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Gelkhomding: **Kukite makho galdot** (*Envisioning the Kuki's future*)

Asun leh asimdoh Rev Dr J Lamboi Haokip

THUPATNA

Amasan mopohna neicheh lamkai ho kikhopna a thuseina phat eikipeh jehin kakipana alen e. Hitobang kikhopna hi koi lungsunga hungkona, koikoi chun pha ahinsah uleh hitiahi hung umdoh theiham tihi igelleh, mihem natoh hijongleh Pathen phatsah hingei inte tihi tahsan aume. Adeh in, India chamlhat (Independence) in eikhen jou-u, kum 68 jouva kinung loikhomna akhatveina inei theiu hi Pathen thilgon mong mong ahi tihi akichen in ahi. Hichehi geldoh jing pumin tunia ithupiu hi gelkhom pantao hite.

Kukite makho galdot kiti hi Kukite makho ding lungmit a mu masahna [Vision] tina ahi. Bob Logan kitipa chun Vision hiti hin ana hilchen e:

*'the capacity to create a compelling picture of the desired state of affairs that inspires people to respond; that which is desirable, which could be, should be; that which is attainable. A godly vision is right for the times, right for the church, and right for the people. A godly vision promotes faith rather than fear. A godly vision motivates people to action. A godly vision requires risk-taking. A godly vision glorifies God, not people.'*¹ Hichehi tunia igelkhomdiu eiho vision jong ahi.

Kukite makho ding galdot ding tihin thil tamtah ahop in, hinlah tunin abon in kijou ponte. Tunia igel khomdiuva kahindei hohi 'Ipijeh a Kukite makhoding galdotlou khoh ham, hiche hi itibol dingham, chuleh ahunglung theiding thilho lamdot dinga iti kigotding ham' tihi ahi.

THIL KIKHEL HOLEH A KIKHEL JEH A HAHSATNA

Kukite makhoding galdotlou akhohna jehhi tulai thilumdan kihakheljeh ahi. Kikhelna tampi umjongleh Nam hina khata eihin tongkha dehset u kikhelna hohi chithuma khenthei ahi.

Kikhelna Khatna - Nampi khat hina a kikhelna lentah inato u chu British ten igamsung uva vai ahung hop u chu ahi. Hiche masang chun, gamgi jong ana umpon, gamdang midang noiija umna jong ana umpon, ichen nao tua Burma, Bangladesh leh India tia kihe gamsung a hin inop dan danun ina lengle un ahi. Ipi-ipute tahsan dungjuija sathat hatleh lousoh (rice) nei tam tam chu athiphatleh lampia koiman suboi talouva vangam lung jengding ahi tina jeh chun satam naleh chang phatna ina hol un, ideina mun mun ah ina kichon leovin ahi. Kum jabi 18 (18th Century) lai vel chun Britishte Chittagong Hill Tracts ho leh tua Tripura kiti lah vel chun vai ana hom un, 1826 Yandabo Treaty kiti noijah tua North East India tia kihe gamkaise hi India sung ah ahung behpan in, chuti chun India, Burma chuleh Bangladesh gamsung ah Britishten Vai ana hom taovin ahi.

¹ <http://www.sermonillustrations.com/a-z/v/vision.htm> Accessed on 2nd November 2013.

Lhumlamgam miho thilmu danleh eiho mudan akibah loujeh in, hiche Britishte vaihom phatsung chun thil tamtah ana kikhel jeng hilouvin eiho hina (identity) jong ana kikhel doh in tuni chan in aumdentan ahi. Kivaipohna lamah mi up-naupa, haosa-upa, tehse-chapang, numei-pasal a kivetna umlouvin amaho tena dungjuija aching-athemho vaihomna ahung umdoh in, hichun eiho chondan kiging manlou khopin ahin sukhatan ahi. Thagama ajolouho thununna dingin houthu ahin polut kit un, hichun mitamtah lung hinsunem in hiche phatchun tahsa leh lhagao ani ni in amahon anakithajo taovin ahi. Akipat tilchun hatah in ina dou un hinlah lampi dang aumlou phat chun eihon jong amaho boldan leh houdan ho eimaho a din ina kipom taovin ahi. Eima a ahiphat in asetna seijong abai tapoi!

Kikhelna khatna jeha ihahsatna pen u: Hitobang kikhelna hi mijousen anatoh in ahi - Nagaho, Mizo, Khasi leh adang dang - hinlah eiho a ajatchom behna chu 1917-1919 Kuki Punitive Measures/Kuki Uprising leh Mission kipohna chu anahi e. Kuki Punitive Measures in atup pen chu 'Kukite hina suhmanging' (to crash Kuki spirit) tihi anahi. Hiche dungjuichun Kum 1917 chun Inn leh lou ahinhalpan un, kumni sungchun in leh lou tampi ana sumang un, hiche jouchun lamkai housa ana puimangun, chutobanga ahung kipat kit louna diuvin igam u ina hopkhen peh un ahi. Eihi haosa a kivaipote ihijeh un (pyramid society), haosa umlou chun mipi anacheh chaotan, chuleh igam u ana kikhopkeh phat chun tuni chan in ihamsetlo taove. Ina vangset kit naochu ahileh Mission kivaipohna lam ah, gamkai khat a missionary khatbou hiding ana tijeh un midangin missionary ana neijin hinlah eiho a ding koima ana umthei tapon, thil kikhelna a athah lam a chenading ah midang nung delin inapang taovin, hiche hi tuni chan a ihahsatnao khat chu ahi. Christian ahitah vang uva koima kijoppi inei lou u hi avetsahna khat chu ahi.

