phâkchin suinuom le belchieng nuomtuhai tadinga thil lawmum a tling ring a um. Hi Souvenir a thuziekhai a inthawk hin kum 100 sunga Hmarhai Inchûkna le thiemna huongsunga ei thlalak, ei hmasawn dan le ei hnung kîr dân hai fietaka darthlang anga mi tarlangpektu a ni ring a um.

Hmun dang dang a um, article ziek dinga fielhaiin tlawmngaitaka KUMPUI SÛL a insuo ding article tha le suongum tak tak hung ziektuhai chungah Editorial Board chun lawmthu a hrila; chubakah, Souvenir suongumtak ei buotsai theina ding a Advertisement mibuoipuipektu, mitlawmngai le HSA hmangaituhai chungah Editorial Board chun lawmum a ti êm êm a nih.

Hi Souvenir-a thuziekhai hih a tiemtu taphawtin an tiem hnungah, kum 100 sung rau THIEMNA'N ei sumtuolah bu ami khuorkhum tâk hnungah, ienganga inthûk le pawnlangin am hnam, khawtlang le mimalah thiltha inchiktlak le hmasawnnathar ami pêk ti ngaituona le hmathlirna thar amin neitir ani chun hi Souvenir hih a hlawtling ning a tih.

Kumpui Sûl Editorial Board aiah,

Brando H.Keivom
Editor

DOCUMENT SECTION

TRADITIONAL INSTITUTIONS OF HMAR

- Prof. Lal dena, Manipur

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In course of their long migratory movement and sojourn at different places from Sinlung to their present habitat, the Hmars in North East India, had evolved a very stable and time-tested traditional institutions which can withstand the challenges of modernization and globalization. In spite of the many changes that had place in Hmar society during the last few decades in the wake of the introduction of modern education and the coming of Christianity, most of these traditional institutions have remained intact and continued to serve the present needs of Hmar society. Let us highlight some of these institutions briefly.

1. Khawtlang Roreltu (Village Council): One prominent traditional institution which emerged in course of their onward migration was the *Khawtlang Roreltu* headed by a *lal* (chief). Every person could not become a chief. Only those persons who had the capacity to lead the people in their struggle for existence and constant anxiety in times of war, ability to command obedience from others, a certain charisma and readiness on the part of his followers to conform to the rules laid down by him, emerged as chiefs. Also such persons who conquered new territories and built new villages were eventually recognized as chiefs.

In each chiefdom, there was a village council. The specific character, composition and methods of functioning of the council deferred from clan to clan or from village to village. The chief was the supreme head of the council. Below the chief were the chief councilor (*muolkil mitha*) and councilors (*khawnbawl upas*). In the absence of a chief, the chief councilor took the place of the chief and presided over the meetings of the council.

The councilors who were selected by the chief himself were normally a wealthy and influential group of persons, kinsmen or close friends of the chief. They were rewarded with the most fertile *jhum*-land and also exempted from forced labor. Thus, the chiefs and the councilors in a sense constituted a privileged group in a traditional Hmar society. The village council combined in itself both judicial and administrative powers. It settled disputes and cases, both civil and criminal. Before it heard any dispute, the complainant was under obligation to offer rice-beer (*zu*) to the councilors and if he won the case, the other party was to reimburse his expenditure and was also to give a pig to the village council as *salam* (a kind of fine). The Hmars have elaborate customary laws. The *lal-ship* and *khawnbawl-ship* were hereditary and the right of inheritance went to the youngest son of the family. But certain clans such as the *Leiris*, the *Khawlums* and the *Changsans* give inheritance right to the eldest son. The village council was to administer justice and order according to the customary laws.

During the colonial rule, 1891-1947, the chief and his councilors still constituted, as they did during the pre-colonial period, a privileged group but their authority and power was greatly undermined. This is not to say that their hold over the people was relaxed. It was a colonial strategy to recognize and use them as intermediaries between the people and the colonial government. The traditional authorities were utilized by the British as their agents for holding and administering the hill territory and the government integrated them into the colonial system by giving them some local administrative responsibilities in the village courts. In so far as traditional laws and customs were concerned, the village council assumed dual judicial roles: first as interpreter of customary laws and secondly, as a judge within the chiefdom. The legitimization of only a handful of traditional leaders who constituted a microscopic minority of the population, rendered them negligent of the need to worry much about the support of the people. Apart from these responsibilities, the chief and his councilors were also assigned the task of collecting hill house tax of Rs. 3 from each household

and enforcing the *pothang* system. The traditional leaders were effectively used against their own people and they collaborated with the colonial authorities in exploiting the people by depriving them of the fruits of their labor and production. The moral basis of leadership was thus more or less destroyed and the leaders tended to lose sight of their obligations to society for the privileges they received from the colonial rulers.

2. Sungkuo le Pahnām (family and lineage segmentation) Like any other human society, the basic unit of Hmar society was the family. The family was patriarchal. The head of family was the sole authority in so far as the family and its relations with other families or clans were concerned. He represented the family and its dependent members in any important public meeting. The mode of production and consumption in a family was elementary in the sense that the whole family had a common *jhum* land, worked as a single unit and shared the products jointly. In a Hmar society, there was both conjugal and extended family which normally consisted of male members of a lineage of two to three generations. In such a family system, the married males moved out to start a new separate household only when they had marriageable children. However, the stability of the extended family also depended to a great extent upon the nature of relationship and interaction between the male members of the family.

It appears that the emergence of *pahnām* (clan formation) and *pahnām siper* (clan segmentation) might have already started before the Hmars left Myanmar for India because their migration was usually undertaken along clan consideration and settlements were made on the basis of clan. Therefore, in every typical Hmar villages, different *vengs* (segments or localities) like Lungtau Veng, Leiri Veng, etc, had emerged. When the Hmars finally came to settle in different parts of North East India, almost all the villages, particularly in Mizoram, bore the names of Hmar's clans like Biete, Darngawn, Keivawm, Khawbung, Khawzawl, Zote, Thiek etc. There are now about 22 major pahnams (clans) which are sub-divided into more than 200 hnam siper (sub-clans) and of these, the most numerous ones are

Thiek, Zote, Lungtau and Darngawn. As it has been pointed out, the process of clan formation and its segmentation had already started after their settlement in and around Shan state in Myanmar.

3. Buonzawl (Bachelors' dormitory): One of the most important traditional institution of Hmar was *Buonzawl* which was also known as *Zawlbuk* among other kindred tribes of Mizo. *Buon* means literally wrestling and *Zawl* an open space which was used for recreation such as wrestling matches and dances.

There were raised platforms on all sides of the wall inside the dormitory. All the male youths of the village who had attained puberty were to sleep in the Buonzawl at night and each *tlanglak* (a young teen age boy) in the village was under obligation to supply firewood for the *Buonzawl*. The *Valupas* would narrate the heroic exploits of their forefathers and folk tales thereby teaching traditional value systems like *tlawmngaina*, bravery and the likes. In times of emergency like tribal war or natural calamities, Buonzawl served as a mobilizing centre for joint actions and in pre-colonial Hmar traditional society, Buonzawl can also be considered as a defense wing of village administration. It was later developed into a kind of institution where youngsters were given rigorous training in the art of tribal war, wrestling and village administration. In other sense, Buonzawl was an institution where disciplines and moral codes were imparted to the youths of the village.

4. Inneina (Marriage): In a traditional Hmar society, there were four types of marriages: *sawngpuia innei* (marriage with the parental approval), *chawngmolak* (a marriage of a girl before she reached maturity. In such case, the girl would not sleep with her would-be husband but only with her in-laws. When she reached marriageable age, the marriage was treated as *sawngpuia innei*), *arasi hnuoia innei* (literally meaning marriage under

the witness of stars- an eloped marriage without the parental approval); and *intlun* (meaning self-offering to the house of man or woman for marriage).

In traditional Hmar society, marriage was not restricted to any clan. The preferred marriage, however, was matrilineal cross-cousin marriage and some people held a prejudice against patrilineal cross-cousin marriage. In the past, the choice of a mate was a matter of strict parental control. But as mentioned before, there were also some instances of eloped marriages and the marriage which could not be separated by the opposing parents or relatives was called '*pathien samsui*.' One should not ignore the fact that the Hmar society was an open society where there was free-mixing between men and women. What was very common and rather the institutionalized way of approaching a girl was wooing (*inleng/nunghak-leng*). For instance, the boy, soon after his evening meal, would woo a girl. Boys would sit around a girl gossiping, cracking jokes and discussing topics of common interests till late at night.

When the boy or the boy's parents made their choice, this choice was first made known to the girl's parents. This pre-negotiation stage was a very important period because decision as to whether marriage was possible or not had to be taken. Once this stage was over, the boy's parents would call their *laibung* (kinsmen) and here affinal kinsmen played a crucial role in working out the details of the marriage. Some selected kinsmen and the boy's sisters' husbands (*makpas*) would act as the go-between (*palai*) and go to the girl's parents with a white cloth (*inhawn*), which was regarded as an instrument of peace and rice-beer (*zu*) and after the *makpa* served rice-beer to the girl's parents and their kinsmen, formal negotiations followed and the bride-price (*nuhmei man*) was decided. The amount of bride-price differed from clan to clan and this bride-price cannot be interpreted as a commercial transaction. The bride-price was normally classified into various shares: (1) *manpui*-(if received in kind, it consisted of mithun, gong etc.) and this went to the bride's parents; (2) *panghak* (some portion of the bride-

price given to the bride's parent's kinsmen); (3) *pusum* (a portion given to the bride's maternal uncle (*pu*)); (4) *nisum* (a portion given to the bride's father's sister); and (5) *zuorman* (a small portion given to the bride's friends and cousins).

The bond of matrimony was extremely loose; a boy seeking divorce should simply give *sekhat* amounting to Rs.40 only which is called *makman* to the girl's parents. If a wife initiated divorce, she had to return the bride-price and this practice of returning the bride-price is called *suminsuo*. The Hmars practiced monogamy and there were very few instances of polygamy. Pre-marital or extra-marital sex was not uncommon. A child born of an unregulated relationship was called *sawn* and the boy was to pay fine called *zawllei man* to the girl's parents and *salam* (a fine of a pig) to the village council. If he married the girl, he would be exempted from these fines and only had to pay the usual brideprice as fixed by the girl's parents and their kinsmen.

5. Sakhuona (Religious institution): The traditional religion of Hmars can best be characterized as animistic. Lack of consciousness and also the inability to comprehend the objective forces of nature made them develop certain superstitious ways of beliefs and worship. They worshipped some peculiar objects or supernatural beings, which exercised tremendous influence over their behaviors. The mode of worship and sacrifices were determined by the objects to which sacrifices were to be made. There were various complicated methods of sacrifices and the person who could master all these methods eventually emerged as a priest (*thiempu*). The source of the authority of the priest was the assumption that he could control certain natural phenomena - epidemics, floods, droughts, famines, diseases, etc. all of which loomed large and affected the means of their livelihood and production.

The Hmars believed in the existence of a benevolent and supreme one called *pathien* (god). Surprisingly enough, almost all their prayers and

sacrifices were offered to other evil spirits and not to the supreme god. Because the Hmars believed that evil spirits were the main cause of their illness and sufferings. According to Hmars, there were various spirits which were known by different names: (1) *khawchawm* (which used to kill domestic animals); (2) *khuovang* (name of a guardian spirit); (3) *zasam* (a dreadful spirit which lived in the forest); (4) *phung* or *khawhring* (which caused sudden dizziness and miserable sickness) and (5) *lasi* (good feminine spirit which blessed the hunters and often married them). The priest was supposed to know which spirit was causing trouble and illness and what type of sacrifice was necessary. The most important duty of the priest was thus to perform sacrifices for sanctification of the village from the influence of these evil spirits.

Another interesting feature of the Hmar traditional religion was the belief in life after death. It was a popular belief among them that the soul passed through different stages. First, immediately after death, the soul hovered either over the village or in the firmament for some time. The soul of a man who died an unnatural death used to disturb those members of the bereaved family and the people who were involved in the death of such a person and this phenomenal reappearance of the deceased in spirit was called '*thlahrang*'. The dead men's abode (*mithikhuo*) was believed to be underground. The Hmars believed that children's souls found it extremely difficult to adapt to *mithikhuo* and their parents had to prepare special meals which were placed by the priest on the grave for a fixed period and this rite was called *pakhuo*. In the case of a grown-up soul, the priest performed *thitin* (dead-departing rite) accompanied by a feast and placed colorful clothes, skirts and feathers of birds over the grave and only then, the soul finally entered the *mithikhuo*.

The third stage was *pielral* which was considered to be the 'abode of bliss.' Only the soul of a *thangsuo*, a person who performed heroic deeds, for instance, by killing certain dangerous animals or who cultivated and

harvested an exceptional quantity of rice/paddy (*silai zawn* or *kak zawn*-measurement of the height of *bupang* where paddy was temporarily stored at the farm hut) and who celebrated the occasion by throwing a feast of *inchawng* with one or two mithuns, could reach *pielral*. So those persons were publicly honored with *tawnlairang* (special head gear) and *puondum* on the great occasion. The distinction between man and man, that is, between the slave and his master still persisted and the former continued to serve his master in this spirit world. There was perhaps no prescribed length of period each departed soul had to spend in each of the three stages. It would, however, appear that the soul of the wicked man could not pass beyond the *mithikhuo*, but the souls of a *thangsuo* and those who suffered in life for no fault of theirs were entitled to enter *pielral*.

5. Lawmpui (Community labor): Another striking traditional institution of Hmar society was the practice of *lawmpui* (something like community labor and mutual assistance). Various stages of food-production which normally involved community labor were the following: clearing forest/jungle tracts for cultivation; digging and sowing of seeds; weeding, harvesting, thrashing and storing. In all these stages, the Hmars would either join in community labor or help one another. The most popular form of community labor among the Hmars was *butukhuonglawm* which was organized at the time of sowing. There were times when as many as a hundred persons would work together. They would start from the furthest fields and move gradually to other fields one after another. They sang as they sowed and made a festival out of it:

*Thinga ka tuk, thingah ka thlak,
Lunga ka tuk, lungah ka thlak;
Ka chung khuongruo sur a ta,
Ama'n khurbi zawng de ni.
Hit I on tree's root, drop it I on it,
Hit I a stone, drop it I on it;
When rain falls from above,
Find will it its own roots.*

The functions of *lawmpui* were mainly concerned with the economic activities of the village. Compulsorily, all the able-bodied unmarried persons of the village joined this *lawmpui*, irrespective of age and sex. Any household or even the chief could requisition the services of the *lawmpui*. In return for such services, the *lawm* members were given food and drink. This organization served a training ground for young men and young women to learn a sense of duty and dignity of labor. Along with this *lawmpui*, there was also *inlawm* consisting of few close friends, young women and young men. In turn, the *lawm* members would go to their *jhum* fields and this kind of *inlawm* was usually practiced during weeding or harvesting. This *inlawm* was one of the happy occasions in the life of young people. The *lawm* members would wait for their *lawms* at *tinhmun* (a place at the outskirt of a village) and then they would go together to the *jhum* fields. Sometimes romance developed among the *lawm* members leading to their marriage.

Concluding remarks: No human society is static and Hmar society is no exception. As a result of contact with external forces like contact with colonial administration accompanied with the coming of Christianity and modern education, many of Hmar traditional values were being replaced by modern values in the form materialism and consumerism. Though the institution of *Buonzawl* was being replaced by modern educational institutions, the *Val Upas* still play a dominant role In Hmar society today. Against the challenges posed by modernism and globalization, the institutions of *khawtlang roreltu*, now called Village Authority, *man le muol* (bride price), customary laws, clan structure, and *laibung inpui* (kinship institution) have still continued to serve the increasing needs of present Hmar society.

This paper is based on ‘Socio-political institutions’ Chapter III, In **Search of Identity: Hmars of North East India** by Lal Dena, Akansha Publishing House, New Delhi, 2007, pp.18-34.

PROGRESSIVE CHANGES OF THE HMAR EDUCATION IN HUNDRED YEARS

*(Kum zakhat sînga Hmarhai thiem inchûkna hmasâwn zînga an
thlâk danglam dân)*

- Dr. Zawlthanglien Changsan, Shillong

Kum zakhat (1910-2010) sînga Hmar nâuhai thiem inchûkna (Education) a tha tieng le a thanaw tienga hmasâwn pum zînga a hung in thlâk thleng pei dân hi Hmar hai ta dîng chun en nguna, inchika, a thatna hai sunzawma, siemthat tulhai siemthat hi pawimaw tak a nih. Chanchintha puongdarna dînga Bible le Hlabu tiem le ziek theina dîng cho awna inchûkna (reading and writing oriented education) hi Hmar Education intanna nitakin an lang. Chutaka inthawk chun hmasâwna metin, Mission School Teacher âwna inchûkna (Mission Teacher Oriented Education) in a hung thlenga, chutaka inthawk chun hmasâwn nâwk metin, teacher, clerk, rasi chen âwna inchukna ei phâk nâwka, chutaka inthawka hmasâwn nâwkin sawrkar sin chi dang dang âwna (Government Job Oriented) inchûkna ei hung phâk nâwka, chu zo chun khawpui le hmun lien deua umhai chun Sawrkar sin lien le Company chi dang dang sin âwna (Job/competition Oriented) inchûkna an hung phâka, kum za (100) a hung tling ruok hin chu hmunpuia inchûktuhai a tam lem chun hrietna nei tuma inchûkna tak tak (Knowledge Oriented Education) ei phâk tan ve tah. **Chuonglai zing chun tlangrama thalai le naupang tamtak chu tiem le ziek inchûkna dîng tak ngiel khawm hmu zo lo an um zing bawk.**

Kum 1910a Senvawn khawa Chanchintha a lût hma khawm hin hmarnau thenkhathai chu Imphal, Aizal le hmun dang dangah lekha inchûk dingin an lo fe ta hrima. Mizorama Primary School hmasatak, 1894a Rev Lorrain le Rev. Savidgein haiin an hawng laia an studenthai laia khan Hmar mi an thang le an thangnaw hrietchiengna tak a um thei ta nawh, asanchu, kha primary school hmasatak kha kum thlawmte hnunga khar a ni nawk nghal leiin. Kum 1908-in Mizorama Middle School hmasatak Rev. D.E. Jones-in a hung hawng nâwka (Rev Hrilrokhum Thiek, Thima Inthawka Var Ropuih p8) hi schoola hin chu Manipur tlangrama inthawk ngei khawmin hung kâiin, Aizal lekha inchûk an hung um ta peia. Kum 1911-a Printing Press hai hung neia Chanchinbu hmasatak, “Kristian Tlangau” an hung insuo lem khan chu Editor hmasatak chu Upa R. Dala a hung ni phâk ta hiel a nih. Hieng lai huna lekha inchûkna hrim hrim hi Missionary School, Missionary haiin Chanchintha puongdar theina dinga, mihaiin Bible le hlabu hai tiema an ziek theina dinga an hawng a ni leiin tiem le ziek thei beiseia inchûkna ti inla ân khêl ring a um nawh.

Imphal, Aizal le hmun dang danga lekha inchûkhai lo um nuolhai sienkhawm, Hmar hnamin ei delna Hmarram tia ko thei tak takna hmunhaia lekha inchûkna (Education) a hung lûtna tak takna chu Senvawn-a Mission School, Missionary haiin an hung hawng na kha a ni el awm. Missionary Hmasa (Pioneer Missionary), Watkin R. Roberts (Saptlangval or Pu Tlangval) February 5, 1910-a Senvawn-ah a hung zoa, a ruolhâi leh Aizal an tlung in, Manipur rama sinthaw nuom ding mi an zawnga, mi pathum Savawma, Taitea (Thangchhingpuia) le Vanzika hai an in pêka. An pathum chun May 7, 1910 in Senvawn khuo an lûta, Kâwnzarah School an hawng nghâla, hun iemani chen hnunga Senvawn khaw lal Kamkhawlun-in ama umna Hmunte-ah School hawngsa dinga a ngêna leiin Savawma chun Hmunte ah School a hung hawng vea. Chuong anga hung in dar peiin khaw

dang danga hai Mission School hung hawng pei a nia, kum 1912-in Tuiṭhaphâia Khawpuibung ah chen Mission School (Vunga hotua ṭhangin) hawng a hung ni ve tah (D. Ruolngul. Manipur Rama Chanchinṭha Lûtdan le Independent Church of India Chanchin p4-6). Kum 1913-in R. Dala chu Manipurah Pathienin a hung tira. Taisena hril dân chun “Kum 1913 April velah Aijal a inthawkin R. Dala, mithiem le mi tha em em el Pathienin Manipura bielâh a hung tirlûṭ a, kan lawm nasa em em an naw ... Ama rawi chun Savawma leh, Taisena le chun Senvona Sikul naupanghai lekha an inṭhûktira...” tiin chanchinṭha a lûṭ ruol hin inṭhûkna (Education) khawm a lûṭ tan ve niin an lang. Hieng hun lai hin Kohran thawktuhaiin thil chihnih an kawp a (1) School zîrtirtu sin le (2) Pathien thuhritu sin. Chulaia school an hawngna san tak chu, thiemna nêk hmanin, Bible Pathien thu an tiem theina ding a ni deu tak lem a nih (D. Ruolngul Chanchinṭha Kalchawi Part I & II p20,21). Chuleiin hi lai huna Hmar hnam laia Lekha inṭhûkna san tlangpui tak chu Chanchinṭha indar theina ding a tiem le ziek inṭhûkna chau a nih.

Hieng ang School-a A ÂW le zîrtirbu inṭhûktuhai chun an subject by-heart a tul ve nawa, hotu hma bula antiem chun an sawn (an passed) a ni pei el a nih. Chu zoa hma an hung sâwn pei chun, mania tiem le ziek thei cho niloin, mihai inṭhûktir theia zirtirtua thang ve chu inṭhûktuhai a tamlem thiltum a hung nia, zîrtirtu an ni naw tawp khawma Kohran thawktu ni dingin. Chu zoa hma an hung sâwn met chun Kohran sin le zirtirtu el bâka Sawrkar sin hieng Rasi, Clerk le Government Teacher-hai chen chu lekha inṭhûktuhai chun an hung tum ve tah.

Chu nêka ei khawngghat a hung lien chun, tu chen khawm hin, Sawrkar sinlien le Company lien chi dang dang haia sin thaw tuma, mihai elna neiin (Competition/job Oriented-in) lekha ei inṭhûk taa. Tulaia inṭhûkna thaa

kâi phâk mi tamtak lem hin chu sin nei el tum bâka mani subject hre tak taka fâk zawng naa hmangtumin (Knowledge Oriented-in) lekha ei inchûk tawl tah.

Hmar lâia lekha inchûkna (Education) hi hun sâwtak el Kohran kuta um angin a um leiin Kohran a buoia a châu pha chun inchûkna khawm a chawb buoi deu hlaka, Kohran a hrât pha leh a hrât ve pei baw. Kum 1958 lem khan chu Mr Thanglora B.A. B.T. in sawrkara a sin mâksana Kohrana a hung lût leiin 1959 chun Sielmat-a Sielmat Christian High School chu hawng tan a lo ni tah a. 1963 in Sielmat Christian High School chu Mr H. K. Khawlkung, M.A. chu Acting Principal-a hmangin Sielmat Christian College-a siem a hung nia, a kum nâwk 1964-in Mr. Ruolneikhum Pakhuongte-in Principal sin a hung chela (D. Ruolngul Chanchintha Kalchawi Part I & II p244) College chu hlawtling takin a fe peia tah a nih. Ei kawvela hnam dang tawngdang hmang haiin Kohran High School el khawm nei harsa an ti laia, College chen ei hang nei el hin chapo na thalo Hmar nauhai lungriah a siem ding lei am a ni ding (an diktak chu Pathienin hrieng a tih) chu College chu February 4, 1969 in khâr pêkin ei um taa. Hmar nau, Hmar Education hmangaia, a sung thu hre bawklolhai ta ding chun, “Khar lo ni naw sienla chu” tia mitthli le suongtuo vet khawp a nih hrim a nih.

Sawrkara in Hmar bielah school-hai a hung vea, High schoolhai hung hawngin, hieng Pherzawl High School le a dang dang hai khawm hi hung lain nasataka hma hung sâwnin mithiem tamtak an hung suoka, sawkâr sin lien tak tak hai hung chel vein, Hmar Education chun hma a hung sâwna, sienkhawm Sawrkâr thawktuhai laiah, mani sin thaw peinauna, hri thanawtak a hung inlêng leiin chuong Sawrkâr High School-hai chu an hung thla hnuoi nâwka mipui beidawng vieu hai sienkhawm, Kohran School anga nuom nuoma va tawng el thei an ta nawa, hotu be thiem thiem chu an

sin an thaw naw khawmin hêksiet thei an ni chuong nawh. Kohran School um loa, Sawrkar School cho umna khuohaia chun naupang le thalai mani tawng tak ngiel khawm tiem theilo an hung pung nawk ta leiin Hmar hnam laia Education chu Kohran bawkin an hung tan nâwka, Kohran pawlhail chun a khuo khuoa insemin English Medium le Hmar School hai an hung hawng thar nâwk taa, vawisun chen khawm hin Manipur tlang rama lem chu Kohran schoolhai naw lem chu ring thlak tak tak a um nawk ta nawh. Mi haiin thiemna le hrietna tak tak dita lekha an inchûk tah laiin, a bikin Manipur tlang rama Hmar nâu a tamlemhai chu kum za deuthaw liemtah laia an pi le puhaiin tiem le ziek cho an inchûkna school anga bawka khan an tum tla nawk tah. Santu dang an um tanaw leiin Kohran bawkin Pathien thu tiem le ziek theina ding bêk tiin a bul tan nâwkin khaw tamtaka chun Hmar medium school-hai hawnga, chan insemi an tan nâwk khawm hi tiem le ziek thei naw hlawla thangthar an um el nêk chun a la tha tho tho a nih. Ram le Hnam san ding hin “thuoitu ringumhai hung suok ro...” tia hla an lo phuok hi a lo pawimaw ngawt el.

Kum zakhat sâng (1910-2010) a Hmar lâia lekha inchûkna hi hmasâwn malam peia a hung danglam (progressive change) lâi zingin, hmasawn der loa tiem le ziek cho inchûkna, ei la khêl nawna hmun a um bawk.

Tlângam khaw thenkhata chu tienlaia inchûkna rawpum chepkhâwm chungah inthunga, a ruo a ãawl deu phaa naupanghai mawngbieng vun chep pawp hlaka, tiem le ziek dân cho inchûkna chu a la bo chuong nawa, Progressive change chu a la hla hle lai zingin, Hmar nauhai inchûkna hmun tamtak hai ruok chu khawvel inthang ruola hung inthang vein, inchûkna hmun le inchûk dân hai in thlâkthleng in, Technology thar thar le Computer leh class an lâk zing ta bawka, **progressive change** tia pêka ka um khawm hi hieng hai en chun a awm vieu tho, hmasâwn zing puma, a tul dân peia inchûkdân inthlâkthleng na hmun a tam ve ta leiin.

PRESENT STATUS OF HMAR EDUCATION: WHAT LIES AHEAD

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- John H. Pulamte, Manipur

INTRODUCTION

The term '*Education*' used here mainly refers to that system of education introduced in India by the British and the Christian missionaries since the last part of 18th century and which many authors and educationists called '*Western Education*' or '*Modern Education*'. The super structure of this form of education consists of the organization of schools, colleges and universities wherein the formally prescribed courses of teaching in various fields of knowledge are conducted under planned curriculum and syllabus in an articulated manner stage by stage.

The introduction and development of Modern Education among the Hmar peoples of Manipur, Mizoram, Assam and elsewhere practically begins with the arrival of the reverend Watkin R. Roberts in Senvon, the biggest Hmar village of southwest Manipur on February 5, 1910 and then spreads from there in a short span of time. Though some Hmar villages in the then Lushai Hills (now Mizoram) had Christian converts before 1910, schools are not yet officially established in their villages as was seen in southwest Manipur. It may be noted that the chief of Senvon, Kamkholun invited Roberts to come to his village to tell them about the story of Jesus as mentioned in the Book of John which Roberts dispatched sometime before to the chiefs of all the Lushai villages north of Aizawl. But, what the chief

and his subjects asked Roberts on his first arrival in Senvon was not to establish a church nor, a missionary centre but, a primary school. Roberts did oblige with that request and soon afterwards sent three volunteers among his students in Aizawl. Official statement and other reliable records tell us that these three native teacher-evangelists reached Senvon on May 7, 1910.

Christian missionaries who had already set up their base in the then Lushai Hills began the yeoman task of giving modern education to the Zo tribes which includes the Hmars from the very bottom of reducing their language to writing in such a way that the system they introduced could be readily adopted by the people meant for. The original script introduced by the reverend F.W. Savidge and J.H. Lorraine, the first two official Missionaries in the then Lushai Hills used diatrical marks in some alphabets. It is as follows (in Capital letters) -

A, AW, B, D, E, F, G, NG, H, I, J, K, L, M, N, O, P, R, S, T, T (pronounced as 'thraw'), U, U, V, Z, CH (pronounced as 'Chaw'): (**Lorraine JH**, *Dictionary of the Lushai Language*, Calcutta Asiatic Society, 1975 (Reprint), p. v)

Rev. Edwin Rolands, who came a few years after Savidge and Lorraine made slight modifications of the above script and was being appreciated and approved by the formers. It was as follows (in small letters):

a, â, aw, b, ch, d, e, ê, f, g, ng, h, i, i, j, k, l, m, n, o, p, r, s, t, t, u, û, v, z.

In sharp contrast with other parts of India, where education was started for the children of the workers of the East India Company and also 'to make clerks to act between the rulers and the ruled', and the most important aim of which was 'to create a group of people who may work as mediators between them (the Englishmen) and the common people', modern education among the Hmars, right from the initial stage was meant for the native

people. Besides, education in this part of the land was purely with religious purpose. The people were taught the three R's in preparation for Bible reading and understanding of writing and simple arithmetic for their daily religious exercises.

PRESENT STATUS OF HMAR EDUCATION

The Hmars are presently settled in compact mostly the northern areas of Mizoram covering about 36 recognized villages and 35 villages in southwest Manipur which are adjacent to each other; some portion of Jiribam Sub-division of Imphal East district and more than a dozen recognized villages in the town area of Churachandpur district. In Assam, they are one of the major hill tribes living in the Barak Valley districts of Cachar, Hailakandi and Karimganj in South Assam and have a significant presence in the North Cachar Hills and Karbi Anglong districts of the same state.

Hmar was officially recognized as Scheduled Tribe in the said three states as well as the state of Meghalaya. Hmar is also permitted to be used as Medium of Teaching up to Middle School level in Manipur and Assam and as Major Indian Language up to Class XII level. The same advantage is yet to be achieved by those in Mizoram though effort is being made. Both Manipur University and Assam University, Silchar has also permitted Hmar to be studied as Major Indian Language in the Graduation level.

As per records and information available, there are altogether 17 High Schools, 40 Middle Schools and 60 Primary Schools in the 36 Hmar dominated villages of Mizoram. There are also a good number of Mission schools and run and managed with donations from outside India. In the 45 recognized Hmar Villages of North Cachar Hill (Dima Hasao) & Karbi Anglong districts of Assam, there are 5 government full fledged High Schools, 4 Govt. Aided High School and the same number of Govt. Aided

Mission H/Schools. Besides, there are 50 Govt. LP Schools, 10 Govt. ME School, 13 Mission Schools and 8 Aided Schools and 3 Private Schools. Though the Hmars are the major Hill tribes living in the plain districts of Cachar, Hailakandi and Karimganj of South Assam, the presence of quality government or mission school is almost nil except in Hmarkhawlien and its adjoining areas where the only government High School (Union High School) is located. There are also some 3/4 quality Mission schools which are in fact rely upon by more than 90 percent students of the area.

In the Hmar dominated areas/villages of Manipur, there are 5 full fledged government High Schools and some 13 Junior High Schools. Out of these, just 2 or 3 Schools have a semblance of a school with the rest of them being there in the name and on paper only. So is the other 25-30 lower level government schools under various names and grades with no visible physical activity in and around the school. Christian missions under various names and denominations are also still active in the field of education in Manipur and still run and manage about 15 English Medium Schools and some 30 Vernacular Schools. The main aims and objectives of these school however, is not quality education but only to make the students understand the basic 3 R's and thereby making them to be able to read the Bible and Hymn Books in the churches. They are stated to be in this financially unenviable task due to unreliable government schools particularly in the interior and remote villages. These different churches employed some 220 teachers; their educational qualification and aptitude in teaching is however not something to be proud of.

CONTEMPORARY PROBLEMS OF EDUCATION

The more important and relevant issues the Hmar Schools are encountering at present are briefly stated here as follow:

Wrong Concept of Teaching Profession

One of the most unfortunate situations the state of education is witnessing not just by the Hmars but all throughout the region is that everybody, right from the administrators to the common man considers the profession of teaching as just another job in the market meant for earning monthly salaries. What is more important to become a teacher is not about having the talent or aptitude and interest in the teaching profession but, of the money and influence one have to those who matter most in the process. Teachers who were once upon a time accorded topmost rung in the society and known as ‘gurus’ no longer command such respect and reverence in the present days. On the contrary, many government school teachers posted in the Hmar areas today command respect not because of the services they rendered towards education, but because they are better off with money. Politicians are scared of them because they sponsor candidates in elections; churches and its members dare not say anything against them as they need their contribution and loan from them off and on. They have influence in the day today functioning of the village, the church and village and tribe level social organizations.

Absenteeism and Substitution of Teachers

Many government school teachers posted in the Hmar dominated areas just refuse to stay in their place of posting and performing their assigned duties citing one excuse after another. Many of them illegally engage unqualified locals in their behalf by paying a meager amount of Rs. 700/- to 1500/- per month and that too, not counting the summer and winter holidays. This illegal practice is usually done with the tacit approval of the village chief/chairman/president or school management committees. It is understandable if a senior and outdated teacher who have just a couple of years for retirement is substituted by a fresh and energetic graduate, but

not so if a Science Graduate teacher is being substituted by an under matriculate and unqualified person.

