

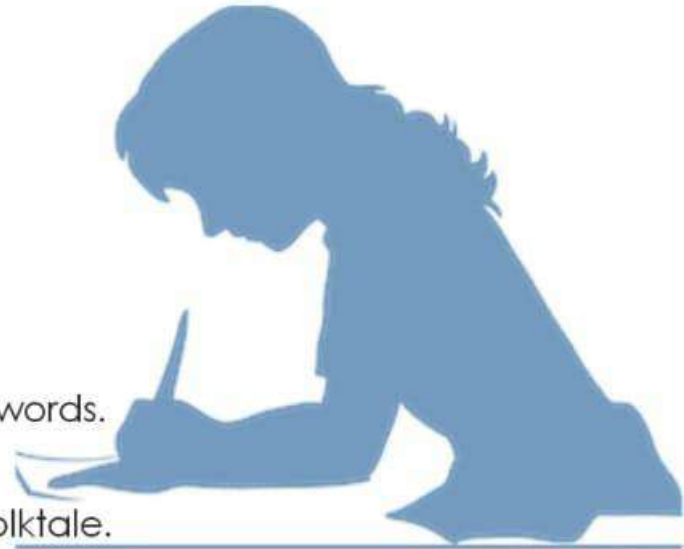
JULY | 2020

# SHORT STORY WRITING COMPETITION

EBSB Students' Activity for the Month

## Rules:

1. The short story should be based on a **folktale** of one of the following states:  
A) Meghalaya  
B) Arunachal Pradesh  
C) Uttar Pradesh
2. The story should not exceed more than 7000 words.
3. The story must have a fitting title.
4. The story has to be an **original retelling** of a folktale.



Send your entries by email to [ellerined@gmail.com](mailto:ellerined@gmail.com)

**LAST DATE: 31<sup>ST</sup> JULY 2020**

**ORGANISED BY ESEB SAINT MARY'S COLLEGE**



[smcs.ac.in](http://smcs.ac.in)



[rusa.nic.in](http://rusa.nic.in)



[ekbharat.gov.in](http://ekbharat.gov.in)



# 1 U Sajar Nangli : U Khlawait ka Ri Jaintia

1 Mynhyndai ha Ri Jaintia, ha ka Ilaka Raliang, den inui u Khlawait uba stad bad uba bha shibun, uba kyrteng u Sajar Nangli. U la long u bamattah shilling hynrei u bashumphang bad u banang shibun ha ka kam sain-pyrthui sain-muluk. U Syim Jaintia uba synshar ha kata ka por, u la thung ia u ban long u hynsker Rangbah ka Hima baroh kauui, ban pyrcid bad khmih ma u ia ki kam baroh hapsh u Syim.

U ju shong ha Jaintipur lem bad u Syim bad u ju icid sawdong ka Ri ban shong ban kraw bad ban peit ban pyrcit ia ki kam ki duk ka Ri baroh kauui. Ha kane ka rukom u la shakri hok ia la ka Ri, bad u la long kum u Korbar-ri Rangbah ka Hima. U Sajar u long u babha bad u baparah-parai ka khui ka thyllij, ki paidbah baroh ki la uid bad buram ia u. Kumta, u la den kyrbai ki nongbud nongrap bad ki khlawait kiba bud ia u ha-kti ha-kyat. lme u la nang khraw bor katba nang mih kauui pa kauui ka sngi. Kane ka la pynshuping ia u Syim, bad u la syir ioh kumno-re-kumno un knich neh ia ka long Syim na u. Kumta u la kishni ch ia u, namar ba u iohi ba ka Hima ka shariah bad bud ia u. Hynrei khmang ban



②

pynduh bor bad ban pyniap ia u Sajar, u Syim u la phah kyruish sha ki Dollei, ki Basan bad ki khmat rangbah ka ki baroh kauui. Ki

②

la sdang da kaba shu krun pynlung, pynsmij ia u Syim, da kaba pyni katno u Sajar u bun ki paid bad ki khlawait ki kym ruij iano iano ruh, tang u shu ong shu-kyntun, bad kan jia ba shusin ka sngi, um nud haduh ban knieh-neh ia ka longsyim - mansyim, ka - khit ka - kishma.

