

JAINTLIA EASTERN COLLEGE



Khliehriat
Jaintia Hills District
Meghalaya - 793200

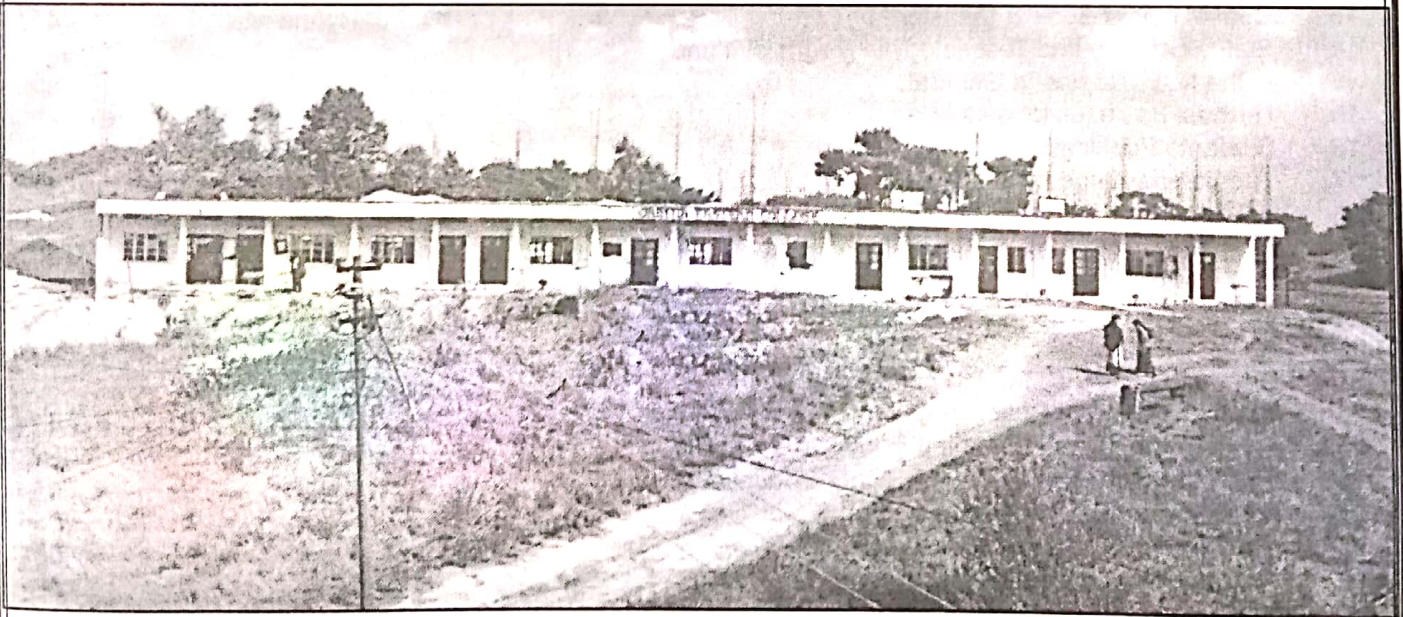


Motto - Education for All

JAINTIA EASTERN COLLEGE



Khliehriat
Jaintia Hills District
Meghalaya - 793200



Motto - Education for All

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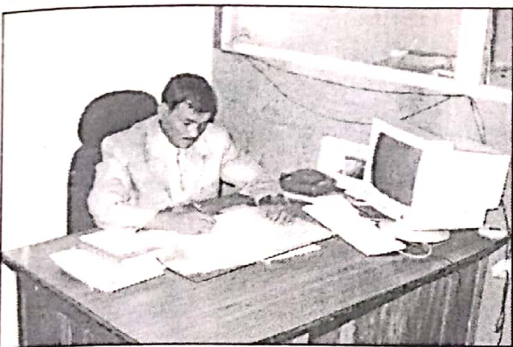
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JAINTIA EASTERN COLLEGE: KHLIEHRIAT

FROM THE PRINCIPAL'S CHAMBER



I am extremely happy to be one of the framer of the higher educational institution of Khliehriat Sub-Division who could materialized the dream of the area through this College. I know our people have lot of aspirations and dreams for the development of this most backward area academically. I am proud to say that we have not only talked about but we have also done something concretely for the upliftment of the area through this College.

We have set the milestone and hope the other will follow up with better and more efficient ideas of developing further this area of ours in the near future. Presently we could not fulfill all the demands of our locals' needs in different academic fields but still we have tried our level best with little means that is available to us.

We have also tried to catch up with modern development of science and technology by introducing Computer education presently.

In the past one decade, the Governing Body has appointed me as head of this Institution and we could achieve so much because of many hands behind. Without the support and cooperation of North Eastern Hill University, State Government, SDOs (Civil) Khliehriat, Block Development Officers, Khliehriat, Local MPs, MLA's, MDCs Headmen, NGOs, business communities and the people of Khliehriat Sub-Division, we would not have done much. We have passed through many difficulties and trials during the past 10 years. We will have more to go in the coming years. But we strongly hoped that as you have supported this College till now, you will continue to keep on supporting and encouraging our efforts and endeavors.

Thanking you all,

P. Nongtdu, M.Sc.

Dated Khliehriat
The 25th.July.2002

EDITORIAL

For us, this souvenir is our maiden attempt. Like all new undertakings, we present it to you with a little fear and trepidation. We hope that it will catch up with your interest. If not, at least we wanted it to be so.



This souvenir would not have been accomplished, had it not been for the generosity of many writers and contributors that have painstakingly contributed towards it. We really appreciated your good response. We express our heartfelt thanks to you all.

Ten years is not to be lightly taken. It is an aluminium jubilee for us. It was a time of struggle but we come out of it quite successful. We are looking forward to many more hands to join us in this venture of educating young people. You have always been so helpful to us in so many ways. Please continue to do so even in the future. We hope that we will have more occasions like this to meet you all.

At this juncture of time, when we are invaded with scams and scandals, insurgencies and boycotts, spiritual decadence and moral degradation we need new challenges to help us stand erect. And I think the presence of this College here is a challenge for all of us. Take it or leave it.

May God continue to be with us in the next millennium or better may we continue to be with Him in the next decade too.

*Dated Khliehriat
The 5th.August.2002*

*Sd/-
E. Shangpliang*

Dr. Don Kupa Roy,
Minister, Education (H&T)
Meghalaya, Shillong.
Tel: 224184(o)
210298 (r)

MESSAGE

I am very happy to learn that the JAINTIA EASTERN COLLEGE, KHLIEHRIAT, is celebrating its 10th Anniversary in the month of August, 2002. and a special Souvenir is being brought out to commemorate the occasion

The College is opening an opportunity for many rural students who would rather be deprived of College education. Hope that while celebrating the 10th anniversary of the college, every efforts will be taken by all concerned to make the college of excellence where quality education is its goal.

On this occasion, I congratulate all members of the Governing Body of the College, the teachers, the students and all who have a hand in the college. Wish the celebration all success.

Sd/-
(Dr. Donkupa Roy)



सत्यमेव जयते



D. O. No

Date

MESSAGE

It gives me an immense pleasure to know that the Jaintia Eastern College, Khliehriat is going to celebrate its tenth anniversary sometimes in August 2002 and is also bringing out a Souvenir to mark the occasion.

Since its inception in 1992, the College I believe looks back to the days when it was first established and founded. I can realise the efforts of the Principal and his team of lecturers facing a great task in their works to impart ducation to the rural local students. Now it is a great joy to the Principal and the present staff and students that the College attains its tenth anniversary and is going to celebrate this year, 2002

I being the representative from the area do well understand that the College has rendered laudable services in the field of imparting education to the students through the hard work of the Principal and his comrades.

I congratulate the Jaintia Eastern College for its commendable contribution towards lifting higher and loftier height of educational development in the easternmost part of our State.

I wish the celebration of the tenth anniversary vis-a-vis the bringing out of the souvenir by the Jaintia Eastern College, Khliehriat a success.

Sd/-

[O. N. Shyrmang]

P. R. KYNDIAH
MEMBER OF PARLIAMENT
(LOK SABHA)
MEMBER



सत्यमेव जयते

40, Canning Lane
(Pt. Ravi Shanker Shukla Lane)
New Delhi - 100 001
☎ : 3782364, 3073608

August, 1st, 2002

- * Estimates Committee
- * Standing Committee on Defence
- * Petition Committee
- * Consultative Committee on Communication and information & Technology

MESSAGE

I am enormously happy to learn that the Jaintia Eastern College at Khliehriat, Jaintia Hills District has completed a decade of dedicated service to the growth of higher education in the eastern part of the state. I know for a fact that the management and faculty have made tremendous efforts to make the college as a learning centre of excellence, having started from a humble beginning to be what it is today. I am also happy to learn that on this momentous occasion the college management is bringing out a souvenir to commemorate the event.

I wish the celebration all success.

Sd/-
(P. R. Kyndiah)

NORTH -EASTERN HILL UNIVERSITY

NEHU Campus, Shillong-793022 (Meghalaya)

Mrs.K. S. Lyngdoh
Pro-Vice-Chancellor
Tel: 250023(O)
221638(R)

MESSAGE

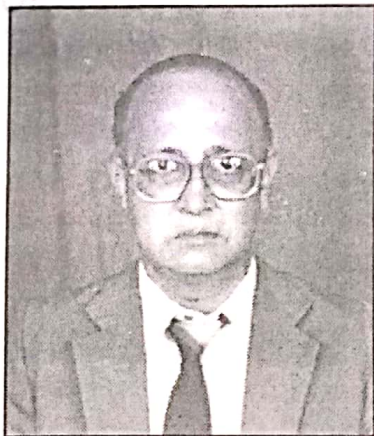
It is most gratifying to note that from small beginning, the Jaintia Eastern College has been able to Progress through thick and thin, to emerge as a full-fledged college. Being one of the few colleges In Jaintia Hills, the college has an onerous responsibility in providing basic guidance and training in the education of the young graduations. I am sure that, the college would be discharging this responsibility sincerely and with a sense of dedication.

In times such as these, characterised by social unease, environment decline, moral regress and widespread corruption, the providing of sound value based education can go a long way towards generation solutions.

I am very glad the Jaintia Eastern College is celebrating its 10th Anniversary in August this year. I avail the opportunity to extend my heartiest congratulating to the College for its past efforts and achievements and convey my best wishes for further successes in the years to come.

As it continues in its service to the community, may the college out as a beacon of light and grow from strength to strength through the new century and, indeed, the new millennium.

Sd/-
(K. S. Lyngdoh)



GOVERNMENT OF INDIA
MINISTRY OF HOME AFFAIRS
NORTH EASTERN COUNCIL
SHILLONG-793001
Tel: 222142/224391(O)
/226805(R)

Dated June 21st, 2002

MESSAGE

I am pleased to learn that the Jaintia Eastern College will celebrate its 10th Anniversary in August 2002 and to commemorate the event they are proposing to bring out a Souvenir. I am sure that contribution made in the souvenir will not only benefit students community but will also benefit those who are engaged for development of the College.

I send best wishes to the students on this occasion.

Sd/-
(H.W.T. Syiem)
Secretary
North Eastern Council.

Prof. Biloris Lyndem Laso,
Director,
College Development Council
North Eastern Hills University
Bijini Complex, Laitumkhrah,
Shillong - 793 003



Phones :-
501887 (O)
223781(O)

MESSAGE

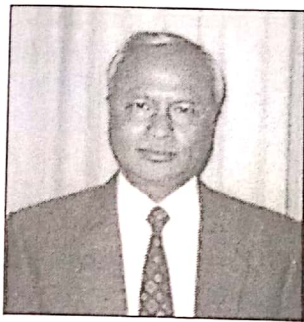
I am glad to know that Jaintia Eastern College, Khliehriat is celebrating its Decennial Celebration in August, 2002 and a souvenir is being brought out on this occasion highlighting the works rendered by the College.

Keeping in view the aims and objectives, Jaintia Eastern College, is spreading the light of education in the eastern part of Jaintia Hills and its services is commendable. For the last ten years the services of the Managing Committee, the staff and community is exemplary.

I wish the Decennial Celebration all success and I am confident that the College will exercise its endeavour lifting the standard of education to the expectation of the people and the State as a whole.

A handwritten signature in dark ink, appearing to read 'B. Lyndem Laso'.

Sd/-
B. Lyndem Laso



O.L.Nongtdu
Riat Samthiah
Shillong

MESSAGE

I am very happy to learn that the Jaintia Eastern College, Khliehriat is celebrating its tenth Anniversary on the August 2002 after passing through critical times during the past ten years. The Principal, staff and the Governing Body deserves special recognition for their hardwork and dedication to make the College as it is today; I would like to convey my deepest regards and appreciation to each and every one of them.

Date _____

Sd/-
O. L. Nongtdu (Ex-M.P.)
Shillong

Shri. E. P. KHARBHIH, M.C.S
DIRECTOR
Higher & Technical Education
Meghalaya, Shillong.
Tel: 226015(O) 210426(R)

MESSAGE

I am happy to learn that the Jaintia Eastern College has completed 10th eventful years this year.

On this auspicious occasion I congratulate the good work that the college had done in developing the area in the field of education. The task, ahead of the College is to renew further, strengthen itself to train students to play their parts in the changing and ever demanding society. I hope that in the years to come the college would strengthen its role and cater to the demand and need of the students in the rural community.

I convey my best wishes to the principal, staff and students and I wish the Celebrations a Grand success.

Sd/-
(E. P. Kharbhih.)

Shri, R. Rapthap MCS
Sub-Division Officer,
Khliehriat.

"MESSAGE"

I am immensely thrilled to know that the Jaintia Eastern College, Khliehriat has passed through the first decade of its existence and will be celebrating its 10th anniversary in the month of August 2002. It is with a heartfelt privilege that I take this opportunity to congratulate the college management, the principal, the teaching faculty, the college staff and the students on this august occasion for their undying fervour, their selfless sacrifice and their tireless efforts in the face of untold adversity to promote, to spread and to uplift the level of education among the student community in this less developed and remote part of the state of Meghalaya.

Having served the adolescent years, scathed and yet moves resolute, Jaintia Eastern College, as the pioneer of post matriculate education in Khliehriat civil Subdivision of Jaintia hill district, wiser by the hardships it has faced and overcome, will now emerge as a stronger and more resourceful foundation in its perpetual struggle to envelop this area with that divine light of education and the youth within its wings with that mighty and yet noble sword of knowledge and wisdom.

May the name of "Jaintia Eastern College" forever its History be engraved in the pages of time and may its Golden tree of knowledge grow bigger and wider to sweep like a gentle breeze and fill desire to learn and to serve the people, the Society and their Nation.

God Bless Jaintia Eastern College.

*Sd/-
R. Rapthap*

E. Kharmalki, M. C. S.
Block Development Officer
Khliehriat

MESSAGE

It gives me great pleasure to learn that Jaintia Eastern College is celebrating its Aluminium Jubilee this Year. To recount the conditions of this College requires more space and time. But no one can deny that many of our prior youths would have aimlessly loiter the streets of Lad Rymbai and Khliehriat and would have fall into death- trap of social evils were it not for this college. This College has catered to the needs of the poor parents who are unable to send their children for higher studies to Shillong and outside the State. It is a College where modernity and education is made available to the rural section of our people.

I wish this College many more years of fruitful and dedicated service and a happy Decennial Celebration.

Sd/-
E. Kharmalki

Mr M. Barch, M.A.

Principal

Kiang Nongbah Govt. College

Jowai, Meghalaya- 793150

MESSAGE

It is heartening to learn that the Jaintia Eastern College, khliehriat is going to bring out a Magazine to Commemorate the Aluminium Jubilee Celebration of the College.

I convey my sincere best wishes to the teachers and the students of the college on their venture.

Sd/-
(M. Barch)



MESSAGE

On the occasion like this, I regard myself as most fortunate and happiest man and my heart over flows with Joy when the Principal Mr.P.Nongtdu who is also secretary of the Governing Body, Officer-Bearers, members and the College community proclaimed to celebrate the 1st August 2002 by publishing a "**SOUVENIR**", to commemorate the 10th Birth day of Jaintia Eastern College. Because on this day in the month of August 1992 the college came into existence. And on this day it completes 10th years of services to the beloved sons and daughters of the Khliehriat sub-division and to the others who came in search of education, as the **MOTTO** of the college says "**EDUCATION FOR ALL**"

This is momentous event in the life and service of the college. It is a time to clap our hands thump down our feet with the students who received degrees from this College. Lest we forget, it is also a time to remember the prominent persons like D. R. Ksih, Tbn.P.Rymbai.Mr.S.Lamurong and especially my colleague (L) Rev.S.W.Lyngdoh who planned and pioneered for the establishment of the Jaintia Eastern College.He was the founder secretary of the **Society for Higher Education** (Sponsoring) and the College respectively. He continued to serve the college and the Society as the secretary till his last breath. Let us thank to God for this servant who had vision for the needs of the under privileged young men and women who abruptly discontinued their higher studies but get new chances through this college again.

Last but not the least, this occasion also offer a time to seek God intervention for the future work of the College. Let us Pray that the Lord will guide the College family and the leaders and staff, into areas of service that will make education meaningful, helpful and relevant in the daily lives to meet future needs of the students.

May the Lord richly bless us and continue to increase our effectiveness in bringing to the students' right education in this new millenium.

Sd/-
Rev. T. Dkhar.

Short History of Jaintia Eastern College Khliehriat

P.Nongtdu, M.Sc.

Secretary

Jaintia Eastern College.

In the beginning, Rev.T.Dkhar and Rev.S.W Lyngdoh, with a handful of social workers, business community and prominent persons of Khliehriat Sub-Division like Mr.D.R.Ksih Mr.S.Lamurong, Mr.C.Dkhar, Mr.Hombok Dkhar Mr.P.Rymbai, Mr.A.Thoo and Mr.H.Bareh. Initiated the establishment of a College. Seeing the problems faced by the students in getting admission in Shillong especially students of poor family background. They convene the people to start a College at Khliehriat as to enable the rural poor students to pursue further studies. It was during the Presbyterian Church Assembly at Mairang in 1992 that Rev.S.W Lyngdoh got a chance to share his views and ideas about establishing a College in Khliehriat Sub-Division. In that august meeting they proposed the name Jaintia Eastern College and unanimously decided to meet the then Vice Chancellor of North Eastern Hill university on **13th.April.1992**. On that day (L) Dr.B.Pakem is out of station, the member authorized Rev.S.W.Lyngdoh and Rev.T.Dkhar to convene a public meeting on **16th April.1992** at the office of Jaintia Coal Miners and Dealers Association, Dkhiah, to have further discussion on the subject. The meeting was thickly attended by the headmen and prominent persons of Khliehriat. Rev.T.Dkhar chaired the meeting and highlighted the aims and objectives of the meeting. The elders who were present in the meeting showed interest and willingness of starting a College right from 1992 itself, and the sponsoring Body of the College was constituted on the same day under the name The Society for Higher Education, Khliehriat Civil sub-Division. And Rev.S.W Lyngdoh and Rev.T.Dkhar are the founder secretary and the President, respectively.

The two NGOs of Khliehriat Sub-Division, the Jaintia Coal Miners and Dealers Association (JCM&DA) Moowakhu, Khliehriat and the Jaintia Coal Dealers Association (JCDA) Lad-Rymbai graciously promised to support financial assistance to the Society for starting the College. On **6th.May.1992**.in the meeting with Vice Chancellor, the members apprised him about the purposes of their visit for opening a College at Khliehriat. The delegation was inform by the Vice Chancellor that the University has already stopped granting affiliation to new Colleges starting Pre-University Courses since the state Government has already taken over the courses, since 1991.In the Executive Committee held in **19th.May.1992**.the secretary reported the outcome of their meeting with the Vice Chancellor in starting a College. The Society should have an amount of Rs.2, 00,000/- as reserve funds. The Jaintia Coal Miners and Dealers association Moowakhu Khliehriat donated Rs.2, 00,000/- for the purposed. On **21st.June 1992**.the meeting was held under the

chairmanship of Rev.Dkhar and resolved to meet the then Chief Minister and the then Education minister Govt. of Meghalaya on **26th.June.1992**.and a delegation was led by Mr.O.L.Nongtdu the then Home Minister for permission to start a College from Pre-University Courses (Arts). The state Government promptly responded and special permission was given to the Society.

Shri.Aibok Phawa of Dkhiah West seeing the difficulties of the Society and the people willingly allowed the Society to use his building for College activities at free of cost for one year. The Society started the College on **1st.August.1992** in the building of Shri.Aibok Phawa. Thereafter the Jaintia Eastern College was formally inaugurated on the **21st.Oct.1992** by shri. O.L.Nongtdu.

