



सत्यमेव जयते

REPORT
OF
THE LAND REFORMS COMMISSION
FOR
KHASI HILLS

VOLUME - I MAIN REPORT

VOLUME - II } APPENDICES 'A' - 'L'
VOLUME - III }

CONTENTS

VOLUME I

	Page No.
Acknowledgement	I
Introduction	i—ii
I. The Problem Stated	1—9
II. Ka Ri Khadar Doloi, Ka Ri Laiphew Syiem	10—13
III. A. Khasi	14—15
IV. Land Tenure System	16—17
IV (a). Ri Raid Land	18—19
IV (b). Ri Kynti Land	20—26
IV (c). Government Land	27—28
V. Pynkam	29—30
VI. Problems of Mixed Marriage	31
VII. Ka Sang	32—33
VIII. Inheritance (Matrilineal System)	34—43
IX. Settlement of Disputes	44
X. A Short Note on the Memoranda Received	45
XI. Outline of Recommendations	46—51
Bibliography	52—53

VOLUME II

APPENDIX A

List of Memoranda submitted by various persons, organisations, etc.

Serial No.	Name	Address	Page No.
(1)	(2)	(3)	(4)
1	Bier, Sirdar of Laitlyngkot ...	Laitlyngkot, Laitlyngkot Sirdarship ...	57
2	Bengsiton, Sirdar of Nongshluid ...	Nongshluid, Nongshluid Sirdarship ...	57
3	Bareh (D-Phil), Hamlet, Reader, North Eastern Hill University.	Shillong	57—59
4	Duncan, S. J., I. A. S. (Retd.) ...	Upper Shillong	59—61
5	Diengdoh, Alwet B., M. D. C. ...	Jaiaw Langsning, Shillong	61—67
6	Diengdoh, Kendro ...	Nongmawkhlam	68—71
7	Dkhar, Rokendro, M. D. C. ...	Nongthymmai, Shillong	72—74
8	Ephlinton	Mawten, Maharam Syiemship ...	75
9	Hynniewta, Hoover, M. L. A. ...	Jaiaw Laitdom, Shillong	75—77

VOLUME II—concl'd.

Serial No.	Name	Address	Page No.
(1)	(2)	(3)	(4)
10	Harbar	Nongshluid, Nongshluid Sirdarship	78
11	Ilijam, Sirdar of Mawlong	Mawlong, Mawlong Sirdarship	79—80
12	Jahrin, B.	Nongkasen, Myriaw Syiemship	81—82
13	Jahrin, Maniwell S.	Cleveland Colony, Shillong	83
14	Kharkongor, Brill (Smt.)	Jynriew South, Happy Valley, Shillong	84—85
15	Kharkongor, H.	Nongthymmai, Shillong	86—87
16	Kharkongor, B. General Secretary, Synkhong Kyntiew Ri.	Shillong	88—89
17	Khongstia, Bang	Nongryngkoh, Khyrim Syiemship	90
18	Kynta, Blodar	Mawmihthied, Cherra Syiemship	91
19	Khyriem, Abel	Laitkroh, Laitkroh Sirdarship	92
20	Kshlar, Kron Singh	Rngibah, Khyrim Syiemship	93—94
21	Khongwir, S. D., M. L. A.	Mawlai Nonglum, Myllem Syiemship...	95
22	Khakhari, R. N., Private Secretary to Speaker, Meghalaya Legis- lative Assembly.	Shillong	96—99
23	Kordian, Sirdar of Riangsih	Riangsih Sirdarship	100
24	Lyngdoh, Gorindro Puwein	Mawmarin, Nongstoin Syiemship	101
25	Lyngdoh, A. N. L.	Shillong	102—103
26	Lyngdoh, E. B., M. D. C.	Shillong	104—106
27	Lyngdoh, Francis	Laitkroh, Laitkroh Sirdarship	107
28	Lyngdoh, G., M. D. C.	Shella, Shella Confederacy	108—110
29	Lyngdoh, Holiwell	Markasa, Myriaw Syiemship	110
30	Lyngdoh, Iolis Roy	Mariem, Nobosohphoh	110—111
31	Lyngdoh, J.	Mawrong, Myllem Syiemship	112—114
32	Lyngdoh Kharsaw, N. Roy and others.	Langrin, Langrin Syiemship	114—124
33	Lyngdoh, Kerdor	Shngimawlein, Maharam Syiemship	125—128
34	Lyngdoh, Phrikswell and others	Khyrim Syiemship	129—130
35	Lyngdoh, Sojindro and others	Mawdon Sirdarship	131
36	Lyngkhai, Osparwell	Nongstoin, Nongstoin Syiemship	131
37	Laloo, G., M. L. A. and others	Mawpran, Khyrim Syiemship	132—136
38	Laloo, Dr. S. R.	Saitshpen	136—139
39	Laloo, S.	Nongksch, Myllem Syiemship	

VOLUME III

List of Memoranda submitted by the various persons, organisations, etc.

(contd. from Vol. II, and Appendices B—L)

Serial No.	Name	Address	Page No.
(1)	(2)	(3)	(4)
40	Lahiri, Benoy, Secretary, Khasi Hills District, Communist Party of India.	Shillong	145—157
41	Mree, (Dr.) N. B.	Rengku	158—159
42	Mebar, Headman and others	Sinai, Sinai Mawshynrut Sirdarship	159
43	Mosten, Secretary, Laiseng, Sohsarat	Sohsarat	160—161
44	Nonglang, D. Singh	Nonglang, Nonglang Sirdarship	161
45	Nongkyurih, Eljo Kishore Roy	Khliehshnong, Cherra Syiemship	162
46	Nongsiang, H. L.	Nongstoin, Nongstoin Syiemship	163
47	Nongrum, Onirai	Maraikaphon, Cherra Syiemship	163—164
48	Nongrum, T., Headman and others	Laitryngew, Cherra Syiemship	165—166
49	Pariong, D. P. R.	Langja, Jyrngam Sirdarship	166
50	Rewardnd, Ephlinton Roy and others	Mawdon, Mawdon Sirdarship	167
51	Pariong, D. P. R.	Ramsngiwar, Rambrai Syiemship	168
52	H. Rees	Mawkyrwat, Maharam Syiemship	169—171
53	Ryja, R. K.	Maharam Syiemship	172—181
54	Roy, Salom	Mawmarin, Nongstoin Syiemship	182
55	Roy, R. K., District Research Officer	Tribal Research Institute, Mawlai	183
56	Roy, R. B. Wahadar	Shella, Shella Confederacy	183—189
57	Syiem, Jormanick, M. L. A.	Jaiaw Langsning, Shillong	190—194
58	Syiemlieh, M. L.	Cherrapunjee, Cherra Syiemship	194
59	Syiemlieh, Haiwell	Thiepkesch, Rambrai Syiemship	194—199
60	Sawkmie, Lohori	Mawkyrwat, Maharam Syiemship	199
61	Swer, S. P., M. L. A.	Cherrapunjee, Cherra Syiemship	199—204
62	Singh, Burom	Mariem, Nobosohphoh Syiemship	205
63	Snaitang, D.	Tlongpleng, Maharam Syiemship	205—206
64	Sirdar of Jyrngam	Jyrngam Sirdarship	206—207
65	Thongni, E. C.	Raibah, Maharam Syiemship	208—209
66	Thongni, L.	Nongumer	209—210
67	Thongni, Sitra	Phlangdiloin, Langrin Syiemship	210—215
68	Wanniang, Phringlyshon	Mawten, Maharam Syiemship	215—216
69	Wallington, B.	Nongwar, Shella Confederacy	217
70	Wallang, Franslow	Nonglang, Nonglang Sirdarship	217

VOLUME III—*concl'd.*

Questionnaire issued by the Land Reforms Commission
for
Khasi Hills

	Page No.
1. Preamble	219
2. Glossary	220
3. Part I—A.—Territories in Khasi Hills known as Khasi States and as British villages before the commencement of the Constitution of India.	221
A (i) Explanatory Queries	222
Part I—B.—The Chiefs/Bakhravs/Heads of Raids/Shnats, etc., their durbars, powers and functions.	223
4. Part II—Different classes of land	224
5. Part III—System of Demarcation of Boundaries	225
6. Part IV—Land System—	
A.—Lands held by the Chiefs for and on behalf of the people	226
B.—Lands held by the “Bakhravs”/Raids/Shnats, etc., for and on behalf of the people.	227
C.—(i) Clan lands	228—229
C.—(ii) Clan lands	230
D.—Community lands other than those in A	231
E.—Community lands other than those in B	232
F.—Lands held by Chiefs clans by virtue of their belonging to such clans ...	233
G.—Lands held by the Chiefs/Bakhravs/Heads of Raids/Shnats, etc., for service rendered.	234
H.—Lands within joint jurisdiction of different “Himas”	235
I.—Government Lands	236
J.—Self acquired landed properties	237
7. Part V—Customary Law governing holding of lands within a Hima/Raid/Shnat, etc., by a Sohsyiem, Sohshnong, Mynder-ri.	238
8. Part VI.—(i) Customary Law of inheritance—A	239—240
(ii)—Customary Law of inheritance—B	241
(iii)—Customary Law of inheritance—C	242
(iv)—Customary Law of inheritance—D	243
9. Part VII—Disposal of property while living to take effect after death	244
10. Part VIII—Difficulties, Handicaps, Remedies	245
11. Part IX—Savings	246
12. Appendices	247—276

ACKNOWLEDGEMENT

The undersigned desire at the very outset to express their thanks to all the persons who have responded to their request to give them—(1) the benefit of their knowledge and information about the customary land system of the Khasis, (2) the changes which have come into being by way of evolutionary growth, or which have been brought about by certain Khasis or sections of them themselves, or by the administrators during the British regime for their convenience and (3) their views as to what they considered should be done with regard to the codification of the land system as yet unwritten, the preparation of maps, records of rights, etc., in the interest of the people. The information and views given in writing are annexed as Appendix 'A' of this Report.

The undersigned also would like to express their thanks to the authors of books and the anonymous contributors of articles published in newspapers, magazines, etc., from which they have gathered much valuable and independent information concerning the land tenure system of the Khasis, their system of inheritance, customs, usages and practices; the changes and innovations which have come into being or been introduced since the advent of the British, and also their views as to what they considered should be done in the changed conditions and circumstances of the people today. The Commission have tried to make the best use of the information so collected by incorporating relevant portions of it in the Report. There were many persons who preferred to remain anonymous but who have given the Commission much valuable information on the subject of inquiry, and also their views about what should be done for the good and welfare of the people. The Commission express their thanks to them as well.

The undersigned are indebted and grateful to (1) Bah Kynpham Singh, (2) Rev. H. M. Rapphap Principal, Presbyterian Theological College, Cherra, and (3) Rev. M. Bianchi, S. D. B., Catholic Church Shillong for opening to them the doors of their libraries, but for which they would not have been able to make use of the various articles and writings published in the old Khasi newspapers and magazines.

The undersigned deeply appreciate the services of all the Block Development Officers and their staff who have helped them most substantially by arranging meetings with representative men of their respective areas to discuss the problem of land tenure system and what, they thought, ought to be done.

The undersigned also owe their thanks to the Revenue Department for the help and co-operation extended to them in their work.

Last but not least, the Commission offer their warmest thanks to Shri Brington Buhai Lyngdoh, Minister of Revenue, Finance, etc., whose sincere desire and single-minded determination to help and save the Khasis from the waste, pain and bitterness of unnecessary disputes and avoidable litigations arising out of the tangled skein of unwritten customs by means of a codified system of laws having due regard to the customs and genius of the people and by the preparation of maps, records of rights, etc., has been a constant source of encouragement and inspiration to them throughout.

A FOREWORD

This Report does not pretend to be exhaustive: it humbly presents, as far as may be collected, and collated (1) the entire basic structure of the customary systems of land tenure and of inheritance obtaining among the Khasis, the changes and innovations thereon which have come into being over the past 100 years, (2) a study of the views and proposals expressed by various persons and authorities, and (3) an outline of the suggestions and recommendations considered best to be done to build up the future of the race upon the foundations of the past with the materials of the present by way of judicious legislations on those aforesaid twin institutions of land tenure and of inheritance and their correlatives which are the welt and-warp of the web of Khasi society.

U R. TOKIN-RYMBAI, Chairman,

U HUMPHREY NONGRUM, Member,

U D. DETHWEL LAPANG, Member,

Land Reforms Commission for Khasi Hills.

Dated Shillong:
The 30th November 1974.

INTRODUCTION

On March 15, 1973, the Governor of Meghalaya spoke on the floor of the Assembly that a Land Reforms Commission would be appointed for Khasi Hills. This was followed by the appointment of this Commission as per Notification No. R-D.238/72/Part, dated the 2nd July 1973 (Attached herewith as Appendix 'B')

The task of the Commission is to enquire into :

- (i) The land system obtaining in each Syiemship, Lyngdohship, Sirdarship, etc., for all classes of land—Ri Kynti, Ri Raid, Ri Kur, Ri Khain, Ri Seng etc., including the changes which have come into being since the advent of the British ;
- (ii) The difficulties being experienced by the people, the management and the administration at all levels caused by lack of cadastral maps and records-of rights for each class of land to examine the desirability of undertaking a cadastral survey and preparation of records-of-rights for all classes of land ;
- (iii) To recommend :
 - (a) Codification of the customary land laws and usages in the light of findings on (I) above ;
 - (b) Remedial measures on the basis of (ii) and (iii) (a) above as may be considered best to serve the interests and wishes of the people ;
 - (c) Any other matter indicated and pertaining to (a) and (b) above.

The term of the Commission was for a year. This period was subsequently extended by another five months.

According to the terms of reference, the Commission were given the liberty to determine their own procedure of working. This means that the Commission will have their own option for calling information and ascertaining public opinion. After careful thought and consideration of the matter, the Commission decided to approach—

- (i) all the authorities, organisations, persons who are in the know of the land system obtaining in Khasi Hills from time immemorial and also of the evolutionary changes or other changes which have come into being since the advent of the British ;
- (ii) all those who want to know more of the system and the changes in an enlightened and authoritative manner because of the handicap and difficulties caused by the absence of written records which give opportunities to litigant parties to interpret or misinterpret, represent or misrepresent the customary system as they like to suit their interests ;
- (iii) all those who may deem it good and advisable that the customary land laws and usages should be codified in their original form and content as may be ascertained and collected by an independent body to ensure their protection from any erosion or encrustment of time and to
- (iv) request them to give the benefit of their knowledge and information together with their views as to what should be done to serve best the interest and wishes of the people.

Pursuant to the above decision the Commission issued a questionnaire (Appendix 'C') on 30th November 1973 to as many authorities, organisations and persons throughout the district with the help of the Block Development Officers and others as come within the range of their knowledge and information.

While the questionnaire was in print, the Commission also considered it advisable that they should visit every Block Headquarters to explain to the people the magnitude of the problem, its implications, and their approach to it. This was considered necessary in view of the vague feelings of doubt and uncertainty in the minds of some people who seemed to be labouring under a wrong impression that the function of the Commission was not to seek knowledge about their customs and usages, their desires and aspirations of what ought to be done or should be done under their present conditions and circumstances to protect their rights and promote their interests, but solely to take away their rights, to levy land revenue and impose land ceiling in violation of their time-honoured customs.

The Commission visited all the 10 Block headquarters in the Khasi Hills district ; and wherever they went, they met thoughtful men of light and leading who loved their customs much but the future of their land and people more. It was they who responded admirably to the invitation of the Block Development Officers. The Commission explained their functions to the people in the light of their terms of reference and held many fruitful discussions with them. In two places, some persons came to the meeting to say that they did not want the Commission to do any work as they felt that the Commission, by virtue of its name, Land Reforms, would do away with their customary rights and usages which were inviolate and which they wanted to hold so for ever. In one place some people barred the way of the Commission to the venue where the people invited by the Block Development Officer has gathered to hear them. It is most gratifying to record that, when the Commission went again another time to this same place, there were amongst the people who came this time to explain to them the land system prevailing in their areas and to state what they thought should be done in the interest of the people, some of those who had barred their way on the first occasion.

The Commission requested all concerned to send their written replies to the questionnaire by 31st March 1974. Receiving requests from various quarters for extension of time, the Commission did so in the public interests. For this reason, the Commission could not submit their report within the time originally fixed. Memoranda were submitted even when the Report was under preparation. The last one received was on 5th November, 1974. The Commission could not, for want of time visit each Syiemsip, Lyngdohship, Sirdarship, etc. (henceforth to be mentioned as elakas for brevity's sake) to ascertain the land system prevailing therein, nor did they receive specific replies of different systems obtaining within each elaka.

The Commission, however made every effort to collect as much information as possible about the customary land system obtaining in Khasi Hills, the changes which have come about or been brought about, and wish to get a complete cross-section of public opinion about what should be done not only to safeguard and protect the customary rights of the people over the land, but also to promote their welfare and advance their interests in the light of present day needs and demands. The Commission have not also received separate replies in writing from each and every elaka, and it may as well be stated that while they would have welcomed replies from every quarter it is not absolutely necessary that they should obtain replies from every elaka not because it cannot be assumed that replies given are authoritative—they are informative and indicative—but because fundamentally, the basic system is the same, and the local variations are of minor nature which can be met with by relevant rules when a law is enacted. It may as well be noted that many a time the Commission have been sadly reminded by the disheartening words too often heard—"Ngi la sah khynnah; ngim tip shuh, ngim lah bud shuh ia ki dustur ki rukom u barim ba jah" (We have remained children: we know no more, we can follow no longer the customs and ways of our ancients.) The Commission however note with pleasure and gratitude that those who gave them information either in writing or by word of mouth, spoke about the system as they knew it not only as relating to their own respective elakas but also as they knew it in its general application throughout the district. This is true of the clan lands as well. The quotations from books and newspaper articles over the past 70 years interspersed in the Report in their appropriate places have also amply testified this. U Soso Tham wrote: "From the earliest time we came to colonise and be masters of these hills we were already one nation. Our great-minded forefathers had already bound us into one by (1) the same language, (2) the same religion and (3) the same customary rights and practices" (though land tenure system and other minor things might have local variations".⁽¹⁾ [Quotations in English from books and memoranda, magazines and newspaper articles written in Khasi are translations of the Commission].

The Commission received altogether 69 written memoranda, consulted as many of the Khasi newspapers and magazines published from the late Eighteen-eighties as they could lay hands on; and all available books and publications bearing on the land tenure and system of inheritance of the Khasis.

From their examination of the information given, the views and proposals expressed by persons who had submitted memoranda on written replies to the questionnaire, and by those who discussed with them verbally, and from their study of the books and newspaper articles on the subject of land and inheritance of the Khasis, the Commission feel that, though they are not in a position to give what may be claimed as a complete, detailed, and authoritative account of the system prevailing or existing locally in each elaka regarding Ri Ruid lands, or in each clan or sub-clan regarding Ri Kynti lands, they, nevertheless, have enough materials to present the basic land tenure obtaining in Khasi Hills, the changes which have come into being or the innovations which have been introduced, and what the people wish to be done to preserve the best in their customs, to remove that which is alien, injurious or found to be stumbling blocks on their way to progress with the march of time, on which necessary legislation may be enacted with suitable rules to be framed in the interests of the people. It is needless to say that is rash and presumptuous for anyone to say that customs can be traced back to their pristine nature, as originally founded, when we know the bufftings they have suffered from many quarters especially during the last century and a half because of their unwritten nature. It is fact of history that men and peoples change, and their customs, mores and manners change with the times. The Commission, however, feel that, in the circumstances, it will do as well to give the basic and fundamental structure of the system in its general applicability to, and acceptance by, the people in the district. But so far as recommendations as to what should be done in the light of the information received and of the views expressed, the Commission will try to give their recommendations as strictly as possible in pursuance of the requirements of the terms of reference.

Before concluding this introductory chapter, the Commission feel that they would be failing in their duty if they do not express their deep gratitude to the members of the public for the courtesy shown to them wherever and whenever they met them. They might have differences of opinions and views with some, particularly those who made demonstrations in three places, but the Commission are happy to say that none ever misbehaved in the slightest manner, and in their own way, all expressed a desire to pursue and achieve what they considered would serve best the interest of the people.

Foot note:

(1) "Ka Pateng Khristian" 1937.

CHAPTER I
THE
PROBLEM STATED

A Khasi is most deeply attached to his land because it belongs to him, and has always fought for it. Khasi Chief had no paid armed forces. In times of wars and trouble it was the people themselves who rose as one man to defend their hearths and homes. Of the military body of the Chief of Khyrim in 1832 we have this statement on record: "The armed force at this Chieftain's command must be nearly commensurate with the adult male population of his domain"⁽¹⁾. It was they also who went to conquer and annex territories outside their homeland. Land today is the primary problem of a Khasi not only because the customary tenure, not having been recorded and codified, had yielded easy prey to the changes brought about arbitrarily either by some people themselves, or by the British Government to suit their colonial policy, but because the Courts themselves had added to the confusion by decisions based on half-knowledge, misinformation, and biased interpretation. But this is not all, the total area of their land instead of remaining the same, as it should be, has diminished from the time that it was before the advent of the British, whereas the population has increased from 82,400 souls in 1833 to 131,670 according to the 1901 census, and to 491,209 according to the 1971 census. Within the space of 70 years the increase is more than 3½ times. An evidence of the loss of the Khasi territories to the plains because of the action of the British may be cited from their own records:

"Omeer Singh, of Nurtung, is the next on the list. He has large possession in the direction of Gaolpara, where he last year (1831), made an inroad, in consequence of which several of his villages on that frontier were taken from him and annexed to our dominion. But little is known of the state of the interior of his domain". (4)

Then according to the agreement exacted by the British from U Bor Manik, Raja of Khyrim, in the year 1830, the territories of Khyrim south and east of the Umiam or Barapani river were annexed by the British to the plains district of Assam. In 1834 a proposal was made to restore the tract to the Chief, but the proposal was never carried out. The territory of Khyrim known as Desh Doomorooh was also wrested from it; but the promise to give Khyrim lands in Sonapore area in exchange was never honoured. There were territories of other Khasi States annexed similarly to the plains districts and, to top them all, the entire territory of the State of Nongwah was engulfed within Kamrup District, not to mention of the territories of Syiem of Sutnga in Nowgong District and in what constitutes Bangladesh now, viz., the Jaintia Parganahs.

Out of the present total area of 10,61,345,636 hectares of Khasi Hills the arable land is estimated to be 2,68,023,000 hectares only out of which the area under cultivation is 50,814,000 hectares. The area under Reserved Forests is 70,647,300 hectares, and that under Protected Forests, 1,170,000 hectares. The rest is precipitous and rocky land, not fit for cultivation or even human habitation.

Because of the hilly nature of the country, the people have to take to a system of cultivation known as jhuming under which a plot of land has to be allowed a normal rest period ten years before it is fit again for cultivation. Thus the effective arable area is ten times less than it is. These factors add to the pressure on land. No wonder that the people fight for it in law courts tooth and nail since the days had gone when they did it with swords and spear bows and arrows. The following paragraph written 72 years ago when the population was only 1,31,209 makes interesting reading.

"Each village in the Khasi and Jaintia Hills has its own known lands, in which rights of private ownership are recognised. The system of jhum which prevail throughout the greater part of this area, demands long period of rest during which the land becomes reclothed with forest, and it is often difficult to believe that what seems an uncared for wilderness is really a jealously guarded private property of a clan, family or village. But the case is so, and no quarrels have been more enduring or more bitter among these people than those relating the land". (4)

So far as the confusion of customs is concerned causing trouble and waste not only to the people but bedevilling the Courts as well, we cannot do better than quote the words of the Hon'ble Chief Justice of Gauhati when he said: "In the State of Meghalaya we find various customs governing various rights of the people. These customs, it is found, vary from area to area, elaka to elaka. Some of these customs are gathered from the decisions in political cases during the British regime. It has come to my notice that the authenticity, applicability and binding character of some of these customs are questioned by some experienced Khasi lawyers. Some of the customs which had been decided in these political cases, are doubted beyond their existence or applicability to the inhabitants of the different areas or elakas of Meghalaya. When questions of customs arise in a case (in many cases these do arise) it becomes difficult for the Court to know which of the alleged customs have the sanctity, continuity and authority to have the legal force. I therefore request the State Government of Meghalaya and the learned lawyers and Jurists of the State to consolidate the different customs governing the various rights of the individuals, clans, Chiefs and Headmen and to bring them in a Statute Book by recognising them as laws of the State so that administration of justice in these fields may be smooth and speedy and also satisfactory to all parties concerned.

Foot note:

(1) Mr. T. C. Robertson, Agent to the Governor General, 1832.

(1) do do do.

(1) Administration Report—1901-02.

"Ladies and Gentlemen, perhaps you are aware that in the State of Meghalaya the administration is more than triarchal. Certain areas of Shillong town itself are governed by the ordinary laws of the country, while in some areas of Shillong town these laws are not applicable. Similarly the areas under the District Council are governed by laws, some of which are not applicable to other areas. In some cases from Meghalaya, Rules provide for even third appeal in High Court though under the ordinary laws of the country appellate jurisdiction stops at second appeal in High Court. I think in order to ensure unity amongst the people in the State, uniform laws having due regard to customary laws and genius of the local people should be evolved. This is no doubt a difficult task, yet this will have to be achieved and I request the State Government to take the initiative in this regard. In this connection I would like to suggest that if there be appropriate collaboration and co-operation between the Law Department of the State and the Law Research Institute, Eastern Region, at the High Court it may be found more convenient and easier". (2)

The chief problem facing the Commission right from the start is the sense of fear among certain people, expressed or muffled, that the appointment of a Commission is a camouflage under which the Government can or will assess revenue on land, an act which will be a flagrant violation of the custom. The inherent belief of the Khasis is that custom has exempted them from payment of revenue on land as such because the land belongs from the beginning of time to the people, not to the ruler by whatever name he may be called. This is a fact which none can deny. A Khasi Chief, be he a Syiem, a Lyngdoh or a Sirdar, was never, and is not, a territorial ruler; he is an elected chief, elected according to the customary practice by an electoral college of the founding clans of the elaka, sometimes supplemented by elders of the villagers constituting the elaka. The Commission have therefore to explain to the people that it is an incontrovertible fact that there was no system of land revenue according to the Khasi custom. The system of the land revenue is an introduction of the British, copied later by some Khasi Ri Kynti owners and certain Chief.

What the Commission seek to do is to find out, as far as possible, the actual custom, the changes which have come about, and what people want to be done to safeguard their interests and to promote their welfare and advancement. The Commission have therefore to explain this to the people and look for authorities for saying so. It is in this connection that the Commission find it essential to refer to books and writings, wherever available, on this issue. When the Khasis, according to their ancient customs, have never paid land revenue to their Chiefs or anybody a question naturally arises whether a body like the District Council or the State Government, after the Formation of Meghalaya, or the Khasi Ri Kynti owners themselves who respect ancient salutary customs, should try, covertly or overtly, to impose and levy land revenue. One of the earliest writings about the income of the Khasi Chiefs from which the only inference which can be drawn is that they never got any land revenue runs as follows: "It may as well be observed that the revenue of the hill Chieftains appears to arise from duties on bazars in the plains, on the borders of their territories, from fines imposed for offences, and in some parts from offerings of various articles of consumption".⁽¹⁾ The fact that land revenue was not mentioned is because "land is entirely the property of the Khasis and is held either by individuals or families. Estates are attached to certain offices amongst them".⁽²⁾ This was recorded 24 years after the first occupation of the Khasi Hills by the British. Nineteen years later we read this passage, "A Khasi Chief is not authorized to levy any cess, toll, fee, nuzur or other contribution from the people whom he represents as Chief. He must exact nothing from them beyond what he can prove the authority of immemorial customs for taking".⁽³⁾ This was followed two years later, just a hundred years ago by another statement running thus: "It has been observed that the Khasi Chief in the Khasi Hills States are not territorial sovereigns, but elected democratic chiefs and that they had no right whatsoever to the soil. Lands in the Khasi Hills belong to the children of the soil, are the property of the owner for which he is answerable to no chief and for which he pays no tax of whatever nature and the only persons who can demand rent for the land is a proprietor who does what he things fit with his own, and is subject to no control in respect of it. "A Chief, whether he be U Klur Singh of Khyrim or U Hai Manik of Mylliem or the head of any other state is not a territorial ruler. As I have said before, he is a democratic ruler and as such his power extends to the subject and not to the soil. Land tax is not known amongst the democratic subjects of the Khasi Hills states and as regards land and rights thereto, the chief is on the same footing as any other individual of the commonwealth. That is to say, that unless he can establish a property right, he has no authority to demand rent".⁽²⁾

Then again we find this written evidence: The land is the absolute property of the cultivators who occupy and cultivate their hereditary lands and who pay no rent or revenue either to the British Government or to their own Chief".⁽³⁾

Foot note :

(1) "Address of Hon'ble Chief Justice Shri M. C. Patlak at the Inaugural Ceremony of the Circuit Bench of the Gauhati High Court at Shillong, 4th September 1974.

(1) Mr. T.C. Robertson, Agent to the Governor General of India, 1832.

(2) Lt. Col. F. G. Lister, Political Agent, 1853.

(1) A decision dated Gauhati 16th February 1872 in the case of U Syiem Chan Rai of Nongkhlaw.

(2) Col. Bivar, Deputy Commissioner, K. J. Hills, 1874.

(3) "The Imperial Gazetteer of India, 1886.

P. R. Gurdon wrote: "In the Khasi hills there is no land revenue, nor are there any tithes or other imposed levy upon the cultivator's produce. The land, to a great extent, is the property of the different clans and villages, although in some instances there are estates owned by private persons".⁽¹⁾

Rev. J. J. Nichols-Roy wrote: "The Chief is only a democratic ruler and, therefore, has no right whatever according to the usual customs, rites and laws of the country, to levy a land tax from the people",⁽²⁾ and, therefore, "the people do not pay any land revenue to the rulers of the states".⁽³⁾ Mr. David Roy, generally considered an authority on Khasi customs wrote: "The Bakhras with the Syiem and the Lyngdohs form the Durbar of the Hima (State Durbar). This is the highest court or controlling power of the State. The important point in the land system of the States is that the State cannot demand a land tax from its subjects".⁽⁴⁾

Dr. H. Barch wrote: "According to 'Ka Riti' (a constitution which has grown out of past usage and practice), the Syiem or ruler has no right to impose taxes upon his people whose predecessors had formed a part of the original population of the state. The original settlers were exempted from paying taxes in recognition of their prior occupation of the soil and the responsibilities they took to shape the first institutions. Citizens of the State never paid taxes to the State. Regular taxes were realised only from the subjects in the plains and the non-Khasi ryots".⁽⁵⁾

On 28th September 1935, U Sati Raja, the then Syiem of Myllicm, stated that the Syiem had no power whatsoever over the Ri Kynti land of the people nor any power over the Ri Raid lands which he could not touch in any manner whatsoever, and that neither the Syiem nor the Syiem's Durbar could lease or issue pattas or sell to anybody any lands of any Raid because it was only the Durbar Raid which had power over those Ri Raid lands excepting Ri Kyntis. But the Durbar Raid also had no authority to lease or to sell the Raid lands to anybody not being a Khasi without the approval of the Durbar Hima.⁽⁶⁾

In 1940, the then Political Officer sought the views of leading Khasis about the imposition of land tax and other matters relating to land. The views of the two then leading Khasis are: "I have no hesitation in submitting most humbly and respectfully that so far as the Khasi residents are concerned, the proposed system of land tax is unconstitutional and contrary to Khasi Matrilinal custom";⁽⁷⁾ and "It is a well-known fact that the Syiems and other functionaries in the State are not in any sense zamindars, for land belongs exclusively to the people of the soil, who could do as they like with it under their inherent and customary right. In spite of attempts made by certain Syiems to usurp this right and assume the role of zamindars, probably due to ill advice of those mukhtars from the plains, the people have always jealously guarded their rights in this respect. As regards the patta system which the present Syiem (of Myllicm) appears to claim as having the sanction of customs I can definitely say that this started only from the time of U Haimanik Syiem who was assisted by his nephew U Mani Singh Syiem Khyannah as his Agent. This gentleman's deposition in Political Case No. 17 of 1907 was: "the patta system has not the sanction of immemorial custom of our state. Pattas were first granted by the late Syiem only to enable Bengali Babus and other Government servants to get building advance".⁽⁸⁾

The Commission feel that with all this evidence before them they have conclusive proof beyond any reasonable doubt that, according to the Khasi custom, the land belongs to the people and that the levy or imposition of land tax or land revenue is contrary to the age-old customary rights of the people.

Since the advent of the British, revolutionary changes have, however, been introduced into this aspect of the customary rights and practices of the people. This is seen in the attempts of some Chiefs to issue leases or pattas to non-Khasis and also to Khasis as well, and levy land tax or revenue on them. It is also seen in the issue of leases and pattas by the owners of Ri Kyntis lands to non-Khasis and Khasis as well, levying land revenue from them. This was, of course, started by the British Government paying fixed revenue to the Khasi Ri Kynti owners of land for the Shillong Station. In the case of the latter, they have, in the later years, even imposed what they call a "salami" or key-money on the resales or retransfers of lands by lease holders or pattas holders to other people. This "salami" or key-money is in the form of a percentage charge on the total price of the property irrespective of the expenditure of the first or later patta holders or lease holders on the improvements of the land by way of houses constructed, fencing raised, etc. An example may be given in this case. 'A' is the owner of Ri Kynti Lands; 'B' purchases a vacant plot of land from him. 'A' issues a periodic patta to 'B' imposing an annual land revenue and other conditions, one of which is that 'B' could not sell the land without 'A' is permission. Now let us say that 'B' purchases the land at Rs. 2,000 and constructs a house on it at the cost of Rs. 40,000. When 'B' sells the land and the house to 'C' at Rs. 50,000, 'A' would take his "salami" at the rate from 2 to 5, or even up to 10 per cent of Rs. 50,000. These are recent intrusions into the customs of the people. The people who maintain that their customs should be kept in tact and should not be interfered with seem, on the other hand, to have forgotten about such innovations.

Foot note:

- (1) "The Khasis" 1906.
- (2) "The Encyclopaedia of Bengal, Bihar and Orissa", 1925.
- (3) "Memorandum to the British Cabinet Mission", 1946.
- (4) "Notes on Khasi Law", 1934.
- (5) "The History and Culture of the Khasi People".
- (6) "Ka Riti Jingsynshar Jong Ka Hima Myllicm Bad Ka Jingsynshar Hapdeng U Syiem Bad Ki Myntri Ia Ka Rukom Synshar Bad Bihar".
- (7) Rai Bahadur D. Ropmay, May, 1940.
- (8) U Chandra Nath Roy Jait Dikhar, May, 1940.

Another confusion created by the issue of leases and pattas is that whosoever issue them do it at their own sweet will. The Ri Kynti owners, either individuals or clans, make their own terms and conditions which differ from one another. In the case of undivided clan lands it used to be the eldest uncles of each family constituting the clan who issued the pattas or leases in their names. This was done even for clans lands divided amongst the branches or families of the clan. The eldest uncles of the branch or of the family issued the pattas or lease. Now the women themselves acting simply as "ka khadduh" (youngest daughter) of a family or jointly with other "khadduhs" of two or three other families constituting the clan, issue the pattas. This is another recent departure from the practice of issuing pattas which is itself not customary, being an innovation after the advent of the British. The Chiefs also do it independent of one another, each according to his own will or sense of propriety. The leases and pattas issued are, therefore, by their very nature, not in the interest of the public, but in the interest of the few who issue them. According to the original custom, till the advent of the British, every Khasi can occupy Raid lands free if he is a subject of the Raid. A non-subject may do so if he subjects himself to that raid. Any Khasi again who purchases Ri Kynti land becomes himself the absolute owner of it and has proprietary, transferrable and heritable rights over it. The original Ri Kynti owner cannot bind a Khasi purchaser in any way nor can the latter bind another Khasi who may purchase it from him. The Ri Kynti owner in olden days, took rent in kind, for seasonal cultivation of the land by other persons. Another arbitrary innovation which had been grafted to the old customs by certain Khasis is that those who purchased Ri Kynti lands or who occupied Ri Raid lands have themselves issued pattas to fellow Khasis who purchase parts of those lands from them. Instances of such acts creating a new custom by those in a position to do so were mentioned by Shri Rokendro Dkhar, Shri Alwot B. Diengdoh, and Shri Moses Sungna in their memoranda attached to this Report. The haphazard issue of pattas by Ri Kynti owners was mentioned by Shri E. B. Lyngdoh in his memorandum.

It was the British administrators who started to violate and change the Khasi customs of land tenure, of the system of inheritance, and of the judicial system. While they themselves stressed the fact that a Khasi Chief was not a territorial ruler and had no right or any control whatsoever over the land which belongs to the people, they, on the other hand, for their own convenience and profit, ignored the people and recognised only the Syiems when they had need of any land and wanted to take it over. The fact of the people owning the land was dishonoured by the British Government in the issue of sanads to the Chiefs. The conquest and occupation of Khasi Hills started from 1829. The Agreement made with the Syiem of Cherra in 1829 contained a clause wherein the Syiem, with the knowledge and consent of his durbar of myntris and elders, voluntarily ceded the portion of the territory of Cherra State known as Saitsohen to the British in lieu of lands at Pandua given to the State of Cherra in Sylhet district. The British treated Saitsohen as their own territory, denied unitarily the rights of the people over the land and obliterated their administrative and judicial system within the elaka. They issued Pattas to the people and levied land revenue from them. The Agreement entered between the Raja of Myriaw and the British in 1829 after his territory had been invaded and taken over by the British did not contain any clause under which the Syiem had to cede lands to the British or that his judicial powers be curtailed.

In the Agreement of 1834 executed between the Raja of Nongkhlaw and the British Government, there was a clause that the Raja had no objection to land being taken by the Honourable Company for the purpose of making roads in any direction between Sylhet and the plains of Assam. But in the Agreement of 1866 with the Syiem of Nongkhlaw, we found a clause that the British Government reserve the right to establish military and civil sanatoria, cantonments and posts in any part of the Nongkhlaw district rent free, and could occupy any land for the purpose of opening roads in any direction through the country, and in that matter the Raja must send his utmost assistance when required. In the Agreement of 1864 with the Syiem of Langrin, we found a similar clause whereby the British Government reserved to themselves the right to establish military and civil sanatoria, cantonments and posts in any part of Langrin and that they could take any land required for such purposes and the possessor, where the land did not belong to the Raid, being fully compensated. Thus we see how the British had insiduously and gradually encroached upon the rights of the people over the land by making the Syiems as if they were the owners from whom they could take the land for their own purposes without paying compensation. On this question a Khasi paper wrote as long ago as 1906: "The first treaties with the Honourable Company in 1829 were entered into with the consent of the people and were executed by the Chief and the nobles. It was not stipulated therein that the coal mines, lime stone mines (quarries) would be handed over to the Government. The Chiefs themselves leased them to Mr. Harry Inglis, a servant of the Company without any condition that the Government would have any share."

In 1858, one year after the Sepoy Mutiny Her Majesty, the Queen Empress, after her Government had taken over from the Honourable Company, made a Proclamation that all the treaties, and engagements entered into with the Company would be respected and would not be changed. But in the year 1867, thirty eight years after 1829, and only 9 years after the Proclamation, the Government servants had surreptitiously formulated by themselves another form of treaty ignoring the guarantees of the previous treaties. They repeated this in 1875.

The Agreement of 1829 with the Chief of Cherra, of 1862 with the Chief of Nongstoin, of 1834 with the Chief of Nongkhlaw, and of 1830 with others contained no conditions about handing over the mines and minerals, trees, forests to the Government. There were no conditions also that the Government by themselves could alter the engagements according to their will, so much, so, that they could lease all uncultivated lands and could share incomes and profits with the Chiefs. The Chief Commissioner arbitrarily wrote to the Chiefs and they had to hand over to the Government, mines and minerals, forests and lands. Further; in the collection of Treaties, Engagements and Sanads by Mr. C. U. Aitchison it was stated that in 1859 it had been decided to obtain a guarantee from each of the Chiefs by way of a Sanad each time he was appointed. In 1869 a new universal form of Sanad was introduced wherein a clause was inserted showing the Chiefs handing over mines, minerals, forests, elephants and lands to the Government on a profit-sharing basis of fifty-fifty". (1)

Foot note:

(1) "U Nongphira", November 1906.

The fact that a Khasi Chief has always been, according to the customary constitution of Khasi States, an agent of the Durbar of the State has been acknowledged by the British themselves as witness these quotations from old books: "The people govern themselves through their elected rulers, who are bound to follow the advice of their durbars". * "Among the many peculiarities apparent in the form of society and Government, existing among the Cossyahs, the absence of any recognised organ of supreme power is very remarkable. The nation presents the appearance of a congregation of little Oligarchical Republics, subject to no common superior, yet of which each member is amenable, in some degree to the control of his confederates. It was to an oversight as to this feature of their political system that the massacre at Nongklow may perhaps be traced, since Teerut Singh seems merely to have been an instrument on that occasion of executing the will of the confederates who were displeased at a treaty which he had without their sanction entered into". (3) And then Gurdon wrote in 1906: "The constitution of the Khasi State has been followed in more than one instance by the voluntary association of villages or groups of villages. The head of a Khasi state is a Syiem or a Chief. The Syiem's powers are circumscribed. According to Khasi custom he can perform no act of any importance without first consulting and obtaining the approval of his Durbar upon which the State Myntris sit"⁽¹⁾.

And yet a hundred years after Robertson, and twenty-eight after Gurdon, Sir Keith Cantlie came down upon this custom with a sledge hammer blow saying; "the argument (that) in a Khasi State, a Chief is nothing without his Durbar would put an end to all power of the Government"⁽²⁾. But Mr. David Roy, a close associate of Sir Keith Cantlie in the writing of "Notes on Khasi Law" wrote twelve years after that book, "The Syiem embodies the common will. His authority is derived from the groups of clans who make him Syiem over them. He rules by their consent and is obedient to their ideals of the corporeal and incorporeal weal of the groups"⁽³⁾. At last the cat is out of the bag. One credit goes to Sir Keith Cantlie, that he had brought to light what his predecessors had been doing under the rose, sedulously building up the powers of the Syiems over their durbars while saying that the Syiem had no entity without his Durbar. Implementation of this principle of Khasi polity would mean, according to him, an end of the power of the British Government over the people. The British Government had made the Syiem an instrument of their rule. This is one glaring method by which the British Government did away with the salutary customs of the people when they found it not congenial to them (the British).

It is of vital importance to note that when these treaties and engagements were entered into, the Khasi Chiefs and public were all illiterate, or barely literate, and hardly spoke a word of Hindi, Bengalee or Assamese, not to say anything of English. The British Administrators, or their assistants from the plains must have written, at their dictation, whatever they liked to their own interests. The Khasi, always believing in the good faith of others, realised only in 1932 that they had been duped when, in a meeting of the Khasi Chiefs lasting several days, they saw how those succeeding treaties had been palmed off on them. They then issued this statement: "Several varying treaties and engagements were imposed upon the Heads of these States, who were entirely illiterate at that time, by those officers of the East India Company and subsequently by the British Officers when the administration was transferred to the British Crown. These treaties were drawn up under a mis-conception of the rights and powers of the heads of these States since these heads were not legally competent to enter into any treaty in respect of lands in those States which did not belong to them. Further, those heads of States were never individual rulers who could issue orders to the people without the sanction of their respective Councils"⁽⁴⁾.

This action of the British Government had spawned other actions which coloured or changed the customary land system of the Khasi, like the issue of pattas, levy of land revenue, claiming of "salami", etc., etc., all foreign to Khasi custom but which, strangely enough, have been accepted as part of the customary practice.

The issue of pattas by the Khasi Chiefs to the Khasis appears to have started first in Myllem Syiemship when the Syiem issued pattas to Government servants stationed in Shillong. Government servants wanting building advance for the construction of their houses would not get the sanction from the Government unless they hypothecated their patta lands to the Government. There was no system according to the customary rights of the people for a Syiem to issue a patta or a lease. But a poor Government servant had to get his advance and barter his birthright. So he went to the Syiem for a patta and the Syiem issue one as it brought him more income, more power and prestige. The Khasis had to accept this by the compulsion of circumstances, since the Government would not grant them the advance otherwise. This practice is continued to this day when no Government or para-Government institution will accept or recognise the right of any Khasi over the land, and will not issue him any loans or advances, unless he holds a patta for the land and pledges it against a loan. The Ri Kynti owners, seeing the advantage of this, also followed suit and started issuing pattas because a Khasi holding land which he purchases from a Khasi Ri Kynti owner also has to hypothecate his patta if he is a

Foot-note:

(2) Aitchison's "Treaties, Engagements and Sanads".

(1) Mr. T. C. Robertson, Agent to the Governor General, 1832.

(1) P. R. Gurdon, "The Khasis" 1906.

(2) Sir K. Cantlie, "Notes on Khasi Law" 1934.

(3) "Whither the Khasi Hills" 1946.

(1) Extract from a "Memorandum to the Indian States Inquiry Committee" 1932.

(1) Extract from a "Memorandum to the Indian States Inquiry Committee" 1932.

Government servant. Now-a-days even if he takes a loan from a fellow Khasi also he has to hypothecate his patta otherwise he will not get the loan. In the old days, Government servants were the only people of light and leading in the district and, therefore, once they accepted the patta system, willy-nilly though, the rest of the population followed suit, like lambs to the slaughter.

In the light of this historical background one simply fails to understand why some educated Khasis should encourage obscurantism and agitate against the Land Reforms Commission using the stock plea that it is a taboo, a sacrilege to change the time-honoured customs knowing full well the terms of reference. Raibhadur D. Ropmay, in an article under the caption, "Ka Ri Khasi Jaintia, Mynnor Bad Mynta" (Shishah Saem Mynshuwa) wrote in 1941 "Mr. Ram Jan said fifty years ago that the Khasis regarded it a taboo to read and write",⁽¹⁾ but the 1931 Census revealed that the percentage of literacy in Khasi Jaintia Hills exceeded that in any other province and the female literacy was twice that of any other province." And yet a 100 years before these words were written, when reading and writing were first introduced by the Missionaries in Khasi Hills, women would not touch it with a bargepole for fear that "they would be barren forever and there Jait (clan) would be extinct".⁽²⁾

These are prejudices which pass away with time, and the educated should not play them upon the innocent and the credulous. Indeed, even in England, Dr. Samuel Johnson did jeer at the female literacy of the 17th century when he said, "In the female world, acquaintance with books is only distinguished to be censured". The word "sang", though loosely used in common parlance for some "don't" or the other, has, when seriously meant, a special significance in the vocabulary of a Khasi and is associated with something forbidden, the violation of which brings down divine wrath upon the perpetrator or his dear and near ones. It is therefore an impiety to use the word irresponsibly to misguide or hoodwink people for private motives. Thus, the plea advanced by some sections that it is a "sang" to change a custom is a gross abuse of the use of this word out of its solemn context.

Changes have also come over the customary system of judicial administration. In the old days when anyone came to lodge a complaint before a Chief or headman, he was asked to go and inform his uncles or parents if they had no objection to the complaint. If so, they should themselves come to prefer it. When the uncles or parents came to make the complaint, then the Chief or the headman would ask if the complainant had any kinship with the accused because a "sang" would be the result of a litigation between relations and in such case, the complainant was asked to go and settle amicably with the accused first. If there was no relationship, the accused was summoned to attend with his uncles and parents. If the case could not be settled amicably, the Chief would try the case in his Durbar where the uncles of the two parties would plead their respective causes. There were no paid lawyers.

"If it was a case in which the evidences given by opposite parties were contradictory, the Chief or headman would first look for "U Saiphla". The Durbar would not call for witnesses. "U Saiphla" was a person known to both parties as one who was the eye witness of the occurrence and knew about it. "U Saiphla" was also summoned with his relations, uncles or parents; he could not come alone. When he came, he was warned in the presence of his relations that he should speak the truth about the case, that he should not fabricate or tell a lie, otherwise the family would incur the displeasure of God. "U Saiphla" had to take an oath before he gave his evidence. He was not free to speak anything like the parties to the case. He was given time to give his evidence in order to check his memory about each incident of the occurrence, dispute or quarrel".⁽¹⁾ This form of judicial proceedings is no longer in vogue or practised in Khasi Hills. It is also a well-known fact how Khasi Chiefs had been divested of their powers to try persons living within their clakas if they were non-Khasis or even if they were Khasis and petitioned the Deputy Commissioner that they were not "U khun u hajar" (citizen) of that claka where they lived and the occurrence took place. This has contributed enormously to the disunity of the Khasis and the convenience of the Raj. "The judicial customs, which prevailed among the tribe, previous to the establishment of our supremacy, continue to be observed with such occasional modifications as experience proves necessary" wrote a British Administrator in the 19th Century.⁽¹⁾

The changes in judicial administration since the advent of the British have been more marked after independence. During the British regime the powers of a Chief were gradually reduced. In the beginning they had full powers, both in criminal and civil justice. Later their powers of criminal justice were reduced. The administration of justice under the Rules for the administration of justice and police in Khasi and Jaintia Hills as prescribed and laid down by the British Government limit the powers of the Chiefs in many respects. Immediately prior to independence, with the establishing of the Khasi States Federation, the administration of justice in the then Khasi States was also slightly changed when the Federation was allowed to have a judge of its own to be the appellate authority against the decision of the Chiefs. After independence, "the Khasi Syiemsships (Administration of Justice) Order, 1950" was promulgated and enforced. With the formation of the District Councils and

Foot note:

(1) "Ka Pateng Kristan" June, 1941.

(2) "Ka Histori Jong Ka Balang", Rev. G. A. Jones.

(1) "U Nongphira", July 1903.

(1) Mackenzie's "Relations of the Government with the Hills Tribes",

the automatic merger of the then Khasi States by virtue of the Sixth Schedule to the Constitution of India extinguishing their identity or integrity as states,⁽¹⁾ the administration of justice was brought under an enactment passed by the District Council known as United Khasi and Jaintia Hills Autonomous District Administration of Justice Rules, 1953. In fact the enactment of the Sixth Schedule to the Constitution of India, its warm welcome and implementation by the people is proof positive of the acceptance of the Khasis of the need for such change of the customs, usages and practices as is considered necessary to enable them to catch up and keep pace with the present day needs and demands. Of course there was a big demonstration on the day of the inauguration of the United Khasi and Jaintia Hills District Council on the 27th June, 1952, but it was directed not against the constituting of the District Council; it was a protest against the nomination of Non-Khasi members by the Government of Assam.

The District Council is empowered to enact and make laws on all matters relating to the customs and usages of the Khasis, from land tenure system to inheritance, marriage, divorce, appointment of Chiefs, etc., etc., *vide* paragraph 3 of the Sixth Schedule.

There has also been considerable changes since the advent of the British on the customary practices and usages concerning the appointment of Chiefs. From before the turn of this Century the Khasis have been perturbed by the changes which the British have introduced into this question. One person wrote "We find these days many grievances against the Syiems. Before the British Government took over the appointment of Syiems, it was the Durbar of a State which had the authority to appoint Syiems, according to the right of succession. The Syiem so appointed was subordinate to the Durbar; he had no authority to do anything contrary to the decision of the Durbar. The Syiem was only an agent to carry out the decisions of the Durbar. If the Syiem went against the decision of the Durbar, he could be removed by it. This customary practice is not followed now, or it may be said that it has been abolished. The British Government appoint or remove Syiems according to their convenience. The Government do not recognise the Durbar and make the Syiem a master in all respects. He decides as he wishes whether the Durbar agrees or not. He appropriates power as he likes; the Durbar is now a mere name in the State; and the Syiem has become a despotic monarch."⁽¹⁾ Another one wrote: "The Khasis now-a-days, under the rules of Government Regulation and without observing the old customs and usages, have become like reeds which bow down whichever way the wind blows, and it seems as if they would tamely accept the appointment of a Syiem by an election."⁽²⁾

This flagrant violation of the customs, practices and usages of the people by the British Government was commented by another Khasi paper as follows:—"Diwan Singh who was already Syiem of Cherra when David Scott came was not appointed by the Government. His successor U Subha Syiem was also not appointed by the Government but was appointed by the twelve clans and there was no dispute. His successor, U Ram Singh was confirmed by the Government on his own report. U Ram Singh had the right to succeed when his elder brothers and cousins declined the office. But because U Ram Singh submitted a report without consulting the twelve clans there was great unrest and confusion almost amounting to bloodshed which was wisely averted by Mr. Allen in 1857 when he gave a guarantee that the Government would not thenceforth confirm a Syiem without his having been elected by the twelve clans. The election of Chief by popular election was the creation of Colonel Bivar in Khasi Hills since he had U Shan Rai appointed Syiem of Nongkhlaw."⁽¹⁾

The above comment was confirmed by no less an administrator and historian than Lt. Col. P. R. Gordon himself when he wrote: "A further step towards the recognition of public will in the nomination of the Syiem has been the introduction of popular election at which all the adult males vote. Such popular elections were very greatly due to the views held by Col. Bivar. These elections have been, in many States, an innovation which is hardly in accord with public sentiment".⁽²⁾

According to ancient Khasi customs there is the system of succession to office of a Chief. Dr. Hamlet Barch said, "The laws of succession vary from place to place. In common, two main procedures were prescribed. The rule governing the first was that the Syiemship of the deceased should be inherited by the eldest of his uterine brothers, failing which, the throne was to be inherited by his maternal cousin brothers, i. e., eldest of his sister's sons. Failing brothers, the first cousins, the eldest of the sons of the daughter of his sister ranked next. If there were no heir from the male line, women were eligible, in that case the eldest sister of the deceased would be Syiem and failing (i. e. sister and maternal uncles), the eldest daughter would rank next, in the absence of the collateral, the throne would go to the eldest grand daughter of the sister of the Syiem. The condition prescribed applied largely to Nongkhlaw, Mylliem, Nongspung, Langrin, Myriaw and Malai-Sohmat Syiem. The second rule which applied generally to Cherra and Rambrai provided that the eldest male maternal cousin could rank as equal with the eldest uterine brothers. Failing this, nephews and grand nephews became eligible".⁽¹⁾

Foot note: (1) Since the Constitution came into force the Khasi States were no longer called so. They became known as Syiemships, Lyngdohships, or Sirdarships.

(1) "U Khasi Mynia" January, 1897.

(2) "U Nongialam Katholik", May, 1902.

(1) "U Nongphira", December, 1906.

(2) P. R. Gordon, "The Khasis", 1906.

(1) Dr. Hamlet Barch, "The History and Culture of the Khasi people".

Succession was not, however, a matter of course. "At the death of a Syiem, the Durbar consisting of the representatives of the founding families (known as Bakhraw-Batri, the Myntris, the Lyngskors and Basans, etc.) sat to discuss whether the one in the first line of succession would be a suitable person, i.e., whether he was considered to be intelligent, good, kind and brave. A person who was defective-lame, blind, deaf or otherwise deformed, or a minor was considered not fit. If the person was found fit, then the Durbar of the State which all adult males could attend was called to confirm his appointment".⁽¹⁾ The appointment of a Chief by the expanded electoral college consisting of the Bakhraw-Batris and the electors or by the popular election of adult males abolishing the system of selective succession was an innovation introduced by the British. Since then any person belonging to the chiefship clan was eligible for appointment if elected by the electoral college or by a majority of the adult males of the State.

Since the constituting of the District Councils there has been further changes in the appointment and succession of Chief. The chief of every elaka was used to be appointed for life unless removed for very good and strong reasons, like moral turpitude or commission of heinous crimes. The District Council passed the U. K. and J. Hills Autonomous District of Wahadadar Election Act, 1955 limiting the number of Wahadadars in Jhella Confederacy from four, as it had always been to one only, and the term of office to five years though it used to be for life unless otherwise removed. The District Council also passed the United Khasi and Jaintia Hills Autonomous District (Succession of Chiefs and Headmen) Act, 1959 which stated, among other things, as follows:—

"All appointments of Chiefs shall be subject to the approval of the District Council which may confirm such appointments under terms and conditions which it may by rules from time to time adopt. Such terms and conditions shall, among others, provide for:—

- (a) the duration of their office ;
- (b) their remuneration ;
- (c) their relationship with the District Council and/or the elaka ;
- (d) the manner in which the administration of the elaka will be carried out by them ;
- (e) the manner in which the fund of the elaka is to be managed by them ;
- (f) their code of conduct.

"Provided that pending the adoption of such terms and conditions the existing terms and conditions under which the existing Chiefs were appointed shall continue to be in force.

"Provided further that the terms and conditions that may be adopted by the District Council under this Section shall immediately apply to all the existing Chiefs".

The District Council in the said Act also introduced two other fundamental changes as per Sections 10 and 11.

S.10 "Appointment of Deputy Chief—(1) The Chief and his Durbar may, with the prior approval of the Executive Committee, appoint a Deputy Chief who shall exercise such power and functions as may be delegated to him by the Chief and his Durbar.

(2) "The Deputy Chief may be removed from his office by the Chief and his Durbar with the previous consent of the Executive Committee.

(3) "Immediately after the operation of this Act, all the existing Deputy Chiefs shall cease to be in office and shall be appointed in accordance with its provisions.

S.11. "Appointment of an Acting Chief—If at any time the post of a Chief is vacant, the Executive Committee may by an order in writing appoint any person to act as an Acting Chief who will exercise all the powers and functions of the Chief. An Acting Chief will remain in office until the appointment of a new Chief or until he is removed by the Executive Committee."

This Act of the District Council practically reduces the position of a Chief to that of a stipendiary official. It was not so in the olden days, not even during the British regime though there was an attempt at its last gasp, in the days of the Khasi States Federation, to give them 1/8 of the revenue of the State.

According to the custom, a Chief must be only a person belonging to the clan chosen from time immemorial. There was also never a customary practice of appointing an Acting Chief. A Chief once appointed, was Chief for life, but according to the aforesaid Section of the Act, the Acting Chief could be from any clan. In fact this had happened recently in the appointment of an Acting Chief of the the Maharam elaka. In fact the District Council has dubbed the Syiems, Lyngdohs, etc., as its administrative heads, and the Government was advised to direct Heads of Departments not to correspond with them direct.

Foot note:

(1) "U Nongphira", January, 1907.

(1) District Council Letter No.DC.XIV (K)-7/60-61/8/5088, dated 18th May 1961

The United Khasi and Jaintia Hills Autonomous District (Elections) from The Twentythree Clans of Raid San Shnong Myllem Syiemship) Act, 1957 has further changed the customary practice of the election and appointment of a Chief of Myllem claka when the representatives of the twentythree clans of Raid San Shnong were included in the electoral college of Myllem Syiemship. The United Khasi and Jaintia Hills Autonomous District (Administration and Elections of Sirdar of Mawlong) Act, 1960 also reduced the number of Sirdars of Mawlong claka from the traditional three to one and the life term of office to five years only.

It hardly needs repeating that the various Acts of the United Khasi and Jaintia Hills District Council viz., the United Khasi Jaintia Hills Autonomous District (Transfer of Land) Act, 1953, the United Khasi and Jaintia Hills District (Land Revenue Regulation, 1953), the United Khasi and Jaintia Hills Autonomous District (Management and Control of Markets) Rules 1957, the United Khasi and Jaintia Hills Autonomous District (Management and Control of Forests) Act, 1958 are all departures from the customary practices obtaining in the Khasi Hills. To say therefore that it is a "change" to change a custom and that Land Reforms Commission ought not to have been appointed because it means changing of the land tenure system and of customs does not wash at all. On the other hand we have come across proposals⁽¹⁾ during the last 50 years for the appointment of a Commission of the nature of this one and the Khasi National Durbar itself also took up the question in its meetings in 1926. We shall refer to them in greater detail when we deal with the subjects of "Land Tenure" and of "Inheritance".

The Commission has to labour this point of the changes in the customs because of the views expressed by certain sections that there have been no changes in the customs and that any change would be detrimental. But we have shown now that there have been proved changes since the advent of the British. We could not say of the earlier changes, if any, for want of written record. Some of the changes have been forced on the people by the British; some other changes have been arbitrarily and unilaterally introduced by some Khasis themselves who own lands, mostly Ri Kynti lands for their own interests. More than that, there appears to have been some Ri Raid lands which have been converted into Ri Kynti lands by some Khasis themselves by issuing leases and pattas not only to non Khasis but to fellow Khasis as well. There are Chiefs also who issue leases or pattas for Ri Raid lands and levy revenue thereon both on Khasis and non-Khasis and not only in the towns but in the interior as well. This has been categorically stated by Shri E. B. Lyngdoh, M. D. C. and also by "Ka Seng Kyntiew Ri", an organisation for the uplift of these country the members of which are the *intelligensia* of the land-- College and University Professors, lecturer and teachers. ⁽²⁾ There might have been changes also which have come naturally in the process of time along with the growth of the people, imperceptibly like the growth of one's own skin. Of these we cannot, of course, speak.

All tribes and races have their customs. These customs have not petrified. The change with the times as people progress from primitive stages towards civilisation. Customs are not the laws of the Medes and Persians which remain immutable and thereby hamstringing the growth of any race. Customs are established to serve the coherence and integrity of a society and they change along with the growth of the society. Mr. Thomas Raleigh said: "Though customs are supposed to be fixed the change continually under the influence of new circumstances and new ideas. If you trace the early history of an institution you find that it is a history of development. During the period of customs, development is unconscious. During the period of law, you find conscious and unconscious processes of change coming at the same time" ⁽³⁾ Sir H. S. Maine said as follows: "It is impossible to suppose that the customs of any race or tribe remained unaltered during the whole of the long--in some instances, the immense--interval of their declaration by a patriarchal monarch and their publication in writing". ⁽⁴⁾ Customs which have stood the test of time are those which have their roots on equity and morality. But in the course of time as society advances, laws have to be made, but such laws have to be based on these customs. Prof. P. V. Grodoff said: "It is clear that in every healthy society laws, regulations, the attribution of power, ought to be in harmony with recognised moral precepts". ⁽⁵⁾ In connection with the growth of society demanding the enactment of laws he went on to say as follows: "If a popular custom is natural and characteristic of early stages of legal history as child-like speech and manners are natural and characteristic of infancy, it would be as preposterous to try to fetter advanced civilisation by rudimentary customs, as it would be to dress a grown-up man in a child's clothes. A stage is necessarily reached by any progressive community when naive and traditional notions of right must give way before sharper dialects and systemised learning". ⁽⁶⁾

Foot note:

- (1) Vide, quotation from (a) U Lurshai, (b) Proceedings of the Assam Legislative Council, (c) Soso Tham,
- (1) Memoranda submitted by Shri E. B. Lyngdoh and by "Ka Seng Kyntiew Ri".
- (1) Mr. T. Raleigh, "Elementary Politics".
- (2) Sir H. S. Maine, "Ancient Law".
- (3) Prof. P. V. Grodoff, "Common Sense in Law".
- (4) Ibid.

CHAPTER II

"KA RI KHADAR DOLOI, KA RI LAIPHEW SYIEM"

A question was posed whether the words: "Ka Ri Khadar Doloi, Ka Ri Laiphew Syiem" mean that this land of ours known from the British time as "Khasi and Jaintia Hills" stretching from Garo Hills on the west to North Cachar Hills on the east, and from Goalpara, Kamrup and Nowgong on the north to Sylhet and Cachar on the south as at present, was ruled by 12 Dolois and 30 Syiems. Various interpretations have been given. We have no records of the number of Dolois and Syiems before the advent of the British. It was after the British had established their power and consolidated their position that we found that they had set up and recognised 20 Dolois in Jaintia Hills; 16 Syiemships, 3 Lynedships, 5 Sirdarships and 1 Wahadaship known as Khasi States, and 31 Sirdarships known as British villages in Khasi Hills. The Jaintia Hills, then known as Jowai Subdivision, were also treated as British territory, the same as the 31 villages in Khasi Hills. The 25 Khasi States were permitted to enjoy much wider powers in all spheres of the administration; judicial and executive, having also a separate political status. They enjoy this higher status because they entered into agreements with the British. Jowai Subdivision (Jaintia Hills) was annexed as British territory because the Jaintia Raja (as he was then known to the British), after the fall of Jaintiaour to the British and the annexation of the plains territories of the kingdom of Satnga refused to go to the Hills when offered to do so. The fact of his refusal was because he never held sway over the Dolois in the hills. The British could not understand this, they just took it that the hills were part of the territory of the Raja under subjection to him as if he were a territorial ruler, which he was not. Some of the 31 Sirdarships in Khasi Hills treated as British possessions were so placed because they fought against the British and were subjugated; some seceded from their parent states and sought the protection of the British; and some were declared so by a fiat once the British power was fully consolidated.

The term **Ka Ri Laiphew Syiem** means that there were very many Syiems for the word "Laiphew" (thirty) is generally used to connote many⁽¹⁾. It is true we say "Laiphew Mrad Laiphew Mrong" (thirty beasts, thirty animals) to mean all beasts and animals. Yet the word "Khadar" (twelve) does not connote many. It means that particular number only. Originally it is believed that there were only 12 Dolois in the land now known as Jaintia Hills. The 12 Dolois, like the 12 representatives of 12 clans who elected Syiem of Cherra, elected the Syiem of Satnga who was latter more widely, though wrongly, known as the Jaintia Raja. To this day this Syiem is known among the people as "Syiem Satnga" where he was first crowned. "Ka Ri Khadar Doloi, Ka Ri Laiphew Syiem" is one and the same land inhabited by the same people usually known as Khasis, but having local names according to their habitant. Those who believe the view that there were originally 30 Syiems, ruling the land, hold that one of them was the Syiem of Satnga (Jaintia Raja).

The number of Khasi States in Khasi Hills immediately before Independence and the coming into force of the Constitution of India was 25, and the British possessions 31. The list is at Appendix 'D'.

Alexander Mackenzie wrote: "At present day the Government recognised 25 petty States in the Khasi Hills".⁽²⁾ The list is at Appendix 'D'⁽³⁾. The inference which can be drawn from this is that there were more than 25 Khasi States before. In fact, he mentioned Nonglang as one of the 25, but left out Pomsangut. If he had omitted Nonalang and put Pomsangut his list would have been the same as that which remained till the coming of the Constitution of India into force, *vide* Appendix 'D'. With Pomsangut and Nonglang the number should have been 26, not 25. Mr. A. J. Mills in his report on Khasi and Jaintia Hills, 1853, quoted Col. Lister, the first Political Agent, Khasi and Jaintia Hills. "The Khasi Hills are divided into several petty states of different degrees of power and extent, and came generally under Government control in consequence of the massacre in April 1829".⁽⁴⁾ He gave the number of Khasi States as 23, *vide* Appendix D₍₂₎.

Mr. W. J. Allen in his report on the "Administration of the Cossyah and Jyntia Hills Territory" wrote: "Among the Appendixes will be found a list of the Cossyah States and of the British possession in the Cossyah and Jynteah Hills, in which has been given the names of the Chiefs, village Sirdars and Elders who are in-charge of, and responsible for each State and Dependency. On this list there are seven petty States, which are not in the list submitted with Mr. Mills Report. These small Chiefstainships were not known to the then Political Agent as distinct and separate villages, or were accidentally omitted from the list furnished to Mr. Mills by Lieutenant-Colonel Lister. The Principal Assistant Commissioner has informed me that very little is known about the petty states which lie to the West and North-Western side of these Hills, and it is not at all unlikely that there may still be other villages existing as separate communities which have escaped the notice of the Authorities. It is certainly astonishing how much ignorance there is regarding the interior of these Hills, which have been for so long under the charge of British Officers."⁽¹⁾

*Appendix No.3.

1. Nobo Sopho.
2. Lyksom Poonjee (Lyngiong)
3. Mowsonfam.
4. Mowdoon Poonjee.
5. Longkhom Poonjee.
6. Senai Poonjee.
7. Byrung Poonjee.

list furnished to Mr. Mills by Lieutenant-Colonel Lister. The Principal Assistant Commissioner has informed me that very little is known about the petty states which lie to the West and North-Western side of these Hills, and it is not at all unlikely that there may still be other villages existing as separate communities which have escaped the notice of the Authorities. It is certainly astonishing how much ignorance there is regarding the interior of these Hills, which have been for so long under the charge of British Officers."⁽¹⁾

Footnote:

- (1) "Ka Riti Jong Ka Ri Laiphew Syiem."
- (2) "The History of the Relations of the Government with the Hill Tribes". 1884.
- (2) "Report on Khasi and Jaintia Hills", 1853
- (1) Report on the Administration of the Cossyah and Jynteah Hills Territory, 1858.

The number of States in Allen's Report was 25 and British Possessions, six. The list is also appended Appendix "D"3. But he himself said of the most likely existence of other separate communities which could only be explained as the other states of which the British did not know till then in their "astounding ignorance".

There is yet another list in the Geographicus Indicus, by J. Frederik, Bance, FRCS, FSS, Survey of India, 1881 showing the number of Khasi States as 21. The list is shown as Appendix "D"4. It is indeed astounding that this list, published 23 years after Mr. Allen's Report showed four States less.

If we compare these lists we find that :

- (1) Nonglong (Nonglang) of Mackenzie's list.
- (2) Mowlee (Mullian) of Mill's list.
- (3) Momloo (Mawmluh) of Mill's list.
- (4) Sobar (Sohbar) of Mill's list.
- (5) Moosinge (Mawsmal) of Mill's Report.
- (6) Seenai Poonjee (Sinai) of Allen's Report.

(7) Longkhom Poonjee (Lyngkhom) of Allen's Report were not in the list of States as it stood immediately before the District Council took over after independence. Of course, Allen had classified Mawmluh, Sohbar, Mawsmal as British possessions. This leaves Nonglong, Seenai Poonjee, Longkhom Poonjee, unaccounted for. Seenai Poonjee is found to have been included later as one of the 31 "British villages". But Allen himself in his Report (portion quoted) put Byrung as one of the seven States not mentioned by Mills. Yet we find it included later as one of the 31 "British villages". His wards that there might be other villages existing as separate communities (States) which had escaped the authorities and that the ignorance about the interior of this Hills (Cossyah and Jyntah Hills) which had been so long (from 1829 to 1858) under the British officers was astonishing could only point to the existence of other States more than those already listed by him. Longkhom Poonjee (Lyngkhom) became later part of Shella Confederacy by mutual agreement. Nonglang was absorbed as a British possession because most of its territories in the plains had been annexed to Kamrup District. (1)

Of the person who submitted memoranda (2) to the Commission, some were of the view that "Laiphew Syiem" connotes the existence of 30 States and some were of the view that the expression connotes many. Prof. R. S. Lyngdoh Speaker, Meghalaya Legislative Assembly, added five of the missing States to the number of 25 as known immediately before they were merged. The five missing States according to him are :

- (1) The State of Sutnga
- (2) The State of Mawsmal
- (3) The State of Munai
- (4) The State of Jyrngam
- (5) The State of Nongmynsaw

Regarding the so-called British possessions also the number given is confusing. Allen gave them as 6 in 1853, W. W. Hunter gave them as 24 in 1886,⁽³⁾ and yet immediately before independence we found them 31. The list is at Appendix D 5.

Shri Hoover Hynniewta, M.L.A., was of the view that "30" meant many. According to him the States which existed before the advent of the British were those which entered into treaties and agreements with the British as mentioned in "Aitchison's Treaties" in addition to some others not included therein. He cited the examples of the States of Wahlong, of Jirang, and of Nongpoh. Mr. Jormanik Syiem, M.L.A., in his memorandum said that the 30 Syiems did not mean 30 States, but 30 Chiefs who actually existed till before the abolition of five of the United Khasi and Jaintia Hills District Council. According to him, 23 out of the 25 States before the merger were each ruled by a Chief known either, as Syiem, Lyngdoh or Sirdar. But one State by the name of Mawlong was ruled by 3 Sirdars and another by the name of Shella Confederacy, by four Wahadadars. The District Council by legislative measures reduced the number of Sirdars of Mawlong from three to one, and the number of Wahadadars from four to one. Thus, he said, there were thirty chiefs before the reduction of their number by the District Council; hence the land was called "Ka Ri Laiphew Syiem". Mr. S. J. Duncan, a well-known Khasi author and an experienced administrator was of the view that the word connotes a literal meaning of the existence of 30 States, but they could not now be enumerated for want of authentic records. Dr. H. Barch, another noted Khasi author, in his memorandum, said: "Actually 30 Syiems existed before the coming of the British Government. Thirty Syiems meant not only the independent but also the Raid and the Sihat Syiems. The 16 Syiems as existing now are Bhowal, Cherra, Jirang, Khyrim, Langrin, Malat Sohmat, Maharam, Mawiang, Mawsynram, Myllem, Myrtaw, Nobosohpoh, Nongkhaw, Nongspung, Nongstoin, Rymbrai. The other kingdoms which survived before the coming of the British Government were Shella, Sohiong, Mawmluh, Mawsmal, Jyrngam, Nongpoh, Nongwah, Thajang, Iapngar, Nongtham, Mawthoh, Nongriang, Nongbri and Nongtbeh".

Foot note :

- (1) Cf. "Memoranda of Disang Nonglang," and of U Franslow Wahlang, Secretary, Nonglang Sirdarship.
- (2) Cf. Memoranda submitted by Prof. R. S. Lyngdoh, Speaker, Meghalaya Legislative Assembly, Shri Hoover Hynniewta, M. L. A., Shri Jormanik Syiem, M. L. A., and Shri S. J. Dunessa.
- (3) The Imperial Gazetteer of India

According to Lahiri "there were 30 States in the Khasi Hills before the advent of the British".⁽¹⁾

The Commission have carefully examined as many papers as they could collect on this question, and have also given due weight to the views and information given by those named above and by other persons who preferred to remain anonymous. The Commission will comment on the basis of the 25 States existing as on the date immediately before they stood automatically merged with the coming into force of the Constitution of India and the emergence of the Sixth Schedule. The State of Myllem was part of Shillong State which was split into two by the British soon after the occupation of these hills, Khyrim and Myllem. The State of Shillong vanished with the emergence of these two in its place. These two States were sister-states. U Khlur Sing, Syiem of Khyrim, said: "U Syiem Nongkhem and U Syiem Myllem formed one State, being blood relations, having the same religion and customary rites. It was from 1829, after the conquest of the British Government, that the two States were formed".⁽²⁾ Thus one State dropped out of 25. And if there were 30 States before, we have to find out the remaining six.

The State of Ka Ri Khatar Doloi was liquidated by the British after the conquest of the Syiem in the Jaintia Parganahs as already stated in the preceding paragraph. The hills areas of the State are now known as Jaintia Hills, its plains territories now form part of Bangladesh in the south, part of Nongpoh district of Assam in the north, and portions of the hill areas form part of Mikir Hills and North Cachar Hills districts of Assam in the north east.

The State of Malngiang was liquidated long before the advent of the British after the defeat of its last Syiem by the Syiem of Sutnga who annexed as much of the territory as he could grab because the neighbouring powerful Syiem of Shillong lost no time to annex portions of the territory adjoining his State. The Commission deem it worth while to mention here that the fact of the existence of the State of Malngiang was proof positive, if proof needed, of the oneness of the Khasis and Jaintias as they are generally known now. This State of Malngiang extended towards the Myntri on the east and the Umkhen on the west comprising of areas now in Jaintia Hills and in Khasi Hills inhabited by the same people since then but now known as Jaintias and Khasis. Though the descendants of the dynasty of this State are now mostly found in Khasi Hills, they were in its heyday mostly living in the areas now comprising the Jaintia Hills. In addition, there is the legend of the Khasis (and Jaintias) about their origin, universally believed by them, that they are the descendants of "U Hynniew Trep, U Hynniew Skum". Above all there is the clan relationship (in dei kur) among the people living in the two districts as they are now, e.g., the Laloos of Jaintia Hills with the Diengdohs of Khasi Hills, the Nongkinribs and Lyngdoh Nongbris of Khasi Hills with the Shadaps and Passahs of Jaintia Hills (Shadaps are both in Khasi and Jaintia Hills), the Masars of Jaintia Hills with the Marbaniangs of Khasi Hills. (†) Then there are the Nongrums of Khasi Hills who belong to the Myntri clans of Cherra and the Rumnongs (a Branch of Nongrum) who belong to Sohblei (priestly) clan of Khyrim and the Myntri clan of Myllem who are both 'kurs' of the Rymbais who belong to the Doloi clan of Jowai (Jaintia Hills) and the Basan clan of Iapngar (Khyrim). The clan relationship is the true touchstone of the affinity of the people amongst the Khasis (and Jaintias) who trace their origin to Ka lawbei (the first ancestress) and her daughters who might have founded clans by different names after their own names or after the location of their residences as in the case of the Nongrums, the Rumnongs, the Nernongs and the Nongnongs.

The State of "Khandar Lyngdoh" comprising a territory now known as the Sirdarship of Nongpoh, was converted by a fiat into a British possession, because their king, U Bor Singh Syiem insisted upon the rights of the State over the land, mineral forests, etc. which the British wanted to take over. The Syiems of this State belong to a clan which people know to this day as the dynasty of Nongshai.⁽³⁾

The entire territory of the State of Nongwah was merged with Kamrup District of Assam. The Syiem of this State belonged to the Sohshaser dynasty which the British claimed to have become extinct though there were scions of this dynasty who volunteered in World War I to go with the Khasi Labour Corp. to France. The State of Sohlong laid claim to this State. But the British treated it as lapsed.⁽³⁾

The State of Muliang comprising all the territory known as the Sirdarships of Jyrngam and Nongriangsi was summarily converted into British possession without any scruples by the British administration after the consolidation of its power though it was mentioned as one of the States in Mill's Report because its Syiem had the audacity (?) to challenge the annexation of large chunks of the State with Kamrup District.⁽³⁾

Foot note:-

(1) R. M. Lahiri—"Annexation of Assam" 1954.

(1) Letter, dated the 12th March 1961 to the Deputy Commissioner, Khasi and Jaintia Hills.

(1) "Khasi Students' Association" Magazine, 1962-63

(1) Cf. "U Nongpynim", 1928.

(2) Cf. Ibid.

(3) Cf. "Memorandum of the Sirdar of Jyrngam".

The State of Munai part of which became merged with Mawiang and part with Maharam.

A story told is that Nongsteng now forming part of the Syiemship of Sohra was also at one time an independent State, but it merged itself with the latter of its own accord before the advent of the British. It has a similarity with the way Lyngkhom became a constituent of Shella Confederacy.

The Khasi States had no established forces. Each village was an independent unit of the corporate body of the State and volunteered in times of war to serve under the common flag of the State. There were times when one or more of these villages would join hands for some reason or the other with the State in time of trouble, and they could not be forced, unless all the other villages of the State joined hands, to coerce them. This generally did not happen. If such villages wanted to secede they were generally allowed to do so. The king and the rest of the village followed the line of least resistance. The British Government took advantage of this situation and declared many villages as British possessions even though they were not conquered as in the case of Sohbar, Mawsmal, Mawmluh which, according to Allen, were not restored to their kings either because the people were too turbulent, or for reasons of state.

Mr. David Roy wrote: "But the misfortune is that there are too many of these groups having separate independence each with a Syiem. With the advent of the British such of them as were dissatisfied with an opposing group or Syiem, imbued with the idea of individual freedom, the result probably of some disastrous disagreement, sought the protection of the British. Hence British areas are now found in patches both large and small all over these hills. These being 'British' simply for the protection from molestation of opposing groups, are at best only so many British protectorates". (1)

There is also a story that "In the beginning there was only one ruler in the land of the Khasis and Jaintias under whom there were Chiefs known as Syiems assisted by potentates known as Lyngdohs, Dolois, Basans, etc." (2) and Captain H. Lyngdoh, said, "However, after a careful consideration and assessment of the legendary stories, it clearly shows that the Khasi Syiems, (i.e., **Ki Syiem Synteng, Ki Syiem Khyariam bad Ki Syiem Khyriem baroh**) who originally resided in the Khasi and Synteng Hills were **Ki Syiem Madur-Maskut** (Malngiang), **Ki Syiem Synteng** and **Ki Syiem Shillong** and the others sprang from them later". (3)

With all these complications and contradictions it is indeed too late in the day now to determine the number of Khasi States as they were before the advent of the British. It is of no avail either. But the Commission feel that the exercise has not been in vain. We have tried recapture the resurgent feeling of the people that they are in the words of the poet-patriot, "One nation bound into one by same language, the same religion and the same customary rights and practices", (4) and we make bold to say that we believe that we have not missed the mark. Gone were the seeds of divisiveness sown by the British. Khasi Chiefs were made to sign Agreements against their own brethren and people themselves; e.g., "If Teerut Singh, Rajah, who is inimical to the Honorable Company, or any other of his guilty followers, should enter my territory, I will immediately apprehend them and deliver them up, and I promise to produce all criminals who may come and take refuge in my country from any place in the Honorable Company's dominions" * (5) or "That if there should be a likelihood of hostilities occurring between us and the people of another State, we will act as the Government may direct, and in the event of our having quarrels with such foreign people, we will submit to the decision given by the Government." (2) The British had infused an idea into us, and enforced its belief too, that our great patriots who fought against them were criminals and our own kith and kin in another claka were foreigners. A hundred years of the carrot and the whip of the British had made us, not unoften, prone to forget our oneness and common heritage. But now like a phoenix rising from its own ashes, a glorious sense of oneness has arisen among the people. The Syiems of Sutnga, of Malngiang, of Muliang, of Nongshai, etc., count now in the roll of the Chiefs of Ka Ri Khadar Doloi, Ka Ri Laiphew Syiem. And we know that our kith and kin not only live in different elakas but even have the customary right to run and manage their public affairs, e.g., the Majaw clan has a myntri to represent it in the durbar of Myllicm, its branch migrating to Nongkhlaw State where it is known as Basaiawmoit has a Myntri to represent it in the durbar of Nongkhlaw, and another branch migrating to Cherra State where it is known as Hynniewta has a Myntri to represent it in the durbar of Cherra.

Foot note:

- (1) "Whither the Khasi Hills", 1946.
- (2) "U Nongphira" - September 1903.
- (3) Ki Syiem Khasi Bad Synteng.
- (4) U Soso Tham.

- * (1) "Aitchison's Treaties, Engagements and Sanads".
- (2) Ibid.

CHAPTER III

A KHASI

The land system of the Khasis, bound up as it is with their socio-religious customs and the systems of inheritance, the Commission feel that it is of primary importance to determine who may be recognised and accepted as a Khasi entitled to the rights and privileges of his customs relating to holding or ownership of land, inheritance of landed properties, etc. U Cromolyn Lyngdoh, a former Judge of the U. K. & J. Hills District Council, wrote in 1938, "A Khasi is a Khasi because of his religion (niam), more than anything else. This is a great fact. To understand him therefore, one has got to go deep down into the very root of his religion. It is religion in the sense of his 'niam' which regulates all his thoughts and activities. Forget his religion, and you will never understand a Khasi. I believed that in no other department of law does religion play so prominent a part as in this part of inheritance". (1) Mr. Davi Roy, "A person who is a descendant of the folk who found a home in these hills and is governed by Khasi Laws of consanguinity and kinship is a Khasi."

"The observance of the Khasi customary laws of consanguinity and kinship is intended for the continuance of the Khasi idea of life, and this observance is practised by Khasis who are non-Christians and Christians alike and that is the secret of the continuance of the Khasis as a race". (2)

Another writer said: "When we say Khasi it should be understood that the word does not only mean the Nongplangs as the Wars call them, and not only a War, a Synteng or a Bhoi, but the word Khasi includes all the peoples of the land. A Synteng, a War, a Khasi and Bhoi are like brothers having the same inheritance". (3)

Dr. Barch says: "Khasi is a general name given to the various tribes and sub-tribes that inhabit the Khasi and Jaintia Hills."

The name includes the following tribes:—

- (1) Khyrnriams or Nonglums (Khasi proper) inhabiting the middle ranges of the Khasi Hills, comprising the Khyrnriams proper and their allied tribes in the central plateau;
- (2) The Pnars inhabiting the central plateau of the Jaintia Hills. The Pnars are also called Syntengs, but they prefer to be called Pnars.
- (3) The War people of the south, comprising Shella people and their allied groups of tribes.
- (4) The Amwi people and their allied War, Synteng and other tribes in the south of Jaintia Hills who form a parent tribe of the present Khasi-Pnars in their earlier period of settlement in the land.
- (5) The Bhoi people, both Khasi and Pnar inhabiting the north of Khasi and Jaintia Hills with their different sub-groups, were also in some cases a result of diversification of the people from the central plateau form an inter-mixture with the Mikirs in the north parts". (4) He also said, "we hear of the arrival of refugees from the plains who became Khasis in course of time. For instance the present Syiem rulers of Mawiang are descended from four female wanderers in the 17 century A. D. Other groups of clans called "Jait Dkhar" were also descendants from Hindu and Muslim wanderers from the plains. They were made to adopt Khasi customs and became progenitors of some of the present Khasi clans folk". (5) He also said, "we are not wrong in assuming that a large section of the once widespread Khasi race dispersed to other places losing its identity in contact with other tribes". (6)

The Commission agree that the Khasis who had dispersed to other places and have lost their identities may no longer be treated or accepted as Khasis and, as such, have lost all their claims to the privileges and customary rights of a Khasi over properties. The Commission do not, however, agree with Dr. Barch in his assumption of the Hindu and Muslim refugees from the plains having been made to adopt Khasi customs to become Khasis. The story of common acceptance among the Khasis about the people from the plains who have become Khasis is that those plains people were either refugees who had identified themselves with the Khasis, and had, of their own free will and accord, adopted and followed Khasi matrilineal system, religion, customs and way of life in every respect; or women carried away during raids, and when they got married to Khasi men and bore children to them, they and their children of their own accord took to matrilineal system, adopted Khasi religion, customs, etc. in every respect, and were accepted by the Khasis as Khasis. This explains away the fact why we have so many "Jaitdkhars" among Khasis differentiated by their trade, profession, etc. e.g. "Kharmithai" (those who sell sweets), "Kharngap" (those who sell honey), "Kharsyntiew" (those who sell flowers), etc.

Shri A. S. Khongphai wrote: "The non-controvertial definition of a Khasi is a person born of a Khasi mother, irrespective of the fact whether the father is a Khasi or a non-Khasi". (7)

Regarding children born of a non-Khasi mother Mr. Khongphai wrote that they could not form a jait till after 2 generations had passed and that too after they had been absorbed and assimilated into the Khasi community, and after they had married Khasis, lived as Khasis, followed Khasi customs, and their descendants had taken a jait since there could not be any Khasi without a jait taken from the mother's side. (8)

Foot Note:—(1) "Syngkhong Jingtum" (Khasi Cultural Journal)—Rudiments of Khasi Laws of Inheritance.
(2) David Roy's "Who is A Khasi?"

Foot Note:—(1) "U Khasi Myata", August 1896.

(1) "The History and Culture of the Khasi People".
(2) Ibid
(3) Ibid
(4) "Principles of Khasi Law".

(2) Condensed from "The Principles of Khasi Law".

The Commission have given a deep and careful thought to these various views expressed and are of the opinion that it may be conclusively stated that a person who is acceptable as a Khasi in this context is one whose parents descended from time immemorial from the descendants of the people inhabiting Ka Ri Khadar Doloi, Ka Ri Laiphew Syiem, or one who has adopted Khasi socio-political customs and way-of-life, conducts and comports himself as a Khasi, speaks Khasi language, follows a matrilineal system, and in the case of male adults have a right to take part in traditional durbars of the Khasis in a place where he lives or to take part in the election of hereditary chiefs of his elaka where popular election is held in which women cannot take part, and is accepted by the rest of the people as belonging to their tribe. Now that the majority of the Khasis have become Christians the fact that they no longer profess or practise the old Khasi religion, especially that core of it pertaining to the performance of rites and ceremonies affecting the clan, or the branch of a clan, or the family of the branch as the case may be, will not debar a Khasi from his customary rights and privileges as a Khasi provided that he follows matrilineal system, observes the socio-political system of the people, and identifies himself in every other respect with them, and is accepted by the community as one who belongs. Mr. A. S. Khongphai wrote: "The Koran says that any person who has become a Mohammedan must conform according to the Mohammedan law. But Christianity is not so; though it stresses upon a person to hold its religious rites but in his relationship with his country (and people) it preserves his (original) rights, customs, usages and effects (ki mar ki mata). True, there will be difficulty that "ka khadduk" may not perform religious rites and ceremonies even though it does not deny her rights. Now-a-days in the plains those who have become Christians are governed by the Indian Succession Act (Act X of 1865), but it is not so with us, the Khasis. (Freedom of Religion Act XXI of 1850) 1.

(1) "Ka Syngkhong Jingtip", October 1937.

CHAPTER IV

LAND TENURE SYSTEM

The question of putting the customary land tenure system of the Khasis on a proper footing by means of codifying it has been exercising the minds of the people for the last 7 decades or so. We have seen this in various articles published through Khasi newspapers from time to time. We have drawn liberally on them because they are the spontaneous expression of what the people feel deep down in their hearts in their cool moments before they were influenced by the dust and the heat of any controversy, like the appointment of a Commission, when political and other motives sway the feelings of interested persons or parties, and cloud the view from the true and real objectives. Whatever we consider as necessary to be reproduced having a bearing on the issue, we have done so by incorporating the relevant portions on the body of the Report or annexing them as Appendices. The land tenure system in its indeterminate state as at present is the most vexed question amongst the Khasis affecting the life and death of the people because of their historical attachment to the land. It should always be borne in mind that amongst the Khasis from time immemorial, land has always belonged and is still held to belong to the people, and not to the rulers nor the Government.

The question shot up into prominence in 1926 when the Khasi National Durbar, in a series of meetings attended by the Syiems, the Lyngdohs, Wabadadars, Sirdars and Myntris and other Khasis of light and leading, proposed to give concrete shape and form to the customary land tenure system obtaining in Khasi Hills and also the customary law of inheritance with which it is vitally linked. It took the Khasi National Durbar 4 years from 1926 to 1929 to enquire into the customary land laws, to collect them and to finalise its conclusions. In its meeting on the 8th November, 1929, the Khasi National Durbar passed what it called the "Land Laws in the Khasi States". True, the Khasi National Durbar did not have the constitutional or legal right and authority to pass an Act being only a voluntary association of the Khasi Chiefs and other men of light and leading amongst the Khasis who were inspired by a laudable desire for unity and progress, but its action has vindicated what the people feel is good for them. The preamble to the said "Land Laws in the Khasi States" is illuminating:

"As it is essentially necessary to put in clear writings the customary land laws existing in the Khasi States, now by this writing the customary land laws existing in the Khasi States will be made clear and definite.

- (1) This Act shall be called the Land Laws in the Khasi States;
- (2) This Act (or Law) is applicable to all the Khasi States in the Khasi Hills".

The provisions of the so-called Act are appended to this Report as Appendix 'E'. With due respect to those stalwart leaders who produced this "Act", it may be said as may be seen from its contents that the provisions over simplify the system and leave many things untouched. The great and worthy effort falls short of the noble intention for the obvious reason that the Khasi National Durbar then had not the necessary organisation, funds, etc., for this gigantic work.

In 1934, Sir K. Cantlie published a book, "Notes on Khasi Law" containing chapters on the system of inheritance and of land tenure. He and other contributors to the book have ably dealt with the subject and though there are some views with which the Commission do not agree as may be indicated in the relevant portions of this Report it is however felt that the information and the views expressed therein will be most valuable to the law makers on this question. As such, we suggest that the relevant chapters of the book may be profitably studied at the time that an enactment of law on this subject is proposed by the constitutional authorities in the light of this Report.

In 1938, Mr. S. Edren Singh published a booklet in Khasi "Ka Rukom Bat Khyndew Bat Shiap Ha Ki Hima Khasi" (The Land System in the Khasi States). The first portion of the booklet dealing with land is annexed to this Report as Appendix 'F'. The latter portion is an appeal to the rulers.

Rev. Fr. Sngi Lyngdoh, S. D. B. wrote a very interesting treatise on the land tenure of Ri Raid land in Bhoi area, which deserves to be read with care. There is no space to quote the discourses of the book but we feel it worthwhile to set down below in a nutshell what the author mentions as the customs and usages:

1. "The entire Ri Raid land is the property of the people of the Raid.
2. Every member of the Raid has the right to cultivate everywhere (of the vacant lot) as much as he can.
3. The land belongs to a person who cultivates it as long as he does so.
4. If a person leaves the land uncultivated for three consecutive years, it reverts to the Raid.
5. A plot of land allocated to a person to cultivate but on which he does no work within three years, reverts to the Raid.
6. There cannot be outright (die dub) sale of land in Ri Bhoi.
7. Ka Nongmei-Nongpa reverts to the Raid if left uncultivated for seven consecutive years.

8. The properties of an extinct family (ka khyndew iapduh) goes back to the custody of the Syiem, Lyngdoh, Sirdar or Basan Raid for the people of the Raid.
9. If a person of Raid "A" goes to settle in Raid "B" his lands like wet paddy fields, gardens[†] etc. in Raid "A" which he wants to keep even if he settles in Raid "B" will remain his and no one can take them away from him provided that they are not lands which the village cultivates for community purposes.
10. Any village may set apart or reserve any land for cultivation of the community as a whole for common community purposes.
11. Villagers have a right of use of timber for their own needs from village forests.
12. A house site reverts to the Raid if a person dismantles it and leaves the place.
23. The Raid can reserve one choice forests for the common benefit of the Raid".⁽¹⁾

From all the information available before them and the discussions they had with a cross-section of the people, the Commission are of the view that there are two main classes of land, viz.,

- (1) Ri Raid lands, and
- (2) Ri Kynti lands,

under which there are many sub-classes known by the same or different names in different elakas, and there is no system of land revenue according to the ancient customs and usages.

"Ri Raid lands are lands set apart for the community over which no persons have proprietary, heritable or transferrable rights excepting the right of use and occupancy. Such rights revert to the community when a person ceases to occupy or use the land for a period of three years consecutively. Heritable and transferable rights over Ri Raid lands accrue when the occupant has made permanent improvements on the land. But even these rights lapse if he completely abandons the land over such a period as the Raid Durbar deems long enough.

Ri Raid lands comprise of Ri Shueng, Ri Shnat, Ri Kuna, Ri Lyngdoh, Ri Bam Syiem, Ri Law-kyntang, Ri Law Lyngdoh, Ri Law Niam, Ri Law-a-dong, Ri Law Sang, Ri Law Sumar, Ri Bam Lang, Ri Lynter, Ri Leh Mokotduma, Ri Aiti Mon Sngewbha, Ripliang Ribanduh, Ridiengsai-diengjin, Ri Samla.

Ri Kynti lands are lands set apart from the time of the founding of the elaka for certain clans upon whom were bestowed the proprietary, heritable and transferable rights over such lands. They also include any part of Ri Raid lands which at later times were bestowed upon a person or a family or clan for certain yeoman's service rendered to the elaka. The same rights devolve on Khasis to whom such lands are disposed of by the original owners by way of sale, transfer on receipt of full consideration for the same.

Ri Kynti land is known by different names: Ri Kur, Ri Nongtymmen, Ri maw, Ri Seng, Ri Khain, Ri Duwat, Ri Khurid, Ri Bitor, Ri Dakhoh, Ri Shyieng, Ri Phniang, Ri Iapduh, Ri Lynter, Ri Spah, Ri Longdung, Ri Pud, Ri Kut and Ri Lyngdoh, Ri Syiem, Ri Khain Raibuh.

Foot Note: (1) Rev. Fr. Sngi Lyngdoh: "Ki Riti Khyndew Ba La Buh U Longshuwa Jong Ka Ri Bhoi", 1965.

CHAPTER IV—(a)

Ri Raid Land

Before we discuss the tenure system of Ri Raid land we feel it incumbent on us to spotlight the distressing information we have received regarding the distortion and corruption of this wonderful system which the ancients had bequeathed for the good of the race.

With the pressure of land mounting up on account of the increase of population as already given in detail on page 11 of Chapter 1, and because of the need of the Government for lands for various public purposes like construction of roads, dams, factories, offices, etc., a scramble for land has become phrenetic. The time-honoured system of administration of the Raid land by the village durbar for the village Raid land, and by the Raid durbar for the Raid land outside the village Raid land and by the Syiem Durbar for the Raid land outside the jurisdiction of the Raid durbar is reported to be no longer observed with the scrupulousness of the olden times. Indiscriminate issuing of pattas by the elaka authorities has been a baneful cause not only of the loss of land to the real tillers of the soil, either of village for its Raid lands, or of the Raid for its Raid lands outside the village Raid lands, but also the ruinous case of interminable court cases as well. People from outside the village or Raid came to grab the land by means of pattas issued to them either by the village headman or the head of the Raid or even the Chief of the elaka himself who may be influenced or otherwise won over to issue pattas to such people. The Commission have been told of instances that, when Government proposed to acquire land for certain public purposes, people from the towns who naturally came to know earlier about such schemes or projects were the first to rush to the proposed area, to demarcate their picks and take pattas from the headman of the village, the Syiem or Sirdar Raid, or even from the Chief of the elaka himself to establish their rights when the time for claiming compensation would come. The Commission were also informed of the instances when two or three of the aforesaid authorities issued pattas for the same plot of land to the people who were not at all members of the village or of the Raid, but who somehow managed to get a patta by virtue of which they marked their ownership by raising and earthen wall or digging a ditch round the plot or making a show of preparing the land for cultivation, or such other visible witnesses to bolster up their claims. The people who lose the land are the villagers or the citizens of the Raid who depend for their livelihood on the produce of the land by the sweat of their brow. These people suffer because they have to leave their villages in search of arable lands elsewhere. But with the ever-growing population and the Nepali graziers' cattle relentless depredations, arable lands are hard to find. Talking of Nepali graziers, another violation of the customary practices and usages has been perpetrated by local Chiefs of varying hierarchies, and by Ri Kynti owners permitting them indiscriminately to settle wherever they choose and allowing their cattle to roam freely on the land on receipt of fees and other gratifications without care or care for the destruction of the land and vegetations. But that is not all; the crops of local people as well are destroyed, and they have to bear it meekly being too poor to seek redress in the law courts at Shillong because local Chiefs cannot try non-Khasis. This is so they say, adding insult to injury. The people who profit without deserving it at all are the people from the towns who get handsome compensation and who live by trade, etc., and some locals also who are shrewd and are in league with the town people or graziers. These happenings prevail in Ri Bhoi and also in the West and North western areas of the District. Rev. Father Lyngdoh's book earlier mentioned is a revelation of this most deplorable state of affairs.

We shall now discuss the tenure itself as we understand it in the light of our inquiry and of the suggestions made to us in order to meet the present conditions in the interest of the future.

The management and control of Ri Raid land belonging to the community is completely within the jurisdiction of the community concerned. The community may be (a) a village for a village Ri Raid land, (b) a group of villages constituting the Raid for Ri Raid land of the Raid excluding Ri Raid land of the villages which is a constituent of that Raid, (c) the elaka itself for the Ri Raid land of the elaka excluding the Ri Raid lands of (a) and (b) which are constituents of the elaka.

Every member of the village, every member of the Raid, every member of the elaka, has right of use and occupancy of the Ri Raid land of the village, of the Raid, or of the elaka respectively without payment of land revenue for the land itself. If any payment is to be made it is for the improvements made or services rendered. A member cannot claim more land than what he can actually occupy or actively make use of. He cannot bar any person from occupying or using any vacant plot of land by claiming that it is within his occupation or has otherwise acquired it unless he has incontrovertible evidence of his actual occupation or use of the land. A mere fencing of earth mound (myrsha), or of bamboo or jungle wood, or of a ditch surrounding the land, etc., without actual work within the fencing or demarcation, or a mere slip of paper from a headman or Syiem Raid or Sirdar Raid or even Chief of an elaka that the land has been settled with him for use or occupation without the holder of that paper actually occupying or making use of the land shall not entitle him to lay any claim to it and thereby preclude one who really has need of it for cultivation, or homestead. If a person vacates or does not make use of the land under his actual occupation for three consecutive years, the land reverts to the community—village, Raid or elaka as the case may be. There is no proprietary, heritable or transferable right on the Ri Raid land, the use and occupation of which is of purely temporary nature, e.g., seasonal cultivation. A person acquires heritable and transferable rights on Ri Raid land if he has made permanent improvements on it by way of construction of a permanent building or buildings, or cultivation of permanent crops and plants like fruit trees, or converting it into wet paddy cultivation, fish ponds, etc. But even in cases of this nature a person loses the right automatically if he leaves the house or houses to rack and ruin, to become refuge for bad man or shelters for poisonous snakes or beasts of prey; or if he abandons a grove or garden of permanent cultivation, a wet paddy field, a fish pond, etc., to become jungle growth for periods over three years unattended to, uncared for, unlooked after. In such cases, it is durbar of the village, the durbar of the Raid, or the durbar of the elaka, as the case may be, who is competent to decide the period after which the property may be treated as to have escheated to the village, the Raid or the elaka.

Any Khasi who is not a member of the village or of the Raid or of elaka cannot occupy Ri Raid land of that village or of Raid or elaka. He has the right of use and occupancy which a native member of the village or Raid or elaka enjoys only when he submits himself to the jurisdiction of the village Raid or Raid or elaka and is accepted and recognised as one of it.

A mynder-ri has no right of use and occupancy of Ri Raid land of the village or Raid or elaka. A Chief of the elaka or Sirdar of a Raid or headman of the village has no authority to allow a mynder-ri the right of use and occupancy of Ri Raid land by way of issuing pattas, realising land revenue or land rent from him. It is only the Durbar Hima which is competent to grant or refuse such right. Now that we have a District Council and also a State Government of our own, and a Durbar Hima is more or less a thing of the past, the duties and responsibilities of this Durbar devolve on these constitutional bodies.

A great deal of trouble and confusion has arisen of late from the indiscriminate and unauthorised issue of leases or pattas by village headman or Sirdar of the Raid, or Syiem Raids of heads of the elakas both to Khasis and Non-Khasis. We call it unauthorised because they have not the sanction of customs nor of any duly enacted law. We live in an age when the rights of a person in case of dispute are only recognised by virtue of a written document he legally holds. It is therefore desirable that a law be enacted by constitutional authorities having the powers to do so, to specify the basic principles on the procedure and manner of the management and control of Raid lands by village durbars, the Raid durbars and the elaka durbars, the form and content of the documents to be issued to land holders, the persons or authorities competent to issue them, etc. We shall indicate the line of action in this respect in the Chapter on Recommendations.

DEFINITIONS

"Ri Shnat" is part of the Raid land within the jurisdiction of the Raid.

Ri Kuna is the same as Ri Shnat.

"Mynsain" is a "no-man's-land" dividing the boundaries of lands belonging to two or more than different owners.

Lamsain or Somraid or Ri pud is the same as Mynsain.

"Ri Lynter" is Raid land which, in the old days the Raid won by the sword, and in later days by litigation.

"Ri Bam Syiem" is that part of Raid land set apart for the kura of a ruling Chief.

"Ri Law Kynthang"
"Ri Law Lyngdoh"
"Ri Law Niam" } These are forests in Raid lands set apart for religious purposes, managed and controlled in the case of Ri Law Lyngdoh by the Lyngdoh and in the case of Ri Law Kynthang or Law Niam by the Raid or the village within the jurisdiction of which the Ri Law Kynthang or Ri Law Niam is situated.

"Ri Law Sumar" is a forest within Raid lands belonging to an individual, a family, a clan or a village community as a whole depending on who first afforests the land and maintains the forest.

These are village forests reserved by the villagers as water catchment areas, or to enable members of the village or Raid as the case may be to get firewood or timber for their personal needs or for any such purposes as the villoge or Raid durbar may decide from time to time.

"Ri Law Adong"
"Ri Law Sang"
"Ri Law Shnong" }

"Ri Shnong" is Raid land forming part of the village and which the inhabitants of that village can make use of.

"Ri Ialch Mokotduma" is tract of land which an elaka got by winning a litigation either against a certain clan within its own elaka or against a neighbouring elaka and become part of the Raid land.

"Ri Umsnam" is Raid land which an elaka won in the old days by the sword.

"Ri Bamlang" is a name given to "Ri Umsnam" or "Ri Ialch Mokotduma", and in Nongstoin, to "Ri Iapduh" as well when it is given over by the Syiem to the Raid and is not appropriated by himself to form part of "Ri Syiem" or "Ri Bam Syiem".

"Ri Aiti Mon Sngewbha": Whenever it is necessary to construct a path from one village to another and the path passes through Ri Kynthang land, the owners thereof makes a gift of that land to the people. That land become a Raid land and is known as "Ri Aiti Mon Sngewbha".

"Nongmei-Nongpa" is Ri Raid land in Ri Bhoi converted to permanent cultivation and has passed through ten generations of inheritance.

"Ri phlang-Ribamduh"—Barren land in Cherra Syiemship where every citizen—u khun u hajar—of the elaka has a right of use and occupation.

"Ri dieng-sai-diengjin"—The tract of land in Cherra Syiemship as a buffer between the uplands and the slopes to the "War" area. It is a Raid land generally covered with vegetation.

"Ri Samla"—A land which a person acquires while unmarried and is generally a property of a person, who remains unmarried or marries late in life, and his or hers to dispose of as he/she likes.

CHAPTER IV (b)

Ri Kynti Land

Ri Kynti land is broadly divided into two categories—(1) ancestral, and (2) self-required. The 'durbar kur' as will be explained hereinbelow has control over the former; the person acquiring the latter has full control over it. But the latter becomes ancestral when it passes to the children of one who acquires it.

It is admitted that the management and control of Ri Kynti is in the hands of Ri Kynti owners themselves, and the state has no control whatsoever over such lands save and except the settlement of disputes between the claimants if brought to the durbar of the village, of the Raid of the elaka. It is also admitted that each clan has its own way of management and control of the Ri Kynti of the clan, or, if it has been divided between the branches of the clan, that branch has its own way, or, if the branch has divided its share between the different families, that family has its own way. Nevertheless the basic principle according to the custom is, by and large, the same throughout the district: the management and control is in the hands of the male adults of the 'Kurs'—the uncles, failing whom, adult brothers.

Ri Kynti belonging to a clan which has not been divided and known as Ri Kur is under the management and control of the male members of the clan. The male members are generally the eldest uncles; one representing each branch constituting a clan; or in case of a clan land divided between the different branches of the clan, and eldest uncle of each family constituting the branch; or in case of the Ri Kynti land of a branch of the clan already divided between the families, an uncle or uncles of the family. If for some reason or the other an eldest undest uncle is considered unsuitable by a branch of the clan or by a family then the branch or the family, as the case may be, can depute another uncle elected by the male members of the branch or family. Where there is no uncle the eldest brother, or if he is considered unsuitable, another brother considered suitable by the members of the branch or of the family constituting a branch of the clan will represent the branch or family in the 'durbar kur'. Normally it is the eldest uncle who acts as head of the 'durbar kur' of these uncles.

If a land is to be apportioned among the members of the clan so that each branch of the clan will have its own, or if it is a land already divided among the branches of the clan and that branch again wants to apportion it amongst different families constituting it, or it has been already apportioned among the different families and these families again want to divide it among its members again, it is the durbar of the clan or durbar kur of the branch of the durbar kur of the family which decides. This durbar kur in each case is the one consisting of the uncles or brothers failing uncles, as mentioned above. It is also these same durbars which manage and control the disposal of the Ri Kynti land under their respective charges by way of sale, transfer, lease or otherwise, to meet any emergent need of the clan, or of the branch of the clan, or of the families of the branch, as the case may be. Women do not sit in the durbars, much less "ka khadduh". In the beginning or earlier days of the patta system, the signatures or thumb impressions in the leases or pattas were those of the uncles constituting a durbar, or any one or two of them, if specifically authorised. (2)

A mother or, after her death, her daughters before they leave the parental home after marriage, cannot dispose of the land by herself/themselves without the approval and consent of the uncles or brothers constituting the durbar kur of the clan, or the branch of the clan in case of a divided land; but in the case of land held by the family a mother with an uncle or a brother living in her house, or alone failing both, may apportion it among her children. In case of her death, her sons may act on her behalf consulting the sisters who are still in the parental home. It follows that ka khadduh by herself cannot dispose of the property. If the women consider that the durbar kur is unreasonable in their refusal to dispose of a property they can call a general durbar of all the adult males of the clan, or of the branch of the clan, or the family as the case may be. Women also can attend and give their views when consulted, but the responsibility for a decision is generally that of men alone. When the mother is no longer alive, ka khadduh is assisted by her elder sister. It is they, especially the eldest, who give the saugar. It is a fact of Khasi custom and culture that women do not take part in traditional durbars of the village, Raid or elaka.

If on the other hand, the uncles want to dispose of the property for some reasons which they consider necessary and the women object, they may call a similar durbar as above.

The self-assumption by Ri Kynti owners of a right to impose land revenue on a Khasi has been questioned as anti-custom. After the advent of the British, Khasi Ri Kynti owners have started to issue periodic leases or pattas to Khasis to whom they have disposed of the land on payment of the full value of the land at the time of the sale or transfer. Before it used to be invariably an outright sale. The practice of old prevails to this day in the rural areas. It is only in the town of Shillong and its suburbs that this innovation has been introduced. The patta imposes conditions restricting the purchaser in many way one of which is that he cannot dispose of the land by way of sale to another Khasi without the previous consent and approval of Ri Kynti owners. Their consent and approval is given only on payment of a 'salami' or key-money which is a percentage rate of the total sale price of the property. (4)

The majority of the people who gave the Commission the benefit of their knowledge, information and opinions on this burning question of the patta system with its attendant land revenue, etc., are for its total abolition in order to restore the ancient right of a Khasi to hold land as a freehold in his own land—"Ka Ri um snam u Nii u Kong". They call it so because they all fought for their land in times of trouble—there were no paid soldiery, no mercenaries—all able-bodied men formed themselves into voluntary army

Foot note: (1) Unfortunately the Commission could not get copies of the old leases. References may however be made to old records, wherever available, of the leases given by the Kharkongor clans, particularly the lease for the land in Shillong mentioned in the Agreement of 1863 executed by U Melay Singh, Siem of Myliem.

Mr. H. Hynniewta also highlighted the power of the uncles in his memorandum.

Foot notes: (1) Cf. Memoranda of Mr. Eljo Kishore Roy, of Mr. Oni Rai Nongrum of Cherrapunji, of Mr. Hoover Hynniewta, M.L.A., Shillong.

to fight for their land, and it was certainly not the Ri Kynti owners only. But there are those who hold that the innovation which has been in practice for the last 100 years should stay. Both views deserve most serious consideration. It is as much a fact of ancient customs for Ri Kynti owners to have full proprietary rights over their lands to do whatever they like with them as it is also for any Khasi to have heritable and transferrable right over his land by virtue of use and occupation, if a Ri Raid land, and by virtue of purchase, if Ri Kynti land; but in neither is he liable to pay revenue to any body as there is no custom of a land revenue. Some way out must therefore be found to reconcile this antinomy. They say, to every problem there is a solution, there is a key for every locked door. While it is always advisable for all who are interested to study the details given in the memorandum we feel that, this being a matter of primary importance, it is desirable that, for ready reference, we quote some representative views:

Mr. E.B. Lyndgoh, M. D. C. a member of the Ri Kynti owning clan said: "Before the advent of the British the clans managed and controlled the land. Now-a-days it is frightening to see women either of the 'kpohs' (branch of a clan) or of the 'fings' (families of a kpoh) have started to issue pattas. The indiscriminate issue of pattas by clans or by the women with conditions as they like has caused much confusion and trouble". He proposed a solution by way of an enactment laying down a uniform set of terms and conditions, prescribing who are competent to issue pattas which may be called by any other name so long as they confirm the rights of Ri Kynti owners and also of those who hold the land by virtue of such pattas.

Mr. H. Kharkongor, in his memorandum as an uncle of ka Ing and ka Kpoh, a representative of ka Kur Kharkongor, Nongthymmai, and Secretary of Nongthymmai Durbar Pyllun said:

"According to the custom laid down by the forefathers whenever any member of the clan sells the land under the 'dokhol' to another member of the clan having a right, the latter pays the former her expenses and becomes the owner in every respect. When she sells the land to others who do not belong to the clan having a right she issues a patta to guarantee their ownership and heritable rights so long as they do not sell it to others. If they sell it to others they must inform the Ri Kynti owner from whom they purchased the land so that she may issue a new patta to the new purchasers and the seller should pay her (the patta giver) a sort of 'salami' as she herself (the seller) may deem fit.

"Ri Kur lands other than those under the 'dokhol' of Kur members having a right will remain under the custody of ka khadduh of the clan together with the Kur elders appointed to represent each kpoh."

He mentioned some changes which were introduced later and which are summarised herein below:

"Ka khadduh of the clan with the elders representing each 'kpoh' will issue pattas and the revenue collected be deposited to the Kur fund.

"A percentage rate has been prescribed for the salami payable by the patta holder when he/she transfers the property to others.

"The perpetual term of the pattas has been limited to a period of 15 years renewable on payment of renewal fee".

Mr. H. Kharkongor was of the view that those changes introduced later as indicated above should be abolished and the ancient custom revived.

Mr. Hynniewta, M.L.A. said: "The system whereby the Ri Kynti owners issue pattas to Khasis is an innovation after the advent of the British. It may be allowed to continue, but there must not be any condition preventing a Khasi from disposing of the land by sale or mortgage, according to his own convenience, to a fellow Khasi. So also Khasi who holds a lease from the Ri Kynti owners shall have to pay them only that rent which the first lessee or patta holder had bound himself to pay, or within the limits of an assessment permissible under an Act, since values rise from time to time. It has been found often times that the Ri Kynti owners assess land revenue arbitrarily and preclude the patta holders from selling the land to others unless they are paid big salami. This action is without the sanction of a custom. Once a Khasi sells his land, he does not sell on a recurring rental basis, he makes an outright sale. The law should therefore, prohibit such unjust, unilateral levy as that by the Ri Kynti owners". 1

Mr. Chandra Nath Roy, jait Dkhar said: "Any Regulation that places the Syiem in a position to interfere with the rights of 'Ri Kynti' and giving him any share in profits accruing from 'Ri Kynti' cannot but undermine the inherent and customary rights of the owners—and is bound to place not only the tenants but also the owners at the mercy of the Syiem or other functionaries of the State who will not be slow in coercing the land owners into parting more and more of their rights". 2

Mr. S. J. Duncan, one of the most experienced administrators of the composite State of Assam having been a Secretary to that Government in the departments of Revenue and Finance, and a well-known Khasi author, well-versed in its literature and lore, said in his memorandum: "According to customs when Ri Kynti land is sold to a Khasi who is not a member of the clan, he steps into the rights of the

Foot Note:

- (1) Mr. Hoover Hynniewta's Memorandum.
- (2) Letter dated 30th May 1940, to the Political Officer, Khasi States.

clan and becomes the absolute owner of the property he purchases. He does not have to pay any revenue to the original owner and he has a transferrable and heritable right over it. The system of issuing pattas for lands either by the leaders or custodians of the clan or individual members of the branches of the clan to Khasi parties is of recent innovation after the advent of the British".¹

Shri Eljo Kishore Ror Nongkynrih, an octogenarian of Cherra said: "Ri Kynti owners can levy rent for their land which they have not sold. They have no right to levy land revenue once the land is sold because there is no custom for a Khasi to pay land revenue".²

"Ka Syngkhong Kyntiew Ri" said: "Patta system did not exist before in Khasi Hills. It is not correct that after purchasing land one must pay land revenue annually to the Ri Kynti land owners who also restrict the right of a purchaser with many terms and conditions. This should be looked into and abolished as one brought about by outsiders. In addition, the 'salami' is an oppression of the land holders by the Ri Kynti owners". (1)

Rai Bahadur Ropmay wrote: "It is in respect of Ri Kyntis that the following words of Colonel Biver are most specifically applicable:—"Land in Khasi Hills belonging to the children of the soil are the property of the owner, for right to which he is answerable to no chief and for which he pays no tax of whatever nature and only person who can demand rent for land is a proprietor who does as he thinks fit with his own and is subject to no control in respect of it—"Their owners (Ri Kynti lands) are touchy about their rights and they greatly resent any encroachment on them".²

A public meeting of the village of Nongpdeng, Motsyiar, Syllai Kariah, and Nonglum Mawlai, Shillong on 28th June 1974 stated that the practice of issuing pattas was an arbitrary act of the land-owners against the customs which gave unfettered proprietary, heritable and transferrable rights to a Khasi purchaser of land. A copy of the resolution is attached to this Report as Appendix 'G'.

That the patta system and the demand of 'salami' or key-money are innovations there can be no doubt at all whatsoever; the latter especially is a much more recent imposition. The crux of the question is how far the Ri Kynti owners can have their own way to issue pattas as they like subject to no control whatsoever.

One good ground against the issue of leases or pattas and the demand of 'salami' is that the Ri Kynti owners make their own conditions without the sanction of a legal and constitutional authority and these conditions differ from one clan to another, or even from one family to another of the same clan. This has caused hardships and difficulties to the landless Khasis who are at the complete mercy of the land-owners. The Ri Kynti land owners themselves have been and are being already affected by quarrels and disputes among them because the customs have not been codified and the litigant-minded are tempted to twist and turn them to suit their ends. There have been instances of litigations amongst the members of the Ri Kynti land owning clans or the members of the Ri Kynti owning families starting right from the lowest court in the elaka and going up to highest court of appeal, the High Court or Supreme Court, thence down again right to the lowest court covering years of wasteful and bitter fights as mentioned by Shri E. B. Lyngdoh, M.D.C., himself a member of the Ri Kynti land owning clan, in this memorandum to the Commission. The result has been the ruin of many families who had to borrow money to pay the expenses for the cost of the litigation which they lost. It is sad to note that the information passed on to the Commission is that even those who won had, not too rarely, to dispose of the land to pay the lawyers' fees and other expenses involved. It appears, therefore, to be in the interest of the land owning clans themselves in particular and of the rest of the Khasi population in general that the customs and usages governing the administration of the Ri Kynti land are systematised and codified.

The Commission are of the view that they have sufficient and conclusive information before them that, imposition of annual land revenue by Ri Kynti owners on land the value of which they have received, at the time of sale, in full, goes against the grain of custom, and so also is the imposition of other conditions restricting the heritable and transferrable rights of a Khasi purchaser. So far as the salami is concerned is has been characterised not only as anti-customary but anti-social as well. Yet the practice of the levy of annual land revenue has been in vogue for nearly a century in Shillong, though not in the interior. Any law, therefore, which may have to be enacted in respect of Ri Kynti land will have, in equity, to take this fact into consideration. The salami or key-money is, of course, a recent excrescence; it has no justification at all, moral or otherwise; the earlier it is removed the better.

A Khasi Ri Kynti owner does, however, have the sanction of custom to levy rent from a person who takes land to lease for seasonal cultivation. This practice has been in vogue since before the advent of the British. The Commission presume that it is a rent of this nature which Colonel Biver had in view when he wrote those words quoted in the foregoing paragraph as referred to by Rai Bahadur Ropmay. Colonel Biver made those observations in a decision of the case of U Ram Khasi on behalf of the Syiem of Khyrim *versus* U Mon Lahu of Jowai. The essence of the decision is that the Syiem of Khyrim could not demand land tax (or revenue) from U Mon Lahu of Jowai, for, in the words of Colonel Biver himself, "land tax is an unknown thing amongst the democratic subjects of the Khasi Hills States". Land tax is different from land rent. Land rent is much more in vogue now with the pressure on land. Information given by word of mouth to the Commission in this respect by persons who want to remain anonymous, but whose veracity the Commission

FOOT NOTE—(1) Mr. S. J. Duncan's Memorandum.

(2) Mr. Eljo K. R. Nongkynrih's Memorandum.

FOOT NOTE—(1) Syngkhong Kyntiew Ri's Memorandum.

(2) Letter, dated 14th May 1940 to the Political Officer, Khasi States, Shillong.

do not question because of the respect and trust they are generally held in the society, and some of their dignitaries in the church as well, is that the landless people have been rack-rented by the Ri Kynti owners who collect 30 or 40 percent of the produce of the land if taken in kind, or an equivalent, if in cash. U Abel Nongkynrih and U Francis Lyngdoh did mention in their memoranda of the exorbitant land rent. It was not so in the olden days. The system of levying rent was not very much practised in the earlier days. Even now in the interior many Ri Kynti owners have been allowing others to stay in their lands without taking rent, though this does not, of course, mean that they cannot realise rent. When the owners have need of the land they ask the occupants to vacate it, which they do unless there are other arrangements or agreements" (1). One glaring evil of this system in the present days is that the landless people who take the land on lease periodically, generally annually, biennially, or triennially, cannot make improvements on the land because, after the end of the term of their lease, the land reverts back to the owners, and the expenditure made by the lessee on improvements become infructuous to him. It is therefore simply impossible for him to make any improvements of permanent or semi-permanent nature; and so the yield is always low keeping him barely on subsistence level. Shri Maham Singh, M. L. A., Leader of Opposition said: "If we are to go in for the intensive and scientific methods of cultivation the farmer must be secured of his possession, he must not be ousted from the land on which he has spent a lot of labour and wealth. If we are to bring about this security of ownership and also possession of the farmer what we are to do is that we must study the land problem. A Commission must be appointed for this purpose. This Commission is very necessary because at present there is a lot of confusion and misunderstanding with regard to the real land tenure system in these hills. The land tenure system in our hills is based mainly on customary laws framed many generations ago and whether the system which was framed many generations ago still holds good for the present generation or some changes are necessary it has to be studied." (2)

On the other hand, the owners cannot by themselves make the necessary improvements because they have more lands than they can do so by their own efforts. This has definitely resulted in a setback of agricultural production of which we stand so much in need. There are still good lands in Khasi Hill which can be converted into fertile fields were it not for this system of Ri kynti owners stymying the landless cultivators. In the old days there was not much pressure on land, and a cultivator could always pick and choose Ri Raid land was also plentiful. So there was no burden of the rent of a Ri Kynti owner on him.

However since the practice has been in vogue, it would be fair that the law enacted should determine the rate of rent leviable. The law should be fair and equitable to both.

The suggestion that land revenue should not be demanded by the Ri Kynti owners when they dispose of their land by sale to a Khasi as it does not have the sanction of custom, though a patta might be issued to testify the right of the purchaser is self contradictory because a patta also is a new thing which came along with the land revenue. Moreover, a patta imposes other terms and conditions which again have been objected to as an infringement of the rights of a Khasi over the land which is his own by virtue of purchase. So far as the patta is concerned the Commission feel that a sale deed duly executed and registered and certified copies of relevant entries from the records-of-rights may be sufficient testimony to replace it (patta). If in the new dispensation there are records-of-rights, registers of sale deeds or deeds of conveyance, etc., to keep track of the change of ownership and every change of ownership of land, be it Ri Raid land or Ri Kynti land, has to be registered under the law which provides for mutation of names in the records-of-rights which should always be kept up-to-date, there may not be any trouble regarding identity of ownership. The parties who fail to do so shall take their own risks. But the real, big question is the land revenue, whether it is wise, fair and just to do away with it when it has been in existence for the last 100 years at least, in Shillong and Saitsoepan. We do not speak of Jaintia Hills.

There has been a tremendous change in the way of life of a Khasi, which has not left his custom and usages untouched. They no longer depend on agriculture alone as the means of their livelihood supplemented by petty trading. They are now following many trades and professions. If the cohesion of the clan centring round the land is disintegrating. It is now almost invariably everywhere a common sight to see man and wife live together with their own children in separate homes of their own over which the clan or branch of a clan, represented by uncles, has no more the authority of yore. Women are now leaning more on their husbands, and uncles also turn more to their own children. It may as well be said that the word "entirely" may be substituted for "more". Even as early as six decades ago one person wrote, "When a man insures his life now he makes his children the beneficiaries, not his nephews (sister's children). The father is tired of being an uncle, he has seen that it suits him better to be a father only than to be an uncle also for it has been found that the double role works no more" (1). The growing dependence of a woman on the husband or better still, their increasing interdependence, contributes considerably to the change whereby women themselves living with their husbands issue pattas claiming that as ka khadduh of her own house she has the right to do so for the Ri Kynti land under her "dokkol", occupation, or in her possession. This has been admitted by the Ri Kynti owners themselves. Uncles are of course respected and consulted too in important matters but they do not have the deciding or controlling voice any more. Shri Maham Singh, M.L.A. wrote: "The clan may be said to be the unit of the Khasi Society and it is natural, therefore, that all ancestral property was jointly owned by the members of the clan or Kur. At present, however, private ownership of property has acquired greater importance over the old idea of joint ownership. It is likely therefore that the law especially with regard to property may change." (2)

Foot Note :

(1) "U Lurshai", September, 1921.

(2) Excerpts from the Proceedings of the March 1973 Budget Session of the Meghalaya Legislative Assembly.

FOOT NOTE--(1) "U Lurshai", September 1914.

(2) "Khasi Heritage" (Seng Khasi Publications, 1969).

Those who submitted memoranda as well as those who discussed with the Commission have advanced good and sound reasons for the enactment of a law to set these things right to prevent quarrels, disputes, litigations among the members of the families, neighbours, etc., which ultimately ruin not only families but impoverish the people and weaken the State on the whole.

The most sickish question is how to touch the religious vein of the custom. By religion we mean the Khasi religion which the majority of the people no longer profess or practise. "The State of Khasi religion these days is declining. Amongst those who still hold it, the sense of responsibility for the observance and performance of rites and ceremonies is dying away" (1). We may have a closer look at this. According to Khasi religion a dead body is cremated. Cremation involves observance and performance of strict religious rites and ceremonies covering a period from the death until the depositing of the ashes in the cairns of the clan (the *mawbah*). This is generally not followed now-a-days. We generally hear now-a-days words to this effect, "La sab kynthei-khynnah, ym tip shuh, ym lah bud shuh. La shu thang madan." (We have remained women-minors, we know no more, we can follow no more. We cremate sans ceremony). Some form of formality is, however, still being followed. We do not, of course, claim to say that these are not those who still follow the observances to the best they know and can.

The high position of a *Kni* (the uncle) depended on his role as one who performed the religion of the house and knew the various implications of the rites and ceremonies. The near equally high position of *ka khadduh* was because she was the keeper of the *ting seng*-ancestral home-where the family rites and ceremonies are performed. Now with about two-thirds of the people having turned their back on the old religion, and many of them born as Christians for the past two or three generations and are therefore no longer new converts as in the old days with the majority of their kith and kin still in the old religion, both *u Kni* and *ka khadduh* have no more *locus standi* to claim their privileged position by their defunct traditional role in the realm of religion.