Haba ichsngur kum kane, u Syim ula kyndit thrit bad u la sngwdukha haduh ba ula suba smiew shisha ia u Sajar.

u Sajar u la don tang kauui ka khun kyntui kaba u iud thup - mynsim, bad u Syim khnang ban lait na kata ka suhjer, ka tung - ka - smiej, u la thaw buit ban shu iapai - kha - poiman bad ka ban don jingiadui bad u Sajar. Hynrei u Sajar um kwah ban iakhlad na la ka khun bad um kohnguh. u Syim u la meh - ding - lep, bad u la bitar sia. Kita ki myntri pat, haba ki ishi ba ka ding maulein ka la nangkur, ki la - tei pruw, tei dingiap haduh ba kan da klang ir.

Khyndiat sngi haduin kane, u Syim u la phah pynlena ba um pynlong ka khawai Hima hajan Wahiajer, ha hynping Thadlaskun; bad u la hukum ia u Sajar bad ia ki myntri baroh ban pei ha kata ka khawai. Da kame ka buit, ula pyrkhut ban



3

ich pyriap ia la u hngsker.  
 Shuwa kata ka sngi khawai,  
 katba u Sajar u dang iaid la ka lymti  
 ban leit sha Thadlaskun, kaba u la pei ka  
 Nongbah, u la ikynduh ia kauwi ka tymmen  
 kaba la (a) ia-kun-kai bad u. Kata ka  
 briuw kaba la isnguw mur-mur ba nam  
 ka khling-ka tyngab ia ka jingthmu jong  
 u Syim, kaba ka la tip ba un leit sha  
 Thadlaskun, ka la sngusynri bad snguekymud  
 ba u briuw u balui-lui bad u bakha kum  
 u Sajar un shu iap ei. Kumta ka la  
 pykbor da kumme-kumtai ba un sah-miet-  
 neh ha ing jong ka, namar ka sngi  
 ruh ka la sdang-neh, bad lada un leit  
 ruh un ym pei, hynri yri shu lapmuet  
 ha lymti. U Sajar ruh u la mynjur bad  
 u la leit-sah-neh ha ing jong kata ka  
 tymmen.

Jnda la dip ka bam ka dih,  
 katba ki nangiakun-kai shaphang kane-katai,  
 ka jingiakun ka la pur shaphang kata  
 ka khawai. Kata ka tymmen nangta, ka  
 la iathuk barok katba ka tip shaphang  
 ka jingthmu jong u Syim ban pyriap ia u.  
 U Sajar u la kyndit-thret kumba rah, bad  
 ula shu pykhat barok shimut da kaba  
 hngngoh.

Kum lashai mynstip, kata ka briuw  
 ka la pykkrak ka bam-ka-dih ia u, ka la  
 ai ha u unui u luta bad unui u Syiar u



balih bad ka la ong artat : " To shum kine,  
wat pyri hano-hano ruh; haba ka khawai  
ka la sdang, bad phi iohi ba ka phur  
ka sla, phur ka deh, to deh to bam ia  
ka snam jong une u syjar haba ym don ba  
iohi, nangta phin prie ryngkhat bad shaid-  
bad-shaid, phin long kumba kum-pang kyndit-  
kyndit, bad ki paid jong phi kin sa rah-  
not na lypung khawai." Kumta u lypngkor u  
la ai khubli, u la kyrkhu-kyrdoh ia kata  
ka Tymmen bad u la mih de soit.

Kumta la uan lut baroh ki  
rangbah na ki dong ki smat ka Huma ha  
kata ka Tingkhaulai bakhrav jong u Syim.  
Haba u Sajar u la poi ha lypung, ki paid  
jong u kiba la wan shuma, namax ma-ki  
ruh ki la tip uer-uer shophang ka jingmut  
jong u Syim, ki la iawan hum-hum ham-  
ham, ki la iawisa kyphai da ki dung-  
ryntuh bad ki la iaker ia u uui-lyuui.  
Kumta, ma-u ruh, u la iashengkai mylten, u  
kivia bad u pyrkmen ia ki laiphew-jait.