The Society constituting the Governing Body and Rev.T.Dkhar and Rev.S.W.Lyngdoh as founder President and the Secretary.The College was granted provisional affiliation from the North Eastern Hill University from 1992 for Pre-University Courses (Arts) and in 1993 for Degree Courses (Arts). In 1995 the College was shifted to Khliehriat and housed in the **Khliehriat Town Social and Cultural Sports Club Hall**. The Dorbar of Khliehriat village under the guidance of Shri.Phervision Nongtdu and Mr.Crossline Rymbai, the headmen of Khliehriat Shri.Rangbahduh Khonglah and Mr.Benjamin Lyndoh signed a **No Objection Certificate** for a plot of Land at Khliehshasem, Khliehriat for College campus. The contribution of Shri.Phel Bareh, Kwerine Dkhar, Shri.Shemphang Nongtdu and shri. Lamphrang Dkhar for the College land is memorable. In 1998 the College was shifted to its permanent campus in a temporary wooden house constructed by the Students with two trucks of round logs contributed by Mr.Tolis Swer.

The Governing Body met on **30th.July.1996** constituted a Construction Committee under the Chairmanship of Rev.T.Dkhar, Shri.Phervision Nongtdu, Shri.Nowel Phawa, Shri.Lieh Swer and Shri.Isaia pala as members. Under the dynamic and charismatic leadership of Shri.Phervision Nongtdu, the first pillar of the College permanent building was erected on **26th.Sept.1996** with a short speech and benediction from the Principal.The Construction of phase 1(one) RCC building was completed in 1999 and inaugurated by shri.E.K.Mawlong the then Chief Minister of Meghalaya in presence of shri. T H Rangad the then Education Minister.Shri.Thomas Nongtdu from Myndihati a well known businessman of the area borne the expenditure on the inauguration Day.

In the beginning the College has # 52 students and 6(Six) lecturers and Shri.Phervision Nongtdu as founder principal.

Courses: - The College at present offered only Arts Stream for + 2 level and + 3 level of education.

Computer Courses: - Inaugurated on 16th.Dec.2000 by Shri.E.P.Kharbhih Director of Higher and Technical Education Government of Meghalaya.

College Activities: -

National Service Scheme: - The Unit was started in 1993 to give chance to students to serve the people through social work. Shri. Davidson Diengdoh was appointed program Officer.

a). The NSS volunteers organized an annual tree plantation on the Environment Day and a tree grove and rose garden was made in the college campus for beautification. The Social Forestry of State Forest, Khliehriat Range, the nearby Schools, Government agency of Khliehriat Civil Sub-Division were involved in the tree plantation.

b) The NSS participated in the NSS Silver Jubilee Celebration-1994 in Shillong at Lady Keene College on 24th Sept, 1994 in which Mr.Justine Dkhar and Mr.Balios Swer bagged the 3rd Prize in the Inter College Debate Competition on the Topic of "We need Economic Globalization"

c) The NSS Cell.NEHU selected Mr.Pynshemlang Suchiang, Mr., Nangpoi Bareh and Miss.Meritorious Bareh of the NSS volunteers and went for Pre-Republic Day training Camp 2000.at Burdwan in Kolkata.

d). The NSS Unit in collaboration with Field Officer, Directorate of Field Publicity Govt.India, Jowai organized two days Seminar-cum- Workshop on AIDS & Drugs on 8th & 9th Nov.1996, besides drawing and painting competition for school and College students respectively.

e). In Collaboration with the District Adult Education, the NSS unit organized a one-day Seminar-cum-workshop on total Literacy Campaign on 2nd August, 1995

f) The NSS unit in Collaboration with the SDO© Khliehriat observed International Literacy Day on 9th Sept 1996 in befitting manner.

g) The unit observed the **WORLD AIDS DAY** on 1st Dec every year.

h) The College observed the World Anti Tobacco Day on 31st May 2002 and various competitions (Drawing and Painting, Essay Writing, etc) was organized for School and College students.

I). The unit organized various programs against AIDS & Drugs like UTA.

Socials Service: -

1. The College Contributed to the:-

a) Earthquake victims of Maharastra in 1993, through NSS Cell NEHU.

b) Indian Army during Kargil conflict in 1999 through SDO © Khliehriat.

c) KJP Synod Hospital ,Jowai.in 2001 due to inferno

d) Toward the Khliehriat Town like Footpath and Jeepable bridge,Bus shed

2. Conducted a one-day Seminar cum Awareness on margin Money scheme on 28th July 2000 in collaboration with the Meghalaya Khaddi& Village Industries Board, Shillong.

3. Exemption of College tuition fees for poor students.

Achievement: -

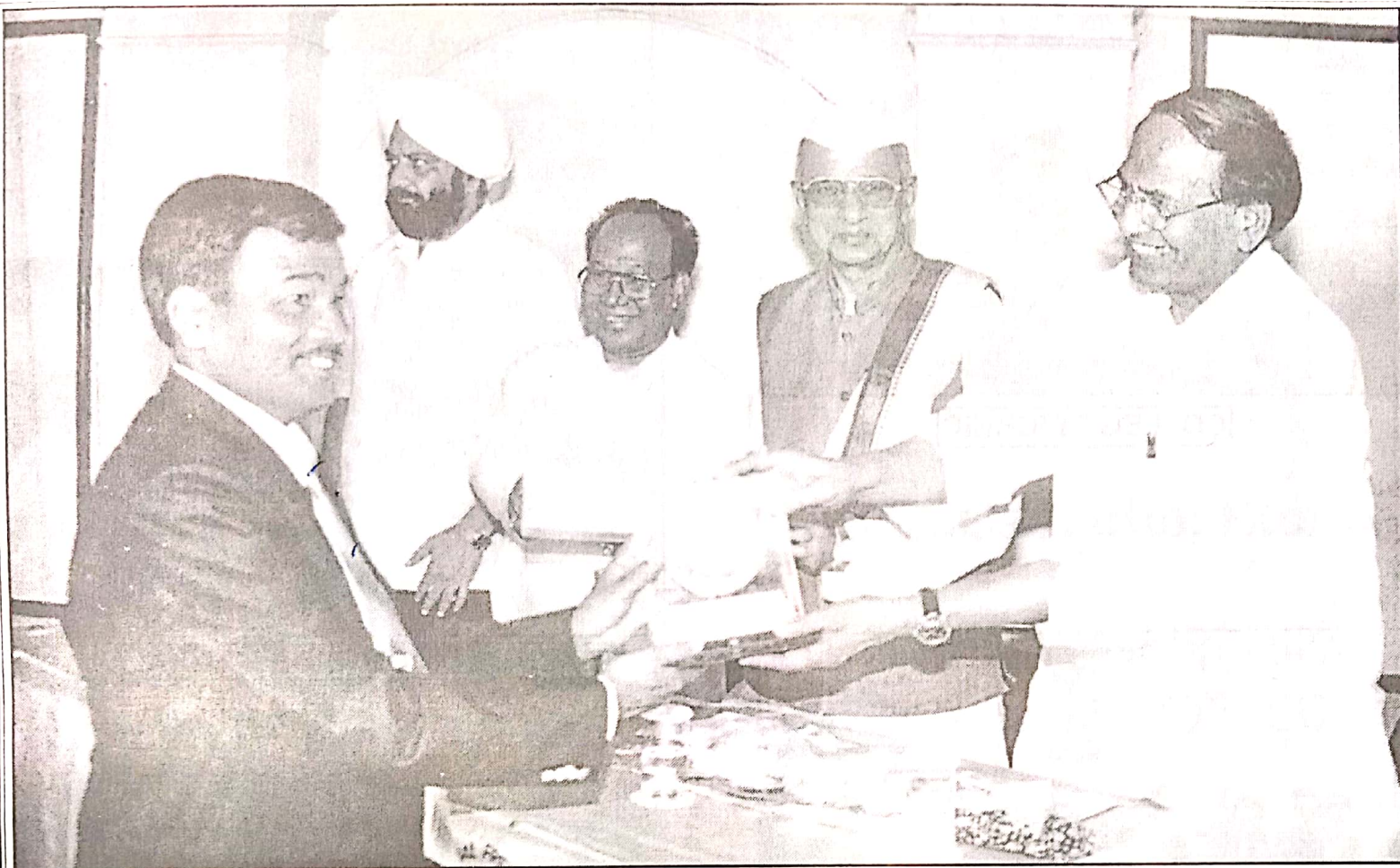
1. The College achieved good academic results in external examination.

2. Shri.Phervision Nongtdu was awarded The Best Citizens of India Award 2002,on his Contribution toward the development of Khliehriat sub-Division in the field of Education, from the International Publishing House, New Delhi.and Rastriya Gaurav Award International Institute of success Awareness, New Delhi.

Sports & Games: -

The College regularly participated in the annual sports meets of the University in Football and Badminton.And Excursion outside the state.

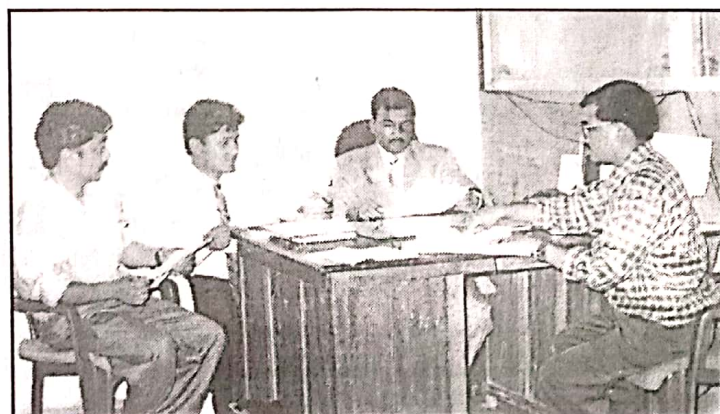




PRINCIPAL RECEIVING RASTRIYA GAURAV AWARD 2002

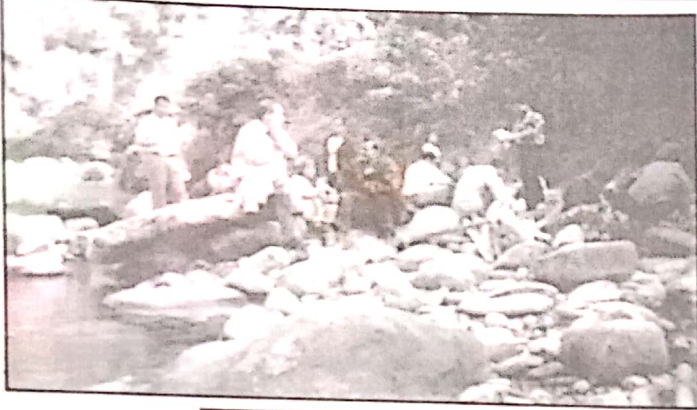


Visit of Dr. R. C. Laloo Hon'ble Former Minister of Meghalaya on 9th Dec 1997



MEMBER OF EDITORIAL BOARD

Chairman : - Mr. P. Nongtdu
 Secretary :- Mr. E. Shangpliang
 Member : - Mr. L. Lamere
 Mr. D. Diengdoh



COLLEGE PICKNIC



EXCURSION OUTSIDE MEGHALAYA



N. S. S.



N. S. S. ACTIVITIES



N. S. S. ACTIVITIES



**WORLD NO TOBACCO DAY
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With Best Compliments from :-

☎ 21114, 20143 (03655)

M/S P. N. SPORTS

Khliehriat - 793200

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Khliehriat, Jaintia Hills
Meghalaya - 793200

With Best Wishes from :-

**WAI KHYRWI
WEIGH BRIDGE**

2 K.M., Sutnga Road
Khliehriat

With Best Compliments from :-

**M/S LYNDOH
HARDWARE**

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Meghalaya :- 793200

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- Ki Kharkhana shna ki tiar buh jingkynmaw kiba dei na kane ka ri.Bun bah ki tourist ki iit.

Kine ki jingai jingmut haneng ki long tang ban shu ai ksai ia ngi ban pyrkhath.Lehse dang don sa kiwei pat ki jaid kam kiba ngi lah ban sdang.Kaba kong san kaba ngi hap ban kynmaw ba kano kano ka ri ka im tang da kaba shu thied lut nabar bad die lut ia kaba don hapoh shabar kan poi sha ki jingeh ba khraw hadien ha bud.Dei namar kata ka daw ngi donkam ia ki nongialam ha ka kamai kajih.Ma ki kin pynkylla ia ka ri ba ngim dei tang ki nongthied ne nongdie hynrei ngi long ruh ki nong pynmih.Dei hangta kein ka roi spah ka roi klur kan sa wan bad ngin nym sahdieng shuh.Ki kam ki jam kin sa bun bad ki samla kin sa ioh ban trei ban ktah.Kane kan sa pynduna ia ki jingeh ka ka imlang salang bad kan kyntiew ia baroh.Nangta artad ngi la sdang ia ka History kaba thymmai ha kane ka ri.Ka jingiaroh kadei namar ba la mih ki nongialam ha ka seng kam seng jam.

Ha shwa ban pynkut nga kwah ban ong,ka jingkylla kam sdang nabar hynrei na poh.Kaba nabar kan pyndonkam ia ngi lada ma ngi mgim nang ban pyndokam hi da lade.Kane ka juk kadei ban sain dur ia ka pyrkhath thymmai bad ban trei thymmai.Ka por ka ladei ba ma ngi ngi dei ban pyniaid ia ki jingkylla,khamtam ha ka rukom ban kamai kajih.

Kam biang shuh ba ngin long tang ki briew ba don spah.Ka spah kam lah ban kha spah lynda ngi pyrkhath jngai bad buh ki thong.Ban leh ia kane ngi donkam ban long ki nongialam, Ki nongpyniaid bad ki nongpynkylla.Hangta kein ngin pynieng artad ia ki maw jam,maw nongrim jong ka lawei ha ka kamai kajih.



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PLIGHT OF THE JAINTIA RULING FAMILY: A LESSER-KNOWN FACT.

*Dr. Shobhan N. Lamare
St. Edmund's College Shillong*

The Jaintia Resistance of 1860-1863 had brought along with it a number of inconveniences not only to the English authorities, who were bent on maintaining their stand, but also in their relationship with the former Jaintia King and the people at large. The war fought at many theatres and the role of the Jaintia ruling family during the course of the war had been constantly questioned by the British authorities. Major Rowlatt, The Deputy Commissioner then, was of the opinion that, the ex- Raja might had formented the uprising. It may be mentioned here that the people had petitioned to the authorities, that if they were to be taxed, it should be through their King. Later the king's agent had also placed a petitioned with the British to allow the King to farm the revenues of Jaintia, but this was rejected. At this stage it may appear that the king may have influences the people to rebel. In the light of the above development it was expected, therefore, for authorities to suspect that the king might have had a hand in exciting the outburst. Studies have reveal that there is no concrete evidence to show that such a concert had taken place, but to the British authorities the question of the ex-king of being a loyal was doubted.

The situation further deteriorated at the political level when steps were taken by the British Government to remove the king from the frontier and to be detained at some place from where no further communication could be carried out between the King and the Jaintia People .In order to get their things done, it was decided that the members of Jaintia ruling Family should be transferred from Jaintiapur to Dacca. This paper will make and attempt to look into the plight and inconveniences caused to the Jaintia ruling family even after series of representation and petition was forwarded by them .The British authorities did not allow them to return back to their home land even after peace was brought in the hills. This was very much in contract with their policies in other parts of India as we can see it from the subsequent discussion.

Following the suppressing of the great Revolt of 1857, it was seen that, those native rulers whose loyalty was suspected were kept under strict surveillance and sometimes even removed from their position and were detained as state prisoners. It is only when their suspicious and doubts were removed that they were permitted to return back to their native place and to resume their rule, and the territory that was attached were restored back to them. In the case of Jaintias it was seen that on the death of the ex- Raja Rajender sing in April 1862, U Knot Kunwar, heir of the ex- raja was put under strict observation. The enemies of the Royal family, tried to convince the lieutenant Governor of Bengal to put the entire

family of the Ex-Jaintia King under arrest and to transfer them to Dacca from Jaintiapur. Their argument was that their presence and intrigues which are going on in the hills will further lead to the break down of law and order and general disturbances.

During the Course of the event of 1860-1863, the government started to put pressure on the Royal family to induce the rebels to submit. But since the grievances of the Jaintia People were manifold, it was not possible for the Raja at that time to convince the people to give up arms. Furthermore, it was also seen that the "Mediators did not act in concert, but each according to his own particular view" and the interpretation of the surrendering and general amnesty was missed and not understood by those who were at arms. Captain Morton who came later in the capacity of Deputy Commissioner, with the removal of Major Rowlatt, had also held the king to be directly responsible for the failure in 'mediation' in a couple of instances. However, on the other hand Major Haughton " did not warrant any doubt of their good faith" and that their good faith on the government and conduct had always been peaceful right from the time when the Jaintia Kingdom had passed into the hands of the English. To this effect the Commissioner of Assam ad also made a strict enquiry into their conduct, before recommending their right for pension, where they were removed from any blame. But the instigation of the neighboring native ruler made the British authorities to take a different steps altogether, which proved to be detrimental to the condition and well being of the Jaintia ruling family.

As had been mentioned earlier, after the death of Raja Rajender Singh Khot kunwar succeeded him. An order issued that he and his family members should be removed immediately from Jaintiapur to Dacca to prevent them from coming into contact with the Jaintia rebels. The order was executed but the female members their family was left at Jaintiapur. The reason for this can be found but in the petition of U Khot Kohor to A. Levien, Magistrate of Dacca, dt; 5th July 1865. Apart from the many details in that petition, the King pointed out that when they gave their consent to be removed to Dacca, his daughter and wife of U Longbur was in the family way and was not possible to move to Dacca. This was done with the permission of the collector of Sylhet to allow to leave the family at Jynteah till the birth of the child. The collector granted this after inspecting the case.

The Suppression of the resistance was finally over by 1863 and peace and tranquility was brought once again in the hill areas. Interestingly, the British authorities never bothered

to look into the case of the Jaintia King and to carry out a similar case of indulgence as was meted out to the native rulers during the past 1857 uprising where the native rulers in question were handed back their property and kingdom, once they were acquitted by judicial court. Instead, when it came to the Jaintia ruler, he was insisted on residing at Dacca with a pension of Rs 500/- per annum, an amount, which was insufficient for them to live consistent with their position and rank. It was not surprising that during some months, they would fall into debts. Besides the monetary problem, Dacca was not congenial for the health of the Ruling family and 'one of the members even had a severe attack of cholera's petition was submitted by the ex- King to the authorities that, " as the circumstances which induced the Government in the year 1862, to insist on their residence at Dacca no longer exist and peace and tranquility have already been restored. They should be allowed to return to their native place. The Commissioner of Dacca C.T.Buckland, in forwarding this petition to the Lieutenant Governor of Bengal have also recommended that the king and his people may be allowed to return to Jaintiapur. But it was not approved. The King expressed his deep regret and blamed the authorities for not taking interest in their lives which is being steadily declining because of ill-health at Dacca, whereas at the same time "the Government would incur heavy expenses for the protection of the lives of the hardest criminals who are incarcerated in prisons for heinous offences." The ex-King also pointed out that their constant sickness has not only proved injurious to their health, but also subjected them to much expense on account of Doctor's fees and medicines and they have also to pay extra charges for house rent and others. The authorities were also informed that all these expenses can be avoided if they were in Jaintiapur, where they have a house of their own to live in. and where they can have servants and other necessities of life at a much cheaper rate than at Dacca.

The Magistrate of Dacca, A.Levien who went to enquire about the case of the ex- Raja of Jaintia found out that the grievances of the king and his son-in-law was true enough. Mean-while, Gowri and Durga kunwaree the wife and daughter of the king respectively send a petition to the Lt.Governor of Bengal, DT 28th Aug.1865 and has the following statements." That we, for fear of losing our honour, which we have in our own native house here, cannot possible follow our own husband to Dacca, That it is not beyond your Honor's knowledge that a woman or man, being away from her or his partner for life has to suffer pains that can never be expressed here

in a few lines. That there is no advantage or disadvantage to government as to the staying of our husbands at Dacca, or at our native places here at Jynteah. That your humble petitioners must humbly beseech your honour that you will be pleased therefore to pass an order for return of our husbands to our native place at Jynteah and that our petitioners, not knowing the results of a like application for the like purpose sent to government beg to make known again to you our grief and sorrows, as your honour is come among us, through our muktars wooden Dolloi and Chokree Dolloi."