Lack of Infrastructure (teaching & non-teaching staff, building, teaching aids, etc)

Though the state as well as central government pumped in huge amount of money towards education under various schemes and project, it is found that most government schools in the Hmar dominated areas, be it in Manpur, Mizoram or Assam are still without proper classrooms, laboratory and lavatory facilities, benches and desks, blackboards and dusters and other teaching aids. In the age of technology where computers are the basic requirements for students there is no computer facility in most of the government schools particularly those in the interior and remote areas. Besides, the lack of adequate trained and qualified teaching staff particularly those of Science and Math has also greatly hampered the smooth progress and functioning of all these schools. This shortage of teachers is more acute in the interior villages where there are no private schools.

With the fast pace of changes and development in the field of education, the teachers have to be constantly trained and updated to familiarize with the innovation in curriculum, examination system, the methods of teaching, etc. The 'inability of the government school teachers to adapt to these new developments and innovative ideas are definitely one of the many reasons for the failure of many government schools in the high and higher secondary level Board Exams.

Political interference

Political interference in the day-to-day functioning of schools greatly hampers the smooth and successful functioning of government schools not

only in the Hmar villages but throughout the region and country. Transfer and postings of Headmasters and teachers are usually done without considering the interest of the schools and students but that of the politicians, bureaucrats, officers and the teachers. When everybody knows that recruitment, postings and transfer of teachers is best to be affected in the beginning of an academic year, the same is usually done with interference from the higher ups during mid academic courses. This always have a great bearing on the normal academic functioning of a school.

Headmasters alone cannot make the school function smoothly. They need the fullest cooperation from teachers, villagers and all concerned. There are many instances and situations where a headmaster of a school dare not take any disciplinary action against his subordinate staffs only because that staff have a strong political back up and background. There are also many cases of teachers who got themselves transfer along with their post because of their influences and maneuvering in the head office.

Poor Educational Environment and Too Many Social Activities

The Madular Commission of 1953 points out that, *“Many children, now seeking education, come from homes where there is little of an educational atmosphere. Hence, they got little or no opportunity for supplementing the education given at school”*. The above observation is also true in the Hmar areas and villages across the region. There are too many social and religious activities among these people that have its effect on the progress and performance of the students. For instance, in most Hmar villages, all the seven days of the week has a church service wherein parents and other grown up members are supposed to attend. Parents in such a way have less time to give and devote to their children as they are almost fully engaged throughout the week. On the social front, whenever someone in the village or locality die, the school has to remain close for the day. In the night, all

youths are bounded to attend the traditional singing and mourning services for a minimum of three nights. Many educationists and concern parent have now questioned the efficacy of attending so much religious and social programs and activities by the parents and elders in the society.

REMEDIAL OPTIONS

Modern Education reached the Hmar peoples alongside Christianity. While the latter had uplift and ameliorate the Hmars and made them at par the rest of the world, modern education has not done enough mainly due to their own folly and mismanagement of the educational affairs. The few successful government officers and bright students who could cross the all India level competitive exams are too rare in relation to their population. Most schools in the Hmar villages are in pathetic condition. It will however be of no use if one tries to find faults and blame one another. It is the responsibility of each and every individual, leaders and elders to try and find out the ways and means to address this perennial problem. Here are some options:

Community Participation

Willing participation and involvement of the community in the day to day administration and functioning of educational institutions has off late been much advocated and even successfully implemented in some states of the country including the state of Nagaland. The Hmars have experienced these sort of practices till the early 1950s but had to abandon it with the coming of the state government albeit without much preparation and planning according to the need and demands of the local villagers.

The state governments must also seek the support of the Church, NGOs and private bodies and work for the betterment of the present position and

system of education. They can give room and opportunities to each other by stepping aside in areas where one can play more effective role. All mission or private schools in villages where good and effective government school is functioning can be abolished or transferred to another village where such government school is not available and vice-versa. Informal amalgamation of government schools, withdrawal of mission schools, incentives to performing teachers, identification of bright and prospective students, local participation and devolution of power are some of the more important points to be noted in order to give fresh life to the dying system.

Residential Model Schools

Though Education has been the responsibility of the state, and huge amount of money has been pumped in by both the union and state government towards the same under various programs and scheme, it will be suicidal on the part of the tribe if no effort is made from their side.

Highly experience and qualified teachers must be recruited to teach in these schools and offered attractive pays and perks but for a limited period say, 5 years and extended with increase benefits base upon their performances. The Headmaster must also be hired on 'contract', but by giving full power and charge even to the point of suspension and re-recruitment of staffs. The advantage of having these community schools will be inclusion of certain co-curriculum or extra curriculum activities related with the tribe, its history, culture, the ever relevant principle of '*tlawmngaina*', an untranslatable term binding all to be hospitable, kind, unselfish and helpful to others: a moral force which finds expression in the self sacrifice for the service of others, etc and which will definitely be of help for the community or tribe in the long run.

Highly professional and dedicated individuals must however come together and formed a 'Board' in which all different churches and civil societies

participate and look after these schools in a constant way. This Board must preferably be headed by one senior educationist or someone who have enough experience in the field with adequate salaried staffs.

Vocational and Job oriented curriculum

One of the most important reasons for the introduction of modern education among the Hmar peoples was to make the new Christian converts to be able to read and write. Considering this aim, one can say that the education among the tribals of Manipur in the first half-century of the 20th century was quite successful. However, in a period where the aim of education was beyond the 3 R's, the aims, methods and system needs to be change according to the needs and situation. Vocational and job oriented subjects must be included in the curriculum so that learning is a joy for the learner. The curriculum should be reformed and modified as per the needs of the community and the locality. It should be made more practical and useful. It should be diversified and flexible to cater the interest and aptitude of the students. The curriculum should be closely related to the social life of the students so that it may help in developing the capabilities of the students. Vocational subjects should be introduced as far as practicable especially in the secondary stage.

CONCLUDING REMARK

Every problem has a solution and so, the problems being faced by the Hmar peoples with regard to Education will definitely have 'a way out'. With the legislation of Right to Education by the union government in 2010, more financial and manpower resources will definitely put forward by the the union as well as the state governments concerned. The success and failure of this ambitious scheme along with the already existing scheme such as Mid Day Meal, SSA, RMSA, etc will all depend on how the people concerned, the intellects, student and civil societies understand the issue and contribute their might towards the issue.

HMAR SECTION

HNAM RO 'THIEMNA'

- *Louis L. Keivom*
Shillong

*Thiemna rûn pui kaia tuon
sin relin,
Ziekfung mawi kan chawi
hnamchem nekin,
Ram le hnam hmasawwna
ding inchukin,
Lung kan ruol thiemna run
sung ah.
- L.Keivom*

'Thiemna' le 'Hnam ro' hmerkawpa ei ziek ding chun Magazine-a ziek zo el chi ni naw nih. Sienkhawm hi sapzek hi ziek dinga fiel ka ni angin, a mithivun inhlip phâk tawk chauva tawiin, ei Souvenir a inleng tawk dingin ka saizing el a nih.

Thiemna ei sui ding chun a zungpui Inchûkna intanna hih mâksan thei a ni nawh. Inkawp tlat an nih. Lekha Inchûkna a Hmarhai chanchin ei sui ding chun a bul intanna Mizoram chawmhlîma ramdang pakai thei a ni naw bok. Kum 100 sînga Hmarhai Inchûkna/thiemna tienga a ser ei phawk lang ding a ni chun Missionary hmasahai hnung le hma siehre thei a ni bok nawh. Chu umzie chuh, Hmarhai laia Inchûkna/thiemna hung intanna hnâr ei hril ding a ni chun Mizorama Missionary hung

lût hmasatak pahni Rev.F. W. Savidge le Rev. L. H. Lorrains, England sâppachal, Arthington Baptis Missionhaiin an hung tirhai chanchin hi a sei naw khawma tawite bêka sui naw chun a kal a kim thei naw dingah ka ngai. Anni pahni chanchin hih Thiemna a Hmarhaiin Kum 100 ei lo sir phâk ve na a hin pawimawna an nei zie kutphabawk chen tling lovin la zuk târlang zawk ei tih. Anni pahni hin January 11, 1894 khan Aizawlah an hung lût a. Lushai-tawng inchûkna hawrawp AAW B an siem nghal a. Lekha Inchûkna tieng le lekhabu siem tienga mi lunglût an ni leiin Inchûkna tienga bul tan chu Pathienthu inhrietirna ang bawka pawimaw a nih ti an hriet leiin Pathienthu hrilin tlângram khawte a hai an invak suok hman mang nawh. Chuleiin, ringthar an lâk rawn hmannaw hrim a nih. Nisienlakhawm, thiemna buzawl a ding ruokchun Mizoram le Manipur-a chêng tlângmi a bîkin Zo hnathlâkhai lai a ding chun sûlhnu anni hih a siemtu an nih. Hun iemani chen hnung October 14, 1908 khan Wales tlangvâl pahni Dr.Peter Fraser le Watkin R.Robert hai pahni chuh Aizawlah an hung chuongkai ve nawka, Dr. Fraser

chun Welsh Mission Damdawi Inah mawphurna a lâk nghâla, Watkin R.Robert (Pu Sap Tlangvâl) chun damdawi In a chun thangpuitu sin a thaw phawt a, Damdawi Ina thawk malam zingin sikul naupang tamtak a chawm a, Chuonghai lai a Manipur a inthawk sikul naupang a chawmhai chuh Lungpau, Thangkhai hai hih an nih. Chuong hun lai chun Independent Kohran la thuoitu ding Taisen le a ruol danghai chuh bêlnawt a inhlawin an va um hlak.

Hmarhai a bîkin Manipur-a chênghai chanchin ei sui ding a ni chun 1910 hnunga ei rama Chanchintha'n Hmar ram a chênchil kum 1910 kha Hmarramah thiemna thawmmawl a hung inphun tanna a ni chau a nih. Mizorama inthawk Hmar rama Chanchintha a hung lût hma le hnung iemani chen khah thiemna hih ieng am a na ti Hmar biela chêng haiin an la hriet nawh, a hlutna chuh hun la hung tlung dinga iengang in am la tangkai a ta! ti an lo suongtuo ngai naw bawk. Thiemna buzawl chu an ta ding chun thimpui samup ang a ni leiin a umzie an hrietnawa, an hriet sun chuh 'naupang a hawnin an

inthung bûm a an sinthaw peinau lei a nih' ti chen chuh an hmu le hrietthei sun chuh a la nih. Chuleiin, tiemthei le ziekthei chu khawvar tieng arsi nêk khawmin an vang hril a nih.

Hmar biel a Chanchintha le Inchûknan zung a thlâk tan dân chuh hieng ang hih a nih. Pu Sap Tlangvâl in 1908 kuma Aizawl a damdawi pana hang fe Taisen a umna khuo an don hnunga Senvon-a um a nih ti a hril a, *"In lalpa'n lekha a tiem thei am?"* tia an don chun *"A tiem thei phêrphur"* tiin a dawn lein Senvawn lal lo tiem dingin Johan Bumal Copy 3 a thona, chubâkah, an lalpa tiem dingin lekha khawm a thon sa bawk a. Chu copy chuh Senvawn lal Pu Kamkhawlûn in a lo hmu a, thla thum hnungah Johan bumal kawm a chun lekha ziekin Pu Tlangvâl hmu le tiem dingin, *"Pu kan kuoma nang ngei hungin hi lekha chanchin le Pathien chanchin mi hung hril rawh. Tukhawm ami zirtirtu ding khawm kan um nawh. Hungin kan kuomah sin i hung thaw thei naw dîm a ni"* tiin Pu Sâp Tlangvâl kuomah a thawm kira, hi thuziek a inthawh hin Hmarbielah, kum 1910 hma khan ziekthei le tiemthei a

then-a-zâr chuh an lo um chu lo ve tah ti a sukfiê êm êm a nih. Chuongang ziekdân le tiemdân chu Mizoram a inthawka an inchûk sawng a nih. Pu Kamkhawlûn lekhaziek chu dawn lo theilo kona a ngaiin, kum 1910 January 31 ni khan Pu Tlangvâl rawiin Aizawl suoksanin hmun khawkrawk le milula hnam hai chêngna, Manipur Simthlang tieng pan dingin sikul naupang a i chawm Thangkhai, Lungpau le Hrana le mi thenkhat thuoiin an inthawksuok a, 05 February, 1910 ni khan Senvawn (Hmunte) khuo an tlung tah a nih. Senvawn lal, Pu Kamkhawlûn in Pu Tlangvâl a hmu chun a lo lawm a, a khuo ah sikul hawng ding le sikul hmun ding ram chen khawm pe dingin a lo hril a nih. An hmadawm ding hawphur um ding zie chu hrezingin phûrtak siin, ni sawtnawte Senvawn-a an châm hnungin, Aizawl tieng vêk an kîr nawk ta a, Vangai tlângdung kein a rawi pathum a thuoihai leh an hei hraw phei a. Aizawl an tlung chun Dr. Fraser-in naupang i chawmhai lai a mi Senvawn-a fea, Chanchintha hril malama Zirtirtu sin thaw nuom ding mi an zawnga, an naupang chawmlaia mi 3 Savawma, Vanzîka le

Thangchhingpuia (Taite-a an ti bawk) hai chun chu sinthaw ding chun an inpêk a, an ni pathum chu Manipur Simthlang Senvawn khuoa Chanchintha hrila Sikul-a zirtirtu sin khawm thawsa dingin, 07 May, 1910 khan Aizawl suoksanin Senvawn an pan tah a nih. Anni pathum hai hih native Missionary (tuolto Missionary) hung suok hmasatakhai chuh an nih. Hmunte an hang tlunga chutaka inthawk chun Kawnzâr (Senvawn hming intan hma hin 'Kawnzâr' an lo ti hlak) a chun naupang Inchûkna ding sikul hmun ding an siemchawp nghâla, chuongang bawk chun, Hmunte (sawtnawte hnungah 'Senvawn' an la hung ti ding) an lal Kamkhawlûn in lalna khuo a chun Sikul an tan zui tah a nih. Chu hma po chun Tirko pathumhai chun sîn huna khawsûnga tuollênglak naupang mi iemani zathai chu fiel khawmin kawmfar lai chun A AW B inchûktirna sin chuh an tan ta a, a kârlakah Pathienthu inchûktir an nei zawm pui pei bawk a. Tirko pathumhai chuh kâi insawkin naupanghai lai Pathienthu hrilna khêlah inchûktirna sin chuh rawngbawlina sin lientak anga ngaiin, chu sin pahnihai chuh an

thaw kop malam a, an thiltum tak chuh Chanchintha hril chuh a nih, sienkhom tiemthei lo chun chu rawngbawlina chun sawt a dai naw ding a nih ti an hriet leiin, A AW B inchuktirna sin chuh thahnemngai takin an thaw a nih. Hun sawtnawte hnunga chun Tirko pathumhai laia Savawma chun a kul-a-taiin chu rawngbawlina sin pahni chu thawin a pumbil tah a nih. Chanchintha hrilna le A AW B inchûktir chun khawêng a hung hmu tan ta a. An sikul naupang mi 3 Thangngûr, Thangneirum le Kaithang hai chun Pathienthu ringin Kristien-ah an hung inpêk tah a nih. Annihai pathum hi Hmarbiel (Manipur-a) ringtu hmasatakhai chuh an hung ni tah a nih.

Hnam var ngei ngei chun ro tling ding an lo hrietin, khawthlîr hla tak an lo hmu ngei! Chu khawthlîr chu eini khom ei hung changkâng hnung hin khawlai hmun a khawm, Chanchintha (Gospel) le inthe lova intlawn zing chuh 'Inchûkna Sikul' hih a nih ti ei hung hriet ve tah. Ramthim rawngbawlina ei lûtchilna hmun taphawtah Thiembûk (sikul) hih Chanchintha sukdarna dinga hmangruo poimawtakah ei lo laklût ve ta pei a nih.

Chuonglai chun, Hmar tawng hawrawp a la piengsuoknaw leiin Lusei hawrawp chu naupanghai kuomah an inchûktir hlak. Chuong hun laia an khaw thlîrna tukvera Thiem- Inzirna (Education) hmang tûlna an hmuphâk sun chuh Bible tiem le Hlabu en theina chin chau chuh nih. A hmaa ei hril ta ang khan, *‘Thiemna’* hi an lo sie hluhlang naw êm êm a, thiemna’n hmun a la hluo inthûk naw hrim a nih. Sienkhawm, Tirko Zirtirtuhai chun vartakin nu-le-pahai kuomah lekthiem chuh Sawrkara Babu sin chel theina a ni zie dâm an hril khum rawp hlak leiin a hmaa an ngaidân mawl le khawthlîrnaa thiemna an lo hmudân hai chuh tlawmte te’n a hung inphet thet thet a. Chuong hun laia Sawrkar sinthaw *‘Babu’* an hmu phâk sunhai chu ram inkhitu (lambu/Rasi..) hai chu an la nih. An chîn le lien thu hril lovin, sawrkarin kut-le-ke taka a hmang an ni hlak leiin an fena hmun hmun a mipui ngaisâng an hlawa, khawsûng an lûtna phawt ah an dû du, an khîk khik, ui le âr a tlu el hlak lai khawvel khah a la nih. Chuong *‘Babu’* hai ngirhmun insâng zie chuh khawsûng nu-le-pa tinhai hriet le hmu, an inhnar phâk lo hiel a an ngai hlak a nih.

Chuongang ngirhmun *‘Babu’* chan chang ve ding chun ziek le tiem thei a tul ziehai chuh hmangruo thataka hmangin an hril uor hle hlak. Chuonganga thiemna’n khawêng a dai tan ding chau chun, a khawsêng hri hri’n, kum 1911 khan Hmar biel chuh tampuiin a hung nuoi a, thiemna buzawl ta an la thaidar tan hma, a rim intem tan dinga an hung intan tum êk êk lai chun, Inchûkna sikul chu Senvawn anthawk Khawpuibung (Tuithaphai) a chun sawn a hung tul ta a. A lungzing um thlâk hle’l. Sikul sawn a ni chun naupanghai ngaituo naw theilo a lo ni nawk tah, sikul le naupang an i chawmhai chu Khawpuibung (Tuithaphai) tieng sawmtungin kechanglawnga lawnin ni iemani zât rei an lawn hnungin, Tuithaphai an tlung tah a nih. Tuithaphai a kum hni sûng chau sikul an kai hman a, kum 1913 khan Hmarbiel chu tampuiin an inkiengsan nia an hriet ta leiin an zungkeina hmun Senvawn (Hmunte) tieng bawk chun sikul le an naupang inchûklaihai le chun an insawn suk nawk tah a nih. Chanchintha chau nilovin, Thiemna a hung pârsuok theina dingin thuoitu hmasahai khan thiemna khawm hi an lo inrimpui êm êm a nih.

Khâng hun laia nu-le-pahai khan thiemna nêka an ngaipawimaw lem chuh an nauhai, nitina tukram tuona an tha sawr chu a nih. Naupang nitina a bûma inthung khawma thawding hrelo ang el a um khawmhai chu an tha an sawr phâk naw leiin an enhla êm êm a, chu chuh a nih Inchûkna an lo inhlutsak nuom nawna chuh. Chanchintha'n ram a lâk hrât ang bawkin, Thiemna khawm chun damte'n hma a sawn ve pei a, kum 1920 a hung chuongkai meu chun khaw tamtaka lalhai chen khawm chun an khawsûnga sikul indin nuomna an hung nei tawl tah a nih.

Kum 1951 January thla a hung inher suok a, Pherzawl khuo a chun sikul narân nilo, High School ngei indin nuomna lungrilah a lien ta hle a, Pherzawl lal, Pu Dolûr chun, lekhatiem, 1950 kuma Cotton College, Assam University hnuaia B.A. zo thei ngat, Hmar laia B.A. pasi hmasatak, Pu H.Thanglora chu a umna Parbung khuoah sikul hawng dinga a thurawn an inhnik pui naw leiin, “*Sûra duhlo, Nahaiin nei nang e*” ti angin, Pu H. Thanglor chu lekha a thona, “*Ka sang, Thanglorin B.A. I passed ti ka lo hrieta, ka lawm hle.In hman*

hunah la hung vak la, sielin lawm ei tih” tiin. December 16, 1950(Inrinni) khan Pu H. Thanglor a B.A. pasi chu Pherzawl khawsûngah umnikhamin sechal thatin ropuitakin an lawm a. Chu ni vêk chun Pherzawl lal le a Khawnbawl Puhai: Saia (Khawlte pa), Daia, Hrawta, Khawtinkung (hi article ziektu a pa), Kunglien, Hleia, Rosuok le Th.Kima hai le Pu H. Thanglor thangin lal Inah inkhawmin Pherzawl khuoah High School hawng dân dîng ropui an kei thlâk ta nghâl a nih. “*Mi tukhom naupang Class VII, VIII le IX a admit tum chun January 1951 sâng admit thei nîng a tih*” tiin an sevêla khuohai chuh inhriettirna an pek tan ta nghal a. February 1, 1951 kum khan High School hawng tan a ni le inruolin Class tan nghâl a nih. A hming dîngin, a khawhming chawiin, “*Pherzawl High School*” ti a nih. Churachandpur huop sûnga High School puitling pieng hmasatak dîng chuh Hmar biel Pherzawl khawzawlah, kum 1951 khan a lo ngîrsuok tah chur el a nih. Hi hun lai hin Mizoram pumpui a khawm High School 3 chau a la ngîr a nih. Admission Fee khawm hiengang hin an siem zui nghâla, Pawl 7 le pawl 8 hai tadingin, paisa

50 (Duli), Pawl 9 hai tadingin, Chêng 1. Thlatin fee dingin Pawl 7 le 8 Chêng 2, Pawl 9 hai tadingin Chêng 3 an siem bawk a. Hotuhai hmasahai chuh Pu H.Thanglora, B.A. Headmaster, Teacherhai: Pu L. Rothang I.A., Pu H.Tuolien Matriculate, Pu Lawmthang, Pu Kama Hindi Teacher hai hih an nih. Chuonga High School a hang ngîr chuh nu-le-pahai chun lawm tak meuvin an lawm a nih. Naupang sikul kai chu hmu inhoi an ti a, khawsûnga um nu-le-pa, Committeehai chun naupang an class lâk chu makti takin va en thlak hlak. Kum 1953 le 1954 kum hai lem khan chu hmundang dang, Assam, Mizoram, Manipur a inthawkin hi sikul-a kai belkawpin naupang 100 an chuong phâk ta hiel a nih. Kum 1951 kumtawp exam an hang nei tana, mimawlte te sikul Committee hai chu ekzam hunah Invigilator dingin an inruot tawla, anni chun, ‘Guard’ an in tih. Naupang ekzam an zo chun Committee ‘Guard’ a thanghai chu zirtirtuhaiin an indawn tawla, “Naupanghai chuh an thaw tha tawl am?” an ti chuh Guard-hai chun, “An thaw tha nîng a tih, an ziek mar mar tawl kha tie” tiin an don hlak. Kum 1954 kum khan

Manipur Sawrkar hnuoiah Pherzawl High School chuh Grant-In-Aid pêk a nia, chu kum chun Pawl 10 pasi mi 6 an um nghâl a nih. Kum danga pasihai suklang lovin, 1954 kuma Pawl 10 pasi ‘Pherzawl High School STAR’ hai chuh a hnuoia hai hih an nih. H.L.Bana, Ruolneikhum Pakhuongte, C.C.Remma, Lianhlira Hauhnar, Vanlalbel (V.L.Bela), Sielchunghnung hai hih Pherzawl High School a inthawka Matriculation pasi hmasatakhai chuh an nih. Lawm a um ngawt el. Hi School anthawka inchûk suok mithiem, India ram le puotiang chen a India sawrkarin a misuongtawlawi mi tamtak le Offisar lien tamtak kutpâr le kepârin a dai zolo ding an suok tah.

Hmarramah Thiemna buzawlin kum 100 a del hnunga vângduoina ropuitak hung inlang chuh nu-le-pa, nunghâk, tlangvâl hmeltâ le feltak tak, thiemna ngaitleuin anhawina, lakursûn nawna tieng kal ei pên hih a nih. Chu ra ditumlotak el chuh ei nunghâk, tlangvâl lekhatiem ding, Ofisar lien ni thei dinghai ziek theilo le tiem theilo tamtak um ta hih a nih. A pawl ngei el!! Ka mit ngeia ka i hmu, ka lungril sukna êm

êm tu chuh, Hmar biel-a Thiembûk (Sikul) tamtak a sînga inchûktu dîng naupang le Inchûktirtu (Teacher) an um ta naw leiin chu hmun a chun vawk, ui le ârhai chun chawngpu insain sikul an kai ta lem. A mak danglam ta ngei!!

Iengdang nêk a pawimaw le 'Ro' tling chu 'Thiemna' hih a nih. Inrimna le tumrûna ngei a hlawsuok, 'Thiemna' chu ngaisâng a umin hlutna insângtak el a nei lai

zingin, thalailai tamtak chun khawlailêng malamin an inrimpui lo, Degree thatak tak nei tamtak an um tawl tah. Inzak a va um ngei de!! Aw kathla nang chu thang ve naw rawh.

'**Thiemna**' hi mimal, sîngkuo le Hnam tadinga RO (treasure) um sun a na; a zungpui a ni ang bawkin a thuompui a nih bawk ti hih **100 Years of Hmar Education** hmang phâk chin hai hin hremawl ei tiu aw!!!

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NIPHUNGA PIENGTHARNA

- *Ramthienghlim Varte,*
Shillong

Hmar Students' Association, Jt. Hqrs., Shillong in 100 Years of Hmar Education Celebration le inzawma SOUVENIR buotsai a article "Niphunga piengtharna" (Identity Consciousness) ti ziek dinga fiela ka um leiin ka lawm hle a. A subject hi ei hnam nunphung le inzawla ziek ding a ni si leiin ka huphur hlea, hotuhai inza an um bawk si leiin suk puitling tumin ramtin dap khawmin ka hei thawlawm ve a nih.

Khawvêl insieng tira inthawka vân boruoka fâkzawng chi le hnuoi chung a invâk rannunghai chuh vawisûn chen hin anni dan ding Pathienin a siemdân angin piengphung, chetdân, nunphung, zierâng le inhrâm dânhai a la pangngai zing leiin; chuh an niphung (identity) dinga ruot pêk a ni ela. Chuleiin, Sakei chu tukhawmin Savawm an ti ngai naw a, Savawm nunphung angin a khawsa naw a, an hrâm ngai bawk nawh. Chuongangin Zawng chu Zawng a ni ang charin, Sakawr chu Sakawr, Sai chu Sai, Kawlhawk chu tukhawmin Rângkêk an ti ngai bawk nawh. Mihriem nunphung ruokchuh Adam a inthawka vawisûn chena ei niphung

(identity) zie le râng inthlâk danglamrawn tak zie chu lekha phêk chite a ziek sêng chi annaw a, niphung (identity) inchu buoi leia ei hun tawng peia insuol-inhal tamzie nitin a chanchinbu hluo bittu, apui-a-pangin a thar a thara ei hriet nuom, chu chanchin chuh a ni khawvêl mithiem le varhai lekhabu suk hausa tu le hmun tamlem hluo bittu chu, la ni pei baw a tih. India rama ringawt khawm hnam, tawng le nunphung hranghrang nei sâng le zali lai zet ei uma, chuonghai chun mani ni phung (identity) seng humhala India khuo-le-tui nia chanvo tha dita insuol tuo, a nei sawng thei rêng um silova in-eptuo, in-tuo le insik bukuk zing; a hrâtpa chun a hrâtnawpa a sirde a, chîmrâlin a um a, a chîmraltu khawm chuh a nêka hrât an hungsuok pha chîmrâlin a um ve nawka, tawpintai umlovin hun sawtnawtea a chîmraltu kha midangin an hung chîmrâl nawka. A hlui a tharin a hung thlâka, a thar kha a hluia, a thar dangin a hung thlâk nawk peia. Chuleiin, mi dawnril Darwinin khawvêl nun in tlâk danglam dana a hrietna var Darwin Theory ei ti ‘**A ru no no suoka** (Survival of the fittest)’ a ti nêka inril, indik baw hi tuchena a

ding chun a khelthla thei ei la um hri nawh ti inla a suol kher naw nih. Chuleiin, mani niphung (identity) ngaisak lova hum nachâng hre bawklolhai chuh chîmrâlin an um hlak. Chutaka inthawka ei in humhimna kulbing le râlthuom pawimaw tak ding chuh iem nîng a ta? Khawlai a inthawka hungsuok ding am? Tu am mawphurtu? Hi zawna pawimaw tak sâng ding chun thil pawimaw êm êm el pathum inthe thei dêrlo eini a hin a uma chuonghai chuh: **Hnam, Tawng le Sakhuo** na a nih. Pa, Naupa le Thlarau thienghlim anga hieng pathum hai hih a um tlat a tul.

Hi le inzawma niphung (identity) hmêlmang le umzie a ei fie uor theina dingin khawvêl hnam popo laia niphung (identity) a piengthar le chiengtak hnam ni dinga ka ring Isreal hai nunphung tlawmte suklang a ngaiin ka hriet a. A sanchu, **Pakhatna**, ieng hun lai khawma an hnam (Israel) hi Jehova (Pathien) in a thlangsuok hnamah an ngai tlata, beiseina hring neia chawisâng an tumtak ani zing hlak; Pahnina, An ram chauh hi ram hlun le thienghlim Jehova mit fûkna rama an ngai tlat; **Pathumna**, An

tawng (Hebrai tawng) hi Jehova pêk ngei tawng hmasatak le Jehova khawm an puong rawpna tawnga an ngai baw. **Hnam, Tawng le Sakhuonaah** an chienga, remruottu Pathien an inza lei anih. Chun Jerusalem a Tempul chuh an hnam sansuokna thuthlung inthlungkhawmna sûtpuiah an ngai takzet bawk anih. Babylon, Aigupta, Greek le Rome lal hai khan indawt zutin anlo do ta hlak rêng a na, AD 70 lai vêl khan an Lal Messia (Chuh Krista tina anih) hung kha Messia ni thei dinga an ringnaw leiin an chung Pathien lungsenna vawrtawp a hungtlung zet khan chu Jehova Tempul Jerusalem Moria tlâng (Abraham in Isak an hlânna) hmun ngeia an bawl khawm sukchim pêkin an um a, chuongchun hnuoi chung popova sukchek/sukdar le thuoihmangin an um ta a nih. Kum sanghni deu thaw sukdar le chavai a an um lai khawm ‘ **Anih, Kan *tip* hlak, Zion kan ngaituo in...Aw Jerusalem, ka thienghil che chun ...**’ an ti vawng vawng hlaka. Chu chau chuh annaw, hnawtdara an umna (Diaspora) khawlai ram khawm ni raw se Biekbuk (Synagogue) an bawl hrimehrim chun Jerusalem tieng nga zawng kherin an bawla

a chung a ‘Aw Jerusalem, ka theinghil che chun..’ ti an târ kherkher hlak. Khawvêl kiltina sukdara um hnung, an rama kîrnawk dânding an hriet dêrnaw lai khawma an fekan ruoithe zo zatin ‘**Kumnawk fekan ruoi chuh Jerusalem ah**’ ti’n an pase kum tiem hlak. An ram ngeia inthaw sukdara an um ti tak lova mi ram, mi hnam kêra an inbîknahai chena khawm suknawmnatna an tuok nasat dân hi hril sêng an nawh. Asan lien tak chu anni Juda Sakhuo a inthawka Sakhuo thar Kristien Sakhuo thuring hungsuok ‘ mani mihriem chanpuihai le in hmangaituona’ thu Lal Krista chanchintha khawvêl popova fe a, thilsiemhai kuoma hril kha mâkmaw le ringtu tinhai mawphurna a nia, Kristien sakhuo zuitu rambung haiin chu lampui daltu le suk khawhlotu a an ngai tlat leiin. Kristien sakhuonain ram a lâk hrat si lei khan Judahai chun thiemnaw Arbawm awrthei popo an awr ta peia, England, Spain, France le ram dangdang khawlai hmun khawm an ta dingin thlamuongna a um naw a, inthawlina rêngrêng an nei nawh. Russia Lal Czar in a ram Poland pêt raka a hung zau lem khan chu khawvêla Juda mi popo

zâtve deu thaw chung a chungpikna sumpui a la sa ta deu deu. An pumrawhmang thil inhlanna ding sahai le an Sabbath ni a sathau khawnvar thaw dinghai popo Siechawi (Special tax) a siem pêka. Juda nunghakhai hrimhrim khawpui le University a lêng ding chun nawchizawr sinsiena darkuol bun lo chun an lengsuok phal an nawh. Kum 1880 a Russia lal Alexander II tuolthina a Judahai intum anni tum lem chun mipui hazat lungsen le Czar a sipaihai kuthak nûlna a hmangin Juda vêng tin hrûtin an hmu taphawt an vuokthlûk a, an inhai an raw pêk baw. Hienganga hnam sukchimit tuma in thatna **‘Pogrom’** ti tawng thar khawm a hung piengpha ta nghenghe a ni kha. German sawrkâr hnuoia Juda mi rêngrêng that chimit vawng tuma Hitler a Gas chamber tieng pana Juda mi nuhmei, naupang apui-a-panga an tuor dân ngaituo lem chun a chung a ei hrilhai hi a nêp zo vawng el. Hi le inzawm a lekhabu Hmar tawng khawma inlet **‘INSUOTNA RAPTHLÂK’** ti khawm a um kha. Hieng anga an tuor hnung khawma an niphung (identity) inphat ngailova cheldet tlat anni leiin tukhawmin an chîmrâl thei nawh.