Ha kata ka jingkhawai, u Syim  
u la phah ia ki briuw jong u bam ai  
jingbam ar jaka; ia kito kiba makhane ia  
u bad kito kiba makhane ia u Sajar Nangli.  
u Syim u la phah ba kin ai ja ia ki  
paid jong u Sajar ha ki sla madi mata,  
bad da ki jhur ki jhur suda, katta ia la  
ki paid pat, u ai da ka deh ka kah suda,  
ha ki lakait lamut. Ki paid u Sajar ki la  
sngusih eh ia kane ka jingleh iblin briuw  
u Syim ia ki, bad ki la khuh bam ieng



5

da ka wait pyrshah ia u ha kata ka per-  
u Sajar, namar la maham ia u da kauui ka

5

tymmen shaphang ka jingthmu basnieu u Syim  
 pyrshah ia u, u la di shi - tyndong ka  
 snam syiar bad u la prie da ka snam  
 syiar ha kata ka jingkhauai. Ki brui jong  
 u ki la rah ia u mar-mar nangta,  
 bad ki la iathuh ia u ka kin ialah  
 pyrshah ia u Syim, hynri ula Khang  
 ia ki, bad u la ong ba ka long kaba  
 sang ban leh kum kata ka kam ia  
 la u Syim u kmie. Da kame ka buit u  
 la ioh lad ban phet neh ruyngkat bad la  
 ki nongkud na kata ka jingialang. U la  
 poi ha Thad Laskuin. Ha kame ka jaka u  
 la ai hukum ka kin shongthait, bad ba kin  
 tih marshidong ruyntuh bad rong mar shi  
 king ka khyndeu ban thaw pung, khmang  
 ban pynsah nam ia kame ka jingphet jong  
 u na ka jingshet kylla jong u Syim pyrshah  
 ia u. Haduh mynta kame ka pung ka dang  
 don bad ki khat ia ka, ka Pung Thadlaskuin.  
 Ka long ka pung kaba huh bad bajylliu  
 shikun ha ki Jaintia. Mynta ka iing kum ka  
 sakhi, ka katno ki paid jong u Sajar ki  
 long ki bakun bad ki bakhlain bad ruh  
 ban pynsahnam ia u Sajar Nangli bad ki  
 paid jong u na ka jingshet kylla jong u  
 Syim pyrshah ia u.

Decorative flourish or signature at the bottom of the page.

**Submitted by:**

Ritu Koyu

B.A 6<sup>th</sup> SEM

English honors

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## **The arrival of death**

*(Based on one version of the myths of the Galos of Arunachal Pradesh.)*

It is an age old tale that had leaped from tongues to ears endlessly, a loop of acknowledgement of a beginning when the *Medo* (sky) and *Hichi* (earth) were one, a pair of lovers intertwined. As a symbol of their union, out of their womb a child was born, an embodiment of time itself, known as *Jimi*. With the birth of an immeasurable abstract entity as her, who had the jaw formation of a hornbill, head of a deer and whose backbone structure resembled that of a monkey's nose and hair that grew like the birds; emerged life. But when *Jimi Ane* (mother) began to birth and craft the earth, death was not a design intended by her. But rather an affliction that had befallen the human kind due to their own shrewd disposition and disobedience to the balance of the natural world.

The death is said to have entailed a storm, when the nature raged and grieved the death of *Teri Ane* (mother). A young damsel who conceived a child without her own consent or even consciousness, by a depraved spirit *Opo Tako*, who transmuted to a *Tai-Tama* (housefly) to conclude his tasteless and sordid intentions. However, the much lamented baby soon died after birth. Rendering *Teri Ane* now, forsaken and shunned by her own community for falsely suspecting them of being her wrongdoer. The hurt vanity and conceited prejudice directing their morals to deprive her of a small allotment of land for the burial of her lifeless new born. Vulnerable

and compelled, she eventually decided to bury the corpse on one of her own thighs. But soon as one month dissipated after another, her flesh started to show signs of decay, starting from her thigh and slowly spreading to her entire build. Only the creatures that haven't been suspected of being the perpetrator of her dire misery extended their help and support, but all their efforts prompted to futility. Between the ark of dusk and dawn when she heaved her last sigh, the earth trembled with storm and thunder, dragging disasters along like floods and landslides, disfiguring and damaging the entire face of normalcy that the world had known. The aftermath of the nature's fury greatly affected the flora and fauna, almost destroying the forest.