Though with these repeated petitions and appeals, the British authorities, through the secretary to the government of Bengal.A.Eden issued an order to the Commissioner of the Dacca Division, (No.1067T, dated H.M Yachth Rhotas, the 2nd Sept.1865) stating," that the lieutenant Governor of Bengal does not think it expedient at present to relax the order under which the Jynteah Kooars are required to reside at Dacca." It further adds that the Lieutenant governor however, has no objection to permit U Longbur to go to Sylhet for one and half months to bring down the ex-Raja's family to Dacca.

It is still difficult to perceive as to what prevented the British authorities to allow the Jaintia King and his family to go back to Jaintiapur and reside there. Their petition, as it appears till date 1865 was not entertained by the British authorities, and until further research work is carried out as to what happened to them after this period, the story of the aftermath of the Resistance of 1860-1863, and it's impact on the Jaintia Ruling family would be compounded to stray references and eventually be buried in time.

I Hope that the researcher from the region will try to find out the reasons for the same and more importantly to see that whether we can still trace the lineage of the ruling family and to know what reality happened to them in the years that followed.



KI PONGSHAI KA ELAKA RYMBAI

By *Corinth N.Swer, ex MDC*
Vill & BPO.Rymbai, Jaintia Hills, Meghalya

*Ban ieng haka mynta,
Ban wad iaka mynnor,
Don bun ki jingduna,
Bun Jingshisha la tlör.*

Haba bishar iaka tynrai man briew long briew u 'Ni u Kong' U longshwa manshwa ka jaid bynriew jong ngi, ka long kaba wad. Ha ki jait jingknia jingkhriam, jingshat jingkhein, jingkhad jingkhan baroh ki long ban wad. Ka Elaka Rymbai ka mih naka ba wad ia ka mon U Trai Kynrad Nongbuh Nongpyllong . Ha kaba Nyngkong, iaka Elaka Rymbai, la Khot ka Elaka 6(hynriew) Shnong namar ka don tang 6 (hynriew) tylli ki Shnong : - **Ranihat (Rangad) Denshalalu, Kairang, Umsata (Umsatai) Nohkara (Moosianglamare) bad Suchen.**

U **Manik Nongtdu**, uwei na ki Riewshlur (Mar) 'riewkhraw Jutang, U 'riewieit ri, ula iohi iaka jingsniew hapoh ka jingpyniaid ki Waheshnong, u la khot iaka Durbar 6(hynriew) Shnong ban pan Daloi na U Syiem Mailong Raja, uba la shah bad ai bor. Hadien bala pyni iaka shat ka khein bad ka knia ka Khriam, ka Durbar kala "**Tang**" iaka **Jaid kur Nongtdu** kum ka Jaid Doloi, bad la jied Doloi ia U Manik Nongtdu. Ki la sieh ia ka "**SHYNNA**" (monument) da u wei U Mawbyinna ha **Ranihat**, ba khot haduh mynta "**UMOO-NONGTDU**". La khot kyrteng ia ka nongbah (headquarter) ne ka jaka pdeng ka ophis trei kam u Doloi ka "**Rani-hat**" kum ka dak ban pynsah jingkyrmaw iaka **Lok U Syiem Mailong Raja, "Ka Hat."**

Ka **Luspong** ka long ka dak ban pyni iaka iktiar bad ka burom jong ka Elaka, bad ka iktiar, ka bor synshar jong u Doloi.. Ka Kpoh jong U Du Doloi kala duhnoh iaka hok ban long Doloi, tang namar ba u shah ia ka lok jong u ban buh iaka Jainspong haka Khlieh jong ka. Ka jingpynduhnoh iaka hok ban long Doloi ka Kpoh U Du Doloi kala pynmih iaka jingbymiaid beit ka synshar ka khadar hapoh ka Elaka. Ha kane ka por la mih uwei u riewniam uba ki briew ki ieit bad burom eh u Jot Kiri. Une ula pynlong iaka "**Shyrnot**" (Lamentation) 7(hynniew) sngi lynter, ha Ranihat. Hangne ngan buh iaki dkhoh ba khadduh ka shyrnot: -

*Lada toh phi ki bru, kylla
Shwa u nguid u thlen u khla
Shwa wu synshar ki lephaw marad
Ia Elaka de-I sih de-I sang.*

Ki paidbah na ki kylleng ki shnong ki la poi ha ka **Rani-hat**, la pynlong ka shat ka khein bad ka knia ka khriam, bad ka "**Tang**" jaid kur Doloi ia ka Kpoh U Shitang la jied ia u **Lawai Rymbai** (Lyngdoh) kum u Doloi bad la pynkyntang lyngdoh ia U Kiang Rymbai (Lyngdoh). bad ia ka kpoh u Shitang la khot ka kur Rymbai.

U **Shitang** u long uba khlain, naduh ka bor met, bor pyrkhath jadu ka bor mynsiem, uba sbun bad isynei iaki baduk kiba Rangli, na kane ka jingsbun jong u la mih kawei ka Kyntien. "**Lahur nood**" (Kind hearteness) kum u shitang. Kum u nongsain hima u long uba iohi jngai. U pyniar ia u pud ka Elaka 6(hynriew)

shnong; Naduh **wahiakhi** na shatei haduh **Moolakur(Bangladesh)** na **Shathie: Naduh Mookya shitang** sha mihngi haduh **wah myntdu** sha sepngi. Kum ka dak pynsah jingkynmaw ia u la pynkylla iaka kyrteng Ka Elaka na 6(hynriew)shnong sha ka **Elaka Rymbai**

Ia ka Jaid Kur Swer (**Suwer**) ki wan na sha thain Sohra, la “**Tang**” jaid Doloi iaka da ka hukum u **Syiem Sutnga**, namar ba ki lah ban pyniap ia uwei u Mrad uba kynsha, uba pyniap da ki spah ngut ki mynsiem briew ha ka wah Tisang(Pyrkhung) uba ki khot **Kring**. Haduh mynta don ki shyieng jong u ha ka jaka ba iakynduh ka Wah Tisang(Myntdu) bad ka Wah Prang. Ka Jaid kur ba lah ban long Doloi dei tang ka Jaid kur **Swer Tar-Kring**.

Ka kyrteng ki Doloi katba lah ban ioh jingtip naduh basdang iaka : -

1. U Manik Nongtdu 2. U Sein Nongtdu 3. U Bor Nongtdu 4. U Du Nongtdu 5. U Lawai Lyngdoh 6. U Hed Lyngdoh 7. U Pan Lyngdoh 8. U Suloin Nongtdu 9. U Ruloin Swer 10. U Shan Nongtdu 11. U Mon Lyngdoh 12. U Rieng Lyngdoh 13. U Pring Nongtdu 14. U Iong Swer 15. U Ri Swer 16. U Batskhem Lyngdoh.

Ki katto katne ki ‘Riewkhmat ka Elaka Rymbai ‘:- U **Manik Nongtdu** u nongsdang ka Elaka Rymbai u long u briew uba khlain ka bor met bad ka bor mynsiem, ka waitlam jong u ka khia 20 ser bad u lah ban kit ha ka met jong u haduh 5 mon.

2. **U Shitang Rymbai**(Lyngdoh)
3. **U Mon Lyngdoh** u Dolloi uba ialeh pyrshah ia ka sorkar phareng (British monarchy) u iap hapdeng ka jingialeh thma bad ki phareng ha ka kut **SUTING** ha jan Nongkhlieh.
4. **Ieng Swer**,u Doloi u synshar 45(sawphewsan) snem 1926 – 1971 uba ioh ia ka medal ksiar bad Rupa na ka sorkar phareng na ka bynta ka jingsynshar hok.
5. **U Babu Sunia** Nongtdu, uba bat ia ka kam secretary Elaka 40(sawphew) snem dei ha ka por jong u ba la pynthymmai ia u Pud u sam ka Elaka, u long u nonghikai skul, kum u nonghikai u la hikai bun tylli ki skul hapoh ki shnong jong ka elaka bad shabar ruh. U long u briew uba iohi jngai ia ka lawei jong ka mariang bad ka imlang sahleng, u pynshlur ia ki briew ban don ki khlaw shnong(village forest) Khlaw Balang, ki lynti khap shnong jong ka shnong Rymbai kumba ki long mynta ka **matti** jong u Babu Sonia.

Ki nongpynthymmai niam:-

1. **U Jot Kiri** uba buh ia ki ‘law kyntang bad uba seng ia ka “**THOHRYNKAW**” bad ka **PASTIEH**.
2. **U Kit-Iarain** uba buh ia ka Pastieh bad leh niam Bataw – Suchen.
Ki Jaka kiba itynnad:-
1. Ka **UM-HANG** ka pung kaba heh tam hapoh Jaintia.
2. **Ka Kylla Yn niaw Iung**, ha ka shnong Kairang ka long ka pung kaba phylla kaba don ha jrong u lum.
3. Ka nan **Lakoh**, ka long ka kshiad ha ka wah **Um Suwai**, kaba jrong bad kaba itynnad

*Nga shu pashat Waidong, Shwa ba phin bam,
Peit Ioh heh ka Lalor
Ne rit u Kwai, ne heh than ka shun.*



"The Dream we dream alone remains a dream
But the dream we dream together becomes a reality"
Dr.H.Roa/Sweekaar.

Jaintia Eastern College came into existence because of a few considerate and magnanimous people who dreamt together for strengthening the educational scenario of the 294 habitation of Khliehriat Civil Sub-Division. Hundred marks for their visionary dream that had become a reality and keep birth to a College in 1992 baptized as **Jaintia Eastern College**, the founder and co-founder have altruistically thought for the welfare of the socio-economically backward students who have a burning desire for higher learning but cannot afford to go out for dirth of financial support. But since the inception of this College many students have benefited, passed their graduation and got placement in job's and service what an achievement indeed.

Khliehriat, which is fast developing and near becoming a Town is abundantly, blessed with rich mineral deposit, vast decaying forest reserve and rich low land area. In unison these three categories have wonderfully vibrants innovations to the surrounding areas of Khliehriat. Consequently they have unbelievably changed life style, living condition and economic status of a 294 habitats. The presents of rich mineral deposit in partially have earned it the name of **America of the East**. Which is deceptive attribution. But the effect of coal is tremendous as it has transformed many of the areas from poverty to wealth, scarcity to sufficiency, darkness to light, backwardness to development in a nut shell coal has deviated the living condition of both rich and poor, economically, socially and educational. Taking the last term educationally, we venture to account for educational scenario and trend in comparative manner

The educational scenario of the Khliehriat Civil sub-Division is developing and quite encouraging though researchers and onlookers opined that a large chunk of the students who have enrolled in various schools have never completed their schooling successfully. They attributed this menacing sickness to easy availability of wealth and money. This conclusion "Availability of Money" However is subjected to criticism and debate as it is superficial and ephemeral without considering other factor like language problems.

- In effective methods of teaching
- defective curriculum
- defective examination
- defective evaluation
- Social evil
- Extreme poverty
- Ill health of the students
- Lack of U.P and Secondary schools in the vicinity.
- No community participate etc
- Illiterate parents.

Whatever be the debate and reservation the fact is clear that the literacy growth and record has stupendously improve because of the availability of coal - money. Consequently, many familiar whether rich or middle unicode have some of their son and daughter in schools and colleges. This growth can be

viewed from the fact that every year the influx of post-matric student to the various premier education institutions of the city/capital and District headquarter for admission.

Thinking of the past educational trend and present growth of academic status of the Khliehriat Civil Sub-Division, I am reminded of the composition of Mr.M.Langstieh that runs thus; looking back at the past and the time that's gone before us, wonderfully how far it was...?

Recapitulating and reminding at the past three decade or so and compare it to day's treenail-then and now, the educational progress has go close many miles stone. What was distance and beyond dream yesterday has become reality today. This growth of attachment to education and knowledge is authenticated today with the present of many schools especially English medium schools a result many parents today are (so to say in away) educated and would love to impart more education to their children. Children of many families are no longer fist generation learners. Hence we can say the trends is very optimistic and encouraging.

The parents, the society and the individual realized importance of education, and desire to impart proper education to their children. Many have invested and spent much from their budget for the education of their children, inspite of the fast that the return are long and far fetched. Accordingly Khliehriat Civil Sub-Division have a record of many Doctors, Engineers, Lecturers and officers and teachers. According with priors for the above personnels we can say that the educational trends of this area is positively moving to higher wrung and its wings to almost all corners of this Sub Division. The present seems to be satisfactory and hopeful.

✿ The question mark that hovers around and pointing its fingers of challenge is. Will the parents still invest in this non-productive and non-insured asset? There is a threat to the educational improvement because menacing and abysmal trend-luxurious and easy life, if not totally will partially overcast this area. Since money is readily and easily available the youth will think differently and the parent will have a great challenge. The reality is-No job Avenues, No return for education. Many educated boys and girls die searching for jobs the easier way and ended is lamentation that they have been ditched. They ran from pillar to post wasting their time and money but have no time to be mentally prepared and face the stiff neck competition. They have to pass not with third division but with distinction and medals. They have to sell their marksheets in the competitive awaked of jobs.

The future is great, the risks and challenges are more. The opportunities are many and more. To catch up with we have to update our knowledge and preparation. Information technology and sophisticated machines will rule the future life. Hence education has to be kept abreast with this modern development. Those without computer education will join the rank of illiterate. Hence the question of feeling satisfy and complacency trickles to harwork and competition. The area I believed will improve in all spheres of life and human challenges what posses and alarm is the will of social stratification that tender to from hierarchies. This feeling and treatment sweet because of economic social, intellectual occupational and gender different. Consequently we will have some rich people who owned every thing, the poor people who have nothing, the educated who knew everything the illiterate who are doomed. Therefore, the one resolution I can offer is we can change anything's if we but willingly to be agent of change. We must roll up ourselves together to build a better Khliehriat Civil Sub-Division, raising the condition of all with education and voluntary service. We have a great future awaiting us. We can achieve this goal unanimously, work forgetting our various differences and background. Let us the educated like the candles of hope and shine with desire to transform the Sub-Division and crush the darkness of illiteracy.

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"KA ELAKA JOWAI"

By S. R. Paswet



Hapoh ka Elaka Jowai don saw tylli ki Raij: -

1. Raij Jowai
2. Raij Tuber
3. Raij Chyrmang
4. Raij Ialong.

Na kine ki Raij ka Raij Jowai ka ioh ia ka hok ban long Dalloi. Namar ba **U Trekirot U** la phah ia ki saw ngut shi para :-**Ka Bon, Ka Tein, Ka Wet, bad ka Doh.** ba kin wan shong wan sah ha Jowai. Tang ki lai kur kiba lah ban bat ia ka kam Dolloi ha Jowai Elaka :-

1. **Soo Kpoh khadar wrynai**
2. **Le kyllung**
3. **Talang Lato**

Wat ia kine ki lai kur haba jied ia u Dolloi udei ban ioh ia ka **Kynsai Pangrai** ha ka shongkha shongman, udei ban long uba bha ka jinglong ka akor. ka ling jong u ruh kadei ban long kaba khuid bad ba sngur ba dang don ha ka niam tynrai.

Ka jingpynkyntang Dolloi: -

Haba jied ia uno uno u rangbah na kitei ki lai kur ban long u Dolloi dei ban pynkyntang shwa ia u ha ing ka Lyngdoh da kaba lehnam kumne : -

1. U Langdoh un buh sngi ban kem ia u Dolloi. U pator un ai jingtip sha ki lai lyngdoh (**Chyrmang, Tuber bad Ialong**) ba kin don lang. Ynda la poi ka sngi u Dolloi ba la jied un leit sha ing ka Lyngdoh ryngkat bad ki Nongsynran. U **Sangot Paswet** un ialam ia u Dolloi ba la jied ha khmat ka Lyngdoh da kaba pyrta **U Dolloi ! Dolloi !!**.
2. U Lyngdoh un ai ha u Dolloi ia u **Diengsynshar** ia ka niam bad ka Elaka baroh. U lyngdoh u la kyrkhu da ki ktien Blei ia U Dolloi bad ki jing kular na u Dolloi ha khmat ki khun ki raiot ban shakri hok.
3. Ha ka step sngi Muchai jong ka **Behdienkhlam** kaba nongkong jong u Dolloi ba la jied ryngkat bad ki lyngdoh ki wasan bad ki Rangbah Raij kin leit sha **Mynkoi pyrdi**, ha longpiah. U Kni ka Lumpyrdi un teh ha u Dolloi da ka shap ka snam ka syiem ramaw bad ka kyrkhu kyrdoh. Hangne ruh u Dolloi un ai ka kyrkhu kyrdoh ia ki paid ka Elaka.

Ki Kamram u Dolloi: -

Ryngkat bad u Lyngdoh, ki Wasan bad ki Rangbah Raij ha ing Lyngdoh, kin buh ia ka sngi ka ia ban pynlong ia ka niam, bad u Dolloi un pynbna ia ka **Kbai Muknor** ha u bnai Wisu (March) ha Iew Musiang lang bad ki nongmihkhmat ka Raij bad yn pyndep ia ka niam **Dih Soo pen. Ka Thoh Lyngdoh** ha u bnai Wisu ha Khloo Lyngdoh, **Ka Niam Chat Thoh** hadien ar ne lai taiew hadien ka niam Thoh lyngdoh, ha

Wah Synji, Ka niam **Knia Khang** ha u bnai ynru (june) bad ban pynbna ia ka **Knia Thang**, yn pyndep ruh ia ka na ka bynta ki **Soo Dwar Sooluti**, **Mookhai**, **Mooralong**, **Moosniang bad Mootong** ryngkat ia ka Myntdu. **Ka Knia Pyrthat** ha ka sngi Pynsin, hadien ba ladep ka nguh ka dem da u Dolloi ba latip kum ka **Bam Tyngkong**. Lang bad u Dolloi ki Phra kur Phra kmai ki Lyngdoh ki wasan kin wan peit ia ka dak ka shin ha u kpu ba la shet kyrpang da ka **Lyngdoh bad Sangot Paswet** bad yn sa pyndep ia ka **Knia Pyrthat**.

Ka Behdienkhlam ha ka Lai miet saw sngi: -Ha ka sngi Khyllaw U Dolloi bad ki Rambah Raj kin leit peit ia ki jaka leh niam baroh, ha ka janmiet jong ka sngi pynsin u Dolloi un leit peit ia ka **khong Blai** ha ling Lyngdoh. Ha ka sngi Mulong yn pynlong ia ka knia **Aitnar ha Loompyrdi** u Dolloi un pyllut na ka bynta katei ka knia. Ynda ladep baroh ki dong kin leit buh ia ki Dienkhlam ha Iaw Musiang. Kan don ka jingiakynduh lang ha **Mynkoi pyrdi** bad ka jingiashad ha **Biar Blai**. Shwa ban leit rah ia ki Dienkhlam sha ki dong, u Dolloi un ai ka **Kiad Um** ha u Kni Ni Khla ban ai ka nguh ka dem.

Ha ka sngi Muchai ka sngi khatduh jong ka lehniam beh Dienkhlam dangstep ha ing Lyngdoh yn pyndep ia ka niam **Bam tyngkong** da u Dolloi. U Harna bad u Sangot kin leit shaw ia **ki Loompyrdi** ban kynting Khnong ha ling Lyngdoh. Hadien ka nguh ka dem da u Kni Loompyrdi kin kynting ia ka Khnong Laisien Laiwat bad leit phai noh bad u Chutia un pyndep ia ka **Knia Tympiah Sko**. Hadien ba ladep ka **Bam Tyngkong** na ki saw ling, u Dolloi un pyndep ia ka kynting Khnong Iong wahed bad ka shoh **Thyndai ha ling Lyngdoh** bad la hukum ban rah ia ka Dienkhlam sha Aitnar. U Chutia un pyndep ia ka **Knia Wah Bhang ha Wah Lyngdoh**. Hadien ka jinglehniam u Dolloi un hukum ia u Lyngdoh bad u Sangot ban pynkhreh ia ka **Datlawakor**.





Animals of Jaintia Hills

By Shri.S.S.Laloo

Jaintia Hills is a magnificent Land rich with natural resources it may be called the land of thousand hills because through out the length and breadth of the District, high and Low green hill are found. The soil is fairly rich and various types of vegetation thrive on it. It comprised an area of **3,8129 sq.kms.** and it is bounded from the North and East by the State of Assam, on the South by Bangladesh and on the West by East Khasi Hills. The total population of the District is **2,95,692** according to 2001 census and there are altogether **461 villages** in the District. The following are the animals that are found in Jaintia Hills.