Hnama an chienga, tawng a an chienga, Sakhuonaah an chieng bawka, an niphung (Identity) tui le thlarauva an va hei piengthar chieng ngei de. Hi lei hin an Pathien (Jehova) khawma a phatsan thei tlawt naw a, a tawpkhawk an tlunghmain beiseinaa an pasie kum tiem Fekan ruoi chuh Jerusalem ngei a the thei dingin an ringphaklo le beisei ngailohai kut tha hratna hmangin November 29, 1947 khan United Nation General Assembly members 57 New York khawpui a inthungkhawm chun Jerusalem le Isreal chanchin kum sânggni deuthaw hriet nita ngailo chuh khawvêl hrieta pêkkirin an um nawk el a nih. Pêkkir anni dân chanchin hi ngai nuomum tak a ni a hun danga ziek lem ei tih. Niphunga chieng le cheldet tlat hai chu a petu khawmin a hrietzing hlak si a. Chuleiin, Isreal hai hih an niphung (identity) khawlai khawm um hai sien cheldet tlat hnam anni leiin midang le an inrem taktak theinaw renga, an umna taphawta hnam kher-in-khawng tak el, midang le inpawl hlei theilo khawpa buoithlâk um, naupang khawm ni rawse an hung piengtlâk hlîma inthawk nuin a malpui chung a nene a pêk ding zâta an Juda

sakhuo dân in sama chawilien anni leiin an Sakhuo thuringhi an cheldet êm êma, chu kalzawnga mi`n chungthlâk taka thaw an tum ani chun naupang e tilovin inza dêr lovin mi an tau ngam vawng an nih. Chuleiin, Pathienin an niphung (Identity) a pek angin an ringuma, an chienga, a an cheldet tlat leiin Assam ram khawm tietlo Isreal ram chu vawisûn hin khawvêla ram hausale ralthuom nei tha le khawvêl rambung popovin an buoipui luoiluoi el chu a nih.

Chungangin eini khawm ei niphung (identity) hi khawlai khawm ei inzapui ding an naw a. A hma a ei hrlita ang khan Tûm ka ni ti min dawnhai sienla, ka **hnam** chuh Hmar, ka **tawng** chuh Hmar tawng, ka **sakhuo** chuh Christien ti hin bauva dawn pawl khawm nilang, ziekpawl khawm ni lang ka sângha ding chuh a ni hrimhrima, ka chiengtawk êm leiin ienglai khawm buoi ngai naw ningah. Chuongangin, **Hnam** chuh ei nina hrlifietu ding laia pakhatna a ni leiin Hmar ka ni tinaw theilo a nih. Ka ni chiengzie chuh Hmar a khawm Lawitlang pahnam (Clan), Lawitlang pahnama a khawm Vârte (Sub-clan), Tuolbung khuo,

Manipur a pieng, chutaka inthawk hung inpêmin Tuithaphai a puhai Vêng Khawmawi a khawsa ka nih. Amiruokchu, Hmar hnam tlawmte chau hre ngai dêrlo haiin an mi pawmpêk thei ding am? Teu love. Hi zawna in dawnna hmun le ram ang dungzuiin an ringdân chu dang a ti. America annawleh Russia rama a ni chun Thai, Chinese, Japanese, Burmese, Nepali amani an ring ding che a na, India rama um ka ni ti la lem chuh awi dêrnaw nihai, a ngaina hre bawk naw nihai. Nikodem anga piengthar dinga nu sûnga lûta piengnawn rawtpawl ni deu vawng an tih. A sanchu, Anthropology (mihriem chanchin inchûktu) hai chun a tlângpuiin Mihriem hmêlhman, piengzie le piengphung chipui pali – Mongoloid, Negroid, Australoid le Caucasoid in an the a, hitaka hin Hmarhai chuh Mongoloid thla fepeia hungsuok ka ni ti ka piengphung, ka hnâr bawng dân le ka taksa rawnga inthawk chun ka chipuihai a ni tlat leiin a nih. Amiruokchu, chu ringawt chun ka niphung a fie thei sinaw bâka ka niphung an nawh ti thei silova nisilo a nih. Chu nêk chun chu thla a hungsuok ni lang khawm ka **tawng** hmang chuh Tibeto-Burman

tawng chawkpawla inthawka hungsuok tawng hranghrang 49 hmang hnam laia Hmar **tawng** a na, chu tawng le Thai am Japan tawng hai le dâm chun inlaichînna chite khawm an nei dêrnaw a, anni le ka umna ram khawm mêl sângtam a hla, ka pienga inthawka ka la hmu ngailo hrimhrim anni nawk ta deu deu. Ka chipui nihai sienkhawm niphung a chuh in angnaw tak kan ni si leiin. **Sakhuonaah** chun Christien, chutaka khawm chun Protestant pawl ka na, chu pawl siper a Evangelical Congregational Church of India (ECCI) le a siper nawksawng Evangelical Assembly Church (EAC) a member ka nih ti kan hrietchieng vei leh mi hrechieng ve tlat lohai a. Ka chipui nihai sienkhawm sakhuona leiin niphung (identity) a chuh in angnaw tak kan ni. Chuleiin, ei niphung hrenawtu hi khawvêla, India rama, North East India, (Assam, Sikkim, Arunachal Pradesh, Meghalaya, Tripura etc.) a an tam êm. Chuong a ni chun ei umna hmun senga sinthaw ding ei hau tina a nih. Chu mawphurna hrelo khawpa rannunghai ang mei meia niphung (identity) neia siem eini si naw a.

Shillong a hin ka um sawtve fût ta a, EFCI Hqrs. in ngatna a lo ni bawk leiin kalo insuk ngêng thei fû hlaka. Amiruokchu, ethnography tienga mithiem ruolttha le mi dangdang ka neihai kuoma ka hnam HMAR ti hi hrilhrie fawma ka hnama mi pawmpêk theive chau hi an tam êm êm el chu tie, chuong a ni chun, Delhi tlânga lem chuh North East mi ka ni ti khawm hrechiengkuonglova Nepali a mi sie pawl khuong zo zâi lai ka hnam HMAR a ni zie an nadar tlang raka hril khawma pawpsa lo ding an tam el. Chuleiin, mihai hriet khawpa ei niphung (Identity) an lang theina ding chun sinthaw ding le nêr thleng ding thuo tam ei hmaa hin an tlar anih. Mihai Chîmrâla ei umnawna dingin sakhuona le inchûkna a kum za ei chuongkâi hnung khawma sinthaw ding ei hmaa tiemsênglo an tlar a nih. A iengkhawm chu nisien, Ei niphung (identity) hretu an tam am an tlawm, Pathienin a mi pêk a ni tlat leiin eiin phatsan theinaw a, theitawpa thânglak a tul a nih. Kum tam le tlawma innghat khawm annaw a nitina ei insuolpui dinga ei maw a ni lem. Chuleiin, Ei ngîrhmun le niphung mihai hriet le min chikna ding a pawimaw thil

pathum ei târlanghai a inthawka ei thawding pawimaw êm êm ka hriet hai chuh.

i) **Hnam** a inthawka ei niphung (identity) mi hriet thei dinga ei khawtlâng zie pi le pu haiin anlo in-ser hlak le hmang hlak haihi inza taka vawng thienghlamin ei humhal tlat ding a nih. Entirnân, SIKPUI RUOI tu hnam khawmin an nei ngailo Hmarhai ta lieulieu a ni leiin ei niphung (identity) mi hmu theia suklagna hmangruo pawimaw tak a nih. A hmangdân thu a ruokchuh Sakhuo thiempuhai le inrawna ser le sâng inkhak buoi nawzawnga thawdân ngaituo el ding a nih. Ei unau Assam rama umhai chun Assam sawrkâra **December Ni 5, SIKPUI RUOI DAY (Winter Festival)** tia restricted holiday an lo sie dâm hi Hmar hnam niphung (identity) mellung ropuitak ani a, ka hnam Hmar tia vawi duoilo sari hmun sawm sari i khêkpui nêk khan a hlawk lem dai. Hiengang hin Meghalaya, Manipur le Mizoram a khawm thawthei nive sienla, nuom a um khawp el. Hienganga thawthei a lo nisien chu vân laia hung tlachawp mei mei hnam ei ninaw zie sukchiengtu record a ni ding a

ni si a. Chuongangin thil dangdang khawm tamtak a um.

ii) Ei niphung (identity) dinga **Tawng** pawimaw zie chu Hmar le Hmar kâra khawm a taktak rama chu ka Vârte chanpui Mizoram a Duhlien tawng hmanghai nêk chun Singson Hmar laia lo khawsa a, Hmar tawng hmang le khan kan inngaina a, kan inpaw lema, inpawl inhawi kan ti lema nunghak khawm nisien a lo zei raknaw khawmin a bula um ka nuom lem rêng rêng. Ka tawng a hmang tlat leiin. Chuongang peiin, nang Thiek pa am Zote pa am Khawbung Mizoram a Zote khuo, Thiek khuo, Khawzawl khuo, Khawbung khuo hai khi ka unauhai vêng tiin hang inzin ta, Duhlien tawng anni anga zei deuva i thaw theinaw chun kan unaupa tiin i beisei ang chun lo be mawlmawl khernaw phawt an ti chea, anni anga an tawng hmang i thiem huna khawm inthlahrung dêrlovin an bubêl i rawk ngam dim chu aw! chu nêk hmanin i unauhai vêk kha Mizo II tia hmusit tu che ni lem dai anti ti hi ring rawh. Hmar tawng an hrietnaw a an hmang bawk naw leiin Duhlien rûlpui ai keiin a chîmral zo anni tah. Anni

ang bawkin Biete, Kom, Chirû le a dangdang khawm an tam el. A pawî hle a nih. Chuong ta nêk nêkin Shillong le Churachandpur phaia khuo thenkhata inzakna châng hre dêrlo mawng inlang kuka Duhlien tawng Hmarhai saptawng ang ela ngaisâng, thiemnaw sasa a hmang pawl eila um deudeu. Chuleiin, ei niphung humhalna dinga hmangruo pawimaw êm êm el chu tawng a nih. Hmar tawng Manipur State a University chena recognized a ni dâm hi hnam tadinga mêllung ropuitak, thiembûk insângin a pawm a ni taa, ei lawm hle. Assam rama khawm Class X chen inchûktheina ei nei ta bawk. Inchûkna a kumza ei upatna le inzawma uongpui khawp a tling. Hrâtta suk hmasawn tum ding a nih. Ei tawnghi Pathien mi pêk a ni leiin khawlai thlirna hmuna khawm ei inzapui ding annaw a eiin hmusit ding an bawk nawh. Tawng le inzawma tuta ei literature tukver hi ka ngaituo châng ruok chun tlawmin a huopzau tawknaw deuvîn ka hmu hlaka. Chuleiin, tawng suk hmasawna ding ei hmalakna a hin Literature Society Manipur, Mizoram, Assam, Meghalaya le dangdanghai eiin kei

ruola ngaidan le lungril an pum theina dingin Hmar pumhuopa Hmar Literature Society nei a pawimaw. Chuonga ei thawthei a ni chun inchûkbu le lekhabu buotsaihai rêngrêngr standat suksângtu le tawng hmangdân le ziekdân thua thuneitu le lampui kawkhmutu nîng a ta, ei pheikhai khawm inruol deuva a tih.

iii) **Sakhuona** hin thil a fawmkêmrawn êm êm el a, a thiltum tak chuh mihriem le khawvêla thil tinreng siemtu, khawvêl chunga rorêltu le thuneina insângtak (Supreme) neitu um ngei dinga ringna ei nei, chu biek lungawi tumna mihriem lungmila tû nghettlat el ei nunphung le inzawla inza tlawna leia titakzeta ei chawibiek hlak chu a nih. Mihriem nun mumal lo, insûng le mimal taka vângduoina'n a thlâkbuok zingzing, suol tawpkhawk thawa inngai, mi tawphnawkhai khawmin sakhuona chun hlimna, lawmna le hadamna changa chatuon pielrâla inhawitaka faisa ringna rama hlao theina dinga ringna le beiseina khaweng an thlir tir thei a. Fâk-le-dawn, sil-le-fên neinaw, mi pasie nitin a bahrâ cho ding zawnga invâkhai kuoma

hausakna thurûk, dotuhai chung a hnena puon sil, lungngaihai kuoma lawmna, ama leia tuor le ch  n neihai kuoma malsawmna le chawimawinahai chang d  ng beiseina mitin lungmila tuin an to tir bawk. Chu Sakhuo thuring le beiseina remote control chun mihriem nuna hmun a khuor inth  k zie chuh hrilfie zo el chi an nawh, hr  ttak a nih. Chu ei sakhuo tuolto Kristienna hin Tuiruong tuilienin vapanga sehnawk le thil thirdakum an thiel  faia a l  n hmang angin nunphung tirdakum mi khuopde tu tamtak a len fai vawng a, ei lawm hle a, kum 100 hm  l ei hmu ta bawk n  ng a ta, zung a thl  k inth  k hr  t hle leiin ei hnam ro le nunphunga tamtak a mi nawr thl  ksa pek r  ng a nih. Chuleiin za a za sakhuona a chuh Kristien eini ta. Hi lei hin insuk thienghlimna le taksa khawsakna a changk  ng lemnahai a hringsuoka, thiemna le varna khawv  l kawt mi hawng p  ktu a nia, chu z  r chun Sawrkar milien tamtak el India khawpui lien a hmu d  ng ei umve taa, vawisun hin chuh ch  ngk  ngtak eini tah. Kohran pawl hranghrang ei hungsuoka, India ram chau nilovin USA, Korea, Netherland le

ramdangdanghaiin dawrpuiin chu z  r chun ei niphung (identity) le hnam ramdang mihai hriet ei hlaw pha a nih.

Pathienin a mi siem ang taka niphung (identity) a chieng le piengthar chu mi inza kaina, ropuina, hlutna, hr  tna a nisi leiin, niphung (identity) a chieng le piengthar hi Pathien thu ei sukdikna a ni ti inla suolpui naw nih. Piengtharna hi chikhat chau a um nawh. Ei niphung mihai khawma awlsam taka an lo hrietve theina d  ng chun a chung a thil pathum **Hnam, tawng** le **Sakhuona** a pawimaw   m   m a, ei buzawl izira piengthar le tharlo tamtak ei um bawka, lan hmusuok theilo hmun hranghranga ei unau hai lai a beiruol thaw a tul. Chuh nang le kei a innghat a ni ti hi ei thupui besana a ser laia a mei ang tluka pawimaw a nih. Kum zakhat zet el ei tling tahnung khawma rannung takngiel khawm tluklo unau **NIPHUNG** tui, thlarau le tisa a la piengthar ve lo s  ngtam an um sia. Chuonghai sansuokna dingin Hundred Years of Hmar Education Celebration hi hmang tangkai ei tiu.

My Wish... A Delusion?

- Priscilla L Darngawn

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afflicted for fourteen years, with no one to confide in...

sorrows concealed me from my dreams...

the icy winter piercing through this frail soul...

the summer melting me down..

then all, was swept asway by gush of wind...

rebuilding my soul..., my dreams...

but, but.., it bade me goodbye,...unpronounced.

not leaving any message of its return...

my life, pretty like a picture..just fades like a

whisper....

hoping for its return...seems like a delusion,.....

THAWDING (Duty)

*-Tawnluaia,
Shillong*

“Thawding” hang ti hin a umzietak ni awma inlang chu, mani chanpuola tlu tah, lungrilin amanih, taksain amani ei thawsuok ngei ding, ei ninaiin ei thaw dinga an mi ruotpêk, bat anga pêk naw thei lo ti ang chi deu nîng a ti. Ei chung a mihaiin that insuo hlakhai sienla, mi mi dem le mani lungrila thiemnaw inchangtir ei inhuom a ni sinaw chun, mani thua that insuo ve thung chu ei thawding pakhat chu a ni ve hrim a ni.

Thawding hin damsûng hi a huop vea, mani insûnga a hung intan hmasatak a. Nu le Pa haiin an nauhai chung a an thaw ding, nauhân nu le pa chung a an thaw ding. Chuongang peiin pasalin a nuhmei chung a a thaw ding, nuhmeiin a pasal chung a a thaw ding, siehlawin a pu chung a, puin a siehlaw chung a, ruolin a ruolhai chung a, thenum thenum chung a, sawrkârin mipui chung a, mipui in sawrkâr chung a; chuongang peiin mi tinin mani hnam chung a ei bat senghain chu ei thawding seng a ni. Isu Krista ngei khawma, “Kaisara thil chu Kaisara kuoma pe unla, Patien til chu Pathien kuoma peta unla,” tiin a lo hril kha. Tirko Paula khawmin, “Mi po po kuoma pek dinghai chu pe unla, leiman pêkna

ding kuoma chun sie chawi unla, ti ding chu ti unla, pawisak ding chu pawisa ro. Inhmangai tawna ngawt naw chu tu iengkhawm bat naw ro, mani mihriempui hmangaitu chun dân chu a zawm famkim ta si a,” a lo tih ani kha.

Chuongchun, hi khawvêla ei lût a inthawk ei suoksan hun chenin thawding hin ei damsûng a min huol vêl zinga, mani chanpuola tlu tah, huaisen taka intawl hmangsan loa thaw hram hram tuhai hi a chin a lienin mi suongum an nih. Mani thawding thaw nachang hriet hi nungchang sukmawitu a ni. Thawding thaw nachâng hrietnaw hin chu thlêmna le dodâlna hmasatak laka khawm ngir zo a harsain tlûkna le inpalthlûknain a zui nghâl hlak. Thawding thaw nachâng hrietna ruok hin chu mi hrât naw tak khawm a sukhrâtin mi huaisenin a siem hlak. Sie le tha hrietna hin thawdinghai chu a mi hung hril zat zat a, a zawmtuhai chu an dingchangin an hlawtlinga, a zawm ngamnawtuhai chu a changin dodâltu tam leiin hlawtling hlawtling nghâl el nawhai sienlakhawm, lungril lungawina le thlîrtuhai en khawma inzaumna khan a hliekhu hrim hrim a ni. Heinzelman chun, “Tlangvâl, i

kawla mihaihai chu hlêmna le hlêmhlelnain insukhausahai sienkhawm, nangchu rimsi zing rawh, midanghai chun an lampui chu a hni a hniin sukinhawihai sienkhawm, nangchu thilthawtheina leh hmun insâng changnaw khawmin um lem rawh. Inpâkdernahai leiin midanghai chun hlawkna hmuhai sienkhawm, nangchu i hlawsam rinumna tuor hrâm hrâm lem rawh. I lungril inthiengna chu sukpawrche nek chun, chu chun inthum la, I nitin fakkhawp leh ruol ringum chu zawng zing lem hlak la, chungchun i thawding i thawna lei chun inzaumna chang zonaw la khawm, i Pathien chu lawmthu hril la thi lem el rawh” a ti a nih. Lal David ngei khawma, ei lampui mi kawkhmutu dingin inpâkna hla, hiengang hin, a mi lo maksan pêka, “Thilthanaw thawtuhai leiin insuk lungai nuomnaw la;Felnaw taka thawtuhai chu inhnar bawknaw rawh.Hlohna angina atthlukin um vak anta hna hring angin an la vuoi ding a ni sia...”

Nun hi huoisentaka indona a nia, tumna tha le tumna insâng neituhai chu an ni hmuna chun ngir det tlatin a tul chun an thi pha lem hlak a lo nih. Ram sawrkârin Kristienhai a

sawisaka a sukdudanahai khawm khan mitamtak el chun an ringna chu an in le lo, an thilnei popo le an hringna nêka hlu lema an ngai leiin an martar a ni kha. Lungril insângtak neituhai chun an thaw ding thaw naw nêk chun an lawmzawng le hlimnahai chu an chên rawp lem hlak hrim a lo nih. Ditthlang theina ei nei seng hi chin sien lien sien, Pathien mipêk a na, thiltha thaw nuomna chu hman ngam loa to bopui el chu suolna chikhat a ni ding a ni. Ei ngîr khawma mani hratnaa ngîr ding ei ni a, ei tlûk khawma mani hrâtnawna lei a ni ding a ni. Mitin hi mani chângzie le mani chungathuneitu ei nih. Chuleiin mani thawding miin ringumtaka a thaw ngamnaw ani chun vartakin midang chungathu nei thei nawn a ti. Wasington, America Preaident hmasatak khawm kha a hringna thupui tak chu thawding thaw nuomna det tak a ni rawp. Chiengtaka a thawding ni ngeia a hriet phawt chun det tak le tuorsel takin rinum iengang khawm a lampuia um sienla khawm, a thaw hrâm hram pei a nih.

American British a inthawka zalênna zawnga a bei laia an indo khan, British sipaihai chun ralthuom thalem le hmangruo

thalem hmanin Washington a pawlhai chu an hnawt lêng an hnawt lêng a, a sipai General danghaiin beisei uma an hriet tak naw hnunga khawm Washington chu America sansuok chu a thaw ding le a rawngbawlina sin Pathien pêk ni ngeia a hriet leiin a beidawng ve nuom dêr nawh a, inpêk el nêk chun lan tawl lan tawl khawm chu tha lema a hriet leiin a tlawm nuom chung nawh a. A ruolhaiin “Iengchen am ei hnung tawl ding an lie?” ti hai sienlakhawm, ama chun, “A tul phawt chun ei hne hma khat chu America sansuok hi a ni tlat sia,” a ti tlat el ani. Chuongchun a tawp a tawpa chun a tumrûna chun mitin lungrila huoisenna le tlawmngaina a siem pêka, America chu an sansuok ta ngei a ni kha. A thawding chu an tawl hmangsan ngai hrim hrim nawh a nih. Wellington khawm kha Washington ang bawkin a thawding chun ringumtakin an pêk hlak. “Mani thaw ding thaw hrâm hrâm bâka ei hringna hin iengkhawm hringpui tlâk a nei nawh,” a ti hiel a nih. A lungrila hin thawding thaw hi a sie insâng taka, a chângzie tinrengin an entirin mihai an chûktir hlak. A hnuaia sinthawtuhai hrim hrim khawma, sipai a chîn tak le a lientak chen khawmin thawding thaw a

pawimawzie chu an hrietthiem seng a ni.

Wellington a sipai le Nepoleana sipai Waterloo a an indo tuma khawm khan British lo sipaihai chu French sawrkâr chungchuong mi sipaihai chun an that nasa ta hle a, chulai chun French sipaihai chun an hung bawzui nawk ding a na, British sipai intêlkhawm a hranga lo thanghai tieng chun Wellington chu a va tlân a, “Tlangvâhai ngîr det tlat ro aw, England a ei chanchin an hril dan ding ngawt ngaituo ro khai” a va ti a. Arawihai chun, “Pu ti da ta la, kan thaw ding chu kan hriet an nawm,” tiin an lo dawn a. Napoleon a rawihai meu khawm chu an lo tlawm ta lem a ni kha. Thawding ni ngeia an hriet chu an thaw tlat el a lo nih. English lawng sipai huoisen Nelson khawm khan Trafalgar indona hmunah ama ngei khawmin a thi phna takna a khan, ral leh hnai tea an inepa an inkâp ding tepa a lawng, sipaihai kuoma an fuina nuhnungtak le hmingthang tak el khawm kha, “Mi tinin ei thawding seng ei thaw seng hi Englandin a beisei chu a ni” ti a ni kha. Hmêlmahai an tlawm tih a hriet charin a thi chie bawka. A thuhiril nuhnungtak khawm, “Ka thawding chu ka thaw zo ta leiin

Pathien chu kan pak ani” a tih anih. Khawvêla miropuihai hin an rawihai infûinan, ropuinahai amani chawimawinahai amani an tiem ngai nawh a, “Thawding” thaw hi an in fûina tak ani hlak.

Ropuinahai, chawimawinahai le inzaumnahai hi a thlawna hmu le chang thei a ni nawh a, thawdinghai chu thawpeia, a hne a hne tak tah chi a lo nih. Marshal Lefevre chun a thawdinghai huoi taka a thaw zo pei leiin chawimawina tangkapui le hausakna dâm a dawnga. A ruolpa pakhat chun lawmthu hrilin a thil dawnghai ditumziehai chu a hril chiema Lefevre chun, “In hnar am a ni? I dît phawt chun a man tlawm lemin pêng ka ti che. Muol in huonna sînga hin hung la pên 30 a hlaa sawn ngîr la, vawî 20 silaiin kap ka ti chea, ka that thei naw che chun a rêng hin I ta ni raw se. Chu cho khawm chu i nuom naw maw? Ngaituo ta kei chu tuta ka nina ni ding hin a nêka hnaia dâm vawî sângkhat an mi kâp tah an naw!” tiin a dawn an tih. Thawding hi huoina thang lo chun thaw theinaw tamtak a um a nih. Lunril dettak le inring zing a tula, harsatna tuok dinga in puocha a tul bawk. Mi huoihai chun an thawding thaw chu an zo hma lo chu an bei an bei hlak.

King Bruce chun Scotland chu England a inthawk a sansuok ding khan a bei a beia, a ram le hnam sansuok chu a thawding a ni tlat si leiin vawi tam tak hlawsam sienlakhawm beidawng nuom dêr loin aiumrîl inzâmhai chen thahrui le hrâtna leiin a thaw peia, a tawp a tawpa chun Scotland chu a sansuok ta ngei ngei a ni kha.

Thawding hi an ang vawng nawh a, awlsam taka hang thaw el thei a um a, harsa taka thaw hrâm hrâm khawma la harsa tak dam a um a, a awl le an tak a thuin thawdinghai

chu ei thawin ei thaw naw ding a ni nawh. Thawding a ni phawt chun, thaw el ding a nih a, a harsa po leh a ra chu hlawk ngei a tih. Thing khawm vawi hni khat chau tukin a tlu kher nawh a sawl tak le vawi tam tak tuk tuk hnunga ruokchun thingkûng lien tak khawm a tlu ngei ngei hlak. Thawding thaw nachâng hriet hi hnam ta dinga ngîrdawkna a ni rawp hlaka, hi lungril hi ei hnamin ei nei zing sùng chu beidawng ding a ni nawh. Inthanglienna le ropuina, chawimawinahai hrim hrim khawm hi dit hle inla khawm

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HMAR TAWNG THUA KA NGAIDÂN

- *Robert Wilson*
Thilsong,
Shillong, Meghalaya

Hmar tawng hawrawp ei nei hmain sâphaiin ei awphawi dungzuia ei hmang dingin Roman Script hmangin **A, AW, B, CH...** an mi lo siem pêk a. Hi zova hin tiem le ziek ei thiem theina ding tiin ei thuoitu hmasahaiin Bubul/Buhmasa tiin **A, AW, B** a tanin thiem takin an mi lo siem pêk a. Buhmasa tiema fethlengpuituhai rêng rêng chun, Hmar tawng ziek le tiemah harsatna an nei nawh. Entirna dingin- **Mâi a ra liei liei, thingpui a khu hlut hlut, Lovâi an fe ngui ngui,** tihai le a hawrawp inkawp tiem inchûkna-**Biei, chiei, diei, fiei, ngiei; buol, chuol, duol, fuol, nguol; bieng, chieng, dieng, fieng; chuong, duong, fuong, nguong** ti le a dang dang inchûkna thatak siemin ei tawng ziek dân ding hi thiemtakin an mi lo siem pêk a, lawm um tak a nih. Buhmasa mi lo siempêktu, ei thuoitu hmasahai kuomah chawimawina ka hung inhlân nghâl bawk.

Hmar tawng hi a thlûka innghat a tam a, hawrawp pakhat hi a thlûk leiin thil dang, hming dang dai kaw thei an ni tawl a. Indiktaka a thlûk hrietnaw chun lam harsatak

vawng an nih. Entirna dingin- **Ban=Post; Bân= Arm; Bân=hnawl** tihai le **chang=hard, chang=nei; châng=(raw) châng; châng=trap (English), châng=move** tihai dâm le a dang dang an um a. Hieng thumalhai hi a lamdân indik taka siem a ni ding chun Hmar mihai laia **Linguistic** tienga **Doctorate Degree** nei ei tam pha leh ei hawrawp hi siem that dan um dingin ka ring. Hindi tawng hi Isu Krista pienghma, Indus Valley Civilization lai daia lo pieng tah, wawi ieng zât am a thatna dingin a siem ta ding hriet lo, tuhin an tawng tiem inhawina dingin an siem **â a î i (a ki matara)** an hawprawk bâkah an neisa ang khin Hmar tawng hawrawp kum 100 nêka la upa lo, hi a that dân ding siem chu an hnuah ka la ngai nawh. Entirna dingin- **“Damnaw kan kan kan kan a.”(We visited the patient again and again)** ei ti chun **‘kan’** hi a tam khawp el a, a hmasataka **‘kan’** hi a thlûk an sâng meta, a dawta **‘kan’** ruok hi chu ân sâng hle nawka, a dawt nâwka **‘kan’** hi chu a hmasatak pa leh ân tluk nâwk a. Ieng tin am sawisêl um lovin ziek danglam thei ei ta ? tihai hi nakie

chu siemthat a la ngai hle ding nîn ka ngai a. **Hmar Language Monitoring Cell/Hmar Literature Society** fel taka neia hmatieng ei sawn pei dân ding chu eini a tawng neituhai mawphurna a nih.

Tulai hin Hmar tawng ziek dân thuah insêlna nasatak ei tuok a. Hmar tawng hi Buhmasa lo fethlengtahai khan chu buoina ei nei nawh ei ti kha. Buhmasa fethlenghai chun a thlûkah ei chieng a, ei ziek thei a, **‘aw’** le **‘o’** tihai khawm ei thlierhran thei a. Amiruokchu, **‘o’** dit êmêm pa khan Hmar tawng hi a thlûk tawiah **‘o’** ei lo hmang ding ni ta sienkhawm, a thlûka chiengnawtuhai ta ding chun hmang indik harsa hlêng a tih, ti ka ring a nih. Tuta **‘o’** dittu le hmangtuhai hi Buhmasa lo fethlengpui tah, Hmar tawng thlûka buoilo, an ni tâk leiin an hmang thiem chau a ni a. Hmar tawng thlûk thiemsahai chau hin hi hawrawp hi an ziekthiem ding nîn ka ngai a. Hmar tawng la thiem lo, Buhmasa la khêl lohai ta ding chun Hmar tawnga thlûk tawiah **‘o’** hmang ding ti ta inla, Hmar tawnga

inchûklai class 2-3 hai hin A, AW, B, ah a thlûktawi an inchûksa chuong nawh a, ‘o’ hmangna ding a nih, tiin indik hmak hmakin an ziek thei ka ring nawh. Amiruokchu, tuta **Buhmasa** fethlengtuhaiin tuta ei hawrawp hmang pangngai tienlaia mi ang kha chu Class 1 a inthawk khawmin lekthawn tiem theiin an ziek thei nawk si niin ka ngai. Asan chu a thluksei le tawi a ziek ding ti um chuonglova a ni dân dân a ziek el kha a ni leiin.

Chuleiin, tulaia insêlna ‘o’ le ‘aw’ hmangdân kawnga chu ei hawrawp **A, AW, B**. ei inchûkna bul ei siem that hma chu tuta ei hmang pangngai, Buhmasa a inthawka Hmar tawng tiem theina lampui an siem hi la huntawk hlein ka hriet bawk. Amiruokchu, hunsawt a seiah chun ei hawrawp buoipuitu mithiem ei hung tam pha leh, ei **A, Aw, B** hai khawm thleng ding am? siemthat ding am? a thlûk insâng, inhnuoi le lairawlhaw siem dân zawnghai sien, mihai khawma awlsam taka an thlûk ve theina ding le eini a hmangtuhai ngei khawma buoina umlova ei hmang theina

dingin ei siemsuok thei chun tha hlêng a tih.

T le **Tr** thua buoina hi chu a la nêp deuvn ka hriet. **T** or **Tr** hi ngaituo chet chet chun **T** aiah **Tr** a ni ding chun Tripura ti a chun an mil thlap a, Trap tiah an mil thlap nawk a, amiruokchu **thangpui = Trhangpui or thrangpui; Thalai = Thralai or Trhalai etc...** hi taka hin **T** kha **Tr**, in a thlâk nawk thei ta dêr nawh, **Tr** karah ‘h’ an rawl nawk dai ! Chu umzie chu **T aiah Tr** le **Thr** hi inang chara hmang dingin **A, AW, B**, ah siemsa la ngai a tih. a

Tawng hi a ziekdân le lam dân khawm hmang inhawidân le âwmang zâwna siem kher kher hi chu a lo um chuong nawh. A neitu hmang dân le lam dân ang kha a ni el hlak a. Entirna dingin- Sap tawng chun **B U S** chu **bas** tiin an lam a, **P U T** ruokchu **put** an ti nawk a. Meiteihai lem chu **English huithu** an ti tawp el a nih. Asan chu **BUS** chu bas a ni chun **PUT** chu pat ni awm tak an ta an buoi el a nih.

A ieng ieng khawm lo ni ta raw seh, Hmar tawng ziek dân el nêka

harsatna ei tuok ding chu tuta inthawka sawtnawte hunah Hmar tawng thlûk mawi le nalhai ei inhmang zo ding hi tuorhla um hlein ka hriet. Tulai naupang tamlem daihai hi Hmar School-ah an kai ta nawa, an chîntêta inthawkin English Medium School-ah, a pasie nau le a hausa nauhai khawm an kai a. Hmar tawng inchûkna bu **‘Buhmasa’** kha ei tiem ta naw leiin ei Hmar nau thangthar la hung um pei dinghai chu iem an chang tawp ding ti chu ngaituo um tak an tah. Tulai mihai hin **‘Hriet’** khawm lam thiem ta lo ruol an na, an ni chun **‘Hrit’** tîng an ta; **‘Chuong’** khawm lam thiem ta lohài **‘Chung’** an ti nawk a. **‘Suong’** khawm **‘Sung’** an mi ti pêk pei ta leiin ei Hmar tawng thlûk mawi le nal hi nakie iem an mi changpui thlâwt ding chu tihai ngaituo tham a nih. Annihai hlak chu English Medium School-ah an chîntêta a inthawka kaiin, B.A.; M.A. le Doctorate Degree la tah dâm an ni nawk tawl bawk ta si. Tuta Hmar tawng thiemhai hlak chun a kum a khuoin mi dampui ta si naw nihai a. Ieng tin am ei Hmar tawng thlûk mawi le nal umhai hi

sukhmang el lova ei hum that tlat dân ding hi ei zawng nasat tul hlein ka hriet a nih. Tuta inthawka ei bei tan naw chun, ei tawng ei sukboral zo ding a nih. A dang dangah la buoi lovin hma lâk nghâl tulin ka hriet !!!