Then the next day when the storm had calmed, *Tani* (believed to be the first man on earth) walked about in the forest scavenging for some dead animals for his meals. It was then when he heard the most melancholic yet enticing melody; it was the cries of *Lingo-Tongo* (a bird). Who was perched up in a tree branch when *Abo Tani* approached her. Deeply moved by her singing he asked for some of her spittle to take home so that he could acquire this flair himself as well. However, the bird refused and revoked *Abo Tani* by saying that, doing so would only replicate her tragic fate on to him as well, because her singing was not an artistic forte but a grieving mother's cries for her children who died in the storm. However, *Abo Tani* did not despair and kept insisting even threatened to spear the bird with his arrow. At last the bird obliged under persuasion and packed her spit on a leaf of *Nejir-Popir* (a shrub like tree). She advised *Abo Tani* not to smear the spit on his children or anyone else. Thus, with the spit in his possession he reached home in a time when his mother *Risi Rijom* was sloughing the layers of her skin like a snake, initiating a sort of a rebirth and that too in colossal pain. But as soon as *Abo Tani* swallowed the spit, his mother was rid of all her agony and died a fleeting death. Hence, this was the first death for the human kind to ever experience, a sort of an introduction. But since then death etched itself onto life like two sides of a coin. One incomplete without the other.



*Topic: The Toad and the Monkey  
(Animals Folktales)  
Of Meghalaya*



**Name: Sahira M Sangma**  
**BA 2<sup>nd</sup> sem.**  
**Geography (Honours )**

*Once upon a time, a Toad and a monkey were very close friends. They both always worked together at any work. One day the monkey thinking itself like this "wow! The sun is very fine today it will be better to go for fishing, I have to go to the Toad house and make propose to brother-in-law Toad for fishing ". In this way, the Monkey went to the Toad house to make agree for catching fish. Thus, after some minute, the Toad heard the voice by calling his name, then he start thinking itself " who's coming by calling my name ", on that time he saw the Monkey by coming through his house. By seeing the Monkey he asked him " ooh! Monkey brother-in-law where are you thinking to go today ". The Monkey also replied to him " the sun is very fine today that's why I came here to make agree with you to go to the river for fishing and will make a poisonous root (used to stupidly fish) for fish". The Toad was also agreed with him to go for fishing. In this manner, the Toad told the Monkey to bring a knife with a basket, as the way the Monkey took his knife with a basket. But, the Monkey asked him again from where to cut the poisonous root. Hence, the Toad also said to the Monkey for not to worry about poisonous root and told him " so much of poisonous I have ". Thus, the monkey also agreed with his word then said okay, and they both are went for fishing to the river.*



*This is the pictures of the Toad and the monkey, while going to the river for fishing.*

*While walking on a way Toad said: " we will build a dam at the lower of the river, it will be better for us ". The Monkey also agreed with his idea and he continue to asked his brother – in-law like this "you have been said before you have much of poisonous root but where we will find that poisonous root ". Again the Toad replied his question " oh ho! Brother-in-law why are you feeling worry, I had already said I have much of poisonous root ". After talking about poisonous root they reached near to the river. When they reached near to the river the Toad order to the Monkey to cut and bring a piece of wood by give his own knife. In this way, again the Monkey asked him 'what will we do by cut a piece of wood or is a piece of wood is to beat for fish when they comes out of the water'. Hence, the Toad again said to him 'oh ho! Brother-in-law this piece of wood will also useful for something ',while saying that the Toad told the Monkey to start searching and cut a piece of wood. The Monkey also did as told. Finally, they go down to the river, then Toad told the Monkey to get ready for catch the fish and the Monkey also agreed. Thus, the Toad told the Monkey to beat his head when it comes out*