Kikhelna Nina - Kum 1947 a Britishte vaihop ahung kichaija, 'Independent' ihung hidoh jouvin i-umna gamcheh uvah - India, Burma & Bangladesh - kikhelna thah khat ahung umkit in hichu amasa sanga akhohna jong aumdoh kitji in ahi. Amasa chun, gam chom chom hijongleh vaihom Britishte ma ma ahijeh un ki jopmat ana hahsa behseh pon, hinlah kivaipohna thah ah vang vaipo michom chom ahiphat in eiho dingin kikomto ahung hahsa cheh tan ahi. Hiche kikhelna nina jeha ina thoh genthei naochu, Burma gam sunga umho din eima paoleh ham jengjong kiseumhoi theilouna ahung hidoh tan, India gamsung a umho ding caste system umjeh in outcaste/tribal ahung kihi doh in, chutima bang chun Bangladesh gama umho dingjong ihina jeng hilouvin igam leh go jengjong ikhuta konin anache mang jing tan ahi. Nam suhnem a umho lah a anem nungpen tithei ding akiumdoh tai.

Kikhelna Thumna - Globalisation leh Kukite. Hiche jouse bana tuleh tua kikhelna umhi information technology hojeh a mihem lunggel leh thilbol dan hung kikhel hi ahi. Hiche hi Globalisation tin jong akiseije. Modern technology ho jeh a mun danga thilsoh apet pet a hetjeng thei ahiphat in, leiset chung a koima akisel thei akium tapon, mundanga thilsoh hon jong um mongmo hel in eihin sukhaji taovin ahi. Chuban leh hiche chihna-hetna thahho jehhin mihem thilbol theina leh setna ani in ahin hatsah kit in ahi. Ajat chom a seidingin, Globalisation hin kot thah khat eihin honpeh u ahi. Hiche jeh hin ihina ngai ngai a umden den hi ahahsa cheh cheh tan ahi. Masanga British ten amaho ideology ahin pohlut uleh Missionary hon amaho tahsan dan ahin pohlut u tobanga, tua jonghi kikhelna khat hung lhung ahin, hiche akipui themho chu amachal ding tina ahi. Hicheho hejing pum in Kukite makho ding lam dotna neitao hite.

KUKITE MAKHO DING GALDOT

Achungah tulai thil kikhelho phabep leh akikheldan isei taove. Anojja hin, hitobang kikhelnaho leh kikheldan ho hin eiho iti eihin sukhah thei uva, hiche dinga chu iti ina kigon masah thei diuham ti ngaito khom diu kadeije. Hiche nading ahin, adehin Chi-le-nam thudol, Gam-le-go thudol, Hou-le-beh leh Thilvetdan thudol vekhom leohen makho ding bulhing jep in kigal doh theijinte.

Chi-le-Nam 'Kuki'

Akhatna a hetding - Hiina Chi-le-Nam (Identity), phung le chang, khomin-vengmin kiti hohi mihemkhat ihi kihetna ahi. Mihem khat kihetna neilou chu mihem bulhing hilou tobang ahijehin, hiche kihetna ho hi thilkhoh ahi. Ahinlah kihetna amin holeh akimelchihna ho hi akang-avom kicheh bangin akicheh pon ahi.

Hichehi eiho geldan toh kitohlou maithei ahi. Akito lou nading jeh chu, eiho paova chi-le-nam, phung-le-chang itiphat uleh thilho hi aban bana, kicheh taha umding dan a ako dohji ahi. Hinlah hichu hiding ham tia ingaitoa na itoh phatleh akiki sudong jitan ahi. Lhagui (Rainbow) akom ah gavechen inge tia idela akom iphah phatleh umji talou tobang ahi. Ahilouleh kihetna chi-le-nam kitihi Kallah (Ladder) chung a kikala imuphah na sungse se keija ahi kiti tobang ahi. Ajehchu, phung leh chang, ham leh pao kitihi munkhat a kiding a, inung-ima, ijet-ivei kive a kisemtoh tho ahi. Iseibanguva eiho paochenga Chi-le-Nam, phung-le-chang itiphat leh thilho hi kicheh chet cheta umdana kilangjia, ahicheho jeh a hi ikiboilo jiu ahi. Vetsah nan, tulaija ikiboina jingu Thadou aneajo ahin, iti eiho jouse paochu Thadoupao kiti theiding ham tiho hi ahi. American sociologist William Isaac Thomas chun "If men define situations as real, they are real in their consequences".² Hinlah hiche paocheng in akodoh danleh Kihetna (identity) umdan kitoh jilou ahi. Ajehpen tah ahileh, Chi-le-Nam, phung-le-chang thuho hi eiho deibang hilou ahi. Ipi-Ipute'n thudih ana ching uve kiti jongleh amaho jongchun eiho banga ana nungvet uva anasuh toh tho u ahi tihi hetding ahi. Chuban kitleh amaho phatlai ja chu 'goulo thei-theilou', 'chitheng-athenglou' tia kithetna anaum jeha amaho seijouse chu kimohpom theilouding ahi. Hiche ahileh tin, boina umlouva akicheh chetding tin phungthu i-hetna chana kipoh ding kitileh Inam u neocha soh kitding ahi. Hichejeha hi Kihetna Chi-le-Nam, phung-le-changho hi kisemjousa hijolouva, kikheljing thithe-mangthei thil ahi tia guttah a kisemhoitho dingjoh ahi.