The question of *Ka khadduh* in Christian homes being the keeper of the *ting seng* of the family does not arise at all. Each sister, after marriage, lives with her husband and whatever forms of religious service, rites or ceremonies which their sect or denomination enjoins they perform them in their own respective homes or churches. Uncles have no place in the old sense that they still look after the sister who live with her husband. Wife and husband work together. Their earnings are their own. If a wife is a salaried person and the husband has his own trade, or if both are salaried workers, the position is till the same-they pool their earnings. This position is now more or less the same with Khasis who have not become Christians also.

Earlier in the report we have made a reference to Mr. C. Lyngdoh's views that, "a Khasi is a Khasi because of his religion more than anything else, and that in no other department of his law that religion plays so prominent a part as in the law of inheritance." Inheritance being intertwined with the land system dictated upon by the precepts of religion which, at the risk of repetition, has been rejected by many and not strictly practised even by those who profess it, the Commission have given a most careful and anxious thought how to meet the modern demands, needs, conditions and circumstances of the people by suitable legislation raising an up-to-date structure on the solid foundations of the old jettisoning those which have been found outworn, outdated, dilapidated or petrified, so to say. While we feel that a step taken in this direction should be as cautious and careful as possible we, nevertheless, gather from all that we have studied that, so far as the question of the management, control and inheritance of landed properties is concerned, the traditional role of the uncle or the hold of *ka khadduh* on the strength of the injunction of religion should no longer be allowed to have a veto. A law to be enacted on this issue should not therefore be circumscribed by the religious bonds which have already broken. Yet any change which needs must come should follow the law of equity, of natural justice, and, to be welcome and acceptable, should toe the line with the normal way-of-life and culture of the people which they have been honouring and following with faith and fervour down the ages, no matter what other changes have taken place. We mean here their matrilineal system on which hangs all their being. A change of religion which does not touch or affect this system leaves a Khasi equally untouched or unaffected as a Khasi in relation to his customary rights, privileges and obligations. That is why a Khasi who is a Christian by religion is as much a Khasi by race as a Khasi by religion because he clings as much to matrilineal system. The sanctity of "Ka khein kur, khein khasi" the cornerstone of Khasi society is the same with a Khasi who is Christian by religion as with a Khasi who is Khasi by religion. The belief in "ka sang ka ma" of incest is the same, and so also is the familar and social boycott against it. Khasi converts to religions which no longer follow matrilineal system of "khein kur, khein kha", which no longer scrupulously shun as black sin "ia shong sang shong ma" (marriage with the kur) cease to be Khasi by race.

In the circumstances of all these complications the Commission recommend that the time has come for the constitutional bodies-the State Government or the District Council-to enact a law specifying the basic principles governing the management and control of *Ri Kynti* lands and also the changes which should be adopted in keeping with the times. It is well worth bearing in mind that while holding to the good and the true of old is a sign of strength, it is weakness to blindly allow the *morte main* of the past to hold the present in thrall. Shri Maham Singh, M. L. A., said: "We should actually frame our laws according to the traditional laws that were framed by our ancestors. We should make modifications here and there but because our social life has totally changed the laws also with regard to land tenure have to be changed. There were also customary laws which I feel should not remain stagnant, but there must be some changes according to the needs of the time" (1)

We shall indicate what we consider should be done in this connection in the chapter on Recommendations:

FOOT NOTE: (1) "U Lurshai" June 1914.

(i) Proceedings of the Meghalaya Legislative Assembly, March 1973 Session.

Definition of Ri Kynti lands;

'Ri Kur' is Ri Kynti land which has not yet been divided among the different branches of a clan or among different families of a branch of the clan. This land is apportionable by a durbar kur (clan) or durbar kpoh (branch of the clan) as the case may be.

'Ri Nongtymmen' is Ri Kynti land which descended from generation to generation, or from parents after two or three generations. This land is divisible or apportionable by a durbar of the clan or of the branch of the clan if already divided among the branches of the clan or the head of the family, i. e., the mother if already divided among the families constituting a branch of the clan. The division or apportionment is resorted to when the clan or the branch of the clan, or the family of the branch, as the case may be, increase in number and desire for the sake of peace and harmony, to avoid quarrels and litigations because of the difficulties of management, or if the clan, branch of the clan, or family of the branch come across certain hardships, or for some reason or the other which they think a division is both advisable and desirable.

'Ri Maw' is Ri Kynti land acquired by right of purchase or by right of apportionment among the members of the family or of the clan and the holders thereof have right to erect boundary stones to demarcate their respective lots.

'Ri Seng' is Ri Kynti land held from ancient time by a number of different clans or families and has not been divided. The income from this land is divided amongst the households of the clans (or families holding it. The management of Ri Seng is in the hands of the representative elected by member of all owning clans or families. The executives are generally the President and the Secretary. Fuller explanation of the different categories of Ri Seng may be seen in the memoranda submitted separately by Sari S. G. Lyngdoh, Member of District Council Khasi Hills, and by the Durbar of the Ri Lai Shnong.)

Ri Seng also means in certain elaks land which devolves on male descendants when the clan or families have become extinct, that is their female relations have died leaving no female issues.

'Ri Khain' is Ri Kynti land owned by one or more families, the administration of which is more or less in the nature of 'Ri Seng'. Ri Khain is generally found in the higher plateau of Maharam and Ri Seng in the southern slopes of the district. In Ri Khain, people not belonging to the clan can also hold land or rights of working in vacant parts of it by purchasing shares from the owners of the land. The fuller explanation of the management of 'Ri Khain' is given by U Rees Myntri, Manager, Ri Khain Nonglang, U. E. G. Thongni of Raibah, U Kordor Lyngdoh of Shingmawlein, U Phringlyshon Waniang of Mawten and U. R. K. Ryja of Mawkyrwat in their memoranda submitted to the Commission.

'Ri Duwar' means land purchased by the clan or acquired by them for some reason or the other, and it is one generally situated on the way to market areas or river ghats giving their owners the opportunity to collect tolls from whosoever pass through to attend markets for trading therein, or to bring goods, merchandise, etc., for trade to and from the river ghats.

'Ri Khurid': This is Ri Kynti land sold by the original Ri Kynti owner to any person either of his own clan or of another clan not belonging to the Ri Kynti owing clan and over which the purchaser has proprietary, heritable and transferable rights.

'Ri Bitor' is either Ri Kynti land the proprietary, heritable and transferable rights over which are alienated by the owner thereof to another person on receipt of a ceremonial bottle of liquor; or it may be 'Ri Raid' the occupant of which has made permanent improvements over it thereby creating heritable and transferrable rights which he makes over to another person on receipt of a ceremonial bottle of liquor.

'Ri Dakhol' is land over which a person has obtained Ri Kynti rights by right of occupation, and making permanent improvements thereon or by rights of purchase or winning a Court case. Part of Ri Kur in possession or occupation of a member of the clan or family having right is also known as Ri Kynti land under the dokhol of that member or his/her house.

'Ri Shyiang' is a portion of Ri Kur specifically allotted to ka khadduh of a clan or a family to enable her to meet the expenses connected with the performance of religious rites and ceremonies concerning the clan, kpoh or family, like depositing of the ashes of the dead in the cairns of the clan. 'Ri Shyiang' is generally given to ka khadduh as her additional share at the time of Pynkam.

'Ri Phniang' is Ri Kynti and may form part of Ri Kur or Ri Nongtymmen specifically given to a female relation of the family who stay in the ancestral home acting as its keeper and custodian and assisting in preparing for religious rites and practices. Ri Phniang may also be Ri Kynti land acquired by a male relation of the clan or family either by his own efforts or with the joint effort of his wife and is gifted to a female relation of his who stays in his ancestral house acting as its custodian and assisting in preparing for the religious rites and practices of his ancestral family. This is done because she has also to look after other members of the family who may become helpless for some reason or the other and come back to stay in the ancestral home.

'Ri Iapduh' is Ri Kynti of a clan or family which has become extinct. Such lands according to the time-honoured custom escheats to the Chief who is immune from a curse on that family but who will keep it for the elaka as Ri Raid, or as Ri Bam Syiem for the family of a ruling Chief, or it may escheat directly to a 'Raid' wherein it is situated and becomes a 'Ri Raid'.

'Ri Lyngdoh' is Ri Kynti of the Lyngdoh clan of the State.

'Ri Syiem' is Ri Kynti of the Syiem's clan. In some Syiemships it is 'Raid' land set apart for the maintenance of the Syiem clan.

'Ri Sniak': When a man, after marriage, acquires together with his wife more than one plot of land, and, in old age, wants to give away one plot or two to his Kurs and with the consent of his wife and children, gives it away, the plot or plots of land so given away is/are known as 'Ri Sniak'

'Ri Spah' is a plot of land within the confines of Ri Maw or Ri Khain held on lease. The lessee cannot put boundary stones to demarcate it but he can make a fencing round it. He has proprietary, heritable and transferable rights over it so long as he pays rent to the owners of Ri Maw or Ri Khain. The land rent is collected every three years and if the lessee fails to pay the rent, that land reverts to its original owners.

'Ri Langdung' is more or less the same as Ri Spah. The holder of it cannot lease or transfer to another person without the consent of the owner of Ri Maw or Ri Khain from whom he holds it on lease.

'Ri Kut' is that portion of Ri Nengtyimmen which cannot be divided among the different families of the clan.

CHAPTER IV (c)

GOVERNMENT LANDS

The British Government, soon after the occupation of the Khasi Hills, settled, in the beginning, at Cherrapunji. They were given lands for civil sanatoria and cantonments by the State of Cherra covering that part of it known as Saitsohpen in exchange for part of their territory in Sylhet district. This was in the year 1829; and an agreement to the effect was executed by a Diwan Singh, the then Syiem of Cherra, together with the myntris and elders of the State. The British Government treated Saitsohpen as their own occupied territory, issued pattas to lease holders and levied land revenue from them. The British recognised from the very beginning the fact that "a Khasi Syiem is not a territorial ruler, and his authority extends to the citizens of the State and not to the soil". The citizens are "u khun u hajar". The subjects are those living in the conquered territories in the plains who are non-Khasis. The authority of a Chief over the citizens and even over the subjects in the plains is again hedged in by the paramount power of the State Durbar (Durbar Hima). The Syiem alone is not competent to make decisions. Therefore, it may be said that the British Government had violated the custom from the very start of the occupation of our land when they treated Saitsohpen as their own territory and abolished the customary land system of the people. The ceding of this part of Cherra State by the Syiem could only mean that the authority of the Syiem and the durbar over the people of Cherra State living in that area was transferred to the British. Saitsohpen was Raid land of the State of Cherra and the administration of the land should have been left to the Raid durbar. After the transfer of the headquarters to Shillong, Saitsohpen should have reverted back to the State of Cherra, but the British Government kept it under them, whereas Pandua given in exchange was lost to the State of Cherra when Pakistan came into being after independence because it was not part of the territory of the State of Cherra. It was only a zamindari of the State in Sylhet district under the British Government. The memoranda submitted by Dr. S.R. Laloo, Sirdar of Saitsohpen, and by Mr. Alwot B. Diengdoh, M.D.C. made appointed reference for the restoration of the customary rights of the people of Saitsohpen over the land, etc.

When the headquarters were shifted to Shillong, the British Government purchased and leased lands for the establishment of the capital. The then Syiem of Myllien with the advice and consent of the Myntris and the elders of the State entered into an agreement with the British Government which we feel should be quoted at some length.

"AGREEMENT WITH THE CHIEF OF MOOLEEM, 1863

Whereas it was stipulated in the Agreement entered into by me, Melay Singh Rajah of Moolcem, under date 19th March, 1861 with the British Government, that the right of establishing civil and military sanatoria, posts and cantonments, within my country should remain with the British Government; whereas Lieutenant-Colonel J. C. Houghton, Agent to the Governor-General, North East Frontier, under the instruction of the said Government, has selected, for the purpose of civil and military sanatoria, etc., the land hereinafter described. I hereby renounce, with the advice and consent of my Muntrees and the heads of my people, all sovereign and personal rights therein to Her Majesty the Queen of England and the British Government. It is, however, stipulated should the proprietors of any of the land within the limits hereinafter described be unwilling to sell or part with their land to the British Government, the said persons shall continue fully to enjoy the same without impost or taxation as heretofore, but that in all other respects the jurisdiction and sovereignty of Her Majesty the Queen of England, and of the British Government, and the Officers of Government duly appointed, shall extend over the said land and over all persons residing thereon, and to all offences committed therewithin".

The abovementioned Agreement covers that portion of Shillong known as European Ward, Police Bazar Ward and Jail Road Ward. It was treated, during the British regime, for the purpose of administration, as normal area where the Acts and Rules of the State Government were applicable. The land was actually taken on lease from the Khasi Ri Kynti land owners and, to this day, successive Governments have been paying annual land rent to the heirs of the original Ri Kynti land owners. But the British Government had treated the land as their own land and settled it on periodic leases of varying terms with various people levying land revenue which amount to many times more than the fixed rent paid to the Ri Kynti owners. The British Government followed the same policy with respect to other lands in Shillong which they purchased later. These lands are in the parts of Shillong now known Rilbong and Kench's Trace.

"According to the Khasi customary land system the Ri Kynti owners cannot part with their land in any manner whatsoever to a non-Khasi without the permission of the Durbar Hima. The Syiem must have executed the 1863 Agreement in pursuance of this custom. It therefore follows that the authority of the British Government should have been only over the people living in those areas, but not over the land. Neither the Syiem nor the Durbar own lands in the Khasi Hills. A Syiem may own land in his private capacity as any other citizen (u khun u hajar) of the eika. This should have been the same with respect to Rilbong and Kench's Trace also.

For other Government lands at Rilbong and Kench's Trace Wards, there was no Agreement like that of 1863 executed by the Syiem and Durbar when the lands were purchased by the Government. While the British Government made settlement of the land in these wards as their own the system of administration was not wholly taken over from the Syiem and his Durbar. The area is known as Administered area where the Syiem and his Durbar still wields certain restricted administrative and judicial powers.

The Government published comprehensive Rules for Government lands in Shillong in 1880 superseding other previous Rules. In addition, certain other Rules were published in 1938 and 1948. A copy of these Rules are annexed to this Report as Appendix 'H'.

According to these Rules, there are four classes of land in Shillong, viz.,

- (1) Lands purchased by Government and reserved for public purposes ;
- (2) Lands purchased by Government and available to private persons for building purposes ;
- (3) Lands purchased by Government and deemed unsuitable for building purposes, but available to private persons for purposes other than buildings ;
- (4) Lands which are the property of private persons.

The following paragraph preceding the Rules of 1886 is typical of the British Government attitude to take unilateral action as suited them.

"The proprietary right of the Government over all the lands ceded by the Syiem of Myllicm and not already alienated is complete, with this exception, that the single private proprietor who owned part of the land at the time of its cession shall not be taxed in respect of that land so long as it is retained in his own possession".

The Government lands within the Municipal area of Shillong are (1) those already mentioned in European Ward, Police Bazar Ward and Jail Road Ward which were Ri Kynti lands of the Khasis, and (2) those in Rilbong, Kench's Trace and what is latter called Bishnupur which were Raid lands of Myllicm claka. These lands were purchased, but the Syiem of Myllicm and his Durbar did not cede their authority and have therefore been called Administered areas. The lands formerly known as Lachumiere were compulsorily acquired after independence under the Land Acquisition Act. The Syiem of Myllicm at the time of acquisition had already lost his semi-independence status. But Lachumiere is outside the normal area of Shillong and is considered as Administered area during the British period. The Government had been resettling all these Government lands-leased, purchased or acquired-under various Rules issued from time to time,

There are Government lands outside Municipal area. Land in Wah Dienglieng and Lumsophoh, latter known as Risa Colony and Motinagar respectively, which formed part of the land purchased by the Government during the British regime to constitute protected forests around Shillong, were deforested after independence and given settlement for house sites, mostly to Government servants, the majority of whom were non-Khasis,

A list of different communities holding Government lands in Shillong excluding Cantonment area as supplied by the District Authorities is given below:—

(1) Bengali	...	...	...	...	549 Nos.
(2) Assameses	...	...	...	...	190 "
(3) Khasi	...	...	...	...	112 "
(4) Muslim	...	...	...	...	71 "
(5) Nepali	...	...	...	...	17 "
(6) Behari	...	...	...	...	3 "
(7) Marwari	...	...	...	...	59 "
(8) Punjabi	...	...	...	...	15 "
(9) Garo	...	...	...	...	1 "
(10) Mizo	...	...	...	...	17 "
(11) Naga	...	...	...	...	1 "
(12) Other communities	...	...	...	...	59 "

There are Government lands occupied under Clause III of the Sanad during the British regime for defence purposes like the Happy Valley lands. There are other lands purchased for the purpose of creating forests like Riat Khwan forests and Shyrwat forests. There are Reserved forest lands also like the Nongkhylliem Reserve in Nongpoh area. The Government have been appropriating to themselves complete proprietary rights over the lands occupied under Clause III of the Sanad and over those constituted as Protected or Reserve Forests.

CHAPTER V

PYNKAM

Pynkam is an ancient custom whereby a Khasi, any time during his/her lifetime, issues verbal instructions, in the presence of witnesses, about the disposition of his/her properties to take effect after death. It can be altered, modified, revised or revoked by the donor at any time.

The form and manner of making a 'pynkam' is generally in the pattern indicated herein below:

In the case of ancestral properties, those who have command of it, the uncles and/or the mother, in the presence of some elders and/or of near relations but invariably in the presence of those on whom bestowal is to be made, direct that so and so (naming a sister, daughter, or niece or cousin/sister as the case may be) shall hold and keep such and such a property specifying it whether it is immovable (houses, forests, gardens, paddy fields, etc.) or movable (heirlooms like gold and silver, ornaments, clothes and apparels, etc. etc.) after we are no more on earth. All are informed that the Pynkam may be altered, modified, revised or revoked depending on the character, conduct and behaviour of the sister, daughter, niece, etc., who will be getting the bequest.

In the case of self-acquired property the donor—the father, mother, uncle, etc., whosoever acquired it by one's own efforts, in the presence of uncles or other near relations and/or elders, and in the presence of the donees, directs the dispensation of the property in a similar way to take effect after the death of the donor who, at any time, during his lifetime, can alter, modify, revise or revoke the "pynkam" at his pleasure depending on the character, conduct and behaviour of the donee.

After the advent of the British, this good and wise custom of pynkam has gradually fallen into disuse and now-a-days a recourse to it is few and far between. There are reasons for this. The British administration failed to appreciate it, being a verbal arrangement, and the courts set up by them refused to give it its lawful validity. P. R. Gurdon said: "Ancestral property cannot be alienated without the consent of all the heirs in the entail. A gift of self-acquired property can be made by a donor during his lifetime. Acquired property cannot, however, be left by will out of the course sanctioned by custom".

Gurdon could not understand that "pynkam" is a will which Khasis made by verbal dispensation. They could not do otherwise because there was no writing at all amongst them before the advent of British. Then Sir Keith Cantlie, who should have known better, said: "There is no power to make a will. The point in dispute is whether a testator had actually the power to dispose of certain property by will and Khasi law in its present stage will not always supply the answer". (1) The answer had already been supplied partially by Gurdon when he said that a gift could be made of a self-acquired property. But it seems that it is the attitude of the Khasis themselves to put less value on verbal arrangements and more on written ones, after the age of writing has come to them that gives the go-by to pynkam. The Khasis used to say: "Ka juban lak ka ktien kaba tam" (a word is priceless, a word is above all). Yet the kind of talk heard these days is "now that writing has come the honest regard for a spoken word is gone, and a word of moult, by and large, is binding no more".

Because of the attitude of the British ignore or discourage 'pynkam' by refusing to recognise it, the Khasi had willy nilly to accept the position that they could not make a will though 'pynkam' is for all practical and legal purposes, a will. But they would not rest content. From the turn of the century the question like King Charles' head has kept bobbing up amongst the Khasi intelligentsia who feel that they have a right according to custom to make a will of their acquired properties, and views have been expressed to request power that be to recognise 'pynkam' by a law. (2)

A Khasi paper wrote: 'A person can do whatever he likes with his acquired properties; he can give to his matrilineal relation or to his wife and children or he can give it away to anybody whomsoever he likes or he can sell it away and nobody has a right to stop or prevent him. Therefore, it is a great mistake to say that a man or a woman cannot make a will or testament of his/her own self-acquired property. We have no custom whatsoever in practice to prevent a man from doing whatever he likes with his property. In the same way also nobody can prevent a man from doing what (1) he likes with his hard-earned monthly pay if in service".

The Khasis did not have a written will and testament because they did not have any writing of their own before the Well Missionaries taught them the three R's in the early years of the nineteenth century, but they have not forgotten 'pynkam'; and to this day there are families who still practise and honour it. In his memorandum submitted to the Commission, the Lyngdoh of Nongkrem said that the good old custom was very much in practice in his family. The principle of 'pynkam' is a sort of forward allocation of properties like cattle, cash, ornaments, lands, etc., for the children to get their respective shares after the death of the father, mother, uncles or any donor so that there shall be no quarrel in the family. But so long as the donor is alive he/she holds them all in his/her own hands. After his/her death all the children or heirs by custom take over: their respective share as allocated in the lifetime of the donor. In the event of any fractious and froward daughter, son, niece, etc wanting to create trouble and dishonour

Foot note:— (1) P.R. Gurdon, "The Khasis".

Foot note:—(1) Sir K. Cantlie, "Notes on Khasi Law".

(2) 'U Lurshai' January 1926.

(3) Cf. "U Khasi Mynta", June 1901.

Foot note:—(1) "U Lurshai" Febuary 1921.

'pynkam' after the death of the donor the elders, or the Syiem in Durbar in olden days invariably upheld the 'pynkam' made by the donor. "Pynkam therefore, is as valid as a will, but as there was no writing before, it was done by word of mouth. Thus it may be seen that it cannot be said that the Khasis have no custom to make a will." (1) We fail to see why it cannot be clothed in writing now that transactions are mostly carried out in writing and written documents have precedence in courts of law.

Mr. Onirai Nongrum of Cherrapunji, an octogenarian of wide and deep knowledge of customs, said in his memorandum to the Commission: "Regarding the inheritance of landed properties of the parents, the custom is that, while living, they make 'pynkam' of it to their children in front of witnesses saying: 'see that house or that plot of land or that garden etc., (specify in such property) or this ornament (a necklace, or bracelet, etc.) or so much cash or money, or so many cattle shall be hers or his (naming to the son or daughter or the nephew or the niece). The parents can revoke this forward gift to a future recipient if they are not satisfied with his or her behaviour and conduct, and in such cases they may 'pynkam' that share to any other person. The house where the parents live is inherited by the youngest daughter. But to say that the other daughters have no right excepting the youngest is wrong. If the parents happen to die before they do the 'pynkam' the brothers or the sisters with the uncles can distribute the property of the parents". Mr. Onirai Nongrum said that in his own lifetime during his younger days he had come across a case in Cherrapunji where the mother disinherited the youngest daughter because of her disobedience of parental commands, marrying a person they did not accept.

Mr. S. J. Duncan said in his memorandum to the Commission: "The law of 'pynkam' is an ancient one which should be restored and put into writing. This law was eclipsed during the British regime because the British did not recognise anything which was not reduced to writing. The system of making a gift of property as distinct from 'pynkam' is an innovation brought about by the British and has been accepted by the Khasis. While the system of making a gift may continue, it is high time that the ancient system of 'pynkam' whereby the Khasis can will their properties during their lifetime and can revoke as they like, should be revived. This is the best means by which a Khasi can have control over his or her successors in order to strengthen the Khasi society, way-of-life, mores and manners".

Mr. Hoover Hynniewta in his memorandum to the Commission speak of "pynkam" as follows:—

- (a) Nongtymmen (Ancestral property): The mother makes a "pynkam" of ka nongtymmen among her daughters or among the members of the family or the clan of her own family. This "pynkam" can be revoked at any time. The mother can also make a "pynkam" of this property amongst her sons, but only for their term of life.
- (b) Ka Nongkynti (Self-acquired property): Parents can "pynkam" self-acquired property amongst any of their own sons or amongst any people whomsoever they please and this "pynkam" can be revoked at any time. In the event of the death of the mother, the father cannot deprive the children of their share or give a portion of it to others when the property was "a nongkynti". But if any son or daughter transgresses parental command, his or her share can be given to any son or daughter as the father may deem fit and proper.

U Phriswell Lyngdoh, Lyngdoh of Hima Nongkrem, U Medistor Warbab, Myntri Hima Nongkrem and U Lorgen Khyrjemujat, in their joint memorandum said that the method of giving a gift was the introduction of the British to replace pynkam in their characteristic attempt to devalue native institutions. Pynkam is a fact of Khasi life which should not be allowed to die out, but should, on the other hand, be set on a pedestal of a duly enacted law".

The painful words generally heard among the Khasis now-a-days is that males are getting more and more irresponsible and women going more their own way without any hold or restraint. This is ascribed to a sense of frustration of men that however much they may labour, they cannot have a say in the disposition of their properties and women again, especially ka khadduh, that whatever they do or wherever they go, they can at any time, claim to be the heirs to property. Mr. Duncan, in the last sentence of his memorandum referred to earlier, has struck the keynote of the general complaint or lamentation heard in Khasi circles now "ba la jot ka jaitbyrriew ba la lait lan than ka kynthel-khynnah, ka la ia ioh khunrei mata madi, bym don shuh ban synshar ia ka ichpateng ka hiarpoteng" (The race is ruined because of the totally unfettered freedom of women; they are getting fatherless children heedlessly for here is no more control over inheritance). Mr. Khongphai wrote "As the children always belong to the mother there is no problem of illegitimate children amongst the Khasis". (i) There is, however, a monstrous problem staring the people in their faces—the dishonour, the degradation, and what may turn out to be total extinction as a race with a distinct history genius and culture of its own. It is therefore a matter for serious consideration if this question should not also be tackled by a duly enacted law under inheritance; that illegitimate children are debarred from inheritance.

A gift is an institution with potential evil as it puts the donor at the mercy of the donee should the latter prove an ingrate. Instances have been told to the Commission when a donor in old age helpless and dependant was turned out of house and home; an object of contempt, pity or mercy.

Foot note: (1) "U Lurshai" September 1921.

Foot note: (i) "Principles of Khasi Law"

CHAPTER VI

Problems of Mixed Marriage

The question of mixed marriage between a Khasi woman and a non-Khasi man is also one which has been troubling the mind of the thinking Khasis for the last half century or so. It shot up into prominence some time in 1925 when it was discussed by the leaders of the Khasi Jaintia Presbyterian Church at Cherra. (1) This was followed by various articles in 'U Lurshai' during 1925 and 1926. It was a vexed question because the non-Khasi males marrying Khasi women follow their own patrilineal system their own laws of inheritance whereas a Khasi wife and her children are matrilineal and have their own system of inheritance. Each time a Khasi woman marries a non-Khasi and follows her patrilineal system is a loss to the community. This loss is not made up by a Khasi male marrying a non-Khasi female. "Daughters of a Khasi male from a non-Khasi female cannot be Khasis in their lifetime, not even for years to come unless they married Khasis, lived as Khasis, followed Khasi custom and then their descendants would take a jait." (2) A Khasi owns and holds landed properties in accordance with his land system which governs his distinct way of life. According to the custom, a non-Khasi cannot hold land in Khasi hills. Again according to the custom ka khadduh is the custodian of the ancestral undivided property and succeeds the mother because, out of the proceeds from the property in her custody, she has to meet the expenses connected with religious rites and ceremonies and also help the members of the family who fall on evil days and have a right to come and stay in the ancestral or parental home. But if she marries a non-Khasi following a patrilineal system and takes to his way of life and her children also follow suit, a question arises whether she can still claim a right of keeping and inheriting the ancestral property, or whether her husband marrying her has a right by virtue of that marriage.

Mr. Hoover Hynniewta, M.L.A. in his memorandum said, "Any Khasi male or female who has abandoned a Khasi way of life, who no longer follows the customs and usages, or who has adopted the lineal system of descent of other peoples or follow the way of life-socially, culturally-of outsiders, or who has given up his or her own language, deprives himself or herself of his or her rights to own land in Khasi Hills, whether it be a "Ri Raid" land or "Ri Kynti" land, or any kind of land which he or she might have inherited by virtue of his or her being a Khasi."

Mr. R. Koston Roy, Districts Research Officer, Khasi and Jaintia Hills in his memorandum said: "A Khasi women who marries an outsider (non-Khasi) and follows his patrilineal system rejecting the Khasi system. customs and usages can no longer inherit ancestral properties (houses, lands, etc.) which she would have been entitled to.

This equally applies to her children who follow the new system, customs and usages followed by their mother".

Mr. Benoy Lahari, Secretary, Khasi Hills District Committee, GPI, in a memorandum to the Commission said: "A Khasi woman marrying non-Khasi, following a patrilineal system and abandoning the Khasi customs and usages is no longer entitled to inherit ancestral properties, but she can acquire properties by virtue of her birth as a Khasi, subject to the permission of the Raid in case of Raid land, of Ri Kynti owners in respect of Ri Kynti land, and private owners in case of private land."

Mr. Noli Roy Lyngdoh and others, for and behalf of the Syiemship of Langrin, stated: "A Khasi woman marrying a non-Khasi following his way of life and patrilineal descent and abandoning the Khasi customs and usages, stands deprived of right of inheritance to ancestral properties."

"A woman (who marries an outsider who has his own custom, follows his custom leaving her home, living and staying with him, forfeit her right and that of her children to lay claim to the ancestral property which her elder sisters look after under their management and control of the brothers or uncles". (1)

These views that a Khasi woman who marries an outsider and follows his customs, way of life, etc., abandoning her own can have no more claim to own lands or inherit properties as a Khasi nor her children who likewise follow their parents are in accord with the age old prescription of Khasi custom to preserve the race through matrilineal system.

Foot note:

- (1) "U Nongialam Khristan", May 1925.
- (2) A.S. Khongphai, "Principles of Khasi Law".

Foot note:

- (1) Memorandum of the Sirders of Saw Raid and other Raids of Khyrim Elaja.

CHAPTER VII

KA SANG

"Ka sang" is a word applied to a number of "don'ts" or taboos of varying degrees looked down upon, frowned upon or forbidden by Khasi society from time immemorial. Some of them concern certain clans only, other apply to all. The committing of some is considered a sin, unpardonable and unwashable, debarring offenders from certain rights and privileges vouchsafed by custom; but the committing of many others, though considered improper and frowned upon, is nevertheless forgivable and does not deprive offenders of the rights and privileges to which they are entitled by custom.

The Khasis say "Ka sang ka ma", "Ka sang ka pap". U Sib Charan jait Dkhar, said: "Ka sang" means a trespass or transgression which remains open (sah ka ang ka lait ka palat), that is unexpiated before God, and it particularly means acts for which there is no justification in the eye of righteousness. "Ka ma" means fear of God to think or do a thing which (a person) has no right to do, or which is not right to be done, and it may harm or injure. "Ka pap" means more or less the same, but refers more to faults committed against fellow men. Those of less serious nature are absolved by mutual forgiving". (1) We would respectfully clarify this further. The words "sah ka ang" literally meaning 'remaining open' means that the committing of a trespass has yet to be atoned for before God or man depending upon the nature and degree of the transgression, and there is a kind of "pap" (sin) which is held unwashable by any amount of sacrifice or repentance.

We shall indicate a few examples:

(a) There are "don'ts" or taboos of lesser degree which a Khasi is told not to do because they are bad manners in society, and also because they may cause harm or ill luck to a second person, e.g., we say "ba sang" to cross over a person's body, not because it will cause the offender harm but because it may cause the offended so, and he/she may legitimately take offence. It is therefore scrupulously avoided. If it somehow happens, the offender would promptly say, "please forgive me, I do not mean it". They call this a "sang" to emphasise the desirability of good behaviour. The matter then generally ends there. It is also considered "sang" for a husband of a pregnant woman to lop off a branch of a tree, but he does not lose face in society nor any of his rights and privileges at home for doing so. He is told not to do it for fear that the wife may suffer and give birth to a deformed child. This "sang" may be the result of a superstition originating from some co-incidental mishap.

(b) There are "don'ts" or taboos of lesser degree which apply to a certain clans only. They say that some ill luck or something bad or evil may befall an offender or members of his clan or family if it is committed. The committing of this "don't" does not, however, make the offender or his family lose any of the rights and privileges to which he is entitled by custom nor will he be looked down upon by society, being purely a matter for the family. They say it is "sang" for members of the Syiem clan of Myliem to eat pumpkin but neither the one who eats it nor any members of his family will be disqualified from being a Syiem if otherwise qualified. The family however looks down upon it, and every member generally avoids it scrupulously. This "sang" may also be the result of some superstition arising out of some allergy to food way back in the days of old.

(c) There are "don'ts" or taboos of higher degree which a person should not do for fear that some terrible tragedy or dreadful disease may befall him or his family, or someone dear and near to him. The committing of such a "don'ts" not only exposes the offender to extreme contempt by society, but also debars him/her from taking part in the performance of religious rites in the family, if not duly atoned for by sacrifices, etc., but even then, his/her ashes, after death cannot be deposited together with the rest of the family; they are kept apart separately. This "sang" disinherits offenders.

This category of "ka sang" prohibits marriages or incest with the sister, cousin, or aunt of a father, or with the daughter of his brother/cousin, some say, to the third remove, others, to the fourth or even seventh remove. This "sang" has its roots deeply struck in the supreme respect in which the father's maternal home is held.

(d) There are "don'ts" or taboos of much sterner degree which a person is strictly and sternly enjoined upon not to do because the perpetration of which is a sin which cannot be atoned for. "Religion lays down that ki kur, should not marry between themselves, it being regarded as the greatest sang for which there can be no atonement or absolution at all. The offenders are excommunicated by the clans, ostracised by society, and cannot share board and lodging with the rest of the clan for all generations to come. They have no more connection in religious rites and ceremonies. The ashes of the offenders and their progeny are excluded from the sepulchre of the clan or family; and they totally forfeit their rights of inheritance to ancestral property of the family or clan". (1) Any incest with a member of a kur is held to be equally guilty and the offenders stand similarly excommunicated by the clan and are similarly deprived of all their rights and privileges. This "sang" is born out of the highest concept of the religious precepts of the people founded on matrilineal system.

Foot note:

(1) "Ka Niam Ki Khasi", 1919.

Foot note:

(1) U Jeebon Roy, "Ka Niam Jong Ki Khasi", 1897.

(e) There are "don'ts" or taboos of high degree the violation of which equally affects the matrilineal system of inheritance as in the case of (d) above, but not a place in society. Such a "sang" occurs if members of a family or clan take their quarrels to courts. The litigant parties stand automatically deprived of the right of inheriting each other's properties, however near the relationship might have been before the litigations, but the rest of society takes a neutral stance, and boycotts neither. This "sang" emanates from the historical necessity to keep the solidarity of the clans in tact.

It is also a "sang" which deprives ka khadduh or any person of the rights of inheritance if she/he commits adultery, murder, theft, or lives an immoral life. This "sang" springs from the highest regard which the Khasis hold for high morality at home and in society.

At one time a 'sang' ensued against any member of a clan who was converted to Christianity and such person stood forfeited of her/his right to inheritance of ancestral property. This 'sang' was the result of religious bigotry which is now rare; almost a thing of the past.

Another "sang" which deprives a woman and her progeny to inherit rights to property of a family or a clan is when her parents reject her if she marries an outsider against their will. This 'sang' is the sanctification of parental commands and the enshrinement of filial obedience.

In Jaintia Hills, at one time, it was a "sang" to eat potato or bring papers and books home. There are families even now who still observe the interdict against eating potato. This actually was the result of the oath taken by U Kiang Nangbah and his band of faithful followers on the banks of Syntu Ksiar in 1860 when they pledged themselves to drive away the British from the land, and (anticipating Capt. C. C. Boycott) to abstain from having anything to do with the British or theirs. Potato and books and papers were introduced by the British. The interdict against reading is said to have prevailed in Khasi Hills also as mentioned in another connection in the Report. Now everybody wants to be literate and to have as many books as one could afford. The interdict against eating potato appears to be a sort of political boycott in its extremity, and that against books seems to have had its origin in the feelings of people at one time against conversion to Christianity, since with the teaching of literacy by Christian missionaries came also the propagation of religious books and the proselytisation to Christianity.

CHAPTER VIII

Inheritance

The customary system of inheritance of the Khasis founded by their forefathers on their socio-religious organisation has its being in their matrilineal institution.

MATRILINEAL SYSTEM

(Kí Kni Bad Ka Khadduh)

A Khasi takes his descent from the mother. The first ancestress of a clan is known as "Ka Iawbei", the first uncle, "U Suidnia", a brother of Ka Iawbei, and the first progenitor, "U Thawlang". It is after Ka Iawbei that her progeny down the ages take their surname. It is after "U Suidnia" that "Long Kni" (unclehood) had its sway till recently when it is being shouldered out. It is after "U Thawlang" that the relations of the father have always been held in high honour though he himself seems to have been relegated to the background in the last 100 years. P. R. Gurdon did mention of the father as "the executive head of a new house where, after his children have been born to him, his wife and children live with him," and in his wife's house occupies a place second to none but U Kni". (1) This was in 1906. Yet in 1901 an anonymous Khasi wrote: "Should a calamity befall me by the death of my wife before my fate would be that of a homeless fakir, since according to the custom, my wife's daughters or other women of her family would take over all my properties and possessions. My right and my power over all these earnings I have acquired and saved and with the death of the wife. If I remain a widower in the house they may, probably, if they are good enough, dole out some food to eat and garments to wear. But it is still look for another wife it is customary that I should leave stripped off everything of the late wife and have to begin to earn afresh with the new wife". (1) If the mother is a Majaw and the father a Nongkhlaw, the children are known as Majaws. The children of the daughters are always known as Majaw whereas the children of the sons are known by the surnames of their mothers. The Khasis claim kinship as blood relations ("Kí Kur") only those who are descendants of Ka Iawbei though they may have different surnames as in the case of Majaws, Basaiawmoits and Hynaiwtas. In such cases the story is that they had the same Ka Iawbei, but in the course of time, the daughters migrated and wherever they went, the clan came to be known by the name of the daughter or by a sobriquet given to her. But when then descendants of Ka Iawbei have come to be known by different surnames the question of one bearing one surname succeeding and inheriting one of another surname no longer arises. If a 'iing' family of one surname becomes extinct, i. e., the female die out and only males survive, a female of the 'kpoh' of the same surname only will be 'rap-iing' (the adopted) of the 'iing' to continue the line, succeed and be the keeper and custodian of the ancestral property as the uncles may decide. If a kpoh becomes extinct, the surviving male will take one from the kur of the same surname to be 'ka nong-rap-iing'. If the kur (clan) bearing the surname becomes extinct then the kur bearing another surname cannot be 'ka nong-rap-iing'. The family becomes 'Iap duh' and all the properties escheat to the Chief or elaka. 'Rap-iing' involves elaborate religious rites and ceremonies. (1) P. R. Gurdon's saying that rites and ceremonies were observed in Jaintia Hills alone (2) is not correct. Rap-iing, with the march of Christianity and the decay of the Khasi religious rites and ceremonies, may be on the decline, rarely restored to, but is not out of practice yet, though its consecration may not be with a *klong u skaw* but with simple family prayers and blessings of friends and relations specially invited to bear testimony to the solemn occasion.

Kinship by arrangement (Ting kur) also took place in the earlier times between different clans having their own "Iawbeis". When the clan gave certain help to another clan in its extreme hour of need, and both the helper and the helped were of one mind that they should become "Kurs" they sealed the arrangement by an oath that they would become relations helping one another in weal and woe. The latter relationship is of the second order and does not oblige the clans to have joint religious rites and ceremonies. What is prohibited amongst them is marriage between the families, and this always makes the Khasi families feel more akin to each other. They come to the rescue of one another in matters of life and death. The question of inheritance from one clan to another does not also come in. It is only in the case of those having the same ancestress that the question of inheritance comes in. But with the progress of time and as the clan increased in number, it separated into different kpohs and these kpohs again separated into different "tings". Inheritance of ancestral property devolves only on those direct on the line of succession from ka khadduh of the kur, the kpoh or the iing as the case may be.

The socio-economic-religious institution of a Khasi is one wherein a woman keeps the house and makes all arrangements as instructed by "U long kni" for the performance of religious rites and ceremonies of the kur, kpoh or iing as the case may be. The performance involves detailed calculations of relationships and elaborate arrangements of many things and materials needed for the sacrifice. The uncle tells ka khadduh or, if elder sisters still live in the ancestral house with ka khadduh, the eldest sister.

Foot note:

- (1) "The Khasis", 1906.
 (1) "U Khasi Mynia", June, 1901.
 (1) "U Nongphisa", August, 1904.
 (2) "The Khasis", 1906.

available, what things to get and should be done. When everything is obtained and got ready, the uncle performs the ceremonies, either at home or outside. Women perform minor parts—"siang sla"-(lay the leaves). The daughters and sons, as they grow up and get married, leave the house of the mother to start homes of their own. Ka khadduh remains in the ancestral home unless otherwise expelled for any unpardonable transgression. The daughters as they are married are given landed properties to start their own lives and homes. But when religious rites and ceremonies of the kur, kpon or iing, as the case may be, are performed, they gather in the house of ka khadduh where they are performed. This is done by all the brothers and sisters who have gone to live in their own separate homes so long as they still have not, by the performance of religious rites and ceremonies, established houses of their own to be independent homes for performing of religious rites and ceremonies for their own respective families. This setting up of separate-houses to "hold" the religion applies to the sisters only. The uncle help all if the separation is common consent in the interest of peace and harmony. But they cut off one who set up her own against their counsel, or because the rest of the family has excommunicated her (la tait jait) for commission of taboo meriting such treatment as decided by the durbar kur, kpon or iing as the case may be. Such offences are generally those relating to incest, litigation against a member of the kur, kpon or iing, immoral life, marrying outsiders against the wishes of the mother and uncles or brothers, and such other offences as are considered lowering the prestige of the kur, kpon or iing, or violating the precepts of religion. If ka khadduh is excommunicated her next elder sister takes her place. Performance of religious rites and ceremonies involves expenditure. This is met partly by subscriptions, mostly by the income from the undivided properties of which ka khadduh is the custodian. In the normal expectation of human life, ka khadduh is still a minor and inexperienced by the time the parents die. Thus the system provides against her helplessness or immaturity for the sake of the kur, kpon or iing by laying down that the control and management of property should be in the hands of the uncles, failing the uncles, the elder brothers themselves. These uncles may not be uterine brothers of the mother; they may even be her cousins from the first to the seventh remove. The saying that ka khadduh inherits all the property is wrong and misleading, as also the saying that she performs the religious rites and ceremonies, because it is men who perform the rites and ceremonies with the women assisting them making the necessary arrangements. Ka khadduh features because she lives in the iing seng (ancestral home) where the religious observations are held. Indeed this misplaced status and function of ka khadduh has been a bane of Khasi society. In originated with the misconception of the British officers and other officers of the British Government in Khasi Hills who, in those days, not being Khasis, could not understand and appreciate the nuances of the Khasi systems because of their system which is altogether different from theirs. In fact ka khadduh is only the custodian of the property, the management and control of which is entirely in the hands of uncles or her brothers. She cannot sell any of the ancestral property without the consent and approval of the uncles or brothers. It is the uncles or the brothers who know about the fortunes of the family. It is they who build it, mead or mar it. It should always be borne in mind that in the olden days the entire fortune of a Khasi family depended on cultivation, and this, in its turn depended on the availability of land. The system of cultivation in the olden days was mostly jhuming and, wherever there were valley lands or flat lands, wet cultivation. Jhuming necessitates the felling of trees and clearing of jungles. Wet cultivation involves the levelling of land, digging of canals and damming of streams. These works require the muscles of man. That is why men are given the position of authority in the family. If the family land is therefore to be disposed of because of necessity, it is the uncles or the brothers who make the decision. It is also they who decide whether to apportion it amongst the 'kposh' or 'iings' as the case may be, and the women have to obey. The women of a family by themselves, much less ka khadduh, cannot, without the approval of the uncles or the brothers, dispose of any landed property.

A mother in consultation with her brothers or uncles in her lifetime may divide her share of the ancestral property among her children, daughters mostly, keeping the larger share and the ancestral home with the khadduh for reasons already mentioned. This is for those who have set up houses of their own after marriage. If the mother wants to keep the shares of the children with her during her lifetime she resorts to a system of "Pynkam" as already described. (1).

P. R. Gurdon, like other outsiders before and after him who could not grasp the niceties of Khasi religion and its influence on the socio-economic life of the people, ignored the role of men when he said:

"The rule amongst the Khasis is that the youngest daughter "holds" the religion, "ka bat ia ka niam". Her house is called, "ka iing seng", and it is here that members of the family assemble to witness her performance of the family ceremonies. Here is, therefore, the largest share of the family property, because it is she whose duty it is to perform the family ceremonies, and propitiate the family ancestors. The other daughters, however, on their mother's death are entitled, each of them, to a share of their mother's property, although the youngest daughter gets the lion's share, e.g., the family jewellery, and the family house, and the greater part of what it contains. The youngest daughter cannot dispose of the house without the unanimous consent of her sisters". (2)

Sir Keith Cantlie said: "ka khadduh is the custodian of the family property, not the full heir in the sense known to other systems of law, but a limited heir. She is responsible for the performance of religious ceremonies (ka bat ia ka niam, she holds the religion); she cremates her mother and if she be ka khadduh of the whole family, she puts the bones of all members in their final resting-place under the stone (mawbah) of the clan. The expenses of this ceremony are considerable and, for this reason, she gets a larger share of property or in some cases a piece of family property in addition to and apart from her separate share. Members of the family who are unable to earn for themselves and have no children to earn for them have the right of being fed at the iing-khadduh. The actual management is in the hands of her brothers and uncles, and her father is to be consulted. She cannot sell family property without the knowledge and consent of the uncles and brothers.

Foot Note:—

(1) See Chapter on "Pynkam".

(2) P. R. Gurdon's "The Khasi".

All the sisters have a right to occupy a portion of the family land as co-parceners and ka khadduh cannot deprive them of this right." (1) Sir Keith Cantlie is woefully wrong to say that ka khadduh cremates her mother because women, not to speak of ka khadduh, do not perform the cremation which is the function of men—uncles, brothers, sons, nephews, etc. Women receive the bones after they have been collected by men when the cremation is over, and this too is generally done by the elder sisters, not by ka khadduh. Such wrong and misleading statements have been made about the Khasis by Westerners even in learned and scholarly books of international fame. For example, we find such writings as these:—"among the Khasis priestesses perform all the rites and sacrifices", or ".....the mother is the only owner of real property." (1) We have no priestesses as such, and women do not perform sacrifices, nor is a man without real property. In fact, more often than not, it is man who acquires real property which he manages and controls during his lifetime. It is only after his death that it passes on to his heir who may be his mother, or youngest sister, or wife or youngest daughter as the case may be, if he has not made a pynkam of it to others.

Shri Maham Singh, B. L., M. L. A., in his article on "The Matriarchal Law" said: "The youngest daughter is not, however, the full heir but in most cases she is only the custodian of the family property. The actual management is in the hands of her eldest maternal uncle or brothers. The *ling khadduh* is considered a sacred and religious house by the members of the family and all contribute in maintaining it, even by the male members after their marriage." (2)

Shri Jormaik, M. L. A., Ex-Member of the Assam Civil Service, Ex-Secretary of the Khasi States Federation, and a former Syiem of Myllem said in his memorandum, "Strictly speaking, ka khadduh is only a custodian of the undivided ancestral properties not the sole owner thereof. She enjoys the fruits of these properties but has also a duty towards her brothers and sisters who may be stranded in life or in extraordinary hardship. She has to help them out, even give them shelter and food if they are sick or disabled and have no one else to look after them. If the ancestral property has been divided among the kpohs of family, she has the same function for the family to which she belongs.

"In case of acquired property, i. e., property acquired by her own parents, she gets the house where the parents must live and die in her care. She also gets the bigger share in the other properties, both movable and immovable. But she is not the sole heir, her other sisters also have to have their shares but in a lesser proportion. If however she fails in her duties and responsibilities, she can be superseded by others of her sisters and in the absence of such sisters, by other female next of kin as may be selected by the Rangbah kurs if there are such men, if not, by the kur durbar or by the court".

Shri Hoover Hynniewta, M.L.A., Ex-M. P., Ex-M. D. C., in his memorandum said: "Ka Khadduh has no special rights over the Ri Kur (undivided clan land), Ri Kpoh (share of a kpoh after division of Ri Kur clan land), or Ri ling (share of ka ling family—after division of a Ri Kpoh). She is a custodian to prepare and perform religious rites and ceremonies relating to the kur, or the kpoh. She cannot and has no right to dispose of Ri Kur, Ri Kpoh or Ri ling without the consent and approval of the concerned durbar kur, kpoh or ling. This is evident from the disposal or leasing of land at the time of the advent of the British."

"Ancestral property is managed by the eldest maternal uncle or jointly with other members who are his brothers or his sisters' sons and grandsons". (1)

The privileged status of man as 'u kni ha ka iap ka im', (an uncle in life and death), referring to his high and helpful position in his wife's house is an atavistic throwback to U Suidnia and U Thawlang respectively. They say now, "the uncle has no more time to look after his maternal home; he spends his time in his wife's house and seldom visits his maternal home even once a week". The privileged position of man has its cause in the religion which prescribes that 'u kni' should perform the religious rites, and the father should attend to watch and counsel. The words of Milton, "They also serve who only stand and wait", apply most appropriately to the father in this aspect of Khasi religion. In fact when, for incompatibility of minds or other reasons not connected with "sang" (commission of a taboo or sacrilege), a divorce took place between man and wife after having had children, the father and/or his kurs would invariably attend religious functions in his wife's house—say, in birth, wedding and death ceremonies; and the wife and her kurs, especially the children for whom it is a must, would do likewise for functions in ka mei kha's house (father's mother), but never in the house of his second wife if she remarried. Ka mei kha is held in sacred esteem in the hierarchy of Khasi kinship. To fail to attend these ceremonies is a social stigma, much to be avoided being held in contempt by society.

Foot Note:—

(1) Sir K. Cantlie, "Notes on Khasi Law".

(1) Robert Briffault's "The Mothers". 1927.

(2) Shri Maham Singh, "Khasi Heritage" (Seng Khasi Publication, 1969).

(1) Mr. A. S. Khongphai's "Principles of Khasi Law", 970.

(1) Mr. J. Darning Stone Lyngdoh "I Thymmei Ka Longbriew."

(1) According to the custom, a male before marriage earns for his kur and that earning is called 'ka kama' nongkh nraw', which belongs to his kur. When this man marries he works and earns for his children. But if his kur falls on evil days he goes back to his mother's home to help them during the time of trouble. This shows the relationship that the father, in his lifetime, cannot part from his kur nor from his children. Also the father's mother helps the children in their time of trouble and they, in turn, help her in her trouble even while their father is still alive.

"On the death of their father the children cremate his dead body and put his ashes in their family cairn for years till their meikha (father's mother) will herself ask for their return. If the children are ready they do so. But if they feel that something yet stands on the way they request (1) her to wait a little time more, and she generally waits".

The question of inheritance has been discussed in the Press and the Platform from the beginning of the century, that is for the last 70 years or so. This is because the customary law, as earlier said, is bound up with religious rites and ceremonies. At the turn of the century, the total Christian population of the Khasis in Khasis Hills was less than 30,000 souls. (2) Even then the question of customary law of inheritance has been raised because the Christians have given up the religious rites and ceremonies which the Khasis practise involving expenditure to be met from the income of the property in the custody of the khadduh. With the increase in the Christian population of the Khasis estimated at present to be over 2,00,000, that is about seven times of that at the beginning of this century, (1) the question has become more pressing and important. "A Khasi who has become a Christian should not be forced to accept the system (of (2) inheritance) resulting from the religion he has rejected". (2)

"The property of the parents according to the Khasis is inherited by ka khadduh. This custom is based on Khasi religion because ka khadduh is solely responsible for the religious rites and ceremonies of the house. In her house, religious rites, and ceremonies of the family are performed.

"A Christian has given up the religion of his ancestors; religious rites and ceremonies are no more with him, and he has cut himself completely off from anything having even a shadow of the Khasi religion. To force him to follow the customary law of inheritance as strictly as laid down by his Khasi ancestors, who connected it with the religion is to impose on him that religion which he has rejected. This is not at all just because it is a compulsion on him to mix up two opposite religions, placing him thereby in a position which makes him neither a Christian nor a Khasi by religion". (3) We thus see that even Khasis themselves were confused about the role of ka khadduh in a Khasi home where Khasi religion is professed and practised, and that also way back in 1916.

There have been rumblings of a sense of insecurity amongst men from the turn of this century against the intrusions of women in general, of ka khadduh in particular, into the affairs of the management, control and disposal of property because of the misunderstanding and misinterpretation of the rudiments of matrilineal system applied to inheritance. It seems as if the words of lamentation- 'la seh kyntheikhymnah' (we have remained women-minors) have turned out to be too true. Men seem to have fallen from their pedestal. Some have gone to the extent of advocating a change to patrilineal system itself. One unknown Khasi wrote 73 years ago: "Most of us who have been educated feel disturbed to be burdened like this with dead customs, which according to the customary law of inheritance, prevent us from disposing of our earnings as we like. It is not only among the Shella people that the sons inherit the properties of the father. The custom also exists among the Bhois, the Hadems, the Assamese and Bengalees too. So we are surrounded on all sides by people whose system is that the sons inherit the properties of the father. We should no longer remain in that condition under which we are called **Ki Khasi masi!**" (1)

Foot note:

- (1) Condensed from "U Lurshai", June 1914.
 (2) Cf. 1901 and 1971 Censuses.

Foot note:

- (1) Cf. 1901 and 1971 Censuses.
 (2) "U Lurshai", June 1914.
 (3) "U Lurshai", September 1961.

Foot note:

- (4) "U Khasi Mynta", August 1901;

P. R. Gurdon wrote: "In the War country the children inherit both ancestral and acquired property in equal shares,

both males and females, with the exception that the youngest daughter is given something in addition". (i) Sir Keith Cantlie also wrote: "The main difference between the customs of the Wars both Khasi and Synteng, and highland people is that the War children take definite shares when they inherit; the difference between the Khasi Wars and the Synteng Wars is that among Khasi Wars the males inherit as well as females." (2) One Khasi contributor to a paper wrote: "Among the Wars all the children sons and daughters, receive equal shares of the 'nongtymmen' and 'nongkhyraw, (ancestral and self-acquired properties) of the parents after their death. Only the youngest daughter get a little more than others in order to enable her to perform the religious rites and ceremonies of the clan". (3) The general idea of the sons inheriting among all the Wars is erroneous. It applies only to the Wars of Shella Confederacy and some other Sirdarships. Among the rest of the War people the custom is, by and large, the same as among the rest of the Khasi people. The Sirdar of the Saw Raid and other Sirdars of Khyrim elaka who met the Commission said that in Khyrim "It is only in Nongshka that sons also get gets a share". (4) Mr. Khoangphai wrote: "The general principles of inheritance is that women inherit the properties of their parents, ancestral and acquired. These properties cannot be mixed up, because whatever a man earns before marriage goes to his mother, and after marriage to his wife and children.

"It is only among the Wars, and that also in a few villages of Shella Confederacy, Mawlong, Byrong, Nongjri, Sohbar and neighbourhood that a son has a share to the property of his parents and grandparents. But there are many families and clans who, although they had been living in the lowland War areas, still retain their upland custom even in matters of inheritance to properties, except when there had been marriages with a person of War areas.

"Amongst Khasis property includes money or cash, ornaments, lands, houses, groves, paddy fields, cattle and such other properties owned by an individual, family or clan". (1)

Another unknown contributor wrote: "Regarding taking a clan name we have seen today that many of the old customs have been vanishing and the ways of the vest are taking their place. I do not see any reason why the children should not take the clan title of their father as the whole world does". (2)

The Khasi say "Ka niam ka rukom ba seng u Ni u Kong"—the religion and customs founded by uncle and elder. The word "elder" in this context refers to a husband of the elder sister, particularly the eldest sister. The significance of this saying is that it was man who founded the religion and the customs to which the system of matrilineal institution and inheritance is pegged. The system gives the children to the mother and the right of inheritance, mostly to women. But man is duly recompensed with the authority and status of "u knii ha ka iap ka im" in his kura's house and "u kpa uba lan uba iai in his wife's home. He manages and controls the ancestral property and rules the home where his word is law. It is again he alone who features in public affairs. Women do not have vote in elections to traditional councils or offices of state, and cannot sit in the customary durbars of the village, Raid or elaka. They have a saying that it bodes ill when a hen crows. But during the past seven decades or so there has been a process moving on quietly, silently but relentlessly elbowing out man from his privileged position. This has come to such an extent that there are men now who advocate, in the press and published works, a revolutionary change from matrilineal to patrilineal system and that men should be made heirs to property.

Three books have been written on this subject within the last 14 years. One by J. J. Darning Stone, Lyngdoh, "I Nym nei Ka Loagbriew" (The Source of Humanity, published in 1961; the other, by U. K. Nonglait Lyngdoh, "Balei Ba ngi Dei Ban Pynkylla Noh (Why We Should Make a Change Now), and the third by B. Thangkhiw: "Ka Aia Jong Ka Spah Hiarpateng Jong U Khasi Pnar (The Law of Inheritance of the Khasi Pnars). These books forcefully advocate a change to patrilineal system to make sons the heirs, cutting off daughters. Their reasoning, drawn from what they consider as the visible signs of decadence of race, is that man has lost his customary hold and control both in his mother's home and his wife's because matrilineal system under which ka khadduh now claims and takes all, no matter what kind of life she lives, what character she has, how she behaves or misbehaves, has pampered women and elbowed out the uncles and the brothers from their customary position of power and responsibility. The influence of Christianity whose followers have jettisoned the old religion and its attendant rites and ceremonies in the house of ka khadduh has not left unaffected the Khasi who still profess the old religion as they too have either abandoned the rites and ceremonies wholly or partly, or are following them with no longer the strict orthodoxy of the past. "Khasi religion is decaying these days. Among those who hold it the performance of rites and ceremonies is treated lightly and is dying away as civilization is progressing making people see the lights of it". (1)

"The feeling among the Khasi Christians, seem to be that there should be an enactment of the law of inheritance which will relieve them from the burden of the customary law based on the Khasi religion. They say that the Christian population should be free from the shackles of an outworn creed, and it is the duty of the leaders to look into this and to find a way somehow or the other which they think fit and proper to be enacted into a law covering the Christians so that the lawful children may have the rights to inherit the property of the parents which are their rightful earnings and which they can therefore distribute as they like". (1)

FOOT NOTE:

- (1) "The Khasis" 1906.
- (2) "Notes on Khasi Law".
- (3) "U Lurshai", January 1926.
- (4) Memorandum of Mr. G. Laloo, M.L.A., and other of Saw Raid, etc.

FOOTNOTE:

- (1) "Principles of Khasi Law".
- (2) "Nongialam Khristan," March 1921.

FOOTNOTE:

- (1) "U Lurshai" June 1914.

FOOTNOTE:

- "U Lurshai," September 1914.

Sir Keith Cantlie wrote: "At the advent of Christianity in the hills, a convert was considered as 'sang' (taboo) and lost all claims to property. There was no inheritance of Christians to non-Christians and *vice versa*."

"This hostility ceased and the Christians were allowed to inherit from non-Christians. It is now a settled law that Christians can inherit from non-Christians."

"Now if Christian Khasi are granted a right to partition in a family composed of non-Christians and Christians, because Christians are not under old custom, it seems that Christians must also have this right in a family composed wholly of Christians. So among Christians there will always be a right to partition."

"The argument that a change of religion dissolves a coparcenary may have a force to the mind of a non-Khasi but the great obstacle to a Khasi is the religious basis of the holding of property. Ka khadduh takes as a representative owner because she maintains the religion of the family and a right to partition would be considered as a right to break not only the property but the religious principles on which the property is held. It is true that partition is made by an absolute owner among her children or by a family or clan council in the case of family or clan property, but such partitions (save in the War country) are not made necessarily into equal shares. No Khasi durbar will change a division of family or clan property jointly held, if the division has been made in good faith by the family council, simply for the equitable division."

"By old custom, any objector runs the risk of forfeiting her or his right by 'Ai khawduh' (driving out with handful of rice; in English phrase, cutting off with a shilling). Enforcement by the Court of a rule of right to partition would introduce a new principle of a right to equal shares."

"A Khasi would argue that if the Khasi Christian community wish to create a new rule for property held by families wholly Christian, in as much as the old religious basis no longer exists among them they are free to take steps to that end, but they should not interfere with the basis on which non-Christian property is held. He would argue also that the mistaken notion that ka khadduh has the power of a sole heir in other system of law creates a false appearance of hardship to Christians. She is actually only a **representative owner**, the family council being the important ruling body, securing their rights in property to every member."

"The division of property by the mother and the good sense and religious toleration of the Khasis are reasons for the rarity of cases in the courts. The matter is bound to come up for the decision **some day**". (1) But 8 years earlier an eminent Khasi had already written: "The time has come and events demand every day that we should get as early as possible clear and definite laws (of inheritance) which can peacefully rule and direct this relationship (long kur long kha) in order to save a home, a clan from ruin". (2)

The use of the word "representative owner" is most correct as that is the true position of ka khadduh, but the use of the word "non-Christians" is incorrect and misleading because Christianity came only later, and the word may mean a Unitarian or a Hindu or Muslim, etc. though it is intended to refer to Khasis who still profess and practise the ancient religion of their forefathers. A Khasi by religion can be a convert to any other religion. When we speak of a Khasi by religion we should therefore refer to him as a Khasi Khasi to differentiate him from a Khasi Christian or a Khasi convert to any other religion. We say this because Khasi is the name given to the ancient religion of the Khasis. When we ask a Khasi in Khasi "Phi long Khasi"? (Are you Khasi?) we mean whether he is a Khasi by faith. This is considered essential in view of certain ties with which Khasi religion bind the system of inheritance.

The Khasi Christians might have been rightly disturbed by such court decisions as those in Political Case No. 7 of 1926 quoted at some length by Mr. A. S. Khongphai. (1) depriving a Khasi Christian khadduh her rights of inheritance to ancestral property. But this again appears to be a confusion of the ancestral property in general with its particular lot which set apart as the entail of ka khadduh or any other women of the **kur, kpoh** or **ling** keeping the **iingseng** (ancestral home) from generation to generation so long as the entire kur, kpoh or ling holding the entail has not all abandoned the old Khasi religion for Christianity or any other religion. But Khasis converted to other religions, like Christianity can jointly enjoy an ancestral property provided they make contributions to the expenditure involved in the performance of certain religious acts connected with the enjoyment of the land. (2) It follows that when there are no religious strings attached to an ancestral property Khasi Christians and Khasi Khasis of the same kur kpoh or ling among whom there is no 'sang' can be coparcenaries.

The feeling against the disproportionate importance wrongly given to the formal observance of rites and ceremonies influencing on the system of inheritance seems to have been no less among the Khasi Khasis as well because they too have been feeling the burden of the rites and ceremonies. They say, "La bun syrtap than; la wan sop sohbyrhit na rum na neng. Ym lah khein shuh" (Too many-folds); burrs from north and south have come to stick; we can reckon no more).

Foot note:

- (1) Sir Keith Cantlie's "Notes on Khasi Law".
- (2) Dr. H. Lyngdoh: "U Lurshai" January 1926.

Foot note:

- (1) "Principles of Khasi Law", 1970.
- (2) Order dated 19th March, 1964 of Mr. Justice C. S. Nayadu, Judge of the High Court of Judicature in Assam and Nagaland in Civil Revision No. 13 (H) of 1962 quoted by Mr. A. S. Khongphai's "Principles of Khasi Law".

When the British first established their administration including that of civil and criminal justice their officers were Britishers themselves followed later by Indians of the plains who could not appreciate and grasp the peculiar and complicated nature of the Khasi customs because of their socio-religious implications and the total absence of written records of, on, or about them. The British Courts of Justice needed lawyers according to their system of judicial administration and such lawyers from plains also came to practise in the British Courts at Shillong. The people who manned the Bench or the Bar had to depend solely on verbal statements who would naturally turn and twist them to suit their ends. Neither the Bench nor the Bar could understand Khasi well, nor could the Khasi themselves understand the languages of the former properly. They had therefore mostly to depend on interpreters who themselves were not well versed in the one or the other language. The dialogues between litigant parties and their respective lawyers on the niceties of customs and usages conducted by themselves or through interpreters could not therefore lead to a clear and intelligent comprehension of the meaning which either wanted to convey. The interpretation of the application of these customs and usages by such lawyers before the Courts could therefore more easily be imagined than described. One thing which came out most glaringly was the over simplification of the matrilineal system without realising the other part of its nature which gives a special role, status and authority to a kuni of the family. Thus the Court decision themselves therefore made confusion worse confounded. And no less a person than the Hon'ble Chief Justice himself had said to that effect as quoted earlier. (1) A span of man's life, three score years and ten, had passed since one U. S. Gopoh wrote these scathing words: "The Government Courts, as it appears in our land, consist of a Magistrate, Clerks, Police and touts. A Magistrate is often trustworthy, especially if he is an Englishman noted for honesty. The Khasi clerks are mostly those who do not know the customs or religion well and are taking sides. The police have their own reputation, and touts are, as usually regarded, people who know no more the right and wrong. It is these people who take a case to the magistrate and he, on the other hand, collects information from them. At times when there are thoughtful and considerate magistrates the people can heave a sigh of relief, but when there come those who believe in those three categories of men their hearts constrict with fear." (2)

Another Khasi wrote 17 years later, "Court decisions over inheritance to properties depending on evidence not based on informed and thorough knowledge of genuine customs are intrusions (on customs) through jungle paths". (3) Also, "Sometime the decision was one way, sometimes the other way, at other times contradicting one another, and the messing up of the customary laws had become hopeless". (2) Because the Khasi trace their descent from an original ancestress (Ka lawbei) and the children take their clan name after the mother's down the ages, and because the elder daughters and sons go away from the parental home after marriage, sooner or later, leaving their youngest sister in the house of the mother, the officers, British or Indian, of the patrilineal system ascribed to the youngest daughter the position and status of the eldest son, a reversal of their law of **male primogeniture**. In the course of time when Khasi society was gradually and steadily losing its close-knit cohesion because of the impact of religions, of mixed marriages, and of social and cultural contacts with other people of India and of the East and West also, the wrong notion of the outsiders about the position and status of Ka khadduh as the sole heir, strengthened by (if we may say so) erroneous court decisions, began to impregnate the minds of the Khasis themselves, especially with the waning authority of uncles and brothers and the waxing one of the women who were encouraged by self-seekers to exert themselves.

This has led to quarrels for property amongst relations, brothers, sisters, cousins, etc., when Ka khadduh laid her claim to all the property left by parents. It was said that formerly it never happened so because of the respect of the youngest daughter for the age-old custom that she was only the custodian of the undivided property, the income deriving from it being utilised for religious and other purposes.

Rev. Mon Lyngdoh wrote 60 years ago: "As far as I can recollect from the stories of my childhood, in the earlier days people did not dare to violate the ancient customs because they firmly believed that they were good for the land and the people. But in the past 20 years or so there had cropped up litigations over inheritance of properties as the people, in my opinion, out of the evil of their hearts, greedy for benefits to satisfy their selfish interests, have no more respect for the ancient customs and no more care or thought for others". (2)

The fear that the matrilineal system has an enervating force on a Khasi has been expressed for the last sixty years or so by certain people who ascribed to it what they considered the cause for the degeneracy of men. Recent writers have become more outspoken. Ono wrote: "A Khasi-Pnar male as no permanent place in his wife's house nor in his mother's house (and so) he remains on the road where he

Foot Note:

(1) See Chapter—"The Problem Stated".

(2) A letter to "U Nongphira", February 1904.

Foot Note:

(1) "U Lurhai", November 1921.

(2) Ibid.

Foot Note:

(1) "U Lurhai", January 1915.

takes to gaming and drinking".

Another wrote, "These things seem to have been the cause which make many a Khasi male lazy or careless of work. Why should a man work hard when he can not do what he likes with what he earns. The pay which he gets at the end of the month is not his own. Children realising this from their childhood disobey their father and the home he builds falls. This has happened once or twice. "It has been seen that among Khasi Christians a father feels himself a stranger and acts as such after the death of his wife, when his children become the lords of the house he builds. Not only that, his brother-in-law (wife's brothers) who never care for their nephews and nieces also come with authority without any sense of shame. Is it not this that drives a man to seek another wife? Poor man, he is only a breeding bull; wherever he goes he can not escape this". (2) They say a Khasi man stands between two stools; one leg in the mother's house and another in the mother-in-law's house: in neither has he firm hold. He may topple down any movement. It is presumably because of this that some Khasi have advocated a revolutionary change from matrilineal to patrilineal system. A other writer said: We should inquire into the cause which has cast a destructive spell on our race like this. When I carefully consider it and after a thorough assessment of it, I find that the only cause is that we, Khasi-Pnars are matrilineal.

"Another hard lot befalling a Khasi male is in the event of the death of his wife after he has four or five children. In such a case he becomes ruined. Many man have spent their life's earnings in the house of their wives and children, building a house, buying ornaments, etc. Suddenly if the wife dies, no sooner has her burial or her cremation been completed than her relations come to make demands and say to him: 'Son-in-law, brother-in-law you will have need of another helpmate and will not therefore be able to look after these children. It is we, their own kith and kin who will have to look after them, to see that these poor orphans of our flesh and blood are cared for. We shall look after them, we shall keep the house, the property, etc. until they attain their maturity'. So the poor father has to succide all and leave the house almost naked". (1) And yet another: "According to the matrilineal system a man has to go and stay in his wife's house and, whatever it is, he falls into the status wherein he has to subordinate himself to the village and the house of his wife. This makes him discontented and he wants to avoid it if he could. This has been more often than not the cause many a divorce". (2)

"When we look at our women and see the abandon with which they marry non-Khasi and when we see plains people marrying Khasi women demanding the children to be their descendants, we may conclude that by following the matrilineal system we may become extinct". (1)

Those who still follow the matrilineal system are the few people who are yet backward, and some of them who have passed that stage have not reached anywhere; they become stagnant, are looked down upon, and treated with contempt by others". (2)

There really seems to be a big danger in this. It appears to be that it is only the special privileges and concessions given to the Scheduled Tribes under the Constitution of India, as at present, which has induced the children of non-Khasi born of Khasi mothers to take their mother's clan title and to call themselves Khasis by taking Scheduled Tribes Certificates. Instances have been told of children who do not even speak or understand Khasi, or even speak only a smattering of it and, for all purposes, no longer live the life of a Khasi or follow a Khasi custom and yet claim themselves to be Khasis only to get scholarships as students, or jobs reserved for Scheduled Tribes, or preferential treatment in contract works, or exemption from income tax in case of those in the business. When these privileges and concessions are withdrawn these people may take reverse direction. The signs and portents really seem ominous.

All these doubts and fears, suspicions and confusions arise, they say, because these customs and systems have not been reduced to writing. The old custom and usages of the Khasi-pnars have not been able to work out for the good of the people because they are merely oral, not recorded in black and white. When laws are made and entered into statute books the race will not go off the rails, it will live in honour, for it is the law that guides people to walk straight.

Disputes and litigations among members of a family or clan, or among neighbours over properties seems to have been increasing from the last decades of the 19th century when people, driven by selfish motives, no longer respected the customary system of inheritance as laid down by their forefathers, and which they found they could manipulate and distort to suit their own ends because they were not recorded in writing, and unscrupulous people could say different things at different times. In recent years the claim of "ka khadduh" to be the sole heir had raised its ugly head high because it was partly encouraged by some of the Court decisions and also by the women who, in their freedom, threw away the fetters of custom binding them to the word of uncles or brothers. With the opening up the communications and the establishment of Government offices not only in Shillong but in the rural areas as well, the hills were no longer isolated. This brought more people of the plains to settle not only in Shillong but in the interior also and it naturally led to mixed marriages because of the traditional absence of social restraint on women from moving and mixing freely in society. Therefore the golden thread of custom binding the women under the control and management of the maternal uncles or elder brothers is breaking. "The authority of the uncle has considerably gone down now, and in the present day world of rough and tumble the uncle himself is no longer one who bears the responsibility of old". (1) In many cases, man has no

Foot note—

(1) U Darning Stone Lyngdoh, "I Thymmei Ka Longdriew".

(2) U B. Thangkiew, "Ka Ain Jong Ka Spah Hiarpate Jong U Khasi-Pnar".

Foot note—

(1) U Darning Stone Lyngdoh, "I Thymmei Ka Longdriew", 1961.

(2) U K. Nonglait Lyngdoh, "Balei Ba Ngi Dei Ban Pynkylla Noh", 1969.

Foot note—

(1) U Bronath Thangkiew, "Ka Ain Jong Ka Spoh Hiarpate Jong U Khasi-Pnar", 1973.

(2) "U Lurshai", August 1914.

(1) B. Thangkiew, "Ka Ain Jong Ko Spah Hiarpate Jong U Khasi-Pnar".

(1) U K. Nanglait Lyngdoh, "Balei Ba Ngi Dei Ban Pynkylla Noh".

more control over his family relations in his mother's house; he becomes like an outsider there. He lives in his wife's house and there also he does not belong since the children take their descent from the mother. They say that man is no longer what Gordon said: "u kni who is head of the (maternal) house or u kpa who is the executive head of the new house where, after children have been born to him, his wife and children live with him. In his wife's house he occupies a very high place and is second to none but u kni (uncle)".

It is because of this confusion created by absence of written code of the customary system of land tenure and of inheritance that as early as 1921 one thoughtful Khasi wrote: "To rediscover these things which seem to be vanishing and dying out before our very eyes inspite of the education we receive, We believe it would be well worth it if the Government appoint a commission to make an enquiry, and it will be helping the Government themselves immensely in administering and deciding the quarrels and disputes amongst the Khasi over rights of inheritance to property whenever there is death in a propertied family". (1) And Rev. J. J. M. Nichols-Roy raised in 1921 a question before the Assam Legislative Council, whether, in view of the complications of the system of inheritance amongst the Khasi Christians, the Government would be pleased to appoint a Committee to inquire into the system and to place their proposals before the Government. The Government replied that they declined to accept the proposal in the absence of any strong demand for such action on part of the Khasi Christians themselves". (2) The comment on this reply, as could be easily imagined, was that when it was raised by a public representative (and Rev. J. J. M. Nichols-Roy was then the lone representative of the Khasi in the Assam Legislative Council) it could not be said that it was not a strong public demand". (3)

Sixteen years later a great author-patriot U Soso Tham, wrote, "We live in an age when the political sky of the entire world is overcast with dark clouds. The old order changeth yielding place to the new and the dead is resurrected. The customary laws and practices of the Khasis have not yet been put into a statute book. Decisions over civil dispute either by the Government Courts or by the Durbars of the Chiefs are not based on the written laws enacted by the Government, but on airy echoes of the past. These and many other things we cannot write because they pain the hearts of all the sons and daughters of the land who want to save her.

"We are a civilised race, loyal, understanding and eager to pursue the light of knowledge. Therefore our customary laws and practices should come out in the open daylight. If that is done first, others will follow. The request is that the Governor be pleased to appoint a Statutory Commission to enquire into and collect all the customary laws and practices of the Khasi and Jaintias and report them to him so that they may be codified into clear and definite laws for our unification. We have our own men, able and experienced politicians, lawyers and magistrates to do that.

"All things come only when their time is ripe. Our forefathers who founded our religion and our political system looked to the day when charismatic leaders would arise, from amongst our sons and nephews to gather and unite us into one". (4)

A system of inheritance according to ancient customs with a brief but lucid definition of the properties—movable and immovable—has been ably given in the issues of "U Nongpura", May and June, 1914. This article, presumably, because of its intrinsic value, has been reprinted in a book: "Ka Riti Joig Ka Ri Laphew syiem" published in 1936. We feel that we cannot do better than reproduce it in the Report as Appendix 'I'. "U Lursai", January 1920, published articles under the caption "Christians and the Indian Christian Marriage Act", pleading for the emancipation of the Khasi Christians from the bonds of the customary law based on Khasi religion which the Khasi Christians have rejected; and in the issue of January 1926 there was another on "The system of Inheritance" which dealt with the subject in a masterly manner. We feel it worth while to reproduce them both in toto as Appendix 'J' and Appendix 'K' to this Report. A Chapter under the heading "Religion and the System of Inheritance" from the book of Dr. H. Lygdoh, "Ka Niam Khasi" is also appended as Appendix 'L' as we feel that we cannot do it justice otherwise.

We have endeavoured to discuss this issue of inheritance at some length because it is the pivot round which revolves the life of a Khasi. From the evidence we have before us—the old records and writings of people who give expression to their thoughts and feelings about this all-important question, and the opinions of a cross-section of the people with whom we had been discussing the subject, we feel that we have gathered enough materials on the system as it was and it is to point out the way what must be done.

Those who advocate a change from the matrilineal system to the patrilineal seem, with due respect to them, to have done so in a sort of half-wit hour, giving due weight to the deep roots of the system binding the whole texture of Khasi life, how they live, move and have their being at home and in society. The entire fabric of a Khasi life and culture centres round the matrilineal system of "tip kur tip kha". It is because of this that a Khasi who becomes a Christian still remains a Khasi, whereas those who have turned to other religions which do not recognise and own this fact of Khasi life have been, and are being regarded as Khasis no more.

So far as the ties and bonds of religion are concerned we are of the view that the rites and ceremonies enjoined by the Khasi religion do not stand in the way of introducing suitable changes which do not conflict with the matrilineal system of a Khasi and his credo of "tip kur tip kha". The saying of Sir Keith Cantlie that "Wakas have no jait" (1) is baseless. Mr. A. S. Khongshai wrote: "There cannot be any Khasi including wars, pners Lynggams, Khyriams or Bhois without a jait and that jait is from his mother's ear and not from his father's".

(1) "U Lursai", September, 1921.
(2) Assam Legislative Council Proceedings, 1921-22.
(3) "U Lursai", January, 1922.

(4) "Ka Pateng Khasian", October, 1937.

(1) Sir K. Cantlie, "Notes on Khasi Law."

(2) "Principles of Khasi Law."

In the light of the information and views thus discussed we feel that an upper structure of the system of inheritance to keep pace with the times can be raised on the basis of the age-old custom founded by the forefathers. A section of the Christian Community thought, at one time, as we have shown, that a separate law of inheritance might be made for them. We respectfully submit that this is a hasty, hasty move fraught with variable danger of splitting one people into two or more, for once a separate law is made for a section of the people on the basis of religion than the entire structure of the oneness of a people is destroyed and with that, their future. It is because of this that we have endeavoured to connect the prime importance of defining who is a Khasi in the context of this Report.

Against those who say, either out of innocence or ignorance, that customs should not be changed and laws should not be made to infringe them not knowing nor caring to know that the stream of time has eroded some and silted up few, if not many or all and that living society like a living tissue, undergoes a natural change in its growth, we say that there is real danger in obscurantism or blind adherence to a nebulous past. We may cite an analogy from a passage of Smollet's "History of England". "England was at this period infested with robbers, assassins and incendiaries; the natural consequences of degeneracy and corruption and the want of police in the interior Government of the Kingdom. This defect in a great measure arose from an absurd notion, that laws necessary to prevent those acts of cruelty, violence and rapine would be incompatible with the liberty of British subjects; a notion that compounds all distinctions between liberty and brutal licentiousness; as if that freedom was desirable in the enjoyment of which people find no security for their lives or efforts". (1) Similarly it may be said that the cause of many interminable, bitter and ruinous litigations is the absence of codified laws on land tenure and system of inheritance because of the contention that it is incompatible with the sanctity of customs to enact laws on them.

In the circumstances the Commission are of the view that it is essential to enact a law on inheritance which should govern a Khasi as we have attempted so to how in this Report who he is. We shall indicate the lines of action on this question in the Chapter on "Recommendation."

(1) T.G. Smollet—"Complete History of England".

CHAPTER IX

Settlement of Disputes

According to the Khasi custom, as far as can be gathered, the practice that used to be in vogue regarding the settlement of dispute is as follows:—

Any kind of dispute between member of a family is first brought to the notice of the durbar 'kur' for settlement. The durbar is constituted of the elders of the family (ka iing), or of the branch of clan (ka kpoh), or of the clan itself as a whole (ka kur) depending upon whether the dispute is between members of a family, or members of a branch of clan, or members of the branches constituting the clan. They are known as durbar iing, durbar kpoh, or durbar kur respectively. The efficiency of the durbar iing, or durbar kpoh or durbar kur lies in the fear of a side which does not bow down to its ruling for an amicable settlement is being cut off by the rest of the family, kpoh or clan as the case may be. Taking a dispute to a village durbar creates a "sang" against a party which does so. The traditional village durbar is now replaced by a village council/village court set up by the District Council under the Khasi and Jaintia Hills, Autonomous District Administration of Justice Act/Rules. It is the practice of the village durbars also to persuade the parties, at first, to come to an amicable settlement knowing that, according to customs, there would be a total break-up, or a schism among the members of a family, kpoh or kur if the case proceeds. The dissatisfied can take the dispute to the Raid durbar within the Raid. The Raid durbar is a durbar of a group of villages to which the village of the disputants belong and which is one of the groups constituting an elaka. The head of a Raid durbar is either an elected Chief from amongst the headmen of village constituting the raid, or one elected by the male adults of the entire Raid of the constituent villages, or a hereditary Chief under the elaka who is elected by the male adults of his clan and is sometime known as a Syiem Raid, Basan, etc. The dissatisfied can go to the durbar of the elaka presided over by the Chief of the elaka where the representatives of the hereditary clans known as Myntis, Lyngskors, Basans, etc. sit. In some elakas the elders from the Raids or heads of the Raid also sit in the elaka durbars called Durbar Shyiem or Durbar Lyngdoh depending upon the name by which the elaka is known. The disputes in olden times ended at the durbar of the elaka, called durbar Syiem or durbar Lyngdoh, etc. Now it goes to the highest Court of appeal in the land the Supreme Court depending upon how far the parties can go.

The system of adjudication of disputes applies to those between parties who do not belong to the same clan also. In their case also the elders at the village level always tried for an amicable settlement first.

A durbar Hima which is above the durbar Syiem may be compared to what we call now a Parliament. It lays down laws concerning the weal and woe of the entire elaka. Literally every adult male of the elaka can attend. In practice, however, this durbar is generally attended only by the Chief, the hereditary representatives of the clan constituting the elaka and also the village elders generally deputed by the village itself after consultation in the village durbars. This durbar Hima does not hear appeals against judicial decision of a Chief in durbar.

CHAPTER X

A Short Note on the Memoranda Received

As already stated 69 written memoranda were received. Some of these memoranda simply expressed faith in the Land Reforms Commission and accepted beforehand their recommendations to enable them to register their rights and lands. One or two merely stated that they did not want the Land Reforms Commission because they did not want their customs changed. They did not also say whether they were the customs originally laid down by the forefathers in their pristine nature of which they might have heard but did not know anymore, or those which contained changes and innovations which have come into being or have been brought about by persons or authorities, since the advent of the British.

There are instances of those who opposed on the plea that the customs were unchangeable but who themselves had made their own changes or advocated changes which they preferred. An example of this is the memorandum of one Ka Brill Kharkongor who, incidentally, was the only woman who submitted a memorandum. She said, "Khasi customs on land can never be changed or reformed as it is (sic) unchangeable or uncorrectible as it is always attached with *Ka nam* or *Khasi religions*". But she herself is the one who has made an arbitrary change as witness these other words of hers: "This is a comment from Ka Brill Kharkongor (Dkhar) having four children, two boys and two girls including my very old and infirmed (sic) mother 86 years at the moment which now constitute my clan, and are now the only surviving descendants and owner from the womb of my great grand mother...who owned six plots of her private Ri Kynti lands now inherited by me and subsequently to be inherited by my aforesaid children and their future generations as my clan".

The youngest daughter, unless otherwise disqualified, succeeds to the rights and obligations of Ka khadduh only after the death of her mother. Yet Ka Brill Kharkongor who stated "customs are unchangeable" herself arbitrarily made a change of extraordinary nature when she claimed the rights of ka khadduh with her mother still alive and declared all her four children (boys and girls) and their future generations, meaning thereby the children of her sons also, as her clan to inherit the lands inherited by her from her great grandmother (the mother living still regardless).

There is another memorandum submitted by Mr. Maniwell Jahrin which also deserves separate comment because of the singular and revolutionary nature of the views and proposals expressed by him. He characterised the present land tenure system of the Khasis as feudal and held that its codification would only legalise out-dated feudalism. He is for nationalisation or assurance of economic inalienable holdings for each and every family by the Government. This means, of course, total abolition by compulsory acquisition of all Ri Kynti lands, appropriation of all Ri Raid lands and their re-distribution to the people.

The majority of the other memoranda describe, according to them, the land system as it was originally laid down by the forefathers who, in their foresight, had divided the land into Ri Kynti and Ri Raid to ensure both private and collective rights over the land as the case may be, and especially, in the case of Ri Raid lands, to provide land for every citizen according to his needs foreclosing the land grabbers or speculators from appropriating more land than they can actually occupy and make use of. They have also mentioned the changes which have come into being or the innovation introduced by the British and also by our own people, either conducive or inimical to the healthy growth of the people as a whole. In many cases it appears that the few "haves" are exploiting the "have nots". They have also brought to light the wrong notion of the past regime about the law of inheritance giving Ka Khadduh the right and status which she never enjoyed, and denying the uncles and the sons their traditional role of power and authority in ka ling, the kpoh or ka kur.

Land system, connected as it is with the system of inheritance with its roots embedded in the socio-religious injunctions of old the views expressed have been found to be admirably cautious, thoughtful and considerate, revealing how the persons giving them hold high the ideal for the good and welfare of the race.

There appears to be general agreement for codification of the land system in the light of present day needs, demands and circumstances based, of course on the foundations of the old, found good and true. They advocate this line of action because they have found that most of the ills which have impoverished the people, broken their families and clans, disunited and weakened them on the whole have been the absence of a codified system of land tenure which have been the fruitful source for disputes, quarrels and litigations. Another point of consensus is that for the registration of lands, preparation of maps and records-of-rights in order to secure and guarantee ownership of land, or the right of use and occupancy thereby preventing designing or unscrupulous people from unnecessarily trying to cheat poor and innocent people of their land by law suits or otherwise. This can be ensured by granting each landholder a document testifying his rights over the land which should be based on entries in the records-of-rights and the register of registered deeds of conveyance, etc. The document should also be not in the form of a patta or lease, but in the form of a certificate.

So far as the *modus operandi* for registration of deeds of transfer, sale, etc., and the preparation of the records-of-rights are concerned, there has been some difference of opinion regarding the authority to be empowered to register documents, to keep the records-of-rights, and maps, and to issue certificates. Some are for the headman of a village to be recognised by law as he, being at the grass roots, is expected to know best about real ownership; others are for the head of the elaka because the headman's resources are too limited and may not keep pace with the implications of the work. The head of the elaka can always make enquiries from the headman and/or the Sirdar of the Raid. Others again are of the view that this being a very complicated job with a high responsibility and legal implications should not be entrusted to untrained people. It should be in the hands of the Government who has the necessary resources to provide trained staff, etc., for the works and also for the safe custody of the records. We are of the same view and will give our proposals in the Chapter on recommendations.

CHAPTER XI

Recommendations

In the course of their enquiry the Commission have been impressed by what appears to be the ambivalent attitude of an ordinary Khasi towards his customs. While on the one hand his immediate reaction to a proposal any change is one of antagonism of varying degree, ranging from a voluble protest to a mere shrug of the shoulders; on the other hand, he feels at the same time that it is detrimental to his interests and growth to remain static or stagnant. The conservative side of his nature takes a no-change attitude, or, if there must needs be a change it should be slow; one must "ca canny" about it all, as the Scots would say. The progressive side of his takes a move-with-the-times attitude, wants to go ahead without dilly-dallying, saying that the world does not wait for those who stand and stare. And yet through his whole being there runs his "laissez-faire" philosophy of life, to let things be; time will take care of everything. And so we find that while he prides himself over his customs and usages, and talks of their preservation a founded by his forefathers, we have, nevertheless, found that he has been living for the last five generations with the changes and innovations which have come into being in spite of him, or because of him. The changes and innovations during the century of British regime were without the authority of law or the will of the people expressed through their durbar. The changes since Independence were with the due authority of law and the will of the people expressed through their duly elected representatives to the District Council which passed the necessary legislations in exercise of the powers conferred upon it by the Sixth Schedule to the Constitution of India.

After a most serious and thoughtful study of these various aspects of the question, the Commission, in the light of the discussion in the foregoing chapters of the Report, and in accordance with the terms of reference, feel that they have every good reason to recommend measures indicated hereunder in order to protect, preserve and promote the interest of the people.

1. Codification of the laws on land tenure and on inheritance,

(A) LAND

The law to be enacted shall embody provisions covering the following considerations:—

(i) RI RAID LANDS

(1) To constitute a durbar Shnong, a durbar Raid, a durbar elaka for the administration of Ri Raid land:

- (a) A Durbar Shnong is to be composed of elected members of the village;
- (b) A Durbar Raid is to be composed of the hereditary heads of the Raid wherever available according to the custom, plus elected members representing each village constituting the Raid;
- (c) A Durbar elaka is a durbar Syiem, Lyngdoh, etc. consisting of a Syiem/Lyngdoh, etc. (head of the elaka), representative of the hereditary clans, and a few elected members representing each Raid or group of villages as may be determined.

(Suitable Rules to be framed relating to the number of members to be elected and the method of their election, the term of their office, functions or each durbar relating to the administration of the land within its respective jurisdiction.

The hereditary members shall be for a term of their life unless otherwise removed by a competent authority for reasons to be specified. The rules also shall prescribe the manner of keeping a record of the names of the members of the durbars, the change of membership, and also the method and procedure for the conduct of business of each durbar, etc.)

(2) Each durbar shall administer the land within its respective jurisdiction in accordance with the provisions of the Act and the Rules framed thereunder.

(3) Every member of a village or Raid or elaka shall, subject to (2) above, have a right of use and occupancy of Ri Raid land of his village, Raid, elaka as the case may be, without payment of land revenue as such, provided that rent or cess may be charged as may be prescribed by rules for the improvements on the land done by the Government, like construction of irrigation canals, etc.

(4) No person shall hold more Raid land than what he can actually occupy or make use of.

(5) A person shall have heritable and transferable rights of Ri Raid lands on which he has made permanent improvements.

(6) Ri Raid lands on which on permanent improvements have been made shall revert to the Ri Raid land if not actually occupied or put to use within 3 years.

(7) A number of years to be fixed after which Ri Raid land over which heritable and transferable rights have been acquired shall escheat to the Raid if completely abandoned within that period.

(8) Conditions to be prescribed under which a Khasi who is not a member of a village, Raid or elaka shall have rights to occupy Raid lands of the village, Raid or elaka,

(9) Conditions to be laid down under which a mynder-ri may be allowed to occupy Raid lands.

(10) Competent authorities to be specified who shall issue documents certifying a Ri Raid land under occupation of a person together with whatever rights, heritable and transferable, or otherwise granted to him, and shall prescribe the form and content of such documents.

(11) To constitute a Land Tribunal to hear all appeals relating to the land disputes.

(12) The provisions of the Act shall apply to all Ri Raid lands subject to such rules as may be framed thereunder from time to time.

(ii) RI KYNTI LANDS

(1) To constitute clan durbars:

(a) A "Durbar Kur" is to be composed of elected members of the entire Kur for the control and management of the undivided ri kur. There should, at least, be one member to represent each kpoh and each ling.

(b) A "Durbar Kpoh" is to be composed of elected members of the kpoh for the control and management of ri kpoh, a share of the kpoh after the division of the ri kur amongst the kpohs constituting the kur. There should, at least, be one member representing each iing constituting the kpoh.

(c) A "Durbar Iing" is to be composed of the mother and father of the iing and of the mother's brother or uncle if he lives in her house for the control and management of the ri iing, a share of the iing (family) out of the kpoh after its division amongst the families constituting a kpoh. Adult children still living in the mother's house may be co-opted, so also may a brother or uncle of the mother who may not be living in her house.

(Suitable Rules may be framed prescribing the composition of members, and the method of their election, their terms of office, the maintenance of records by each durbar regarding the change of membership.

The traditional durbars use to constitute males only. In view of the fact that women have come to the fore and have been exercising powers with respect to land, they may, in the light of present day circumstances and to be in keeping with the times, be included in the membership of these durbars. Similarly, in view of the traditional position of the father as a shade of U Thawlang and his present day responsibility as the head of the house where he lives with his wife and children, he should be given a formal place in the durbar. The husband of ka khadduh of the kur and of the khadduh of the kpoh should invariably be a member of the Durbar Kur or Durbar Kpoh as the case may be. In the old days it is said that he is always near at hand to be a philosopher, a guide and counsellor).

(2) Each durbar shall administer the land within its respective jurisdiction in accordance with the provisions of the Act and Rules framed thereunder.

(Relevant Rules may be framed to determine who is ka khadduh in the case of durbar kur and durbar kpoh. Ka khadduh in the case of durbar iing is only one, viz., the youngest daughter unless otherwise disqualified for reasons to be specified. Ka khadduh may be disqualified by the durbar for misconduct, misbehaviour or breach of any of the customary restrictions, social or otherwise as may be embodied in the Rules to be framed, and the durbar may select the next elder sister, or failing sister/cousins, any other female relation in order of the nearness of kinship.

The youngest daughter does not attain the status of ka khadduh in the sense that she can play that role in the durbar kur, the durbar kpoh or the durbar iing, or in the sense of being a custodian of properties, etc., so long as her mother, who plays that role, is alive. A daughter or any female relation selected by the durbar, in case the youngest or other sister of hers is disqualified, assumes the role of ka khadduh of the iing, or kpoh, or clan only after the death of the mother who holds that position).

(3) Pattas or leases or certificates, as may be termed, to be issued by the Ri Kynti owners for lands sold to Khasis after the commencement of the Act, shall be of perpetual nature with no other terms and conditions save the annual land rent as may be fixed by the competent authority at a uniform rate in conformity with their rates.

(4) A Khasi to whom a Ri Kynti land owner has disposed of a land by sale as in (3) above shall have the heritable and transferrable rights and other rights enjoyed and enjoyable by the Ri Kynti owners over the said land.

(5) There shall be no key-money or salami for the Ri Kynti land when it changes hands between Khasis by way of sale, transfer, etc.

(6) The terms and conditions for periodic lease including annual rent for lands leased by Ri Kynti owners on short term basis for seasonal cultivation or such use of a temporary nature when the lessee has not to pay any consideration money for the land in any respect whatsoever excepting the annual rent to be prescribed by a competent authority as mentioned in (3) above.

(7) The pattas and leases already issued by the land owners to the Khasis who have purchased land from them or from others who have purchased earlier from them (Ri Kynti owners) before the Act comes into operation, to be abolished and replaced by those issued under (3) above.

Note: In case of lands acquired by Government and resettled by them the annual land revenue was capitalised and the Ri Kynti Owners paid off. *Example:* the Nawab of Dacca used to pay annual land revenue to the Ri Kynti owners for the land in "La Chaumiere". When this particular estate was acquired by the Government, the annual land rent was capitalised and the Ri Kynti owners paid off).

(8) The terms and conditions under which a mynder-ri may be permitted to hold Ri Kynti land as a measure to protect the Khasis against exploitation by the more advanced or rich non-Khasis to be prescribed.

(Suitable Rules to cover the foregoing provisions to be framed).

(9) The provisions of the Act and Rules framed thereunder shall apply to all classes of Ri Kynti land provided that special Rules shall be framed for Ri Seng and Ri Khain lands the position relating to the management and control of which differs slightly from that of the rest of the other sub-classes of Ri Kynti land.

GOVERNMENT LANDS

The different leases and pattas issued by the Government with different terms, conditions, and varying rates of revenue should be replaced by perpetual leases conferring heritable and transferable rights on the land holders, fixing a uniform rate of revenue with that of the Ri Kynti lands provided that certain special terms and conditions may be prescribed for mynder-ri as a measure to protect the Khasis against exploitation by the more advanced or rich non-Khasis. The land tenure at Saitsophen should be restored to be the same as that obtaining in any other Raid of the Syiemship of Cherra.

(B) INHERITANCE

The law to be enacted shall embody provisions covering the following considerations :—

(i) KA KHADDUH

Ka khadduh is normally the youngest daughter of the mother. If she is disqualified from that position then her youngest daughter born before such disqualification becomes ka khadduh. If she has no daughter before disqualification then her next elder sister succeeds since her children after disqualification cannot succeed. Such children may succeed to her property which she earns after her disqualification when she set up her own house and home.

Succession to the position of ka khadduh is normally of the order shown below :—

- (1) Mother's youngest daughter.
- (2) Youngest daughter's youngest daughter.
- (3) If the youngest daughter's stock fails the youngest daughter of her next sister takes the position of ka khadduh.
- (4) If ka khadduh has no children at all, her next elder sister becomes ka khadduh after her, if she survives her.
- (5) If the next elder sister predeceases her, then her (the said next elder sister's) youngest daughter becomes ka khadduh.
- (6) If the khadduh mother has no daughters, her sons living in the house may select as ka nong-rap-ying any of their cousin sisters (daughters of their mother's sisters) though normally they would take the daughter of the next elder sister of their mother.
- (7) If any of the elder sisters die without issues, the khadduh of the stock of their mother is the khadduh of her properties.
- (8) If any of the elder sisters die without a daughter her sons living in the house may select any of their cousin sisters (daughters of their mother's sisters) to be ka khadduh of their mother's house though normally they take the daughter of the next younger sister of their mother.

(ii) RAP-IING

Rap-ying to be given legal cognizance in a statute book.

Rap-ying is a custom by which a female member of the clan is adopted to continue the line of the jing (family) when the mother has no issues, or the issues are sons only, or the only daughter and her daughters, if any, are disqualified, disinherited and disowned; or if there is more than one daughter, they too and their daughters, if any, are disqualified, disinherited and disowned. A female so adopted is known as "ka nong rap-ying", and she enjoys all the rights and privileges of ka khadduh and also bears all her obligations.

Rap-ying may be solemnised with the performance of religious rites, or with a simple ceremony of family prayer, or with just a plain declaration of its having been so effected. But in whatever shape or form it is solemnised or performed it should be confirmed in writing in the presence of witnesses who should preferably be local headmen or elders of the community.

The mother may choose any female of her kpoh or clan to be her ka nong rap-ling. But the choice normally falls upon the next-of-kin, the next elder sister, or her daughter if the choosing mother is a younger sister; or the next younger sister, or her daughter if the choosing mother is the elder sister.

The choice does not normally fall upon ka khadduh of ka kpoh who is the keeper of ling seng, nor upon ka khadduh of the ling which already has a maternal house of its own which would normally be her share.

If the mother dies before she takes ka nong-rap-ling her sons may choose any of her sisters, or a daughter of any of them to be ka nong-rap-ling provided that the mother has not already made a pynkam of her entire property. If the mother has done so each son may dispose of his share as he may deem best, and the youngest who normally gets the maternal house, unless otherwise disqualified or dispossessed may select ka nong-rap-ling as in the manner already described.

(iii) UNDIVIDED RI KUR, RI KPOH, RI IING

A durbar kur may divide the undivided Ri Kur among the kpohs the clan. A durbar kpoh may divide the undivided Ri Kpoh among the members of the kpoh, a durbar iing may divide the undivided Ri Iing among the members of the iing.

Provided that ka ling seng or the maternal home shall invariably be the share of ka khadduh.

Provided also that in case of those who still follow Khasi religion there should be land/or property set apart to be in the custody of ka khadduh to meet the expenses in connection with the performance of religious rites and ceremonies.

Provided further that both in the case of Khasi Khasis and Khasi Christians as well there should be additional lot of land and/or property to be in the custody of ka khadduh as a refuge for members of the family who come back to stay with her if they fall on evil days.

(iv) PYNKAM

A person who is the owner of a property—(Ri kynti or self-acquired property) over which the said person has sole proprietary rights, or in whose name stands the property the rights over which accrued to him by virtue of purchase, pynkam, gift, etc., as may be specified in a written deed there of specifying such rights, may distribute such property by way of pynkam to be confirmed in writing in the presence of witnesses who may preferably be local headmen or elders of the community. It is not obligatory for the beneficiaries to be present at the ceremony of pynkam. If the property is jointly held the joint owners may make a pynkam.

Provided that the maternal or parental home shall invariably be the share of ka khadduh in addition to other shares. (If ka khadduh is otherwise disqualified her share shall go to the one chosen to take her place.)

(v) LOSS OF RIGHT OF INHERITANCE

A person loses the right of inheritance if she/he commits any of the following offences:

- (1) marriage within the kin, or within the prohibited degrees of kindred;
- (2) commission of incest with a kur or within the prohibited degrees of kindred;
- (3) commission of adultery, murder or theft;
- (4) living an immoral life causing disgrace to a family;
- (5) going to litigation against ka iing, kpoh, or kur;
- (6) marriage against parental consent;
- (7) disobedience of parental commands or such other misconduct as is disapproved by parents;
- (8) a widow marrying or living with another man within a year of the husband's death, in which case the property of the husband inherited by her goes to his children only;
- (9) non-payment or non-contribution of a share of the expenses of religious ceremonies among those who still perform such ceremonies as a clan or kpoh.

(At present a youngest daughter is given the right of ka khadduh even if she is illegitimate provided that she is not otherwise disqualified. The Khasis having a noble tradition of high morality it is a matter for serious consideration whether an illegitimate child should not be disinherited. Such a step will act as a healthy curb against licentiousness or irresponsible acts of unlicensed freedom. An illegitimate child is one born out of wedlock, i. e., when the parents, or failing them other members of the family, do not recognise the living together of a woman of their iing with another man as man and wife; or when a father is unknown or unrecognised; or when a person alleged to be the father denies the child as his own. This will naturally lead to a compulsory registration of marriages with parents or guardians to sign as witnesses. A progressive society should not fight shy of a forward step in the right direction.)

(vi) Properties of A Widow/Unmarried Persons

If a father, who lives with his wife and children and works with them, dies before he can make a pynkam of his property or properties, such properties belong to the wife who can make a pynkam of them to her children from him, particularly to those who still stay in the mother's house. If the mother also dies before she can make the pynkam, their children still living in the house may themselves or, if they so desire, together with their brothers and sisters who may have left the house to form their own homes, may divide the properties as they may deem best. If they disagree they must go to the durbar kpoh, thence, if they still disagree, to the durbar kur, provided that ka khadduh, unless otherwise disqualified, shall always get parental home as her additional share.

If the mother dies before the father, the properties jointly earned and owned by parents will remain with the children. The father can make pynkam alone or together with the help and advice of adult children who are still in the house, or may associate those who may have married and live in separate homes of their own; or, if the children are minors, he may seek the advice of the uncles. The father can dispose as he likes a property which is entirely his own.

A widower who remarries cannot bring his new wife to the house of his late wife or the house built by him together with her unless his children agree.

If a widow marries and gets children from her new husband she cannot give or pynkam to them the properties she inherited from her late husband of those she earned with him. All such properties shall be inherited by the children from her husband.

Properties of an unmarried person who dies before he/she can make a pynkam are inherited by his/her sister/cousin/aunt/kur in whose house he/she lives. If he/she has severed relations with the kur, the person whose house he/she lived and died would inherit.

(vii) INHERITANCE BEFORE PYNKAM IS MADE

If parents die before they make a pynkam their children still living in the parental home may divide the property among them provided that the parental home shall be the share of ka khadduh, and provided further the children who may have married and live in their own homes may also get shares if the brothers and sisters still living in the parental home agree.

The brothers and sisters still living in the parental home may, if they so desire, consult their brothers and sisters who may have lives in their own homes after marriage. If the brothers and sisters living in the house do not agree among themselves or as may be advised by their brothers and sisters whom they consult as stated before they shall have to appeal to the durbar k'poh of their iing.

(viii) Inheritance by Males

If parents who have no daughters die before ka nongrap-iing has been chosen, and before they have made a pynkam the sons living in the parental home may divide the property among themselves provided that the parental home shall be the share of the youngest son, and provided further that the surviving sons who may have married and live in their own houses may also get shares if the brothers living in the parental home agree.

The sons living in the parental home may, if they like, consult the brothers who may have left the parental home after marriage provided that the parental home shall be the share of the youngest son. If the sons living in the parental home disagree the appeal lies to the durbar k'poh of their iing.

II. REMEDIAL MEASURES

The Commission note with pleasure their happy encounter throughout the course of their enquiry with one very comforting fact: the anxious desire of people to avoid land disputes which, they have found to their cost, are the ruinous cause of interminable litigations which give rise to endless quarrels and frictions which, in their turn, breed and bring about unnecessary split and feuds amongst relations, friends and neighbours. They believe, and rightly too, that it is the absence of cadastral maps, records-of-rights, and the lack of the benefits of registration of their title deeds etc, according to the law for the lands they hold, which have been the root of these unwanted happenings and developments. The unscrupulous who do not hesitate to exploit the weak and the gullible find it easy enough to encourage them to go to courts of law to pitch their claims or make counter-claims having been led to believe that rights which have not been properly and legally recorded and confirmed in writing may successfully be contended if they only produce oral evidence which can always conveniently be arranged.

It is a heartening experience to find that even those who were of the view that land reforms would be violative of the customs and where therefor critical of the Government for appointing the Commission as a man for bringing in reforms, have, never the less, chimed in with the rest of the society in their anxiety to identify and secure the rights of the people by the help of cadastral maps, by the registration of title deeds and other documents and by the regular maintenance of records of rights in proper form and manner. But these proposed steps in the interests of the people are no less reforms since they are new introductions, not indigenous to the system of land tenure obtaining among the people as founded of old by their forefather. The hope of a Khasi is the resilience of his mind and his good sense of proportion, and his strength is his toleration and capability to adapt that which he can assimilate and make his own. The Commission, therefore, feel that the Government will do well to take the remedial steps indicated below at the earliest possible to promote the welfare of the people.

(i) Survey And Preparation of Maps

A survey of the entire land (Ri Kyati, Ri Raid and Government) should be taken up in a phased manner, and cadastral maps thereof prepared.

(ii) PREPARATION OF RECORDS-OF-RIGHTS

On the basis of the survey and of the maps mentioned in (i) above records-of-rights should be prepared.

(iii) INDIAN REGISTRATION ACT

The Indian Registration Act of 1905 be extended to the entire district. There should be a Directorate of Land Records, a Directorate of Survey and an Inspectorate of Registration to implement the above three recommendations.

To facilitate the work it may be advisable to carve another district out of the present one, or to create more subdivisions. In addition to head offices in the district and sub-divisional headquarters there should be branch offices at every Block Headquarters and sub-branch offices in Gram Sevak Headquarters.

If offices are not opened as indicated above it will not be possible for inquiring officers to do their job properly on account of the difficult terrain and lack of easy means of communication, nor will it be possible for the people to contact the offices for registration of documents, mutation of names, etc.

The Commission are not unaware of the high financial implications of these measures, but feel confident are not only fully justified but rewarding too in the long run for this reason. In a State like ours, which is ninety percent dependent on agriculture, land occupies the highest place in its economy and development. In these days we cannot talk of development without a plan for it, but no planner can properly prepare any plan for the development of agriculture and of industries based on it unless he has statistics about land and its use. We simply do not have these essentials at present under the existing old-time system of our land administration. It is the above proposed measures which will give us the necessary data and information. In addition, they will also provide incentives to the farmers for the improvement of their lands and cultivation by the new sense of security they have over their holdings once they know they have a place in the cadastral maps, records-of-rights and books of registry offices. That fact will also open to them the doors of credit institutions at low rates of interest which have remained closed to them all these years on account of which they failed to get the necessary wherewithal to improve their lands, however much they wanted to, and great, though, the need. They could not, except when compelled by circumstances, borrow from private sources at extortionate rates of interest.

(iv) Other matters.

As the laws are to be on the basis on Khasi customs for the protection of their rights and the promotion of their interests, the Commission feel that it is a matter of supreme importance that there should be a definition of a Khasi as may be decided upon the materials already indicated in the Chapter III on "A Khasi".

(R. Tokin Roy Rymbai)
Chairman, Land Reforms Commission.

Dated Shillong.
The 30th Nov. 1974.

(Humphrey Nongrum)
Member.

(Dethwel D. Lapang)
Member.

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52. "Ka Pateng Khristan", 1937-1944.
53. "U Nongpynim", 1928-1940.
54. "Ka Syngkhong Jingtip", 1937-1960.

APPENDIX A

VOL. II

Ha

U Bah Pyngrope, A. C. S.,
Secretary, Land Reforms Commission
For Khasi Hills, Shillong.

Bah,

Nga la ioh ia ka shithi bad ka copy thup jingkylli kaba pynmih da ka Land Reforms Commission kaba ka tarik ka 3rd December, 1973.

Te hangne ngan jubab bad ban pynshai na ka copy thup jingkylli. U paidbah ka Elaka Laitlyngkot um mon ia kane u kwah ka dustur Riti bat khyndew bat shyiap kumba ju long mynshuwa.

Laitlyngkot
The 29th January, 1974.

Uba burom,

Sd./ BIER
Sirdar Elaka
Laitlyngkot.

Ha

I Bah R. T. Rymbai, I. A. S. (Retd.),
Chairman, Ka Land Reforms Commission For Khasi Hills, Shillong.

SUBJECT—Ka Land Reforms

Bah,

Nga wan kyrpad rit ha khmat ka burom jong phi ban iathuh kumne harum.—

Ba nga tang shu iohpdang ia ka Thup jingkylli ba la pynmih da ka Land Reforms Commission For Khasi Hills, nga la lum ia ka Dorbar jong ka Shnong Nongshluid arsien (1) ha ka 4th March, 1974 bad (2) ha ka 11th March, 1974. Hynrei ka Dorbar ka la pynpaw ia la ka Jingsangew da ka jingthoh kaba ki la ia rei khmat rangbah bad ban phah sha ka burom jong phi.

Namarkata nga phah ia kane sha ka burom jong phi. Ka jingthoh na ka Dorbar Shnong Nong shluid kaba dated 11th March, 1974 la sublang hangne.

Dated Nongshluid
The 14th March 1974.

Uba burom ia phi.
U BENG SITON Sirdar.

North-Eastern Hill University
Headquarters: Shillong, Meghalaya.
Phone: 6056. Grams: NEHU.

Dr. H. BAREH, D. Phil, Reader.

Dear Mr Rymbai,

In reply to your questionnaire on 'Ka Ri Ki Laiphew Syiem', I am enclosing herewith my reply which I consider it most appropriate. Actually 30 Syiems existed before the coming of the British Government. Of these Jyngam, Nongwah, Nongpoh, Jirang ceased as Syiems after being converted into Sirdarships or British areas. The motive behind this was to weaken the hold of the Syiems over the northern area extending into the plains. The policy dates back to 1830 as it happened in the Government's taking over of Dimurua from Mylhem under U For Manick and the Government's quarrel with Rajendra in 1832-35 on the question of a chokey at Chappermukh located within Jaintia, since which time the Government deprived several territories of the Syiems in the Kamrup, Goalpara and Newgong plains, at present located in the State of Assam. I have explained in some details the position in my Note 'Earliest Boundary Adjustment with the British Government' submitted to the Government. The question of the restitution of these syiems and the doing away with of the distinction between non-States and States now is so pertinent under a new set up. The need also arises that more responsibilities be devolved upon the syiems to enable the people to play a big role through the Durbars, particularly in Electoral and Development welfare, which simultaneously have to be properly innovated and ameliorated while retaining these institutions. It will be necessary to take up plans for reforms. I will furnish more data on this aspect if called for. I shall feel grateful for any consideration to be made on this background.

Yours sincerely,

Sd./ H. BAREH.

Mr. R. T. RYMABI,
Chairman,
Land Reforms Commission,
Government of Meghalaya,
Shillong.

RELEVANT REFERENCE TO QUESTIONNAIRE

Page—2. Part I., Q. I.

Thirty Syiems meant not only the Independent but also the Raid and the Smaat Syiems. The 16 Syiems as existing now are Bhowal, Cherra, Jirang, Khyrim, Langrin, Malai Sohmat, Maharam, Mawiang, Mawsynram, Myllicm, Myriaw, Nobosohphoh, Nongkhlaw, Nongspung, Nongstoin, Rambrai. The other kingdoms which survived before the coming of the British Government were Shella, Sohiong, Mawmluh, Mawsmal, Jyrngam, Nongpoh, Nongwah, Thaiang, Iapngar, Nongtham, Mawthoh, Nongdieng, Nongbri and Nongtluh.

Historical Note.—Shella was subsidiary to Nongklaw before it became an independent Syiems under Ganga Singh around 1789 at the time its warriors used to raid the Sylhet plains under the East-India Company. Ganga Singh of alien origin was later on executed or expelled leading to the transformation of Shella into a Wahadarship. The Nongkhlaw subroyal family stationed at Shella is known as Sothanda Syiems. In the absence of male successors, at one time, the people installed Ganga Singh of admixed Khasi-Bengalee blood to the office.

Sohiong and Mawmluh likewise were smaat of Nongklaw each over which there was a Syiem smaat of the Nongkhlaw royal blood. Sohiong became a Lyngdonship during the reign of Jidor of Nongkhlaw who died in 1856 when it was deprived of Nongkhlaw since then. One of its well-known Syiem of Mawmluh was U Hain Singh who was subdued by U Konrai Singh when he challenged the paramountcy of Nongkhlaw. Konrai shortly was succeeded by U Tirot Singh in 1826 as the Siem of Nongkhlaw. In view of its persistence during the war waged by Tirot Singh and because it was an ardent supporter of Muken Singh of Mawsmal, it was finally graded as British area, wrested from Nongkhlaw. The Government claimed to have annexed Mawmluh by virtue of conquest. It paid a house tax to Government. Mawsmal was a well known partitioned kingdom from Sohra and continued as a separate entity till the Anglo-Khasi war because we know that whereas U Muken Singh of Mawsmal sided with Tirot Singh, Duwan of Sohra was an ally of the British Government. U Muken was trapped or pacified (not defeated) in 1832 when he was made pensioner by the Government since which date, Mawsmal became a governed British area. The Mawsmal Syiems who preceded Muken were Bor Singh and Buh Singh.

Jyrngam was a syiemship which extended jurisdiction over Lookie, now comprised in Kamrup District of Assam. Nongpoh became transformed into a Sirdarship in the seventies of the last century; the royal house was known as Sviem Nongsai. They then had relations with Sohiong Syiems known as Sohkhaser whereas the Shella family was known as Sothanda, both being akin to Nongkhlaw Syiemlich called Dhollah Rajas. The reasons of this transformation are not known but a slight maladjustment of the last Syiem, U Shyllong with the British Government seems to have been largely responsible. Nongpoh Syiems were reduced to the position of Sirdars. They still retain the title of Sirdar. Nongwah Syiems rules over the outer hills with the adjoining plains in Kamrup known as Desh Ramee with the title of Syiem Diengkhong. Patganj was capital in the plains and Nongbah-Nongwah in the hills. Baluram the Syiem sided with the Government against U Bor Manick and U Tirot Singh in 1828-30. The British Government first merged the plain area into the Kamrup District entitling the Syiem to act as tax-collector on its behalf. Later on distance from Cherrapunji and for administrative convenience, the hills section was also merged with Kamrup. On U Iang Singh's or Lolit Ram's death, on the absence of male heirs, this Syiemship was terminated although in fact the Syiem clan had not become extinct and should have continued in the persons of the then female heirs (Details, see History and Culture, pp.227-231).

Thaiang, Iapngar and Nongtham are still the existing Raids located in the Khyrim Syiemship over each is governed by the Raid Syiems or Bhoi Syiem under the general supervision of the paramount Khyrim Syiem. Nongdieng, Mawthoh Nongbri and Nongtluh each headed by U Raid or Bhoi Syiem. So also Jirang was a Syiemship transformed into a Sirdarship shortly before the British Annexation. So actually were Thirty Syiems in the land and the notion 'Ka Ri Laiphew Syiem' is justified. Actually Jyrngam, Nongpoh and Nongwah lost their title of Syiemship. There are reasons to believe that the British Government wanted to curtail the powers of the northern Syiems to prevent conflicts with its authority in Kamrup plains.

I strongly uphold that the nomenclature 'Chiefs' used for Syiems is not applicable because Syiemship forms a Kingdom and the Syiem's jurisdiction extends over a number of communes each comprising several villages. The Syiem cannot be treated on the par of a village chief or goanbura. People in the plains call the Syiem a Raja. In the old British treaties, we find mention of Raja used for a Syiem.

Part I. Page. 2. Ques. 4.

Q.3. Jyrngam was a Syiemship. It was reduced by Hay Brodie in 1831-32 in consequence of its taking up arms. A heavy fine was imposed and became graded into British area.

Laitkroh—was under Myllicm. It was a centre of warfare during Bor Manik's war with David Scott. It was made British area likewise.

Mawmluh—wrested from Nongkhlaw although Laitkynsew continues to be under Nongkhlaw.

Mawsmal—Nongthymmai—turned into British area in consequence of a heavy resistance to Government operation.

Saitsohen—handed over by U Duwon of Sohra to enable Government carving a base of operation against U Tirot Singh in 1829 in exchange for a plot of land at Bholaganj side by virtue of a Treaty executed on September 10, 1829.

Most of these places became British area in consequence of taking up arms against the Government.

Moreover by a treaty executed in January 1830 with U Bor Manick of Myllem, the latter was forced not only to renounce his sovereignty at Desh Dimurua (Nowgong and Kamrup), but also to transfer some plots of land South-East of Umiam river in his dominion to the Government as British area.

Comments—Some new proposals relating to relations between the States and District Council have been offered in my Book entitled *Meghalaya* on Chapter 'District Council and Administration' in this context. I envisage it is time that the distinction between States and non-States (erstwhile British areas) be done away with, the latter having been accustomed to paying house tax until quite when by a separate notification, the tax has been kept in abeyance. The tax is a symbol of allegiance and should not have been withdrawn if the areas otherwise continues to be graded as non-state. Another alternative is that the merger of non-states into their parent State and restituting 'Syiems' at Nongpoh, Nongwah (on proper negotiation with the Assam Government) and even Jaintia Hills may be accepted with a view to work out a uniform pattern of administration and land revenue as could be envisaged. The District Council should be in a position to co-ordinate development programmes in respect of agriculture improvement and giving boost to cottage and small scale industries and its other powers be limited. States should be made viable units and financial assistance they deserve from it authorities, government, banking institutions or otherwise may be handed over only on condition that they agreed to be viable or making efforts to reach the goal to facilitate the conditions. The basic reforms are also envisaged in working out this plan. First the process of delimitation of Syiems' from public and clan lands should be worked out and carefully entered in the records. Secondly, some structural changes are needed in the composition of the State Electoral Council. The Electoral Council may need re-shuffling with a view to do away with certain anomalies and irrelevant issues and with a view to include more citizens giving fair representation to the shades of opinions. Thirdly, people should have a share in working out these plans. Land reforms are so wedded up with other reforms in the State. At the same time, the complicated machinery arising of a three-tier or four-tier system of administration should be carefully and properly evaluated. Fifthly, people should be in a position to participate freely in nation building works and be imparted proper incentives. Their opinion in planning should be solicited. Lastly, these reforms cannot be expedited without the co-operation and assistance of the people and their Rajahs. A conference of Syiems and other representatives may be convened and their opinion and cooperation be sought to make the issue a success.

The people should be in a position to decide how to be viable. They need to show allegiance by some contribution. This needs not to be on compulsory but voluntary basis. It needs not to be a *Khajna* but a sort of *Ka Pynshok* or *u synmiang* in which the rich shall be in a position to pay more. It will enable the people to strengthen the State finances which should be properly utilised for taking up progressive welfare works particularly in respect of ameliorating the economic conditions.

FROM—

Shri S. J. Duncan, I.A.S. (Retd.),
Ex-M.L.A., Meghalaya,
Formerly Secretary, Finance and Revenue Departments of the
Government of Assam, and Chairman, Assam
Public Service Commission.

TO—

The Secretary,
Land Reforms Commission for Khasi Hills,
Meghalaya, Shillong.

Sir,

I regret that I have not been able to send a reply to the Questionnaire earlier. I have gone through it carefully. My reply will not be in the form of an answer to each and every question. I shall try to give such information as I can about the land tenure system in general obtaining in the Khasi Hills district and about what I believe, so far as I can gather from my talks and conversations with others, which ought to be done to keep abreast of the times without losing hold of the firm roots of the past.

The question regarding the term 'Ri Laiphew Syiem', is a very interesting one. I do believe it has a definite meaning because we Khasis as a rule do attach a meaning to the names of important things. Some people say the term 'Ri Laiphew Syiem' has the meaning of 'many', as in the terms Laiphewrad, Laiphewmreng, or 'Laiphewjait, Laiphewsker' etc. But in this particular reference the words 'Laiphew Syiem,' refer specifically to the name of our land and the term is preceded by the words 'Ka Ri Khat-ar Doloi.' Our land has always been known to us as 'Ka Ri Khat-ar Doloi, Ka Ri Laiphew Syiem'. If the term Laiphew Doloi had been in place of Khat-ar Doloi, and the land known as 'Ka Ri Laiphew Doloi, Ka Ri Laiphew Syiem' it may be concluded that 'Laiphew' means 'many'. As 'Khat-ar' does not denote 'many' the natural inference is that the term 'Ka Ri Khat-ar Doloi, Ka Ri Laiphew Syiem' means that the land of ours must have had its 'Khat-ar Dolois' and Laiphew Syiems'. Unfortunately, I cannot lay hold of any written record about the existence of the twelve Dolois and thirty Syiems when our hills were first known by that term for the simple reason that we had no recorded history before the advent of the British. But I believe that originally this land of ours was divided into twelve princedoms of Dolois and thirty kingdoms of Syiems.

The Commission has named as many as twenty-six different classes of land. Though there may be a few more local names of land not mentioned by the Commission like 'Ri Lynter', 'Ri Bamlang', etc., all fall within two basic classification of land into (i) Ri Kynti and (ii) Ri Raid. The different classes of land come out of these two.

Ri Kynti is a land owned absolutely by a clan. Undivided Ri Kynti land is managed and controlled by a committee of male elders of the clan, known as 'Knis'. After it has been divided amongst the branches of the an or amongst the individual members of the clan, the branch or individual member as the case may be, gets absolute right over the land so allotted. Ri Kynti land is saleable to non members of the clan. According to custom, when Ri Kynti land is sold to a Khasi who is not a member of the clan, he steps into the rights of the clan and becomes the absolute owner of the property he purchases. He does not have to pay any revenue to the original owner and he has a transferable and inheritable right over it. Such land is generally known as 'Ri Khurit'. The system of issuing pattaas for lands either by the leaders or

custodians of the clan or individual members of the branches of the clan to Khasi parties either belonging to a clan or not belonging to it is of recent innovation after the advent of the British. The system becomes common with the Khasis when they entered into Government service and had to furnish a patta on their land for house building advance.

Ri Raid land is land belonging to the community forming part of the Hima. It is the Durbar of that community called Durbar Raid which exercises powers of management. It is out of Ri Raid that lands are set apart for chiefs and other functionaries of the Hima to hold for their benefit while they are in service in lieu of their service to the Hima. Such lands are known as 'Ri Bam Syiem' 'Ri Lyngdoh', etc. It is also out of these lands that areas are set apart for the good of the community in general. Such lands are held by the chiefs only as custodians and they cannot themselves dispose of such land of the Hima without its consent. Every member of the Raid has a right to occupy any vacant land within it for his needs; either to build a house or to do his cultivation. But he cannot appropriate more lands than he can actually make use of. Any large area which he wants to occupy beyond his normal needs shall be subject to the prior approval and consent of the Durbar which should first satisfy itself about the need to allow its members that much area. Any Raid land occupied by its members will remain in his possession so long as he makes use of it. If he does not make use of it for a consecutive period of three years, the land becomes free for any member of the community to occupy. The heritable and transferable rights are not recognised over Raid lands which are used for annual cultivation. Heritable and transferable rights over Raid lands are recognised in case of lands used for permanent cultivation or for construction of homesteads. No non-member of the Raid can have any right to occupy or to own lands within the Raid. A Khasi non-member of the Raid can own and possess land within the Raid or can occupy vacant land within the Raid only after he has been accepted by the Raid as one of its members having bound himself in the Durbar to be subject to its control.

In the Raid Sawkur Nongkseh, a non-member of the Sawkur, *viz.*, Thangkhiw, Rumnong, Nengnong and Lyngdoh, does not become a member of the Raid even though his or her family may have lived in the Raid (villages Lumnaabwah and Nongkseh) for many years, nor is he or she allowed to take part in the election of the Rangbah Shnong. He or she has to pay rent for the land occupies and a patta is issued by the Rangbah Raid headed by the Basan Nongkseh.

The Sawkur feel very strongly against the participation in the election of Rangbah Shnong by non-members of the Sawkur. A peculiar custom in this Raid is that a person elected as Rangbah Raid automatically becomes elected as Rangbah Shnong or *vice-versa*.

The Rangbah Shnong are elected by the Thangkhiw and Rumnong Kurs only (two each) but the Lyngdoh has a place as Rangbah Raid.

In view of the changes with the times, attempts had been made to alter this custom which gives the non-members of the Sawkur no right to be elected as Rangbah Shnong who are at present elected by the Thangkhiws and the Rumnong only. The non-members of the Sawkur are prepared to concede that the Rangbah Raid may be elected as at present from members of the Sawkur by the members of the Sawkur exclusively, but in so far as day to day village affairs are concerned, every resident (Male adult), irrespective of whether or not he belongs to the Sawkur should have the right to elect the Rangbah Shnong who may or may not be a member of the Sawkur. If the Rangbah Shnong so elected does not belong to the Sawkur he shall not automatically become the Rangbah Raid. The non-members of the Sawkur are prepared to content themselves with the right of becoming a Trai-Shnong without becoming a Trai-Raid as well.

The 31 villages known as British villages during the British regime were mostly, with the exception of one or two, parts of one or the other of the independent Khasi States which entered into subsidiary treaties with the British. I have no record to show which of these villages if any, were themselves independent states. The tradition is that Nongpeh and Jyrngam were independent states and there was another independent state by the name of Nongwah which was merged in the early eighties with Kamrup district of Assam.