1. **Elephants:** - In local parlance they are known as ki Hati They are the largest and the biggest Animals found in the District. But they are smaller than the African elephants and they are also darker than the white elephant of Thailand. About 48 years ago there were plenty of elephants in Jaintia Hills in places such as Myndihati, Narpuh, Kuliang, Gorampani, Saipung, Khatkasla, Lama, Wataw, Lakadong, Prang, Hingaria, Huroi, Lapangap and Khanduli areas.

Tigers:

1. **Khla Wah Larein the Royal Bengal Tigers:** - are the biggest types of tigers that are found in the District. They are about 12ft. in length. They are found in Gorampani areas and Khatkasla and in Labang Nongphyllut Elaka (which is now a dispute area between the state of Assam and Meghalaya).
2. **Ki Khla Met:** - They are big and powerful and ferocious tigers with 8ft. long and their bodies are covered with soft sleek stripe fur of yellowish and black color. This species of tigers also in the verge of extinction.
3. **Khla Shitang:** - This type of tiger is not very big in size but is powerful. Its body is covered with soft sleek soft and stripe yellowish and Black Color. They are found in the Khakasla area and Labang Nongphyllut Elaka.
4. **Ki Khla Bam Masi or Clawed Leopard:** - They are about 5ft long. Teeth and claw are very sharp their body is covered with the fur similar in marking and colorings designed with the skin of the Python. They are also in the brink of extinction.
4. **Ki Khla Waiong or Black Panther:** - Are one of the rarest specimen tiger found in the District. It is about 4ft in length their body are covered with lovely Soft sleek soft and shiny jet black fur. They are found in the area of Gorampani, Khatkasla, Labang Nongphyllut.
4. **Ki Khla krong or the Leopard:** - They are 5ft to 6ft long. Female are shorter than the males. Its body is covered with yellowish black and white fur and having rounded spot all over the bodies. About four decades ago they are found in all parts of the District but now their population has been greatly reduced.
5. **Ki Khla Shutia or the Goldens Cats:** - They are about 3fts in length and found in many places of the District but now they are on the brink of extinction.
6. **Khla thapsim or Leopard Cats:** they are about 2ft. long and found all over the District. They are rarely seen by the people due to their nocturnal habit.

7. **Ki Miaw Khloo or Jungle Cats:** - There are different kind of jungle Cats in the District of different varieties. They are found in the secret grove (Khloo Lyngdoh) of Nongbareh village.
8. **Ki Khla-kyndangngew ngew:-** these are the lesser types of tiger. Their bodies are covered with beautiful soft sleek fur of black brown and whitish color. These tigers are found in Nongkhlieh and Khatkasla and in some other path of the District.
9. **Ki Phait Shaw:** -These is also the lesser tiger and are little bigger than the household cat. 10.**Miaw Khloo Bam Dakha or the Fishing Cat:** -When they are fully matured the head and body is 3ft long and they are found in Saipung Sirdarship, Labang Nongphyllut Elaka and Gorampani area.

The others animals that are found in the District are: -

- 1 **Ki Mynthna or The Indian bison** are the only bovine that are found in the District related to cow and ox.
2. **Ki Muid Khloo or Wild Bufaloo:-** They are found only at Labang Nongphyllut Elaka.
3. **Ki Ser or The Sambar:** -There are three types of Sambar found in the District: The biggest is known as **Ki Ser Labung, Ser Ladaw, and Ser Shakuliar.**
4. **Ki Bthong or the Hogdeer:-** are the most sought after deer, they are on the brink of extinction.
5. **Skai or deer:** - They are four types of deer in the District: Largest are known as **ki Skai Ladaw, ki skai ptet or the spotted Deer** at Khatkasla area. **Ki Skai walieh** they are found in the area of Khonshnong village in Labang and Nongphyllut Elaka.
6. **Ki Skai Tyrkhang:-** are the smallest that are found in the District
7. **Ki Rynjang or the Goat Antelope** or the Serow are found in Saipung area, khatkasla, Huroi, Hingaria, Wataaw2,
8. **Ki Sniang Shakuliar or the Pigmy hogs** are the smallest type of wild pigs .They are found in Khatkasla area at Pdengkarong area as **ki Sniang Jaru** at Amkoi area are Known as **Ki Sniang Jaro.**
9. **Ki Sniang Khloo or the Wild Boars :-**are found in many part of the District.**Ki sniang Ju** or the **Hog Badgers** are either whitish or brownish in color.
10. **Ki Sniang Joid or the Ferret Badgers.**
11. **Ki Tyrpit or the Monitor Lizards** are edentate oviparous animals that is they are the teeth less and lay eggs from which their young hatch. They liver mainly on ants and termites.
12. **Ki Kyrbai or the Pangolins** are also edentate but they are viviparous animals.They give birth to live young.**Ki Kyrbai Iong snieh** or the **Indian Pangolins.****Ki Kyrbai thoh rong stem lam lich** or the **Chinese Pangolins.****Ki Kyrbai thoh rong stem khian kam ki tyngka pliah haka sniehiong ki** are the smallest type of pangolins that are found in the district.
13. **Ki Dngiem or Bears.**There are four types of Bears in the District.The Biggest are known as **Ki Dngiem Kormaniam,**Follow by **Ki Dngiem Ptah, Ki Dngiem Khung ,**The Smallest are known as **Ki Dngiem Larah.**
14. **Ki Rai or The Civets.** There are five Varieties Civets in District. **Ki Rai Kyrtong, Rai Kyrdep. Rai Phlang, Rai Khla** and **Ki Rai Miaw.**
15. **Ki Suri or Wolves .**There are two types of Wolves in the District.**Ki Suri Synphieng(Biggest)** and **Ki Suri.(Smallest)**

16. **Ki Risang** or the Squirrels:
17. **Ki Myrsiang** or Foxes : Are found in District
18. **Ki Bhew or Jackal** : are biggest than the Foxes. But they are very few of them in the district.
19. **Ki Ksaw Khyndaw**:- are very small animals, they resemble the dogs, but they are not the true wild dog which are known as **dholes**.
20. **Ki Phro or Tortoise** : are found in the border areas of the district near the bank of big rivers. Ki Lakang (Biggest and Ki Phro (Smallest)
21. **Slow Loris**: are known in a War Jaintia as ki Khaprang, In Lakadong as KI Jip Sang, In Labang Nongpyllut as Ki Iapwiang, While as in Khatkasla as Ki Bro Hulu. There are two types Slow Loris and Slender Loris.
22. **Ki syllih** or ki Pader snieh or the Flying Squirrels.
23. The Flying Foxes or Ki Kylla Madur are found all over the District.
24. Varieties of Bats:- are found in the District. The Short nosed fruit Bats are the bioggest among them.
25. **Ki Shrieh** or Monkeys:- Several species of Monkeys are found in District, such as :- Ki Shrieh Heh, Ki Shrieh Iong, Ki Shrieh So Ki Shrieh Pthuh, Ki Shrieh lynboit tdong or the stump tailed Macaques and Ki Shrieh Khian.
26. **Ki Tngo or apes**:- The real apes that are found in the District are the Hoolock gibbons or ki Hulu But our people called the long tsil Langurs They are types as Ki Tngo Walieh, or the common Langurs Ki Tngo or the Waiong capped Langurs and Ki Tngo wastem or the golden Langurs. which are found in the area such as, Saipung, Garampani and Labang Nongpyllut.
27. **Ki Dyngkhied** or The Porcupies which are found in many part of the District.
28. **Ki Thapbrai** or the Hodgson's porcupies also found in the District.
29. **Ki Brai khian** or the Hedge Hogs are found in Saipung and Labang Nongpyllut and Ki Brai Wang in Thakhniang areas
30. **Ki Ksih** or Water otters are found in the District there are varieties of Ksih such as Ki Ksih Wabthuh, Ki Ksih Waiongor the Smooth India Otters. Ki Ksih khian or The clawless otter and Kim Ksih Bam tham or Crab Eating otter.(In the area of Umladang)
31. **Ki Rabbits** or Hares are found all over the District.
32. **Ki Khne Rabbit** or the Himalayan Mouse hares.
33. **Ki Dngiem Phyllad** or Binturong is found in Hingaria and Huroi area.
34. **Ki Miaw Dngiem** or Red Randa found in Saipung Area
35. Besides other animal known as ki ksar
36. **Ki Psong**.
37. **Ki Phyllad** or the Yellow Throated Martens.
38. **Ki Pshad Ladaw**.
39. **Ki Psad Bre**.
40. **Ki Shyrtin**

41. **Ki Khudang**
42. Common Lizard ne ki **Ramshrieh**
43. **Ki Skinskor** or ki Rymblen.
44. Geckos or ki **Niangiangiung**
45. **Ki Chamileons** or ki Ok-e.
46. Varieties of Rats are found in the District. Like, Ki Khan Walieh, Khan Waiong, ki khan wasoo, Khne piahleng, Khne tangtor heh, khian, Khne khlur (found in Nongkhlieh area).
47. Khne kyndad, Khne Nijit, Khne Nilein, Khne Nidong, Khne Nisan, Khne paidong, Khne Yermay, Khne Um (found at Amkoi area,) Khne Nisian, Khne Pohdein. Khne walieh, Khnwe Kseh Khne nituh,
48. **Ki Rynshiah** per or the flying lizard found in Amkoi area.

The District is also the home of more than **370 species of Birds**, various types of reptiles, different varieties of fish's rare and common flora and thousand species of insects.

As most of the Animals that are found in the District, (Except Rats and Mice) are on the verge of extinction due to wanton slaughter of the same by the local populace, therefore the immediate need of the district is to have at least one wildlife, sanctuary, in order to save our vanishing fauna. And one of the best sites is the Narpuh

Reserved Forest Block-I and Narpuh Reserved Forest Block II and the area that lies between the Saipung Reserved Forest and. The Narpuh Reserved Forest which is **128 sq.kms** should be acquired by the government. This area will act as the corridor so that animals from Saipung Reserved Forest and Narpuh Reserved Forest could move from one Forest to the another through this Corridor. At the same time, the state Forest department through it wildlife wings, should take up breeding in captivity of all the endangered animals of the District and the state as whole, so that our famous wildlife could be replenished and brought back to the past original glory.

In conclusion reproduced a part of the speech of Mr. Arjun Singh, (Ex-chief Minister of Madhya Pradesh) in a "Wildlife" workshop organized jointly by the Indian government and the Government of the united states of America in 1982, which goes as follows:-

"The approach hitherto has been that of preservation and that too preservation, of species. The realization that the preservation of the habitat of these species is even more important than the preservation of the species themselves, that without the habitat the species cannot survive in the wildlife and that even if the animal and bird population are low they will build on if appropriate ecological factors are available has emerged only in the past few decades, with the realization of this axioms, its becomes essential to add another dimension that management of both the species and of the habitat and both preservation and management become integral part of the word" **Conservation**"



NONGIALAM BASHISHA

By shri. Riquoma Laloo
B.A 1st Year

*U rangbah nongialam dei uta,
U bymshah phon shah ialam bakla;
U bym khwan bym kwah myntoi
U bymriej u bymkhoi*

Shisha haka jinglong briew jong ngi, ngi shait sngewthuh bakla ia ka kyntien "Nongialam", Ha kane ka Ri jong ngi, ka jingmut Nongialam ka mut beit tang ia ki Nongsynshar ha ka Politik. Bunsien haba ngi ong u Nongialam, ngi sheptieng ban pyni ia ai jingmut ne ngim kwah hi shuh tang ban kylli ruh kaei kaba u leh, kata ngi mut ba shisien ba u la ialam te kadei beit. Haoid, don u nongialam bakla bad don ruh uba shisha.

U Nongialam hi ka mut uno uno ne kano kano kiba ialam ne hakhlieh jong kano kano ka kynhun la ka heh ne rit, ka kyntoit, ka shnong ka thaw, Ka Elaka ne ka Ri ka Muluk wat ha ka ling ka sem u kpa ne u kni dei ki Nongialam jong kata ka iing. Ha kane ka Jingmut ngin bishar bniah haka Ri ka muluk ne kano kano ka kam, lada ngi iohi ba ka jaid bynriew ka kiew, dei ka jingstad ne shemphang ki Nongialam, lada ka neh hajuh ne kam kiew ne sahdien, kata ka mut ngi ioh u Nongialam ba duna ka jingialam.

To ngin phai mynta uei u nongialam bashisha? Lehse, ngim ju pyrkhath uba kumno uta u Nongialam

U Nongialam hi dei uta uba la don ka sap ka phong halade, haba u trei iaki kam:-

1. U la buh ia ka thong bad kyntiew ia ka jingiatreilang ka kynhun ba u ialam, ba baroh ki dei ban poi sha ka thong
2. U da iit sani bha ia kiei kei ha shwa ban rai bad bad u pynshong nongrim iaka jingpyniaid kat kum ki kam.
3. U trei hi bunsien na ka bynta kiwei, u pynshai iaka jingsngewthuh bakla, bad ai jingmut ai jingshai ne pynshlur iaki. Um hun ban tip tang ialade ne trei na ka bynta ialade.
4. Um juh shah liang iano iano ruh, u trei ha ka Hok, u wad jingshai khnang ban lah ban ai jingshai ia kiwei khlem da khein kyrdan.
5. U lum jingtip kylleng ban sam ia kiwei, la ha ki jingialang u ailad ia kiwei ban ai jingmut bad ban pyni ia kaei ba ki don hapoh ka mynsiem. Um ju sngewtynnad ban ong ba ma U dei uba tip lut.
6. Um juh buhrieh halade ia kano kano ka kam, u da pyntip ia kwiei bad u wad jingmut na ki khnang ban nym don ka jingiasngewthuh bakla.
7. Um ju iit daw ban pynkulmar ban pynksan ia lade ne ban ai ding ia ka jingkulmar hynrei u hikai kumno ban lait na kine bad ban wanrah iaka suk ka sain.
8. U bate kam ia kiwei da kaba u batai bniah bad hikai ia ki ban treikam, u ai jingshaniah ha ki ba kin pyrkhath ia la ki jong ki kam, U batai ia ki ban pyrkhath na ka bynta ka lawei bad ban saindur iaka.
9. Um ju pyrkhath ne trei tang na ka bynta ka kwah myntoi shimet, u trei na ka bynta ka jingbha jong baroh.
10. Um ju kynnoh ia kiwei haba ki bakla, u pyni ne ai jingmut bad pynshlur ba kin trei. Haba bha ki kam ba u leh, um ai nam ialade, um sarong bad u ai nam ia kiwei ne iaroh ia kiba donkti lang bad u.

Kumta, to ngin ia peit bad bishar bniah ia uta, uba kumno uba lah ban long u nongialam ba shisha la ha ki kam sorkar hapoh ki ophis bapher bapher, ha ki Block, Ki Sub-Division ne ka Distric t hi baroh kawei. Ki Lyngdoh, Ki sordar ki Syiem, ne Ki Dalloi, Ki MDC, MLA ne President, ki Secretary jong ki seng ki dong ne baroh ki nongialam ha kiwei kiwei ki kam naduh I barit haduh I ba khraw iba ym lah ban jer, la ha ki kam marwei ne kam ling kam Sem, Ki NONGIALAM BA SHISHA dei kiba lah ban ialam ha ka lynti na hok bakhuid ba suba ban kyntiew ia ka Ri bad ka Jaitbynriew hi baroh kawei.

"IMSLEM NONGIALAM BASHISHA, IMSLEM KA JAIT BYNRIEW "



Life Style of the Eastern Jaintia People

By Dr. J. W. Dkhar
Lecturer Dept of Anthropology

Eastern Jaintia Means or consist only those area and people living in Khliehriat Sub-Division. They consist of three sub Groups, The Pnar, War and Biate, almost all traditional inhabitants in the hill are basically Mongoloid. These sub-Group are found to be more or less short in stature. They have muscular bodies and highly developed calves. All these sub-groups are brownish in Colours. They are of a cheerful nature, Peace loving hospitable, humorous and sociable.

Eastern Jaintia interspersed with many high and low hills. Valleys, Plateaus and waterfalls. Since cloudiness is generally common over the hills, we can see different types of clouds over the hills from season to season. The real charm are two folds-fascinating climate winter and the monsoon can be enjoyed through out the year in this area, the climate is neither too hot nor to cold and no snowfall occurs during the winter season.

The Pnar and War trace descent through mother. Property is transmitted through women. Women have unusual dignity and importance. Women are for generation the custodian of property. This is true that they are a matrilineal people and the women are mistress of the household and the custodian of wealth and not a proprietress. But it is also not surprised to know that among the Biate they are Matrilineal in which a man has been the custodian of property.

By and large this people have discarded their traditional custom and have adopted western dress, especially amongst the males. These people believed in one supreme God, the Creator of Universe. Almost three – fourth of these population have given up old beliefs and practices of sacrifice and believe in Christianity.

The stable food of these people is rice, with pork, leaf and dry fish. Green vegetables are consumed occasionally besides these, they consumed locally occasional fruits, berries, betel nut, chewing with betel leaf and a little slake lime is very common both for males and females. Smoking and drinking is also quite common among males.

Both food crops and cash crops are called subsistence crops. Crops, which are grown mainly for consumption, are also sold in the market if they are found to be surplus. Both cultivation wet and jhuming cultivation are practiced in this area.

In Eastern Jaintia, there is no rationalised land administration. This is due to the fact that according to customary land tenure system most of the land belongs to the people and to the state. The area is very rich in mineral resources and due to the lack of proper survey and difficult mean of communication they have not been properly taped and assessed. The principal mineral found are coal, limestone which are the major product of these area and as well as the state of Meghalaya.

✦ The most important and exciting indigenous sports amongst these people are hunting and fishing. In the past Archery was occasionally accompanied with some elements of sorcery but at present it is more connected with gambling locally known as **ka Thoh Tim or Teer**. At present soccer has become very popular amongst males although bullfight is common in some places.

✦ Both males and females are hard workers about 60% engaged in agriculture 30 – 35 % in business and about 5% in Government job and no restriction for females. The rate of literacy is low compare within the state but it is expected to increase within a few years. People of this area live freely no restriction to contact with different people. They enjoy their life from childhood to adulthood normally.

Comparing within the state the development in this area is very slow, that is why people faced lots of problems especially in communication, health and education etc. And this is due to the lack of initiatives from the Government.



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SHORT PLAY

By S. Q. Sumer

"Gaoled Prosperity and Literacy"

(The plays seeks to highlight the futility of being prosperous and wealthy when one is not even functionally literate)

Some where called Tuber lives a woman called Indi the woman is richly endowed with material wealth and possesses almost everything that one can ask except literacy. Sooner or letter she meets a man whom introduces himself as Kashmiri and the owner of many Bungalows. His suave position blended with a Degree of wealthy arrogance soon wins her over and it is only a matter of time before Indi is struck with cupid's arrow which ultimately culminate in wed lock.

They spend the couple of years together peacefully. Meanwhile a child is born to the happy twosome and Kashmiri proves himself to be a doting father. The doting father soon becomes wisdom incarnate when he advised Indi that she should deposit her money in the bank to avoid unnecessay exposure to manifold hazards. Love, say, is blind and blindly indeed Indi agrees to the seemingly wise proposition Five Lac is handed over to Kashmiri with understanding that he will deposit the same in her name. Now the real drama started the bird has flown straight into the cage.

Kashmiri deposited five thousand only on her name and the rest in his. On the same evening he handed over the pass book to his unsuspected wife. Feeling elated and gratified Indi hurriedly got the passbook in to her bag without any further reference to any one else.

Six months latter her husband came rushing to her with a tearful appearance, showed her a letter purported to have been sent from his home town informing him that his father was seriously ill and pleaded that he would have to go immediately and would be back within a fortnight.

The days and months passed and without the promised return. It was an endless wait for Indi, expectations that would not fructified, dream of reunion, which would never come true. In the meantime, their child felt sick and was required to be taken to town for treatment. Indi however, was perplexed for she had no readily available money with her (her entire savings having been kept in the Bank by her fraud husband). The shepherd edge of her limited wisdom told her to go though the post office to send a telegram to her husband. She reached the post office but did not know how to go about the simple technicalities of sending a telegram and in the process make a complete nuisance of herself. It was at this juncture when she was at her wit's end that she met Mr.Riquo casually asked her about her husband as the conversation proceeded, further Riquo was amazed to learn that she had been squarely duped and trapped in a well – planned cage. He asked for her passbook, which confirmed his suspicious Rs, 5000/- only, had been deposited in her name. Indi could not reconciled herself to harsh facts only after they met the bank official who confirmed officially what Riquo had told her and regretted that the situation was well pass any body's helping hand. She further discovered that her husband's really name is not "Muktear Khwar" but "Kupar Din" She wept as she has never wept before cursing the very day that she was born. Riquo then asked her if she still desired to send the telegram? She neither noddod nor acquiesced.