Ilung opkai naloudiuvn thil umdan seichetbe jep u hite. Phungthu hohi isud (delving) phatleh aban mangjep mangjepji - apeng masajephon hente tia idoh leh amahon amahosanga peng masajephon hente atiu, amaholah thigamta; Britishte record ah uminte tia sum le pai tamtah senga igahol jongleh umdehlou; Indiante record a jong umchom dehlou ahi. Hichephat lechun eima leh eiman amun leh aphot kiheidan in hitihin kibol leh phante tia ilungsuhto a hin kibol panji ahitai. Hichejeh hin Chi-le-Nam, phung-le-chang kitihi hi semjousa a uma hiche sunga chu kipeng hijolouvin, athu iseichana kisumang jing ahilou leh kisemdohjing ahi tia gelhi eihodingin hung phachomjo inte. Tahbahin, tujeng taha Chi-le-Nam thu iseikhomu jonghin I-hiinaohi asemhoibe ahilouleh asuhmangjep thei ahi. Eihohin isemhoi kigotj ing diu ahi. Social Science hinsem doh teni [founders of social science] Max Weber and Emile Durkheim'n jong hitihin anaseilhon e. Weber chun thilho hi thusima ahungche cheleh amaleh ama hung kispdohji ahi atin ahi [history is more of a process of rationalization]. Chutobang chun, Durkheim chun kikhai khomna jatni [two types of society] in anakhenin, akhatna ahileh chondan paodan kibah jeha kipum khatna ahin, anina ahileh chondan khandan kibang behseh hijongleh aphot chomding jeha kiloikhomna ahi atin, aseibe kitna achun, tuban a akhatnapa sanga aninapa hi hung kihabol ding ahi atin ahi.³ Hiche a iseinom pen u chu, I-hiina hi semsa ahipon, amun leh aphot dung juija asunga umho leh apama thilsohho jaona-a ol-ol'a hung kisemdohji ahi tihi ahi.

Kihetna (Identity) hi 'akisemsa (readymade) ahipon, eiman kisem hoi ding ahi' tidingsi aphotjoh nading ajeh thum aume. Khatna, hiche hin Kihetna Nammin (vetsah nan Kuki) hi lungmonga kiletsahpina hilouva lunggel tahleh lungkhaikhi taha um naleh natoh ahin sosah ding, hichun sopi sangam ngailutna ahin punsaha hichun Kihetna Nam chu ahin suhlet cheh cheh ding ahi. Anina, hitobanga lunggelna aumphant leh eima mopohna kigeldoh a i um nacheha kipangtoh theiding ahi.

² William I. Thomas, *Dorothy: The Child in America* (Alfred Knopf, 1929, 2nd ed., p. 572).

³ Emile Durkheim, *On Morality and Society*, Ed. Robert N. Bellah (Chicago: University of Chicago Press, 1973), 63.

Athumna, hichehin lungmonlouna (creative tension) ahin kondohsah a, Pathen naina ahin sodoh theiding ahi.

Anina a hetding - Chi-le-Nam kiti hi, asunga umho jengseh hilouvin apolama konin jong ahung kismdoh theijin ahi. Vetsah nan, India gam Namlen kahi tia kigelhon Namnema agelhou chu *Harijan* tin ana minsahun, hichun gentheina sangcheh analhutpehun ahi. Britishten eihohi min chomchom in einakouvun - Chin, Kuki, Lushai leh adangdang - hichu tuni chana ikihetnao min anahijingin, ikiboinao jehjong ahijingin ahi. Kihetna Min kitijonghi ikim-ivela thilsoh leh umdan injong ahin pohthei ahi. Achunga Harijan tia ana kiheho chun amaho hahsat-genthei dinmuntoh kitoh dingin Dalit tijoh ahin kismdohun tuhin hiche min chun amaho makhoding lampi ahin kikatpan taovin ahi. Dalit tichu Suhchip a um, Goibonga um, Suhnem a um tina ahi.