To the best of my knowledge and information the Khasi Chiefs by whatever names they were called did not hold any land of the state as private lands and other lands by virtue of their being chiefs. Whatever lands of the Hima they hold by virtue of their office is in lieu of their services for the people and is only for a term of their office. If they hold private lands they do it in their individual capacity. In that capacity they can also hold Raid lands, they do so by right of purchase from the Ri Kynti owners and they enjoy the same rights and privileges and bear the same obligations as every other citizen of the Hima relating to such lands.

The highest authority of the Hima is the Durbar Hima which every adult male of the Hima has a right to attend. It is the chief of the Hima who is to convene such a durbar for matters of high policy affecting the whole Hima. Next to the Durbar Hima is the Durbar Syiem. This Durbar is comprised of the chief and his gentry known as Myntries, Lyngdohs (where the chief is not known as Lyngdoh), Lyngskor, Basans, etc. This Durbar runs the day-to-day affairs of the Hima including adjudication of criminal and civil disputes.

Next comes the Raid Durbar comprising of the Syiem Raid or Sardar Raid and of the representatives of the villages constituting the Raid. Last comes the Durbar Shnong which comprised of the headman of the village and other representatives of the village. Each of these durbars transact and decide all matters including the adjudication of cases and suits affecting the people within their respective jurisdictions. Appeals come from the Durbar Shnong to the Durbar Raid, thence to the Durbar Syiems and last of all to the Durbar Hima. Appeals to the Durbar Hima can only be made in respect of matters affecting high policy, or the weal and woe of the entire Hima.

Lands held by the Khasi Chiefs of the Himas or of the Raid, Shnats, etc., for and on behalf of the people are not inherited by their next of kin. They devolve on their successors to office. So also is the case of lands held by them for services rendered. But lands held by them in their personal capacity is heritable by their next of kin and is transferable.

According to custom a Sohshiem or Sohshnong cannot own lands unless he is accepted by the village or the Hima where he has come to reside. Once he is accepted then he is for all practical purposes a khun u hajar of that Shnong or Hima. Mynder-ri is allowed to own lands subject to certain conditions that he binds himself to the laws of the land. Even then he will not have the full rights of citizenship. He may have it only after generations when his descendants have taken to a Khasi way of life, Khasi modes of custom and have merged completely with the Khasi society.

In the olden days Khasi Darbars Durbar Shnong, Durbar Raid or Durbar Syiem, have full jurisdiction to try any person living within their respective jurisdiction. It is after the advent of the British that even Khasis hailing from other himas or Raids started to question the jurisdiction of the Hima or Raid where they have come to reside. It is also after the advent of the British that the Durbar Syiems, Durbar Raid have been deprived of their powers to try Mynder-ri living within their respective jurisdiction. This has considerably belittled the powers of the Syiems and other Chiefs, not to speak of the loss of prestige and dignity in the eyes of those Mynder-ri. This is against the custom of the land which should not be allowed to be continued after independent and the attainment of the state-hood of Meghalaya.

The law of Pynkam is an ancient one which should be restored and put into writing. This law was eclipsed during the British regime because the British did not recognise anything which was not reduced to writing. The system of making a gift of property as distinct from Pynkam is an innovation brought about by the British and has been accepted by the Khasis. While the system of making a gift may continue, it is high time that the ancient system of Pynkam whereby the Khasis can will away their properties during their life time, and can revoke as they like, should be revived. This is the best means by which a Khasi can have control over his or her successors in order to strengthen Khasi Society, way of life, modes and manners.

The Khasis base their customary laws of inheritance on the tenets of their ancient religion. Now that many have become Christians and have given up those religious rites and forms of worship according to the old belief, the system of holding lands based strictly on the performance of those religious rites and functions can no longer hold good. This is particularly true of a general saying that the Khaidul gets all the properties because she looks after the religion of the family. Christians do not do so any more. Therefore, it is for the parents themselves to divide their properties as they think best. Khasi custom should nevertheless prevail in so far as descent from mother is concerned. Once this fundamental structure of Khasi society is demolished, the whole concept of Khasi society topples down, and becomes meaningless.

The difficulties experienced by the administration and by the clans and by the people in so far as disputes over lands are concerned arise out of the fact that customary law is not codified, landed properties are not legally registered nor are there cadastral maps or records of rights. So those who are litigious minded, especially with the growing pressure on land, can manufacture oral evidence as they like. It is therefore high time that customary laws are put into writing and that records of rights and maps should be prepared and landed properties should be properly and legally registered.

Shillong, the 2nd July, 1974.

Yours faithfully,
Sd/ S. J. DUNCAN.

KA JUBAB I BAH ALWOT B. DIENGDH, M.D.C., IA KA LAND REFORMS COMMISSION
FOR KHASI HILLS SHILLONG HA KA 13th August 1974

1. Mr. R. T. Rymbai, Chairman, Land Reforms Commission.
2. Mr. H. Nongrum, Member, Land Reforms Commission.

Mr. Alwot B. Diengdoh.

Ha kaba sdang nga kwah ban ong ia phi ba nga la ioh ia ki jingkylli ba phi sam hapoh ka Thup jingkylli. Ngam mut hangne ban jubab ia ki jingkylli man la kawei pa kawei ba la buh. Ngan shu kren lyngkot ia ki dustur riti bat khyndew kumba nga tip ia ki.

Nga kwah ban shon nyngkong ha phi ia ki jingkylla ba la wan phrung ha ki rukom im bad rukom bat khyndew jong ka ri Kha i baroh kawei. Kane ki jingkylla ki don bun jaid : don na ki kiba ha nga nga hi nga iohi ki long kiba sniew namar ba la pynrung ia ki da ki bor synshar kiba na khlieh, bad don ruh kiba la pynrung da kiba donbor bad kiba shalak khlem khein ia ka jingbaa ka Ri hynrei tang na ka bynta ka jingbit jong ki shimet. Don pat ki jingkylla kiba ia san ryngkat bad ka por kiba ia hap bad ka jingbit jingbiang jong uba bun ba lang.

Ki jingkylla kiba sniew ba la pynrung da ki Phareng kum ki nongsynshar ki long ba ki buh ka khajna khyndew kum ha Saitsohpen. Kam ju don ka khajna khyndew ha ka dustur riti Khasi. Ka dustur hok jong ka Hima Saitsohpen ka long kumjuh kum ha ki hima Sohra baroh kawei, la shu pyniakhlad ia ka Saitsohpen na ka Hima Sohra tang namar ban ai ia ka ban long ka nongbah ka Ri Khasi. bad hadien jong ka Assam hapoh ka jingsynshar ki Phareng. Ki Phareng ki ai pli ia ka jaka ha District Sylhet ia ka hima Sohra. Kane ka jaka mynta ka hap hapoh ka Bangladesh bad ka hima Sohra kam don bynta ei-ei mynta, hynrei ka khajna ka sah hi ha Saitsohpen pyrshah ia ki dustur riti Khasi.

Kat kum ka dustur hok hyndai hynthai kano kano ka bri, ka ing, etc, ha ka hima Sohra bad Saitsohpen kumjuh kaba ki trai ki la jeh iing jah, ne kim jngoh shuh ban ker ban lum, ka dorbar shnong ka shimti hi noh bad ka lah ban ai ia ka ha kiwei pat ki trai shnong ki bymdon jaka puta. Ka jing- ngeit Khasi ka long ba ki iing ba ki iehnoh jah ki dei ki jingma ia ki nongshong shnong. Ki lah ban twa bad ban pynmysaw ia ki kynthei ki khynnah, ka lah ruh ban ai jaka rieh ia ki riawnsiew iewsmeh, nongtuh lane ia u bsein ia u ktar kiba shun ba pen ia u briew. Ia kane ka dustur ki la pynduh ki Phareng. Ka por ka la poi ba dei ban khyllie biang ia ka khnang ba kin nym ioh leh mon kito kiba

bat riah. Ka jingpynkylla dustur da ki bñew ban bit ia la de shimer shi iing shi sem, shi kur shi jait, kaba long khyllah ia ka dustur riti Khasi ruh kala wan rung hadien ka jingwan kiew ki Phareng. Kito kiba don khyndew Ri Kur haba ki sam ne die ia ki hapdeng ki para Kur, lane haba ki die ha ki bar kur tang ki para Khasi hi kim buh ki jingteh jingkhum ban da siew khajna ia ki bad ruh bymlah ban die shawekh lem iohbor na ki. Hynrei mynta ki la bun ki kur ki jait hangne ha Shillong kiba leh pyrshah ia kane. Ki pynlong Zaminder ialade bad ki pynkylla nongwei, pynlong raiot ia u khun Khasi Khara. Kane ka dustur khyllah kam shym pat pur sha nongkyndong ka ri Khasi bad hangta ki dang ia bat hok ia ka rukom hyndai ba wei ba la die ha u para Khasi ka dei ka jong u/ jong ka, bad ka kylla long ka hok kynti jong kito ki nongthied. Ki don ki nongsynshar ruh ba la ia bud lang ia kane bad ki ai patta, ki shim khajna na la ki para Khasi ia ka Ri Raid. U Syiem Myllicm u la leh kumta. La pynlong raiot ia u khun u hajar. Hangne ha ri Khasi ka khyndew ka shyiap ka dei ka jong u khun u hajar, ki nongsynshar ki shu pynbeit lada don ki jingtakajia, ki jingbymiasngewthuh iingmut hapdeng u khun u hajar. Kaba phylla shuh shuh pat de ka long ba dom ki para Khasi ki ba donbor kiba pynkylla Ri Kynti sa wat ia ka Ri Raid ruh. Kine ki ai pata ia kata ka khyndew ha ki para Khasi ki da buh ki kyndon kumno ba dei ban siew bad kumno ruh ba ki dei ban leh haba ki kwah ban die wat hapdeng ki Khasi. Hangne nga lah ban kdew ia ka khyndew Raid ha Mawprem ia kaba ki jong I Kong Sitimom Sawian, I kong Twelsina Kharkrang bad Kong Redina Kharkrang ki la pynlong Ri Kynti. Ha ka jingshisha ka dei ka Raid ka ban peit ia kane bad uno uno u khun Khasi u bym don jaka u lah ban skut ban thaw iing thaw sem, rep riang la da ka dang thylli hapoh ka jingpyniaid jong ka Raid. Shano ka ka Raid ka la leit. Kine baroh ki dei ki kam be dustur, ki kam be ain, hynrei ngi la shu shah ia ka jinglechm on uwei ar. Ki lah ban leh kumne namar ha kito ki por ki bor synshar dei ki nongwei. Aiu kin salia ia u ba duk ba suk, ba bun ba lang. Mynta ba ngi la ioh ka bor synshar halade, ngi dei ban pynbeit ia kin e da ka ain kaba bha namar hapoh ka Constitution ym lah hi ban leh mon khlem da pynshong nongrim ha ka ain ba pynmih da ka Dorbar thawain.

Kaba sngew diaw ka long ba ngi ki Khasi hapdeng ba ngi sngew sarong ba ngi don ki dustur kiba bha bao kordor kiba buh u longshuwa manshuwa kiba ngi bat haduh mynta hynrei ngi shah pat ha kine ki nongpynkylla tang ba kin bit ialade bad ban pynshimom ia ki paidbah Khasi kiba la kylla long noh ki raiot ha la ri la jong. Nga ai copy hangne ia ki pata ba ai u Syiem Myllicm, S. Sawian, T. Kharkrang bad R. Kharkrang bad ba ki nongpule baroh kin peit ia ki jingteh jingkhum ba ki thaw mon hi, kine kiba khot trai khyndew laee khlem ain khlem dustur. Ka paw ba wat ma ngi ki Khasi ngi la long nongwei ha la ka Ri. Ka apot aiu kum kane. Hato ka Sorkar la jong kam dei ban pynim biang ia ka dustur ba bha da ka ain ban bret ia kane kaba wan byrsieh.

To peit mynta ngan ai kawei ka nuksa ia ka jingshitom uba duk uba suk lada u kwah thaw iing thaw sem, bad ban pynheh ia ka khati pateng, ter ter kumta bad namar ba duna ka seng la jong ki hap pan ram, na ka Sorkar ioh ka sut kaba tad. Hynrei ka Sorkar kam ithuh ia ki pata kito kiba khot trai khyndew ialade khlem ka nongrim jong ka ain. Teng teng ban shu iarap ka ong ba ki dei ban ioh ka jingbit na u Syiem bad na ka District Council. Kine ki bor pat kum u Syiem bad ka District Council ki dei ban ioh ka jingbit na ki Trai khyndew shuwa ban ai ia ka jingbit. U baduk u basuk u shah lai ne saw tangon, ka khajna ne khrong hapdeng ba ngi sngewsarong ba ngi ki Khasi ngim ju siew khajna khyndew namar ka Ri jong ngi ka dei ka Ri Umnam u 'Nii u Kong'. Ad* u lah pynban u dkhar uba shi beit tang bad ka sorkar u bym don khyndew la ka jong.

Kitei ki pata ba la ong haneng ki dei ki shu pynmih da kita kiba donbor, uba duk uba suk um bause ban shim tang ban ioh rich. Ha ka jingshisha hapoh ka Constitution jong ka ri India ki long ki be-ain namar ym shym la pynkup ne pynjari ia ki kat kum ka ain da ki dorbar thaw ain. Hynrei kito kiba leh kumne ban khniot ia u paidbah kiba lehse ki ban pyrshah ia ka Sorkar thaw ain ban bit ban biang uba bun uba lang ha kane ka liang. Ym don pat kaba kham palat ban ia kane ha u paidbah namar khlem ka khyndew phin im haei.

Nga kren hangne shaphang ki jingkylla katba nang ia id ki por namar ka jingbit jingbiang jong u paidbah uba bun uba lang. Mynta ba la wan ka thoh ka tar, te ngi la pdiang ia ka kum ka jingpynskhem ia la ka hok. Baroh baroh ngi la ia beh ia ka pule kot pule sla khnang ba ngi lah ba n tip ia ka thoh ka tar. Namarkata la dei ban thoh noh da ka bor ka Ain ia kine ki dustur ba bha ba dei ban bat bad ban weng noh ia kiba sniew kiba wan pynphrung mano.

Hynrei hangne ka don kawei ka jingma namar ba ngi dang pdiang in kane ka jingthoh dang shiteng shiliang. Ngil pyni mynta ia ki dulir ia thied lada dei ban leit sha iing Syiem iing bishar. Ka jingma ki shong ha ki jingbymdon jingthoh ia ki dustur hok ki ba ju don kumba la buh naduh hyndai namar bym don "Records of Rights" namar ym don ki map kiba sorjamin thikna, namar bymdon ka "Regular Registration." Ka rukom ba ki la register kulmar mynta tang ban pynhun ia lade khlem pynrung hapoh ka ain ka nangthaw jingkulmar ar shah. Namarkata, nga sngew ba lada ngi dei ba ngin kyntiew ia la ka jait da kaba ia beh ia ka por kumba ia beh lem kiwei kiwei, te ngi la dei ban don ki jingthoh kiba thikna.

(1) Ia ki dustur riti bat khyndew bat shyiap kiba bha kumba buh u 'Ni u Kong' kiba ngi kwah ban bat pynskhem da ka ain.

(2) Ki jingpynkylla kiba shu wan pynrung ki nongsynshar ne ki para Khasi kiba donbor kiba ngi dei ban weng bad pynduh noh da ka ain.

(3) Ki jingkylla kiba wan hi kat kum ka jingialam ka por kiba ngi la pdiang ban pynskhem noh da ka ain.

Nga sngew namarkata ka daw donkam ban pynjari da ka ain ban pynbeit pynnyntih kum kitei ba la kdew haneng.

Ka dei ruh ban don ka ain kaba dei ban pynskhem ia ki hok ki brieda kaba buh ki "Records of Rights" kum ki Ri Seng, Ri Khain, Ri Kynti, Ri Sumar, Ri Dak'hol, Ri Shnong bad kiwei kiwei de ki Ri Kur ne Ri Raid.

Ryngkat bad ki jingbul ia ki "Records of Rights" ki dei ruh ban don map. Ka Sorkar Meghalaya ka dei ka Sorkar la jong, ka dei ban pynlut ban thaw map bad pyndonkam ban buh ia la ki jong ki brieda ban dup suk u paid uba bun uba lang.

Hangne nga kren shaphang ka Registration kaba ngi iohsngew mynta, kaba ki leh sha nongkyndong. Ka registration ka dei ban long kat kum ka ain. Kano kano ka dulir kaba leit register sha iing syiem kam don dor ha khmat ka ain namar ym shym la leh ia ka hapoh ka ain; shu ialeh pyndep rukom. Uba bieit ba them ha nongkyndong uba leit register sha iing Syiem u shu lut pisa ci bad nang jynjar arshah ynda poi ha ka por ban pynshisha ia kita ki jingregister ha ki iing shari bad High Court. Ka la dei ia ka nongsynshar kein kum ki nongpeit ia ki jingbit jingbiang u khun u hajar kat kum ka riti hok ba la tang uba rim ban pynkup bor ia ki, ban dawa mynta ban don noh da ka Registration Act.

Hynrei ngam sngewthuh balei ban don ki nongsynshar ne kino kino kiba peit ia ka jingbit u khun u hajar ki ban pyrshah pynban ban don ka Registration Act. Haba ki nongsynshar ki kloi ban pyn register bad ki da shim ruh ia ka bai register (fee) ki la dei ban lynu ma ki ban don ka ka Registration Act; bad kumjuh ruh ki nongialam ka Ri ki dei ban nud ban leh ia kaba dei ba bha. Haba maki hi ruh kiba kloi ban ai pata lada ki ioh ban shim ia ki khajna, bad haba maki ruh ki tip ba kine ki jingleh ki long ki bym don dustur hynrei ki sngewtynad ia ki namar ki ioh jingmyntoi shimet, ngam sngewthuh balei ban don nardeng jong ki ki ban pyrshah ia ki jingthmu ban pynkhambor ia ki dustur biba thikna ban buh ryntih ia ki ha ka jingthoh ban lada (safe-guard) ia ki pateng ki jongki bad ki khun ki hajar ka ri baroh kawei. Nga iohsngew ki ong hana ba don na ki kiba pyrshah ia ka Reforms, te lada ki register khlem ain, ki ai pata khlem dustur kata kam dei mo ka Reforms leh bor jong ki kaba dei na ka lynti kaba kham sniew? Lada pyrshah ia ka ka ktien Reform, balei pat ym pyrshah ia ka ktien register, pata ne Kabulyat ki bym dei ruh ki ktien Khasi? Hynrei ka Reform kaba nga nga sngewthuh ha ka jingmut ba bha jong ka ka dei ba ka durbar thawain jong ngi hi ka ban pynjari da ka ain namar ka jingbit uba bun uba lang ha kito ki lynti kiba la kded bad ba kino kino de kiba ki shem na ka jingtohkit ki ban iarap ia uba bun uba lang.

Ban pynskhem ia ka hok halor ka khyndew ha ka juk mynta dei ban don ka jingthoh ne dulir kaba thikna. Ha kiwei kiwei ki ri ne hima wat ha ri India jong ngi ki ai da ka lease ne pata. Ka lease bad ka pata ka mut ruh ba kito kiba bat ki dei ban siew khajna hynrei ngi ki Kha-i ngim ju siew khajna ia ka khyndew. Ngim dei ruh ban siew, namar kata uno uno uba bat ia kano kano ka khyndew lada dei ka Raid kat kum ka jingbit ka Raid ne Ri Kynti kaba thied da la umstyp dei ban don ki Certificate kaba ka Sorkar bad kiwei kiwei ki bor ki dei ban pdiang ia ka jingshisha jong ki. Ka jingkylli ka long nei u ban ai ia ka Certificate. Nga la ong hynne ia ka riti ka dustur dei ban pynneh ha kane ka juk mynta. Ka rukom synshar ha ri Khasi jong ngi ka dei da ka Dorbar Shnong, nangta ka laid sha ka Raid, nangta pat sha ka Dorbar Lyngdoh, Sardar, Syiem bad kumta ter ter. Ha ka juk mynta ka poi sha ka District Council bad sha ka Sorkar, shaduh High Court bad Supreme Court.

Te namar ba ngi dei ban pynskhem ia ka tynrai nga sngew ba ka tynrai hi ka dei ban long ha ka shnong. Namarkata dei ka Dorbar Shnong ha kaba ngi dei ban Register hapoh ka ain. Kane ka ai Kopi sha ki bor kiba haneng baroh. Ka "Records of Rights" ka dei ban don hangne ban suk uba duk uba bieit ba them ba ioh ha la ka shnong la jong. Ka Certificate namar kata dei ban ai da u Secretary ne Chairman ka Dorbar Shnong kiba dei ban don ka Sh p la jong. Ka Sorkar ka dei ban pynmih ki ain ban pynskhem ia ka bor kine ki Secretary bad Chairman Dorbar Shnong. Man kaba don ka jingkylla ha ka jinglong trai ha ka khyndew ka shiyap dei ban pyntip sha ki bor shalor ba ki ruh kin pynbeit ia ka "Records of Rights" bad Certificates.

Upo uno u Khasi uba na kano kano ka hima haba u leit shong sha kawei pat ka hima lada ym don jaka, ne putta ne khyndew, namarkata u dei ban ioh kajuha hok kumba ioh ki para Khasi ha la ka hima, hynrei ban ioh ia kita u dei ban kohnguh ia ki ain ki dustur riti jong kata ka hima da kaba u mynjur, kohnguh bad shah synshar ha ka jingpymaid jong ka. Ha ka por hyndai ki long hi kumta tang ba da ka jubantak namar ym pat don jingthoh. Hadien ba la poi ka thoh ka tar ia kane la ai da ka jingthoh. Ia ka bym shim ai jingthoh ym ju pdiang shuh. Kane ruh ka dei ka Reform ha ka lynti kaba bha.

Sd/ ALWOT B. DIENGDH

PATTA

To.....

I, ka Twelsina Kharkrang do hereby lease to you the right of occupancy of land measuring aboutsquare ft. and situated in Mawprem and which is more particularly described in the schedule at the end of this Lease. This lease is granted to you on the following conditions.—

1. That you should pay Rs. () only the full amount of rent for each Calendar year assessed unto me or any of my authorised agent on or before the 31st January of each year.

2. That should you desire to relinquish all or any portion of the said land included in the patta you must give notice of your intention in writing to me to do so on or before the 31st Jan. of each preceding year in which the relinquishment is to have effect and should you fail to give such notice you should be held responsible for the rent of the said land.

3. That should you transfer all or any portion of the right of occupancy of the land included in this patta such transfer should be subject to a resettlement with the transferee and in which case it will be optional with me to refer the settlement with the incoming lessee at the former rate of rent or at an enhanced rate of rent, which will not ordinarily exceed the rate for the time being obtainable for similar lands in the Station of Shillong and a premium at 5% (five per cent) of the sale price should be paid for the new settlement.

4. That you will not have the power to sub-let any part or parcel of the land covered by this Patta.

5. That you should not occupy more land than is covered by this Patta.

6. That you shall not dig or cut stone except for your personal use for building houses, etc., in the land covered by this Patta.

7. That you shall put up the boundary marks within six months from the date of obtaining this Patta and you shall at all times keep all these marks in substantial repairs.

8. That in default of payment of rent due, such rent will be realised by selling by auction the occupancy right of your Patta, land or any portion thereof, any balance of amount so realized will be returned to you after satisfying my due and any cost that may be incurred thereby.

9. That should your holding or any portion thereof be acquired by the Government for any public purpose you shall only be entitled to compensation from the Government for your occupancy rights over the land, any house, crops, trees, etc., actually standing on the land occupied by you and that I shall be entitled to the compensation for the land itself which is my property as land owner.

10. That should you infringe any of the above conditions this patta is liable to be cancelled and I will have full power to settle the same with any party applying for the same.

11. Subject to the above conditions a transferable and heritable right of occupancy for 15 (fifteen) years with a right to renewal is conferred upon you.

SCHEDULE

Boundaries:—North.

East.

West.

South.

Area is approximately about Square ft.

Annual rent reserved on the plot of land Rs.

Given under my hand and seal this day of 19

Witness :—

Mawkhar, Shillong:

KABULYAT

To

Twelsina Kharkrang,

Mawkhar, Shillong.

I of having received a lease dated 19
from ka Twelsina Kharkrang for the right of occupancy of a plot of land measuring about square feet and situated in and which is more particularly described in the Schedule at the end of this Kabulyat do hereby bind myself to hold the land under the following conditions:—

1. That I shall pay Rs. () only the full amount of rent for each Calendar year assessed unto you or any of your authorised agent on or before the 31st Jan. of each year.

2. That should I desire to relinquish all or any portion of the said land included in the patta I must give notice of my intention in writing to you to do so on or before the 31st Jan. of each preceding year in which the relinquishment is to have effect and should I fail to give such notice I shall be held responsible for the rent of the said land.

3. That should I transfer all or any portion of the right of occupancy of the land included in this patta such transfer should be subject to a resettlement with the transferee and in which case it will be optional with you to refer the settlement with the incoming transferee at the former rate of rent or at an enhanced rate of rent which will not ordinarily exceed the rate for the time being obtainable for similar lands in the Station of Shillong and a premium at 5% (five per cent) of the sale price should be paid to the leaser the new settlement.

4. That I will not have the power to sublet any part or parcel of the land covered by this Patta.

5. That I must not occupy more land than is covered by this Patta.

6. That I must not dig or cut stone except for my personal use for building houses, etc., in the land covered by this Patta.

7. That I must put up the boundary marks within six months from the date of obtaining this Patta and I shall at all times keep these marks in substantial repairs.

8. That in default of payment of rent due such rent will be realized by selling by auction the occupancy right of my Patta, land or any portion thereof; any balance of amount so realised will be returned to me after satisfying your due and any cost that may be incurred thereby.

9. That should my holding or any portion thereof be acquired by the Government for any public purpose I shall only be entitled to compensation from the Government for my occupancy rights over the land, any house, crops trees, etc., actually standing on the land occupied by me but I shall not be entitled to the compensation for the land itself which is your property as landowner.

10. That should I infringe any of the above conditions my patta is liable to be cancelled and you will have full power to settle the same with any party applying for same.

11. Subject to the above conditions a transferable and heritable right of occupancy for 15 (fifteen) years with a right to renewal is conferred upon me.

SCHEDULE

Boundaries:—North——

Witness:—

East———

West———

South———

Area is approximately about	Sq. Ft.
Annual rent reserved on the plot of land	Rs.
Accepted by me this	day of. 19
Mawkhar, Shill	Lessee

OFFICE OF THE SYEM OF MYLLIEM AND DURBAR MAWKHAR, SHILLONG

No.MS/7/1/70/60

Dated Shillong, the 7th July, 1970

From

F. Syiem,
Syiem of Myllem, Mawkhar, Shillong.

To

The Secretary, Executive Committee, District Council,
United Khasi & Jaintia Hills, Shillong.

Subject:—Proposed mortgage of a plot of land at Mawprem, Shillong by Shri Alwot B. Diengdon to the Government for Housing Loan.

Reference:—Memo No. DC. XI (L) 181/69/2 dated nil from the District Council, U. K. & J. Hills, Shillong.

Sir,

In forwarding herewith the marginally noted papers on the subject indicated above, I am to say that there is no objection to the proposed mortgage of a plot of land to the Government provided

that in default of payment of the loan, the security mortgaged may be auctioned off among the tribals first for the realisation of the debt, but if such auction cannot fetch the full value of the debt, the same may be re-auctioned according to the due process of the law and the purchaser must obtain a fresh patta for the said land and abide by the terms and conditions laid down in the patta in respect of the land purchased.

1. Attested copy of the Patta dated 8th May 1968 issued by the Land Owner.
2. No objection certificate from the Land Owner dated 24th March 1970.
3. No objection certificate from the Syiem of Myllicm dated 2nd July 1970.

Attested by:—
P. R. Kyndiah
14th April 1971

Enclo—As above

Yours faithfully,
Syiem of Myllicm.

Copy forwarded to Chri Alwot B. Diengdoh, for information.

PATTA No.724

To

Ka Twellsina Kharkrang,
Mawkhar Main Road, Shillong

I, the Siem of Myllicm in Durbar, do hereby lease to you the right of occupancy of a plot of land measuring about 20,063 sq. ft. more or less and situated in Mawkhar, Shillong, within my jurisdiction, and which is more particularly described in the schedule at the end of this Patta. This lease is granted to you on the following conditions:—

1. That you pay every year Rs.21 (Rupees twenty-one only) as land rent, unto me or my authorised Agent on or before the 31st December of each year.
2. That should you desire to relinquish all or any portion of the said land included in this patta, you must give notice of your intention in writing to me on or before the 30th June of the year preceding the year in which the relinquishment is to have effect and should you fail to give such notice you will be held responsible for the rent of the said land.
3. That should you desire to transfer all or any portion of the right of occupancy of the land included in this Patta, such transfer will be subject to a re-settlement with the intending transferee at the former rate of rent or at an enhanced rate which will not ordinarily exceed the rate for the time being obtaining for similar land in the station of Shillong. No such transfer can be made without a written notice to me and my approval.
4. That you will not have the power to sublet the land or any part of the land covered by this Patta and thereby create a sub-tenancy.
5. That without my special permission you shall not build on the land more than one dwelling house and the necessary out-houses or any house or houses in addition to those that have already been built.
6. That you shall put up proper boundary marks within six months from the date of obtaining this Patta and you shall at all times keep these marks in substantial repairs.
7. That in default of payment of rent due, such rent will be realised by selling in auction the occupancy right to your Patta land or any portion thereof, and any balance of amount so realised will be returned to you after satisfying my dues and all necessary costs.
8. That re-assessment of this land may be made after seven years from the date of this Patta.
9. That I or my officers shall have every right to enter the premises on the said land in connection with any affair relating to this land or with any Syiemship affair which may require me or my officers to enter into the land covered by this Patta.
10. That all disputes in regard to this land shall be referred to the Myllicm Syiemship Court.
11. Subject to the above conditions a transferable and heritable right of occupancy for fifteen years is conferred upon you, with the right to renewal.
12. But that should you violate any of the above conditions, this Patta is liable to be cancelled and I shall have full powers to settle the land with another person.

Boundaries	Schedule
194' North	By compound of A. S. Khongphai
180' East	By compound of Ka Dro Sawian.
181½' West	By Municipal footpath leading to Riatsamthuah.
98' South	By Mawkhar Main Road.

Situated in—Mawkhar, Shillong.

Area—20,063 sq. ft. more or less.

Annual rent reserved on the plot of land Rs.21 (Rupees twenty-one only).

Give under my hand and seal this day the 30th July, 1973.

Shillong:
Dated 30th July, 1973.
ATTESTED BY:—
Sd/-

Sd/-F. SYIEM,
SYIEM OF MYLLIEM DURBAR.

OFFICE OF THE SYIEM OF MYLLIEM AND DURBAR, MAWKHAR, SHILLONG

I, F. Syiem, Syiem of Myllem do hereby declare that I have no objection to Shri Alwot B. Diengdoh's mortgaging to the Government the plot of land described in the scheduled below to his construction of house or houses thereon and to the sale of his lease rights over the land by Government in case of default of the payment of the loan, provided that the security mortgaged may be auctioned off among the tribals first for the realisation of the debt, but if such auction cannot fetch the full value of the debt, the same be re-auctioned according to the due process of the law and the purchaser must obtain a fresh patta for the said land and abide by the terms and conditions laid down in the Patta in respect of the land purchased.

I, further do hereby declare that Ka Sitimon Sawian, is the genuine land owner who is competent to issue Patta in respect of the land purchased from her at Mawprem, Shillong.

SCHEDULE

A plot of land situated at Mawprem, Shillong containing an area of 3,792 sq. ft., more or less held under Patta No....., dated 8th May 1968 issued by the Land owner and bounded on the:—

North:—Compound of S. M. Tham	101'
South:—Compound of Erimai Shullai	91'
East:—12' wide Road	46'
West:—Old graveyard	33'

Dated Shillong:
The 2nd July 1970.

Sd/-
Syiem of Myllem.

Attested by
Sd./-P. R. Kyndiah,
14-6-70.

CONSENT

I, Srimati Sitimon Sawian do hereby declared that I have no objection to Shri Alwot Berry Diengdoh's mortgaging to the Government against Housing Loan a plot of Land more specifically describes in the schedule below, and to the sale by Government of his Lease right over the land in case of default by S-ri Alwot Berry Diengdoh to repay the Loan and violation of the existing rules of the Housing Loan.

SCHEDULE

A plot of Land measuring 3,792 sq. ft. more or less situated at Lower Mawprem, Shillong held under Patta No. nil, dated 8th May 1968 issued by me and bounded on the:—

North:—Compound of S. M. Tham	101'
South:—Compound of Ka Erimai Shullai	91'
East:—12' wide Road	46'
West:—Old Grave yard	33'

LAND OWNER

KA JINGIARAP BAN PYNSHAI DA U MR. KENDRO DIENGDH

Ka SONG I. B.

- Q. 1. (Ans) (a) La khot kyrteng ia u khlich ka hima Nongstion—u Syiem.
 (b) Dei tang na ka kpoh kaba ka kpoh Syiemlich ba lah ban long khlich ka hima.
 (c) (i) Jaid Syiem (ii) Jaid Lyngdoh (iii) Jaid Basan, (iv) Jaid Lyngskor.
- Q. 3. (a) **Dorbar Hima.**—Ka mut ka jingpynlong dorbar shisien shi snem jong ki nongsynshar shnong kiba na poh ka hima.
 (b) Ki Eektor bad ki member shnat namar hapoh ka hima Nongstion nalar ki Lyngdoh, ki Basan kiba dei ki elector baroh ki don sa ki nongmihkhmat na u paitbah ia kiba la phiah ia ka hima 15 tylli ki shnat bad thung 15 ngut ki nongmih khmat ki ban ia shong dorbar lem bad ki 60 ngut ki elector.
- Q. 4. (a) Ki kam ka Dorbar Hima ka long ban thaw ain bad ia kito ki ain ba thaw sa aiti sha ka Dorbar Syiem ban trei kam ia ki.
 (b) Ka dorbar Hima ka dei ban long shi ien shi snem ha u bnai 2 ne 3. La khot ia ka da u Syiem kat kum ki rul ba la buh ha ka Constitution.
- Q. 5. (a) **Ka Dorbar Syiem.**—Ka long ka Dorbar trei kam kaba man ka sngi ia ki kam ba la aiti da ka Dorbar Hima bad kiwei-kiwei.
 (b) Ha ka Dorbar Syiem ia u Syiem bad ia ki dkot jong ka ia kiba ka Dorbar Hima ka la thung hapdeng san snem shisien jied ha ka por ba jied ia ki member shnat, namar kine ki member shnat ki neh tang san snem hynrei kito ki elector ki long junom katba dang im.
 (c) **Durbar Syiem.**—Ka bishar kam bad ka trei ia ki kam ba la aiti ka Durbar Hima.
 (d) Haba don ki kam u Syiem u khot ia ki.
 (e) Durbar Syiem—Kam lah ban leh mon hynrei ka trei tang kat kum ka bor jong ka ia kaba la thoh ne buh ha ka Constitution.

Q. 6. U Khlich ka Hima u long u Chairman ha ka Durbar Hima.

Q. 7. U Syiem u long u Chairman ha ka Durbar Syiem.

Q. 9. U Syiem u long u khlich jong ki nongsynshar shnong baroh hapoh ka hima u long ruh u khlich ia ki durbar, la Dorbar Hima ne Dorbar Syiem.

Q. 10. **Kiwei pat.**—Ha ka jingshisha ka por ka la dei ia u Syiem ne nongsynshar shnong ym i dei shuh ban long shirta hynrei dei ban don da uwei pat ban long bad ban kut.

Ka Song II—Jait khyndew baiapher.

Q. 1. (i) Ri Kynti (ii) Ri Kur (xii) Ri Khurit (iii) Ri Nongtymmen.

Q. 3. **Ri Kynti.**—Ka mut ka khyndew jingiakhleh bad shawei shawei hynrei ka long ka hok ne nongkynti tang jong kita kiba dei hok ia ka.

Ri Kur.—Ka mut ka khyndew kaba ia dei ne ia loh lang shikur bad ka long hi ka Ri Kynti jong kata ka kur la ki don bun ing ne khyndiat.

Ri Nongtymmen.—Ka long ka khyndew ne ka mar ba la hiar ne ichnoh da ki kiaw ki kthaw tyramen.

Ri Khurit.—Ka mut ki khyndew baroh bym dei ki raid la ong ki khurit la ka dei ka shimet ne ar kpoh ne Ri Kur tang ba ym dei ka raid la ong ka Ri Khurit.

Ka Song III

Mawbri.—Ka mut u maw uba don sawdong ia ka khyndew ban buh kum ka dak ban ithuh ne ban pynshisha ba kata ka dei ka hok ka khyndew jong u ne ka khnang ba kan nym don jingkulmar bad kiwei pat ki mar khap.

Mawpud.—Ka mut ia uta u mawbri ba thung na ki pud ba ia khap bad kiwei.

Mawkhap.—Ka mut ia u maw ba ker ne khap ia u maw kdew ia la u jong u-pud kaba khap ia u Mawthylliej.

Mawkhang.—Ka mut ia u maw uba khang ia u Mawthylliej.

Mawthylliej.—Ka mut ia u maw uba hapdeng ki Mawkhap bad uba kdew beit ia u jong u pud.

3. and 4. (a) **Dustur ne Rukom thung maw jong ngi kumne.**—Ba ha kano kano ka segi ba ki trai khyndew ki leit thung ki khot ia ki paitbah shnong, bad pyntip ia ki trai khyndew ba ia khap ia ki trai shnong ne soh shnong ban leit ap ha ki jaka ba ia khap ba don Mawbri.
- (b) Ia ki maw ba thung kim bit ban shim na ka khyndew jong kiwei dei ban shim na la ka khyndew la jong.
- (c) Bad dei ban thung ne buh maw khyndew shisien shi-arta biew.
- (d) Bad ynda la wan thung maw u trai u pynlong ka jingkhawai dawai bad shuwa ban ia bam ia dih, u trai u kyli hapdeng katno u paitbah phi la iohi baroh hato don jingiatuklar ei ei bad no bad no? Hynrei lada don jingiatuklar hangno hangno badno badno ki la ia pynbeit lypa ha kata ka por ba buh bad thung ia u maw.
- (e) Ha ka rukom ki niam Khasi. Ki don ar tylli ki sniang ban khawai uwei u sniang mait lynti ia ki shiah ki tram bad dei da u sniang shynrang uba ym pat puid—uwei pat leh katba ioh.
- (f) Hynrei ban thung maw ia ka khyndew kaba dang thied kumne—(1) U trai nongdie u shim ia u maw da ka kti bad u aiti ha uta u nongthied u shim da ka kti bad u sa thung. (2) U nongthied u ai kawei ka jain spong lich kaba khadar pruh. (3) Kawei ka wait snap kaba mut ka wait prat lynti. (4) U mohkhiw snap: Uta u mohkhiw ka mut u mohkhiw tih thliw thung maw. (5) U khaw shishang kaba ia ryngkat bad ka shi kilo shi shang, bad uta u dei u khaw duh ba la ai duh ia ka khyndew. (6) Kawei ka syiar kynthei. Dang don ban ong.

Hynrei ia u pud ba ia dei shipara ba iasam ia ka juh ka khyndew, ym dei u mawkhap hynrei u maw thung uba tang uwei.

Q. 5. **Nalor ki maw.**—Ki don sa ki wah kiba ker ia kata ka khyndew.

Q. 6. **Hapoh ka hima ne jaka jong ngi ia ka khyndew ym don Miang sain ne Law sain, hynrei Miang sain ka dei tang ia ki khlaw kseh ia kiba da pruid da ka surok, ban iada na ka ding bad ban ithuh ia u pud jong kiwei pat.**

Q. 7. **Ia ka Law sain ne Miang sain.**—U ne ka ki don hok ban bat bor tang ki trai kiba pynlong ia ka.

Ka Song IV-A

Q. 2. (a) U Syiem um donbor ei ei halor ki khyndew Ri Kynti, Khurit u don ka hok bad ka bor tang ban register lada ki trai ki la pan register.

(d) U Syiem u lah ban leh tang ban register ynda u la ioh ka dorkhast na u trai u sa phah tohkit ia ka shnong jong uta uba pan register bad ia ki mawkhap ba la paw ha kata ka dorkhast pan register.

(e) **Ka hok u trai Khyndew.**—U ne ka trai khyndew ka lah ban die, ai wai ne bynda katha u ne ka mon ban leh khlem da pyntip ne kynjoh ktien ei ei badno badno ruh.

Q. 7. **Ka jingduna.**—Ka long ba ia ka jingheh jong ka khyndew ym don map bad jingthew da ka feet bad bunsien ki mih ki mukot-duma ia knieh pud da kaba ki phut noh ia ki mawbri.

Q. 8. Ha ka por ba register dei ban da ai da ka map bad jingthew kaba thikna.

Ka Song IV-B

Q. 1. (b) Ia u nongmih khmat jong ka shnat shu ong Number shnat.

Q. 2. (c) **U nongmih khmat jong ka shnat.**—U lum ia ki kam na kata ka shnat bad u sa rah sha ka Doi bar Hima.

(d) U shu lum na kiba wan ai na ka jingshem ne jingdon jingmut jong uta uba wan ai na ki jingjia hapoh kata ka shnat.

Q. 3. (b) U Syiem u don ka hok bad ka bor ban ai permit la ha ka skep rep ne skep dukan.

Ka Song IV-C

Q. 4. (a). Ki don shibun ki khyndew ba bat da ki kur ne jait hapoh ka hima Nongstoin ym lah ban jer kyrteng.

(b) Ia ka jingmih myntoi na kata ka khyndew lum-kur, u rangbah kur, u sa sam ha kaba kus ka snem ne kano kano ka snem katba u ibit ba ha kaba sam, u sam ha ka kpoh ka kpoh.

Q. 7. **Ia ka jait.**—Lada la don bun kpoh ha ka juh ka jait, ki thung shi kpoh wei, ban long ki nong pyniaid ia ka khyndew.

Da ka kpoh.—La shu thung ia uwei uba kham rangbah ne khamshaniah ban pyniaid ia ka.

Da ka iing.—La pyniaid da u khlich ka iing uba long u nongthied ia ka.

KA SONG IV F

Nalor kitei ki jait khyndew ba la ong ha ka Q.1, Song II ka don sa kane ka jait khyndew hapoh ka hima Nongstoin kaba ki khot ka Ri Bam Lang. Ka jingkyilli nangno ka wan kane ka khyndew Ki Bam Lang?

1. Ka Ri Um snam
2. Ka Ri Ialeh Mokot-duma.
3. Ka Ri Iapduh.
4. Ka Ri Aitinon sngewbha bym lah sumar shuh ha ka jingkit.

Jingbatai ia kitei

1. **Ri um snam**—Ba la jop da ka wait u Syiem u long u nong hukum u nongseng bad ki paidbah shnong ki ialeh thma da ka wait bad ki la jop bad ki la knieh ia ka khyndew jong ki. Bad ki shnong ba ialeh thma ha kata ka por ki long (1) Nongstoin (2) Nongnortong (3) Nongmawklam.

2. **Ri ialeh mokotduma**—Ki trai khyndew ki ialeh mokotduma bad u Syiem u ialeh la pynmih sakh na ki paidbah bad la jop ia ka mokotduma bad kata ka khyndew ka la wan long Ri Paitbah (Ri bam lang).

3. **Ri iap duh**—Ki don ki briew kiba don khyndew ki bym don kur bad ki iap, bad u Syiem u la hukum ia ka shnong ba kin thang da ka shnong, bad kata ka khyndew jong u ka la wan long 'Ri shnong ne Ri paitbah', namar la pyndep ia ka metiap da u paitbah.

4. **Ri aiti mon sngewbha**—Ka rukom bad ka dustur mynshuwa hapoh ka hima Nongstoin ba ia ki lynti na kawei ka shnong sha kawei pat ka shnong ki pynkhuid lynti da ki trai khyndew bad ynda ki sngeweh ki sa aiti sha u Syiem tang ia ki lum bad ki bat ha lade ia ki knieh bad ki khlaw, namar ba ki rep bad nangta ka la wan long Ri bam lang, bad u Syiem u sa hukum ia ki shnong ba kin prat lynti. U syiem u sa pynbeit ba kin ia shim la ka bynta ban ia prat ia ki lynti ia kitei ki shnong ba la ai kyrteng haneng.

NUD

Ia katei ka khyndew ka ba khot mynta ka Ri bam-lang, mynshuwa ki don tang lai shnong bad mynta kila don 11 shnong hapoh katei ka jaka, mynshuwa la khot ia katei ka khyndew ka Ri Syiem, namar ba ha kata ka por ia ka rukom synshar la pyniaid da kaba la bat marwei tang da u Syiem bad ba u paidbah rub ha kata ka por u dang bicit bad ha kata ka por ka bor Syiem ruh ka dang long ka bor Diktator. Bad hadien ba ia ka jingsynshar la pyniaid da ka hima, bad ba u Syiem u long tang u shakri ba da siew da ka tulop, la knot ia katei ka khyndew ka Ri Raid. Hynrei hadien ba la thaw ia ka Constitution, tad ba la pynkhlad bha ia ka jingleit jingwan jong katei ka khyndew ki sa rai ban jer kyrteng bad rai ia ka, ka Ri bam lang jong ka hima bad ba ia ka bor la bat da u Syiem bad ka dorbar, bad hadien kata u Syiem u la pynmih ka rai ban pyniaid ia katei ka khyndew ban ai da ka pata. Hynrei ki paidbah kiba shong ha katei ka khyndew kim mon ban shim ia kata ka pata, namar baroh shikatta ia katei ka khyndew la pyniaid kumne:—

1. **U paid nongshong shnong**—U shu rep khlem jingsiew ei ei.
2. **U Syiem pat**—U lum ia ki jingmih kiba na sha bar, kum ki khajna khuti, jingmih na ka iew bad kiwei kiwei ki jingmih kiba na bar, ki bym shym dei na ki nongshong shnong.

Hynrei mynta—Ki nongshong shuonng kiba hapoh kane ka khyndew ynda haba ki bud dien ia ka jinglong jong kane ka khyndew ki la sngewthuh ba kane ka khyndew ka don ar Bhak (ar kti). U Syiem uba long ha khlich ka hima shi kti. Ki nongshong shnong shi kti, bad ki la buh ka jingmut ban siew noh ia ka Bhak jong ka hima bad ban pynlong noh ka Ri Kynti jong ki nongshong shnong da kaba kin da siew shiteng dor sha ka hima, hynrei u Syiem um sngap satia.

Hynrei nga te nga ai jingmut shaphang kane ka khyndew kaba khot ka Ri Bam lang jong ka hima Nongstoin, kbnang ba lah ban pynrung ia ka rukom bat kaba thikna. Nga kwah ba ka Komishon kan da wan ban tohkit bad ban wad bniah ia ka tynrai jong ka khnang ba lah ban pynsngong nia bad lah ban rai ba ka dei ka hok jong uba lah ban bat duh ia ka.

KA SONG VI C

1. **Ka Sang**—Ka mut ka jingthaw ain ba kyntang kaba la pynkit ne pynkup ha ka jingbisher da u Blei ym da u briew, bala ring ban pyniaidei bad ha ka niam. Ka long ruh ka kyntien kynnoh ba wan na ka pop.
2. **Ka Sang**—Ka wan na ka pop ka wan ruh na ka jingpalat ia ka jutang ba la pynkyntang ia kano kano ka kam ha ka riam ka rukom ba la buh la tang da u Ni u Kong u long shuwa manshuwa.
3. **Ka bor jong ka Sang**—Ka pynpom pyrthat, dait u khla, ka pang ka jhia, ka dkoh, ka matlah, ka bam pong bam pei, katba ka Blei niam ka bishar bad ka sympat.
4. **Ban lait na ka**—Dei tang ka jingknia ba pan map ia ka let ka lait na ki blei bad baai bam ai ja ia ki blei da u syiar ne u suiang.

KA SONG VI D

- Q.1. (a) Ym lah ban ioh ia ki nongtymmen.
 (b) Lada ia ka kamai la kamai hi ki kmie ki kpa jong ka ki lah ban leh katba ki mon, lait noh ia ka khyndew tymmen, hynrei ba kin bat ia ka dustur, bad ka hok bad ia ka dustur Khasi kim lah shuh.

KA SONG VII

- Q.1. Ki lah.
 Q.2. Ka Pynkam—Ha ka jaka jongngi shane ka kyntien pynkam ka dei tang ia ki kynja jingri hynrei ia ka khyndew ym don rukom.

KA SONG VIII

Ki jingeh bad jingwit baroh ban bishar ia ka jingiakajia khyndew ka long namar ym don ka map kaba biang ba ia buh jingthew da ka mile ne furlong ne feet ha ka por ba leit sor-jamin namar kata rga sngewdei eh ban pyrdonkam ia ki thir kiba phi ai jingmut ha ka Question 6 baroh lai tylli.

Tang kine ngam don jingmut ne lad ei ei ban iarap ia phi.

Dated 23rd February 1974.

Sd/-U. M. KENDRO DIENGDOH,
 Nong Mawklam.

Ka jubab, jingpynshai bad ka jingai jingmut i Bah Rokendro Dkhar, M. D. C., ia i Bah R. T. Rymbai, Chairman, Land Reforms Commission for Khasi Hills bad i Bah H. Nongrum, Member, Land Reforms Commission for Khasi Hills ha ka 12th August, 1974 shaphang ka rukom bat khyndew bat shyiap ha ri Khasi bad kumno yn leh namar ka jingbha jong ka ri bad ka jaitbyariew.

Nga la long M. D. C. naduh ka snem 1957 haduh mynta. Nga la long ruh u Executive Member ka United Khasi Jaintia Hills District Council naduh 1960 haduh u March, 1967 bad u Chairman katei ka Council naduh 1967 haduh 1972. Nga la ia shim bynta bha ruh ia ki kam kiba iadi bad ka iulang sahlung (social and economic life), bad kiwei kiwei de ki kam patbah namar ka ri (politics), naduh ka snem 1952-53.

Ngam sngewlah ban jubab ia ki jingkylli ka Thup jingkylli ba phi la pynmih kawei pa kawei. Ngan batai ia kaba nga tip bad nga sngew ba dei ban leh namar ka oha lang.

Ka jingong "Ri Laiphew Syiem" nga ngeit ka thew hi ba don 30 tylli ki Hima Syiem ha ka ri jong ngi mynshuwa. Ha ka por ki Phareng ngi lap ba don tang 25. Ngam ioh jingshai kaba thikna la jia aiu ia kiwei pat san tylli namar ba ngim don jingthoh eiei. Kaba ngi tip thikna na ki khatanang ki hima kiba la jah noh dei ka Hima ki Syiem Malngiang, ka Hima Mawsmal, ngi tip ruh ia ka jingduh noh ka hima ki Syiem Sutnga, ngi tip ia ka jingdawa ki Nongwah ba ki dei ka hima Khasi ba la pyn ngat ki Phareng shapoh district Kamrup ha Assam. Ki 31 tylli ki elaka ba ki khot ki Phareng ki jaka Sorkar ki dei hi ki bynta jong kita ki 30 hima mynnor.

Kat kum ki dustur barim u Khasi hyndai u Syiem u long ne-donbor tang halor ki khlich briew hynrei um donbor ei ei halor ki khyndew ki shyiap jong ka hima. Hynrei kat ba nang iaid ki sngi ki por hapoh ka syringiew ki Phareng ba thap ai bor ia ki lyngba ki Sanad wat ia ka khyndew don na ki Syiem kiba pyndonkam bakla noh ia ka bor, ki ai patta ia ka khyndew, bad ki pynkilla Ri Kynti noh ia ka Ri Syiem ne Raid. Kum ka nuksa, ka Nalikata, ki ong ka dei ka Ri Raid bad Ri Syiem hynrei ka la kylla Ri Kynti jong ki Syiem Mawiang mynta.

Ka khyndew kaba ki don ki Syiem ka dei kaba u khun u hajar jong ka hima u la buh kyrpang na ka bynta jong ki. Kane ka khyndew kam long kaba kin ioh pateng, hynrei ka long ka bynta kaba uno uno u ban long Syiem hadien ha bud u don hok ban bam na kane ka khyndew kaba ki khot ka Ri Syiem. Ka khyndew Ri-Bam-Syiem pat kaba ki ai ia ki jait Syiem ban bat. U Syiem hi marwei um donbor ei ei ha kano kano ka bynta, ka bor jong u baroh ka shong ha ka Dorbar jong u, kane ruh ka long halor ka synshar khlich briew. Ka bor halor ka khyndew Raid ka dei ka jong ka Dorbar Raid/Dorbar Shnat/Dorbar Shnong.

Ri Kynti.—Kane ka dei ka hok kynti jongno jongno uba bat ia ka. Ka kyntup ia ka Ri Kur, Ri Maw, Ri Nongymmen bad kiwei kiwei ki khyndew kiba kikir, ki kpooh ne ki trai marwei marwei ki don hok kynti/trai halor jong ki. Halor kine ki khyndew naduh hyadau hynthai dei ki kur ki jaid, ki iing ne ki trai shimet shimet kiba ioh pateng ia ki ba lah bar aiwai ne bynda ne die kaba ki sngewbit sngewbiang ha la ki para Khasi. Ka Raid/Snat ne kino kino ki nongsynshar kim don hok halor kine ki khyndew. Ki nongsynshar ki lah tang bar pyabit lada jia ba don ka jingiakajia ia ki. Kata ruh ka long kat kum ka dustur riti ban pyniaid ia kum kata ka khyndew.

Ki Ri Kur ki dei ki jong kito ki jaid, ki kur kiba seng ia ka It ka Hima naduh hyndai. Lait na kine ka dei ka Ri Raid jong ka Hima. Ki jait kiba wan shong hadien ha kata ka hima kim lah ban wan thaw Ri Kur thymnai na ka Ri Raid. Ki kur ki lah ban iasam ia ka Ri Kur hapdeng jongki katba nangroi ka jait ka kynja. Ki lah ruh ban die ia ka ha ki para Khasi. Wei ba la ia sam ne die ka la dei ka Ri Kynti jong kito ki nongioh bynta ne nongthied. Kam ju don dustur ban ai patta, ban shim khajana, bad ban teh bin khum ia ki nongthied ia kim lah ban die ban bynda ha ki para Khasi khlem ka jingtip bal ka jingai bor jong kito ki kur mynshuwa. Hynrei hadien ka jingwan ki Phareng imat ki la mih ki jingpynkylla dustur da ki katto katne ki kur kiba kho. Iade ki trai khyndew kum ki Jamindar shapoh Ri Dkhar. Ki patbah ruh ki la shu pdiang la pdiang kumto ia kine ki jingpynkylla dustur, ki kur ki jait khlem ain. Ka nuksa kaba lah ban ai hangne ka long kum ka khyndew jongki Kharkongor ha Laitumkrah. Ki Kharkongor ki ai patta ia ka khyndew jong ki. Nyngkong ki ai ki Kni, mynta pat tang da ki kynthei hi ruh ki ia ai. Nalor kata habi kiba thied nyngkong na ki ki die kylla shawei, ki shim sa ka bai aibor kaba ki khot svndon da ka ktien Dkhar, Ka Salami. Haba ki bud dustur kum hyndai ki die duh ha u para Khasi. Ki leh kumta ia ka khyndew ba ki die ha ki jaid Nongrum. Hynrei kine ki Nongrum pat kiba ioh pateng ia kane ka khyndew ki la pynkilla noh ia ka kum ka Ri Kur jong ki. Ngan batai kham bniah ia kane ka jingleh be dustur bad jingshai u patbah. Ka khyndew ki jaid Nongrum ha Laitumkrah ba mynta la pyniaid da u Bah Timothy Nongrum na ka bynta ka para khaiduh jong u ka long kaba la thied da u Thomas Byllun Nongrum bad u Sebastian Bia, u Pynum trai jong u Thomas Byllun. Hadien ka jingiap noh ka lok, u Sebastian Bia u leit shongkha pat ha ka jait Sootink bad kuta ka khyndew ka la sh noh ha ki jait Nongrum kaba na ing u Thomas Byllun. Namar ba ki la thied duh ia ka khyndew ki daw ba ki dei ki trai Ri Kynti kim kiwei pat ki tra Ri Kynti bad ki ai patta ia kino kino kiba dor jaka hapoh kane ki khyndew da ka jingshim ia ka bai patta Rs. 50 bad sa ka bai khajana khyndew kat kum ka area bad ka dor ka jaka bad ruh ia ka bai Salami 3 tyngka na ka shi spah halor ka dor ia die lada dor ka jingiadie ia kano kano ka jaka hapoh kane ka khyndew.

Ki don kiwei pat ki trai khyndew kum u Bah M. P. Lyngdoh uba long u Nongpyniaid ia ka Ri Kynti jong ka jait Mawrie, ha Laitumkrah uba shim ia ka Salami tang halor ka dor jong ka khyndew kumba ka long ha ka por ba die ia ka na uwei u nongbat khyndew sha u wei pat. Nalor kata, la ong ba ia ka baiwai khyndew shisnem la buh dor ha ka dor Re. 1 (shi tyngka) shi hajar sq. ft.

U Khasi um ju siew khajna khyndew ia ka Ri Raid ne Ri Kur. Haden ka mih naki katto katne ki kur kiba sdang ban ai para. Haba die ia kano kano ka khyndew ha u Khas. Ia die duh ia ka, ia dei u kur ne u bar kur ruh u la ioh kynti ka khyndew ba u la thiod. Hapdeng ka juh ka jait kum ka jait Kharkongor, ynda ki la nang ia sam ia ka bynta ia ka Ri Kur jong si ka kylla long noh ka Ri Kynti jong kata ka iing kaba ioh ia kata ka Ri Kur. Ynda ki la die ia ka hano hano ruh ka long noh ka Ri Kynti jong uta u nongthiod ha ba u die u Khasi. Ha u nongwei kim lah ban die khlem za bor ki nongsynshar kum u Synem ha ka Dorbar.

Ki Kni ka long ki nongpyniaid ia ki khyndew kur, hynrei hadien katba nangiaid ki ngi por hamam ch hadien ka jingwan ki phareng kine ki dustur rim ki la nang kylla su-ki suli Ka daw ba longgan ka long namar ba ha ki por ba mynshuwa ka kur ka jaid jong kano kano ka kur ka im na ka jingmih na ka rep ka riang ha ka khyndew kur. Hynrei katba ki por ki nangiaid kane ka rukom ia ka la nangkylla bad bun bun pat ki la im da kiwei pat ki rukom im thymmai, kane ka khasi paseng, urei kam Sorkar ne kam mishon bad kiwei kiwei ki ba long ki kamai kajih kiba mih na ki jingrei bym dei shuh ha ka rep ka riang ha ka khyndew kur. Kame ka bor jong u Kni ha sum kine ki iing ne kikir ka la sdang ban duh bad u Kpa bad ka Kmie ka iing hi ki shim ia kane ka jingkatkheh kaba ju long baroh shikatta ha u Kni. Ka jingiasam ia bynta ia ka khyndew kur na ka la nang pynoin ia ka bor u ani. Kumta ka bor u Kpa bad ka Kmie ka long halor ia baroh ia kaba sam. ka bynta ia ka spah jong ki ha ki khun ki kti. Hynrei namar ba ka hiar jait ka long na ka Kyadci, bad tyurai jinggeid ba u Kpa u long uba nabar ka wan lam ka jingsgew ba dei ka Kmie kaba kham donbor. Dei nangne ba sa sdang saki suki ka jingkam bor ka Khadduh.

Ka Ain hiar pateng

Ka daw jong ka jinghiar pateng ha ka khun khadduh ka long namar ba ha ki por hyndai hynthai u khasi u dang bat bha ia ka niam ka rukom, ka jingit namar kane ka leh niam leh rukom na kano kano ka kur ka dei ban bei na ka jingmih jong ka khyndew kur ba la pynkhamti ha kata ka iing kaba pyndep ia kata ka niam ka rukom. Kumta khnang ban ym don kano kano ka jingkyarum kvnram ne iapher jingmur hapdeng ki dkhot jong ka kur la donkam bun aiti ka ka khun khadduh kum ka nongiohpateng ne nongbat nongri nongsumar ia ka jingdon jingem ong kata ka iing ne ka kur. Ka jingpyniaid pa* ka long ha ki Kni kiba peit bad pynbeit nadong shadong. Kumta kane ka khun khadduh ka long-teng ka nongbat nongkhamti ia ka jingmih ban pynlot pynsep ia ka jingleh niam leh rukom na katei ka jingioh jinghiar pateng jong ka Ri Kur, hynrei kam long ka nongioh kynti shimet ia kata ka Ri Kur, ne ia ka iing nongtymmen ba ka sah. Kam lah ban leh doabor halor jong kine kiba dei hapoh ka jingpyniaid ki Kni.

Ka Pynkam.—Ha ki por hyndai kino kino ki khlich ka iing kum ki kmie, ki kpa, ki Kni, etc., ki ju ai bynta ia ki khun ne pyrsa da kaba pynkam, kata da kaba ki shu ong ba kata kata ia bri ne khyndew ne jingdon jingem kan long ka jong uta ne kata ha ki khun ki pyrsa ha khamat ki sakhii kat kum ka jingsngewit ne sngewmon jong ki. Lada jia bakita ki nongioh pynkam ki iaid palat ia ki hukum ne iaid tam sneng ki nongai bynta ne nongpynkam ki lah ban pynduh noh ia kata kaba la pynkam. Hynrei hadien ka jingwan kiew ki phareng ki la len noh ia kane ka dustur ba bha jong ka pynkam da kaba ki ong baki Khasi kim lah ban ai "Will". Te kane ka dustur ka sdang ban troin bad nangduh nangduh hadien namar ba ki Iing Shari Sorkar kim pdiang ia ka haba don jingialch. Ka 'Pynkam' hi ha u Khasi ka dei ka Will, hynrei u phareng u ong ba u Khasi um lah ban leh ia ka hynrei ba u dei ban leh tang da kaba ai duh 'Gift' Kane ka 'Gift' ka dei ka ba ki phareng ki shu wan rah. Te ka dustur thymmai ba sniew ka beh noh ia ka dustur rim ba bha. Ka daw jong kane ka jingleh u phareng ka long khnang ban kyntiew shuh shuh ia lade da kaba pynhiar dor ne pynlot ia ngi kum ki nongshah jop ne shah synshar kat haduh ban pynduh pyrdam ia ki dustur ba bha jong ngi baroh.

Ka jingduna ka Pynkam ka long namar ba shu pynyip ktien ia ka. Ki jing bishar pat de kim pdiang shuh ia kano kano ka bym don jingthoh. Dei namar kata ka daw ba dei ban pynskhem noh ia ka da ka ain bad da ka jingthoh.

Ka Sang.—Ka Sang ka long ka jingpalat ia ki ain ne ki dustur ka long iing long sem jong ka kur ka jaid ba la buh da u longshuwa manshuwa ne u ni u Kong ka iing ka kur naduh hynda hynthai, jong kano kano ka dkhot ka iing ne ka kur ka jaid. Kawei ka nuksa ba kongsan ch ka long ka shongkha shongman. Ha ka rukom hiarpateng kat kum ki dustur jong ka 'Pynkam' ba la ong haneng, uno uno kano kano ka dkhot ka kur ka jaid ba la leh ia ka sang kim don hok ne lah ban ioh bynta ei ei shuh ia ka nongtymmen ne jingdon jingem ka kur ka jaid.

Ka Shongkha Shongman ia u Dkhar u Lyngkien.—Kano kano ka dkhot ka iing ne ka kur kaba la shongkha ia u Dkhar u Lyngkien ne ia uno uno u khyllah jait bad kaba la ai ia la ka jong ka jait bad ia la ki khun ki kti sha u ta u shongkha, kam don hok ei ei shuh halor ka bri ka khyndew, ka jingdon jingem. Hynrei uno uno ne kano kano wat la u ne ka lashongkha kum uta u khyllah jait bad lada uta ne kata ka shongkha bad la ki khun ki kti, ki pynithuh ia lade, ki sngew ia lade, leh ia lade bad im ruh kum ki Khasi, de ban khein ia ki ba ki long hi ki Khasi.

Handicaps, Difficulties and Remedies

Ha ka jingshem jong nga, ha kine ki 20 snem ka jingim jong nga ryngkat bad u paith kum u Social Worker, Public Representative and Executive Member ha ka District Council ba ia dei bad ki nongsynshar Khasi baroh na shem ba ki paithah ki don bun ki jingch bad jingsuton ha ka rukom bat khyndew bat shiyap; ki nongsynshar ki shem bun ki jingpynwit bad ki jingpynthut hab' ki kwah ban pynbeit bad bishar ia ki jingalaja. Namar ba ka jingdawa ia ka khyndew, ki khlaw ki bap, ki dieng ki sieh u maw u nar ka la nangur nangur bad ba ka jingiaknieh ia kine hapdeng para Khasi bad wat

happeng para kur ruh ka la nangbun nangbun. Ka jem shibun eh ia ki ban ia knieh namar bym don jingthoh ia ki duster riti, bym don ki map, ki records-of-rights bad baroh ka jingdawa ka long da ka kien suda. Ki mawpad kiba skhem ruh kim don bad haba ki ia kdew ia ki lum ki wah ruh ki kyrteng bunsien bunsien hi ki ia pher. Ynd i haba ki la poi sha ka jingbisha ha khmat u Syiem ne District Council ne Executive Committee la shem ki jingeh kiba khraw ban rai ia ka hok jongno jongno namar la dei ban shu ia shaniah ha ka sakhi jong ka kien ym ha ki jingthoh ba thikha. Haba don ki jingthoh pat ruh ki la nang pynkulmar shuh shuh kum ha ka Hima Nongkulaw ha kabam kham jur ki jingaknieh ia ki khlaw la shem ba kumba ym don shuh ki khlaw Raid. Ki la ia kam kynti lut khoit ia ki khlaw. Nangta ki ia sei ki dulir ba ki la ia register ha iing Syiem ki bym shong ha ki nongrim ba pynbeit thikna ha ki kyndon jong ka ain. Ka dei kaba shu ia leh hi. Haba ki bried ki wan ban register ha iing Syiem u Syiem u shu phah ia u Myri ban leit bad kita ki bried kiba kwah ban register ia ka khyndew ban leit peit ia kita ki khyndew ba ki khoit ki jong ki. Hynrei kim don ki map, ki record kiba skhem kiba pyni ia ka hok kiwei ba la register kat kum ka ain. Haba kumta nga ju ia kynduh ruh bunsien ki bried kiba leh buit stad ban pyni ba ki dulir jong ki ki long kiba la register shuwa ban ia ka jong kiwei pat. Don pat ruh kiba ai ki rukom dulir ba la pynskhem da u Rangbah Shnong, da u Syiem Raid ne u Syiem Hima ha ka jait khyndew ba pher ba pher khngan ban ioh compensation na ka Sorkar kum ha ka jaka den um ha Khwan ne ka jaka ha Umroi Airport. Nga shem ba kita kiba dei trai Raid shisha kiba im na kata ka khyndew kim ioh ia kat, compensation, ki ioh pynban da kiwei pat ki bried kiba na shabar ia kiba march thong ban dakhol lyngba ki Rangbah Shnong, Syiem Raid ne Syiem Hima da kaba shim ki kynja kot pata bad skut hangne hangta tang shu bna ban sa shim ka Sorkar. Kane ka long bad kan iai long namar bym don ka ain ba thikna ban pynkup bor ban ia kiba dei hok shisha ban ai ia ki kot ban pynskhem ia ki hok ki bried bad bym don ruh ki kynja records-of-rights ba la tohkit thikna bad ki kynja map bala sorjamin da ki bried kiba tip shaphang kane ka kam.

Ka rukom register ka dei kawei ka daw kaba la nang pynkulmar shuh shuh. Kane ka rukom ai patta ne certificate da ki Rangbah Shnong, Sordar Raid, ne u Syiem hi da u Lyngdoh ki long kaba shu leh mon bad kiba khlem nongrim ei ei bad kane hi ka la nang pynsgew shuh shuh. Ka jingthoh ka long kaba bha ban pynskhem ia ki hok ki bried—ka jingmih pat ka long kaba sniew namar ka ai lad ia k bried ban leh mon bad ka pynkulmar ruh ia ka ain. Namar kata la dei ban pynskhem ne pynthikna noh da ka ain ka ban batai bniah ia ka hok jong iwei pa iwei. Ha ka jingpyrkhat jong nga nga sngew ba kan long kaba bha shibun eh ba ia ki dulir baroh yn pynthikna noh bad ban buh jingthoh ia ki.

Ia kino kino ki rukom ba la shu wan pynrung ne phrung hadien ka jingwan kiew ki phareng kiba leh tang ban bit ka jingsynshar la jong bad kiba pynkulmar ia ka duster riti hok jong ngi ne ki pynsuhsat ia ka rukom im jong ngi dei ban weng noh shisyndon.

Ba ia kino kino ki jingkylla kiba wan da lade hi ryngkat bad ka jingkylla jong ka por ha la ki iing jong ngi bad ia kiba ngi la ia pdiang ba ki long kiba iadei ba ka jingim jong ngi ngi dei ban pynskhem kum ia kita.

Ban iarap shuh shuh ia katei ka jingong nga la sngew dei eh ban don ki records-of-rights ha man ia ki jaka ba la pynkhamti ban bai ia ki da ka bor synshar, viz., Dorbar Shnong, Dorbar Raid, Dorbar Syiem, District Council, bad ka Sorkar Meghalaya. Ban register ia ki khyndew ka long kabi katei kaba donkam eh. Ia kane ruh dei ban buh haei yn register bad kumno yn register. Ban iarap ia uba bun uba lang ka registration ka dei ban long ha shnong ha kaba yn pynkhamti ha ka ain, kata kum ha ki Village Court. Ia kane ka registration pat dei ban phah sh u Syiem, sha ka District Council bad sha ka Sorkar ruh, khngan ba kita ka registration ia kano kano ka khyndew kan skhem bad kan neh. Man kaba pynkylla ia kane ruh yn pyntip ia ka sha ki bor kiba haneng bad ki ruh ki dei ban leh ia la ka kam.

Namar ba ka kynja khyndew kam ju don happeng u Khasi bad nga sngew kam bit ruh ban don, namar kata kane ka rukom khyllah ba ai pata ki kur ne ki Syiem la dei ban pynduh noh. Hynrei ba ki bried kim ioh bat la ka nok jong ki bad ba kin tip ia ka hok la jong dei ban don ki kynja Certificate ba ki ba ia kata ka khyndew ba ai da u Secretary ne Chairman jong kita ki Shnong bad ki kot die dah ki trai kiba dei ban da register. Man ba don ki jingkylla ia ka jingthoh hok ia ka khyndew ka shiyap dei ban don ka jingpynkylla ha ka office u Secretary ne Chairman jong ka Shnong ka ban pyntip sha kiwei kiwei ki bor ba halor.

Kawei ka jingduk jong ki bried ha nongkyndong ne ha or ka long ka jingshimsut ba khia jong ngi para Khasi ba ia ai ram ha ka bynda da ki khyndew ki shiyap. Namar ba ban than ka sut bun ki nongshimram baduk ba uk ki hap die noh la ka bri ka khyndew ne wat la ka iing ka sem. Ka a kaba ki hap ban ai ia ki para Khasi ka long 5(san) shañ ne palat shuh shuh haduh da ki phew shah ban ia ka sut ba ai ka Sorkar ne ki Bank. Hynrei ki nongshim ram kim banse namar ba ki Bank kim lah ban ai ba kine ki nongshim ram kim lah ban pynshisha da ka a n, ba ki khyndew ba ki bynda ki dei hok ki jong ki. Ki Bank kim neit ia kine ki kot jingthoh kiba khlem da pynskhem da ka ain bad kumta ki dulir ba ki pyni kim don dor ei-ei. Namarkata ka daw, khngan ba ki Bank jong ka Sorkar ba la buh kh a g ban ia raj a kiba tuk kin lah ban iarap ia ki bried la dei ruh ban don ki dulir ba thikna. Ka long kaba sngew iam-rem ban ioh ia ki Khar Pathan ba ki iad ym tang ha Sor hynrei vat haduh nongkyndong jong ngi namar ki ai la ka ai khlem bynda ei ei. Hynrei ka sut jong ki kaba bam duh bad ki bried kim banse ban shim haba tan ka jingeh.

Namar kine ki-ri kiei ka long kaba donkam eh mynta ban thoh ia ki duster riti, ban pynskhem ia ki da ka ain ka kum ka jingdawa ka por, bad ban don ruh ki records-of-rights, bad kiwei kiwei de ki sakhi ba thikna ba pynkup da ka ain.

Sd/- R. DKHAR.
(Rokandro Dkhar).

Ha

U Chairman lem bad ki Rangbah jong ka Land Reforms Commission For Khasi Hills, Shillong.

Lyngba I Bah M. Pyngrope A. C. S. Secretary, Land Reforms Commission For Khasi Hills, Shillong.

Rangbah Badonburom,

Nga pyntip sha ka burom basbun jongphi kumne harum:—

Nga la pule bniah ia kata ka copy jong ka Thup-Jingkylli ba la pynmih da ka Land Reforms Commission For Khasi Hills, bad nga sngew ba ngam nang ban jubab ne ong ei-ei shuh halor ka jingtip bad jingshemphang ba janai bad ba-iar jong phi ki Rangbah, kat kum ba la thuug da u Lat ka Meghalaya na ka bynta ba ngi la ioh la ka jong ka State.

Namarkata, nga lem bad ki Hynmen ki para lem bau ki khua ki ksiew, ngi ia hap jingmut lang baroh ban pdiang noh iaka, na ka bynta ka jingbat-khyndew bat-shiap kat kum ki jingkylla ba la wan urlong ha ki ri lum Khasi jongngi.

Khnang ban da na ki jingiakajia-ia knieh hapoh ka shnong ka thaw, ka Kur ka jaid, shi Hynmen Para, kaba la pyalong bunsiem ka jingbymhun, bad bymsuk sati u.

Kumta, nginjin da la sngewnguh eh lada ka burom basbun bad b sngewlem jong phi lem bad ka Sorkar, ka Sngewbha ban Reforms noh ia ka jingbat khyndew-pat shiap jong gi.

Bad ngi kyrpad ruh de, ia ka burom basbun jongphi, ban sngewbha ban sanction tyngka Loan, khuang ba ngin pynbha bad pynroi ia ki khyndew ki shiap ha kiba rep ba riang, bad ba ki ji grep jong ngi kin iadei dur bad ki para nongrep hapoh ki State jong ka Ri India khuang b ngin im.

Ia ka jingsngewlem jongphi nga iai duwai.

Dated Mawdon
The 6th Feb. 1974.

U baburom bad kohnguh
Sd/- EPHLINTON
HEADMAN
Village-Mawdon.

Ka jingai Sakhi jong I Mr. H. Hynniewta, M.L.A., ha khmat ka Land Reforms Commission ha ka 28th August 1974

Ka jingong "Laiphew Syiem" kam mut ba don thik laiphew tylli ki hima shuwa ka jingwanpoi ki Phareng, hynrei ka mut ba don bun tylli kumba ai nuksa' ngi ju ong 'laiphew jait', 'laiphew skit', etc., Ka ktien Khadar Doloi ruh kam mut ba don tang 12 ngut ki Doloi. Ka kyntien 'Ka Ri Khadar Doloi ka Ri Laiphaw Syiem' ka long kawei na ki kyrteang da kiba la jer ia ka ri jong ngi.

Ki hima ha ka ri jong ngi shuwa ka jingwan k' Phareng ki dei da kito kiba la iatek kular bad ki Phareng kat kumba la pyni ha ka 'Aitchison's Treaties'. Ki don ruh kiwei ki bym shym la paw kyrteang ha karei ka kot, kum ka Hima Wahlong, Jirang bad Nongpo u.

Na ki 31 tylli ki jylli synshar ba la khot 'Ki je ka Sorkar' (British villages) don kiba la long ki hima Khasi bad don pat kiba dei ki bynta jong ki hima kiba la khlad ne ia kiba la pynkhlad hadien ka jingwan u Phareng.

Ka Dorbar Hima ka long ka Dorbar jong u Syiem kiba Khraw bad ki nongmikhmat ne ki tymmen ki san jong kawei pa kawei ka shnong. Ha ka Dorbar hima manla u khmat rangbah um don hok kynti ban don lynda la phah kyipang ia u kum u nongmikhmat da ka Shnong.

Ha ka Dorbar Raid pat dei ban don u khleh jong ka Raid, ki tymmen ki san na kawei ka shnong ryngkat bad kiba khraw kiba napoh kata ka Raid.

Ki Bor ka Dorbar Hima shuwa ka jingwan ki Phareng

Ki bor jong ka Dorbar Hima ki ia syriem bad ki jong ka Dorbar Thawain ka Ri Bilat (British Parliament). Hapoh la ka Hima ka long maka ka ba ha khleh duh nadong shadong. Ka lah ban pynkylla ia ki riti dustur synshar khadar bad dei maka kaba lah ban pynbha thma pyrshah ia kano kano kawei pat ka Hima. Ka dei ruh maka kaba lah ban thung bad pynkhein Syiem.

Ka jingiaidei u Syiem bad ka Dorbar Hima.—U Syiem hi long tang u nongpyndep ia ki rai jong ka Dorbar Hima. Ka kamram ba kongsan jong u shabar jong ka Dorbar Hima ka long kum u nongsneng, nongkraw bad u nongpyniasuk. Dei na kane ka daw ba la khot ia u Syiem 'U Syiem u Kmie'.

Ki Jaid Khyndew.—Ka jaid khyndew kaba don ha ka ri jong ngi nalar k to kiba la pyni ha ka Thup Jingkylli ka long ka Ri Kpoh, kum ka Ri Lai Kpoh. 'Ka Ri Kpoh' ka mut ka ne k jaka kynti jong ka ne ki kpoh kiba long ki bynka jong kano kano ka kur ka jaid. Dei tang ki dkhot jong ka kpoh ne ki kpoh k ba don hok kynti halor jong ka 'Ri Kpoh' bad dei tang ma ki ruh k ba lah baa long ki nongioh bad hiarpateng ia ka.

Lait na ki khyndew ki ba long kum ki Ri Kvnti Ri Lem bad Ri Kur, kaba sah ka long ka Ri Raid. Kane ka khyndew Raid ruh ka don lai jaid.—(1) Ki Raid Shnong—ki long ki khyndew kiba hap hapoh ka jinglongtrai bad jingpyniaid ka Dorbar Shnong. Uno uno u trai shnong u lah ba shong ban sah ne ban rep ban riang hapoh ka Raid shnong byarci u Sohshnong um lah ban pyndonkam ia ka khlem ka jingshah ka Dorbar Shnong. (2) Ki khyndew ka Raid—kine ki long ki khyndew kiba hap hapoh ka jinglongtrai bad jingpyniaid ka Dorbar Raid. U briew ba nabar ka Raid um don hok ban pyndonkam ia ki khlem ka jingshah ka Dorbar Raid. (3) Ki Raid Hima—Ki long ki khyndew kiba ka jinglongtrai bad ka jingpyniaid si hap ha ka Dorbar Hima. U bar-hima um lah ban pyndonkam ia ki khlem ka jingshah ka Dorbar Hima.

na Syiem ne kiba khraw kim long ki nongbat ia ki khyndew ki shyiap ha kata ka rukom ba lada don mano mano u khun u hajar uba kwah ban pyndonkam ia ki ki dei ban da ioh bor ne jingbit na u Syiem ne kiba khraw. Uno uno u khun u hajar jong ka shnong, ka Raid ne Hima u don la ka hok tynrai ban pyndonkam ia ka Ri Raid kum ha ka rep ka riang bad ka shong ka sah.

Ka rukom ai patta khyndew jong u Syiem ia ki khyndew Raid ka Hima ha ki khun ki hajar jong ka hima, ki bar-hima ne ki mynder kaba don mynta hpdeng katto katne ki hima ka long ka bym don nongrim ei ei ha ka dustur riti u Khasi.

Ha ka Hima Khadsawphra ia ki Ri Bam Syiem la ju khot ia ki ki Raid Syiem bad ia kine la ju pynia da u syiem bad ka Dorbar Hima bad ki patbah ki ju siew kum ka baiwai sha u Syiem lyngba u Myntri uba dei peit ia kata ka jaka. Ia ki jingmih bad ki jingmyntoi baroh ia kine ki Raid Syiem oh u Syiem-long-Syiem pateng la pateng tangba u Syiem um lah ban die duh ia ki khieno ka jingshah jong ka Dorbar Hima. La buh khnaug ia ki Raid Syiem na ka bynta ban pynioh ba. bam ia u Syiem-long-Syiem.

Ka Ri Kur ia kaba ym pat shym ia sam hpdeng ki kpoh ka hap ha ka jingpyniaid ka Dorbar Kur lun pyllun. Ka Dorbar Kur ka kynthup ia ki khmat rangbah baroh jong ka kur bad hangta ki kur kynthei rub ki ju 'a don lang ban ai jubab ne jingmut shaphang kaei kaei kaba ki kni ne ki kur Rangbah ki lah ban kylli ne pan jingmut na ki. Kane ka Dorbar pyllun ka jied ia ki rangbah kur ki ban pyniaid ia ka Ri Kur hapoh ka jingpeit jingkhmih jong ka Dorbar kaba long ma ka ka bor kaba ka ha khlich duh.

Katba nangiaid ki por bad nangheh nangsa ka kur ka jaid ki ju don ki kur kiba kiba ia sam bynta neh ia ka Ri Kur ha la ki kpoh ki kpoh katkum ka jingbit jong ka Dorbar Kur. Ki nongpyniaid ia kane ka khyndew ba la ia sam hpdeng ki kpoh ki lung noh tang ki rangbah jong kita kpoh kyrpang kyrpang, Don teng teng ba ia ka khyndew kpoh ruh la ia sam hpdeng jong ki iing jong kata ka kpoh. Ia kum kata ka khyndew pat ki peit ki pyniaid ki kni ne ki kur rangbah jong kata ka iing. Hadien ar ne lai pateng ka 'Ri I ng' ka kylla long 'Ri kpoh'.

Ki dkhot jong ka kur ki lah ban pyndonkam ia kano kano ka khyndew Ri Kur/Ri Kpoh/Ri Iing ha kaba pynlong pynthor kba ne buh ia kano kano ka jingrep kaba neh ha ka dur jong ki brisoh bri kwai etc. Kita ki dkhot ki long kum ki trai kynti jong kata ka jaka nadong shadong tangba kim lah ban die duh ne buh bynda shabar jong ka kur khlem da ioh bor na ka Dorbar Kur, Dorbar Kpoh, ne Dorbar Iing kaba lah ban shah ia kata jingthmu lada ka sngewdei ne sngewbit haba don ki daw babiang.

Ka khadduh pat kam don ka hok kaba kham kyrpang halor kano kano ka Ri Kur ne Ri Kpohne Ri Iing. Ka long tang ka nongpeit, nongsumar, nongpyndep bad nongpynkreh ia ka nam ka rukom kaba isdei bad ka kur ka jaid ne ka kpoh. Kam don hok ban die ia kano kano ka Ri Kur, Ri Kpoh ne Ri Iing khlem ka jingmyjur ka Dorbar Pyllun hala ka phang ka phang. Ka ne ka paw shai na ki jingiaidei bad jingawai ki khyndew Ri Kynti bad Ri Kur Ri Kpoh hamar ka jingwan kiew ki phareng sha ka ri jong ngi.

Kat kum ki dulir ba dang bat ki bor Sorkar, ia ka jingiadie bad jingawai la soi tang da ki kni ne rangbah jong ka kur. Ka jingiadie ne aiwai ne jingbynda ia kano kano ka bynta jong ka Ri Kur, Ri Kpoh ne Ri Iing namar kano kano ka daw ka lah ban long lyngba ki Rangbah Kur, Rangbah Kpoh ne Rangbah Iing hadien ba ki la ioh ia ka rai jong ka Dorbar Kur, etc. Ki kynthei kim ju mih kyrteng ei ei ha kum kine ki kam khamtam shuwa bad hamar ka jingwan. kiew ki phareng. Lada ki kynthei ki ud ia kano kano ka jingkyrduh ne jingshem shitom haduh ba ki sngew ba dei ban die noh ne bynda ia ka bynta jong ka Ri Kur, etc. ba ki dakhoh neh dei ban ia thuh nyngkong ha ki Rangbah Kur, Rangbah Kpoh ne Rangbah Iing shuwa ba yn buh ia ka ha khmat ka Dorbar kaba dei tang ma ka ka ba lah ban shah ia ka jingkyrduh ne buh bynda ne aiwai ia kano kano ka bynta jong ka Ri Kur, Ri Kpoh ne Ri Iing. Ka jingbuh rukom ba dei tang ka khadduh kaba don hok halor ki khyndew ki shyiap ka long ka jingwanrah thymmai ki Phareng ki bym sngewthuh shai ia ki nongrim jorg ka dustur riti jong ngi u Khasi. Ka jingai patta da ki kynthei ne dano dano ia ki khyndew ki shyiap ka long ka bym don nongrim ei ei ha ka dustur u Khasi.

Ki Khyndew Nongkynti—(Self-acquired properties)

Ki trai jong kano kano ka khyndew ba ki ioh nongkynti da la ka jong ka umsyep ki lah ban leh katba ki mon ia ka, kata, ki lah ban die ban sam bynta, ia ka ha kano kano ka rukom ba ki sngewdei lait ha kaba aiti noh ia ka sha u mynder.

Ki Riti Hiarpateng—(Customary laws of inheritance)

Ia kano kano ka bynta jong ka Ri Kur, Ri Kpoh ne Ri Iing kaba hap ha ka jingdakhot jong kano kano ka kmie ka bym shym sam ha ka por ba ka dangim, ki sam bynta ki khun shynrang jong ka, lada ki long kiba la san, ba ki para ne/bad hymmen kynthei jong ki. Bunsien eh, ka khadtuh ka ju ioh ia ka iing shong ka kmie. Lada ki khun shynrang ki dangrit, ki pynsam ki kni trai lane kino kino ki kni kiba ia jan eh. Lada ka khadduh ka ryngkang ia ka jingpynbeit ne leh ia kano kano kaba long pyrshah ia ka jingbit jingbha ne ka burom ijot jong ka iing, ki Kni ne ki Kur rangbah ki lah ban pynduna ia ka bynta jong ka ne pynduh hok syndon ia ka. U rangbah u don hok ban rep ban riang shi khmat brieu jong u ha ka Ri Kur ne Ri Kpoh ne Ri Iing bad ia ka jingmih na kata u lah ban rah sha la iingkhun. Hadien ka jingiap jong u ki khun ki lah ban ioh tang ia u soh jong kata hi ka snem. Hadien ka jingiap jong u kata ka khyndew rep jong u ka leit sha ka kmie ba kan leh ne sam ia ka katba ka ibit. Lada jia ba ka kmie ka la iap ka leit sha ki hymmen bad para shynrang jong u ba kin pyniaid ne sam hapoh a ka jong ka iing, kur ne kpoh.

Ka pynkam

(a) **Ka Nongtymmen.**—Da ka jingmyejur jong ki kni ia ka Nongtymmen ka pynkam ka kmie ha ki khun kynthei jong ka lane hapdeng kino kino ki dkhot kiba dei ha ka juh ka kur, ka kpoh na ka iing. Ia kane ka pynkam ka lah ban pynkylia ha kano kano ka por. Ka kmie ka lah ruh ban pynkam bynta shi khmat ryt ia uno uno u khun ne kur rangbah.

(b) **Nongkynti.**—Ki kmie ki kpa ki lah ban pynkam ia ka nongkynti lang jong ki ha kino kino ki khun ne kino kino kiwei pat katba ki sngewbha bad ia kane ka pynkam ki lah ban pynkylia ha kano kano ka por. Lada jia ba iap ka kmie, u kpa um lah ban pynduh hok lut ia ki khun ban bad ai bynta sha kiwei pat ia ka nongkynti lang. Hynrei lada kano kano ne uno uno ka/u khun ki teh runar, ia ka bynta jong ka/u lah ban pynkam ne ai noh ia uno uno ne kano kano kawei pat ka khun kat kum jingbit jongu. U juh u pud u teh ruh ia ka kmie hadien ba la iap u kpa.

Kano kano ka Khasi ne uno u Khasi kiba la iehnoh ia la ka rukom Khasi ha ka imiang sablang ki bym bud shuh ia la ka Riti ka dustur, kiba la ai jaid noh shawei, kiba la bud ia ka rukom imiang sablang u mynder ne kiba ich ia la ka ktien ki la pynduh hi da lade ia la ka hok halor kano kano ka khyndew ka shyiap u khasi, la ha ka liang ka Ri Raid, Ka Ri Kynti ne kano kano ka jaid khyndew jaid shyiap ia kaba ki la loh hok ne bynta kum ki dkhot jong ka jaid bynriew Khasi.

Ki jingeh.—Ka jingbypynkup jingthoh da ka ain ia ki dustur ki riti jong ngi ka wan rah ia ka jingeh bad ka kynrum kynram ha ka liang ka jingpyniaid ia ka bishar bad ka synshar kaba ia dei bad ki khyndew ki shyiap. Kane ka ktah nadub ka jingpyniaid ia ka khyndew jong ki iing, ka kpoh, ka kur, ka raid, ka Hima bad ter ter. Ki iing bishar ruh ki shem ka jyrwit kaba kuraw, bad non napdeng jong ki nongbishar kiba la ju kdew pyni ia katei ka jingduna ryongheng. Ka jingthoh bad batai jong ki mamia ia la dustur bad riti ka long kham bunsien kaba la thew ban pynkam la ka liang bad pynbiang la ka ranab, kane ka jinglong sangot ka pynkha bad pynshur ia ki jingakajia bad jingaknieh khyndew bad ka ai kabu ia uba riwspah hynrei ka pyningaid noh ia ka hok u rit u ia.

Ka jingbymdon ki kynbuh-hok (record-of-right), ki map bud kiwei kiwei de ki dulir ba la pynthikna (register) ki la nang pynkraw shuh shuh ia ki jyrwat ba ki bor synshar bad ki iing-bishar ki i kynduh ha ka jingpyniaid ia ki khyndew ki shyiap bad ka pakhang ia ka jingtuid ki jingynpham pisa ia ki nongrep da ki Seng-airam.

Ban pynsuk ia uba bun uba lang la donkam kyrk'eh eh ban buh jingthoh da ka ain ia ki dustur ki riti tynrai. Da ka juh ka ain dei ba wan rah ia ki kynbuh ia ki hoi (records-of rights) lem bad ki map ha la pynthikna.

Ka rukom ai patta da ki trai khyndew ia ki khyndew hapdeng para khasi ka long kaba la wan mih hadien ka jingwan ki Phareng. Ia kane lah ban synshar, hynrei ym bit ban don ka jingkhaglad ia u Khasi ban de kylla ne bynda kat kum-ka jing bit jong u ha u para khasi. Kumjuh ruh u Khasi uba bat ne loh patta na ki trai khyndew un hap siew ia ki trai khyndew tang ia ka ba wai khyndew kaba la teh ban siew da u nongshim patta uba nyngkong ne hapoh ki sawdong pud jong ka jingpynshongder ba yn shah da ka ain namar ba ka dor ka mur ka ju kiew na kawei ka por sha kawei pat. La ju lap bunsien ba ki trai khyndew kiba kham bun ki oh baiwai khyndew ha la ka mon ka mon bad khang ia ki nongshim patta ban die ia ka khyndew shawei lynda ki siew bai-butom (salami) kaba heh ia ki trai khyndew. Kane ka ki jingeh ka long kaba kham riti. U Khasi shisien ba u ladie khyndew um ju die pynioh baiwai hynrei u die duh syndon ia ka. Ka ain, namarkata, ka dei ban khang ia ka jingshim kabu bym hok kaba kum katei da ki trai khyndew.

Ka jingai jirgmut shaphang kaba register ia ki dkhot ki Dorbar Kur/Kpoh/iing bad kiwei kiwei

Nga sngew ba ka long kaba dei eh ban da buh bad batai thikna da ka ain ia ka bor jong ki Rangbah, Kur/Rangbah Kpoh bad ia ki kyrteng jong ki dei ban buh jingynmaw da ka Sorkar man ba thung ne jied thymmai ia ki kat kum ka jingbit ka dorbar ba iadei. Dei tang kito kiba ia ki kyrteng jong ki la buh kynmaw kiba don jingbak (authority) ban khot nongpyniaid ia lade. Ha kane ki juh ka rukom dei ban leh ia ki Rangbah Raid/Shnong bad ki tymmen ki san kiba shong ha ki Dorbar Raid/Hima bad kiwei kiwei.

Nga ai jingmut ruh ba ki nongpyniaid ia ki khyndew Raid ki dei ban ai ia ka dulir-dakhol (certificate of occupation) man la ia uwei-pa-kawei kaba rep neh ia ka khyndew Raid. U nongbat ia kane ka dulir-dakhol un don ka hok fan die ne buh bynda ne arwai ia ka khyndew ba u la dakhol ha ki para Khasi. Ia u ne ka nongbat ia ia ki ri kur, ri kpoh, ri iing, ri seng, ri khain bad kumta ter ter lah ban ai ia ka dulir-dakhol da ki nongpyniaid. Kane ka dulir-dakhol ka dei ban long ia kaba la ithuh da ka ain bad kan long ka sakhi baieng (conclusive evidence) ba kano kano ka khyndew ka long ka nongkynti jong uta ne kata-ka biew kaba don ia ka dulir-dakhol tad haduh ba ka iingbishar kan da rai da kumwei pat. Kino kino kiba don ia ka dulir-dakhol ki lah ban buh bynda ne arwai ia la ki khyndew ne die duh ha ki para Khasi ne ha kano kano ka seng-airam ba la thaw ne ithu h da ki bor Sorkar.

Khamtam ia ki trai kyrti jong kano kano ka khyndew ki bym hap hapoh kino kino ki nongpyniaid dei ban aild ban pynthikna da ka ain (register) ia la ka jinglongtraid bad ka dulir-pynthikna (registered deed) jong ki kan long ka sakhi-ba-ieng ta kata ka khyndew ka long ka jong ki nadong shadong tad haduh ka iingbishar kan da rai da kumwei pat.

Ka long kaba dontam eh bad kyrkieh ban pynthikna bad buh kynmaw da ka ain ia baroh ki jaid khyndew bad ia ki pud ki sam jong ki, kham tam eh ia ki ri raid namar ba don ka jingtab bad jingpynkylia ri kynti ia ki.

H. HYNNEWTA,
28th August 1974.

Ha

I Bah R. T. Rymbai, I. A. S., (Retd.),
Chairman, Ka Land Reforms Commission,
For Khasi Hills, Shillong.

Subject—Ka Land Reforms

Bah,

Ngì ka Dorbar jong ka Shnong Nongshluid (Nongshluid Sirdarship) ha ka jingladei bad ka Land Reforms, ngì pynpaw ia ka jingsngew-pyrshah kaba jur. Namar kane ka Ain kan ktah ym tang ia ka jinglong trai shimet, hynrei kan pynkulmar ruh ia ki Riti bad Dustur bat khyndew bat shyiap jong ka Shnong Nongshluid baroh kawei.

Dated Nongshluid,

The 11th March, 1974.

Ki Nongsoi—

U Harbar, Secretary Village Dorbar,
Nongshluid and others.

Ka Riti ne Dustur bat khyndew bat shyiap, bad thung Sordar bad member ka Sordar's Durbar hapoh Hima Mawlong.

Hangne ha Hima Mawlong don tun jaid ki khyndew ki shyiap bapher bapher kumne:—(a) Ki Ri kynti (Private land) (b) Ki Ri seng. (c) Ki Ri shong. (d) Ki Ri Raid. (e) Ki Law Kyntang. (f) Ki Law adong. (g) Ki Reserved Forest.

I. Ki Ri Kynti la bat da ka iing (i. e., ki kmie ki kpa) ym da ki kur. Ka riti ioh pateng ia ki hok ki kmie ki kpa ka long kumne—

- (a) Ia ka iing kiei kiei ki mar mata baroh badon ioh ka para khadduh na ki khynthei. Bad lada ym don khun kynthei bad tang ki shynrang ki iasam hapdeng jong ki.
- (b) Ia ki kamai (bri) nongtymmen ne nongkhyndew bad kamai shitnga jong ki kmie ki kpa ioh bynta lang ki khun shynrang bad kynthei.
- (c) Haba ia sam bri la ju ai ritam ia ka khynthei kaba ioh ia ka iing, etc., shi dhot kaba ki khot ka Ri shyieng (ki khristan ka Ritam).
- (d) Ki ri kynti ki kylla Riseng haba ym pat iasam bun pateng.
- (e) Ki kamai nongtymmen ne nongkhyndew ne kamai shitnga, long trai ki kmie ki kpa haba dangim bad ba ki lah ban leh katba ki sngewbit.
- (f) Kino kino ki bym siew ia ka apat ki kmie ki kpa ki duh bynta.

II. **Ki kamai iapduh.**—U briew ka briew (shi tnga) ki bym don khun la ia sam kumne:—

- (a) Ba ia ka kamai (bri) mar mata ba u shynrang u ioh bynta na la ki kmie ki kpa, etc., ioh ki kur u shynrang hi.
- (b) Kumjuh ia ki kamai (bri) mar mata kiba ka khynthei ka ioh bynta na la iing kmie iing kpa, etc., ioh ki kur ka khynthei hi.
- (c) Ba ia ka kamai shitnga ba ki iathied ne ia kamai shitnga ne mar mata, spah ba ki ia kamai shitnga, la juh iasam hapdeng ki kur u shynrang bad kur ka khynthei ba ia jan.
- (d) Ba ia ki jingthung jingtep kiba thung ha ki bri nongtymmen ka kynthei, ioh hi ka khynthei ne kur.
- (e) Kumjuh ia ki jingthung jingtep kiba thung ha ki bri nongtymmen u shynrang ioh hi u shynrang ne kur.
- (f) Ia ka apat kit hi la ki jong ki kur, ki kamai ki khun 'Dir' khun 'Tieng'.

Ia ka briew ne u briew kiba ioh ar tnga shynrang ne kynthei ia ki khun kiba ioh na u ne ka tnga nongkong ki khun 'tieng' bad kiba ioh na u tnga hadien ki khot khun 'dir', ia ki kamai ba ia kamai bad u tnga nongkong ioh ki khun Tieng bad ia ki kamai ba ia kamai bad u tnga hadien ioh ki khun Dir.

Ia ki kamai nongtymmen ioh lang khun Tieng bad khun Dir.

N. B.—**Ki Khasi ba shong ha rgu.**—Ia kan a' jeng kawei la kmie, la i' long kiba ka ioh pateng na kiwei ne ki jong ka hi, ki khun shynrang kim ioh bynta ioh tang ki khun kynthei ia ki kamai jong u kpa, ioh bynta lang ki khun shynrang bad kynthei.

III. **Ki Ri seng.**—Ki Ri seng ki long kita kiba uwei u briew u kamai ne ki ri kmie ri kpa ki bym pat iasam ha ki khun bun pateng.

- (a) Ia ki Riseng la bat da ki briew kiba iadei seng lang na ka juh ka jaid ne kur.
- (b) Ka Seng ka don ka Dorbar kaba ki khot ka Dorbar seng. Ia kane ka Dorbar ki pynlong ha ki iing seng, Ing Kha'duh kane ka dorbar ka pyniaid ia ki kam Ri.
- (c) Uno uno u ka briew kiba ia dei reng ki lah ban thung ha riseng kaba ym pat thung kiwei pat.
- (d) Ba uba thung ha ka ri seng, u long trai tar g ia ki jingthung, ka khyndew ka sah ka jong ka seng hi.
- (e) Haba ki iasam ia ki ri seng, ki pynlong da ka dorbar reng. Haba ki iasam seng ki da pynlong ka jingknia ai bam ai ia ki trai jong kata katkum ka ri seng Niam Khasi. Ban pynmih ia ka jinglut jingsep ki ri wai r smc halor ki jingthung, ba la thung da ki nongthung ha ki ri seng.
- (f) Ki bym ia dei seng kim lah ban thung ha ki khyndew ri seng.
- (g) Uno uno u bym siew bai wir ne siew bai apat u duh seng noh ne kyntait seng.

IV. Ki Ri shnong:—Ki ri shnong ki don ar bynta—

(i) Ki ri shnong hima kiba don la ki sawdong pud ki saw ba la pyntikna da ki mawpud ba la buh u longshuwa.

(j) Ki ri shnong kyntoit ruh ki don la ki pud ba thkna ba la pynbeit da ki longshuwa hi.

K Ri shnong Hima.—Ia ki Ri shnong Hima la pyniaid da U Sirdar bad ka Dorbar—

(a) Ba ki ri shnong Hima Mawlong kim lah lano lano ban kylla long ki Ri kynti.

(b) Ba uno uno u trai shnong Mawlong u lah ban don hok ban rep ne thung halor ki khyndew ri shnong uno uno u briew u ban shong ha ka Hima u bym don khun don kti na u/ka Nongmawlong um lah ban thung ne rep ha ki khyndew ri shnong jong ka hima Mawlong.

(c) Ki trai shnong kiba rep ne thung ha ki khyndew ri shnong kim lah ban die ne transfer ne jamin hano hano ia ka khyndew ri shnong. Hynrei ki lah ban die ne transfer ne jamin tang la ki jingrep jingthung ne jingdakhol wat kata ruh ki lah ban die ne transfer ne jamin tang ha u trai shnong Mawlong hi.

(d) Kito kiba rep ne thung ha ki khyndew ri shnong ki da ioh jingmynjur ne patta na U Sirdar. Kino kino kiba thung ha ki khyndew ri shnong lada ki ich khlaw khlem sumar ne rep palat lai snem ki duh nob bad kiwei pat ki trai shnong ki lah ban thung ne trei ha kita ki jaka tang ba ia ki jingthung ba dang don ha kata ka jaka ioh ha u/ka ba thung nyngkong.

(e) Ba kito kiba la ioh bor ne patta na U Sirdar kiba rep ha ki pynthor (jaka ktieh) lada ki ieh nob khlem rep palat lai snem kiwei ki lah ban rep khlem siew compensation ei ei.

(f) Ba ka dorbar hima ka lah ban ai wai shi snem ne ar snem halor ki jingthung ne jingdakhol haba ka hima ka donkam tyngka.

(g) Ba ia ka jaka ktieh ne rep kba naduh ki Longshuwa la ai ka annual Patta rep ha ki nong tribal bad kiwei ki bymdei ki trai shnong Mawlong tang ba ki dei ban siew khajna, lada kim lah siew lah ban pynduh nob ia ka patta jong ki khlem compensation ei ei. Ia ki non-tribal naduh ba wan ka Sorkar thymmai ym lah ban ai patta shuh khlem ka jingmynjur lem ka District Council.

(h) U Nongmawlong uba la phet nob na shnong shabar hima u duh nob ka jinglong trai ha ki Ri shnong.

Ki Ri shnong Kyntoit:—

Ia kine ki Ri shnong kyntoit la pyniaid da ki Lyndoh kyntoit bad ka dorbar kyntoit, bad la pyniaid katkum ki riti ki dustur ba la buh ki longshuwa.

V. Ki Ri Raid:—Ki Raid dei ki ri Ramsong. Ia kane la pyniaid da u Sirdar bad ka Dorbar.

VI. Ki Khlaw Kyntaag:—Ki law kyntang ki dei ki khlaw niam kiba la pyniaid da ki Lyndoh bad ka dorbar kyntoit, ki niam Khasi.

VI. Ki Law Adong.—Ia ki Law adong la pyniaid da u Sirdar bad ka Dorbar Hima, katkum ki dustur ba la ju don.

VIII. Ki Reserved Forest.—Ki long ki juh ki Law adong ia kine la pyniaid kumjuh da u Sirdar bad ka dorbar katkum ki dustur ba la ju don.

(a) Ka shnong Mawlong ka mut u/ka briew (Khasi) u/ka balong u/ka nongshong ha Hima Mawlong u/ka ba don ka iing ka sem uba/kaba kit ne siew ka apat bad synniang jong ka shnong.

(b) Ki "Hok" ka mut ki bri, spah, ki mar ki mata jong u briew ne ka briew.

(c) Bai Wir.—Ka mut ka jinglut jingsep ha ka ialch iadang kaba dei ia ka Ri seng.

(d) Apat.—Ka mut ka jingpynlut pynsep ha la ki kmie ki kpa kumba ha ka thang ka tep, bad leh niam ia ki.

N. B.—Shaphang kaba thung ne jied ia U Sirdar Mawlong, bad ki members ka Sirdar's Dorbar ka Hima Mawlong ka la don katkum ka Mawlong Act, 1960.

Dated, Mawlong,
The 1st July 1974.

ILLIAM,
1st July 1974,
Sirdar Mawlong.

Na
U BRANWESSLY JAHRIN

SHA

U Bah M. PYNGROPE, A. C. S.,
Secretary, Land Reforms Commission for Khasi Hills, Shillong.

SUBJECT—Ki jubab ia ki thup jingkylli ba la pynmah da ka Land Reforms Commission.

Rangbah,

Kine ki jubab bad ki jingai jingmut jong nga ki long khamtam eh na ka bynta la ka jong ka dong thain Markasa Area, da ka jingkyrmen skhem ba kan wallam ia ka jingsuk jingroi ha ka imlang sablang ki paitbah nongshong shnong naduh mynta khamtam eh ha ki pateng pakit ki ban wan.

Ki jaid khyndew ba ia pher.—(1) Ri kynti (2) Ri kur (3) Ri tymma ne Ri maw (4) Ri raid ne Ri shnong (5) Ri Lyngdoh ne Ri kbain (6) Ri iapduh ne Ri syiem (7) Ri Lawkyntang ne Ri Law Lyngdoh (8) Ri Law Sorkar ne Ri Law Sorkari.

NA KA SONG II

Ha kine ki thain jong ngi kitei ki kyrteng ba la ai hapoh jong u juh u number ki khem kynthup jingmut tang ia ka juh hi.

Nuksa kum.—Ri Iapduh ne Ri Syiem ka mut kumba ju long ka dustur hangne ba ia kino kino ki riw duh Kur lynda kim don khun ha kaba kut lada jia ba ki la iap la ju pynlut pyasep da u Syiem ban thang lane ban tep ia ki, kumta baroh kat ba ki don ia ki Ri kynti jong ki la dokhol ne shiimi noh da u Syiem bad kumta ia kita ki khyndew la khot Ri Syiem.

SONG III

Ka rukom buh thup ne maw ban pyniakblad ia ki pud ki sam—

Mawbri.—Ka mut ka ktien kynthup kyllum, ia ki mawkhap, maw khang bad mawthylleij.

A. Mawkhap—Ka mut ia ki artylli ki maw bala ju thung uwei sha kamon bad uwei sha kadiang jong u Mawthylleij, kiba kdew khamtam eh tang ha ka ban pyniakblad ia ki arliang maw khap jong ki khyndew.

B. Mawkhang—Ka mut ia u maw ba la thung khang sha khmat jong u Mawthylleij, u mawkhang u pynpaw ia ka jingkut jong ka khyndew bad u long ruh u nongpynphai ia u Mawthylleij lat kum ka jinglong jong kata ka area.

C. Mawthylleij—Ka mut ia u maw ba la ju thung hamar pdeng jong ki mawkhap bad mawkhang u Mawthylleij u long ruh u nongkdew ia u lain jong ka pud na uwei u mawbri sha uwei pat kat kum ka jinglong jong kata ka khyndew.

Ki rukom leh niam por thung mawbri—Shuwa ban kin leit ki arliang trai khyndew ki khot lang katto katne na ki Riewtymmen hapoh shnong poh thaw.

Ki rah lypa ia ki tiar leh niam leh rukom sha lum ynda ki la sdang ban ia thung ki la buh ne jied ruh uwei na ki Riewtymmen u ban pyndep ia ka jinglehnam te ki sa ia thung ter ter bad ynda poi ha u maw uba khadduh tam ki tih ia ka jaka thung maw bad shuwa ban thung ia u maw ki tep hapoh da ki kynja wait ne mohkhiw ne kano kano ka kynja nar tiar rep ki thung ia ki maw bad ki pyndep ia ka niam khadduh da ka ban suit kiad niam da u klong ne u skaw, ka jingthmu jong kitei ki tiar nar ba tep ka ban long ka dak jong ka jingpangsuu pangthar ia uno u nongtuh khyndew ne u nongkylla jutang.

Ka dustur bat khyndew bat shyiap

Ia kitei ki jait khyndew baroh ba nga la kdew haneng la ju bat da ki jong ki jong ki bor kumne harum:—

Ki Ri Kynti—La ju bat da kita ki nongthied bad pateng la pateng ki khun ki ksiew jong ki.

Ri Syiem—La ju bat da u Syiem bad pateng la pateng uwei hadien uwei pat kat uba long Syiem.

Ri Lyngdoh—La ju bat da ki jait Lyngdoh bad pateng la pateng bad ka la ju long kumta ter kat kum kitei ki jait kyrteng khyndew hynrei baroh ki long hapoh ka jingsynshar bisnar jong u Syiem bad ka District Council pat naduh ba la don ka District Council u Syiem u la kylla long noh tang kum u shakri jong ka bad um donbor ei ei shuh kumba mynshuwa, kane ka long kawei na ki daw kiba kongsan ba ka jinglong trai jong ki trai khyndew shaphang ki Hok ki Ritika la hiar shibun eh bad nang hiar nanghiar arut na awei ka por shawei ka por.

SONG VI

Ki Ain hiar pateng kat kum ki dustur ki riti

A. Kat kumba naduh hynthai ia ka kynthei la pynlong ka nongbat ia ka jait ka kynja, kumba baroh la ki khyndew ki shyiap ruh la ju pynhjar pateng ha ki khun kynthei hi, to la don shisha katto katne ki kni ki kpa kiba la ai bynta lem wat ia ki khun shynrang ruh hynrei ba ki lah ban bam tang ia ka jingmih kaba ki khot bam syntiew kata ruh tang katba ki dang im hynrei pat kim lah ban pynhjar pateng ha la ki khun naba tang shu iap u kpa ki khun ki dei ban leit pynphai noh ia ki khyndew ki shyiap baroh.

Kat kiba utei u kpa u wanrah na iing kur ki kur kin ioh biang baroh khoit, hynrei tang ia ki khyndew jong uno uno u bym don shuh ne iap duh lut ki para ki hymmen na ka juh ka kmie lada u mon ban aiti duh lah ban pynhjar pateng noh ha ki khun kat kiba u don wat la ki long ki Ri-tymmen ne Ri-hiar pateng katno katno pateng ruh.

Ka rukom ia'sam khyndew tang hadien yada la iap ki kmie ki kpa ia ki kynja Ri maw ne Ri tymmen ki long kumne harum:—Ki hymmen ne ki kni shynrang ki long ki Nongpyniasam halor ki kur kynthei hynrei tang ban pyniasam ym na ka bynta ia lade, ki sam ne pyngngat thik kat kum ki ktien pynkam ba la ju pynkam da ki kmie ki kpa ba la iap mynba ki dang im hadien kata ki sa pynbeit ryntih mar kat ban ia ryngkat hynrei tang ia ka khun khadduh ki sam khambun naba ka long ka iing seng ha kiba bun bynta ki kam kur kam kha. Ki nong-shongkha pat km donbor ei ei ruh em la ju khot ia ki u Khlieh ka iing hynrei shaphang ki Ri-tymmen u donbor tang ban rep ne ban sumar katba u dang ia shong bad la ki khun ki tnga. Ka kynthei lada ka mon ka lah ban die ruh namar u Kur Shynrang wat lada um ia mon lem ruh u lah ban khang tang bapoh dpei hynrei um lah ban leh ei ei ha khamat ka ain bishar lynda um don kyrteng ha ka dulir.

Ka Sang—Ka Sang ka long kata ka jingpynkhein ne leh bymniew halor ki kynja hok ne ki Riti, kum ha ka Riti long kur long jait Riti Longkha long man, etc.

Kum—Lada jia ba ki khun kin ialch mokotduma ia la u kpa ne ka bynta kano kano ka long ka Sang Riti.

Ki dong kiba shait pynmih eh ia ka Sang Riti ki long ki jingialeh mokotduma hapdeng ki khun kha bad ki mei kha na ka bynta ki khyndew ki shyiap kiba u shynrang u rah na iing kur lyngba ki jingthoh jingtar na la ki kni ki kpa ba la iap naduh ba ki dang im.

Ki Jingai Jingmut:—Nalor ktei ki jubab kiba nga la jubab naduh ka page I haduh ka page II nga sngew ban ai jingmut katto katne ki bynta kiba kham kongsan kumne harum:—

1. Ba lyngba ka Land Reforms yn pynkup bor ia u Kpa kum u Khlieh ka iing ha ka jingiadei bad ki Hok ki Riti jong ka tnga.
2. Ban pynkup bor ia ki Kur shynrang ha la ki Hok ki Riti hiar pateng jong ki Kmie ki Kpa khnang ba yn sngew ban khot ia ka kyrteng ne ka nam ba janai jong kiba ki la ioh naduh hyndai (Ki Lyndan ki Kynrem).
3. Ban shna ka Ain Jingpynbeit kaba thikna kumno yn leh ia ki thei Khasi kiba shah shimjait sha ki tnga Mynder-ri ha ka jingiadei bad ki Riti ne ki Hok hiarpateng ne ki Khyndew ki Shyiap khnang ba ka jait bynriew Khasi kan-ym jah noh.
4. Sngewbha ban revise noh ia ka District Council khnang ba ka bor ki Syiem kan long kaba pura ha kaba kin lah ban iarap ban pynneh ia ki Hok ki Riti jong ki paitbah.

Uba burom ia phi,

Nongkasen
The 18th March, 1974.

U BRANWESSLEY JAHRIN,
Headman,
Nongkasen, Markasa Area.

From—M. S. Jahrin, Advocate,
Cleve Colony,
Shillong-3.

To,

Shri M. Pyngrope, A. C. S.,
Secretary,
Land Reforms Commission for Khasi Hills,
Shillong.

Subject—QUESTIONNAIRE BY THE LAND REFORM COMMISSION.

Dear Sir,

With reference to the above, I am to reply as follows—

1. That from the very terms of reference the purpose of the Land Reforms Commission seems to be very disappointing. To help solve the problems facing our people the terms of reference, in my opinion, should have been the following, amongst others:—

(a) To enquire and examine the land system in the district in the context of the changing world around us.

(b) To study the difficulties experienced by the people and Government in fighting against poverty, injustice, the impediments against social reforms, development, progress and in all that a welfare State should stand for.

(c) To recommend codification of laws to meet the needs for (b) above, and to free the district from feudalism, exploitation and all social evils that plague the country at present, and that retard national progress as a whole.

Codification of the existing land system will simply legalised our dated feudalism, and will lead to great injustice that would result in internal strife and turmoil and finally end up in violent revolution. This is the fact of history in our area.

We live in a modern world where land should either be nationalised or it be assured in economic inalienable holdings to every family. We cannot afford that there be haves and have nots in the same State: either every citizens should be have or have not. From the experience of those States which follow a policy of land nationalisation it is found that the advantage of the HAVE policy outweighs the HAVE-NOT policy, as the former encourages human initiative and hard which the latter denies. Moreover the HAVE policy is more suitable for our people, especially under the present circumstances. But it is necessary that our Government should ensure an economic inalienable holding to every family, and help in their development.

We should also acknowledge the following among other facts that face our people:—

(a) The Khasi customary land system has become outdated, and we are slowly but unconsciously drifting toward feudal system.

(b) There is danger of land alienation not only to a few rich well-to-do native families, but especially to outsider who are well organised with a seemingly ulterior motive behind, thus rendering the mass of the people landless and ultimately reduce them to a position of hewers of wood and drawers of water.

(c) That the present land system is very uncertain, and give rise to much litigation.

(d) That it is not at all possible to develop the District and ensure the people peace, progress, prosperity, etc., under the present system.

(e) That our present land system is in need of radical change. To serve the best interest of the people does not necessarily be according to their wishes at this stage of their understanding, and codification of this existing customs according to their wishes would simply make real reform to ensure their future existence, peace, progress and prosperity, that they aim at, more difficult.

I feel that Government should not fight shy to face the above facts and a Land Reforms Commission for this purpose only is worth constituting.

Dated Shillong,
The 31st January 1974.

Yours faithfully,
(M. S. JAHKIN).

Ka Brill Kharkongor 'Ka Khadduh',
Jynriew, South-East,
Shillong-Jowai High Way,
P.O. Happy Valley,
Shillong-7, Meghalaya.

Reference No.BK./74.

Dated Shillong,
The 29th January 1974.

To,

Bah M. Pyngrope,
Secretary, Land Reforms Commission for Khasi Hills, Shillong.

Rangbah,

I have just been in receipt of your printed letter dated 12th January 1974 on the 24th January 1974 together with the printed booklet on Land Reforms. As the time is very much limited to answer

Ri-kynti lands inherited and possessed by Ka Brill Kharkongor and her daughters, from the direct womb of her great-great grand mother, Late Ka Lah Kharkongor:—

- (1) MAWSAW
- (2) POHKSEH
- (3) JYNRIEW
- (4) UMKHRAH
- (5) KA BHUIN
- (6) LAISIAM
- (7) RIAT-KUT, South of Shillong.

Customs, known as "NOTES ON KHASI LAW" by Sir K. Cantlie, M.A., Bar-at-Law of Indian Civil Service, the then Deputy Commissioner of Khasi and Jaintia Hills—1932-34, who was assisted by eminent and experienced Khasis and Syntengs gentlemen and which was accepted by all Judicial and Executive Heads may be referred to. This will answer to all your Queries on the subject matter.

Further References may also kindly be referred to the case of U RAM KHASI of Nongjrong Khyrim State, on behalf of the Syiem of Nongkrem (Khyrim)—Versus—U Mon Laloo of Jowai, a British subject to obtain land Tax from him for holding lands for cultivation at "Litang" by Mr. H. S. Bivar, Deputy Commissioner, Shillong on 29th August, 1874 and also Extract from the Assam District Gazetteer Part I—The Khasi and Jaintia Hills by Mr. B.C. Allen, B.S., Vol-X of 1905, Chapter VI, Page 101, Para 2.

Further references may also be made on "The Khasis" by Mr. Gordon.

Further more references may also be made to the Treaties concluded with the various Syiems of Khasi Hills *vide* Aitchinson's Collection of Treaties, Engagements and Sanads Vol. II.

The Agreement of Cherrapunji dated 12th September, 1829 corresponding with the Year 1236 B. S. which is holding No.6 by Mr. David Scot.

The Sanad granted by the Viceroy and Governor General of India by Lytton dated Simla—1877.

MY VIEWS:— In this context, if I may mention here, the term "Land Reforms For Khasi Hills" is not at all applicable, and do not arise at all, in fact, I consider, it should be termed "Public Reforms For Khasi Hills" to correct and reform its people so that strict adherence should be followed by its people to the **unchangeable Khasi Customs.**

MY COMMENTS:— Khasi customs on land can never be changed or reform as is unchangeable or uncorrectable as it is always attached with "Ka Niam" or Khasi religion. The fact for all this deterioration in practice is that a section of its people have erred the Khasi customary laws and usages on Khasi lands. So I consider that people should be reformed first and not the land. If a reform take place on Khasi lands, it will interfere with my Khasi customary laws which is co-related with "KA NIAM". It will stripped a Khasi naked for without land, he cannot live or survive at all. Land in other words is attached to the life of a KHASI. If that be so that I shall not be able myself a Khasi any more. It will leave me without a "JAIT", which constitutes a basic fact in the evolution of Khasi customary laws and its solemn practices.

Few instances, may perhaps be cited here as far as Shillong Town area is concerned, where the old age Customary laws or the Khasis are more often violated and infringed by its local people, *viz.*,

(a) The Syiem in matter of issue of Patta for lands which do not belong to him but its community, known as "U Khun u Hajar" (daughters and sons of the Soil). This is a very grave matter where the Syiem had whimsically encroached upon the basis concept of the old-age customary laws of the Khasis.

(2) By the District Council by forcibly depriving the daughters sons of the soil of their Ri-Raid lands known as community lands but not for use of the District Council for their commercial purposes.

Absolutely Owners of the Ri-Kynti (Private) lands noted in the margin above, which were duly registered on 7th February 1876 by Late Ka Lah Kharkongor, the great-great grand mother of Ka Brill Kharkongor, 'Ka Khadduh', and her daughters:— Ka Patsy Kharkongor and Ka Anmor Kharkongor.

(3) The benign State Government themselves have forcibly tried to grab my private "Riatkur" forest, and a case is pending between myself and the benign Government in Cri. Appeal No. 1(s) of 1973, which is against my established Customary laws.

In your GLOSSARY heading, I feel I am entitled to interpret in a more correct way, the confusing and mis-leading interpretations of the meaning of the word:—

"Ing" as a branch of a "Kpoh" instead of a house. A house do not come out of a womb.
Secondly, "Kpoh", where the meaning is given as a branch of a Clan. It is confusing, it should have been "womb" or "stock of descends" which is more clear.

Thirdly, "Kur", is very much confusing and obscure also, it should be "Blood relative through a female." This is a comment from Ka Brill Kharkongor (Dkhar) having four Children (viz. namely) Two boys and two girls including my very old and infirmed mother having attained the age of 86 years at the moment, which now constitutes my Clan, and are now the only surviving descendants and owners (Trai Khyrdeu) from the womb of my great grand mother late Ka Luh Kharkongor (Dkhar), who owned six plots of her private (personal) Ri-Kynti lands, registered as far back as 1875 and 1876 with the then Syiem of Myllem, as indicated in the Margin of this letter and situated in and around Shillong Tow—including also the balance of the portion of land leased out to the British Government as far back as 1876 and 1878, where upto this date, no land rent has ever been paid to me, leaving a large forest by the name and style of "Riatkur" for herself, where again all these landed properties were now inherited by me and subsequently to be inherited by my aforesaid four children and their future generations as my Clan in accordance with the Khasi Customary laws and practices; which cannot be reformed by anyone.

In conclusion, I would like to point out once and for all that the proposed **Land Reformation for Khasi Hills**—cannot at all be made applicable to the Khasis as it is detrimental to their survivals and that the ancient and existing unchangeable customary laws of the Khasis are to continue.

Khublei,
Ba burom,
KA BRILL KHARKONGOR (DKHAR)
her daughter,
KA PATSY KHARKONGOR (DKHAR)
TRAI KHYNDEW

Ka Brill
Ka Patsy C. } Kharkongor.
Ka Armor G. }

1. Mawsaw. 3. Jynriew. 5. Bhuin.
2. Pohksech. 4. Umkhrak. 6. Lalsiam.
Ka Brill Kharkongor Dkhar.
Ka B. Kharkongor Dkhar.
Shillong, Khasi Hills District

Ha

U Secretary,
Land Reforms Commission for Khasi Hills,
Shillong.

Rangbah badonburom.

Kat kum ka smithi jong phi kaba phi kwah ba ngin ia ai jing-m ut bad jagpyrkhat lem shaphang ka dustur riti bat khyndew bat shyiap u khun Khasi, nga sngew ba ka long kaba dei ia nga ba ngan buh ia kine ki jinghisha harum shaphang ka rukom pyniaid ia ki khyndew ki shyiap ha la ka jong ka jaid Kharkongor ha Nongthymai, Shillong.

1. Ba ka khyndew ka shyiap jong ngi ki Kharkongor ha Nongthymai ka dei ka 'Ri Kur ia kaba la buh la seng da u longshwa manshwa na ka bynta la ki jong ki para pyrsa ba kin bam bad pyndonam ia ki.
2. Kane ka 'Ri Kur ka kynthup ia ki hynriew tyli ki lynnong khyndew bad kita ki long kin—(1) Ka Mawsaw (2) Ka Jynriew, (3) Ka Pohseh, (4) Ka Unk'rab, (5) Ka Laidiam bad (6) Bruin.
3. Ba kat kum ka dustur riti ba la buh da u longshwa manshwa, ki kur don hok ki bat khyndew bat shyiap da kaba shu dakhol ia ki jaka kiba lait na ka dakhol jong kiwei pat ki kur don hok bad shisien ba ki la dakhol kumba, kata ka jaka ka la sah ka jong kita ki nongdakhol bad ki lah ban leb ne pyndonam ha kano kano ka rukom katba ki mon ne sngewbit.
4. Ba kat kum ka dustur riti ba la buh da u longshwa manshwa ha ba kano kano ka kur (nongdakhol) ka die noh ia la ka jong ka dakhol ne skat ha la ki jong ki para kur don hok, ka shu ai siew nonglut bad kata ka dakhol ka long noh ka jong kata ka kur kaba la siew bailat bad ka long trai noh ma ka nadong shadong. Haba die pat ia ka dakhol sha kiwei pat ki bym dei la ki jong ki para kur don hok, ka trai nongdakhol ka ai da ka patta (kot die-wai) ia ki nongthied ban pyni ia ka jinglong-trai jong ki pateng la pateng haduh ki khun ki waris jong ki kat ba kim pat die shawei pat : bad lada kita ki nongthied ki die pateng noh shawei pat ki dei ban da pyntip sha ka trai nongdakhol khnang ba kan ai pat da ka pata thymnai ia kita ki nongthied pateng bad ka nongdie pat kan da ai ka kynja bai-burom ia ka trai khyndew katba ka sngewbit hi ma ka.
5. Ba ia ka khyndew kur kaba lait na ka dakhol jong ki kur don hok ka sah ha ka jingkmih bad pyniaid ka Khadduh jong ka kur ryngkat bad ki Rangbah ba la thung na ka kpoth ka kpoth bad kane ka long ka dak ban pynishai kdar ba ki kur don hok baroh ki ia don hok lang.