*to the surface of the water and told him to stop beating when it saw the white fluids coming out of the head. The Monkey did as told. After few minutes, the white fluids came out from the Toad head, while beating so many in his head. After sometime, plenty of fish were found floating on the river. They used to pick up the plenty of fish and put into a basket from the water .*



*In this picture, the plenty of fishes were floating on the water after the white fluids Came out from the Toad head and the Monkey was putting the fishes into the basket.*

*After they finished putting the fishes into the basket, they climb up to the upper land and took rest. At that time the Monkey told the Toad “today we are tired even we got plenty of fishes “. And the Toad also said yes and he asked to go back home by dividing the fishes equally. As the way they divided the fishes equally, after that they went back home by himself. While going back home the Monkey think itself and to be surprised about the work of his brother-in-law Toad.*

*After few days, the monkey felt to eating fish again when the fish are finished. The Monkey call his wife to come infront of him, while calling his wife replied him like that “why are you calling”. Thus, the Monkey told the wife To go to the river for catching fish by make a poisonous root. The monkey’s wife agreed with him to go to the river but she suddenly think and asked him from Where to get the poisonous root. The Monkey replied to the wife like the way the Toad told him before about poisonous and said to his wife not to worry about poisonous root. Thus, they come out from the house then they went for fishing to the river.*



*After meeting for fishing, the Monkey and the wife carry a basket with a knife and went to the river for catching fish.*

*While walking on way, the monkey's wife asked him again "you have been said before you have much of poisonous root but where we'll get the poisonous root ". Again her husband told her not to worry about poisonous and told her to stop asking about it. After walking few minutes, they finally reached to the river then monkey show the river and said to his wife to catch a fish by standing on the lower side of the river which the fish coming down through by the lower river side from the upper river. By saying that the Monkey told his wife to wait him till he come back, then he went to search a piece of wood. When the Monkey come back by holding a piece of wood, the monkey's wife asked the husband by seeing him holding a piece of wood. Thus, the Monkey told his wife to hold a piece of wood and said to beat his head when he comes out to the surface of the water and said continue to beat his head till the white fluids comes out of his head then the Monkey drowned to the water and order to his wife to start beating his head. The monkey's wife did as told. After few minutes the white fluids comes out from her husband head, then she said to her husband 'the white fluids is already came out from your head but didn't see any fish coming out from the water and said to climb up instead of floating on the water ', but her husband didn't respond anything to her and he was just floating on the river. The monkey's wife start to feel worry and she was go down to the water to see her husband. Thus, when she saw her husband she found the death body of her husband. She started to cry and promotes her husband to the land.*





*The monkey's wife promoting the death body of her husband from the water by holding in her hand.*

*After promoted of her husband to the land, she cried and told itself " why I did beat you, why did you tell me to beat but now you're died instead of fish ". In this way, the monkey's wife continue to cried at loudly and have to went back home by put her husband into the basket instead of carrying fish.*



*In this picture, it shown how the monkey's wife going back home by carry her husband on the basket instead of fish.*

*The moral of the story is, sometimes it might bring great loss when we follow by seeing other work and did the work without knowing anything.*

*This story is written from the Garo (A.chik ) folktales. Which the Garo peoples used to telling about this story till now.*



## The Orphan

Back, far back, in the mists of time when the world was very young there lived a boy named 'Baum Kaker' in a little village that lay in the midst of Adi hills. In the early ages of his childhood he lost his parents. Baum was left all alone as an orphan. His hard days and struggle to live a life started since from his childhood after his parents demise. Moreover, his struggles increased gradually. Fortunately, Baum had an aunt called Nanyi Gaji. His loving one and only aunt from the paternal side. Nanyi Gaji had a great love towards him; however, the Uncle was unkind and felt burdened by him. He didn't really liked Baum. So Nanyi Gaji had to sneak out her love and care to Baum.