Buhmasa hi sut thar nawk teu inla, Hmar In tinah naupang um zât seng ta dinga inchawk seng dingin thupêk siem inla. English Medium School-a kaihai phawt phawt hin Buhmasa hi an Schoolah an hmang naw khawmin nu le pahaiin subject pakhatah ngai seng inla. Tuta inthawkin Hmar naupang rêng rêng chun **Buhmasa** hi an suo ngei ngei ding a nih, khawlai hmunah umin lekha inchûk sienkhawm, a thiem ngei ngei ding a nih. Buhmasa pass nawhai chu subject dangah Degree lo lahai sienkhawm Buhmasa an pass naw chun an Degree lâk chen kha pawm pêk lo el dingin, compulsory anga ei nei el hi thiltul ni tah in ka hriet. English ngaih lutna le Hmar tawng ngaithana ei nei hi a paw hle a nih. Mani tawng thiem lova midang tawng thiem hi thil inzakum laia pakhat a nih, ti hi ei hriet nawk zuol

ka nuom. Hienga ei thaw naw chun ei tawng thlûk mawi le nal ei inhmang sawng el ding hi inlau um a tling tah a nih. Nuom inla, nuom naw inla ei tawng dinga Pathienin a mi namnghet(ordain) pêk a ni leiin, a sukvul le siemthat chu a hmangtuhai mawphurna a nih. Mani tawng hi a nuhmei, a pasalin, inzapui rêng rêng lo ding ei nih. Ei inzapui a ni chun Pathien hmusittu ei ni theina lampui a um a nih.

Mosolman-hai hi ngaituo ro. An naupanghai thawding le nakie tienga an hung umdân ding chu an nu le pahaia inthawka inpêksawng le invawng sawngtir peia um an nih. Vawisunni chen hin an hnam dân le sakhuonaah nghettakin an um a, khawvel nghawk khawp hielin an ringna an invawngtir thei a nih. Einihai khawm khi a chungu thu khi ngaipawimaw taka nei ngei ngei ding le sukputling seng dingin tiemtuhai ei infiel takzet a nih.

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1979 in Shillong tieng EFCI Hqrs. sawn a ni khan keini nupa khawm Shillong tieng kan um tan a. Voisûn ni chen hin kan sângin kan la um zing a. Pathien le Kohranhai ditsakna zarin. 1978 a Shillonga kan nupaa kan van zin laia HSA Hotu thlanghai Officiating or Oath-taking ceremony ka hmang le tiemin Shillong Jt. Hqrs-ah voi 14 lai ka lo inneitir ve ta a. HSA Thupui- **‘Sinin, Hrilin, Sanin, Thuoiiin-Serve the Nation’** ti lem hi chu tha ka ti bik zuol a, HSA hai tadingin Nun-Thupui dinging a fûnkhawm vawng ni takin ka hriet a. Ei Pathien thu le khawm inkalna a nei dêr bawk nawh.

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hin pasal tieng nêkin nuhmei tieng
hi a thaw tha an ni lem zie a. Pasal
tiengin thang lâk nasat a tulin ka
hriet.

Kohran ram tieng khawm, HSA
Member hai chu an umna sengah
Kohran laimûril an ni seng bawk
a. Mawi ka tih. An lekha inchûkna
a sukbahla chuongin ka hriet nawh.
Tukum Sept. 11, 2010 a Fresher
Social cum Conference, Anton
Hall-a an neina dinga khawm “*100
Years of Hmar Education
Celebration*” ti thupui le inzawmin
2010, Gospel Centenary Hlapui,
‘Hallelujah Chorus’ rem ding an
ti a. Thilthatak niin ka hriet a, ka
lawm khawp el.

Chuleiin HSA inhnik, HSA thila
inhmang Hnam le mihai tadinga
social service ringot ni lovin, ei
Pathien rawngbawlina le inzawmna
thatak nei a nizie HSA Member
tin hai hriet dingin ka hung târlang
ve a nih.

HSA Dam Sawt Raw Se!

AMNESIA NINETEEN TEN

- D Michael Hmar

71

*Freedom at last from the clutches of hell!
Freedom at last from the devil's spell!
Let us all fairly celebrate
The wonderful union of knowledge and faith.*

*Our fathers and our forefathers,
They were martyrs and torch-bearers;
Builders of knowledge and of faith-
Firm foundations for our faith.*

*But hundred years hence, have we grown much?
Have we done much, or given much?
Yes, of great walls we are builders,
And tall structures as halls of prayer.*

*But these walls have become forts
And fortresses to check resorts
From souls wounded by church politics,
Internal pricks and foul tactics.*

*Have we forgotten His great command
To spread His word to every land:
To sow the seed and reap harvest-
To sow more seeds for more harvest?*

*Have we forgotten His great command
To spread the light from hand to hand,
From mind to mind, and soul to soul:
The light of wisdom for one and all?*

*Have we failed His great command
With excess of disloyal hands?
The fields of green need more reapers.
What we offer is more cheaters.*

*Have we failed His great command
With high decibels of revival bands
That merely shake the church next door,
But do not reach the heavenly floor?*

*Quenching the thirst of our selfish souls,
We have no time to answer His call.
Among ourselves we prey and prowl;
We have no time to save more souls.*

*From darkness to light we have reborn-
So where do we go from hereon?
From sinners to saints we elevate-
How do we live up to this state?*

*Let us not to savagery descend
And cause the saviour to repent.
Let's not forget Highway Heaven
And cause Amnesia Nineteen Ten.*

CHANCHINTHA LE INMÂWI

- *Rev Huolthangsei Thiek*
Vice Principal ECT,
Rengkai.

Kumpui khat el hman hi naupang khaw hriet chun a âswt a na; kum zakhat lâwm lâwm Chanchin Tha'n ami delchil tah hi hmasawna le changkângna khawp zet ani. Asan chu, Chanchin Tha hi Sandamna thu a na, thlarau le taksa khawsakna dinga thil tul le pawimaw popo a mi hril thei vawng a, harsatna popo, kawlawkna popo le intângna po poa inthawkin a mi san suok thei lei a nih. Ei changkâng thei ding ang takin ei changkâng naw lem hman niin an lang.

Mihriem ni ve si, ramsa kawlaw ang ela Sawrkarpa le mi danghaiin an mi râl-thlirlai hun a uma. Ei umdan reng ah, ei ngaisang le ei ngai ropui hai khawm Sa-kap thiem hai dam kha an nih a. **Fashion** khawm chitam hril ding a la um nawh. Pasaltha chun hren-pereng a keia, **Tanrawk Dumbel** a seputa, Silai (Tukuli) anei phawt chun tukhawm ân hnar nawh. Sa-hrâng a kâp kim, tuolbanga Sa-lu a tar rawn pova'n leh, pasaltha, chawimawi tlak, Pielral kai ding le faisa-ring dinga ngai a nih. Tu chen khawm hin, ei pi le puhai lungril ei put amani ding; ramsa hrim hrim, chunglêng nisien, hnuoilêng ransa khawm ni raw seh indo puong khum tah

niawm takin a pêlin ei pêla, ei inchana, a chîn alienin, a man le that ei in-ela, ramsa inrawpin ei inrawp hlak.

Chanchin Tha lei ni chuong lovin, Sawrkar tienga hotuhaiin ramsa, thing le ruo (ecology) humhal a pawimaw zie an min chûktir hlak a; (Ei inchûktir hmasa lem ding ni awm tak), ei beng ei rawnga khawm a lût thei ngai nawh. Vate ei hmu leh sâihli'n ei pera, sâihli ei chawi naw leh, lungin ei dênga; lung ei hmu remchang naw leh kutchal bekin ei tina, ei inthi zâm tho tho hlak. Vatehai le indo ieng tik khan am ei lo puong hrim a nih? A sa hme khawplo dinga hriet awr awr khawm ei that tum tho tho hlak hi rannunghai ta dingin hnam-nêlumlo tak ei nih.

Rannunghai khawm ei ni zâra zalênna dawng ve dingin Pathienin a ruot a, “Thilsiemhai khawm sietna suoka inthawka insuo a umin, Pathien nauhai zalênna ropuia an lût ding a nih” (Rom. 8:21,22), ti thu hi ei Bible min chûktirna a nih si a. Suol suoka inthawka ei zalênna hih rannung; ramsa le vatehai chen khawma an sawr ding a nih, ti reng ei ngaituo phâk naw hi ei mawl lei

a nih. Chanchin Tha hrelo kawr-le-vai khawm ei thluk ta nawh. An ni chun, rannung vaingam le vaingamlo khawmin an nela, hmangaina hmêl an put pêk hlak leiin an bêl hlak nisien a hawi. Vairama chu vatehai le zâwnghai dâm hi nghawkum rak khawpa hmu ding an um hlak.

Eini ruokchun vate bû ei hmu le a pui khawsawt ding vêng der loin nunrawng takin a tesen vâi dingin ei lâk pêk a, enkawl thei mang siloin ei suklungsietum thei ngawt el. Pathien thilsiem hai suknawmnat zing el hi ei bân thei dîm? Thlamuong le zalên taka tuolchai an nuom ve awm vei le ei suknawmna tawl zing el chu ani hi! Gospel centenary meu a hin chu rannung ei kâwl le kieng a chêng ve haiin zalênna a tlawm a zâwnng bêk intem phâk ve hai sien a awm naw maw? Nang le keiin rannung hai zalênna ding thu a khawm hin mawphurna lientak el ei nei a nih.

Vadung a nga hai hlak a chithal ding ngaituo dêr lovin suonmawng rorêl ei thaw pêk a tûr dam ei phul khum a, a changle Bomb ei dêng khum hlak baw. An pung dân ding lampui a umnaw hrim hrim. Ei hme

ding a Pathien i ruot anni zing lain, a nunrawng tlak zâwng taka manin hme ei tum hlak niin an lang. Ei vadung hai hi Pathienin ei fâkzawngna ding a alo ruot an na. Thang hung um pei a ding khawm a hme ding mipe thei pei ding khawp a huntawk a Pathien siem an nih. Eini ruok chu vawikhat thil thu a asunmga umm hai suk chimit zawng a ei thaw el hlak hi invêtlak ana: ei sim vat angai a nih. Ei thawdân ei bânsan naw chun eini tho a harsa le buoi ding ei nih.

Tlangram lo lam kawla thing ngir hlak chu a mawrse phurtu am ei sawn ani ding: lungsen hrik tlakna ding a an ruot rêng ni awm fahranin a tuok popo in ei sât phir a. Chem ngei inelna ni awmtakin ei tuk insiek a tul thak lo ana. Pu Chandragupta kha hung tho nâwk sien chu invêtlak mi ti thei ngawt a tih. Ama chun lamlien zûl a thingphun alo inhnik a, tulai a PWD khawm hi alo indin a nih. Ramhnuoi a theira ei hmu chun a nawk ding ngaituo dêr lovin a kumkhat râ a huntawk ta ti ni awm fahranin a kung ei phûr tluk nawk a. Ei ram hring dum duoi ei ti a ei hla phuok thiem ha'n ngaisâng êmêm a anlo inawi hlak kha khêl

anchang tum el anta. Ei kawla le kieng thing le lung hai hin ei Pathien Thu le ei piengtharna hi Centenary zo a hin chu sawr phâk ve ta hai sien ava tha awm de aw! Suksiet ding zawng ngawt, ngaituo nei mang bawko, um bêl bûol hlak hnam eilo nih. Chuong ang nungchang chu, chanchintha ei dawng hma dei ânthawk a ei Culture a loin tu det ta ani dîm chu? Tu chena ei bân tak tak theinaw chu ani hi. Hmatawk tawka khawsa mei mei hi changkâng nawna le mâwl zie inhriettheina pholêng indiktak a nih.

Chu naw khawm chu, Chanchintha hung tlung hma khan Pasaltha le Huoisen a ei ngai hai chu Mithathmang, Mi lula hmang hai kha anni hlak a. Khaw dang a mi anin ringnaw kêr taka run a, that thei zât zât that a, an lu in tieng a hung hâwn thei kha Pasaltha anlo ti a. Pangzat umtak a nih. Inhmelmâk lei khawm nilo, khuo le khuo inrûnin do le Râl insiemin, harsatna tamtak insiemfâwm hnam a mi eilo nih. Khaw tlawm deu hai chu ral ti'n an buoi zing zing hlak. Nunghak hai hlak kha mi lu la theilo tlangvâl chu nei tlak a an ruot nawh. Râl rûk a mi that a, a lu

intieng a hung hawn pheï ngat tlangval chu Pasaltha, nunghak hai ngaisang zawngtak inneipui tlak le khawbu hluopui thei ding a an ngai a nih. Chun Lal le Vâl-upa hai khawmin chuong ang mi chu chawimawi tlak a ngai in nopui annin hlan hlak an lo tih. Chanchintha hung tlung hnung ruok hin chu chuong ang mi chu mi huoisen a ei ngai ta nawh. Pathien hring bie hlak hnam hai ngai a chu invêt tlak tak an tah. Mi lu la hnam hang ni chu chanchintha phena en chun mâwl taluo hnam chawm thil tlak taluo ringawt el, hmulthi iniding uoi uoi khawpa pangzat um a nih.

Amiruokchu iengtiklai hun ânthawk am ani khan khawlbng politics lei am ani ding, inthatna hi a hluor nawk ta vieu el. A pawï ngei! Ei ti ngam tawk a. Ei thalai hai tamtak hre hmangin an um a an kim ta nawh. Sûngkuo tamtak lusûnin ei siem tah. Hmelma tak tak nilo hmelma sawisakin eiin sawisak a. Ei insûng thil a, unau le unau karah, thupui lo ding thupui a lâk lei ning a tih, in thatna hi thiem ang reng takin politics dawkan a ei lâklût ta lem ni in an lang. Ei poloitcs khawmin tin zawn dukdak a nei hlei thei tanaw niin ân lang.

Hieng ang thil tahwna hi huoisenna khawm annaw a, hmasâwnna ding daltu, ram le hnam hrik mi fa sietu; mâwlina le invettlak chau ani lem. Sawrkar le sawrkar indona a hman a hringna an man hai le hliem hai chu kut lumin an that el ngai nawh; duottakin an enkawl lem hlak a nih. Mihriem hringna hi chu a seimtu leiin anin zâ hlak.

Hringna hi a hlu bêk a, sienkhawm **ka bike a sie** ti ang lek a thawthei annaw a, a dang (spare part) ding umlo ana, a siemtu thu thu ding lem a nih. Ama'n tha ati hun hunah, a nuom le, a lâk el ding a nih. Mi tukhawm, thi tlak a ruot khawm, siemtu Pathien chun a hmangai a, ama sikin Isu Krista a thi a nih. Chuleiin mi hringna lâk ding thu a thutlukna hi chu Pathienin a nuom dân dân a rêl ding in inhlân lem el hlak inla hadam tlang seng ei tih. Asanchu, hringnalak, thiseninsuona kher hi chu a tuortu sungkuo ta dingin ana êm el a, theinghil ântak a, damsûng a dai a, thawidamna **antidote**, Pathienthu a chau naw chu a um naw a nih. Sungril taka in ngaidam intuona lungril insieng thar ding khawm a hmet mit hiel hlak a nih.

Tuolthatna le Politics khêl kawp a hlawtling tak tak hi khawvel History a hrietding an la vâng khawpel. A hlawtling pâwl a ngai *Alexander the Great* khawm a hringnun a tawi pha niin ân lang, Malaria'n aman a kum 30 vêl chau in a thi a nih. Thisen insuo râwn lei a pathienin a thaw ni mei a tih. A khawhnung a dingin Greek Lalram hril zawmding a um chuong bawk nawh. Bible a Herod (Isu naute lai a mi) khawm khan naute suotramtu ana a ram phêk in Nu hai an tap veng vung el kha. Rulrukût (worm) hmangin Pathienin a that tawp el ani kha.

Mizoram khawm tharum politics bawkin independent an nawra, an thi teu hnungin an ngen nêka nêp lem state an hmu tawk a. Hringna an chân ta po leh khan inman tâwk ti naw hlêng an tih. Tharum thangloin Arunachal chu Mizoram le inruolin state puitling an hmu ve tho, inman ti lem ngawt an tih. (*Manorama*, '08)

Independent suolthluk tumin unau Naga ha'n kum sawm nêka tam tharum hmangin an thaw tah; an thil hmu tum a hla deu deu, vân a râ angel in hrie ta'ng an tih; Thalai

luvawm chân khawm tamtak an um tah, an hringna le thisen tâpral tapovin tuta an ngirhmun hi a phutawk an ti dim chu; tuorpui an phu hle! An tlangval hai ram le hnam ta dinga inpê a thi hai hlak kha hung tho nâwk ta lo ding anna; Peillei thuoriet hnuaiah an zâl zo tah si a.

Tharum thanglova, Pu.Gandhi politiks Non-Violence ruok chu a hlawtling chieng hle; Pathien hring bie hlak chu an nawh; sienkhawm nun a dingin Isu Sermon a hmang hlak. Chuleiin, India ram pumpuiin Independence an puong dum el an nawm (August 15, 1947). Einihai chenin ei sawr phâk a nih. Chu chau chu an nawh, a sawt deu deuva, mi ngaisang a hlaw tul tul el. Pu. Gandhi Politiks le idea hi khawvel mi thiemhai khawma an ngaisang deu deu chu a nih.

Gospel Centenary hin tharum politiks sukbo sienla; hadam taka Krista chanchintha le intlawn thei politiks hlawtling ngei ngei ding chu hmang lem ta dingin mi suk bengvar seng sien nuom a um tak zet a nih. Tuta ei thalai suongum tak takhai hi tangkaina nei thei seng dinga Pathien siem an na, mani

hmazawn seng a ram le hnam hmangai seng dingin Gospel Centenary hin inremna min tlun pêk mawl raw sen. Hringna hi inren a tul; ei tam tawk naw em el.

Ram le hnamin hma a sâwn ding chun sakhuona le politiks an intlawn phawt ding a nih. Israelhai chanchin a inthawk ngawt khawma chieng taka hriet thei a nih. Ram le hnam hmangaitu tamtak ei um, ei hmalâk tum dan an ang naw leiin pheikhai an ruol theinaw a nih. Inthuruolna bawk niin anlang. Ram le hnam ei hmangai chun ei khaw ngzat khawm suk sânga, thlir hlat deu ngai bawk a tih. Lungmila invawi le thilthaw nuom dân hai a zîm taluo chun, mi ta dinga ringzo umlo le hmusitum ei ni cho ding a nih. Ram le hnam hmangaina leia hlaphuok hai khawma ei pansak panthlang huop zo sienla, ei puonin inzaui thei pei inla a mihriem khawm pung rawi naw mei nim. Upa tieng deu pakhat in a hril a, ka la hrietzing *'Kum 1960 chena khan unau Kom hai khawm HNU Executive inkhâwm, Hmar Company, Imphala an la thang'* a ti a. Iengleia unau Kom hai HNU a thang ta lo el am an na? Ti hi, asan dang ieng uol um naw nih, Politiks

puonin ei keimar chîn lei ni mei a tih. Ram le hnam hmangai inti si a, inrawt ram le inthedar zawnga politiks ei khêl chun, khawvel um sâng ngirsuok thei ngai naw mei nih ti hi mimâwl ngaidân khawma a hmusuok thei zing Politiks invet, suonmawng rorêl chu a nih.

Chanchintha ei pawm tana inthawkin kumzâ a tling ta leiin, inhmangaina dâm, inpumkhatna dâm, inngaidam-tuona dâm, Tlawmngaina dâm thupuiin nei ve tâng ei ta; inringhleltuona bo sienla, inringzotuona pieng lem ta sien. Inhmangaina hi ei Pathien thu leia ei nungchang ding thaw ngat thei chu a nih, *'Hmangaina chau naw chu tu ieng-khawm bat naw ro, min midang a hmangai chun dân chu a zâwm famkim a nih.'* (Rom. 13:3. *Self trans. Gideons International*)

Chu khêla chun, ei ni rawi hi Pathien thu le rawngbawlna ngaisangtu hnam chu ei nih. Chanchintha hung lût hlim lai khan, Sawrkara thawk mi hril khawp ei um meu nawh. Sin thaw dingin 70% velin kohran ei bêl hlak. Ei mithiem le hotu chan chang thei ding awm, mi hmasa tamlemin sawrkar sin thawa fâk zawng nêk

chun, kohrana sing thawa fâk zawng chu thil ropui lema an lo ruota. Lungril tak takin Kohran an bêl a, an invawi bawk a, thusie, thutha; a chepa-kaiin an suia, kohran sînga buiona khawm a lo suokrawn hrîma. Kohran thil hrîm hrîm chu thupuitaka lâk vawng a nih. Tu tieng tieng a ding khawmin sawrkar tienga ei mi suong vawr hai chun sawrkar thila nêk hmanin kohran thila ngirhmun insâng nei an in hawk lem zing a hawi. Kohrana thila ei lungril ei pêk lien hle hlak. Mi thenkhat lem chun, nuorpui ding inzen khawm an hau. Entirna'n Bible inchûk ding la remchang naw mei mei khawm thupui, hlapui a kai a, nuorpui khawp a tling hlak. Thenkhat ta ding lem chun Kohran danga insawna khawp hiel a nih. Asanchu, Kohran thil hrîm hrîm thupuitaka lâk a ni tah leiin a nih. Subject dang ei laklût meu nawh. Ei lungrila sipliem zing chu kohran thu niin an lang.

Sawrkar sing chu hlaw tamlem sien khawm, Mosie'n, Aigupta ram ropuina le a hausakna hai nêk a Pathien mihai le rinum tuor a thlang lem ang el khan (Heb.11:25), ei mithiem hmasa tamtak chun kohran

sin an ngaisângin an lo ngai-ropui hlak a, an in ban kai tawk tawk hlak. Hlaw tam lem hnawthai khawma sawrkara thawk nêk chun, Kohran danga chu tlawma hlaw tamlem ding ani phawt chun an insawn lem hlak.

Chuleiin, Kohran pakhat a inthawka adang pakai vêl hi a hmingsieta ei ruot nawh. An sawn rawnhai hi tawnhriet (Esperience) hauva ei ruot lem hlak a hawi hiel tah. Sawrkar sin nekin kohran sin thawa, insawn kalâng khawm tamtak ei um tah. Sawrkarpa thil ei nêl nawh a, Kohran rûok chu ei nêl tlang hle thung. Asanchu, chanchintha'n ei lungrila bû a khuordet lei a ni awm. Pathien kona dawnga inhrie ei ni lei in annawm, kohran dang danga sin ei zawng nâwk el hi ei thawsuol hulhuol khawm a ni chuongnaw el thei, ei biek Pathien ngaidân ruok chu ei hrietchieng bik tanaw nisien a hawi.

Vawisun sawrkarpa an bêl ang hin kohran hi eini rawi tamtak ta dingin fâk zawngna le khawsakna thila inhnêmna tak tling a nih. Chu umzie chu, ei chanchintha lei chau a nih. Sawrkarpa panglum nêk chun

kohran pangluma thlamuong takin ei inbei tâwt tâwt nuom lem hlak. Kohran chu tamtak ta dingin rawngbawlina nekin fâk hmuna dinga innghaisan a nei lien lem chu a ni hi. Chu khawm chu ei chanchintha lei bawk a nih.

Sawrkhar office sin chel tah le chelthei ding hai missionary a inpe khawm a hrana tiem tham zet ei um tah. Pathien thu le rawngbawlina hi ei ngaisâng takzet, ti a sukfie a nih. Kohran thil ei lâk thupui leiin harsatna tamtak palthlengin rawng ei bawl a; Pathien khawmin a mi chawisâng a; ei changkâng ta khawpel. Ei changkâng dân hi hrilfie thiem intak khawp a tling. Changkângna hrisel le a hriselnaw deu khawm a umthei ding nidingin ân lang. Pathien mi endâna iengang am ei ni ding chu?

Khawtlang le hnam thila khawm kohran hotuhai an thang ve naw chun, ropui rêl thei an nawh. A dik dika hril chun, tu thangtlawm lo dingin, Hmar Inpui khawm sakhuo thuoitu hai indin a nih ti thei dân a um. Tlangval an inhar lâk deu châng khawma, hun tamlema inremna thu chawitu chu Pastorhai an ni kha. Khaw tamtaka thutlukna

siemtu le ro rêltu pawlin an nghak tak hlak chu Kohran hotuhai an ni hlak. Pastorhai ei inzâ, tlangvalhai khawmin an inzâ a, an hmusit ngai nawh. Upahai ngairopui an um bawk, tamtakin ni an nuom, Upa thlang pha vote zawng pâwl khawm an um nuol hlak bawk. Kohran le Pathien thua ei insengmuk ta reng reng, ei thawdik le thawdiknaw chu thudang. Pathien tina chu hril ngailovin a tu tu khawma ei la neilien seng, insiem tha thei dingin beiseina ei la nei lien a, ei la sehawp vawng naw niin an lang.

Amiruokchu, Chanchintha lei bawkin Kohran hi ei changkâng tah a, mithiem, mivar ei tam deu deuva. Kohran indin ei hung thiemsa ta pei bawka; a tha tamtak hril ding a um teu laiin, hnam inthaidarna hmangruo hung hring suok tam rawi a tih, ti inlau a um ve tho a nih. Khaw chîn le liena pâwl tinin kohran biekin ei inngîr deu seng a. A khuo povin an chawm hne naw ding khawp pastor le thawktu ei mamaw seng ta bawk. Sum hnar a pung chuong si nawh a, kohran thawktu hai hlaw ding an-dai thei tanaw niin an lang. Foreign thanglova kohran chu ngaisâng an hlaw tanaw pei bawk.

Centenary zova chu ‘Kohran um tasa inzâ nachâng hrie khawm hung pieng tan pei ve tâng ei ta. Pathien rawng bâwl zinga mani unauhai suknat an hme nawh tina chang hre tang ei ta! Chun, Chanchintha’n a huop lien ang bawkin, ei lungril put dân ah, mi tuel khawm, (Ringdân danglam tak ani naw chun) kengsa ding khawpin kohran rama lungril suklien thei ta awm tak ei na, ei puitling ta ding ani leiin.

Ei piengna ram le ei chanchintha dawng pathien thu hmunkhat ani ang bawkin ramkhat tuikhata um ei nih. Tiin midang, pâwl dang ei sâwnhai kha mi dang an ni nawh ti hriefie ta bawk ei ta, thu-khat zaikhata um thei ding ei inhriet chieng naw mei mei a nih, ti manfu thei tâng ei tih. Centenary hmang thei le hmu phâk Kristienhai ei nih ta ding a ni leiin, inpumkhatna âwn zâwnng thu le hla uor tah hlêng ei tih, ti hi ei inhnemna ni sien la. Mi ram mi hnam hmasawn dân ei hmu phâk ve thova, an thaw dân tha le mawihai hmang nachang hreve tâng ei ta; hmasâwnna hi ei ta ding khawma a hla naw hle a nih, ti ei inchûk dawk ta ding a nih.

Kum Zakhat zet Kristien ei ni hnunga chu ei chanchin suina hai khawm **ân-dik le ân-diknaw inlang fel tâng a ta**. Thu belchieng dâwllo le ringthu hrilnagai re tâng a ta. Ei thuchai ding awma mawi le mawinaw khawm inlang fel tâng a tih. Ei **huongsung (right)** kawm hrefel tâng ei ta; ka thiem lem tia, thiemthu hril-in-sieknagai hung bo tâng ata; ringvang thu le râl-in-saia inkhik inkhal a tlawm hle ta ding a nih.

Kohran pâwl indaidanna khawm tamtak a tiek tah ang hin, hmbâk la umsunhai khawm hrietthiemna lien tak le inbelin, Pathien hring zâr chauvin pumkhata insiemin, thukhel **do** ngamin, thudik **tan** tlang diel diel thei tâng ei tih. **Chuong hun chu a ni an nawm, thilsiem popo hai khawm an nghakhla hle hlak chuh, (Rom.8:19)**. Ringtuhaiia ei thupui ding chu khawvela **Remna Chancin Tha** hi nunah hmang le puong hi a nih siha. Centenary zova hin chu **Remna Chanchin Tha** hin mi rem khâwm tâng a ta, ei nundân le tawngbauvin Chanchin Tha thu hi, ami thlirtuhai tiem thei dingin in-entir thei tâng ei tih; ti hi ring a umin ei beisei innghatna a nih. Chu zet chun

Chanchin Tha Mansa Bângna ei ti vet hi hung indik tâng a tih.

Chanchin Tha thuphur, **Pathein Pakhat ; B a p t i s m a Pakhat, Ringna Hmunkhat**, tia ei hril ei hril hi sukputlinga a uma, Chanchin Tha'n a mi chiezawp pha chun; **ân dik** chu **ân dik**, ti tlang ei ta; **ân diknaw** chu **ân diknawh**, tiin thang tlang thei bawk tâng ei tih. Chanchin Tha chau naw chu ei lungril putzie mi suk tlûn pêk thei ding inchûktirna dang ei hmu phâk ve si nawha.

Amiruok chu, ei khukupi rak rak, Gospel Centenary lei hin a naw zâwnga ei lungril ei vâi-khawp vai chun, heing neka ngirhmun derthâwng ah la tla lût ding a nih.

Chuong popo khela chun, Centenary zova hin chu intodel tumna hi mitin lungrila pieng sienla, mihai i chawmhlawm dinga beiseina peihmang ei ta kutdaw hnam ei ni nawh, ti hre in, mania ngir thei dingin sâng tin hin **Resolution** nei thei seng inla nuom a um tak zet el. Tirko Peterin Biekin kawt kaia kutdaw a sukdam khan damdawi inchâwkna ding pawisa a pêk nawha, **"Nazareth Isu hmingin kein lâwn ta rawh"** (Thil.3:6), a ti a ni kha. Nazareth Isu hminga a

lâwn khan chu kut dâw nâwk a tul hmel nawh a, ama khata fâk zawng thei an tah. A hlim luotin ân chawm ân chawm el lem a ni kha. Tirko Peter khan hi Chanchin Tha hi a nih, a ring le a hmang.

Ei Chanchin Tha hi a thilthawna a la danglam nawa, a pangaiin hmang thei zing a la nih. Khawvel bung hrang hranga Chanchin Tha neituhai khawsak thila khawm hmasawnin, mihai mak ti khawp hril ding an tam tah. Ei Chanchin Tha hin taksa rama intodelna a phursa ve ei ring si chun, chang phâk ve dingin thang ei lâk a ngai a nih. Ei lungril put dân hem chang a ngai el thei! Mi kuta inthawka dawng ding ringawta ei ngaituo sung chu changkâng thei ngai naw bawk ei tih.

Kum zakhat zên zawn Chanchin Tha ei nei ta hnung chu mania ngir thei ni tâng ei ta, kutdâw pa ang khan, kum tin tina chawmhlawmin um ta nâwng ei ta; mani nauhai chawmzo inkhatnu, inkhatpa ni tawl tâng ei tih. Chanchin Tha hin mi a siem puitling hlak sih a. Chuleiin, pathien lunginsietna zâr chauvin ei puitling ta ding a ni ringawt el a nih.

Lalpa'n Ropuina chang raw seh.

SOCIAL IMPACT OF THE GOSPEL

- *Rev. Dr. Lalkhawlien
Pulamte,
Rengkai*

Hmarhai Kristien an hung nia inthawka vawisûn chena an nun ram, Chanchin tha'n khawthlâng nun a sawi danglam chanchin ziek ka tum nawh. Chu thil chu artikula ziek mawi thei ding an naw a, lekhabu sa tawh tak induong tul a tih.

Tuta tuma ding chun pi le pu haiin chanchin tha an awi leia an khawthlâng nun inthlâk danglam dân thuphung ziek hin ka tlin tawh nîn ka ngai. Hi chachin ringawt khawm hi lekhabu mawi tawh zeta ziek thei a ni bawh ding an leiin inchuom phuorin, kingpuia ka ngai hai chauh ka sui tum a nih. Tiemtuhai inhniktuhai inhnik zawng a ni naw khama bengvâr phana khawp a ni tho ka ring.

Chun, pi le pu khawthlâng nuna Chanchin Tha'n hnuhma/ inthlâk danglamna an tlun (impact) thu hi thlur hniin sui inla; Pakhatna a chun, thil umsa/chîng dân pangngai a thlâk thu amanih a thiek a, a âi a thil thalem a hung peing thu a ni a. Pahnina a chun, pi le puhai lungril le suongtuonaa pienglo hrim hrim,

thil thar lâw an dawng thu a ni thung.

1 a) Rorêlna khawl a thlâk danglam: Ei pi le puhai kha khawtlâng ro inrêlna thua chu tulaia hril lâw hlaw, mipui ro inrêlna (democracy) hi inchûk dêr si lovin a hmangin an lo hmang a. Amiruokchu, thuneina khawl ruokchu khawkhat lal a ni a, a thlawptu dingin khâwnbawl an nei. An khawlkawdawng chu an khaw ramri chen a nih. Chu sênga chun lalin thu neina pumhlûm a keng kaw a, rorêl thutlûkna chu thu tawp a nih.

Khawkhata ringtu an hung un chara an dorâl lien tak chu lal a nih. Kristienhai kha khawser an inza a tul a, lal thu zawmnaw chu khawsênga inthawkin hnawt daw an hlaw. Kristien-hai nun kha an tar hle. Mani insênga ngei a khawm ringtu le ringnawtu kârah indona puong zing a nih. Lal thupêka vântlâng thilthaw rêng rêng chu ‘zawm ngei ding a ni tawp.

