

Ka Phngaiñ ha ka Khana Lyngkot “Mab bad Klet”

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Abstract

Kane ka wadbniah ka thmu ban peit bniah kumno ka phngaiñ lane ka *conscious* ha ka *English*, kumno ka treikam ha ki tyngshop ki puron ha ka khana lyngkot “Mab bad Klet” ba la thoh da u Paul Lyngdoh ha ka kot *Shithiar Ki Khana Lyngkot*. Lyngba ka jinglong phngaiñ kumno ka tyllun ka khana, ka jinglong phngaiñ ka paw bha ha uwei na tyngshop ba kongsan jong kane ka khana kata, u Vincent.

Introduction

Ha ka khana lyngkot “Mab bad Klet” u nongthoh u iathuh shaphang ka jingidei paralok jong u Kyrshanbok bad u Vincent. U Kyrshanbok u dei u khynnah uba wan na ka longiing longsem ba don ba em bad ha kajuha por u dei ruh u briew uba sngew sarong, katba u Vincent pat u dei u khynnah uba wan na ka longiing longsem kaba duk bad u dei ruh u khynnah uba sngewrit. U nongthoh u iathuh ba ha kawei ka sngi ka don ka jingbym ia sngewthuh jingmut hapteng jong ki, kata ka long ha ka por ba u Vincent u pyrshang ban sneng ban kraw ia u Kyrshanbok haba u iathuh ba u kren kob bad kynhied ia ka meieit jong u. U Vincent ha ka jinglong ba shisur jong u, u pynpaw ba um sngewtynnat satia ia kata; bad ha kajuha por u pyrshang ruh ban sneng ia la u paralok ba um dei ban leh kumta namar ba u dei ban burom ia kiba la heh la san. U Kyrshanbok ha ka jingsngew sarong um shym la sngap satia ia ka jingsneng jong u Vincent. Kumta la pynlong ia kine ki arngut ba kin ia jngai noh na ka jingialong paralok haduh saw snem kynthih. Ha ka bakut pat lah ban iohi ba u Kyrshanbok u la babe ia ki jingleh jong u namar ba um ioh lad shuh ban pan map na u Vincent namar ba u Vincent u la khlad noh na ka sla pyrthei.

Ka jinglong phngaiñ ha u Vincent

Haba bishar ia ka phngaiñ ha ki tyngshop ha kane ka khana lah ban iohi ba ka paw bha ha u tyngshop u ba kyrteng Vincent. U Vincent u long u paralok ba ieit thep mynsiem jong u Kyrshanbok, u Vincent u long u khynnah uba sngewrit bad uba don ka mynsiem ban pynbha ia kiwei. Haba u Kyrshanbok u iathuh ia u shaphang ka jingkren kop jong u ia ka kmierad jong u, u sneng u kraw ia u, ha kaba u nongthoh u iathuh, “U Vincent um sngewtynnat satia ia kata. U la pyni ia u Kyrshanbok ba um don hok ban kob ia ki akor kiba sniew” (10). Kitei ki jingiatuh jong u nongthoh lah ban iohi ia ka jingleh jingkam jong u Vincent. U Vincent u hikai ia kiwei ba ym dei ban sngewsarong ia ka akor ka bym dei lane kaba bym don dor, u Freud ha ka kot *The Ego and The Id* u batai, “The term ‘conscious’ is to start with a purely descriptive one, resting on a perception of the most direct and certain character” (12). Ki kyntien haneng lah ban pynshisha ba ka phngaiñ ka long pyrshah ia ka jinglong thabia, u Vincent u sngewthuh ba ka jingleh jong u Kyrshanbok ka long kaba bakla, namar kata, u pyrshang ban sneng bad ban pyni ia la u paralok ba u ieit. U Vincent kum u khynnah u ba bha um sngewtynnat ia ka rukom leh jong u Kyrshanbok namar kata ka jingleh jong u kan ym tei ia ka longrynieng ka jong u. Na kane ka daw u Vincent u ialeh pyrshah ia ka jinglong thabia jong u Kyrshanbok, u pyrshang ban sneng ban kraw bad ban pyni ia ka lynti kaba dei.