Ka Khadduh ka long ka nongpeit ka nongsumar ia u pud u sam jong ka bri ka khyndew bad na ka bynta kane ka jingkit kaba la pynshet halor jong ka, u longshwa u manshwa u la buh bynta kaba kyrpang na ka bynta jong ka, bad kata ka long ba u la buh la seng da ka 'Ri-shi-ing ba kan bam bad pyndonkam tang ma ka hi katba ka sngewbit. Ka hok jong ka Khadduh halor kite i ki hynriew lynnong khyndew ba kdew ha ka Clause No. 2. ha neng ka long mar ryngkat bad kano kano ka kur don hok

6. Ba hi ki snem kiba hadien la dor ki jagpyrkylla ha ka rukom pyniaid ia ki khyndew ki shyiap jong ki kur ha ki dur bapher bapher na kawei ka por sha kawei pat ka por da ka jingkmih lynti bad tingthmu ba kita ki jingkylla ha ka rukom pyniaid kin wan rah ka jingbha na ka bynta jong ki kur baroh. Kine harum ki long ki jagpyrkylla bad ki jingmih na kita ki jingkylla—

(i) Ba ka Khadduh jong ka Kur ryngkat bad ki ryngbah ba la thung na ka kpoth ka kpoth kin a' Patta noh ma ki haba kano kano ka kur don hok ka die noh ia la ka jong ka dakhol sha ki-wei pat ki bym dei ki para kur don hok: khuang ba ka bai Patta bad ka bai Khajni khyndew shisien shisnem ba siew da ki nongbat Patta yn lum da ka Khadduh ha ka Fund Kur na ka bynta ban ai jingiarap ia kano kano ka kur kaba shem bad hap ha ka jingshitom bad jinglanot. Ha ka jingpyntrei kam ia kane ka jingpyrkylla kam shim long satia kat kum ka jingthmu—ka Pisa ka la s'u jah rnal—bad ka la wanrah pyntan ia ka jingiap ut iapra hapo'i jong ka kur wat ka moktduma ruh ka la mih bansien ha ka Kashari jong u Syiem shaphang kane.

(ii) Ba ka bai-burom trai khyndew ia kaba ju shim na ki nongbatpatta haba ki die noh ia ka ia ka khyndew shawei pat la pyrkylla ia ka ktien sha ka bai-silami bad la buh ru'di ka percentage ba ki nongbat-patta ki dei ban siew sha ki trai-khyndew na ka dor ba ki die ia ka khyndew. La ka jingthmu ka long ban pynheh ia ka Fund Kur na ka bynta ban ai jingiarap ia ki kur haba ki donkam, hynrei kam long satia kumba la kdew ha ka sub-clause (i) jong ka clause No. 6 haneng. Kane ka jing-pyrkylla ruh kam long satia tangba ka pynmih ia ki kynrum kynram hapo'h jong ka kur hynrei ka long ruh ka jingbansein ia ki nongbat-patta kat haduh ba teng teng ki la dei wat ban ia lah da ka moktduma.

(iii) Ba ia ki kyndon jong ka Patta la pyrkylla na kaba aibat ia ki nongthied khyndew ba kin long trai pateng la pateng haduh ki khun ki waris jong ki sha ka jinglongtraj ba ting man la ka 15 (khadsan) snem bad man ba kut ka khadsan snem ki nongbat-patta ki dei ban pynthymmai pat ia la ki jong ki patta bad ki dei ruh ban da siew ia ka bai pynthymmai. La ka jingthmu ka long ban pynheh ia ka Fund Kur ban ai jingiarap ia ki kur haba ki donkam, kam long satia katkum kata ka jingthmu kumba la kdew ha neng ha ka sub-clause (i) jong ka Clause No. 6 bad ym tang kata hynrei ka long pyntan tang ka jingbansein ia ki nongbat patta kiba pli.

Namar ba ki jingmih na ki jingpyrkylla ia ka rukom pyniaid ki la wanrah bun ki jingshiew kumba la kdew ha ka sub-clause (i), (ii) bad (iii) jong ka Clause No. 6 haneng, ki kur don hok kiba sngewthuh bad kiba ohi ia kita ki jingshiew ki la hap ban bat hi noh halade ia la ki jong ki dakhol ne skat kat kum ka dustur iti ba la buh da u longshwa manshwa naduh ba sdang.

Kat um kitei ki jingshisha ba la kdew haneng nga sngew ba ka long kaba donkam bad kaba dei ch ba :
 rukom pyniaid ia ki khyndew ki shiap jong ki Ri kur Kharkongor ha Nongthymmai ka dei ban long katkum
 ka dustur riti ba la buh da u longsawa manshwa bad ki jingpyokylla kiba la mih ha ki snem kiba hdi:
 ki dei ban duh bad jah noh, khnang ban wanrah ia da jingbha bad jingsuk hapdeng jong ka kur baroh
 kawei bad ruh ban iada na ki jingialch mokoduma kiba pynjot bad pynroin ia ka longbriew manbriew
 bad ia ka jait bynciew hi bad ban iada ruh ia ka jingshabanbein jong ki nongbatpatta.

Dated, Nongthymmai,
 Shillong.
 The 30th April, 1974

Uba burom ia phi,

H. KHARKONGOR

U longkni ka Icing bad ka Kpoh,
 U Riewkhat ha ka Kur Kharkongor,
 Nongthymmai bad U Secretary jong ka
 Nongthymmai Durbar Pyllun.

SYNGKHONG KYNTIEW RI

"Na ka bynta ka Ri bad ka Jaidbynriew"

Ref. No. SKR/GS. III/74/

Dated 4th September 1974.

Na:—
U General Secretary,
Syngkhong Kyntiew Ri, Shillong.

Ha:—
U Chairman,
Land Reforms Commission for Khasi Hills.

Rangbah,

Nga sngewbha ban phah hangne ia "Ki jingai jingmut jong ka Syngkhong Kyntiew Ri halor ka Questionnaire, Land Reforms Commission for Khasi Hills" kumba la mynjar da ka Executive Committee jongka ha ka 3rd September 1974.

U baburom ia phi,

Sd/- B. R. KHARLUKHI,
General Secretary.

KI JINGAI JINGMUT JONG KA SYNGKHONG KYNTIEW RI HALOR KA QUESTIONNAIRE,
LAND REFORMS COMMISSION FOR KHASI HILLS

1. Namarba ba ki rukom bat khyndew ha ri Khasi ki iapher na kawei ka jaka sha kawei pat kat kumba la buh la seng da ki longshwa-manshwa, kumta ym dei ban pyrshang ban pynkylla ia ki riti ki dustur lanc ban pynlong 'uniform' ia ki. Ki dustur, ki rukom bad ka niam ki Khasi ki don ka jingiadei bad ka khyndew-ka shyiap. Ha kajuha ka por la kwah ban pynkynmaw ba dang don shibun ch ki lad ki lynti da kiba ngi lan ban pynbha ia ki khlem da pynkylla khngang ba kin ai jingmyntoi ia ki khun-ki hajar.

2. Ha ri Khasi, ki rukom bat khyndew ki don ka jingiasnoh bad ki rukom imlang-sahlang kiba u Khasi u la iohpateng na ki longshwa-manshwa (cultural heritage). Khlem da donkam ban pynkylla ia ki riti bat khyndew, lah ban pynithuh ia ka jinglong trai halor ka khyndew da kaba pynlong ban don ka **Registration** ia ki khyndew baroh. Haba don ki mokotduma halor ka jinglong trai, lah ban thung da la Land Tribunal ka ban rai syndon ha kaba ithuh ia ka jinglong trai.

3. **Ka Land Transfer Act**:—Don bun ki thliw-ki syar kiba ai lad ia ki nongdie khyndew ban die sha ai mynder. Ka Sorkar ka dei ban phikir bha ia kane bad ban khang lad shisyndon ia kane ka rukom.

4. Ka jingbat khyndew da ki bakhrav ka kdew ia ka "feudal system" kaba la don ha ri Bilat hyndai. Kane ka long ka jingjuh roit (form of exploitation) da ki upper bad privileged class kaba long khyllah ha u Khasi u bym ju don jaid bakhrav ne bapoh. Kano-kano ka dustur khyndew ka dei ban long kaba pynmyntoi bad ai jingiarap ia u khun-u hajar bad u ba bun u ba lang. Lah ban iohi ba don ki jaid ne ki kpoh kiba dawa ba ki dei ki bakhrav, etc., bad kiba bat khing ia kata ka jingsngew. Kano kano ka land reform ka dei ban long ka ban ym wanrah ia kane ka jingiapher (distinction). Eg., ka raid ka dei ban long ka jong u khun u hajar. Ym dei ban shah ban pynlong Ri-kynti ia ka.

5. Ka jingbat khyndew da u mynder ha kane ka Ri jong ngi ka long kaba iphylla khamtam ch ba la bun ka 'bensmi'. Ka Land Transfer Act bad ka Registration System ha District Council kim shym iarap sa tia namarba ym shym pynpyrkhing ia ki kyndor ki ban iarap ia ka khyndew ban sah ha u Khun Khasi. Ka Commission ka dei ban kynmaw ba ka khyndew ka long ka kyndon (condition) da kaba la ithuh ia ka jinglong Khasi.

6. Ka ain hiar pateng ha ri Khasi ka dei ban ithuh ia ka jinglongtrai (ownership). Kano kano ka ain ban thaw ka dei ban long kaba ithuh janai ia ka **method of inheritance**.

Ki jingai jingmut ban iada ia ka khyndew-ka shyiap kaba mut hi ka jingiada ia ka Ri bad ka Jaidbynriew:—

- (i) dei ban tohkit bad record ia ki khyndew baroh bad ban da kham bniah ia ki khyndew ba bat da ki mynder ;
- (ii) dei ban tohkit ia uwei-pa-uwei u mynder la u don permit ne passport ei ei ba u wan sha ri Khasi bad u shong ha kano ka dur—kum u shakri ne nongkhahi, etc. ;
- (iii) dei ban pyrkhing bha ha ka Land Transfer Act, ka jingdie khyndew ba jar-jar sha ki mynder, bad ka jingbuh tarik sha ki bun snem mynshwa ;
- (iv) ka jingshong-kha khleh (mixed marriage) ka long kaba mynsaw shibun ch ia ka Jaidbynriew. La ai jingmut ba ia ki Khasi kiba ioh mynder bad kiba la kylla jaid mynder dei ban niew ia ki kum ki mynder ki bym don hek ei ei shuh ha kaba thied khyndew re oh khyndew ;

- (v) ki don ki mynder kiba khai laltuid khlem da shim ia ka Trading License na ka District Council. Ka District Council kam shym lah ban leh ei ei ia kine ki mynder kiba suki-suki ki thied duh noh ia ka khyndew;
- (vi) ka jingshah ban bein ki Khasi ha ki mynder ka long namarba ki Syiem Raid, ki Basan Raid bad katto-katne ki syiem kim iarap ia ia ki khun-ki hajar. Ka Sorkar ka dei ban lushia ia kane da kaba buh ia ka policy kaba pykhang;
- (vii) ki syiem ki dei ban lum khajna na ki nongri mauid, nongri masi ha kata ka rukom ban nym pynshur shuh ia ki mynder ban wan tur sha ri Khasi;
- (viii) dei ban buh ka ain ba uno uno u mynder u ba rung sha ki interior ka Ri u dei ban da loh jing-bit na ki bor Sorkar. Ka Sorkar ruh ka dei ban don ki jingthoh kiba biang ia ki khyndew-ki shyiap ba bat da ki mynder bad ban pynmih hukum ba ym bit shuh ban ai khyndew ia ki mynder ha ki interior;
- (ix) Ym dei shuh ban ai bor tang ia ki Rangbah Shnong ban ai Certificate ia ki dkhar "ba ki long kiba ia shong slem" ha ka Ri. Hynrei ia kiba kum kine ki Certificate dei ban ai da ka Executive Committee jong ka Dorbar ba ia ithuh da u Syiem ne da ka District Council. Ia kaba kum kane ka Certificate dei ban ia soi long da ki dkhot baroh jong ka Executive Committee. Kane kan iada ia ka jingwan rung klep ki mynder wat ha ki Electoral Roll.

8. **Pata System.**—Kane kam ju don mynshuwa ha ri Khasi hynrei ka la jyllei mynta. Kam long shuh kaba dei ba hadein ba la thied ia ka khyndew yn dang siew shuh ia ka bai patta man u stem ryngkat bad ki jingteh-jingkhum na ki trai khyndew. Ia kane dei ban da peit biang khnang ban pynduh syndon namarba la wanrah ia ka da ki mynder. Nalor kata, ka don ruh sa ka 'salami' kaba dei ka ktien dkhar bad kaba la iasnoh bad ka Patta System. Ka salami ka dei ka jingban bein jong ki trai khyndew ia ki nongbat khyndew.

9. **Ka Banking Loan.**—La sngewthuh ba? ki bank kim ai Agricultural Loan ia ki nongrep namarba kim ithuh ia ki dular bad khyndew ki nongrep. Ka Sorkar, la sngewthuh, ka kwah ban reform ia ka rukom bat khyndew khnang ba lah ban ai certificate ia ka jinglongtra i halor ka khyndew da ma ka hi khnang ba ki Bank kin ithuh in kita ki certificate bad ai loan halor ka security da ka khyndew. Ka jingsyier kaba don hangne ka long ba ki khyndew ki lah ban kylla! khyndew Sorkar noh. U ban ai certificate u dei u Deputy Commissioner ha ka bor jong u kum u Revenue Officer. Ka jingbamsap bad ka jingkulmar halor ki khyndew ki shyiap ki lah ban mih bad ki mokotduma ia knieh khyndew kin bun. Kine hi-kin khang lad ia ki Bank ban ai loan namarba ki mokotduma kiba kum kine ki ju shim por slem. Namarkata, kan bha ban ieh ia ki khyndew kumba ki julong. Ki certificate kin wan na ki Syiem bad kin leit sha ka District Council bad nangta sha u Deputy Commissioner u ban phah ia kine ki certificate sha ki Bank. Ka Sorkar ka dei ban kyntu ia ki Bank ba kin ithuh ia kiba kum kine ki certificate. Lada ki Bank kim treh ban ithuh ia kiba kum kide ki certificate dei ban shu sangeh noh kita ki Bank Loan.

10. Kan bha lada ka Sorkar kan peit bniah ia ki nongrim ba la ju don naduh ki por barim ha kaba pyniaid ia ki khyndew-ki shyiap ha la ki rukom bapher-bapher. Dei ruh ban nym kyrkieh ha kaba wanrah ia ki reforms. Kaba kham kyrkieh pynban ka long ban pynskhem ia kiba la buh da ki long-shwa-manshwa.

Khahdub eh, ai ba ki Rangbah Sorkar bad ka District Council kin sngewthuh ban nym leh ei ei ban pynkhih skum dkhiew ia ki khun bad ki pateng jong u Hynniew Trep-Hynniew Skum. Kino kino ki jingkylla ki dei ban wan suki tad haduh ba ki paidbah kin da sngewthuh ia ka dor jong ki. Ki nong-synshar ki dei ban long ki nongkdw lynti ia kaei kaei kaba don ha khmat bad kumno ban ia kynduh ia kiba kum kita. Ki dei ban long kum:— ".....ki Pukni Syiem baher shajngai U i ka Dak Bapher."

11. Ka dei ruh ban don ka samnat (will) ha kaba sam ia ka khyndew-ka shyiap.

Sd/- R. J. KHONGWIR,
President.

Sd/- B. R. KHARLUKHI
General Secretary.

Ka jubab ia ki katto katne ki bynta jong ka Laod Reforms na ka shnong Nongryakoh.

Ka Song I

Q. 1. Ka kyrteng jong u khlich ka Hima jong ngi ka long u Syiem Khyrim Syiemship.

Ka Song II

Q. 1. (i) Ki Ri Kynti (ii) Ri Maw (iii) Ri Raid (iv) Ri Kur

Q. 2. Ki Ri Lynter.

Ka Song IV

Q. 1. (a) Ri Raid bad Ri Lynter.

Q. 2. (b) Kumba shi mail sawdong.

Q. 6. Ym don jingkhmih ne bishar ei ei ia kine ki khyndew da ki bor synshar.

Q. 3. Ri Kynti ka mut ka bri, kaba thied ne ioh kynti tang ha uno uno ne kano kano ka brijew.

Ri Maw.—Ka mut uno uno u brijew uba thied ia ka bri bad ia kata ka bri la thung mawpud ryngkat bad ki bor Raid ne Syiem lem bad ka Registrar.

Ri Raid.—Ka mut ka bri kaba bat u Lyn doh Raid kino kino kiba shong hapoh ka Raj ki dei ban da ioh bor na u haba kin pyndonkam ia kata ka Bri, kata ruh tang kito kaba la siew ia ka hai shnong ne bai Raj.

Ka Ri Lynter.—Kane ka dei ka Ri Jopthma, Kane ka Bri kam shong shoh ha ka bor U Rajj dei tang u paitbah Rajj uba dozbor. Kane ki j ka haduh kane ka ngi ka tong khleu maw, tang ba ia kane ka khyndew la synshar jabor da ki arph-w'lai iing dei na kane ka daw ba ki nongshong hapoh ka Rajj ne shnong ki shem shitom ban pyndonkam iaka.

Ka Song kaba III

Jubab kaba 8. Ka ba ym don ha kitei ki 7 tolli ki jingvlli ha ka jingidei bad ka shnong jong ngi ka long ka jingshong shnong; ngi shem jingeh ha kaba pyniar ia ka shnong, thaw iing taw shem samar ki nongbat khyndew kim shah ban thaw iing, kawei pat ka rukom rep ha kane ngi shem jingeh nan ar ki nongbat khyndew ki pynkheia ia ka dustar ba im. Myshuwa ki nongrep ki lah hapoh ka lai enem ki lah ban rep katba mon ia uno uno ne jait symbai (Kata ia ki ri kdait) hynrei mynta ym ioh shuh. Kane ka long ka jingshitom jong ngi ki nongshong shuung.

Kaba khadduh ka long ha ka jingiad ei bad ka rukom wai ne ai wai khyndew ki nongbat khyndew Ri ai wai da ka bynda rep ym da ka sem.

Ka Song kaba VI

Ka jubab ka I (b) Ka ain biar pateng kar kum ka dustar jong ngi ka long sha ki kur ym sha ki khun ka jingioh pateng ia ki huk ne ki khyndew jong u khun u hajar ka hima.

Dated Nongryakoh
18. 8. 74.

U BANG KHONGSTIA.

U Chairman,
Land Reforms Commission, Shillong.

Bah badonburem,

Ngim lah ban jubab lut ia ka Thup Jingkylll jong ka Land Reforms Commission
hynrei ngi shu jubab kyllum kumne harum:—

Ha kane ka shnong jong ngi kaba kyrteng ka Mawmihthied, Mawkabor, Madansohum, kaba don hapoh
ka Hima Sobra, ym don Ri Kynti hynrei tang ka Ri Raid bad Ri Lawadong.

Neduh hyndai kutok ngi shong bad bam ha ka ri raid. Mano mano ruh uba long u trai shnong u lah
ban skud bad trei pynlog kper ban rap bam riang bad ban shong iing ruh ta g-ba dei ban ym ichnoh i: ka.
Kaba da: gtrei bad pyndokam ia ka la ka long ka iing ne ka kper kata ne uta u briew ne ka briew u dang
long hi u trai jong ka. Hynrei tang snu la ichnoh kata mano mano lah ban trei ia kata ka kyndew hadier
lai snem naduh ba la ichnoh uta u trai uba myshuwa.

Kadei ka Dorbar Shnong kaba lah ban ai jaka lane kyntait ia uno-uno u briew wat la u long u trai Hima
ruh ban shong iing ne ban skud jaka hapoh ka adong shnong Mawmihthied, Mawkabor, Madansohum.
Kane ka dang neh skhem haduh mynta.

Ngikwah ban ong hangne ba ka ain ban aibor ia ka Dorbar Shnong kumba ju long ka long kaba
donkam eh ha kine ki por mynta. Ba ia ka ri raid dei ban pykhemti ha ka Do bar Shnong namar ba ka
kyndew ka long ka jong ki paitbah ymdei ka jong u Sordar ne u Syiem. U Sordar ne u Syiem u long halor
kikhleh briew.

Ka Dorbar Shnong ka long ka dorbar paitbah kaba dang im bad neh haduh mynta bad kaba don ka
bor ban synshar bishar halor ki khvndew ki shyiap hapoh la ka adong shnong. Lait na kane ka Dorbar
shnong ym don kiwei pat li dorbar kiba thikna.

Ki nongshong shnong jong ka Mawmihthied, Mawkabor, Madansohum.

BLODAR KYNTA,
Secy., Mawmihthied
Village, B. P. O. Laitryngew and others.

Ha

U Secretary,
Land Reforms Commission for Khasi Hills,
Government of Meghalaya, Shillong.

SUBJECT—Ka Dustur Riti bat khyndew bat shyiap ha Laitkroh Sirdarship.

Rangbah badonburom,

Nga sngewsih shibun eh ban pyntip sha ka burom jong phi ban ong kumne harum:—

Ngam shym lah ban jubab lut ia kitei ki thup jingkylli ba phi la phah sha nga, hynrei la katta ruh nga phah hangne katto katne ki jubab lyngkot tang ia kitei ka subject ba la kdew hanong—Ka Khyndew bad Ka Shyiap.

Ki briew kiba bat khyndew kham bun ha Laitkroh ki long kine:—

1. Ka khyndew ne ka bri Kharkongor ki bat khyndew tang shi iing.
2. Ka Khyndew ne ka bri Synrem ki bat khyndew tang shi iing.
3. Ka Khyndew ne ka bri Kurkalang—kine ki bat shi kur shi kpoh. Ki kham bun iing.
4. Ka khyndew raid ne ki law raid ka jaka ba lait ba khot ka raid ha kaba u paitbah bym don khyndew u rep u riang bad ia kine ki jaka ba lait la ju ai jaka kper thaw iing ia ki bym don jaka da kaba pan na ki tymmen ki rangbah bad na u Sirdar, bad la ju ai wai da u paitbah lada don kano kano ka kam shnong ban pynmih pisa.
5. Kiba bat khyndew kiba khambun eh na kitei ki lai ngut, dei ki Kharkongor bad ki Synrem.
6. Kitei ki briew kiba bat khyndew kham bun ki ai wai ha ki shnong ki thaw baroh, man la ka snem ban rep ban riang, ban kyrshan ia ka jingdonkam ka iing ka sem baroh. Mynta lei lei ka dor bai wai ka la long kaba rem.
7. Ka jingioh khyndew ne bri kitei ki briew mynshuwa ka long ba ki long ki briew kiba don tmais, kata ka mut kiba don nia jutang ne kiba don bor ne khraw bor ne ki kynja nongpynisid shnong ne thaw ne hima sima lane da kaba thom bor ne leh jubor ia kiwei ki bym don bor ne ki rit paid ne rit kur.
8. Man la kawei pa kawei ka iing ki nongshong shnong ki don la i jaka ban rep ban riang bad ban thaw iing thaw sem.
9. Ha ka jingai jingmut jong nga ka long kumne—

Ba kumba ka long mynshuwa shwa ban wan u Phareng, ym don mano mano ba bat khyndew. Une uno u briew n lah ban trei katba u mon; ym donkam ban da pan jingbit hano hano ia kitei ki bri ki khyndew. Te mynta ruh lada lah dei ban long biang kumba mynshuwa; kata ym dei ban don ba bat khyndew; ym donkam ban da pan jingbit nano nano ruh lada donkam ban rep ban riang ne thaw iing thaw sem lada na u Sirdar ne na uta u tymmen u san, ne u trai khyndew; ki nongshong shnong ki dei ban lah ban trei katba ki mon bad ki lah khnang ban ai lad ia baroh ba kin ia im bad ioh bynta lem khamtam ia ki ban dang wan hadien namar la tip hi ba ki briew kin sa roi khnang ba kin ia sumar la i jong i jong i jingdonkam la jong, la i iing bad i kper ban rep ban riang. Kumba ka long mynta bun ki bym don jaka rep jaka riang; na kane ka daw ki hap ban shu poi wir kylleng kat sha ba lap ban wad ia la ka bam bad ban shon? iing.

Tang kumta ngan shu pynkut noh ia kine ki jingtren jong nga.

Uba burom ia phi,

ABEL KHYRIEM,
30th March 1974.
Rangbah Shnong,
Laitkroh Sirdarship.

Shree R. T. Rymbai, I.A.S., Chairman	} Land Reforms Commission for Khasi Hills.
Shree H. Nengrum, M.L.A., Member ...	...	...	...
Shree D. D. Lapang, M.L.A., Member ..	...	...	...

Kat kum ka jingkylli ka Questionnaire.

Song II. dk. VI sbaphang ka ri raid ba pyniaid da u paitbah ka Raid Rngibah kaba hapoh ka Elaka Mawlyngot, Umkhei, ha ki thain ri lum:—

Kumne—Ka don ka jingkulmar kaba khraw ha ki lum ri raid kata tang ha ka shnong Mawlyngot bad Umkhei ki tang shu loh pynkhein ri-eh ri-dam ia kato ka jaka ki kam kynti noh kiba kh'em jingthoh jingtar bun bun sien mih ki jingkulmar namar kiba hadien habud kim tip ki mut ba dei kaba sah khlaw, bad ha ka jaka ka ba ibit ban sain pynthor bali ki shu puh ia ka khap kaba naduh mynno ka pateng byrriew wat ia kata ka khap ne ka ban ruh ka la dam lut kim rep kim trei eiei te haba mut pat ban trei da kiwei pat ki bym tip kita ki nongpynkhein ki ong ka jong nga te ja kum kine kiei kiei ruh kyrapd ia ka Land Reforms kan pyntri thymmai noh.

Dated Mawlyngot,
15th March, 1974.
P. O. Smit.

Nongkyrapd rit,
U KRHON SINGH KSIAR,
Na Mawlyngot.

Ha

Bah R. T. Rymbai, I. A. S., Chairman, } Jong ka Land Reforms Commission
 Bah H. Nongrum, M. L. A., Member. } for Khasi Hills.
 Bah D. D. Lipang, M. L. A., Member. }

Kumne ha phi ki rangbah Sorkar jong kane ka Land Reforms Commission.

Haba nga la pale bad wad bniab bha na ki katto katie ki rangbah ia ki jing nut bad ki jingthm i ka Land Reforms Commission ba ka long kaba bha bad kaba sigewynnad shisha.

Na ka Song II-Sta.32 D.K.VI—Jubab—Kardi ka ri raid bad ngan thsh lyngkot ruh taag shuphang ka ri raid bad ka Lawsain.

Ha ka raid jong ngi ju long ka rukom ba naduh myahyndai hynthai pateng la pateng ba ki Sordar raid ki juh aiwai ia ka knyndew ri raid da u Sordar ki ai ha kata ka rukom 8 kylla rep, shi kylla rep ki juh pynsah khlaw ia ka khyhdew kumba 8 ne 9 snem, kata ban kut haduh ka 8 kylla rep te ia poi shuduh ka 64 ne 65 nem. Te uno uno ne kano kano na ki nongwai na ka lum ri raid ki lah ban kam ri sain noh haba ki don ki jingthung jingtep kiba thikna, kam ka sio-kper, thungsohphan, thungsoh, thungraw, thungkait, thungsohtrun, thungmai, thungsej shken bad kiwei pat tang ba ki dei ban don ka dulir ba ki lawai na u Sordar raid. Te nga ruh nga don kawei ka jaka kaba hapoh ka Raid Rngibah kaba hapoh ka Elaka Rngibah kaba kyrteng ka Lum Mawhongwiangha kane ka lum nga la thung ia u sohtrun, ka kait, diengsoh, ha kane ka lum nga la thma ban kam risain noh ia ka halor ka jingpynaid tyatih da ka Land Reforms Commission khnang ba kan long ka rukom trei bad pynaid da ka Land Reforms.

Ki Pud sawdong—Shatei—La khang ka lum Langkienthyllong.
 Shathic—La khang ka riat lumshar.
 Mihngi—Ka Wah Rangshang.
 Sepngi—Ka Wah Langsain.

—Khublei,

U KRONING KSHIAR
 Rngibah, Mawlyngot,
 P.O. Smit.

Dated, Mawlyngot.
 The 15th March, 1974.

Ha

I Bah B. B. Lyngdoh,
Minister i/c., Revenue,
Government of Meghalaya,
Shillong.

Rangbah,

La bthah ia nga ban phah shi copy ki rai jong ka Durbar paidbah, ki saw kyntoit ka Mawlai khnang ba phin tip.

Uba burom,
Sd/ S. D. KHONGWIR,
Rangbah Shnong,

Na ka bynta ki Saw kyntoit, Mawlai.

Tarik 29th June, 1974.

—
KI RAI KA DURBAR PAIDBAH JONG KI SAW KYNTOIT MAWLAI
(Nongpdeng, Motsyar, Syllaikariah ban Nonglum) kaba la long ha ka 28th June, 1974
ha madan Wahumkhrah.

.....

Kane ka Durbar paidbah jong ki saw kyntoit ka Mawlai (Nongpdeng, Motsyar, Syllaikariah and Nonglum) hadien ki jinglakren s'ni bad ha ki jingiadie bad ka jingbat khyndew da ki Patta ba la ai da kita kiba khot ia lade ki 'Trai Khyndew' ka la sngewthuh kumne harum—

1. Ba, kat kum ki dustur bad riti bat khyndew u Khasi ha kane ka ri, ym ju tip ba don katta ka 'Patta system' (rukum bat khyndew da ki Patta);
2. Ba, ka Patta ia kaba la ai ha ki nongthied khyndew kiba shong ha ki saw kyntoit ka long tang ka kot ai-wai ka bym ai satia ia ka hok-long-trai ha u nongthied;
3. Ba, ka jingai Patta ia u nongthied uba la siew la ka dor kaba biang ka long kaba ym lah ban mut dur bad kaba pyrshah ia ki rukom iadie iathied jaka;
4. Ba, ka jingpynbor ban siew ia u khajna khyndew man ka snem ia u trai uba la thied ia ka khyndew ka long tang ka jingleh thombor bad ka bym don nongrim satia ;
5. Ba, ma ngi kiba long ki trai jong ka khyndew ia kaba ngi la thied hok, ngi don ka bor bad ka hok ban die,, ai pateng ne leh katba ngi shewbit;

Namarkata

Kane ka durbar, da kawei ka jingmut, ka rai—

A. Ba, yn ialeh, da ki lynti kiba shongnia shong-ain, ban pynioh ia ki hok-long-trai kiba dei ki jong ngi halor ki khyndew kiba ngi la thied da kaba pynidh noh ia ka 'Patta system' kaba la teh mraw ia u paidbah;

B. Ba, naduh kane ka sngi ia u khajna khyndew ngin ym siew shuh; ba

K. Ba, naduh kane ka sngi ki jingiadie-iathied khyndew ki dei ban long noh khlem Patta;

Bad,

Kane ka Durbar ka khot ruh ia baroh ban ia trei lang ban pynlong kam ia kitei ki jingthmu.

Sd/ H. E. WANCHAND,
Chairman.

La rai ruh ban phah copy sha—

1. Minister i/c Revenue, Government of Meghalaya, Shillong.
2. Chief Executive Member, District Council, Khasi Hills.
3. M.L.A. & M.D.C., Mawlai Constituency.
4. Syiem of Myllem.
5. Hiertikiri Syiem.
6. President Mawlai T. D
7. Baroh ki Rangbah Shnong.
8. Ki kot Khubor Khasi.

Shillong, the 12th August 1974

From :

Shri R. N. Khakhlari,
Private Secretary to Speaker,
Meghalaya Legislative Assembly.

To

The Secretary,
Land Reforms Commission, Shillong.

Sir,

The Speaker had received a copy of the Questionnaire issued by the Land Reforms Commission. As Professor of History he had been jotting down several notes on the teaching of History and on the history of the Khasis—Political, cultural, etc.—which he plans to publish some time. He told me to look up the notes which might have a relevance to the inquiry of the Commission. With his permission I am sending one copy herewith which the Commission can make use of as may be deemed best.

Yours faithfully,

R. N. KHAKHLARI,
Private Secretary to Speaker,
Meghalaya Legislative Assembly.

From the notes/memoranda of Prof. R. S. Lyngdoh

The land of Khasi and Jaintia Hills is situated between 25°1' and 26°5' N. lat., and between 90°47' and 92°52' E. long.

It is a plateau of an average height of 4,500 ft. It extends westward to Garo Hills and eastward to North Cachar Hills and slopes down gradually to the plains of Nowgong, Kamrup and Goalpara in the North, and abruptly to the plains of Sylhet and Cachar in the South.

The native people of the land belong to the same stock, speak the same language, and follow the same religion, customs and usages. Though they are known amongst themselves differently according to the regions they inhabit they are known outside by their generic name as Khasis. Those living in the eastern plateau are known as Pnars or Syntengs, in the mid and western plateau as Khyntiams, in the northern slopes as Bhois, and in the southern slopes as Wars. There are again those who live in the north-western slopes who are known as Lyngngams, and in the north-eastern slopes who are known as Lalungs, Labangs, Khyrwangs, and Nongphylluts. These are all Khasis. In addition there are other tribes who do not belong to the Khasi race—they are Hadems, in the extreme east adjoining North Cachar Hills and the Hajongs and Garos in the southern extremity adjoining Sylhet and also in the western and adjoining Garo Hills.

The language spoken is that which belongs to the Mon Khmer branch of the Austric family. But the root as actually spoken by the people themselves is that found in the Amwi Doloiship of Jaintia Hills. From here it seems to spread all over their land undergoing local variations to form dialects according to the region inhabited as stated in the previous paragraph. The religion followed is that founded by their forebears, "U Hynniew Trep, U Hynniew Skum". Their customs relating to land, inheritance, marriage, birth, death, etc., are the same.

This land is believed to have been comprised in the early times of thirty independent States which were limited monarchies ruled by an elected king as advised by his durbar composed of the representatives of the clans who founded the State. These States sometimes fought with one another and sometimes combined to fight outside enemies. The last grand alliance of a number of these States was that which they formed in response to the call of U Tirot Singh of Nongkhlaw and his durbar when they fought the British. After their conquest by the British, these States which fought against them and refused to sign treaties were abolished. One such State was that of Ki Syiem Sutnga comprising of the Jaintia Hills now. Their territories in the plains were annexed to Sylhet in the South, and Nowgong in the North. They were lost to us. The former is now in Bangladesh and the latter in Assam. When the British abolished this State, they allowed the Dalois to remain. Originally there were twelve Dalois in this State. It was these twelve Dalois who elected the king. The position of these twelve Dalois was like that of the twelve Myntias of ka Hima Sohra who also were electors of the Syiem of Sohra. The other State which lost its independence after the advent of the British was the Mawmai State. When its king was deposed, the State lost its independence and was converted into a British possession known as the Sirdarship of Mawmai. The other State which lost its independence at the hands of the British was Munai State. The people of Munai fought gallantly against the British. The king of Mawiang State sided with the British and his reward for that was the kingdom of Munai which was merged with the State of Mawiang. The fourth State which lost its independence was the State of Jyrngam which was ruled by one branch of the dynasty of Muliang. Due to the independent spirit and fierce struggle of the people of this State against the British they, after its conquest, trifurcated and converted it into three units of British possession known as the Sirdarship of Jyrngam, the Sirdarship of Nongriangs and the Sirdarship of Nonglang. The territory of this kingdom in the plains was annexed to Kamrup District and was lost to the Khasis. The fifth State which lost independence was the State of Nongmynsaw which was ruled by another branch of the Muliang dynasty. This State came to be known because of the extreme gallantry of its people whose blood flowed like the water in their fight against the British for the maintenance of their freedom, but they were overpowered by the superior force and superior skill of the British. The whole of this State was annexed to Kamrup by the British as a special measure of their wrath against the people who valued their freedom. There is a confusion of this State with Nongwah which was annexed with Kamrup District of Assam on the claims laid to it by ka Hima Sohiong.

The present Hima of Khyrim is still looked upon as the parent State by the Hima Mylliem, the Hima Sohra, the Hima Sheila and others. At the beginning Khyrim State and Shillong State were synonymous. It was founded by three Lyngdohs and four Basans. The three Lyngdohs were Lyngdoh Mylliem, Lyngdoh Nongkrem and Lyngdoh Nongbri. The four Basans were Basan Swer, Basan Sunrem, Basan Nongks-h and Nongumlong. It was the unanimous decision of these seven potentates that the children of Ka Pahsyntiew be chosen to become the member of the ruling family because Ka Pahsyntiew was believed to have been sent down by God himself. So the foundation of the State was a mixture of Divine Right Theory and Social Contract Theory of kingship. At the beginning this State embraced large areas covering the present Himas of Khyrim, Mylliem, Sohra, Sheila and all these so-called British Sirdarships interspersing this wide region. This State also possessed large territories in the plains of Assam valley and of Bangladesh. The people of those areas till today are known as "Raiots". Hima Khyrim has lost the areas known as Ri Kiedar Bongthai which was administered in those days through Ki Syiem Raid most of whom belonged to the royal families of the Lalungs. The first was the Raid, Gobha, the second, Raid Nawagaong (Nowgong) the third, Raid Nelli; the fourth, Raid Beltola; and the fifth Raid Damurea, etc. This area is now partly in Kamrup District, partly in Nowgong District and partly in Mikir Hills District of Assam. This area was confiscated by the British conquerors in 1830 when the last Syiem of united Shillong State, u Bormanick fled from Beltola to Bhutan to seek mutual co-operation in the struggle against the British. In 1840; u Bormanick's successors Sing Manick, negotiated with the British authorities for the restoration of that area. From the accounts available from the Forest Department of the Government of Assam published in 1878, the British agreed that the area be restored to U Singh Manick provided that u Singh Manick paid an amount of Rs.5,000. U Singh Manick promised to construct a bridle path from Cherrapunjee to Mawphlang, and in 1842 it was estimated that an

amount of four thousand rupees was spent for the construction of the path. Thereafter, U Singh Manick paid in cash the balance of one thousand rupees. But the British rulers refused to restore the area on the plea that U Singh Manick was not recognised by them as Bormanick's successor. It was stated that they recognised U Hajar Singh as Bormanick's successor.

Khyrim had also lost vast areas to Bangladesh such as Panduwa and other adjacent areas.

The Basan Swet was the first to secede from the Shillong State to form, together with the representatives of the twelve clans, the present Hima of Sora. The second to secede from the Shillong State was the Basan Syntem who, with the consent of his followers, led the people from their original homes at Pambella to establish a new home and state known as Hima Snella. The remaining portion was bifurcated by the British into Khyrim and Myllem. Although the old Shillong State remains administratively divided into two States, yet they are still united in religion and religious rites which in turn have their political and administrative implications. There is only one religious ceremony which at the beginning was held at Nongkseh, but now is held at Smit. All the federal units of Shillong State were still represented unless there were very strong reasons for not participating in them.

Even those representatives from Ka Ri Khidar Bongthai are still paying annual homage to the Syiem of Khyrim till to-day. When Myllem was separated from Khyrim, the Lyngdoh Myllem, Basan Nongkseh and Nongumlong were tagged to Hima Myllem, whereas the Bakhras of Nongkrem, Nongbri were tagged to the Hima Khyrim. In about the year 1848, Basan Mawshai and the Basan Mawlich were raised to status of Bakhras. Two more Raids also came out during the same period, Raid Nongkynrib, Raid Lawai.

At present, Hima Khyrim is subdivided into six Raids. There are some of the raid which have sub-Raids. The following are the six Raids: Nongkrem, Nongbri, Mawshai, Mawlich, Lawai and Nongkynrib. Each of these Raids has a Lyngdoh and four Myntis except Raid Nongkrem which has also a Lyngkor. So the present members of the Electoral College are 31 in number.

In the past, the word "Bakhras" was applicable only to the Bakhras of Nongkrem and Nongbri. They along with the ruling Syiem formed what is known as ka "Durbar" U Syiem which had judicial and administrative powers. Even in the matter of appointing a new Syiem or of deposing him it was this durbar which decided. But in such an event, it was the Lyngkor who presided over the meeting of that Durbar. In the matter of appointment of a new Syiem, it was the Lyngkor who had the right to propose the candidate. But this was merely a formal affair. In fact during the life time of any particular Syiem, he used to indicate indirectly who should be his successor. During the annual religious ceremony, the ruling Syiem used to delegate some religious powers to his younger brother, and in case no younger brothers were alive, his eldest nephew from his eldest sister, who is regarded till today as the guardians of the religion of the State, is chosen. The eldest sister of the ruling Syiem is usually called ka Syiem Sad, who is also the custodian of Ka Ing Sad or religious house which is looked upon as a symbol of sovereignty. But in later years, the Basans of Mawlich and Mawshai were also included in the Durbar and automatically become members of the Electoral College; and later still time two more Raid came into being, Raid Nongkynrib and Raid Lawai which were represented in the Durbar in a similar manner.

As stated in the previous paragraph, there are six Raids in Khyrim Syiemship, but out of these six Raids only two have Sub-Raids and these are Mawshai and Mawlich. Raid Mawshai has eight Sub-Raids in the Mawshai-War area and eight sub-Raids in the Bhoi area whereas Raid Mawlich had originally 12 sub-Raids in the War area. But the interesting development in the evolution of administrative units in Khyrim Syiemship is the evolution of centrally administered areas known as Raid Laang-shikhlich and these are Nongjri, Massar, Mukhim, Rasong and Rymphlang, and Mukertilla. The last mentioned area was conquered by Khyrim from the Sringa kings. At a later date, some of the people of Massar went to settle down on the extreme southern area known as Mawshun and now Mawshun has become a Raid by itself although the inhabitants have still to pay homage to Massar. During the nineties of the last century there were strong demands on the part of the three sub-Raids of Mawlies, viz. Shabong, Rangbong and Lyngkhat to free themselves from control of the Bakhras of Mawlich. In the same manner, the people of Mawshun demanded that they should cut off all connection with Massar. Eventually, an agreement was reached between the Sirdars of the four Raids and the Syiem whereby the four sub-Raids were grouped together in some sort of a league. They agreed that in case of a vacancy in the post of a Sirdar of any Raid, all the male adults of the four Raid would elect the new Sirdar. This agreement was signed by the four Sirdars on one side and U Hajar Kisor Singh on the other side as he was then in charge of the office of Hima Khyrim on account of the illness of Klur Singh Syiem.

Another peculiar development in the two Raids of Nongkrem and Nongbri was the evolution of Shnat. The people of these two Raids, more or less jointly migrated to some more fertile area stretching over a large stretch of land from Puriang in the South-East to Thadrang in the North-East. Large number of villages have sprang up within the area. But neither Raid Nongkrem nor Raid Nongbri could lay a claim over this area as a result of which it came to be known as Shnat. The Bakhras of the two Raids jointly exercise administrative and judicial powers over the villages falling within this area through six Basans, three from Nongkrem and three from Nongbri.

During the great split of the ruling family in 1830, the ruling branch was divided into three kpohs, one kpoh became rulers of Hima Khyrim, the second kpoh became rulers of Hima Mylliem, but the third kpoh did not have any other territory to be considered for it. Therefore, a large plot of fertile land known as Ummir-Umjapung was given as a gift to this branch where they can enjoy full right of ownership, occupation and use. This area came to be known as Ri Bam Syiem. It must be noted that when the division of the Shillong State into two separate State was accomplished the ruling family of Mylliem shifted their headquarters to Mylliem, whereas the ruling family of Khyrim shifted to Lyngkyrdem and Lyngkyrdem became known as Ri Shong Syiem. But the headquarter at Lyngkyrdem lasted only for a short time when it was shifted to Nongkrem. At a later date, the representatives of the other five Raids felt that for the interest of the whole State, the seat of the ruling family should be located in a place which did not fall within any Raid. Consequent upon this demand the Bakhras of Nongbri donated a large plot of land known as Smit to be converted into a Ri Shong Syiem. So at present both Lyngkyrdem and Smit are considered as the only two Ri Shong Syiem in Hima Khyrim. They are more or less like centrally administered areas, and they have one peculiar aspect in that they do not have any part in the religious ceremony of the Syiem clan and of the Hima.

Sd/- RADHON SINGH LYNGDOH.

To

The Secretary, Land Reforms
Commission For Khasi Hills,
Shillong.

Sahep badonburom,

Sngewsih ban pynyip sha phi namar ba nga ioh pdiang kyrkich ia ka shithi naphi kaba dated 3rd December, 1973 bad ba phi la kwah ban ioh jubab na nga, ka long kumne harum:—

Na ka bynta ka hok ka Riti jong ngi ngi don ka hok ban bat, namar ba ngi ioh na kane na ki long Kmicloug Kpa, long Kiaw long Kthaw naduh hyndai hynthai.

Kumta ka don ka hok ia ngi kum ki dustur Khasi ban bat haduh kine ki sngi, na ka bynta ia la ka hok ba ngi la ioh.

Ka dustur Khasi jong ngi ka hiar pateng ka ioh pateng ha ka kynthei.

Halor ki hok ki Ri-Kynti ba ngi la don ngi ia pyniaid ha ka jingiadei lang bad u paidbaix nongshongstnong.

Dated Myndo
26th January, 1974.

Uba burom ia phi
U KORDIAN SARDAR,
Riangsih Sirdarship.

To
The Chairman, Land Reforms Commission
For Khasi Hills, Shillong, Meghalaya.

Rangbah Badonburom,

Nga u ban soi Kyrteng harum:—

Nga phah sha phi ia kane ka jubab shaphang ka Land Reforms Commission.

1. Nga pdiang bad mynjour ia kaba ka Sorkar kan pynneh bad pynskhem ia ka rukom bat khyndew bat shyiap ha ka thain jong ngi.

Ka rukom bad ka dustur bat khyndew jong ngi ki long kine:—

1. Nga don ka khyndew tymmen ba ju loh bad hiar pateng ha ki khun ki ksiew pateng la pateng katba dang sab ka jait ka kynja bad kata ka khyndew, kan don la u mawpud mawsam pura ia khap khyndew ruh ia pynsakhi laang ia utei u Mawpud Mawsam.

2. Nga don ka khyndew Lum Kur jong ka jait ka kynja, kata ruh ka long ka-juh hi don la u Mawpud Mawsam, U Mawpud Mawsam ha ka jingniew jong ngi u dei u sakhi bahok bad ba khlain ia ka jait bynriew Khasi, ha ka liang ka rukom bad ka dustur bat khyndew bat shyiap jong ngi.

3. Ka khyndew Ri-Kynti ngi khot ka jingioh shi met shi met dang thied kata ruh kumjuh u Mawpud Mawsam u pynshisha bad ka dmir khyndew bad ryngkat ka register sha u Syiem kum u nong-bishar khliehduh jong ka Hima, kumta nga kyrmen ba ka Sorkar kan pynneh bad pynskhem ia ki hok ia ki dustur bat khyndew bat shyiap pateng la pateng ki khun ki ksiew jong ngi, kan pynneh bad pynskhem bad han register ia ki khyndew jong ngi hadien habud.

Namarkata nga mynjour ban pdiang ia ka Land Reforms ban pynneh pynskhem ia ka dustur bat khyndew bat shyiap bad ba phin shah ia nga ban register ia ki khyndew ki shyiap jong nga ha ki khun ki ksiew pateng la pateng.

Nga da sngewnguh bad pyrto junom la junom ia ka busom jong phi na ka bynta kane.

Dated Mawmarin,
26th January 1974.

Nongjubab,
Gorindro Puwein Lyngdoh,
Mawmarin of Nongstoin
Syiemship.

Dated Shillong:
The 2nd September, 1974.

Ha

U Chairman,
Jong ka Land Reforms Commission For Khasi Hills, Shillong.

Rangbah,

Nga sngewthuh ba ka Commission ka la dep ki jingtohkit, jingpule bad mynta kan sa sdang bad thoh noh ia ka report jong ka. Nga ai khublei, kiubok-kitrwiang bad ki jingduwai ruh ba u Blei trai kynrad un ialam ia ki ha kane ka kam ka ba kytang bad ka ba khraw tam jong ka Ri. Nga buh hangne karto katne ki jingai jingmut halor kane ka subject, Land Reforms ha ka Khasi Hills.

Khublei shibun.

U ba burom iaphi,
Sd./e A. N. L. LYNDOH.

LAND REFORMS HA KHASI HILLS

Ki jingai jingmut halor:—

- A. Ri-Raid
- B. Ri-Kur
- C. Ri-Nonekynti
- A. Ri-Raid—Kum ha Ri Bhoi

Ka dustur ka ba uno uno u lah ban skut bad rep ha kano kano ka jaka ka ba lait khlem da shim permission ne kynjoh ktien iano iano ka la kylla sha ka jingshim permission ne kynjoh ktien na ki Headmen ne Basan ne Syiem Raid ynda la mih ka jingiaknieh, ba la bun u briew nang kyrduh ki jaka. Mih ka jingkulmar bym don jingpynbeit thikna ia kane ka dustur thymmai ba da dei ban shim permission ne kynjoh ktien. Ka Commission ka la dei namarkata ban pynthikna noh ia kane ka dustur thymmai kat kum ka jingdonkam jong kane ka por. Kan kham bha la da ka Sorkar kun pynlong noh ka survey kaba thikna ia ki khyndew baroh ha Ri Khasi, mapping and plotting and recording ia ki particulars baroh jong baroh ki khyndew. Ka kam te kan long ka ba khja bad ka ban shim por. Ki lah rah bandon ba ki bun ki jaka ki jingiakam ban loh kyrteng ha ka Survey record jong ka Sorkar. Kan shong ha ka jingstad jong ka Sorkar kumno ban leh ia kane ka kam.

Shuwa ban lah pyadep ia ka Survey bad Land Record, ka Commission ka lah ban nang pynthikna noh ia ki competent authority ban ai ne recognise ne register ia ki plot ha ka kyrteng jong ki briew ba dokhol shisha. Lehte u Chief uba dei ban leh ia kine halor ka Recommendation jong ki Syiem Raid ne Basan Raid ne Headmen hapoh jong u. Ha ka rukom ba ia syriem lah ban leh ia kiwei kiwei ki jaid Ri-Raid ne Ri-Seng ne Ri-Khain kat kum ki jinglong bad ki jingdonkam jong ki.

B. Ki Ri-Kur

Kane ka long kaba thain bad kaba eh shibun, kaba kyllain kaba don ki jingiapher ha la ki jaid ki jaid bad ruh ki iapher ha la ki jaka jaka. Ka long ruh kaba eh ba kiwei pat ki bor, ki seng, ki nong-ialam ba kin mushlia ia ka jingpyniaid ba laitud jong ki trai halor la ka khyndew la jong la jong, pynban ka long ka kam kaba ktah ia ka laidbyriew baroh kawei kum ki trai, kum ki nong-wai ia ki khyndew ban rep ban rian; kaba long ka jingim ia ki phew hajar jong ka jaitbyriew. Hynrei ka Commission kam lah ban kiar na ka jingkiikhlieh ban bishar halor ka jingpyniaid ia ki khyndew Ri-Kur ha kaba ka la mih mynta ka jingkyrum kynram kaba khraw namar ba ka khyndew ka sah kumjuh, ki briew ki la roi pat 4-5 shah ba kine ki spah snem bad kin nang roi kham sted shuh shuh ha kine ki snem kiban wan. Ka rukom pyrkhath, ka rukom im jong ki briew ruh ka la pher bak lbak. Ka jingieid pisa bad ka jingialeh ia ka material comforts and prosperity and social status ka la rung ha ka society. Ka kur ruh ka la sphret, ka family ka la kylla long ka unit jong ka society ha ka jaka ka clan. U briew u la long u jong ki khun, ym dei shuh u jong ki kur. Ka kamai-kajih jong u, ka jingpyrkhath-pyrdain ka jingim sngi jong u ka la leit tylli sha ka jingkit bad jingkyntiew ia la ki khun ki kti. Namarkata um long shuh uba bit ban kit ia ka jingpyniaid ia ka khyndew kur kum u long kni ne u Rangbah kur. Khmih ia ki jingkulmar ha khyndew kur Kharkongor, Mawrie, Mawshai, etc., ha sor bad sawdong ka sor Shillong. Ka Commission ka la dei ban thaw lad kaba thymmai ha ka rukom pyniaid ba thymmai kaba iadei kat kum ka jinglong bad jingdonkam jong kane ka juk mynta bad ki por ba dang wan.

Ka jingiaidei ki trai khyndew bad ki nongwai ruh ka la kylla na ki por kiba rim. Ka jingieid spah, ka jingieid kyrdan jinglong ia ki trai khyndew ban lalot bun khnoit ia ki nongrep. Mynta buwa, bun bun ki khyndew kur kiba heh kiba shu pdiang shong rep ei ia ki briew khlem bai wai tang ban loh nong shong shngain. Peit ia ki khyndew ki Lyngdoh Nonglait ha Mawiang Syiemship, shen shen kan sa mih ka jingikulmar hangto. Ka Commission ka la dei ban shim pyrkhath kit khia ia kane ka subject jong ki trai khyndew bad ki nongrep. Ha bun ki bynta jong ka ri don ki jingiatjaw dulir trai khyndew da ki nongsor ia ki jaka ha nongkyndong. Ki kylla long ki absentee landlord, kum don interest ei ei ruh em ha kito ki khyndew kiba jingai na shnong jong ki. Ki shu leit buh bad khrong baiwai man la usnem. Mynta ba la rung ka jinglalot spah ki la sdang ban khem, ban khnoit ia kito ki nongrep bapli ha kito ki ja. a. Kum ka nuksa, khmih ia ki nong Sobra halor ki Khadar Shnong. Ka Commission ka la dei ban ai ka jingtyrwa legislation ha ka Sorkar bad District Council ban iada ia kine ki nongrep.

Ki Ri-Kur hapoh Greater Shillong ki la kylla long khyllah ha ki bun rukom. Kaba kongsan eh ka long ka jingai patta wai halor ba la die ia ka khyndew ha ka full market rate bad ka jingshim baiwai man la u snem bad ruh sa kata ka Salami khyllah engi man ha kaba ki trai ki die ia ka khyndew sha kiwei pat. Ka Commission ka la dei ban pynduh shisyndon ia kine kici kici ki bym shong nia nadong shadong, kiba la shu mih tang kum ka jingtynneng ia ki Syiem kiba la ai pata be dustur namar ka jingdonkam ban ai jaka shong ia ki dkhar ha ki Ri-Raid bad ia ki Khasi kiba donkam dulir bau ioh Building Advance ne ioan.

G. RI-NONGKYNTI

Ia kine ia shu dei tangban shu pya register ia ki.

Shaphang ka registration ia ki trai ne possessors mano ban register, kaba bha hi ka long da ka District Council lyngba ka forwarding ne recommendatton jong ki Chief. Na ka bynta ka notice Register, kata ia dulir jingiadie-jathied, aiwai, etc., ka biang hi da u Registrar kumba long mynta ha ka office jong u Deputy Commissioner.

KA HIAR PATENG IA KA KHYNDEW

La kane ka long ne em hapoh ka term of reference of the Commission ym lah ban ong thikna, hynrei ka don ka jingiaidei bad ka jingpyniaid ia ka khyndew. Kum ka auksa, nga ai jingmut ba ia ki khyndew kiba la long ki jingtrei Kharkhana ne jingtrei rep kiba u briew ula pyntrei pynim pynsan ia ki khun kum ka Konjro Engineering Works ki dei ban ahimt hi ki khun hadien ka jingiap jong u.

Ka jubab jeng i Bah E. Bremly Lyndoh, M. D. G., Mawlai Constituency ha ka 13th August 1974 shaphang ka rukom bat khyadew bat shyiap ha ri Khasi bad aia dei ban leh, ha khamat ka Land Reforms Commission For Khasi Hills ha Shillong.

1. Mr. R. T. Rymbai, I. A. S. (Retd.),
Chairman, Land Reforms Commission For Khasi Hills.
2. Mr. H. Nongrum, M. L. A.,
Member, Land Reforms Commission For Khasi Hills.
3. Mr. E. Bremly Lyndoh, M. D. C.

Nga la pule ia ka Thup Jingkylli ba la pynmih da ka Land Reforms Commission For Khasi Hills. Nga kwah ban ai jingmut kyllum ia kaba nga tip bad ia kaba nga sngew ba dei ban leh. Ngam lah ban jubab bniah ia kawei pa kawei ka jingkylli kat kum bala buh ha ka Thup Jingkylli. Hynrei ncan pyrshang ban pynwan ia ka jubab ha ka rukom ban ai jingmut ia ka duster ba ju don, kumno ki jingkylli ki poi bad kumne ruh ngi dei ban leh khang ban bha u khun Khasi Khara mynta bad ha ka lawei.

Ka rukom bat khyadew bat shyiap u Khasi mynta ka long kynrum kynram haduh katta katta bad ka long pynban kom u maw jynthut ia ka jingthmu bad ka jingangnud ban pynroi ia ka ri. Phai sha ki Ri Kur, ka duster hyadai ka long ba ki kni kin pyniaid ia kito ki Ri Kur ki bympat ia sam ha la ki kpoh ki kpoh, ha la ki ling ki ling. Ki kpoh bad ki ling ki jied ia ki long kni ban mih pli ia ki. U long kni ba kham rangbah eh u long kum u nong pyniaid ba halor. Kane ka jingpyniaid ka iaid beit ha ki por hyndai haba ka rukom im u Khasi ka long ba u kni u peit la ka iing kur bad ka jingmih baroh ka long na ka rep ka riang halor ka khyadew ka shyiap. Ym pat da don eh ka khali pateng, trei office, contract bad kiwei kiwei. Ym pat da don ruh ka jingpynlut ba ia dei kum ha kine ki por mynta ban pyshong skul ia ki khun ki kti, ki pyrta ki para bad kiwei da ka jinglut ki bym ia dei bad ka rep ka riang ha ka khyndew ka shyiap. Te kat kum ka jingkylla bad jingiaid ka por ki kni ki la dei ban kham phai sha la ki khun ki kti la jong. Ka sdang wan ka jingpyniaid kaba ki ruh ki kwah ban rah ia ka jingioh ban pynbit pynbiang ia la ki khun ki kti la jong ban ia ki pyrta bad ki pyrta ksiew ha iing kur. Ka jingpyniaid ka long kat kum ka duster ka bym don jingthoh. Kane ka la wan pynmih ki jingiakajia haddeng para kur bad haddeng ki kpoh ne ki iing ki kpoh. Ynda haba la ia khwan ban ioh la ka jingbit jingbit kham palat ia kiwei, kane ka la pynmih shibun ki mokot-duma kiba la pynjot ia ka long iing long sem. Ia lade ruh nga wan na ka jaid kaba don la ki Ri Kur. Ia ki khyndew ki shyiap bad nga la iohi da lade hi ia kum kine ki jingiaknieh ne jingialch. Ka mokot-duma ka sdang naduh Dorbar Shnong haduh Dorbar Syiem bad ka iaid ter ter sha ki iing bishar ka District Council, ka Sorkar bad haduh High Court ne Supreme Court syndon, nangta ka wan phai kylla biang sha trai. Kumta ka neh da ki phew snem bad ki kur ki jaid ki jot ki duh da kaba ia hap ban bynda wat ia ka khyndew ba ia knieh ban dup ioh siew bai lut ha kane ka ia leh. Ka la ju jia ba ynda la jop ruh hap pat sa ban die duh ia kata ka khyndew ba ia knieh. Ka daw ka long namar byndon jingthoh ba thikna ia ki duster ba buh u'ni u kung. Namar ba la wan hiar ki jingkylla ba la synrap hadien bad namar ba haddeng ba ngi kwah ban bat ia ki duster, ngi ia bat synjor ia ki haba ia beh ia ka jingdawa ka por mynta. Ngan ai nuksa kawei—Ngi ju ong ba ka khadduh jong ka iing ba long ka nongiohpateng. Ngi la ia kren ia kane ka ktien khlem da ngam jylliew ia ka jingmut ynrai ba ka khadduh ka dei ka nongbat ia ka nongtymmen namar ba ia ka duster la seng nongkong ia ka ha ka niam. Ka niam Khasi hyndai namar ba ka don ki rukom leh niam kiba dei ia ka jait ka kur bad ki dawa ia ka jinglut jingsep jong ka kur na ka jaid bad ka jaka leh niam leh rukom namar uno uno kano kano kiba ia shong ha la ki jong ki iing la hapoh ka juh ka shnong ne shabar ka shnong, ka long ha ka iing nongtymmen ba shong ka khadduh ka jinglut jingsep ia kane ka jingleh niam leh rukom na ka bynta ka jait ka kur la bei da ka jingmih ka khyndew ka shyiap kaba dei ka nongtymmen ba pynbat ha kata ka khun khadduh. Dei ha kum kane ka bynta ba ki kni ki long ki nongpyniaid bad nongpeit na ka bynta ka jingiaidbeit ki kam bad ka long iing long sem, la long kur longjait. Hynrei mynta ynda haba ka pyrthei ka la nangiaid sha khamat bad haba kiba kham bun na ki Khasi ki la long Khristan, ki kur ki jait ki la nangroi nangsaphred nangpra, kito ki rukom leh niam hyndai hynthai ki la nangduh. Da kaba burum, imat haddeng kiba dang bat ia la ka niam ruh ka la nangduna nangduh. Ka jingpyrkhang bad jingbniah ka niam bad duster Khasi ha ka poi kha poi man, ka por pun por kha, por iap, bad por thep mawbah imat ka la nangsynjor nangduh nangjah. Kumta ruh ki kam ba dei ban leh ha iing khadduh ki nangduna wat haduh ba kin don hi shuh. Namarkata, ka khadduh kan shu kam trai ia ka jingioh ban klun lut haba kam don shuh ka niam ka rukom jong ka kur ka jait kam long shuh kaba dei. Don ruh kaba ka khadduh hi ruh kam don jingiaidei ei ei shuh ha kane ka leh niam leh rukom. Kane ka dei kaba shisha. Sa kawei pat, namar ba ka khadduh ka long ka nongiohpateng ia ka nongtymmen, namarkata, ka long kaba dei ban khmih lynti ba ka dei ban isid ha ki lynti ba la buh ki kni ki kpa tymmen hyndai hynthai. Lada kino kino ne kano kano ka kur re iing ki hap ba kano kano ka kyrdub, lanot ne ym lah shuh ban im da la ka kamai kajih la jona, dei ka khadduh ka ban peit ban bsa, ai jaka shong jaka shah ia ki, dei ruh maka kaba sumar a ki kmie ki kpa ne kino kino ki tymmen ki kro jeng ka kur. Hynrei mynta namar ba la mih la ka iing ka iing bad kumba la ong ba bun ki jait kur kama shym im shuh da ka rep-ka kmie barabor ka shaniah ha u kpa uba trei office ne khali ne trei kino kino ki kam ki bym iadei shuh bad ka rep ha ka khyndew kur ne jait. Kane ka rukom im namarkata, ka long hi maka kaba pynduh ia ka bor ki kni bad wei la duh ka bor kni ka khadduh kam don hok shuh ban dang kam kvnti ia kaba shu pyubat. Kane ka dei kajingkylla kaba la wan ka kum ka por ha kaba ka jingim jong ngi kaba mynta ngi la pdiang ia ka. Namarkata ka daw ngi la shem ba bun eh na ki kur ki jait ne kpoh ki la mih ki jingiasam ia bynta ia ki nongtymmen ha ki iing ki iing jong kata ka kur ne kpoh. Hynrei namar ba ym don jingthoh ba thikna ia kane ka jingiasam, namar ba ym don records of rights ne ki map ba skhem, haba wan ne don kiba kham lalot bad kham khwan na kano kano ka iing ne kpoh ki wad myntoi bad ki khmih sa ia ka bynta jong kiwei, ki sa mih ki mokot-duma, hynrei haba ia suk ia hun hi ka sah ka bha ka miat. Tangba haba ka pyrthei ka tan, ka jingpynshoi ka tangon, ka lalot ka wan ban bad ka lynti ka plie namar ba kynrum kynram ka duster ka jingiaknieh barabor ka wan ban pynjot ia ka kur ka jait. Dei namar kane ka daw ba sa mih kito ki mokot-duma ba la ong haneng. Kumta ruh nga sngew ba ka por ka la poi ba ka Sorkar ka la dei ban wad lad wad lynti ban buh jingthoh ban pyni ia ki hok khang ba kin shong suk shong sain shi kur bad kumjuh ruh ka jait bynziew Khasi hi baroh kawei.

2. Ngim phai pat sha ki Raid. Ngilaju tip ba ki nongsynshar Khasi kim doo bor ne hok eiei ruh halor ka khyndew ka shyiap la kaba dei ka Ri Kur ne Ri Raid. Ka khyndew Raid hi kat kum ka jinghishia ka dei ka jongka Hiwa. Ki nongsynshar, lada phi khot ki Syiem, ki Lyngdoh, ki Sordar bad kumta ter ter, ki pyniaid ne pynbeit tang ia ki jingiatut ia kajia ki khun ki hajar. Kim don ka hok halor ka khyndew. Hynrei ngi shem mynta ba ki don ki Syiem kiba pyndonkam bakla ia la ka bor bad kam kynti ia ki Ri Raid bad sa ai shong ai sah ha ki briew da kaba ai patta ne lease. Ym tang ki Syiem ka Hima, hynrei ki Syiem Raid, ki Sirdar ter ter ruh i kumba ki kam kynti ia ki Raid bad ai kylla pat uno uno uba ki moq. Ka hiar ter ter nagne sa ha ki Rangbah Shnong kaba i kumba ki ruh ki kam kynti ia ki Raid bad ai patta. Ka dustur hok hyndai ka long ba u Khun Khasi uba don hapoh ka jingpyniaid ka shnong, Raid ne Hima u don ka hok ba paka ban ioh bynta ban rep ban riang hapoh ka khyndew shnong ne khyndew Raid kat kum ka jingpyniaid, jingpyni bad pynkdeu ka Dorbar Shong ne Dorbar Raid U Syiem hi bad ia ka Dorbar Syiem kim don bor halor kane. Ka kam jong ki ka long ban pynskhem ia kaci ba ki leh ki Dorbar Shnong, Dorbar Raid ne ban bishar haba don kano kano ka jingiakajia. Ban ong hi ban ai patta da u Syiem ka mut ba u la knieh bor ia ka Raid. Hynrei ha kine ki por mynta ym tang u Syiem, hynrei ki Syiem Raid, ki Rangbah Shnong bad ter ter kiba sngew ba ki don ka bor halor ka Raid, kim hun shuh ban ai patta ia ki khyndew Raid ym tang ha u para Khasi hynrei ki la ai syndon ha u nongwei bad u myader-ri. Nga lalap da lade hi ba ha Umtrew ri Bhoi ba la ai jaka ia u Khar Bengali ba un rep un riang bad thung ruh da ki diengsoh, diengkwai ba loag ki jingthung bin neh syndon baroh shi ryta. Ym tang katta, hynrei une u mynder-ri u kam bad pynkylla Ri Kynti syndon ia kane ka jaka. Shibun ruh ki Nepali sha kine ki thain ri Bhoi bad ruh la jan ha baroh ki Hima Khasi kiba don la ki kper ki phrah, ki lyngkha ki risai ha ka juh ka rukom kum u tei u khar Bengali. Hynrei kaba sangot pat ka long ba kine ki Nepali ki die kylla pat ha u Khasi ha ka dur ba jngau ynda ki la lum pisa la biang ban leit phai sha la shnong bad haba u la khuid u phlang, la syllen ki lum ki wah ba ki muid jong ki ki la bam duh. Ki la long trai ri ma ki bad nongwei ma ngi ha la ka jong ka ri. Haba kumta ka lawei ka ri kan poi shano bad ka long kaba sngewshyrkhei wat tang ban shu pyrkat kai ruh.

Nga sngew ba kane ka jingkylla khyllah ka ban pynduh jait duh khong ia u Khasi ka long ka bym m an bad kaba sniew tam eh na baroh, kaba dei ban jynrat syndon naduh dyongkhong. Hynrei ha kane ka juk jong ka Constitution (Constitution of India) la iohi ba ka long ka bym lah ban leh ei ei khlem ka nongrim jong ka ain. La dei namarkata, ia ka Sorkar ban thaw ain noh ia kane halor ka dustur kaba la buh uba rim uba jah, ba dei tang u para Khasi ban ioh ia ka jaka shong jaka sah, jaka rep jaka riang bad kum ka jingibit ka Dorbar Shnong ne Dorbar Raid haba u mut ban shong ne ban sah, ban seng shnong seng thaw bad ban kohnguh hi ia ki bukom ki adong jong ka. Ka jingmih ia kum kine ka ain ka dei hi ka reform. Namar ba baroh shikatta ngi shu iai kren da ka ktien kaba lah ban pynkulmar bad pynlong kynrum kynram ia ki dustur ha ki bun rukom dei ban don noh da ka jingthoh. Dei tang haba kumta ba uba duk uba suk, uba bieit ba them, un ioh ka jingida kaba biang bad paka na uba stad ba sian, uba donbor bad ba kwah ban lehmon namar ka jingbit jongu shimet. Namarkata, kalong kaba sngew-iamrem bad sngew lyngngoh ba don ki rangbah ba ngi mut ba ki long ki riw shai bad nongialam bad kumjuh ba don na ki nongsynshar kiba kat kum ka jinglong tynrai ba la pynkhami ha ki ia "ka nar ka billi" ban peit ia ki hok kiba duk kiba suk, ka rangli ka juki, pynban ki pyrshah ia ka Land Reforms Commission kaba mut ban pynbeit ban ialeh ban pynbit pynbiang ia u khun u hajar ka ri.

Ngilaju phai mynta sha ki jingpynkylla thymmai hadien ka jingwan ki phareng. Ka jingai patta ia ki khyndew Ri Kynti ne Ri Raid. Ki Kur ki kpooh kiba don la ki Ri Kur kiba wan ha poh ka kyntein kyllum Ri Kynti, ki ia ai patta ia ki khyndew kur wat la ha ki kur ne ha kwei ki para Khasi. Man 'la ki kur ne kpooh ki ia ai la ka jong ka jong ka patta kaba don ki kyndon la ki jong ki jong bad ba ia pner kawei na kawei pat. Kane ka pynkulmar band pynkynru n kynram ia ki para Khasi hi. Uba khambit na kane ka jingklumar bad jinkynrum kynram dei tang u Dkhar uba tip ia kito ki kyndon namar ba u kit khia bu pait ngor, u Khasi pat uba ju shaniah bieit u ngat. Kawei pat ka kyanru n kynram kaba mih na kane ka rukom ai patta ka long ka jingpynklumar bad iaid bakla na ka dustur hok kaba b'it u 'Ni u K'ong' hyndai. Mynsuwa ki Phareng haba ym pat don ka thoh ka tar, ia ka khyndew kur ki ai ne ki bynta bad sam bynta ha ki dkhot ka kur ka jait ban shong ban sah ban rep ban riang. Hi katta ka por dei ki longkni kiba pyniaid bad pynbeit ia ka kur ka jait bad ka jinglon jingem baroh bad ka khadduh ka kohnguh ia kane ka jingpyniaid jong ki bad kam ju lah ban leh lyndei ta ki. Ia kane ka jingpyniaid ne jingleh baroh ki pynrip ruh ha la ka Dorbar Kur. Ynda ha ba la poi ka thoh ka tar bad ynda la sdang ai ia ki jingthoh nyagkong kaba nga iohsngew na ki khana pateng ki tymmen ki kro ki oud hi ia kane ka rukom pyniaid ryagk' bad ki ju pynrip ia ka khadduh kaba dei ban kohnguh ia ka jingpyniaid ki koi. Hynrei mynta pat kiba i sngew jeng ka long ba ki khyntei ki ia ha la ki kpooh ne ki ing ki la sdang ban ai patta hi katba mon ban pynkar ia ki long kni kiba nang duh bor halor ka kur ka kpooh bad ka jingpyniaid aka la sdang ban hap ha u shongkha. Leise dei na kane ka daw ba hyndai na nar ba kitieng ia kum kane ka jingkylla ba la m'ha k'ajong' "peit mo ioh wan u poi ei".

Kane ka jingai patta da ki kur, jar la ka mon khlem don pud kabi buh beit buh ryntih ia ki kyndon lane lada ki khyntei, iane da u Syiem ka Hima, Raid bad Rangbah Shnong kala wan rah jingklumar ba khraw haduh katra katta. Kum ka nuksa haba jia ba shim ka Sorkar ia kano kano ka khyndew namar ki kam paidbah ne thaw iing skul, hospital, suroz bad kumta ter ter, buh buh eh kine ki kam paidbah ki thut ne duh ba shitom ban ioh jaka ba bun eh ki nongdawa ban ia ioh ia kano kano ka jingiew ka Sorkar ia kata ka khyndew. Ka patta pat ruh ha ki Khasi nongbat khyndew hi da ki snem ki hap ap ban ioh compensation kat bym pat lah rai ka jingiakajia. Balei kane ka wan urlong kumne? Ka wan na ki daw—

1. Ba ai patta pathar khlem don hapoh ki pud ka ain.
2. Bym don record-of-rights kiba la buh tikna ia ka hok jongno jongno.
3. Bym don ki map kiba tikna ban pyni thikna ia ki pud ki sam, badei ki Ri Kynti ne jong u briew marwei.

Haba kumta ki ioh ia kam katba mon haba kim don jingangew sang ne pop.

Ban lait na kine kiei kiei namar katta nga sngew ba dei ban don ka rukom pynbeit ia ki patta ba kin long ha ka juh ka dur ne kyndon lada dei kiba ai da ki kur ia ki Ri Kynti ne kiba ai ki nongsynshar ia ki Ri Raid. Dei ban buh beit ruh mano ba lah ban ai Patta la ia ki Ri Kur ne Ri Raid. Kine ki patta ki dei ban long kiba pynskhem ia ka hok jong kito kiba bat naduh hyndai hynthai na ka iing synshar ba la buh la tang pateng la pateng ia ka It ka Hima, ne ka iing. Kumjuh ruh ba kin pynskhem ia ka hok jong kito kiba bat ia kito ki patta lane lada phim kwah ban khot "Patta" khot da kano kano ka kyrteng ba phi sngewbit.

Ka la don ka jingpisa lynga kaba khaw hapdeng ki kur kiba don khyndew bad hapdeng u khun u hajar ia kane ka rukom bad khyndew. Lada ngim leh kloj da ka ain ba bha ba thikna kan mih sa ka jingkulmar ka ban thap knieh bor bad pynduh ia ka hok shisha ki kur halor ki khyndew lane ban pynkup bor ba u paitbah khlem nongrim. Nga lah ban ai nuksa ia ka jingia-khah ha kine ki taiew ki hat ha Mawlai.

Nga ia pule bha ia ki jingkdew lynti ia ki nongrim ba ka Commission kan wad sani, nga la pyrkhah jylliew ia ki, te nga shem ba ki dei ki lad ia ki kur kiba don khyndew-shyiap ne nong-synshar kiba pyniad ba kin ioh ka jagiarap ba paka bad janai lada ka Land Reforms Commission ka lah ban wad ia la ki riti dustur kiba ia don lypa naduh mynshuwa, ia ki jingkylla ba wan naduh ba kiew ki Phareng kiba baroh baroh ngi iohi bad ban ai jingmut kaei kaba dei ban leh ban san ka hok, ban neh ban skhem ka jaitbynriew Khasi. Dei kine ki jingkylla pynban kiba ia sop la tep katto katne haduh ba ngim lah shuh ban iathuh janai ia ka dustur rim. Hynrei ki don ki jingkylla ka por ba ngim lah ban ialeh pyrshah ia ki. Ngi dei hi ban-ia iaid kat kum ka por. Peit shwa ka jingwan ki phareng baroh ngi don kawei ka niam. Mynta lah ban ong ba ngi la don 2 (ar) niam, (a) Kiba dang bat ia ka niam Khasi hyndai bad (b) ki Khristan. Hynrei ngi ia im suk im sain, ngi ia ngeit ka juh ka dustur riti, ngi im ka juh ka rukom im. Ha ka juh ka iing don kiba long niam Khasi don kiba long niam Khristan.

Hynrei wat kito kiba ong ba dang bat niam Khasi ruh kim lah shuh ban bat kumba hyndai hynthai. Ngim ju don ka thoh ka tar mynshuwa, ngi ia dje ia thied da ka ktien suda. Ngi bat ia kata ka jingtip ba ia ka khyndew ka shyiap jongno jongno ka long kat kum ki mawpud mawsam. Mynta pat lada ym don da ki jingthoh, ym don jingshaniah shuh. Lada poi sha ting bishar u Syiem, ing Shari, District Council ne Sorkar, u bym don dulir u shu duh ei. La mih ka jingkulmar sa ia ki pud ki sam bad la dei ban ia peit map. Ki map ruh ki long kiba shu pruid ym dei kiba da sorjamin kat kum ka rukom. Namarkata, nga ngeit ba ka jingthmu jong ka Sorkar ban pynbeit ryntih ia ki dustur hyndai ban weng ia kiei kiei kiba pynbyrsieh, ban pynkup bor da ka ain ia kiei kiei kiba bha kiba wan thymmai ha ka jingkylla ka por, ka long kaba donkam eh. Kumta ruh nga sngew ha lade ba ngi dei ban don ki jingthoh ba thikna ia ki dustur, ngi dei ban don ki records-of-rights, ki map ba la thew (cadestral surveys) ka Sorkar ka dei ban thaw lad ia kine ban pynmih ia ki p-tta ne lease kiba ryntih (uniform) khnang ban skhem ka jinglongtraj uba bat khyndew bad kumjuh ruh ia ki nongiohpateng jong ka la ki kur ne kino kino ki nongiohpateng.

Sd./ E. B. LYNGDOH.

Francis Lyngdoh.
Laitkroh,
Member of B. D. C., Myllem Dev. Block.
30th March 1974

Ha.
U Secretary,
Land Reforms Commission For Khasi Hills, Government of Meghalaya, Shillong.

Subject--Ka Dustur Riti bat khyndew bat shyiap ha Laitkroh Sirdarship.
Rangbah Badonburom,

Nga sngewsih shibun ban pyntip sha ka burom jongphi ban ong kumne harum:--

Ngam shim lah jubab lut ia kitei ki thup jingkylli ba phi la phah shanga, hynrei la katta ruh nga la phah hangne katto katme ki jubab lyngkhot tang ia katei ka subject ba ka kdew haneng --Ka Khyndew Bad Ka Shyiap.

Ki briew kiba bat khyndew kham bun ha Laitkroh ki long kine--

1. Ki Khyndew ne ka bri Kharkongor kibat khyndew tang shi ing.
2. Ka khyndew ne ka bri Synrem ki bat khyndew tang shi ing.
3. Ka khyndew ne ka bri Kurkalang--kine ki bat shi kur shi kpoh. Ki kham bun ing.
4. Ka khyndew raid ne ki law raid ka jaka ta lait ba khot ka raid ha kaba u paitbah bym don khyndew u rep u riang bad ia kine ki jaka ba lait ka ju ai jaka kper thaw iing ia ki bym don jaka da kaba pan na ki tymmen ki rangbah bad na Sirdar, bad la ju ai wai da u paitbah lada don kano kano ka kam shnong ban pynmih pisa.
5. Kiba bad khyndew kiba kham bun ch na kitei ki 3 ngut, dei ki Kharkongor bad ki Synrem.
6. Kitei ki briew kiba bat khyndew kham bun ki ai wai ha ki shnong ki thaw baroh, man la ka snem ban rep ban riang, ban kyrshan ia ka jingdonkam ka iing ka sem baroh, mynta lei lei ka dor bai wai ka la long kaba rem.
7. Ka jingioh khyndew ne bri kitei ki briew nynshuwa ka long ba ki long ki briew, kiba don tien kata mut kiba don nia jutang ne kiba donbor ne khrav bor ne ki kynja nongpyniaid shnong ne thaw hima sima lane da kaba thom bor leh bor ia kiwei ki bym don bor ne ki rit paid ne rit kur.
8. Ha ka jingai jingmut jong nga ka long kumne:--

Ba kumba ka long myn 200 ne 300 snem mynshuwa, ym don mano mano ba bat khyndew. Uno uno u briew u lah ban trei katba u mon; ym donkam ban da pan jingbit hano hano ia kitei ki bri ki khyndew; te mynta lada lah dei ba kan longbiang kumba mynshuwa 200 ne 300 snem; ym don ba bat khyndew; ym don kam ban da pan jingbit hano hano ruh lada donkam ban rep ban riang ne thaw iing thaw sem na u Sirdar ne na u tymmen u san, ne trai khyndew; ki dei ban trei katba ki mon khang ba lada leh kumta kan ai lad ia kiba bun kiba dang wan namar la tip hi ba ki briew kin sa nangroi, khnang ba kin ia im bad ia ioh bynta lem bad ba un sumar ia la ka jingdonkam la jong, la i iing bad i kper ban rep ban riang. Kumba ka long mynta bun ki bam don jaka rep jaka r ang; na kane ka daw ki hap ban shu poi wir kylleng kat ha ba lap ban wad ia la ka bam bad ban shong iing.

Tang kumta ngan shu pynkut noh ia kine ki jingkea jong nga.

Uba burom ia phi,
Sd/—FRANCIS LYNGDON,
30.3.74
Member of B. D. C.
Myllem Dev. Block,
5th Mile Upper Shillong.

KI RITI KI DUSTUR BAT KHYNDEW SHYIAP HA KI THAIN RI-WAR

Da—U. S. Galmendar Lyngdoh,
Member, District Council,
Khasi Hills.

Dated—20th June, 1974.

Haduh kane ka sngi ba nga thoh ha kane ka kot la lah ban pynlang ia ki Riti bad dustur bat khyndew bat shyiap jong ki 'War' kiba shong ha ki sharing lum ba shathie jong ka ri Khasi kham-tam ch kito kiba hap hapoh ki pud ki sam ka Shella Constituency la shem ba ki long ki juh wat la ki don katto katne ki jingiapher ha kaba jer kyrteng ia ki jait khyndew ba ki bat. Pynban ki rukom pyniaid ia ki, ki long jan kunjuh ha ki bynta baroh. Kumta ha kaba 'tai kham shai ia kine ki bynta bad ki kyndon ba iapher jong ki longshwa manshwa dei ban buh ia ki lyngkot, kumne harum:—

Group I.—Ka Hok ioh pateng ne hiar pateng halor ki khyndew ki shyiap kiba dei ki "Ri-Seng" ne ki "Khyndew Seng".

Group II.—Kiwei pat ki jait khyndew kiba hap shabar ka jingpyniaid kumba dei ki khyndew seng, etc.

Baroh ki khyndew ki shyiap kiba hap hapoh ka Group I ki hiar pateng la pateng halor kine ki kyndon:—

A.—(1) Baroh shynrang bad kynthei ki don ka hok ioh pateng kaba mar ia ryngkat na la ka kmie u kpa, ne ki kiaw ki kthaw jong ki, ha kaba ym don jingiapher la ha ka liang ki kur ne ki kha kunjuh.

Notes.—**Ki kiaw ki kthaw**—ka mut bad ka thew ia baroh ki kmie ki kpa tymmen jong ki pateng pakit, la na ka liang kur ne kha. Kata, hapdeng ka kmie u kpa bad ki thaw-lang ki Iawbei.

(2) Tang ki khun kynthei kba ioh bad hiar pateng ia ka nongtymmen ki kiaw ki kthaw, kum ka ksar ka rupa, u paila-u lymiber, ka rynnong-ka tama, ka tyngka pliah-ka tyngka-dain bad ki jain ki nep.

(3) Tang ki khun kynthei kiba don ka hok bad ba ki lah ban ioh "Ri-Phniang" na la ka seng ka dang. Hyurei lah ruh ban nykm pynmih ri phniang ha kano kano ka seng lada ki kur ne khun kynthei kim kubur, katba kum i kular ri-phniang.

(4) Baroh la u shynrag ne ka kynthei kam pher lah ban ioh **Ri-Bahspah**; lada lah ban kubur pynbiang halor ki kularn **Ri-Bah-Spah**. Notes-Ri-Phniang and Ri-Bahspah (See page 3).

(5) Tang ki khun kynthei kiba lah ban hiar pateng halor ki iing ki sem, ne iing seng iing khatduh. Lada jia pat ba ata ka kpoh ne ka tnad jong kano kano ka Seng kam don khun kynthei, ki khun shynrang ki dei ki nongioh pateng ia kitei ki iing ki sem baroh.

(6) Baroh ki bri ki khyndew, etc., kiba dei ki hok jong kiba "Iap-duh"; lada dei ka kpoh shynrang ne kynthei, katba dang lah ban shem ia ka dien hiar pateng kin leit baroh sha ka Sung-Bah kaba bun bun pateng shiwa ka/u Iapduh

(7) Baroh ki khyndew ki shyiap ba la thung la tep bad dakhol da ki para khun Seng ym ju dei dustur ban ai-wai ai-jin ha ki bym dei ki Waris jong kata ka seng na kaba ki mih. Lada ka dei pat ia ki khyndew ba la sam-la phiah, bad na kano re kano ka daw la sngewdei ban die-duh ia ki dei ban die kum ia kita ruh dei ban die tang ha kiba dei Waris katba danglah ban tip la, la bun pateng katno katno ruh.

(8) Baroh ka kpoh shynrang ne ka kpoh kynthei jong kano kano ka Seng, kan duh la ka hok hiar-pateng halor ki khyndew ki shyiap, ki kiaw ki kthaw tymmen la jong, lada kim Jah ban jai ia la ka tnad hiarpateng ha khmat ki "Tymmen-Seng" ha ne shuwa ka sngi shong "Jong-Seng".

(9) Baroh, ki khun "tam-sneng" ka kmie u Kpa ka lah ban long na ka daw ba ki 'BAN' ki 'KLIM' ne 'SHONGSANG', ki long ba la tait iing-tait-sem bad duh ia ka hok hiar pateng na la ka Kmie u Kpa, ne ki kiaw ki kthaw tymmen jong ki. Hyurei don pat hangne hangtai ki jingjia, ha kaba ki Kmie ki Kpa namar ba ki sngewsang sngewpap ia la ka doh ka snam, ki shu ai Lynder noh tang katto katne ka kamai ka kajih ne khyndew nala ka "Kamai nong-khyndew" jong ki shi-khmat khlem da pynteh ne pynshei ei ei shuh nawei-nawei namar ki tieng ia ka raibi pap ne byrsieh ha ki pateng ban dang bud.

(10) Baroh ki khyndew ki shyiap, ne ri-seng ri-dang, wei la hap ha ka iadie iathied, u nongdie u die duh ia ka bad u nongthied ruh u thiedduh thieddam ia ka kata kynthup lang ia baroh kaba ha sla ne kaba hapoh ramew katba ka don. Ha kane ka liang ym ju don koit, kaba u trai khyndew ne u nongdie duh un dawa hok ia kaba ym pat sumar ne ym pat pyntrai kam.

Ki Jingkylla bad ki jingmih:—

(1) Kumba la long haduh mynta-mynnne satang hangno re hangno dang lap bad dangshem ia ki ri-seng. Ka daw kaba la pynlong ia kane, dei namar ba katba nangbun ki khun seng, ki khyndew ruh kila nangrit kat haduh ba la poi ha u pud bymlong iasam iaphiah shuh ia ki. Bad bunsien ch, ha kine ki sngi bad ki por la shu iadie duh noh ia ki da ka Durbar Seng.

(2) Don ruh ki ri-seng kiba la shu jah noh na ka daw ba la shu ia tip pud da ki para khap pud kiba khwan myntoi ne alat, lehse da kaba ki tip bad shim kabu na ka jinglot jong ki trai seng, kiba lah ban long ba, ki de kiba duk ne bymdon duhir halor kita ki jait khyndew jait shyiap.

(3) Don ruh ki khyndew ki shyiap ri seng kiba duh noh na ki daw bym lah pynshisha shuh ha ki case mokotduma bad bym don shuh ki kot ki sla ban pynsabot kumba kwah da ki iing Kashari (Courts).

(4) Bun ki Ri-seng kiba na kane ka sop; ki la kylla long Ri-Khurid ne ri dulir noh, da ki rukom die duh bad thjedduh, kumba ka long mynta.

Ka Durbar Seng halor ki Khyndew ki Shyiap jong ka Seng:—

Ban bat bad pyniaid ia ki bor ki khyndew (Muluk) jong kano kano ka seng, dei tang da ka durbar seng. Ha kane ka Durbar lah ban jied katno katno ngut ki nongmikhmat (Ki Men Seng) katba iahap jingmut lem da ki kpoh baroh. Tangba la kumno kumno uwei u kynja Long-Kni-Longkpa u dei ban don. Horkit-hordang ym ju don riti ne dustur ia ki kynthai ha ka Durbar Seng.

Ka jaka ban shong Durbar seng ne "Jong-Seng" ka dei ban long tang ha iing ka Phniang Khatduh. Lah ruh ban shong ha iing kiwei pat ki Phniang lada para-maki ki iahap jingmut bad mynjur, khamtam eh haba ka iingseng-iing khatduh kam ujur pyrshah ia kane.

Pateng la pateng ka jingpyniaid halor ki khyndew ki shyiap jong ka seng ka hap ha ka kti ki men-seng kiba don ha ki, ka iktiar bad ka bor ban rai kut ia kano kano ka kam hapoh ka "Seng ka Dang" khlem da lushia da kino kino ki bor, la ka shnong ne ka Hima kumjuh. Ha kato ka sngi shong durbar kito ki 'Menseng' ki don ka bor ban weng bad laitduh-laitdam la kynthai ne shynrang, ha khmat "U Da-u Shyllah-Seng" na kano kano ka daw ba la sngewdei ban leh mynta ia ki. Dei ruh ha khmat kane ka Durbar ban khein ban diah ia ka peisa ka pei-lain bad pynshong ia u dkhot u dkhai bad ka "Wir" jong kata ka Seng. Ka 'Sang' ka 'Klim' bad ka 'Ban' kumjuh dei nangne ban weng bad ban tait. Ia ki khyndew ki shyiap ka thung ka tep bad u soh r pai, lada dei ban ai-teng ai-liang ban aiwai ai jin ban iasam ia piah bad ban die duh-die dam ban ai Ri-phniang-Ri-Bah-spah dei nangne ban rai khatduh.

*Note:—*Ki jait ki seng kiba dei hapoh kane ka sop ki don bun-bun tylli kiba saphred bad jangai kawei na kawei pat khlem iasoh lang. Kumta, da ka jingjai kawei na kawei, ki kyrteng ruh ki bun bad ki iapher kawei na kawei pat. Ki ri Phniang, ki Ri Bahspah kiba dang hap ban da bhah bad da bate da ka seng ki dei kawei ne ar ne katto katne tylli na kiba kum kiei ki jait khyndew. Ha kaba iadei bad kine ki jait khyndew uno uno ne kano kano u/ka briew kiba pdiang bad shimiti ia ka ki dei ban long kiba la pdiang lut ia ki riti ki dustur pyniaid ia ki, lym kumta ym lah ban ai ne ym lah ruh ban pdiang Ri-Phniang Ri Bah-spah. Kita ki riti ki dustur ki long:—

"Ban kit ban bah ia la u Hynmen u Para uba hap ha ka lanot ka shipa, ka shah leh bein leh khoh na ka daw ba ka tnga ki khun, kim sumar sukher shuh ia u. Haba hap kum kane ka apot sniew iala u Hynmen u Para, ka ki phniang ki hap ban kit ban dah katoa u dangim".

Kumjuh ruh ka jingshimiti Ri-bahspah ka don ki juh ki kyndon kumoa dei ia kiba ioh ri Phniang (Peit page 2, 3 bad 4).

Group I (B).—Don sa kawei pat ka jait ri-seng kaba pher na katei kaba ha khmat (Group I (A) e.g. (1) Ka Ri Saw Shnong ne Saw Seng (2) Ka Ri u 60 (hynriew phew) Seng bad (3) Ka Ri Lai-Seng. Ki ri seng kiba hap hapoh kane ka category ki long kum ka kynja Hima ne Colony sha kiwei pat ki jaka kiba kham jngai na ka shnong ne ka Elaka synshar ha kaba ki trai seng ki im bad shong shnong. Ka jingheh jong kine ki at ri seng ka joing da ki bun mile, la kat kawei ka Elaka ne hima. Ia ki jingkhmih bad jingpyniaid kum ia kitei ki ri-seng la pynhap hapoh u kynja President. Une u President u don ka bor syriem kum ki Headman Mawlai mynta. Baroh, pat ka jingioh jingkot na ka bynta kata ka Ri-seng, ka, Durbar Seng kaba kynthup tang ki nongmikhmat napdeng ki para khun seng ka lum ka lang ia ki baroh. Kumba ka long mynta ki artylli (1 bad 2) ka mut ki seng ba la pynlong da ki shnong bad kaba lai pat la jan kynthup ia ki 4 tylli ki shnong. Baroh khoit. Kan poi ka por imat ba ymdei tang ki 'Trai Seng ne kpoh jong ka seng ki ban long trai ia ka (3) hynrei ki shnong baroh khoit. Kane kan jia long namar katba nangbun ki snem ki spah snem ki ban wan, ki khun seng ruh ki nangsaphred bad nangroi shaid shi shaid khlem that shuh.

Khamoa ka long mynno mynno ia kine ki jait ri-seng ym ju don jingiasam iaphiah. Baroh, ki waris, ki donhok oan rep oan riang, oan thung ban tep katba ki mon, namar ba bun byllai ki jaka urei. Haduh mynta-mynne ruh dangdon ki jaka kiba danghap hapoh ka bor pyniaid u President bad ka Durbar seng, hynrei ym baroh na ki.

Ki Jingkylla:—

Khamsbunsien eh ki jingkylla ki wan mih halor kine ki jait ri-seng kiba wan na ki Ing-ka-shari (Courts) namar ka jingskhem kiba kum kine ki jaka ka shong tang ha ka 'tien hok-tien sot', kaba long shisha ka nongrim u khun Khasi khara naduh 'hyndai hynthai'. Hynrei suki pa suki ki la wan ki jingkylla bym lah niew-tang shuh ia ki, bad kawei, ba tang ka ktien ne jingkynmaw khlem ka jingthoh jingtar kim lah shuh ban neh slem bad wanrah jingshgain iano iano ruh.

Kumba ka long mynta, kine harum kibá kham khmat ki jait jingkylla kila wan urlong bad jialong ha kine ki jaid khyndew jait shyiap naduh ba wan u phareng ban synshar ha kane ka ri jong ngi.

1. Ba bun ki Durbar seng kim donbor shuh halor ka synshar bad bishar kumba la long naduh hyndai-hynthai, khamtam eh haba kata ka Durbar seng ka la kynthup ki nongmikhmat na ki bun tylli ki shnong ki thaw.

2. Ba ki ri-seng ki la kylla long noh ki ri-raij shnong ne rajj Hima naduh ba la wan kiew u Phareng hapoh ka ri Khasi. Haduh mynta myune da ki rai ki hukum la pynlong ri rajj ia ka ri-seng ha ki katto katne ki jaka ha ka ri.

3. Ba ki khun Seng hi ruh hadien bun bun pateng kim tip shuh ban pyniapher ia ka Ri-Seng bad Ri-Raij.

4. Ba ka ri seng jong kano kano ka kpoh, ka shnong ne ka Hima lada ka don jngai na ki pud ki sam ka Ilaka ba shong kita ki trai seng ne khuf-seng la bun tylli haduh kine ki sngi, la shu pyniahap noh hapoh ka jurisdiction kawei pat ka Ilaka. Ha kioa kum kine ki jingjia ia ka bor u President Seng la sliah noh bad la pynkup bor pat ha kata ka Ilaka thymmai (latter) ka bym tip bad bymniew trai iano iano ruh. Na kum kine ki jingmih, ki ri seng hangne ruh ki kylla ri-raij shnong ne rajj hima noh da ki hukum ki rai ba la mih na ki Courts.

Notes.—La jan baroh ki ri-seng ki ba dei na kane ka sop [Group I (B)] ki mih bad ki long da—

- (1) Kaba ki ioh kum ka "Bai Kliar-Wai".
- (2) Kiba ki ioh kum ka 'Khusnam' na kiwei pat ki para syiem ne hima, kum ka dak ia burom kyliang na kano re kano ka daw.

Sd:- G. LYNGDOH,
3-7-1974.

Ha

U Secretary,
Land Reforms Commission for Khasi Hills,
Shillong.

Subject:—Ka Report na ka bynta ka Thuap Jingkylli Land Reform Commission.

Rangbah,

Nga la ioh pdiang ia ka shithi jongphi kaba phi la jied ia nga ban tohkit kat kum katel ka subject ba la thoh haneng ha kane ka dong Markasa Area jong ngi bad kumta nga wan ban iathuh ha ka burom jongphi kumne harum:—

1. Ki don ki khyndew ki shyiap ba la long trai da ki kmie bad ki kpa ki khun.
2. Ki don ki khyndew kur ba la long trai da baroh shikur.
3. Ki don ki khvndew rai ba la pyniaid da ki Syiem,
4. Ki don ki khyndew ba la ia thied paitbah bad ba la ia long trai lang baroh.
5. Ki don ruh ki khyndew khlaw Sorkar.

Kumta ka jingtohkit ka la nang iaid tad haduh ba ki paitbah nong shong-shnong ha kane ka dong jong ngi kin da sngewthuh thikna bha na ka bynta kane.

Dated, Markasa,
The 18th February, 1974.
P. O. Markasa,
District Khasi Hills,
Meghalaya.

Uba burom ia phi,
Sd/- B. HOLIWELL LYNGDOH,

La phah copy sha:—

1. Shri R. T. Rymbai, Chairman
2. Shri H. Nongrum, Member
3. Shri D. D. Lapang, Member.

} Land Reforms Commission
For Khasi Hills.

ba kin tip.

Uba burom ia phi
(B. HOLIWELL LYNGDOH).

Dated, Markasa,
The 18th February 1974.
P.O. Markasa,
District Khasi Hills,
Meghalaya.

Ha

U Secretary,
Land Reforms Commission For Khasi Hills,
Shillong.

Kat kum ka jingkwah jong phi kaba 31st March, 1974, ia ngi ki trai khyndew ban pynshri bad jubab ia ki Duster riti bat khyndew bat shyiap jong ngi, khnang kan neh kan biang pura ia ki paidbah ar jait.

Ka Song II. Page 32

Q.1.A. Ngi don ka khyndew Ri Kynti Lyngdoh Sanmat ar jait hapoh ka hima Nobosohphoh Syiemship.

Ka Song II. Page 33

Q.1.A. Mawbri—Ka mut bad thew ia katei ka jaka ba la thung bad don mawpud.

Mawpud—Ka mut ki maw ba ker sawdong.

Mawkhap—Ka mut ki don ki maw para khap khyndew.

Mawkhang—Ka mut ba khang noh ia ka jaka bym dei trai.

Mawthylliej—Ka mut u maw uba kdew ia ka line ter ter.

Q.4.A. La leh da ki tymmen.

Q.5.A. Ki dak ki shin ki long ki wah ban pyniakhlad ia ki khyndew ba iapher.

Ka Song IV. Page 36

Q.1.A. Ka khyndew ki kur ki jait Thongni.

Q.2.A. Ka khyndew pynthor ktieh rep kba jong ki kur ki jait.

Q.3.A. U Lyngdoh u long u nongmihkumat ha ka Dorbar kur jong ngi bad ha ka Dorbar Syiem. La khot ka jait Lyngdoh Sanmat.

Q.4.A. Ka don tang ka khyndew lang Thongibah bad Thongnirit ar jait.

Q.5.A. Ka jingheh ka khyndew antad kumba.

Q.6.A. Ia kane ka khyndew Ri Kynti Lyngdoh Sanmat la bat lang baroh arjait.

Q.7.A. U Lyngdoh uba pyniaid ia ki bor ka khyndew halor ka khyndew ba bat da ki ar jait.

Q.8.A. Ba pyniaid ia ka khyndew ki long kni jong ka jait ar jait baroh.

Q.9. Ngi khein ia ki khun khadduh ki nongbat ia ka khyndew ar jait pateng la pateng.

Q.10.A. Ka bor ki kam kit jong ki kni halor kane ka khyndew ka long ban iashong ia sab lang baroh ar jait. Ban ia sam ia bhah ym lah.

Q.11.A. Ki kam jingkit jong ka khadduh ka long ban ia lam ia ki para kur ban jied ia u nongmihkumat ban pyniaid halor kane ka khyndew bad ban sign ha ki kot ki sla ba iadei bad ka khyndew ar jait.

Q.12.A. Da ki rangbah kur ne dorbar kur ar jait. Lada yru lah da ka Dorbar Syiem ne Kashari Sorkar.

Q.13.A. Man man ka snem ka don ka Dorbar kur ar jait.

Q.14.A. U Dkhot Dorbar u Lyngdoh rangbah na ka jait Thongnibah bad ki Lyngdoh Khynnah. Ka jait ka la jied ia ki briew ba lah ban shaniah.

Q.15.A. Ki kam trei jong ka Dorbar ka long ban peit ia ka khyndew shyrty khlaw, sumar ne pyllait ia ki jingri bad pynkhuid ia ka shnong ka thaw bad kiwei kiwei.

Q.18.A. La bat ia kane ka khyndew da ki ar jait pateng la pateng jong ngi. La ha ka lut ne ha ka mih dei tang ha kine. U Syiem um don bynta ci ci ha kane ka khyndew jong ngi. Ban die, ban sam, ban bhah ym lah, tang ia ki pynthor ktieh ba la rep la shah ban die shimet shimet ne shiing shi iing.

Q.19.A. U Sang bad ka Pahsyntiew Thongnibah, U Ngoirit bad ka Senrit Thongnirit ba la ioh na kane ka khyndew ba la khot Ri Kynti Lyngdoh Sanmat na ka Iawnai Thangwait ba ki sumar bad thang sep ia ka. U Syiem Nobosohphoh u la pynskhem ia kane.

Q.23.A. Ki mat babha ka dustur riti bat khyndew bat shyiap jong ki, men-thongni, ynda ki la ioh ia ka khyndew ki sa pynlong ka, leidur ban knia Lyngdoh ha u 'law Lyngdoh uba dang don haduh mynta kat kum ka hok ki Khasi.

Q.26.A. Ngi kwah ba kan neh ka riti hok ia ka bat khyndew bat shyiap jong u khun u hajar jong ki jait Thongni ar jait, kumba la pynskhem da ki Syiem barim jong ka Hima Nobosohphoh.

Dated Mariem,
1st September, 1974.

Nongjubab,

U IOLIS ROY LYNGDOH,
Na ka bynta ki Thongni arjait.

Bah, ka kum ka jingkwah jong 'Ka Land Reforms Commission' ban jubab ia ki jingkylli kaba don ha ka 'Thup jingkylli' kiba long kum ka jingpynshai ha la ki jong ki jong ki jaka ba ngi long trai.

Nga kum u trai jong ka Raid Nongrleng nga kwah ban jubab bad ban pynshai katto katne katba nga lah ban tip bad sngewthuh.

B—Ka Song I

Q.1. (a) Ia u khlieh jong ka hima, la khot u Syiem jong ka hima.

Q.2. (c) Raid ka mut ba la phiah na duh hyndai hynthai na ka Hima ha la ki kyntoit kyntoit bad ki don ruh la ki jong ki kyrteng kiba iapher kawei na kawei, ki don ruh la ki pud ki sam kum ka jingpyniakhlad kawei na kawei ka Raid, kawei pa kawei ka Raid da don la ki dustur riti kiba pher, ki don ruh la u Syiem, U Lyngdoh, Ki Myntri kiba synshar, bad khambun ki Raid ki hap hapoh ki Syiem Hima.

(d) Ia u khlieh jong ka Raid la khot u Syiem Raid.

Q.5. (a) Dorbar Syiem ka mut ka Dorbar kaba tang u Syiem bad ki Myntri jong u hi.

(b) Ki dkhot kata ka Dorbar ki long tang ki Myntri jong u Syiem hi (ba la khot "Ki Longsan") kiba hiar pateng na ka jait ka kur badei long Longsan.

(c) Ka trei ka kit na ka bynta ki kam kiba iadei bad u paitbah, kum kaba bisar ia ki mokotduma ne kino kino ki jingiakajia ne ai jaka ia ki kharkhuti ne ki khlaw ne ai jaka iano iano kiba nabar ka Raid.

(d) Ki daw ba la khot ne lum ia ka Dorbar ka long na ka bynta ba don ki Report ne dorkhat na ki paitbah sha ka Dorbar u Syiem. Namarkata u khot ia ka Dorbar jong u bad u khot ruh ia ki mamla.

(e) Lada ka Do:bar u Syiem Raid kam lah ban pyniasuk ne ki trai mamla kim lun ia ka rai jong ka Dorbar, u Syiem bad ka Dorbar jong u ki phah beit ia ki kam sha ka Dorbar u Syiem Hima, ne mamla ki appeal sha u Syiem Hima.

Q.7. U Syiem ka Hima u don ka jingiadei kaba jan shibun bad ka Dorbar u Syiem Raid. Ha kaba u Syiem Hima um lah ban pdiang ia kano kano ka kam khlem da bisar ne khmih shuwa da u Syiem Raid.

Q.8. (a) Dorbar Raid ki don arjait:—(1) ba la lum hi da u Syiem na ka bynta ba don kino kino ki kam kiba u Syiem bad ka Dorbar ki kwah ban ia pyrkhath lang. (2) ba la lum hi da u paitbah na ka bynta ba don kano kano ka daw ba u paitbah u sngewpyrshah ia ki jingleh u Syiem.

(b) Ki Rangbah kiba kham iohi bad don nia ki long ki dkhot jong kane ka Dorbar Raid (paitbah).

(c) Ia ki kam kiba la ia rai lang ha kane ka Dorbar paitbah, ki phah beit sha ka Dorbar u Syiem Hima.

Ka Song II

Q.1. Hapoh ka Raid Nongrleng don kine ki jait khyndew:—

(iii) Ri Nongtymmen (vi) Ri Raid (xvii) Ri Iapduh (xx) Ri Bam Syiem (xxv) Ri Lawshnong (xxvi) Ri Lawsumar.

(iii) **Ri Nongtymmen**.—Kito ki jaka ba la ju rep bad ba la pyndonkam hi da kito ki trai junom pateng la pateng la khot ia ki Ki Nongtymmen, kim lah ban die duh khlem da ioh jingmynjur lang ki kur kato ka kpoh, ki lah tang ban buh ban bad ai rep wai.

(vi) Baroh ka khyndew kaba don hapoh ka Raid la khot Ri Raid. U/kawei pa u/kawei u/kawei trai Raid ki lah ban rep ban riang ia kito ki jaka kiba lait khlem da ioh bor nangno nangno. Ynda haba ki la ichnoh kim dei shuh ki jong ki, ki la long pat ki jong ka Raid. Kim lah shuh ban kam ba ki dei ki hok jong ki.

(xvii) **Ri Iapduh**.—Don katto katne ki khyndew kiba long ki Nongtymmen haba ki kur ki jait ki la Iapduh, ki la ai noh sha ka Dorbar u Syiem, U Lyngdoh, ki Tymmen ki San ban khimih bad pyniaid ia ki. Ia kum kine ki khyndew ka Dorbar kamam ban die duh ia ki.

(xx) **Ri Bam Syiem**.—Ki Syiem kim don khyndew hapoh ka Raid, ka Raid ka la ai ia ki ba kin bam na ki khyndew jong ka Raid. Namar-kata kim lah ban die duh ia ki, ki lah tang ban buh ban bad ai wai.

(xxv) **Ri Law Shnong**.—Kawei pa kawei ka shnong ki don la ki jong ki Lawshnong kiba ki ju sumai man ka snem, bad la buh tyngkai ia kane ka khlaw tang na ka bynta ki jingdonkam ka shnong ha, bad la ju register ia ki da ka Dorbar u Syiem Raid, kum ka jingskhem.

(xxvi) **Ki Lawsumar**.—Don ki Lawsumar kiba u/ka trai Raid ki iai sumai bad ki thung diengsoh ne dieng kseh, etc., etc., bad kito ki jaka ki la long ki hok jong ki pateng la pateng—U/ka trai kato ka jaka ki lah ban die duh ruh lada u/ka ki la ioh ia ka jingmynjur lang kito kiba don hok, lada ka dei ka nongkhynraw u/ka lah ban die duh katba ka/u mon, ne buh ban ne ai wai.

KA SONG III

- Q.1. Ki don hapoh ka Raid ki Mawpud kiba pyniakhlad kawei ka Raid na kawei pat.
- Q.3. Lathung la sieh ia kine ki Mawpud naduh hyndai hynthai, bad ha ka jaka ba ki ieng ka Raid ka ju leit ban smar man ka smem, da ka hukum jong u Syiem bad ka Dorbar jong u.
- Q.5. Nalor ki Mawpud don ruh kaba ki shu tih da ki thiew kiba heh halor ki lum kiba long hi ki dak jong ki pud bad ia kine ruh la ju leh kumba la ong ha ka question 3.

KA SONG IV

Q.2. (c) Kat kum ka dustur riti u Syiem Raid bad ka Dorbar jong u ka donkam tang ha ka jingiadie duh-thud duh ba un register ia kata ka jaka bad ia bam ia dih sngewbha bad ka don ruh ka jingsiew da u nongthied sha ka Dorbar kum ka dustur riti hapoh ka Raid.

(d) U Syiem um lah ban pyndep ia kino kino ki kam marwei lynda ki Myntri jong u ki la ia don lai na ka saw bynta.

(g) Ki dei ban pan shwa ka bor na u Syiem bad ka Dorbar, ynda haba ka Dorbar ka la shah ia ki ban shong ban sah ban rep ban riang ki dei ruh ban siew ia u bai rung Raid kum ka Dustur riti hapoh ka Raid. Ynda haba ki la ioh ia ka bor, ki dei ruh ban kohnguh ia ki ain kiba long dustur riti bad kiwei kiwei ki ain ba ju pyniaid ka Dorbar u Syiem bad ki Myntri ne kino kino ki kam ba iadei bad ka Raid.

KA SONG IV

Q.3. (a) Ha Raid Nongrleng don tang kawei ka jait Syiem, na kane hi ka jaid lah ban mih u Syiem jong ka Raid.

(b) Na ka jait Lyngdoh don ar jait.—Uwei na ka jait Lyngdoh Nongbishar—uwei pat na ka jait Lyngdoh Nongknia.

(c) Na ka jait Longsan don ar jait.—

(1) Na ki jait long Longsan bakhraw.—

i. Na ka jait Sylliang ...	...	...	2 ngut.
ii. Na ka jait Makdoh Partuh ...	...	...	1 ngut.
iii. Na ka jait Barim ...	...	...	1 ngut.
iv. Na ka jait Muksier ...	...	...	1 ngut.
v. Na ka jait Pnar ...	...	...	1 ngut.

(2) Na ki jait long Longsan bakhampoh.—

i. Na ka jait Makdoh Rangi ...	...	...	1 ngut.
ii. Na ka jait Dkhar ...	...	...	1 ngut.
iii. Na ka jait Lyngdoh Nongpoh ...	...	...	1 ngut.
iv. Na ka jait Moksha ...	...	...	1 ngut.
v. Na ka jait Shylla ...	...	...	1 ngut.
vi. Na ka jait Shadap ...	...	...	1 ngut.

N.B.—Na ki nongmihkumat baroh kiba ioh ban rep ia ki pynthor jong ka Raid katba ki dang long ki nongmihkumat jong ka kur ka jait ki long:—U Syiem, U Lyngdoh Nongbishar bad kiti ki Longsan bakhraw ba la ong haneng-C. Ka Song IV.

Q.3. (c) 1. Kine ki ioh ban rep mar mar kawei ka pynthor kum ka bainong jong ki.

Baroh ki nongmihkumat ki don la ki jong ki Ing Sad.

Hapoh ka Raid don 64 (hynriew phewsaw) lyngkhot ki pynthor kiba dei khmih bad synshar bad pynaid ka Dorbar u Syiem u Lyngdoh Ki tymmen ki san, ka jingmih na kine ki pynthor ka long na ka bynta ka jingbhalang (development) jong u paitbah hapoh ka Raid ne lada don kino kino ki jingialch iatur bad kiwei ki para Raid, ka Raid ka pynlut na ka Fund jong ka Raid hi.

KA SONG V

Q.1. U lah ban ioh ki juh ki hok, haba la shah ia u ban shong ban sah hapoh ka Raid bad haba ula pyndep ia ki Dustur riti ba ju pyniaid.

KA SONG VI

Q.1. Ia ka kamai kaba u/ka ki pyalong pynman hi (Nongkhyraw) ki lah ban leh katba ki mon. Ym don ba lah ban u/or la die duh ne buh ban ne ai wai. Hynrei, lada ka la hiar pateng ha ki khun ne ai bhah ha kiwei kata ka la long ka Nongtymmen bad kita kim lah shuh ban leh mon khlem da ioh ka jingmynjur lang kata ka kpoh ba don hok.

KA SONG VII

Q.1. Lada dei ka Nongtymmen um/kam lah khlem ka jingmynjur lang ki kni ki meinah, meisan kato ka kpoh, lada dei ka kamai Nongkhyraw u/ka lah, tang ba kam long kaba skhem, ka lak ban mih ki jingiakajia hadien ba la iap ki nongsam.

Q.4. Ki don ki jingeh ha kaba "Pynkam Ktien". Kane ka jingeh ka lah ban wallam ki jingiakajia hadien ba la iap u/ka nongpynkam, ha, kaba ym don kino kino ki jingthoh dulir kiba skhem kiba lah ban pynshisha ia kata ka jingpynkam.

Q.5. Katkum ka jingiaid jong ki por ka la dei ban don ki Dulir kiba shai kiba don ki map ba la sorjamin bad ki pud ki sam kiba shai kum ka jingiada na ki jingiakajia hadien habud.

KA SONG VIII

Q.2. Ki jingeh jingwit kiba don ha ki khlich ka Hima, Raid bad ka Ain kiba bun dei ha ka liang ki khyndew ki shyiap kum ha kaba ai jaka shong jaka sah ia ki bar Raid ne die jaka pynthor ne lum. Namar uwei pa uwei u Myntri (Longsan) hapoh ka Raid u sngew ba u long uba donbor, namarkata, don kiba ai Dulir da u Syiem bad katto katne ki Myntri jong u don ruh ki Dulir kiba ai da uwei ne ar ngut, etc., etc., da ki Longsan; ki ia ai ki dulir ha ka juh ka jaka ha ki ar ne lai ngut ki nongthied, ynda la dei ka por ba ki pyndonkam ia kato' ka jaka katkum ka bor ba ki la ioh, mih pyban ki jingiakajia para nongthied.

Kiba kum kine ki jingiakajia ki khlich ka Hima ne ka Ain ki shem jingeh ha kaba bishar bad rai ia kiba kum kine ki kam.

Khnang ba u khlich ka Hima ne Raid na ka Ain kan kham suk ban bishar bad ban rai ia kiba kum kine ki jingiakajia, dei ban don ki dulir bad ki mulor (Seal) kiba shai kiba mih na ka Dorbar, u Syiem, u Lyngdoh, ki Tymmen ki San (Myntri) jong u, kumba la kdew ha ka P.5.A.—Ka Song IV, Q.2 (d).

Khublei

U nongiarap pynshai ia ka jingkwah ka
"Land Reforms Commission for Khasi Hills".

Na ka bynta ka Raid Nongrieng.

Bah J. LYNGDOH,
Mawrong Village.

3

Ha

U Lat Jong ka Meghalaya.

Lyngba U R. T. Rymbai, I.A.S. (Retd.),
Chairman, Land Reforms Commission for Khasi Hills,
Shillong.

SUB:—Land Commission of Khasi Hills for 2nd July 1973

Sir,

Ngi kyrpad ia ka burom bakhrav jong phi ban iathuh shaphang ki Hok ki Riti jong ngi ka Hima Langrin ha kaba iadei shaphang ki khyndew ki shyiap bad ka rukom synshar bad bishar ha la ki bynta baroh ba la ju don naduh ka Sorkar Phareng haduh ka Sorkar India kaba mynta ki long kumne harum ba la suh lang hangne bad la phah sha ka burom bakhrav jong phi ban pdiang bad ban pynskhem ia ki Hok ki Riti jong ngi halor ki khyndew ki shyiap pateng la pateng.

Nongai Report,

Dated Langrin Syiemship }
The 31st March, 1974 }

NALI ROY LYNGDOH KHARSAW
AND OTHERS.

A. (I) Ki Jingwad Jingshai

1. Ki laiphew Syiem ka mut la don laiphew Syiem ha shuwa ban wan kiew u Phareng. Hynrei mynta la don tang 25 Syiem ki Hima Syiem.

2. Namar la duh noh ha ka por Sorkar Phareng la pynduh da ka Sorkar Phareng kum ia ka Hima Syiem Jaintiapur ha ka snem 1835, kumta hadien ia U Syiem Nongpoh, kum ia ka Hima Syiem Jyrngam, Hima Syiem Nonglang bad ia kiwei ruh.

3. (a) Na kine ki laiphew wei tylli ki jaka ki dei ki dkhot jong ki Hima Syiem kum ka Saitsohpen, Synnei, Tyrna, Tynrong, Mawsmal, Mawmluh, Nonghwai bad ia kiwei ruh ki 32 jaka.

(b) Kine laiphew ar jaka ki kylla jaka Sorkar. Ki daw ki dei namar ki shim ka Sorkar namar ki jingdonkam na ka bynta ban tei ia ka Sor mynshuwa hadien ban pynkylla ha Shillong.

(i) Kum ia ka sor Shillong ruh kumjuh.

(ii) Bad don ruh kiba aiwai junom sha ka Sorkar kum ka Synnei bad don ruh kiba ai da ka mon sngewbha hi kum kiwei kiwei pat namar ba kim ia shong suk bad ki Syiem kiba ia shrut kumta ki leit aiti ia lade kum ki Lyngdoh ne katto katne ki bricw ba don jaka kiba kham heh kham iar namar ka Sorkar ka ailad katba mon ban isash ne aiti hano hano ruh katba ki mon sngewbha ki trai khyndew.

B. Ki Syiem ki Lyngdoh kiba Khrav/ki Khlieh ki Raid, Shnat, etc., ki Dorbar jong ki bor bad ki kamram jong ki.

Q.1. (a) U Khlieh ka Hima jong nga la khot u Syiem.

(b) Ha ka hima jong nga ki jait ba lah ban long Syiem dei tang ki jait Syiemiong Langrin bad ka jaid Syiemlich la duh jait ym don shuh mynta. Kine ki jaid Syiemiong kiba lah ban ioh ia ki jinglongkhlieh ka Hima Langrin naduh hyndai hynthai. (i) Lar Siem (x), (ii) Mid Syiem (x), (iii) Syndor Syiem (x), (iv) U Bor Syiem (x), (v) Langat Syiem (x), (vi) Borba Singh Syiem (x), (vii) Doli Sing Syiem (x). Kat kum ka Report U D. Herbert da u Langeit Syiem (x) Ka jinglum kyrpad 115, dated 7th December, 1902.

(c) Ki jait bakhrav ka Hima jong nga (i) Lyngdoh Kharsaw, (ii) Lyngdoh Sangriang, (iii) Lyngdoh Shijie (iv) Lyngdoh Nongtnger, (v) Kharjahrin bad ki Myntri ne Headmen, (vi) Thongi, (vii) Langrin Shnong bad Nongrikaw. Kine ki jaid ki dei ki jaid bakhrav batri ka Hima Langrin pateng la pateng kat kum ka report U D. Herbert.

"Ka jinglum kyrpad" 113, dated 7th December, 1902.
Camp: Nongtnger.

Q. 2. (a) Ia ki shnat ne kune nga khot ki kyntoit shnong (Village).

(b) Ngi la don 20 tylli ki shnong hapoh ka Hima Langrin.

(c) Raid ne ka shnat ne kune ka mut la pyniaid da ka bor shnong u khun u hajar ka shnong.

Ka Hok ka Riti ka Hima Langrin

KA SENG I

B. Ki Syiem, ki Lyngdoh, Wahadar, Sordar/Bakhrav ki khlieh ki Raid, Shnat, etc., ki Dorbar ong ki bor bad ki kamram jong ki.

Q.1. (a) Ia ki kyrteng ba nga khot ia u Khlieh ka Hima jong nga la khot u Syiem.

(b) Ki jaid ba lah ban long Syiem ha ka Hima jong nga dei tang ka jaid Syiemiong Langrin, bad Syiemlich la duh jaid ym don shuh ba mih pli kat kum ka Herbert Report, dated 7th December, 1902, Camp Nongtnger kat kum ka jingkreng kyrpang kaba 115 ba la don ha Office U Deputy Commissioner.

(c) Jaid Bakhrav jong ka Hima jong nga ki dei kine:—

(i) Lyngdoh Kharsaw (ii) Lyngdoh Sangriang (iii) Lyngdoh Shiji (iv) Lyngdoh Nongtnger (v) Lyngdoh Khar Jahrin bad ki Headmen ne Myntri, (vi) Jaid Thnongi, (vii) Nongrykaw bad Langrin Shnong ba la jied da u Syiem na ka jaid ba ju mih khamat na ka jaid kat kum ka hok ka riti kat kum ka D. Herbert Report, Camp Nongtnger kaba 7th December, 1902, ka jinglum kyrpad kaba 113, ba la don ha ka Office U Deputy Commissioner.

Q.2. (a) Te ka shnat ne kune nga khot ka Dorbar Shnong ne Village Court.

(b) Ha ka Hima Langrin ki don (i) Phlangdiloin, (ii) Phlang Wanprah, (iii) Mawphansaw, (iv) Wahkaji, (v) Mawthabah, (vi) Nongwalang, (vii) Phutumiap, (viii) Mawpyllun, (ix) Nongkyllam bad kiwei. Ia kine la khot ka Dorbar Shnong (Village Court).

(c) Shnat ne ka kune (Village Court) ka mut ba la don la ki jong ki jong ki Nongsynsha Shnong ban peit ia ki jingiakajia Diwani bad Phoidari lait noh ki kam thep phatoh bad kalapani. Ka appil kan leit ha ki Kashari ba kham halor.

(d) Ia u khlich jong ka Raid ne Shnat ka Hima jong nga la khot Sirdar ne Morol ne Basan. Ia ki khlich ki shnat ne kuna (Village Court) la khot (i) Chairman, (ii) Vice-Chairman, (iii) Secretary bad ki Member ne Rangbah Shnong kumba 5 ngut ban ia shong lang ha ka Dorbar Shnong.

Q.3. (a) **Dorbar Hima.**—La khot da U Syiem ia ki Nongsynshar Shnong kum U Sordar, Morol, Basan bad kiwei ryngkat ki Rangbah Shnong naduh 18 snem shaneng.

(b) Kiba lah ban long ki dkhot Dorbar Hima ki dei ki Rangbah naduh 18 snem shaneng.

Q.4. (a) Ka Dorbar Hima ka trei ia kine ki kam ban tip ia kajingmih shisnem shisnem bad katno la pynlut shisnem shisnem. Katkum ki share ba la pynbynta ha ka Estimate (Budget). (i) Ban ngap ia kano kano ka ain ban pynrung thymmai ne ban sdang ia ki Hok ki Riti ba ju don ne kano kano ka hukum ba kham khia jong ka Hima dei kane ka Dorbar Hima ba lah ban rai kut ban diang ne kyntait noh.

(b) Ia ka Dorbar Hima la lum ne khot da u Syiem ban pynbna paitbah ka Hima sha Ri shnat ne ka kuna bad sha ki shnong baroh na ka bynta ka Dorbar Hima lym kumta ym lah ban pynlong Dorbar Hima.

Q.5. (a) Ka Dorbar Syiem ka Dorbar trei kam ban kyntup ia kine ki—

(b) Ki Lyngdoh, ki Myntri ne Headman, khlem kine ym lah ban pynlong Dorbar Syiem; kane ka Dorbar Syiem ka dei ka Dorbar Bishar ia ki mamla ne ban peit ia ki kam kiba pynbha ia ka Hima bad kiba iadei shabar.

(c) La khot ia ka Dorbar Hima ne lum Dorbar da U khlich ka hima uba dei U Syiem.

(d) Ki jingiadei ka Dorbar Syiem bad ka Dorbar Hima (i) Ha ki kam ba iadei bad ki tyngka pisa 8 share na ka phra bynta ne share ba dei ki tyngka pisa Development jong ka Hima ne (Dorbar Hima).

(e) Bad ki kam ba u khlich u leh palat ne leh be dustur be riti ne ban pynsaja ia ki khlich ka Dorbar Syiem kum ki Lyngdoh, ki Myntri, ne Headman bad haba pynrung ne weng ia kano kano ka dustur riti ba ju long. Ia kine kim lah ban leh da ka Dorbar Syiem khlem ka Dorbar Hima.

Q.6. Ka jingiadei U Syiem bad ka Dorbar Hima ki dei kine:—

(a) U Syiem u dei u khlich ne U Chairman ka Dorbar Hima u dei ma u ban pyniaid ne ialam ia ki kam hapoh ka Dorbar ia kano kano la Rai da ka Majority.

(b) Dei U Syiem ban buh ia ki jingkhlein jingdiah ia ki rukom pynlut ha khmat ka Dorbar Hima.

Q.7. **Ka jingiadei U Syiem bad ka Dorbar Syiem.**—U Syiem u dei u khlich ne U Chairman jong ka Dorbar Syiem. U Syiem u lah ban ialam ban pynshai ia ki jingdonkam ban trei ban leh ia ki kam ban aiti ha uno uno u dkhot ka Dorbar Syiem ban trei ban leh bad ban pyndep ia ki kam ba don kam jong ka Dorbar Syiem.

Q.8. (a) **Dorbar Raid ne Shnat.**—Ka mut ia ki Dorbar ba la jer da U Syiem ne uno uno uba la ai bor da U Syiem ban leit bishar ia ki mamla ki bym lah shuh ban bishar da ka Village Court ba la appil sha ka Dorbar Syiem ban bishar ia ka Raid ne ki jingiakajia halor ka Raid.

(b) La don lypa ki dkhot jong ka Village Court ha man la ki kyntoit dei kine kiba lah ban long dkhot bad lada hapoh Office Syiem ki dei ki Lyngdoh, ki Myntri.

(c) Dorbar Syiem ka dei ka kam U Syiem bad ki Lyngdoh bad ki Headman ne Myntri.

(d) Dorbar Hima ka dei ka kam U Syiem, Sirdar bad ki tymmen ki san ka Hima (ii) Dorbar Shnong (Village Court), ka kam U Chairman bad ki membe ka Village Court.

(e) Ki jingiadei ki Dorbar Shnat bad ki Dorbar Syiem. Ka Dorbar Shnat ka dei hapoh ka Dorbar Syiem bad ka Dorbar Shnat ka kohnguh ia ki Hukum ka Dorbar Syiem.

Q.9. U khlich ne U Syiem ka Hima jong nga u long u khlich ki Dorbar baroh kat kiba dei hapoh ka It ka Hima jong u namar u dei uba bat ia ki jingbishar bad synshar hapoh ka It ka Hima kum u khlich jong ki jaid Dorbar haroh.

Q.10. Ka Dorbar Raid ne Dorbar Shnong ki bor ki shah ha u khlich ne U Syiem ka Hima.