Partially in line with Alfred Tennyson's "The Brook's song", Riquo then tells her that Money may come and money may go but literacy, one acquired, cannot be taken and stolen away. Riquo further encouraged her by saying that it is never too let to make one self-literate.



BELIEVE IT OR NOT

By:- Shri. S. R. Paswet
Redt. Inspector of Schools
Panaliar, Jowai

“MONOGAMY IS THE MOTTO”.

PNAR – are the native of the tranquil and evergreen hills located in the extreme corner of the North Eastern Region of India known as “JAINTIA”. The name “Jaintia” was given by the Britishers since 1845 A.D after their king who ruled, reigned and live in JAINTIA-PUR, which is now in Bangladesh.

The Word “PNAR” is derived from the contraction of the word “PUN-AR” “PUN” means “Conceive”. “AR” means “Two” The word “PNAR” means “a union of two elements”.

According the ancient philosophy of PNAR , there are theories of how man is created:-

1. “ANTE-NUPTIAL CREATION” of man.
2. “Marriage” a union of one man and one women.
3. INTERNAL GEMMATION”.

From time immemorial, JAINTIA HILLS was lovingly known as, “The land of a woman” on account of its “Matriarchal System” The birth of Lord SYNRIAN the founder of “NIAMTHANG NIAMTRE” by internal gemmation on whom God has revealed his identity to this theory.

Prior to the birth of lord SYNRIANG, pnar have no system neither Patriarchal nor Matriarchal. They have personal names only. Thence- forward, they traced their lineal descent from their mothers

Instantly cited “KA DOH” “KA” means “Shrimati” “DOH” means “a woman name Doh”. From “Ka Doh” originated a clan known as Lyngdoh”. Hence ka Doh Lyngdoh. From ka ‘LAM’ came a clan entitled, “SHALLAM”. All the children of ka Doh and ka Lam, took up their hereditary family from their mothers.

According to the Principle of Matriarchal theory, they have not to change their family tittle even after their marriage as was don in Patriarchal System. U Khro Shallam the son of Ka Lam Shallam was married to Ka SITA Lyngdoh, the daughter of the Doh Lyngdoh. Ka Sita would not change her family tittle to her husband tittle.

Accordingly their moral, Social, Custom and legal rights were based on the said principle. Though their marriage system is international in character, yet they attached the greatest importance to the virginity of a woman for the purity of life and smooth running in the Society.

Lord SYNRIANG founded ka NIAMTHANG after the death of his mother THANG-SATI is a funeral ceremony solemnly performed in respect of KA VIRGIN LISAN, the mother of Lord SYNRIANG.

CHAD-LANE is a baptismal ceremony performed to every child of NIAMTRE in Jaintia Hills. St. LANE baptized Lord SYNRIANG. Lord SYNRIANG did not enter the jaws of death like ordinary man. He was unmarried. He went alive to dine with his heavenly father at the prime of life.

Sir Henry Maine said, “In matriarchal family, one woman is married at the same time to several men”. Owing to the prevalence of exogamy in PNAR community since the most primitive ages this practice is a sin. Of course there is a divorce system enjoys under a strict sanction. But the practice is fairly common in patriarchal family like Muslim and others.

Pnar are peace loving people they enjoy their life liberally. They have neither caste nor dowry system.

A tribute to Shri.Phervision Nongtdu, M.Sc.

*By Shri.Lakhon Lamare
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Shri.Phervision Nongtdu, Principal of Jaintia Eastern College took the reign as Principal on 1st August.1992 when the College was at it initial stage. He shouldered the responsibility of carrying out the college activities, and nurtured it, as it is today.

The land for College building and fund for maintenance of the College was met under his charismatic leadership, who enthusiastically and successfully visited the Government agency and Non Government Organization and business community for financing the College.Under him the College further developed and today it is the only College of the Eastern part of Jaintia Hills offering Degree Course.Shri.Phervision Nongtdu is frank and helpful which makes the public to approach him easy at any time. All the students and teaching staffs liked him. With his good diplomatic ways, he smoothly bridged the gaps between the College and the Governing Body.

Besides, the College activities he is actively involved in the welfare of Society like development of youths in the field of Game and Sports. As Vice president and General secretary of the Khliehriat Sub-Division Sports Association and a Vice President of the Meghalaya Football Association, besides, being a founder Vice chairman of Khliehriat Adhoc Town Committee, he also served the Khliehriat Town and Cultural Sports Club as president for 13 years.

For his unique distinction and hardwork of having established the only College in Khliehriat Sub-Division of Jaintia Hills District in 1992 and nurtured it to present level of imparting education to poor student of Khliehriat Sub-Division, for his remarkable modesty, unimpeachable integrity, impeccable honesty iron will power and steel nerve,grit and determination and about all an innate and brimming zeal to see to it that every young boys and girls get the right kind of education irrespective of economic and social standards.The International Publishing House, New Delhi, the world most leading biographical specialist has been selected and awarded Shri.Phervision Nongtdu THE BEST CITIZENS OF INDIA AWARD 2002.Recently he was also awarded with the "RASHTRIYA GAURAV AWARD IN THE FIELD OF EDUCATION" from the International Institute of Success awareness New Delhi. on 31th.July 2002.



Coal Mining- A Boon and A Disaster.

By J.P.Hynniewta;
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Khliehriat Civil Sub-Division of Jaintia Hills District is the richest coal-belt in Meghalaya. Coal mining started in since about two decades ago. With it came the many blessing that the people around here have never experienced before. In the process of climbing the ladder of riches, through coal mining, people have turned their humble thatched huts into magnificent architectural mansions, exchange their traditional plough tools for the heavy power tiller to plough their fields, instead of horses galloping the dusty road with heavy loads of grain; now we see cars, vans, lorries, buses of different makes and models plying the wide smooth highway with food supply that are mostly canned and pre-cooked. Likewise the heavy traffic helps in transporting the multitude of this region to other lands in search of adventure, jobs and education. Educational as well as vocational institutions have been established for the benefit of the youngsters. Various societies have been formed for the benefit and welfare of the people of this area. Many individuals has taken up responsibilities on their shoulders such as lawyers, medical practitioners, administrative officers of high ranking, good political leaders with a vision for the future, Ph.D. holders in different fields of education, Lecturers, Teachers, Business men and a host of other beneficial careers. All this progress has been possible because of the magic money that had been squeezed out dry from the environment. It is the greatest boon for the people of this locality such as this area to receive. It is a blessing that any community would readily and happily embraced.

But alongside the progress and development that has been made by means of coal mining, lifting the society into a higher level of socialites, there comes disaster as well. The environment has been completely defiled, trampled and stripped off of its beauty that once worn an abundance of clear and clean water, pure air and a green and clean habitation. People, with all their magic money are scared to the hilt of the many illnesses that they contracted due to polluted air, contaminated water and dingy habitation. All around them they see nothing but unclean atmosphere and unclean hydrosphere. People of this region have no safe drinking water, no pure air to breathe and no clean dwelling place for living a healthy life. All these awful disaster has been brought to them because they themselves have fiddled and molested the environment. It is the punishment that the people of this area has to bear unless they amend their greeds and give mother earth a chance to survive and regain her strength and beauty to sustain mankind.

As if these problems are not enough, anti-social elements has started cropping up and come unexpectedly to robbed the people of the lives and possessions, leaving them quivering, unsure of their lives which has no guarantee of protection.

Such are the facts that even a little child experiences in his daily life. He could see the comforts that money can give if he takes up mining as his responsibility and on the other hand the dangers that he had to live with in a bleared and smashed environment handed to him by his ancestors. Such is the greatest boon and a disastrous life that have ever been bestowed on these people of this area - All because of coal mining!.

STATUS SCIENCE & TECHNOLOGY IN MEGHALAYA AND IN THE N.E. REGION IN GENERAL

by. R. D. West.

1. **INTRODUCTION:** In Meghalaya, science & Technology activities are implemented under the Planning Department of the State Government. A Science & Technology Cell was set up in the Planning Department for providing technical support to the Department in matters relating to Science & Technology.

The State Council of Science, Technology & Environment (SCSTE), Meghalaya was also established by Planning department in 1995 as an autonomous body to advise the State Government on S&T matters and also to take up field implementation of S&T programmes and Schemes.

The State Council of Science, Technology & Environment (SCSTE), Meghalaya was constituted by the Government of Meghalaya on the 30th January 1995 and was registered under the Meghalaya Societies Registration Act, 1983.

The Council was established with a prime objective to ensure effective utilization of science technology for all round development of the State and it's main function is to identify, formulate, execute/co-ordinate and follow-up programmes/Schemes for the State on various aspects of science & technology.

The Council is comprised of the Chief Minister as the Chairman, the minister of Science Technology as the Vice-Chairman, the Principal Secretary, Planning (Incl.S&T) as Member and Chairman of the Executive Committee and others.

The Project Director, Science & Technology Cell, Planning Deptt.acts as the Member secretary of the Council.

The Council operates with the help of the Executive Committee, the S&T Advisory Group, the S&T Secretariat Fund Committee and the Council Secretariat.

The Council Secretariat is manned by qualified S&T personnel and few ministerial staff and is headed by the Member- Secretary of the Council.The Secretary assists the Council to identify, formulate, implement/co-ordinate and follow up S&T programmes/Schemes in the State and takes up activities to further the objectives of the Council.

2. **PROGRAMMES:** Major programmes of the council are highlighted below: -

(I). **POPULARISATION OF SCIENCE PROGRAMME:** Under this programme, numbers of schemes are implemented to popularize and communicate science amongst the people of the State.Environmental awareness generation is also included in this programme. The schemes regularly taken up under this programme are:

- | | |
|---|--|
| (i) State level Science & Environmental Fair. | (ii) Block – level Science & Environmental Fair. |
| (iii) Meet the – Science programme. | (iv) Notional children's Science Congress |
| (v) National Science Day Celebration. | (vi) Science Awareness Camps Programme. |
| (vii) Sponsored Science & Technology popularization Programme | |
| (viii) Environmental Awareness Programme | |

(ii) **INTRODUCTION OF APPROPRIATE TECHNOLOGIES PROGRAMME:** This programme is aimed at introducing various appropriate technologies for all round development of the State.At present, the

concentration is on societal technologies, technologies which could be applied for social upliftment of the common people in the society. Under this programme, number of Schemes are implemented such as the Technology Initiation Programme (TIP) comprising of Technology Awareness Camps (TAC'S) Technology Demonstration (TDC'S) and Technology Training Camps(TTC's) Technology experimentation Programme (TEP), Technology Demonstration Programme (TDP), Procurement of Technologies/Equipment Scheme (PTES), etc.

- (iii) **STUDENT'S PROJECTS PROGRAMME:** Under this programme, projects pertaining to various science & technology problems and issues, especially those affecting the people in the society are under taken involving college students as well as engineering college students.
- (iv) **SPECIFIC PROJECTS PROGRAMME:** Under this programme, specific problems/issues concerning the development of the State are identified and accordingly projects are formulated and implemented in association with concerned research agencies.
- (v) **SCIENCE & TECHNOLOGY ENTREPRENEURSHIP DEVELOPMENT PROGRAMME:** Under this programme, Technology Exposure Camps and Technology Oriented Entrepreneurship Development Programmes (EDP'S) are organized from time to time with a view to initiate the commercialization of viable innovative technologies. Such programmes are organized in association with concerned research laboratories.
- (vi) **SCIENCE CENTRES SCHEME:** As part of the Science Centres Scheme, Science Halls were constructed in few district-head quarters of the State like Nongstoin, West Khasi Hills District, Nongpoh, Ri-Bhoi District and Shillong, East Khasi Hills District. Construction of a Science Hall at Williamnagar, East Garo Hills District and at Jowai, Jaintia Hills District is being taken- up. Alternative building construction technologies such as stabilized mud block, MCR tiles, pre-fab bricks, etc are used in the construction of these Halls.
- (vii) **SCIENCE & TECHNOLOGY LIBRARY & DOCUMENTATION:** As part of this scheme, new books, journals and other publications pertaining to science technology are added to the S&T Library every year. Also, a regular publication of the Council viz. " Science Technology Review, Meghalaya is brought out regularly to popularize the activities of the Council. Other publications pertaining to various programmes/Schemes and technologies propagated by the Council are also brought out from time to time.

3. **ACHIEVEMENTS:** Science & technology achievements witnessed in the State were mainly those in the areas of Science Popularization, introduction of appropriate technologies and specific projects.

(I) **ACHIEVEMENTS UNDER POPULARISATION OF SCIENCE PROGRAMME:**

- (i) Under popularization of Science Programme, science popularization and communication activities including environmental awareness activities are implemented at all levels, upto the village-level and such activities have benefited the general public at large, particularly the student community. Under this programme, eminent scientists also visited the state from time to time and interacted with people from various walks of life, especially the student community. Prof. Raja Ramana, Prof. J.V Narlikar and Dr K. Kasturirangan were the eminent scientists who visited the State in the recent past. Working Scientists specializing in different fields of Science & Technology were also invited under this programme from time to time to meet and interact with the people of the State.
- (ii) It also been noticed that through the various science popularization activities of the Council the general public, particularly the student community have started to become much aware of science and its application in their day-to-day life. Through such activities the people have now started to become scientific minded and ready to welcome science & technology in their day-to-day life.
- (iii) Through various environmental awareness generation activities of the Council the people have started to become more conscious about the environment. They have started to take-up environmental awareness generation activities on their own. Some NGO's have even started to initiate projects to conserve, regenerate and protect the environment and also initiated steps to extract benefits from the resources in the environment using Eco-friendly technologies.
- (iv) Activities for popularizing and communicating the science behind natural phenomena organised by the Council in the recent past had drawn mass public attention. This could be seen in programmes relating to the events of solar eclipse, visit of comets, visit of meteors, etc as organised by the Council in the recent past.

(II) ACHIEVEMENTS UNDER INTRODUCTION OF APPROPRIATE TECHNOLOGIES PROGRAMME:

- (i) Of late, the Council has made significant achievements under the Introduction of Appropriate Technologies Programme, particularly in the field of societal intervention of science technology. Such achievements had been possible because of innovative programmes like Technology Initiation Programme (TIP), Technology Experimentation Programme (TEP), Technology Demonstration Programme (TDP), Procurement of Technologies/Equipment Scheme (PTES), etc. These Programmes have contributed significantly towards the upliftment of the living condition of the Common people in the society, especially in the rural areas.
- (ii) Under Technology Initiation Programme (TIP), Technology Awareness Camps (TAC'S) Technology Demonstration Camps (TDC's) and Technology Training Camps (TTC's) are implemented regularly in different parts of the State at village-level. Various low-cost and eco- friendly as well as people-friendly technologies like hydraulic ram pump, pedal pump, rain water harvesting, low-cost water filter, low-cost sanitation, low-cost oven, improved chulhas, bio-mass drier, organic composting, low-cost cold storage, fire retardant & life extended thatched house, stabilised and mud block, C-bricks, micro concrete roofing tiles, leaf/paper cup/plates making, etc are propagated.
- (iii) Under technology Experimentation Programme (TEP), innovative technologies like paper re-cycling, plastic re-using organic composting, low-cost oven, bio-mass drier, C-bricks, Low-cost sanitation, improved water mill, lime-pozzolana cement, ferro-cement, biomass-based biogas, community-ever-clean sanitation, new plant nursery techniques, bamboo treatment, pit composting, etc are being experimented.
- (iv) Under Technology Demonstration Programme (TDP), a number of demonstration units of successful appropriate technologies were installed at various parts of the State. Technologies thus demonstrated include family improved chulhas, community improved chulhas low-cost sanitation, low-cost rural ovens, hydraulic ram pump, rain water harvesting, vermi-composting, leaf-composting, NADEP-composting, etc.
- (v) It is worth mentioning that the above mentioned programme have contributed significantly towards the process of societal intervention of science of technology the State through this programme the common people in the society particularly thus living in rural area have started to implement various appropriate technologies aimed a bringing comfort to their day-to-day life. With the emphasis that the council is now making on low science & technology intervention for rural development particulars through the introduction of low-cost appropriate technologies betterment in various aspects of day-to-day life of the common people have been witnessed. Energy (for Cooking), drinking water supply, safe generation etc, are the areas in which encouraging results of the intervention of science & technology have been witnessed.
- (vi) The impact of the introduction of Appropriate Technologies Programme of the Council in the State is described here under: -
 - (a) Lately, there has been a tremendous response of the rural people to the Council's programme for introduction of appropriate technologies.
 - (b) Currently, people approaching the Council for technology support constitute about 80% poor and illiterate rural people and about 20% urban citizens.
 - (c) Rural people have now started to realize that they are the section of the population who need science & technology most, since they are facing a wide range of problems in their day-to-day life. they have now become aware of the fact that it is only science & technology which can effectively reduce or remove their problems and which can also easily provide affordable alternatives in their day-to-day life activities.
 - (d) Rural people have now started to become scientific minded. Qualities of a scientific minded citizen like being vigilant and observant on the happenings around them, being motivated to locate problems around, being sensitised to look for science & technology solution solve their

day-to-day problems, being motivated to try out science & technology ways and means to solve such problems, being motivated to welcome changes brought about by science & technology intervention, etc could now be noticed amongst the rural people.

- (e) Encouraging results have been witnessed in the process of intervention of appropriate technologies for societal development. Appropriate technologies which have yielded encouraging results are hydraulic ram pump, pedal pump, rain water harvesting, low-cost water filter, Low-cost oven, improved chulhas, bio-mass drier, Vermi- composting, leaf-composting, NADEP-composting, low-cost cold storage, fire retardant & life extended thatched house, stabilized mud block, C-bricks, leaf/paper cups/plates making, etc.
- (f) Encouraging result have been witnessed in the filed of utilization of appropriate technologies for self-employment generation. Such technologies are low-cost oven, Vermi-composting, leaf-composting, NADEP-composting, stabilized mud block, C-Brick, leaf/paper cups/plates making, bio-mass drier, improved chulhas, etc.
- (g) Effective Council- NGO'S net working has been established in the state for promoting appropriate technologies. NGO- mechanism has proved to be effective for promoting societal intervention of Science & technology in the Sate. Over hundred NGO's had been formed through the technology action and four S&T based NGO's had been formed through the initiative of the Council. The Partnership effort of the Council and these S&T oriented NGO's and S&T based NGO's in the state alongwith leading S&T based NGO's in the Country has contributed remarkably towards the process of Science & technology intervention in the State.
- (h) Effective Council- research agencies linkages have been established in the State. The constant scientific and technical back-up provided by research agencies in the country has shown encouraging results in the process of promotion of Science & technology in the State,
- (i) Inter- sectoral partnership for Science & technology action have started to materialize in the State. Partnership efforts with Social welfare Department, Agriculture Department, Housing Department, C&RD Department, Secretariat Administration Department, Printing & Stationery Department, Industries Department, Etc have started to develop.

(III) ACHIEVEMENTS UNDER SPECIFIC PROJECTS PROGRAMME: Achievements under this programme are :-

- (i) Development of fibre, paper pulp, heat insulating material, etc, from bettlenut husk(Skin)
- (ii) Development of particle-board from pine needles.

4. NEW INITIATIVES - The new initiatives undertaken in the state in the area of Science & technology include the following Schemes:

- (I) Bio- Resources Development Centre, Shillong
- (II) Shillong Science Centre.

5. SCIENCE & TECHNOLOGY PROGRAMMES/SCHEMES IN OTHER NORTH EASTERN STATES: Some of the prominent S&T programmes/Schemes in different North Eastern States are highlighted below:

(I) Mizoram:

- (i) Popularization of Science Programme
- (ii) Remote Sensing Programme
- (iii) Low-head Micro Hydels
- (iv) Studies of Location-specific problems
- (v) Rain Water Harvesting Programme.