One <sup>such</sup> act of Nanyi Gaji was that she used to sprinkle and put the rice on his head so that he can pick and feed himself thereby avoiding starving whenever required behind Uncle's back. He lived in misery and was looked down by the villagers. Beside, all of his struggles Baum was always devoted to be a good and hardworking boy.

One fine day, Baum asked his aunt Gaji to make him a Bow and arrow as he was still a young boy and didn't know how to make one. After a day, he received his Bow. He was completely elated after receiving the present from his aunt Gaji. Soon after, that day he went to a nearby forest located in the periphery of the village for hunting. It surely was exciting to him as a young lad. Baum was blessed with luck and dedication apart from all the toil he was facing. That day, he shot a Red jungle fowl and very frantically he went back running to present it to his aunt Gaji. And the next day he went again and shot a wild boar called the 'Hirah' by



the people in the Adi Hills. Seemingly, as a young boy he thought it was a farm pig. However, he got to know about the 'Hirah' - wild boar when he returned back to the village to his aunt. Gradually and steadily he became a skilled hunter and acclaimed himself a favor in the eyes of the villagers. His skills in farming, hunting and many more became immeasurable. He reared good amount of domestic bovines. As he grew older he was already blessed with a good yield of harvest as well as the production number of domestic bovines especially the 'Mithun' (The Gayal) also expanded at times. Meanwhile becoming the most productive person all over the village. He grappled back and forth for his life yet he didn't give up. He thrived his life working hard and diligently everyday. Eventually, he became the wealthiest person and was not any longer the poor and inferior Baem Kaker of the village.

- Yangki Tamut.



## **A STORY OF “KA LASA TAMU”**

The Hima lapngar once the great Hima situated in the east of Khasi Hills called (Ri-Bhoi). The Headquarter of Hima is located in the hill top where Ka Syiem or the Queen stationed. The ruling family in this region in ancient time were well known for the fame in their generosity especially for taking care and giving home, shelter for the poor and the needy. One of the such incident that took place in those time was about a girl known as ‘LASA TAMU’ she was an orphan girl raised by the Queen of Hima lapngar.

Ka Lasa Tamu was an orphan girl her parents have left her from this world at every young age of 5(five), she was born in Hima ‘Narlein’, a neighbouring Hima. She was very pretty and innocent, during this sad situation that she faces, a Basan Marpan went to Hima Narlein for some work there he met Lasa and it was just like a blessing from God, he then brought Lasa to Hima lapngar.

Ka Lasa then live in Ka Nongbah(which was called as the headquarter or capital) as a girl she was kept as a maid. She was a very cheerful girl who knows her duty well. Lasa as a smart and energetic girl she always gets up early in the morning and goes to palace regularly. By the time she reach 15 years old she was kept to looked after the goats. It happened one summer day when the sun was very hot and clear she went along with her goats to a bank of river called ‘Umpyrdong’ as she was sitting there watching the goats she saw a princess ‘Ka Lasubon’(daughter of Ka long Saring) as she was taking bath in the river side suddenly a python(called u Thlen Lum) appear and swallowed Ka Lasubon. Ka Lasubon with all her strength try to come out from this terrifying python who try to swallowed her but could not, ka Lasa on seeing this run to safe her highness the princess Lasubon but in a vail.



By evening ka Lasa flocked the goats in their sheds and went back to her house, ka Lasa had a great nightmare seeing ka Lasubon how the princess was struggling and finally she was swallowed by the python, after swallowing the princess the python went back to swim in the river by this nightmare ka Lasa could not sleep for many days and scared to tell anyone what had happened.

Back to palace all the residents of the palace and the peoples in the Hima lapngar have searched the princess but could not find her. The whole town in the state were shocked by this incident, they searched for the nursing princess was announced Ka long Saring the Queen have asked the priest to find where the princess could be located, at last the queen herself went to meet The Basan of Hima Narlein to find the cause. It was found that the causes were not shown clearly the Basan said only the girl who look after the goats would be able to tell what had happened to the princess Lasubon.