I-hetbe diuva phachu, eihon mupha hihjong leohen gamdang, mundanga thilsoh hon eihin sukhkah diu, kigong manlouva kikhelna hungum jengthei ahi. Vetsahnan, Burma gam hahsatjeh in sopi Tiddim Chin tampi America ah alut un, tuhin sangtampi aumtaovin ahi. Mi tamtah America a aumjeh uva khu, amaho khangleh achateo khanga thiltamtah ahin boldoh diu hichun eiho kisan eihin tokhkah thei u ahi. Amaho khun tulai thepna-chihna ho manga na ahintoh phat uleh chi-le-nam leh gamgiho hung kikhel thei ahi. Chukitleh hetdinga phakit khat chu, koihileh midang dinga kinepna pejou jou chu hatding ahi. Mihon ahin veta 'hiche a hin kilut leh keima leh kasopi kasang gam makho a din phante' ahin ti thei thei chu hatding ahi. Hiche ho hi vet a Kihetnaho hi semhoi cheh cheh ngai ahi. Eihon Britishten Kuki tia eina het u ahi, anom nom kijaosah intin anom lou kijol jol ponte itiuhi dihluo ding ahi. Koima jolding ahipoï, Kuki kiti eiho property hidehlou ahi. Hinlah hiche ikisemhoi uleh adang semthu sanga imachal johdiu ham tithu bou ahi.

Athumna a hetding - Kihetna Nam (Identity) semhoiding iti utoh kilhona hetbe ding chu Pathenin Israelte alhehdoh chu ahi. Tichu, Nam kitih Pathen tundoh, Pathen toh pangkhom hithei ahi. Hitia akiseiphat leh hetthading chu Nam jouse ahilouleh Nam min thil kiboljouse hi Pathen dei hikhel loumaithei ahi tih ahi. Vetsahnan, Lhumlangam mihon gamdang ahintoupha jinglai uchun, amaho chu Pathentoh pangkhom danin ana kigel un ahi. Eimaho thusim a jong ikimvel uva ichenkhompi sopihotoh ikigalto lai un alangni gelin taona akimangin Pathentoh pangkhom chehdan in inakigelun ahi. Hinlah Pathenvang alangni a chu panggell dingin tahsan aumpoi. Iham atileh alangkhat a jong panglou maithei ahi. Hijeh hin, Pathenin Nam khat apuije kitijongleh eiho chu ihinah uvam tia gelbeding angai nalaije. Israelte kilhendohna thudol a hetding chu, Pathen in amaho chu achombeh a phatthei changdinga alhendoh ahipoï. Amaho jala chu vannoijin hamphatna amuthei nadingleh Pathen itoh bangham ti kihetnadinga Isrealte chu alhen ahijoi. Hiche hi Pathen in Abraham akouna a chun akichen e. Semtilbu 12: 2 'Ajechu keiman nangma nam lentah a kasemdoh a phatthei kabohding, chujongleh namin kakithansah ding ahin, hitia chu namin hi phattheina khat hidoh ding ahi [nangma hi mijouse dia phatthei channa nahung hidoh ding ahi].'

Midangho dia phattheina hiding tihi Pathen lungdei Namkhat hidoh nadinga thil poimo pen khat chu ahi. Hichehi Israelte amaho tah jaona a, Lhum langgam miho chuleh eiho hahsatna khat chu ahi in ahi. Ipinga midanghon eidalhah ahidem? Amaho dinga aphachomna ihidoh joulou jeh ahi, ahilouleh alamchomjep a seidin Pathen deibanga midang phatthei konna ihidoh joulou jeh ahi. Eiho hi midangdinga phatthei channa ahidoh dinghi Nampi damsotna hiding ahi. Midangdinga phatthei channa ahidoh nadinga eimajong aphantdungjuika kikhel jing angaije. Kuki community hi iti isemhoi diuham tihi gelkhomding ahi.

Gam-le-Leiset

Gam-le-Leiset kitih I-hiina (identity) toh kikhen theilou ahi. Vetsah nan Aisan, Chasat, Henglep itileh agamkai jeng kiseina hilouva asunga chengte, phung-le-chang thudol a ahinao leh adinmun u kiseina ahi. Chujong leh Gam-le-Leiset kitih kibulphu detna, I-lunghim leh tahsa hung kikhan

lhitna ahi. Mol-le-lhang, thing-le-lou umdan in ilung gel dan leh thilmu danho ahin semdoh u ahi. Achom lam aseidin eihoho I-chena gam un eisem doh u ahi. Hicheho jeh hin Gam-le-Leiset kitihi gampheng mai mai ahipon, ikibulphu detnao, ikingapnao, ikinepnao leh ihinpiu chu ahi. Gam-le-Leiset hi thilpoimo ahi.

Hiche thu kicheh jepa imudoh thei nadiuvin tulai Leiset pumpia Old Testament lama amin thangpen, Walter Brueggemann thilmudoh dan kahin seinom e. Brueggemann chun alekhabu ‘*The Land: Place as Gift, Promise and Challenge in Biblical Faith* (Revised in 2002)’ ah Pathen, Gam-le-Leiset chuleh Israelte hi kikaimatto ahin, hiche hetlouhi man thahna ahi atin ahi.