Q.11. Ki Dorbar Raid ne Dorbar Shnong (Village Court) ki don ka bor ban lum khajna na ki khun Soh Syiem ne ki jingmih myntoi na la ki jong ki Elaka ban pynmih myntoi ia la ki jong ki Kashari ban pynlut ha ki jingdonkam ki Dorbar Raid ne Village Court khlem ka hukum U Syiem don la ki jong ki bor pyniaid ia kane.

Jingkyntoh.—Kine ki Dorbar Raid ne Dorbar Shnong (Village Court)—Kane ka Dorbar ka lah ban bishar ban synshar ban Rai ia ki Mamla Duwani bad Phoitdari kiba dei hapoh la ka Elaka laitnoh ki kam badei ban thep phatok ne kalapani ne ki kam iadei ki kam Police.

(i) Appil kan leit sha Kashari U Syiem ne sha District Council Court.

(ii) Dorbar Syiem ka don ka bor ban bishar ne synshar ban ai wai ne khrong khajna halor kawei pa kawei ka jingmih myntoi na ki khun Soh Syiem bad mynder ri lait noh ne ki khun ki hajar la ka Hima la jong.

Dustur Ka Hima Langrin

Ka Song II

Ki jaid khyndew ba iapher.—

- Q.1. (a) **Ri Kynti.**—Ka la dei ka nongkynti jong u ne ka brieve ba la ioh kynti shimet shimet.
- (b) **Ri Kur** ka mut ka khyndew Nongtymmen kiba ym lah ban iasam hapdeng ki kur kynthei jong kano kano la ki kur ba iajan ne ka jaid.
- (c) **Ri Nongtymmen** ka mut ki khyndew Ri Kynti ba la ioh ne hiar pateng na ki nongtymmen.
- (d) **Ri Maw** ka dei ka khyndew ba la ioh na ki Nongtymmen ha ka por ba buh Mawkhieh ne lut ha ka por ba buh maw ne thang.
- (e) **Ri Seng.**—Kane ka khyndew ka dei ka khyndew jait ne kur ba la buh khnang na ka bynta ki kur ban rep ban trei lang shi kur shi jait.
- (f) **Ri Raid.**—Ka dei ka khyndew ne Ri Kynti lang u khun u hajar jong ka Hima.
- (g) **Ri Shnong.**—Ka dei ka khyndew jong kano kano ka shnong kaba la ioh kynti tang ka shnong.
- (h) **Ri Khain.**—Ka dei ka bynta ba la buh tyngkai na ka bynta u khun hajar ka Hima.
- (i) **Ri Shnat ne Ri Kuna.**—Kane ka khyndew ka dei ka jaka ba la kam da ka shnong ban shong bad ba la don da u jong u Nongsynshar kum U Sordar Shnong ne Myntri Shnong kum ka Village Court.
- (j) **Ri Khurid.**—Ka mut ka khyndew ba dang thied kynti da u ne ka brieve. Ri Khurid ka mut ka jaka thied.
- (k) **Ri Dakhol.**—Ka mut kaba la ioh kynti da kaba dakhor da kano kano ka daw ba la jop ha ki case.
- (l) **Ri Shyieng.**—Ka mut ka jaka ban thung lang shi jaid ne ba la ai kynti ia ka khun khadduh ba la pynap ha ki jinglut ban lum ban khur ia ki shyieng ki kur ki jaid shipara ynda la iap.
- (m) **Ri Phniang.**—Ka dei ka khyndew Ri Kynti ba la ioh kynti na uno uno u kur Rangbah ba la ai sngewbha ia ka kur kynthei ba la ioh na ka kamai bad ka tnga bad la ai sngewbha ia ki kur ne ka kur kynthei.
- (n) **Ri Lapdah.**—Ka dei ka khyndew jong u ne ka Nongiapduh. Kane ka kylla ka Ri Rang Rliang ne kylla long Ri Raid jong ka Hima.
- (o) **Ri Syiem** khyndew ka jaid Syiem ba la ai ha u Syiem.
- (p) **Law Syiem.**—Kane ka dei ka Raid jong ka Hima ba la long khlieh da U Syiem kum u khlieh ka Hima ha ki ghat jong ka Hima.
- (q) **Ri Lyngdoh ne Raid Lyngdoh.**—Ka dei ka jaka kynti jong ka jait Lyngdoh.
- (r) **Ri Bam Syiem.**—Ka dei ka jaka ba la ai da ka Hima ia uba long Syiem kum ka pynshok ne ka bainguh Syiem.
- (s) **Ri Law-kyntang.**—Ka dei ka khyndew ne ka dak jaka ba la buh khnang ban leh niam na ka bynta ki khun ki hajar ka Hima.
- (t) **Ri Law Adong.**—Ka dei ka Raid jong ka Hima ba la buh adong khnang ban boh thoh dieng thoh siej jong ka Hima kum ki dieng iing ne dieng thangbrieve etc., jong ka Hima ne Shnat ka kuna.
- (u) **Ri Lum Lyngdoh.**—Ki dei ki Lawkhuid jong ka jaid Lyngdoh ha kaba ki don.
- (v) **Ri Law Shnong.**—Ka dei ka khlaw jong ka Shnong ha kaba ki shnong bad la pyniaid da kita ki Rangbah shnong ba u pyndonkam kum ha kaba thaw iing ne thang brieve bad kiwei pat.
- (x) **Ri Law Sumar.**—Ka Raid Hima ba la buh tyngkai na ka bynta ka jingmih myntoi ia ka Hima la pyniaid ia kane da u khlieh ka Hima ryngkat ki Bakhrav batri ka Hima.
- (y) **Raid u mtongdohkha.**—Kane ka dei ka jaka u khun u hajar ban trei ban ktaah katba mon khlem shim khajna bad U Syiem u lah ban shim khajna na ki khun Soh Syiem.

Song III

Q.3. Ka rukom buh thup ne mawpud mawsam. Mawbri ba pyni uwei ia ka jong uwei pat. Mawpud ba pyni ia ki pud jong ki briew jong ki lai ne saw ngut ba ia kynduh lang.

Mawkhang.—Ka mut mawkut mawkhang ne ba la kut ka jaka

Mawthylliej.—Ka mut mawkdew na uwei ha uwei pat.

Nalor kito ki long pud ba thikna ki wah, mawramsang ne ranab bad ka riat.

Hapdeng ka Raid bad Ri Kynti don ki mawbri hi bad hapdeng ka Raid um don mawpud ia ka jong uwei bad uwei pat.

Q.4. La pyniakhlad ia u pud na ka jong kawei ha uwei pat da ki para trai ba ia khappud

Q.5. Kiwei pat ki dak ki shin ha ka ban pyniakhlad pud ba thikna da ki wah ki maw ramsang ne ki Maw riat, nalor kine sa ki kot ki sla kum ki (donkomen).

Q.6. Hapoh Hima jong nga kim ju buh som raid ne mynsain.

Q.7. Halor ka Mynsain ne som Raid ka bor ban peit ne pyniaid dei ki trai jong kito ki jaka.

Q.8. Dang duna ki jingthew bad sket map.

Ka Song IV

(KA HOK, KA RITI BAT KHYNDEW BAT SHYIAP BA BAT KI SYIEM, U KHUN U HAJAR)

Q.1. **Ia kine ki jaid khyndew.**—(i) Raid jong ka Hima, (ii) Raid Ri Umtongdohkha, (iii) Law Syiem, (iv) Law Kyntang, (v) Ri Kyntang (vi) Ri Law Kyntang (vii) Ri Lawsumar, (viii) Ri Lawadong (ix) Ri Dakhol (x) Ri Law niam (xi) Ri Lawbam Syiem, (xii) Raid Umtongdohkha.

Q.2. (a) Ki khun ki hajar ka Hima ki rep suk bam suh khlem siew khajna hano hano ruh. Naduh mynshuwa haduh mynta ruh ki Syiem ki ai wai tang ki ghat.

(a) Hynrei u Syiem bad ki bakhrav batri ka Hima ki lah ban ai wai ne lum khaina na ki, khun soh Syiem ne Raiot ban pomdieng pomsiej ne ban tong dohkha, ban shoh mawshun, ban lum mawthup, ban kit shyiap bad kiwei kiwei de. Kiba dei kynja met khyndew (mineral) bad forest product) ban pynmih kum ka penshon, na ka bynta ia lade bad na ka bynta ki khun ki hajar ka hima tang na ki khun soh siem.

(b) Kum ki iew ki hat, khawalieng bad ki ghat ban pynhiar mar lait noh ki sngi iew sngi hat.

(b) Ki kyrteng ki Raid jong ka Hima jong nga ; Hima Langrin—

(i) Raid Pyndemtanglich ;

(ii) Raid Langam tilla ; (Ri Law Syiem),

(iii) Ri Raid Rangkhoid-Phlangdiloin bad

(iv) Ri Raid Umtongdohkha:—

(a) Wah Kynshi, (b) Wah Ri Lang (c) Jadukata, (d) Chokarmati (Um mawpyllun).

Sawdong pud ki Long kine

(i) Lum Pyndemtanglich:—

Shatei—Wah Ri Lang khappud bad ki khyndew Ri Kynti Shnong Phlangwanphrah bad Maw-phansaw Langrin.

Shathie—Ter kata haduh Lamla Ngamlilla Law Raid.

Mihngi—Turkata ha Synraitilla ha Wah Syntar ha Waw Syndang ter ter haduh Wah Ri Lang.

Sepngi—Pornatid.

(ii) Lawlangamtilla—

Shatei—Wah Kynshi ter ter shaduh shathie Bangladesh.

Mihngi—Wah Jadukata, Pornatid ter ter haduh Law Lampyndemtanglich Law Raid.

Sepngi—Scalacau-Donsabkli.

Kat kum ka document dated 20th March, 1909 ba la ai Report da U Syiem Langut Singh Syiem of Langrin sha office U Deputy Commissioner.

(iii) **Riangkhoid—Phlangdoin:—****Shatei**—Panthalen.**Shathie**—Wo Dodong lang-Riattung Metang.**Mihngi**—Phud Rangkhiat.**Sepngi**—Wah Kynthang haduh Riattung.(iv) **Umtongdohkha, Wahkynshi:**(b) **Jadukatta—****Shatei**—Mawsohpen-ia kynduh Ri Kynti Sein Lyngdoh Sang Riang Mawshabah.**Shathie**—Mawpyllon.**Mihngi**—Turkata.**Sepngi**—Lamlangamtilla.

Chokarmati—

Shatei—Mawpyllun.**Shathie**—Bangladesh.**Mihngi**—Mawkampara (Mahamadan).**Sepngi**—Tilla Langamtilla Raid Hima.

Q.2. (c) Ia kine ki Raid jong ka Hima ba la pyni ha ka Q.2. (a) and (b) U Syiem bad ki Bakhraw kim don bor ban buh bynda ne die ne plie kyrteng ia kine ki Ri Raid ba la ong haneng.

(d) Ka Dorbar Hima ka lah ban leh ia kine ban ai bynda ne die kum na ka bynta ba donkam Paithah—Kumka skul, Len shipai, Dispensary, Surok bad kiwei kiwei kiba ia dei ki bynta imlang sahlang Paithah.

(e) Ia kine ki khyndew ki shyiap la pynbeit sngewbha da ki khun ki hajar bad na ki jingmih na kine ki khun ki hajar na ki jingmih myntoi ki ioh bynta 8/3 sher ioh 3 bynta na ka 8 bynta ia kine ki bynta laddi ban develop kum ki jingjia kyrkieh pluh iing, iap khlam, iap them ne cholera, Skul bad Lynti-Syngkien.

(g) Ki Khun Soh Syiem lada u wan long kum ki khun ki hajar ka Hima hapoh ka Hima ki lah ban ioh bynta na kane, bad u mynder ri um lah ban ioh bynta ne jaka buh bynda ne ban die, da lei lei ruh.

(f) Ki hhun ki hajar ki lah ban buh bynda ne ban die kum ka Ri Kynti ia kano kano ka jaka ba la kam ne rep tang hapoh la ka jong ka hima. Hynrei um lah ban die shabar ka Elaka.

(g) Nil.

Q.3. U Syiem u dei u Syiem khlich briew um lah ban ia sam ne ia bhah ne die ne buh bynda.

Q.4. Ha ka por u Phareng u Syiem bad ka Dorbar ki shim khajna ia ki mar kum Mica, ki Mawthup, Mawria, Shyiap bad Mawshun bad kiwei ki met khyndew (mineral) shuwa ban lum ne shim dei ban siew khajna ba ki trai khyndew (Land Owner) hynrei mynta pat ba ym don shuh ka Sorkar Nongwei ki la pynpaw ia ka jingleh bor ia ka Hok ka Riti jong ki jonglongtraid da ki bor ba ha khlich kiba la bat ia ka ain ha la ki kti.

Q.5. Ha ka khyndew Ri Raid ne Ri Kynti lada don ki met khyndew Mawshyiap, Mawshun, Dewiong, Tama, Ksiar, Rupa, Umphniang sharak, ki Dieng, ki siej, etc., kine ki dei ki met khyndew ba la shong hapoh Ri Kynti Ri Raid baroh kitei la ia snoh ha ka khyndew.

Q.6. Ka hok ka Riti bat khyndew bat shyiap ha ka Q.1 Song iV—(A) Ki jingmyntoi namar ki khun ki hajar hapoh ka jingpyniaid u Syiem. U Syiem u dei ka jingkhong jong ka Hok ka Riti ka Hima Khasi.

Ka Song IV-G(1) *Ki Khyndew ki Kur ki Jaid*

Q.1. **Ki Khyndew kur Khyndew jaid ki dei kine.**—Ri Kur, Ri Song Kur, Ri Lyngdoh, Ri Lawlyngdoh, bad ki Ri Raid jong ka Hima Langrin (Property of State).

Q.3. Ka jaid ba long nongmih khmat ha ka Hima jong nga:—(1) Lyngdoh Kharsaw (2) Lyngdoh Sangriang, (3) Lyngdoh Tnger, (4) Lyngdoh Shiji, (5) Lyngdoh Khurjahirin bad Myntri. Kat kumka Herbert Report, dated 7th December, 1902, Camp Nongtnger ba la ai da u Langat Singh Syiem of Langrin bad ki Headmen ne myntri (6) Thongi, (7) Langrin Shnong, (8) Nongrykow bad kiwei.

Q.4. Ki Khyndew Sengkur jaid.—Lyngdoh Sangriang Man thabah, (2) Nongtnger-Nongwalan (3) Langrin Shnong (4) Law-Mawthapdon, (5) Dwar Khar etc., Warshangai, Rangladu, etc., (6) Ka Licr Syiemiong Mawphensan, Lawsynkeh, Jingkaklei, etc., (b) Ban iasam ia ki khyndew kur, Ri sankur ym lah ban ia sam Ri Kur lah ban ia sam ha kano kano ka por ruh katba ki mon.

Ki ain hiar pateng ioh pateng kat kum ka Hok ka Riti ioh pateng ha ki khyndew Raid jong ka Hima ba ong ha ka Song IV, kiba long khlieh ne U Syiem ne uno uno uba la long u khlieh ka Raid ban pyniaid halor ka Raid na ka bynta u Khun u Hajar u dei ban ioh bynta na ka jingmih myntoi u ioh ia ka khrong ka dan na ki khun soh Syiem bad ban dari kum na ki Iew ki Hat, na ki ghat, na ki khlaw na ki umtong dohkha bad na kiwei kiwei lait noh na ki khun ki hajar. Bad ki khun ki hajar ha Hima pat ki lah ban ioh pateng ne hiar pateng ia kine ki jaid khyndew, tang da ki kur na ka juh ka kpoh ne ki khun ki kti hi.

Ka Song VI-B

Ka luar pateng ioh pateng kat kum ka hok ka rita

Ia ki khyndew ba la ioh na ka kamai u lah ban leh katba mon ban buh bynda, ban die ban ai sngewbha ban buh bynda, etc.

Q.4. (a) Ia ki ba la ioh da ka kamai kum ki khyndew ki shyiap, ki masi ki blang, ki ksiar, ki rupa u lah ban leh katba u sngewbit ym lah ban pynjari ia u, namar u la long u trai khlieh halor kita.

(b) Ia ki jingioh da ka kamai ha ing kur kum khyndew, blang, masi, ksiar, rupa um lah ban rah sha iing ka lok ne ki khun ki kti ka dei ban ioh kynti da ki kur namar la kamai bad ki kur, ba ka dei ka nongkhyrnaw.

Ka Song VI

C. Ka ain hiar pateng ioh pateng kat kum ka Duster Riti

Haba sam ia ki nongioh pateng kiba pynpoi sha ka sang ki ia pateng ia ki bym hok ban ioh khlem iaid kat kum ka lynti ioh pateng da ki bymdei ki kur bym dei jaid na kata ka iing ka kpoh ne ki bym dei ki khun ki kti jong u ne ka nong iohbynta ia ka kamai uba pynpoi sha ka sang u dei uta uba thom bor ia ka hok jong kiwei pat.

(b) Kiwei ki sang kiba ia poi kha ha ki kur ki jaid ne kiba ia poi kha ha kiba ia dei kmie kha ne uba dei kpa ne kpasan na ka kmie ne kmie san.

(c) Ban pynbiang ia u paitbah ban lait na ka sang dei ban, pynjari bad pynshitom da ka ain ha ban da biang.

Ka Song VI

D. Ka Duster Riti Hiar-pateng Iohpateng

(A) Ia ka tnga Khasi u mynder ri ba la hiar jaid sha u kpa ba la iap noh ia la ka duster Khasi ba la ai jaid sha u mynder um don hok shuh ban dang ioh pateng ia ki nongtymmen namar la leh sang ia ka Duster Riti Khasi.

Q.2. Ia ki khun jong ka Khasi ba la ai jaid sha u mynder ri bad la hud ia la duster Riti mynder ri um lah ban wan ioh bynta ki nongtymmen na ki Khasi. Ka Song VII, Ka jingiasam ia ki khyndew ki shyiap kiba drang im ban long kam hadien ba la iap.

Q.1. Ki kmie ki kpa ne kiba long kni ki lah ban sam lypa ha kiba dei ban ioh pateng ynda la iap ki kmie ki kpa hapdeug ki khun kynthei khnang ban suk ynda la iap.

Q.3. Ki Duster Riti pynkam ia ki Nongtymmen ba la sam hadien ynda la iap ki nongsam ki nongpynkam ki shim suk l ki jong ki jong ba la ai ne sam mynshuwa khlem ia kajia ne khlem ia tuklar shuh ia ki bynta ia ki jong ki jong.

Q.4. Ki jingsam ia ki nongtymmen ne ioh pateng ia ki nongtymmen mynshuwa bad myata ruh ym don jingthoh ki sam tang da ka ktien, ha khmat ki sakti satar ba ia don lang kane ka shong sting shibun khlem dolir.

G.O.1. Ka Hok Ka Riti bat khyndew bat shyiap ha ka Song IV jong ka Thup Jingkylli—

(a) Ba bat da ka jait ia ki Ri Sengkur, Ri Lyngdoh Ri Law Lyngdoh bad Ri Kur.

(b) Ba bat da ki kpoh jong ka jait ki dei kiae:—(i) Ri Kur (ii) Ri Maw (iii) Ri Syiem.

(c) Ba bat da li iing jong ka kpoh (i) Ri Kynti (ii) Ri Khorid (iii) Ri Nongtymmen (iv) Ri Phniang (v) Ri Nongkhyrnaw bad Nongkynti.

(d) (ii) Ia ki Ri Sengkur la bat da ki dkhot jong ka jaid ne kur.

Ia ki Ri Kur bym pat ia sam ki bat da ki dkhot ur shynrang bad kynthei kiba la ia dei lang ka ka juh ka kpoh kur.

(iii) Ia ki Ri Kynti, Ri Khorid, Ri Nongtymmen la bat tang da ki kynthei ba dei na ka dkhot kpoh shimet shimet. U ne Ka nongbat khyndew ki bym dei kur ki jaid jong ka jaid ka kpoh ne a iing ki bat tang ka permit ne pata ba la ai da kiba long trai shipor, katba dang don ki jaka rep bad bansiew ia u bai khajna sha ki Trai khyndew.

G.II.Q. 1 (a) Ka jingioh pateng hiar pateng ia ki khyndew ki shyiap ba la bat lang da ki jait kur kumba la pyni ha ka Song IV G II da ki kpoh kynthei (i) Ia ki jingmih myntoi, ka rep ka riang bad kiwei.

(b) kat kum ka hok ka Riti ia ki ja d khyndew ba la ong ha ka Song IV. G. (II) da ki khyndew jaid khyndew kur kita ki kur kiba long ki nongiohbynta ia kata ka khyndew dei tang kito kiba la ioh bynta kito ki bym don bynta pateng ki pateng kim don hok ban ioh bynta ki dei ka juh ka jaid hynrei khlem ia dei kur ba iajan.

Ia ki jingioh pateng hiar pateng ia ki khyndew kur ka jaid ka jaid kim lah ban ioh pateng ne] hiar pateng lait tang da ki kur ba jan eh.

Q.2. Bad kiwei kiwei na ka bynta ka tulop U Syiem bad ki Nongtrei hapoh jong u kum k Lyngdoh, ki Headmen ne ki Myntri. Ha Hima bad ki Evelopment jong ka Hima Langrin. Bad U Khun U Hajar ki rep suk bam suk khlem siew khajna hano hano ruh.

Q.3. Ki jingidei U Syiem bad u Khun u hajar ka Hima Langrin kaba bad ne pyniaid ia ki Law Syiem bad ki Raid jong ka Hima ba la long khlich da U Syiem. U Syiem u lah ban shim khajna ne ai wai ia kine ki khyndew khlaw, umtongdohkha, ki iew ki Hat., ban khrong ia ki khun Soh Syiem bad na ki Mynder ri. Hynrei um lah ban shim khajna na u Khun u Hajar ha kine ki bynta baroh namar u Syiem u dei tang u Syiem Khlich halor u Khun u Hajar um dei u Syiem halor ki khyndew ki shyiap.

II. Namarkata U Syiem ia ki khyndew ki shyiap ha ka bynta Song VI. A. umlah ban die ne buh bynda ne ban ai pata sha ki khun Soh Syiem ban rep ban riang ia ka khlaw. Lait noh ki met khyndew ne (Mineral).

B.Q.1. (a) Ia ki khyndew, ki shyiap ha ki raid ne shnat ba la bat da ki bakhrav ne Sirdar ha ka Song IV-B ia ki jingmih na kine ki shnat ne kuna lah ban buh khajna bad ia kine ki jingmih un phah sha ka office jong ka Hima ban khein ban diah bad ban pyndonkam ne pynhu: ia ka Hima ka shong hi.

(b) Ia ki khyndew ki shyiap ha ka Song IV-B. Ka Dustur ka Riti jong kane ka jaid khyndew hapoh ka Hima jong nga kum ka Langrin kaba long khlich da U Syiem bad u Khun u Haja ki lah ban bat ban hiar pateng tang ha ka rep ka riang kim lah ban die buh bynda sha ki ktu Soh Syiem ne Mynder ri.

Q.6. La sngewdei ia ki khyndew ki shyiap baroh kiba dei kiba la ioh pateng na ki nongtymmen ki Kashari la dei ban pyn rgeister khnang ban don dulir.

Q.8. Shaphang ka jingiatat ri kynti jong ngi kum ki Khasi ka pyni ia ki jinglong ki briew kiba lah ban dang synshar ia jingim hok namar ba dang sah ki jinglongtraid bad sngewlatuid ba khlem shah pynjynjar ha kino kino ki shakri Sorkar. Lada shah ha ki kam thok ne ia lam thok ne shukor namarkata ki jaid bynriew Khasi ka pher na kiwei ki jaid bynriew ka Ri India ba la im suk bam suk khlem shah leh bein hano hano ruh naduh hyndai hynthai ki Syiem ki Lyngdoh ki la synshar suk naduh ka synshar Phareng haduh mynta namar ki jaid bynriew ki ba la niew kor ia ka jinglong hok. Ki jingkyntoh halor kine ki Ri Kynti shaphang ki jinglongtraid halor ki khyndew ki shyiap ki trai khyndew ki long ki trai nadong shadong ki lah ban lum khajna ne ban ai wai ban buh bynda ban die ne ai sngewbha hano hano ruh. Ki Syiem, ki Lyngdoh kiba khraw batri ki long khlich tang halor ki khlich briew, kim don dustur Riti ban dawa ia ki khyndew ki shyiap ki jinglong traie ne ban leh don bor ban die ban bynda ban die ban ai pata ne ban ai junom ia ki khlaw ne ki khyndew jong ka Ri Law Syiem ne Raid jongka Hima ruh namar ki dei ki hok kynti u Khun u Hajar ka Hima bad la ai bor ia ki ban pyniaid tang ia ki jingmih myntoi kum ki Musur.

II. Jingkyntoh ia ka hok long khlich halor Ri Raid (ii) Law Syiem (iii) Ri Raid jong ka Hima (iv) Ri Raid Hima (v) Ri Raid Umtongdohkha.

U khlich ka hima uba long u Syiem u don ka bor ban khrong ki khajna tang na ki khun Soh Syiem ban wan thied ne wan die hapoh ghat ne Hat ia ki Mar khaii bad ia ki dieng ki siej.

(ii) U lah ban ai wai ia ka Iew, Hat bad ki ghat.

(iii) U Syiem um lah ban ai wai ne khrong khajna hapoh Area ba dei ka jaka rep u khun u hajar ka Hima.

(iv) Ki jaka rep ki dei ki hok u khun u hajar kat kum ka dustrur ka riti ka Hima jongngi.

(iii) Ri Kynti, Ri Khorid, Ri Nongtymmen, Ri Kur, Ri Sengkur ne Ri Jaid.

(iv) Ri Lyngdoh, Ri Law Lyngdoh.

Ia kine ki jaid khyndew u khun u hajar ki la long traie nadong shadong. Ki lah ban die ban buh bynda ne die ban (v) ia ki Raid jong ka Hima (vi) Law Siem (vii) Ri Raid Umtongdohkha, ki khun ki hajar ki bam suk trei suk khlem siew khajna hano hano ruh. Ki khun ki hajar ka Hima Langrin ki lah ban die ban bynda ne die ban. U Syiem bad kiba khraw Batri ka Hima Langrin kim lah ban buh bynda ne die ban.

Ki Khyndew Sorkar Lum Kyllai Lyngsngun

Q.14. Ia kane ka Sorkar kaba bat khlem pyndonkam khnang ban pynbha pynbiang u paitbah la sngewdei ban pynphai pat sha U Syiem Langrin katkum ki sawdong pud ba la ai khnang ban or pyndonkam da u paitbah.

Ka Song V

Q.1. **Ki Khyndew nongkynti.**—Ka mut unc ka briew ki ioh da kaba thied ne ia pli da kano kano ka mar—la kata la khot nongkynti ba la ioh kynti ne ba la ai kynti shimet da u ne ka briew.

Q.3. Ia ka khyndew nongkynti uba la long trai halor kane ka nongkynti u don bor ban bu'i bynda aiwai ne die duh die—ban katba ki mon hi u ne Ka Trai khyndew.

KA SONG VI

'A' KA AIN HIAR PATE'NG KAT KUM KA DUSIUR RITI BA BAT KI KHLIEH KA HIMA

Q. 1. (b) Ki khun ki hajar kiba bat khyndew bat shyiap himet shimet ki lah ruh ban des-ban ai bynda ne ai wai ne dei lang katba ki lah taig ia bad u Khun u Hajar ka Hima la jong ba i um lah ban bynta ne die sha ki khun soh siem. Hynrei ki khun soh siem ne mynder ri um lah ne um don hok ban ioh ne hiar pateng ne ban rep ban riang ha kine ki jaid khyndew.

A. Q.2. Ia ki kyndew um ka Ri Bam Syiem bad Lawsyiem, Raid la i bor ha u khlieh ka Hima kum U Syiem, Lyngdoh ban peit ban pynlad ia ka jingmih mynti na ki khun Soh Syiem ha ka ba khrong hajna ha kaba thoh dieng thoh siej khar-maw shoh-maw shun ne dewiong bad kiwei.

Q. 2. H. Ki khyndew ba bat lang da ki ar ne lai Syiem. Ka Wah Kynshi 'aba dei Umtongdohkha.

Shatei—Maw ahpen bad U Sein Lyngdoh Sangriang.

Shathie—Mawpyllun. Kane ka don hapoh ba la ker kut ha ka khyndew jong u Hajar 'a Hima Langrin li ar Syiem Nong toin, N. bosohphoh ki toh bynta lang ia u dohkha khai ba 'i ioh bynta ka khyndew jong u Syiem Langrin ka Um jong U Syiem Langrin Khawa-lieng jong u Langrin ki mar na khyndew hapoh um tang ka jong Langrin bad bar h kiba don ne ba mih ha 'a dei tang jong u Langrin ka Bishar ka ynsar ka jong u Langrin. kine ki ioh bynta tang haba ai wai ia u Dohkha na kane ka Um.

(b) Senglang hyndai ha k'ba ki la wan lasoh ban pynlong Iew Rilang da kaba ia pyndap pynbiang bam la oyada, mar ha ki ngi hat nam rka'a ki la ioh bynta ia ka khrong ka dan, hynrei mynta kim don iew kam don hat shuh. Ki la duh ka khrong ka dan Iew.

Q.11. Jingdon kane ka Dastur Riti la wallam ia a jingbuh myntoi la ka jong ka Hima hi ba khlem jingthoh fimgtar ki kular tang da ka stien hynrei la pynlong Riti khlem nongrim ia kane.

Q.12. Namakata la i donkam ban weng noh ia kane ka kam la pynlong Riti khlem nongrim.

KA SONG IV

KA KHYNDEW SORKAR 'LAW SORKAR'

Q.1. Lum Kellai Lyngsongun : La shim da ka Sorkar ha ka por u Bor Singh Syiem of Langrin ba la iap. Kat kum ki pud ki sam ba la lah don hapoh. Office Sorkar. La shu shim khlem sjewdor.

Q.6. Ka Sorkar khlem pyndonkam ei ei.

KI HOK KI RITI BAT KHYNDEW BAT SHYIAP

(III) Ki Khyndew Ki Kur Ki Jait

Q.1. Ka jaid khyndew ba la ong ha Q.1, bad Q.2. Song II kiba dei ki khyndew Kur khyndew Jait hapoh adei ka Song IV (ii) ki ei kine. Ki Kur (ii) Ki Sorkar (iii) Ri Syiem (iv) Ri Phnang (v) Ri Lyngdoh, (vi) Ri Law Lyngdoh (vii) Ri Lawkhain bad (viii) Ri Law yntang.

Q.3. Ki Kur ki jaid kiba lah ban don nongmihkhat ha ka Dorbar Syiem ha ka Hima Langrin kine (i) Lyngdoh Kharsaw, (ii) Lyngdoh Sangriang (iii) Lyngdoh Nongtinger (iv) Lyngdoh Shija (v) Langrin Shnong (vi) Thongi bad (vii) Nongrykaw, Lyngdoh Kharjahnin kat kum 'a D. Herbert Report 7th December 1902. Ka jingbuh kyrpang 113. Kaba la don ha Kashari Sorkar.

Ki jaid ki kur ba don khyndew kur khyndew jait

(i) Lawsynkeh	..	..	..	..	..	Shatei-Twah wah long ter ter sh duh riad sdah khlich ia kynduh bad Palier Lyngdoh.	Shathie—Khlich ka Rein hiar riad sniang ha wah Ri Lang.	Mihngi—Wah Ri Lang	Sepngi—Wah Wain ter ter klap khlich shaduh khlich ka Rein.
(ii) Jylleh	..	..	..	..	..
(iii) In k iblei	..	..	..	..	..
(iv) Thiapiangcit	..	..	..	..	..
(v) W. nino	..	..	..	..	..
(vi) Phutu uh	..	..	..	..	..
(vii) Pyndeiphw. Langrin.	..	..	..	..	..	Ia ka Lier Sien'ong na ka Shnong Mawphausaw			
(II) Lawlaker									
(i) Warmaw	..	..	..	..	..	Mawkho ter ter phud iap khla.	Wah Kynshi haduh Maw-sahpen ia kynduh ki 3 Siem.	Wah—Sune phem	Wah Kynshi ter ter Mawynrong.
(ii) Lawlaku	..	..	..	..	..
(iii) Maw-yngrong	..	..	..	..	..
(iv) Weikha	..	..	..	..	..
(v) Dieng Rung bad Umtongdohkha Maw-sahpen	..	..	..	..	..
(vi) Nonglaser haduh Mawynrong	..	..	..	..	..	Jong ka Namroris bad ka Phlonoris jaid Lyngdoh Sangriang na ka shnong Mawthabah Langrin.			
(C.I. Ki Khyndew ki Kur ki Jait									
Q.A. (i) Lawmawthapdong	..	..	..	..	..	Shatei—Umwei-iong	Shathie—Kynshi River	Mihngi—Syrdap Maw-khap.	Sepngi—Wei Sui
(ii) D wark'har	..	..	..	..	..
(iii) M wiong. Nongwalang Langrin.	..	..	..	..	..	Jeng u Madap Lyngdoh Nongtong na ka Shnong			
Lawnong Wa'am iong ka Seng, Probina Phedolis bad ka Enarina Siem-iong na ka Shnong Phlangdiloin Langrin.	..	..	..	..	..	Mawpbi Lang	Kynshi River	Wah Sawphew	Wah Kynshi bad Lyngdoh Sangriang.
(i) Warshanguei	..	..	..	..	..	Shatei Mihngi—Phut saibeh ter ter jur kdait haduh kubuit bad Lyngdoh Palier.	Shathie—Tynrong Mawpat.	Sepngi—Wah Sanphen	
(ii) Rangladue	..	..	..	..	..
(iii) Umtyru	..	..	..	..	..
(iv) Sngoidiloin	..	..	..	..	..
Ka Dre, Theri, Sadari, Kwe, Ka Ieh, Wen Myntri, Lyngdoh Langrin Shnong Wahkajie.	..	..	..	..	..

Shatei	Shathie	Mihngi	Sepngi	
Phlangmawprah bad Mawphan Saw Langrin. Kine ki dei ki Ri Kynti jong ki ar shnong Phlangmawprah bjaꞑd Maw phansaw. Kiba don la ki jong ki pud ki sam ha la ki kyntoit kyntoit bad la ki jaka.	Tynrongh Mawpat Riatsadah khlich h a d u h Wah Rilang	Wah Rilang haduh ka Riat Pyndemlanglieh.	Wah Rilang bad ki khyndew Ngaraw bad Rang Jadong Maharam.	Rangkhi ka Law Raid jong ka Hima.

C.I)O.I. Mawthuhwang. 'ii. Wahiew iii. Maw Rangkhi'a. iv. Pyndei Wo. v. Soklang Mawru
vi. Soksei vii. Ranglait. viii. Sbiñ, ix. Maw Rok, jong ka Ngoi Lyngdoh Kharsaw Phlangmawprah
Langrin.

Sawdong pud

Shatei	Shathie	Mihngi	Sepngi
Ka Phem, Syrnem. U Kor Singh, Ka Hon Mahadei Kharsaw	Ka Tih, Ka Thieng, Ka Niew Nonglong.	Ka Shuna Seiniong Ka Phir.	Wah duid ka Hima ; Ka Philo Nongrom.

i. N ng Ryso—Komenkynsaw. ii. Rangnei Mawpat. iii. Juwalang. iv. Mawmyniang.
v. Lawiew. vi. Longjesei. vii. Phlanglumieng. Jong ka Lier bad ka Jiet jaid Syiemiong naj ka
Shnong Mawphansaw Langrin.

Q.4. (b) Ki Kur ki jait jong kata ka jaka ki lah ban rep ban riang katba mon na kano kano ka kpoh
ruh khlem siew khajna bam suk rep suk bad ka ki jingmih myntoi na kiwei dei ban asam da u Kni ne
u Hymmen rangbah na ka kpoh hapdeng ki kur kynthei.

Q.6. (a) Ri Sengkur la ba' da ka jait baroh.

(b) Ri Kur la bat da ki kpa jong ki kur.

(c) Ri Kynti la bat da ki iing jong ka kpoh.

SONG IV

Kyrteng jong ka khyndew

1. Ka Mawmysaw.
2. Ka Wortwoh.
3. Mihngi—Ka Wah Rilang haduh arsdad phut tong siar bad ka Twei Kawkuti ka wah tongdohkha.
2. Shatei—Ia khappud bad ka Phiri jaid Thongi Phlangdilion ka thied ia ka jong ka Hon Mahadei.
3. Sepngi—Naduh ka shotlot Beiongkynthong arsdad wah Rilang [bad ka wahduid Diengtylleng kiew
arted lamshatei ia ka wahduid Diengtylleng haduh tlong jong ka don la ki mawpud
ter ter. Ka khappud ka Mi jait Imiong Tympuin, ka Sten jait Kharsaw bad ka Mai jait
Thongni Phlangmawprah.
4. Shathie—Ka Wah Rilang ka Biieng Dombah, Ka Biieng Rangpa Kai, bad ka Biieng Phat Sohbri
arsdad puh Synku.

Ki jingkyntoh la ai list ia ki kyrteng ki khyndew ri kynti kiba kham heh kiba la don hapoh ka Hima
jong nga, bad ia ki Ri Kynti kiba khamrit khlem ai list ne khlem iathuh hynrei la don shibun ki jaka jong
uwe i pa uwei u khun u hajar ha ka Hima Langrin kiba dei ki Ri Kynti ki Khun ki Hajar ka Hima Langrin
ki la long ki trai halor ki khyndew ki shyiap. Ki Syiem bad ki bathraw batri ka Hima Langrin kim donbor
ha ki khyndew ki shyiap: Ki long tang u Syiem halor khlich briew.

Dated Langrin.

Nongai Report ia ki hok ki r'ti ba ju don
ha ka Hima Langrin,

NALI ROY,
Lyngdoh Kharsaw and others.

Ha U Block Development Officer, Mawkyrwat.

Rangbah,

Nga ngewsih ban pyntip ha ba burom jong phi ba ngam lah ban jubab ia ki Question Land Reforms Commission la nga la pyrshang ha ki riewtymmen hapoh shong bah kylli hynrei kim shym tip ia kine ki jingkylli ba don hangne ban jubab. Kumta nga phah hangne tang khyndiat eh nga ngeit ba ka burom jong phi kan shah ia kane.

Dated, Shngimawlein.
4th March, 1974.

Nongkyrpad,
U KERROR LYNGDOH.

Ka Song I

A (I) Ka jingwad jingshai. (jubab)

Na Shngimawlein,
Village—Maharam Syiemship,

Khasi Hills District

Ans. Qn.	1	2	3	4	5	6	7	8	9	Ym tip
Ans. Qn. 1
Ans. Qn. 3
Ans. Qn. 5
Ans. Qn. 6
Ans. Qn. 7
Ans. Qn. 8
Ans. Qn. 9

31. P. (Answer) 2P (Ka Song I)

- Q. 1. Ans.— a) Ka kyrteng u khlich ka h'ma jong ngi dei u Syiem.
(b) U khlich jong ka jaid ka hima jong ngi ba lah ban long khlich dei ka jaid Syiemlich bad Syiemiong.
(c) Tang ki jaid Syiemlich bad jaid Syiemiong.
- Q. 2. Ans.— (a) Khot—(1) Khurid (2) Raid (3) Ri Khain.
(b) Ymtip.
(c) Ka Raid ka must jong ki paitbah ka hima.
Ka Shnat, Kuna—Ym tip
- Q. 3. (a) Dorbar Hima—ka long ka jingialang ki riew khmat ka hima.
(b) Ki Myntri, ki Sordar, ki Headmen.
- Q. 4. (a) Ban peit bniah ia ki kam jong ka hima.
(b) Ka kam iap Syiem bad thung Syiem.
- Q. 5. (a) Namar la khot dorbar da u Syiem.
(b) Ki dkhot ki long hi ki myntri ba la jied da u Syiem katba u ibit ma u
(c) Ban bishar bad ban rai ia ki kam mokotduma bad kiwei kiwei.
(d) U officer jong u Syiem.
(e) Kane ka dorbar kam don jingiadei bad ka dorbar hima.
- Q. 6. Ans. U khlich jong ka Hima u ia don ryngkat man kaba ia shong dorbar.
- Q. 7. Ans. Ha ka Hima jong ngi dei u Syiem uba long u khlich jong ka Hima.
- Q. 8. (a) Ha kane ka hima Maharam ym don dorbar raid, dorbar shnat.
(b), (c), (d), (e)—Ym tip.
- Q. 9. U Syiem uba long u khlich ka hima u long uba donbor halor ka dorbar.
- Q. 10. Ha kane ka hima Maharam u khlich jong ka raid dei u Syiem hi.
- Q. 11. Ym tip.

Ka Song II

- Q. 1. Kiba don ha hima Maharam ki jaid khyndew dei (1) Ri Kynti (2) Ri Kur (3) Ri Nongtymmen (4) Ri Maw (5) Ri Raid (6) Ri Shong (7) Ri Khain (8) Ri Khurid (9) Ri Iapduh (10) Ri Lyngdoh (11) Ri Lawkyntang (12) Ri Lawadong (13) Ri Law Lyngdoh (14) Ri Lawniam (15) Ri Lawshong (16) Ri Law Sumar (17) Ri Shyieng.
- Q. 2. Kawei pat ka khyndew ba don ha ka Hima Maharam dei ka Ri Spah.
- Q. 3. Ri Kynti—ka mut ka khyndew ba la ioh da ka kur ne jaid ne sh iing ka bym ia khleh paitbah shuh. Ka don ka hok ka bor ba kiwei kim lah shuh ban knich, la thung maw baroh sawdong.

- (ii) **Ri Kur**—ka mut ka jaka ha kaba ka jait ne ki ar tylli ki jaid kur ki donbor halor kata ka jait khyndew ba la thung mawbri baroh sawdong.
- (iii) **Ri nongtymmen**—ka mut ka jaka ha kaba la ioh pateng na ki kmie k' kpa da ki k'un pateng.
- (iv) **Ri Maw**—ka mut ia ka jaka kaba la thied ne ioh bae' ba la thung da ki mawbri baroh sawdong.
- (v) **Ri Seng**, (vi) **Ri Shnong**—Ym tip.
- (vii) **Ri Raid**—ka mut ka jaka jong u paitbah ne jong kino kino ba la ioh, ki lah ban leh katba mon. Ka syriem kum ka Ri Maw hi ne Ri Kynti.
- (viii) **Ri Khain**—ka mut ka jaka ba la ioh tynrai ba la ioh da ki ar ne lai tylli ki kur. Kamut ba ia kane ka jaka la ioh da kaba ia teh kular bad u blei lum blei law lyngdoh da kaba ki jaid kur ki ia smai ha u lei Lyngdoh da ka jingknia ba un sumar bad pynskhem ia ka jaka baroh bad ia ka jingiatreilang ki jait kur.
- (xii) **Ri Khurid**—kane ka mut ka jaka ka ba la ioh da kaba la ioh bad bri bad la thung mawbri baroh sawdong, ym lah shuh leh trai mano mano, ia la dei ka hok tang jong kita kiba ioh. Ka syriem bad ka Ri Maw, Ri Kynti.
- (xiii) (xiv) (xv) (xvi) Ym tip.
- (xvii) **Ri Iapduh**—ka mut ka khyndew kaba ki nongioh bynta hok ki ia iapduh noh, ym don shuh ba hiar pateng. Kumta la shim noh da kiwei khlem don shuh ba dawa. Ki long trai ia ka bad ki lah ban leh katba ki mon.
- (xviii) **Ri Syiem**—kane ruh ka long ka jaka ne khyndew ba ioh tylli da u Syiem uba long trai halor kava la jaka khlem don ba lah ban pynwit ia u.
- (xix) **Ri Lyngdoh**—ka mut ba ia kane ka jaka ne khyndew la ioh ne long trai da ki jait Lyngdoh.
- (xx) **Ri Bam Syiem**—ka mut ka jaka ha kaba u paitbah u leit rep ha a khyndew u Syiem. Ki shu siew ia ka khrong katba hukum u Syiem' kim lah ban long trai.
- (xxi) **Ri Lawkyntang**—ka mut ba dei ka khlaw ha ka ba u Khasi jong ngi u khein kyntang ba ym dei ban pom dieng ne leh kulmar namar ba ki leh niam ha ki blei ba don ha k' ia ka khlaw.
- (xxii) **Ri Lawadong**—ka khlaw ba la pynkyntang hi ha ki blei lum syriem ia ka Lawkyntang hi.
- (xxiii) **Ri Law Lyndoh**—ka jaka ba ki knia ia ki leilum leiwah namar ba ia u blei khot (U Lyngdoh U Basa). Ki khein kyntang ia kane ka khlaw.
- (xxiv) **Ri Lawniam**—ka syriem hi bad u Law Lyngdoh. Ki leh niam da kaba knia ha kata ka khlaw.
- (Ri Law Shrong.—ka mut ba ka phlaw ba la ia kut da ka shnog baroh kawei ban sumar ia ka lada ki thmu ban leh kumno kumno ruh ki don bor ban leh.
- (xxvi) **Ka Ri Lawsumar**—ka syriem hi bad ka law Shnong da kaba ki jait ki kur ki ia iehnoh bad sumar ia ka jaka ba ka long ka khlaw khnang ban peit tang haba donkam ki da ia kren ban leh ei ei ia kata ka khlaw, ne tang shi ing ruh ki don kiba kum kine ki khlaw ba la iehnoh khlem rep.
- (xxvii) **Ri Spah**—ka mut ba u la thied khyndew bapoh Ri Maw, ne Ri' Khain, ha ba la thied ia ka ym shym la thungmaw sawdong ia ka hynrei shu buh dak da kakynton ne dieng bad uba thied u hap siew bai khrong shisien lai snem katba phah siew ki trai ba la die bad lada jia ba uba thied um siew bai khrong ki lah ban leh trai bad thom bor ia u nongthied namar u thied tang ia i bynta hapoh ka bri ne Ri Maw ki nongdie, hynrei lada u siew kim pynwit ei ei, u lah ruh ban die pateng ba kiwei hynrei kum iakane ka jaka lada u die sha wei ki trai Ri Maw ki shim na ka Rs. 100.00 Rs. 25.00 ne Rs. 10.00 katba ki a pynbeit bad ki shah ban die katba mon. Ki sa khrong noh na uba thied pateng.

Ka Song III

Q. 1. **Mawbri**—Ka mut ki maw ba la thung baroh sawdong ia ka khyndew ne bri kat kum ka jingheh jong ka ba ym dei ban tam ne duna kat kum ka jingheh jingiar jong ka.

Mawpud—Ka mut ki Mawbri ba la thung mar ia syndah bad ka bri uwei u bried bad jong uwei pat kaba ia kynduh ne u Maw ba la thung baroh arliang Hima kum u Maw jong u Syiem Maharam bad Mairang. Ki ia thung maw ia ki pud Hima tang uwei u Maw tertu ia ki pud ba ia kynduh.

Mawkhap—Ka mut i lynti jong u Mawbri namar shisien thung ne shi jaka ba thung Mawbri ki thung 3 tylli, ki buh hapdeeg ia u Mawbri ba khot Mawsiat ne Mawthyllich ki sa thung uwei na kawei liang bad uwei pat na kawei ka liang ki khap ia u ba hapdeng ba un skhem ki ong u Mawkdew ne Mawbri. Kumta ia kita ki arliang ki khot **Mawkhap**.

Mawkhang—Ka mut u maw ba la thung ryngkat bad Mawsiat bad Mawkhap hynrei k' thung ker noh da ka maw ba kham lyngknep khang ban khang noh ia ka jingjrong ka 'ri namar la dei ban pynkut noh ia ka bri namar ba la kadei noh ka jong kiwei, ka long ki khang ia u maw ba kdew u Mawsiat Mawpdeng.

Mawthylliej.—Ka mut u maw ba la thung Mawbri hynrei u dei u Mawkdew ne Mawsiat, na ki Mawpdeng ba la buh hapdeng jong ki ar tylli ki maw ba tyngkhap ban skhem.

Q. 2. Ymtip, shuh, ngeit ym don shuh.

Q. 3. **Hima.**—Ki thung da ki maw syiem kum ki Mawbri hi bad la thung da ki riew khmat ne u Syiem ne ki rangbah hima.

Raid, Shnat.—Ruh ki leh kumjuh ki da thung da ki Maw syiem kum ki maw ba thung ia u pud Mawhima, ne Mawbri.

Q. 4. Ka rukom ba juh leh ki thung Mawbri baroh ar liang ki thung ha la ka jong ka jong bad ki ia thung kumne:—

Ki thung Mawbri bad ia thung ha la ka jong ka jong ki da ichnoh pud kumba 2 pruh ne tam kum ka jaka ban ithuh, ki ia buh la ki maw ki maw ki ia leh kumta da ki rangbah kur ne riew khmat jong kita ki bri.

Q. 5. Ki pud ki sam dei ki kroh bah, ki krem bah bad ki wah, ne wahduid, ne ki dieng, ki Mawheh ne ki lum bah.

Q. 6. **Mynsain, Lawsain.**—Ka mut ka khlaw ba la thied da u briew uba na ka juh ka jait ne na kawei pat ka jait uba thied na ka Ri Kur ne Ri Khain, ne Ri Maw bad kim die bad Mawbri hynrei, u shu thied tang ia ka khlaw, u lah ban sumar da kaba ker kharai ne ithuh ia ki pud da ki Mawheh ne dieng heb. U shah bad siew ia ka khrong shisien lai suem.

Q. 7. Uba thied u donbor ban rep ban trei ban longtraï, ban die pateng shawei ki trai bri ne trai Ri Maw ki shu khrong pateng lada u die noh shawei.

Q. 8. Ym don shuh.

KA SONG IV

A. Q. 1. Ym tip.

Q. 2. (a) Ym tip.

Q. 1 to 9 Ym tip.

B. Q. 1. to 9 Ym tip.

C. Q. 1. Ri Kynti, Ri Kur, Ri Nongtymmen, Ri Maw, Ri Seng, Ri Raid, ki Shnong, Ri Khain, Ri Khurid, Ri Iapduh, Ri Lawkyntang, Ri Lawadong, Ri Lawlyngdoh, Ri Lawniam Ri Lawshnong, Ri Lawsumar, Ri Spah.

Q. 2. Ngam tip.

Q. 3. Ngam tip.

Q. 4. (a) Ngam tip namar bun jait ngan ia thuh tang ia kiba nga tip (1) Jait Lyngdoh (2) Jait Wanniang (3) Jait Lynkhei Tmang Myrsiang ne Lyngdoh Nonglait (4) Jait Nonglam (5) Jait Mawlich (6) Kharjahrin.

(b) **Ki sam kumne.**—Ki ia bynta ba haba ki sam ki ai ha ki kynthei kiba la kham longknie nyngkong eh haman la ka jait ne kpoh bad ki sa ia sam pateng donkiba da ia thung mawbri ruh don kiba shu ia ong da ka ktien bad da ia thoh ruh.

(c) Da ka jingia shong lang baroh ki ba kham san ki sa ia bynta mar biang ki da ia khawai ruh, ki ia leh niam bad knia ruh kiba dang knia ha ki blei.

Q. 5. Ym tip.

Q. 6. (a) Da ka jait baroh, ym da don khah.

(b) Da ki kpoh jong ka jait Ri Khain, Ri Kur, Ri Khurid, Ri Lyngdoh, Ri Iapduh, Ri Lawkyntang, Ri Lawadong, Ri Lawlyngdoh, Ri Lawshnong.

(c) Da ki iing jong ka kpoh, Ri Khurid, Ri Maw, Ri Spah, Ri Kynti, Ri Nongtymmen.

Q. 7. (a) **Da ka jait hi baroh.**—Da ki kur kynthei bad ki thung ki long kni ban peit bad suma ia ki bri khyndew.

- Q. 7. (b) Da ki kpoh jong ka jait—Ki kur kynthei bad ki long kni ba la ai bor da ki kynthei kur.
 (c) Ka long syriem hynrei ba bat bor dei ki kynthei hi.
- Q. 8. (a) Ki kni rangbah ne hymmen rangbah jong ki jait bala thung ki kynthei.
 (b) (c) Ka long kumjuh tangba iada ym don kni da ka kynthei kaba kit khlich.
- Q. 9. (a) Ia ka iing-seng ba la bteng nyngkong ka kmie ka khriam.
 (b) Kumjuh ruh kumba la leh ha ka Q. 9(a).
 (c) Da ka khun kaba khadduh.
- Q. 10. (a) Ki kynthei ki bat bor, u kni u longtang u nong ia ai jingmut ne nongbthah.
 (b) Ki kynthei hi.
 (c) Ka long kumjuh da ki kynthei kur.
- Q. 11. (a) Kam don jingkit khlich satia tang marwei hynrei ki ia trei lang baroh katba dang ia dei bynta ha ka lut ka sep baroh.
 (b) Baroh ki kynthei kur ki kit khlich.
 (c) Tang marwei kim lah bad kim treh ruh lymda dei kyrpang tang ka jong iwei ne ka khadduh.
- Q. 12. (a) Lada ki kur kynthei baroh ki ia dei bad u kni ne khadduh ki ia donbor bad donbor ban rai.
 (b) Ka long kumjuh hi bad ka (a).
 (c) Kumjuh bad Q. (b).
- Q. 13. Ki kynthei bad kur rangbah ki long ki nong-pyrkhat bad rai.
 Ka long kumjuh baroh—(a) (b) (c).
- Q. 14. Kiba long dkhot dei u kni, u hymmen, ne para.
- Q. 15. Ki ia kren bad tai nia ki pynkut ia ka rai ki sa ia thuh beit ha ki kur kynthei ki shu kohnguh.
- Q. 16. (a) Ha ki long kmie jong ka kpoh.
 (b) Ha ki khun trai jong kata kawei ka kpoh, ba la kha ka kmie tymmen.
 (c) Ki sam kumjuh ki sam nyngkong ha kiba iadei shi para jong kawei ka kmie tymmen ki sa ia sam paterg.
- Q. 17. (a) Ka jingleh kyliang ka long lada shem jingeh jingpynwit ki ia synniang pisa ki ia lut ryngkat bad hamam la ka ba donkam ki ia lut katba donkam.
 (b) Lada ka jait ne dkhot jong ka jait ki die noh ia la ka bynta kiwei ki thied bad ki long trai noh halor kata ka khyndew ki lah ban die ruh shawei pat.
- Q. 18. (a) Da ka jingiamynjur lang bad ia soi man la ka kpoh bad ki kmie, ne hymmen.
 (b) Man la ka kpoh rit ki ia mynjur bad soi ha ka kot thoh die duh da ki kynthei bad kur shynrang.
 (c) Da ka jingiasoi mynjur lang bad ki long kmie jong ki iing bad rangbah kur.
 (d) Da kaba soi ha ka kot iathoh die ne ai wai da ka kynthei bad u kni ne hymmen ne u nga jong ka.
- Q. 19. Ym don ei ei ban ai kylian namar dei ka hok ba dei ban ioh bynta hok hynrei haba ki ioh ki shu long trai katba mon.
- Q. 20. Ymtip.
- Q. 21. Ymtip.
- Q. 22. Ymtip.

Ka Jubah I Bah Phrikswell Lyngdoh, Lyngdoh Hima Nongkrem, I Bah Medister Warbah, Myntri Hima Nongkrem bad I Bah Lorgen Khyriemujat ha khamat ka Land Reforms Commission for Khasi Hills ha ka 19th August 1974

Ki Khyndew Ki Shyiap.—Don ar jait ki khyndew kiba kham kongsan eh hapoh ka Hima Khyriem, viz.,
(a) Ka Ri Raid bad (b) Ka Ri Kynti.

(a) Ka Ri Raid ka long ka khyndew kaba u Syiem u Kmie ne kiba khraw ba-tri kim don kano kano ka bor ban kam ei ne pynlong Ri Kynti ia ka. Hynrei u khun u hajar hapoh ka jingpyniaid ka Raid ki lah ban skut ban rep ban riang, ban thaw iing thaw sem, thaw kper thaw phrah ne lyngkha risai. Ha ka por hyndai u Syiem bad ka Dorbar ki lah ruh ban koiyah na ka Ri Raid ban ai pynlong Ri Kynti ia kano kano ka Kur kaba leh ki kambah ban iada ia ka hima na ki nongshun.

(b) Ka Ri Kynti pat ka long ka ri bym dei ka Pi Raid hynrei kaba la long lypa ka nongkynti jong kano kano ka kpoh, ka kur ka jait ne ka iing bad kaba long kum ka nongtymmen kaba ia ich ia hie r paterg na kawei ka por sha kawei pat ka por.

Hynrei den pat ki jingkylla na kum kire ki dustur ha ka la ur o kano kano ki briew kiba rep ba riang na ka Ri Raid ynda la tun bun smem kiba j yokylla Ri Kynti noh ia kum kita ki Khyrdew. Kine ki kham jia sha ki ri War jong ka Hima ha kaba ki briew sha kine ki thain ki pynkylla bri kwai bad thung kiwei kiwei de ki dieng sh diergpai kiba long ki jurgthung kiba neh pateng la paten. Kine ki rongrep ha kine ki thain ki thung de da ki mawpui mawpui kaba pyni ne kdew ba ka hri kwei ne soh uta uta ne kata kata ka long katkum kine ki mawpud. Kine ki hri ruh ki shu kylla long hi ruh ki Ri Kynti wat la myrsi uwa ki dei ki Ri Raid.

Nalor kitei ki don kiwei de ki jaid khyndew ne shyiap hapoh ka Hima bad kine ki long:—

(i) Ri Shnong—Kiae ki long kum ki Ri Raid ka Hima.

(ii) Ri Biler—Kine ki long kum ki Ri Kynti.

(iii) Ri Khurid—Kine ki long kum ki Ri Kynti kiba la shu ioh da kaba shu thied.

(iv) Ri Dakhol—Ki don ar rukom:—

(a) Ba la dakhol da ka Hima—Kine ki long ki jaka ba la shu ioh dakhol da kaba shu ioh knieh da ka Hima na kiwei pat ki Hima kaba ki jop ha ka thma.

(b) Den pat ki Ri Dakhol ba la ioh pat targ da u khun u hajar ka hima. Kine ki long kaba ioh da kaba shu hah mokotduma ne da kano kano ka rukom jing ioh kaba long da kaba shu knieh.

Ri Syiem—Kane ka dei ka jaid khyrdew kaba la buh da ka Hima na ka bynta ba uno uno uba long Syiem u lah ban bam na ki jingmih na kane ka khyrdew. Kam dei ka Ri Kynti uta u Syiem hynrei u la ban bam tang lataba dang long Syiem. Lada jia ba u iap ne khein Syiem noh, kane ka Ri Syiem ka leit noh sha uta uba mih buji ha ka jaka jong u.

Ri Bam Syiem—Kane pat ka dei ka khyrdew ka shyiap ia kaba ka Hima ka la buh na ka bynta ki jaid Syiem jong ka hima ha kaba ki lah ban bam na ki jingmih kane ka khyndew ka shyiap. Kano kano ka kpoh kaba bat ia kane ka khyndew ka ich ia ka pateng la pateng wat la u Syiem u long na kawei pat ka kpoh.

Rukom hiar paterg ioh pateng

Kat kum ki dustur rim u 'Ni u Kerg' ka jingpyniaid ia ki Ri Kynti baroh jong ka kpoh ne kur, ka long hapoh u Kni-rangbah, re ki Kni-rangbah jerg ki kch jong ki kur. Kine ki Kni ki pyniaid ia ki Ri-Kynti ki kpoh ne kur namar la ki kur la jorg ben sah ban neh ki hck. Ki kynthei, ka 'thei Khadduh' ba sherg ha la ki iing tynmen jorg la ka lph ka kpoh, re li iing ki iing kim korbar ei ei ruh. Ki shah ia ki jingpyniaid bad jingibit jeng ki Kni.

Hynrei hadien katba ki kur ki jait ki nargrei nargrei la dei ban iasam ia kine ki khyndew kur hapdeng ki kpoh re ki iing. Ka jingiasam ka dei hapoh ka jingpyniaid ka deri ar kur ki Kni.

Hadien ka jingwankiew ki Ptaeng la mih ki destur thymmai ki bym pat ju don myno myno ruh ba ka Khadduh ka la sdang ban kam kynti ia ki ri nongtymmen haba ka dei tang ka nongbat namar la ka kpoh ne ka iing ban hiar pateng ha kiba hadien. Ka khadduh ka lah ban ujar tang haba u Kni u thap ban die klep ne pynleit ia ki jingmyntoi sha iing ktun. Haba kumta ka dorbar kur ka shimti. Lada ka khadduh pat ka mut ban kam kynti ban die ne ban leh mon ki Kni ki lah ban weng ia ka jinglong nongbat.

Kat kum ka dustur hyndai hynthai bad kumba la ong haneng u Kni Rangbah u long hi ma u uba donbor hlor ka ing. U Kpa jong ka ing um donbor ei ei ruh ia ka nongtymmen ka Lok, lait noh targ ia kito kiba dei bad ba la pynmih re ioh tang na la ka kamai la jong.

Kuraba la long lem ka dustur u khun Khasi khun Khara ha kiwei ki Hima naduh hynd u-hyithai dei ha ka khadduh ba ai shong ia ka ing nongtymmen ha kaba ia ka niam ka rukom, kur ne kpoth ki pynlep. Kumta ruh ka sa long ka nongbat pateng ia ka bri ka khyndew bad ka jingdon jingem kiba long ka nongtymmen jong ka kur ne ka kpoth, kiba na ka jingmin jong ki ia ki jinglut jingsep baroh namur ka niam ka rukom jong ka kpoth yn bej. Hynrei kane ka khadduh kam lah ban leh katba mon bad kam don bor halor jong ka bri ka khyndew ne kiwei kiwei ki jing lon-jingem kiba ka bat namar ka ing ne ka kpoth. Kam lah ban die ia ka bri ka khyndew tang da lade hi lynda ka ioh bor na u Kni bad dorbar ing, kpoth ne kur kum ba ka long ka nongtymmen jong ka ing ne ka kpoth lada la iasam, ne ka jong ka kur lada ym pat iasam. Kumjuh ruh u Kni kum u nongpeit nongpyniaid ia ka bri ka khyndew bad ter ter, um lah ban leh mon halor jong ki. Lada mih kano kano ka jingbymhun ia ka jinglehmom u Kni, dei ka dorbar kur kaba donbor ba rai kut bad pynbeit ia ka jingkyntum kynram baroh na ka bynta ka jingbit lang ka kur ka jait.

Lada jia pat ba ka khadduh kaba bat ia ka kur ka jait, ki khyndew bad jingdon jingem, ka leh kano kano ka kam runar, leh ia ka sang ka ma ne ioh lok ia u dikhar u lyngkien bad kylla jait ruh artad, ka pynlong ka jingjuh burom ia ka kur hi baroh kawei bad kumta khnang ban lait, na kano kano ka jingpynbysich ha ka kur ka kpoth, u Kni u don ka bor ba pynduh ne shim noh ia ki hok baroh ia kiba ai bat ha kata ka khadduh bad sa pynkhamti ha kawei pat ba jied hi ka iing, ka kpoth ne ka kur. U Kni u don hi la ka bor kat kumba ia pynkup halor jong u bad u lah ban pynduh ne shim noh ia ka bynta ba la ai ha ka khadduh kat kum ki dustur na ka bynta ki jingpalat bad jingiaid mon jong ka. Hynrei lada u Kni um pyndonkam hok ia la ka bor u lah ban duh noh ia ka bor jong ka jinglong Kni jong u.

Ka Kmie ne u Kpa ki don bor lut ha la ka bri ka khyndew ne jingdon-jingem ba ki ioh da ka kamai ka kajih la jong. Ki lah ban sam ban b'ah ka'ba mon. U Kni um don hok eei. Kane ka kyllalong hi ka Ri-Kur ne nongtymmen ha ki khun ki ksiw kata ka iing kiba ioh pateng pat.

Ka "Gift" ne 'Aiduh'. -Kat kum ka jingong jong ki Phareng, ki Khasi kim lah ban thoh will hynrei ki lah tang ban shu ai duh syndon (Gift) ia kano kano ka bri ka khyndew ne jingdon jingem jong ki kaba halor jongka ki don hok kynti. Kane ka dustur ka bym jidon ha ki por shuwa ka jingwan-kiew ki Phareng. Ka long kaba ki shu thaw ki Phareng bar pynpoh ia ki Khasi. Ka dustur uba rim bajah hi ha ka Pynkam kam shyn iapher naki 'Will'. Kumta na ka bynta ka jingbita jong ka jait bynriew la dei ban pynioh pat ia ka Pynkam. Hynda bym pat don jingthoh ym ju thoh ia ka Pynkam. Hynrei baroh ki burom bad kohaguh ia ka. Ka Dorbar Shong, Dorbar Raid bad Dorbar Syiem ki pynkup ia ka da kaba ki pynskhem da ka rai la la don ka jingiakajia. Mynta pat ba la poi ka por thoh la dei ban buh ia ka ha ki jingthoh. U Lyngloh Nongkrem u oig ba ha ka ing jong ki ki dang bat thikna ia kane ka dustur.

Ki Jingeh kiba mih na kano kano ka jingiakajia ne jingiakajieh : Kumba ngi tip hi u Khasi um ja don jingthoh jingtar, kumta ruh ha ka pynka u, ne ia lie ia thied ruh ki la shi long tang da ka ktien sula, bad namar ka jinglong hok uba rim baja, ia kiei kiei baroh ia kiba la pynbeit ne ialeh ha katei ka rukom la shim bad burom ia ki da ki dikhot ka ing ka sen ne ka kur ka jait bad ba ka long kaba sang ban ktah ne pynkylla ia ki khlem kano kano ka daw kiba biang bad jingiatip lang jong kita kiba bat ia ka bor ha la ka kur ka jait bad ka kpoth hi baroh kawu. Hynrei ka jingiaid jong ki por bad rukom synsha k'untam eh hadien ka jingwan ki Phareng, la sdang ban mih shiban eh ki jingkulmar bad jingiakajieh bynta hapding ki noziaioh pateng bad ter ter namar ki katto katne ki khwa myntoi. Kane ka la nung tiaw shuh shuh sa kiwei pat ki jingeh ha ka ba ki nongsynshar khadar kiba dei pit bad bishar ne pynbeit ia ki jingiakajieh jingiakajia namar ba ym don kano kano ki jingthoh jingtar kaba biang haba ia die ia thied ne ia a' bynta ia ki bri ki khyndew.

Ki Jingeh ki jingwit ki lad ki lynti : Hadien jong ka jingngewdonkam ban don noh da ki jingthoh jingtar ha ka ia die ia thied ne ia ai bynta ia ki bri ki khyndew mih pat sa kiwei ki rukom jingeh ne jingkulmar, kiba kham kongsan na kine ki long kumie harum :—

Ba bunsien eh la jia bad mih ki jingiakajia namar ba ia ka juh hi ka khyndew la ai patta ha ki 2 ne 3 ngut bad ruh ba ia ki pu l ki sam kiba don sa vdag ia kata ka khyndew la shi pruid malu mala ha ki kynja map ba k'lem don kano kano ka jingiasur jamin ha ka rukom ka ba dei bad ba ia ki kynteng ki phud um ne jaka ha ki pud la shu jer korteng kat sha ba lap. La ju shem ba ia kijuh ki phud um ba don ha kum kine ki jaka la jer da ki korteng ba iapher kawu na kawei. Dei kum na kine ki daw ba la pynlong ia ki Bank bar ym recognise ia kine ki patta ha ba kwah bar shim rin na ki Kumjuh ruh ha ki mokot-duma ki bor synshar ki kulmar bar recognise ia kum kine ki dlir.

Kat kum ki jingshem jong ngi, ban lait na kano kano ki jingeh kiba mih ha kum kine ki jingeh ba la ong haneng, la sngewdonkam ban pynskhem ia ka rukom thoh rukom tar da ka in hi. Dei ban don hi noh da ka ain kaba pynkup bor ia u Syiem ba kano kano ka dalir kaba mih ne la register ha ka ing dorbar jong u dei ban shim ba ki long ki jingthoh jingtar kiba skhem. Yn ai bor ruh ia u da ka ain ban ai certificate ia ka hok jongao jongno ha ka khyndew kat kum ki records of rights bad ki register.

Ha

U Chairman bad Secretary, Land Reforms Commission For Khasi Hills, Shillong.

Sir,

Ngi kiba kyrtong harum:—

Ngi wan ban kyrpad ha ka burom basbun jong phi kumne harum: Ngi sngewdei ban pdiang ia ka Land Reform Commission For Khasi Hills, kumba ka Sorkar ka la buh hator ki jingpyshai jong ka, bad ki dustur ki riti jingbat khyndew jong ngi hapoh ka hima Mawdon Sirdarship ki long kumne harum:—

1. Ki don ki khyndew ri shnong ne ri raid, bad ha kine ki jaka ngi rep bad ngi thung da ki briew kiba dei ki khun ki hajar hapoh ka hima. Hynrei lada ki jehnoh khlaw khlem trei palat laisnem ki lah ban dakhoh noh da kiwei pat ki para shnong para hima, bad lada wan ki briew kiba nabar hima ruh ki ki ba wan da ka jingtip ka dorbar hima ne ki dorbar shnong ki lah ban rep ne ban thung ha kine ki jaka ri shnong.

2. Ki khyndew ri seng ne kur bad ha kine ki jaka ngi rep ne ngi thung tang da ki briew kiba dei seng ne dei kur, hynrei lada ki jehnoh khlaw khlem trei palat laisnem ki lah ban dakhoh da kiwei pat ki briew kiba ia dei seng ne dei kur.

3. Ngi don ki khyndew ri kynti, ri khorid, private land bad hi kine ki jaka ngi rep ne ngi thung tang da ki trai khyndew hi bad ym don ba lah ban trei ne ban leh ei ei da kiwei pat ki bym dei ki trai khyndew, hynrei lada kila die noh ha kiwei pat kim lah shuh ban long trai ne ban dawa ei ei ruh ha kito ki jaka kiba la die.

Kumta ngi kwah ba phin wan ban pynskhem ne dra map bad buh jingthoh ha ki kot ki sla, khnang ba ngin kham suk kham beit ha ki rukom bat khyndew bat shyiap jong ngi bad ngi kwah ba phin wan kham kloj ban leh ha kane namar ngi donkam ban ioh jingiarap kum ka Loan na phi ki Sorkar namar ngi long ki briew kiba shitom kiba duk khnang ba ngi lah ban ioh jingkyrshan ban pynsan pynroi ia ka jingioh jing ot jingtip jingnang kumba phi tip ma ngi kiba shong ha khappud Border ngi long ki briew kiba shah jynjar.

Dated Mawdon,
The 21st March, 1974.

Kiba burom iaphi,

U Sojindro Lyngdoh
and Others.

U Ekranle Rapsan, Headman

Mawkhan Village.

To

The Chairman, Land Reforms Commission For Khasi Hills.
Shillong.

Rangbah,

Nga la ioh ia ki Thup jingkylli na phi. Hynrei ngam lah ban jubab. Hynrei nga ia hap jingmut bad kane ka jingthmu kane ka Commission ban da buh da ki record ba thikna na ka bynta ki khyndew ki shyiap jong ngi.

Kumta nga ai mynsiem bad kyrmen ba phin jop ha kane ka jingthmu ba khraw bad don burom jong ka ri bad ka hok.

Dated { New
Nongstoin:
The 30th January, 1974.

Khublei

Sd./-OSPARWELL LYNGKHOI

Ki Sordar, Ki Rangbah Shnong, Ki riewkhmat ryngkat kiba dei ki Saw Raid Shabong, Muwshun, Lyngkhat bad Rangnah bad na ki Raid Muker, Mawkhap, Lyngkyrdem, Mawlam bad Lyting Larbri bad na ki Shnong Nongryngkoh bad Wahlakhiat ka Raid Mawlat kiba dei baroh hapoh ka hima khyrim ki ia ia kynduh ia ka Land Reforms Commission For Khasi Hills, ha Pynursla ha ka 15th July 1974 bad ki ia iatuh kumne harum shaphang ka dustur riti bat khyndew bat shyiap bad ia kajingsgew jong ki aia ba dei ban leh ba kan skhem kan neh, kan roi kan man bna ka jaitbynriew Khasi.

Ka Saw Raid.—(Raid Shabong, Raid Mawshun, Raid Lyngkhat bad Raid Rangnah.

Ki pud jong ka saw Raid ki dei: Shaphang shathie ka shiliang ka wah Piyan naduh Dawki haduh ba ia kynduh bad ka wah Khasma, shaphang sepgi ka wah Khasma haduh ka sdad ka wah Umlein, ka bud ia ka wah nangta sha jronz ka ia khap bad khappud ka Raid Mawlem, Raid Mawja, bad nangta pat, sa ka wah Rew, Shaphang shatei—khappud bad ka Raid Nangblai, Raid Lyngkyrdem, bad Raid Nongkhleng, shaphang mihngi—ka wah Umsong, ka wah Umngot.

Ka rukom thung Sordar ha ka Saw Raid ka long da ki Rangbah jong ka Raid baroh saw tylli ia uno uno u Sordar jong zano kano ka Raid. Uba lah ban ialeh Sordar pat dei tang u trai Raid jong kata ka Raid. Ka nongmuna:—Lada dei ban jied Sordar ha ka Raid Shabong dei tang u trai Raid Shabong uba lah ban ieng ialeh Sordar. Ki nongjied ba donhok pat ban jied ki dei ki Rangbah khmat briew jong ki Raid baroh saw tylli.

Ha ki por barim bad mynhyndai ki Sordar ki dei kiba ki jied tang na ki jait Sordar hi. Hynrei ia kane ka dustur ia pynduh noh ha ki ngi kiba hadien da ka jingmynjur lang ka Saw Raid baroh ha ka dorbar pyllun bad ki da iateh da ka kular ka jutang. Ka rukom bad jingpyniad mynta ka long ba uno uno u trai Raid u lah ban ialeh Sordar ha ka Raid jong u. Ngj sngew ba kane ka jingkylla ka long kaba bha shikardei bad kaba dei ban skhem da ka ain ban neh ban sab. Kane ka ai lad ia baroh ki khun Rangbah ka Raid kiba tbit bad ba kitkhia ban long Sordar lada u mon bad u sngewbha u patbah ia ki.

Ka rukom bishar ka Saw Raid ka long ba ia kano kano ka jingiakajia hapoh kano kano ka Raid yn bishar ia ka da u Sordar kata ka Raid hi. Ia ka apil pyrshah ki leit rah ha ki lai Sordar pat. Naogta ka leit pat sha u Syiem. Lada jia ba ka jingiakajia ka long hapdeng ki ar Raid, yn bishar shuwa da ki ar Sordar jong kiwei pat ki Raid ki bym ia kajia nangta pat ka leit sha u Syiem.

Ki kam jong ka Raid marwei marwei ka pyniad hi tang ma ka. Ki Kam pat kiba dei lang ia ka Saw Raid bad ka hima ne bad kiwei kiwei pat ki Raid ki wan beit ha ki saw Sordar, saw Raid.

Ka jait khyndew ka Saw Raid ki don ar haba kren kyllum (1) Ka Ri Kynti bad (2) Ka Ri Raid. Hapoh kine ki don kiwei kiwei khyndew ba don la ki kyrteng ba pher bad ki don khyndiat ruh ki rukom pyniad kam ia ki, kiba pher, e. g., ka Ri Bam Lyngdoh kaba ki jingmih jongka ki ai tang ia u Lyngdoh uba leh niam leh rukom katba u dang bat ia kato ka kam. Lada jia ba u iap ne um long Lyngdoh shuh namar kano kano ka daw ia ka jingmih na kata ka khyndew ka Raid ka ai pat ha uno uba ki thung Lyngdoh. Ka don ruh Ka Ri Sawkur kaba na ka jingmih na ka la pyndonkam tang ha kaba bei ia ka jinglut namar ka jingleh niam leh rukom.

Raid Muker.—Ha ka Raid Muker uno uno u trai Raid u lah ban ialeh Sordar, bad ki Rangbah jong ka Raid ki don hok khmat briew ban jied Sordar.

Ki jaid khyndew ha kane ka Raid ki don ar—(1) Ka Ri Kynti bad (2) Ka Ri Raid.

Ha kane ka Raid Mukher ka kamai u Rangbah, ka bri ka khyndew jong u, wat la u shong sha iing khun ruh, lada um shym sam ia ka ba ki khun ki iti ne kino kino ba u mon katba u dang im, ka leit noh sha ka iing kur jong u hadien ba u la iap. Hynrei lada u sam lpa ki kur kim don hok ei ei ban dawa. Ha ka por hyndai ka jingsam ka long da ka ktien ha khmat ki tymmen ki san, hynrei mynta pat ka jong barabor da ka jingthoh.

Ka Raid Wahkhen.—Ka Raid Wahkhen kiba lah ban long Sordar dei tang na ka jaid Sordar kaba la buh uba rine naduh hyndai. Ba don hok ban jied tang ki riew Rangbah jong ka Raid.

Ki jait khyndew ha kane ka Raid ki long kyllum ar jaid—Ri Kynti bad ka Ri Raid. Ka rukom bat ka long kum ha kiwei kiwei ki Raid.

Ka Raid Lyngkyrdem.—Ha kane ka raid uno uno u trai Raid u lah ban ieng ia leh Sordar. Ba donhok ban jied pat dei ki Rangbah jong ka Raid.

Ki jait khyndew ha kane ka Raid ruh ki long kyllum ar jaid—Ka Ri Kynti bad ka Ri Raid.

Ka Raid Mawkhap.—Ka rukom thung Sordar ha ka Raid Mawkhap ka long da ki Rangbah jong ka Raid ban jied napdeng ki nongialeh ba mih na ki jaid Sordar ba la thung la buh naduh hyndai kulong.

Ka rukom bat khyndew ka long kum ha kiwei kiwei ki Raid jong ka hima Khyrim—Ka Ri Raid bad Ri Kynti ruh. Hynrei ha kane ka Raid Mawkhap ka bor ki long kni halor ka Ri Kur ne Ri Kynti ka long kum naduh hyndai. Ka shong ha ki ban peit ban jageh ia ka, ban pyniad ia ka. Kano kano ka jingdonkama ia ka Ri Kur ka dei ban long kat kum ka jingi bit ibiang ki long kni. Ia ka jingmih na ka ruh ki bate ki sam ma ki, hapdeng ki kynthai ba dei hek ban ioh na ka ning khadduh jong ka jait.

Ka Raid Mawlam.—Ha ka Raid Mawlam ka rukom thung Sordar ka long kum ka Raid Mawkhap hi. Ka rukom bat khyndew ruh ka ia syiem kumjuh hi. Hynrei ha Mawlam ia ka Ri Raid la buh ar kyrdan. Kawei ka long kaba ki khun ka Raid ki rep ki riang hapoh ka jingpyniad ka Raid khlem siew ei ei ruh, kawei pat ka long kaba dei ban siew synniang ha ka Raid.

Ka Shnong Nongryngkoh.—Ka Nongryngkoh ka dei hapoh ka Raid Mawlat. Ka rukom bat khyndew ruhka ia syiem hi bad kiwei kiwei ki shnong ki Raid hima Khyrim.

Ka Wahlakhiat—Ka Wahlakhiat ka dei ha poh ka Raid Mawlat. Ka rukom bat khyndew hangne ruh ka ia syiem kumjuh kum ha kiwei kiwei ki Raid ka hima Khyrim.

Ka Raid Lyting Larbri—Ka rukom thung Sordar hangne ka long da ki Rangbah jong ka Raid napdeng ki nongialeh kiba mih na ki kur ba dei jait Sordar ba long kyrpang naduh hyndai hyntbai. Ka rukom bat khyndew ka long kum ha kiwei ki Raid jong ka Hima.

"Ka rukom pyniaid ia ki Khyndew ha ki tei ki Raid ba la kdew haneng".

Ka Ri Kynti ka dei beit hapoh ka bor pyniaid jong ka iing na ka jait ne ki kur ba bat kynti ia ka teng la pateng naduh ba dang seng nyngkong ia ka Raid, ne kiwei pat ki trai Raid ne nongshong shnong ka Rvid kiba ioh hok na ka na ki trai mynshuwa da kaba thied ne kano kano ka rukom ia die ne ia ai. Ki don ki Ri Kynti kiba ym pat ia sam hapdeng ki iing ne ki kpoh, jong ka jait ne ka kur bad kaba dang ia bat lang, k'ine ki long hapoh ka rukom pyniaid jong kita ki iing, ki jait ne ki kur. Don pat ki Ki Ri Kynti ba ki la ia sam ha la ki iing ki iing bad kata ka iing ka pyniaid ia ka katba ka sngewbit sngewbiang. Kane ka jingiasam ka long namar ba ka jait ka ia nangroi nangpar. Ia kano kano ka Ri Kynti ne ka bynta iong kaba la die hano hano ha u bym dei na ka jait ba bat kynti nyngkong ruh, ka la long ka Ri Kynti jong uta ne kata ki nongthied ne nongioh ia ka, bad ki trai khyndew mynshuwa, ki jait ba bat Ri Kynti nyngkong kim donhok don kti ei ei shuh halor jong ka. Kam ju don dustur riti ba ki trai khyndew kin dang buh ki kyndon da kaba shim khajna ne teh ha kano kano ka rukom shisien ba ki la die ia ka khyndew Ri Kynti jong ki. Ki trai Raid baroh ki don ka hok ban thied ia kano kano ka khyndew Ri Raid hapoh ka Raid kaba ki Raid ki mon ban die. Kiba na bar Raid kim lah ban thied duh katba ka Raid kam pat pdiang ia ki kum ki khun jong ka. Ka Raid ka pdiang ia kiba na bar Raid tang haba ki la long nongshong shnong jong ka kiba la teh ia lade ban kohnguh ia ki dustur riti jong ka, ia ki jingpyniaid bad ki adong iong ia.

Kiba pyniaid ia ka Ri Raid ki iong hapoh U Sordar ka Raid bad ki dorbar jong u. Uno uno ne kano kano ki trai Raid ki lah ban skut ban rep ban riang kano kano ka khyndew Raid kat kum ka jingbit u Sordar bad ki Rangbah nongpyniaid ka Raid. Kata ka khyndew ba ka Raid ka ai skut ban rep ban riang ka phai biang sha ka Raid hadien ka kylla rep ba ai ia uta ne kata ki trai Raid ban skut ban rep. Ia kano kano ka khyndew Raid ba la pydonkam ha kaba tei ia ka iing shong iing sah ne kaba pynlong pynthor kba ne brioh ne pung dohka ka la long ka Ri Sumar jong kita kiba la shah ka Raid ia ki ban leh kumta bad ki lah ruh ban ioh pateng ki khun ki kti jong ki, ki lah ruh ban die ban bynda ne ai wai ia ka jingtei bad jingtrei, ym ia ka khyndew. Hynrei lada ki kyntiah jaka bad ich iingjah ia ka iing, Lane ich noh shrah ia ka lyngkha, ne ich lyngkrang khlem peit khlem sumar shuh ia kata ka bri, ne khlem kei khlem kdup ia ka kper ka Raid ka shimti noh biang ia ki ba kin long ki hok jong ka ba kiwei pat ki trai Raid ki lah ban pydonkam hapoh ka jingibit ka Raid. Ka Raid kam ju shim khajna na uno uno ne kano kano ki jong ka kiba la ai rep ai riang, ai skut jaka ha ka khyndew Raid namar ym ju don dustur ban shim khajna na u khun Khasi ia ka Ri Raid ne Ri Kynti. Dei tang haba don khyndiat ka Ri Raid ba la buh kyrpang, ha kaba ki rep hangta ki dei ban siew syngiang ia ka Raid, hyarei ym ka khajna. U synniang um dei ka khajna.

Kiba nabar ka Raid kim donhok bad kim lah ruh ban skut jaka, ban rep ban riang ha ka Ri Raid katba ka Raid kam pat pdiang ia ki. Ka Raid ka pdiang ia u khun Khasi Khara ban long u Khun ka Raid tang haba ki ia teh ialade ban kohnguh hukum iaka, ban shah tiai bihar haka bad ban iaid hapoh ka jingpyniaid jong ka ha ki kam shnong kam thaw baroh.

Ka Jingioh pateng:—Ha kine ki Raid baroh ka jingioh pateng ka long ha ki kynthei. Ka khun khadduh ka bat ia ka iing ka sem ba shong ka Kmie bad ka khyndew ka shyiap ba ym pat sam ne bate hakiwei pat ki khun kynthei. Ka khun khadduh kaba bat ia ka nongtymmen, kam lah kat kum ka dustur ban kam kynti ia kata ka nongtymmen, ka long tang ka nongbat nongkhamti khnang ba kan sah pateng ha ka jait ka kur. Kiba peit kiba pyniaid iakata ka nongtymmen ki dei ki long Kni ne u long Kni kata ka iing ne ka kpoh. Lada poi ha ka khim ka kyrduh haduh ban da hap die ia ka nongtymmen ki dei ki long Kni ban ai bor, lada dei ban iasam ruh ki dei maki ki ban sam. U long Kni pat ruh um lah ban leit rah sha ka iing Khun ia ka jingmih jingmyntoi na ka Ri Kur ba u pyniaid ma u namar ki Kur kynthei. Kaba u ai ha iing khun ka dei beit tang ka kamai jong u hadien ba u la leit shong sha ka iing khun. Ka bor u rangbah kum u rangkhadar bor ha ka dustur Khasi ka paw shynna hangne haba u leh hok ia ka kam. Ha ka iing kur u sneng u kraw, u pynbeit, bad ha iing khun pat u kamai kajih, ki burom ia u baroh arliang. Ha iing kur u peit ba kin iaid beit iaid biang bad ha iing khun u pynkhrav ia ka jait ka kynja. Kumta ngi sa ong u Kni uba bat ia ka dustur riti, uba peit ha ka iap ka im. U kpa uba pynbit pynbiang, uba lah uba iai. Ha ka jingkylla kiba wan hadien ka jingwanpoi ki Phareng bad ki Dkhar ki bym pei phang ia ka nongrim ka dustur riti Khasi ki la sdang mih ki jingong ba dei ki kynthei bad ka khadduh khamtam kiba don hok ban ioh ia ka spah ka kur ka jait, ne ka iing ka sem khlem jingkhum jingteh ei ei. Ia ka bor u long Kni ne u hymmen, ne, u Kpa la nang thap pynklet, ia ka jing shiba ba ka kynthei ka long ka nongkhamti, ia ka tynrai badei u long Kni ne u hymmen uba peit uba pyniaid, uba korbar, ba dei u Kpa uba kit haka khia ka shon uba peit ba ym don ka jingleh moni kumban jynrat noh, bad kumba ka dustur ka nang duh irat.

Kumta ka la sdang ban long ba kiba donhor ki la shu leh bor bad leh mon katba ki sngewbit ha ka kyrteng ka dustur, u long Kni uba rah sha iing khun haba u lah ruh don hi, ka khadduh kaba la shu leh mon ban die ruh khlem ioh bor na ki long Kni ruh don hi ha ba klet ki long Kni. Kaba ki khun, kynthei ne shynrang ki lah ban bat, ban die ban bynda katba ki nang ka dei tang kata kaba ki ai ki Kmie ki Kpa jong ki ia la ka kamai jongki hi.

Ka dustur riti hiar pateng ka long shisha lyngba ki kynthei hynrei ka don ka jingteh jingkhum ba ki kynthei kin iaid beit ha ka akor bad burom bad kim lah ban leh mon, tam sneng, ne pynkhein adong. Ia kano kano kaba leh kumta ki lah ban beh ban tait ia ka. Kano kano ka kynthei kaba ryngkang ia ka riti dustur Khasi bad ka leh kam sang ka duh noh la ka hok, ka shah tait jait bad kam don hok shuh ei ei ban ioh pateng kum ka khasi ne ban bat khyndew bat shyiap ha shong ne ha raid ne hima kat kum ka dustur Khasi. Ka sang ka mih na ka poikha bad ki kur ki jait, ki parakha ne ki kha ki bym ia bit ka sang ka wan mih ruh na kaba ia pynlong-mukotdura shi Kmie shi khun, shi para, shi iing ne shi kur shi jait, ka sang ka mih ruh na ka kylla jait kylla khong ha kaba ia poi kha bad u mynder uba don la ka jong ka dustur ka riti jong u bad ka kynthei ka bud noh iaka ne, ka ichnoh la ka iing ka sem bad ka leit bud, leit shong leit sah bad u, khlem tip khlem suitniew shuh la ki kur ki jait, ka kynthei kaba long kumta bad ki khun jong ka la ki long khadduh ruh kim don hok ban wan dawa pat hadien ia ka nongtymmen kaba ki hymmen kynthei jong ka ki peit ki jingoh ryngkat bad ka jingpyniaid ki hymmen ne para shynrang ne ki long Kni. Dei ha kum kita ki kkep ba ka bor long Kni jong ka iing ban pynbeit ka long halor ia baroh.

Ha kine ki sngi ba la nang ia khleh bad kiwei pat ki jait briew bad ba kiwei pat ki jait briew jong ka Ri India jong ngi, bad kiba nabar india ruh ki la nang wan sha ki Ri Lum jong ngi ka long kaba donkam eh ba ka dustur riti ka dei ban neh skhem. Lada ka bor u Rangbah ha la iing ka troin noh. Lada ka kynthei ka leh mon, lada ka ioh ban kam kynti tang namar ba ka long khadduh wat la kam bud shuh ia ka dustur riti ne wat la ka 'Ia ieh noh la ka jait ka khong, ne ka jam palat ia ka rukom Khasi ha ka poi kha poi man pyrshah ia ka mon ki Kmie ki Kpa ne ki long Kni ka jait bynriew jong ngi ka don ha ka jingma ba kan duh kan dam namar ka khein jait kam long na u Shynrang. Dei ban sngewtuh janai ba ka kynthei ka nongbat hapoh ka synshar u long Kni ia kaba dei ka nongtymmen, bad ka long pat hapoh ka Kmie u Kpa ia ka kamai jong ki. U Sordar Mawkhap u ong ba ha ka Raid Mawkhap ka bor ki long Kni ka dang skhem hi, bad dei tang u long Kni uba lah ban sam ban bate ia ka jingmih na ka nongtymmen ha ki kynthei ba dei hok ban ioh.

Ha kine ki sngi ba ka kamai kam long shuh tang da ka rep ka riang ha ka khyndew kur, hynrei jong u Kpa bad ka Kmie ha ka khai pateng, trei kam sorkar, trei kontrak, ter ter ka bor u Kpa bad ka long kaba halor ia baroh ha kaba sam ba bynta ia ka spah jong ki ha la ki khun ki kti. Ki lah ban ai hano hano ba ki mon. Ia ka iing ba ki shong kaba ju hap hi ha ka khadduh ruh ka lah ban ai shawei pat lada ka akor jong ka khadduh ka long kaba kim mon kim shaniah. Lada i hymmen ki para ki dang shong hi ha iing ki Kmie ki Kpa namar ba kim pat leit iing briew, ka khadduh, wat la ki Kmie ki Kpa kim don shuh, kam lah ban pynmih iing ia ki.

Ha ka por hyndai Ki Kmie ki Kpa, ki long Kni, ne ki Meisan, Meirad, ter ter ki ju ai bynta ia ki khun leh, ne pyrta ne iano iano ba ki iait ki mon da kaba ki pynkam lypa ha khmat ki tymmen ki san ba ki ong ba kata kata ka bri ne khyndew, kata ka jingdeng ne jingkup kan long ia uta ne kata hadien ba ki la khlad noh na pyrthei khngang ban ym iaknich ia kajia. Lada jia ba kita kiba ki pynkam ki ryngkang hukum, ki tam sneng bad ki iaid runar ruser ne lyngkar ha ka jingim ki Kmie ki Kpa lah ban pynduh noh ia ki ia kata kaba ki pynkam Dei da kumnc ruh ba ia bat ia ka akor long briew, ia ka burom jong ka jing ka sem, ka jait ka kynja, bad ka kyntiew ruh ia ka jaitbynriew.

Lada jia ba ki Kmie ki Kpa kim pat sam ia kiwei pat ki spah jong ki, la ha ka deng ka kup, ne ka bri ka khyndew ki iasam lang shipara ryngkat bad ka sneng ka kraw ki long Kni.

Kane ka dustur babha jong ka pynkam ka sdang troin bad nang duh hadien ka jingwankiew ki Phareng kiba kyntiew shuh shuh ialade da kaba pynhiar dor bad pynduh, ia kiba ki mon bad lah, ia kaei kaei kaba kordor ka jongngi. Ki ong ba ngi ki Khasi ngi lah tang ban ai duh syndon da ka "Gift" ngim lah ban ai pynkam namar ka pynkam ka dei ka "Will" kaba ki ki leh. Kim ai lad ia ka namar kam don ha ka jingthoh. Ngii klet ba ngim ju don jingthoh shuwa ba kin poi. Ngii liat hangta, bad suki suki ka par kum ka bih. Kane ka jingai duh ki ong ki Phareng ka gift ba la pyntroin shibun eh ia ka jaitbynriew Khasi. Mynta ba ngi la ioh la ka jong ka jingsynshar ngi sngew ba ka por ba ka la dei ban pyr duh noh ia kano kano ka jingkylla ba kan krang ia ka dustur riti bad namar kata ia ka jaitbynriew Khasi jong ngi kaba wan tsuh wan rung synrop hadien ka jingwankiew ki Phareng. Ngii dei ban phai biang sha ka dustur hok kaba rim kaba bha ban pynkup ia ka da ka jingthoh. Ia kano kano ka jingkylla kaba bha, kaba ia bud ia ka por kaba ngi shem ba kan kham iarap ia ka long briew jong ngi, ngi pdiang ia ka, ngin wan rah ruh ia ka, bad pynskhem syndon da ka ain.

Ki jingeh, ki jingwit, ki jingshtom ba lap ha ka jingbishar khadar bad ha ka rukom pyniaid ia ka khyndew ka shyiap mynta.

Ka jingbyr don ka jingteh ba beit ba thikna ia ka dustur riti bat khyndew bat shyiap, ka la pynkul-mar shibun ia ki briew bad ia ki rongsynshar kumjuh haba jia ka jingialeh ban ia knieh ia ki. Ki mamia ki la ia ring ban ia batai dustur riti tang kat ban biang ia ki. Kane ka la pynjot ia ki briew haba ialeh, ka la pynjot ruh ia ki dustur ba ki rai ki hap bud ia ki sakhi ktien namar bym don jingthoh ba thikna. Ha kane ka pyrthei thoh mynta, ia ka die ka thied, ia ai ram ai shah, iateh kular, ter ter, ka long kaba phylla ba kat ia ka dustur riti pat halor ka khyndew ka shyiap kaba ngi niew kor tam la shu ieh noh bein ia ka khlem da buh ha ka jingthoh. Ngii kyntu jur ba dei ban da thoh noh ia ka. Ngii sngew ruh ba dei ban pynlong ain noh ia ka bad ia ka dustur ioh pateng. Ka ain ka dei ban pynkup biang ia ka bor rargbah ha ka dustur riti, ka bor ki Kmie ki Kpa, ne ka jong u hymmen u para ne uno uno ne kano kano halor la ka kamai jong ki ba kin sam kin ai hapoh ka dustur ka pynkam, ne katba ki sngewbit sngewbiang.

Kawei pat ka jingkyarum kynram ba ai lad ne pynshoi ia ki nongiakaja ban iaknich khyndew knich shyiap ka dei ka jingbyndon ki map bad ki records-of-rights ia ki bri ki khyndew. Ngi sngew ba ka por ka la poi ba ngi dei ban don noh ki kynja records-of-rights ban pynskhem ia ka hok ki bried ki dei ruh ban da don ki map ba batai thikna ia ki pud ki sam. Ia ki khyndew bad ia ka iadie iathied ia ki, ne ia ai wai ia bynda dei ruh ban da register ia ki ha ki sordar bad sa ai kopy sha U Syiem bad ka Sorkar. Ki trai kin ioh ia ka kynja certificate na u Sordar ia ka khyndew ba ki bat bad ba ki register Man kaba ia die ia thied ia kine ki khyndew ne ia ai wai ne bynda dei ruh ban da register ha u Sordar, ban pynyip ia u Syiem bad ka Sorkar ban dup ioh khang lad khang lynti ia kiba mut ban thok ban leh klop. Kino kino ki bor baroh ki dei ruh ban pdiang ia ka jingshisha kita ki certificate. Ngim mon ban don da ka patta kaba da b-h ka khajna ne kyndon namar bym don dustur ba u Khasi un siew khajna la ia ka Ri Raid ne Ri Kynti, wei ba u la sumar ne thied ia ka. Lada dei ban siew ei ei dei ban siew tang ia ka jingpynbha ba ba ka Sorkar ka leh ban iarap kum haba wan rah um ban biang ka rep ka riang bad kumta ter ter.

NOTE—1. I Bah Ship Kongwang Sirdar Muker, i sngew ba ka khajna ka long kaba donkam ban ai ia ka Sorkar khnang ba kan ioh lad ban pyntrci ia ki kam ban kyntiew ia ka Ri bad jaitbynriew.

2. I Bah Goswell na Mawshun i sngew ba ka jingjied Sirdar ha Saw Raid ka dei hi ban long napdeng ki jait Sordar kumba hyndai.

3. I Bah Kiej Tangsong, Sirdar Lyngkhat i pashat jingmut la kane ka long ne em kaba kham bha ba ki khun shynrang ruh kin ioh bynta kum ki kynthei kumba long ha Nongsbken, Umniuh, Nongjri, Sohbar, Shella, Mawlong, etc.

Ki Sordar bad ki riew khmat nalar kiwei kiba ia ai jingmut hangne, ia ka Komishon ki dei kine harum:—

1. Mr. Galyn Stone Laloo of Mawpran, M.L.A.
2. Mr. Tarson Rynjah of Langkyrdem, M.D.C.

RAID MUKER—

1. S. Kongwang Sordar.
2. Dominik Rangbah Shnong, Kongwang.

SAW RAID—

1. Liver Well Sirdar Raid Shabong.
2. Kiej Tangsong, Sirdar Lyngkhat.
3. Willington Khongthaw, Sirdar Raid Mawshun.
4. Morning Star Khongthiem, Sirdar Rangnah.
5. Nodon Roy, Rangbah Shnong, Nongthymmai.
6. Kiew Singh, Pongtung, Rangbah Shnong.
7. Lucas Binan, Secretary, Raid Mawshun.
8. Nokin Singh, Nohwet, Rangnah.
9. Wen Khongjoh, Rangbah Shnong, Rangthylliang.
10. Brim Rose, Rangbah Shnong, Wahpathaw.
11. Byrnion, Urksew, Raid Shabong.
12. Kiep Stone, Pynursla.
12. Goswell, Mawshun.

RAID WAHKHEN—

1. Phrung Malngiang, Sirdar Raid Wahkhen.
2. King Wankhar, Wahkhen.
3. Shyiap K. Umnuid, Wahkhen.

RAID MAWKHAP—

1. Dryl Nongkynrih, Sirdar Mawkhap.
2. Bharen Mawkhap.

RAID LYNGKYRDEM—

1. Snoriwell Nary, Rangbah Shnong, Lyngkyrdem.
2. Clema Stone, Lyngkyrdem.

WAHLAKHIAT—

1. Mane Suting, Rangbah Shnong.
2. Nojen Suting.

NONGRYNGKOH—

1. Bang Khongstia, Rangbah Shnong.

RAID MAWLAM—

1. Sojen Khongkhla, Sirdar Raid Mawlam.

RAID LYTING LARBRI—

1. Wolley Kshiar, Sirdar Lyting LARBRI.

Sd/- G. S. LALOO, M.L.A.
27-8-74

Sd/- LIVER WELL,
Sirdar Raid Shabon,
27-8-74

Sd/- MORNING STAR KHONGTHIEM,
Sirdar Raid Rangbah 4 Raid
27-8-74

Sd/- KIEJ TANGSONG,
Sirdar Raid Lyngkhat
27-8-74

Sd/- WILLINGTON KHONGTHAW,
Sirdar Raid Mawshun 4 Raid
27-8-74

**Ka Jingbatai Jong U Dr. S. R. Laloo, Sordar Saitsohpen, ha U. Mr. R. T. Rymbai,
Chairman, Land Reforms Commission ha ka 25th April 1974 bad ia ki
Dustur Riti bat Khyndew bat Shyiap u Khun Khasi bad Aiu
ba dei ban leh ban bha ka jait bynriew, ba kan
Roi kan Par**

Sir,

Nga la pyrkhath bniyah ia ki jingkylli jong ka Thup Jingkylli ba phi phah. Na ka jingshem jong nga kum u Sordar la palat 25 snem mynta, na kaba nga sngap haba ia krenia khana bad ki para sordar bad nongsynshat ha la ka ri, bad na kaba iohsngew na ki tymmen ki kro ngan ai hangne katba nga lah ia ki dustur bat kyndew bat shyiap ha ri Khasi, kiba nga bad kiwei de kum nga ki sngew aiu ba dei ban leh na ka bynta ka jingroi jong ka jait baroh kawet.

Nga long Sordar ha Saitsohpen jong ka Ri Laiphew Syiem, hynrei ki kpa tymmen jong nga ki wan na ri Khadar Doloi. Nga kwah ban iathuh hangne ba ka Ri Khadar Doloi, Ka Ri Laiphew Syiem ka dei kawet ka ri jong ki juh ki briew kiba don ki juh ki dustur bad ki juh ki rukom im. Ka ktien "Ka Ri Khasi bad Jaintia" ka long hadien ka jingwan poi ki Phareng. Ia i parad bad meirad jong nga ki Phareng ki la pynryngkangpar na Jowai sha Saitsohpen ha ka por ba ka long ka nongbah jong ka Ri Khasi. Ki beh shnong kumne namar ki la long ki nongbud bym kyanan u Kiang Nongbah. Ia i mei jong nga la kha ha Saitsohpen ha kaba ia nga ruh la kha. Ka jinglong Sordar jong nga ha Saitsohpen ka dei ka sakhi bah ba ki briew ha ka 'Ri Khadar Doloi ka Ri Laiphew Syiem' ki dei na kajuh. Nga ia ting kur, ngi la khein hi barabor ba ngi dei na kajuh ka doh ka snam. Peit kum ki Laloo bad ki Diengdoh, kum ki Rymbai kiba long ki jait Doloi ha Jowai bad ki Nongrum kiba long ki Myntri ha Sohra. Ki Syiem Nongkhlaw ki dei kiba wan na ka kpoh ki Syiem Sutnga.

Ka Saitsohpen ka dei ka bynta jong ka Hima Sohra ba la shim noh ki Phareng bad ki pynlong jaka Sor- kar ia ka ba kan long ka nongbah jong ka Ri Khadar Doloi ka Ri Laiphew Syiem kaba ki Phareng ki khot ka Ri Khasi Jaintia namar ba ki wan kiew sha Ri Khadar Doloi ha Jaintiapur, bad ia u Syiem Sutnga ki bakla noh ia u kum u Syiem Jaintia. Ki Phareng ki ai bujli ia ka hima Sohra da ka khyndew ha Shilot, mynta hapoh Bangladesh. Tang namar ba ki Phareng ki shim noh ia ka Saitsohpen kam shym mut shuh ba ka dustur riti bat khyndew bat shyiap ha Saitsohpen kan pher na kaba don ha ki hima Sohra, namar ngi dei kijuh ki kur ki jait Khasi kiba shong ha Sohra ne hawei hawei. Hynrei ki Phareng ki la pynkylla dustur hangne ha Saitsohpen da kaba pynrung ia ka khajna khyndew (land revenue). Dei tang hangne ha Saitsohpen ba u khun Khasi trai shnong trai thaw u dei ban siew khajna ia ka khyndew iing ba u shnong la pynlong raiot ia u kum sha dkar. Mynta ba la leit noh ki Phareng kane ka jingleh jubor kam bit shuh ban dang don ngi dei ban phai biang sha ka dustur hok u khun Khasi. Ka Saitsohpen ha Ri Lum ka dei ka Ri Raid, ka dei ka dorbar shnong kaba donbor ban ai khyndew iano iano hapoh ka jingpyniaid u Sordar. Kam bit shuh ban long kum ha ki por ki Phareng ba dei ban da ai report sha u D. C., lane sha District Council kumba long mynta.

Kane ka rukom leh ki Phareng ban pynkylla dustur ka dej ha kiwei kiwei de ki jaka ba ki khot hana ki jaka Sordar ha ka por Phareng. Ka paw tyngkreng eh ha kine ki jaka wat ha ka jingshisha ka don hi ha ki kima Syiem. Ngan ai nongmana. Shuwa ka jingwankiew ki Phareng uno uno ne kano kano kiba wan shong ha kano kano ka hima ki dei ban kohnguh ia ki hukum jong ka, ki dei ruh ban hap hapoh ki adong jong ka shong ba ki shong. Kane ka dei ia u khun Khasi Khara uba wan na kiwei pat ki hima bad kadei khamtam eh ia u mynder uba wan wir wan hap. Ha ka por ki Phareng kila pynkulmar jlang ban ailad ia kiba na kawei ka hima ban nym shah synshar hapoh ka hima ba ki shong wat la ki don ing don sem hangta. Ia ki mynder-ri lei lei kiba wan wir wan hap ne kiba wan shong trei shong ktah ba phah hi ma ki ne ba wan bud ia ki ym shym shah shuh ia ki Syiem, Lyngdoh, Sordar, etc., ne ki dorbar ban dang don bor halor jong ki. Kilah ban leh katba mon bad ia ki yn tian bisbar tang ha ing Shari Sorkar Phareng. Lada ki ia poi mokotduma bad ki khun Khasi shakydong ki Khasi ki la dei ban ia leit ingshari shaduh Shillong. Namar ba ka ban ka jing-bieit bad jingduk ka la jia pynban ba da ki trai shong sha nong kyndong ki tieng ban ia ka-jia bad kine ki mynder-ri namar kim lah poi lynti sha ingshari sha Shillong bad, haba wan ki pulit sorkar, bym nangkren Khasi ki nang batai ki mynder-ri ba nang ban ia kren ia khana bad ki, nalor ba iahap ka rukom im. Kumta ki mynder-ri pat ki la nang shur nang shur bad ki jong ngi pat, nang jur ka tieng ka smiej. Kane ka raibi ka sah haduh hadien ka jinglaituid haba ngi long hapoh ka Sorkar Assam. Dei namarkata ka daw ba ialeh ban ioh Hill State. Phewse ynda la ioh la ka State la jong kane ka byraieh ka dang sah hi. Ia kane had kiwei kiwei de ki jingsniew bala pynsohsat dei ban rat bad baa weng noh shi syndon.

Ka Ri Kynti ka kynthup ia kiwei ruh ki jait khyndew ba khot da kiwei pat ki kyrteng, kum ka Ri Kur, Ri Nongtymmen, Ri Khain, Ri Maw, Ri Duwat, Ri Khurid, Ri Phyieng, Ri Phniang bad Ri Seng. Ki Ri Kynti lada khot da kano kano ka kyrteng ruh ki dei ki trai jong ki ba bat ia ki kiba don ka hok tylli (absolute rights) halor jong ki. Kane ka hok ka biar ha ki kur ki jait kiba long ki nongiohpateng jong-ki. Lada ki die noh ia kano kano ka bynta jong ka khyndew jongki ha uno uno u Khasi uta u nongthied u la ioh ka hok nongkynti halor jong ka bad ki trai nongdie kim lah shuh ban dang buh kyndon da kaba shim khajna na u ne da ka bym shah ia u ne ki nongioh pateng jong u ban bynda ne die ia ka khlem ka mon jong ki. Ka rukom ban ai patta ne ban buh kyndon ka long kaba shu tyngng hadien ba wan ki Phareng ba ia bud kum ka Sorkar ne jamindar dkhar. Kumne kein ka iap ka dustur hok. Kane ka jingpynkylla dustur ki trai khyndew ka dei ban duh noh ban ioh wan rah biang ia ka dustur paka bad nylla hyndai ba u Khun Khasi-Khara namar u um shym long u nongshong basa ha la ri ha la khyndew la jong.

Ki nongsynshar ba khot ki Syiem, Sordar, Wadadar ne Lyngdoh kim don iktiar kat kum ka dustur ban ai patta ia ki khyndew Raid. Ka dei tang ka Dorbar Shnong ne Raid hapoh ka jingpynaid ka Shnong ne Raid kiba lah kat kum ki adong jongki ban bate ne sam khyndew ha ki trai Raid ne sohshon kiba shong ha Raid ia kiba la pdiang kum ki trai shnong. Hynrei wei ba la shah ban bat khyndew kam don dustur ban ai pata ban dup ioh khrongkhajna. Kine ki rukom khyllah ki wan hadien ka jingwan iuh bor ki Phareng. Ia kine ki jingpynrung jubor ki Phareng ne jingtyngng ia ki dei ban weng bad ban rat noh shi syndon.

Ka dustur riti, biar pateng ioh pateng ia ka spah ki kmie ki kpa ne ki meinah meisan ne ki kni ki hymmen kumba la seng nyngkong ia ka hyndai ka long halor ka niam ka rukom Khasi. Ka niam ka rukom ka don shibun ki kyndon ba dei ban leh ha ka phur ka siang, ha ka knia ka khriam, bad kiwei kiwei de ki rukom pynshong nongrim ia ka la ha ka por pun por kha, ne por thang iap thang im, haduh ka por thep mawbah. Kumta ki non-sam ki la buh bynta khambun ban sah ban shong ha ing khadduh ka ban lum ban lang ia kata ka jingtehnam bad ban pynbiang ia ki jinglut jingsep ba bun namar ka kur ka jaid baroh kawei. Ki khun baroh ki iaioh bynta hi ha ka jingsam ki kmie ki kpa ha ka por ba ki dang im. Ki kmie ki kpa ki ju pynkam pynbuh ia la ki khun baroh ha ka por ba ki dang im. Kat bam pat mih ing ki khun ki dang sah hi bad la ki kmie ki kpa bad ynda ki la mih ki leit shong sha ing ba la ai bynta ia ki, ne ki thaw hi ha ka khyndew ba ai bynta ia ki. Lada jia ba ki kmie ki kpa ki iap noh shwa ban mih ing hynrei hadien ba la pynkam kine ki khun ynda ki la mih ing ki leit shong hangta ha ing ba la pynkam pynbuh ki kmie ki kpa ia ki. Ka khadduh ba shong ha ing kmie kam don hok shuh ia kita ki khyndew ba la ai ki kmie ki kpa. Ki kmie ki kpa ki lah ban pynkylla ia ka jingai ia la ki khun lada jia ba ki khun jong ki ki iaid bakla; ki lah ruh ban pynduh noh ia ka jingai jong ki. Ka jingong ba dei ka khadduh kaba ioh lut ka long kaba bakla.

Shwa ka jingwankiew ki Phareng sha Ri Khasi ki Khasi baroh ki long kawei ka niam ka rukom. Hadien ka jingwanpoi ki phareng bad la kiew ruh sa ki Dkhar ki la mih ki jingkylla niam. Kiba bun ki la kylla Khristan ha kaba ka dustur riti tyrai Khasi ba long jait na ka kmie ka dang sah hi kamjuh. Don hangne hangtai kiba la sylla Musalman ne Hindu. Kine ki la pynba da noh ia ka long jait na ka kynthei bad kumta ki la pynkhein noh ia ka tyrai long brieu u Khasi. Wei la duh kata ka long jait na ka kmie ka la duh ka jinglong Khasi. Kum ia kita ym lah shuh ban khein ba ki long ki Khasi. Kumta ruh kim lah shuh ban dawa ia ka hok halor ka khyndew ka shyiap da ka dustur Khasi namar ba kim don hok shuh kum ki Khasi la ha ka, Raid ne Hima. Ha ki Khasi kiba la kylla Khristan ka hok halor ka khyndew ka shyiap kum ki Khasi ka dang sah hi kamjuh namar ka khein jait, khein kur khein kha ba seng u ni ukong hyndai ka long ka sah kamjuh kumba ka long hi ha ki para kur para kha, para kher para mer, kiba dang bat ia ka niam Khasi. Ki Khasi Khristan ki bud bad ki bat lut ia ka dustur nylla Khasi ha ka long kur long jait, poi kha poi mag, hynrei ki la jehnoh ia ka rukom leh niam leh rukom ha ka iap ka im, ha ka phur ha ka siang, bad kiwei kiwei de baroh ki rukom kiba ki leh ha ing ba shong ka khadduh kaba dei ban da ia pynlut lang. Ki Khristan ki long la ka jingiaseng ha la ki iingmane la ka Balang la jong bad ha la ki iing, ki iing ym dei bad ki kur ki jait ha ka ing khadduh. Namar kata ka daw ban ong ba ka khadduh ka bat ne ioh lut ba ka ba bat ban leh ia ka niam ka rukom bad ban bei ia ka jinglut jingsep kam ia dei ha ing ki Khristan. Namarkata ka juh ka daw kam lah ban kam ia ka jong kawei pat ka ing, la ka la long khadduh na ka kpoh ne jait. Ha ka jingiohi kane ka long ruh wat ha ki Khasi ba dang bat ia ka niam ka rukom rim. Mynta ki ia tip tang shi-ing shi-ing ha ka leh niam leh rukom. Kam da dei shuh ba ka jait ne ka kpoh kan kit ia kiwei kiwei ki ing ba la ia shong khlad la ka jong ka jong. Namar-kata ka jingiohpateng kham bun ha ka khadduh kat kum ka niam ka rukom ka long namar ba ka bei ia ka jing-lut jingsep ba ka leh niam leh rukom jong ka iing bad ka kpoh. Ha ka jait ne kpoh kaba,

ym don shuh ki jingleh niam leh rukom jong ka khadduh jong ka jait ne kpoh ka jingioh pateng ruh kam lah shuh ban don ha ka khadduh jong kata ka kpoh ne jait lait tang ka bynta jong ka hi. Kane ka ia lam biang iangi shaka jingshisha ba ki kmie ki kpa ki lah ban sam ia ka jingioh jong ki ha la ki khun katba ki ngew bit. Haba jia bym pat iasam ruh ka khadduh kam lah ban leh katba ka mon. Lada dei ban iasam ia ka dei ban leh lang da ki hynmen shynrang kynthei ba dang sah ha ing ba ia don kti ha kata ka nongpateng bad ki kni de. Wei ba ka la long ka hok jong ka ing la ka jong ka jong ka bynta. Haba dang don ki hynmen ha ing ka khadduh marwei hi kam don bor ban die la ka ing ka sem ba ia shong lang khlem ka jingiamynjur lang.

Ka jingsam jong ki kmie ki kpa ne ki kni ne hynmen para ia ki khyndew ki shyiap, ia ka spah ka phew ha ka rukom Khasi kat kum ka dustur ka long lai jait. Kawei ka dei ba ki ai markti, bad naduh ka ngi ba ki ai ka long ka hok kynti jong kita ki nongioh. ad ki la lah ban leh ia ka katba ki mon. Ki nongai kim don hok shuh ban dawa ne korbar ei ei. Kaba ar ka jingai ka dei kaba ki shu pynkam lypa ia ka ban long kam h dien. Kane ka mut ba kito ki nongioh kin ioh hadien bym don shuh kito ki nongai tane ha kano kano ka por ba ki nong ai-ki buh. Ka jingmut ka long ba ki khun ki kti ne kino kino kiba dei ban ioh pateng kir nym lah ban ia knieh mon lada kito ki nongai ki lap ba khlad noh. Ka don sa kawei ka jingai ba ki nong ai ki da buh ki jingteh ban ia don kti lem kiba ha ing ne ha ka kpoh ne ka jait, ban ym ioh ban leh mon mano mano marwei. Ia kine baroh ki jingai ne ki jingsam ki leh ha khmat ki sakhi satar. Kane ka rukom mynhyndai kam judon jingthoh namar ba ym ju do jingthoh ha ka Khasi haduh ka jingwan kiew ki Phareng. Ha ka jingshisha shwa ban kiew ki Phareng ka jingpnyaid kam baroh, la ha ka ajram ai shah ne ka die ka thied baroh ki long tang da ka ktien suda. Hadien ka jingwan ki Phareng ka jingpnyaid kam da ka kien ka la nang kynr n bad duh noh namar ki ia pynmih da ka jingthoh ban long sakhi. Ki pynpoh kyrdan ia ki Khasi da kaba ong ki leh ban ai tang markti kaba ki ong ka gift hynrei kim pdiang ia ka 'pynkam' da ka ba ong ba ki Khasi kim leh ban ai ka "wit" bad kumta ruh suki suki ka dustur ka pynkam ka nangtroin nangtroin. Hynrei ka im hi ha ka jingmut ki bried bad kiba bat hok hi la ka juban ki kdup ki pdiang, ki buron ia ka. Mynta ba la poi-ka jingthoh ha ki Khasi bad ba ia buh dulir ia kiei kiei baroh ka la dei ban don ka jingthoh ba thikna ia kine kiei kiei baroh.

Ka jingbyndon jingthoh ia ki dustur riti halor ka khyndew ka shyiap, ka jingbyndon ki register ne ki map halor ki khyndew ki shyiap. da ka ain ba thikna ki la pynmih shibun ki ji giakajia bad ki jingkulmar hapdeng ki kur ki jait, ki shnong ki thaw bad hapdeng ki ing ki sem, ki hima sima. Nga ngew namarkata ba ka long kaba donkam eh ban buh jingthoh thikna ia ki dustur riti halor ki khyndew ki shyiap bad dei ban don ruh ki maps, ki record-of-rights halor ki khyndew ki shyiap bad dei ban register ia ki kat kum ka ain bad dei ban buh ia ki kot bad ki records ha ki ingshari sorkar, ha ki ophis ki nongsynshar kum ki Syiem, Sordar, Lyngdoh, Wahadadar, etc., ban register ia ki hok dei ban leh lyngba kine ki juh ki bor synshar kat kum ka ain kaba thik pa thir. Ki trai ki dei ban ioh ki certificate ia kine ki hok jong ki na ki nongsynshar jong ki. Kita ki certificate kin long ki sakhi iaka hok jong ki bried ba bat ia ki kat kum ka ain la jong.

Ha ka dustur Khasi ka sang ka mut haba ia poi kba bad kiba ia dei kur dei jait ne haba la ia long mukotduma ha khmat ki nongsynshar la jong ne ha ki bor sorkar. Wei ba ia ia sang kim don hok shuh ban ioh pateng ia ka jong kito kiba la sang ia ki.

Kiba la ichnoh ia ka jait Khasi bad kiba la shim jait na u Kpa u bym dei u Khasi kim lah shuh ban ioh pateng lane ban don hok halor ka khyndew ka shyiap, ne ka spah ka phew jong ka ing da ka dustur Khasi. Ki lah ban ioh pateng ia ka jong u Kpa hynrei ym ia ka jong ki kur kum ha ia rukom Khasi.

Ki khun shynrang haba ki mon ki kmie ki kpa ba kin ioh bynta ia ka khyndew ka shyiap ruh ki lah ban ioh.

Ka rukom ong pathar ba tang ka khadduh kaba leh ban ioh ne don hok ban ioh pateng ne tang ki khun kynthei kiba lah ban ioh hok bad ba ki khun shynrang kim don hok ei-ei ka long ka akor khyllah ka oa ia wan rung badien ka jingwan kiew ki Phareng bad ki Dkhar kaba shu ia kren ha sla khlem da tip ia ka duh k dang u khun Khasi. Ha ka dustur Khasi paka dei u shynrang uba don bor bad uba lah ba rai bad uba ai ba sam bad bynta la ha ing ne haba. U dei u rangkhadator. Kano kano kam long kam ei-ei ruh khlem ka mon u kni ne u kpa. Ki jingduna bad ki jingkulmar ka rukom ioh pateng ki Khasi ki mih na ka jingbymsngewthuh ki ingshari sorkar ia kane ka dustur riti h k tynrai. Kaba ngewsih ka long ba wat mangi hi ki Khasi mynta imat kumba ngin ia ngat lang ha kane ka jingbakla. Kumta ruh ka lasha ur lone mynta ban shu kren madan ha kane ka sur bakla. Ha kano kano ka ing ba d ne bat ki kni ia ka bor, ha kano kano ka ing bym don kni hynrei don ki hynmen shynrang ba ha kano kano ka ing ba don u kp uba lah ba iai ka jingai jingsam ne jingbynta ki dei kat kum ka jingpnyaid u kni, ki hynmen shynrang ne u kpa. Namar kata u shynrang u don ka hok ba kham halor eh. Ka khadduh ka long ka nongbat hapoh ka jingpnyaid ki hynmen katba ki dang shong dang sah ha ing. Ha ia ing Khasi ba dang bat ia ki dustur ki riti Khasi bad kiba dang bat ia ka niam Khasi ne wat kiba la kyla Khristan ruh, lada ki khun kynthei ki iaid bakla, ki hynmen para shynrang, ki kni ne kpa ki lah ban beh ia ki, bad ki juh pynmih ia ki na ing.

Ha kane ka juk khleh mynta bad kiwei kiwei ki jait bynriew jong ki ri nongwei bad ha sine ki ngi ba la jait lynti sha nongkyndong da ki kali ka la nangjur ka jiagiakleh shuh shuh bad kiwei ki jait bried. Namar kata donkam ban ri bad ban kdup thikna ia kine ki akor, bad ki dustur riti Khasi kiba paka bad nylla khnaug ban pynch ia ka jait bynriew la jong. Lym kumta ngi kiba shim jait na ka kynthei ngi lah ban duh syndon kum ka jait bynriew.

Ki jingeh kiba li nongshynshar ki ia kynduh ha man ki kyndon ne ki bried ha ka liang ia knieh ia kajia ia ki khyndew ki shyiap ki mih na ka jingbyndon ki jingthoh ia ki dustur riti. Ki bried ki bym salia ia ka hok ki ioh mon ban barai ia ki dustur katba ki mon khlem don jingkein ia ka jingshisha. Ka rukom jingshynshar ki Phareng ban ai sakhi ym ha ka dustur Khasi paka ka ia ialam bakla ia ki bried ban thaw sakhi thala bun jait. Kane ka kynroi ia ki bried ban khwan ia la jong kiwet. Namar ki ia ioh-sngew ia ki register, ki record-of-rights, ki survey, ki maps bad kiwei kiwei de bad ki tip ruh ba ngim don kiba janai, ki ia thaw ki nongrim kiba khlem ain. Ngiihngew don kiba la leit register ia ki kot ki sla ha ki nongshynshar. Hynrei kine baroh kijlong kiba khlem ain bad kumta ka la nang pynsiew shuh shuh. Haba ong ba ngi ia beh ia ka juk mynta ngi dei ban isid da ka jingshai ba thikna, ym da ka umdum. Ka jingleh umdum ka iarap ia uba nang ban leh thom bor ia uba bicit ba them bad ia.

uba matlah hapdeng ba u peit namar ka long ba um nang pule nang thoh. Namarkata dei ban don ki jingthoh ba thikna, ki record-of-rights, ki register, ki dulir bad ki maps ia ki khyndew ki shyiap bad kumjuh ruh ia ki dustur riti.

Ban iarap ia u paidbah ba bun, kine ki registration, ki record-of-rights bad kiwei kiwei ki jingthoh ki dei ban don ha ki shnong, ha ki Raid, ne ki nongshynshar kum ki Syiem, ki Sordar, ki Lyngdoh, ki Wahadadar bad kiwei kiwei. Kine baroh ki dei ban pynlong namar ka jingbit jingbiang u khun ka Ri, bad ban don ka jingia da uba duk uba suk bad dei ruh baroh ban buh hapoh ka ain ka bym niew shiliang khat iano iano ruh, ka ban pynjari da ka Sorkar la jong jong ngi.

Ha

U Secretary, Land Reforms Commission for Khasi Hills, Shillong.

Bah badon burom,

Nga phah hagne ia ka jingtip ba khyndiat eh jong nga shaphang ka dustur bat khyndew synshar khadar jong ka Raid Sawkur Nongksch bad ar copy ki Patta bapher ba juh ai da ki Rangbah Raid. Ka Raid Sawkur Nong sch ka dei kawei na ki Raid ba don hap-h ka hima Myliem. Nga ai ruh hagne ia ka jingai jingmut jong nga kumba la kyntu da ka Commission.

2. U Syiem u dei u khlichduh ka Raid Sawkur Nongksch. Ki Sawngut ki Rangbah Raid bad u Basan (lada u don ha shnong) ki pyniaid ia ka Raid. Ki Sawngut ki Rangbah Raid ki long: Uwei na ki jaid Thangkhiw shikpoh bad uwei pat na ka Thangkhiw laikpoh bad aingut na ka jaid Rumnong. U Basan u dei na ka jaid Thangkhiw laikpoh, kata kumba ka long mynta.

3. Ha ki por mynshuwa ia ki Rangbah Raid la jied uwei na ki Rumnong, uwei na ki Nengngng, uwei na ki Thangkhiw bad u Lyndoh ki pynlong ia kita ki Sawngut ki Rangbah Raid. U Basan pat u dei na ka jaid Thangkhiw khlem da don kata ka jingiapher kaba long ha kine ki ngi.

4. Ha kine por ba mynta ka Raid kam don shuh ia ki Rangbah Raid na ka jait Nengngng bad u Lyngdoh. Kumta la shujied rangbah Raid na ki ar jaid ba la pyni ha ka para 2 haneng.

5. Ka Dorbar Raid ka dei tang na ka bynta ki trai Raid, kata ha kane ka por ba mynta tang ki Thangkhiw bad ki Rumnong. Kiwei pat ki Kbari kiba shong basah ha katei ka Raid kim bit ban ia don kti ei ei ha ka Dorbar Raid wat la ki la don la ka ing ka sem. ka kper ka phrah ha katei ka Raid. Ia ka Dorbar Raid la ja khot da ki Rangbah Raid, ha kano kano ka por ba ki i ne ngew donkam bad ka kamram jong ki trai raid ka dei ban peit ia kano kano kaba don ne jia hapoh ka Raid.

6. Ka Dorbar shnong ka lah ban khot da ki Rangbah Raid kiba kam nongkynti haduh kine ki ngi ba dei tang ma ki kiba lah ban leh ia kane namar ki ong ba dei tang ma ki kiba lah ban long Rangbah Shnong. Kumta ki pynmih ka rukom ba ki Rangbah Raid ki long ruh ki Rangbah Shnong. Ki Khasi kiba shong ha kane ka Raid kim don hok ban don kti ha ka jingjied Rangbah Raid namar la jied tang ki trai Raid ha ka Dorbar Raid kumta kim don hok ban jied Rangbah Shnong namar ba u Rangbah Raid u dei ruh u Rangbah Shnong. Ia ka Dorbar Shnong la khot da ki Rangbah Shnong ha kano kano ka por ba i ne ngew donkam. Ka kam ka Dorbar Shnong ka long ban peit ia kano kano ka jingdonkam ka shnong ka thaw ha kano kano ka liang.