Chuong lai zing chun Kristien haiin an Pathien hmuthar, be dinga inkhawm, tawngtai, hunser an

hmang ve kha dawthiem (pi le pu sakhuo dona) anga ngai an nih. Chawl Ni (Pathien ni) inser khawm sinthaw peilo, thabo hlawna chauh a nih. Kristienhai kha a tîra lem chu khawsêngah hmun an chang zo naw a, khawhnawman an inhmu khawm thei hrâm.

Pa kawlhrawng deuhai chun an nauhai (Kristienhai) kha thawluina hmangin zu an insuongtir a, an sakhuo ser le sâng an inzawmtira, Kristienhai hringnun intar zie kha hrilin a siek nawh.

Chuong ang khawpa ter-in-têp êm êm hnuoia Isu hnung an zui lai zinga an lal le rorêltu haiin chanchin Tha an hang awi ve zet khan chu zalênna an intem tan met khawm kha thu ngawtin an hril suok zo naw a, Hmar hnam nunphung le inmilin Thlarau Hla un tak tak a pieng ur ur el chu a ni kha. Kristien sakhuo a hung inlet thar, lalhai chun a hleihluoka Kristienhai an khuokhirna ringkaw an hlîpa, bawia intâng an insuo a, Kristien haiin an Pathien biekna ding, biekin an bawl a, an hang inkhawm meu chun khuo le vênghaiin ennuom an

inthlâk a. Kristienhai inhmangaituona le insawmdawl na leiin lal le a khawmipui hringnun an tui phaa, Kristien sakhuo zawm ve el naw chu thlang ding dang an nei nawh. A tawi zawngin lal rorêlna khawlpui chu Chuanchin Tha'n a thiek dar hem hem el a nih. Râlthuom le tha hrât an ngai dêr naw.

b) Ropui rêlna, Zawlbûk a chim:

Pi le puhai tadinga zawlbûk tangkai zie chu hril tam a ngai nawh. Khaw khat zangru an ni tawp. Tlawmngai thil, râl rêl, rîkrum thil le khawtlâng thil thaw ding tieng thu rêng rêng chu Zawlbûka inthawka puong vawng a ni hlak. Chuleichun, tawngchâng lakna inlâr chu, “Zawlbûk thusuok” ti a nih. Lal le Khawnbawlhail khawm vâl roul, Zawlbûka riekhai tawngkam khat chauh khawm an ngaisângin an inza êm êm hlak. Ringtharhai khawm nuom pawngin an dodâl naw tawp.

Amiruokchu, Kristienhaiin Zawlbûk nêka thalem, biekin inkhawm, inchûkna In le sêngkuo inpumkhatna pawimaw zie hre a,

hlutsak an hang inhlawtir chun sawt riel lovin Zawlbûk hlutna a re tiel tiel a, a tawpa chun ama thi thiin a hung rêm ta a nih. Chanchin Tha thilthawtheina chun tawngki sâng hmang dêr lovin Zawlbûk chun hnawl rawpna a siem a. A aia ngir, Biekin le thiem zirna rûninhai kha, Piellei le a râl tienga dinga nun serna hmunpui an hung inchang tah.

c) Zu hmun hlim le zawlro hril insiek a tawp:

Pi le pu hai nun sukhlimna hmangruo pakhat chu Zu a nih. Chapchâra inthawka Busik chena an nghâkhla chu awllên laia pitar, putar, vâl ruol le nghâknu haiin zu le sa chênâ nun khuophâm kha a nih. Chu tukvera inthawka chun an pielrâl hlimthla khawm hmu thei a ni a, faisa ringa an rauthla'n nunkhuo an phâm/nun chên a nih. A dang a um nawh. An zu hmun hlim nun kha thlâkhla um ve tak a nih. An hring nuna khan tulai anga inphirsep, thingkawi remkhawm, hmasiel polisi a um ve naw leiin an nun kha zângkhai deu, hlimpui, ding hrim a nih. Anachu, an ni lai Hringna Siemtu, Lal Isu a leng ve naw leiin an hlimna kha

sûmtui pâilo ang, kumhlunlo, vânrim innam ve lo a ni leiin, thlâkhla tham an nawh.

Ei pi le pu hai, Kristien thang hmasa haiin thlaraua hartharna an dawng a, Kalvari hnîngzu an hang inruia, tlûk-le-ding-awna Chatuona tuoi lo ding, hlimna petu an hang in-awi kha chu an van sir naw de aw! Setan huot paw khawpin an lâm a, ra thain an kûr a, Ram Chanchin Tha khan ei pi le puhai kawlkawdawng a dêng nghal ni lo am a ni? Khang ang khan thlarauvin ei kohranhai hung kan thar nawk sien, kâng fai tul, ei sêkkhawlrawn taluo tah.

Ei pi le puhai kha an mawl ang reng a. Zu rui leia zakmawa, tawng pawrche an sâk suok el chauh an nawh. Zawlo hril thiem khawtinah khan iemani zât an nei fur a, chuonghai bula chun pathlawi tebop an fuon khawm a, tangkaina nei dêr lo, tawng zamaw lawmin an hani a sen vur vur tawl el a ni kha. An thatna ve pakhat chu an thu ngai leiin uire a sukpong chuong nawh. Hun ruokchu hlawkna um

dêr lovin an khawralrawn a, siekhawl nuna chu an inphân pha hle.

Chuong anga vânram tinzawn thak lova hmûr pawrche khawvêl nun kha Chanchin Tha'n a hei thiekpêk chu an danglam rawng el. Kha hmaa an hlimpui, zawlo kha thlânah an vûi hmanga, an hmûrhài khawm Lal thisenin an tuoithar pêk a, Lalpa rul ka nuom che, Kan nun le êng pûk chu; Thlarauin mi thangpui sien, A hmun li'n rul ka che. Ti hla hin an ai a aw zo hle nîn an lang.

A chungah khin Chanchin Tha'n pi le pu nun a thiek dar dân le a nêka thalem an hlân thu ei hril a. A rêng a rama inzawt sêng ding an ni naw leiin entirna ang chauva a then a zâr ei lâk suok a nih.

Tuhin khawtlâng nuna dînga thilthar lâm hlawk, ruo thamlo, Chanchin Tha zâra thang hmasahai dawng târlang inla:

1.Chanchin Tha'n Hmathlîr an nei tîr: Pathien thu an awi hma khan chu pi le puhai ngaituona chu kum bula inthawka kum tawp chen chauh a ni a. An hringnun chu, chu

huong sũa chun an khum khawm vawng. Hindu sakhuo filosofi ang deuin ngaituona vir kuol (cyclic view), kum khat tiet chauh a ni a. An lungkham bângna khawm kum nêk in a hla nawh. An pielrâl hrietsun khawm an ni laia mi tlawmte, mi inchawng hai chan, fais a ring ding neihai tading chau a hawi.

Gospel in an ni lai umhmun a khuor chara inthawkin hma tieng beiseina a siem pêk nghâl a, an hmathlîr chun kum a khûm a, thang zawngin hisap a fe a, Hnuoi ram khêla chatuon beiseina an neitir thu chu an hla phuok haia khan an pholang nasa a, pi le puhai pielrâl kha chu an ta dingin a lo nêp de aw!

An suongtuona khawvêel an her danglama, suon le pârhai khawsak dân ding ngaituona a hung insieng a, an vawisûna ding elin an khawsa naw a, an thlahai kha , ringtu huosen le Kohran rawngbawltu nauhai an ni deu vawng. Ei changkâng pha hle. Hi thudik hi thangthar haiin theinghil tehlêem ei thawnaw thang a tih. Histori-a lo inziek an leiin thaibo chi ni naw nih.

Ti êm a chu vawisûn chena ei lan nui ve bawk nasan khawm ringtu hmasahai takin-ning le Pathien an lo biekpawp zâr niah kei chun ka ngai. Tuhin chu ei khawtlâng nun le ei sakhuo mizie chu hmatawk dêng nun a nih. Vânram, ei hmu phâk lo chanchin ei invêtpui a, hnuoia vânram nun hmang thua chu ei biling let dêr. Ei pulpît-hai hi vânram, hmu phâklo chanchin hril nân a hluosip a, Chanchin Tha dit dân khawsak thu (Moral obligation) thu chu thuhrlitu haiin hril ding tinin an tin nawh. Hi lei hin kristien piengsuol ei pung rêng a nih.

Ringna rama mi hmasahai kha hung tho nawkhai sien chu an mi vân vawî awm de aw! An nihai kha, hisâp tukvera chu mawlin inlang hai sienkhawm Bible thuhai hi a takin an hmang peia, an hriet sun sun kha an fâk ni takin an lang. “Lâk nêkin pêkin lukhawng a nei lem,” “Inrui naw rawh,” “I vêng hai hêk naw,” “I hmêlma hmangai rawh,” ti le a dang dang thua chu an buoi nawh. Khawvêla ro hlua ngai, sum le rângkachak nei nawhai sienkhawm; chatuon rohlu an hmuhai kha an

hmang dik leiin an nun a zâangkhaia, an tlasam nawh:

Khawvêlin sum le rângkachak, A nawi tin an zawng vêl a; Nisienkhawm an mawina'n Peilrâl an kaizo nawh, Vên mawina'n Peilrâl a el var, A chu a ni, ka hril nuom.

Ti hla hin nun in-awitu le hmathlîr an nei zie a târlang.

A tawi zawngin, Gospel-in kawlkawdawng a suklien a, an khawvêl a zau a, khawngnat a suksâng pek baw, nei hau si lovin an inchawnga, hringnun tlungzam an rem fûk leiin an umna hmun insawn si lovin khawvêl dang daiah an lêng.

2. Chanchin tha'n thiemzir kawt a hawn: Khawvêla tu hnam khawm nisien, theimna hrizawlah an tlân insiek hma chun hmasawna hriet tham hmu dîng a um ngai nawh. Chun, thiemna inchûuk, ti hin lakhabua, inthawka inchûuk hriet le thiemna Rûn (Sikul) ei tephme têi a, an dik zo nawh. Tapte bul, bu thlêng bul, khawlai

dung le lo lam khawm inchûkna rûn an tling ve. Chu bâka chun lekhabu a ziek râng chau hi thiemna berbu an ni teu nawh.

Hi lai thuthlung hi pai zing puma ei hnam laia ringtu hmasahai khan Gospel zâra an khawtlâng nuna hnuhma an neihai kha sui a ngai. Vâl ruol in elna filosofi tha hrât le huoi, inchuna aiah, mi chungat that inchûna thlarauvin sin a hei thaw zet chu, ringnawtu ta dinga mithla le hîptu an hung ni lem tah.

Gospel awi leia a lekhabu thang lova hrietna kawt hawng pêka an um bâkah, tiem thei, ziek râng a hung um lem khan chu A AW B ngawt khawm kha dawthiem thi (magical device) ang hielin ringnawtu haiin an ngai. Hi lai thu hi uor deuva hril hlak chun ei sapzek dâi nêr inlau a um a, the thiem an tak. Chanchin Tha chu bulsutu niin, hmangruo chu thiem inchûk (education) a ni a, a hlawkna vântlâng nuna an lang.

Ei rama Chanchin Tha a hung lût le inruolin thiem inchûkna a hung

ve nghâl a. Lusai hai ta dinga sâp hawrawp siem chu Hmar mihai lai hman a hung ni a. Lusai tawng insieng si, Hmar ni dingin baptisma a changa, Hmar a hung ni hrim a nih. Hi hawrawp ser thar hmanga Hmar tawng Zirtir Bu (Bu Hmasa), leihnuoi Ram thu, Hrisêlna Bu tihai kha mawl te te nihai sien khawn ei khawtlâng nunah hnuhma nei deu an nih. Bu hmasaa Naupang Tha chanchin, Leihnuoi Ram a, hnuoi an mûm a ni, ti le Hrisêlna Bu a, insukfai a tul zie, mawl deuva an ziekhai kha khawtlâng nunser danglamna dinga hmangruo hlu deu an nih.

Chun, ziek tiem theisa siemhai kha tulai, thangtharhai hmangruo-kawlphe mei var, kawlawm, pensil, chawk, lekhapuonhai hmanga inchûk an ni ve naw a, meihawl, ruo thlêr le meiser var dâm hmanga, lo fe inlawi, zân bu fâk khawpa tuollaia inchûk a ni hlawk a. Inchûktirtuhai kha an thiemna inchen deu rawng a, inbitum tawka in inchûkna zâra, an thlahai hin khaw êng hmu phâk ei ni leiin tlawmlai nihai kha theinghil ding an nawh.

Thu tawpna taka chun, mani lo inbi chiengna dingin zawna tlawmte hang thur dawk lang:

1. Sâp kalchar (culture) haw kher ngai lovin ei hnam mizie le inkhuongruola Chanchin Tha hi awi dan a um naw maw?
2. Vânrâm thu ngawta invêt nêkin Kristien sakhua thatna dânin a phû (Moral Obligation) hi pulpit a hril uor ei mamaw an naw maw?
3. Gospel Centenary hi mani manpawl binga hman thiem si, Hmar Kristien hai hin in suk ropuina dingin hmunkhat ah Centenary hi ei lawm thei hlawl naw a ni?
4. India Hmarsak biela Kristien hai hin Hnam dang huomsa keng lo Pathien te ei nei fawm an ta naw maw?
5. Ei Pathien thu awi (Conversion experience) hi an fûk nawna a um an naw maw?

L I F E

- *Deborah Darlienmawi Buongpui*

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*Thought life would be simple,
Thought life would be filled with happiness and joy;
Thought life would be always exciting and fun;
Thought life would be grafted only to good things.*

But it ain't so.

*Life is actually complicated,
Life is filled not only with happiness and joy;
Life is not always exciting and fun;
Life is not grafted only to good things.*

*But let us not be pessimistic.
It rather is the way we look at life.
After all, God – The creator created life
Let us be optimistic;
And enjoy Life.*

SEKIBUSUOK: SÛRA TA NÊKA THA... KA LAMPUI HRAW

- *Sumlamrâwn*
Hmar, Ludhiana,
Punjab

Vânkhup hnuoi a thil um popohai
hi abiktakin mihriem hringnun hi
Cycle-ke (wheel) ang a nih. An vir
an vir vêl chun lungngaina le
buoina a virdawk ang bawkin
hlimna matheilovin a virdawk hlak.
A tlângpui chun hlimna a virdawk
hmasa chun lungngaina le
beidawngnain hringnun a khâr.

Ka pu in Tû 24 a nei laia Upatak le
ama mithmu umsun chu ka nih. Hi
lei hin ka Pu le Pi, ka pahai urêngin
an miduot khawp el a. Inhawi ka
tiin harsatna rêng ka hriet nawh.
Sienkhawm Kumnga (5yrs) mi cho
ka niin Parbunga inthawk
Churachandpur tieng School kai
dinga an mi hang siehmang zet chu
ka nitin nunhmang chu lungngaina
le buoinain hma a thuoia
beidawngnain ka hnung a dâl tan
ta a nih.

Kum nga mi cho ka la ni lei chun
ka khuo a sawt thei êm êm a. Ka
khawsâwt hnêmtu dîng tiin
Parbung ka suoksan tâwmin lungte
ka lâk hlak a. Chu lungte chu
kumpui khat ka thingrem (box) ah
sie in ka khawsawt zuol châng
'Parbung Lungte' tiin ka en vawng
vawng hlak. Ka sùnghai beidawng
chun a kum nawk Parbungah
school an min kai tir hlawl. Hi kum
ruok hin chu inhawi ka tiin

hringnun thara lêng ang deuin kan ngai. Kumtawp exam result a hung suok chun kan class-ah 2nd position ka lâk lei chu ni ngei a tih. Result suok ni zân chun ka Pahai urêng an inkhawm a, kilkhatah thungin an thuhrihai ka lo ngaithlâk zing a. An thusai le rêl thlûk chu Thanlon St. Xavier's School a kumnaw school an min kaitir dingthu a nih.

Kum a hung thar a Febuary thlabula school kai dinga MST Bus-in Thanlon ka hang pan chu ka khawsawt taluoin ka nu le pa mi hmangai dân chu ka hriethiem naw hle. Thanlon chen bêk mi hang thakhai sien chu a dân dân la um ding, hmêlthriet satlie mei mei an mi la hang inzuitir nawk ta deu deu. Thanlon a ka kai sung hin ka pain kumkhat sunga ka pocket money dinga a mi pêk chu Rs.16 (Rs. 2 note ngawt, a note thar le tharnaw dân khawm ka mithlaah a la châmzing). Kumpui khat sùng Hostelah Dâl ngawt kan hang hmê chu, ka ruolpa Henry leh harsa kan ti hle chu nîng a tih, thei ra chikhat Kêlchalpa Bawka ra tumnga lai buin kan ring pha hiel. Hieng hun lai hin kan Hostel-ah ka Pi Dovi (Darrothieng nu) a hung a, a neisun ni awmtak chêngni a mi hung pêk chu vawisûn ni chen hin ka la

theinghil naw a, ka lawm êm leiin nikhat chu la thungrul ka tih tiin lungril ka nei a. Vawisûn ni hin thungrul thei ding ngîrhmunah ka um leiin ka lawm khawp el.

Thanlon-ah kumhni school ka kai hnungin churachandpur tieng bawka CI-III zawm ding chun ka kai tung nawk ta a. Vângnei thlâktakin hi tum hin chu ka U Lalramngat in a mi hang thak a, admission chu ka pate Lalênglien in a mi buoipui pêk. Hi tum hi kan chûkna tienga ka sùnghai mi thak le admission mi buoipui pêk nuhnungtakna a nih! Class IV-BA kan chûk sùng admission chu kei ngeiin ka buoipui vawng a nih. A khawhnungin ka hang ngaituo kîr chun iengtî am harsatna ka tuokhai kha ka lo nêrthleng el thei am a ni aw...Pathienin a mi lo umpui zing a nih ti naw ruol an nawh.

Ka sùnghai ngaina mithli tlâk ti lo chu kan chûkna le inzawm hin ka mithli suktla ngai nawng ka tih ti hi ka thusim a na. Sienkhawm pasal hle a kan ngai lai 2003 khan vawikhat chu ka mithli a tla. Naupang school kai tin laitak an inah ka lo lêng leh an tuok a. Anuin Bawia i uniform inthlâk la thingpui le bei ka siemzo dawn la homework

thaw nghâl rawh, a hang ti chu ka hun hmang liem ta hnunghai a min hrietdawk tira, a mi bawisawm ding khawm umlo leia school tin a phîngtam a ka um hlak lai hun a min hrietdawk tir a. Thlasiein ka mithli a tla zawi zawi el chu tie!

Ka ngai a chu ka lo Upa tawk ve chu ni tâng a tih. Sûnghai ngaina khawsawt chun inkiengzai a mi lo rêl san ta a. Khawêng ka hmu tan ta dîm kan sawn lai iengtin am Sawrkâr sin neiin ka khawsawt le rinum tuorna rahai sîkin Seikibusuok, Sûra ta nêka tha chu nei thei ka ta ti ngaituona chun ka khawêng hmusun chu buoinain a hung hlamzui ta nghâl a. Êhangthar Seikibusuok nei thei dinga kan vâk vêl sùng hi kumnga (5 yrs) zên zâwn a nih. Hi hun sùng hin ka hringnun a dingin thil pahni ra tha deu deu a hersuok a. A pakhatna chu Harsatna tamtak kâra khawsak dân inchûk le a pahnina a chun Êhangthar Sekibusuok lo thatzie a min hriet suoktir.

Kumnga sùng veng vawng sin ka hang zawng chu Vânkhub hnuoi a harsatna popohai hi ka liengkoah an nghat am an ta ding aw ti theiin a um. Ka sùng hai lai hlak inzakna le rinum tina leiin ka tlatlum ta nawh. Chuong ang bawkin HSA le

khawtlang thila khawm, thuohnaw tha hlakin kan bel ngam ta nawh. Tlangvâl tawp tia hril hiel ka nih. Rinum ka ti luotin ' a hma khan ka Smart ve tho hlak' sa ka dû êm el ka thuomhnaw man ding aiin sa kan chawh zo pei el a nih tiin a mi ti tuhai ka dawn kîr hlak.

A hmingin Written a hai chu an khât tawkin kan ziek kai ve hlak a. Sienkhawm Interview zo a final result a hungsuok pha ka hming a chuong ve ta ngai nawh. Kan ringzo tawh thei vei leh hnawla ka hang thang nawk ta pei lei chun Pathien tienga khawm ka chau pha hiel ta a.. Hi laizing hin ka hmatienng beiseina chun chuoi tieng a hung pan ta a, pawisa sum hlak ka sùng hai ka ngên ngam ta nawh. Harsatna chu a lêt tamin ka chungah buokin a um a. Hi lei hin mi hmusitum khawm nisien sum ka hmu theina ding a niphawt chun tiin, ka thei ang tawh tawkin kan mai ve hlak. Ka sin zawng sùng Hostel a riekna man ding neinaw leiin Rail Station Platform-ah tumhni lai zân hun ka hmang el khêlah vawi tamtak Rail Sleeper Class ticket khawm inchaw zo lova Ordinary (Seat mumal um nawna)ah ka chuong ve tawp hlak. Hi thu lem hi chu ka nu le pa, ruolhai hmabul a khawm ka hril

ngai nawh. Nunghâk pakhat bul a char ka la hril niin ka hriet!

Harsatna leiin hmatienng beiseina chun a mi tinsan ta a, mi ngainatna hai chun inkiengzai an mi rêlsan ta bawk. Nunghâkhai lek lem chun iengtîn am an mi hmu ding??? Hi hun sùng a nunghâk a mi lo dittu chu vawisûn ni hin theinghil harsa hlêng a tih. Mi popoin an mi nghatsan am an tah ka ti lai Pathien ruokchun a mi nghatsan naw a. Chuleiin mi ta dîngin ropui naw sienkhawm vawisûn a ka ngîrhmun a hin a min thung tir a nih. Malsawmna ka dawng hi tûktin zîng tawngtaina a EFCI tieng Pihai Ēanpui, J Laltluong le Nuhlir le ICI tieng Upa Rawmsawn haiin ka hming meu sâma tawngtaina subject dinga an puong le Nu Lawmi (Darsangmawinu) in exam ka fe dîng tawm zâta tawngtaina in a min thla na zâr lei lieu lieu niin ka hriet.

Ēhangthar Sekibusuok, Sûra ta nêka tha nei thei dinga ka lampui hraw ka hang târlanghai hi a hraw an hawiin a awlsam nawh. Ka Sekibusuok hmu hi lien naw sienkhawm zawng man um ka ti khawp el. Sûra Sekibusuok chu a Lu tieng a ben leh Bu, a mawng tieng a ben leh Sa a ben dawk thei

tawk a na. Ēhangthar Sekibusuok ruokchu A lu tieng i ben leh Bu le Sa, A mawngtieng i ben leh Pawisa, A sirtieng i ben leh Motor le khawvêl a thilhlû chitin rêng ben dawk thei a nih. Hi lei hi ni ngei a tih ka nu le pain an hmangaina thlazâr hnuoiah mi uop hman lo le hrethiem lo khawp mea an mi lo inzawng tir chuh. Tuzet hin chu an hmangaina ka hriethiem el cho nilo nitin a tharin an hmangaina êng ka hmuzuol deu deu. Ka hun nei lai lekha kha nasa nawk zuolin lo tiem nilang chu hi nêka lienlem thalem Sekibusuok nei thei dîng ka na tiin ka lansir thar chu tie. Hun liemta hnunghai kokîr thei anchang ta si nawh.

Chuleiin, Sekibusuok zawnga lungngaina a kan thlângpui, ka âihna lo phapuihai. Hlawsamna Lungngaina thar la tlung dîng le tuta a tlung tasahai khawm. I bei fan fan a Sekibusuok i hmupha chun i motor khuin i beidawngna hai popo kha la khawhmang vawnga a ta, tienami mei mei angin a lan changzo dîng a nih. Harsatak kârah i lampui hrawhai i hrawzo a malsawmna i dawng pha chun nakie tieng i nau le tehai laia i thil hril nuom tak khawm a la hung ni thei a nih.

EI CHANGKÂNG DÂN HI

*- Joseph V Tuolor,
Shillong*

Mihriem hi dân pangai a um sawng hlak ei ni naw a hmasâwn pei le changkâng peia hmatieng pan pei eini ti chu hmai ruollovin ei hriet seng ie. Changkângna le inzawm peiin eini hnam sùng a ngei khawm hang thlîr inla kum tlawmte sùng hun hin intlâkthlengna nasatak a um ve a ni ei ti naw thei nawh. Mi bang awngkâr a TV en a tlânkhawm hun dân kha a la sawt naw veileh tu ruokhin chu technology hin a mi chîm hne êm êm a, naupang school la kai theinawhai khawmin mobile phone a games an in hnel thei tah. Nu le pa le nauhai kâr khawm hi generation gap hi ân sâng taluo ta lei hin inpaw hi harsa ei ti ta êm êm el a nih.

Kum iemani chau liemta hnung ei suikîra ei khawtlâng nunhai dân, khawsaknahai le ei thil chinghai dân hi an thlakthleng nasa ta êmêm a nih. Kha hma lai deu met khan chu tîng ei ti ie; (hmun ðhenkhata hai chu la thaw zing a tih), khuo pakhatah min sâ chângah amani a awka, annawleh a kâp chun, sa ei hme vawng a, tuta khata umloin ei insem duol duol hlak a, insûngkhat a chêng angin neitu chan ei changa ei fâkin ei dawn tlâng hlak. Thlai a hung thara, lo lampuia umhai lem chu an vângnei bîk a, mi ðonfe

inlawi malamin an thlai tharhai an dêng tlâk a *“kha ! lo hme ve ro”* ti dâmin, ei thlaitharhai mîn mi lo intem pêk ve sien ti nuomna lungril inthientak putin ei um ve hlak a, ei thilôa hmuha le dawng hai rêng rêng khawm intro lovin mi tading le ei tading inang rawngin ei siem fel dap thei hlak. Tu ruokhin chu inngainatnahai dâm hi a tlawm ta êm êm a, a neining nunghai chu a huop chîn le a bi insîng a ei chang ta lem nisien a hawi. Duâmna hai le mani ta chau enin ei khawsa ta chu ni dîng an ta hi.

Kawtkhâr khawm *‘khârlawn’* ei ti kha tuithei/thingherin an do chun sîng le kuo inhnai êm êm hai in khawm *‘e he an umnaw a ni saw’* ei tia hnai khawm ei hnai ngam ngai nawa, ei mamaw ei wul hle khawm an umnaw kâr mi hrietlo chun tuola thingher khat khawm ei lâk ngam ngai nawh. Inzana le ringumna chu ei lo kawli indik khawp el. Amiruokchu vawisûn hin chu technology-hai a hung changkâng tung peia kawtkhâr tin hai khawm PIN No. mani ta seng nei inla khawm lung a muong thei ta nawh. Tâlâ lien taktak le man tam tak takin kal inla khawm lungril a muong chuong ta nawh. Ei kal tha po leh ei lung an rim am a nih ti

dîngin a um ta lem. Hieng po pohai hi khawvêl changkângnân a hung her dawk vawng ei ti thei dîm a nih?

Hmeithai, Fahra le chansiehai, Lo khawm nei mumal theilohai dâm chu an lo hmun dîng vât pêk dâm annawleh mi kangzêu inthiel a Loa nei dîng dâm le a lo thawthei deuhai chun an chan ai a mi dâm an the hlak kha. Mi lunginsietna le vêng hai hmangaina kha ân sâng hle a nih. Inhmusitna le inhnuoisiena khawm hi tûn chu an sâng ta êm êm a, a khawsa thei raknaw, mi harsa deuhai dâm chu ei nuisan a, an tha a boa dâm ei ti ta vêl mei mei a nih hi. Ei khawsakna le piengnân a zir lela mihai a thawpeinawtu a ei ngai chun mi hlawtling ei ni thei dîm a nih? Chu nèk hmanin an harsatna tamtak hai hrietpuitu ei ni lem a ngai ve an nâwm. Hieng lunginsietna ei Nu le Pa ei Pi le Pu haiin an lo thaw hlak, mihai tadinga Malsawmna nitu le malsawmpêktu ei ninahai hi khawlaia ei sukhmang am an ta aw tia zawng mawl mawl hi a ngai an ta hi.

Thuawina tieng hang ti inla mani nèka upa met khawmin a naupangleam an tir chun a sûr a sâ, pei le peinaw tilovin fe ngei ngeia

thu awi ngei ngei kha ei ni hlak. Tulai ruokchu naupang awng thei chau khawm tir ding ni inla a man/ hlaw boa tir thei ei um ta nawh. Dâwra tir leia an chan ding hlaw ei pek hi ei thawsuol am a nih, annawleh an chan um ding a an ngâina hi an thawsuol ? ti hi ngaituo a um. Chun upa inzâ kha ei thiem êmêm bawk a, mani nêka upahai thuhiril phawt kha chu a naupang lem chun ei awi êmêm a, a lo awinawhai chu khawtlâng khawma mi suol tiin an endân a dang el hlak a nih. Amiruokchu tuhin chu ei nêka upa khawm nisien hmusitna le inzânawna hi a tamin a hluor hlêl tah. Tlawmngaina ei nei tha êmêm bawk a, mani hlawkna ding iengkhawm a um naw khawma, mi ei suk lungawi theina a ni phawt khan chu ei hlîma, khânga mi tlawmngai theihai lem chu inzâ le inpâk an hlaw êmêm a nih. Tuhin chu pâwl hming annawleh pahnam hming annaw chun mani mimal a tlawmngaina ei nei ta nawh.

Tulai le hieng thilhai hi hang hrilkawp ding ni inla chu ei târlang pote khawm hi a tlawm hlea chu ei thaw ngai thaklo thila ngaithei a tam ta hle. Hieng Pi le Puhai nundân le ringtuhai thaw ding tak, ei Christian 100 ni hnungah hin

puithling nêk hmanin naupang tieng ei pan lema ei thawding takhai hi ei thawhel am an ta aw ei ti el an tah. Asanchu ei thaw ding ei thaw tanaw lei chu ni tak a tih. Sakhuona tieng le Pathien thu hrillo theilo a ni leia ei târlang nasan chu ngaituo vêng vêng chun ei changkâng ei tina hin thilthahai a mîn theinghiltir a thil angkai raklohai ngai thupui taluona hin a mi chîm ral el chu an ta naw maw ? Ei hmasawnnahai dâm hi thiltha le ei thilthaw hlakhai theinghil nân ei hmang pei chun a lo va pawl sei lâwm lâwm awm de aw tihai chen ngaituo a um a nih. Inchûktirna chanaw hung suok lei hin ei nundânhai tamtak a thahai chu ein hmang zo a ni tak a nih. Biekin a ei umdân ding chu hrillo, insûng, khawtlâng, ei khuo le vêng le ei unauhai kuoma ei umdân ding ei invâi taluo ta hi ramthima ei ringtharhai beidawngna a ni tah. Chanchintha ei hriet hma khawma nundân maw, thilthathawa ram le hnam chawisâng a, mani vêng le unauhai hmangaina nei hlak haiin tuta khawvel inchûkna tieng le chanchintha khawma kum 100 zet a mi chenchil tahai hin ei inh mangna le ei theinghil hi zawng nâwk ei ta bunin hâkin inbel nâwk ei tiu.

KHAWVEL ANPHÊK TA LEIIN

- *C. Songate IRS.*

*There is in every village a torch -
the teacher : and an extinguisher*

- the clergyman.

- Victor Hugo,

*quoted in the Richard Dawkins,
The God Delusion.*

Pu. H.C. Hrangate HRIETNAVAR
chun Leihnuoi hi anpum zie
scientifically in amin chûktir lai
zingin, Thomas L. Friedman - The
World is Flat - chun Khawvel hi
anphêk (Flat) ani zie khawm
nasatakin ami hril bawk. Khawvel
anphêk atinasan tamtak hrilfiena
sirbi a hmang hai chu hieng-
vuongna le transport hranhran hai
leiin hmun hranhran awlsam taka
eiin fepaw thei lei dâm; radio, tv,
mobile phone, sms, twitter,
facebook, email, call center,
internet leia in biekpaw a
awlsamtak lei dâm, nu le pa infûk
naw or family background thing
le pasietna'n a khuopde;
piengsuolna leiin mihriem
mipuithling an nina a dâl tat naw
zie hai lei dâm, etc a nih.

Khawvel anphêk hma chun
thlangram hai dâm min an hmusita;
fahra, hmeithai, nuhmei le zâunau
dâm enhnuoi in an um bawk; migo

ngaisangna ânsang lai zingin midum nêksawr in anum baw, mani thawdaw, nêkin mi thawsa kei thlak thei ngirhmuna um hai enchung le chetthei naa ngaina lientak aum baw.

Amiruokchu ei Khawvel hi Pu. Friedman ahril angin inpum a intkawkin an thlakthleng a tuhin chu anphêk (flat) antah.. Kan khuo Parbung ngei a inthawk khawm in; tv hai en theiin le mobile khawma nuom na ramram biek thei antah. Chuleiin Churachandpur lo lût hmasa lei el a Hmarbiel or Vangai thlangmi tia lo en dangtu anla umrawp ani chun an ngaidân chu atulai ta naw hle tina a nih. Khawvel hienga inpum taloa, alo inphêk elta leihin ei ngaidân, eihril nuom le eikhawsak dân eisuk phêk ve atul takzet ta in anlang. Pâwng biek umlo, inruoltaka ei umna ding chun hieng ahnuoi a issues hai suizuiin inthlak thleng ei tul am mani seng in enin, khawvel inphêk a lêng tum ei tui.