Brueggemann hiche alekhasutna achun Bible a Gam-le-Leiset poimodan ana vetsah masat in, chuban chun Gam-le-Leiset kivet tupding dan anasei peh kit in ahi. Hiche aseina a thilpha lou amudoh pen chu, Pathenin mijouse dinga apeh Gam-le-Leiset hohi, ahung konna Pathen hepha louva mi abangkhat in ama patchom nading bouva aman jiuhi anaha seijin ahi.⁴ Aban aseibena a chun, Pathen toh, Gam-le-Leiset chuleh Israelte hichengthum hi kimatto ahuiuin, alaija chu kitepna um ahi atin ahi. Tichu, Israelte hin Pathen angaisah uleh Gam-le-Leiset aneidoh thei u/angaisah lou uleh Gam-le-Leiset aneisao jong min alahpih kit thei u, ahilouleh, Israelten Gam-le-Leiset phatea avetkol uva mipi phat chomna ahidoh sah uleh Pathen alung lhaiding tina ahi.⁵

Hichea Brueggemann in aseidoh nompen chu, Bible a Pathen miten Pathen itobang ahi aheththem nadiuva Gam-le-Leiset ana poimodan vetsah ding tih ahi. Ahimongin Bible a tahsan hung kipat nahi Pathenin Abraham akoudoh a Gam-le-Leiset kapeh ding nahi atia kona chu hung kipan ahi. Hichehi, Pathen tahsana dingin Gam-le-Leiset anapoimo e tina ahi.

Hiche bana Brueggemann in aseinom chu, tulai 21st Century a mitam tah pansah nading Gam-le-Leiset neilouva, Ju-le-Va banga lugap nading neilouva a-umhi Pathen lung lhaina ahipoi atin ahi. Ama mudan chun, Gam-le-Leiset leh Pathen chuleh asunga chengho kikhen theilou ahi. Tichu, Gam-le-Leiset hi eima patchom nading bouva man a, migenthei hahsaho donlouva koichun ineisa jong kilhaso thei ahi tina ahi.⁶ Hiche jehchun Gam-le-Leiset kiti jonghi lhepna lenpen lah a khat ahi tin, ‘The power of promise, that is, land as glorious and problematic. Glorious because it is about freedom, belongingness and identity and at the same time it is problematic because it involves temptation to misuse it’⁷ tin anaseijin ahi. Pathen thilpeh Gam-le-Leiset hohin eiho dinga mopohna jong ahin pohlut tha ahi. Hichehi adehin tulai Kuki State semdoh ding tihon agelkhoh diuva pha ahi.

Brueggemann in aseikitna achun, Israel mite adeh a vaihomhon Pathen lung atoijing uva Gam-le-Leiset huhbit a aumthei nadingin Pathenin Themgao ho ahin semdohji in amaho chun thildihlou ho ahin sosaljuiuin ahi atin ahi. Ajatchom jepa seidin Bible a Themgaoho ahung umdohna jeh khu Pathen in Israelte Gam-le-Leiset ahuhbit nomjijeh ahi ti ahi. Gam-le-Leiset huhbit ding tichu ‘hiche Gam-le-Leiset hi Pathen thilpeh ahi, Pathentoh kimat ahi’ ti het a koiman ama nop nopa akiman chahlounding tina ahi. Bible a kimu dungjuijin Lenghon Pathen ahelou phat uleh Israelten agam u analhaso jiuvin, amaho soh le sal in anachejiuin ahi. Avengtupa pangdingho chun Gam-le-Leiset chaanna (deposition of the land) ana lhunsahjoji taovin ahi. Eihon Gam-le-Leiset leh vaihom nalam ahiphath leh politician ho imoh ngense uva, Pathenthu a kipumpehho Houbung leh taona bousehtoh ivetbeh uhi adihlouna akilangin ahi. Gam-le-Leiset, eiho chuleh Pathen kikaimat ahijeh a Houlam natongho mopohna jonghi igelkhoh diu angaije.

⁴ Walter Brueggemann, *The Land: Place as Gift, Promise and Challenges in the Biblical Faith* (Minneapolis, MI: Fortress Press, 2002) xix-xx.

⁵ Brueggemann, *ibid.*, xvi-xviii.

⁶ Brueggemann, *ibid.*, 49.

⁷ Walter Brueggemann, *The Land* (London: SPCK, 1978), 14.

Gam-le-Leiset leh Pathen chuleh Israelte akikaimatdan hi Bible thugil kimudoh thah ahi. Adehin eiho lah a Pathenthu kihetdan leh kihildan hon hiche lamhi aha tokhahjilou ahi. Eiho laha Pathenthu hinpolut missionary masaho chun Leiset thu geldaovin, nalung hei uvinlang vangam a din kigongun tibou anaha seijun ahi. Adeh in Wales Rivival a kona hung kondoh Khasiho, Mizoho chuleh eiho Kuki Mission 1910 hon hichehi anasei un ahi.

Tulai eihodin Pathen tahsan nadinga Gam-le-Leiset apoimo danleh, Pathen leh Gam-le-Leiset chuleh eimaho kikaimat danhi khoh tah a igel u angaije. Ajehchu, hiche hin Gam-le-Leiset I-ngaichatdan uleh I-tupdingdanu ahin suhjang ding, Tua ineisun hou ventup dan jong eihin hetthem sahdiu ahi.