KA JINGAI JINGMUT

Ha ki por hyndai katei ka rukom pyniaid kam ha ka Dorbar Raid bad ka kyrdan ki Rangbah Raid kiba la ithuh ruh kum ki Rangbah Shnong ka long kaba bit babiang eh namar ba kiwei pat ki Khasi kiba don ha katei ka Raid dei tang ki Leng-kpa jong ki trai Raid bad teng teng kiba-ba-ing hasem jong ki, kiwei pat ki Khasi kiba shong ha katei ka Raid ki dang long tang khyndiat eh namar la shukhot shong khot sah ia ki tang ban shngain. Hynrei ha kane ka juk ba mynta kam long shuh ka rukom babha namar ba ki Khasi kiba don ha katei ka Raid ki kham bun ban ia ki trai Raid bad ba ia ka khyndew Raid ruh la bun kaba thied lut ki Khasi ki bym dei ki Trai Raid. Kum ka nuksa ha Lummawbah ki nong shong shong ki la don kumba 2,000 ngut ciei bad napdeng kine ki trai raid kim don shuh wat tang shi pawa ruh. Kane ka long tang ha Lummawbah khlem da khein ia kiba dor ha Nongksch, Umyngka bad Pyrda. Kane ka rukom kaba don mynta ha ka rukom pyniaid shnong ka wan rah ia ka jingbymhun bym suk ha ki nongshong shnong bad kawei ka Case ka la jia ha kaba ki shnong ki la jied hi la ka jied ia la ki Rangbah shnong khlem da khein than la u dei u trai Raid ne um dei tang ba dei u briew uba ki shnong ki mon ki jied la ka jied. Kane ka jingjia ka la jia ha ka 1964-65 bad ka District Council ka la pynrem ia ka shnong. Ha ka Snem 1970-71 ka shnong ka la pynlong ia ka Komiti Shnong. Kane ka Komiti ruh ka la ia takhuh tyngch bad ki Rangbah Shnong bad u soh jong kata ka jingia tyngkhuh ka long ba ka don ka jingbymhun bas jingsngew ba lapher hapdeng ki nong shong shnong khamtam hapdeng ki trai Raid bad ki bymdei trai Raid.

Mynta ka sah ha jingstad ka Sorkar ban bishar bad peit bniah ia kane ka kam namar ym ju don koit ki Dustur ba kum kine ha u paid Khasi Khara uba synshar ia ka ri naduh hyndei hynthai ha ka aon rim ka jingsynshar paidbah.

SONG IV

Ka Raid Sawkur Nongksch ka dei ka ri Raid bad ia bat ia ka khyndew da ki trai raid ha ka jingpeit ki rangbah Raid ba la jied kumba la pyni ha ka Song I. Ha ki por hyndai kano kano ka jingiadie ia thied khyndew la ju leh ha khmat kita ki Rangbah Raid ki ban long kum ki sakhi satar bad ia kane ka jingiadie ia thied kim ju da iathoh namar ki Khasi kim don jingthoh ei ei ha ka kot hynrei ki shuh thoh ha ka ramew da kaba sieh ia ki Mawbri bad ia kumba san pateng mynta kim ju sieh shuh ia ki mawbri hynrei ki shu sieh tang da ki maw pud. Ha ki por mynshuwa eh ia ka pisa kaba ki ioh na kaba die ia ka khyndew Raid ki ju ai ha u Lyngdoh ba un ioh ban pyndep ia ka jingknia jingkhriam kiba jadei bad ka law lyngdoh kaba don ha ka raid ne kino kino kiwei pat ki jingknia jingkhriam. Ki nongthied khyndew pat ki ju ai burom ia ki Rangbah raid katba ki sngewbit bad ki Rangbah Raid ruh kim ju da buh da ka dor, ym shim la iohi ba don kano kano ka jingpynshisha ba don ka jinglum khajna ne bai pynthoh ne salami kumba ki leh ha kine ki por ba mynta. Hynrei mynta pat, kata katto katne snem hadien ka jingwan poi ki phareng kata ha ka por u Nimor Basan la sdang ka jingai pata ba shu thoh ia ki shakri sorkar kiba shim ram na ka sorkar ban thaw iing, etc., ia kane ka Patta la nang pynbha shuh shuh da u Shonrai Basan bad u Emerson Thangkhiew uba long Basan ha ka jaka u Shonrai, kata u Basan mynta. Kaba kham phylla ka long ba ha kine ki khyndiat snem la shim Rs.60 man la ka sien ba ki ai Patta thymmai, kata man la ka sien ba don ka jingiadie iathied wat la ka long ka khyndew ba la ai Patta mynshwa (See Condition Sl. 3 jong ka Patta attached). Nalor kane ki shim shuh shuh sa ia ka commission Salami Rs.5 per cent na ka total amount jong kano kano ka jingiadie ia-thied khyndew hapoh ka Raid khlem da khate noh ia ka dor ing kaba u nongthna u la shna da la ka jong ka umsyep bad kaba u trai Raid um don hok ha kata ka ing hynrei tang ha ka khyndew. Shuh shuh nalor kata ki shim sa u Bai Pynthoh bad kim shah hi ruh ban thoh da ki byndei trai raid. Khadduh ki buh sa ka dor khajna ba dei ba i siew man la ka snem Rs.10, 30, etc., katba ki sngewbit.

Ka rukom ba ki die ia ka khyndew la tiptang da ki Rangbah Raid ym da ka dorbar bad dei na kata ka daw ba sa mih ki jingdie wat ia ki lynti shnong ruh.

Ka rukom longtrai ki Nongthied ia ka khyndew Raid ka long la kum ki Ri Kynti hi tangba ki dei ban husiar ia ka Condition Sl.8 jong ka Patta (attached).

Kat kum ka jingtip ba la ioh ka long ba nvngkong ia ka khyndew Raid la shu ia khalai nusip bad kat kiba ioh ki lah ban rep, etc. Hadien pat la mih ka jingbymhun bad la shu shah ba kin ia kynton la ka jong ka jong bad ban skut kat haba don ka khyndew ba la it. Kane ka long tang na ka bynta ki Trai Raid. Bad dei hadien kata ba sa mih ki nongdie duh, etc., ba sa bun ki Khasi bymdei trai Raid kiba don khyndew haduh mynta. Lah ruh ban ong imat la kylla ri kynti.

Ka Jingspyni Jingmut

La sngewthuh ba ka Sorkar jylla kam lah ban pyniad ia ka jylla lymda la shim khajna,, bad lada ka long ba ka Sorkar jylla kan shim khajna halor ka khyndew ka shyiap, ka ing ka sem, kito ki khasi kiba shong ha katei ka Raid kin hap siew arban ia ka khajna lymda ka sorkar ka leh eici halor ka jingshim khajna ka Raid. Nalor kata lada dei ban siew komishon haman ba don ka jingiadie ia thied khyndew kata 5 per cent tyngka, ka Sorkar ka dei ban peit ba ki trai Raid kim dei ban shim halor ka dor kyllum jong ka jingiadie ia thied hynrei tang halor ka khyndew.

Uba burom ia phi
S. LALOO,
U. Nongshong shnong ha ka Raid,
Sawkur Nongksch.

Patta No. II

Manga u Basan Nongksch, ha ka dorbar ryngkat bad ki rangbah Raid, Sawkur Nongksch, ngi ai ia kane ka Patta ha phi Ka _____ na ka bynta khyndiat ka khyndew kaba ngi ai ha phi kaba don hapoh ka Raid Nongksch kum ki thie ki sawdong pud bad jingthew sawdong ba la thoh bad pyni harum, bad kum ki thie ki kyntien (condition) ba la thoh ter ter.

Sawdong Pud

Mihngi :

Sepngi :

Shatei :

Shahia :

Area :

Conditions

1. Na ka bynta katei ka khyndew ba ngi i ha phi, phin siew khajna Rs. ———shisnem shisnem, bad ia kane ka khajna phin siew ha ne shwa ka 31 December jong ka snem ha nga bad ki Rangbah Raid.
2. Phi lah ban rep ban riang thaw iing thaw sem katba phi mon lada phi laid kat kum ba dei rukom.
3. Phi lah ban die, siew nonglut, transfer ia kane ka Patta katba phi mon tangba shwa ba phin leh kumta phi dei ban da pyntip shwa sha nga bad ki Rangbah Raid Sawkur Nongksch bad ban da ioh ia ka jingmynjur jong ngi, bad ba u ne ka nongthied ki dei ban da shim da ka Patta thymmai.
4. Lada don mano mano ba leh bein ia phi, lane ka jong phi ia kiwei phi dei ban shah bishar ne pynbeit ha nga bad ki Rangbah Raid Sawkur ki ba long ki trai Raid bad trai khyndew, kumba la thung da ka raid bad lada jia ba phim hun ia kata ka jingpynbeit phi lah ban leit sha u Syiem Nyl-licm bad ka Dorbar jong u, bad kumta ter ter.

5. Ynda phi la die sha-wei pat, ka baiwai ka dei ban long kat kum ka jingpynbeit jong ngi bad kat kum ka jinghiar ne jingkieu dor ka khyndew.

6. Phin long trai ma phi halor kane ka khyndew, bad kiei kiei baroh kiba don ha hapoh jong ka, ma ngi lane ki nongioh pa teng jong ngi ngin ym lah lane kin ym lah ban knieh na phi, katba phi dang siew beit ia ka khajna bad kat ba phi dang ia id kat kum kitei ki kyntien ba la thoh haneng, bad lada phim siew baiwai lai snem lynter kata ngi lah ban pynduh noh ia ka Patta.

7. Lada jia ba donkam ban ring um lyngba ka kper jong phi phim dei ban khang tangba dei ban ring da u Pipe.

8. Ngi ai ia kane ka Patta ha phi bad haduh ki pateng khun pateng ksiew jong phi junom la junom, tangba dei ban pynthymmai man la ka 20 snem.

SEAL.
RAID SAWKUR NONGKSEH
MYLLIEM SYIEMSHIP.

Sd/—Emerson Basan,
Basan Nongkseh.
Sd/—Jaen Thangkhiew.
Sd/—Soren Thangkhiew.
Sd/—Shem Rumnong,
Rangbah Raid Sawkur, Nongkseh.

Issued 5/February/1968.

Nga mynjur ia kitei ki Conditions ba la ong haneng.

Sd/—

PATTA

Ngi ki rangbah Raid Sawkur Nongkseh kiba long ki nongmikhmat ba la thung da ka Raid, hapdeng ka jingkoit jingkhiah bad jingtip brieu bha ngi ai ia kane ka Patta ha phi.....
na ka bynta khyndiat ka khyndew kaba ngi ai ha phi kaba don ha ka Raid Sawkur Nongkseh. Kat kum ki thic ki pud sawdong bad jingthaw ba la thoh harum bad kat kum ki thic ki kyntien (condition) harum ba la thoh ter ter.

PUD SAWDONG

- Mihngi... ..
- Sepngi.....
- Shatei.....
- Shathic.....
- Area.....

CONDITION

1. Ba na ka bynta kane ka khyndew kaba ngi ai ha phi phin siew khajna Rs.....shinem bad ia kane ka khajna phins iew hashwa ka 31 December, jong ka snem ha ki rangbah ba la thung.

2. Phi lah ban rep ban riang thaw iing, thaw sem katba phi mon, lada phi ia id kat kum ka rukom ba dai.

3. Phi lah ban die, siew nonglut, transfer ia kane ka Patta kat ba mon tangba shwa ba phin leh kumta phi dei ban da pyntip shwa sha ngi ki Rangbah Raid Sawkur Nongkseh kiba da thung da ki Raid bad ba long artad ki trai Raid bad ban da loh ia ka jingmynjur jong ngi bad ba u ne ka nongthied ki dei ban da shim da ka Patta thymmai.

4. Lada don mano mano ba leh bein ia phi lane ka jong phi ia kiwei phi dei ban shah bishar ne pynbeit ha ngi ki Rangbah Raid Sawkur Nongkseh kiba long ki Trai khyndew bad lada jia ba phim hun ia kata phi lah ban leit sha u Syiem Mylliem bad ka Dorbar jong u, bad kumta ter ter.

5. Ynda phi la die sha wei pat ka bai wai ka dei ban long kat kum ka jingpynbeit jong ngi bad kat kum ka jinghiar ne jingkieu ka khyndew.

6. Phin long trai maphi halor kane ka khyndew bad kiei kiei baroh kiba don hapoh jong ka, mangi lane ki nongioh pateng jong ngi ngin ym lah lane kin ym lah ban knieh na phi katba phi dang siew beit ia ka khajna bad katba phi dang ia id kat kum kitei ki kyndon ba la thoh haneng bad lada phim siew baiwai lai snem lynter kata ngi lah ban pynduh noh ia ka Patta.

7. Lada ring um na ka kper jong phi phim dei ban khang tangba dei ban ring da u Pipe.

8. Ngi ai ia kane ka Patta ha phi bad haduh ki pateng khun pateng ksiew jong phi junom la junom Tangba dei ban pynthymmai man la ka 15 snem.

Rangbah Raid Sawkur, Nongkseh

- 1.
- 2.
- 3.
- 4.

(Issue in 1963)

Nga mynjur ia kitei ki kyndon haneng

Vol. III

APPENDIX B

U. K. & J. HILLS DISTRICT COUNCIL
COMMUNIST PARTY OF INDIA

Shillong-1
Date—31st January 1974

To

The Secretary,
Land Reforms Commission for Khasi Hills,
Shillong.

Replies to questionnaire on Land Reforms

Ref: Your letter of December 11, 1973.

Dear Sir,

Enclosed please find herewith our replies to the questionnaire on Land Reforms in Khasi Hills.

In this connection it may kindly be noted that the replies here have been prepared mainly basing on the system prevailing in Myllem Syiemship.

Yours faithfully,

Sd/-Benoy Lahiri
31-1-74

(BENOY LAHIRI)
Secretary,
Khasi Hills District Council,
Communist Party of India,
Shillong.

Dated, Quinton Road,
Shillong-1,
the 31st January, 1974.

Part I

1. Generally in Khasi Laiphew denotes more than one and it is in this sense it is called 'Laiphew Syiem' meaning many Syiems.
2. Small States merged with the Syiem of Myllem to become Syiem Raj or Division i. e., Syiem Mawbuh, Syiem Marngar, Syiem Subba, etc. Syiem. of Marwet, Syiem Nong'uh.
 - (b) Not Known.
 - (c) The Syiem of the above merged States are known as Syiem Raj.
 - (i) The Bakhraws etc., are still functioning under Syiem Raj, Pators, Dolois, Songot, etc., members of the Bakhraw community are still appointed by the clan as representative of the Raid.
 - (ii) The lands belonging to the vanished states have been Merged with the district of Kamrup and Nowgong for administrative convenience by the British as the then Capital of Khasi hills was in Cherrapunjee.
3. Yes.
4. (i) See the appendix.
 - (ii) Not known.
5. Syiem of Nongweh was a State of Khasi hills but it was merged forcibly with Kamrup district and since 1885 dispute between Khasi hills district and Kamrup going on.
6. Lyngdoh of Sohiong has filed a case against the Governments of Meghalaya, Assam and Republic of India in Assam High Court for Myrdon villages for annexing his territory without his knowledge.
7. X
8. (i) Laitlyngkot, Laitkroh and Mawbeh villages were severed from Syiem of Shillong, at present Syiem of Myllem, Shillong Syiem Ship was divided during 1834 into Syiem of Khyrim and Myllem, for shifting the capital of Khasi hills from Cherrapunjee due to heavy rains but when the experts came to visit these above mentioned villages, they found it was very cold and hence shifted to Shillong the Capital.
 - (ii) X
9. X

Part I—B.—The Chiefs/Bakhras/Heads of Raids/Shnats, etc.; their Durbars, powers and functions.

1. Myllicm Syiem.

(a) Myllicm Kpoh, Laitkor Kpoh, Mawlai Kpoh.

(c) Lyngdoh, Sohtun, Nongshlaw, Kunkalang, Kharkongor.

2. Raid Myllicm, Raid Sanshnong, Basan Nongksch, Basan Nongumlong, Raid Nongbet, Raid Nongbri, Raid Nongtluh. Sub unit—Raid Marngar, Marwet, Mawbuh.

Kuna—Raid Mawpat, Raid Nongbri, Nongtluh (These are all shnats).

C. These raids have the right to decide Criminal or Civil disputes in their jurisdiction.

D. Raid Myllicm known as Myntri.

Raid Sanshnong known as Head of Villages.

Basan Nongksch is known as Basan.

Basan Nongumlong as Basan.

Raid Nongbet—Nongbet of 4 Clans.

3. (a) Supreme power of the Hima/State.

(b) Syiem, Myntris, Basans, Lyngdoh and all people of the State.

4. The functions and powers of the Durbar Hima is to decide and act as and when new problems arises—Policy matters are decided by Durbar Hima like Indian Parliament.

(b) Appointment and discharge of Syiem has to be confirmed by Durbar Hima. Syiem shall convene the Durbar Hima and in his absence the District council shall convene by issue of Notice to each head of Raj and Villages.

5. These Durbars are convened for execution of the decisions or in case of any problem arising in the matter of execution.

(b) Durbar Syiem as constituted of the Bakhras clans, 11 Matabar clan, the heads of 4 clans of Nongbet, 5 clans heads of 5 villages and Basans.

Durbar Lyngdoh—Lyngdoh clans of the particular Syiemship.

Durbar Wahedadar—

Durbar Sirdar—

(c) Durbar Syiem's functions are to administer the executive power of Durbar Hima.

(d) The Durbar Syiem of Myllicm is convened by the Syiem by issue of notice.

(e) Durbar Hima decides the policy of the State like Parliament and Durbar Syiem executes those decisions.

6. Chief of the Durbar is the executive head of the Durbar Hima and his duty is to execute the decisions of the Durbar Hima which he may removed, chief of the Durbar has no discretionary powers.

7. Chief of the Hima is only the administrative head and he is also the head of the Chief of Durbar whose duty is only to execute the decision or policies of the Durbar Hima.

8. Durbar Raid/Durbar Shnat—They decide and try the civil and ordinary criminal cases excepting heinous crimes under their own jurisdiction.

(b) Durbar Raid/shnat—Head of the raids and shnats *e. g.*, Durbar Mawbuh is constituted by Syiem Mawbuh, Shnat Basans Mawbuh and Pator Mawbuh.

Durbar Raid Myllicm—All the Myntris and clans heads shall compose the Durbar Raid.

(c) Durbar Raid has the judicial powers in the respective raid area.

(d) In case of having any dispute between parties of the same raid/shnat the durbar is convened by the head of the Raid/shnat for settling the disputes.

(e) Relation between the Durbar Raid and Durbar Syiem is that the latter is appealant authority in the matter of civil or ordinary criminal cases.

9. Durbar Raid is having only judicial powers and settle disputes of Civil/ordinary Criminal cases. Chief of the Hima is the appellate authority in the matter of judicial cases tried by the Durbar Raid.

10. Head of the Raid/shnat is the executive head of the respective Durbar/shnat and he has to execute the decisions of the respective Durbar. The head of Raid/Shnat has no authority to do anything beyond the decision of the shnat or raid.

Part II.—Different Classes of Land

1. See page—4—1, 2, 3, 4, 6, 7, 10, 11, 12, 14, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.

2. No other land.

3. Ri-Kynti-Clan land or private land, Ri-Kur—family land, Ri-Nongtymmen-Ancestral property, (Clan land).
Rimaw—Family land acquired by ancestors, Riaeng—more than one clan or family jointly owning the land. Ri-Raid-peoples land of the respective Raj, Ri-shnong-village land.

Ri-Shnat-Sub-Rai land, Ri-Kuna same as shnat.

Ri-Khurid-Purchased land, Ri-Dakhol-Occupied land, Ri-Iapduh-Land belonging to the Clan or family which ceased to exist, Ri-Syiem-Syiem's land, Ri-Lyngdoh-Land belonging to the Lyngdoh clan, Ri-bam-Syiem land for the maintainance of the Syiem, Ri-Law-kyntang land for religious purpose
Ri-Law-Adong Forest land declared as protected area.

Ri-Law-Lyngdoh Forest land for the maintainance of the Lyngdoh clan.

Ri-Lawniam-Forest land for the performance of religious duties.

Ri-Law Shnat Village forest land, Ri-Law Sumar Forest land meant for the villages to procure fuel' etc.

Part III.—System of Demarcation of Boundaries.

1. (a) Mawbri—Boundary pillar for private land.

(b) Mawpud—Boundary pillar to demarcate the border between different States.

(c) Mawkhap—Boundary stone between different Raids.

(d) Mawkhang—The end of the boundary of Ri-Kynti or private land.

(e) Mawthylliej—Boundary stone showing the existence of 2 private land or Ri-Kynti.

2. River, canal, etc. (natural boundary) to demarcate boundaries.

3. By question I and II the boundaries in Hima, Raid/shnat lands between two parties are demarcated by respective owners in presence of witness.

4. In case of private land by the land owners by Mawbri, Canal or streams

5. By keeping vacant land in between two separate owners lands.

6. 50 feet width and it is fixed by 2 respective owners. Lamsain means No man's Land.

7. It is no man's land and jungles and trees and shrubs are cut down once a year by the adjoining land owners. Usually it is done during dry season.

Part IV.—A land held by the Chief Syiem/Lyngdoh/Wahadar/Sardar for and on behalf of the people

1. Nilaw Adong is held by the Syiem Myllem for and on behalf of the people for providing timber etc. for the people whose housing have been destroyed by fire and other natural calamities.

2. Chief of the Hima has no personal right on the above land but he is responsible for maintainance and equitable distribution of timber—

(a) About 500 acres of Law Syiem and Law Adong lands.

(b) Chief of the Hima is the custodian of such land and he has the power to allot timber from such land to the Victims of fire and natural calamities but cannot allot occupy transfer, lease, sale, etc, such land.

(d) Chief of Hima cannot administer any thing alone but must do the same in Durbar. In case of Emergency the Chief of Hima shall act in consultation with available member of the Durbar.

(e) The people of the Hima have the right to get timber free of cost for above mentioned purposes but they cannot act without the permission of the Chief of Hima.

(f) Same as that of (c).

(g) Soh Syiem, Sohshnong/Mynder-ri can have such facilities like the people of the Hima subject to payment.

3. (a) Such land as mentioned above cannot be possessed by individual land holders for use, occupation, etc. as this is forest land meant for particular purpose.

(b) The Chief of a Hima has controlling full powers, authorities, etc. over the individual land holder who is a Soh-Syiem or Mynde-ri concerning the use, occupation, allotment, transfer, mortgage, lease, sale, etc. before the existence of District Council, but after that these powers were subject to the approval of the District Council. Now in view of the judgement of the supreme Court on the case between Miss Sawian *vs.* Khasi Hills District Council there is no authority of either the Chief of Hima or District Council.

*4. (a)—(i) Before the advent of the British no Soh Syiem, Sohshnong or Mynde-ri could settle on land outside the jurisdiction of the respective Syiemship but after the advent of British a section could occupy land any where with the permission of the Syiem.

4. (b) Previously land used to be settled verbally but when British Raj came into existence written permission had to be obtained. Patta and lease system; introduced.

3. Previously no subscription in cash used to be paid but during British Raj both cash and kind system was introduced.

*4. (a)—(ii) Since the advent of the British some lands were taken by the British Government and in these areas they introduced their land system and settled with Non Khasis, British law of inheritance was introduced Pattas were issued rent was realised by the British Government directly. Sale deeds were registered which are uncommon to the Khasis. British Government introduced money economy in the Khasi Society.

(b)—x

5. x.

6. See answer No. 3 of part II.

7. The rights and obligations of the Chief of Hima, Raid, Shnat, etc. are not codified. Boundaries of each land holdings is not demarcated in absence of cadastral map, nothing is written in the matter of use lease, sale, mortgage usufruct etc., in respect of all class of land and hence there are disputes and litigations over this possession of land holdings. Permanent cultivation in lieu of shifting cultivation should be encouraged to avoid erosion of land.

8. Every documents in matter of sale, lease, use, allotments, etc., of land should be in writing and the documents should be registered with the appropriate authority and for this purpose the stamp act should be amended to provide concession rate for the tribals.

9. x.

Part IV.—C—Lands held by Bakhrav/Head of Raids/Shnat, etc., for and on behalf of the people.

1. (a) Bakhravs—Ri-Raid, Ri-Lyngdoh, Ri-Law Kyntang except, 1, 2, 3, 5, 12, 17, 18, 19, 20 24 as mentioned in Part II of the Questionaire are controlled by Bakhravs for and on behalf of the people.

1. (b) See answer to part I question 2.

2. See answer to question 2c of part I page 3.

2. (b) Ri-Kynti and Ri-Kur— $\frac{1}{2}$ of the total area of Myliem Syiemship and $\frac{1}{2}$ size are rest of the land.

2. (c) Bakhraws have the full right to control, etc., on all kinds of land excepting private lands. etc.

Chief of Raid—Some powers as Bakhraws within the respective Raid subject to the approval of the Bakhraws.

Chief of Shnat—Same as Chief of Raid within Shnat areas subject to the approval of the Bakhraws.

2. (d) Everything regarding land, etc., must be decided in the respective Durbars.

2. (e) People have no right to do anything regarding such land independent of the Raid/Shnat,

2. (f) The people of Raid/Shnat has to obey the decision and orders of the Chief of Raid/Shnat etc. If anybody violates the order/decision he will be declared out-cast.

2. (g) Right of Solasyiem/Soh-Shnong become equal like other subjects of the Raid/Shnats when they are settled in land but Mynder-ri's right are not equal to that of Sol-Syiem/Soh-Shnong as he will get second preference in comparison to the other 2. Mynder-ri has to pay rent for the land where as other need not, obligation are same for all.

3. (a) Bakhraws, Heads of the Paid/Shrat etc, have the right and power to enforce the rules and decisions of the respective Raid/Shnat over the individual land holders.

3. (b) Same as above.

4. (a) See reply to Q.4 (a) of part IV—A.

(b) X

5. X

6. Already discussed.

7. Refer to reply Q.7 of part IV—A.

8. Refer to reply of Q.8 Do—————

9. X

Part. IV.—Land System G(I) Clan Land

(1) Ri-Kynti, Ri-Kur, Ri-Nongtymmen, Ri-Shyiang, Ri-Maw, Ri-Syiem, Ri-Lyngdoh, Ri-Pam-Syiem, Ri-Law Lyngdoh, Ri-Lawniam.

(2) None.

(3) Lyngkor, Lyngdoh, Myntri, Basan Matabor, in Durbar Mylliem Syiem.

(4) (a) Kharkongor, Nongkhlaw, Sohtun, Kurkalang, Wartynkah, Thargkhiew, Warjri, Pyngrope, Mawrie, Lyngdoh, Nongumlong Clan, Rumnong, Pathaw.

(b) Kpohs of the clan can occupy such acquired lands only which it belong to a particular family of the clan. Clan land can never become kpohs land and kpohs can occupy, utilise that land only which belongs to the particular family of the clan.

(c) Ings of the kpoh can utilise that kpoh land to which the particular Ing belongs and as long as they work.

5. Total size of the clan land is $\frac{1}{4}$ of the total size of the Hima Mylliem.

6. (a) Ri-Nong-Tymmen.

(b) Ri-Kur.

(c) Ri-Kynti.

7. (a) By the elders of the clan i.e., Rangbah Kur.

(b) By the elders of the kpoh of the clan i.e., Rangbah kur kpoh.

(c) Rangbah Kur of Ing of the kpoh.

8. (a) King of the Clan.

(b) Kni of the kpoh of the Clan.

(c) Knis of the Ings of the kpoh.

9. (a) Khadduh of the Clan as a whole.

(b) Khadduh of the kpoh of the Clan.

(c) Khadduh of the Ing of the kpoh.

10. (a) U/Ki/Kni/Knis have all the right etc as above in the matter of land under the clan as a whole subject to the written consent of the Durbar of the Clan.

(b) Do. Durbar of the kpoh of the clan.

(c) Do. Durbar of the Ing of the Kpoh.

11. (a) Khadduh is the custodian of the land under the clan as a whole and also responsible to organised in her house the religious ceremonies and other rites of the clan as a whole.

(b) Do. Durbar of the Kpoh as a whole.

(c) Do. of the Ing of the Kpoh as a whole.

12. (a) Durbar of the clan.

(b) Durbar of the Kpoh.

(c) Durbar of the Ing of the Kpoh.

13. (a) Yes.

(b) Yes.

(c) Yes.

14. All members of the clan, kpoh and Ing of the kpoh comprise the respective Durbar and the position of Uncle, Brother, Mother Sister and Aunt are same in the Durbar.

15. All Durbar of clan Kpoh and Ing of the Kpoh have administrative powers over respective lands. They have also judicial powers to try small cases belonging the each Durbar.

16. Land held by the clan.

as a whole.....Any individual belonging to the clan can occupy a vacant land by informing the Long-Kni of the clan.

(b) Do. Long-kni of the Kpoh of the Clan.

(c) Do. Ing of the Kpoh.

17. (a) The control is that one who occupies such land cannot keep it fallow consequively for 3 years nor can he/she sell, lease, mortgage etc. without the consent of the Long-Kni of the clan Kpoh/Ing of the clan he/she belongs.

(b) same as 17 (a) above.

18. Lands held by the clan as a whole/by a kpoh of the clan/by a Ing of the Kpoh/by individual members of the Clan/Kpoh/Ing can be sold, mortgaged etc. with the consent of the Long-Kni of clan/kpoh/Ing of the kpoh who on his part shall approach the respective Durbar for permission.

19. Purchaser of such land who is not a member of the clan shall pay revenue for such land to the clan and shall enjoy the rights etc., as provided in the Patta or agreement.

20. No change.

21. X

22. X

23. See answer to Question No.3 of Part II (i), (ii) and (iii).

24. The lacunae in respect of all clan lands/kpoh/Ing is that only member belonging the Kpoh/- Clan/Ing can occupy such ; there are no land records, cadastral map etc., vacant lands not utilised by members of Clan/Kpoh/Ing cannot be occupied by other Khasis even for cultivation.

25. Land records should be prepared and cadastral map should be prepared. Customary laws should be liberalised to enable Khasi people not belonging to Clan/Kpoh/Ing to occupy such lands for matter of cultivation. Shifting cultivation should be discouraged for stopping land erosion etc.

All customary laws etc. should be made in writing.

26. X

Part IV C (H)—Clan Land

(1) In Myllem Syiemship there are no clan lands held jointly by a jait and one or more of its Kurs, except Raj lands and Ri Raid and Ri Shnat.

(2) (a) No.

(b) No.

(3) Does not arise in Myllem Syiemship.

- | | | |
|------|----|----|
| (4) | do | do |
| (5) | do | do |
| (6) | do | do |
| (7) | do | do |
| (8) | do | do |
| (9) | do | do |
| (10) | do | do |
| (11) | do | do |
| (12) | do | do |
| (13) | do | do |
| (14) | do | do |

Part IV—Land System

D. Community lands other than those mentioned in Part IV—A.

(1) Except Ri-Law-Adong there is no other community land in Myllem Syiemship.

(b) Ri-Law-Adong size is about 500 acres in Myllem Syiemship.

For replies of these questions please refer to the replies given under Part IV—A.

Part IV Land System

E. Community lands other than those mentioned in Part IV—B. There are no other lands in Myllem Syiemship except those mentioned in Part IV—B.

Part IV Land System

F. Lands held by the clans of Chief, Bakhras other than those mentioned in A, B, C, D, E, of this part IV.

There are no other lands in Myllem Syiemship other than those mentioned in A, B, C, D, E, of this IV.

Part IV Land System

G. Lands held by the Chiefs of Bakhras/Heads of Raids/Shnats etc., for services rendered.

1. Syiem-Ri Syiem, Lyngdoh-Ri Lyngdoh., Lyngkor-Ri Raid., Myntri-Ri Raid., Syiem Raid-Ri Shnat and Ri Kuna Basan-Ri Raid.

All these are held by the clan jointly but not individually.

2. Land occupied by chief or Bakhrav or Head of the Raid/Shnat etc., are not transferable as per Khasi customary law but it is heritable.

3. Does not arise because in Myllem Syiemship no Syiem, Bakhrav etc., individually hold any land for rendering services to the Hima, shnat etc.

4. A— }
B— } X

5. —do— X

6. —do—

7. —do—

8. —do—

9. —do—

10. —do—

Part IV. Land System.

H. Lands within the joint jurisdiction of Himas. In Myllem Syiemship there are no such land within the joint jurisdiction of Himas.

Part IV—Land System.

I—Government Lands.

1. (a) In Myllem Shillong Laban, Kurkynthong Nongkseh lands, Umpling B. S. F. HQ. Lands, Happy Valley, Madan Rumnong (IGAR), land near Laitkor while going to Nongkrem, land taken of Air Force near Shillong Peak, Land in Mawiong, near Barapani by Military, near Mawpat Langkyrding and Umkdait by B. S. F., Lachamere.

(b) Police Bazar, Jail Road, European Ward, Lands on the left hand side while going to Shillong Peak, Assam Rifles training centre in Happy Valley.

(c) Kenches Trace and Rilbong, Land near Barapani for constructing dam etc., by A. S. E. B.

2. Palton Bazar, Cantonment area of Shillong under clause SIX of the Sanad of 1867 which was agreed to by all Syiem. "I acknowledge the right of the British Government to establish civil and military sanitariums, cantonments and posts in any part of my State, and to occupy the lands necessary for the purpose rent free. I will give Government every assistance which may be required in opening roads within my State". Page 179, Assam! Khasi Hills States Nos LVI-1867 and LVII-1868.

"A collection of Treaties, Engagements and sanads relating to India and neighbouring countries, Vol XII compiled by C. U. Aitchison B. C. S. Under Secretary, Government of India in the Foreign Department.

3. (a) Raj lands—Laban, Nongkseh, for such land the individual holders of such land has to pay rent per annum to the Syiem of Myllem.

Raid lands—All lands mentioned in answer to Q. 1 (a) are private lands hence no rent etc.

Lands taken over by right of lease has to pay the rent as per agreement of the lease. Land in Lachamere, present European Municipal ward was leased to Col. Bivar, D. C. of K & J Hills by the Laitumkhrak Kharkongor family in 1874. After some time again this land was re-leased to the Nawab of Dacca who used to pay annual rent to the Laitumkhrak Kharkongor family. But after independence the Government of Assam purchase this same land from the Nawab of Dacca without intimating the Laitumkhrak Kharkongor family, the real owner to the said land, either by Government of Assam or the Nawab of Dacca.

Lands taken over (as in Q. 1—C above) by paying compensation etc., and as these lands are not Raj lands so no annual rent has to be paid.

3. (b) Copies of lease, deeds of purchase, acquisition etc., are not available with us, but lands taken over by Government by means other than those in Q. 1 (a), (b) and (c) above, please see to answer of Q. 2 above in which the clause 6 of the standard form of the sanad which was granted to all the Syiems, etc.

4. (a) Excepting in the case of Raj lands the chief of Hima, Head of Raid/Shnat etc., has no right or powers. But in case of Raj land the tenant has to pay annual rent to the Raj.

(b) The leases which were executed in those days were one sided because most of the Khasi did not know how to read and write. The leases were also defective in the sense that there was no time limit the rent was also less.

5. (a) Only right to receive the annual rent in case of leased land.

(b) In absence of the comprehensive land laws in the hima there is no control of the clan or chief of the Hima.

6. Government utilised those lands for cantonment, Public utility service and the lands in Risa Colony, Laitumkbrah belonged to Warjri and Nongkhlaw clans and they leased out these lands which is a part of Laitkor Reserve Forest for development Reserve Forest but the Government of Assam utilised part of this Reserve Forest to individual person for home stead purpose, similarly other leased are as taken over by Government were allotted to the individual for home-stead purpose which is illegal as per Transfer of Property Act.

7. Not available.

8. Not available.

9. Not known

10. X.

11. X.

Part IV—Land System.

J. Self Acquired landed proportion.

1—Ri-Kynti, Ri-Nongkhyraw, Ri-Khurid, Ri-Dakhol.

2. These lands are considered as self acquired by way of purchase and occupation.

3. The person who has the proprietary right has to pay rent *Either* to the chief of Hima or Raid/Shnat and has to abide by the customary law of the land under which it is situated. He has also the right to sell, mortgage, lease and dispose in any manner he likes.

4. X.

Part V—Customary Law, Governing holding of lands within Hima etc., by Soh-Syiem, Soh-Shnong, Mynder-ri.

1. Formerly Soh syiem/Soh shnong had no right to hold landed property under different Hima/Raid/Shnat but now-a-days (since 50—60 Years) Soh/syiem/Soh/shnong enjoy equal rights to hold land etc., as a member of the Hima Raid/shnat Myllicem.

(2). Now-a days Soh/syiem/Soh/shnong can held landed property under Hima/Raid/Shnat provided he executes an agreement with the chief of Hima/Raid/Shnat.

(3). (a) Refer to answer of Q.2 above.

(b) In case holding of Raj land the same can't be kept fallow consecutively for 3 years and has to abide by the terms and conditions stipulated by the chief of Raj.

In case Ri-Kynti, Nongkhyraw, Ri-Khurid and the Sohsyiem/Soh-shnong/Mynder-ri are bound to obtain patta for holding such land and is also bound to pay fixed rent and is also bound to observe the customary laws of the Raid/Shnat.

(c) See answer to 3 (b) above excepting that the Mynder-ri cannot occupy Raj lands in Myllicem Syiemship.

4. As per customary laws etc., of Hima Myllicm Mynder-ri can have right to hold Ri Kynti, Ri Nong-khynraw, Ri Khurid land subject to the approval of Raid/Shnat but cannot hold Raj land under Hima Myllicm as per customary laws. But now-a-days it is found that in Raj lands (Bhoi area) of Hima Myllicm, Mynder-ri are being settled in exchange of Tax/rent etc., by breaking the customary law. Mynder-ri, in Bhoi area has to pay Rs. 5 per cent cattle head and have to abide by the rules and regulations of the Raj.

5. No also refer answer to question 3 a, b and 4.

6. X

7. X

8. All customary laws and systems in different Himas/Raid/Shnat should be codified, systematise and should be uniform. No Mynder-ri should be allowed to settle in cultivable land excepting in town to hold land for home-stead purpose. This we suggest because of Mynder-ri is allowed to settle in cultivable lands then in near future the local tribals will loose all of their cultivable land and as Mynder-ri form of cultivation is more superior than that of the local tribal people. That is why the local tribal peasants should be given protection from uneven form of cultivation.

Part VI-A-Customary laws of Inheritance

A. Q. 1-a) The successor of a Syiem (i.e. chief of Hima) will be Deputy Syiem or Syiem Khynash who must belong to the Syiem clan and must be the Sister's son and in absence should be the nephew or niece.

(b) (I) Land acquired by an individual before his marriage will be inherited by all the sisters of that individual but the lion share will go to youngest sister. Individual land holders property will be inherited by all daughters but the lion share will go to youngest daughter because she has to perform the religious rites etc., of the family. Nowadays it is also accepted in the society that if the parents desire to set a part or portion of the property for their sons they can do so by way of executing a will or as gift.

(b) (II) For Soh-Syiem and Soh-Shnong same as b(I) above but for Mynder-ri wife and all the sons and daughters whether married or unmarried shall equally divided the landed property in absence of the individual land holder. But the father has the right also to debar his son/sons/daughter also.

A. Q. 2. The lacunae is that the sons are always deprived from the paternal property as a result of which some kind of inferiority complex has developed amongst the men-folk in the society. Now-a-days it is found that many of the Khadduhs are marrying none tribals as a result of which the property is gradually going out of the Khasi Society. No written customary law.

A. Q. 3. It should be changed in a way so that the self acquired or ancestral property should be equally divided only amongst the male and female children of the person concerned. If the person is having no issue then all the sisters of the person should inherit equally. Law of inheritance and others should be in writing.

B. Q. 1) (a) The successor of the Bakhraw/Head of a Raid/Shnat will be the sisters of Bakhraw/Head of a Raid/Shnat in case of clan/Raid/Shnat land. But self acquired property will be inherited by the daughters but self acquired property before marriage will be inherited by the sisters.

(b) Same as above.

(b) ii) For Soh-Syiem and Soh-Shnong same as above but for Mynder-ri as per law of inheritance for the non-tribals.

B. Q. 2. Same as A. Q. 2.

B. Q. 3. Same as A. Q. 3.

C(i)Q. 1) (a) All sisters of the clan as a whole will inherit.

(b) —(do) — Kpoh of a clan.

(c) —(do) — Ing of a Kpoh. But for all above cases in absence of sisters it will go to mother if mother is no more then to the immediate next sister of the individuals mother, in her absence to daughter of her sisters.

(d) (i)—all daughters of the individual belonging to a clan.

(ii)— do belonging to a kpoh.

(iii)— dq to a Ing of a kpoh.

(e) No individual who is not a member of the clan can occupy clan land but in case the whole clan agrees to issue patta for that individual to occupy a clan-land in that case the daughters of that individual shall inherit. If the individual has no daughter then his sister shall inherit the property.

C(i)Q. 2) Customary law of inheritance are not written and hence many disputes arises, sons are always deprived from inheriting property reference to answer A.Q.2 above.

C(i)Q. 3) Everything should be in writing and the sons and daughters should be allowed to inherit the parents property whether ancestral or acquired, refer to A.Q. 3 above.

C(i)Q. 1(a) In Myllem Syiemship no clan land is jointly occupied by the Jait and one or more of its Kurs.

(b) (i) To all sisters and in absence of sisters to the immediate next to mother's sister and in absence to mother's sister to her daughter ;

(ii) If the individual who is not a member of clan/kur acquired the land before his marriage then it will be inherited by his sister and in absence of sisters to his/her niece. But the land acquired after marriage then to her daughter. If no daughters then to sisters or niece.

C(ii)Q. 2) Customary laws of inheritance is un-written and hence so many disputes. Man-folk do not get any share of the family property and hence no incentive to develop the society, feeling of frustration prevails etc.

C (ii) Q. 3—Customary laws of inheritance should be written. All children (male and female) must get the share of the family property like Khasis of War area.

D. Q. 1—(a) As per customary laws of inheritance community land is never inherited like that of private land etc., but the individuals daughters or neices shall enjoy the fruit of the land as long as they work upon the land and do not keep it fallow consecutively for 3 years.

(b) (i) Same as above.

(ii) For Soh-Syiem/Soh-Shnong same as above but for Mynder-ri law of inheritance for the rest of India is applicable.

D. Q. 2—See answer to C (ii) Q.2.

D.Q.3.—See answer to C (ii) Q.3

E.Q.1 (a) See reply to Q.D.Q. 1(a).

(b) (i) — } See reply to D.Q.1. (b)(i) and (ii).
(ii) — }

E.Q.2—See answer to C (ii) Q.2.

E.Q.3—See answer to C (ii) Q.3.

F.Q.1—(a) } For Myllem Syiemship this does not arise.
(b) }

F.Q.2—Does not arise.

F.Q.3— do.

G.Q 1—Chief of Hima, Bakhraw chief of Raid/Shnat—successor will be the sisters but the lion share goes to the Khadduh in case of clan and family lands and lands acquired before marriage but land acquired after marriage and also personal property it shall be inherited by all the daughters but the Khadduh having the lion share.

G.Q.2—See reply to C(ii) Q.2

G.Q.3—See reply to C(ii) Q.3.

H.Q.1—Does not arise in case of Myllem Syiemship.

H.Q.2—Does not arise.

H.Q.3—X.

Part VI—B—Customary law of Inheritance

1. Yes, outside Shillong the custom is that the individual will invite the headman of the village and some other elderly persons to his house and before them he shall express his views in the matter of Pynkam/Gift.

2. Yes.
3. Yes.
4. Nothing.

5. Law of inheritance should be codified and the customary law of inheritance should be amended in a way like War area so that all the children both male and female are able to inherit the property. Stamp Act should be amended in a way so that the tribal people can enjoy the concession rate of fees.

Part VI—C—Customary law of Inheritance

1. Marriage within the clan is ka Sang. It is a Tabboo. In Jaintia Hill District potato is ka sang for parents of twin children and beaf is also ka sang for the Jaintia.

2. In Khasi Society woman folk enjoy the freedom to move freely and there is no bar for free mixing between man and woman. As a result of such free mixing sometimes love is developed between them leading to inter clan marriage. If a Khasi man marries a Jaintia woman and after this marriage if there is incidence of pox attack in their family then as per ka sang of the Jaintia society both the husband and wife shall be separated from each other as long as the disease will not be cured and after that both the couples are free to reunite or separate forever. This is also one of the causes of ka sang.

System like "ka sang" developed in every primitive society where modern science has not developed because certain phenomena remain mysterious in the absence of scientific outlook. These persist in close Societies and gradually disappears with the advance of Science and scientific outlook.

3. Any body committing "Ka Sang" in the Khasi Society shall not inherit any class of land.

4. As "Ka Sang" in the Khasi society is treated as "Tabboo" it means that it has no scientific basis to prohibit inter clan marriage i.e. within the same blood relation. The punishment inflicted by the society is also too heavy for such a tabboo i.e. the couple shall not inherit any class of landed property.

5. In order to honour the sentiment and belief of the people there should be some bar upon Inter-clan marriage etc., but the punishment should be liberalised.

6. As above.

Part VI—D—Customary law of Inheritance

1. (a)—No.

(b) Yes, subject to the permission of the Raj in case of Raj land and in respect of clan land by the clan and in case of private land by private owner.

2. No.
3. None.
4. X.
5. X.

PART VII

Disposal of landed property while living to take effect after death

1. Yes.

2. A person who wants to do "Pynkam" he shall invite the maternal uncle, Headman and some other elderly persons to his house and before them he shall express verbally his wish and this wish shall take effect.

3. Same as above. Only one can do "Pynkam" for self acquired property.

4. Yes.

5. It should be recorded in writing to avoid future disputes or litigations.

6. The first lagunae of "Pynkam" is that it not written and very often leading to litigation or dispute. Pynkam is effective upon only self acquired property and not ancestral property e.g. Ri Kur, Ri Kynti etc., which is inherited by the sisters only with the aim of keeping the property within the family or clan as mark of respect to the ancestors of the clan or family. But a Khasi who has changed to Patrilinial side cannot inherit the ancestral property. A Khasi is he/she who keeps the matrilineal system and perform other customs, usages and practices of the Khasi society, but now a-days many Khasi peoples have converted to christianity abandoning their ancestral religion, usages and practices but still that converted Khasi can inherit the ancestral property. Hence it is clear that even of one does not pay any respect to his/her ancestors by abandoning the ancestral religion etc., can inherit the ancestral property and it is a clear proof that the customary Khasi Law of inheritance has partially under-gone change and the society is silent in the matter of inheritance. I feel that this change in the Khasi custom should be noted and Pynkam is allowed on all class of lands entitling the children both male and female. The procedure of Pynkam and other connected things should be in writing. Natural justice demands that the children both male and female should be entitled to inherit the ancestral property also.

7. As above.

8. As above.

Part VIII—Difficulties, Handicaps, Remedies

1. For Ri-Kynti, Ri-Kur and Ri-Tymmen lands there are Mawbris/(Mawpud) and hence there are not disputes with other clans but as there are no individual holding maps or Mawbri over exists hence there are a lot of disputes and litigations regardings encroachments, etc. Regarding other kinds of lands there are neither any Mawbris nor individual holding maps hence there are a lot of disputes regarding such lands.

2. Same as above.

3. Same as above.

4. Same as above.

5. X.

6. (a)—Yes

(b)—Yes.

(c)—Yes.

7. For permanent settlement of the land issue of Patta and some other measures should be under-taken to that the individual owner can develop the land in his/her possession.

PART IX (IX)

Savings

1. No more.

APPENDIX TO PART I. QUESTION No.4 (PAGE 2)

1. Byrong—Syiem of Shillong. But in 1853 it was divided into two States, viz., Syiem of Myllicm and Khyrim.
 2. Laitkroh—Lyngdoh of Sohiong.
 3. Lait Lyngkot—Lyngdoh of Sohiong.
 4. Marbisu—Formerly part of Kamrup district of Assam and in 1885 became part of Khasi Hills under Sirdarship.
 5. Mawbehwarkhar—Claimed both by Syiem of Shillong and Jaintia Hills.
 6. Myrdon—Lyngdoh of Sohiong.
 7. Jyrngam—Syiem of Shillong.
 8. Lakadiong—Claimed both by Syiem of Shillong and Jaintia Hills.
 9. Mawmluh
 10. Mawsmal Nongthymmai
 11. Sohbar
 12. Tyrna
 13. Saitsohpen
 14. Nongjri
 15. Mynteng
 16. Umniuh Tymar
 17. Nongpoh
- } Syiem of Nongkhlaw.
- } Syiem of Cherra.
- } Claimed both by Jaintia Hills and Syiem of Myllicm.
- } Previously part of Kamrup of Assam and known as NUNIA MOUTHIA.

4. (ii) In 1853 Shillong State was divided into Myllicm and Khyrim. The following villages as mentioned in answer to question No.4 (i) belonged to Shillong State. (i) Byrong, (ii) Mawbeh Warkhar, (iii) Jyrngam, (iv) Lakadiong.

To

The Secretary,

Land Reforms Commission for Khasi Hills, Government of Meghalaya.

(Through The Block Development Officer, Mawsynram)

Subject—Answer to the Questionnaire issued by the Land Reforms Commission For Khasi Hills Government of Meghalaya.

Sir,

With the reference mentioned above subject I the undersigned on behalf of the general poor Public of Rengku circle area with my heartiest support and best wishes congratulating the Land Reforms Commission. For Khasi Hills, Government of Meghalaya to answer to the Questionnaire submitting the following few lines and to hope that, if would be considered for the interest of the general poor public who are in distress indeed, whereof they would be benefited with their rights being as the citizen of Meghalaya in peace and tranquillity.

That Sir, It is quite impossible to us to answer properly the questionnaire having no knowledge regarding Khasi land system and social activity as well as customary law. In point of view only whatever our people observed in their all respect and existence I only pointing out in details. 1, that Sir, there are (22) twentytwo villages belonging Rengku circle, Mawsynram Development Block which most of the villages inhabited by our Garo people accompanied by Hajong, Banaï, Barman and few family of Bengale scheduled castes.

There are (2) two Khasi family also in said circle by name Ka Nijer Lyngdoh at Rengku and U Robher Kharbhi at Mawdon Bazar. The name list of the villages belonging Rengku circle enclosed herewith.

2. That Sir, Rengku circle is situated in the extreme Border area of Bangla Desh which are not less than 25 (twenty-five) square miles and population would be nearly (5,000) five thousand only which is the real Border area.

3. That Sir, the villages belonging the circle under jurisdiction in (3) three separate local state which was called Sirdar/Wahadadar/Myntries, etc., by whom all the power and privileges though the custom, Religion, Social activity and language is quite different and furthermore the problems as the situation.

4. The power and function of the head of the said local states Durbar of the Sirdar/Wadar/Myntries Durbar Hima, selection of the heads and constitution, etc. is quite dark to the inhabitants of the said villages having no close relationship and understanding.

5. That Sir, land and garden Revenue, House tax, Market tolls, Forest transit taxes, Fishing taxes in the river is collecting by the heads of the local states by appointing agents or so like.

6. That Sir, all the Development Works, Committee for the same is strongly prohibited to do by any body among the inhabitants of the said villages without any recommendation by any way from the heads of local states.

7. That Sir, there have natural dividetion of land in (2) two category, viz.—(1) Hills portion and (2) Plain portion.

8. That Sir, most of the inhabitants of this area maintaining themselves only by cultivation without few Bengali people who depends on the business in the plain area and jhuming to the people who are in the Hills portion area.

9. That Sir, there are (2) two Races of cultivation, viz.—(1) Tauka and (ii) Share cropper the lands of the land lord having no land of their own. As I told by the inhabitants of this area that, this all area were lying in deep jungle and when the Garos and other came to this area for settlement cleared the jungle according to the order or permission from the heads of the said local states but they had no written order or permission, it had been only their verbally order or permission, but when the jungles clear up and came up the actual time of cultivation unfortunately somany claimants came up and thus they deprived and their labour gone in vain and for the reason of they forced to cultivate others land where of no any means of their cultivation and wages who become labourists though they were actual cultivators.

10. That Sir, as I came to know the property of this area without Dalia all belongs to Ri Raid,

11. That Sir, there have no Patta, Records, etc. and land laws and usages settlement.

12. That Sir, in every village there have Mulors appointed by the heads of the said local states according to their own choice only to inform them any happenings of the village and to do anything according to their advice and instruction but they have no right to attend to the Durbar of the heads and at vote for selecting the heads sirdars/wadars/Myntries, etc.

13. That Sir, the problems mentioned above results that, the cultivators have no avenue and means of the general public livelihood, employment to the labourists. Moreover rights as the being citizen of Meghalaya.

Therefore, I request hardstealy to the Land Reforms Commission, Government of Meghalaya to consider the problems facing by the poor general public taking the necessary urgent measures in this vast Boarder area who wish to have place from the authority and obliged thereby.

Dated Rengku,

The 25th April, 1974.

Yours in Service.

Dr. N. B. Mree, Rengku Circle.

Advance copy to the Secretary, Land Reforms Commission for Khasi Hills, Government of Meghalaya Shillong.

Ha

I BAH R. TOKIN RYMBAL,
Chairman, Land Reforms Commission
For Khasi Hills,
Meghalaya, Shillong.

SUBJECT—Jing pan por ia ki jubab na ka bynta ka Land Reforms Commission
Sahep ba don burom,

Ngi ki rangbah bad paidbah kiba ngin soi ia la ki kyrteng ngi wan ban kyrpad rit ia ka burom ba sbun jong phi ba ngin iathuh kumne harum—

1. Phin tip ba ka burom jong phi ba ngi dang ioh shen na uwei u brier uba long tang u paidbah ia kawei ka kot lyngkdp kaba don ki jingkylli shaphang ka Land Reforms, ne ki Riti dustur jong ngi, ba kumta kumta hi ngi la pynlong ia ka jingia lang paidbah ha ka dated 9 February, 1974 bad ngi shem ruh ba ka por ka la palat ia kaba ka Sorkar ka kwah shuwa ka 31st January, 1974 haba ngi la tohkit ha katei ka jingialang ngi tip shai ba u Acting Sirdar uba long u khlieh jong ka shnong u la ioh ia katei ka kot lyngkdp ha ka por kaba biang ngim sngewthuh bad ngim tip balei ba u khlem lum, ne wan rah ha khmat ka dorbar shnong, namar kane ka kam kaba ktah ia ka im ka iap ka imu paidbah baroh, ngim shah namarkata, bad kam long kaba lah ban jubab hi marwei, la u Syiem ne Sirdar kum ia kane ka kam kaba ngi dei ban da tohkit bniab bba na iwei pa fwei i iing khnang ba ngin ich la ki jubab kiba la hun ia ka shnong shuwa ba ngin phah sha ka burom jong phi, Khnang ba ynym mih shuh kino kino ki jingkulmar hadien habud.

2. Namar ki dang don kiba bat ia ka leh niam leh rukom don ruh kiba la pynkylla da kumwei pat, ba halor ki Riti ki dustur hi ngi sngewdei ban da pyrkat sani bha.

3. Kumta ngi da kyrpad jur ia ka burom basbun eh jong phi ba phin sngewlem ban ai por ia ngi lada ka long kaba lah haduh bnai April da ka jingiamynjur lang u paidbah baroh.

Ia ka burom basbun eh jong phi ngan iai khwih lynti da ka jingsngewnguh junom junom.

Kiba soi kyrteng—

- | | |
|----------------------|----------------|
| 1. U Mebar Headman. | 17. U Heston. |
| 2. U Esty Headman. | 18. U Bro. |
| 3. U Wes Member. | 19. U Graham. |
| 4. U Plaskin Member. | 20. U Tonos. |
| 5. U Hober Headman. | 21. U Prim. |
| 6. U Mes Member. | 22. U Join. |
| 7. U Godring. | 23. U Jeet. |
| 8. U Kedar. | 24. U Jwin. |
| 9. U Dres. | 25. U Setin. |
| 10. U Mast. | 26. U Keneral. |
| 11. U Brem Shalring. | 27. U Kestrin. |
| 12. U Nebarlin. | 28. U Khlis. |
| 13. U Tham. | 29. U Mgras. |
| 14. U Phremdrik | 30. U Shampli |
| 15. U Krasto. | 31. U Dower. |
| 16. U Lunell. | |

Dated Sinai Mawshynriew,
The 18th February, 1974.

Ha

U Secretary, Land Reforms Commission For Khasi Hills, Shillong.

Na

U President bad ki Member ka Durbar Laiseng (Sohsarat)

SUBJECT—Ka jingpynshai badka aijingtip halor ka jingbat ia ka khyndew Ri Laiseng jong ngi, kat kum ki dustur ki Riti Durbar Laiseng ba la ju long bad la ju don naduh mynshuwa haduh mynta;

Rangbah ba donburom.

Nga u President bad ki Member ka Durbar Laiseng Sohsoarat, ngi phah kane ka jingpynshai bad jingai jingtip sha ka burom ba bun jongphi ia ka jingbat ia ka khyndew Ri Laiseng jong ngi kumne harum—

Ngi don kawei ka khyndew kaba ngi khot kyrteng ka ki Laiseng kaba don hapdeng kine ki pud sawdong.

(a) Mihngi—Ka Elaka Nongkroh bad Mawlong.

(b) Sepni—Ka jaka Ri Mustoh.

(c) Shatei—Ka Elaka Nongkroh.

(d) Shathic—Pud Mustoh bad Mawlong. Kine ki pud sawdong kiba don da ki Mawpud kiba thikna.

(2) Kane ka khyndew Ri Laiseng ka long ka bym hap hapoh jong kano kano ka Elaka, kaba don hi, la ki jong ki nongsynshar bisbar kaba long tang ka Durbar Laiseng Sohsoarat.

(2)

KA JINGPYNSHAI

(a) **Ka Ri Laiseng**—Ka Ri Laiseng kabadei ka jaka ne ka khyndew Ri Kynti jong ki lai ngut ki kpa tykmmen jongngi, ka kyrteng jong ki (1) U Kynta, (2) U Nabein, (3) U Tangrai, kiba da dakhol la trei la ktah bad ki la shong shnong hangto ha ki por ba mynshuwa ynda ki laroi la par, la jia ka jingtip kh'am kaba jur ha katei ka shnong kumta kiba dang lait im ki la ia phet shnong noh na kitei ki jaka bad kiba leit shong shnong ha ki saw tylli ki shnong kiba don haduh mynta, ha Tyra-a, Nongkroh, Nongwar bad Mustoh.

(3) **Ka Durbar Laiseng Sohsoarat**—Ka Durbar Laiseng Sohsoarat ka mut ka Durbar jong ki khun ki ksiew jong kitei ki lai ngut ki tykmmen, ba la jer kyrteng ha ka par 3(a) jong ka jingpynshai kaba ju long ba Sohsoarat naduh mynshuwa haduh mynta. Ha kane ka Durbar don uwei u President bad phra ngut ki member, uwei u Secretary bad uwei u Treasurer ba la jied da ki paitbah khun-seng kat kum ki riti dustur ba la ju don hapoh durbar Laiseng naduh mynshuwa haduh mynta.

(4) Ki bor trei kam jong ka Durbar Laiseng Sohsoarat—

(a) Ban pynbeit ia ki jaka rep jaka Ri Laiseng jong ki khun seng.

(b) Ban pyniaid bad bisbar ia kino kino ki jingiakajia ba don hapoh jaka Ri Laiseng.

(c) Ban pynshitom ia kino kino kiba pynkhein ia ki Adong, ia ki Riti dustur jong ka Durbar Laiseng ban peit ia ki jingdonkam baroh kiba don hapoh ka khyndew Ri Laiseng baroh, na ka bynta ka jingbit jingbha hang long ki paitbah Khunseng baroh.

(5) Ka rukom thung ia u President, ia ki Member, ia u Secretary bad Treasurer, bad ka jingkut ka por trei kam jong ki.

(a) Uno uno u President, yn neh tang san snem ha ka kam, da kaba ia thung kyliang shnong, kata san snem san snem na ki khunseng kiba na shnong Nongkroh kiba dang ia kit ia bah, bad kumta ter ter san haman la kawei pa kawei ka shnong baroh sawshnong, ia kaba jied hi tang da ki khun seng jong kata kawei ka shnong bad ban pynskhem da ka Durbar Laiseng Sohsoarat.

(b) Ia ki Member la thung ar ngut naman kawei pa kawei ka shnong, ka la jied hi tang da ki khun seng kata ka shnong, kiba dang ia kit ia bah ryngkat ka jingmayjur jong ka Durbar Laiseng Sohsoarat, ka jingneh jongka jinglong Member kan long shi ryta.

(c) Ia u Secretary bad u Treasurer la thung da ka jingbit lang ka Durbar ka jingneh jong ka jingtrei kam jong ki, kan long katba ka Durbar ka ibit.

(6) **Ka jingbit ban long President bad Member**—Uno uno uba long President bad Member u dei kan long u Nonghiarpoteng jong kitei ki lai ngut ki tykmmen, ba la jer kyrteng ha ka jingpynshai 3(a) kiba lah ruh ban pynshisha ia lade ba ki da dei hok ki nonghiar poteng jong ki. Ia u President ne Member ki bym trei hok trei beit ne pynkhein ia ki Riti ia ki Dustur jong ka Durbar, ka durbar ka bah ban weng noh ia ki na ka kam ha kano kano ka por.

7) Ka jingioh jong u President, ki Member, u Secretary bad u Treasurer—(a) Na kano kano ka jingmih myntoi napoh ka khyndew Ri Laiseng, shi bynta na ka lai bynta yn ai ia u President bad ki Member da kaba ar bynta ra ka lai bynta yn long ka Fund jong ka Seng.

(b) U Secretary bad u Treasurer kin ioh na ka fund jong ka Seng kata ka jingioh jong ki, uweiwei kan long kaba ia ryngkat bad ka jingioh jong uwei uwei u Member, ia kiwei pat ki jinglut jingsap yn lut na ka fund jong ka Seng.

(8) Ki bor ban rep ban riang hapoh Ri Laiseng—(a) Kino kine ki khun seng kiba leit rep leit riang ne leit trei leit ktah leit thung leit tep hapoh Ri Laiseng ki dei ban da ioh bor na ka Dorbar Laiseng Sohsarat.

(9) Ka jingkhoh ne lum ia ka durbar—(a) Ia ka Durbar la lum da u President, u Secretary bad Treasurer.

(10) Ka jinglongtra i ka khyndew Ri Laiseng—Katei ka jaka ne khyndew Ri Laiseng ka dei ka Khyndew Ri Kynti jong ngi ki nonghiar pateng na ki khun ki ksiew jong u Kynta. U Nabein, bad u Tangrai, kynthei bad shynrang kiba shong ha ki saw tylli ki shnong, ha Tyrna, Nongkroh, Nongwir bad Mustoh kiba dan: ia kit ia bah, kiba la dakhoh, la thung la tep, la rep la riang ha katei ka jaka naduh mynshuwa haduh mynta.

(11) Ka jingsgew bad jingkwah ban pynneh ban pynsh ia ka khyndew Ri Laiseng—Ia kane ka jaka ne khyndew Ri Laiseng npi kwah ba kan sah bad iai sah kumba ka long baroh shi katta, kumba la iathuh ia ka da sorkar phareng bad ka District Council hadien ka jingwan jong ka.

Dated Laiseng Sohsarat,
The 2nd July, 1974.

Kiba burom ia phi,
Sd/-
U President jong ka
Dorbar Ri Laiseng.

Sd/-MOSTEN
U Secretary jong ka Dorbar
Ri Laiseng and others.

Dear Sir,

Nga wan ban bub kane ka jingkylli ha khamat ka burom jongphi. Ban ong kumme harum—

Ngi ki nongshonghnong ki Khaai Garongi don hapoh ka Hima Kamrup, Assam naduh mynshuwa ki shnong ki long kine harum—

- (1) Nongma, (2) Nongmawlong, (3) Nongawbin, (4) Nongbri, (5) Umto, (6) Langpih,
(7) Umwali, (8) Mawlan, (9) Warli, (10) Umka, (11) Nongumbah, (12) Mawdiengnam,
(13) Sohmerang, (14) Nongwapara, (15) Bangjing, (16) Nongdron.

1. Ka jingkylli ka Sorkar Meghalaya ka lah ne em ban kdup ia kine ki shnong.

2. Lah ne em ban pynlong ki Ri-Kynti hapoh ka Hima Kamrup yndi ka Sorkar Meghalaya ka la pynbeit ia u pud jong ka Hima Kamrup.

3. Balei u Pelishon Nongphud u la pynlong Ri-Kynti kum u Trai Khyndew hapoh ka Hima Sorkar Kamrup, Assam.

4. Bad ngi don hapdeng ka jingbymtip bad bym sngewthuh ngin nym banse ngi kylli haphi. Khnang ba ngin sngew hum bad phin pynshai ha kitei ki shnong ba la buh haneng. Na ka bynta ka jingleh klo i jong phi ngin da sngew nguh junom ia ka burom jong phi.

Khublei,

Dated Nongma,
21st January, 1974

Phin phah kham klo i ia kane.

Mr. DISING NONGLANG,
Nongma Kamrup,
P. O. Hahimbazar,
Village Boko, Kamrup.

U DISING NONGLANG,
Sordar Nongma
na ka bynta 16 shnong.

Bad kawei ruh ngi kyrpad ia phi kum ki rangbah ba phin sngewbba ban phah kham klo i bad ia ka phom khnang ba ngin sngewthuh shaphang kane.

KA JINGPYNSHAI U ELJO KESHORE ROY NONGKYNRUH, KHLIEHSHNONG, SOHRA HA
KHMAT KA LAND REFORMS COMMISSION HA KA 24TH SEPTEMBER, 1974
BAD 1974 HA SOHRA SHAPHANG KA DUSTUR RITI BAT
KHYNDEW BAT SHYIAP U KHUN KHASI KHARA

Rangbah,

Nga dei U riewtymmen na Sohra. Ka karta kala palat 90 anem. Nga long u Nongkhait shirta bad nga la ia id sawdong ka hima Sohra bad ka Ri Khasi ruh ha ki kam jong nga. Nga la ju ia shim bynta shibun ha ki kam sheng kam thaw bad kam hima sama bad nga la lum jingtip shibun shaphang ki dustur riti ka Ri bad jaidbynriew jong-nyi. Ngan ai haphi ia ka dustur riti bad khyndew bat shyiap katba nga tip na ka khana pateng, na kaba nga iohi bad na kaba nga shem da lade hi.

Ha ka hima Sohra jong ngi, ka dustur ha ka khyndew ka shyiap ka long kumne harum.--

Don ar jaid ki khyndew--(1) Ri Kynti kiba dei sha ka them jong ka hima, (2) Ka khyndew Raid dei sha Rilum.

Ri Kynti--Ka Ri Kynti ka dei ka khyndew hok jong ki kur kiba bat ia la ka jong ka jong. Ki don la ki mawbri. La ki mawpud ban pyokhlad ia ka Ri Kynti jong kawei ka jait na kawei pat.

Ka hok baroh halor ka khyndew Ri Kynti ne ia ki mar ba don halor ne hapoh jong ka kum ki dieng ki siej, u dewiong mawshun, etc., ki dei jong ki kur ki jait ba bat ia kata ka Ri Kynti. Ki trai ki lah ban ai wai ia ka ha kiwei pat. Lada ki die ia kano kano ka bynta ha uno uno u khun u hajar ka Hima ka la dei ka Ri Khurid jong uta ne kata ki khun ki hajar ba la thied iaka. Ki trai kin don hok shuh ban dawa khajna eiei na ki nongthied namar bym don dustur ha u Khasi ban siew khajna ia ka khynew. Ki kur ki jait une u nongthied kin ioh pateng ia ka, bad ki kilah ban byn la ban die ia ka katba ki mon. Ki trai myshuwa kim don hok shuh ba korbar eiei. Kane, ha ka jingshisha, katba nga tip nga iohngew, ki dei ki riti sadak ka Ri Khasi. Ha ki por hyndai ki nongpyniaid ia ka Ri Kynti ki dei ki kur jong ka jait ne kur. Ka Ri Kynti barobor ka dei ruh ka hok kynti jong ki dkhot jong kata ka kur baroh. Ha kine ki ngi ba hadien ba la nang heh ki kur ki jait ka la don ka jingkylla ha kaba ki kur ki la nang ia phiah ia kane ka Ri Kynti ha la ki kpoth ki kpoth. Ka jingpyniaid ha la ki kpoth ki kpoth ka la ju long ruh lyngba ki kni, kaba khadduh na ka kur ne ka kpoth ka long ka nongbat ban lang ia ki jinglut jingsep haba leh niam leh rukom. Ka la don ruh mynta ka jingpyniabha pat de ia ka jong ka kpoth ha la ki iing ki iing, katba nang ia saphred. Namar bala bun kiba la ieh noh ia ka niam Khasi bad la pyokkylla kristan, ka dustur leh niam leh rukom kam don shuh kum ka kur baroh kawei ne kum ka kpoth. Ka jingpynlut ka long hi ha la ka jong ka jong ka iing katba dang donkam ei. Te kumta ruh kajingpyniaid ia ka Ri Kynti ka long ka jong ka kumie jong ka iing ryngkat bad ka jingtip u kpa, lada ym don shuh ke kumie te ki khun kynthei bad shynrang kiba dang sah ha iing ki ia peit lang. Katba ki nang ia mih iing ki ia shim ne ioh la ka bynta ban tei biang ia ka iing. Kaba sah khadduh dei ka khadduh bad kane ka sa long kumie. Hynrei katba dang ia don lang ha iing, ki hymmen shynrang ne kynthei, ka khadduh kam lah ban leh eiei marwei ia ka iing ne ka khyndew ba iehnoh ka kumie ka bym pat sam.

Shaphang ka hok halor u maw, ka dieng ka siej, mawshun, dewiong, ter ter, ka jinglum khajna ba shim shiteg sha U Syiem bad shiteg sha ka Sorkar ba dei ka jinglich ka Sorkar Phareng ha haba ngi dang long hapoh jong ka. Kane kam ju long shuwa ban poi ki phareng. Hangne ha sohra ka la duh noh hadien ba la ioh ka jinglailuid. Lada don hateng hateng ha ngi ai sha u Syiem ino ino i bynta ka longka jingrai namar ka jinglut jingsep thaw lynti syngkien ban kit ia ki mar ki mata kiba don hapoh ne halor ka khyndew.

Ri Raid--Ka Ri Raid ka dei ka hok kynti jongka Raid. Dei ka Dorbar Raid kaba donbor ban pyniaid shaphang ka jingpyndonkam ia ka khyndew hapoh ka Raid. Kino kino hapoh kane ka Raid ne kiba wan shabar ruh kiba ka Raid ka la pdiang ia ki ban long dkhot jongka, ki lah ban pyndonkam ia kano kano ka khyndew jong ka Raid kaba lait. Lada jia ba ki iehnoh khlem pyndonkam ia kata ka khyndew lai suem bad ka sah thylli noh uno uno ne kanokano ki dkhot ka Raid ki lah ban pyndonkam ia ka. Kano kano ka khyndew Raid kaba la pyndonkam ha kaba thung ba tep ia ki soh ki pai kiba long lyuter kum k' brish lane ki pynthor kba ne kiba pyndonkam ha kaba thaw iing shong iing sah kiba neh junom ki long ki hok kynti jong kito ki trai kiba pyndonkam ia ka, bad ki lah ban ioh pateng ne bun ia die ia thied kum ki hok kynti jong ki. Ia kine ki khyndew Raid ym juh siew khajna lano lano ruh. Lada don kino kino ki jingai namar ka jingdonkam ka Raid ne ka Hima, ki khun ki hajar ki larap da kaba iatrei hi ia ki lynti syngkiea, ki umdih umbam, ter ter kumta. Kitoki bym lah ban ia trei ki ia ai da u synniang. Ia kane baroh ki deiban leh kumat iing, ki dei ban pyntih briew ne siew synniang. Kito ki kur kiba don ia ki Ri Kynti ruh ki dei hi ban leh ia kane kum kiwei kiwei baroh ha la shong ne Raid ne hima. Ki mar ba don halor ne hapoh khyndew kum ki dieng ki siej, mawshun ne dewiong, etc., ki long ki hok jong ki trai ba la lum la ker ia kata ka khynew, bad ki don hok halor jongki kumba long hi ki trai Ri Kynti.

Ka rukom ban ai pata ha ki Para Khasi ia ki Ri Kynti da ki trai, ne ia ka Raid da U Syiem ne dano dano kam juh don dustur ha ka Hima Sohra, ne ha Ri Khasi baroh katba nga la tip.

(Sd/- E. KESHORE ROY NONGKYNRUH)

Ha
U Secretary, Land Reforms Commission,
Meghalaya, Shillong.

Rangbah,

Nga phah hangne sha ka Commission jongphi ia ki mat ba kongsan ia ka rukom bat khyndew ha ki thain Lyngam.

1. Ki jait khyndew ha ki thain Lynggam ki don tang ar jait bad kita ki long (a) Ri-Kynti bad (b) Ri-Kur.

2. Ki jait ba kham heh pat ba don ki khyndew kur (Ri Kur) ki long (1) Nongbri, (2) Nongmawser, (3) Rongrin, (4) Nongdienggan, (5) Hahshah, (6) Sohbar, (7) Rongkhngne, (8) Puien, (9) Rynthong, (10) Mangsang, (11) Nongsynshiang, (12) Rashir, (13) Rynniaw, (14) Mawlong, (15) Nongsiang, (16) Dkhar, etc.

3. Ia ki Khyndew-Kur la pyniaid da ki kur rangbah jong ka jait da kaba jied, pynskhem bad aibor da ki kur kynthei. Lah ban jied thymmai ia ki nongpyniaid katkum ka por bad ka jinglah ban trei kam jong ki. Ia ki jingmih ba ki khyndew, kum, khajna rep. kharkhuti, etc., yn iasam hapdeng ki kur kynthei. Ki kur rangbah baroh badei na ka jait kum lah ban ieh bynta. Ia ki nongpyniaid yn ai da ka Commission katba ka dorbar kur ka sngewdei. Ka Commission ka iapher na ka wei ka jait ha kawei pat. Don pat ki kur rangbah ki bym dawa Commission, hynrai la shu khrong da ka mon sngewbha na ka bynta ka jingbha jong ka jait.

4. Ki nongshongkha kim lah ban let bor ne pyniaid ia ki khyndew jong ki nga jongki, laitnoh sa tang lada ym don kur shynrang ba lah ban pyniaid. Ki nongshongkha ki lah pat ban ai jingmut bad ban criticise ruh ia ka jingpyniaid jong ki kur rangbah lada shem ba bakla ne bymbiang, ki lah ruh ban report sha u Syiem, Lyngkor, Sordar bad kiwei kiwei ki bor ba halor, na ka bynta ka jingbha jong ki khun ki ktihadien habud.

5. Kham bun na ki khyndew ha ki thain Lynggam ki dei ki Ri Kynti. Ha ka thain Lynggam 'Ri-Kynti ka mut ka khyndew ba la thied kyrpang shikpoh shikpoh da u kpa na ka bynta ki khun.

Katba dangim u kpa ia ka khyndew la pyniaid hi da u. Ynda u la iap u kpa, u khun rangbah un shimti ban pyniaid. Lah ban shu pyniaid ei ne shim da ka Commission kumba la leh ha ki khyndew kur. Lada jia ba iap shuwa ka kmie, u kpa um lah ban rah ia ka khyndew sha ki khun thymmai.

6. Ki khyndew baroh ha ki thain Lynggam kim shym la don ka map kaba thikoa ban pyniakhlad ia kawei ka khyndew na kawei pat. La pyniakhlad ia ki khyndew kawei na kawei pat da kaba thung da ki mawbri bad ki wah. Haba thung mawbri, ki khappud khyndew baroh ki dei ban ia don ryngkat. Ki Knia bad ki suit ki shor da ki klong ki skaw, ki aiti ban peit ban sumar ha ki 'lei lum, 'lei wah, u pyrthat ka leilich.

7. La register ia ki khyndew ha u Syiem. U Syiem u ju phah ka jingpyabna paitbah ha shuwa ban pynskhem ban ap ia ka jingujor. Lada ym don ba ujur hapoh shibnai, Syiem u ai ka register sha ki trai khyndew.

8. Ki jaitbyriew ha ki thain Lynggam ki long—Lynggam, Nongtai, Garo, Megam, Mawiang, Nongstoin. Baroh kitei ki jait ki don kajuha ka rukom bat khyndew.

9. Ki Hima Syiem bad Sordar ba don ha ki thain Lynggam ki long, Nongstoin, Langrin, Riangsteh, Jyrngam bad Nongiang.

Khublei shibun,

H. L. NONGSIANG,
Dated Shillong, the 3rd June 1970.

KA JUBAR U ONIRAI NONGRUM, MARAIKAPHON, HA KHMAT KA LAND REFORMS
COMMISSION HA SOHRA HA KA 23RD MAY 1974 BAD LA SOI DA U HA KA 7TH
SEPTEMBER 1974 HADIEN BA LA PULE BNIHA IA KA

Rangbah,

Nga la ioh ia ka Thup Jingkylli ba phah u Secretary. Nga la pule bniah ia ka. Nga dei NA KA jait Myntri ha Sohra bad nga la don 83 snem ka rta. Nga la trei kam syiem ka Hima Sohra bun snem nga long ruh u President ka Dorbar Shnat Sohra bad u Headman jong ka shnong Maraikaphon. Nga la trei ruh kum u Nonghikai Skul bun snem bad nga la iaid sawdong ka Ri Khasi bad wat shabar India ruh. Ha kine ki snem ka jingim bad jingtrei jong nga, nga la lum jingtip shibun ia ka dustur riti Khasi jong ngi bad kunjuh ruh ia ki jingeh ba ki briew ki ia tyngkhuu namar ki jingkylla ba bun jait ba ka por ka wallam ha ka rukom im bad jingsngew, jingpyrkhat briew. Ngan iathuh hangne ia ki mar ka dustur riti bat khyndew bat shyiap ha Ri Khasi bad ia ki dustur hiar pateng ioh pateng ruh ia ka hok halor ka khyndew ka shyiap, bad nargta pat ia kaba nga ioh sngew ba ki ia kwah lem ki briew ban long ha kane ka por kat kum ka ingiaid ka juk.

Ki don arjait ki khyndew ha ka Hima Sohra.—(a) Ka Ri Raid, bad (b) Ka Ri Kynti.

Kine ar jait ki long kyllum baroh sawdong ka Ri Khasi ruh. Hapoh jong ki, ki don kiwel pat ki jait khyndew ba ki khot da kiwei kiwei ki kyrteng kiba lah ban iapher na kawei ka Hima sha kawei pat, ne kiba lah ban iadei ruh. Ka Ri Kynti ha ka Hima Sohra ka don tang sha ki them ka Hima. Ka kyntup ruh ia ki Ri Kur bad Ri Khurid. Ka Ri Raid ka don ha Ri Lum. Ka dustur Khasi ka long ba mano mano babat khyndew ka long ka hok jong ki bad kim ju siew khajna hano hano ruh. Ia ka Ri Kynti ki siew baiwai kiba shim vai. Ia ka Ri Kynti ki nongthieduh ki khot ia ka ka Ri Khurid, bad kim ju siew khajna shuh ia ki trai Ri Kynti. Ka Ri Kur ka dei ka Ri Kynti hi.

Ka jinglong hok halor ka Ri Raid ban ioh pateng ki khun ki kti ka long tang ia ki khyndew kiba halor jong ki la thaw iingsong iingsah lane la pynlong lyngkha kba ne kper soh kper pai bad kum kita kiwei kiwei ki jingthung ba sah rta, bad ia kine ruh lada iehnoh jah ia ki, ki sa wanpai biang sha ka shnong ne ka Raid ba kin leh katba ki ibit. Ka hok ban iohpateng ia ki khyndew raid ba rep tang shisnem shisnem kam don.

Ki trai Ri Kynti ne Ri Kur ki don ka hok pateng la pateng halor ka khyndew ka shyiap jong ki. Ki don ruh ka hok ban shim baiwai na kiba repwai ia ka khyndew jong ki. Haba ki la die ia ka pat ha ki para Khasi ka long ka Ri Khurid jong ki nongthied pateng. Ki trai kim lah ban shima khajna na ki Khasi nongthied. Ka rukom ai patta ia ka khyndew Ri Kynti ha ki Khasi nongthied ka dei kaba dang shu pynmih dang shen ha k. snem hadien ba wan ki phareng. Kam don nongrim ei ei halor ka dustur u Khasi.

Shaphang ka jingiohpateng ia ka spah jong ki kmie ki kpa kaba ha ka khyndew ka shyiap, ka dustur ka long ba ki kmie ki kpa ha ka por ba ki dangim ki pynkam hala ki khun ia ka khyndew ka shyiap kaba dei ka hok nongkynti jong ki. Ki sam ia kane ha kumat ki kni ne ha kumat ki paralok ban sakhi ki da ong, "Peit ynda la khyllait ka kumat jongnga, katai ka iing lane katai ka bri lane katai ka kper bad kumta ter ter kan long ia kata/uta, (ki da jer kyrteng ia kata ne uta, ka khun ne u khun); katai pat ia kata/uta (ki da jer kyrteng ia ka khyn-ruid ne ia ka ksiew ne ia no iano ba ki mon), bad kumta ter ter". Ia kane ka jingsam ki lah ban weng noh ia ka ba kano kano ka sngi ne ka por lada ki shem ba ka rukom im ne akor jong ka khun ne u khun, u ksiew ne ka ksiew, u khun-ruid ne ka khun-ruid bad kumta ter ter, ia kiba ki la pynkam ka long kaba bakla, kaba kim sngewtynnad, kaba pynjah burona ia ka iing ka sem. Ia kata ki lah ban ai biang ia kiwei pat kiba ki mon. Kane ka jingsam ne pynkam ka long ne trei kam tang hadien ba ki kmie ki kpa kim don shuh ha pyrthei. Katba ki dang im, ka sah ka jong ki hi. Ka iing ba shong ki kmie k' kpa ka shait sah ia ka khadduh. Ka jingong ba kiwei kiwei ki khun kim don hok lait tang ka khadduh ka long ka bym dei. Lada jia ba ki kmie ki kpa ki i. p. noh khlem da ioh ban sam ne pynkam, ki para shynang ne kynthei ryngkat bad ki kni ki ju ia shong ryngkat ban pyrkat ban iasam kat kum ka hok ba kin ia ioh bynta lem. Ha ka jingim jong nga da lade hi nga la ioh ia ka jingjia hangne ba Sohra, ba ki kmie ki kpa ki pynduh hok ia ka khun khadduh namar ba ka ryngkang ia ka hukum jong ki. Ia ka ing ba ki la thied la mang ban pynshong ia ka bad wat ia ka iing shong jongki ruh ki ai noh ba kiwei pat ki khun. Kane barch ka jingpynbeit ka long tang da ka ktien ym ju dei da ka jingboh namar ngim ju don jingthoh mynshuwa. Ngi sa ong ha ka Khasi ka "Jubab kaba tam" ne "Juban-lak". Ka thoh ka tar ka dang wan hadien ka jingwankiew ki Phareng. Shuwa ka jingwan ki Phareng ka iathied iadie khyndew-shyiap, iing sem, ka long da ka ktien su a, bad ka ta hi ka long ka dulir bah. Ka jingthoh ia ka iathied iadie ka long hadien ka ju gwan ki Phareng. Kane ka rukom ia ong ba ia ai ka 'Gift' da ki jingthoh bad wei ba la ai ka la long ka jong uta ne kata ia kiba la ai bad ki nongai kim don hok shuh haduh ka sngi ka jingai ka dei ka jingwanrah ki Phareng. Kane ka la pyniap ia ka dustur riti hok u Khasi kaba u pynshong ha ka "Pynkam". Ka ai lad ia ki khun ki pyrta, khun-ruid, khun-jien ban pynlah, ban tam sngeng, bad ka jait bynriew ka troin ka tot noh. Ha kine ki sngi lei ba nang kiew u nongwei nongar uba peit klaw ia i khun khadduh, ngi shong ha tmier ka jingjot lada ngim khvllie biang ia ka bor ki kmie ki kpa, nek long kni, Ban pynim ia ka dustur hok dei ban buh jingthoh noh ia ka "Pynkam". Hynrei wat lada thoh ia ka ruh, ki kmie ki kpa ki lah ban pynlam ia ka ha kano kano ka por. Ka jingtreikam jongka kan ong tang hadien bym don shuh ki kmie ki kpa. Ha ka jingshem jong nga haba nga ia kren sharum shanerg ruh ki brierw baroh ki kwah hi ba ka dustur hok hyndai kan neh kan skhem bad ba yn pynskhem noh ia ka da ka jingthoh. Tang da kumta ka jait bynriew Khasi kan sah, kan khlain, kan heh.

Ha kane ka juk mynta ba la iabeh ia ka jingshai jong ka jingthoh jingpule, bad ka jingpynskhem ia ka hok ka long lyngba ki dulir ba la thoh, ka long kaba pnylla soi ba kat ia ka dustur halor ka khyndew ka shyiap kaba ngi neiwkoet tam, kabangi khein halor ia baroh, ynshu ieh pongdeng tang ha ka ktien, khlem da buh ia ka ha ka jingthoh. Ha ka jingtrei kam paitbah jong nga ha ka por ba trei kam syiem ne kum u President ka Dorbar Shnat, bad ha ka jingim ba man ka sngi ruh nga la shem ba bun ki jingjakajia jingiaknieh ki mih na ki jingbyndon jingthoh ba thikna ia ki hok halor ka khyndew ka shyiap bad ia ka dustur riti halor jong ka. Ka jinglalot, ka jingkhwan ki la pynlong ia kiba duk ne riw spah ruh ki bym khein sang ban iaknieh ia knan, bad ia batai dustur katba kimon ban bit la ka liang. Kane ka la pynjot ia ki iing ki sem kiba duk nang duk, wat kiba don ba em ruh ki hap ban bynda hap die ia ki khyndew ban siew ia ki "Pleader". Namarkata, ka long kaba donkam sh ban lum ban thoh iakine ki dustur ki riti, bad ban don ruh ki jingthoh ba thikna kum ki 'Records-of-Rights' halor ka khyndew ka shyiap. Ki dei ban don ruh ki kynja map ba la sorjamin thikna bad ia kine dei ban buh skhem ia ki ha ki Iing-Shari Sarkar, bad ki jong ki Syiem, ki Lyngdoh, Ki Sordar, etc. Kane ka dei ka jingsgew hok jong nga bad bun kiwei kiwei de kiba nga la ju kynjoh ktien shaphang kane ka kam. Dei ban don ruh ka rukom ban 'Register' ia ki khyndew ki shyiap. Ba ki brierw kin shem ka hok ki dei ban ioh ki kynja 'Certificate', ym ki patta, na ki bor ba la pynthikna—ki Syiem, Lyngdoh, ki Sirdar, ki Iing-Shari Sarkar, etc., shaphang ki bri ki khyndew. ki iing ki sem jong ki kat kum ka Register.

Kane ka jingthoh harum ba soi ki Dkhot ka Dorbar Shnong Laitryngew ka longkat kumba la iathuh ia Ka Land Reforms Commission ha ka 23 May 1974 bad 6 September 1974 hadien ba la pule biang ia ka.

Rangbah,
Ha ka Hima Sohra don arjait ki khyndew. Ka (1) Ri Raid shalum ba ki khot ruh ka Ri Phlang ne ri Bamduh bad (2) Ka Ri Kynti kaba don sha ri them. Ia ka Ri Kynti la khot ruh ia ka Ri Kur/ bad teng teng la khot ka Ri Lakher Lakhat.

Ka tmier hapsede ki lum bad ki them ka shait kyntup ia ki Lawadong bad ki Ri Kynti kaba ki khot ka Ri Diengsai Diengjing.

Ha ka Hima Sohra don khadar jait kiba lah ban long Myntri. Kita ki dei kine: (1) Jaid Nongrum, (2) Diengdoh, (3) Tham, (4) Dohling, (5) Khongwir, (6) Nongtraw, (7) Nongtariang, (8) Umdow, (9) Majaw, (10) Shrieh, (11) Mawdkhap, (12) Kharngap Kynta.

Sha ri lum don san Raid (1) Raid Lai Kur San Kur, (2) Ka Raid Khadar Shnong, (3) Ka Raid Khadhyrsew Shnong, (4) Ka Raid Diengsaw, (5) Ka Raid San Shnong Lai Shnong, (6) Ka Raid Sohra Majaw, (7) Ka Raid Nongsteng.

Hapoh kawei kawei ka Raid down bun tylli ki shnong. Ka Shnong Laitryngew jong ngi ka dei hapoh ka Raid Lai Kur San Kur. Kawei pa kawei ka shnong ka don la ka Dorbar Shnong. Kane ka pyniaid lut ia ki kam shnong/kam thaw baroh. Mynshuwa ki Dorbar Shnong ki long hapoh ki Dorbar Raid. Ha kito ki por mynshuwa ki ju don ki Dorbar Raid kiba peit ia ki kam ka Raid ha ka jingtaidei kawei ka shnong bad kawei pat hapoh ka Raid. Mynta ym kham don shuh kine ki Dorbar R id. La kumno kumno ngi ha Laitryngew neim don dorbar shuh hapoh ka Raid Lai Kur San Kur. Ngi pyniaid baroh hapoh ka Dorbar Shnong la jong.

Ha ki por hyndai ki kam shnong kam thaw ki ia id na ka Dorbar Shnong ha ka Dorbar Raid, na ka Dorbar Raid ha ka Dorbar Syiem, na ka Dorbar Syiem ha ka Dorbar Hima.

Ka Dorbar Shnong ka dei hapoh u Rangbah Shnong ne Sordar Shnong bad ki dkhot jong ka Shnong.

Ka Dorbar Raid ka dei ka Dorbar jong ki nongmihkhmat ki shnong ba pynlong ia ka Raid hapoh u Sordar Raid. Kane ka peit ia ki kambah kiba iadei bad ka Raid.

Ka Dorbar Syiem nynkong nynghap ka dei ka jong u Syiem bad ki Myntri. Kham hadien ka Dorbar Syiem ka kyntup ia u Syiem, ka Myntri bad ki dkhot Raid. Mynta pa imat kumba ka la ia id biang shaka jinglong rim, tang u Syiem bad ki Myntri. Hyndai eh haba ki kur ki dangjied ia ki Myntri da ka rangkynsai jong ki, ka longka jinghun bad ka jingbit ka ima ba ka Dorbar Syiem kan long tang u Syiem bad ki Myntri. Kane ka sule bad ia id kam bha. Hadien, kaba anghewsh bad anghewsh ban ong haba ki kur kim ju ia ki kha shuh ban jalum Dorbar kur thikna ban jied Myntri da ki rangbah kiba ki shaniah tylli, ne ba ki rangbah ruh kim ia klei ia smat shuh ban ia long Myntri ba ki ia don laki kam ki kam bym lah pynlaik, la shem ba la mih khma ia ki kur kum ki Myntri da ki bried ki bym da bit da biang eh bad kiba kikhun u hajar um da sheniah eh tang ha ka kti jong ki, ia ki kam shnong kam thaw ne kam hima sima. U Syiem u loh leh mon haba la pynlong ia ka Dorbar bad u da kum kitei ki Myntri. Lada u long uba bha, ka bha. Hynrei lada u long u bym salia ia ka Hima te ka ialam sha ba sniew. Dei namarkata ba ki buh hadien bad ki dkhot na ki Raid ban ia shong Dorbar Syiem. Kane ka longkaba bha shibun. Hynrei imat kane kumba kan duh noh da ka jingpynshalai mano re. Kata kan long kaba sniew namar ka Dorbar Syiem kaba hyndai kam pat wan paw ba ha ngi.

Ka Dorbar Hima ka dei kaba khot ia u khun u hajar ka hima ban wan haba don ki kam ba eh ba ktaah ia ka Hima baroh kawei. Khmat kiba la rangbah ki don hok ban ia don bynta ha kane ka Dorbar. Ki bym wan haba la khot haba la pyrtai; kim don hok pat de ban wohnia wohdong ia ka jingrai jongka Hima. Kane ka dei ka Dorbar kaba halor tam eh ia baroh. Ka Dorbar Syiem ka long hapoh jong ka.

Ha Laitryngew ngi don ki Lawadong hapoh ka Raid. Kita ki dei kine:—(1) Khlaw na Sohmyndong shadu Lawthlong sha sepgi. (2) Na Sohmyndong haduh Laitnohshut sha mihngi.

Ka don ruh ka Ri Kynti hapoh ka jingpyniaid ka Dorbar Shnong. Kata ka dei ka Ri Sanmaw.

Ia ka Ri Raid kaba rep u trai shnong shi shem shi snem ym don ba loh kynti ia ka. Kata ka mut ym lah ban die ne loh pateng. Tang shu ichnoh khlem rep lai snem lah ban pyndonkam dano dano ruh.

Ka Ri Raid kaba pyndonkam haba pynlong pynthor ne repsoh rep pai ne thaw iing shong iing sah ka long ha kawei ka liang kum ka Ri Kynti, kaba ki trai kilah ban ia die ia thied ne loh pateng na ki kmie ki kpa ha ki khun k kti ter ter. Hynrei lada ki ichnoh jah ia kine khlem sumar shuh ia ki ka shnong ka lah ban shim noh ia ki. Wat ia ka iing shong ruh lada ki phet shong bad ki ich iing jah khlem sumar shuh bad ka kyllon ka twa ka shnong ka lah ban dakhel noh ia ka.

Ki Sohshnong kim don hok ha ki Rj Raid tad haduh ban da pdiang ia ki kum ki trai Raid ne trai Shnong. Haba la pdiang ia ki kata ki la kohnguh ban long ki trai shnong bad ban bat ia ki hukum bad adong jong ka shnong. Dei ka Dorbar Shnong kaba donhok donbor ban sam ban peit ia ki khyndew Raid bad ban ai ha ki trai shnong ban rep ban riang ne thaw iing thaw sem ne pynlong par dewiong par mawshunne pynthor ne pung dokkha, ter ter. Ki trai shnong kim lah bon dokhol hi marwei ia ka jaka khlem da kynjoh ktien ia u Sordar Shnong bad khlem da tip ka Dorbar Shnong. Kane ka dei ka dustur ka riti. Uba pynkhein ia kane dei uba leh be-ain, urunar u ruser. Ka shnong ka lah ban oh kuna ia u bad ym shah ia u ban dakhoh katba u mon. Haba kumta um donhok ei ei ruh em tad ynda la pynskhem da ka Dorbar Shnong.

Ki par dewiong par mawshun ki dei ki jongkito ki trai shnongkiba la dakhoh ia ki da ka jingtip ka Dorbar Shnong. Syiem um don hok ne donbor ban shum musur be asir na ki trai khlem ka jinguynjur ka Dorbar Shnong. Mynshuwa ka Dorbar Shnong ka jukhrong ia ka asir ne musur namar ka jingbha ka Shnong bad ka H ma. Ka Shnong ka ai sha u Syiem ia ka bynta kaba un sa peit pat ma u namar ka jingpynbit pynbiang ia ki lynti ki syngkien namar ka jingkit ban shalan ia u dewiong ne mawshun sha ki iew ki hat. Ka Shnong ka bat ia kaba kan pyndonkam namar ban pynbha ia ka shnong ka thaw ne ban iarap ia ki raogli ki juki. Kane ka dei ka dustur ka riti kaba bha ba dei ban pynneh bad ban pynsan.

Ha kine ki por ba la don da ki jingthoh suda ngi kwah ba ia kine ki duster ki riti ba dei ban thoh ia ki.

Ha kine ki por ba la don eh ka jingiaknieh iakman ia ka khyndew ka shyiap namar ba la nang bun u bried bad ba ka jingdawa ruh ka la nangjur, ko jingbymdon jingthoh, ia ki dustur ki riti, ka jingbymdon ki records-of-rights, ka jingbym survey ia ki khyndew ki shyiap ki la nang pynkulmar shuh shuh. Ngi sngew ka long kaba donkam eh ban don ka survey ba thikna, ki records-of-rights ban buh ha ki Dorbar Shnong, Ki Dorbar Raid, ki Dorbar Syiem bad ki Ophis Sorkor. Deiban da register ruh ia ki da ka ata.

Toren Nongrum Headman	Korjo	Jiban Rai.
Kloshon	Kismal	U Sorel
U Rolik Shong	--	U Jobproble.

To

The Chairman, Land Reform Commission,
Shillong, Meghalaya.

SUBJECT—Ka jubab ia ki jingkylli ba la phah da ka office jong ka Land Reforms Commission.

Sahap badon burom,

Kat kum ki jingkylli ba la phah da ka Land Reforms Commission, ngi la pule bniyah katba lah ba ngi la sngewdei eh ban jubah kumne—

Ka khyndew kaba ngi rep ngi riang bad shong shnong ma ngi, kumba 150 ing bad 300 ngut ei ei ki paitbah naduh ki khynah haduh ki rangbah. Ka kyrteng jong kane ka shnong ka long ka 'Langja' kaba hap hapoh ka Haka Jyrngam. Ka heh antad kumba 4 x 3 1/2 miles ei ei. Naduh mynshuwa ban katkum ki hukum bad jingthoh ba ngi la ioh na u Sirdar Jyrngam, ka long ka khyndew Raid paitbah, bad hap hapoh Hima Jyrngam.

Ha kaba bate ne bynta ia ki pynthor ktieh bad kper ban rep, ka dorbar shnong ka thung la ka Executive Committee, ha kaba ia ki member la jied da ki paitbah bad dei ban kynthup ia u Rangbah Shnong (Headmen). Ia kane la pynskhem ruh bad u Sirdar Hima. Ia ai pud jong ki pynthor, kper ban rep ia buh da ki kynroh bad kharai. Lada jia ba die la buh da ki jingthoh bad la sakti da ki mawpud bad Rangbah Shnong.

PUDSAWDONG

Mihngi	..	...	...	...	...	Mawjan bad Mawsikar.
Sepngi	...	...	...	...	...	Wah Tyrsung.
Shathie	..	...	..	...	..	Wah Umkhynraw.
Shatei	...	...	...	...	...	La ker da ka khyndew jong ka jaid Janoh bad Umdor.

U Sirdar Hima u donbor halor jong kane ka khyndew tang ban bishar ia ki kam kulmar ba mih ba ka shnong, pynskhem ia u Rangbah Shnong bad ban pynskhem ia ki jaka rep jong ki nongshong shong.

Na ka bynta ka jingleh bha jong phi ngin iai pyrto.
Dated Langja
The 21s March 1974

D. P. R. Pariong, T. Lyngdoh.
S. K. Syiemlich, Empris Shylla.

Ha

U Chairman lem bad ki Rangbah jong ka
Land Reforms Commission For Khasi Hills, Shillong.

Lyngba I Bah M. Pyngrope, A. C. S.
Secretary Land Reforms Commission For Khasi Hills,
Shillong.

Rangbah badon burom,

Nalor ka jingpyntip bad jingkyrpad jong ngi sha ka burom basbun jong phi kaba dated 6th January 1974 mynta pat katba kumka jingtip bad jingngithuh ba lyngkot ngi ong kmne harum—

Ka jingbat Bri-khyndew-hyiap ha kaba rep ba riang hapoh ka Hima Mawdon ka long—1. Ki Khyndew Seng, 2. Ki Khyndew Shnong, 3. Ki Khyndew Ri Khorid, 4. Ha ki khyndew "Jaid Seng" bad 2 khyndew Shong"

Katba kum ki Duttur bad Riti ki long kumne—Kino kino ki Nongrep ki lah ban batia kano kano ka jaka ba ki Dakhol ryngkat ka jingtrei rep katba ki dangtrei dangsumur ia la ki jingrep jong ki.

Te lada jia pot ba ki ichnoh khlaw khlem sumar haduh 3 snem, kino kino da kiwei pat ki lah ban Dakhol bad treikat kum ka Riti Seng bad Riti-Shnong. Kata ka long "Ba kino kino kiba la ichnoh khlaw khlem sumar ia la ki jaka rep haduh lai snem kim lah shuh ban long trai Dakhol".

B. Ha ki khyndew "Ri-Khorid"—Ia ki khyndew Ri Khorit ngi ksot ruh ia ki, khyndew Ri Kynti (Private lands). Ia kita ki khyndew Ri Khorid, kiba dei trai khyndew, ki long trai junem bad ym lah bah Dakhol ne trei da kiwei pat.

Te kumba ka Sorkar ka kwah ban pynskhem bad pynthymmai ia ka jingbat khyndew bat shyiap jong ngi ki patbah hapoh ka Khasi Hills. Kumta ngi kyrpad baka Sorkar kan pah noh kham kloj ia ki briew jong ka ban shna ia ki map bad ban buh record kaba thikna ia ki khyndew kiba ma ngi ki patbah ne ki trai Ri Khorid ngi bat.

Kumta ngi kyrpad ia ka burom basbun jong phi ban sngewbha ban wan pynskhem noh ia ka jingbat Bri-khyndew rep jong ngi. Ban ngi kwah bad pynbba-pynroi ia ki jaka rep jaka riang jong ngi, khnang ban ia dei dur kat kum ki para nongrep hapoh bad shabar ka Ri India; khuang ba ngin ia im ban kyshan ia lade.

H. nrei mynta kumba ka long, ngi don hapdeng ka jingduhlad—jingduh kyrmen ban kyshan-kyrda ia la ka jingim na ka bynta kanc ka snem 1974 bad khamtam jong ka snem 1975 ter ter.

Namar ba ki jingthong jingrep jong ngi ki rangduh bad nanghar, katba ki mar-bam mar-dih bad kiwei kiwei ki jingdonkam jong ngi ki briew ki kiew dor than bad rum than bad ki mar rep jong ngi ki hiar dor than bad tad shibun, kaba la pynlong ia ngi ha ka jinglyngoh bad shaiong bam lah ban ong shuh.

Haba phai sha ki babun kiba duk ba kyrduh ki bym lah kyshan ia la ka jingim, da ka jingbymbanso ki leit pan tyngka Ram na kiba riwspoh ha ka sut kaba khraw da kaba buh bynda ia la ki Bri-Ki khyndew, ki jaka rep, bad hadien 3 snem haba ia khein lang sut bad trai ka la long shibun ch bad bym lah shuh ban siw. Kumta la shu leit sha ki kata ka bynda.

Namarkata ngi kiba soi kynteng harum ngi ia hap mynjur lang baroh ban pdiang noh ia ka jingpynthymmai-pynskem ia ka rukom bat khyndew-bat shyiap, kat kum ki jingkylla ba la wan urlong ha ki ri lum Khasi jong ngi.

Kumta ngin jin da la sngewnguh ch lada ka burom basbun jongphi ka sngewbha ban pyndep noh kham kloj, khnang ba ngin loh pan jingiarap na phi ka Sorkar kaba la pyrkat sngewlem-sngewsynei ia ki nongrep ha ka ri, khamtam na ka bynta jong ngi ki Border kiba shem bunsien ch ki jinglyngoh bym lah batai.

Ia ka jingsewlem basbun jongphi, ngi ai duwai.

Dated Mawdon,
The 26th February 1974.

NONGKYRPAD RIT

1. U Ephlinton Roy Rewarnd,
Headman of Village Mawdon.
2. J. Kedarsan Phanwanjah, Headman of Village Mawdon.
3. Ka Tristina Phanwanjah.
4. U Kilinedor Syiemlich.
5. Ka Edri Syiemlich.
6. Rolini Syiemlich.
7. Ka Kwinsilo Syiemlich.
8. U Welis Mahon Rewarnd.

To

The Chairman Land Reforms Commission,
Meghalaya, Shillong.

Sahep badon burom,

Ynda nga la pule bniah ia ki jingkylli ba la phah maphi na ka Office jong phi, nga la sngewdei eh ban jubab kumne—

Ka don kawei ka Ri Kur, jong ka jaid "Pariong" kaba naduh hyndai hynthai, ka khyndew ka long kaba heh bha antad kumba $8\frac{1}{2} \times 7$ miles ei ei. Ki shnong kiba don hapoh kane ka Ri Kur "Pariong" ki long—(1) Rngikseh, (2) Lawrynjam, (3) Rngisowlia, (4) Nongdom, (5) Laitmawiong, Dommawlieh, Dompheh, Klniang bad Lawphansyar. Kine ki shnong kiba hap ha ka No.5 ki dei ki kyntoit shnong kiba pynlong ia ka shnong 'Pariong'. Ka sa mih kane ka shnong Pariong dei namar ba la pynlong ia ka da ki shnong kiba don hapoh ka ri Kur jong ko jaid 'Pariong'. Kane ka Ri Kur ka hap hapoh ka Hima Mawiang.

Pudmawdong—Mihngi	...	...	...	La ker da ka shnong Nonglait
Sepngi	...	...	...	La ker da ka shnong Peinlang.
Shatei	...	...	...	La ker da ka shnong Umkrem.
Shathie	..	...	...	La ker da ka shnong Sohmla.

U Syiem Mawiang um don bor ei ei halor kane ka khyndew. La pyniad ia ka da ki 'Myntri Kur', ba la jied da ka jaid Pariong. Ia ki shnong bad ki bried kiba shong hapoh kane ka khyndew la pynbynta ban rep da ka dorbar Kur bad ki Myntri. La thung ia ki Mawbri, Mawkhang, Mawthyllicj tang ia ki sawdong pud, jong kane ka khyndew bah. Ia ki nongrep kiba shong hanguc, lada ki kwah bandie ym sh'h ba kin thung mawbri, namar ka dei ka Ri Kur. Ki shu buh dak tang da kaba tih thliw, thung da u dieng bad sa ker noh da ka kynroh bad kharni.

Nga long uwei na ki trai jong kane ka khyndew Kur 'Pariong' ha Mawiang.
Na ka bynta ka jingleh bha jongphi ngan iai pyrto junom la junom.

Dated Langja—Jyrngam,
Sirdarship P.O. Hahim
21st March 1974.

Nongjubab,
(D. P. R. Pariong)
(D. Flipsander R. Pariong)

To

The Chairman, Land Reforms Commission,
Shillong, Meghalaya.

Sahep,

Nngi kiba shong ha shnong Ramsngiwar, kaba hap hapoh ka Hima Rambrai bad Myriaw, ynda ngi la ioh ban pule ia ki jingkylli da, phi ngi la sngewthuh bad sngewdei eh ban jubab kumne—
Ngi shong ha ka shnong Ramsngiwar kaba heh antad $2\frac{1}{2} \times 2$ miles ei ei.

Pudsawdong

Mihngi	...	...	...	...	Shnong Phudumban.
Sepngi	...	...	...	...	Mawphansyar.
Shatei	...	...	...	...	Mawthungmarwei.
Shathie	...	...	...	...	Mawphansin.

Ki nongshong shnong ki don 30 ing bad kumba 200 ngur ei ei ki paitbah naduh ki khynnah haduh ki rangbah. Kane khyndew ha kamasngiwar kaba ngi rep ngi rlang naduh naduh ki pynthor ktieh, kper bad ki lum ki khilaw ki dei ki Ri Kynti (Khurit) naduh hyndai hynthai. Ki don la ki maw ud jong kano kano ka khyndew ba la rep da u Trai khyndew ba ki khot mawbri. La thung bniah bha ia kine ki Mawbri. Da don ruh la u mawthyllicj u ban kdew beit ia u lain ban iaid bad la don ruh bad u Mawkhang, khnang ban nymjam palat ha ka khyndew jong kiwai pat kiba markhap. La ker na kine ki Mawbri baroh sawdong jong kano kano ka khyndew. Ki don ruh la ki dulir pateng la pateng ha kiba ia die ia thied uwei hadien uwei. Man ba ki ia die ia thied ki da ia thoh la ki dulir bad da thung de bad ki Mawbri khnang ban pynshisha ia kata ka khyndew. Ki sakhi/ki satar ki dei kito ki mar khap bad u Rangbah Shnong u dei u ban sakhi.

U Syiem u don bor tang ban mynjur haba la jied da u paitbah ia u Sirdar Shnong, ban bishar ia ki kam kulmar bad pynskhem ia ki khyndew.

Na ka bynta ka jingleh bha jong phi ngin iait pyrto junom la junom.

Dated
Ramsngiwar
18 April 1973

U Dralshon Martheng.
D. P. R. Pariong.
Shom Pariong.

Ha
U Chairman,
Land Reforms Commission For Khasi Hills, Shillong.

Sahep Badon burom,

Nga pliah hangne ia ka jingthoh kaba iadei bad ka khyndew Ri Kynti Khain Nonglang bad Mawkyrwat Hat kaba don hapoh ka Hima Maharam. Ka jingthoh ka kynthup ia ki jubab jong ki jingkylli ka Song IV ha ka page 38 bad ruh ki jingthuhkhana pateng la pateng shaphang kane ka khyndew Ri Kynti bad khyndiat shaphang kane ka khyndew bad ki rukom pyniaid etc.

Uba burom ia phi,

Dated, Mawkyrwat,
The 12th September, 1974.

Sd/-H. REES MYNTRI,
Manager,
Sawkur Ri Kynti,
Khain Nonglang & Mawkyrwat Hat.

**KA KHYNDEW RI KYNTI KHAIN NONGLANG BAD MAWKYRWAT HAT HA SHUWA
BAN MIH KI JINGTHOH JINGTAR.**

Ka jingthuhkhana pateng la pateng da ki kiaw ki kthaw tymmen jong ngi shaphang ka Ri Kynti Khain Nonglang bad Mawkyrwat Hat ha shuwa lan mih ka jingthoh jingtari, kata da ki spah suem shuwa ka jingwan ki Phrong shagane ka ri jong ngi. Naduh hyndai hynthai kulong kumah ki San Synker (Mynta San Kur) ki long ki trai jong kane ka khyndew. Kat kum ki jingthuhkhana pateng la pateng la ju don ki briew kiba kwah ban knieh ia kane ka khyndew hynrei ka hok ka ieng bad kumta ym don mano mano ba lah ban knieh ia kane ka khyndew wat la don ki thma kiba shyrki-ki ha kita ki por. Napdeng ka thma kiba la ialeh da ki San Synker pyr-hah ia kito kiba mut ban wan knieh bor ki dei kine harum.

1. KA THMA STIEH BAD KI NONGSHANGEI

Ki Nongshangei ki dei ki briew kiba shong shnong ha kata ka shnong kaba khot ka Shangei kaba hapoh ka khyndew Ri Kynti Khain Nonglang bad Mawkyrwat Hat. Ki dei ki briew ki a heh pait shibun. Suki suki ki la sdang ban itweh ia ka khyndew bad pyrshang lan knieh bor na ki trai khyndew, kata ki San Synker bad kine ki Nongshangei. Ha kane ka thma la iathong mar shi khlich da kaba pynmih mar uwei u rangkynsai ban ialeh ha ma'an tang da ka stieh bad ka waitlam. La miu u rangkynsai na ka liang ki San Synker uba kyrterng u San Sngapbah jaid Shangdiarbah bad u la khrai khlich ia u rangkynsai u rangdajied ki Nongshangei. Bad kumta ki San Synker (mynta Sankur) ki la beh thong ia ki Nongshangei shatei na Wah Rilang bad ki Nongshangei ki la shong shnong noh hangta. Ia kata ka shnong ba shong ki Nongshangei ki khot mynta ka Shngimawlein kaba don shatei ka Wah Rilang.

2. KA THMA STIEH BAD KI NONGDIAT

Ka thma kaba ar ba la ialeh da ki San Synker ka dei ka thma bad ki Nongdiat. La miu ka thma na ka daw jong ka jingpyniapuh syiar. La don ka jingiakop ban pyniapuh syiar ha iew Mawthengbah (Mynta iew Mawkyrwat) ha pdeng ki Nongdiat bad ki San Synker. Ki Nongdiat ki la rah da u syiar uba heh bad na ka liang ki San Synker da u syiar uba khamrit. Ha kane ka jingpyniapuh syiar la jop u syiar jong ki Nongdiat. Kumta ki Nongdiat haba la jop u syiar jong ki, ki la sigewksan bad ki lamut ban knieh noh ia ka iew Mawthengbah na ki San Synker bad ki da mut shim tang ia ka iew hi. Hynrei ki San Synker kim shah ia kata ka jingkwah ki Nongdiat. Kumta la miu ka jingialeh kaba shyrkhei. Ha kane ka jingialeh la ia pynmih mar uwei u rangkynsai bad na ka liang ki San Synker la miu blujit u Borlong jaid Shangdiarnah bad ha ka jingialeh la ioh khrai khlich u Borlong-ia u rangkynsai ki Nongdiat. Kumta ki San Synker ki la pynherkrad ia ki Nongdiat shatei na wah Rilang. Kane ka Nongdiat Nonglynkien ka don mynta shatei na wah Rilang hajan Nongsynrieh.

3. KA THMA SKEI

Ka thma kaba lai ka dei ka thma Skei ba la ialeh ki San Synker bad ki Rangmaw. Ka thma ka miu na ka daw jong ka jingbuhrieh jong kawei ka tymmen San Synker ia ka skei ba beh ki Rangmaw. Ki Rangmaw ki la san sikar na kawei ka khlaw kaba don shaphang mihngi na Mawkohphet mynta. La khie ka skei bad ka la mareh shaphang Sepngi ka da bud ter ter ia kawei ka wah. Kata ka skei ka la mareh ruma bad wan poi ha kawei ka lyngkha phan jong kawei ka tymmen San Synker. Kata ka tymmen kynthei kaba dang thung phan haba ka wan miu ka skei ka la pyniap ia kata ka skei bad tep hangta ha lyngkha Hadien katte katne por la wan miu ki paid sikar Rangmaw bad ka la kylli ia kata ka tymmen ia ka iohi skei ne wan miu skei shaphang shata. Ka tymmen ka la ong ba ym shym wan miu skei ha lyngkha jong ka. Te kham shiphang la wan bud dien u 'sewbeh ki Rangmaw ter ter ha lyngkha tiap haduh ka jaka ba ka tymmen ka la buhrich ia kata-ka skei. Tang shu lap ia ka skei ki Rangmaw ki ia ia kynhoi kynkaw da ka jingkmen ba la ioh skei bad ba kajuh ka por ki la dumok ia ka tymmen. Hamar kata ka por la wan miu uwei u 'sein jong u ba heh u da pyrpad ia ka paidbah sikar Rangmaw. Hangta ki Rangmaw ki la pytiap ia uta u bsein bad miu noh bran nangta ban leit sha la shnong. Hadien kane ka jingjia uwei u rangbah San Synker u la leit shim ia ka khlich jong ula u bsein bad rah ha iew Mawthengbah u da pyrta ha ba'oh kawei ka iew ka hat u da ong "Mano ba pyniap ia u nong p phira ia ka khyndew ka shyiap jong ngi". Hangta la phai ktien uwei u rangbah uba na Rangmaw ba la pyniap ki Rangmaw ia uta u bsein. Na kata ka daw la miu ka jingialeh bad ki Rangmaw ha iew Mawthengbah (Mynta iew Mawkyrwat). Ha kane ruh ka jingialeh la iathong mar shikhlich. Ha kane ka jingiapynmih para marwei u Wan Jawur jait Shhla na ka liang ki San Synker u la khrai khlich ia u Rangdajied ki Rangmaw hamar ba hap ka spong khlich bad tap ia ki khmat uta u rangkynsai k Rangmaw. Hadien kata ki San Synker kila beh krad ia ki Rangmaw shaphang mihng na ka khyndew jong ki bad ra thung maw artad. Haduh mynta ia kane ka tlong jong ka wah ba ioh pyniap skei kata ka tymmen la khot ka tlong thung bsein. Ba thung ki Rangmaw hyndai ia u dieng ba wah ia u bsein bad ki mawpud ka khyndew Ri Kynti Khain Nonglang ki Sankur ruh ki don harum shong Rangmaw.

KHYNDIAT SHAPHANG KA IEW MARKYRWAT

Ka Iew Mawkyrwat ka la shwa ban ia u jumai ban uba la jia ha kane ka Ri jong ngi ha ka snem 1897. Ha kata ka por dang khot kyrteng 'Ka Iew Mawhengbah'. Ban pynsah jingkyrnaw ia kane ka Iew ki rangbah San Synker (Mynta Sankur) ki la leit rah uwei u maw uba jrong palat ia ka 50 pruh na Banber najan Rangmaw bad wan thung ia u ha Iew. Namar ba une u maw u long uba khia haduh katta katta kumta ki San Synker ki hap ban da thong da kawei ka khlich briew. Te katba ki dang ia khyllic ia uta u maw uwei u briew u la sha: ban ha uta u maw. Bad hadien ba la iap uwei u briew, uta u maw u la kylla sting wat haba ki shuteh bad rah tang da ki 'tienk ew haduh ban por ha Mawkyrwat. Khnang ban kham pynitynad ia une u maw ki rangbah San Synker kila leit rah sa uwe pat u mawlein na Laithsang sha shiliang ka wah Sala kaba barum Jakre bad wan tynrong ha khar uta u maw bynna uba ki khot u maw ka Iaw Men ka kynthei nong seng ki San Synker na ka jait Shangdiarbah. La ai kyrteng kumta ia une u maw ban pynsah jingkyrnaw ia kane ka tynmen nong seng ki San Synker, uta u mawlein ba pynban ne pynbah na khar u la hap noh ha u jumai jong ka snem 1897. Bad ia uta u maw ka Iaw Men la pynkhyllern noh ha ka por ba shna ia ka surok kali dang ha kine ki khyndiat snem.

Ha k ta kapor la ju ia siew da ki sbai haba ia thied ia pet. Ym pat mih ki pisa kumba long ha kine ki por jong ngi.

Dei ha kita ki por ba wan mih ki jait Syiem na shaphang Laban (Shillong) kat kum ka jingiatuh-khana pateng.

Ym pat don Syiemiong dang shu khot Syiemlich ia ba oh. Kine ki Syiem namar ki dang long Nongwei kim mon ban shong ha ka khyndew ki briew. Kumta ki la hiar beit beit na Iew Mawhengbah shathic ha Ranikor ki ong hana ban leit ha Sylhet. Hynrei suki suki ki pan khyndew ban shong shnong na ki San Synker bad la ai ia ki Syiem ia ka khyndew kaba don mynta hapdeng Rangthong bad Kyniong kaba long ka Ri Dwar ki Syiem. Kumta ki Syiem kim long ki trai ia ka khyndew Ri-Kynti Khain Nonglang bad Mawkyrwat Hat. Ki shu longtang ki nonghied bynta.

KA KHYNDEW RI KYNTI KHAIN NONGLANG BAD MAWKYRWAT HAT

Kane ha khyndew Ri-kynti Khain Nonglang bad Mawkyrwat Hat, ka long ka khyndew Ri-kynti kaba heh tam hapoh ka Hima Maharam.

1. KI PUD SAWDONG—

Mihngi—Lumbaer, Mawkohpet, Photjymmu.

Sepagi—Wah Rilang.

Shatci—Wah Rilang, Marshilong, Sakwang, Rangmaw.

Shathic—Domawet, Tynnai, Tynrong Wah Lapang.

Ki Mawpud ki don 115 (shispah hadsan) tylli baroh sawdong.

2. JINGHEH—

Ka jingheh kane ka khyndew ka don kumba shispah sq. mail sawdong. Ki shnong kiba hapoh kane ka khyndew ki don 18 (khadphra tylli). Kita ki long kine harun—

- (1) Mawkyrwat, (2) Mawtan, (3) Nonglang, (4) Mawlangwin, (5) S. khkhyllam, (6) Wahsiej,
 (7) Mawranglang, (8) Mawmurang, (9) Photjaul-Rangthong, (10) Rangthong, (11) Rangthong,
 (12) Mawthanrew, (13) Nongeitser, (14) Mawngam, (15) Mawrap, (16) Tynnai,
 (17) Photjau bad, (18) Hilland.

3. Hapoh kane ka khyndew ym don kano kano ka kper 'ne pynthor kba kaba don Mawpud namar la shu ai rep da ki trai khyndew ki leit thew da ki jingthew ym ban da buh pud.

4. JINGPYNTAID IA KA KHYNDEW—

U Manager u long u khlich duh nalar jong u don sa saw ngut ki nongmikhmat (representative) na man ka jaid ne ka kur bad sa kiwei kiwei de ki nongkit kam kiba trei ha ophis (office).

Ki Sorkar P. W. D. Dispensary, Block, etc., kiba shong mynta ha Mawkyrwat ki da wan pan jaka na ki trai khyndew bad hap ban da siew compensation bad la shah ban shna iing hynrei ym lah ban kam ia ka khyndew lada jia ba ka iing ka la duh.

U Manager uba ngi thung da ka Full Dorbar jong ka Kur baroh Sawkur mynta bad ia ki representative la jied da ka Dorbar ha la ka jong ka jong ka jaid. Ha ka jingiatrei kam u Manager ne ki representative kim lah ban shu nangleh marwei marwei khlem da ia shong pyrkhata lang. La ju jied Manager tang na ka jaid Shangdiarbah kat kum ka dustur bad rui naduh hyndai hynthai pateng la pateng.

5. KI NONGTHIED BYNTA—

Ki nongthied bynta ne nongthied hat kim don hok ban syushar ne korbar halor kane ka khyndew. Kim lah ruh ban jied representative nongdeng jongki. Kim don hok ei ci ia ka jingpyniaid ia kane ka khyndew Ri-kynti. Ki long tang ki nong pidiang ia ki jingmyntoi ne jingmih na kane ka khyndew kat kum ka bynta (share) kaba ki don.

KI JURAB IA KI JINGKYLLI JONG KA SONG IV HA KA PAGE 38
JONG KA THUP JINGKYLLI

1. Ka don ka khyrdew kaba kyrteng ka Ri Kynti Khain Nonglang bad Mawkyrwat Hat jong ngi ki Sankur kiba don hapoh ka Hima Maharam.
2. (a) Ka khyrdew kaba kyrteng ka 'Ri Kynti Khain Nonglang Mawkyrwat Hat.' Ka long ka khyrdew Ri-kynti kaba heh he hapoh ka Hima Maharam.
(b) Ki Kur bad ki jaid ba bat lang bad ba longrai ia kane ka khyrdew ki dei kine harum—
(1) Ka jait Shangdiarbah, (2) Ka jait Shangdiarnah, (3) Ka jait Shylla, (4) Ka jait Lyngdoh and (5) Ka jait Waniang. Hynrei dang ba kine ki por ka jait Waniang ka la duh noh da kaba ka la die duh baroh ia ka bynta kumta mynta sah sa tang saw jaid ne saw kur.
3. Hoid ka don la seng ba pyniaid ia kane ka khyrdew. Ka don ka ophis u Manager bad ki rongmikhmat ha Mawkyrwat ha kaka ki rorgkit kam ta'oh ki ju pynlong ophis la jan man ka sngi. U Manager, ki representative na ka jait ka jait, ki Secretary, ki Chewkidar bad Faroh ki ju don barobor ha ophis na ka bynta ka jingpyniaid ia kane ka khyrdew.
4. (a) Ia ka jait ka kur la mih khmat da uwei u nongmikhmat uba la rargbah bha ha ki jingmut jingpyrkat barch. Ia une u nongmikhmat lajed da ka Dorbar Kur.
(b) Ia kawei kawei ka jait ka kur lah ban mikhmat tang uwei u nongmikhmat.
(c) Ka Serg ka don ki bor halcy kane ka khyrdew. Kum kaba aiwai ia ka Iew Mawkyrwat, kaba ai register ia kiba rep phan, rep lta, shra kper, shra purg dekhha, shra pynhoi kba, shra iing ne dukan la Mawkyrwat, ka la dawa ra ka Serkar ia ka land compensation kaba shra surck lyngba na kane ka khyrdew. Ka ai ki law sumer, myrsain, jaka tep biew ha ki shrcrg, jaka thaw iing mare, madan phutol, morden kul, etc. Barch ki ia'd daka register. Ka don for ban pynbeit tad bishar haba ia kajia kiba rep ba riang hapoh kane ka khyrdew.
5. Ym lah ban weng na ka jingbatlang bad tan die duh. Barch ki jaka ba ngi i ban rep ngi shu'eit thew. Ym lah ban thung mawpud ne mawhi. Ym lah ban pyrduh ia kane la khyrdew junom la junom.
6. Ka jubab ia katei ka jingkylli kaba san ka long ka ym lah, nama katei kiba rep ia kane ka khyrdew kim lon tek ei ei fan dawa shapheng ia jingcrg trai. Ki trai ki don hok ban leh katba ki mon.
7. (a) Kaba shra ia ki iing ophis, kaba shra purg dekhha da ki kur barch, kaba tei mot ia ki manager. Ia ki jingmih mynta na kane ka khyrdew la ju sasem kat kum ki bynta la ki don.
(b) Ym lah ban bhah tang na ka bynta kawei ka jait wat lada donkam katno katno ruh.
8. Rai da u Manager bad ka Dorbar Pyllun jong ki Kur.
9. Baroh shi katta ym pat ju don jingeh bad ym don hi ruh.
10. Ym don shuh ka jaid khyrdew kaba dang dei sbatar na kane ka khyrdew Ri-Kynti Khain Nonglang. Kaba hap hapoh ki pud jong ka.
11. Ki sap ba bha jong kane ka dustur ka riti bat khyrdew ba ka don hangne ka long ba ym lah mano mano ruh ban die ia ka khyrdew lait neh tang teng kafa die ia ka jingloh jingmyntoi. Kum ka jait Wanniang kaba la die teng ia ki bynta (shrcr) hynrei ym ia ka khyrdew. Ka khyrdew ka iai sah jumcm la junom.
12. Ka jingduna ka long la ngim pat lah ban pyrwei ia ka Iew Mawkyrwat ha ka por ba la buh.
13. Ba ka Serkar kan iarep lem tan kyntu ia ki paitah ba kin kchnguh bad pynwai iaka iew kumba la buh.
14. Ka jingthmu jingthew ka long ban nang pynbha iaki dustur ki riti ban kham bit kham biang ki kur ki jaid bad ki nongthied bynta baroh. Bad ban kham pynjan ia ka jingidei jong li hapdeng ki trai khyrdew bad ki paidbah kiba shong shnong hapoh kane ka khyrdew.

