

KI MAITPHANG U KHLUR KA RI

Radhon Sing Lyngdoh Nongbri

1991

309

This book is published in dedication to
my beloved husband, Prof. R.S. Lyngdoh.
I am grateful to R. S. Lyngdoh Memorial Circle
for compilation and publication
of my husband's works.

Dr. (Mrs) F. N. Kharkongor.

**KI MAITPHANG
U KHLUR KA RI**



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JINGKDEW

	Sla
1. Lamkhat	i-ii
2. Ka Jylli kynnaw u R.S.Lyngdoh Ban im ka Ri	iii
3. Prof.R.S.Lyngdoh: Recollections	iv-vi
4. Ka Drama U Tirot Singh	1- 3
5. Na la Rympei	4- 5
6. Ki Poetry Khasi	6-10
7. Ka Dienshonhi	11
8. U Kynjri Ksiar	12-13
9. Na Nengpei ki sur Myllung	14-17
10. Ki Saimuka ka Duitara	18-24
11. U Khain bad ka Ngen	25-27
12. Ka Pung ka Jingieit	28-30
13. U Ksan bad U Thombor	31-33
14. U Khasi bad la ka Niam	34-38
15. Ka Pyrkhat u Khasi	39-42
16. Seibor Meghalaya	43-46
17. Na Pneh U Lum Shyllong	47-48
18. U Androklis bad u Sing	49-51
19. U Khasi	52-59
20. Ka Shangkhawiah ki Rang	60-68
21. Ki Sur Jingrwai u Hynniew Trep	69-71
22. Khyllie pat Parari ia la ka Khahi ka Pateng	72
23. Ban pynieng la ka Rasong	73-80
24. U Raimon bad ka Dashisha	81
25. Ki kynud Rwai Khasi	82
26. Ka Rongbiria u Hynniew Trep	83-89
27. Ka Jyrsieh Longbriew	90
28. Ka Ksaw ka Kpong u Hynniew Trep	91-92
29. Upanishad.	93-94

Uwei na ki paia uba kylla long ruh kum u nong-tei, u nongaibuit aibor bad u nongpyrsad mynsiem jong ka litereshor Khasi bamynta (Modern Khasi Literature) u dei u Prof.R.S.Lyngdoh uba ngi ju khot ieit--Bah Duh. Kum ban shu ong noh, naduh ba u Bah Duh u la shimti kum u Head ka Khasi Department ha St.Anthony's College, Shillong u la wallam shibun ki jingkylla ha ka silabos Khasi bad saindur thymmai ruh ia ka rukom hikai ia ka litereshor khasi ha kiba bun ki bynta. Lah ban ong ruh ba naduh ka por jong u la ai ksai ia kiba bun ki nonghikai ban ym pyrkhath shuh ban hikai ia ki subjek Khasi ha ka kyrdan kolej kum ka 'Vernacular' (kumba la ju ong mynshwa) hynrei kum kawei na ki ktien heh ka Ri India (Modern Indian Language).

Ha kane ka lamkhamat la pynsabot haduh katno u Bah Duh u ieit bad imsngi ban tei ia la ka thoh ka tar Khasi khnang ba kan san kan mer kat ba dang ia id ki sngi ki ia. U la ju pynpaw ia ka jingangnud jong u ha ki snem hynriewphew bad hynniewphew ba ka thoh ka tar Khasi ka dang don bun ki jingduna ha kiba bun ki tnat ka litereshor. Hynrei um shym la dukha mynsiem ne duh jingkyrmen namar u ju ong "ngi kum ka jaitbynriew ngi don bun ki 'riew don sap don phong ha ka thoh ka tar bad dei ban ai mynsiem bad pynshlur ba kin ym riej noh bad ngen sha ba dum". Kumta lyngba kine ki maitphang ba la lum ha kane ka thup ngin iohi ia kata ka jingangnud ka jingphohsniew bad jingiohi jngai jong uia la ka jong ka thoh ka tar ryngkat ha ka juh ka por ia ka sain-pyrkhath jong u (philosophy) halor ka jaitbynriew u Hynniewtrep shi-tyllup.