Houthu leh Houdan

‘Hou’ akitiphatleh eima sanga thilbolthei hatchungnung KHAT aume ti het naleh hiche hetna dungjuija hinkho mangdingdan thu kiseina ahi. Missionaryho hunglut masangin Ipi-Iputeuvin ‘Pu-hou pa-hou’ ana tiuvin hiche KHAT chu ana hou un ahi. Leiset chungu hou jouse bang in amaho houdan jong chu ahoina leh ahoilouna tampi ana umgel’n ahi. Ahoilouna ho laha phabep seidin amaho chu mita mutheilou, thilha-sangah kichatnaleh amaho lunglhaisah nading ti anahijeha aphabetseh leh kichataha, nei-le-gou phalngama anaumji ahiuve. Hichejeh chun mitampi ana housadoh joujipon ahi. Ahoina chu ahileh amaho jongchun Pu-hou Pa-hou atiuva KHAT ana hou u ahi [Hichehi ‘Pu-hou, Pa-hou’ tia kikouhi I-pite, I-nuteovin anahou pouve tina hipontin, akhang-akhang Inahou-u KHAT tina hijonte] Hiche ahou u chu abulhing jepa hetthei nadin paojong hoplen jepin anamang un ahi: Pathennu-Pathenpa! Doibom anakiphat ujongleh asunga umho chu hou hijo louvin asunga umho sempa chu ana houjo un ahi.

Hichehi tamtah laha themcha igahseidoh u ahi. Hinlah hetbeding chu, hicheho tobang thilhoi tampi anaumjongleh amaho bolbanga nungbol kitding tina ahipoi. Amaho thilvetdan leh bol danho chutoh tulai eiho mudan vettaha aphaho lahkhomding ahijoi.

Hiche lahkhom nading a hin mijousen eima dei dan dana moh bol bol thei hiponte. Tulai hin I-gam sungah hitobang Ipi-Ipute thilboldan leh eiho boldan moh chopol atamjep jep tan, hichehin setna ahin sohsah thei ahi. Ajehchu Pathen chu mihouse hetna chungu um ahijehin koiman ahet jou lou ahin ahitheichana thiljouse vettaha natoh angaije. Hiche jehin Patehn thua kipum peh ho hetna tamnei jepho toh kihou toh a bolding phante. Pastorho theologian ho lei lei in abol diu ahi kiti leh hichu chonsetna khat hikit maithei ahi, ajeh chu Pathenthu chu koiman a control thei lou ahi. Hinlah Pathenthu hi mijouse bolthei ahikit pon ahi - mipi kupalna sohkit thei ahi. Hichejeh hin Hou-le-Beh thuhi aboldinga kipumpeh doh hon aboljoh diuhi hungphante.

Hichetoh kitoha hetbe dingchu, Christianity hi agamkai-agamkai ja kitol le le ahi. Christian hung kipatdoh naleh machal hungkipatna tulai Middle East gamkai sung [Israel, Egypt, North Africa, Turkey, adang dang] anahi in, hichea pat chun Italy leh Europe analut in, hiche apat chun eiholang ahunglung kitin tuhin Christianity hi eiholang [Global South] hin ihin pohdiuvin aumtan ahi. Hiche Christianity akitol le le toh kilhon in miho Pathenthu hetdan leh mudan chuleh natoh jong akikikhel jingin ahi [Pathen kikhel lou]. Hiche vetsahna dingin Kum 1984 chun Catholic theologian minthangtah ni Hans Küng & David Tracy in German paovin lekhabu ‘*Theologie – Wohin? Auf dem weg zum neuen Paradigma*’ [Pathenthu hoilangah? - Tuban leh Pathenthu hetdan hung kikhelbe ding] ti anasunlhon in hiche a chun Christianity akitol dungjuija miho Pathen mudan chigup in anakhen lhonin ahi: hihochu, 1. Primitive Christianity, 2. the Hellenistic Christianity, 3. the mediaeval Roman Catholic, 4. the Protestant Christianity, 5 the modern Enlightenment paradigm and 6. the ecumenical paradigm ahiuve. Hichetobang chun kum 2007 in Philip Jenkins in ‘*The Next Christendom: The Coming of Global Christianity*’ ti lekhabu anasunin hichea chun tuban

a Christianityhi Lhumgam hitalouva eiholam [Global South] a hung kiphutdet ding ahitai tin aseijin ahi. Hichehi tulaija kinelna beija kiseijing ahitai.⁸

Hichea kona hetdohthei thilni aum e; akhatna ah, ipijeh a Pathenthu hetdanhi kikhel jingham itileh achunga isei-u mihem achenna Gam-le-Go leh akimvela umthilho hin amiho Pathen mudan leh hetdan ahinsemdohji ahi [Ngaito temin, Gam-le-Go, Mihem leh Pathen kikaimatdan!]. Anina ahileh tua kipat a hi eihohin Pathenthu ihin tuhdiu ahi tihi ahi.