Dated, Mawkyrwat,
the 6th September, 1974

Sd/- H. REES MYNTRI,
Manager,
Sawkur Ri Kynti Khain Nonglang and
Mawkyrwat Hat and Seven others.

KA JUBAB IA "KA THUP JINGKYLLI" IA KA LAND REFORMS COMMISSION
KHASI HILLS

Ka Song I/A(i)—

Q.1 Ki tymmen hyndai ki kham mur ia ka ktien Laiphew kam ka ktien kaba pyni ia ka jingiar u pud u sam bad ka jingkhraw ki Syiem Khasi hyndai-hynrei imat ym don Hima shuh nalar ki 25 ba la kdew ha ka Song I/A. Jingpyashai-I (i), (ii), (iii) and (iv).

Q.3. Em.

Q.9. Lah ruh ban ong ba dang don ki Hima Syiem kiba la jah noh da ki daw ka jingiasoh (contract) ne, ha ka jingialehthma, ne shu duh noh kum to.

Ka Song I/B—

Q.1(a) U Syiem Maharam.

(b) Syiemlich bad Syiemiong.

(c) Lyngdoh bad Sanglein.

Q.2(a) Ri Raid, Ri Duwar, Ri Khain, Ri Kynti bad Ri Nongtymmen, Ri Maw, Ri Khurid bad Ri Pud.

(b) 4 tylli ki Ri Raid-Raid Twah Langwar, Raid Tangla, Raid Sohsyniang bad Raid Nongwai Nongkhlaw (Ka khyndew ar Syiem jong ka Hima Maharam bad Nongstoin).

1. Ri Duwar.

17 tylli ki Ri Khain-Khain Ranikor-Langshnong-Munai, Khain Nonglang, Khain Raibah, Khain Lyngdoh-Nonglyn ien, Khain Lai Lyngdoh, Khain Ryja, Khain Pariong Khain Lyngkholi, Khain Rang-gjadong, Khain Marshillong, Khain Jyrwa-Tongwah, Khain Rangmaw, Khain Nongsynrih, Khain Sakwang, Khain Nongdiat, Khain Lyngdoh Sangriang, Khain Raidewsaw.

1 Ri Maw Lyngkholi-Nongsicj.

1 Ri Pud Nongnah.

Bun ki Ri Kynti, Ri Nongtymmen bad Ri Khurid.

(e) Sngewbha khmih ha ka Song II/Q.3.

(d) U Syiem ka Hima u long u khlich ka Ri Raid,

Ki Myntri ki long ki khlich ki Shnong.

U Basan u long u khlich jong ka Shnong-Kur.

Ki Manager, ki long ki khlich jong ka Ri Khain, Ri Duwar bad Ri Maw.

Ki Lyngdoh ki long ki khlich ki Ri Law Lyngdoh-Kur.

Q.3(a) Ka long ka jingialang kaba khraw tam jong ka Hima.

(b) Ki Myntri, Sordar, Lyngdoh bad Basan bad ki Headman.

Q.4(a) Ki Kam pyniaid Hima baroh bad ki bor thung Syiem, bakhraw, thaw ia ki rukom pyniaid Hima, ki rai kiba ch bad ki jingbuh khrong buh dan,

(b) U Syiem u bthah ia u Secretary ka Dorbar ne u Myntri incharge ban khot ia ka Dorbar Hima.

Q.5(a) Ka Dorbar Syiem ka dei ka Dorbar kyrpang ba u Syiem u khot tang ia kiba khraw ba la jied da ka Dorbar Hima.

(b) Kiba khraw ba la jied da ka Dorbar Hima.

(c) Ki kam pisa tyngka, ki Rai Mokoituma, thung Nongtrei Ophis bad ki bor ki long ban pyrkhath ly: a ia ki kam ban rah sha ka Dorbar Hima ne sha ka Sorkar.

(d) U Syiem.

Q.6. U Syiem u long u Nongpyniaid bad ka Dorbar Hima ka long tang ka kyrteng (nominal).

Q.7. U Syiem u long u Nongpyniaid ia ka bad ka Dorbar ba trei hapoh jong ka jingbthah jong u.

Q.8(a) Tang ki Dorbar Shnong.

(b) Ki dkhot ka Dorbar Shnong ki dei ki Rangbah Shnong hapoh ka jingialam uba khraw jong ka.

(c) Ka peit ia ki kam hapoh ka shnong baroh.

(d) U Bakhraw u bthah ia u Secretary ban lum ia ka Dorbar.

(e) Ka Dorbar Shnong ka pynhun ia ka jingkwah ka Dorbar Syiem.

Q. 9. U Syiem u long u khlich duh jong ki Dorbar shong baroh. Kine ki long ki jaid khyndew kiba don ha ka Hima Maharam jong ngi (i) Ri Kynti (ii) Ri Kur (iii) Ri Nongtymmen (iv) Ri Maw (v) Ri Raid (vi) Ri Shnong (viii) Ri Khain (ix) Ri Duwar (xii) Ri Khurid (xiv) Ri Dakhol (xvii) Ri Iapduh (xviii) Ri Syiem (xx) Ri Bam Syiem (xxi) Ri Lawyintang (xxii) Ri Lawadong (xxiii) Ri Law Lyngdoh (xxv) Ri Law Shnong (xxvi) Ri Law Sumar.

Q. 2. Ki don 4 jait—(i) Ri Spah, (ii) Ri Longdung, (iii) Ri Pud bad, (iv) Ri Law Sang.

Ka Song II.

Q. 3. *vide* Q. 1 (i) Ri Kynti—Ka long ka khyndew kaba la kam kynti ne skud, ne ia pli ne thied ne ioh ha kano kano ka rukom da ki kpa tymmen bad kaba don la ki pud ki sam.

ii. Ri Kur—ka long ka khyndew ba la ioh lang baroh shi Kur shi jaid kaba don la ki pud ki sam ba thikna.

iii. Ri Nongtymmen—Ka long ka khyndew ba la ai pateng da ki tymmen, ka bym don jingthoh jingtar hynrei ka don la ia ki pud ki sam ba thikna.

iv. Ri Maw—Ka long ka khyndew kaba don la ki pud ki sam ba thikna kaba la long trai da ki bun jaid ki kur ba la shu kam da ki tymmen daka shu buh nyngkong da ki maw kiba long ka jingkwah ia kitei ki pud ki sam.

vi. Ri Raid—ka long ka khyndew kaba khlem mawpud mawbri jong ka Hima na ka bynta ka jingdonkam u khun u hajar ha kaba rep, shong shnong ban leh kano kano ka jingdonkam.

viii. Ri Khain—ka long ka khyndew kaba Heh bad kaba la long trai da kawei ne bun jait ki kur bad kham bun sien ka don bad ka shnong, ka don ki pud ki sam kiba thikna.

ix. Ri Duwar—ka long ka khyndew ba shu ioh na ka-daw ba ym don mano mano ba nud namar ki jingeh kiba don ha ka bad ka don la ki-sam kiba thikna ba la buh tang hadein ba la kam trai da kita ki brierw/brierw.

xii. Ri Khurid—ka long ka khyndew kaba la thied kynti da uno uno ne 'ano ne kino-kino ki brierw khamtang ki shi tnga (Ka ktien khurid ka wan na ka ktien Dkhar 'Kharid' kaba mut 'thied').

xiv. Ri Dakhol—ka long ka khyndew kaba la don habar jong ka Hima kaba la shu ioh knieh ia ka ha kano kano ka jingialeh, ka don la ki pud ki sam kiba thikna.

xvii. Ri Iapduh—Ka long ka khyndew ba la shim da u Syiem namar ba ki brierw (Trai) jong kata ka kur kim don shuh, ka don la ki pud ki sam kiba thikna.

xviii. Ri Syiem—ka long ka khyndew ba la buh khnang tang na ka bynta ka jingdonkam ki Syiem kum ha kaba pom dieng ban thang, thaw iing bad haba iap Syiem.

xix. Ri Lyngdoh—ka long ka khyndew ba la buh khnang tang na ka bynta ki jingdonkam ki Lyngdoh ha kaba knia kaba kbriam.

xx. Ri Bam Syiem—Ka long ka khyndew ba la buh ban pyniaid ki Syiem na ka bynta ka jingmyntoi jong ki.

xxi. Ri Lawyintang—Ka long ka khyndew kaba la sumar kyrpang na ka bynta ka niam, ka bym bit ban pyndonkam mano mano bad na ka bynta kano kano ka jingdonkam namar ka long pyrshah ia ka niam (Khasi).

xxii. Ri Law Adong—ka long ka khyndew kabala khang (adong) ban pynlong khlaw da ki brierw, ne kur, he Hima ne Sorkar ban buh khnang na ka bynta ka jingdonkam haba kyrpang bad kum ka jirgpynti ia ka jingdonkam naba don ka Khlaw.

xxiii. Ri Law Lyngdoh—ka long ka khyndew ba la buh khlaw tang na ka bynta ka jingdonkam ki brierw kata ka shnong ban pyndep ia ka niam ka rukom haba iap brierw.

xxv. Ri Law Shnong—ka long ka khyndew kaba rit ba la buh khlaw khnang na ka bynta ka jingdonkam ki brierw jong kata ka shnong ban pom dieng, ban shna kpep, synduk tep brierw bad thaw iing pluh ne kano kano ka ing paitbah.

xxvi. Ri Law Sumar—ka long ka khyndew ba la buh bad sumar ban pynlong khlaw khnang na ka bynta ka jingdonkam ka kur, ne shi met ka ki por bad ki jait jingpyndonkam baroh.

Q. 3. *vide* Q. 2(i) Ri Spah—ka mut ka khyndew kaba don hapoh kawei pat ka khyndew kaba long trai da kiwei hynrei kaba u trai kane ka Ri Spah u don ka hok long trai halor jongka kat haduh ba utei u trai uba nyngkong um lah ban donbor ei ei shuh halor jongka.

ii. Ri Longdung—ka mut ka khyndew kaba don hapoh kawei pat ka khyndew hynrei u trai ka Ri Longdung u hap hapoh ka jingpynti utei u trai khyndew, une u trai ka Ri Longdung u shu lah tang ban die ban ne aiwai ne ai pateng tang da ka jingmyntoi utei u trai. Um lah ban die duh.

iii. Ri Pud—kane ka long ka khyndew kaba ym don trai mano mano ruh namar ba ka long tang ka jaka kaba lait kaba don hapdeng ki ar ne lai tylli ki khyndew-bah. Ia kane ka khyndew ym bit ban rep ne pyndonkam ei ei namar ka ieng kum ka jaka pynklad ia ki khyndew-bah harud jongka.

iv. Ri Law Sang—ka long ka khyndew ba la niew sang ban pyndonkam ia kano ano ka mar na kane ka khlaw, bad uba pynkhein ia kane da kaba pyndonkam ia ki mar na kata ka khlaw hap ha ka jingynjar kaba jur.

Ka Song III.

Q. 1. Mawbri—ka dei ka thup maw kaba la thung shi jaka kaba pyni ia ka ka jingiakhlad ki ar tylli ki khyndew ba ia markhap.

Mawpud—U dei u maw uba pyni ia ka phang k ta ka jaka jong kita ki khyndew kiba ia markhap. Mawkhap—ki dei ar tylli ki maw kiba ker ne khap pynskhem ia u Mawthylliej khnang ba un ym kyllon ne phai ne pyni bakla ia ka pud jong kata ka khyndew namar ha u Mawbri ju don ar jur ki mawkhap ban ket ia ki ar tylli ki Mawthylliej.

Mawkhang—u dei u maw uba pynkut ia ka jingiaid u lain kata ka jaka nawei shawei.

Mawthylliej—u dei u maw-kdew ia ka phang jong kata ka jaka.

Q. 2. Mawduh—u dei u maw uba pyni ia ka bynta kaba-kut jong kata ka kyndew kaba heh na kata ka jaka.

Q. 4. Ki Rangbah Shnong bad ki trai jong kita ki jaka ba markhap ki ia peit bad pynbeit ban thung ia ki Mawbri; ynda dep ki sa wan ia bam ia dih sngewb-ha iing jong kita ki arliang trai lada kaba suit ba shor ne da kaba duwai ha u Blei.

Q. 5. Ki wah, ki lum, ki them, ki maw-teh mawlong bad ki dieng bah.

Q. 6. Kine ki don tang khyndiat eh bad ki khot ki Ri Pud. Dei ki trai khyndew kiba ia shem khap, kiba buh iaki.

Q. 7. Ki trai khyndew kiba ai ban buh ia ka ki don bor ban leh katba ki mon.

Q. 8. Hapdeng ki jaka kiba rit la ju buh tang khyndiat ki Mawbri, tang shi jur ki Mawkhap, uwei u Mawkhang bad uwei u Mawthylliej bad uwei uwei u Mawpud ter ter ka lain bau pyni ia ka pud jong kita ki khyndew hynrei k Mawbri hapdeng ki khyndew-bah ki long kiba bun bad ki don ar jur ki Mawkhap, ar tylli ki Mawthylliej bad ar tylli ki Mawkhang.

Song IV/A.

Q. 1. Ki don tang ar tylli (i) Ri Raid bad (ii) Ri Law Adong.

Q. 2. (a) Ri Raid u Syiem u pyniaid bad ai patta rep. shong shnong, ri jingri bad kanokano ka jingdonkam u khun u hajar ka Hima bad shira bairung shong shnong bad bai wai rep na ki soh syiem.

Ri Law Adong—u Syiem u khmih bad pyniaid ia kine ki Ri Law-Adong na ka bynta ka burom jong ka Hima bad ka Sorkar kaba dei peit ia ka.

(b) 1/8 na ka jingheh ka Hima.

(c) U Syiem um lah ban pynduh ne die ia ki hynrei tang ban pyniaid, ai rep bad jaka shong shnong ia ki khun ki hajar ne ia ki soh syiem ba kine sumar de artad ia kitei ki khyndew.

(d) U Syiem u lah ban die duh ne ia pli tang a ka jingmynjur jong ka Dorbar Hima.

(e) U khun u hajar u don hok tang ia ka Ri Raid.

(f) U khun u hajar u dei ban peit lem ba ka khyndew Ri Raid kan neh kan bha da kaba un sumar ia ki khlaw bad ki jaka rep khlem pynjot pynsnew ia ka.

(g) U Sohsyiem u lah ban wan rep lada u Syiem u shah, kata ruh lada tam nalar ka jingpyndonkam u khun u hajar.

Q. 3. (a) U Syiem u donbor ban pynshitom ne pynduh ia ki khun ki hajar kiba leh pyrshah ia ka jingpyniaid jong u.

(b) U Syiem u donbor ban knieh noh shi syndon na u Sohsyiem.

Q. 6. Ka dustur riti kaba u Syiem u bat halor kine ki khyndew ka long kaba neh kat kum ki kot ki sla kiba ki Syiem-longshuwa ki pyniaid, ki aiwai, ki loh pateng ter ter ia ki da ki dulir bad ki jingthoh bad ki kot ki sla baroh.

Q. 7. Katba peit kaba dung dei ka dustur-riti bat ia ki khyrdew-Ri Dakhol, Ri Japduh tad Ri Bam Syiem jong kiwei ki Hima Syiem Hhasi nanar k'm shym long kumta dei *ban long bad bun, im-as* kiba bun ki khyrdew ki duh neh na ki daw ba kam neh kiwei, ne ki kylla long ka Nongkynti u Syiem khlem ka jingtip ka Dorbar Hira (N. B. Kine ki khyrdew kim don hapoh ka Hima jongngi).

Q. 8. Kaba bha eh ka long lada kitei ki khyrdew baroh 5 jait ki don, *vide* Qs. 1 and 7 dei ban buh da ki Ain ba u Syiem un pyniaid ia ki ra ka byta ka jingmyntoi ka Hima, la ha kaba ai-pata rep ne ai jaka shong shong re pynkam phlang tad tui kano laro jingrei ka kum ka jinglong kata ka khyrdew.

Q. 9. Kajingthaw ka long ba, lada lah kita ki Ain kin ai lad ia u Syiem bad pyniaid ia kine ki khyrdew tang ban ai jingmyntoi ia ka Hima lyngba ka jingpyn-donkam u khun u hajar hi, ym shabar ne da u Soh-syiem ne Mynder-ri. Kaba bha eh ka long, lada lah lelei na wat ia kito ki Mynder-ri kiba la don bad shong shong lypa hapoh kine ki khyrdew dei ban thaw lad ban pynkynriah neh ia ki namar ba iohi, e. g. ha Ri Raid Balat (Maharam), ki Mynder-ri kin sa khniot bein (Exploit) ia ki khun ki hajar hangto, lada ka bor Sorkar kam leh ia kane ne bthah ia u Syiem Maharam ban leh kumta.

Ka Song IV/B.

Q. 1. (a) Ri Law Lyngdoh da ki Lyngdoh.

(b) Ki Myntri, Sordar bad Basan ki long ki khlich ki shong, ki Lyngdoh ki khlich ka kur Lyngdoh bad ki Mular ki long ki khlich jong ki shong ha ki Ri Raid, kine ki long ki Soh-syiem (e. g. Garo bad Hajong).

Q. 2. (a) Ki Lyngdoh ki khmih bad pyniaid ia ki khyrdew bad ki nongshong shong jong ka.

(b) 1/32 na ka jingheh ka Hima.

(c) Ki Lyngdoh ki conbor nadong shadong holor ki Ri Law Lyngdoh.

(d) U Lyngdoh u leh ryngkat bad ka Dorbar Kur jong u.

(f) U Khun u hajar umlah ban leh khlem ka hukum u Lyngdoh.

(g) Um don hok ei ei.

Q. 3. (a) U lah ban leh lada ki kur ki mynjur ha kaba iasam ne die ban.

(b) U lah ban leh katba u mon halor u Soh-syiem.

Q. 4. (a) Ki sah kumjuh.

Q. 6. Ka dustur-riti la u Lyngdoh u bat ka long ban pyndonkam ia kane ka khilaw khamtam ia ki kam niam.

Q. 7. Ka jinguna ka long ba u Lyngdoh bad ka kur ne u khun u hajar ki ia pynduh noh ia kiba bun ki Ri Law Lyngdoh.

Q. 8. Lada buh noh da ka ain baki Ri Law Lyngdoh kin neh khnang ban ioh pyndonkam kan jin da la bha shibun.

Q. 9. Ka bha ban bat bad sumar ia kane ka jait Ri Law Lyngdoh kumba la leh ki tymmen hyndei—ym dei ban pynduh noh ia kiba kum kine ki jait Ri Law Lyngdoh.

Ka Song IV—C(i)

Q. 1. Ri Kynti, Ri Kur, Ri Nongtymmen, Ri Maw, Ri Khain, Ri Duwar.

Q. 3. Jait Lyngdoh—u Lyngdoh.

Jait Sanglein—u Basan.

Q. 4. (a) Syiemlich, Lyngdoh, Lyngkhai, Ryja Nongrem, Thongni, Wanniang, Shargdiar, Sanglein, Tongwah, Jyrwa, Kharjahirin, Ramsiej, Mawlein, Marngar, Nongsej, Shylla, Snaitang, Lyngdoh Rangkar, Lyngdoh Sangriang.

(b) Tang teng teng ba kiba kum kine ki jait khyrdew ki pra noh, hyndei ka/ki kur ka/ki ia trei ban pyniaid lang ia ka jingmih ka khyrdew.

(c) Lada jia ba ki iasam ruh, ki khot da ki Rangbah shong bad ki thung da ki mawpud mawbri bad ki sa pynskhem da ka jingthoh jingtar bad pynkut da ka ktien kyrkhu kyrdeh bad ka khawai dawai.

Q. 5. 1/3 na ka jingheh ka Hima.

Q. 6. (a) Ri/Khain, Ri Maw, Ri Kur, bad Ri Duwar.

(b) Ri Kynti bad Ri Nongtymmen.

(c) Ri Khurid.

- Q. 7. (a) Da ki Manager.
 (b) Da ki kmie.
 (c) Da ki kpa-nongshongkha.
- Q. 8. (a) Ki kmie.
 (b) Ki Kmie.
 (c) Ki kpa-nongshongkha.
- Q. 9. (c) Ka khun kynthei-khadduh.
- Q. 10. (a), (b) & (c)—ki khmih ki pyniaid ia ki nadong shadong.
- Q. 11. (c) Ka lah ban leh katba ka mon.
- Q. 12. (c) Ki kur ki la shim bynta.
- Q. 13. (a), (b) & (c)—kine ki Dorbar ki ju-pynbeit ia kano kano ka jiniapher jingmut.
- Q. 14. Ki Kmie, ki hymmen bad ki ara shynrang kiba la 18 snem shaneng ki long ki dkhot kata ka Dorbar.
- Q. 15. Ka Dorbar ka pyrkhata, ai jingmut, bthah bad rai ia ki kam baroh.
- Q. 16. (a) & (b) Ki ju iasam haba kim lah shuh ban bat ha kata ka rukom jong ka bhah kaba ki don.
 (c) Ki sam khambun ha ka khun khadduh.
- Q. 17. (a) Kanokano/kino kino kaba/kiba la ioh ka/ki lah ban pyndonkam katba ka/ki mon.
 Ka/ki hap ban leh katkum ba la bthah ia ka/ki ban leh.
 Ki dei ban khmih ba katei ka bynta ba la ai kan pynmyntoi ia ka ri.
 (b) Haba thied duh u/ka nongthied u/ka lah ban leh katba u/ka mon.
- Q. 18. (a), (b), (c) & (d)—ka shong ha ka mon uta/kata/kita/uba/kaba/kiba la thied ban leh katba u/ka/ki mon.
- Q. 19. Lada die duh kano kono na kitei ki jaid ki lah ban leh katba ki mon.
- Q. 21. Naduh ka snem 1942.
 Ki iapher katkum ki jaid khyndew; don kiba ai bad ki bym ai, don ruh kiba ai da ki rosit, ne kot hukum bad kot aiwai.
 La suh lang hangne.
- Q. 22. Don ki kpoh, ki iing bad ki dkhot kiba la die duh noh ia la ka hok ha ki/para kpoh/iing/dkhot kawei hadien kawei pat khlem da iathuh ha ki para kpoh/iing/dkhot ha kano kano ka kpoh/iing/dkhot katba ki mon namar ba ki duh/phet shnong/iawit para maki da ka jingthoh kaba shai bad ka kpoh/iing/dkhot kam lah ban leh ei ei ia kata.
- Q. 23. Ka dustur-riti bat khyndew ia kito ki jait khyndew ka long barobor ka juh lait noh ka Ri Nong-tymmen ka bym don jingthoh.
- Q. 24. Ki jingduna ha ka dustur-riti bat ia kitei ki khyndew ka long ba ki jingthoh—ki dulir thied, ki kot ai bor, ka jingiakut bad ka kot aiwai kim long kiba thoh shai bad don jingthikna ha ka liang u nongdie ne ki pud ki sam.
- Q. 25. Ka ba bha eh ka long lada "reforms" ia kino ki jingthoh jongkitei ki khyndew da kaba ai ka jingpynskhem kaba thikna ia ki pud ki sam baroh kan jin da la long kaba bha shikadei
- Q. 26. Sa tang ka Land Reforms kaba lah ban pynlait na ki jingeh ba ki jingioh bad kam khyadew kin suk bad hun ba ka dei ka jong ki.

Ka Song IV.C(ii)

- Q.1. Don 4 jait.
- Q.2. (a) Ri Kur, Ri Maw, Ri Khain, Ri Duwar,
 (b) Vide Ka Song IV-C(i) Q.4.(a).
- Q.3. Don.
- Q.4. (a) Ki kni.
 (b) Kat kum ka jingdon ki jait.
 (c) Ban khmih bad pyniaid ia ki kam ki jam baroh.

- Q.5. Leh ban pynshongshnong ia ki kur ne sohkur tang ba ka rukom bat ka neh kumju.
- Q.7. (a) Ki jaka rep Ram, law pom bad thohtieng ne ri jingri, lada don.
(b) Ym ju don.
- Q.8. Ka Dorbar kur pyllun-
- Q.9. Ka wit tad lada ki kur ki sdang ban nym hun ia ka jingpyniaid ne kwah iasam noh ia ka khyndew.
- Q.10. Ki kni ki long ki Nongmikhmat uwei ia kawei ka kur lada don bun kiba bat lang ia ka khyndew.
- Q.11. Ka dustur-riti pyniaid ka long bam pynsuk ia u paidbah kur da kaba lum bha ia ki jingmih ban ai jakarep bad jaka shong shnong ia ki kur ha ka rukom kaba kham bit ban ia kiwei.
- Q.12. Ki jingduna ki long ba ym shym la leh ia kane ka rukom pyniaid naduh hyndai hynrei ki dang ia sdang mynta hadien ba ia don bun ki kynrum kynram bad ki jingakvat namar ba ym don la ki kni ki bym kithia ban peit lem ia ki kur (namar ba kim ioh jingmyntoi); bad ki kot ki sla kin thikna ban pyni ia ka jinglongtra.
- Q.13. Ki lad kiba bha ki long ban thaw ki jingiakut kiba shai bad kiba beit ha ka liang ka jinglongtra hapdeng para jait ba ia ioh lang ne iog ne kpoh ne dkhot ba ia ioh lang bad don ka khynhun Nongpyniaid kaba khain ban pyniaid kaba kyothup ia kmie bad ki taga jong ki para ne hymmen kynthei jong ki baroh.
- Q.14. Ka jingthrau ka long ba ki kur ki jaid kin suk kin sain bad ka dustur-riti kan bat ia ki khlem ia pra shuh la ha ki brier ne ka khyndew da ka rukom pyniad kaba thymmai bad kaba janai.

Ka Song IV/F.

- Q.1. (a) Ri Kynti.
- Q.2. Ka Dorbar ki Syiemlich/Syiemiong.
- Q.3. Syiemlich—Khain Ri Dewsaw.
- Q.4. Ia u kni.
- Q.5. Kim lah.
- Q.7. Ki ai bynta ban rep bad shong shnong.
- Q.8. (a) La suh lang hangne.
10. Ka rukom bat khyndew ka long da ka juh ka dustur-riti bat ia ki Ri Kynti.
11. Ki dulir kim don k' dak kiba thikna.
12. Hangne, ki jingwit bakhrav ki dei ban pynshai ia ka rukom bat khyndew da ka dustur-riti kaba thikna namar ba ia ki juh ki khyndew ba khot ki Raid imat, lada lah, kin long noh ki Ri Kynti k jait Syiem—kum ia ki khyndew Ramkor, Langshnong, bad Munai bad Balad ki jait Syiem ki ialeh ban pynlong noh ki Ri Kynti ki jong ki, lada ki ioh lad.

Song IV/G.

- Q.1. Ri Raid, Ri Dakhol, Ri Iapduh, Ri Lawadong.
- Q.2. Ym lah.
- Q.3. Ki shah ban rep, shong shnong bad pyndonkam ia ki mar jong kine ki khyndew.
- Q.5. Ka pyniaid ia ki bad ka khmih ia ka duh ka ioh na ki na ka bynta ka Hima.
- Q.6. Ym don shuh.
- Q.7. Ki sap babha ki long ba u Syiem bad ka Dorbar kim dei ban pynduh ia kine ki khyndew hynrei kin sumar ban pynch ia ki.
- Q.8. Ki jingduna ki long ba ym shym lah ban khang ia u Sohsyiem bam shong ne rep ia ki khamtam ia u Mynder-ri.
- Q.9. Ki lad ki long ban khang neh ia u Sohsyiem ban shong ne rep ha ki khamtam ia u Mynder-ri.
- Q.10. Ka dustur-riti ka dei ban nang bha bad ai lad shuwa i. u khun u hajar ban bat ia kine ki kyndew ban rep, shong shnong bad pyndonkam ia ki. U Syiem khang ba kin myntoi ki khun ki hajar bad ka Hima ruh kan nang khain u dei ban bat bad pyniaid kat katkum ka rukom ba shah ka dustur-riti ha ki jingpynkylla thymmai ia ki.

Song IV/J.

Q.1. Ki Ri Kynti bad Ri Khurid.

Q.2. Ka long ba la ioh i . ki da kaba shu thied ne ai pateng tang ha kita hi.

Q.3. Ka hok kaba u/ka ioh ka long ba u/ka dei u/ka nongthied ne ba shu ioh pateng bad ki dei ban sumar ia uta/kita u/ka nongai haduh ba kin da iap, ne ki lah ban die ia ki namar ba ki thjed hi.

Q.4. Nalor ka Ri Kynti bad Ri Khurid, don sa ka Ri Spah, ka Ri Longdun kiba long ki hok Nong-kynti ba la ioh da kaba shutlied, thied bat ne kam bad sumar ia ki naduh kaba nyngkong.

Ka Song V.

Q.1. Ym lah.

Q.2. Don.

Q.3. (a) U dei ban long trai Hima shuwa.

(b) U dei ban rung da kaba (1) siew bai rung, (2) leh ia ki kam u trai shnong, (3) wanrah ka kot pynshisha na u Syiem ka Hima jong u mynshuwa.

(c) Ynda u la long trai shnong u don ki juh ki hok kum u trai shnong bad u dei ban kohnguh ia ki dustur-riti pyniaid shnong bad Hima.

Q.4. Ym lah.

Q.5. Don.

Q.6. (a) Ba u dei ban shong shuwa 5 snem da kaba pan jingbit shuwa ban khein trai shnong.

(b) Lada u kohnguh ia ki jingteh baroh un sa long trai shnong.

(c) U dei ban leh ia ki dustur-riti bat khyadew u trai Hima bad u dei ban kohnguh ia u Syiem.

Q.7. (a) Lah ban shah bad lada u long u briew uba bha bad uba kloj ban leh ia ki hok kum u trai Him .

(b) Ka bha ban nym ai lad ia u ben wan shong shnong ne leh kum u trai Hima, u lah tang ban shong shipor kata ruh da kaba u Syiem un ai jingbit.

Q.8. Kaba kum kane ka dustur-riti ka pyntut ia u Trai Hima—la dei ban khmih bniah la kaba kum kane la jingshah ia shong shnong ne pynlong trai shnong ia u Sohsyiem bad Mynder-ri kan krah kumno ia ki Hok ka Hima bad ia ka shong ka sah u khun u hajar. Imat, kane kam long ka kaba bha ban pynshur ia ki Sohsyiem bad Mynder-ri ban shong duh ha ka Hima.

Song VI-A.

A. Q. 1. (a) Ka long tang ia ki khyndew ba la khot Ri Raid namar ba ki long ki jaka rep na ka bynta u khun u hajar kane ka hiar ter ter na u longshuwa ha u longdien ka Hima uba dei bat ia ka kam Syiem.

(b) (i) Ki kmie ki kpa ki ai pateng ha ki khun kynthei la jong lada ym don ha ki khun ki kmienah kmiesan ne ka kur.

(ii) Um lah ban ai pateng ha ki khun kynthei lada kim long trai hima, ka Hima kan shimti noh ia ki lada ki la iap ne kynriah jaka.

A. Q. 2. Don.

A. Q. 3. Ka hiarpateng ka dei ban long na ki kmie ki kpa ha baroh ki khun kynthei bad shynrang da kaba iasam bad ai bor mar katjuh.

Ka hiarpateng kam dei ban don na ki kmie ki kpa Sohsyiem ne Mynder-ri sha ki khun ba ki khun wat ia kha ia ki hapoh ka Hima ruh kin sah hi tang kum ki raiot; lada shah ia ka hiarpateng kan pynshur ia kiwei pat ban leh kumta—u Sohsyiem u lah ban hiarpateng na ki kmie ki kpa lada u dei uba la long u khun u hajar ka Hima.

B. Q. 1. (a) U Lyngdoh u bat ia ka Ri Law Lyngdoh katba dang sah ka khlaw.

(b) (i) Na U Lyngdoh—shwa sha u Lyngdoh—dien.

B. Q. 2. U Lyngdoh u bat tang katba dang don ka Law Adong hynrei ka khyndew ka sah ka jong ki kur Lyngdoh jong u.

B. Q. 3. Ia kaba kum kane ka jait khyndew dei ban bat lang da ki kur baroh, ym dei ban ai mon tang ha hu Lyngdoh ban pyniaid.

C. Q. 1. (a) Ka hiarpateng tang ha ki kur jong kata ka jait katkum ka bat kaba ki ioh ki kmie ki kpa jong ki.

(b) Ka hiarpateng tang ha ki kur jong kata ka kpoh katkum ka bat ba ki ioh ki kmie ki kpa jong ki.

(c) Ka hiarpateng tang ha ki kur jong kata ka iing katkum ka bat ba ki ioh ha ki kmie kpa jong ki.

(d) (i) Ka hiarpateng tang ha ki khun kynthei jong ka.

(ii) Ka hiarpateng tang ha ki khun kynthei jongka.

(iii) Ka hiarpateng tang ha ki khun kynthei jongka.

(e) U lah ban ai pateng noh ha ki khun kynthei jong u ne ka briew kata ka jait kaba u mon.

G. (i) Q. 2. Don.

G. (i) Q. 3. Ka hiarpateng kaba bha la ka jait, kpoh ne iing ki dei ban ai bad sam ia kakhyndew jongki ha ki khun baroh kynthei bad shynrang khnang ban suk bad riwspah ka Ri bad ban beit ka long-briew. Ha ka liang ka khyndew ba bat da u bym dei jait ia ki jait ba pyndonkam ia ka—ym dei ban ai lad.

G. (ii) Q. 1. (a) Dci tang ki kur jong kata/kita ka/ki jaid ba bat lang ia ka khyndew ki don hok ban ioh.

(b) (i) Ki don hok ban ai pateng tang ha ki khun kynthei ne kur kynthei, lada dei u bym don khun.

(ii) Kim ju don.

C. (ii) Q. 2. Ka jinduna ka long ba bat khyndew da ka jait ka bym iadci kur.

C. (ii) Q. 3. Dei tang ki dkhot ka jait ne ka kur jong ka jait ne kpoh ne ka iing kaba lah ban bat.

F. Q. 1. (a) Na ka jait Syiem sha ka jait Syiem hi ne Lyngdoh sha ka Lyngdoh ym shawci pat.

(b) Un ai pateng ha ki iing jong ka kpoh ka kur jong u ne ka.

F. Q. 2. Ka jingduna ka long ba u/ka briew marwei u/ka lah ban ai pateng.

F. Q. 3. Ka bha ban ai ha ka kpoh jong ka kur ne ha ka kur jong ka jait baroh kawci.

G. Q. 1. Ka dei ban hap ha u Lyngdoh-dien ne Basan-dien.

G. Q. 2. Ka kur kam ioh ne don bor ban pit lem.

G. Q. 3. Ka kur kan thung ia u Lyngdoh ne Basan ban pyniaid ia ka na ka bynta jong ka.

Ka Song VI—B.—

Q. 1. U lah ban leh katba u mon ia la ka jong.

Q. 2. Kim lah ban leh katba mon lait lada kiba ai ki mynjur ne kim don shuh.

Q. 3. Ia ka khyndew ba shu thied lah, hynrei ia ka khyndew ba shu ioh pateng, ym lah.

Q. 4. Ka Ri Khurid, ka Ri Spah, ka Ri Longdung bad ka Ri Dieban ki long ki nongkynti kiba u/ka briew u/ka lah ban leh katba mon.

Q. 5. Kane ka dustur-riti ka dei ban long bad shong ha u ne ka briew uba/kaba don ka hok ban ai pateng tang da ka bor la jong kum ban ai wai, buh bynda, ai sngewbha, pynkam, die deh ne dieban la ka Khurid ne Ri Spah ne Ri Longdung u lah ban leh hynrei ia kiwei ki jait khyndew pat um lah ban leh marwei hynrei tang da ka jingmynjur ka iing ka sem. Kaba khambha ka long ba dei ban da tip da kiba ha iing ha seng ne mynjur da ki shuwa ba un leh ia kano kano kawci na kito ki kam haneng.

Ka Song VI—C.—

Q. 1. Ka mut kaba leh pyrshah ia kaba la khang.

Q. 2. Kaba leh pyrshah ia kaba la tip ba ka long kaba ym bit ban leh ka long ka daw.

Q. 3. Ka bor jong-ka ka long ba ia kano kano ka khyndew ba la ioh halor ka Sang ym bit ban shim ne ai hano hano ne dano dano lada ki dei ki riew tip briew tip blei namar lada, ki leh ka Sang kan hiar bad ka pynshitom ia ki.

Q. 4. Ka jingduna ka long ba kim nang ban weng ia ka Sang.

Q. 5. Ki lad ki long ba ka jingpynbeis ka dei ban long kaba khlain bad shongnia ban weng noh ia ki daw sang ba ka sang kan nym long sang shuh kum kaba panmap, dwai ble, pynphai ne siew noh ia kaba la shim ne phla ia kaba la leh pop.

Q. 6. Kaba bha ha eh ka long ba u briew u dei ban kiar ia ka kam sang khnang ba kan pynroi ban pynpoi ia u briew ha ka jingsuk bad jingmanbha.

Ka Song VI—D.—

Q. 1. (a) Kam lah.

(b) Kam don hok shuh.

Q. 2. Ka lah ban dawa bad ka shong ha ka jinglong ka km e bad u kpa jong ka bad ruh ha ki hymmen para jongka, lada ki dang khein kur ia ki, ka lah ban ioh bynta ha ka hiarpateng hynrei lada ki sngew da kumwei pat, kam lah shuh.

Q. 3. Kan jin da la bha ban nym ai bynta shuh ia ka briew kaba la kyntait ban bud ia ka dustur-riti Khasi wat la ka wan kypad hadien khnang ban kan long rukom ia kiwei pat bad pynsuk ia kiba ha iing jongka. Wat lada don tang ma ka ruh, ka ain ka dei ban teh ba ki kur jongka kmie jongka kin joh pateng ia ka hok ka kmie jongka khnang ba u tnga Mynder-ri un nym niew poh ne khlain bor ha ka Ri Khasi Jonggi.

Ka Song VII.—

Q. 1. Lah.

Q. 3. Ka pynkam ka ktah ym tang ia ki khyndew Ri Kynti, Ri Khurid, Ri Nongtymmen, Ri Spah, Longdung hynrei ia kiling ki sem b d k mar ki mata ba kordor bad ka spah ka hajar jong u/ka nong-pynkam ka pynkam lypa naduh ba dang im hnang ba kan suk kan sain ka iing ka sem bad ki khun jong ka.

Q. 4. Kam don ka bor jari ka ain.

Q. 5. Lah.

Q. 6. Ka jingduna ka long lada ka long ka pynkam ktien ne ka pynkam tang ka jong ki khun kynthei.

Q. 7. Ka bha ban pynlong ka pynkam jingthoh kaba thymmai.

Q. 8. Ki lad ki dei ban long ba ka pynkam kan kdup bad ai bynta ia baroh ki khun khlem da niew kynthei ne shyrang—kaba khambha ka long ba ka pynkam kau shu kham ai bynta kham bun ha u/ka nongri-ling khadduh bad ha u/ka nongkit-ling nyngkong.

Ka Song VIII.—

Q. 1. Ki jingeh jong ki khlieh ka Hima ban bishar bad rai ia ki jingtakajia khyndew ki long—ba ym don ki jingthoh jingtar kiba biang, ym don ki pud ki sam kiba biang, khlem thew ia ka jingeh ka khyndew bad ym don jingpynskhem; kumta, ym lah ban pynshisha ia ka jinglongtra.

Q. 2. Ki jingeh ki long ba ki Bakrhaw kim lah ban pynshongnia ia ka jinglongtra namar ki jingduna ba la lathuh haneng.

Q. 3. Ki jingeh ki Dorbar ki long kumjuh kumba la pyni haneng.

Q. 4. Ki jingeh ki paitbah ki long kumjuh kumba la pyni haneng.

Q. 5. Kiwei ki jingeh ki long ba ki briew khlem sngewthuh ki shu bang tang ban ialeh Mokotduma namar ka jingkwah ioh ei ia ka khyndew ki briew bad ka jingshukor ki no giarap batai ia ki mamla ban ieng ialeh namar ka hok jongki. Ki jingmih kiba sniew ki long ka Criminal Case, Miscellaneous Case bad ka jingiapait iapra kiba bun jait hator ka jingiabishni bad iatharai sniew hapdeng shi iing shi sem, shi kur shi naw bad shi lok shi jor ne shishnong shi thaw, ka pynsngewjngai balang ne party bad ka pynpoi wat sha kaba ia jot ka met bad a mynsiem.

Q. 6. (a), (b) & (c) Lah.

Q. 7. Dei tang ka Land Reforms Commission kabalaha ban weng bad pynduh ia kine ki jingeh—baroh lada ki briew jong ka Ri Khasi ki sngewthuh bad kin nym shah ialam bakla ki dei ban pynpaw ia ka mynsiem kaba hok ban pdiang ia kane bad kyrshan ia ka Commission ban iarap ia ka ban phah ia ki jubab jong ka Thup Jinglyli katba lah khnang ba kan lah ban pyndep noh klo ia kane ka kam kaba khraw bad kaba kyntang kaba ktah katba ia ka im ka iap jong ki briew jong ka Ri (Khasi District).

Ka Song IX.—

Q. 1. Khnang ban ioh lut ia ki jingshisha baroh kiba iadei bad kane ka Reform, ka Commission ban sngewbha ban buh ki Local Recorders ki barr leit kylli tokkit bulah ia ki jait khyndew, a ki kyrteng jong ki trai bad ka jingheh jong kata ka khyndew (antad), kumno la ioh bad pynlaid ia ki, kin peit ia ki jaid jidgthoh kiba kumno ki don, kin kylli ia ka jingtip ki briew ia ka buit pyniaid khyndew ki tymmen hyrdai bad mynta bad kin shim kopi ia baroh ki jait dulir, ki patta ki kot aiwai, ki kot

KA KOT AI WAI REP

Ka jingaiwai Rep----- ha ka khyndew Lawmyriaw kaba dei ka Ri Kynti jong ki Lai Kynja (1) Kharthongni Ryja, (2) Mangto bad (3) Paliar kaba don ha Nongnah hapoh ka hima Maharam.

Ngi ki Rangbah kiba long ki Nongmibahmat bad ki Nongpyniaid jong ki Lai Kynja kiba long ki Trai jong katei ka Ri Kur Ri Kynti Lawmyriaw, kaba don ha Nongnah hapoh ka Hima Maharam, ngi ai kane ka jingthoh ha phi U/Ka-----na-----ban tip ba ngi la ai wai rep-----tynrai, ne-----la-----pruh sawdong hapoh katei ka Ri kur Ri Kynti jong ngi ki Lai Kynja ba ka bynta jong ka jaka jong ka Ri Kur Ri Kynti jong ngi ba la kdew ha phi ban rep ha kane ka jaka kaba kyrteng ka-----, katkum kine ki jing iakut, harum—

1. Ka jingaiwai Rep ka dei na ka bynta shisien thung ;
 2. Phin nym lah ban rep palat ia ka bynta jong ka jaka ba la ai rep ha phi ;
 3. Phin siew beit ia ka bai khyndew ha ka por ba la lum ia ki jingmih na ki jingthung 1/5 (shi bynta na ka San bynta), ne katkum ka jingkylla ka por ;
 4. Ia katei ka jaka ba la ai wai rep sam ha phi, lada phi la pom ia ki khlaw khlem thung symbai ei ei khlem daw, phi dei ban siew namar ba phi la pynduh ia ka khlaw ;
 5. Phim bit ban ai wai rep pateng ia katei ka jaka bad ia ki jingthung ba la ai wai ha phi, khlem da ioh jingmynjur na ngi ki Trai Khyndew ;
 6. Lada phim lah ban sumar bad iehnoh khlem pynkhuid ia kitei ki jingthung 3 snem, yn knieh noh ia katei ka jaka na phi ;
 7. Phim bit ban thang ding ia katei ka jaka ;
 8. Phim bit ban shna iing lait na ka sem lyngkha ;
 9. Phi dei ban kohnguh thik katkum ki jingiakut haneng.
- Ngi pynskem ia kane da kaba ngi soi kyrteng harum.

Dated Domsokhai.
The-----19 .

Nongai-wai.

- 1.
- 2.
- 3.
- 4.

na ka bynta ki Kur Lai
Kynja Nongnah.

Nga U/Ka-----na-----nga la shim wai rep-----na phi ki Trai Khyndew ia katei ka bynta jong ka jaka jong phi katkum kitei ki jingiakut haneng. Nga kular ban kohnguh thik ia ki jingiakut baroh bad lada nga pynbasia, phi ki Trai Khyndew, phi lah ban shim noh shi-syndon.

Dated Domsokhai.

Nongshimwai.

The-----19 .

Sakhi. (1).

(2).

Hukum rep, ki maw rim bad ki Agreement, ki Register Syiem bad kiwei ki kot katba lah ban ioh na ki briew jong ki shnong baroh hapoh ka Ri. Ia kine ki Recorder dei ban siew da ka Tulop kaba biang (full time) ba kin lum ia kine ki jingtip na ki briew ka shnong ne ki shnong ba marjan jongki da ki buit Khroh bad ki lad bastad jongki ban pynioh lut ia kine ki jugdonkam bashisha baroh ba ka Commission ka donkam. Donkam ruh ban ai training ia ki shuwa ba kin leit trie ia kane ka kam. Lada leh kumne, kam nym shim por slem ban pyndep.

Sd/- R. K. RYJA.

20.4.1974.

Mawkyrwat,
Maharam Syiemship.

Book No.21.

Na Office U Syiem of Maharam Syiemship.

Patta No.-----of 1968.

Dated, Mawkyrwat the-----1968.

Ha

U/Ka-----

Shnong-----Maharam Syiemship.

Kanc ka Patta nga ai ha phi ba phi lah ban rep jumin kba hapoh ka jaka ba khot kyrteng ka-----hapoh ka khyndew Raid Balat and Ranigor ban kaba ka jingheh jong ka jaka-----kiar katcum kine ki pud ba la kdew harum kumne:--

Shatei-----

Mihngi-----

Shathic-----

Sepngi-----

Phin kohnguh ia kine ki jingteh harum:--

1. Ba phi dei ban da pynthymmai (Renew) ia kanc ka Patta bad siew beit ia ka bai patta man ka snem shuwa ka 31st March.
2. Ba phim dei ban die, bynda ne transfer hano-hano khlem ka jingtip bad jingmynjur u Syiem.
3. Ba phim lah ban dawa ia kano kano ka jaka ba la ai patta ha phi lada phi la kynriah noh hapoh ka Hima he iehnoh dakhoh lai snem ne phim siew shuh ia ka bai khajna.
4. Lada phi pynkhein ia kano kano ka jingteh ha ka patta, u Syiem u lah ban pynduh hok noh ia phi.

Sd/- RAMON SINGH,
Syiem of Maharam Syiemship.

Nga mynjur ia kitei ki jingteh haneng hapdeng ka jingkoit jingkhiah, jingtipbriew bha, khlem pynbor mano mano.

Nongshim Patta.

Ha

U Chairman Ka Land Reforms Commission Khasi Hills.
Sahep,

Ngi ki ban soi la ki kyrteng harum ngi kyrpad banphah sha ka burom bakhraw jong phi ia kine ki jubab jong ka Land Reforms kumne:--

Ngi don kine ki jait khyndew harum:--

(1) Ri Kynti, (2) R-lum Kur (khyndew nongtymmen) (3) Ri Lyngdoh. (4) Ri Iapduh (5) Ri Khurid (6) Law Lyngdoh (7) Law Kyntang (8) bad Lawsumar Kur.

2. Ia kitei ki jaid khyndew ba la jer kyrteng haneng u Syiem kum u khlieh nongsynshar jong ka Hima u pynskhem da ka-ba u register ia ki pud sawdong halor ki Mawpud Mawsam kat kum ka jingkwah jon ki trai.

3. Lait noh tang ia kito kiba la ong k Law Lyngdoh bad kiwei, u shu pynskhem beit halor ka jingpyntip jong kino kino kiba don kitei ki jaid khlaw ba la jer kyrteng haneng da kaba u shim ka bai pynskhem Rs.5.

4. Namarkata ngi kyrpad ban jubab ba ngi mynjur ia ka Land Reforms ba kan pynskhem ia kitei ki jait khyndew jong ngi, halor ki hok ki dustur jong ngi kumba ju don baroh shi katta, ha ka register jong ngi.

Lait nangta ng m sngewtynmad ia ka Land Reforms ban pynkylla da kumwei.

Ngi da sngewnguh bad pyrto junom ia ka burom jong phi.

Kiba burom ia phi

Dated, Mawmarin
23-3-74

U Solom Roy,
Sardar and others.

OFFICE OF THE DEPUTY COMMISSIONER KHASI HILLS DISTRICT : SHILLONG
(RESEARCH BRANCH : MAWLAI: SHILLONG—8)

No.DRS.9/misc—1/71/35.

Dated, Shillong, the 9th July, 1974.

To

Shri R. T. Rymbai, I.A.S., (Retd)
Chairman, Land Reforms Commission for Khasi Hills, Shillong.

SUBJECT—Land Reforms Commission—Answers to the Questionnaire.

Reference—Letter No LRC.1/74/33 dated 17th June 1974.

Sir,

Reference to the above quoted letter and as per discussion with you on the 20th June, 1974 at 11-00 a. m. in your office chamber in the Meghalaya Assembly Building, I have the honour to submit herewith, the Answers to the Questionnaire on Land Reforms as asked for by you. Due to lack of time, it is very much regretted that some of the Answers are not properly dealt with.

Yours faithfully,

Sd/- R. K. ROY,
District Research Officer,
Khasi-jaintia Hills,
T. R. I., Mawlai, Shillong.

KA SONG I

A (I) KA JINGWAD JINGSHAI.

Ka jingong "Ri Lai Phew Syiem", ka lah ban don ki jingmut kiba thew (a) Ia ka jingbun bad bym lah ban niew shuh (b) Ia ka jingdon shisha jong ki Lai phew tylli ki hima Syiem.

Ngi ju ioh sngew ba ki Khasi ki ju ong "Lai phew Skit", "Lai phew mrad—lai phew mrenge", "Lai phew Sim—lai phew doh" bad kumta ter ter. Kane ka mut ia ka jingbun jong ki ei kiei ki bym lah ban niewtang shuh. Kumta ka lah ban long ba ki hima Syiem ha ka Ri Khasi, shuwa ban wan kiew ki Phareng ki bun than ch, haduh bym lah kynmaw kyrteng shuh ne ym lah ban niew tang shuh.

Kat kum ka jingtip thohmut-thohmat, na ki kot ki sla lah ban ong ba shuwa ban wan kiew ki Phareng ha Ri Khasi, ki don shisha ki hima syiem Lai phew tylli. Nalor kito ki 25 tylli ki kyrteng ba la ong ha ka Song I. A. ngi lah ban ai kyrteng sa kinc pat san tylli narum ban pynlong lai phew.

1. Sohbar-Shuwa ka jingwan kiew ki Phareng ka Sohbar ka long ka hima Syiem kaba rit, shaphang shathic lam mihngi jong ka Ri Khasi. Ha kata ka por kane ka hima ka kynthup ia kine ki shnong (1) Sohbar (2) Nongjri (3) Nongbah. U Syiem ne Lyngskor ba khatduh eh jong kane ka hima u dei u "Niang Lyngskor". Dei une u Niang, ryngkat bad u Syiem Khyrim kiba la don ka jingiasngewthuh jingmut ne ia teh lok, kila ia hiar lang sha Komora ban ai wai ia ka par mawshun ha ka East India Company. U nongmih-khmat na ka East India Company u dei u Colonel Lister, ia uba la ai bor da u Mr. Linsay. Kane ka la jia hapdeng ki snem 1774-74. Ha ka snem 1829, Ki Sohbar kila ia teh thma bad ka Sorkar bad ki la shuh jop. Ka, Sorkar kala buh ia ka hima Sohbar hapoh ka jingpyn'aid jong u Sordar uba na ki hi haduh ka snem 1837. Hynrei ki Nong Sohbar kim kohoguh, ki tang ioh lad kila ia leh pyrshah ia ka Sorkar. Kumta ka Sorkar kala sngewbit ban buh ia ki hapoh ka jingsynshar jong uwei u Sordar uba na ki Syiem Sohra. Hynrei ha ki snem kiba hadien, ynda haba ki Sohbar kila tip sngi ka Sorkar kala phiah ia ka hima, bad ka la ai lad biang ban long Sordar napdeng jong ki.

2. Bairong—Kane ruh ka long kawci ka hima Syiem kaba rit shuwa ban wan kiew ki phareng. Ka don shaphang shathic jong ka Ri Khasi. Ha kata ka por kane ka hima ka kynthup ia ka Mawthang Soh Khylung, Wahlong bad Mawlong. U Syiem uba khaduh jong kane ka hima, uba la ia leh ban shah iap haka kti ki Phareng, u long u Suk Syiem, ha ka snem 1829. Hadien ka jingshah jop ruh ki briew jong ka Bairong kim ai shongsuk ia ka Sorkar ha Cherrapunjee, da kaba pynlap bad lute ia ki briew Sorkar. Kumta haka juh ka snem ka Sorkar kala sngewdei ban aiti poh iaki ha u Syiem Sohra uba. donbor. Haba kila kham tip-sngi ka Sorkar kala sngew dei ban shim noh ia ki. Kumta ha ka snem 1876 ka la pyuduna ia ka bor jong ki ban phiah ia ka hima jong ki. Ka la shim ruh ia ka khajna ar-ar tyngka shi ting shi snem, bad thung da u Sordar napdeng jong ki hi.

3. Mawmluh—Kane ka shnong ha kaba mynshuwa ka la long ka jaka shnong jong ki Syiemlich. Kane ka jaka kala sah ha ki Syiemlich haduh kapor jong u Jidor Syiemlich, u nongbah jamin jong u Rijon Sing Syiem Nongkhlaw. Haba la iap u Jidor Sing Syiemlich, kane ka shnong kala hap hapoh ka Sorkar na ka daw bym pat lah siew ia ka kuna.

4. **Mawsmal.**—Ha ka snem 1829 u Mukom Singh u, la iarap ia u Tirot Sing Syiem Nongkhlaw. Na kata ka daw ka Sorkar ka la pynduh ia ka jing-hiar-pateng bad ka jing-synshar jong ki Syiem Mawsmal. Ka Sorkar ka la thung da u Sordar ia u baju jied da u paidbah. Kala phiah ia ka hima bad pynduna ia ka bor jong ki Sordar.

5. **Nongwah.**—Kane ruh ka long kawei na ki hima Syiem kiba kham rit shuwa ban wan kiew ki Phareng. Kane ka hima ka don ha Ri Bhoi shaphang Sepngi na Nongpoh. U Syiem uba khadduh jong kane ka hima u long u Iang Syiem. La tip ia u kum u Lolit Ram lanc Chowdree Lolit, da ki khar Asem jong kari Kamrup. Kane ka hima ka la skut ne kut noh ka jinglong Syiem namar byn den kur shynrang ki ban mik pli na kane ka jaid Syiem. La ong ba kane ka Hima, ha kaba nyngkong ka kyothup ia ka Rani Kudam bad ka pud jong ka ka suh shaduh District Kamrup. Ha kaba nyngkong, ki Phareng kila shim tang ia i jaka ka hima kiba don sha Ri Thor. Hynrei hadien kila shim sa ia ka hima Ri Lum ban pyrrung lang ia ka hapoh ka District Kamrup, na ka daw ba uwei u myntri jong kane ka hima uba kyrteng u Shohlawa ula kwah ia ka Sorkar lan leh kumta.

Ia ka jingkylli baroh kiba sah ha kane ka Song I(A) (i) la jubab lang ha kitei ki san tylli ki hima ba la ong haneng.

KI TYLLONG JINGIARAP

1. History jong ka Ri Khasi (da u B. K. Sarma Roy 1914).
2. History and Culture of Khasi People (da u H. Barch 1967).
3. Seng Khasi Magazine (1963).

KA SONG I

B. KI SYIEM, LYNGDOH, WAHADAR, SORDAR/KI BAKHRAW/KI BAKHRAW/KI KHLIEH RI RAID, SHNAT, ETC., KI DORBAR JONG KI, BOR BAD KI KAMRAM JONG KI.

U khlich ka hima jong ngi Ilaka (Sohbar), u dei u Sordar jong ka Sorkar. Uno uno u brier uba dei u trai shnong u lah ban ia leh sordar. Ym da don kano kano ka jait ne kur kaba kyrpang ban long Sordar.

(Note : **Trai Shnong** :—Ki Nongahong shnong ne ki brier ha ka hima Sohbar ki don ar jait (1) Ki Trai Shnong (Sohbar) (2) Ki Nongwei ne ki "Dker" kumba khot kyrteng ki Trai Shnong. Ka jinglongtra shnong ka Sohbar ka long tang daka jingiapekha ki brier ki lah ban long trai shnong tang haba ki ioh kmie ne kpa Sohbar trai shnong). U Nongwei ne ka Nongwei lada kila ia pekha bad ka nong Sohbar ne u Nong Sohbar ki khun ki kylla long ki traishnong ne li Sohbar. Hynrei u kpa ne ka kmie lada ki dei ki nongwei ki sah hi ki nongwei ne "Dker" baroh shi ryta. Ki nongwei ne dker ki lah ban shong shnong katto katne pateng brier ruh, hynrei kim lah ban long ki Trai Shnong, Nongsobbar).

Ym ju don jaid ba khraw hapoh ka Illaka Sobbar, haba kren ia ka liang ka jingsynshar. Hynrei ka ba kren shaphang ka Niam don katto katne tylli ki kur kiba bat bad pyndep in ka Niam jong ka Illaka. Kine ki kur ne jait kim don kt ei ei ha ki kaba pyniaid ne synshar ia ka Illaka.

Ka Illaka Sobbar ka kynthup ia ki shnong (1) Madadak (Laityra) (2) Mawkynteng (Shnong Kawar) bad (3) Sohbar baroh lai shnong la buh hapoh ka jingpeit jong ki Matabor kiba long hapoh jong u Sordar. Ia ki Matabor bad u Sordar ruh kumjuh la jied hi da u paidbah.

Ka dorbar Ilaka ka mut tang ia kito ki traishnong ne nong Sohbar ha kaba pyniaid da u Sordar. Ki Nongwei ne dker ki lah ban leit sagap hynrei kim don hok ban ia kren ne ai jingmut ei ei. Ki nongwei ne dker ki donhok ban ia kren tang ha ki dorbar shnong kiba pyniaid da u Matabor. Ia kino ino ki rai ne jingia-pyrkhat, u Matabor u sa rah pat ha ka dorbar Illaka bau ioh ia ka jingkubur ne kyntait jong ka. Hadien kata u Matabor bad ka shnong ki sa lah ban pynrei kam ia ki rai kiba la kubur da ka dorbar Ilaka.

Ka dorbar shnong hapoh u Matabor, ka ia shong pyrthat tang ia ki kam kiba rit baria, kiba dei tang ia ka kyntoit shnong bad na ka pynta ki jingbha jingsuk jong ka shnong. Kum ha kaba ia pyrthat ia ka jingpynkhoid bad pynbha ia ki lynti shnong, ki umdih-umbam, ki jingiakajia, buiad-tanglang bad kiwei kiwei. Ka dorbar Ilaka hapoh ka jingpyniaid u Sordar, ka ia pyrthat ia ki kam kiba kham heb ban ia kito ki ka jong dorbar shnong. Kum ha kaba pynkhuid bad maramot ia ki lynti bah kiba iaid lymba ka Ilaka, ki hat kiiew, ka jingkhong khajna na k'iting, ka jingkhong musur na ki iew ki hat, bad ki jingmih kum u typew, latyypad bad kiwei kiwei kiba shalan shabar ka illaka. Ka jingishoh iadat, jingakajia pud-kajia sam badki mokot-duma kiba rit, ka jingiapyrkhat ia ki hukum ba wan na ki bor kibakham hajrong, kum u Deputy Commissioner ne District Council bad kiwei kiwei.

Ka Ilaka Sohbar ka dei ka hima Sorkar, kumta ia u Sordar la jied da u paidbah bad la pynskhem da ka District Council, bad ka Dorbar Ilaka kam lah ban pynskhem ne weng ia u na ka jinglong Sordar. Hynrei ia ki Matabor la thung da u paidbah bad la pynskhem da u Sordar. Kumta ka Dorbar Ilaka bad u Sordar ki lah ban weng ne prnkhein ia ka jinglong Matabor jong uno uno u brier.

Ia ka dorbar Ilaka la khot da u Sordar bad ia ka dorbar shnong la khot da u Matabor. U Sordar ne Matabor ki phah pyrta shnong ha u Sangot la kumno kumno lai sagi shuwa ban long ka dorbar. Ia ki Sangot la ai buskit da ka hima ne shnong shi snem shi snem katba ka dorbar ka pyrthat ne ibit.

KA SONG II

KI JAIT KHYNDEW BA IAPHER

Ki jait khyndew kiba don ha ka Ilaka Sohbar ki long kire:—(1) Ri Kynti, (2) Ri Raid, (3) Ri Kur, (4) Ri Shyieng, (5) Ri Seng.

1. **Ri Kynti**.—Ka neut ka khyndew-ka shyiap, ka Lyngkha, ka Bri ne ka Khlaw, kaba thied da ka pisa ne trei da la la ka ber la ka Ri Kynti u briew ne ka briew ki lah ban ioh ia la ka jong ka Ri Kynti da kaba thied da ka pisa ne trei da la ka ber met. Ia ka Ri Kynti u briew ki lah ban die, duh, da kaba ia thoh ia ia tar ha khmat u Sordar, lang bad ki sakhi. Ki lah ba ai wai bam snem, buh bynda ne leh katba ki mon halor jong ka. Ki Ri Kynti ki don ki Mawpud-mawsam kiba biang bad bashai.

2. **Ri Raid**.—Ka Ri Raid ka dei ka khyndew jong ka Ilaka kaba buh khnang na ka bynta ki briew ban rep ia ka. Ki traishueng (Nongsobbar) kumjuh ruh ki nongwei (Dker) ki lah ban rep ne syrti ia ka. Lada ki la iehnoh sharh ia ka palat laisnem ka kylla biang ka Ri Raid. Ki srasi-shnong (Nongsobbar) lada lai mon ki lah ban thung kwai, thungsoh, ne kino kino ki jingthung kiba neh bun snem. Haba ki la pynkylla bri kumne ia kane ka syrti (jhum) ka kylla long ka Ri Kynti jong ki. Hynrei kam long kumta ia ki nongwei (Dker). Ki nongwei wat lada ki pynkylla br ia kane ka syrti (jhum) ruh, kas ah hi ka Ri Raid, kam lah ban long Ri Kynti. Namar ki nongwei kim lah ban pynkylla ne don bok ban pynlong Ri Kynti ia ka Ri Raid. Hynrei lada u nongwei ne ka nongwei lada ki don ki khun Sohbar, ki lah ban pynlong Ri Kynti ia ka Ri Raid, tangba ha ka kyrteng jong ki khun Sohbar jong ki. Ka Ri Raid kam ju don mawpud mawsam. Ka hima ne Ilaka ka lah ban ai wai he buh bynda ia ka Ri Raid. Ia ka jingmih nangne la ia sam hapdang ka Sorkar bad ka Ilaka. Ka bynta ba ioh ka hima ne Ilaka pat la pyndonkam na ka bynta ki kam pynbha shong ne ki lah ban issam ia la man la ka tnum iing nong Sohbar. Kum ka jingmih na ki par mawshum ha Komara.

3. **Ri Kur**.—Hapdeng ki nongsobbar baroh ki khun kynthei han shynrang ki ioh bhah ioh bynta kumjuh a la ki kneie ki kpa. Hynrei ki ai bynta kam bun ka khyndew ne ka bri ia ka khun khadduh. Namar ka iing khadduh a dei ka iing nongtymmen bad kaba dei ban peit ban ri ia ka jait ka kur baroh. Ki kur khunswet kiba la iap kmie kiba u kpa um treh ban ri, ne um lah ban ri ne u ioh kaminah noh haba k dang rit, ne kino kino ki kur shynrang ne kynthei kiba hap ha ka jinghitom lanot. Ia kumki kine ki jinglut ka khadduh ne ka nongiohpateng ia ka iing khadduh ka pynlut na ka jingmih kaba ioh na ka Ri Kur.

4. **Ri Shyieng**.—Ka syriem ia ka Ri Kur kumba la ong haneng. Kane ruh ka long ka khyndew ne bri kaba ki ai bynta ia ka khadduh ba kan pyndep ia ka niam ka rukem. Man la ka shi sien ha ka arsnem ki Sohbar ki ju pynlong ia ka phurne ka shad niam, ryrgaat bad ka shad-suk-mynsiem. Kumta, man la ka phur Sohbar, ki kur Sohbar baroh ki lum ia ki shyieng jong ki kur jong k, kiba la lap hapoh kine arsnem bad ki thep ha ka Mawbah ne Mawkrh kumba khot ki trai shueng. Ka jingpyndep ia kane ka leh niam ka long ha iing khadduh bad baroh ka jinglut la pynlut na ka jingmih kaba mih na kane ka Ri Shyieng.

5. **Ri Seng**.—Kane ka R. Seng ka long syriem kum ka Ri Raid jong ka Ilaka, hynrei ka shu kut tang hapdeng shikur ne shikpoh. Baroh ki kur pateng-la pateng bad ki khun ka (Pit Seng) tang shi pateng ki lah ban rep ban rieng ha kane ka Ri Seng, bad ban bam ia ka jingmih nangne. Hynrei ki kur ne khun kha kumba la dong, kim lah ban pynlong nongkynti ne Ri Kynti ia ka. Ka shu rah hi ka Ri Seng pateng la pateng.

KA SONG III

KA RUKOM BUH THUP NE MAW PYNIAKHLAD IA KI PUD KI SAM

Mawbri.—Ia u Mawbri la pynlong da ki **Mawkhap**, **Mawthyliech** bad **Mawkhang**. Kine ki lai tylli ki jait maw ki pynlong ia u Mawbri. Ia k Mawbri la ju shem ne kham pyndonkam eh, da ki briew kiba shong halor hi Ri lum jong ka Ri Khasi. Hapdeng artylli ki mawkhap ba la thung hapoh khyndew, don sa uwei u mawthyliej ne mawkdew ba la tynsat hapdeng jong ki. Ia u Mawthyliej ne Mawkdew la khot kyrteng kumta, na ka daw ba u long ka dur syriem ia u tylliej. Ka tduh jong u kaba kham nep ka kdew ne thew sha ka phang ba don sa uwei pat u Mawbri. Ha kane ka rukom da kaba peit bad bishar ia u mawthyliej, lah ban shem ia ka pud sawdong jong ka bri ne khyndew baroh kawei.

Mawkhang.—Haba kut jong u pud ne ki pud jengkawei ka jaka ki ia kynduh bad ki pud jong kawei pat ka jaka jong ki briew, ki buh da u Mawkhang. Kumta da kaba peit re bishar ia u mawkhang lah ban ong la u pud jong kata ka bri ne khyndew u kut hangta.

Nalor kitei ki dak ki shin ba pyniakhlad ia ki pud jong ki jaka don ruh sa kiwei pat ki dak kum li phudwah, ki them, ki nala, ki mawlong-mawteh, mawlyns, ki kynja dieng bah, kum ki dieng jri, ki suok ne lynti bad kiwei kiwei ki kynja ta'long hi bad ta lah ban reh re pynikut da ki bun spah snem.

Ha ka Ilaka Sohbar ia ki pud ki sam la pyniakhlad da ki kynja Mawlong-Mawbah, ki maw ba shu thung hapoh khyndew, ki them, ki phudwah, ki nala, k lynti ne suok iaid briew, ki kynja dieng bah, ki kwai pud bad soh pud, ba ki thung ki trai khyndew ne trai bri ha baroh arliang u pud. Ia u pud barabor la-shu ia thung hi da ki trai bri ba ia markhap, lem bad ki para-marjan-marpa ba ia lhappud. Hynrei haba don ka jingtylabeit ne suh jingmut ki rangbah shnong lem bad u Matabor ne Sordar ki leit sorjamin ia ki kyndew ne bri bad ki pynthung ne kdew da ki kynja pud ba la ong haneng. Ia ka bai sorjamin katba ong kitei ki rangbah, ki arliang mamla ki dei ban siew da ka pisa.

Hapoh ka Ilaka Sohbar ym ju shem ne lap ia ki lamsain Mynrain, ne Semraid. Lait sa tang haba don ki lynti ba pyndonkam ia id da ki patbah, kaba long ka pdeng artylli ki br ne khyndew.

KA SONG IV

KI DUSTUR RITI BAT KHYNDEW BAT SHYIAP

A. Ki khyndew ba bat ki khlieh ki Hima-ki Syiem, Lyngdoh, Wahadadar ne Sordar namar bad na ka bynta u khun u hajar.

Ha ka Ilaka Sohbar, u Sordar bad ka dorbar jong u ki don bor tang halor ka Ri Raid, ha kaba ai bor ban rep ban riang ia ki nongwei bad ban ioh bam nangta, Hynrei kim lah ban pynlon nongkynti ne Ri Kynti ia kane ka jaka rep. Lada kim lah rep shuh, tang hadien lai snem ka kylla biang ka Ri Raid bad uno uno u briew u lah ban rep halor jong ka. Halor kine ki Ri Raid, u Sordar bad ka dorbar ki don tang ka bor, ban peit ban ri ne sumaria ki, hynrei kim don ka hok ban kam kynti ne nongkynti ia lade ne ia ka kur ka jaid jong u. Tang ha ba u rep ia ka kum u traishnong ne nongsobbar u lah ban pynkylla Ri Kynti ia ka. Ka dorbar bad u Sordar ia lah ban ai wai tang ia ki mar poh khyndew ne ki dieng i siej jong ka Ri Raid bad ia ka jingmih nangne ka leit sha ka Hima ym sha uno uno u briew ne ka briew. U Sordar u ioh bynta na ka jingmih jong ka Hima baroh. Hynrei ia i Ri Kynti, u Trai/ ki tra i khyndew ki lah ban leh Eatba ki mon.

U Sordar u don bor ban ai nongrim iing ia uno uno u briew da ka-ba ai patta ia u halor ka Ri Raid bad ba u dei ban siew ia ka khajna jing kaba leit sha ka Hima. Lada kim lah shuh ban siew ia ka khajna ka khyndew la long biang ka Raid jong ka Hima. Kumba la ong mynshuwa ka Hima Sohbar shuwa ban wan ki Phareng ka la long ka Hima Sviem, hynrei hadien ka jingjop jong ki Phareng kila pynkylla Hima Sorkar, hapoh ka jingpyntaid u Sordar. Kumta ki Riti—Dustur bat khyndew bat shyiap kila don ka jingkylla katto katne.

Kumba la ong shakmat, ka jingkylla traishnong ne nongsobbar ka long da ka jingiapoikha bad ki tra i shnong. Ki tra i shnong ki ioh ka bhah ka bynta jong ka Hima bad ki lah ruh ban pynkylla Ri Kynti ia ka Ri Raid. Ki lah ruh ban ieng ialeh Sordar ne ban jied Sordar. Hynrei ki nongwei kam lah ban ioh ia kine ki hok, wat lada ki la shong shnong da ki bun pateng ne bun phew snem. Hangne kadei ban don ka jingailad ia ki nongwei, kata kito kiba la shong shnong kumba shi pateng briew shaneng ban ioh lem ia kitei ki hok kum ki traishnong.

KA SONG IV

KA DUSTUR RITI BAT KHYNDW BAT SHYIAP

B. Ki khyndew ba bat ki bakhrav/ki khlieh ki raid/shnat, etc., namar bad na ka bynta ka raid/shnat

Ka Hima ne Ilaka Sohbar ka dei ka Hima Sorkar, kumta kam don ki jaid Bakhrav, ki Khlieh ki Raid ne Shnat. Ki don tang ki Matabor halor jong ki shnong, kiba long tang kum ki rangbah shnong, hapoh u Sordar.

Kumta ia ka Song IV—C(1), IV—C(11), IV—D, IV—E, IV—F, IV—G, IV—H, IV—I, IV—J, ym don jingjubab ei ei.

KA SONG V

KI AIN BAT KHYNDEW BAT SHYIAP HAPOH KA HIMA, RAID, SHNAT, ETC., DA U SOHSHYIEM, SOHSHNONG, MYNDER-RI KAT KUM KA DUSTUR RITI BA LA BUH

U Sohsviem, Sobshnong, ne Nongwei, kumba ong ki Sohbar um lah ban ioh kajuh ka hok kum ki traishnong (Sohbar), ha kaba bat khyndew bat shyiap, etc. Kumba la kdew ha ki song kiba sha khmat kum kine briew, ki don ki hok tang halor kito ki khyndew ki shyiap kiba ki thied duh da ka pisa. Ki Sohsviem, Sobshnong bad ki Mynder-ri, kim lah ban ioh ia ki hok bat khyndew bat shyiap lane kim lah ban long traishnong (Nongsobbar) wat ia ki la shong la sah kamo kamo pateng ruh ki khun ki ksiw jong ki ki sha long ne shu sa hi kumjuh. Hynrei ki khun jong kitei ki jait briew ki lah ban long traishnong tang haba u ne ka ki, ia poikha bad u ne ka Nongsobbar. Ia kine ki khun kiba mih na kane ka jingiapoikha, ia khor ki khun Sohbar bad ki long tra i shnong shnong nongsobbar pateng la pateng. Kine ki khun Sohbar ki dei ban bud thik ia ki riti ki dustur jong ka shnong.

KA SONG VI

A. KA AIN HIAR PATENG KAT KUM KA DUSTUR RITI

Kumba la ong sha khmat, ka Ilaka Sohbar ka dei ka Hima Sorkar kaba hap hapoh u Sordar, kumta ym don jubab ei ei ia kane ka Song.

KA SONG VI

B. KA AIN HIAR PATENG IOH PATENG KAT KUM KA DUSTUR RITI

U briew ne ka briew, kiba bat ia ka khyndew ba ioh na ka kamai la jong ki lah ban ai wai, buh bynda, ai sngewbha, pyndonkam, die duh, ne leh katba ki mon ia katei ka khyndew. Hynrei i kaba ioh pateng ka lah ban don ka jingch. Shim mynta kum ia ka khun khadduh—ka lah ban ioh ne don ar rukom ki jait khyndew—(a) kaba ke ioh da la ka kamai la jong "Nongkynti", ne "Ri Kynti", (b) kaba ka ioh paterg na ki kmje ki kpa "Nongtymmen". Ia ka jait khyndew ha ka, (a) ka lah ban leh katba ka mon hynrei ia ka jait khyndew ha ka (b) ka lah ban bam ban dii katba ka mon ia ka jingmih nangta, hynrei kam lah ban die duh, ai wai, buh bynda, etc., khlem ka jingiatip lem ne kubur lang jong ki hymmen ki para jong ka. Kine artylli ki jait khyndew barabor ki long kiba shai bad ithuh bha, kim lah ban long ki bymithuh ne ban ia jhulum hajuh. Kane ka riti dustur ka long kaba bha bad ka dei ban iainch ruh kumta.

KA SONG VI

C. KA AIN HIARPATENG IOHPATENG KAT KUM KA DUSTUR RITI

"Sang" ka mut ne thew ia ka jinglong-jingman, jingmih jingpaw, jingpynkhein ne leh pyrshah ia ki Riti-Dustur ba la buh da u Blei Trai Kynrad. Ki sang ki don ar rukom. Ki don ki sang kiba pynlong hi da ka Mariang ne Trai-Nongthaw hi, bad don pat ki sang kiba leh hi da u briew, haba kha khun synrap, u shynrang bad ka khynthei, ki ju ong khasang, wat la ka kmie ne nongkha kam shym tip ei ei ia ane shuwa ba kan kha. Don sa kiwei kiwei pat ki jingjia ne jinglong ha ka mariang ki bym ju jia ne ju long, hynrei tang-teng khat lano eh, ki ju ong ka la wan mih Sang ne wan lang Sang. Kata ka mut bym don ba kwah mano mano ban long ne mih kumta hynrei, ka wan jia wan long hi. Kum, haba kynih ka syiar kynthei, wang rung u bsien ha iing, kyllon ne khein ka dieng ha bym don lyer, don slap, don jumai ne mano mano ba pynkhein ne ktah ia ka. Sa kawei pat ka long ba leh pyrshahne pynkhein hi da u briew iaki Riti-Dustur. Haba u briew u ia ioh tnga shi kur ne ba dang don ha ka jingbypat ia bit ki ju ong, ia shong sang.

Ki Sang kiba leh ne pynkhein da u briew ruh ki don arjait. Ki don ki Sang kiba lah ban pynsuk, pynjem ne pynbeit da ki rukom jingleh ba la buh, don pat ki bym lah shuh ban pynsuk, pynbeit ne pynjem da kano kalad ruh. Kum kaba ia shongsang shi kur ne bym pat don ka jingiabit ban ia poikha, ki long ki bym lah ban pynsuk, pynjem, ne pynbeit daei daei ruh. Hynrei kum ki Sang ba jam ia u briew uba thiah, pyndei da synsar ia u briew, pyndei ne pynbud unthet ia u briew etc. ki long kiba lah ban pynsuk, pynjem ne pynbeit da ki rukom jingleh ba la buh.

Ia kiba ia shongsang khasang, ki kur ki jait ne ki kmie ki kpa kim ju ai bhah ai bynta shuh. Wat, ynda ki la iap ruh ia ki shyieng jong ki kim ju pynleit shuh ha ka niam ka rukom ne thep ha ka Mawbah, ne Mawkur. Ki shu buh kyrpang la ka jong ha ki mawshyieng.

KA SONG VI

D. KA DUSTUR RITI HIAR PATENG IOH PATENG

Ka khynthei Khasi ne ka tnga Khasi (i. e. ka Khasi nylla) haba ka ioh tnga ia u mynder-ri bad lada ka bud ia ka dustur hiar jait jong u tuga bad ka bret noh ne ichnoh ia ki dustur riti Khasi bad ki jingleh jingbud ia ki, kam lah shuh ban ioh pateng ia ki Nongtymmen Nongsan (i. e. ki iing ki sem ki khyndew ki shyiap, etc.) kiba dei ban ioh. Kane ka long kumjuh ia kito ki khua kiba mih na ka bad kiba bud ia kajuh ka riti dustur ba la ia lam da ka kmie.

Kaba pynithuh ne pyntip sha ka pyrthei baroh kawei ia ngi kum ki Khasi ka long, ki rukom khein kur khein kha, ka Niam ka Rukom, ki Riti-ki Dustur ia kiba la seng nongrim naduh ka por ka jingwan long briew ne mih briew jong ngi ki Khasi sha kane ka pyrthei, naduh ka por bad ka thymmei jong u Hynniew Skum-Hynniew Trep, ne ki Hynniew Kur-Hynniew jait ba ngi sa roi sa pa katne kyrhai byllai, bad kumta ngi lait na ka Sang ka Ma, ka klep ka byrsih. Dei na kane ka thymmei ne nongrim jong u Hynniew Skum-Hynniew Tep, ba ka sa mihka rukom khein kur-khein kha, ka Niam ka Rukom, Ki Riti-ki Dustur bad kumta ter ter. Hynrei shisien ba ngi la ichnoh ne bret noh kane ka thymmei kata ka jinglong Khasi jong ngi ka la duh bad ngim don hokshuh ban kam ia lade ba ngi dang deiki Khasi; namar kam shong nia shuh bym don ar thymmei ne lai thymmei ha kajuh ka jait bynriew. Haba shu ong shi kyntien kane kam shym don jingiapher ei ei shuh na ka 'Sang' ne 'Shong Sang', kumba la ong ha ki song kiba sha khamat, kane kam thew ym tang ia ki kynthei Khasi kiba leit kylla jait sha u tantra Mynder-ri hynrei ka ia hap kumjuh hi ia kito kiba la bret noh iala ka Niam Khasia ne Riti-Dustur Khasi bad kiba la leit kylla sha kiwei pat ki niam jong ki mynder-ri. Namar ha ngi Ki Khasi ka Niam bad ka Riti Ki Dustur ki long kiba ia soh lang kum ka doh ka snam katba ki dang ia sohlang, ki pynlong ia ka met bad ka jingim, hynrei shisien ba la pyniakhlad ia ki, ka jingmih ka long baroh ar ki iap duh noh khoit.

Ha kaba sdang ka jubab ia kane ka Thup Jingkylli la pyndonkam ia ka ktien "Khasi Nylla", kane ka long ban pyniapher na kito ki "Khasi Kylla", kata ka mut ba wat la ki bat ne ioh ia ka kyrteug "Khasi" ruh, hynrei ki la leit kylla noh sha kiwei pat ki niam mynder-ri, bad kila bret ia la ka jong ka thymmei ka jingwan longbriew ryngkat bad ki niam ki rukom, ki riti ki dustur jong ki Khasi. Kumta ha ki "Khasi-Kylla" ka jingiapoikha ne shongkha bad u ne ka mynder-ri kam don jingktah ei ei shuh, ia ka Riti-Dustur ioh pateng namar ba kila lah dkhah lupa ialade na kine baroh. Namar, ka Niam ne jingngeit jong ki ruh ka kren shai kdar ba kam don jingiapher ei ei ban ia poikha ne shong ka bad uno ka kur ka jait ne u ka mynder-ri, tang ba baroh ar ki dei ban long ne don ha kajuh ka niam ne jingngeit.

Ka jait bynriew Khasi mynta hi, ka don ha ka tmier bad ka jingsyier kaba khraw shibun eh. Namar ngim don ha kano kano ka jingbeit ne jingpynbeit kaba shai. Manla ka iing ne ka kur ki shu iaid kulmar bad lymuh khlem don jingsgewthuh ne jingbeit ei ei ruh ia la ka Riti-ka dustur etc. La sngewdonkam ba ki bor kiba halor, khamtam haba ngi la ioh la ka jong ka State, kumne, ngi dei ban ioh ki ain re jingpynshai khang ba kan don ka jingsgewthuh bad jingshai ba paka bad ka jaid bynriew kan lai neh.

KA SONG VII

KA JINGSAM JA KI KHYNDEW KI SHYIAP KATBA DANG IM BAN LONG KAM HADIEN
BA LA IAP.

Ha ki por mynshuwa ne wat haduh shuwa ban wan kiew ki Phareng ki Khasi ki longki briew kiba bar ia ka ktien Hok, ka ktien Blei. Kim ju don ka ktien thok ne kylla jutang ia kaci kaba la kren ne kubur lang. Ngi ju iohngew ba ki Khasi ki ju ia die ia thied bad ia khai pateng bad ki dkhar shaduh Chattack, Shilot bad Dacca ruh, naduh ki por hynai. Ka jingkylli ka long ba kumno ka ia trei kat kine ki kam kiba da ki phew hajr ne lak, khlem jingthoh jingtar ia ka jingkhain jingdiah? Ym dei tang ka ktien hok bad ka jingshaniah ha ka? Te, katno tam, haba u kni, u kpa, ka kmie, ka ki w ki kren ne batai ia ka 'tien hok' ha la ki pyrsa, ki khun, ki khunruit, khunjien kam la long kum ka ain ha khmat u briew bad u Blei? Ki Khasi ki khein sang ch ban pynkren lamler ia uba iap n- ban tam sneng ia ka jingbthah jong ki kni ki kpa, ki kmie ki kiaw. Kumta kano kano kaba kren ne pynhai ma ki ka la long hi ka ain ne kham palat pynban. Kumta, naduh ka mar ka mata, ka khyndew ka shyiap ruh shisien ba la pynkam ne ai ma ki, ym ju don ba nud shuh ban leit ia knieh ne dawa ei ei hadien ka jingiap jong uta ne kata ka nongai nongsam.

Ka "pynkam" ka long kumjuh hi kum ka ai bhah ai bynta bad a kynthup lut ia baroh, ki mar-ki mata, ne bri ki jait khyndew-jait shyiap kiba u ne ka nongai bhah ai bynta ki don ka bor halor kine ki mar ki mata ne khyndew-ki shyiap kiba u ne ka don hok ban leh kumta. Ka pynkam kadon khyndiat ka jingiapher na ka ai bhah-ai bynta. Ka ai-bhah ai-bynta ka long ba u nongai u aiduh noh ia ka khyndew ka shyiap ha ka por ba u dang im, bad u nongioh b'ah ioh bynta ruh u pyndoniam ia ka ha kajuh ka por ba u 'oh. Hynrei pynkam ka mut ba u nongai u shu pynkam shuwa bad u bat hi ia ka khyndew ka shyiap ha ka por ba u dang im. Ynda ula iap u nongai, te u nongioh u sa shim. Sa kawei pat ka long ba lehse u nongioh u dangrit ch ka ryta bad ym pat tip ne sngewthuh e ei. Kumta la shu pynkam noh shuwa haba u nongai u dang im. Lada jia ba u nongai u iap noh haba u nongioh u dang rit, kumta la pynbat dano dano bad ynda u nongioh ula biang ka ryta u sa shim bad pynbat hi noh. Ia kine baroh la shu pynskhem ne pyniaid tang da ka 'tien Hok-tien Blei, bad ym ju don jingkulmar ei ei ha kito ki por. Kane ka rukom ai ne sam ia kiei kiei tang da a ktien, ka long kaba shai kaba skhem kham palat ban ia kabor ne jingskhem jong ka "WILL".

Baroh ki jingiakren haneng, ki longha ki por ba mynshuwa kata shuwa ban wan kiew ki Phareng. Hadien ka jingwan ki Phareng, lem bad ka jingnang thoh lot thoh sla bad ka jinghikai kiba pher bapher, ka jait byriew Khasi ka la hjar shibun ch ha a rukom pyrkhath-pyrdai bad ha ka jingabat ia a 'tien hok-tien blei. Kumta, mynta hi ka por, la sngew donkam da ka jingthoh ia kiei k ei baroh, khnang ba kan neh, kan sah, ka jingiaieit ia sngewtha shikur-hijait bad ban leit na ki kynrum ynraur baroh.

KA SONG VIII

KI JINGEH KI JINGWIT KI LAD KI LYNTI

Kumba la on-gha ki Seng kiba shakmat, mynta hi ki por, la donkam ia ka jingthoh jingtar, ha man la ki kam ki jam ba ngi leh. Ngim dei ban kynnoh pap ia ka pyrthei, namar ka pyrthei ka sah hi kumjuh. Ki Riti ki Dustur, ki Niam ki Rukom etc. ba la buh u 'Ni u Kong' ruh ki sah hi kumjuh bad kim don jingkylla ei ei b d ki long ruh kiba beit ba' ryanth bha, khlem don ji gduna ne ei n-ei ruh. Hynrei ki jingkulmar jingbymia' eit ne jingpynkylla baroh, ka long ma ngi hi ki briew na ka daw ba ngim bat shuh ia ka 'tien hok-tien blei'. Kumta ngi kynnoh pap ia ka pyrthei bad ngi ong ba ka "Pyrthei kala Kylla". Naduh ba wan kiew ki Phareng, lem bad ki jingnang thoh kot thoh sla, ka jingkiyndon bad ki li ait bynriew mynder ri, kiba pynrung ia ki jingmut-jingpyrkhat kiba pher bak-ly-bak na ki jong ki trai ri, kum ha ki Riti-ki Dustur, ki Niam ki rukom ka khein kur-khein kha etc., ka jait bynriew Khasi ka la sa-mangkariang ha bun ki bynta. Lynda ka jait bynriew Khasi ka la khyndat pyndut ia u ne u Mang-kariang, shisien ka sngi un kjit lut ia ka met bah baroh kawei. Shusha ka jingbuh jingthoh jingtar ia ki Riti ki Dustur ka long kawei na ki daw ban pynbeit pynbiang ia ki ain ki kanun ioh pateng hiar pateng etc., hynrei ka jingkylli ka long, lah mo ban leh ia kane khlem da ktah ia ka jingngeit bad ki niam ki rukom? Namar kumba la ong sha khmat ki Riti-ki Dustur ki long kiba ia soh lang bad ki niam ki rukom, thik kumba long ka doh bad ka snam ha ka met jong u briew. Namarkata, haba buh jingthoh ia ki Riti ki Dustur hiar pateng ioh pateng. Ia dei ruh ban buh sa ki kyndon kiba, kine ki Riti ki Dustur kin teh song ia kum kine ki jait bynriew lem bad ki rukom jingngeit jong ki.

KA SONG IX

BA TAM BA LAIT

Kumba la kynthoh pateng pateng ha ki song kiba sha khmat bad la ong ruh ba, ki Riti ki Dustur bat khyndew bat shyiap hapdeng ki Khasi baroh kawei ka Ri Khasi ki long kiba ia soh bad ka Niam ki Riti ki Dustur ki mih na ka Niam bad ka Niam ka mih na ki Riti ki Dustur. Shim mynta, kumba shu kdew lynti khyndiat. Ka Khadduh ha man la ka kpoh ne ka iing ka long kaba ioh ia ka iing seng iing khadduh, lem bad ki khyndew ki shyiap, ki jingdon jingem baroh. Hynrei ki jingteh ia ka ka long ba kan pyndep ia ki Niam ki Rukom etc., jong ka kur ka kpoh. Kane ka dei ka Riti-Dustur ba la buh u 'Ni u Kong' naduh hynai hynthai. Ha kine ki por mynta, lada ia kane ka Riti-Dustur la pyn-jari da ka ain bad lada ka khadduh ka la kylla niam ne ia poikha bad u mynder-ri bad ka bud ia ka dustur hiar jiat na u trga, kumba ong ha ka jingkylli (Song VI, I. (a) kan long kumno?

Ki Syiem ki Lyngdoh etc., ki Khlich jong ka hima barabor ki long kiba hiar pateng na ka kur ka jait bad ki pyndep ruh ia ki Niam ki Rukom jong ka Hima. Kine ki long ki Riti-Dustur ba la buh u 'Ni u Kong, naduh mynbarim bajah. Tharai lada ia kane ka Riti-Dustur lada pynjari da ka ain, hynrei lada ma u ne u nonghiar pateng uba dei ki kylla niam noh, kata kan long kumno?

La sngew donkam ba ka Komission kan da kham pyrkhut sani bha ia kum kine kimat bad ki kyndon, ha ka jing-pynjari ia ki Riti ki Dustur da ka jingthoh jingjar.

Na U. R. B. Roy, Wahadadar Shella Confederacy.

Ha U Bah M. Pyngrope, A. C. S.,
Secretary, Land Reforms Commission For Khasi Hills, Shillong.

Bah Badonburom,

Nga ia ioh pdiang ia ka Thup jingkylli ba phi la phah sha nga lyngba u Block Development Officer, Cherrapunjee ha ka 28th January, 1974. Ban ai jingshai ne jubab ia ki hapoh ka 31st January, 1974, ngam lah na kine ki daw harum:—

(a) Ba khlem u paitbah u ban ia ai jingmut lang ia ki Riti ki dustur ki khyndew ki shyiap hapoh ka Shella Confederacy ngam lah ban leh da lade hi.

(b) Ba nga long u Wahadadar u ktien ki paitbah ha hima jong nga namarkata khlem da ioh bor na ki ngam lah.

(c) Ba ki khyndew ki shyiap ki don hapoh ka bor ka jinglong trai, ki trai khyndew bad nga u Wahadadar ngam don ka bor ha ia ka iktiar ia ka jinglongtrai ki trai khyndew.

(d) Ba ngam lap por satia ban pynbna ia kane ha ka jingtip lang u paitbah bad ki rangbah ka H ma.

Namarkata ngam da sngewnguh shibun ch ia ka burom jong phi ba phi pyllait noh ia nga na kane ka jingdawa ai jingshai ha ka por ba kyrkich than ch. Bad ban dawar beit ia kane na ki tra knyndew kiba da ka jingiasngewthuh jingmut lang baba la ai jingshai ia ki kaba biang, kin pyrkhut hi ban leh ia kano kano kaba donkam, khamtam haba kane ka subject ka ktah ia ka iap ka im jong k hi.

Dated, Shella
The 29th January 1974.

R. B. Roy, Wahadadar,
Shella Confederacy.

Laphah copy na kane

1. Sha U Chairman bad ki members ka Land Reforms Commission ki ban don ha ka jingialang u B. D. O. Cherrapunjee ha ka dated 30th January, 1974.
2. Sha U B. D. O. Shella Development Block Cherrapunjee ba un tip.
3. Sha U Shri S. D. D. Nichols Roy, M.L.A., Shella Constituency.

Ha

U Secretary,
Land Reforms Commission for Khasi Hills,
Shillong.

SUBJECT—Ka Thup jingkylli

Sir,

Ka Durbar Shella Constituency kaba la ialang ha ka dated 26th February 1974 haba ka la pule ia ka tei ka thup jingkylli, ka la bthah ia nga ban pynyip sha phi kumne—

Ba namar ba kane ka kam ka long kaba thymmai, bad ki jingkylli ki long ki bym lah ban angewthuh ia ki, ka Durbar ka la iakat ba ka kyrpad ba kane ka Commission kan da wan pynshai ia kane ha khmat ka Durbar paitbah khnang ban da ioh jingshai ia ka.

Kumta ia kyrpad ha ka burom ka Commission kan pdiang bad leh klo i ia kane, da kaba kan da ai jingtip ha U Secretary ia ka sugi ban wan khnang ba U Secretary un tum ia ka Durbar paitbah jong ka Shella Confederacy ha ka por babiang.

Dated Shella,
The 27th February 1974

Uba burom iaphi
N. C. CHYNE
Secretary,
Durbar Shella Confederacy.

Replies of Shri Jor Marick Syiem M.L.A. to Questionnaire on Land Reforms.

The questions on Land reforms are far too numerous and some rather complicated and difficult to provide ready answers. I will however make some attempts to reply to some of them as far as I can do so in the midst of my multifarious activities.

PART—I

Q.1. "Ri Laiphew Syiem" does not in my opinion, connote that there were actually 30 Syiems in the Khasi Hills. The terms "Laiphew" is generally used when the number is very big or numerous e.g., "Laiphew Jaid, Laiphew skit, Laiphewna-arjiagmut" and so on. These are catch words which Khasis like to describe the numerous persons or things without counting them.

"Ri Laiphew Syiem" might have been used to denote that there were so many chiefs or Head of the Khasi States at the time when the British came to these hills. Incidentally however, there were thirty chiefs in the areas comprising the Khasi States. There were 15 Syiems, (Jirang was added only in 1946), 3 Lyngdohs, 4 Wahadadars, 8 Sirdars (including Jirang and Mawlong).

Q.2.(a) Covered by 1 above.

Q.3. No records to my knowledge that 5 states had vanished. All States who entered into treaties and engagements with the British were recorded in the Aitchison's Collection of treaties and sanads of the so called British villages only Sobbar Sirdarship had a treaty with the British regarding royalty on limestone.

Q.3. There are no records but it appears that some of them like the 8 villages of Shella area and Marbisu seceded from Shella and Myllicm respectively. Perhaps Nongbah and Nonglait also did form part of Shella confederacy as Laitlyngkot and Laitkroh were part of The Shillong (Khyrim, Myllicm) state

Q.4. Does not arise in view of replies to Q.2. above.

Q.5. The areas in severed from the Khasi Hills by the British administrators for administrative convenience are the area known as Nongwah or Mawtamur, and Nongsala called Desh Dumria near Sonapur. The latter of course was snatched away from a Bor Manick Syiem of Khyrim—Myllicm for resisting the British in 1833 along with U Tirot Singh Syiem of Nongkhlaw.

Q.6. As in 5 above.

Q.7. I have no knowledge about this. No documents were seen by me.

Q.8. A in Q. 7 above.

Q.9. I think it is too late in the day to deal with such questions in view of the present set-up, with Meghalaya as our own State.

B.Q.1. (a) The Chief of my Hima (Myllicm) is known as 'Syiem'

(b) The Chief can be elected only from the Syiem of Myllicm.

(c) Originally there were 5 clans of Bakhraw, but now every elector claims to be a Myntri and therefore a Bakhraw. Even the 23 clans newly made elector clans by the District Council call themselves Myntri.

2.(a) Raids and Shnats.

(b) Myllicm, Sawkur, Nongbet, Sunshnong, Mawbuh, Mawthoh, Nongleng, Umsaw-Nongbri, Nongtluh, Mathan, Marngar, Umwang, Kharpata, Palisha, Mawmain, Kuswai, and the Shnats are Mawpat, Bhoilymbong and Bhoilasa.

(c) A Raid is a subdivision with limited autonomy for internal matters including trials of suit and petty criminal cases. A Shnat is attached to a Raid but directly administered by the Syiem and his Durbar.

(d) Some raids have got their local Syiems, some Lyngdohs. Some by Mikir terms of Bongthoh or Bongthe.

Q.3. Durbar Hima is a supreme body of the Hima which alone can decide matters affecting the whole Hima. All male adults of the hima can participate in its deliberation but the final decision is taken by the Syiem, the Myntri and the Headmen of the villages according to the consensus of the views expressed in the Durbar Hima.

Q.4. Covers by replies to 3 above.

Q.5. Durbar Syiem is an administrative cum judicial body presided over by the Syiem.

(b) Only Myntri, Lyngdoh and Basan can sit in this Durbar.

(c) The Syiem's Durbar implements the decisions of the Durbar Hima runs day today administration, tries cases, collects revenue.

(d) Deals with higher authorities and with other Himas. The Syiem convenes the Durbar. In some himas this Durbar sits every day.

(e) The Durbar Syiem is a functionary of the Durbar Hima, but it is this Durbar which decides if and when the Durbar Hima should be convened.

Q.6. The Durbar Syiem is subordinate to the Durbar Hima, but the Syiem is himself the Presiding Officer of the Durbar Hima when it is convened as stated in 5(c) above.

Q.7. The Chief by whatever title he is called is the Presiding Officer of the Durbar and he is the administrative head who signed the orders, judgements and all documents issued by the Durbar Office.

Q.8. Durbar Raid as defined at 2(c) is minature of the Durbar Syiem discharging similar functions in a limited measures.

Q.9. The Syiem is the presiding officer of the Durbar Hima but he is subordinate to its decision over which he has no overiding authority.

Q.10. The head of a raid is more or less in the same position with that of the Syiem of a Hima.

PART—II

As far as I know the following classes of land exist in Myllem Syiemship—

Q.1. Ri Kynti, Ri Kur, Ri Nongtymmen, Ri Maw, Ri Raid, Ri Khurid, Ri Iapduh, Ri Syiem, Ri Lyngdoh, Ri Bam Syiem, Ri Lawadong, Ri Lyngdoh, Syim, Ri Lawuiam, Ri Lawshnong.

Q.2. No other that I know of.

Q.3. Ri Kynti belongs to a family whose progenitor acquired by way of purchase.

Ri Kynti, Ri Kur, R. Maw are more or less the same. All of them are demarcated by customary boundary stones planted by the contiguous owners.

Ri Nongtymmen—A land descended from generation to generation the original founders of which had acquired it from time immemorial. This land belongs to the family whose ancestors and ancestresses were the founders of such land. Generally such land are not divisible but of late due to quarrels and litigations in the families or clan and the deteriorating influence of the elders of the clan, even such lands became subject of partition.

Ri Raid—is a common land of the village or of the raid whose inhabitants have joint rights and can cultivate any vacant plot whether virgin or left uncultivated for over 3 years. These lands are controlled by the local elders who settle dispute arising out of claims and counter claims among the inhabitants of the village or raid.

Ri Khurid is a land acquired by way of purchase either by the individual or by the family. This like Ri Kynti, becomes absolute property of the owners concerned and descends to their heirs and successors.

Ri Iapduh is a land whose owners have become extinct and there is no one to succeed them by way of inheritance. Such lands in the old days escheated to the Syiem who alone is immuned from any taboo for enjoying such lands. Now-a-days Raid elders or even daring individuals take possession of them and treated the same like a raid land.

Ri Syiem is a land gifted by some generous families of the Bakhrav clans for maintaining the prestige of the Syiem family who had no land of their own.

Ri Bam Syiem—lands set apart for the maintenance of the Syiem families. They may be portions of Ri Kynti or a tract of Ri Raid as the elders may choose to allot.

Ri Lyngdoh is a tract of land allotted to the Lyngdoh who is to discharge the duties of a religious head of the raid. Such land passes to the family which produces the Lyngdoh from time to time. Ri Lyngdoh is treated like a ri kynti.

Ri Lawadong—a forest set apart for the preservation of trees for the need of the local people chiefly for cremation, house building materials and in a limited scale for fuel wood obtained from dead trees. During the British regime these forests were declared protected forests and strict control was exercised over them through the Syiem, etc. Some of these forests originated also from preserving water sources which are perennial and supply both drinking and irrigation water to a village. Alas! these are dying out after the British left.

Ri Lawniam are forests connected with religious rite of a particular clan. They are also called sacred groves by the British. The Khasis used to believe that evil would befall to anyone who desecrate these forest. This was the way how the elders of old impressed upon the people so that these forests may not be destroyed. Some of these forests appeared to have been kept also for water supply as in the case of Lawadong or Law Kyntang. There are forests in one village where the first pipe at the water source was to be put only by the Lyngdoh and by no one else. This indicates that water intake was one of the considerations which our wise old people established these forests.

Ri Lawkyntang—and Law Shnong fall in the category of Lawadong but some of them were never declared as protected forests, but left to the control of the village elders and their Durbars.

PART—III

Q.1. Mawbri is a set of Khasi boundary stones to mark the tract of land owned by private land-owners. Mawpud is one of the set of these three stones generally planted by individual owners to mark their lands as distinct from the contiguous lands. Mawthyliej is the middle of the three stones which indicates how the boundary shoots, to the next stone or set of stones. Mawkhang is that stone which shows that the particular or tract of lands ends. It is one of the 3 stones which form the set of Mawbri. In some cases a Mawkhang is planted separately to indicate that both contiguous lands end at that point.

Q.2. Reply to Q.1 covers all the points.

Q.3. As at 1 above.

Q.4. The system may differ from place to place, but the contiguous land-owners plant the stones and get them planted with their mutual consent.

Q.5. Other signs or marks to differentiate the adjoining lands are generally stream and rivulets which are natural boundaries. In recent times, earth walls and pegs also have been resorted to.

Q.6. There is no uniform width of Lamsain or Mynsain or Somra'id. It is generally understood that one "Jhapwait" (one full stretch of cutting with dao on either side of the boundary is Somra'id, Lamsain or Mynsain). This varies from place to place according to the generosity of the contiguous owners. The usual practice in the old days was that the gap between the two lands should be so wide that when fire is set along the boundary, there should be no imminent danger to its spreading on either side of the fire line.

Q.7. Lamsain is a fire line to demarcate the private or raj forests or other forests which have been regenerated for some purpose. This strip of land is considered to be free of any control by any authority since it is a no-mans land. Other may cultivate but cannot claim right thereto.

Q.8. Nil.

PART IV

Q.1. Ri Iapduh and Lawadong.

Q.2. (a) The Chief protects Ri Lawadong from being destroyed by wanton cutting of trees or/and from jhuming cultivation. This was the practice in the past but of late seems to have disappeared. For Ri Iapdup the Chief can utilise it as he desires.

(b) The size of Lawadong varies from Hima ranging from a few hundred acres to some square miles.

(c) Lawadong cannot be alienated by way of sale, transfer or lease by the Chief, though utilisation of trees for the benefit of the village concerned or the claka, if his dorbar accord sanction for such purpose is allowed.

(d) According to customs the Chief cannot do anything alone as touching public property of the claka.

(e) The right of the people to the said property is governed by custom and usages which they are obliged to adhere to, in a particular areas-raj or Hima.

(f) Individuals are integral parts of the community, they cannot do anything according to their sweet will. They are governed by such customs and usages as prevailing in the locality.

(g) Sohysiem and Sohshnong more or less fall under the same category as they are not the indigenous citizens of the Hima. They can be conferred similar rights to the lands, etc., but not on right to represent in the durbar of the Syiem or the right to vote for customary representatives in the Durbar.

Mynder-ri is on a different footing—he is either a non-Khasi or a non-hill tribe. He can occupy lands either on temporary basis on his being given title deed for its use and occupations but will not have any right of franchise in a Khasi Hima.

Q. 3. (a) Land owner generally connote owners of private or ri kynti lands. In ri kynti the chief has no control since the land is the absolute property of the owners concerned. During the British regime, the Government by executive orders in an around Shillong put restrictions on the use of private lands, through the Syiem of Myllem in order to preserve water catchments and scenic beauty. But this was not sanctioned by legislation. At present it appears that no such control can be exercised unless it is empowered by legislation.

(b) The chief of a Hima has no controlling authority over the ri kynti land owners, but if the settlement holder is a Mynder-ri he has to obtain a patta for the land he occupies and as such he is bound by the conditions of his patta in respect of transfer, mortgage, lease or sale. Pattas in raj lands are issued by the chief.

Q. 4. (a) as at 3(a) & (b) above.

Q. 5. Part IV--A seems to have covered all the points.

Q. 6. Salient features of land system differs from area to area. In some elakas there are only raj or community and ri kynti lands, in others there are other classes like Ri-khain, Ri Seng belonging to some clans and families who jointly own them to the exclusion of all others, these are neither pure ri kynti or ri raj.

Q. 7. The lacunae in the land tenure system of the Khasis is that the various classes of lands have not been properly defined by law.

Q. 8. Remedial measures in my opinion, is by codifying the various classes of lands and the customs governing the ownership and settlement of those lands.

Q. 9. The land belongs to the people, i. e., the clans concerned in the case of Ri Kynti lands, the families concerned in respect of Ri Khain and Ri Seng, and the people inhabiting the areas where ri raj or community lands exist, over which the chiefs or elders of the areas have power to control and allot them for occupying according to the local customs of occupancy prevailing in the areas.

In so far as Ri Kynti lands are concerned, it is for the members of the clan to recognise or declare who should control the undivided clan lands. Clans who have adopted the practice of appointing clan managers or Rangbah Kur, have to get them recognised by the Government or appropriate local authorities, otherwise there will be endless troubles and even litigations over the question as to who should decide disputes within the clan or grant settlement of clan lands, called Ri Kynti or Ri Khain or Ri Seng.

PART IV--B

I have personnel knowledge about these classes of land.

PART IV--C

Q. 1. I think these are covered by categories (i) to (v), (xv), (xvi), (xviii) and (xx) of Question 1 in part II.

Q. 2. Nil.

Q. 3. In the Myllem Syiemship to which I belong, the five clans Lyngdoh, Sehstun, Norgkhaw, Kharkongor and Kurkalang are the five myntri clans of Myllem raj. The 11 clans--Largtich, Kharhawphlang, Kharmon, Kharlukhi, Khar Rubon, Myllem Umlong, Synteng Norgdhar, Synteng Umwi, War Nongjri, War Tyngbah and Kharlang, are the 11 kurs. Subsequently Kharir has been added as Myntri clans. In the Sawkur Nongbet raj--the 4 clans are--Lyngdoh Mawreng, Sohlang, Jawiang and Khyriem are Myntri Sawkur. In the San Shnong Raj--the Lyngdoh Nongbsap, Pathawbah, are the Myntris and Majaw was subsequently added as one. Besides the Myntris there are two Basans--of Nongksth and Nongumlong who are in the position of Myntris but called Basans.

Q. 4. They are too many to be enumerated. They vary from clan to clan.

Q. 5. to Q. 14. Clan lands are common to all members of the clan. Possession usually confers occupancy right.

Kpoh lands are also governed by the same principle like that of the clan lands.

PART IV—B & C

Besides what I have observed in reply to Q. 9 above, I am of the view that there has been misconception of the rights and duties of the Khadduh—in the minds of many persons both Khasis non-Khasis. Strictly speaking, khadduh is only a custodian of the undivided ancestral properties, not the sole owner thereof. She enjoys the fruits of these properties but has also a duty towards her brothers and sisters who may be stranded in life or in extra-ordinary hardships. She has to help them out even give them shelter and food if they are sick or disabled and have no one else to look after them. If the ancestral property has been divided among the kpoh or family, she has the same function for the family to which she belongs.

In case of acquired property, i. e., property acquired by her own parents, she gets the house where the parents must live and die in her care. She also gets the bigger share in the other properties both movable and immovable. But she is not the sole heir, her other sisters also have to have their shares but in a lesser proportion. If however, she fails in her duties and responsibilities, she can be superseded by others of her sisters and in the absence of such sisters, by other female next of kin as may be selected by the Rangbah Kur if there are such men, if not by the kur duwar or by the court.

This may be a moot point which may merit a proper discussion or even a debate in a proper forum.

PART IV—D

I think this chapter is redundant. Replies to questions in the foregoing chapters seem to have covered this chapter also.

Sd/ JOR MANICK SYIEM
30th April, 1974.

To

The Secretary,
Land Reforms Commission For Khasi Hills, Shillong.

Dated Nongsteng, the 27th March, 1974.

Sir,

Da ka jingsgewnguh bad sngewburom eh ia ka jingtrei shitom bad kitkhia jong hi lyngba ka Land Reforms Commission na ka bynta ka jingbit jingbiang ka jaid bynriew jongngi. Ha ka por ba lyngkot nga klo! ban ai kane ka jubab ba lyngkot ia ka Thup jingkylli jong phi tang ia kumne harum, kham tam ia ki bynta kat ba lah kiba kham iadei hala ki thain kiba nga don ka jingtip jingshem.

1. Ka jubab ia ka Thup jingkylli—page 31. ka Song I.B.
2. Ka jubab ia ka Thup jingkylli—page 32. ka Song II.
3. Ka jubab ia ka Thup jingkylli—page 33. ka Song III.
4. Ka jubab ia ka Thup jingkylli—page 51. ka Song VI—C.
5. Ka jubab ia ka Thup jingkylli—page 52. ka Song VI—D.
6. Ka jubab ia ka Thup jingkylli—page 53. ka Song VII.

Na ka bynta kane, ngan sngewnguh eh ia ka burom jong phi.

Uba buron ia phi,

Sd/—M. L. Singh Syiemlich Nongsteng,
B. D. C., Member Shella Bholaganj
Development Block.

KA JUBAB IA KA THUP JINGKYLLI KA SONG—I—B.

Q. 1. (a) U Syiem.

- (b) Na ki kpoh jong ka jaid Swer Syiem. Kaba mut kato ka iing ha kaba nyngkoong ka sngi kaba pdiang ia ka longsyiem na ka jaid Swer.
- (c) (1) Nongrum (2) Nongtariang (3) Nongtraw (4) Majaw (5) Tham (6) Dohling (7) Diengdohbah (8) Shrieh (9) Kharngapkynta (10) Khongwir (11) Umdor (12) Mawdkhap.

Q. 2. (a) Mynshuwa—(1) Shnat (2) Raid (3) Shnong.

Mynta—(1) Raid (2) Shnong.

(b) Shnat—(1) Lai kur-San Kur (2) Khadarshnong. (3) Sohra-Majai (4) 16 Shnong-Nongsteng.
(5) Lai Shnong-San-Shnong.

Riad—(1) Laikur-Sankur (2) Diengsaw (3) 12 Shnong. (4) 16 Shnong (5) Nongsteng
(6) Sohra (7) Laishnong-Sanshnong.

(c) Ka shnong bad ki Raid ki pynlong ia ka Shnat.

Ka shnong lane ki Shnong pynlong ia ka Raid.

Ka Shnat ka don la ka jong ka Dordar synshar.

Ka Raid ka don la ka jong ka Dorbar synshar.

(d) U Sordar lane U President u long u khlich ka Shnat.

U Sordar u long u khlich jong ka Raid.

N.B. Ha kane ka por mynta ym don shnat shuh bad bun ki Raid kiba la shu jah noh khlem Sordar Raid nاده ba ka Riti thung Syiem ka la duh ka la jah noh haka Hima.

Q. 3. (a) Ka dorbar Hima ka long ka dorbar pyllun baroh shi hima bad ka long ka Dorbar ba ha khlich tam jong ka hima.

(b) K Syiem, ki Myntri, ki Sordar bad ki Matabor, ki rangbah shrong ba la jied da ka Dorbar Shnong bad uno uno u khmat rangbah u lah ban shong ryngkat ha ka Dorbar. Hima lada u mon ban leit dorbar da la ka mon sngewbha.

N.B. Ha kane ka por mynta ym ju don Dorbar Hima shuh.

Q. 4. (a) Ha ka por mynshuwa, ka Dorbar Hima ka long ka Dorbar kaba donbor shibun eh. Ki kam jong ka ki long—

(1) Ka thun bad pynkhein Syiem. (2) Ka tyngka-pisa ha ka jingmih jinglut jong ki Syiem, k myntri bad ki nongtrei. (3) Ki ain thymmai ba ktah ia ki paidbah ka hima bad ki kam hima. (4) ka jingiada ia ka It ka Hima ia ki Syiem ki Myntri haba don ka thma ka ktien.

(b) Ki daw ki long ki kam jongka shisien shisnem tangba lada don ka thma ka ktien bad ka jingbymiadei jingmut hapdang u Syiem bad ki Myntri namar ka jingbym pyniaid beit ia ki kam Hima ka dei ban long katno-katno sien ha ka shisnem. Da ki lad jingpynbna ba bun jaid.

(Ki Kyrwoh, ki nongkit tiensyiem ka pyrta ka shula, ki purwana. U Syiem u dei ban khot ban lum dorbar Hima. Lada ym don Syiem, ki Myntri ki lah banlum ban khot ia ka Dorbar Hima).

Q. 5. (a) Ka Dorbar Syiem ka long ka dorbar jong u Syiem bad ki Myntri.

(b) U Syiem Rangbah, U Syiem Khyannah, ki Myntri 12 ngut.

(c) Ka kam ba kongsan eh jong ka ban ai jingmut ia u Syiem ha ka jingpyniaid ia ka kam ka Hima kiba man ka sngi. Ha kine ki por synshar District Council, kane ka Dorbar ka iarap lem ia u Syiem bad thaw ka Annual Budget. Kam don ki bor ba kyrpang.

(d) Ka shong katkum ki kam kiba u Syiem u sngewbha ban khot ne lum ia ka Dorbar Syiem. Dei u Syiem uba khot ne lum.

(e) Kane ka Dorbar kam don jingiadei ei ei bad ka Dorbar Hima. Kam don jagbah-khlich ei ei bad ka Dorbar Hima.

Q. 6. Ha ki por mynshuwa ka Dorbar Hima ka long ha khlich ia u Syiem bad ha ka kyrdan ruh. Ka bor baroh ka shong ha ka Dorbar Hima namar ba u Syiem u dei ban pyniaid ia ka Hima katkum ka jingkwah bad ka rai ka Dorbar Hima. U Syiem u dei ban pyntri bad pynlong kam ia ki jingthmu jong ka Dorbar Hima.

Q. 7. U ai ia ka jingmut ki kam ha ka Dorbar, u soi halor ka jingiara: ne ia kut lang ka jingmynjur ka Dorbar.

Q. 8. (a) Ka Dorbar Raid, Dorbar Shnat, Dorbar Shnong, ki long ki Dorbar pyllun u paitbah jong ka shnat, ka Raid bad ka Shnong, ki long ki Dorbar ba ha khlich ha la ki kyrdan.

- (b) (1) Ki dkhot ka Dorbar Shnat ki dei ki dkhot ba la jied na ki Raid bad ki Shnong ryngkat u khmat rangbah napoh ka Shnat uba mon. (2) Ki dkhot ka Dorbar Raid ki dei ki dkhot ba la jied na ki shnong hapoh ka Raid bad ki khmat rangbah napoh ka Raid kiba mon. Ki dkhot sha ka Dorbar Raid ki dei ki dkhot ba la jied na ki shnong hapoh ka Raid kiba mon. (3) Ki dkhot sha ka Dorbar Shnong ki dei ki dkhot ba la thung ryngkat bad ki khmat rangbah uba dei ryta.
- (c) Ki kam ba kongsan jong ki-e ki jaid Dorbar ki long—(1) Ban thu g bad jied ia ki nongkitkam. (2) Ban pyrkhat ia ka jingmih, ka jinglut ka tyngka pisa na ka bynta ka jingpyniaid ne pyntaikam. (3) Ban ai ki jingiakut (agreement) kiba kynthup ia ki rul bad ki adong ba ki nongkit kam ba la thung ne jied kin trei bad pyniaid kam halor kita na ka bynta ban pynroi pynsan ia ka shnat, ka Raid bad ka Shnong. Kaei kaba ki iakut ki Bor ba ha khlich kin mynjur.
- (d) Ki daw ki khep ki long la kumno kumno arsien shisnem ban oh report na ki nongkitkam, lada don ruh ki jingajingmut thymmai. Ki monglum ki dei ki khlich jong ka Shnat, ka Raid, bad ka Shnong da kaba ai ki notice ne ka jari.
- (e) Kam don jingiadei ei ei. Ka don la ka jong ka bor ba kyrpang. Ka Dorbar Syiem kam lah ban leit tuklar ei ei halor kine ki dorbar, lada don ei ei ka dei ban shu mynjur i kaba ki leh lah.

Q. 9. Um don jingiadei ei ei. U dei ban shu mynjur halor ki jingpyniaid bad jingpynbeit baroh.

Q. 10. U khlich jong ka Shnat, ka Raid, ka Shnong ki long tang ki nongialam bad pyniaid i. ki Dorbar bad ki nongsoi halor ki jingiarai ne jingiakut ia mynjur lang ka Dorbar.

KA SONG—II

Q. 1. i. Ri Kynti, (ii) Ri Kur, (iii) Ri Nongtymmen, (iv) Ri Seng, (v) Ri Raid, (vi) Ri Shnong, (vii) Ri Khurid, (viii) Ri Phniang, (ix) Ri Iapduh, (x) Ri Lawkyntang, (xi) Ri Lawadong.

Q. 3. i. Ka Ri Kynti—Ka thew ka mut ka khyndew ne ka bri ba la ioh kynti tang ha u ne ka ne ki kaba u ne ka ne ki ki long ki trai ia ka ba ki don hok ban pyndonkam katba ki mon bad ba ym don mano mano ba dang lah ban dawa ia ka shuh.

ii. Ka Ri Kur—Ka thew ka mut ka khyndew ne ka bri ba la ai kyrpang tang ha ki kur kynthei ba kin pyndonkam katba dang sah kynthei lada jia ba ym don kynthei shuh ka kylla Ra Seng.

iii. Ka Ri Nongtymmen—Ka thew ka mut ka khyndew ne ka bri ba dang sah lang bympat lasam hapdeng ki khun ki ksiew jong kawei ka kmic ne u kpa.

iv. Ka Ri Seng—Ka thew ka mut ia ka khyndew ne ka bri kaba namar ba ym don kur kynthei shuh ba dei ban sumar ia ka ka la hap roh ha ki khun shynrang kaba ki khot ki khun long kni, kata ka mut kiba la hiar pateng na hajuh ka kpoh bad kita ki kynthei mynshuwa.

v. Ka Ri Raid—Ka thew ka mut ia ka khyndew ne ka bri kaba dei lang u pajtbah kata ka Raid ne ka Shnong, kaba shong ha ka jingpeit ka Raid ne Shnong, kaba lah ban trei ne pyndonkam tang da ki brier kiba dei na kato ka Raid ne Shnong kaba la sumar ia ka, kaba lada uno uno u-ba trei ia ka kat kum ka rukom bala buh kata ka Raid ne kata ka Shnong lada ym trei shuh hapdeng kita ki anem ba la buh pud kasah hi ka Ri Raid ne Ri Shnong.

vi. Ka Ri Shnong—Ka thew ka mut ka khyndew ne ka bri jong ka Shnong kaba la buh kyrpang da ka Seng Shnong ban pynmih jingmyntoi na ka bynta ka jingdonkam ka Shnong.

vii. Ka Ri Khurid—Ka thew ka mut ka khyndew ne ka bri jong uwei na kawei ka brier.

viii. Ka Ri Phniang—Ka thew ka mut ka khyndew ne ka bri ba la buh kyrpang ka kano kano na ki kur kynthei ba bat ia ka niam ba shong ha ing tymmen kaba mut haba donkam niam kan pynlut na kata. Kane ruh lada jia ba ym don phniang shuh ka kylla Ri Seng.

ix. Ka Ri Iapduh—Ka thew ka mut ka khyndew ne ka bri jong u ne ka kiba la iap khlem don khun, kaba lah ban ioh da kito kiba don jingiadei ba kham jan bad u ne ka.

x. Ka Ri Lawkyntang—Ka thew ka mut ka khyndew ne ka bri ba la buh kyrpang ban pynkyntang ha ka niam ka bym bit ban trei ban ktah ha ka.

xi. Ka Ri Lawadong—Ka mut ka khyndew ne ka bri na la adong khnang ba ki brier kim dei ban leh mon lymada ia sngewthuh jingmut bad kata ka Shnong kaba sumar ia ka.

N. B. Ka khyndew—Ka thew kamut kata ka jaka bym pat trei ne pyndonkam da kumno kumno.

Ka Ri ne Bri—Ka thew ka kut ia kata ka jaka ba la trei ne pyndonkam ia kaba la don ruh ki mar ba ka kum ki jingthung jingtep.

KA SONG—III

Q.1(i) Mawpud—Ka mut ka thew ia ka dak ka jingiabeit bymbit ban ia ryngkang, ka ban neh ruh junom.

Q.4. Ka rukom ba ki ju leh ban pyn! ia ka dak kaba pyniakhlad ia ka weika lyngkhot na kawci pat ka long da kaba ki thung ia ki thup maw man ar ne lai tyll! ki luh ba kane ka rukom 3 ne 4 ne 5 jaka thup katba ibit. Bad ia kane ki leh ki trai bri kiba ia markhap ki lyngkhot bri jong ki.

Q.5. Kiwei pat ki dak ba pyniakhlad pud ki lonz ki wah, ki riat bad ki mawbah. Ia kine ruh da ka jingiamyjur lang ki ar liang khap la niew ia ki ba ki dei ki pud ba pyniakhlad.

KA SONG—VI-C.

Q.1. Ka Sang ka mut kaei kaba u briew u leh palat da kaba pynkhein pynduh ia ka dustur ka riti ba bha ba la buh beit.

Q.2. Ki daw ki don kiba pynpoi sha ka 'Sang' ki long ba shisien ba u briew u la leh palat da kaba pynduh pynkhein ia ki dustur ki riti ba-bha ha kaba sdang kumta ban long ka lynti ba ialam bakla baroh shi lynter ha kiei kiei baroh ki bym long shuh ki lad jingkyrkhu ba bha.

Q.3. Ka bor jong ka 'Sang' ka long kaba pynduh noh ia ka dor ka jingngeit ia kata kaba bha bad ka wallam ia ki bor ba sniew ba pynjot ha u ne ka kiba leh ia ka.

KA SONG—VI-D

Q.1 (a) Kam lah namar ba ka la pynkhein ia ka Riti.

(b) Kam lah namar la tip ba dei u tnga jong ka u ban long trai.

Q.2. Kumba kam lah ba ka Q.1 (a) ha kane ruh kamlah.

Q.3. Kine ruh kim lah namar ki la hiarpateng na ka jingpynkhein Riti ki la long kum ki mynder-ri lynda la pynkylla ia ka Riti lada ka jaidbynriew Khasi ka kwah bad mynjur ban pynkylla thymmai ia ka Riti hiarpateng.

N.B. Uno uno ne kano kano kiba ia poikha poiman bad kiwei pat ki jaidbynriew bym dei la ka jong hynrei kiba bat pyrkbing la ka Riti tang kine kiba lah ban ioh hok kumba long ka jaid bynriew la jong.

SONG—VIII

Q.1. Ka lah lada ka long ka khyndew ka shyiap kaba dei lok tang ka nongkynti jongu ne ka nongsam.

Q.4. Ka don ka bor jari kaba ia ryngkat bad kaba sam da ka jingthoh bad kata ka long halor kata ka jingsou ne pynbynta da ka kieu bad ba ki nongioh bynta ki la dakhol ia la ka jong ka bynta bad kumta ka la man long ka jari kaba iklem, kane ka long ka rukom ha shuwa bym pat lah ban ai da ki jingthoh.

Q.8. Kumba ka long mynta bala shai ka ri bad ka jaidbynriew ka la bha ban pynjari da ka jingthoh, tang ba ia kiba la leh haki por bym pat don jingthoh kin neh kumba la leh halor ka dakhol jong U ne ka nongioh bynta kaba ki khot ka Ri Kulong.

Ha
U Chairman of Land Reforms Commission For Khasi Hills.

Nga phah ia ka jubab kyllum ba lyngkot shaphang ka jingiadei bad ka jingbat khyndew bat shyiap hapoh ka hima Rambrai.

Q.1. (a) Ki khlich ka hima dei u Syiem, ki Myntri, ki Lyngdoh.

Q.2. (b) Ka Kyrshai ka long kawci ka Raid hapoh ka hima Rambrai.

Q.3. Ki don katto katne ki Raid jong ka hima tangba la lah die da ki Syiem namar ba ym don ki jingthoh jingtar ki ban pyashisha bad ki jinglehmon ki Syiem ki Myntri ki Lyngdoh.

(c) Ka Raid ka mut ka khyndew hima bym don trai khyndew ba kam nongkynti.

Q.3. (a) Ka dorbar hima ka mut ka dorbar paitbah ba la lum da u Syiem, ki Myntri, ki Lyngdoh.

(b) Ki Myntri bad ki Lyngdoh kiba long ki dkhor ka dorbar hima nalor u Syiem.

Q.5. (a) Ka dorbar Syiem ka kynthup tang ia u Syiem, ki Myntri, bad ki Lyngdoh.

(c) Ka dorbar Syiem ka lah ban bishar ia ki kam ia kajia haduh ki mokotduma khyndew bad ban register ia ki khyndew ki shyiap.

SONG—III

Q.1. Mawbri kamut uba don ha ka khyndew jong-no jongno.

Mawpud ka mut u maw uba don ha khap jong kiwei pat.

Mawkhang ka mut uba ker noh na ka khyndew jong kiwei pat.

Mawthylliej u maw uba don hapdeng jong ki ar tylli ki maw k'ba kham [heh bad uba kdew beit na uwei u nongrim maw ha uwei pat.

Q.5. Ka dustur ba la ju pyndon-kam hapoh ka hima Rambrai ban pyniakhlad ia ki pud ki sam hapdeng ki para trai khyndew ka long da kaba ia thung ia ki mawkhap da ki para trai khyndew ba ia kynduh khap.

Q.5. Nalor ki mawpud ki dak ki shin ki long ki wah ki lum bad ki dieng.

Q.8. Namar ba ym don jingbuhbeit ia ki pud ki sam halor ki trai khyndew kumta dei ban don ka jingthoh jingtar kaba thikna ban da ithuh da ka Sorkar ne ki bor ka Kashari ia ki rukom bat khyndew hapoh ki hima thikra Syiem Khasi.