Ka jingkyrmaw briew ka long kaba lyngkot pynban ba 'ioh ngi klet', kine ki maitphang ki long ki matti ba la stah jylliew ha ka histori ka thoh ka tar jong ngi ki ban iai pynkymaw ba u la shakri shisha da la ka jingieit ia la ka jingangnud ba ka

Ri bad ka Jaitbynriew kan ieng rasong ha khmat ka pyrthei.

Wat lada u Bah Duh u la khlad noh na ngi sha ka mei ka iaw, pynban ka rngiew jong u ka dang sah bad ngi ki longdien, bad kan nang ai mynsiem nang ai bor ai buit ba ngin nang bteng ia ka jingangnud jong u na kawei ka por sha kawei pat bad shaduh ki tmier ka lawei hi.

Kawei kaba kongsan kaba ngi kwah ban buh kynmaw hangne ka long ba kane ka thup kan ym shym la lah ban mih pyrthei khlem ka jingai mynsiem ba kylluid jong i kurim u Bah Duh, i Dr.F.N. Kharkongor. I Kong Fair i la don kti lang naduh basdang haduh ban da kut ka kam.

Khadduh, kumba rwai kynud thiang u Kaitor Khasi, u Bah Duh Radhon Singh Lyngdoh Nongbri un iai long bad iai sah kynmaw ha ngi kum uwei na ki "KHLUR KA RI."

Khublei.

Shillong
19 tarik Nohprah, 1991.

- Editors.

PREFACE TO THE KHASI
VERSION OF THE UPANISHADS

93

I hope every intellectual will agree with me that there can be no one who can claim to have the real indepth knowledge of the Scripture like the Bible, the Vedas, the Upanishads, the Gita or the Koran. What I would like to make a simple remark on the Upanishads is on the two aspects of human aspiration to obtain the ultimate aim in life. In one of the stances of the Upanishads I find a beautiful couplet which consists of the real search of wisdom by an individual. The couplet runs as follows:-

"knew thyself first, and then thou
shalt know the world and when thou
has known the world, thou hast known
God."

The main essence of the first part of the Upanishads is in essence a thrust on any individual for self discovery. It is really hard for any person to discover oneself due to the fact that every person is surrounded by the worldly attitude like self-pride, prejudices, avarices and other vices that surround the society. To discover oneself is really a hard task; and it is on this point that the Upanishads insist upon every individual that self-discovery is the foundation of all wisdom. If history is a record of facts, we know that it was only after a lengthy discussion with an ancient Indian rishi at a market place in Athens that Socrates began to discover himself. It was only after his self-discovery that with rare courage, he told the Sophist thus :

"I know that I am wiser than all of
you. The simple reason is this, I
know that I know nothing but you are
ignorant of your ignorance."

This is the main essence of the first part of the Upanishads.

The second part of the Upanishads contains the eternal search of man for the eternal search of man for the eternal salvation. One of the stanza that we find in the scripture runs as follows :

" From the unreal lead me to the real,
From the untruth lead me to the truth,
From darkness lead me unto light,
And from death lead me to immortality."

This stanza can be found in all the known scriptures of all religious thoughts, of all human communities, of all religious denominations and it has been in existence from the unknown past till the end of time. The past, the present and the future are so interwoven, interturned and inter-related in such a manner that we cannot separate one from the other. If we are to look for future guidance we have to turn our thoughts to the past in order that the present will become clearer in our way of life, our thinking and our aspirations. I must therefore congratulate Bah Leslie Hardinge Pde to have been able to bring out in Khasi the cream of human thoughts prevailing in ancient India as contained in the Upanishads.

I hope the readers will be in a position to understand the wisdom of ancient India through the Upanishads which have been rendered successfully into Khasi language by Bah Leslie Hardinge Pde. I wish him success in his attempt to enrich Khasi Literature by rendering into Khasi from the storehouse of human civilization.

1990.

Dr. R. S. Lyngdoh.

Upanishad: L.H.Pde.

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"Ngi don u Tiew kulab ba puh itynnad ha phyllaw
iing, hynrei ngi klet pat ban iaroh ia ka jingityn-
nad jong u."

- R.S.Lyngdoh.

"Ngan jin da la sngewsarong lada don uno uno u samla
u ban kiew palat ia ."

- R.S.Lyngdoh.