(II) Tripura:

- (i) Remote Sensing Programme
- (ii) Bio-Technology Programme
- (iii) Rural Technology Programme
- (iv) Meet the Scientist Programme

(III) Arunachal Pradesh:

- (i) Low cost technologies Programme
- (ii) Orchids cultivation Programme
- (iii) Micro Hyd3el Projects
- (iv) Development of Data-base on Medicinal Plants
- (v) Model S&T Village

(IV) Assam:

- (i) Popularization of Science Programme
- (ii) Research & Development Programme
- (iii) Instrumentation Development & service Centre
- (iv) S&T for Women and rural Development
- (v) Rural Technology Centre
- (vi) Student's Science Projects
- (vii) Hill Area Developments Programme
- (viii) Entrepreneurship Development Programme
- (ix) Environmental Awareness Programme
- (x) Eco- Development Camp.
- (xi) School Eco- Clubs
- (xii) Environmental Education & Resource Materials Scheme
- (xiii) Environmental Impact Studies
- (xiv) Environmental Atlas of Assam
- (xv) Remote Sensing Programme
- (xvi) New and Renewable Energy Resources Programme

(V) Manipur:

- (i) Research & Development Programme
- (ii) Remote Sensing Application Programme
- (iii) Science & Technology Popularization Programme
- (iv) Entrepreneurship Awareness Camps
- (v) Functional Capacity Development Training TV/Radio/Tape repairing
- (vi) Science & Society Programme.

(VI) Sikkim:

- (i) Research & Development Programme
- (ii) Popularization of Science Programme
- (iii) Tissue culture Centre
- (iv) Remote Sensing Application Centre
- (v) Rural Technology Programme
- (vi) Entrepreneurship Development Programme



U Khasi ha ka jukjong ka jingkylla

By HT Wells Sten

Lehse yn dangdon katto katne ngut ki paralok kiba dangdon jingsngew da kumwei pat nga pynmih ia katei ka kyntien 'Khasi'.ka kyntien khasi hangne nga mut ia kane ka jaitbynriew ia kaba u Ma L.Gilbert Shullai u khot ba ka dei ka jaitbynriew shongpdeng kaba kynthup lut ia u khynriam u pnar,u Lyngngam u Maram,u Bhoi bad u War kum uta u paid khasi baiar. Balei ba nga dang kwah ban pynshai ia itei I bynta namar hakane ka jukjong ngi wat la ngi sdngew kumba ngi la kiew haka pule ka dangle, haka thoh ka tar ha ki kyrdan jingnang jingstad pynban dang don kiba sngewthuh bakla haba khot khasi ka mut beit tang ia ki briew kiba im basah ha khasi Hills.

Niuma,ka lah ban don ka jingpynkhald hynrei ka dei tang ka jingpyn-pharia u dohlieh bad u dohiong ban pynsuk ia ka synshar khadar jong ki, ia kaba ngi lah ban khot ka Political division, katba ka jingshisha pat ka sah ba ngi dei ka juh ka jiatbynriew.Ban pynshisha ia kata, Ka Kur Shadap na Bhoi kam bit da lei lei ban iashongkha bad ka Shadap kaba na pnar,ka Kur Tariang na Sohra kambit ban iashongkha bad ka u Tariang uba na Jowai bad U Bareh uba na Khliehriat um biot ban iapoikha bad ka Bareh kaba na pynursla bad kumta ter ter.Ka longshisha kaba eh ban batai bad ia ka thymmei jongu khasi naei u wan bad na kano ka jait kynthun u mih.Don kiba batai kumba la rwai haka radio ba ngi wan na Khatar snem lynti, don pat kiba ong ba ngi wan na Cambodia bad kumta ter ter, hynrei u Prof.HW Sten haba kynthoh shaphang katei ka jingbatai u la ong, ba katei ka jingong ka lah lehse ban long tang kum ka jingmutdur jong kitei ki kaitor bad ki nongthoh hynrei ym lah pat ban ong ba kadei ka jingshisha namar kat haduh mynta ym pat don uwei ruh u Scholaruba da dohiap shisha ban iaaid kjat nangne shata sha Cambodiaban pynshisha la kajingjingai kadei ne em haduh 12 snem lynti kumba la rwai.Hynrei ka jingsngewiapher kyndiat dei namar ba ngim iakren tang kawei ka ktien lait noh tang haba long jingiaseng namar ba ngi riwspah eh ha ki jait ktien (dialects) ha la ki thain ki thain, hynrei kata kam mut pat ban thew ba ngi iapher ha ka jaitbynriew.

Kyndiat eh shaphang kla thymmei jong ngi, la ong ba ka jingwan buhai shnong sha ki phang shatei lam Mihngi jong ka India ka la sdang naduh ki kpa tymmen jong ngi ha kaba ki la leit shaduh Burma bad ki sakma ha man la ki jaka ba shathie lam Mih ngi jong ka Asia.ki riwrsad ki shem ba ki wan na ka ta ka jait Proto-Austrolويد.U bah S.Shynrang khonglah haba u Batai ia ka rukom kheinkur kheinkha u la ong, ba hakane ka pyrthei lah ban don shibun ki jait niam Bzei kiba iapher iapher bad ruh kiba pyrshah kiwei ia kawei pat. Hynrei wat la ka

iapher katno katno ruh pynban ki shakri tang ia uweu u Blei kaba long naduh myndanglung ka pynterhi tang ka wei ka niam bad kawei ka kyntien bad dang lah ban sngewthuh bad briew bad Mrad.La ong ha kum kata ka por, kaei kaei kaba u briew u leh ka long kaba da ia mynjur lang bad u briew bad Blei.Deinamarkata kadaw la tip ia kane ka Jaintbynreiw Khasijong ngi kum ka jaitbynreiw tipbriew tipblei.Kumta sa kawei pat ka daw kaba pynlong ia kitei ki jaitnbynriew ba nyingkonmg eh jong u khasi ban sngew kulmar jingmut ha katei ka por ka dei namar ba u ne ka pyrsa kurim ki kam mei kam pa lang iak, kthaw bad ka kiaw kurim jong ki namar ka jiniaieit bad ka jingsngewjan hynrei kata ka suki kamih ka jingkulmar jingmut namar ba ka la sngew ha kiwei pat, kumba u kthaw kurim u dei pynban u lok jong ka kmie jong upyrsa, te ban weng ia katei ka jingeh ki tymmen ki krto ki la wad ka lad ka lynti ka ban iahun lang.Kumta ki la rai ban pynlong noh ia kata ka durbar jong ki 'Lai Khlieh'.

La khot durbar la ikhlieh ia katei ka jingialang ka long ,namar ba ki dkhot jong ka ki long ki rangbah kiba la sdang noh ka met bad kiba la iaw bha ki jingmut jingpyrkhat.namar ba ki shong kynrong,kumta ha peit na jngai la iohi ba ka long thik shisha kumba ki briew ki don lai tylli ki khlieh, namar ba ka dei ka durbar pyrkhatkam jong ki 'khrav jabieng'.Dei ha kum katei ka jylli pyrkhatkam ba ki pateng ki sa nang ban khot ka Kiaw,Kthaw,ki kynum,ki kong, u Paruidd, u Who, kong bad kiwei kiwei.

Jait ba ine I jaka I rit than ehban iatai ia ki jnit ki jnat, te ka bha ba ngin poi beit sha ka phangpdeng.Kaei ka daw kaba pynlong ia ka jaitbynriew Tipbriew-Tipblei kaba kum ka jait bynriew khasi ban kylla sted khlem da niewkor shuh ia ki 'Deiti' Lajong?

Ka Jingsdang bamkruin ki paia ka jaitbynriew khasi ka dei na la rympei hi.Ki kmie ki kpa ki la leh bymsuidniew ban bsuh ia ka akor ka burom ia la ki khun ki kti haka jingiabeh spah than kim don por shuh ban hikai shuh iala ki khun kti uno u mawshan, uno u mawkhrum, uno u maw pynieng bad uno u maw bynna,uno u shrot bad uno u bahtympha ki khun ki kti ki la shu heh shu san tang bad ki aia jong ki ha ka jingsynei jong ka mariang.Phin iohi bunsien bunsien ia ka jinghiardor jongka akor ka burom ka dei ruh na ka jingiapyrthuh than iaka rukom im jong ki nongwei .Hato phi lah ban mutdur ba ka kiawkurim kan khot beit da ka kyrteng iala u pyrsa-kurim,Ka Pyrsa kurim ia ki hep kynsi,Ka Nia ia ki pyrsa jong u knia bad kumta ter ter ?

Don kiba ong ba ka jingkylla hana ka jia dei namar ka jingwan jong ka niam khristan, hynrei u JN Choudhury ha ka kot jong u 'The Khasi People' u la kyntait war ia katei ka jingkyllah bad u la ong pynban ba ka long kaba suk bha ia kano ka jaitbynriew ha ka khana-pateng ban pyrthuh ia ka jong kiwei la ha ka ktien ka thylliej, ka riam ka beit ne ha ka bam ka dih ban ia kaba ki pynneh sah iala ka jong namar ba ki briew ki ia leit na kawei ka jaka sha kawei pat, ki don kata ka jingilup kaba kumno re ia ka dustur ka riti jong kiwei pat. Ha ka tnad pule ka ba peit bnaih ha ka ne ka bynta kaba ki khot ka Anthropology, ia ka jingpynkylla la iai wad hapdeng kata ka jingpyniar ka deiti (Cultural expansion) bad ka jingpynkylla noh ia ki deiti (Cultutal change). Utei u nongthoh u ong shuh shuh ba ka niam Khristan lei ka dei ka niam kaba wan dang myn shispah hynriew phew snem ei ei hynrei ki briew pat ki dang iai bat hi iala ka rukom lajong, kum ka jingshim jait na ka kmie bad ka jingiohnong kynti-nongtymmen ka Khatduh.

Ka long pat kaba shisha ba kano kano ka jaitbynriew kam lah ban im khlem ka jingkylla, namar lada kam kyllaka hap ban sah hajuh. kum ka nuksa lada kano kano ka jaitbynriew ka kyntait noh ban pyrthuh ban beh iaka jingnang jingstad ki hap ban shu im sah tang kum ki juk maw baroh shi rta. Kiwei ki briew kila leit da ki rel da ki eroplain bad kumjuh ki la leitkiew sha u bnai bad sha kiwei pat ki met bneng katba kata pat ka jait bynrie ka bymkylla ka hap ban ia id kjat lynter.

Ngim dei ban khim jingmut ha kaba iadei bad kitei ki jingkylla ki ban pynbha, ki ban pynsuk ia ka jingim jong ngi ha kane ka sla pyrthei hynrei kaei kaba nga mut ban ong ka long ba haba ngi beh sha ka jingkylla ngim dei pat ban klet noh iaki 'deiti' ki riti bad dustur lajong namar lada ngi klet ka por kan poi noh ba ngin shah tyllap noh ialade. Ka long kaba shai kdar, lada ka khasi kam sem Ryndia, Dhara, Muka ne kam kyrshah shuh, bad lada kan shu riam beit sa tang da ki salwar ne ki kameez ne sa tang ki patlun jeans bad kiwei, te ngi la poi ha kaba kut artad. Namar ka riam ka beit hi barabor ka iarap ban pynithuh iathaw ia ka jaitbynriew aiu ngi dei.

Kumta ka por ka la ih bha ia ki para nongshongshnong ba kim dei shuh ban shaniah tang ha ki kmie ki kpa ia kane ka kam sneng kam kraw iaka burom ka akor, ka riam ka beit hynrei ki nonghikai ki dei ban trei shitom ban bsuh ha ki shah hikai, ba wat la ki stad ki nang katno katno ruh kimdei pat ban klet ia ka tynrai lajong. Namar ha ka jingtei pat ia ki paia ba la bamkruin jong ka jaitbynriew ka dei kumba la kdew da u Babu Radhon S. Lyngdoh (Bam kwai ha dwar u Blei), 'Khyndiat maphi khyndiat manga, ia kaba pait ngin lpe, ia ka pei ngin sbor ia kaba at ngin mait, iaka them ngin pyndap ia u bieit ngin btin, ia uba stad ngin ia sngap.' Lada ngi pynshang ban im laitluid nalor kitei ki mat ba shongsbai tang katta ngi la poi sha ba bakla. Wat lada ngi im ha ka juk jong ka jingkylla, pynban ngi

dei ban tei ia ka Jaitbynriew kaba khlain ha baroh ki liang, kum, ka Jaintbynriew ka bym donkam shuh ban dang ap ha ka jingtyngkai (reservations) jong ka Sorkar lada kadei ia ki Seat Pule ne ia ki kam ki jam ne ha ka Khaii ka khaba. Ngi dei ban iakop iashut- jabieng (Compete) bad kiwei pat ki jait bynriew jong ka pyrthei. Ngim dei shuh ban kiar na ka siew khajna sha ka Sorkar, khnang ban pynpaw ba ngi la kiew shisha ha ka ioh ka kot, tangba ngi dei pat ban trei shitiom ym da kaba shu ieng thadlad ne buaid jewsheh ioh ki kynthei ki shim pass noh ia ki shynrang kita ki rang 'Khat-arbor'. Namar ka jingshisha ka long ba u jhur ba thung hi u kham bang bunshah ban ia uba ngi thied na iew. Kat u lapbah Sohra um lah ban pynkylla dur ia katei ka ri, hadien jong ka Umsaw ka Umpohiliew ka iaisah hi kumjuh. Te kano kano ka Jaitbynriew kaba don ka jinglong tynrai ha ka kan ym kylla lano lano wat la ka eriong jong ki rongphong ki wan ban lynshop iaka.



STUDENTS POWER IN JAINTIA HILLS DISTRICT

Dr.Pascal Malngiang

Student organizations are playing a very important role all over the World. Their presence was felt in the developed, developing and socialist countries like China. We may recall that the New Left Movement which emerged in the United States in the 1970s was critical of the American foreign policy in subduing the democratic aspirations of the people of Vietnam, who were solidly behind Ho Chi Minh and the Vietcong. Similarly in Europe there were many instances of student movements who joined hands with the workers as in Spain. China too witnesses the great rally at Beijing wherein many students were brutally killed by the army in Tiannemen. Square during the last decade.

In India, Student activism came the forefront right from the time of the freedom struggle. And today as it was lamented by Koshier Gandhi that "the student community is haunting the Government and they become a source of interest, concern and fear of the nation".

In our hills too, student's organizations have made an impact in the Society, though many of them were established after the 1950s. These student bodies which were initially student welfare oriented, later took up a lot of societal issues which were neglected at the different rungs of Power. Student are today looked up to as philosophers, reformers and doers who have the interest of their ethnic identity at heart.

In the Jaintia hills district, the first student organizations to emerge was the Khad-ar Daloi Students Union (KDSU) in 1968. It had the aim of preserving their cultural heritage and to work for the advancement of their community. The various programmes of the KDSU from its inception till 1971 included organizations of debates, essays and sports competitions. It held plays and annually commemorated the martyrdom day of U Kiang Nangbah. The activities of the KDSU was similar to that of the Premier Khasi Students Associations (KSA) which was formed in 1955.

Before the KDSU became defunct, another student organization emerged in 1969 under the banner of Jaintia Student's Union (JSU). Its aims and objectives were similar to that of the KDSU. It spelt out clearly that it would work for the welfare of the student of the Jaintia hills district. Till 1987, the activities of the JSU were student oriented like its predecessor. However in the wake of the prolonged agitation spearheaded by the KSU particularly after the 16-17 June incident which led to the death of Paul Makri at Mophran due to police firing, the JSU on December 5, 1987 brought out a 32 point charter of demands. The demands included changing the reservation policy of the state Government. reserving all the assembly seats for the local indigenous people, implementation of the Inner Line Regulation and others. Later on, this student body also demanded for the return of Blocks I and II from Assam to Meghalaya, curving social evils and also reviewing the reservation policy of the state. By and large the pressure tactics adopted by the JSU were very peaceful.

This premier student body suffered a minor rift in 1987 when it split into two groups. One was the JSU and the other, the All Jaintia Student Federations (AJSF). However, the life of the later was short lived and returned to the former.

While dealing with student politics in the Jaintia Hills District, it is also interesting to note that the rural students' pusuing their studies in Jowai Town felt neglected. This led to the formmartion of the Jaintia rural student's association. Jowai (JRSAJ) on June 1, 1984. It was later rename as Jaintia inter regional Student's welfare Association (JIRSWA) on July 5, 1984. The main aim of this student body was to take care of the needs of the rural student of Jaintia Hills who were residing at Jowai. It is interesting to note, that Student who were present in this body included those coming from different parts of Jaintia Hill, Like Yalong, Sutnga, Raliang, Mookyndeng, Bapung, Nongbah, Tangnud Ioksi, Lumshnong, Mawtyrshiah, Mookhla Kudein, Kyndong Tuber Shangpung, Mynso, Thangbuli, Sohkhla Lakadong, Umkiang, Shillinag myntang Nongjingi etc.

The JIRSWA demanded for school and college Hostel facilities from the Government Admission into various School and Institution and reduction of School period during the Iaw Musiang Market day to unable the rural student to meet their relatives among other. However, this student Body gradually became defunct.

Another interesting feature of the Student organization in the Jaintia Hill the Presence of the Khasi Student Union (KSU) in certain pockets like Khliehriat and Nartiang to name a few. This is an important area for research Scholars to go deeper down and find out the reason and implications.

To conclude, many of the students from Jaintia Hills District were active at other level too. Many of them took active part in the Meghalaya Post Graduate Student's Union (MPGSU) and many from the area have ably led the union.

However, one important note of Caution is that student organization should devote more of their time and energy to the academic welfare of the student, a trend which is changing today in many parts of the North Eastern Region in particular. Together with this they should not be pawns in the chessboard of any selfish individuals or groups.



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"THE JAINTIA KINGDOM"

By P.P.Paslein, (lecturer)
KNG.College.Dept.of English.

The Jaintia Kingdom is one of the oldest kingdoms in the North East India and written records have supported the fact that it lasted for more than three hundred years and that too, under single dynasty, the "Sutngad dynasty," it was believed that it was founded by one Jayanti Devi, the daughter of "Ka Li Dakha and u " Loh Ryndi probably around 1500 A.D "ka Li Dakha " was believed to be the legendary ancestress of Jaintia rulers and it was said that she was a "Gold Fish" that was angled by u Loh Ryndi at the river "Thlu Muwi" miraculously changed into a beautiful Maiden. On being asked who she was, she said that she was daughter of goddess Kupli and that she was deliberately sent by the Gods to be his woman and whose children would emerge as powerful rulers of Jaintia kingdom. U 'Loh Ryndi was pleased with divine intervention and gladly fulfilled desired of the Gods and it was believed that she bore him twelve daughters and a son.

Loh Ryndi, one day took them to Sutnga to introduce them to his aunt, his mother's elder sister and warned her already that she must keep the brooms away from his wife's sight as she was goddess. But the spiteful aunt intentionally put one on the threshold and when "Ka Li Dakha " was about to enter the house, she saw it and was deeply humiliated. She then inserted a "Golden Comb" into the thick hair of her youngest child, saying that her stay on earth has come to an end. She then fled towards the river Waikhyrwi where she threw herself and disappeared forever. Her husband run after her that it was of no use as she was no where to be seen. He then started fishing desperately and seeing that it was futile, he threw away his fishing rod and he too, followed his wife into the river. The part of the river where she threw herself is till now known as the " Thwai Syiem" and from the fishing rod which was thrown by U "Loh Ryndi" there grew "clumps of bamboos" upside down, to this present day .The River Waikhyrwi ultimately joins with the River Kupli and perhaps, by throwing herself into that River, "Ka Li Dkha", hope to join the mother "Goddess Kupli."

Before joining with the river Kupli, the "Waikhyrwi" form a powerful waterfall known as the kshaid"Yale" or the "Yale fall" and "Yale" was believed to be the husband of "Kupli" and that his actual name was "Yale Rupon." There had been a thick "stone slab" at the foot of the "Yale fall" that look like some sort of long table and from what had been passed down, it was said that human sacrifices were also performed there in those remote days.

According to the Ahom "Buranji" the ancient kingdom of "Shri Hatta," (Sylhet) was originally divided into three principalities namely, "Gaud," "Laud" and "Jayantya" it has also supported that "Parvat Roy" who came from the adjoining hills i.e. Sutnga, overran and conquered the plain areas of "Jayantya Parganas" but the actual date when the "Jayantya Parganas" passed under the domination of the hill king has not been recorded or ascertained. But it could not have been possible before the end of the 13th. century or the beginning of the 14th. century since it is generally known that the ruler from the main line of the Sylhet kingship ruled over the " Jayantya Parganas" till the end of the 12th century. The last of those rulers was known as "Vimbāl". The Principality of the "Jayantya Parganas" passed under the rule of the Royal Priesthood known as the "Brahmanical Rulers." The most notable among them was known as Kederswar Rai, Dhaneswar Rai, Kandarpa Rai and the last of them was known as Jayantya Rai. By the time that it was conquered by " Parvat Roy" from "Sutungah", It was ruled by an unknown entity called "Daiva Raja". Some Historians were of the opinion that Bar Gossain I (Perhaps "Markuhain I) whose reign was assigned to the early part of the 16th Century, shifted the capital of the Sutungah Kingdom to the plains of "Jayantya Pura " (Jaintiapur) near the shrine of the Mother Goddess, Janteswari from the Summer Capital of the Jaintia Rajah, Nartiang.