With heavy heart the Queen came back to her palace the very next day she summoned Ka Lasa to the palace. Lasa was brought to the queen the queen enquired but Lasa could not reveal the truth it was after a long interrogation and threatening by the queen Ka Lasa then reveal the truth. When Ka Lasa reveal everything what she has seen on that day the queen felt like a thunder had struck her to hear what had happened to her daughter and shocking everyone who had present there. The Queen stood up and hug Lasa with the tears rolling down on her face.

With the guidance of Ka Lasa the queen then send the warriors of the palace to search for the python. One day on a hot sunny day where the sky is clear and bright, as the warriors keep on searching the python, they search the neighbouring caves and the river they could not find it, but as they keep on searching and searching then suddenly few men found the python lying down near the river bank for it cannot move any more as if have just swallowed the princess Lasubon. The warriors gathered round with all their strength then

they tried to kill the python, after killing the python they found some body parts of Ka Lasubon inside the python.

After one week when all the burial formalities were completed in the presence of the elites of the Hima. Lasa was invited by the queen long Saring as she was pleased with ka Lasa for being sincere and for telling the truth. With the concern of all the elites (Ki Bakhraw) the queen handover her territory situated in the west of her Hima to Ka Lasa so Ka Lasa from then taking administrated the western territory.

As the young lady ka Lasa was administrated her territory alone, when she decide to get married her eye fall to one of the bachelor named 'U KOHRAKEI MATLANG' from Hima lapngar itself he was a warrior guarding the Hima.

Ka Lasa and u Kohrakei Matlang marriage was solemnized in the present of people in the Ka Nongbah lapngar when the ceremony was over the newly married couple left to the new territory to start a new family to the west of Nongbah lapngar. One beautiful day when the sky is clear and hot U Kohrakei and Ka Lasa as they were sitting down under a tree because of the heat Ka Lasa then take out her mangoes from her basket and share with her beloved husband U Kohrakei. To make beautiful memories U Kohrakei then plant that same mangoes seed in that particular place where they share their memories before they left their old Nongbah Ka Kut lapngar. As her husband plant that mangoes seed with love, the seed then started to sprout till it grow into a big tree, and that mango tree that they plant was still growing until date in Mawlong Sangot.

When the couple got their own children, they started to build their own Nongbah they erected megaliths and monolith which was still seen in a place called Mawlong Sangot. These megaliths were used by the royal people for public meetings or assemble. Adjacent to Mawlong Sangot there located a big cave called ka krem Mokaliala, used mostly during the time of war. Outside the cave Ka Lasa and U



Kohrakei build a strong wall where the enemy could not enter easily and in side that cave Mokalia they keep all their weapons and even can rear livestock and they also store a lot of foods so that they can keep themselves during the war. With her wisdom and intelligent ka Lasa and her husband along with her elites work together and decide to keep the traditions which they always celebrate as afeast when they were in Nongbah lapngar, with the same method she then bring out the traditional dance, traditional worshipping in her locality as a sign of worshipping God by following the tradition when she was in the Nongbah, this made her subjects living in the western territory to make her a leader, and it was through her dedication to the people. The peoples who live therethen depict from her name Ka Lasa to that resident where Ka Lasa lives as “Ka RAID BHOI LASA”this is to show the love and gratitude to Ka Lasa Tamu, from that times onwards the territory given to ka Lasa was then called “KA RAID BHOI LASA” until date.

The story of ka Lasa was still a living story that our elders our grandparents our parents, generation after generation are still telling this story about ka Lasa Tamu.

Hima lapngar – A kingdom in Eastern Ribhoi

Narlein – A small neighbouring kingdom of Hima lapngar

Basan – A heritage minister

Ka Nongbah – A place where only royal family lives

Ka Raid – A small state under the ruling of king and queen

Krem Mokalia – A cave that situated in Bhoi Lasa

-----The End-----

EMIKA P SHADAP  
ST. MARY’S COLLEGE SHILLONG  
B.A 6 SEMESTER (ENGLISH HONOUR’S)

## **HUMANS AND WITCHES**

***A long time ago in the lands of Arunachal Pradesh there once lived happily together the humans and witches. They were considered to be in a kinship that was nothing less than a brother-sister relationship. Witches had crows for pets and humans had dogs. It is said that the crows were a negative influence to the witches.***