1. A TU RÂWN / ATIEM RÂWN- CHUN SIEKRAWN ATAH / MARK HMU RÂWN ATIH / THANGNA ZHA LEM

HMUNG ATIH/ :- Pu. Barack Hussien Obama chu patak neilo anu khawm mi mumal bêkbêk nilo, family background bo chu Harvard University chen hotu akai hnungin Khawvel ram powerful tak President anih. Chun Pu Narayan Murthy khawm chu harsatna leiin IIT a B.Tech. entrance thling sienkhawm akai theinawh. College danga akaia, amiruokchu an harsatna chu chaupui na nêkin; challenge in alak a, tuhin a company Infosys chu software company tha pâwltak a kai phâk. Ms Indira Noygi le Ms.Kiran Majumdar Shaw hai hi tienlai le thuthlung hlui hun laia hmusitum Nuhmei el a pieng nihai sienkhawm, pakhat in PEPSICO lutak nina changin khawvela hlaw hautak ani; a pahnina hi Biotech company hmusuok in, India ram sunga hausa pâwl tak le Cancer Hospital mipasie hai athlawna in enkawlina ding chen siemtu a nih; Dr. Faisal chu Kashmir hel leia apa that pêkin aum hnung khawma MBBS zoin IAS exam ala top thei pei. Mihriem pieng phunga mi anglo le phâklo nisienkhawm, Stephen Hawkins chu apiengsuolna chu châuna ahmang loin tulaia

Physicist/ scientist / Astrophysicist ropuitaka hril a kaia, “The Theory of Everything” hrilfietu anih. Chuleiin thlangrama pieng ni inla; Pasie le background thalo; fahra le zâunau, nuhmei le Hmeithai ni inla khawm ei teireia tumna ei nei phawt chun ei thlungna ding tukhawm le ieng khawmin midâl naw nih; an midâl thei bawk nawh, alo harsa deu khawma overcome thei anih. Hi lei bawk hin mi changkâng inti si a, mi background lei dâm, an pasiet lei dâm, nu le pa antha le thanaw leidâm, thlangram suok an nilei dâm, hmeithai le nuhmei anni lei dâm a hmusit le chekeu hi khawvel inphêk a chu thawlo / thaw talo ding a nih. Ngaidân hluihai chu peiin ngaidân tha le indik khawvel inphêk a chun rightful place chang lem rawsen. Bible tiem chang khawma Lal Isu tawngbau ngei chu Isreal hai chanchin nêkin, khawvel inphêka lênghai chun an ngaina lem hlak.

2. PUBLIC THUOITU NILEIA TAWNGKAM KHA TALUO HMANG LE MI THILTHAW HRIETTHIEMPUI THEI / SCIENTIFIC TEMPER NEI:- Khawvel inruol loa lenglai chu,

Vâlupa’n or khawthlang thuoituhai chun khawthlang pungkhâwm ni or mithi inlênglo hai chu ensan ding dâmin thu an puong khum khawma digest thei a nih. Khawvel inphêka chu min T ai a Tr an hmang khawm a hnam hmêlma / hnam in phatsan an tita ngai nawh. Mithi in lênglohai khawm ensan ti nêkin sin a haua or lekha a tiem ning a tih an ti lem hlak. Thahnem ngai chun midang an er ngai sinaw a. Khawvel inphêk a chu inelna an sângêm ta leiin pi le pu nun, inelna a phurrika inchang thei hai hi tamtak bânsan le hmang talo an um. Chuong thil bânsan tul hai chu- Ruongnghak ruoi, pu zû, mithi thing le bufai dâwl, ruong zâwn in pêksâwng inbaw, tullo baksaka damnaw pan le mithi ina riek râwn, thlan cho inchû buoi, inkhâwm râwn taluo, unau tading/ fakding phalsilao thawlâwm uor êmêm, nunghak lêng hrat taluo, nuhmei thil sawm beisei, thirdam ring ringsan taluo, palai tulraklo intir khum, lam bit charchar a inrui leia lawn, mani kohran nilei el a andik am khawm zawng loa thi puingama tan , neinaw sasa a sahme tum taltal-mi ina bufak changa sahme tum taltal , mi office kai hun laia family

programme siema office kaihai an hung hmannaw le chier khum bawk , Watkin Robert Senvon a thlungni, Hmar History (Watkin Robert adamlaia sut ngei), Hmar lalhai inkhâwmpuiin andiktawk tia an pawmpui ngei, thleng tum taltal etc. Khawvel inphêka ngaidân chu hieng hi anilem sia - mita lâk nêka petu ni lem, midang or sênghai / khuo le veng chawb buoi nêkin mani le mani intodel hi ramlehnaw hmangaia in ngaina. Hmar kana keile kei kan enkawl thei chun Hmar family pakhat midang chawkbui loa um ti ahriet thlat bawk. Oxford le Harvard university an inchûk thiltha êmêm HUMILITY chu changvawnin an hman thei . Pi le pu hai kut hnung hieng lungarkhuong, lungthulien, sikipui lung etc hai ngainatna le humhal nachâng an hriet bawk.

3. MANI MI LAI HUOI A INTI CHAMPION VIEU - HNAMDANG LAI KHUOL UI ANGA UM BAWK SI:- Khawvel inmûm achu mani insûng le hnampui laia huoi êmêm hlak, anhril le an ngaidân chu a zâwm naw naw ti deu vawng a nih. Amiruokchu khawvel inphêk a chu

min a hnam a hmangaia, achipui le a vêng hai chung kut thlak tu niin, thisen ansuo ngai nawh; zaidam in, a thuin a rêl lem hlak. Hnamdang hai lai ruokchu a ngaidân a hril ngam a, a hnam sanding anphawt chun thisen insuo a ngam a, a hnam a thipui ngam bawk, nuhmei le naupang hai khawm hnam dang haia inthawkin asan suok ngam bawk, mani unau chawkbui le hnam chanpui hai chung kutthlak chu thil thaw inzakum le thaw lo dingin lungril aput thlat hlak.

4. MANI THAWDING THAWLO / MIDANG THAWDING HRIL TEU:- Khawvel inhlûm a chu Hrila hai antam hle. Pulpita thuhiril angin mitading hril hi chetheina a ngai a nih. Lungril taktak nilo hril le midang infuina a tam. Khawvel inphêk a ruokchu mi'n anthawding tak anthaw hlak; Churachandpur haiin Tipaimukh MLA vote zawng talo in, Saikot le Churachandpura thling dân andap lem, Tipaimukh a chu Hmar tho athling ding anhriet leiin. Mizoram Hmar hnam van vûngtir tum raka, Manipur a Hmar hai thisen insuo pêktu le an thawsa lakpêk vet tumna aum ta nawh. Ramdang,

ramthim hmangai êmê Hmarbiel le Vangai hai ruokchu ûksak nuomlo khawm khawvel inphêka chu aum ta nawh. Kohran member inchûna abo a, Pathien siem unau inhmangaina atam lem. Khuotina biekin tam taluo khawm sukthlawm le Kohran inpumkhatna zâi anrem thei bawk.

5. MIPUI REPRESENTATIVE

THLANG DÂN:- Khawvel inpum a vote thlak nasan hai chu hieng-pawisa dit lei dâm, laihrui inhnai lei dâm, ruoltha lei dâm, kohran chanpui lei dâm, thangpuina beisei lei dâm an nih. Khawvel inphêk a chu mi'n an vote hai hlutaka hmang dân- a constituencyin iengtinam hmâ sâwnthei ata? - ti lemin vote an thlak hlak. Tipaimukh ta ding chun Hmar biel le Mizoram infepâwna lampuitha, Vangai le Silchar in fepâwna lampuitha, Vangai le Hmar biel infepâwna leilâk tha deua siem thei thlang antum ta hlak. Lampui atha phawt chun thildang hmasâwnna tul- doctor, teacher, business - chun azui pei hlak ti anhriet thlat lei in.

6. THIL THAWNA TAPHAHTAH FÂK HMU AN

TUM:- Khawvel inpum achu thawphûolna thlarau anlêng hlak. Football pêt ei umna taphawt a student nisien, pastor nisien, nupui am papui etc in an inhnêl hlaka chu, tukhawm fâk hmupui dinga lunglût le teireiin an inkhêl nawh. Khawvel inphêka chu football pêthai; club-a thang theia fâk hmu tumin an inkhêl. Fâk le dâwn insûm atul le anin sûma, exercise lâk atul le anlâk bawk. Taimataka an thaw chun Mohan Begun/ East Bengal / Lajong haia inkhêlna chance annei ti lungri la vawngzing pumin, fâk zawngna dingin an inhnikna hi an bawzui fan fan hlak. Thil rêng rêng hi inhnik tak le uluk taka thaw chun fâk hmu theina / khawsak theina hnâr vawng annih ti an hriet tlat.

Pu. Thomas L Friedman a advicena - Girls , when I was growing up, my parents used to say to me: Tom, finish your dinner – people in China and India are starving. My advice to you is: Girls finish your homework - people in China and India are starving for your jobs – na hi vong thlatin thang lathar ei tih.

HSA EI PAWIMAW

- *Pastor L Ramropui Thiek*

Khawvêl mihriem po pohai hin
khawvar ei hung hmu hlimin ei
hung inthanglien dân dîng le ei
tlung chin dîng hmu phâk le
ngaituo ngêl thei tukhawm ei um
nawh. Sienkhawm ei taksa le
lungril ngaituona a hung inthang
ang peiin ei thil thlîr le tumhai chu
a hung danglamin a hung
inthlâkthleng hlak a, teenage ei
hung pal tan ânthawk chun ei
lungrilah ngaituona pakhat lientak
hung um chu (iengtin am mi
ngaisâng le rawntlâk hung nîng ka
ta ti nêkin) ngaizawng nei nuomna
lungril hi a nih ti inla hril suol bêk
bêk kan ring nawh. Chuong angin
hun la hung tlung dinga ei nina dîng
nêkin ei hun tawng mêk lai hi ei
ngaituorawn tak nisien a hawi
vieu.

Ei pi le puhai hun ei ngaituo pha
chun mak ei tiin Inchûkna tieng thil
rêng rêng ngaituo phâk loa
khwatieng muol am bu le thlai a
tha dîng? ti le sawr tak tak thei dîng
khawm nilo inchûk a ngai nawh
pawisa a hek mei mei ti a an tawng
suok mawl tak (ei pahaiin) an mi
hril pha chun ei pi le puhai mawl
lei a nih hieng chen chau ei tlung
phâk hi ti ei nuom el chu tie!

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Amiruokchu kei ngei khawmin ka pi le puhai chu ka pawng dem el naw a, an ni le Pathien zâr chau a hieng chen tlung phak ka ni lem ti hi kan hmai nawh. Chuonglai zinga ka hril nuom tak ruokchu hmatieng hlatak thlîr phâk loa ei hun pal mêk chau thlîrtu ni hi a va pawl lawm lawm (awm) de! ti hi a nih.

Inchûktu (Student) tam tak hi chu ei nu le pahai thawsuok sa lieu lieu ringa inchûk ei ni a, a then lem hi chu an hmu phâk loah inchûk dingin an mi tir/ei fe a; an mi tirma san le ei fena san ngaituo nachâng hre ta lova mi kawmkâra inlawn ta mei mei khawm ei bo nawh. Eh...! Hril ding a tam hril seng naw mei nih, ngaituo zawm el rawh.

Chuleiin, mitinin ei hun (time) nei zât an ang vawng a nih ti hre zingin ei hun hlutak le ei sumhai hi khawral mei mei tum nawng ei tiu. Lekhabu pakhat ka tiemna a hun hlutzie min an lo sût dân le hun khawral a pawizie an ziekna a chun ‘minute khat hlutzie hrethiem dingin bus/rêl nang phaklotu in dawn rawh’ a ti chu! Chuong chu min an ngaituo phak chun iengleiin am Hmar inchulai hai (HSA) hin

hrenaw biek ei ta? Chuleiin ei beiseina le ei tum hi hnawt phak naw pal hlau rawi ei tih ti inlawn ei inchuklaibu hai hi ‘ei ruoltha takah’ siem tum ei tiu kum 53 lai a upa ei ni ta si a.

A tawpna taka dingin inchulai (HSA) hai hi mi ropui le sin insâng tak tak chelphâktu tam tak Pathienin a mi pêk tâk leiin lawm a um hlel a, hieng hai po po hi Pathein le ei thuoitu haiin inthlungkhawmna (HSA) an mi lo indin peklei ni ngei a tih. Nisienlakhawm H-Hmar, S-Student, A-Association (HSA) ti a hin dittawk el lovin H-Habit, S-Study, A-Ambition (H.S.A) ti hi ei pawimaw tak le ei mimal le ei rizai silpuitu ding hai ta ding chena hlimna mi petu (Pathien dawttu) a nih ti hi thangtharhai hin theinghil ngai nawng ei tiu. Chuleiin ei panthlanghaiin an lo hriet a an mi khêl hma ngeiin ‘Hmar tlangvâl/nunghâk a ni saw’ ti min an min zapui nawna ding khawmin inchûklaihai bêk hin thang la thar ei tiu ei nu le pahai mi nghâkfâk tak ei ni si a.

CAREER GUIDANCE

- *Rev. Lalzarliana Darlong*

- Career Hrilfiena
- Career le inchûkna tieng bîk
- Inchûkna Tieng indik thlangfûk
le thlang hun
- Inchûkna Tha nei a tul zie
- Career Dinga Inpuochana le Nu
le Pahai
- Uluk taka Career thlang

‘Career’ Hi Iem A na ?

Sâptawnga ‘Career’ ti hi ei nitawnga thumal pahni pakhat chau a zuk hrilfie el thei chi niin an lang naw a. Amiruokchu, ‘Sinthawna’ ti amani, annawle ‘Fâk le dawn zawngna dinga Sin thaw bîk’ ti dâmin tawi tie a hang hril thei khawm chu a hawi vieu. ‘Career’ hang ti hin a i hril tumtak ni a inlang chu hlaw hmuna dinga sin (Thawkna) chel bîk nei ringawt ni lovin, kha sin cheltu tadinga kaisângna hung ni pei theina chu a kaw k tak niin an lang. Sâptawnga hang hrilfie chun : *Career means a profession or occupation with opportunities for advancement or promotion* ti hin hrilfie tak mei a ti ie. Chu umzie chu : Dam sâng hmasawn peina, inthanglien pei dân le hmasawna; hang ni tum, lungril taka thawkna hang nei tum, chuong anga hang thawdinga inpuochana

kui hi Career ti hi a ni tawp el a nih.

Career le Inchûkna Tieng bîk

Career ei nin ei dît thlang chu awlsam taka zuk hmusuok el dîng chi hi a lo ni naw tawp el. Thawkna ei nin ei thaw dinga ei inuom takpa kuikha ei inhnîk tak a na, ni khawm ei zuk châk tak el lo nisien khawm awlsam taka zuk chang el dân dîng lampui a um chuong nawh ti ei hriet nuom a um. Titak zeta thaw suok a ngai vawng a nih. Career ei hril dîng le hitaka ei hung târlang tumhai rêng rêng hi inchûkna tieng le inmat vawng an ni a, chuong ang inchûkna tieng bîk thang naw chun Career chungchâng hril rak inlakhawm umzie um tak tak chuong naw nih.

Inchûkna Tieng indik thlangfûk le thlang hun

Inchûkna (A thren chu Training-hai khawm a kawka sa vawng a nih) chungchâng khawm kui hi hril belsap dîng tamtak a um a. Career tha deu le dît umtak nei dîng chun College kai amani University a inchûk ve ringawtin iengkhawm ni thei chuong naw nih. Ei thil inchûk

le ei Career dinga ei tum kha an inzawm tlat dîng a nih. Chuong a ni leiin, inchûkna tieng a ni tumna le ei inchûk kha an mil thlap a tûl hlak a nih. Chuong anga thaw a ni naw chun Career mumal nei an tak hlak a nih. Mi tam takin inchûkna tieng insâng tak tak an inchûk zo va, MA dâm an inchûk a, an Career dinga an dît pa tak hlak chu an inchûkna tieng le inmil tangai lo rêng rêng chu. A bula inthawka inchûk nawk hlak chu a thei tangang ngai si naw a, a lo inhnu zo vawng ta hlak a nih.

Inchûkna Tha nei a tul zie

Ei nilai hin mi tam tak, BA; MA dâm inchûk le tum mumal nei dêr lova inchûk an lo ni leiin Career dît umtak hmu dân dîng um pek ta si lo tam tak ei um tan an ta. Asan lien tak el chu hieng ei nunghâk tlangvâlhai hin ieng am an thaw nuom tak dîng le an mamaw tak hrietchiengna nei lovin, tum mumal khawm iengkhawm nei lova an um hlak leiin, ruolhai thawdân thaw ve ringawt el an ni hlak si leiin tam tak el hai chu an hlawsam hlak hrim a lo nih. Inchûklai tamtak Vairama zun chûk theihai lai khawm ‘Ni tum’ le ‘Thaw tum’ iengkhawm

mumal nei thak lova an hun tha tamtak kum 15 chen chen dâm an zu hmangral hnungin mumal nei dêr lovin an um thei zing baw a nih. Hienghai tading hin a bula tan nawk ding chun a lo inhnu ta hlak si a. A paw khawp el a nih. Chuleiin, a bula inthawka thaw ei tum Career chu enkai zing puma lekha ei inchûk hi a pawimaw hle ti ei hriet a tha. Lampui hraw tum le Career tum bîk neihai ta ding chun High School inchûklai a inthawkin uluk taka ei Career hrie zing pumin riruongna thatak siem a tul hle a nih.

Career Dinga Inpuochana le Nu le Pahai

Ei ni lai hin nu le pahai hin an nauhai atîra inthawkin thil an rêl fel pui tawknaw leiin thil tamtak an her suol nasa hle hlak. Chuel khêla, nu le pa tamtak hai hi Career tieng pang thil hrietna le bengvârna neilo an lo ni nawk hlak a. Naupang inchûklai hai tieng panga khawm an inchûkna (School le College) tienga hai bengvârna tieng an paw bêk nawin an lang baw si a. Career thlang ding le inbuotsaina kawnga hin nu le pa hai pawimawna hi uor

deu a târlang a tul hle a nih. Ei hril ta angkhan thawkna zawng ding dâm le fâk le dawn zawngna dinga sin nei ding chun a tam thei ang taka thiemna le inchûkna nei lo chun hmu el thei an naw a; Lekha inchûk amanih thil ieng amani Training nei a ngai tina a nih. Hi thila ding hin sêngkuo khawsaknain a tlin dân hai thlîr thlânga thil remruot a ngai hlak. Ei umna rama inchûkna hrang hranga hin hieng tieng kawnga inkeithuoina an ngaipawi maw ngai naw a. Chuleiin, ei inchûklai naupanghai tadingin Career thlang dân dinga le inchûkna tieng inbuotsaina kawnga harsatna namên lo ei tuok chu a lo nizing ta an naw am a nih. Lungsiet um tak el chu ei nih. Chuleiin, hieng thila hai hin nu le pahai hin ngaituona le thlîr dân thar an nei a tul tak meu a nih. Hnam varhai chun an nauhai hma khuo ngaituoin an intuol lêng chai tir ngai nawh. An nauhai fena ding dik tak nia an hriet le sumin an tling chie hisap neiin an inchûk tir hlak. Chuleiin, tuhin chu ei ni Thalaihai hin, abîkin lekha inchûktu hai hin ei nu le pahaiin ei

hmadawm le ei hung thaw ding ang ei inhnikna bik deuhai chu mi lo hrie puiin ei Career ding uluk taka an mi thangpui hi a tul tak zet el an ta.

Uluk taka Career thlang

Thalai hai hin ei hmatieng huna ei sinthaw ding le fak le dawn ei zawngna dinga ei thaw chi le ei inhniknahai fietaka ei hriethai chu thlang ding in ei inbuotsai a tul hle. Abik takin inchukna tienga lo thaw insang deuhai ta ding in hieng a hnuaia Career ei Subject lakhai le inmilpui sinhai hang tarlang inla:

BIOTECHNOLOGY

Hi hi Science tienga thiemna le fak zawngna lampui tha em em el a nih. Biotechnology tienga inhnikhai chun inchukna tieng thaw fet a tul a. Post Graduate degree lak hnungin a ra sang thei chau a nih ti inla indik mei at ih. Hieng tienga fe nuom tuhai chun Matric (Pawl 10) a inthawkin inbuotsai a tha a, 10+2 Science (Biology Thangin) lak mamaw a nih. Website : dms.unipune.ernet.in en a tha.

NUTRITION & DIETETICS

Sap tawnga 'Nutritionist' an ti le 'Dietician' ti hai hi khawvel pumpui huopa fak le dawn zawngna (Profession) chak um tak el a ngai a ni a. Hieng ang hi inchuk ding chun a Course hai hi Diploma in Dietetics; B.Sc. Home Science; M.Sc. Applied Nutrition, etc. Hitaka ding hin 10+2 Science hnesaw taka inchuk phawt a ngai. Website : wbhuhs.org en a tha.

SIPAI (ARMED FORCES)

Vengtu sipai (Armed Forces) hai hi chi thumin an the a. Chuonghai chu : **The Indian Army; The Indian Navy; The Indian Air Force** an nih. Hienga hai hin sin thatak tak hmu theiin a um zing a. UPSC hai huoihawtna hnuaia Competitive exam fe thlengin. 10+2 zo hnunga NDA inchuk zawm nghal thei a ni baw. Naval Academy Exam le Graduate zo hnunga direct a lut thei a ni baw a nih.

LAW CAREER

Law tieng inchuk hi a tha em em. Mi tam lem ngaidan in Law inchuk

hi chu Ukil hung ni ding chawu ngain ei ngai hlak. Chu chu an dik nawh. Law hin Career thatak tak a nei, chuonghai chu hieng- **Corporate Law, Tax Law, Civil Law, Criminal Law, Patent Law, International Law** tihai hi an lâ deudeuhai chu an nih. Prospect tha deu el a nih. Website : www.lawentrance.com enla fie takin i thaw dân ding hmung i tih.

FINANCIAL & CORPORATE SERVICES

Abîk taka tuilai thalaihai laia Career tha deu taka inlang chu Financial & Corporate Services hi a nih. Chipchier taka hril ei nuom a chu hun in a dainaw ding lein tawitetea hril thei chau an lein, inhnikna neituhai chun enchieng tha hlêng a tih. Ngaiven dinga thahai chu **Chartered Accountancy, Company Secretary, Stock and Securities, Banking le Cost & Works Accountancy** hai hi an ni bik deu tak. Hi Career hi tulaia ding chun top rank a sie a ni hrim a nih. Website : www.icai.org en raw.

CIVIL SERVICES CAREER

Career chungchâng le thildang tamtakhai thlîrsa in ei nihai lai hin Civil Services Career hi thlang dinga ei dit insâng tak chu niin an lang. UPSC Notification en ngun hle a tha. Kum tin deu thaw a pêk hlak an lein inhnikna nei tuhai chun ieng ang Subject le field a ei inchûkna tieng hmanga thang thei a nih.

Khi a chung a ei târlanghai bâka khin **Indian Forest Service, Wine Industry, Horticulture & Floriculture, Foreign Languages, Commercial Pilot, Merchant Navy, Aerospace/Aeronautical Engineering, Hospitality Industry, etc.** hai hi hril uor chi le Career ditum tak tak el hai chu an ni bik deu tak.

HSA hai laia Kristien Thalai nunghâk le tlangvâl ditum tak tak el inchûk mêk haiin Career thatak tak ei hung nei pei theina dingin hi Paper le ngaituonahai hi Lalpa'n mal mi sawm pêk raw se !

KALO NGAITUO HLAK

- *Nk. Ramnieng,
Shillong*

Hmar nauhai in inchûkna le khawvel varna hriet tum a, hnawta ei intlansiekna kum 100 rau alo thling el ta hi lawm a um takzet. Chu le inzawm a, article ziek ve ding a ditsakna min hlantu Kumpuisûl Editorial board hai chung a ka lawm takzet.

“Nuhmei var in virâl a kai nawh” ti ka hriet zing a inphalam um chu ka tih. Ei hlasakthiem Lalbieklien in ‘khuoro kuoi lo a nga khawm kuoi bawk silo’ ati angdeuin thupui hlapui hriettin ziekdawk zo naw langkhawm ka ziek ve el ani a, Ramri dâm lo kânin mi paldai kalo suksiet a, kalo nêr pal ani khawmin inmi ngaidamna ka hung ngen hmasa a nih. Ngaidam theilo kalo ni chun Editorial board in mâkpa sin thawin thingpui bêl khai anta. Khuo le tui a mi siemtu min dintu Pathien kuoma le khaw le var min tluntu le alphabet (hawrawp) mi siempektu Pu Watkin R Roberts hai le Laridge, LH Lorraris hai kuoma lawmthu hril ei bat tak meu meu. Missionary le teacher fâwmkêm a, thi le thau inpawl a an thiemna le varna sawrkang thak khawpa

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inchûkna ngaisângtu ei mihrâng hai chungah a vêl a vêlin lawmthu ka zuk hril nuom bawk a, hun sien lawmthu hrilna ding atam a nakie lawmthu hrilna'n tawp el rawi a ti ie.

Awle Hmar nauhai hi inchûkna tieng hin nasatakin hma ei sâwn a, Scholar, Scientist, Civil Service le sin insâng tak tak le Sawrkar rorelna khawl chen chel a inthung phâk a um ei um mêk ta bawk a, ei la pung pei ding khawm a nih. Tienlai zuk ti ve khanglang inla; Nu le Pa haiin nau pasal a pieng le “Pasal thangsuo ding” an ti a, nau nuhmei an nei le “Aman ding siel sawm” tiin an lawm hlak. Khawvel ânvir zing ang bawkin khâng hun lai hai kha a boin risâng muol an liem zo tah.

Tu ruok hin chu ei khawvel tlrna ânsang ta a, a changkâng ta bawk a, ei room sâng ânthawkin Mobile, Computer, internet hai hmangin sim tâwp le Hmar tâwp rêl a mi khawm eiin biek paw in eiin paw thei vawng tah. Thanglui deuhai in a mak an ti hlak hai khawm kha

mak ei ti ta bawk naw a, asan chu Science thiemnain a Proof thei vawng ta tlat annawm. Second thlawmte sungin chanchin khawvel popo a ei tahwndarin ei hmu thei zung zung ta chu tie! Chuong a khawvelin hmasâwnna le changkângna lam a hraw mêk lain, eini Manmasi thla Hmar nauhai hi ei khawsakna le hmasawn dân hai an thlau êmêm. A then in sinthaw dingin thuomhnaw tha le nal êmêm inlâr, changkâng le mawtawr changkang tak tak an fe lai a, thenkhat ruok chun thuomhnaw bal le tha raklo hai hâkin an suok ve nawk thung bawk a, thenkhatin pitvul le hmangruo tulai chen a eila hmang lâ paikâwng phurdân takngiel khawm an hriet tanw lai thenkhat ruokchu vawk êk anla sir pawr ve nawk nawk bawk.

Hieng thu hai hi ka ngaituo châng chun an mamaw dungzui dân ang peiin mitin chu an mamaw ang peiin ti ka hrietsuok hlak. Communist thu fepui hi a tha, a tha taluo ka tina an naw a, iengtinam rethei nâwk zuol hai hi dawmkâng pheikai/kalchawi inchen/ inruol ata

ka ti na lem a nih. Aw thawding tam taluo ei nei thangruol a ke ei pên chun ei hnam in zallêna la hung nîng a thi.

Sakhuona tiengpang a ka mimal hmu ve dân hang hril ve met ka nuom ie. Alo harsa deu alo ni khawm a sahriek nal thlawr a, a dawl a dawl chi ning a tih. Ala harsa rawp ani chun tui le dawl el ding. Ei sakhuo hi ei vên kaina ding le ei hamthatna ani a, chuong ani laizingin a khawmkhaw pui ei um hlak. Ei sakhuo hi a tobul fuk talo ani leiin rem dik el chu harsa ei ti tah. Siem that el chu thil awlâi anta naw phawt a, kohran le pâwl atam êm ta leiin hmangaina a deiin a thlawm ta a, hmun a chang meu ta nawh. Ui hai inhmangaina a hawina chin a um ni sien a hawi. Ui chun saru a rêl chun ate'n a hung rêl ve le avan tawmpui a phalnaw rêng rêng a, alo sê tum el a nih. Vêngdang ui an hung ruokchun hril hranpa an ngai naw rêng rêng, an thangruol a, an ruol bawm el hlak a nih. Pathien pakhat bie seng seng inhmangai diel diel awmtak. Pâwl/ denomination thu ruok a chu eiin

sê ek naw chau a bâk. Amak thei ngei!

Ei hla siemtu Rev. HP Runremthang hla'n alo siem

“Lalpa I hmangai a in thlansa hai hi

Inremna kan ngai.

Hnam le hnam inpawngnêkna in kan sipzo

U le Nau hai inkar a khawm suolin ro a rêl”

Beram inhmang zawngtu ding hi an ân ru tu a ei thang el am ie? Thuoikhawmtu ding kha a sukdartu eini pal el am? Hmangaitu ding kha hmusittu a eiin chang el am? Mi hai hnêmtu ni ding kha a sukna tu eiin chang el am?

Ka ngaituo chang chu ei Ram ei Hnam hi damah ka sie thei hlawl nawh. Thangthar mithiem mivar tamtak hai hi thawding taluo tak el einei, thung a thung sawp el ding anta nawh. Ei theina zâwng seng a ei hmazâwn senga nasa nâwk zuolin thang lîng eitiu a, harsatna tuor ngamin, rinumna pawisa lovin , ei dit le ei tum ram chu hnena puonzâr le la lût ngei ei tih.

HSA dam zing raw se...

INCHÛKNA

- *Samuel F.Lalropara*
Calvary Bible College,
Shillong.

Hmar naiheiiin inchûkna lamtluong hrawa kal in sei tan a inphut a taia akum zâ a lei e ve ta zil el ti ka hei inhriet hin roiinpi ka tiin lawmum ka ti êm êm a; Hmar e khum mi sukinhawk zuol nâwk sawtin kan hriet. Kum zâ liem tah a Hmar naiheiiin lekha in inchûk phuthlim khan neilungthing khawngin thoisip le thoihmite (thoiphurte) karah lekha an lei inchûk tang tang sila. Tuna ni hin chu nasa taka hma sâwnin, officer le mithiem tamtak khum, in nei tah. Sawrkarpa khum nan min han inhriet ve tan tain Hmar hei (tawng) khum state phahniah MIL a loi thei a lei e ta zil el; hmasawwna roiinpi tak chu a e. Ma lai zilah Hmar naiheiiin kum za zet inchûkna inin lei sepinaah hin lungawithlak in tiin in se dân hi a hluktaw in ti takzet am ti ruok hi chu mitin mani sap indep tha hleng a tih.

In nu le pahei khumin lekha inchûk thatzie le a pawimawzie an han inhriet pet a, khawpi le thingtlang ram pilril khum a lem chuong mah. Kini sensa hnuaiah chalpanga inthlan sar ti tukin, ‘ka sawl,ka kham’, ti um loin an naiheiiin lekha in inchûk theina sik a e phawt leh zakchat phakchat dawn loiin hma an loi ti tang a. Ma taka chun eini

an nai, inchûklai intihei hin hin malsawmna tawng kibaw thei sik khawpa in inchûkna a hin thahnem in ngaiin hma in loi tawk tak meu am? Hun an lumlet pet a, hun a dangin an khir tah. In hun tawng hin khawlkhawm suol suo sik hintha thar le changdan thar zawng phat a e tah.

R.L.Thanmawia chun, “Malsawmna le hamthatnahei hi vaki lên zar phunga vêng chawt a e maka. Vaki ruol chun liemkawn anei a, malsawmna chun a nei mah. Bahra kar a kar zawk sik a e. Bahra chu a kar thuk taphawtin a var tha le a vawng tha an inphawr suok tam el a e” a lei tih a, a e reng a, Siemtu hin hamthatna le malsawmnahei hi mitin ban phakah a sie a, ma chu mi taima le mi hmanghrie heiin an inkhuot suo tam det a e zel.

Hmarhei hi lekha thiem thei tak hnam in e. Muol mi lei liemdel tah Pu Chawngsangvung Pangote le Dr. Lalnghawrliein hei khan Gauhati University hnuoia BA exam-naah Topper hmun an lei hlao phak a, anni phung thoa Guahati University a topper e phak le Topper e chie loi, Top ten hmun hlao phak khum engame zat tak in la um baw. In tum ti tak in chun

in lei thiem thei ve hle a e ti inhriet tlat in tum.

Hlawtling sik chun mani inring tawkna in nei ve a ngai a e. Mihei chun engakhum min ngai loiin, min hmusitin minin nuizat khum a e el thei; ma taka chun mani inring tawkna thawh in ngir ngam a pawimaw a e. Mani inringtawkna a um mak leh mihei selna anka mi mei pâwl khum hin a tla di duoi thei sil in lei e. “Mi thaidawp chu a thi ti tak hma tieng vawi tam tak a thi hman sil” ti a e a, mani ngei khum inin ring zoi tak mak leh hlawtlingna chu ramhla hleng a tih.

*“Ami lengin lum pâw tlan mahse,
Haiin der then ila liam mai se;
Nawm hmasak, hrehawm hnuhnun
âiin,
Mahni tum tawkte mûal hranah
ngawrhin.
Naktuka nimin chang mai turte
hi,
Liamtir lo te’ng âw a thlawnin:
Chutiang tuar huam ve’ng
nakinah,
Rin kai lo te hian Rêng hum luah
ve nan”*

tiin Selet Thanga chun inchûklai hei min lei infui a. A e reng a, in inchûklai thanruolheiin huau huau

le hlimhlawpna tienga tlan ve sika nasa taka min sielin, thlemna nasa tak hei khum haw tlung sil a tih. Ma taka chun ma hla hi inhriet suo sil in tum. Zing khuo a haw vâr a, thoi chu an tak khawp el; enaka mihei taksawn loite hin nakina rêng hmun in la hlao theina sik a e ti inhriet a in thaw tang tang a pawimaw khawp el. Tuna hin lekha tai ngaisak loia in nuom in ninga in tlan kawlawk el chun hlawsam ni la haw tlung a ta, ma phat a chun tuna nia lekha taina hun tha inin nei lai hun hi ngaiin in la tap vawng vawng a ta, “Hun liem tahnung chu a pân an ta maw, Lalpa?” ti tik chu in chana sik a e tah el.