Noted Research Scholars who did researches on the "Jaintia Kingdom" have found out that the original name given to our Tribe was "Khyi". This, Perhaps, may have derived from the word "Khahi" since our people were skilled Traders and Merchants since those remote days. Due to Phonetic Distortion, the word "Khyi" came to be known as "Khsi" or "Khasi" since the plains people are apt to pronounce "H" as "S". The plain people also knew them as "Kasia" or "Khasiya" again. With the annexation of the "Jayantya Parganas," to the Sutungah Kingdom, the followers of the Hills Kings as well as the People of the neighbouring Hills were then called as the "Jayantias." As for the origin of the word "Pnar" Historians and research Scholars had no clue at all how it originated and therefore, it has been shrouded in a mystery. The word "Pnar" has got no meaning at all in our language. I think that the only possible explanation to the origin of this word must have been blends of two words coming from two Languages. They are "Pahar" from Hindi and "Nar" from Sanskrit. "Pahar" means a Hill and "Nar" In Sanskrit means a "Man" Thus Pahar-Nar means a "Hilly Man" or a "Hilly Person" In Course of time, "Parnar" or "Pnar" originated since 'H' again, has been taken as a Silent letter." Synteng" again, must have derived from the word "Sutungah" as they would be called "Sutung" where "a" and "H" would be discarded. Thus, due to phonetic confusion again, the term "Synteng" came out. "Khyi" "Kshi" or "Khasi"

was originally the name of our tribe, but with the coming of the British, who had no idea of our "True Identity", thought that the "Pnars" were the "Jantias" and the "Khasis" were the Khyriams (or who knows, it could have been an "Intentional Blunder" to subdue our great People"). Incidentally, the British put their official seal on the name "Jaintia" instead of Jayantya" after they constituted the District of United Khasi and Jaintia Hills which may be termed as a Peculiar and ridiculous combination of two distinctive and separate Identities, probably a result of contempt and injustice out of spite for the Rajah of Jaintia who refused to pay the Annual Tribute demanded by them.

As recorded in the "Jayantya Buranji", the extension of the Jayantya Parganas" (which was conquered by the Hill King from Sutungah") has been given on the plain areas lying at the Southern Foothills of Jaintia Hills and extended up to sylhet in the north and bound by the river Barak running through Sylhet. The people of "jayantya parganas" maintained traditional six king proceeded the Jaintia king Dhan Manik, and as many followed Parvat Roy. Supporting a tradition, Sir Edward Gait a noted historian, referred to discovery of coins, coppers plate's inscriptions and traced of all ruins. It has also been learnt from the account compiled by Khan Bahadur Amana Tulla, in his "history Kochbehar" (in Bengali, 1936) that Jaintia kings used to mint coins even before the coming of the Koch General Chilaroy. As recorded by Gait, again, one coin has been discovered at Sivasagar in Assam. The metal used was silver and its size was 29mm. The legend was in Sanskrit and the script was in Bangali. The coin had the emblem of the "sword" embossed on it. The inscription of a legend reads as "shri Haraguari Charan Parahan" bearing the 1585. Notably, the emblem of the "sword" has been used by all the Jaintia Rajahs. The oldest coins pertaining to the "Jaintia Kingdom" has been discovered and it bears dated back 1555. Again, in Gait's "A History of Assam", (1926) he was recorded the current story receives some confirmation from the fact that until the year 1731, no rajahs of Jaintia appeared to have record his name neither on the coins minted by him on the earlier date, nor on most of latter also. Instead of Rajah's name, only the term "Jainteswara Purandara" (ruler of Jaintia) was inscribed on one side and the words "Sivapada Kampala Madhukara" on the other which means "Lord Shiva on the lotus, "like a philandering drone". This was perhaps, to express the general belief of the devotees that Lord Shiva has an inevitable liking for beautiful females. It has been maintained that the Jaintia rulers ultimately came under the influence of Hinduism and it was said that Bargossain II was the first Jaintia Rajah to have embraced Hinduism and both he and his queen "Kasamati" were initiated into the tantric cult by one priest called "Harikhrishna Upadya". The Jaintia people, in general, struck to the original faith but there is no doubt that the Rajah and his court discarded it.

There were also been evidences that "Human Sacrifices" were made at the shrine of Jainteswari, the Sakta Pitha at Faljur now in Bangladesh and also at the shrine of the "Goddess Kali" at Nartiang as sanctioned by the "Kalika Purana" Regarding the "Sacrifices" made at Nartiang, it was believed that the victim's head rolled down to the myntang River through the underground tunnel designed for that purpose. The opening of the tunnel was inside the shrine itself and it is still there to this day though it had been partly filled up by the British and only a few feet depth remains. The Victim's head was said to be carried by the River Myntang is the Goddess Kupli as the Myntang ultimately Joins with the Kupli who is being credited with being the mother of "Kali Dakha," the legendary ancestress of the Jaintia Rajahs. And even now, the present priest of the Temple at Nartiang, Gobindra Kumar Debasamikko, who hailed from Jaintiapur has confirmed the fact that the Goat's heads sacrificed at the annual Puja and thrown into the "Hole" would simply disappear at midnight.

As for the Royal Banner of Jaintia Hills, it has three colours, arranged vertically and the are green, Sky blue and bright red, tied to an iron pole of saffron colour in the shape of Lord Shiva three forked spear. The saffron colours stands for Hinduism; Green for agriculture and vegetation, Sky Blue for truth and honesty and bright red signifies courage and strength or an infusion of the spirit of Liberty to retained the Independence of the Jantias. At the center of the the sky-blue colour, there is an emblem of the gold fish, dotted with blue eye. The fish is meant to stand for "Kali Dakha," the gold fish that miraculously changed into an outstandingly beautiful woman.

According to historicity based on the coins discovered so far, it has confirmed that Parvat Roy was ruling over Jaintia Hills since 1502 A.D and that he was the son of Jayanti Devi, the daughter of "Kali Dakha" and that she actually founded the "Sutungah Dynasty". Perhaps, it was this, that gave birth to the "Institution of Matiarhate" where succession to the throne was through the female line. Therefore, this could be the reason as to the origin of the "Matrilineal Society" where a woman plays an integral And leading role in the family and that the offspring's must bear the mother's Surname and not the Father's. This has also been supported by the fact that the Jaintia Rajah was succeeded not by his own sons but by his sister's sons.

Mr. Shanker Base, who did researches on Jaintia Coins and the Jaintia Kingdom, happened to have seen a Genealogy of the Jaintia Kingdom obtained from the Royal Priest, Late Chandra Kumar Deshmukhya. The Genealogy referred to "Parvat Roy Brahman" and the Suffix indicated is not known and that he was certainly ruling over Jaintia Kingdom in 1502 AD

The following is the genealogy of the Jaintia Kings on the basis of coins discovered so far, copper plate grants, internal historical evidences including tradition and internal sources: -

Jayanti Devi	?
Parvat Roy	?
Bar Gossain I	?
Bijoy Mank	?
Dhan Manik	?
Josa Manik	1613 -1633.
Chota Parvat Roy	1633-1640.
Josamanta Roy	1640-1660.
Man Singh	1660-1669.
Pratap Singh	1669-1670.
Lakshmi Narayan	1670-1703.
Ram Singh I	1703-1708.
Joy Narayan	1708-1731.
Bar Gossain II	1731-1770.
Chattra Singh	1770-1782.
Tatra Narayan	1782-1785.
Bijoy Narayan	1785-1790.
Ram Singh II	1790-1832.
Rajendra Singh	1832-1835.

Before the Jaintia came under the British Rule in 1835(during the reign of Rajendra Singh,) it was made up of twenty small administration unit each under an elected administrator called "Daloi," Various designations like the "Pattor", "Basan" and "Sangot" were given to those who helped the Daloi in discharging his administrative authority. There were also three administrative units ruled by the elected "Sirdars" "Caste System" was also adapted by the Jaintia Rajahs and the Subjects were divided into four different Castes like that of the Hindus. This perhaps could have been the influence of Hinduism.

It has been recorded that the Jaintia Kingdom was annexed to British India in 1835 on ostensibly two grounds: -(I) The Human Sacrifices (the last one being at "Gobha") and (ii) Non-Payment of Tribute (being refused by the last Jaintia Rajah, Rajah Rajendra Singh's the Jaintias never paid any Tribute to the British on account of an agreement made after the Anglo-Burmese War). It was the "Divide and Rule" as well as the "Unite and Rule" Policies of the British that the Jaintias are as they are now, the Jaintias who think that they still have to find out who they really are and in the midst of doubt and confusion make a feeble attempt to identify themselves with other people by neglecting their distinctive and prominent "Identity", their glorious past, their impressive historical background and their brave and proud ancestors who had bled and died to retain the glory of Jaintia Hills. The vast Jaintia Kingdom has shrunk and diminished in course of time and "Time" will decide what shall be our fate depending on our strength or weakness. Anyway, let us hope that we shall not live to see our elimination.

"Long live Jaintia Hills".



I (Late) Rev. S. W. Lyngdoh I Nongmait lynti ka Jaintia Eastern College

Ia I (late) Rev.S.W.Lyngdoh la kha ha ka tarik 5th Nov, 1950 ha ka shnong Wahrit kaba hap hapoh ka Mairang Civil Sub-Division, West Khasi Hills. I la pyndep ia ka jingpule jong i ia ka Matrik ha ka snem 1973 na Mairang Presbyterian High School bad ia ka B.Th na Cherra Theological college ha ka snem 1979. bad i la shongkha ia I kong A.P.Bamon na ka Balang Sutnga ha ka snem 1981 bad ila pyndep ia ka BA na Kiang Nongbah College ha kajuha ka snem bad ia ka BD na Serampore College, Kolkata ha ka snem 1987. I la don 6 ngut ki khun. Kum u briew i don ka mynsiem ban shakri ia ka jaid bynriew kum I nongtrei mon sngewbha nalor ka kam I pastor. La pynkyntang pastor ia I ha ka Synod kaba la long ha Balang Nongpyndeng (Nongstoin) ha ki tarik 7th. March. 1984.

Ha ka por ba I dei ban peit ia ka Rymbai Presbytery kum I Pastor I iohi ia ka jingshitom jong ki khun samla kiba la nang la stad ki bymdon lad ban bteng ia ka jingpule sha ki kyrdan ba kham shaneng. Ha ka snem 1992 I la khot kawei ka jingialang jong ki katto katne ngut ki riw rangbah jong ka Khliehriat Civil Sub-Division, ban ia syllok na ka bynta ka jingdonkam ka pule puthi. Ki Rangbahshnong ki nongtrei mon sngewbha ki la iawan ban sngap bad hadien ka jing ia phylliew jingmut ki la iakut ban sdang kawei ka College ha Khliehriat bad I pastor Lyngdoh kum **U KSIANG ne NONGMAIT LYNTI** jong ka College. Khlem kano kano ka jingduh jingkyrmen ne ka jingartatien I la shim bad pdiang ia katei ka kam. Kumta ha ka 16th. April. 1992 I la long I secretary ba nongkong jong ka Society For Higher Education (Sponsoring Body). Da ka jingtrei minot jong i, ha ka 1st. August. 1992 la kha ia ka **Jaintia Eastern College** bad ia ki klas ba nyngkong la sdang ha ing I ma Aibok Phawa ha Moowakhu Dkhiah.

KI SNGI KHATDUH I Rev.S.W.Lyngdoh .

Tang hapdeng khyndiat por kum I nongialam jong ka College I la kem pang bad U Blei U la shim ia I sha lade ha ka tarik 7th. Feb. 1994 ha ka rta kaba 43 snem tam bad I la iehnoh shadien ia I lok bad 6 ngut ki khun. Ka jingkhlad kynsan I Rev.S.W.Lyngdoh ka long ka jingduh ba khraw ia ka Jaintia Eastern College bad ia ka thain hi baroh kawei.

Sd/-E. Shangpliang.

Highway Health

By H.Ghonglah.

The health of person living and travelling in the highways of the country is a very recent concept. It comes about after the spurt of HIV/AIDS cases in the whole country and the fact that lorry drivers who travel from one part of the country to another are one of the major sources of transmission of the virus. This is further increased by the fact that especially for people of the Northeast where women operate as tea and liquor sellers in these highways, it further adds to the combustibility of the nexus.

This is one of the major reasons that provokes the planners in the central Government, to think of the concept of Highway Health clinic, to take care for the health education and sickness prevention of people living both sides of the highway.

Some of the major information that needs to be addressed in this connection is: -

- (1). That the HIV/AIDS has a high rate of transmission through the sexual route, at times even upto 70%. For this we need highly trained personnel who can communicate to both the drivers and their partners about the need to protect their sexual health and even their lives, because the disease is fatal.
- (2). We also need close and constant collaboration with the local people in this venture. Any project that does not have the people with it is bound to fail.
- (3). For the Program to be truly successful it ought to also include the overall health requirements of the people, not merely prevention from drugs or HIV/AIDS the health providers need to be concerned and help when the people in the highway need assistance even for common diseases. This is an event real sense in Highway Health.



Matti u Politikos

Da kti thoh shun,ba blei ki sbun,
 Ia bud baroh,jali ki khroh,
 'tien iaroh,theh shlei dap khoh.
 Kumne du kein nga kmen tohhoh,
 Ia mar iohei na kti kiwei.

Na ing sop phlang kylla ing tin,
 Da tin,lai ban,nga pdiang sngewbha;
 La kum mana ba hap na bneng,
 Ha por,ade,bympi pyrkhath,
 Ki blei ba sbun,ia nga pynhun.

Ha tlang ba khriat,ha miet ba iong,
 Kombor thymmai nga ioh ban kup,
 Ha bun ki bnai ban pdem pynsyaid,
 Matti,ani,ymlah ban klet,
 Jingsbun palei na kum na thwei.

Shijur shawla ban shet ban tiew,
 Ka ja,jingta,sha bad dud;
 Lynter ki snem kin iai shakri,
 Ha ban da pei,ha ban da jot,
 L akum ha shlem,da rnga ba rhem.

Ki bom-nakra sha seng bha-lang,
 Ki tar ba har sha shnong sha thaw;
 Samla samhoi ban kmen sngewbha,
 Ka rwai ka siaw ban ieng shongshit,
 Kynthei shynrang bad um ryngdang.

Mynta ki khun sha skul kin leit
 Ka snem la sdang,Jingsep ba bun;
 Dorjon la sam,la kot kupi,
 Ani ! nga sngew,jingkit la sting,
 Ha ing,ha shnong,ha bun ki dong.

Sngi kha U Khrist bad snem thymmai,
 Saw san kilo shini nga ioh,
 Sha saw ban dih ne sha malai;
 Kyrhai ki lok shi ing shi sem,
 Khublei sngewnguh,ban ioh pahuh.

Shano ka syep ka ja,ka phet?
 Balei kumne deiti nga klet ?
 Kumno lawei pateng pakit ?
 Mano ban mat aiom putit ?
 Ba tang iohei,ba ai ki blei !

Wah Shasem.

By R.M Nongtdu Lecturer Hist Department

Naduh mynnor wah shasem wah bakhuid
Haduh mynta tyllong jong pha iai tuid.
Baroh saw samoi umpohliew ki mih,
Lynter te junom ym lah ban pynkhih.

Narud jongpha pyntha kba ki kaweh
I'u riew ieit Ri dohnud ban pynkyndeh,
Nongrep la jasong 'rud wah ki iashong
La kwai tympew dumasla ki iasong

Mynshwa dohkha dohthli ani- ki iaboi
Paidbah l'u khwai dangstep shawah ki poi
Janmiet sha la iing la ki khara doh
Wow! jingbang ja baroh ki shu iaroh

Wah shasem baitynnad bad ba ithiang
Tang khmied shapha nga sngew lah da biang
Ah! ba phan da long kum mynshwa
Katta ' riew shane ki iasuk shisha.

Na sawdong ka shnong,umdih umsaid pha bsa,
Katta ruh jakhlia iwtung kit khlem pyrwa
Ah ko wah! ummat ki jaw-mynsiem ka shrai--
Katta Trai ri- mynder ka biah pongrai

La pha stait pha swai mynta ko wah--
Pynban ki dak barim napha kim jah
Syndah jongpha,Jaintia Eastern College
Riew wad jinstad da ki khmat ki iohpeit.

Na sawdong khliehriat Sub division mynta,
Syndah jong pha wan ban wad
Jingstad ba kor ka por mynta,
Jingnsngur ba iaineh ban khring ia dohnud briew.

Wah shasem baieit bad itynnad
Lyngba ine I poitri nga pashat
Ba kiwei ki pateng babud ki nym leh rhah
Ia nam burom ban iai pynsah.



AN APPROACH TO LOVE

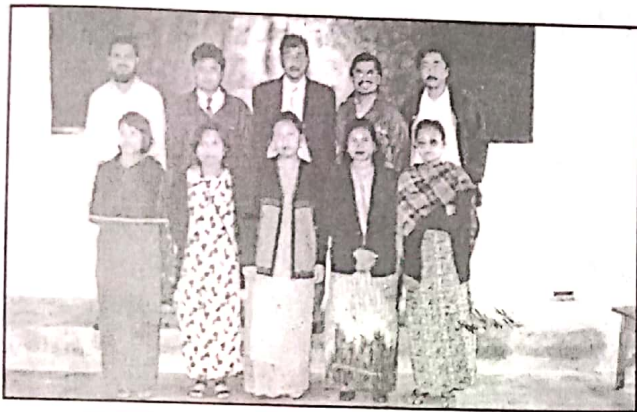
By N.Sarkar
Lecturer J.E.College

Lotus, I will carry you!
? Do you know where?
To City, you know not definitely—
Of Peculiar civilization that's leeward,
I will have you and teach you
In So straight action of strange language
It becomes easy once learnt
Of course hard if not attention paid
Race your learn as 'Law'
Will get you too soon, facts will be endearly done
? Why then procrastinate ~~times~~?

*Shoe! Forget it,
Dress! Old will do enough
Friends! Will be informed later,
Be fast, or fails we,*

Fashion and lesson will be given
Do you know, when?
At Sun's sleep and of world's rest
At moon's loitering of star starlings
When babies in mother's warm, —
Alone me and you awaken remain
In as small hut made of fun.
Then why too late?
Show your impetus of faith
Come to the world of Peculiar civilization.

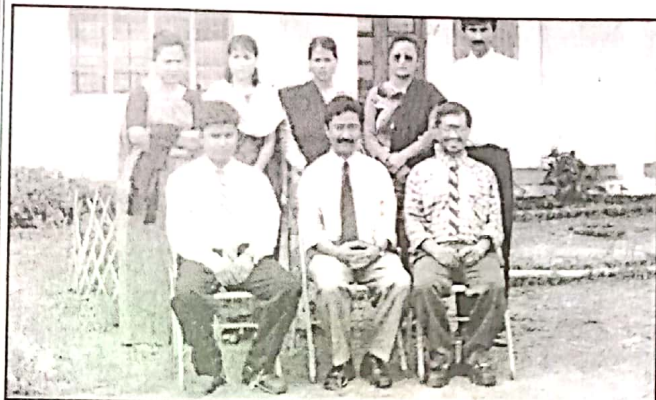




PRINCIPAL & TEACHING STAFF



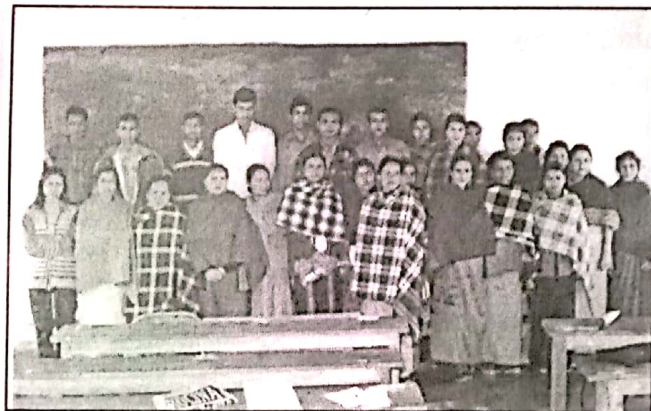
COLLEGE COMMUNITIES



TEACHING STAFF



PRINCIPAL AND NON TEACHING STAFF



CLASS XI



CLASS XII



**COLLEGE AT RENTED HOUSE AT
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CONSTRUCTION COMMITTEE



SPONSORING BODY



Inauguration of the New Building (Phase One)



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**VISIT OF DIRECTOR
HIGHER & TECHNICAL EDUCATION, MEGHALAYA**

U 'Lurstep (L) Rev. S. W. Lyndoh.