***One day a crow gave his master an idea of dividing the lands poisoning the minds that the witch community deserved more than the human race. So the witches put forth the deal. Humans tried to negotiate but witches were reluctant to give up on the idea. Thus the division took place by putting forward two options, to choose between a Esap(fishnet) and Ekkam (a large local leaf). Witches chose the Ekkam with what came the power of being invisible but they were to move to the dense mountain forest. Humans with Esap had no supernatural power but they were given the civilised valley.***

***So, till this day it is believed that the witches keep an eye on human beings but humans are unaware of it.***

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Once upon a time, in the small village name 'Rangjyrwit' there lived two boys Nik Mahajon and Shing who are inseparable companions since childhood . Nik Mahajon come from a rich family while Shing from a poor family. Time passes by and Shing, a poor man got married who's wife was ironically called Ka Lak. Despite their lifestyle and background, Nik Mahajon would often invite Shing to his house. Their friendship was of the most ennobling kind forged beyond standards of material wealth. when ever Shing visited Nik Mahajon, he never let him go empty handed, but always gave him something useful like fruits and vegetables to carry back home. Shing and Lak feel that they should return the favour and invites Nik Mahajon to come to their house someday and have dinner with them but they said that they unable todo the same as what Nik Mahajon did but they will serve only plain rice, with a little salt. Later, they invite Nik Mahajon to their house for dinner. Then, one day Nik Mahajon went to their house. Shing and Lak are overjoyed to see him. However, on that day there is no food in their house . Shing told Lak to go and request from their neighbours a handful or two of rice, then lak also went quickly to neighbours house and even them also they don't have enough food to eat and she return back home without getting anything. Shing feel disappointed and ashamed as he can't serve anything to his friend as he had come once in a while in his house. At that time Shing cried and said "What sort of a world he is living, where even a morsel of food can't be obtained to offer to his best friend!" and also said "better to die than to live in such humiliation!". Shing took a knife which is there in the kitchen and he kill himself and Lak also saw that Shing had killed himself and she also said that "better to die than to live in a world full of grief and suffering!" and she too she kill herself with that same knife. Later, Nik Mahajon who was waiting for the couple in the courtyard, wonders that what happened inside , as khasi manners , it was impolite to neglect a guest in such conduct. So he stood up resolutely to see by himself what was happening inside. Nik noticed a pot boiling in the fireplace with nothing but water in it. And suddenly he saw his best friend and his wife dead body. Disheartened and shocked, he feels his life is useless without his friend then at that time he realise that just because Shing and Lak could not feed him they kill themselves and he too he kill himself with that same knife.

On that same night, a thief had just escape from a nearby village with his loot. And it happen that he enters in the Shing house to hides himself while running away from people who were chasing him, and he fall asleep there only. But when he woke up in the morning he saw three dead bodies there and he was so scared and he think if people will find him there, they will not only take him as a thief but as a murderer! and he find himself hopelessly and he said "better to die an honorable death rather than being a murderer!" and he too kills himself with that same knife.

When the villagers came to know of terrible tale, they were moved like never before. They prayed to God that something like this should never happen again and even the poorest man should have something to offer or repay their neighbours or guests with the same act of kindness . And also they prayed to their Creator to decide new ways of exchanging pleasantries and gifts so that the tragedy never arise again.

God was kind and bless and he answers their prayers by transforming U Nik Mahajon into U Kwai(Betel nut) , U Shing into U Tympew (Betel leaf) and Ka Lak into Ka Shun(lime) which are always taken together and the thief into U Dumasla(tobacco) which the khasi (meghalaya) state used by inserting it at the corner of their mouth as if tobacco trying to hide .

It was from them the custom of exchanging U Kwai(Betel nut) taken together with U Tympew (Betel leaf) Ka shun(lime) and sometime with U Dumasla (tobacco) started among the Khasi, Jaintia and Garo tribes (Meghalaya). Now all these tribes is incomplete without having it because it came to signify as a symbol of warm hospitality, affordable to both the rich and the poor.

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