In inchûk insang ti tuol a, in inchûk suo inhrietna hei chun umzie an nei ti tak loizie in inchûk suo ta mêk a. Khawmuol le tuifinriet a inhrietna akai inhriet vâr inlan khum, dailaw le purûn, alu le tomato tang loia ni tan in dai sik si mah. Thiemna dik chun nun kumhlun le bel fakum parfung a chawi ngei sik a e. Career tha le doium chang sika College kai emaw University inchûk e hi a hluktaw mah. Thil inchûk le Career chel tum kha an khaw li le sik a e. Mapawl chun inchûkna dik thlung li le sika thaw hi a tul tak meu a e. Mi tam takin inchûkna

lampi sei ti tak hrawin MA hei an inchûk a, An career pan nuom pen le an inchûkna lei bei kha an mil sil ta maka, kir nawka a bula inphuta tan nawk sika khuo an hnu zoi ta sil a e.

In chengna hun hi ‘Computer hun’ a e tah a, nidanglaia miheian in thaw phung mi meia thawa chan tha changna lampi an kaw ta mah. Inchûkna insâng a seat chang sik le tan tha chang sik chun interview hei, group discussion hei paltlang a ngai vur tah a. Eng khum hi awlsam taka hmu le chang thei hi a um ta mah. Tichuan, khawsie kara khawlzuonga zuong ang elin Hmar thalaihei chu Seat Belt inkhit indet thain, insukpaukhau hun a e tah, thaw hne hne thei a e ta mah. Mapawl chun inin thei tawpa tan loi in tum.

Hmar Student Association Dam zil raw se.

Faihriem tawng hi Chachar District Assam-ah Hmar pahnem Faihriem hai khuo pakuo vêl a an la hmang a, Hmar tawng bohman thei zing lai a mi a nih. Article ziektu hi Calvary Bible College, Shillong-ah B. Th. Final year inchûkin Hostel a um a nih.

Hrilsuokhmanlo Hmangaina

(The Unspoken Love)

-V.L.Rosang Thiek

Classroom a kên ðhung lai chun, ki hmaa nunghak ankha ân ðhunga, ki en ki en zer a, chûm nu chu ki ruolðatak a lo chen a, ki ta chen sien la aw ti chu ki duthu-sam a lo chen zer. A chenchu chûm nu chun madit angin ni en rêng rêng ngai nawh. Class zova chun hungzer ngata ki note bukhai hung a haw zerin kei khawma lawmtak khân ki ko man hlan zer a, ama chun ki lawm ie tiin an nui pumin ani mathla zer bawk. Chutak a chun ruol hrang bak a ki madit naw thu chu ki man chûktir zâwt a, a chenachu kên zak thei lûot a, kai hrang a maw kên zak ti ruot chu kei khawma chik thei nawng.

Nikha chu ruolðatak ang khan kin leng a, kin suongkuo thu dâm, ruolhai thu dâm nih a dang dang hai topic a hmangin kin hril tlang a, an hawi kin ti êmêm. Chu zo hnung, a zantieng chun an in chen kiva mathla a, ama chun an nui sieu khân ani bye bye a. Chun, ala hungkîr vat a, “*ni kâwl a um chu anhawi ki ti a, mahnîl ngai naw nîng*” ani ti pek bawk a, chun ki hmeibiêng

taka ani mafâwp a ani manthla tâk a. Hunhai chu a hung an herliem pat a, kin hung an hnai tak êmêm a, chenachu vawikha khawm kin rangei dân hai nih kin lungril a umhai chu an hril ngai reng reng nawng ung ah. Class-room a hung lût a, anthuomna dang danga a hung an thuom chun hmelth hi ki lo ti thei êmêm a, ‘ki tâ chen sien la aw’ ki ti zer a, chenachu ama hlak chun ni madit angin ni en rêng rêng ngai nawh, chu chu keikhawma ki chîk bawk chen.

Nikha chu danglam tak kha hin ani hung pan a, chu nî chun kâwl an lep nih vanruo tui nasatak khan a sîr mup mup el a, ki rangeidân khawm alo adang hrim chen, chu ni chun an hmawt tak khân “*nang hi ki ruolthatak ni chen, ki chungah ni thilthaw that hai, Ruol ang taka ni ni hmangaina hai, ni ni enkawl na hai, nini ngeituo na hai popo lei khan ki lawm lût*” ani hung ti pek thut el tak a, “ki lawm lût ruolth tak ei a chen hi, hi khawlvel ki suoksan hmakha chu ei ruol chenna hi bo naw nih” a ni ti pek bawk a.

Ruol hrang bakin ma dit nawng a, ki hmangai a, chenachu hril ngam der lo khan kin zak a kai hranga kin zak maw ruok chu chîk nawng.

A tawpah chu ki hmangai êmêm kita hrang a ki lo madit zer ki ruolnu chu an an nei hun chu a lo hung tlung thut tâk a, ki khât khât in hit hin ki ti a, “khâm nu kha ki ta hrang a ki lo biek theina hun tam tak a lo uma, ki hmangai na manhlân na hun hrang khawm” chenachu kha hunhai kha a lo bo zo tak a, thaw ngaina chik loin ki buoi tak em em el a, ki dawizep dân hai, ki zakanzûm zei hai ki chik suo chun ki malung a sen zawk zawk el a, ki ruolnu ki madit ngawi ngawi, ki ta hranga ki lo madit zerin midang a zuk nei el hrang kui chu rangei ngam nawng: chenachu a pasalhai intieng a fe hma ^{thet} in ki kawla hît ang hin a ti a, “eh, nihung mawh” ani ti a, chun ki hmeibeing ani mafâwp a ki lawm luot uo ani tia ‘Goodbye’ tiin, a hun nuhnung taka hrangin ani mathla ta a. A kut maphar in makawtte anthawk in ani man thla a, car hmu theinawa a

um chen enin ki en manliem el tak a. Ruolhrang bak khan ki ma dit naw thu chu ki hril zâwt a, chenachu kîn zak a hril ngam loin ki man liem el taka, kai hranga maw ruok chu chik thei nawnng...??? Lungngai luota um dan hrang chik lo rak khân maksan in ki um tak a. Kum hai chu hung anher liem patin nikha chu ki ta hranga ki lo madit ngâwi ngâwi ki ruolhrang thlân chu ki zuk en a, a thlân chung a chun a college huna a lo hmang zer, a diary a thil an ziek chu an tep suo a, a

thûn ziek chu hît ang hi a chen “Ki ‘ta’ chen sien la tiin ki lo en zer a, chenachu ama ruok hun chût ang tak chun ni en gai nawnh. Ruolhrang chawkh khan madi nawnng, ki hmangai bawk, chenachu kîn zak a, hril ngam nawnng a kai hranga a kîn zak maw ti ruok chu chik nawnng...Ki zâwt dân a chun ki Hmangai tie ni ti ve sienla” ati a keima khawm a ki lo ti chen ve sie la kên haina, kên thlawkna lei rip a chen tiin ki ap rak rak el tak a.

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ENKOLNA SIN

*- John Robert Biate,
Shillong*

'Enkolna sin' ei iti hih ei ringnun nah hin a poimo tak ini thei neh arhoi, hi neka poimo hih tam kher no nih. Sakhua tiang, Politics neh insung khosak tiang khom a poimo tak chu anit. Khasikin areng kan ei isir zoi no khomin athen, azar ila khomin a nuaia angka hin hang sui viat eiti.

Enkolna sin hih a huap iliantak (Comprehensive) anit. Sap tong khomin itam taka a oma, Stewarship, to bring up, to fame, etc, tin ei mua thupui rizat tak anit sikin atoi lamin entirna neh hei sui tang ei la. Naipang Schoola ei itir, ei infe hih enkoltu rangin an babu hei kut chung a ibangin min enkol rise itin mi a khan ei ringata Schoola khan ei in om tina anita, khasikin kha angkana method imang kha lo thluk mi fel mi phak iphak an itam ino anit. An thiamna ranga school ei infe a nit itin nupan riang ei la athat thei na ranga a fan lian chu nupa ei nit ngir, an hotu thiamna inriseituhei ni zit mak. loi enkolna lama khom rilofa ni lak hei kha nimaka a phuntu a neitu anit lem, sial, ui, ar khom anei pu a enkol tu khan athei dor ka anrisei inchu mang thlak neh Miriam tong hei ten khom irian isôn thei an init

ngai anit, Sakhua Kristian lampui tiang khom nise a fâtu, a enkoltu chu (ama) Jisua Krista ai nit angkan Enkolna sin hih ingka takinim thong ei ta ti hih a hong ipoi mo taka nit.

Entirnan, loia bu ei tua, kha bu kha a hong thata , ara ei fak thei na rangin ing kam tho tang eita? Ti hih a poimo tak a nit. Loia ei fea loi ei tuana hin I lungin tongim ei don ngai? Loi ituan rang atam (loi antak) inchu kha ei loi thona rineng kha a that ok tina a nita khasikin lunghoi taka neh ikuk taka wan rang a nit tina a nit. Hi zoro tak hih enkol zoro bik a nit, ningthikin mo esel in ei bu khah rangkhum ei lan idik thei a tim? Kha angkan vok-ui-ar, ei ivai hei khom an tel zoro, thu an oino zoro hih enkolna sin tho tak tak zoro a nit. Miriam vang chu naipang te ata lung idiarin, lung idamin neh tuang diara enkol bik rang iti hih a nit. Ei Pathian thubu khom in nai ningthik rang lama enkol iloi rang neh kristian isoina neh rilna akhan I thuiruai lem rangin ane in risei anit, ni nai khah or ni naipang enkol khah a om dan a that no zoro taka khan ni ning inthikin, ningmurin rang khum an an tanla ni enkol ni loin ne rala ni siam a nit lem, vok-ui-ar neh loia

chimu angka khan. Khasikin keng insung itam takah siatna an itong ngai, khopuia omhei neh khotea omhei khomin hi enkolna sin hih kristian dan khom anita, sungkua dan khom anita, politic dan khom anit sa.

Why the strategic development of children is being stressed? Isikin im naipang in thangliana hi iuar takin ei isir ngai im ainit. asanchu naipang hei hi future generation anita, kha khela ei om na country, state, community ta ranga roi ilu tak (assets) anit sikin. Naipang enkolna sin hih apoimo nasan chu naipang hi innathei, insiatthei neh ratnona sik (Vulnerable) ni loin, (future generation) Matianga Ram ruaitu, kothlang, insungkua neh Pathian Koiindang I enkol tu neh iruaitu rang anit sikin. Kha enkolna sina mophurna liantak inei tu chu achunga ei tar rinrilang schoola anbabu, rilofa a ei thui hei niloiin anei pu, nupâ an init lem anit. Nu neh Pa heiin nai ei enkol dan (Parenting Styles) chi ilikan hei tar inrilang eiti.

1. Authoritarian Parenting Style-

Nai chung a Nu neh Pa heiin thu nei taka roi irel hei hi sap ong in Authoritarian Parenting Style antia. Hing kana Nu neh Pa hei hin an nai

hei hi idin viat iloiin irai neh tok mol in anin risei ngai anit. Hing kana Nu neh Pa hei hin 'Spare the rod and spoil the Child' iti hih anringai dan nimaka kha nekan 'Irol kha isian la Naipang kha siam tha roh' ('Spare the Child and spoil the Rod') iti hi an imang lem anit. Hing kana inriseina imanga ara suak chu Nu neh Pa bula om ihoi ti no na neh. An mania rithokin mun ila taka om (disconnected and distressfull) an nuam ngai.

2. Permissive Parenting Style-

Hing kana Nu neh Pa hein chu an nai hei inriseina pe rak ino, an nai hei anning ninga in om ansia neh that riat nan thil tha chu hong thong ati ti ringai dan inei tu hei anit. Hi inriseina a nai arasuak chu puithling tak tak no na neh mani khata ngun taka thil izong suak thei na anrisam.

3. Indifferent Parenting Style- Nu neh Pa an nai hei uaksak viat ino om dan leng dan inriseina pe na chang ria no, an mâni anit nole ansin thona ka uksak hei hi Indifferent Parenting style anit. Hingkana nai hei hi arasuak chu nai omdan thano, nungchang tha no, misual anit .

4. Authoratative Parenting Style-

Nu neh pa rin ioma thuneina nei. Hing kana Inriseina petu Nu neh Pa

hei in chu an nai hei anchina rithokin nai inriseina hi an uksakin anringai inpoimoa, annai hei ringai in poimo takan sin iliantaka neiin lungril izangtak neh lungril zalen taka isia a decipline nuia izang tak pumin an nai hei an enkol ngai. Hi inrisei na rithokin nai nunchan tha neh inzaom an nei ngai, nai khom anri iam zoia an thil tha riat khom idet takan an ituka thil itho thei tak an hong init ngai anit.

Nupa ini tak neh thalai nupa la hong ini rang hei in ei riat rang apoimo tak chu ei nai hei hi ingkana inriseia I enkol inim nai mangthlak inia Ram neh Nam ruaitu neh Koiindang ruaitu ini thlak in ei siam rang? Ei ram ei nam ei hei thlir velin chu nai Enkolna mophurna ilen zoi ino tam taka iria neh imu theiin a oma. Asik ilian tak khat ka chu ei rama hin (early marriage) naipang, in inei lan rup inoa in inei itam taka ei oma, enkolna sin ilen zoi ino ei iom anit. annai hei Pathian thu a isoi neh varna, thiamna, thlan risiak na ahin ding chang insuak a intak anit. hi Enkolna dan ei irziak viat te bana chuh nang man sunzom inla itin ei mophurna chit ranga sia a nit tak.

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ENGLISH SECTION

CHRISTIANITY AND CHURCH LEADERS: *Are They Really Independent of Tradition?*

**- Immanuel Zarzosang
Varte,
Shillong**

Religion is regarded as one of the most important activities of man as a member of the society. In Latin, 'religion' is spelt as "rel-i-gio", which is derived from the root word "leg" which means "to take up, gather or to read omens". Another root term is "lig" which means, "to bind". Thus, religion is that part of man's activity that is concerned with beliefs and practices, the notion of the sacred and the profane, relation between the ethereal and the real, etc that functions, in a way, to bind a society (Stocking 1996). E. Durkheim (1915) in his *Elementary forms of Religious Life*, defined religion as 'a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden- beliefs and practices which unite into a single moral community called a church for all those who adhere to them' (Scharf 1970). In this respect, religion is concerned with the supernatural dimension or force, places or any other sacred things adhered by a group of people living in a society; that it is a bridge between the ethereal and the real

world. It is therefore more or less a coherent system of beliefs and practices. Such experiences as have been explained have the sacred aspects, which inculcate confidence, obtain sanction from the group for certain experiences and finally give birth to a religion. There are certain questions to which man has no answer. Moreover, there are certain trouble and contingencies that a man and group has to experience as a member of a society. Religion, in many ways, can be said to be the result and the sum total of the successes met in the attempts to counter the contingencies. Religion is thus, one aspect of society which is directed to fulfill all the meta-physical and physical needs and provide solution to all these problems and that is the reason why it is a *sine qua non* part of culture. As such, religion also occupies the highest echelon of importance and authority even among the Hmars. This article is therefore an attempt to briefly explore the emergence of Christianity, Church leaders and their role in the changing religious life of the Hmars.

The traditional religion of the Hmars being animistic, his religious beliefs and practices give or show a relationship between the profane and the sacred and also definitely implies direction and therefore is related to a goal or purpose. It gives him a sense of direction; the direction towards the goal of complete dharma or state of complete happiness and peace. His religious practices are largely, dependent and rooted on the cultural and social factors that surround him. In this context, the religious beliefs and practices of the Hmars can be examined as a social thing with the society at its base. This experience then lead us to two things: First, a social group is symbolized by the ideas and practices, which are religious in nature, and secondly the association as a group under the umbrella of ideas and practices helps for an effective binding of a group socially. In this connection, we can say that society harbours religion and the beliefs and practices are also attempts to fulfil those meta- physical and physical needs considered necessary for the

survival of the people and their culture through propitiation of gods, deities and other supernatural beings supposedly more powerful and capable of either to bless, help, assist, curse, harm or even kill. As a result of this awareness, priest or *thiempu* are necessary components in the organisational structure of the Hmar society as they are the one to provide directions, instructions, guidance and expertise or act as a medium between the supernatural and the natural.

Coming to changes as a result of the impact of the rise of Christianity when the first missionary came to preach the gospel of Christ among the Hmars in 1910 and increased awareness through modern education, one of the first casualties was the traditional *Sakhuo* (religion) and *thiempu* (Priest). Christianity brought a new interpretation to the concept of the supernatural world as according to the Hmars; new deities and God; of life after death and lastly of the causal forces behind sicknesses and illnesses. However, it is to be noted that inspite of the apparently

changing views of the Hmars towards the supernatural and their relation to the natural world, Christianity has actually just reinterpreted the meanings of spirituality and left the structure of the relation between the supernatural and the natural world more or less intact. The end result is that the old belief systems, for example, of diseases and illness being the works of evil spirits and the healing techniques like sacrifices or rites performed by the priest has been substituted with the new Christian concept of God as the supreme authority over evil spirits, diseases and illnesses and faith as the answer. Faith healings- both either through the use of modern medicines blessed with prayers or just prayers by pastors, evangelists, etc for the patients therefore became common among the people. The new Christian priests or Pastors became the substitute for the old traditional priests and they were fully accepted and believed by the new converts. Even though the traditional *sakhuo* (religion) and *Thiempu* (Priest) became history, the importance of

the erstwhile traditional *thiempu* is still retained even in the present Hmar society by the Church leaders who substitute the *thiempu*. For instance, albeit the stopping of traditional sacrifices and other rites and also the total extinction of traditional priests as the healer and medicine man, the new faith is just a substitute- an old wine in a new bottle, that still retain to some extent the belief in the role of the supernatural in illness and disease. Nevertheless, inspite of the Christian concept of illness and disease being just a substitute for the traditional concept of illness and disease, the health status of the Hmars witnessed marked improvements with modern medicines like quinine, paracetamol, enteroquinol, vaccines, etc first introduced by the early missionaries and later on by the new educated Hmars and visiting doctors or other medical practitioners- mostly from outside, becoming known and common in treating various illnesses. Apart from medicines, the early Christian missionaries, newly educated Hmars, visiting doctors and other

medical practitioners also sometimes tried to educate the people on the importance of practicing personal hygiene and maintaining cleanliness. However, such practices were very rare and done only by the educated elites of that time.

Thus, even though the coming of Christianity and modern education among the Hmars seems to completely wipe out, at least outwardly, the traditional beliefs and practices, closer scrutiny reveals that the present religious beliefs and practices among the Hmars are juxtaposed to the traditional beliefs and practices in many ways. In short, the new faith and the new priest are just another synthesis of the old and the new with only new ethics and values added to it. While the structure may change, the elements appear to have been largely left intact. For instance, as was in the past, the present belief on man and non-human relationship is still based on obligation and counter obligation; that belief in the power of the supernatural whose goodwill is

necessary to lead a happy life and who is also regarded as potentially harmful unless propitiated. Due to this very belief, the aim of present invocations and prayers are still on turning away evil rather than to solicit positive good, though both the ends may be, and often are, combined.

Another change as a result of the impact of Christianity and modern education is on the mental outlook of religious leaders among the Hmars. The religious leaders of the new Christian faith have been a blessing to the people while, at the same time, a harbinger of strife and miseries to the people too in many cases. Why is this so? The answer lies in modern education. Unlike the pre-Christian religious leaders, these new religious leader are well-versed in western theologies and thoughts and also more conscious to the modern nation-state politics of power and control made possible through the introduction of modern education by the missionaries¹ with backings from the colonial authorities. These new-found knowledge and expertise gave them

an edge over the common people thus further consolidating their power and authority over both the sacred and the profane. The colonizer and their collaborators told the people that they were 'backward' and should accept the colonial rule as beneficial. Many Christian leaders thus taught the people that they were 'savages' and should accept new concepts from Christian ethics and values without even examining whether there was anything of permanent value in the culture and traditions of Hmar society. The educated Church leaders looked at Europeans as models and tended to become pro-western in outlook and attitude. Many of them also began to look with disgust at their own culture through the glasses of their new masters who framed the symbol and content of their education. Even a new convert was under obligation to abandon his old habits, to give up his tribal hair-cut and to adopt the European hair style. The profound but devastating psychological effects the Christianity and modern education had on these educated young men

¹ At present, the term 'missionary' has become more associated with and more or less limited to Catholic workers preaching the Gospel among non-Christians while 'Evangelist' has substituted Protestant workers engaged in the same mission who hitherto were also called missionaries.

cannot be ignored. What was most crucial here was the change in the mental outlook. Many of these young men believed and preached that their ancestors were 'savages' and made other young men ashamed of their past, their way of living, their tradition and culture. They also felt that the western people and their 'civilizing mission' had brought them into the 'light' of salvation.

Furthermore, the educated young men began to regard themselves as belonging to a more or less different category and assumed new leadership as educators and spiritual leaders thereby disturbing the traditional social organisational structure, especially between the spiritual and the secular leaders. In fact, at the initial stage, there arose a conflict between the two leaderships: the traditional leaders upholding the existing institutions and practices and the Christian Church leaders tending to condemn traditional values and customs. The Christian Church leaders with their theology oriented education were also deeply engrossed in Church

administration and organisation by exacting contributions in the form of tithes, missionary fund, etc from the masses. They operated mainly through Church organisations like the North-East India General Mission (NEIGM), the Independent Church of India (ICI), the Evangelical Free Church of India (EFCI) etc. However, despite their professed brotherhood, each Church organisation have their own agenda and are often at loggerheads with each other due to this thereby making them, as mentioned earlier, sometimes a source for strife and disunity rather than being a blessing. Nevertheless, with the Hmars now 100% Christian, the Church leaders exert considerable influence especially within their particular Church and are a force to be reckoned with.

From what have been discussed above, it can be seen that the emergence of a modern Church leadership is due to the colonial experience, education provided by government and non- government agencies and other planned

development coupled with the forces working within the premises of traditional Hmar society. However, consciousness of moral imperatives aimed at social reconstruction seems to be more or less absent within the leadership. The moral imperatives which characterised earlier relationship between the religious leaders and the people are gradually beginning to disappear. There is now intent to get maximum personal benefits from the naivety of the people by getting spiritual, political and administrative control. Having obtained this control, the religious leaders tend to narrow down the community's interest to personal self-interest and more seriously, they begin to live in urbanized towns thereby gradually losing whatever contact they have with the majority of the people. The result is that the ordinary individual of the Hmar society has fallen victim to the machinations of the different types of leaderships – both spiritual and secular leaders who are often hand in gloves when it comes to

distribution of power and authority. This situation brought about a state of confusion and stagnancy among the people, especially among and between the new educated social and religious leaders. The main problem here therefore appears to be the simultaneous adaptation of two seemingly 'contradicting' elements: one traditional and the other western where they are neither western nor traditional but an incorporation of both. Apart from the prevailing confusion, conflicts and changes within the Hmar society on political and economical grounds, development has also affected the relationship between the youths and the religious leaders that many times bring about strained relations between the two parties. The entry of new thoughts and ideas into the area as a result of development in education, exposure, etc has brought among the youths a renewed awareness on the importance of preserving some old cultural practices of the Hmars like the festivals, folk dances, folk

songs and the values attached to them. This has led many youths to make an attempt at re-enacting old festivals, learning and practising traditional dances and songs, etc although well within the new Christian faith. However, this attempt on the part of the youths is seen or interpreted by many Church leaders as opposed to the Christian belief and theology who are also, many times, supported by some local politicians who feel that supporting the Church leaders is wiser because of their power over the masses. Many times, the Church has banned or condemned the re-enactment of such festivals, learning and practising traditional dances and songs by the youths under the leadership of the Hmar Youth Association and the Hmar Students' Association terming it as 'un-Christian and a sin against God'. Due to this, parents have, in many cases, forbid their children on getting involved in such activities for fear of the Church leaders' and God's wraths. This opposition led many youths to openly defy and

challenge the authority of the Church leaders. The recent fight between the Hmar Students' Association (HSA) and the Church leaders over the HSA organised *Sikpui ruoi* or 'winter festival' the oldest surviving festival of pre-Christian era, at Senvon village in 2005 and the subsequent removal of the pre-historic *Sikpui ruoi* dolmen from *Zopui thlang* (Zopui hill) by church leaders during 2007 are good examples of such conflicts. There is therefore a constant debate between the youths and the Church leaders on such issues thereby greatly affecting the relationship between the two and the society as a whole.

As a result of differences in ideology and perceptions on spirituality and tradition, there is clearly a divide. In spite of the fact that both traditional and modern ideals are not contradictory but overlap with each other (Rudolph & Rudolph 1967), modern premises have the tendency to oppose traditional ideals as

irrational and contradictory to modern ideals. This tendency often disturbs the original equilibrium and leading the entire tribe searching for a new equilibrium between traditional and new practices (Brouwer 2000b) thereby triggering, many times, confusion between tradition and modernity, between the sacred and the profane that has very often been a source of both fission and fusion within the society. Thus the question is how development in education, religious theology, organisation and assets can best be put/ carried out in such a way that it strengthen the society rather than weaken it? The answer is: by recognizing the traditional ideal and trying to match at conceptual levels modern and traditional concepts. A weakening or imbalanced strengthening of either one can act as an inhibitor and facilitator for a more open process of development and social cohesion. A middle path or rather an interface is clearly needed that can allow both side of the divide to come together.

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The Ruong-le-Vaisuo Sonnets

- Joyful Thiek

(In the context of the Tipaimukh Dam Project)

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Part I

*Blue aerial view dotted with winged charmers,
Wild friends amidst green dancing hills beneath-
Here meets the Ruong and Vai like true lovers
And twirls thro' vales, 'tween ranges in one beat.*

*Our little lives on its sandy banks rest,
Its sweet murmurs are our souls' elixir,
The scene, our pride when the sun comes a guest,
Unceasing peace brought in by the zephyr.*

*The night with its dead shadow cometh forth,
The glen's aroma ravished by weir's stench;
Our humanity imprisoned, we plod,
For helpless, conscious fate pavement portends.*

*May its surpassing splendour lasts forev'r,
This glen of ours, a god-given bower.*

Part II

135

Kumpuisiil - Celebrating 100 Years of Hmar Education

*Feeble is our vision, wobbly, our notion;
Ween we that famed views which conscience blind
Are rapt in life, fresh bards of our good fond.
Gold beats not rag, 'tis to chance all consign.*

*The wall weaves weal and woe, whips to write weal,
Bears perennial growth, is our life and death;
Best be aground and to the highbrows will,
For we're nescient minors who lean on fate.*

*Scullions cull not, to us assign we do,
The fortress be raised, the welkin be rung,
For no fair man can evenly favour two
Warring views and we for the wise's taste lung'd.*

*Tarry we to our dream's realization
Whence shall we witness its mask'd reaction.*

CULTURE AND DEVELOPMENT; THE HMAR PERSPECTIVE IN A NUTSHELL

**- Lienthanglur Khawzawl,
Shillong**

Development is a state of change, in general terms, a state of existence or a stage in a changing situation (Oxford Reference Dictionary, 2003). In economic terms development connotes to a state of progress, a state of movement from a relatively lower to a relative higher stance or existence with prospects of a higher quality life. Development can be induced by way of internal and external intervention, voluntary and involuntary as well as triggered by changes in the immediate environment and surrounding wherein the existence is immediately based on. However, backsliding of developmental progress can also be the consequence and influences of the same circumstances triggering development in a society or community. Development in terms of the modern state framework or structure is defined more or less based on technological advancement, health and welfare, infrastructure etc. In short, an economy irrespective of size may not be termed developed if it does not meet the requirements of a high quality collective life as an economy in a modern state framework. So what? –A remote

community representing a small economy which is sustainably developed and highly independent in terms of resources it requires so as to sustainably exist as that economy may not be accepted as developed. Nevertheless, it is an undeniable truth that we as humans are bound to develop and change towards the next stage of being a wee bit better-off than a previous stage. However, if development is directly relative to existence, the question arises, is there any relationship between culture and development? The answer is yes, culture interacts with development in many different ways. It is involved in both the ends and the means of development (Amartya Sen). In this light this is a brief attempt to look into the relationship of culture and development in the Hmar perspective.

Culture is a term which has often been misinterpreted in the Hmar society today and as such, more often than not, has been trivialized to simply mean the traditional dances, songs, customs, practices and attires directly associated with the once-upon-a-time loin clothed Zu guzzling tree-stump worshipping pre-christian men,

who necessarily were not uncivilized and barbaric as commonly portrayed but, in fact, they belonged to a highly developed community centric social structure. Their societies rather, in its true picture commanded a much organised and exhibited a closely knitted cultural group far from the staunch differences we flaunt in our modern image. There is a strong presence today in our society of a deliberate attempt from a faulty pre-conceived misconception of culture in disassociating man from his culture, and an attempt to nullify and shut off culture in the belief that it harnesses harm to our Christianity. This however, seems to be an induced/ influenced ideology or belief instilled by the white missionaries who came to our parts of the world. Prof Lal Dena states, “beyond religion, the way the white missionaries induced us is grave”.

When culture is misconceived, the underlying values which could have been advantageous to the positive development of a community and the society as a whole are lost. In course of time as traditional culture becomes

oblivious and lost to the people by way of forceful introduction of an alien culture, the traditional practices on environmental awareness, traditional forms and means of teaching, self-reliance and societal ties and bonds are lost and with it all the values which are significant and immensely vital to the healthy development of the society or community. Consequentially, dependency increases, natural resources are unscrupulously extracted and exploited out of greed and selfishness, societal bonds loosen and underdevelopment increases. Individualism and singularity takes the place of a community centric collective society where there was a sense of belonging amongst member individuals. Such is the case of the Hmar society today. The question arises, if culture is so important then what exactly is culture?

Culture is the sum total of all the aspects portraying a particular group of people or community in terms of the material and the non-material aspects of existence of that group of people in order to live, breathe and develop as a community or society. This

includes customs, practices, values, thoughts, customs, beliefs, traditions, dresses, language, ways of thinking and personality traits shared within that community. In short culture defines the expressions of a group of people which defines them as a distinct group or society.

Culture may be defined as the total complex of spiritual, material, intellectual and emotional features that characterise a society or social group. Culture is mental structures, the general patterns of understanding prevalent in given social group: conceptions of the world, religion, gender role patterns and the management of natural resources. But culture also comprises more specific forms of expression through works of artistic or cultural value. Operationally, this twofold definition means that work with the cultural dimension involves (i) culture as the sum of social practices in the form of, for example, religion, language, education and social and family practices, and (ii) culture as artistic expression in the form of, for example, literature, dance, music and films.ⁱ

The general notion of culture in our society is vastly misinterpreted and strongly deviates from what it might have to positive influences. Today as a result, class distinction has arisen in the form of the educated elites, the religious leaders, the social leaders and the common man. The educated elites who are learned and cultured tend to think with a certain degree of sophistication and as such overlook the small details which seem to be insignificant to their high quality perceptions. They tend to busy themselves in a level way beyond the grasp of the common man. The religious leaders most of whom will of all things stay away from everything they label cultural and pertaining to culture (oblivious that marriage customs, the language along with all the traditions they follow all form a part of culture), the social leaders who will think away from the others and refrain most of the times from sharing a common platform with the religious leaders and the common man who is left in desolation and total disarray –the present situation. In such a circumstance, the common man becomes the sheep and is forced to follow all of the separate leaderships in different

directions. Now, who represents the society, the few selected leaders who are relatively better-off than the common man or the common man who forms the bulk majority and on whose collective response to changes determines the movement of the society as a whole. The problem stems from an alien attitude and perception which was cultivated in the first Hmar elites when Christianity first came to us. It is definitely not the coming of Christianity which has seeded disarray in the society but the actions of the white missionaries and the attitude and perceptions they inculcated to the people stemming from their attitude of considering them highly primitive and inferior to them. We are no intentional culprits to the misinterpretation of culture but the white men who came and forced us to adopt an alien concept of cultural perception. As Prof Lal Dena puts forward that, the white men, either administrators or missionaries are a proud race, suppressors, Asian dark or African black they looked down upon all of them. Not distinguishing Christianity from their Culture they always tried to induce their own culture to whoever they came in contact with

by making them see through their eyes and making them believe that their ways of life and culture were evil/unchristian. It is undeniable that some bits of our traditional customs, practices and beliefs may have been beyond the definitions of the newly found faith of Christianity, which had ushered us and brought us to light but, this does not imply that the Hmar culture and everything within its hold is bad and evil.

The neglect of culture in the developing societies threatens to undermine and corrode the very process of development. Plans of economic and social development are often left to economists whose horizons are limited by the outdated notions derived from the West and their implementation become the responsibility of rather stuffy and timid bureaucrats, steeped in the habits and traditions of the colonial past. The result is that the immense potentialities of indigenous cultures to rouse the people to action, to cement national unity, and open out to the wonderful realities of our times lie dormant and the process of development continues to slow and lop-sided.ⁱⁱ

Development and culture both present aspects of livelihood and existence which are directly inter-related in a society and as such endorse a confusing and chaotic notion whenever the two are deliberately distinguished and demarcated from one another. Any initiative taken or introduced with intention to partner and channel the livelihood and circumstances of livelihood in a society towards progress becomes alien and largely refrains from falling within the societal paradigm whenever it is framed beyond the understandings of a culture. In which terms we mean that such initiatives will be much more readily accepted and fruitful when it is framed within the understanding of culture.

In the Hmar society today, the church forms the hub and as such presents itself in a position of immense potential to usher the society towards progress but this becomes a dream in utopia when denominational differences are stronger than the bonds of blood and brotherhood. It is sad that dependency is induced and societal ties broken down by such actions which stem from denominational differences. Ironic as it may sound,

denominational differences seems to put a mockery to the society by taking undue advantage of the common man. It has more or less become a dog-eat-dog world under the beautiful pretext of one tribe where everyone eyes for an upper hand by ways he or she deems fit and not what is fit and advantageous to the society. We are more enchanted, inspired and taken away by emotions which are more often than not mere manifestations of feelings and experiences limited within a particular circumstance and situation rather than the underlying truth of what eventually is expressed by way of thoughts, action, ideology and practice.