Miss. P. Phawa.
khasi dept.JEC

Kum na rngai nga kyndit,mariang khuid kdar ka shit
Ka step hynniew rymphang,laiphewsaw don ba kyang,
Pastor S.W.Lyngdoh na ngi la khlad noh.
Thred kumba iuh tdong bsein Ummat kthang ruh ki jrein

Ka por ka wan kynsan, met mynsiem bymlahshan
Khlem map iano iano,ka rta kam pat dei po_
Sahnud,budnud bad tmang satang jingkynmaw tympang
Khamtam ha "Nai suphra,College dap bnai pura,

Ha ia sngap kein mynta,ngan pyrshang ban niewtang
Katba lah lum jingtip,matti jong u nymlip,
Pastor S.W.Lyngdoh, na ngi u la khlad noh
Nongkyndong pleng u long,ka Wahrit dei ka shnong.

'Naiweng san tarik,khad khyndai sanphew thik
Ha ka shnong Wahrit la kha I'u 'riew ieit Ri-
Ki dienpynkiang ki phniang,u tur pyrshah um tieng
Ban jop ia ka thong,jingeh baroh u prong.

Ka snem hynniew phewlai la ka por u tyngkai
Kyrdan matrik u thrang,thong jingjop u la phrang,
Trait u la dukhi khait,prew jingshai sdang ban mait,
Mano-re ba pasiaw-lynti jingim bishar kliaw.

Ka snem hynniewphewsan,theology u khan-
Tad hynniewphew khyndai kyrdan B.Th.hi jwain.
Khadlai Iaiong phraphew,Pro Pastor nongkong u long
Sub-District Musniang ka long-Balang Chiliang Umchong.

Kam Balang u bun kam,mysiem ka la nang thrang,
Ha Kiang Nongbah u pule,thrang eh ia ka BiE
Nangjwat ka jingialeh,jabieng ka la nangspeh,
U tip ha kliar la jan poi kum wahduid ba kyrsoi.

Dei ha ka snem phraphewsaw snem sah jingkynmaw
Result BiE la pynbna,Hoi-kiew ! I la pass bha
KJP Synod la mang,Nongpyndeng Nongstoin Balang
Pastor ia u ban ordain,ha pulpit ka jingpynphein

Mynsiem kam pat hun hi,khlem pat ioh kyrdan BD
Ka snem phraphew hynniew,thiaw kyrdan BD u thew
Ish ! ymlah ban mut dur riew nongkyndong ba shlur
Dang don mo ba buddien,lah ha ki kam bad ktien
Nalor kitei haneng,paid khasi pnar lyngngoh dheng
Ban tip Pastor Lyngdoh,synniang ba khraw u pynnoh
Ka snem khyndai phew ar,khyndai-iaiong-khadar
Ha Mairang PCI Assembly ka long,I phngiat barit I pynpaw nongkong

*"He got a Chance to share his view and Ideas
To establish a new College in this area"*

Rymmuin te u la wiat,jingmut shata u thwiat
Jaintia Eastern College ka kyrteng,la mynjur ki kynrem reng
Nongkong ha ingwai-Ingtrép,mynta thaba lain thaba khrek
Skhem tden College mynta,wat la sorkar kam pyrwa

Mano ban poi pyrkhath,la julak ba u bat
Ryngkat duh thiah duhdem-la jingeh u pyrshang ban tem
Lai bnai shitieng pura-jingmut la urlong shisha
Ba na ki kynrem lyndang-katta ruh ym pat suwan

Ban niew tang eh ym lah,ka por hi ruh kam shah.
Tang poetry nga bujai,jingangnud b'la tyngkai
Maw khrum ka College u long,kum u nongseng ba nongkong
Prew jingshai u la tbeh-ki longdien kin nang pynmeh

Jingim briew ha pyrthei, mano kein ban sngewthuh,
U tip hi tang U Blei-kum uU Nongthaw Nongbuh
Hynriew ki khun bad lok shadien u iehnoh-
Ha lynti btuid ba pop ha U Blei kin nang snoh.

Epitaph

Kum u maw nongrim jong ka College
Jingsuhsien na ngi la kheit
Kum riew peitngor bad riew pathai khubor
Hangne u sah tang shipor
Ka mynsiem khlem thait kan her
Ha kut shadem U Kpa kan kner.

* Word Formation in Pnar, Narlein & Khasi A Comparative Study.

This article is an attempt to show the genetic affinity of the 3 language varieties which belong to Monkhmer branch of Austro Asiatic language family. The 2 varieties narlein & Pnar are considered as dialects of the third variety Khasi. This comparative study is only at some level of morphological processes which will include (1) Akin words, (2) Borrowing (Loan words) (3) Reduplication (4) Compounding (5) Derivation (including prefixation). Other forms of morphological processes cannot be presented at the moment.

1. AKIN WORDS

<u>PNAR - DIALECT</u>	<u>NARLEIN - DIALECT</u>	<u>STD - KHASI</u>	<u>ENGLISH</u>
Udienusiej	i) Udin usij	u dieng u siej	trees
Kachet katu	ii) nongwoi - nongar	nongwei nongar	foreigner
	iii) ka chet katein	ka shet katiew	cooking

2. Borrowing (Loan Words)

<u>PNAR DIALECT</u>	<u>NARLEIN - DIALECT</u>	<u>STD. KHASI LANGUAGE</u>	<u>SOURCE</u>
Telebichon	1) telebicon	telebishon	English (television)
Mjaid	ii) Mij (table)	Miej	Bengalee Me'z

3. Reduplication (full & partial reduplicaton)

<u>PNAR-DIALECT</u>	<u>NARLEIN DIALECT</u>	<u>STD. KHASI</u>	<u>ENGLISH</u>
Klam werter (full)	1. Kren mum mum	kren Myian Myian softly,	Speak
Khajek (Partial)	ii. Sapit sapai	Sapit Sapai khyndiat kynsoil	remnants of food little little

4. Compounding

<u>PNAR DIALECT</u>	<u>NARLEIN - DIALECT</u>	<u>STD. KHASI</u>	<u>ENGLISH</u>
Yung trep	yin - trep	ieng - trep	hut
chong chnong	cong - cnong	shong - shnong	resides

5. Derivation :- Prar and Narlein - dialect are derivational, there is no inflection, so is standard khasi. In these dialects the derivational affixes consist only prefixes of the process of prefixation. They have infixes.

In the process of deriving new words, all these dialects involved prefixation mainly with Nominalizers, like 'nong' which is agentive and pin' which is causative. . Another factor is jing' Which nominalize the verbs or verb expressions. Other prefixes are mar-, chi-, min-, i -

<u>PNAR DIALECT</u>	<u>NARLEIN</u>	<u>STD. KHASI</u>	<u>ENGLISH</u>
Nong+hikai	Nong+hikai	Nong+hikai	teacher
Nong+rep	Nong+rep	Nong+rep	farmer
Nong+tuh	Nong+tuh	Nong+tuh	thief
Nong+thied	Nong+thied	Nong+thied	buyer
Nong+niah	Nong+niah	Nong+niah	driver
Nong+kreh	Nong+trey	Nong+trey	worker
Pin+rkhai	pin + sirkhei	pin + rkhi	to lough
Pin+kreh	pin + trey	pin + trey	to work
Pin + rah	pin + rah	pin + rah	to carry
pin + khreh	pin + khreh	pin + khreh	to ready
i + bam	jing + bam	jing + bam	food
i + kreh	jing + trey	jing + trey	work
jing + iap	jing + yap	jing + yap	death
jing + im	jing + im	jing + im	life
mar+khmat	mar+khmat	mar+khmat	face to face
mar+jan	mar+jan	mar+jan	neighbour
mar+kti	mar+kti	mar+kti	hand to hand
Chi + kham	Chi + kham	shi + kham	handfull
Chi + bnai	chi + bnai	shi + bnai	one month
chi + snem	chi + snem	shi + snem	one year
i + step	min + step	min + step	morning
l + sngi	min + sngi	min + sngi	day / noon
jan + miet	jan + miet	jan + miet	evening
jan + che	jan + chai	jan + shai	dawn
jan + wiar	jan + dam	jan + dam	at clust

The examples of infix are similar in both the dialects :

<u>Pnar</u>	<u>Narlein</u>	<u>Std. Khasi</u>	<u>English</u>
Chong+chnong	Chong+chnong	shong + shnong	resides

here / n / which is inside chnong and shnong is an infix in both the dialects.

D. S. Diengdoh
M.A. Khasi, M.A. Linguistics
M.Phil
Lecturer
Khasi Department
J. E. College, Khliehriat

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Performance of the college in the last 10th years

Sl. No.	Examinations	Years	No appeared	No.Pass	Ist.	2nd	3rd	% Pass
1	PUC(Arts)	1994	38	37		20	17	97
2	-do-	1995	28	24		02	22	82
3	HSSLC	1996	24	11			11	45
4	-DO-	1997	48	05			05	10
5	-DO-	1998	23	20	01	02	17	87
6	-DO-	1999	47	08			08	17
7	-DO-	2000	51	37	01	07	29	72
8	-DO-	2001	38	25		06	19	65
9	-DO-	2002	103	94	01	40	53	91
10	BA	1996	02	01			01	50
11	BA	1997	14	12			12	85
12	BA	1998	05	01			01	20
13	BA	1999	17	05			05	30
14	BA	2000	11	09			09	82
15	BA	2001	51	43		02	41	84
16	BA	2002	30	23		09	14	76

CULTURE

By Mary Jones Nampui

Class 3/BA

Culture is a man made environment and a project of life of particular social groups indicating their world view of life, character, ethos, genius and traits. Culture is not stable but changes with a change in man's outlook. The term culture and society are co-related. Every society comprises of certain specific cultures. It varies from society to society. It is unjust to make comparison among cultures. According to E.B. Jaylor "Culture is the complex whole which includes knowledge, belief, Art, Moral law, Customs any other capabilities or habit acquired by a man as members of Society". From this Perspective we can say that the complex whole of human being is known as culture.

Culture needs to change keeping pace with the changing social system and advancement, which have taken place in the field of science and technology. The orthodox belief that what existed hundred years ago needs to be replaced by modern belief based on the logic of science. But ultra-modernisation of any culture is deleterious. So if we attempt to cross the boundary, we shall step on to the danger zone, which is quite devastating.

A Glimpse at Today's Culture.

Today, India is on the verge of decline. We find the cultural programs being replaced by discos, sarees being replaced by short skirts and mini-frock, pop song replaced classical ragas. Joint family system being replaced by the aristocratic life where father busied himself in business and money making and money only runs over his mind. Mother busy beautifying herself and celebrating parties while the children switch off themselves into discos in the early teens. They are most undeserving scenes of today's culture. When we compare the culture of today to the culture which existed long years ago, we find a huge gulf of difference. And nobody knows what kind of culture we will have in the next generation.

The image of Today's culture is quite dark. It is full corruption and other mal-practices where the frauds fill the society and apply corrupt means to live up to their luxury, thereby causing harm to the poor who do not have even a piece of bread to satisfy their hunger. The rich never think about the poor who are buried in the depth of misery. But there exists some persons who really seem to make a difference.

Our culture and our society would have collapse without their presence

Here are some guidelines for successful culture Learning: -

- ☐ Learn to appreciate good things in their culture.
- ☐ Adopt your lifestyle to the local culture.
- ☐ Get accepted by the people.
- ☐ Live with the people.
- ☐ Share the joys and sorrows of the people.
- ☐ Be friendly, Avoid ethocentric attitudes.
- ☐ Be a Learner.

HOME SWEET HOME

Usha Khanna 3rd.BA

Truly it is said, "a house is built of bricks and mortar but a home is built of love and care"

Home back from work, a day at school, a business trip - back home to your very special place is one of the most satisfying triumph of our daily lives. Home is where the heart is. A cave was man's should shelter from their vagary weather. Then he decided to settle down more comfortable and so began to build a house. Merely putting up a structure does not make a complete shelter. Home should be a place which represent the essential security of one's mind and soul, where one can find himself comfortable, relax and a pleasant place to stay in, having aesthetic sense personality and value good and clean environment makes people one to spend a lot of time at home.

Today we can go into super market and find many selection of food. But a home made food has no equal.

A home is one where parents want to be his child's friend, sharing confidence and triumphs, leading them through every thick and thin part of life. they must be made to understand that confidence comes not from always being right, but not fearing to be wrong.

Last but not the least, home needs not be perfectly kept-with everything in its place at all times. After all it is a home and not a hotel let every one enjoy the home with feeling.



U Mawlynnai Jingstad

By Exdondarlin Khongngain
BA III years

1. Jaintia Eastern College baieit jong nga
U Mawlynnai jingstad pha long shisha,
Na baroh sawdong bad saw kun
Dei tang hapha shisha nga ioh dih hun
2. *Mano ba la pynlong ne ba la seng ia ka,
Dei ki riewieit ri ieit jait ieit kynja
Da mynsiem jynsur bad shemphang
Ban ioh mawlynnai jingstad baroh lang.*
3. Jingthmu jong kane ka college ka long
Ban rat jingbieij ha nongkyndong
Wat ki Samla na Sor shillong
Ki kwah dik dik ban mad kumno ka long.
4. *Na sawdong sub-Division bad nawei
Ki Samla Samhoi, Rangiaw bad thei iaw,
U duk,u suk,.ne byndon lad
Pdiang lut bad mawlynnai jingstad ioh mad.*
5. Ko Principal ba pdiang sngewbha ia nga
Miss P.Phawa nongai mynsiem shisha,
Ia phi baroh ki Nonghikai,
Junom ngan pyrto lajan ne jngai.
6. *Shiphew snem mynta la dap la pura,
Eastern College shane shatei labna,
Sngewphuhmut phuhmat ban pyrkhat
Ba da shisha pha la nang kiew irat.*
7. To u Blei un nangiai btin bad nangsang,
Baroh ha ki por ki sngi ban nangwan,
Nangkiew nangkiew college shirta
Ban im ka Ri bad la ki briew jongpha,

Long live Jaintia Eastern College.

KA AKOR KHYNNAH SKUL.

By Mr. Imonme Sutnga.2/BA

1. Burom ia ki Nonghikai
Namar iaphi ki ai jingstad,
Da ki jingmut, ki ktien, ki kam
Shaneng iaphi kin ialam
2. *Haba iaphi ki kren eiei*
Pynkloi jubab pynjem, ka sur,
Ne, ki batai ia ki lynnong
Ia ki te shah shkor dngong.
3. Haba kylli bad phi jubab
Iengjoit naba phi shong,
Haba ki kren ki nonghikai
Ka met, ka diang, kamon wat phai.
4. *Shaniah iala ki Nonghikai*
La ki kamram pyndep janai,
Kohnguh ia ki, bad pynsngewbha;
Hadien habud ruh phin shem bha.
5. Haba donkam kaei kaei
Haki, wat pep pan jingbit,
La dei ha klas, ne dei habar
Da ong artad ka ktien "Sngewbha".
6. *"Kohnguh, ki ong ki Nonghikai*
Kohnguh khynnah, phin suk kynjai,
Kohnguh, baphin dup stad;
Kohnguh wat leh, wat kren thaw lad".



Ka Step Jingstad

Shri.Diver W.Salahe
(I/B.A)

*Ka step kala poi,ka miet ka la khlad,
Ka Sngi ka peit sha ka dymmiew;
Ban pynkynsoi ia ka step jingstad,
La seng ia ka J.E. College*

*J.E.College halor u lum pha ieng,
Ban pashat jingshai sha kiba angnud,
Ban rat jingbieit ha sor bad nongkyndong,
Bad Nuksa ia kiwei ba kin bud.*

*Pha ia jop saw tylli ki Jingeh,
Bad shiphew tylli ki jingtynjuh
Kane ka pynpaw ia ka mon bajwat,
Ba diengpynkiang yn sa jop lut.*

*Khliehriat Sub-Division aka ba sahdien,
Hynrei pha pynphuh shylluit jong ka;
Oh! Pha dei shisha ka step ba ai jingstad,
Ia nga bgan saindur bad pyni ki lad.*

*Kyntien aiu sha hangne ngan buh?
Ba ngan pynpaw ia jingsngewnguh;
Ia jingnang jingstad ba pha la sam kyrhai,
Ba ha ngi baroh ka long spah bad Mawlynnai.*

*Nonghikai baieid Blei un kyrkhu iaphi,
Ba phi la trei shitom miet la bad sngi;
Met bad mynsiem ha ngi phi aiti lut,
Ban pynjanai ia baroh naduh dohnud.*

*Dei Lyngba ka Jingaiti jong phi,
La mih u Kyntem-U-Kynjai bad 'Peh sylli'
Ba long ka Burom bakhraw iangi,
Ban sngewsarong hala ka Ri.*

Rise up and build

Stanly.C.I.Sangma.
Class XI

1. Rise up and build the Nations
Beings up the higher education
Follows the right paths of deed
Every one wakes up from sleep.
2. Climb up to the top of the Mountain,
Strive till conquest though we pain
Beings up the nations to the World topmost
To become successful in famous
3. As a human beings why not successful,
God will bless us if we devote faithful.
We must try to become eminence in future
The results of the youth's will successful further.
4. Even the Monkeys act and plays,
If somebody showed the ways.
Though the skylarks try to initiate
When they heard new voice initiate
5. Though we had faced many problems,
Beings up the National emblems.
To conquer and avoid others scolds,
Until unless achieve in our goals
6. The Morning dawn,
Strive the youth to get the crown
Follows the other civilized nations
To completes the youths in eminence education

I Love My Country

By Laxmi Kumari (I/B.A.)

Fresh fragrant my Country
Full of love and purity
One's heart leaps.....
When hearing about the river's deep
Unity lies in this diversity
Humanity in this differentiation.....
Oneness in Variety
Thus I say love my Country
The morning comes up with a new face
The holy lines left this trace
It is all by God's grace
That the birds sing their best.
This is the country I love,
Where Sushmita was crowned Miss Universe
Aishwarya was crowned Miss World
Amitab was adjudged best actor
Madhuri was adjudged best actress
The team under Azhar Uddin won the World Series
Make the Indians proud
Thus we, all say aloud, we love our country.

Jaintia Eastern College

By Niniroiki Pala Class XI

Loyally, it stood for years
An inspiration for boys and girls
Deeply dedicated are the teachers
To brighten the student's future,

Giving Priority to love and results,
It is an abode of understanding and Care
Nesting all without any demand,
Everyone who seeks her shelter,

Grown to its present fame,
In the North Eastern Region of our Motherland
Restoring personal worth to youngster many
Spreading their fragrance on all sides

Long live Jaintia Eastern College for ages more
Every grace needed for her grown
God in his love sends forth
Ever to light the lamp of knowledge for all

Jaintia Eastern is our College Name,
Everywhere in Khliehriat is its fame,
It is situated in the heart of Khliehriat Town,
Where people go up and down

*Where able teachers can be found,
Who never led the College Down?
They work hard day and night,
To make the student cheerful and bright.*

Even though they work so hard,
They never show a face so sad,
Sometime when they are haggard,
They laugh away as though nothing has mattered

*There are rule and regulation,
Which we have to follow without hesitation,
Breaking the rule may cost us punishment,
Learning from them gives us contentment.*

We Love Jaintia Eastern College,
Because it is the best,
We are proud of our College,
Because of the golden rules.

Ka Shlem

By Mihsalan pala

Jaintia Eastern College,
Baroh ia pha ki kwah ban peit,
Ha khlieh shasem ba ieng radbah,
Jingstad pha ai iakiba kwah,

Umpohliewjingstad na pha ki mih
Baroh ia ka ki kwah ban dih,
Na jan na jngai baroh ki ong
JECollge ia ngi ki nongkyndong,

U 'Nailar ka snem 1992,
Ka SOCIETY ka ia khi ia ksar,
Jaintia Eastern College la kha;
Ha Khliehriat kum Mawbyinna,

Shiphew tylli ki snem ki iaid,
Ki nongialam kim ud kim thait,
Jingstad ia ngi pha ai,
Junom kan nym wai.

Jaintia Eastern College ka long,ynda la kut lad ki ONG,
Ma pher, ki wad kylleng ka sawdong,Ngim don lad ha Shillong.