Eihon, Global South/Leiset Tolama umhon Pathenthu ihintuh diu tihi chanvou lentah ahitoh kilhonin mopohna dimset ahi. Hiche nadinghin eiho Gam-le-Go leh ikimvel uva thil umdah holeh eimaho chondan leh Bible thuho chuleh tuchan a midangho Pathen mudanho vettoha a Pathen thu hi ikhochahsah uva, hichea kona chu midang ihin kithopidiu angaije. Sopi Africanho leh Latin Americaho chuleh Asia gama mitamtah in apanpantaovin ahi.⁹ Hinlah eihon hichehi ilunguva jong imuphah nailou u, kimujong leh eima leh eimajong kikitahsah jou nailou ahi. Mopohna inei uhi itahsah uva, pan ilah pandiu angaije.

THILVETDAN THAH / NEW PERSPECTIVE

Achunga kiseiho kona kimudoh chu thilvetdanthah nei angaije tihi ahi. Leiset chungah thil ‘akikhel’ tilou akikhellou aumpoi akitin ahi. Achutileh leiset kikhel dungjuija hi thilvetdan pajo kiholdoh angaije. Hichehi lampi chom-chomin veohite.

Kikhelna Lamdot ding dan - Achesa thusim a ivetleh eihon thil kikhelho inalamdotdan houhi aphantna tampi ana umjongleh asetjohna tampi ana ume. Hichehi muni a muthei ahi. Britishten igamsung uva vaihopna ahin neikigot uchun inadou un ahi. Hichechun nei le gou jeng hilouvin Ipi-Ipute vaihopna gam tamtah jong inalhaso lotaovin, tuni chan in igentheilo taovin ahi. Tulaijin aphantna langin seithei tamtah umjongleh hiche kiboldan chu akivelgel khah naipon ahi. Anina ah, Christianity ahunglut chun nasatah in inadou kit un, tunichan in kikhelna thah ah minungdelin iumdoh kit un ahi. Kikhelnaho hi eimahon ikisemtoh u hijolou vin mihon apolama pata eihin lhutpeh diu ahi.

Hichetoh kilhona geldingchu, tulai kikhelnaho hi iti lamdota, hicheho mangcha ahi eiho chondan leh umdan kisemtoh dingham tihi ahi. Vetsah han, Information technology ho mangcha a hi eima leh isociety kisemthei ahi. Semtoh dingho chu, Gam-le-Go neidan leh vetbit dingdan, mijouse boltheina mangcha a kivaipoh dingdan chuleh thudih leh kitahna a natoh hohi ahi. Akot kikhah lou Nam ahilou leh ‘Progressive nation’ ihidiu angaije.

Lhumlamgam a miho boldan thudol ah Robert Bellah chun hitihin anaseije: ‘This new mentality, which was found among small groups of enlightened spirit all over Europe in the sixteenth and seventeenth centuries and was to some extent socially institutionalized in Holland and England by the end of the seventeenth century, can best be characterized as new new attitude toward the

⁸ Aban hetbe nomho simding: Bosch J. David. 1991. *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, N.Y.: Orbis Books); Walls, Andrew F. 1996. *Missionary Movement in Christian History: studies in the transmission of faith* (Edinburgh: T. & T. Clark), Sanneh, Lamin. 2003. *Whose Religion is Christianity? The Gospel beyond the West* (Cambridge: William B. Eerdmans Publishing Company).

⁹ Bediako, Kwame. 1995. *Christianity in Africa: The Renewal of a Non-Western Religion* (Maryknoll, N.Y.: Orbis Books), Gonzalez L. Justo. 1990. *Manana: Christian Theology from a Hispanic Perspective* (Nashville: Abingdon Press). Song, C.S.1980. *Third-Eye Theology: Theology in Formation in Asian Settings* (London: Lutterworth Press).

phenomenon of change. Change was seen as something not to be feared but to be welcomed, to be responsibly and intelligently guided.’¹⁰

Thusim Chintup - Eiho thusim hi eimahon ikisutdoh theinaipouvin ahi. Britishte leh Indiate sutho a pansa ihijing nalaiun hiche hohi ihasim chanin eimajong lungneo naleh kitomona aumtheiji in ahi. Hichehi, achunga iseidoh u kikhel lamdot inathepji lou jeh u jong hinte. Eiman thusim kisut angaijin, hichu isutphatleh mipijouse hop a, cham leh lungmon umna dinga sutding angaije. Thusim thahsutding laha phabepho chu, vetsahna’n, leiset pumpia eiho min a Mission anakibol Thado-Kuki Pioneer Mission, adihjep a seidia ‘Kuki Mission 1910’ chu ahi. Hiche thusim phatea isutphat uleh eiho jouse [India, Myanmar leh Bangladesh] eihin hopdiu, hichun kipumkhatna ahin sodoh thei ahi.

Thusim akivetphatleh lainatna tamtah jong akimujin ahi. Tulaija Sahnit tia Septer 13 leh nikho imanjiuhi khat ahi. Hicheho jonghi avetdan leh amandan itheplou uleh eihodonga manthah chehna hung hijothei ahi. Hichethu ahin Yugoslavia boilaija Miroslav Volf amatahin anato thil phabep eiho dinga jong phatchomna ahiding katahsan in ahi. Volf in aseina achun, suhgentheina kithohho hi haimil louding ahi, ahin, thusim chintupdan thep angaije tin anaseijin ahi. Asebena achun, thilse kibol haimil kitih thilse bolho phat avela kipe tobang ahin, akibol naho chung avela kibolsahkit tobangjong ahin chuleh eiman imopoh ikihetlouna jong ahi tin anaseijin ahi.¹¹ Hichetoh kilhona ahaseikit khatchu ahileh thusim melchih kitih iboldih louleh manthah na ahidan jong anaseitha kitin ahi.