Ka jinglong phngaiñ ka paw ruh lyngba ka jinglong la kloi ban pan mab ha u Vincent. Hadien ba u la sneng ia u Kyrshanbok halor ka jingleh bym suidñiew jong u ia la ka kmierad, ka la wanrah ka jingsngewthuh bakla hapteng jong ki. U Kyrshanbok um pdiang ia la ka jong ka jingbakla, hynrei u Vincent um kwah ba kata kan pyndkut noh ia ka jingidei paralok hapteng jong ki. Kumta u long la kloi ban pan mab ia u Kyrshanbok watla u khlem leh ia kaba bakla lyngba ka shithi kaba u thoh kumne; “Nga sngewsih ia kaei kaba la jia. Ngam shym mut ban pynmong ia ki jingsngew jong phi, bad nga ngeit ba phi ruh phi sngew kumjuh. To ngin iamab noh iwei-ia-iwei, bad ngin klet noh ruh ia kaei kaba la jia” (Sic,11). Kine ki kyntien ka pynshai ba u Vincent u la thoh da ka shithi ban pan map na u Kyrshanbok halor ka jingjia ba wanrah ia ka jingbym sngewthuh jingmut hapteng jong ki, bad kaba lam sha ka jingajngai hapteng jong ki. U Vincent u kwah ia ka jingbha, phewse u Kyrshanbok pat um phai dien bad um shym long uba la kloi ban map bad ban pdiang ia ki jingbakla. U H.W. Norton pat ha ka kot *Studies in Analytical Psychology* u la thoh kumne:

the meaning of the word “conscious” as given by the Shorter Oxford English Dictionary is to be “aware of what one is doing or intending to do”. Such an awareness is only possible if one is sufficiently familiar with one’s own psychology which presupposes a more or less clear perception and assessment of one’s own motives and conditionings (15).

Kitei ki kyntien ba la sot lah ban sngewthuh ba ka phngaiñ ka dei ka jingithuh lypa lane ka jingtip lypa ia kaei ka jingthmu jong kiwei, ka jingtip lypa bad ka jingtip lypa lah ban sngewthuh tang ia ki briew kiba iajan bha bad ba la tip ia ka rukom im jong ki. Kumjuh ruh u Vincent u sngewthuh bad u tip lypa ia ki jingmut ba sngewsarong jong u Kyrshanbok bad ka jingbym burom ia kiwei. U Vincent u long u paralok ba jan eh jong u Kyrshanbok naduh ba u dang rit, kumta u sngewthuh lypa ba lada um pan map bad pyrshang ban pynbha ka jingidei paralok jong ki kan sa shu kut noh. U Vincent u long la kloi ban pyndem na bynta ka jingbha ka jingidei jong ki, ñiuma u Kyrshanbok um pyrkhat ia kata bad u iai buh nud.

U Nonglait ruh ong kumne ha ka kot *Ka Poetics U Aristotle Ha ka Khasi bad Kiwei de ki jingthoh Wad Bniah*; “Ka thew ia ka jsingtip bad ka jingsngewthuh ha lade; kane ka jingsngewthuh ka iarap ia u briew ban pynidei (*adapt*) ia lade bad kiei kiei kiba sawdong jong u” (69). Ka jinglong phngaiñ ka thew ia ka jingsngewthuh ialade bad ia kiwei ruh kunjuh bad kane ka jinglong ka iarap ban pynidei ialade bad ka imlang sahang. U Vincent u long u khynnah uba bha, u ba kwah ban wanrah ia ka jingbha ha kiwei. Haba u Kyrshanbok u kren kob la ki jingleh, kum u paralok ba don jingkitkhlieh u pyrshang ban sneng ban pyni, namar u don ka jingsngewthuh ba kaei ba u paralok u leh ka long kaba bakla. Ka jinglong la kloi jong u pan map ka dei ka jingsngewthuh ha u, ba lada um shim ia kata ka sienjam ka jingidei jong ki kan don ha ka jingma. Kita ki jingsngewthuh jong u ki urlong shisha namar haduh arsem u la jngai noh bad la u paralok bad ka jingidei jong ki ka la blad noh. Lyngba ka jingsngewthuh jong u Vincent suki suki ka pynum ia ka dohnud maw jong u Kyrshanbok bad ka wanrah ka jingbha ha u ha ba kut jong ka khana.

Conclusion

Kyntang iawai, ka jinglong phngaiñ ka paw bha ha u Vincent lyngba ka jingsngewrit, ka jinglong la kloi ban pan map. Dei lyngba ki jinglong jong u Vincent ba la lah ban pynkylla ia ka dohnud maw jong u Kyrshanbok. Dei lyngba ka jinglong phngaiñ jong u Vincent ba la pyntngen ia ka kmie watla um don shuh ha kane ka sla pyrthei. Ka khana kan long kaba dkoh lada weng noh ia u Vincent.

Reference

Primary Text

1. Lyngdoh, Paul. *Shithiar Ki Khna Lyngkot*. Khasi Book Stall, 2019.

Secondary Text

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