Asserting the importance of culture in development does not necessarily imply that culture is to be preserved and practiced in its originality. Which would be impossible and in some cases absurd. Who amongst our elites would readily accept to exemplify by going to work with a loin cloth sans an underwear, barefooted and wielding a spear and nor would the students be willing to go to class half naked which would be an oddity in this post modern world. However, as has been mentioned,

dress, language, customs and practices represent just a few aspects of culture. In so mentioning it is important to understand that the underlying intrinsic values hold grave importance in a society. Culture is dynamic and in fact, it evolves with time and change, customs and practices, language, music, art, tradition and all other aspects, in fact, culture as a whole experiences modifications, changes and evolves through influences within and outside the society and also in relation to the immediate environment in which the society flourishes. The process of cultural change and evolution influenced and triggered by agents oblivious to the people and which, is natural is gradual in process and exhibits changes which are almost insignificant until the society reaches a certain stage wherein the changes so accumulated in due course of time becomes noticeable. Whereas, when people belonging to a group or society with a distinct culture are deliberately forced to or induced to accept a culture which is foreign to them by undermining the values deeply rooted in their culture and to which they adhere to, then, it results in creating confusion and disrupts the whole

web of the society thereby inhibiting positive growth. In short the society experiences culture shock and is slowly forced to adapt to and absorb a totally new concept of living, mind over matter which may not be compatible with them as a society in relation to the environment and circumstances of their existence.

In this acute stage of underdevelopment and high dependency, it is of grave importance that we look back and rethink into our rich culture wherein, still lies deeply rooted values, practices and ideologies the old man of long gone adhered to. However, this does not mean that we go back in time or seduce our neatly chiseled images to put on loin cloths and dance in circles. It simply means that the secret to our development as a society lies within our culture, many parts of it lost in time. This article simply attempts to put forward a personal view of the underlying problems within our society in a very brief and fragmented approach. The solution to the problems mentioned and all other problems and their answers lies within our reach. The only requirement is for us to look a little deeper not just beyond but

backwards and try to understand the ideals of our existence as a society and of our society. It is high time we learn to our benefit that a better understanding of culture is the need of the hour especially in a society like ours where culture and society had been put to the test a couple of times. Have we survived and evolved cultured or are we just an odd representation of what is and a fragmented what was, unable to go left, right or stand straight slowly going down to oblivion as if standing one foot each on two rafts gradually being forced apart, or too adaptable to healthily progress in a certain direction. What lays ahead, what is left behind, what was to be left behind, what is to be retained and what is to do is for you and me to think.

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THE ROLE OF MODERN EDUCATION IN ENVIRONMENT CONSERVATION

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The United Nations declared 2005 to 2014 the Decade of Education for Sustainable Development; the overall goal being to utilise education as a means of integrating the principles of sustainable development with human values and perspectives in order to create a sustainable society (UNESCO, 2005). However, education is often viewed as an unalloyed good and, consequently there have been few empirical studies on the costs and benefits of different forms of education within the field of environmental conservation. Therefore, there is an urgent need for a comprehensive, quantitative and critical assessment of the role of education in order to determine how educational policies may be carried out in the most cost-effective manner to aid the implementation of environmental conservation strategies.

Environmental or conservation education aims to provide learners with the opportunity to gain an awareness or sensitivity to the environment, knowledge and experience of the problems surrounding the environment, to acquire a set of values and positive

attitudes, to obtain the skills required to identify and solve environmental problems and, the motivation and ability to participate (Jacobson et al., 2006). Education is often only considered to be the formal aspect, undertaken in schools or higher education. However, Agenda 21, drawn up at the Rio Earth Summit in 1992, states that: "Education, including formal education, public awareness and training should be recognized as a process by which human beings and societies can reach their fullest potential. Education is critical for promoting sustainable development and improving the capacity of the people to address environment and development. . . . Both formal and non-formal educations are indispensable to changing peoples attitudes" (UNESCO, 1992). This highlights the importance of education as critical for achieving sustainable development but also emphasizes that both formal and non-formal aspects have to be included as part of the curriculum. Consequently, environmental education, and therefore conservation education, should be considered to include, not just formal education and

training, but also public awareness-raising (e.g. posters and media campaigns), school environmental clubs and transfer of indigenous knowledge etc.

Ever since the existence of human beings slightly more than two million years ago, the natural environment has offered numerous settings for human beings to set-up their homes starting with physical natural shelters in caves to the modern settlements in megacities. The concentration of greater number of human beings in modern habitats in the form of cities and megacities, which together with them entail the utilization of energy, material and technology especially after the middle of last century, has created various forms of environmental change that is impacting on human habitats.

The total human population on Earth remained quite low until the development of agriculture. Even then the population growth did not become explosive until the 1900s when it was aided by the global spread of industry and modern medicine especially the reduction of infant deaths. Human utilization

and exploitation of the physical environment naturally began to have greater impact especially when their numbers increased and their technologies became more advanced.

The physical environment is a vast natural process system consisting of four major components in the form of atmosphere, lithosphere, hydrosphere and biosphere, which are interlinked with one another. Each one of the components has its own subsystems, which are closely inter-related through their own natural processes that determine the achievement of equilibrium through space and time (Jamaluddin & Ismail 1988). Interactions between the various subsystems are of vital importance to human beings. In fact, each individual component of the physical environment has the ability to fulfill a variety of human requirements. The atmosphere supplies the most vital gas in the form of oxygen directly to human beings for respiration and there are also other gases in the atmosphere such as carbon dioxide and nitrogen that are important to human life, indirectly. The atmosphere is also

used for aviation. Lithosphere, which forms the surface of the earth is not only important as a platform where human beings can build settlements and carry out their activities, but also forms a base for the growth and livelihood of various species of flora and fauna. It is also used as a base for agriculture and various other human activities and embedded in it, either on land or under water, are many natural resources such as minerals that can fulfil human needs. The hydrosphere supplies water to support life and are used in various other forms such as for the purpose of navigation, to support agriculture, recreation and as a source of numerous varieties of aquatic foods. The biosphere, where human being is part of it, supplies them with food and other resources in the form of flora and fauna for energy building in their bodies. Therefore, it is very clear that the various physical components rely on each other to form a natural process system and in turn they are linked to the human use system. It is worth noting that the utilization of the natural environment through the ages has resulted in numerous changes

where the earth has entered a period of hydrological, climatological, and biological change that differs from previous episodes of global change in the extent to which it is now partly human in origin. Originally human beings lived with the environment, but as their numbers grew human beings started to make changes to the environment to suit their needs. The establishment of human habitats initiated such development.

Environmental change must have started when human beings left the caves and built shelters and homes on their own by clearing small plots of land. However, with their growing number and better technologies to support them in agriculture, mining and other activities greater tracts of forested lands were opened up. Deforestation has gone to a stage where its impact has led to desertification in the semi arid regions and soil erosion and land degradation in the humid tropics, a scenario often referred to be natural in its causes but exacerbate by anthropogenic meddling (Blaikie & Brookfield 1987). Deforestation has not only caused extensive loss

of biodiversity and water catchment areas, but also soil erosion, silting, more intensified flooding, and loss of essential carbon sink.

Since the last century, especially after the Second World War, the world population started to increase manifolds from about 2.3 billion in 1945 to about 6.2 billion in 2005 (Gore 2006). Parallel with the increase in population is also the increase in human activities that carry with them greater use of material, technology and energy for development. Such unstoppable development that utilizes environmental resources in the quest for a better quality of life has led to environmental quality deterioration.

The work of Professor Charles Keeling from Scripps Institution of Oceanography at La Jolla, San Diego, California showed that carbon dioxide concentration in 1957 was 315 ppm (Scripps Institution of Oceanography 1996), and the figure has increased to 363.82 ppm in 1997, denoting about 1.2 ppm increase per year for the 40 years period (Jamaluddin

2001). Increase in carbon dioxide concentrations and other green house gases in the atmosphere will lead to increase in global temperature which has greater consequences in the form of melting of ice sheets and permanent permafrost, rise in sea level due to melting and expansion of heated seawater, atmospheric disturbances that lead to flooding, drought and forest fires. It was estimated that since 1880 the global mean temperature has increased about 0.8p C and the increase has been more rapid since 1957. The global mean temperature is estimated to increase by 2.5p C approaching 2050 (Gribbin 1990). A slight increase in global temperature would have a very significant impact on the global environment. Human activities through fossil fuel combustion related to motor vehicles, industrial activities and burning of forests in opening up new lands for agricultural purposes have resulted in a number of haze episodes in the South East Asian region since about two decades ago (Sham 1984; Cheang et al. 1991; Sham et al. 1991). Some other human activities have also changed the

physical landscape. Mining, logging and clearance of forests have not only resulted in desertification in countries with meagre rainfall, but also contributed to more frequent and increased magnitude of flooding. In fact, human activities have resulted in a lot of other environmental changes such as water and marine pollution, lost of biological diversity and lost of human and other lives due to technological hazards. Apparently, the result of opportunities, governance etc. have attracted more and more people to settle in urban areas where the ultimate goal is to have liveable and sustainable cities (Abdul Samad et al. 2008). However slight but continuous changes would normally have cumulative effects which might lead to impact not only on the environment but also human habitat.

Disasters such as volcanic eruption, earthquakes, tsunami, drought, flooding, avalanches, storm surges, tropical storms, and landslides are mostly natural in occurrence and have great impacts on human habitat. Even archaeological findings have shown that early

settlements sited along riverbanks and coastal plains have been abandoned due to rise in sea level. However, the increasing incidences of air pollution, water pollution, land and soil pollution, solid and hazardous waste pollution, deforestation, soil erosion, silting and flooding are illustrations of environmental change due to human activities that are impacting on human habitats. Deteriorating quality of the environment slowly, but steadily poses a threat to human lives and security (Jamaluddin Md. Jahi 2008b). Environmental change, which starts off with increase in global atmospheric temperature, will affect human habitat in numerous ways. The impact is either temporary or permanent. Changing climate will result in uncertainties that affect agriculture, water resources, human habitats in low lying coastal areas, further soil and coastal erosion, displacement and relocation of flood victims and disruption of economic activities, human health, and even the energy sector. Climate change triggered by human infliction on the quality of the environment in the last few decades has caused much sufferings and

threatened human security. Drought and desertification has led to food insecurity such as in Sudan and Ethiopia etc. Crop failure and destruction due to natural hazards such as storm and flooding has led to shortage of rice and other food products, not to mention the displacement of thousands of people. As mentioned earlier most of large human settlements – the megacities, are either sited along coastal areas or river flood plains and they are very vulnerable to flooding, sea level rise and extreme weather events.

The development of human settlements cannot be dissociated from the surrounding natural environment and its resources, and it is clear that their link and interdependence has become increasingly critical. We have to be more sensitive and careful about the way our towns and homes develop if we are to avoid irreversible damage to the environment. Over consumption of natural resources to meet shelter needs, increased built up areas, growing road and service networks, actions which create pollution, all urgently require strategies to reduce

the negative impact of our built environment on the natural environment, actions that can assure sustainable use of resources and in the end, a sustainable planet.

Natural resources and the environment play an important role in supporting life on Earth. Therefore it is very important to consider their sustainability in terms of managing, using, and rehabilitating them. In the era of globalization, Indonesian people must have capability and competitiveness in managing natural resources—particularly forest resources—that have been destroyed due to forest fire, illegal logging, and unsustainable practices. Moreover, it is very important to manage the environment and reduce the potential for environmental degradation, so that people may live in a healthy and comfortable environment. One important way to foster a high quality of human resources for this purpose is through environmental education. For the above purposes, various environmental programmes are conducted in different parts at different time globally.

Environmental Education, Awareness and Training plays a significant role in encouraging and enhancing people's participation in activities aimed at conservation, protection and management of the environment, essential for achieving sustainable development

Mention may be made of The National Environment Awareness Campaign (NEAC) ,launched in mid 1986 with the objective of creating environmental awareness at the national level. It is a multi-media campaign which utilizes conventional and non-conventional methods of communication for disseminating environmental messages to a wide range of target groups like schools, colleges, universities, research institutions, women and youth organizations, army units, tribals, farmers, other rural population, professionals and the general public etc. from all over the country for organizing/ conducting awareness raising activities. These activities include seminars, workshops, training programmes, camps, rallies, public meetings, exhibitions, essay/ debate / painting / poster competitions, folk dances and

songs, street theatre, puppet shows, preparation and distribution of environmental education resource materials etc., are followed by actions like plantation of trees, management of household waste, cleaning of water bodies etc. The main objectives of this programme are to educate children about their immediate environment and impart knowledge about the eco-systems, their inter-dependence and their need for survival, through visits and demonstrations and to mobilize youngsters by instilling in them the spirit of scientific inquiry into environmental problems and involving them in the efforts of environmental preservation,

The GLOBE is an International Science and Education Programme, which stress on hands-on participatory approach. India joined this programme during August, 2000. This programme, which unites students, teachers and scientists all over the world, is aimed at school children. The students of GLOBE schools collect data about various basic environmental parameters under the supervision of a GLOBE trained teacher and use it for

explaining hypothesis as well as to enhance their scientific understanding of the earth. This data is also used by the scientists in their research work. The GLOBE also provides an opportunity to the students to interact not only with the GLOBE scientists but also with the students from GLOBE schools in other parts of the world.

Despite great efforts to spread environmental awareness by the Ministry through several schemes, it is felt that a large population especially in rural areas is still left out. The best way to reach out to them and make them aware of the environmental problems is through media, particularly the electronic media. "Mass Awareness" has therefore been identified as one of the thrust areas of the Ministry, not only to intensify the efforts already being made in this direction but also to launch new initiatives. The Doordarshan and few other television channels are proposed to be extensively used for telecasting environment based programmes and infomercials. Professional Media agencies which are hired to assist the Ministry in carrying out the campaign also play a major

role. To encourage individual efforts in producing films/ documentaries on environment/ wildlife related themes in the country, the Ministry has sponsored organisation of a film festival "Vatavaran – 2001" by Centre for Media Studies, Delhi in April 2002.

Other awareness programs which do not fit into strait jacketed programs; like NEAC, NGC, etc., are aimed at creating environmental awareness among children. These include environment quiz (both written as well as televised), organization of activities for observation of special occasions such as earth day, special programs for children, etc. These proposals which are received throughout the year from various NGOs and other agencies, are considered on merit as and when received and are supported. Few examples of such programs are: An International Written Environment Quiz program known as Green Olympiad conducted by TERI. It is conducted in more than 200 centers across the country. Last year the quiz was conducted in both Hindi and English and more than 70,000 school students from India, Russia and UAE participated in this

competition. The regional winners were selected for the televised quiz program named TERRAQUIZ which was telecast on National channel of Doordarshan. It was a great success in sensitizing the children about environmental issues.

Awareness activities / events by NGOs, academic institutions etc. on the occasion of special Environment days like Earth Day etc. Written environmental quiz programs in different regional languages are being started. The winners of written quiz participate in a televised quiz program.

Organization of an annual Vacation Program on Environmental Resources for high school level students namely "Vacation program on Natural resources- building a broader constituency of support for conservation" by ATREE.

Common concrete steps taken in schools in order to impart awareness of environment conservation among the school children:

1. Include subjects covering energy conservation in the curriculum

2. Display posters with catchy illustrations and words on the theme of energy conservation

3. Celebrate Energy Conservation Week once a year in December along with National Energy Conservation Day on 14th December, World Environment Day, 5th June etc and organize competitions, exhibitions, workshops etc on environment conservation.

Lack of awareness and widespread education and training are the most important impediments for progress in environment conservation because of their major influence on the attitude and behavior of the resource consumers at individual and group level. Without changing the attitude and behaviour of the end users, improvements in efficiency through investments in improved technologies alone will not be successful. Some of the achievements accompanied with good habits, attitude and behaviour of every individual through education in saving our environment include:

- Use of energy saving lighting at home, commercial building and public places.
- Switching off lights, fans, air-conditioners etc. in unoccupied areas.
- Use of energy efficient cars and other vehicles.
- Good driving habits like driving at optimum speed to obtain the best fuel efficiency, avoiding use of braking too often by speed control.
- Switching off electronic equipment like TV, computers, DVD/VCD players, music system when not in use without keeping them on stand by mode.
- Use of public transport and walking to the maximum extent possible

Measures of conservation outcomes are usually focused on biological indicators, such as changes in the status of target populations, because biological improvement is usually the ultimate aim of conservation.(Noss, 1990).

Studies attempting to quantify the effect of formal education on conservation are limited. On the whole they agree that it has a beneficial effect (Alix- Garcia,

2007). For example, one study estimated that between 4 and 21.5 percent less annual area of old-growth forest was cut per household for each additional year of education that the household head received, depending on the society being studied (Godoy & Contreas, 2001, Godoy et al., 1998). The effect however, is non-linear and there is a turning point when the returns from education decrease. (Godoy et al., Van, 2003). The positive influence of education also depends on the type of conservation being carried out. For example, Gotmark et al. 2009 in a study in Sweden, show that education contributes to the conservation of mature trees but not to the planting of saplings.

Training on forestry and environment is provided for the capacity building of community members. This training has an objective to develop the perception of participants (decision-makers, business communities, youths, members of women's organizations, farmers, etc) regarding the need for environmental and natural resource conservation.

The environmental education/conservation education activities that have been developed by several institutions, groups, organizations increase the awareness and understanding of communities about conservation of natural resources and environment and broaden networking.

Environmental and conservation education for school students was implemented through educational tours, trials of environmental education modules, and extension programmes. Some tourism areas became locations for the educational tour. Participants of the programme come from kindergarten, elementary school, junior high school, senior high school, and college/university students. In the educational tour, students walk around one conservation/tourism area. Also special events are organised such as "Reuse and Recycle Competition" and "Drawing Competition on Save the Environment". They hear lectures on environmental issues, natural resources, their roles in human life, etc. Students received additional knowledge on natural resources

and environmental issues. They also have increased environmental awareness which enable them to start to understand, appreciate and respect the environment, and lead them to develop actions to save the environment.

Teachers also received additional knowledge on environmental education methods and techniques to prepare supporting materials.

In India, Women are traditionally, by division of work, responsible for resource mobilization and management in fuel, fodder and water collections. As the environment degrades, these basic necessities become difficult to collect. The time a woman spends on gathering fuel, fodder and water, as well as attending to household work, agricultural work and animal care, reduces her efficiency and inputs. The workload differs in different parts of the country. In the hill areas, the time devoted to these activities far exceeds the time spent on the same activities in the comparatively developed state, where land reforms have resulted in providing relief in securing fuel requirements. Women's

responsibilities extend from the household duties to working in the fields as well. A destructive chain reaction emerges. As the time required for fuel and fodder collection grows and firewood becomes scarce, an important message conveyed here is that cow-dung previously spread on the fields, is used in the kitchen, thereby depleting soil resources and causing a negative effect on the livelihood of local people and environment.

In urban area rapid growth of population and industrialization in total has resulted in increased environmental degradation. Among the various categories of pollutants, solid waste-human and animal excreta, domestic, industrial and commercial waste contribute a major share towards environmental degradation which is warranted for proper management of urban solid waste. Under these circumstances there is an immediate need for improved technologies for reduction in generation of solid waste and improved technology for recycling and reuse. Further, it is very important to adopt the most economically viable method for

solid waste disposal. Earthworms are employed to process household garbage, city sewage, sludge and waste from wool, paper and food industries. Organic farming conserves soil fertility and contains soil erosion. Research studies prove that vermicompost shows better efficacy over chemical fertilizer by applying it to agricultural fields commonly to increase the quality and quantity of the yield and for the environment. Good survival rate (96%) was observed with excess application of vermicompost on *Amaranthus species*, low % survival (16%) was seen with excess application of chemical fertilizer. Uma and Malathi, 2009 observed that Vermicompost application can improve net production and thus net gain; save cultivable lands from chemical fertilizers and pollution; make a good business thus can solve the problem of unemployment.

In 1995, potato plants producing Bt toxin (*Bacillus thuringiensis* is a Gram-positive, soil-dwelling bacterium, commonly used as a biological alternative to a pesticide) were approved safe by the Environmental Protection Agency,

making it the first pesticide producing crop to be approved in the USA. By 1996, Bt Maize, Bt Potato and Bt cotton were being grown by farmers in the USA. The toxin expression can be modulated by using tissue-specific promoters, and replaces the use of synthetic pesticides in the environment. The latter observation has been well documented worldwide.

Sustainable agriculture is “a way of practicing agriculture which seeks to optimize skills and technology to achieve long-term stability of the agricultural enterprise, environmental protection, and consumer safety. It is achieved through management strategies which help the producer select hybrids and varieties, soil conserving cultural practices, soil fertility programs, and pest management programs. The goal of sustainable agriculture is to minimize adverse impacts to the immediate and off-farm environments while providing a sustained level of production and profit. Sound resource conservation is an integral part of the means to achieve sustainable agriculture.” Today, sustainable

farming practices commonly include:

- crop rotations that mitigate weeds, disease, insect and other pest problems; provide alternative sources of soil nitrogen; reduce soil erosion; and reduce risk of water contamination by agricultural chemicals
- pest control strategies that are not harmful to natural systems, farmers, their neighbors, or consumers. This includes integrated pest management techniques that reduce the need for pesticides by practices such as scouting, use of resistant cultivars, timing of planting, and biological pest controls
- increased mechanical/biological weed control; more soil and water conservation practices; and strategic use of animal and green manures
- use of natural or synthetic inputs in a way that poses no significant hazard to man, animals, or the environment.

Through several roles of education in the society of different age groups, members of the society are

benefited from the natural resources and the environment, by participating in various environmental education activities, trainers, facilitators, and resource persons gained more knowledge and broader views on environmental issues immensely.

Last but not the least, we must join hands in pursuing the principles of sustainability with humility, inclusivity, integrity, with a strong sense of humanity and move forward from here to recoup from the degradation we have caused to our environment with a spirit of hope, enthusiasm and commitment to action.

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LIFE'S PRECIOUS

- Lily S. Chothe

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*Tired of being laughed at;
The bickerings, the smirk
On those faces
The cold shoulders, the pinching
The isolation of being shunned
Tired of being alone.
She could still hear,
The hostility of those faces
She couldn't hear it any longer.
She tired
Oh! She tired
She chose a way out
She knows it was wrong
But she didn't care.
She's just so sick,
Sick of being laughed at.
She wanted out!*

*Yes, she knew a way out
She took red ones, yellow ones,
Every colour she could find.
She didn't say goodbye,
Knowing they wouldn't care,
That no one would miss her.
But something went wrong.
She knew it was enough,
To knock her dead.
She went wrong?
Sirens wailing.....
The doctors pumping.....
Hours later, she's in bed.
Realising that she had
Another chance to live.
She had learnt to lesson.
She'll had learnt the hard way
She'll never forget,
Life's precious!*

A BRIEF INTROSPECTION OF OUR PRESENT EDUCATIONAL STATUS

*The foundation of every
state is the education of
its youth. - Diagnoses*

**- Robert Tuolor,
NEHU, Shillong**

The end of education is not only the furnishing of the mind, it is also about the intellectual discipline, a training of the powers so as to create a certain habit of the mind, a skill and temper that can be set to work on facts and ideas with equal readiness. One who has acquired this capacity, who has learned to apply one's mind of facts and problems, will carry method and discipline into any occupation that he is called upon to discharge.

Ever since education was introduced under the pioneer initiative of the Welsh missionaries, there has been a dramatic change in the educational graph of the Hmar community. Introduction of Christianity was a boon for the Hmar people. Heralding a new era of hope for spiritual and material/physical development, the Hmars welcomed the wind of change with open arms.

Thus with the passage of time, the Hmars experienced the fruitful result of education. The emergence of the newly educated Hmars marks

a significant stapes in the Hmar society by becoming the harbingers and torch bearers among the ignorant lot to guide the rest toward the path of enlightenment. The wheels of progress moved slowly but with every extra mile it covered a new generation with better excellence evolved. As anticipated by our founding fathers, we have achieved tremendous development because of our tryst with education.

While still rejoicing by giving oodles of accolades to our hitherto achievement in education, there seems to be some ugly truth to be scrutinized which has been shedding our glory surreptitiously. Looking into the context of the present situation there arises the need of some corrective steps or measures to be taken to keep the altar of our education burning. In fact, when compared with our fellow communities, our educational status is abysmally low. Hardly any civil servants have we produced during the last ten years excepting a few, even not enough to be counted on fingers, a meagre

numbers of engineers and doctors and professional students at IIMs / IITs.

To be more realistic, this continuity of education is also rampant among us either because of some possible reasons or during the irreconcilable differences with the education itself.

Myriads of reasons may be cited behind our departure from the threshold of sustainable success in education. To quote, lack of determination and will power among us seem to be the pertinent reason coupled with plethora of thoughtless parasitic enigmas, mushrooming in every nook and corner of our society who shamelessly avail the free fruits of parents' hard labour without having any aim in life or career plan.

The external stimulus brought about by the advent of globalisation, modernisation and mass-media also seem to have an adverse effect on the young, docile and naïve minds of our youngsters

by deviating their attention and concentration towards virtual and impracticable things. For instance, many students glue their minds and souls to some social networking sites like Facebook, Orkut, Twitter, etc, along with unnecessary mobile indulgence which unknowingly vaporised most of their valuable time and also distorted their mental balance and firmness. The growing mass media like the internet and television also give a fillip to their already bedazzled and hypnotised minds which consequently led them to indulge in immoral and irrational practices and in turn escalates their distaste for studies. Many students seem to have regarded education as a secondary thing or a time-pass by giving precedence over to high-calibre lifestyles within the ambit of high-tech and 'haute couture'. To sum up, we have lacked the commitment, determination and sacrifice of our education veterans.

By drawing a gloomy picture of modernity, here we don't

contemplate to give a cold shoulder to spectacular achievement of technology. Making the most of it is acknowledged and highly recommended but using it to such extend so as to turn a deaf ear to one's basic duties and responsibilities may eventually lead to collateral damage.

Thus, the need of the hour is to wake up from our slumber of folly and bluntness, revamp and overhaul our mindset by imbibing the spirit of consistent hard work and perseverance, also rediscover the purpose of our lives and ignite with greater vigour the engine of our education which has been lulled for long. The time has come to introspect ourselves to find and remove the hurdles and temptations that lie on our path to education since the glory and development of our tribe depend on our progress in education. The day has finally dawned to proclaim 'now or never' before we harmonise ourselves with the symphony of destruction.

ON A FAR AWAY LAND

- Chongrinkim Keivom

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*The mother tickles, the child giggles.
There, they had found, in each other's embrace: Love-
The child in the mother's, the mother in the child's.
Here, they had found, a reason to live: To live-
The child for the mother, the mother for the child.
Behind the barbed wire, I stood
As I watched. Then I longed, and
The dusty ground my knuckles did hit.
My arms stretched for her fingers to meet mine,
I screeched.
"M-A-M-A"
[When I was still in the garden of Heaven,
And my great grandfather walked the dust at eleven,
It was then; I was and my mother, Estranged!
The blissful story of a mother and a child, forever changed.]
Now, of the bent knuckles, must I remind you,
And unfurl the aching for my mother, and of the pains too.
I picked the dust of many tears mixed.
"From dust I was, to dust I must.
And these fingers of mine must one day fix-
Entwined with those of my mother's," I hushed.
My mother's daughter went to a foreign land.
There-with favor before the kings, she was endowed.
The keys to the doors of Heavens, in her hand,
Such was she, in the courtroom of the King, she was allowed!
This is what the King of the kings said to her.
"I appointed you priest over the people not yours,
But you haven't celebrated.*

*Your eyes have seen my power and my glory in the land,
 But you haven't admired me.
 I hear rejoicing in the land, out of the lips praises pour
 But your eyes are dimmed with tears.
 I have blessed these people and I have doubled their joy
 But you produce more groans and your sorrows are doubled."
 At the feet of the Mighty her mother's daughter fell prostrate.
 "When of your praises, I want to sing;
 The cries of my people, my ears hear.
 Of Your mighty wonders in the land, I remember
 But of the ruins of my land, I can't forget.
 You have raised me leader over the people,
 But you have knocked the leader of my people,
 And the household of my mother scattered.
 To Hades I be doomed, if You must
 For what is Heaven without my mother?
 This I ask of you, Holy One, if I may
 That You will restore the household of my mother
 And I with my mother's household shall-
 Rejoice of the wonders and the glories,
 Our lips shall sing Your praises,
 And we shall Bless Your name forever more."
 The Heavenly hosts declare,
 "Arise from your mourning, woman.
 For here comes your daughter.
 She shall rebuild your ruins and restore your household
 For her tears have moved the King and her prayers have shaken
 the Heavens,
 Receive your little daughter!"
 Oh, Mother!*

(Note. The poetess personifies her tribe as a mother/her mother.)

THE DRIVER

*- Joseph V Tuolor,
Shillong*

Roads are often washed away in the rainy seasons and blown to dust in the dry seasons. In such circumstances we are left with little opinion but to blame the ruling government for the things they have done and should do. Nevertheless, roads eventually take us to our destinations, sooner or later. On speaking of destinations, drivers cannot elude mentioning as they actively are responsible in taking us to our destination. Throughout a journey, good drivers make their passengers happy and they try to render comfort in the worst of roads whereas bad drivers care less about such notions.

Drivers are responsible not only in taking us to our destinations but they keep a close eye in maintaining the condition of the vehicle and also render alertness to the needs of the passengers. He is responsible for all contingencies that can befall a journey.

As such drivers are akin to leaders who are responsible to the people.

The only difference is that leaders bow to much greater responsibilities. Good leaders differ greatly from bad leaders which is evident from the welfare of the people they lead.

People say leaders are made. While on the other hand some people say, “leaders are born”. Both holds true as some leaders are born while others are made. Commonly, leaders are made while born leaders are few but always possess extraordinary qualities. Moreover good leaders are also good followers as the saying goes, “One who cannot follow cannot lead”. This saying holds true if we refer and look into Moses’ leadership in the Bible.

Moses undeniably must be one of the best leaders in man’s history. He portrays a great leadership as he selflessly led the Israelites out of Egypt to their destiny. He set a fine example of leadership quality, let us cite one example which if followed can change a generation

to overcome problems – God showed Moses the Valley of Canaan, “The Promise Land” but was however told that he will not inherit it. This was all he could have of the Promise Land.

Needless to say none of us will not turn down an offer of a land vastly rich and soaked in natural resources. Moses knew he will not enter the Promised Land but he was not the least disheartened in leading his people. What if one of us was to put on his shoes? How many of us would care for the people knowing that we are not to inherit the Promised Land? We might have said, “If I suffer, if I won’t inherit the Promise Land none will.” This might have been our slogan thereby leaving the people in desolation to suffer. Moses however led his people sincerely without complain till his last breath.

Let me take the privilege of mentioning the words of a preacher who said that the largest fish in the world is not the whale shark but “selfish”. Oddly hilarious it may

sound, “selfish” suppressed and gobbles up everything within its reach. Moses refrained from his self-interest and remained obedient to God and faithful to his people. This is selfless act, altogether free from self interest when it comes to leading. This is what we as leaders should learn to do. Learn to lead without recognition, credit and the forgetfulness of the people and continue serving the “nation”. Let us not keep to ourselves and start thinking for our generation, all the

while knowing God in whatever little steps we undertake. Let us as leaders not forget Moses’ leadership and selfless act for his people. Let us work together for our generation and start sowing seeds of positivity and progress for future generations. In this changing times, one step missed will make a whole generation suffer, but one step right will inherit the Promised Land. Let us be the drivers of the “Nation”.

Long live HSA !

PERSONAL EXPERIENCES OF COUNSELING AS AN INTERN

- Eunice Lalpiengzo Neitham

Counseling in simple terms means the interaction between two persons where one is a professional counselor and the other is a client. It is not an advice-giving interaction but it is a growth and awareness process on the part of the client where the counselor helps the client realize his true self. One of the main ethics of counseling is to maintain confidentiality meaning that whatever goes in the counseling session remains behind closed doors.

One of the main thing experienced and learnt when I did my internship during my training diploma in counseling was that today's youngsters are starved for love and a little attention from their loved ones, when these expectation and demands are not met, the consequences sometimes take a devastating turn. Sometimes parents wake up too late to attend to their children's needs that realization strikes when things get overblown beyond control. Moreover, this changing time when the world is advancing at an uncontrollable pace, parents are no longer to be in tune with their children thereby increasing the ever-widening gap between them. This is where the importance of

counseling comes in. Children much often feel more free and more at ease when they are able to talk with someone outside the family. Recognise and accept the fact that your child is growing up and he / she may have agendas that you may not be able to answer or help with, so do not be afraid to ask for help from a counselor. Sometimes all a person really needs is a shoulder to lean on. A counselor is someone who cares and listens and accepts the person as he / she is. A counselor is never judgmental and that is why most individuals feel safe.

Counseling also stresses on the importance of family. A strong and well-bonded family provides a person with a stable future but today, well-bonded families are becoming much more uncommon. Family is the first social group an individual comes into contact with. Talk with your kids, accept their individuality and at the end, let them grow at their own pace. When you treat your child as a baby, you tend to suffocate the child. Be there for your children but leave room for them to grow at their own pace. Counseling always makes a point on retaining the individuality and worth of a person. Do not define

your kids by your own words, let them define themselves.

I have been truly blessed to be able to help people as an intern counselor in some schools. Just a smile of the students and the little “thank you’s” has been most rewarding. The fact that such individuals have been able to step out from their shadows or have a new life have been the greatest blessing. In a real counseling session, it is not only the client who benefits but the counselor as well. As easy as it may sound counseling demand a great deal of effort, understanding and dedication. I have my shares of ups and downs. Sometimes being mocked at, or being taunted are part of the process but at the end, one comes out stronger and more in control of oneself. Personally, my faith in God and my family have been my source of strength. I hope I will be able to continue to help others.

Counseling as a profession is still laying its foundations of being heard and accepted by our tribe when others have already made full use of it. I hope we will understand and increasingly be aware of the importance of counseling and realize its worth. It truly is valuable.

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