Tulaihin mimal hileh japi hileh midangtoh pangkhom them them chu thilboldoh tam ahitai. Eihon khohtaha igeldiu chu thilse kibolho [minjong abol, eihon jong ibol u] jeh chenkhopmi namdangho toh kitimat louhela umkhah dinghi eiho a dinga phading hinam tihi ahi. Chuban kitleh thusimho hi aseidan leh achintup dan ithep lou uleh eiho sunga jong umnom lou hungum theikit ahi [Koi ‘gal neiingte’ lah a behnom ding?]

Gamgi khela kiloikhom [Unity beyond the borders] - Achunga leiset kikhel leh akikheldan iseinaova kona hetdoh theikhat chu ahileh pankhom angaijin, pankhom nadin jong lampi abaijep tai tihi ahi. India chamhlatjouva patin eiho ina kikhentaovin ahi. Information technology hojeh in kihoumatna abailam tan, chujongleh Christianity eiholama ahung kitollut hin kot lentah **avel-nina** in eihin honpeh un ahi. Pankhom a kitosotphat laitah ahi!

Pankhom ding danhi eimaho ikihoutoh uva, ibol khom diu hinte. Hinlah hiche ahung dohthei nadinga chu eima hina leh umna-a pansa a kiloikhomna ineidiu angaije. Chuleh hichea kiloikhom dingdan hi leiset gamgi (geographical boundary) jeng hilouva, denomination, phung le chang, ham le pao kibangjep lou hijongleh kiloikhomna lampi iholdoh diu aphai. Hiche ahileh tulaija khoh taha ipomhou [tahsanda, phung le chang, ham leh pao] hohi aum nading dola umsa a, hicheho jouse chungvuma/gamgi khel a kiloikhom ding angaije.

THUCHAI NALEH GELKHOM DING HO

Tulai kihelna Globalisation hin lampi thah eihin lhunpeh kitun hichea lam kikat dinghi eimho khutah aum e. Eimaho makho dinghi eimaho khut ah aum ahi. Kuki itileh amin hi poimo ahapon amihohoh hi ahi. Amiho iti phat leh, eima pao kai dan mangho bou tina ahapon; ichon dan leh thusim kibah piho jouse leh eingailu a eihungbel nom jouse ahop e. Pathenin eiho dinga thilpha

¹⁰ Robert N. Bellah, *Beyond Belief: Essay on Religion in a Post-Traditionalist World* (New York: Harper & Row, 1970; Reprint Berkeley and Los Angeles: University of California Press, 1991), 66.

¹¹ Miroslav Volf, *The End of Memory: Remembering Rightly in a Violent World* (Michigan: William B. Eerdmans Publishing Company, 2006), 10-11.

tampi einagon peh u, Gam-le-Go, mihing jat leh thusim [vetsahna a ‘Kuki Mission 1910’] tia ana umho hi isem hoi uva, aki dalha umlouva malam jon a kal isebe diu aphai. Phat leh nikho kihei dungjui jin achesa thusim ho leh tulai Kot kihong thah ho veo hitin, a hat chungnung Pathen bou ahi ti haimil louvin, abaang-bei Ponbuh lim [under a shadow Ten without walls] noijah I-makho diu kiseum jing u hite.

1 Chronicles 12:32 chun hitin anaseije “Isachar phunga konin jong phat kihedol hethema, Israel in ipi abol a phaham ti photoh thei ho chu haosa jeng leh upa jeng jeng mihem ja ni jen aum e” [men of Issachar, who understood the times and knew what Israel should do].

GELKHOM DING HO

1. Eiholaha kihetthemto naleh pankhomna ahatcheh nadinga ‘Kuki Pastors’ Conference 2014’ gonding.
2. Vannoi pumpia Kuki chate houthudola kiloikhomho network/kijopmatna isemdoh ding.
3. Pathenthu leh tulai eiho dinmun chuleh makhoding anakholjing ding mopo [Study group] gondoh ding.
4. Kuki Nam hi accommodative/progressive ahidoh nadinga lung leh tha sekhom ding.
5. Nampi khantouna dinga Eiho sunga **mijouse** [Numei/Neojo/Kho-chaga/Phung le changa seidia milhomjepho] het naleh chihnaho iti manchah theidingham ti gelkhom ding.
6. Ichenkhompiho toh iti kichamdel leh kilungtoh tah a chenkhomding ham ti gelkhom ding.
7. Kuki houbungho leh namdangho kijopmat dingdan iti boldingham ti gelkhom ding.
8. Ahunglungdinga Houbung centenary mangdingho [Vetsahnan, Tripura leh Bangladesh gama Darlongho leh Bawmho leh adangdang] kithopi ding.