SONG—IV

Q.1. Ia ki khyndew Raid baroh ha ka hima la bat bor da u Syiem namar u khun u hajar ka hima.

Q.2. (a) Ha ka jingshisha u Syiem um donbok ei ei halor kiwei pat ki khyndew jong u khun u hajar namar ba ym shym la si bor ne pynkhamti da ki trai khyndew ia u Syiem.

Q.6. Ki mat kiba bha jong ka dustur riti bat khyndew ki long:—Lada la don ki jingthoh jingtar kiba thikna.

Q.7. Ka jingduna ka long:—Ba bun ki khyndew kim don jingthoh jingtar ne dulir namar ba ki tymmen hyndai ha kaba ia die ia thied khyndew ki shu ia suid tang da ka kiad ka um da u klong u skaw.

Q.8. Ban weng ia ki jingduna ka long:—Ba dei ban don noh ki jing-thoh jingtar bad ban da register da ka Sorkar ia ki dulir longtrai jong baroh ki khyndew.

G. Dustur Riti.

Q.10. Khnang ba kan long ka jingbuh beit bad buh ryntih ia baroh ki ja-it khyndew jong baroh ki trai khyndew dei ban da tip da ka Government ym tang ki Syiem.

J. KI KHYNDEW NONGKYNTI

Q.1. Hapoh ka Hima Rambrai baroh ki dei tang ki Ri Kynti suda (Lait tang ka Kyrshai kaba dei ka Raid Hima).

KA SONG—V

Q.1. Hapoh ka Raid u soh Syiem u loh kumjuh ka hok ban bat khyndew lada u lah leit sah hangta, tang da kaba ia tip bad u Syiem ha ka khrong ka dan

Q.4. U mynder ri u lah ban loh kumjuh ka dustur bat khyndew bat shyap hapoh ka Raid lada u mynder ri u la shong la shah hangta, tang da ka ba ia kop-sop tang bad u Syiem. Bad kata ka la long kaba sugewpyrsha u jur ia si khun ki hajar ka Hima.

Q.6. (c) Tang da kaba siew ia ka bai khrong bai dan ha ki Syiem.

Q.8. Halor kitei ki daw ba nga la kdew haneng dei ban pynkylla khnang bakan pynlong ka jinghun ia ka hok ki khun ki hajar ka Hima.

KA SONG—VI

C(i)Q.3. Ki paitbah ki kwah tang kumno ban don ki jingthoh jingtar kiba biang halor ki jinglong trai ia ki khyndew ki shyiap.

KA SONG—VII

Q.1. Ka ju long ka rukom ba lah ban sama ia la ka jong ka hok ba u ne ka ki da thied hok da la ka um syep, da la ka jong ka bor, kata ka long ka dustur ne ka riti ba la ju leh.

KA SONG—VIII

Ki jingeh ki jingwit ki long:—

Q.1. Ki khlieh nongsynshar ka Hima ha kaba bishar ia k' jingiakajia ne mamla halor ki jaid khyndew haba ym don ki jingthoh, jingtar kiba biauq ban pyni ia ki jinglongtrai halor ki khyndew ki shyiap jong uno uno ne kino kino kiba lah ban pynbam tyngka ia ki khlieh nongsynshar, a kita yn rai ksan halor ki khyndew ia kajia.

Q.4. Ka jingeh jingwit ki paitbah shimet ba ki paitbah ki ia kynduh ka long ba kaba ym don ki kot ki sla ki jingthoh jingtar kiba biang ym lah satia ban ia die ia thied, ai wai, bad buh bynda ia ki khyndew haba pan ram na ki riwspah ne na ka Sorkar.

Namarkata la kyrpad jur ba ka Sorkar kan pynlong ain noh kloï kloï ban pynskhem da ki jingthoh jingtar kiba biang halor ka jinglong trai ia ki khyndew ki shyiap khnaang ban long ka jingbit jingbiang ia ki paitbah ka ri ha ki liang ki bynta baroh.

Khublei.

S. Haiwell Syiemlich,
Thiepsch,
Rambrai Syiemship.
30th March, 1974.

KA SONG IV

J. KI KHYNDEW NONGKYNTI

Q.1. Ri Kynti—Ka long ka khyndew ba la thied da ki briew ha ka jingadei bad ki jaid Syiem.

Jingbatai—Kare ka long ka khyndew kaba don hapoh ka Hima Malaisohmat Syiemship kaba khot kyrten, "langrai" ba la thied da ki lai ngut ki briew na Nongnam, Maharam Syiemship (Ka Breh bad ka Iew jaid Snaitang bad ka Wan jaid ShyHa) na ki san ngut ki briew na Maiai Dewsar, Malaisohmat Syiemship (Ka Siarri, Ka Sabu, Ka Khirbon, Ka Rosi, U Nihon bad u Ma-singh jaid Syiem) ha ka 22nd May 1925.

Jingkylli—Kumno ka Land Reforms Commission kan leh halor kene ka khyndew ynda la pynbeit namar ba ki trai nongthied ki don bad sbong ha Nongnam, Maharam Syiemship (nalar ba ki nongthied ki don lai ngut bad ar tylli ki jaid) katba a khyndew pat ka don ha Malai Dewsar, Malaisohmat Syiemship ?

Jingkyntoh—U Syiem Malaisohmat u Hiba Singh Syiem u la pynskhem ba kadei ka Ri Kynti jong kitei ki nongthied ha ka 22nd May 1925. Kumjuh ruh u Niba Singh Syiem u la pynskhem ha ka 15th May 1942.

Ka ru'om pyniaid—Ka jingpyniaid ia kane ka khyndew kumba ju long baroh shi katta, wat la ka don ha kawei pat ka hima pynban ka long kumba julong naduh ha ngi thied ia ka. Kata ka mut ba u Syiem kumba u la pynskhem um tuklar ei ei ia kane ka khyndew kum ha kaba shim khrong ne bai nguh syiem, ngi ki trai nongthied nabar Hima, ngi pynrep kumba ngi ju pyniaid ia ki khyndew Ri Kynti hapoh ka Hima la jong.

Sd/- LOHORI SAWKMIE,
Mawkyrwat,
Maharam Syiemship.

Dated Mawkyrwat,
The 14th September 1974.

Ki jubab ia ka Thup Jingkylli ba la pynmih da ka Land Reforms Commission, da U. S. P. Swer, M. L. A.

PAGE 31 SONG—1

B)

Q.1.(a) Ha ka Hima Sohra jong ngi ia u khlieh a Hima ki khot U Syiem.

(b) Na ki kpoh jong ka ling kaba ki khot jait Swer ka ba pdiang ia ka long syiem.

(c) 1. Khar Ngapkynta, 2. Khongwir, 3. Diengdohbah, 4. Dohling, 5. Mawdkhap, 6. Majaw, 7. Nongtraw, 8. Nongtariang, 9. Nongrum, 10. Shrieb, 11. Tham, 12. Umdor.

Q.2.(a) 1. Ki Shnat, 2. Ki Raid, 3. Ki Shnong.

(b) Ki shnat kiba la ia tip mynskua ki long—

1. Lajkur-Sankur, 2. Khadar Shnong, 3. Laishnong-Sanshnong, 4. Sohra-Majai,
5. Nongseng-Khadhyntiew Shnong.

Ki Raid pat ki long—

1. La'kur-Sankur.
2. Diengsaw.
3. Mawshuit.
4. Sohra-Majai.
5. Nongsteng.
6. Khadhynriew Shnong.
7. Laishnong.
8. Laitiam.
9. Ryngud.

(c) Ka kynhun jong ki shnong bad ki Raji ki pynlong ia ka Shnat. Ka shnong ne ka kynhun jong ki shnong ki pynlong ia ka Raji.

(d) U Sordar u khlich ka Raji bad u Chairman u khlich jong ka shnat.

Q.3.(a) Ka Dorbar Hima ka long ka dorbar kyllum jong si Laiphew Shnong jong ka Hima.

(b) Ki Bakhrav ne ki Myntri jong ka Hima, ki Elector, ki Sordar, Headmen, ki Tymmen Rangbah Shnong, ki Matabor bad ki Riewkhat ba ia jied da kawei pa kawei ka Dorbar Shnong.

Q.4.(a) 1. Ki kam iada ia ka It ka Hima na ka Thma ka Ktien.

2. Ki khyndew ki Shyiap bad ki Nongkynti jongka Hima.

3. Ka pia pisa jong ka Hima.

4. Ka thung Syiem ne khlich jong ka Hima.

5. Ki Syiem-Sad ne ki Syiem Niam bad ka Niam Puja Niam iap.

6. Kino kino ki kam ba u Syiem u ngewbha ban buh ha ka jingpyrkhat jong ka Dorbar Hima, kum ki jingkieng, lynti syngkien ne ki dwar sha ki Iew ki Hat ka Hima. Ka bor jong ka Dorbar Hima ka long kaba khain bad iar katta katta. Ka bor ban long ka Thma ka Ktien, ban pynkhein ne suspon ia u Syiem ne u Myntri namar ki kam jong u. Ka don ruh ka bor ban pynkhlain ne kyntait ia kino kino ki jingleh ne hukum jong u Syiem kiba ktah ia ka It ka Hima, ki khyndew ki shyiap bad kiwei kiwei pat kiba long ki nongkynti jong ka Hima. Ne ia ka shongsuk shongsain joing ka Hima. Ka dei ka Dorbar Hima kaba pdiang bad mvinjur ne kyntait ia ka report halor ki kam tyngka pisa jong ka Hira kaba la wanrah umta da u Syiem ha ka Dorbar.

(b) Ka Dorbar Hima kaju shong shisien shisnem ban pyrkhat ia ki kam kumba la kdew haka jubab () haneng. Hynrei kino kino ki jingjia kyrttep kiba ktah ia ka Hima la ha kano kurukom u Syiem u ju khot bad lum ia ka dorbar Hima kano katno sien ha ka shisnem.

Q.5. (a) Ka Dorbar Syiem ka long ka Dorbar pyrkhat kam ia ki kam ne jingtrei kam jong u Syiem kiba man ka sngi.

(b) U Syiem, U Syiem Khynnah, ki Myntri ki long ki dkhot ka Dorbar Syiem. Ki, Sordar, ki Tymmen Rangbah Shnong, ki Riewkhat jong ka shnong Sohra bad ki shnong ba marjan ki lah ruh ban long ki dkhot ka Dorbar Syiem haba u Syiem u mon ban pynlong ia ka Dorbar Syiem kaba kham ban paitbah.

(c) Ki kam jong ka ki long kat kiba u Syiem u ngewbha ban buh haka jingpyrkhat jong ka Dorbar Syiem. Ka bor jong ka ka long ban iarap ban ai buit lem ia u Syiem ha ka ka jingpyniaid bad rai ia ki kam kiba man ka sngi.

(d) K no kano ka kam ba u Syiem u ngew donkam ban khot ia ka Dorbar Syiem. U Syiem u khot ne lum ia ka Dorbar Syiem.

(e) Kam don jingiadei ei ei bad ka Dorbar Hima namar kata kam don jing it ne bah khlich ei ei sha ka Dorbar Hima.

Q.6. U Syiem u don ka jingkit ne bah shlich sha ka Dorbar Hima. Ka Dorbar Hima ka long halor ia u Syiem ha ka kyrdan, ka jingtrei bad ha ka bor trei bad rai kam ha ki kam ba kongsan eh jong ka Hima.

Q.7. U Syiem u long halor ia ia Dorbar Syiem ha ka kyrdan, ka bor ban pyniaid ne rai ia ki kam kiba man ka sngi.

Q.8. (a) to (c) Ka Dorbar Shnat, Raji bad shnong ka long ka Dorbar jong ki khlich nongsynshar Raji/Shnong bad i riewkhat ba ia jied naman ki Dorbar Raji bad Shnong. Ka long ka Dorbar ba ha khlich eh jong ka Shnat/Raji/Shnong. Ki kam baroh jong ka Shnat kum kaba jied ia ki Elector ne nongthung Syiem, ka shongsuk ka shongsain ha ki shnat/Raji/Shnong bad ka Dorbar Shnat/Raji/Shnong, kam don jingiadei ei ei bad ka Dorbar Hima. Ki long ki dorbar ba don la ki kam bad ki bor halor ia ki jon ki kam hapoh ka Shnat/Raji/Shnong.

Na kine ki Dorbar dei tang ka Dorbar shnong kaba long ka Dorbar ba donkam tam kaba kynihup ia baroh ki khmat shynrang kiba la palat ia 16 snem. Ka long ka Dorbar pyllun jong ka shnong. U Sordar/Headmen Tymmen Rangbah u lum u khot ia kane ka Dorbar. Baroh ki kam ba iadei ia ia iap ka im, ka shongsuk shongsain, ka ioh ka kot bad kiwei kiwei jong ki bried ha shnong bad ki khyndew ki shyiap jong ka Shnong kum ka Ri Raid kiri Shnong ki Lawdong, i pyniaid bad sumar da ka bor jong ka Dorbar Shnong.

Q.9. Ka kyrdan bad ka bor jong u Syiem ha la ki kam jong u bad ka Dorbar Shnat/Raid/Shnong ha la ki kam jong ka bad ka bor jong sa kim don jingidei ha baroh ki kam, hynrei ha ki kam baroh ba iadei lang, u Syiem u long ha khlieh ha ka kyrdan bad ka bor.

10. U khlich jong ka Rajj/Shnat/Shnong u don ka jingkit ne bah-khlieh sha ka Dorbar Raid/Shnat/Shnong ha ki kam baroh.

Q.11. Ha kane ka por mynta ym ju don Dorbar Hima shuh kaba long kumba la buh uba rim uba jah. Ka la shu long tang ka Dorbar paidbah kaba u Syiem u lah ban khot ban lum kat ha kaba u sngewbha ban hhot ban lum bad tang ia ki to ki bried ita u sngewbha ban khot.

Ki Dorbar Shnat/Rajj ki la jah noh naduh ba wan ne pynlong ia ka District Council. Ka Dorbar Shnong pat ka dangneh bad trei kam haduh mynta. Ia kane ka Dorbar, ki bried kim lah ban duh bad ka long ka Dorbar ba donkam tam kaba dang sah ha ka Hima. Ia kane ka Dorbar, la dei ban pynlong ia ka kaba janai da ka nia.

Ka Dorbar Syiem ha ki por barim bajah ki long kiba donbor. U Syiem um, ju lah ban leh ei ei khlem ka jingmyntur jong ka namarba ha ka, la shong Dorbar da kiba Bakhrav ne Khadar Kur kiba long ki Myntri jong ka Hima. Mynta pat u Syiem u donkam ban pyniaidei ialade bad ka Dorbar Syiem tang kum ka Dorbar ai buit ne ai jingraut (Advisory Dorbar).

Page 32
Ka Song

- Q. 1. Ri Kynti,
2. Ri Khurid,
3. Ri Kur,
4. Ri Seng,
5. Ri Nongtymmen,
6. Ri Shnong,
7. Ri Raid,
8. Ri Lawhnong,
9. Ri Lawadong,
10. Ri Lawsumar,
11. Ri Lawniam,
12. Ri Dokhol,
13. Ri Syiem,
14. Ri Lawkyntang.

Q.2.1. Ri Phlang Ri bamduh,

2. Ri Diengsai-diengjing,
3. Ri Samla.

Q.3. Ri Kynti—Ka long ka khyndew jong u bried shimet kaba u ioh kynti da kaba ioh pateng ne siewpah da lade hi.

Ri Khurid—Ka long ka khyndew jong u bried shimet kaba u da sei bor hi na lade, ban pynlong bried (developed) ia ka bad ka leit jia ba ka don mawpad bad kiwei ki jaid khyndew bym dei ka Rikynti, Ka long kumjuh hi kum ka Rikynti ha ka jinglorg irai.

Ri Nongtymmen—Ka long ka khyndew ba la ri bad sumar da ki kimie ki kpa tymmen haduh ka sngi ka jingiap jong ki bad ia kata ka khyndew baroh ki khun ki ksiw jong ki ki ia don bynta lang.

Ri Kur—Ka long ka khyndew kaba ki kur baroh jong ka jaid ne ki jaid ki ia don bynta lang. La pyniaid ia ka Dorbar Kur.

Ri Seng—Ka long ka khyndew ha kaba ki jaid bad ki Kur shishnong ne ban tylli ki shnong ki ia don bynta lang. La pyniaid ia ka da ka Dorbar Seng.

Ri Shnong—Ka long ka khyndew kaba shu ieh khlaw ne pynlong khlaw jong ka shnong na ka bynta ki ingdonkam ki bried hapoh shnong.

Ri Raid—Ka long ka khyudew jong ka Raid ha kaba baroh ki briew jong ka Raid ki ia don bynta lang.

Ri Lawahnong—Ka long ka khyndew kaba shu ich khlaw ne pynlong khlaw jong ka shnong na ka bynta ki jing-donkam ki briew hapoh shnong.

Ri Lawadong—Ka long ka khyndew ba la adong ban rep ban riang ne thoh dieng thoh siej, khnang ban long ka khlaw jong ka shnong ne ka dong ha kata ka khyndew na ka bynta ka jing-donkam jong ka rangli ki juki ka riewkynthe ba sah khynnah, u wanwir u wanhap, u shongthap u shongbiaug. Ka Dorbar Shnong ne Dorbar Dong ka pynia'd bad sumaria ka. Ha kaba sumaria ka jingmih na ki dieng kum ka jingmyntoi ka le t sha man la ka nnum iing jong ka shnong. Haba donkam dieng ka shnong l da jia ba ym lah ioh na wei pat, kata ruh ki shim dieng na Law-adong jong ka shnong.

Ri Lawsumar—Ka long khyndew kaba da sumaria ban long khlaw ne ka bniap da kaba ym shah ban thang, pluh lanc shyrti ban rep ne leh kano kano ka ban pyntrouin a ka. Na ka Lawsumar ki juh thoh diengkit khamiat ki kynthei khynnah, tang ba dei ban thoh sumaria.

Ri Lawniam—Ka long ka khyndew ha kaba la pynkyntang ha ka niam jong u ne ka blei ia ka shnong ka thaw na ki nongshun bad ki jingpang kum ka iap them bad kiwei kiwei ki jingpang ia bit hynrei lait noh ki Syiem Syintiew kum u niangthylliew bad kiwei.

Ri Dakhol—Ka long ka khyndew kaba la ioh da kaba ia dakhol da kaba umnam ne da ka thma ka hapdeng kawei ka Hima bad kawei pat lanc hapdeng kawei kamamla bad kawei pat, lanc da kaba siew-spah.

Ri Syiem—Ka long ka khyndew jong ka Syiem kynthei ne Syiem-Sad, kaba la ai burom da ka Hima/Raid/Shnong lanc kaba ioh ne sah kaba dei ka jong ka Iapduh ka Iaptan khlem, da siewspah ei ei.

Ri Lawkyntang—Ka long ka khyndew ba la pynkyntang da ka jingnia ha u "Lei-Kyntang". Haba ka la long khlaw ia ki dieng ki siej ki pyndonkam ha kino kino kam k b i adai bad ki kam iap kaba hap pyndep u Syiem lanc ha kiwei pat kat kum ka jingngewbit jong u Syiem na ka bynta ka jingbha jong ki paidbah jong ka shnong bad ki shnong ba marjan ia ka shnong ba shong ba sah u Syiem.

Ri Phlang Ri bamduh—Ka long ka khyndew ri phlang kaba la niew ia ka ba ka long ka bym sei ioh. Baroh u khun hajar jong ka Hima u long uba don hok ban shong ban sah ban trei ban ktah ban rep ban riang ba n tih maw bad kino kino ki mar poh khyndew.

Ri Diengsai-Diengjing—Ka long ka khyndew ba long ki dieng ki siej kaba don hapdeng ka Ripplang bad riwar. Ka long ka ri bamlang jong baroh ki khun ki hajar jong ka Hima lada ym pat pynkylla ri shnong ri khurid ia ka.

Ri Samla—Ka long ka khyndew jong uno uno ne kano kano u ne kaba shong khyndew sah haduh ka ngi ka jingiap lanc kat haduh ban da bit iing briew ne ioh briew khadduh tymmen kaba u da kamai hok da la ka um syp lajong, da ka jingshah bad ilad ki kmie ki kpa kum ka jingkyndew ia u ne ia ka.

Page 33

Ka Song III

Q. 1. Mawbri—U long uwei na ki thup maw ba pyniakhlad hapdeng kawei ka lyngkhot bri ne khyndew na kawei pat. Ki buh da ka thup maw ban pyniakhlad hapdeng shipara trai ia kano kano ka khyndew ne bri kaba ioh pateag na la u kpa bad ka kmie trai namar ba ym dei ban ia thung mawpud.

Mawpud—U long u maw ba pyniakhlad ia kawei ka lyngkhot khyndew na kawei pat. Ha u Mawpud haba shu kren kyllum don lai tylli ki maw ba la thung lang hajuh, ia kiue baroh lai, ia khot u mawpud.

Mawkrap—U long u maw ba ker ne kdup ia u Mawthylliej ha u mawpud.

Mawthylliej—U long u maw uba don hapdeng artylli ki mawkrap uba kdew ia ka phang jong u pud bri ne khyndew. U kham jrong ia u mawkrap. Haba peit ia u pud ba thikna bha hapdeng artylli ki lyngkhot khyndew dei ban peit na u mawthylliej.

Mawkhang—U long u maw uba ha khlich jong ka lyngkhot khyndew uba pyni ba ka jingiari jong kata ka lyngkhot khyndew ka ka kut noh hangta bad nangta pat u kdew noh ia ka pud pyngkiang jong kata ka khyndew.

Q. 2. Don ruh ka jingiabuh pud da ki jingthung kiba neh kum u diengsoh ne soh pud ne u diengkwai kum u wai-pud. Ha pdeng arngut ki trai bri ki ia mynjur ban ia buh pud da kaba ia thung da u tynrai diengsoh ne diengkwai mar mar uwei kylliang kylliang baroh shilynter jong ka pud.

Q. 3. Ha ki shnong riwar jong ka Hima Sohra dei u khlich ka shnong ha ka Dorbar Shnong, u khot ia baroh ki trai khyndew kiba don khyndew ha poh ka adong synshar jong u ban wan rah ia ki dular ia die ia thied ne ia sam bad ha ba don kano kano ka jingia-knich khyndew, kata u khlich jong ka shnong ryngkat bad ki matabor ne lanc ki tymmen ki rangbah shnong ki leit ban ia buh pud buh sam.

Q. 4. Ia ki pud jong ka lyngkhot khyndew la pyniakhlad ia kawei na kawei pat da ki mawpud, ki dak ki shin halor ramew, ki tynrai jingthung kiba kham neh ne im slem. Da ka jingiamynjur lang bad ka jingiadon markhmat ki trai khyndew ba ia marjan ne ba ia mawpud, dei ki long Kni jong ki, ki riewtymmen ki riewsan jong ka shnong.

Q. 5. Ki wah ki nurwah, ki them bad ki lhuh, ki khlieh riat bah bad ki mawlong mawteh.

Q. 8. Shaphang ki pud ki sam ha ka khyndew Ri Raid ne ri phlang ri bamduh, ki trai khyndew ki buh pud da ki kynton kper ne thung da ki siej lane ker da ki dieng ki siej da ma ki hi.

Page 34

Song IV

A.—

Q. 1. Ha u Syiem la pykhamti da ka Dorbar Hima ia ka ri-dakhoh kaba long ka Ri-Dakhoh kaba long ka nongkynti jong ka Hima. Ha ka Ri-Dakhoh ruh kumba ka long ha ka Ri Raid, ki khun ki hajar jong ka Hima ki trei ki ktah hangno hangno katba ki mon bad ki kynton ki ker ne puh kharai da ma ki hi ban long ka pud ka sam kat ba u iohi ba u lah ban trei ne ba kan biang ia ka ing ka sem ki khun ki kti hadien habud. Kim da don kam bun leit pan pata na u Syiem wat la ia U la aibor da ka Dorbar Hima ban long u Nongpyniaid bad u Nongsynshar-bishar, namar ba u Syiem u long halor ki khlieh brew ym halor ka khndew ka shyiap. Ka khyndew baroh ka long ka jong ki khun ki hajar jong ka Hima. La ju don ruh ki Ra'ot kiba long ki Dkhar bad kiwei de ki nongwei Riewlum bym dei ki Khasi-Pnar. Na ka bynta ki Ra'ot U Syiem u ju ai pata khyndew ban rep ha kano kano ka Ri-Dakhoh tangba ki dei ban da siew Khajna Khyndew. Ym ju don Riti-Dustur ba ki khun ki hajar jong ka Hima ban siew khajna khyndew hangno hangno bad mynno mynno ruh.

Q.2. (a) Ha ka Ri Dakhoh U Syiem um donhok longtra i hynrei u don ka bor ban ai pata bad shim khajna khyndew na ki Ra'ot jong ka Hima. Ia kaba mib baroh na ka khyndew kum ka Khajna, ka wan sha ka Pla pisa jong ka Hima.

(b) Kumba 0.5 per cent.

(c) Katba nangiaid ki sngi ki saem U Syiem u nang khwai bor bad u sdang ban ai pata bad u register ruh ia ki patta man la ka por bad ia ki dilur iadie ia thied ha kano kano ka Ri-Dakhoh.

(d) U Ich ne pyndep kam tang marwei katba kat kum ka Riti-Dustur U dei ban da iatip lang bad U Khlieh nongsynshar shnong jong kata ka Ri-Dakhoh.

(e) U khun u hajar u don ka hok ban shong ban sah 'ban thaw ing thaw sem ban trei ban ktah khlem da don kan kano ka jing-pan-bor na u Syiem hynrei tang na u Khlieh nongsynshar shnong. Mynta pat lada khlem da register bad da siew bai register ha U Syiem kata wat u khun u Hajar ruh um lah ban ioh long trai khyndew ha ka Ri Dakhoh.

(f) U khun u hajar u don hok tang kat ha ito i khyndew ha u la trei bad um don ei ei ban siew kyliang.

(g) U Sohsyiem, U Sohshnong ne u Mynder-ri uba shong shnong ha Ri-Dakhoh u ioh hok khyndew da ka Patta bad u hap siew khajna khyndew. Um don hok khlem da ai ia ka da U Syiem.

Q.3. (a) Baroh ki nongbat patta ki dei ban register man ka teng ha u Syiem. Ki nongbat dilur ki la dei mynta ban register ha U Syiem ha ka Ri-Dakhoh.

(b) Ka bor ka shong ha U Syiem ban knieh/kvntait/khang ia kano kano ka bynda byndop. Ha man ki khep dei ban da mynjur, aibor U Syiem ha ka Ri-Dakhoh.

Q.4. to 9. Ym don jingky'la ei ei kaba khraw na ka jingwa' ki Phareng. Hynrei ka jinghiar jong ka jinglongbriew ka la pynlong ia ki briew ban khwan ban ksi bad ym don shuh ka 'tien hok ne mut hok kum ha ki por ba mynshuwa. Hangi ki Khasi ngi shim bad niew ia U Syiem ne ia uno uno u kynja Nongsynshar ba u long u Kni u Kpa. Ia U Syiem ngi ju ong U Syiem U Kmie hynrei mynta kine ki kyntien ki la long mulot. Ka jingsliang bad ka jingthrang ka long ba yn ym sah hajuh ha ki bynta baroh hynrei ban san ban roi bad ban ioh ia ki lad ruh ban san ban roi. La katta ruh ban duh noh ia kaba la don ka long ka jingpangnud kaba khraw. Ki khun ki hajar ka Hima Sohra ki kwah ban ioh ka dak ka shin ia ka jinglongtra i halor ia ka khyndew ka shyiap bad ban don ruh ka ain kaba aibor ia ki Dorbar shnong bad nongsynshar shnong ban pyniaid ia baroh ki khyndew ki shyiap jong ki paitbah. Ka jingbishar halor ki jingiakajia kan iajd ha ki Kashari ba la don lypa.

Page 35

Ka Song VI

Q.1. to 9. Ym don khyndew kaba bat siba khraw ne myntri ne khlieh jong ka Shnat/Raid/Shnoag.

Page 36

Ka Song IV

C. I.—

Q.1. to Q.26. Ki Ri Kur kumba ki long mynshuwa la bat da ki kni kur ha ka pyniaid pynieng ka synshar ka bishar ha ka por ha ki dang synshar ym tang ia ki khun hynrei ia ki pyrta ki ing ruh. Ka don ka Dorbar Kur kaba bat ia ka bor pyniaid ia ki Ri-Kur. Kane pat mynta ka la pat ka la pra bad ym don shuh ka jingiashaniah iwei ia iwei hapdeng ki kni bad ki Khadduh jong ka kpoh ha ka jaid ka kur. Haba ka long kumae la sngewdei ban don ka lad da ka ain ka ban pynlah ba pyniaid beit lane ban lah ban iasam ia phiah hapdeng kiba don hok synthsi bad shynrang. Kane ka pyllait na ki mokorduma kiba bun kiba bam duh ym tang ia ka spah hynrei ia ka longbriew manbriew ruh.

Ka page 33

Ka Song IV

C-(ii).

Q. 1. to 14. Katba nga tip ym ju don lait tang shi kur shi jait. Ki Lorgdien jong kine ki kur ki jaid ki la kwah ba kane ka Riti kan wai noh namaba ym don setia la jii pyniaid kaba thikra kaba biang kaba pynhun hapheng jong ki. Ka khwan ka ksi ha ki ani bad ki Khadduh ka la san kum u lumbah. Ia kine ki khyndew ka don ka jii gwah ban pynlong kiba lah bra iasam lyrgkhot-lyngkhot kat kiba iadon hok.

Page 44

I. Ki khyndew Sorkar

Q. 1. to 14 Na ki jirgiathi khana pateng la org ba ka Sorkar Phareng ka la shim roh na ka Hima Sohra ia ka Saitohpen lan tei ia ka Norgbah jongka bad ka la ai buji ia ka Hima sohra da la Majai ne Bolaganj. Kane la Saitohpen ka la long roh ka jaka Sorlar hapoh u Sord r Sorkar kaba nap mynta hapoh ka District Council Khasi Hills District. Hadth mynta ki Nong Saitohpen ki dang siew khajna khyndew ha ka District Council. U Sordar Saitohpen kaba u ai khyndew ia ki biew u ai da ka patta.

Ka shnong Wahlong, ka Sohkhylum bad ka shnong Mawthang, ia kine ki shnong la krieh da ka Sorkar Phareng ha ka por jong ka East India Company ha ka-ba u David Scott u long u Agent to the Governor General jong ka Company. Kane ka la jia ha shuwa jong ka snem 1876. Nga phah hangne ia ka copy jong ka Shithi jong u Syiem Hajon Manik Syiem ka 6th January 1876.

Page 46

Ka Song V

Q. 1 to 8. U Soh-Syiem, Soh-Shnong bad U Mynder-ri kat kum ka riti dustur um lah ban don hok ne ioh hok halor ka khyndew ka shyiap ha ka ri Raid ne ri Dakhel lymda la pdiang ia u khun u hajar jong ka Hima. Ym ju don ha ka riti dustur jong ka Hima ba u mynder-ri u lah ban long trai halor ka khyndew ka shyiap jong ka Hima kaba mut ha ka Raid ne ri Dakhel ka ban long solonar kum ha ka juh ka kyrdan kumba long u khun u hajar jong ka Hima.

Page 53

Ka Song VII

Q. 1 to 8. Kam da long ka riti dustur kaba jaid salonsar hynrei ha ki katto Patre ki shnong riwar jong ka Hima ia ki ri khurid ki kmie ki kpa katba ki dang im ki ju pynkam ha u ne ka kitun ba ki srgew ba lah ban shaniah ia la ka jong ka jirgim jong ki ha ki srgi jirglor tymmen jong ki bad haba ki lohi ba ki long ki k'un ki ba kham anna ba ka buit ka bor ban trai ban kteh. Ki ju pynkam ruh wat ha ki khun kha-khunlong bad ha ki khunrid-khunjen kiba ki sngew shaniah shuwa ba lin iap. Ha kane ka liang ym ju don dulir hynrei tang da ka ktien. Donkam, ka ain kaba thikna na ka bynta kane ruh.

Page 54 and 55

Ka Song 8 and 9

Ki paitbah kiba long ki khun ki hajar jong ka Hima ki srgew bad hi dawa ruh ba ka Dorbar Shnong bad u khlieh nongsynshar jong ka Shnong ka lorg ka jirgdon kaba korder bad kaba skhem kaba lah ban shaniah bad ka ban ym duh laro laro ruh katba dang sah ka jait bynriew Khasi Pnar, ba kane kan long ka Institution kaba da ka ain kan don ka bor ban pyniaid bad synshar bishar halor ka khyndew ka shyiap jong ki paitbah. Ki paitbah ki srgew ba dei tang ha kane ka Dorbar Shnong ba ki ioh ka lad ban pynckorkam ha ka rekem kaba dei ia la ki hok ki jorg ki. Kim conshuh ka jirgshaniah ha kane kano ka Institution kaba wan ne ba la pynlong ia ka da ka jaid kaba shu biar pateng.

Ki paitbah ki sngew ba ia dei ka por ban wen rah ia ka ain kaba th kna da kaba pynbha shuh shuh bad weng roh ia kiro kiro ki riti dustur kiba kharglad ia ka jirgoc jirgpa ha ka liang ka jirgich jingkot bad ki srgew ba la dei ka por ban den ka ain kaba da ka jirgthch ka ban pyniaid ryutuh ia ka jirglorg trai, ia ka jirgheh ne jirgiar, ia ka jirgshor gder jong ki khyndew ki shyiap bad kici kici kiba don hapoh bad halor jong ka.

Sd/-S. P. Swer
30.5.74.
M. L. A.

Ha

U Deputy Commissioner, Khasi and Jaintia Hills.

Nga kyrpad ban ai kane ka jingmudui shapharg ka shnong Wahlong, ka Sohkhylum bad ka shnong Mawthang; ki daw jong kata ba thok harum--

1. Mynbarim kitei ki shnong ki ba dei hapoh la Schra, U Syiem jong ka Schra U Duwan Sirgu buh Agent ha Wahlong ia u Luk Sing, ha Solkylum ia u Bykut Doloi, ha Mawthang ia u Jubor Daloi, ynda wan ki Company ha ri Khasi, u Agent to the Governor General jong ki Company U David Scott bad utei u Duwan Sirg Syiem ki jop ia ka Solbar da kaba tharg ia ka shnong, largeta ka paw ba u tei u Luk Sing u ai buit bad ki Solbar usdag ban ia pem bad ki Company; ynda kumta u Duwan Sing Syiem bad u David Scott ki leit shnong ha Mawthang bad ha Sohkhylum, namaru tei u Luk Sing um mace ia ka jirgeneng u Duwan Singh Syiem ki sa jep ia ka Wahlong da kaba thang ia ka shnong.

2. Haba la lah tang ia ka tei ka shnong Wahlong, hadien kata la pyni ap ia u Luk Sing da u Duwan Sing Syiem, ka khlich u Luk Sing la lam ha khmat u David Scott bad ha kata ka por u Duwan Sing Syiem u la sdang ban beh noh ia ki briew kiba na Wahlong ban pynshong pat da kiwei ha kata ka jaka namar ba ka khyndew Wahlong kam dei ka jong ki briew kiba na Wahlong, ka dei ka jong ki baroh 3 (lai shnong bad kaba hapoh ka Elaka Sohra; naba khang u David Scott bad ba u ai jymma ba kan sah junom ha ki Syiem Sohra, na kata u sa jemnud ban beh ia ki briew kiba na Wahlong.

3. Ha ka por ba u David Scott u ai jymma ia ki briew kiba na Wahlong ba ha U Duwan Sing Syiem ba kin num leh ku'mar shuh ha kata ka por u tei u David Scott u ai jymma ia ka Sohbar na u Sumar Kiri u khun utei u Duwan Sing Syiem, kum kitei ki daw baroh, balei ba ki Sordar jong ka Sohbar ha ki Government ki aiti pat ia ka shnong Sohbar ha ki, na balei ba ki Government kin shim noh ia ka Wahlong na ka kti jong nga.

4. Ki Syiem bad ki Sordar shibun kiba ia pom bad ki Sorkar kita ki sah la ki hima biang kum ka jinglong siem, pynban u Syiem jong nga u Duwan Sing u ba ai bor ia ki Sorkar ban jop ia ki shnong ki Sordar bad ia ki hima ki Syiem Khasi; bad ba ka Elaka Sohra tang utei u Luk Sing u la leh pyrshah ia ki Sorkar bad ia u la pyniap da u Duwan Sing Syiem hatu kumno ba ki Sorkar ki sngewbha ban shim ia kata ka shnong na ka kti jong ngi ki Syiem Sohra, na kata nga kyrpad ba phin bishar da kitei ki daw baroh phin pyn aiti pat ia ka shnong Wahlong ha nga.

5. Ka Mawthang bad ka Sohkhylum ki bym ia pom bad ka Sorkar, bad ki bym dei hapoh ka jymma, kumno ba ki Government kin shim noh na ka Elaka Sohra ia kata ruh nga kyrpad ba phin shim sakhi sabut na nga phin pyllait noh ia kitei ki shnong phin hukum ba kin long ha ka Elaka Sohra jong nga, bad ia ka Wahlong phin ai ba kan san jymma ha nga, kum mynbarim.

Cheirapunjee,
The 6th January, 1876

Nga long u shakri barit jong ph,
Sd/—Hajon Man'ik Syiem.

Seal

Ha

U Secretary, Land Reforms Commission for Khasi Hills, Shillong.

Kat kum ka sh' thi jong phi kaba 31st March 1974.

Subject—Ka jingwan iathuh ia ki jingdon khyndew jong ngi.

Sahap badon burom,

Ngi wan ban iathuh ha khmat ka burom jong phi ba ngi don ki khyndew pynthor ktieh rep kba jong ngi hapoh ka khyndew Ri Kynti jong ki jait Paliar Lyngdoh Mawkyrda Lai Kpoh, Nobosohphoh Syiemship kiba ngi da thied na ki. Ia kine ki khyndew pynthor ktieh ba la thied ngi la long ki trai ki pynthor shimet-shimet ne shi iing pateng la pateng khun jong ngi, hapoh katei ka jaka rep bad khyndew ba la kdew da ki nongdie.

Bad ki Lyngdoh jong ka jait Paliar Mawkyrda Lai Kpoh ki la pynshisha bad pynneh ia kitei ki pynthor ktieh ha ki nongthied.

U Syiem Nobosohphoh ruh u la pynskhem bad pynneh ia ki hok kynti jong ngi ki nongthied.

Ka burom jong phi kan sngap bad pdiang ia kane ka jingiathuh jong ngi, ngin da sngewngun junom.

Dated Ma'iem.
6th August 1974.

U Nongiathuh.
U Burom Singh,
R. T. I. of Ka Idian Thongi.
Sd/—Ka Drial
Sd/—U Dellington.

Ha

U Secretary, Land Reforms Commission for Khasi Hills, Shillong.

Rangbah,

Bun na ki jingkylli kiba ym lah ban sngewthuh bad tip bha. Kiba nga tip ia ki jait khyndew kiba don hapoh ka thain jong ngi ki long—(1) Ri Khasi—(Kum Khain Raibah, Maharam Syiemship) jong ki la kpoh jait Sna'itang, kaba mut ka khyndew ba ia don bynta lang ki ar ne lai kur. (2) Ri-Kur—Kaba mut ka khyndew kaba ia don bynta ne donhok lang baroh shi kur shi jait. (3) Ka khyndew hima—Kaba mut ka khyndew ba u Syiem bad ka hima ki pyniaid (Kum hapoh Bhowal Syiemship).

Ki jait khyndew 1 bad 2 ki don la ki rangbah nongpyniaid kum ki Nongmihkhmat ne Nongpyniaid (Manager) bala jied da ka dorbar paitbah jong kito kiba ia don hok lang.

Baroh kitei ki ja't khyndew naduh 1--3, ki don la ki rukom pyniaid kiba iapher kawei na kawei pat. Kiba ym lah ban tip bha ia ka rukom pyniaid jong ki. Ka rukom ai pateng ba kham kynrei eh na ki jait khyndew baroh ka long tang ha ki kynthei.

La sngewdonkam namarkata ba (1) ki bor Sorkar ruh kin da pynskhem lem ia ki rangbah nong-pyniaid jong ki jait khyndew 1 bad 2. (2) La sngewdei eh ba ka jingai pateng ia ka khyndew ka shylap kan ym long eh tang ha ki kynthei.

Uba burom ia phi,

D. Suaitang, Secretary, Tlongpleng,
S. C. S. Unlimited.

Ka jubab kyllum ia ka jingkylli ka Song I

Ka Hima Jyrngam kaba long mynta ka Ri Sorkar hapoh ka jingpyniaid u Sord r Jyrngam mynta ka long kawei napdeng ki 30 tylli ki Hima Khasi ba la jah noh.

Ha shuwa ka jingwan ki Phareng ka long ka hima Syiem kaba iar, hynrei hadien ka jingrem thma bad ki Phareng ia kane ka hima la pynhiar kyrdan na ka hima syiem sha ka Hima Sordar. Bad bun bah ka khyndew pyniasoh bad ka District Kamrup, Assam.

Kine harum ki long ki jaku ba la duk noh kiba hap mynta hapoh a District Kamrup :—

1. Ka Nongbri.
2. Ka Nongmawlein.
3. Ka Nongma.
4. Ka Sohmarang.
5. Ka Nawipara.
6. Ka Bangjeng.
7. Ka Nongtton.
8. Ka Nontein.
9. Ka Pharten.
10. Ka Nongmawlongpoin.
11. Ka Singra.
12. Ka Simmaria.
13. Ka Habim.
14. Ka Nongmawkar.

Ia kine ki shnong la kyrteng naduh shuwa
ka jingwan ki Phareng.

Nalor kine don bun kiwei pat ki shnong kiba la tei thymmai bod ba la ai kyrteng da ki d:har hynrei kiba don hapoh kane ka Hima, kum—Ka Bakhapara, Na'apar, Sukhna, Dnati, Lalnati, Sohmkha, Jukkba, Kohalkhona, Komphaduli, Malshipara, Thahkadu, Bari Kawa, Umthi, D mathowa Petshalang, Jajubri, Handipara, Nokopara.

Ki Shnong ba markhap bad ka Rambrai Syiemship :—

1. Kyrshai.
2. Ukiam.
3. Langpih.
4. Mawdiangnam.
5. Umpa.
6. Umtap.
7. Ummuli.
8. Mawlang.
9. Wahjasiang.

Kitei haneng 14 tylli ki shnong ki long ki kyrteng rim ba la duh kib hap hapoh District Kamrup, Assam.

Kitei 18 tylli ki shnong ba la jer kyrteng thymmai kiba hap mynta hapoh District Kamrup, Assam.

Kitei 9 tylli ki shnong haneng kiba ym pat la pynbeit ba la kam da u Syiem Rambrai mynta.

Bah, kitei ki shnong ba ha Kamrup, Assam ne Rambrai Syiemship Meghalaya ki dei ki jaka bad ki shnong jong ka Hima Jyrngam nاده mynshuwa ban wan ki Phareng.

Kine harum ki long ki shnong kiba dang sah mynta hapoh ka Hima Jyrngam—

1. Tynghot.
2. Nongkhlain.
3. Mawthokrah.
4. Mawsngi.
5. Mawkhap.
6. Laja.
7. Khyllumsangria.
8. Tiewthawiar.
9. Mawribah.
10. Nongthymmai.
11. Upper Rangsah.
12. Mckadop.
13. Nongshyiap.
14. Nongrthaw.
15. Nongkyndang.
16. Nongdiengkain.
17. Nongjiri.
18. Kamringsih.
19. Baspani.
20. Moipara.
21. Aradonga.
22. Rangolpara.
23. Rangsahpara.
24. Lijadubi.
25. Nongsomma.
26. Ranikhat.
27. Malapara.
28. Nunmati.
29. Aheabari.

Certified that this paper was handed to me by the Sirdar of Jyrngam to be handed to the Land Reforms Commission.

Sd/-R. S. Lyngdoh,
Speaker,
Meghalaya Legislative Assembly,
14th April, 1974.

Ha
I Bah M. Pyngrope, A. C. S.,
Secretary,
Land Reforms Commission for Khasi Hills,
Shillong.

Bah,

Nga phah kane ka jingthoh ha phi taug kum ka statement bad ka kynja jingai jingmut ka bym da ia hap thik kat kum ka Thup Jingkylli. Hynrei namar ba nga iohi ba phi kwah ban ioh jingmut na u paitbah, kumta nga phah kane ka jingthoh ha phi.

Khublei,

Uba burom ia phi,

U E. C. Thongni,
Raibah, 28. 2. 74.

Dated 28th February 1974.

Ha

I Bah M. Pyngrope, A. C. S.,
Secretary,
Land Reforms Commission for Khasi Hills,
Shillong.

Bah,

Ka Thup Jingkylli Land Reforms for Khasi Hills, ka poi ha nga ha ka 8th February, 1974. Ka shithi jong phi ka ong ban pynpoi ia ka jubab ha ka 31st January 1974. Ka por ka la dier noh.

La katta ruh ngan shu iatbuh lyngkot tang ia ki ar jaka ne ar shnong kiba don hapoh ka Hima Maharam kiba nga tip kham bha (kata ka long khnang ba phin io) jingmut).

1. **Shnong Sarin**.—Ki nongshong shnong kib hangto, ki bat ia ki khyndew ha la ka kynto t kyntoit, ha la ka bor ka bor, ba hot Ri Kynti, la ki da thied ne iohpateng. Ki don ruh ki 'Ri-Lumkur' kaba mut ba ki bat lang ia ka khyndew tang baroh shi kur shi jaid. Ki don ruh la ka Dorbar Kur.

Na kineki jaid khyndew, ki don kiba don Dolil Register Syiem, ki don kiba khlem register, ki don ruh kiba khlem jingthoh jingtar ki khyndew ba ioh pateng. Kim don sketch map ba la sorjemin.

Ki bat ia la ka hok kynti kat kum ki mawbri-mawpud-mawkhap-ba juthung pynieng ia ar tylli ki ba na rud kiba kham jrong ban ia u mawkhap mawkdew ba na pdeng uba kham s ang bad kham jrong ka lynter uba kdew ia ka lain khappud kawei bad kawei pat ka khyndew.

Nangta pat haba ia kynduh khappuh ha ki snur wah ne wah ki pynshong nongrim beit na kata ka snur ne kata ka wah ban long khappud.

2. **Shnong Raibah**.—Ki nongshong shnong kiba ha kane ka shnong, ki shong hapoh u pud ka khyndew ba khot 'Khain Raibah' ba bat ia ka da ka jaid Snaitang. Ia ki pud jong kane ka khyndew la register pynskhem da u Syiem Maharam. Ym pat don sketch map sorjamin.

Kine ki trai 'Khain Ra bah' ki don la ka Dorbar Khain bad ki committee. Ki don la ka Dorbar Khain bad ki committee. Ki don la u jong u nongmihkhmat (Representative) bad Manager jong ka kiba bat ia ka sumar bad pyniad. Ki don la ka Riti Sumar bad pyniad ia la ka Khain. Ia ki jaka kyntoit ba hapoh u pud jong kane ka Khain ba la buh ti ha ki nongrep, la thung da ki mawbri bad pynshong nongrim ha ki wah bad snur wah ba kin long u pud ia ka jingrep jingtrei jongki. (Ki mawpud ki long kumjuh kum ki mawpud kiba ha Sarin).

Ka Jingai jingmut bad nuksa kyllum.—Ka jaid khyndew baroh kin wnn hapoh ka bor bad control jong ka Sorkar.

Ka dur ka "Shalyntem" ha ka Lama ka Ri India- mut ka jingiatrei lang bad barit bad bakhraw-paitbah bad ka Sorkar.

Ba ka Sorkar kam buh ne don da ka kynja Trustee ban-buh sumar ia ki jingthoh jingtar ne dolil jong ki khyndew ba iapher baroh jong ki trai khyndew kumba ki long ba la jer kyrteng ha la ki rukom bapher bapner.

Kum ia kito ki jait khyndew ba ha Shnong Sarin, Khain Raibah, Ri Seng, Ri Sumar, Ri Khurid, etc. bad ki hima kin don la ka Trustee Committee ka ban da leh sumar ia ki pud ki sam jong ki khyndew bad Hima bad ban da ituh da ka Sorkar ia kata ka Committee.

Kum ia kito ki jait khyndew ba ha Sarin-Ki Myntri ne Headman ne Sirdar shnong lem bad ka Trustee Committee kim buh list register ia ki khyndew baroh bad ia kiba la don register Syiem ruh kin list lang, nangta ia kiba ki la register baroh kin pynpoi sha ka Sorkar.

Ki map sorjamin kin long da ka bor Sorkar.

Ia ki Original Register, lum lang sha ka Trustee. Ka Trustee pat kan ai da ka judicial stamp copy ia ki Original Register ha ki nongbat khyndew.

Aibor ha ki Myntri, Headmen, Sirdar, etc., shnong ban renew ia ki judicial stamp shisien man ka snem. Sa ai jingtip sha ka Sorkar ia kaba la pyndep.

Hangne donkam ia ka Trustee Fund. Ha kaba sdang nyngkong ban pynmih bad aiti ia ka judicial stamp copy sha u ne ka nongbat khyndew, un ne kan siew Rs.5.00. shi copy shi khyndew lyngba ki Rangbah Shnong jong ki haba ki ioh pdiang ia ka judicial stamp copy. Nangta manba renew kin siew Rs. 2.50. shi copy shi khyndew.

Kane ka fund kan leit ne pynlut ha ka Trustee lyngba ki Syiem, Rangbah Shnong, etc., da ka bor bad jingp.nbeit ryntih ka Sorkar.

Kum ia ka Khain Raibah—Ka Trustee kan bat ia ka Original/Register. Nangta kan ai da ka judicial stamp copy beit ha u nongmihkhat (Representative) jong ka 'Khain'. Ha kaba sdang nyngkong ka judicial stamp Trustee fee kan long kumjuh kumba la pyni haneng. Nangta ban ia agree bad u (Representative) jong ka Khain ban lum ia ka Trustee Fund na ki nongrep, kat kumba la buh ti ha ki ia ki pud ban rep ban riang ban thung ban tep ban trei ktah. Da kaba u (representative) un ai da ka certificate ha iwei pa iwei i nongrep nongbat jaka, shi copy na ka bynta kawei ka jaka, bad ka bai renew man ka snem kan long kum juh Rs.2.50. shi copy bad ai jingtip sha ka Sorkar lem bad ki certificate ba la leh bad pyndep. Ka Trustee Fund kan long mar shiteng, bad ka Khain.

Ban ai bor da ka Sorkar ba u Representative jong ka Khain Raibah, un lah ban lum ia ki Original Dolil jong ki nongshong shnong hapoh Khain Raibah kiba iohbat jaka khyndew shabar na u pud Khain Raibah bad ban renew lada ki mon. Ka fee bad ba ai jingtip sha ka Sorkar kan long kumjuh.

Ha kajuh ka rukom control da ka Sorkar ia kiwei kiwei ki jait khyndew ha bun kyrteng hapoh ka Ri Khasi.

Ia kito kiba ju ai pata, ki nongpyniaid kin niew bad lum lang ia ki pata baroh bad ai copy bad jingtip ba thikna sha ka Sorkar bad lum kumjuh ia ka Trustee Fund.

Ia ki jingmih baroh kiba la pynlong da ka mariang (natural artificial) kin long ha ka bor jong ka Sorkar. Tangba kham ai lad ia i kynja Association haba ki kwah ban ia tre lang bad ka Sorkar; khamtum ia kito ki seng ba hap jaka hapoh ne pud ka jaka khyndew jong ki.

Hapoh ki Hima Syiem bad kiwei ki bym ju ai pata, hynrei ki don ki nongrep kiba ju bat ia ki jaka ba la trei la thung la tep, ki nongpyniaid kin leh kumjuh kumba la pyni haneng.

Haba dei pom surok ne pyndonkam ei e da ka Sorkar ia ki jaka ba la bat da ki nongpyniaid, ka Sorkar ki dei hok ban siew compensation ia ka jingduh ka jaka ki nongrep ne jaka thung jaka tep da kaba Sorkar kan ia sngewituh bad ki nongpyniaid ba ki don certificate ne em kita ki jaka bad la ju siew beit ne em ia ka Trustee Fund man ka snem.

Lada ia ka Trustee Fund ia siew beit tang da ka khyndew bah lyngba ki nongpyniaid, bad ki nongrep kin don certificate bad ym ju siew trustee fund; ia ka compensation ka Sorkar kan siew beit ha ka bor jong kata ka khyndew bah.

Na ka bynta ban develop ne improve ia ka rep ka riang—ia ki Field Management Committee, pynshong nongrim kat kum ka jingbun ki dolil ne pata ne certificate, kat ka Area ba biang ban pynlong kawei ka Field Management Committee bad kat kum ka jingbit ka Area.

E. C. Thongni,
Raibah. 28th February 1974.

Ka Song II (Page 32)

Q.1. Sngewbha iethuh kici na kine ki jait khyndew harum ba don ha ka hima jongpli ?

Ans. Ki jait khyndew kiba don hapoh ka area shnong Ummer ki long kine harum.

1. Ka Ri Lyngdoh, Ri Shnong Nongummer.

2. Ka Ri Kynti jong ki hynniew jait ba shong hnong ha Nongummer: 1. Kharbah. 2. Khardein. 3. Nongsynbei. 4. Nongsiang. 5. Marshra. 6. Kharmarshra. 7. Jahkit.

Ka Song III, (Page 33)

Q.1. Sngewbha batai kine ki ktien ki mut ki thew aiu.

Mawbri: Ha ka ktien jong ngi ki War Sanlyngdoh. Mawbri ka mut ban thew ia u mawpud mawsam ba pyniakhlad ia u pud u sam jongkiwei pat ki khyndew. La thung lai tylli ki maw artylli kiba ker bad uwei uba hapteng ba la khot u Mawknam uha la kdew beit ia u pud u ba ia khap bad kiwei pat ki khyndew bad artylli uwei ha shiliang bad uwei ba shiliang ba la pyniakhlad da uba hapteng kaba pyni bala pyniakhlad ia ka khyndew. La thung ter ter baroh sawdong da kine ki mawbri (Mawpud).

Ka Song VI (page 52)

Ka dustur riti hiar pateng ioh pateng jong ka jaid Khasi, ka jinghiar jaid ka dei ha ka kynthei kaba bat ia ki hok ki riti ka khyndew ka shyiap. Ki Ri Kynti ne ki nongtymmen nongsan katkum ka dustur bat khyndew bat shyiap jong ka jaid Khasi. Te kaba la bud ia u mynder ri bad la iebnoh ia ka dustur riti Khasi katkum ka dustur riti bat khyndew jong ngi kam lah shuh ban ioh bat ne bynta ei ei ia ka nongtymmen hapoh ka jait namar ba ki khun jong ka ki la kylla sha kawei pat ka jait.

Ka Song VII (Page 53)

Ia ka khyndew shyiap kiba dei Ri-Kynti u kpa ne ka kwie ki lah ban sam ha ki khun ki kti shua ba kin iap ban ai ia ka bad ka bynta katba ki don kaba dei hok katkum ka dustur bad ka riti jong u Khasi. Hynrei ia ka khyndew kabe dei ka khyndew Ri Kur Ri Lang jong ka jaid ka kynta ym lah ban sam namar ba ia kane ka khyndew la pyniad ha ka jingia dei lang ka jaid baroh ka jingiateh kur ha ka jingialong shi tylli baroh shi zur.

Date: Nongummer,
25th March, 1974.

Sd.—L. THONGNI,
Secretary,
Shnong Ummer.

Ha: U Chairman, Land Reforms Commission, Khasi Hills, Meghalaya, Shillong.

Subj.—Ki jubab ia ki Thup Jingkylli jong ka Land Reforms Commission, Khasi Hills.

Sir,

Nga kyrpad ia ka burom jong phi kumne:

Ha ka jingia dei bad katei ka subject ba la ong haneng, ngi ki trai khyndew ha ka Hima Langrin ngi phah sha ka burom jongphi ia ki jubab ia ki Thup jingkylli naduh ka Song I. B. haduh ka Song VII kaba iadei bad ki dustur ki riti bat khyndew bat shyiap, ioh pateng ki khyndew ki shyiap hapoh ka Hima Langrin khang ba phin buh ki jingthoh ba thikna bad janai.

Dated Phlangdilion,
The 25th March, 1974.

Kiba burom ia phi,
Ki trai Khyndew.

U. Sitra Singh, Manager,
Jaid Thongni bad 14 kynthei
and others.

Ka Song I. B.

Q.1. (a) Ia ka kyrteng jong u khlich ka Hima la khot u Syiem.

(b) Ki jaid ba la lah ban long Syiem hapoh ka hima Langrin dei tang na ka jaid Syiemiong bad Syiemlich Langrin.

(c) Ki jaid bakhrav ba ka Hima Langrin ki dei :

(1) Jaid Nongrykow (2) Jaid Thongni Thohkphoh (3) Jaid Lyngdoh Langrin Shnong (4) Jaid Kharsaw (5) Jaid Thongnibah. (6) Jaid Lyngdoh Nongtynger. (7) Jaid Lyngdoh Sangriang.

Q.2. b) Hapoh ka hima Langrin ka don tang kawei ka Raid.

(c) Ka Raid ka mut ka jaka paitbah hapoh ka Hima Langrin ba la peit da u Syiem bad ka dorbar jong u na ka bynta u khun u hajar.

KA SONG I B (contd.)

Q. 3 (a) Ka "Dorbar Hima" ka mut ka dorbar kaba ha khlich eh jong ka Hima.

(b) Kiba lah ban long dkhoh ka ka Dorbar Hima ki long ki Myntri, ki Lyngdoh, ki Sordar, ki tymmen ki san bad ki paitbah khamat shynrang ki ba la palat 18 snem-shaneng.

Q. 4 (a) Ka kam jong ka Dorbar Hima ka long ban shna ki rule, thaw lad ban pynmih pisa, thaw kano la ain thymmai ba iadei bad ki dustur riti hapoh Hima Langrin khnang ban iaid beit ka rukom synshar. Ka Dorbar Hima ka don ka ber ban rai kut ia barch ki jingeh kiba ka Dorbar Syiem ne ka Dorbar trei kam ka shem jingeh.

(b) Ki daw ban khot ne lum ia ka Dorbar Hima ka long (1) ba lada ka Dorbar Syiem ne Dorbar trei-kam ka shem jingeh ban rah ha ka Dorbar Hima ban rai kut. (2) Ban pynsgew ha u pait baroh jong ka Hima ia ki kam ba la pyndep ka Dorbar Syiem ne Dorbar trei-kam. Ka rukom lum ia ka Dorbar Hima ka long u Syiem u ai jingtip lypa kumba artaiew sha ki Sordar shwa ba un pynbna paitbah da kaba pyrtta shnong.

Q. 5 (a) Ka Dorbar Syiem ka mut ka dorbar ban pyniaid 'a ka jingsynshar khadar hapoh ka Hima. Ka don 3 tylli ki jaid dorbar (1) Ka Dorbar Syiem ne ka Dorbar trei-kam bad (2) Ka Dorbar Hima (3) Ka don ruh ka Dorbar bishar kam.

(b) Ki dkhoh jong ka Dorbar Syiem ki long ki Myntri, ki Lyngdoh bad katto katne ki riew tymmen kiba don ka jingnang jingstadfne jingsngewthuh.

(c) Ki kam jong ka Dorbar Syiem ki long ben trei ia ka kam synshar khadar ia ka Hima bad ki bor jong ka ki long ban pyndep-kam ia ka hukum Sorkar bad pyndep-kam ia ki rule ne ain ba la shna ka Dorbar Hima bad ia ki kam kiba eh ki rah sha ka Dorbar Hima ban rai kut.

(d) Haba don kano kano ka kam ba dei ban ia pyrkhath, ne poi ka jingud na u khun u hajar ne jingl.wah ka Sorkar dei ban lum khot ia la Dorbar Syiem, u Syiem u khot ne lum ia ka Dorbar Syiem.

(e) Ka Dorbar Syiem ka long ka dorbar kaba kham hapoh ia ka Dorbar Hima.

Q. 6. Ka jingiadei u Syiem bad ka Dorbar Hima ka long thik kum ka jingiadei u Chief Minister bad ka Assembly Meghalaya.

Q. 7. Ka jingiadei u Syiem bad ka Dorbar Syiem la long kum ka jingiadei u Chief Minister bad la Budget Session jong u.

KA SONG II

Ki jaid khyndew ba iapher

Q. 1. Ki jaid khyndew ba iapher ba don hapoh la Hima Langrin ki dei kine:—

(i) Ri Kynti, (ii) Ri Kur, (iii) Ri Nongtymmen, (iv) Ri Seng, (v) Ri Raid, (vi) Ri Shnong, (vii) Ri Khorid, (viii) Ri Dokhol, (ix) Ri Iapduh, (x) Ri Law Syiem, (xi) Ri Lyngdoh.

KA RI "SNIK"

Q. 2. Ri Sniak ka mut ka khyndew ka Shyiap ba u shynrang uba la leit iing briew u kamai bad la ka tnga ha iing khun la ioh thied 3, 4 tylli ki khyndew, bri ne bsah hynrei shua ba un iap ne ynda ula tymmen uta u nongleit iing briew ryngkat ka tnga, ki khun u ai sha ki lur kawei na kitei ki khyndew ba la thied sha ki kur jong u ban long ka hok junom jong ki kur ka tnga ki khun, kim donhek shuh ban dang dawa, ia kum kita ki khyndew la khot Ri "Sniak".

Q. 3. (i) Ri-Kynti ka mut ka khyndew la Shyiap kynti jong ka jaid ka kynja ne shimetshimet kaba u ne ka u dorbar radong shadong halor ka Ri Kynti.

(ii) Ri-kur ka mut ka khyndew ka shyiap kynti jong ka kur ka jaid ka bym lah ban iasam iabhah.

(iii) Ri-Nongtymmen—Ka mut ka khyndew ka shyiap jong ki kmic ki kpa ba iohpateng ki khun lai saw pateng, ia kum kita ki jaid khyndew ia khot Ri-Nongtymmen.

(iv) Ri Seng—ka mut ka khyndew ka shyiap ba la thied lang da ki ar lai jaid hynrei kim iasam ne ia bbah pynkan ki iasam tang ia ka jingmih myntoi bad ka ba kim pat lah iasam la khot Ri-Seng.

(v) Ri Raid—Ka khyndew ka shyiap jong u khun u hajar jong ka Hima Langrin ki lah ban trei ban ktah, rep rjang kylluid katba mon da ki khun ki hajar khlem siew bai wai ne khajna ha uno uno ruh.

(vi) Ri Shnong—Ka mut ka khyndew ka shyiap kynti jong ka shnong ki ioh da laba buhai shnong nyngkong ne da kaba thied lang da ki saw, san ne bun jaid ban tyngkai kum ka Ri Shnong tad bym lah ia sam lano lano ruh.

(vii) Ri Khorid—ka mut ka khyndew kynti jong ka jaid ka kynja ne shimet shimet ba dang ioh thied kynti na la ka kamai. Khorid ka ktien dkhar kaba mut thied.

(viii) Ri Dakhol—ka mut ka khyndew ka shyiap ba dang ioh kn'e'i ha ka Mu'otduma.

- (ix) Ri Iapduh—Ka mut ka khyndew ka shyiap jong ki briew kiba la iapduh jaid bym don nongiohpaterg shuh katei ka khyndew kan long noh ka khyndew hima.
- (x) Ri Syiem ne Law Syiem—ka mut ka khyndew ka shyiap jong u khun u hajar hynrei ia ki jingmih myntoi ba khrong dan kan lejt sha ka Hima. Ki shim khrong tang ia ki bor Hima kiba wan trei pomdieng, pomsiej, rep riang.
- (xi) Ri Lyngdoh—Ka mut ka khyndew ka shyiap jong ka jaid Lyngdoh.

KA SONG III.

Ka rukom buh thup ne maw ba pyniakhlad ia ki pud kisam.

- Q. 1. (i) Mawbri—ka mut u mawpud ba thung ha ki bri tympew, bri soh, bri kwai ba pyniakhlad ia u pud u sam jong ki khyndew ba ia pher.
- (ii) Mawpud—ka mut u mawpud ba pyniakhlad ia ka khyndew jong uwei na uwei pat.
- (iii) Mawkhap—ka mut ki maw ba la buh uwei sha kadiang uwei sha kamon jong u Mawthylliej.
- (iv) Mawphang—ka mut u maw ba la buh ne thung ha lynded jong u Mawthylliej bad Mawkhap ban pyni ba ka khyndew ka kut.
- (v) Mawthylliej—ka mut u maw kdew pud uba hapdeng jong ki ar tylli ki Mawkhap ban kdew beit ia ka phang jong ka pud khyndew.

Ka rukom buh thup ne maw ba pyniakhlad ia ki pud ki sam.

Q. 3. Ka rukom bad dustur thung mawpud mawsam ha ka Hima Langrin ban pyniakhlad ia ki pud ki sam hapdeng ki khyndew ba iapher dei tang ki para trai khyndew.

Q. 4. Ka rukom pynkhlad ia ki pud ki lyngkhot khyndew jong u juh u trai khyndew la pynkhlad da u ne ka ne da uno uno uba ka ling ka sem uba la tip ban leit ia i kur i jaid.

Q. 5. Ki dak ki shin halor remew ba pynthikna ia ki pud ki sam jong ki khyndew ki shyiap jong ki trai khyndew ba iapher nalar u Mawpud-Mawbri ki long ki Wahduid, wahbah, ki riat ki maw heh.

Q. 6. Ha u Mawpud ba pyniakhlad khyndew Mawthylliej u kdew beit kum straight line bad i jaka ba pyniakhlad i long tang kat i point hynrei ha ki wah ki riat ne mawheh ka som raid ia ka long kat ka jingheh jong ki.

KA SONG IV. A.

Ka Dustur Riti bat khyndew bat Shyiap

A. Ki Khyndew bat ki khlieh ka Hima ki Syiem

Q. 1. Ki khyndew ki shyiap ba bat da u Syiem bad ka Dorbar jongu na ka bynta u khun u hajar ka Hima Langrin dei (1) Ka Raid (2) Ka Law Syiem.

Q. 2. (a) Ka bor bad ka hok Syiem halor ka khyndew Raid bad Law Syiem, u Syiem bad ka dorbar jong u um don dustur ban shim khajna ne khrong ia ki khun ki hajar hynrei ia ki jingmih myntoi ba loh na ki khun Soh-Syiem dei ban leit sha ka pla jong ka Hima. Haba don ki jingiakajia ki khun ki hajar dei ban kit lang.

(b) Ka jingheh jong kitei ki jaid khyndew ba la ong ha ka Q. 2(a) ka long kumba shiteng na ka jingheh ka Hima Langrin.

(c) Ka bor jong u Syiem bad ka Dorbar jong u halor kitei ki jaid khyndew ba la ong ha ka Q. 2(a) ka long ba ki lah ban aiwai ia ki jingmih myntoi ha ki khun Soh-Syiem.

(d) Ka hok jong u khun u hajar halor kitei ki jaid khyndew ba la ong hapeng u khun u hajar u don ka hok holor kitei ki jaid khyndew la ka trei ki ktah ka rap ka riang khien siew baiwai ne khajna.

(f) Ka hok u khun u hajar ka long ba lad a don jingiakajia halor ka khyndew raid bad Law Syiem u dei ban kit ha ka synoi ang ka bynhei ban pynoiang ia ka lut ka sep h ba jia ba ka jingmih myntoi ka Hima kam biang.

(g) U khun Soh-Syiem ne mynder ri u n don hok ban loh long trai halor ka khyndew raid ne Law Syiem da kano kano ka dustur ruh.

Q. 3(a) U Syiem um don bor ei ei halor ki khun ki hajar shimst halor ki khyndew raid bad Law Syiem i it tang ba ia ka-jia, u Syiem u n lah ban byn i, die duh, die ban no ia pli kalem da tip u khun u hajar ka Hima hynrei u lah ban aiwai ia ki jingmih myntoi bad ka jingmih dei ban wan sha ka Hima.

(b) U khun Soh-Syiem um lah ban thied khyndew, shyiap hapoh ka Hima Langrin khlen loh ka jingmijur na u Syiem bad ka dorbar jong u.

Ka Song IV. C (I)

Ka dustur riti bat khyndew bat shyiap

C-(1) Ki khyndew ki Kur ki jait

Q. 1. Ki jait khyndew ba la ong ha ka Q. 1. bad Q. 2. ka Song II kiba dei ki khyndew ki kur ki jait hapoh ka Song IV—C(1) ki dei ki (i) Ri Kynti (ii) Ri Kur (iii) Ri Nongtymmen (iv) Ri Seng (v) Ri Khorid (vi) Ri Lyngdoh (vii) Ri Dakhol.

Q. 2. Ri Sniak.

Q. 3. Ki kyrteng ki kur ki jait ba iap'ier kiba lah ban mikhmat sia ka Dorbar Syiem hapoh ka Hima Langrin.

1. Jaid Thonga' Bah 14 Kynthei. 2. Jaid Thongai Thoh Kpoh. 3. Jaid Nongrykow. 4. Jaid Kharsaw. 5. Jaid Langrin Shuonng. 6. Jaid Lyngdoh Nongtynger. 7. Jaid Lyngdoh Sangriang.

Q. 4. (a) Ki jaid hapoh ka Hima Langrin kiba don ki khyndew kur khyndew jait ki dei:—

1. Thongai Bah 14 kynthei. 2. Imiong. 3. Syiemiong. 4. Nonglang. 5. Thongai Thoh Kpoh. 6. Shiji. 7. Nongtynger. 8. Sangriang. 9. Langrin Shuonng. 10. Kharsaw. 11. Bolo. 12. Walang.

(b) Ia ki khyndew kur khyndew jait ba ia dei lang ym lah ban iasam ia bhah ha ki jait.

(c) Ia ki khyndew jong ka kpoh ruh ym lah ban iasam.

Q. 6. (a) Ia ka khyndew ba khot Ri Kur ne Ri-Seng kur la bat da ka jait baroh kawoi kat kum ka jingiadon bynta lang.

(b) Kumjuh ruh ka khyndew ba ia bat lang da ka kpoh jong ka jait.

(c) Ia ki khyndew Ri-Kynti, Ri-Nongtymmen, Ri-Khurid la bat da ka iing jong ka kpoh.

Q. 7. (a) Ia ka khyndew kur ba iadei lang baroh shi jait la bat bor bad pyaiaid da ki long kn ba dei ki rangbah biew kiba don ka mynsiem icit kur icit jait.

(b) Kumjuh ruh ia ka khyndew jong ki kpoh jong ka jait.

(c) Hynrei ia ki khyndew Ri-Kynti, Ri-Khurid bad Ri-Nongtymmen ba dei shi iing jong ka kpoh la bat bor da u kpa jong ka iing ne u kynja kni ne da u hymmen rangbah.

Q. 8. Ki long kn ba pyaiaid ia ki khyndew ba ki bat da ki kynja rangbah biew la ia ka khyndew kur khyndew jait, ki khyndew jong ka kpoh jong ka jait ne ki khyndew jong ki iing jong ki kpoh.

Q. 9. Ha ka khyndew kur khyndew jait, ki khyndew jong ki kpoh jong ka jait ym ju niew khadduh iano iano ruh hynrei ia ki khyndew ba bat da ki iing jong ka kpoh la khein khadduh ia ka khun kynthei khadduh.

Q. 10. Ka jingkit u kai rangbah hulor ka khyndew ba la bat da ka jaid bad ka kpoh jong ka jait ka long ban da na ka jingwan tap pud ne lushia ia ki pud ki sam. U Kni Rangbah u ieng la ha ka thma ka ktien bad ka bor jong u kai rangbah ka long ba um shah ban die duh, bynda bad kiwei ki kam khlem ka daw kaba biang.

Q. 12. Lala ju ba ia pher jingmut ki long kni bad ka khadduh ka kyntien ne ka rai kut ka dei ka dorbar jait ne dorbar kpoh ne ka dorbar iing.

Q. 14. Ki dhot jong ka dorbar jait dorbar kur ne dorbar kpoh ki long lang ba' shynrang bad kynthei ne lah ban lang tang ki shynrang kiba la rangbah bad kiba la sngewthuh ia ka long kur long jaid.

Ka Song IV. H.

Q. 1. Ia ka khyndew Raid kaba kyrteng ka Langpa la bat lang da ki lai Syiem.

Q. 3. Ki kyrteng jong ki Hima ba la bat lang ia latei ka khyndew Raid ba khot "Langpa" ki long:—

(i) Nongstoin, (ii) Nobosohphoh (iii) Langrin./Katei ka khyndew "Langpa" ka don hapoh ka Hima Langrin.

Q. 6. Kitei ki lai Syiem ba la ong ha ka Q. 3. haneng ki i b'har bad ia rai lang 3 Syiem ia kano kano ka jingia-kajia hapoh u pud jong ka khyndew 3 Syiem.

Ka Song IV. I

KHYNDEW SORKAR

Q. 1. Ka khyndew Sorkar ba la ai sngowbha da u Borsing Syiem Langrin ia ka Sorkar Phareng U Lum Kyllai Long Sngan. Ki record ki don ha office u Deputy Commissioner, Khasi and Jaintia Hills.

Ka Song IV

J. KI KHYNDEW NONGKYNTI

- Q. 1. Ri Khurid—Ka long ka ri kynti ba la ioh thied na la ka jong ka kamai.
- Q. 2. Ngî niew ba ka khyndew ka long kaba kordor tam kaba ngi dei ban bat namar dei ka khyndew kaba wallam ki jingim ia ngi ha ka rep ka riang ban pynmih jingbam.
- Q. 3. Ka hok ka jong u brieu ne ka brieu halor ka khyndew nongkynti. Baroh ki jingmyntoi ba mih na ka khyndew u dei ban ioh bad u don bor nadong shadong halor la ka nongkynti namarkata dei ban sumer hok ia la ka khyndew.
- Q. 4. Ka khyndew Nongkhyraw ka dei ka khyndew ri-kynti ba u brieu u thied ha ka por shong samla bad u ai ti sha iing kur (sha iing jong ka kpoh) ha ka por ba u leit iing brieu.

Ka Song V

- Q. 1. U khun Soh-Syiem, Soh Shnong jong kawei pat ki Hima (ki Khasi) kim lah ban bat khyndew bat shyiap hapoh ka Hima Langrin lymda ula pyndep shua ia ka dustur riti ban shah teh shah khum ban kohnguh bad pynkyntang ia lade ban long u trai hima jong ka Hima Langrin.
- Q. 4. U Mynder um lah ban bat khyndew bat shyiap hapoh ka Hima Langrin wat lada u la shah teh shah khum ia lade wat tangi ban rep ruh um lah. Namar um don dustur ia u mynder ban niew kum u khun u hajar ka Hima Langrin.

Ka Song VI

A. KA AIN HIAR PATENG KAT KUM KA DUSTUR RITI

A. Q. 1. (a) Ia ka khyndew Roid bad Law Syiem la bat da u Syiem bad ka Dorbar jong u kumjuh ruh uba bud long khlieh hadien.

(b) Kiba rep hapoh ka raid bad Law Syiem ki long ki khun ki hajar ka Hima Langrin. Ki lah ban rep hynrei kim lah die ne ban kam khyndew bad katba ki dang rep kin neh bad la ki jingrep, ki lah ban die ne bynda tang ia ki jingrep hynrei kim lah ban die ne bynda khyndew.

C. Q. 1. (a) Ki Ri Seng, Ri Kur, Ri Lyngdoh, Ri Nongtymmen, Ri Khorid.

(a) Ri Seng kaba long ka Ri Nongtymmen ba la hiar pateng la bun pateng la bat da ka jait baroh kawei pyllun kumjuh ki Ri Lyngdoh.

(b) Ri Kur ka long ka Ri Nongtymmen ba la bat da ka Kpoh jong ka jait.

(c) Ri Khorid Ri Nongtymmen ba la bat da ka iing jong ka kpoh.

(d) (i) Ki khyndew ba bat da u ne kad khot jong ka jait, lah ban long ka Ri Khorid, Ri Nongtymmen kumjuh ki khyndew ba la bat da ki dkhot jong ka kpoh shimet shimet ba la bat da ki dkhot shimet shimet jong ka iing jong ka jait.

C. (ii) I. (a) Ia ki khyndew ba la bat lang da ka kur ka jaid ka hiar pateng sha ki khun kynhei.

B. KA AIN HIAR PATENG ICH PATENG KAT KUM KA DUSTUR RITI

Q. 1. Ia ka khyndew ba ioh thied na la ka jong ka kamai ki lah ban leh katba ki mon khlem don ba pynwit ei ei.

Q. 2. Ia ka khyndew ba ioh pateng bad la² iasam² bad la long kynti jerg u ne ka shimet shimet ki lah ban leh katba ki sngewbit ne mon.

Q. 3. Lah ban jeri ia ki khyndew ba la ioh thied na la ka kamai.

C. KA AIN HIAR PATENG IOH PATENG KAT KUM KA DUSTUR RITI

Q. 1. Ka Sang ka mut ka jingleh palat ia ki hukum ba la khar bym bit leh kat kum ka dustur riti ba la adong ne khang U longshwa manshwa.

Q. 2. Ki daw ba pynpoi sha ka "Sang"—

(i) Shongkha ia la ka kur ka jait ne ia ki kur ki jaid ba la ia jngai bun pateng hynrei ba dang ia niew kur ia niew jaid.

(ii) Shongkha ia ka liang kmie kha (ki kur ki jaid jong u kpa) ba dang ia niew kur ia niew jaid.

(iii) Khlem da phur da siang ia tiba la iap.

(iv) Khlem kohnguh sneng ia ki jinganeng jong u Ipa bad ka kmie ne ki long kni.

(v) Kaba shoh ia ki Kmle ki Kpa ne ki long kni bad kiwc ki kam pop kam sang.

Q. 3. Ka bor jong ka sang ka pynpoi sha ka duh jaid duh kynja, dait u' hla, u pom u pyrkat, puh u sein ong, puh ka khlam, hap lor dteng hap lor maw, kie unsaw um sian, iaptyrut iap smer.

KA SONG VI

D. KA DUSTUR RITI HIAR PATENG IOH PATENG

Q. 1. (a) Ka tnga Khasi jonx u mynder ri kaba la kylla jait kam lah shuh ban ioh pateng ia ki khyndew ki shyiap nongtymmen ne ia ki mar ki mata jong ki kmie ki tpa.

(b) Kam lah shuh ban bat khyndew bat shyiap ne ban urei ban ktah kum ka Khasi shisien ba ka la kylla jait.

Q. 2. Shisien ba ka la kylla jait kam lah shuh ban dawa ia kano kano ka hok wat la kha ia ka kum ka Khasi ruh.

Q. 3. Ka jingpynduh hok ia kaba la die ia ka long jait wei la kylla jait la niew ia ki ki mynderri namar kata wat la ka doh ka snam khasi ruh ka kur ka jait ka la ai khawduh kim khein shuh kum ka kur ka jait la jong.

KA SONG VII

Ka jingsam ia ki khyndew ki shyiap katba dang im ban long kam hadien ba la iap.

Q. 1. Ki kmie ki kpa ki ju sam khyndew shyiap, ki mar ki mata ka pisa ka tyng a ha ki khun kynthei shwa ba kin iap shisien ba ki la sam ha ki ihun ka la long kam hadien ka jingiap jong ki.

Q. 4. Ka bor sam ktien ha ka dustur jong ngi mynshwa ka jingwan ki Phareng ka don ka bor jeri ka ain ba ia ryngkat bad ka jingsam da ka jingthoh ha ki dulil.

Q. 6. Ka pynkam bad dang kylla hadien, ka long kaba sang. Shisien ba la sam fym lah shuh ban dang pynkylla hynrei dei ban long kam hadien ka jingiap jong u ne ka Noongsam.

Ki bymden ha ka Song Thup Jingkylli

Ia ki Garo ki Lynggam kiba shong sha shiliang ka Woh Kynshi (Phang Sepngi) kiba shong hapoh Law Syiem Lynggamtila ki bym don khyndew kynti la ka jong kat kum ka dustur riti ba ju don kim niew ia ki ba ki long ki khun ki hajar ka Hima Langrin namar kim don jaka shong ba thikna. U syiem bad ka Dorbar Hima Langrin kilah ban beh ia ki ha kano kano ka por lada shem ba ki pynkhein ne ia leh pyrshah ia ki dustur ba ju don hapoh Hima Langrin.

Dated Phlangdiloin,
Langrin Syiemship,
The 25th March, 1975.

Ki Nongai jubab jingthoh ki Trai Khyndew
Ki Trai Khyndew—
Sitra Singh, Manager Jaid Thongnibah
14 Kynthei & kiwei.

Land Reform Commission. Thup Jingkylli. (Page. 32)

Na ka Song II. Question No. I Ri Khain.

Na

I Mr. Phinglyshon Wanniang, Secretary,
Shnong Mawten, Maharam Syiemship.

Ki Shnong kiba don hapoh ka Ri Khain Nonglang ki long kine:—(1) Mawten, (2) Mawkywat, (3) Nonglang, (4) Mawlangwir, (5) Sohkyllam, (6) Maranglang, (7) Mawn irang, (8) Rangthong, (9) Phanjaud, tang shiteng powa na ka shier antad na ki nong shong shnong hapoh ka hime M. harami.

Napdeng kine ki 9 tylli ki shnong, kiba bat ia ka bor mynnyrgkeng ki dei ki san jaid (san kur) kiba long kine:—1. Shangdiartah. 2. Shargdiarrab. 3. Sheila. 4. Lyngdeh Ringaid. 5. Wanniang Rangthong, kiba bat ia ka jingsymhar (pyniaid) ia ki khyndew ki shyiap ki long, U Manager uba la jied bad thung na kine ki san kur, bad sawngut ki (Representative) Norgmikhhmat na kine ki jaid hi, uwei na kawei ka kur.

Kiwei pat ki jaid ne ki kur kiba kham tun kiba shong hapoh kine ki shncng, ki long tang ki nong- iohbnta kiba shu wan thied bat na kine ki San-kur. Ka bat ka long ka bat shi pisa ne ar pisa ne saw pisa, kat kiba lah ban thied. Kat kiba le thied bat ki la jait ia ka bai khong rep ia ka khyndew bad ki lah ban rep ban riang ia ka khyndew kat ba ki kot la ka bor. Ki lah ban ia die ia thied pynthor kba ne kper khlaw mynsain. Kiba kham ket bor ki lah ban kut ia ki lum ban pynlong jaka rep, jaka bet dieng ksch. Hynrei kim lah ban kan re skud ia ki khlaw bela don dieng lypa mynshwa.

La ki lah ban ia die ia thied, ban rep ban riang kat ba kot la ka bor kumta ruh, kim lah ban ia thung mawpud mawram, mawbri, mawkhap, mawkhang ne mawthylliej hapoh kane ka Ri Khain Nonglang. Namarba kine ki rangbah Sankur kimshah ne ai lad satia. Haba ia die iathied hapoh kane ka Ri Khain Nonglang, ngi lah ban iathoh iatar ban pynshisha ia ka dor tyngka bad ia ki khappud sawdong. Mihngi, Shatei, Sepngi bad Shathie, khap jong uta ne kata ka briew ne kata ka shnong.

Page 33. Thup jingkylli Q. No.4. Na ka Song III

Q. No.4. Ngi ha shnong Mawten, Maharam Syiemship; namar ba ngi shong ha khappud bad ka khyndew hynriew kur na ka shnong Rangmaw Maharam Syiemship, kaba shaphang mihngi na ka shnong Mawten. Ngi don ka lyngkhot khyndew khlaw kaba heh bad iar kumba 5 miles sawdong kaba kyrteng ka Khlaw Mawong Mawhawrang. Kaba la thied da ki kpa tymmen jongngi naduh ka por ba long Syiem, U Rubien Sing Syiemlich, mynba u dang shong hapoh shnong Mawten. La thied ia kane ka khyndew na kiwe pat ki khyndew jong ki Rangmaw, na ki khyndew jong ki shnong Mawkohphet, bad na ka khyndew Ri Khain Nonglang, da ki pud k sam ba da athung da ki mawbri, mawpud, mawkhap, mawkhang, da ki baroh arliang ki nongdic bad ki nongthied; ba kine ki mawpud kin sah junom katba dang don nongsumar ia kane ka khlaw, pateng la pateng bynriew. Tang kiba napoh ka shnong Mawten hi, ba kiwei pat kiba na bar shnong kim lah ban ktah ei ei ia kane ka khyndew ne khlaw. Bad kane ka dang sah haduh mynta hapoh ka jingsumar jong ka shnong Mawten h, khlem don mano mano ruh kiba lah ban pynjot pynpei kiba nabar jong ka shnong. Ba dei na kane ka khlaw, ba ka shnong Mawten ka dap ka biang ban pomdieng shna iing bad diengiap ba thang nalor ki khlaw Sankur ka Ri Khain Nonglang.

Namarkata, ban da long kaba lah, da ka jingiasngewbit lang ki Rangbah Sankur hapoh ka Ri Khain Nonglang; kaba nga la jubab na ka Song II. Q. No.1 (VIII) Nga kwah ban da don la ka nongrim kaba skhem, kaba da ki mawpud mawsam. Khnang ban sngewtrai ha kaba sumar ia ka jaka rep ne ia ka khlaw thohd eng. Namar kumba la long baroh shikatta, ia kane ka khyndew Ri Khain Nonglang, la shu ia rep kulmar, pomdieng katba mon, pynjot ia ka khlaw bad ki lum da kaba thang ding man u snem, khlem don ba lah ban dawa ne khang.

Kumta u phlang uba pynsboh ia ka khyndew rep bad ki dieng ki siej, ki la bun kiba julor ei khlem lah ban sumar ha ka rukom kaba dei, bad ka la long ka jingduh ha ka rep ka riang, ki dieng ki siej.

Ka Song IV C. (Page 36)

Ki khyndew ki kur ki jait—

Q.4. (b) Ia ki khyndew ki shy ap; khamtam ia ki pynthor kba, bad ki kper kiba long ki dustur ki riti, kiba sah ha ka jinglong trai jong ki kmie ki kpa ne ki kur ki jait. Hapoh shnong jong ngi ha Mawten, Maharam syem hip, ia kine ki khyndew ki shyiap la sam la bhah da ki kni ki kpa jong ka kur ka jaid; ha ki k'un kynthei jong ka kpoh ka kmie; ha ka jaid ka sker jong ka kynthei hi. Ki khun shynrang kim ioh bynta ei ei na ka kmie u kpa ba kha, katba dang don ki khun kynthei ba ia mih na kaju ka kmie-

Hynrei, lada ka kmie kam don khun kynthei kito ki khun shynrang ki lah ban ioh pateng ia ka khyndew ki shyiap jong ka kmie u kpa. La't noh kaba ki mon sngewbha ban ai ha ki hymmen ne para kynthei (ar kmie) kiba dei ki khun ka meinah ne ka me'san. Ka kur ka jaid kam lah ban dawa ei ei katba kito ki khun shynrang jong ka kmie ki mon hi ban ai.

(c) Ia ki khyndew ki shyiap, ka kpoh ka kmie la iasam iabhah ha ki ing jong ki khun kynthei ba dang kha lang kawei ka kmie (hi para trai) ym dei ha ki khun meinah meisan katba dang don ki kynthei na kata ka kpoh ka kmie.

Q.7. Ia kine ki khyndew ki shyiap ba la sam la bhah ha ki khun kynthei, la long trai hi kato ka kynthei (nong'oh bynta) ka lah ban buh bynda, ne aiwai ne wat ban die duh. U nongwan shong kha ia kato ka nong'oh bynta, u lah ban rep ban riang ban nang pynheh ne pynbha, ban bsa ia la ki khun ki kti, hynrei um don bor ban buh bynda ne die duh, lada ka kynthei kam mon.

No. 10. Kito ki kni ne ki hymmen ne para shynrang kim don bor ban khang lada kato ka nong'oh bynta ba la sam la bhah, ka mon ban die duh noh ia la ka bhah.

Q. 12. Lada jia ba iapher jingmut hapdeng u ne ki ka bad ka khun khadduh kynthei; lada kato ka khun khadduh kynthei ka shong ha la iing u kpa bad ka kmie ba kha ia ka, ka rai kaba kut ka long ka jong ka. Luit noh lada ka mih iing, ka iehnoh ia la u kpa bad ka kmie khlem sumar shuh iaki, kato ka khyndew ka shyiap ba la sam la bhah lah ban knieh noh da u ne ki kni ban ai noh ha kiwei pat kiba sumar ia u kpa bad ka kmie.

Song IV—J. (Page 45) No.3. Ki khyndew nongkynti

Ia ki hok jong u ne ka briew halor la ki nongkynti, kiba long ki khyndew ki shy ap (pynthor kba) ne ki khlaw mynsain, ne ki masi ki blang ki mar iing mar sem kiba u ne ka briew ki da thied da la ka kamai lajong, ki long ki nongkynti ba ngi ong ma ngi hapoh ka shnong ka thaw Mawten Maharam Syiemship, ne hapoh ka kur ka jait ha ka shnong jongngi.

Ia kine ki nongkynti ba da thied da ka amai lajong, k'ka' ki kpa ne ki khun shynrang kim lah ban sam ne bhah ma ki ha ki khun kynthei (para) hynrei uta u nongthied u ba long u kpa ne ka kmie ki de ban sam bynta ha la ki khun kynthei jong ki hi. Bad ki lah ruh ban sam bynta ha ki khun shynrang ruh ia ki masi ki blang ki mar iing mar sem lait noh ia ka khyndew ka shyiap ba dei ban ioh ki khun kynthei. Wat la katta ruh ki lah ban ai ha ki khun shynrang shi khmat briew katba uta u khun u dang im. Ynda u la iap, ki khun jong u, ki dei ban pynphai noh ia kato ka khyndew ha ki hymmen ki para kynthei jong u to u kpa uba la iap.

Nga lah ban pyrshang jubab tan kine khyndiat tylli ki jingkylli. Ngan sa jubab pat hadien lada nga dang lah ban jubab.

Kane ka long ka jong nga marwei wat la nga pyniadei bad ka shnong ka thaw.

Uba burom ia phi ki Rangbah jong ka
Land Reforms Commission for Khasi Hills,

Dated Mawten,
The 8th February 1974.

U Phringlyshon Wanniang
(Shangimawleia)
Secretary, Shnong Mawten.

Nongwar
Laitkynsew P. O.
The 20th February, 1974

To
Mr. M. Pyngrope, A. C. S.,
Secretary, Land Reforms Commission for Khasi Hills, Shillong, Meghalaya.

Dear Sir,

Khublei shibun eh ia ka shithi (Circular letter) bad ia ka Questionnaire.

Nga ngeit ka long ka burom ia nga, ban pynshai paitbah ban tip ia ka dur jong ka Land Reforms, kat kum ki Thup Jingkylli na ka bynta kane ia thain Shella Confederacy.

Hynrei ngeiwsih, ba jyndong eh ka por ba phi kwah shuwa 28th Feby, 1974. Ka long kaba eh ia nga ban ai jingpynshai, lada ym kyliuid ka por. Toi nga la ai jingmut ia u Wahadadar lada ai por kham jlan u Secretary ka Commission, kan bha shibun lada leh da ka Dorbar ka Confederacy, lane kan jia long kumba rwai phawer ki kpa tymmen ka thain jong ngi ba ki ong "Ka thied-iadie".

Khublei shibun eh.

Yours sincerely
E. WALLINGTON.

Ka Song I

Jingpynshai 1. Ki Hima Khasi baroh 25 hima.

Kata ka muq, ym don ba jah naduh ki por ka British Government haduh mynta. Ka jingiphapher ka long ha ka jingiasngewthuh ne ring jingmut na ka ba niew 30 Syiem.

- | | | | | | |
|--|-----|-----|-----|-----|------------|
| 1. Ki Khlieh Hima, ba ki khot ki Syiem | ... | ... | ... | ... | 16 Syiem. |
| 2. Ki Khlieh Hima, ba ki khot ki Lyngdoh | ... | ... | ... | ... | 3 lyngdoh. |
| 3. Ki Khlieh Hima, ba ki khot ki Wahadadar | ... | ... | ... | ... | 4 ngut. |
| 4. Ki Khlieh Hima, ne ba ki khot ki Sordar | ... | ... | ... | ... | 5 tylli. |

Ka jingong 30 Syiem ka biang, ki don ruh 30 Syiem, namar ba loh laithuid ka Ri India dei da kaba pynheit ka District Council ba duna noh 30 Syiem, 3 ngut, kaba long mynta tang u wei u Wahadadar ia ki 4 Wahadadar Mynor ym don shuh.

Kumta lada niew

16 Syiem.
3 Lyngdoh.
4 Wahadadars.
3 Sordar Mawlong.
4 Sordars.

30 Syiem (Chieis).

Dei tang ki 3 ngut ki Sordars ba sah biang biang khlem jingduna (Kito ki 3 ngut ki Sordar Mawlong).

Ha U Chairman,
Land Reforms Commission,
Government of Meghalaya, Shillong.

SUBJECT—Inter-State Boundary.

Sir,

Nga wan ban buh ha khmat ka burom jong phi kumne harum:—

Ba naduh ki por ka jingsynshar ka Sorkar Phareng, Ka Hima Nonglang ka ia long kawei na ki States jong ka Ri Khasi bad Jaintia. Hynrei hadien pat la pynlong noh ia ki katto katne tylli ki shnong hapoh ka British Area, bad kiba bun tylli ruh ki shnong kiba hap mynshwa hapoh ka Hima Nonglang ki la don noh hapoh ka Kamrup District. Hapoh ka Hima Nonglang ki don k khyndew kiba long ki hoc nongkynti jong ki kur ki jaid bad don ruh ki raid kiba long ki jaka jong ki paitbah. Kumjuh na kiwei ki Hima don ruh ki shnong kiba hap noh na ka Kamrup District; kum ka nuksa—Na ka Hima Nonglang na ka Hima Rambraj-Myriaw, lehse na kiwei de ki Hima.

Namarkata nga kyrpad ia ka bor bad ka burom jong phi ba phi ngewbha ban ialeh katba lah ban pynrung ia ki jaka Khasi bad Garo kiba julong baroh mynshwa ki jaka jong ka Khasi bad Garo District kin long noh hapoh ka District Khasi bad Garo ym shuh hapoh ka District Kamrup. Kine harum ki long ki shnong ba la dawa da ka Kamrup District—(1) Ka Nongma. (2) Nongmawlong. (3) Nongmawbin. (4) Nongbri. (5) Umzap. (6) Langpih. (7) Umwali. (8) Mawlan. (9) Warla. (10) Umpha. (11) Nongumbah. (12) M. wdiangnam. (13) Sohmarang. (14) Nongwapara. (15) Kabangjing. (16) Nong-dron.

Na ka bynta ka burom bad ka jingsngewlem jong phi ngan da sngewnguh junom.

Uba burom ia phi,

Dated. Shillong,
The 31st October, 1974.

Sd/- H. Franslow Wahlang,
Secretary,
Nonglang Sirdarship.

APPENDIX B

ORDERS BY THE GOVERNOR GOVERNMENT OF MEGHALAYA

Notification

Dated Shillong, the 2nd July, 1973

No. RD. 238/72/Pt.—Whereas the Governor of Meghalaya is of the opinion that it is necessary in the public interests to constitute a Commission for the Khasi Hills district to examine matters relating to the occupation or use, managements, etc., of land.

Now, therefore, the Governor of Meghalaya is pleased to appoint a Commission on land reforms for the Khasi Hills district to be known as "The Land Reforms Commission For Khasi Hills" consisting of the following members:—

- | | | | | | |
|--------------------------------------|-----|-----|-----|-----|-----------|
| (1) Shri R. T. Rymbai, I.A.S. (Retd) | ... | ... | ... | ... | Chairman. |
| (2) Shri H. Nongrum, M.L.A. | ... | ... | ... | ... | Member. |
| (3) Shri D. D. Lapang, M.L.A. | ... | ... | ... | ... | Member. |

The terms of reference of the Commission are:—

I. To enquire into and examine the land system obtaining in each Syiemship, Lyngdohship, Wadadarship, Sordarship, etc., for all classes of land—"Ri Rynti", "Ri Raid", "Ri Kur", "Ri Khain", "Ri Seng", etc., including changes which have come into being since the advent of the British;

II. To study the difficulties being experienced by the people, the management, and the administration at all levels caused by lack of cadastral maps and of a record-of-rights for each class of land, and to examine the desirability of undertaking a cadastral survey and of preparation of a record-of-rights for all classes of land;

III. To recommend:—

- (a) Codification of the customary land laws and usages in the light of the findings on I above;
- (b) Remedial measures on the basis of II and III (a) above as may be considered best to serve the interest and wishes of the people;
- (c) Any other matter connected with and incidental to (a) and (b) above.

The Commission will function with immediate effect and will submit its report by the 1st of July, 1974.

The Commission will determine its own procedure of working.

Sd./ G. W. Chyne,
Deputy Secretary to the Government of Meghalaya,
Revenue, etc., Departments.

Memo No. RD. 238/72/Pt, dated Shillong, the 2nd July, 1973.

Copy forwarded to—

1. The Chief Secretary to the Government of Meghalaya.
2. The P. S. to the Chief Minister, Government of Meghalaya.
3. The P. S. to the Speaker, Meghalaya Legislative Assembly.
4. The P. S. to the Minister, Finance/Agriculture/Industries Health.
5. The P. S. to the Minister of State, Education/P.W.D.
6. All Secretaries.
7. All heads of Departments.
8. The Secretary, Legislative Assembly, Meghalaya.
9. Shri R. T. Rymbai, Chairman, Land Reforms Commission.
10. Shri H. Nongrum, M. L. A., Member.
11. Shri D. D. Lapang, M.L.A., Member.
12. The Superintendent, Government Press Meghalaya, Shillong with the request to publish the above notification in the Gazette.

By order, cct.,

G. W. Chyne,

Deputy Secretary to the Government of Meghalaya,
Revenue, etc., Departments.

**PREAMBLE TO THE QUESTIONNAIRE ISSUED BY THE LAND REFORMS COMMISSION
FOR KHASI HILLS**

The members of "The Land Reforms Commission for Khasi Hills" appointed by the Governor of Meghalaya as per Notification No.RD/23/8/72/PT, dated the 2nd of July, 1973 attached herewith as Annexure A, feel that, in order to enable them to discharge their duties and responsibilities to the fullest extent possible in furtherance of the terms of reference of the Commission as laid down in the aforesaid notification, it is most desirable in the public interests that they approach (1) all authorities, organisations, persons who are in the know of the land system obtaining in Khasi Hills from time immemorial and also of the evolutionary changes which have become marked since the advent of the British, (2) all those who want to know more of them in an enlightened and authoritative manner because of the handicaps and difficulties occasioned by the non-existence of written records of the system leaving it thereby vulnerable to biased interpretations or deliberate misrepresentations of interested parties to a dispute or litigation, and/or to decisions based on misinformations, or misrepresentations, and (3) all those who may deem it desirable that the customary land laws and usages should be recorded in writing in their original form and content as may be collected by an independent body to protect them from any erosion or encroachment.

The members further feel it befitting to state briefly in this connection the basic concept of the customary Khasi land system in the interest of its healthy preservation in an enlightened and recorded form. According to their traditions, the Khasis believe that God Himself gave them this fair land of theirs when their first ancestors, "the 7 Treps and 7 Skums" descended from their heavenly abode to settle on it. They trace their descent, kinship and inheritance through the maternal line, and those having the same ancestress form a separate and distinct clan. As they increased in number the clans spread out and founded their own States called "Himas", independent of one another but following the same political system embedded in the social and cultural entity of the people observing the same customs and living the same way-of-life no matter where they are. And so we have clans living in different Himas owning kinship with one another. The institution of the Syiems, Lyngdohs, etc., came after the founding of the Himas for the convenience of the people, and for the proper administration of justice and distribution of authority; it is not for ownership of the land the appropriation of which was done at the time of the founding of the Hima. The land of each Hima was divided into two principal categories: (1) "Ri-Kynti" lands at the disposal of the founding clans of the Hima, and (2) "Ri Raid" lands at the disposal of the citizens of the Hima or its units called "Raids" and not excluding the members of the founding clans. From these two stem various other classes of land known by the same or different names in different Himas. The Syiems, Lyngdohs, etc., elected from the chosen clans either by electoral colleges of Myntris, etc., or by male adults of the Hima to head the administration, being not territorial rulers, cannot, therefore, according to the customary law, levy revenue on the land which, being God-given, belongs to the people. It follows from this fact that they cannot make allotment of it either without the will of the people.

The list of such authorities, organisations, persons not being readily available the members decide that a questionnaire should be prepared and circulated as widely as possible to give maximum opportunity to all who have the good of the Khasi customary land system at heart to enlighten them on the system and the changes which have come into it, and also to give their views and opinion on the system and the said changes in the light of their knowledge and experience.

The members also consider it most essential that, on receipt of memoranda and replies to the questionnaire or earlier, as circumstances may demand, they go round to enlighten their approach to the problem and to collect more information from the people themselves both in urban and rural areas, and also to seek further clarifications on points which may have been left vague and confused.

As this work will form the foundation of a written record of the customary land system in Khasi Hills in its pristine nature as laid down by the fore-fathers in their fore sight and wisdom, the members consider it indispensably necessary that they should append to their report all the written replies to the questionnaire, all the written memoranda submitted and all the oral information collected when they go round to meet people, together with the names, designations, addresses of the persons, organisations and authorities giving the written replies, submitting the written memoranda, and vouchsafing oral information.

In the circumstances the members appeal to all such authorities, organisations and persons to help the Commission, in the interests of the commonwealth, with their information, knowledge and experience of the customary land system in Khasi Hills, its administration, the changes which have come into being, and their considered view of the system as it is and as they would wish it to be to serve the best interests and wishes of the people.

The Commission expects all well-wishers of the Khasi customary land system to join hands in this vital work of building up a bridge to connect the wisdom of the past with the need of the present to safeguard the future.

R. TOKIN ROY RYMBAI,
Chairman.

HUMPHREY NONGRUM,
Member.

D. DETHWEL LAPANG,
Member.

GLOSSARY

The following words occurring in the Questionnaire have their meaning as explained below

- Bakbraws:** Members of the hereditary nobility of a Hima, e.g., Lyngkor, Lyngdoh, Myntri, etc.
- Chief:** Head of a Hima, e.g., a Syiem, a Lyngdoh, a Wahadadar, a Sirdar.
- Clan:** Ka Jait—a collection of families bearing the same surname tracing their descent from the same ancestress, e.g., Jait Kharkongor, Jait Nongkhlaw, etc.
- Hima:** A territorial unit within the jurisdiction of a Chief.
- Ing:** A branch of a Kpoh.
- Khadduh:** A youngest daughter.
- Khasi:** A Member of the original tribe inhabiting "Ri Khadar Daloi-Ri Laiphew Syiem" from time immemorial, (known since the advent of the British as the Khasi and Jaintia Hills) following a matrilineal system, living a way-of-life of a Khasi and having a right to take part in the election to the hereditary offices of the Syiems, Lyngdohs, Wahadadars, Sirdars, Lyngkors, Myntries, Basans, Dalois, etc., of a territorial unit to which he belongs according to customary practice in vogue.
- Kni:** A maternal uncle.
- Kpoh:** A branch of a clan.
- Kur:** A collection of clans having separate surnames basing their affinity either through descent from an original ancestress or through some rites performed of old; e.g., Jaid Hynniewta, Jaid Majaw, Jaid Basaiawmoit, Jait Syngkli are "Kurs".
- Mynder-ri:** A non-Khasi who resides in Ri Khadar Daloi-Ri Lai Phew Syiem.
- Pyokam:** A customary practice whereby a person arranges by word of mouth a disposition of his/her properties while still living to his/her relations, friends, etc., in the presence of witnesses to take effect after his/her death and which he/she can revoke at any time while living.
- Raid:** A division of a Hima.
- Soh-Syiem:** A Khasi of one Hima who resides within another Hima.
- Shnat:** A Unit of a Raid or of a Hima.
- Usufruct:—Dieban—**Right of a person for a consideration to enjoy the possession and use of another's property for such a period as may be agreed upon during which the former will get all the benefits from the said property but shall not destroy or waste its substance.

PART I

A—Territories in Khasi Hills known as Khasi States and as British villages before the commencement of the Constitution of India

Note I.—“Khasi States” under

(i) Chiefs known as Sviems:

- | | |
|----------------|----------------|
| 1. Bhowal | 9. Mawsynram |
| 2. Cherra | 10. Mylicm |
| 3. Jirang | 11. Myriaw |
| 4. Khyrim | 12. Nobosohpho |
| 5. Langrin | 13. Nongkhlaw |
| 6. Malaisohmat | 14. Nongpung |
| 7. Maharam | 15. Nongstoin |
| 8. Mawiang | 16. Rambrai |

(ii) Chiefs known as Lyngdohs:

1. Lyniong
2. Mawphlang
3. Sohiong

(iii) Chiefs known as Wahadaders:

1. Shella Confederacy

(iv) Chiefs known as Sirdars:

1. Dwara Nongtyrne
2. Mawdon
3. Mawlong
4. Nonglwai
5. Pomsanngut

Note II.—“British villages” under Chiefs known as Sirdars:

- | | |
|-------------------------|------------------|
| 1. Byrong | 13. Nongbah |
| 2. Jyrngam | 14. Nongiri |
| 3. Laitkroh | 15. Nongkroh |
| 4. Laitlyngkot | 16. Nonglang |
| 5. Lakading | 17. Nonglait |
| 6. Marbisu | 18. Nonglyngkien |
| 7. Mawbeh Larkhar | 19. Nongpoh |
| 8. Mawmluh | 20. Nongriangsi |
| 9. Mawmai Nongthymmai | 21. Nongriat |
| 10. Mawthang Sohkhylung | 22. Nonghluid |
| 11. Mynteng | 23. Ramdait |
| 12. Myrdon | 24. Saitsohpen |

25. Simai Mawsynrut
26. Sohbar
27. Synnei
28. Tynring
29. Tynrong
30. Tyrna
31. Umntuh Tnar

PART I**A (i) Exploratory Queries**

- Q. 1.** Please state whether the term "Ri Laiphew Syiem" connotes the existence of 30 States ("Himas") before the advent of the British.
- Q. 2.** If the reply to Q. 1 above is in the affirmative, please state—
- (a) Why only 25 States were listed during the British regime as shown in Note I above;
 - (b) What were the names of the 5 States which had vanished;
 - (c) What happened to the—
 - (i) Clans of the Chiefs, Bakhras, etc., of those 5 vanished States.
 - (ii) Lands of those 5 vanished States.
- Q. 3.** Please state whether those 31 "British villages" listed in Note II above formed part of the "30 Khasi States" as they existed before the advent of the British.
- Q. 4.** If the reply to Q. 3 above is in the affirmative, please state—
- (i) Which of those "31 British villages" formed part of the "25 Khasi States" as listed in Note I above. Please name a State to which the said village or village belonged;
 - (ii) Which of those "31 British villages" formed part of the "5 vanished States". Please name "a vanished State" to which the said villages belonged.
- Q. 5.** Please state whether any of the "5 vanished States" had been wholly or partly severed from the existing district of the Khasi Hills.
- Q. 6.** If the reply to Q. 5 above is in the affirmative, please state—
- (i) Which State/States had been wholly severed and where are its/their territories included;
 - (ii) Which State/States had been partly severed and where are its/their territories included.
- Q. 7.** Please state the causes for the disappearance of these "5 vanished States" after the advent of the British. Please give copies of any documents you may have.
- Q. 8.** Please state the causes for the—
- (i) Severance of any of the "31 British villages" from any of the "25 States" as listed in Note I above or from any of the "5 vanished States" giving the name of the said villages and the States from which they were severed. Please give copies of documents you may have.
 - (ii) Treatment of any of the "31 British villages" as such though they were themselves State when the British first came. Please give copies of documents you may have.
- Q. 9.** Please state any other matter relating to those "5 vanished States" and "31 British villages" not touched upon by these questions which you think are relevant and will serve the best interests and wishes of the people.

PART I

E—The Chiefs, Bakhras, Heads of Raids/Shnats, etc., their durbars, powers and functions

- Q. 1. (a) Please state the designation by which the Chief of your "Hima" is known (Namely: Syiem Lyngdoh/Wahadadar/Sirdar/etc.
- (b) Please state the names of clans from which only Chiefs of your Hima can hail.
- (c) Please state the names of clans to which the "Bakhras" of your Hima belong.
- Q. 2. (a) Please state the terms by which the divisions of your Hima, the units of the division, the sub-units thereof, etc., are known, e.g., Raids, Shnats or Kuas, etc.
- (b) Please state the number and names of Raids/Shnats/etc., comprising your Hima.
- (c) Please define the connotation of the terms 'Raids/Shnats/etc.' of your Hima.
- (d) Please state the term by which the Head of the Raid/Shnat/etc., is known.
- Q. 3. (a) Please state what is a "Durbar Hima".
- (b) Please state who constitute the membership of "Durbar Hima".
- Q. 4. (a) Please state what are the functions and powers of the Durbar Hima.
- (b) Please state the occasions for which the Durbar Hima is convened, in what manner and who convene it.
- Q. 5. (a) Please state what is a Durbar Syiem/Durbar Lyngdoh/Durbar Wahadadar/Durbar Sirdar of your Hima.
- (b) Please state who constitute the membership of the said Durbar.
- (c) Please state the functions and powers of the said Durbar.
- (d) Please state the occasions for which the said Durbar is convened, in what manner, and who convene it.
- (e) Please state the relationship of the said Durbar with the Durbar Hima.
- Q. 6. Please state the position, status, functions and powers of the Chief of the Hima *vis-a-vis* the Durbar Hima.
- Q. 7. Please state the position and status of the Chief of the Hima *vis-a-vis* the Durbar Syiem/Durbar Lyngdoh/Durbar Wahadadar/Durbar Sirdar of your Hima.
- Q. 8. (a) Please state what is a Durbar Raid/Durbar Shnat/etc., of your Hima.
- (b) Please state who constitute the membership of the Durbar of the Raid/Shnat/etc., of your Hima.
- (c) Please state the functions and powers of such Durbar.
- (d) Please state the occasions for which the said Durbar is convened, and in what manner, and by whom.
- (e) Please state the relationship of the said Durbar with the Durbar Syiem/Durbar Lyngdoh/Durbar Wahadadar/Durbar Sirdar/etc., as the case may be.
- Q. 9. Please state the position, status, functions and powers of the Chief of the Hima *vis-a-vis* the said Durbar.
- Q. 10. Please state the position, status, functions and powers of the Head of the Raid/Shnat/etc., *vis-a-vis* the said Durbar.
- Q. 11. Please state any other point relating to this Part I of the Questionnaire which you think has not been touched upon by the preceding questions but which you think is relevant to the matter.

PART II

Different classes of land

- Q. 1. Please state which of these classes of land exist in your Hima—
- (i) Ri Kynti, (ii) Ri Kur, (iii) Ri Nongtymmen, (iv) Ri Maw, (v) Ri Seng, (vi) Ri Raid, (vii) Ri Shnong, (viii) Ri Khain, (ix) Ri Duwat, (x) Ri Shnat, (xi) Ri Kuna, (xii) Ri Khurid, (xiii) Ri Bitor, (xiv) Ri Dakhol, (xv) Ri Shyicng, (xvi) Ri Pnang, (xvii) Ri Iapduh, (xviii) Ri Syiem, (xix) Ri Lyngdoh, (xx) Ri Bam Syiem, (xxi) Ri Law Kyntang, (xxii) Ri Law Adong, (xxiii) Ri Law Lyngdoh, (xxiv) Ri Lawniam, (xxv) Ri Law Shnong, (xxvi) Ri Law Sumar.
- Q. 2. Please state which classes of land other than those in (1) above exist in your Hima.
- Q. 3. Please state what does each class of land as per term in (1) and (2) above connote.

PART III**System of Demarcation of Boundaries**

- Q. 1. Please state what do the terms Mawbri, Mawpud, Mawkhap, Mawkhang, Mawthylliej connote
- Q. 2. Please state and explain any other terms than those in Q. 1. above denoting demarcation of boundaries:
- Q. 3. Please state the system by which boundaries between landed properties of two or more owners are demarcated in your Hima/Raid/Shnat/etc., and by whom.
- Q. 4. Please state the system by which the boundaries between one plot of land and another are demarcated, and by whom.
- Q. 5. Please state other signs than those in Q. 1 and Q. 2 above by which boundaries of different adjoining plots of land are identified at site.
- Q. 6. Please state the normal width of an area known as Lamsain or Mynsain or Somraid separating the boundaries of landed properties, and by whom is it fixed.
- Q. 7. Please state the significance of the land known as Lamsain, or Mynsain or Somraid, and who has/have authority over it.
- Q. 8. Please state any other point relating to this Part III of the Questionnaire not touched upon by the preceding questions but which you think is relevant to the matter.

PART IV

LAND SYSTEM

A—Lands held by the Chiefs—Syiem/Lyngdoh/Wahadadar/Sardar/etc., for and on behalf of the people

- Q. 1. Please state which of those classes of land mentioned in Q. 1 and Q. 2 of Part II above in your Hima are held by the Chief of the Hima for and on behalf of the people.
- Q. 2. (a) Please state the rights and obligations of the Chief of the Hima relating to each class of such lands.
 (b) Please state the approximate total size of such lands compared to the total size of your Hima.
 (c) Please state the powers, functions, responsibilities, etc., of the Chief of the Hima for the use, occupation, allotment, transfer, mortgage, lease, sale, usufruct, etc., of each such class of land.
 (d) Please state whether the Chief of the Hima can act on (c) above alone or only in Durbar and in either case to what extent.
 (e) Please state the rights and obligations of the people of the Hima relating to each class of such land, if any, independent of (c) or (d) above.
 (f) Please state the rights and obligations of the individuals of the Hima relating to each class of land, as may be granted by the Chief of the Hima under (c) or (d) above.
 (g) Please state the rights and obligations of the individuals who are Sohsyiem, Sohshnong or Mynder-ri relating to each class of land as may be granted by the Chief of the Hima under (c) or (d) above, and/or independent of (c) or (d) above.
- Q. 3. (a) Please state the controlling powers, authority, etc., of the Chief of the Hima over the individual land holders belonging to his Hima concerning the use, occupation, allotment, transfer, mortgage, lease, sale, usufruct, etc., of each class of such lands in Q. 1 above.
 (b) Please state the controlling powers, authority, etc., of the Chief of a Hima over the individual land holder who is a Sohsyiem, or Sohshnong or Mynder-ri concerning the use, occupation, allotment, transfer, mortgage, lease, sale, usufruct, etc., of each such class of land and to what extent they are subject to the overall control, authority, etc., of the Chief of the Hima.
- Q. 4. (a) Please state the changes which have come into being relating to those lands since the advent of the British.
 (b) Please give copies of leases/pattas issued, if any.
- Q. 5. Please state any other point/points concerning lands in Q. 1 of this Part IV-A which were not touched upon by the preceding questions.
- Q. 6. Please state the salient features of the land system governing each class of land mentioned in Q. 1 above.
- Q. 7. Please state the lacunae, if any, of the land system relating to each class of land in Q. 1 above.
- Q. 8. Please state the remedial measures which in your opinion, will remove such lacunae.
- Q. 9. Please state your view of the system as it is and of the changes and as you would wish it or them to be to serve best the interests and wishes of the Chief of a Hima and of the people for the Commonwealth.

PART IV

LAND SYSTEM

B.—Lands held by Bakhrav/Head of Raids/Shnats/etc., for and on behalf of the Raids/Shnats/etc.

- Q. 1. (a) Please state which of those classes of land mentioned in Q. 1 and Q. 2 of Part II above in your Hima are held by Bakhravs/the heads of the Raids/Shnats/etc., for and on behalf of the people of the Raids/Shnats/etc.
 (b) Please state the term by which the Head of the Raid/Shnats/etc., is known in your Hima.
- Q. 2. (a) Please state the rights and obligations of Bakhravs/the Head of the Raids/Shnats, etc., relating to each class of such land.
 (b) Please state the approximate total size of such lands compared to the total size of the Raid/Shnat/etc.
 (c) Please state the powers, functions, responsibilities, etc., of Bakhravs, the Heads of the Raids/Shnats/etc., for the use, occupation, allotment, transfer, mortgage, lease, sale, usufruct, etc., of each such class of land.
 (d) Please state whether the Bakhravs/the Heads of the Raid/Shnat/etc., can act on (c) above alone or only in Durbar, and in either case to what extent.
 (e) Please state the rights and obligations of the people of the Raids/Shnats/etc., relating to each class of such land, if any, independent of (c) and (d).
 (f) Please state the rights and obligations of the individuals of the Raid/Shnats/etc., relating to each class of such land as may be granted by the Head of the Raids/Shnats/etc., under (c) or (d) above.
 (g) Please state the rights and obligations of the individuals who are Sohsyiems, Sohshnongs or Mynder-ri relating to each class of land as may be granted by the Head of the Raid/Shnat/etc., under (c) or (d) above, and/or independent of (c) or (d) above.
- Q. 3. (a) Please state the controlling powers, authority, etc., of the Bakhravs/Heads of the Raids/Shnats/etc., over the individual land holders belonging to the Raid/Shnats/etc., concerning the use, occupation, allotment, transfer, mortgage, lease, sale, usufruct, etc., of each class of such land and to what extent they are subject to the overall control, authority, etc., of the Chief of the Hima.
 (b) Please state the controlling powers, authority, etc., of the Head of the Raid/Shnat/etc., over the individual land holders who are Sohsyiem, or Sohshnong or Mynder-ri.
- Q. 4. (a) Please state the changes which have come into being relating to the lands in Q. 1 above since the advent of the British.
 (b) Please give copies of leases/pattas issued, if any.
- Q. 5. Please state any other point/points concerning those land in Q. 1 of this Part IV-B which were not touched upon by the preceding questions.
- Q. 6. Please state the salient features of the land system governing each class of land in Q. 1 above.
- Q. 7. Please state the lacunae, if any, of the land system relating to each class of land in Q. 1 above.
- Q. 8. Please state the remedial measures which in your opinion will remove such lacunae.
- Q. 9. Please state your own view of the system as it is and of the changes and as you would wish it or them to be, to serve best the interests and wishes of the Chiefs/people for the Commonweal.

PART IV
LAND SYSTEM

C (i)—Clan Lands

- Q. 1. Please state which of those classes of lands mentioned in Q. 1 and Q. 2 of Part II above come under the category of clan lands.
- Q. 2. Please state which classes of lands other than those mentioned in Q. 1 and Q. 2 of Part II above come under the category of clan lands.
- Q. 3. Please state the names of different clans within your Hima which have representatives in the Durbar/Syiem/Lyngdoh/Wahadadar/Sirdar/etc. (e. g., Lyngskor, Lyngdoh, Myntri, etc., specifying the designation of each representative of a clan).
- Q. 4. (a) Please state the names of the clans within your Hima which own clan lands.
(b) Please state the system whereby the clan lands are apportioned to the Kpohs of the clan.
(c) Please state the system whereby the Kpoh lands are apportioned to the Ings of the Kpoh.
- Q. 5. Please state the approximate total size of clan lands compared to the total size of the Hima.
- Q. 6. Please state which of the lands in Q. 1 and Q. 2 are held—
(a) by the clan as a whole,
(b) by the different Kpohs of the clan,
(c) by the different Ings of each 'Kpoh'.
- Q. 7. Please state who manage and control each class of land held—
(a) by the clan as a whole,
(b) by a Kpoh of the clan,
(c) by a Ing of the Kpoh.
- Q. 8. Please state who are the 'Knis' in the case of land held—
(a) by the clan as a whole,
(b) by a Kpoh of the clan,
(c) by a Ing of the Kpoh.
- Q. 9. Please state who is a 'Khadduh' in the case of land held—
(a) by the clan as a whole,
(b) by a Kpoh of the clan,
(c) by a Ing of the Kpoh.
- Q. 10. Please state the powers, functions, responsibilities of U/Ki Kni/Knis respecting the use, occupation, allotment, transfer, mortgage, lease, sale, usufruct, etc., of each class of land held—
(a) by the clan as a whole,
(b) by a Kpoh of the clan,
(c) by a Ing of the Kpoh.
- Q. 11. Please state the rights, powers, functions, responsibilities of the 'Khadduh' over each class of land held—
(a) by the clan as a whole,
(b) by a Kpoh of the clan,
(c) by a Ing of the Kpoh.
- Q. 12. Please state who, in the event of a difference between U/Ki Kni/Knis and the 'Khadduh', has the last word in each class of land held—
(a) by the clan as a whole,
(b) by a Kpoh of the clan,
(c) by a Ing of the Kpoh.
- Q. 13. Please state whether there is a Durbar Clan/Durbar Kpoh/Durbar Ing to settle the difference and disputes between U/Ki Kni/Knis and the 'Khadduh' relating to each class of land held—
(a) by the clan as a whole,
(b) by a Kpoh of the clan,
(c) by a Ing of the Kpoh.
- Q. 14. Please state the composition of each said Durbar, i. e., which member of the Clan/Kpoh/Ing is entitled to be a member stating his/her relative position or status as uncle, brother, mother, sister, aunt, etc.

- Q. 15. Please state the powers, functions, etc., of each said Durbar.
- Q. 16. Please state the system whereby the lands held—
 (a) by the clan as a whole,
 (b) by a Kpoh of the clan,
 (c) by a Ing of the Kpoh,
 are apportioned to the individual members of the Clan/Kpoh/Ing.
- Q. 17. (a) In case of (16) above please state the rights, privileges and obligations of such member relating to the said land apportioned to him/her and has the Clan/Kpoh/Ing any control over it once apportioned.
 If so, what is the control.
 (b) Please state the rights of individual members of the Clan/Kpoh/Ing over the lands of the Clan/Kpoh/Ing held by such members by right of purchase, lease, etc.
- Q. 18. Please state how the lands held—
 (a) by the clan as a whole,
 (b) by a Kpoh of the clan,
 (c) by a Ing of the Kpoh,
 (d) by individual members of the Clan/Kpoh/Ing,
 are alienated by way of sale, mortgage, usufruct, etc., to individuals who are not members of the clan.
- Q. 19. In case of (18) please state the rights and obligations of such individuals relating to the land.
- Q. 20. Please state what changes, if any, have come into the system relating to lands in Q. 2 and Q. 2 of Part III-C (i) above since the advent of the British.
- Q. 21. From which year leases/pattas were issued for such lands of the clan as mentioned in Q. 1 and Q. 2 above. Please state if a lease/patta is the same for different classes of such lands.
 Please give copies of the leases/pattas.
- Q. 22. Please state any other point/points concerning those lands in Q. 1 and Q. 2 of this Part III-C (i) which were not touched upon by the preceding questions.
- Q. 23. Please state the salient features of the land system governing each class of clan land in Q. 1 and Q. 2 above.
- Q. 24. Please state the lacunae, if any, of the land system regarding clan lands—
 (a) held by the clan,
 (b) held by the Kpoh,
 (c) held by the Ing,
 (d) held by the individual member of the Clan/Kpoh/Ing.
 (e) held by the individual members not belonging to the Clan/Kpoh/Ing.
- Q. 25. Please state the remedial measures which in your opinion will remove the lacunae.
- Q. 26. Please state your view of the system as it is and as you would wish it to be to serve best the interests and wishes of the Clan/Kpoh/Ing/people for the Commonwealth.

PART IV

C (II) CLAN LANDS

- Q. 1. Please state whether there are in your Hima/Raid/Shnat/etc., clan lands of any of the classes referred to in Q. 1 and Q. 2 of Part II and in Q. 1 and Q. 2 of Part IV-C(i) of this Questionnaire held jointly by a 'Jait' (Clan) and one or more of its 'Kurs'.
- (For example)—If a land held by 'Jait Rumnong' is also held jointly by one or more of its 'Kurs', viz., 'Nongrum', 'Nongseng', 'Nengnong', 'Rymbai'. Similarly whether a land held by 'Jait Khyriem' is also held by one or more of its 'Kurs', viz., 'Shabong', 'Mukhim', 'Shallam', or a land held by 'Jait Lyngdoh Nongbri', is also held by one or more of its 'Kurs', viz., 'Nongkynrih', 'Shadap', 'Passah'. There are other 'Jaits' and 'Kurs' holding such lands also which may be stated, e.g., Shangdiar, Wanniang, Shilla, etc., in Maharam.
- Q. 2. If the reply to Q. 1 above is in the affirmative, please state—
- which classes of such lands are so held,
 - which 'Jaits' and 'Kurs' hold each class of such lands.
- Q. 3. Please state if there is a body of the representatives of the 'Jaits' and 'Kurs' to manage and control the use, occupation, allotment, transfer, mortgage, lease, sale, usufruct, etc., of each class of such lands.
- Q. 4. If the reply to Q. 3 above is in the affirmative, please state—
- who can be representatives of each Jait/Kur,
 - how many to represent each Jait/Kur,
 - what are the powers and functions of the body.
- Q. 5. Please state if such lands can be alienated by way of sale, lease, mortgage, usufruct, etc., for—
- the use and occupation of individual members of the Jait/Kur.
 - the use and occupation of individual members not belonging to the Jait/Kur.
- Q. 6. If the reply to Q. 5 above is in the affirmative, please state—
- what are the rights and obligations of such individuals,
 - what control has the aforesaid body over them.
- Q. 7. Please state—
- the uses to which such lands are put for the common need of Jait/Kur,
 - whether such lands are set apart for the use of a 'Jait' of the 'Kurs' alone under its own unfettered management and control.
- Q. 8. Please state who decide the differences among the representatives or members of the aforesaid body.
- Q. 9. Please state the difficulties and handicaps of the aforesaid body to function.
- Q. 10. Please state any other matter relating to these classes of land not touched upon by the preceding questions.
- Q. 11. Please state the salient features of this system.
- Q. 12. Please state the lacunae, if any, of this system.
- Q. 13. Please state what, in your opinion, are the remedial measures to remove those lacunae.
- Q. 14. Please state your view of the system as it is and of the changes and as you would wish it or them to be to serve the best interests and wishes of the Jait/Kur people.

PART IV

LAND SYSTEM

D--Community lands other than those mentioned in Part IV-A above

- Q. 1. (a) Please state which of those classes of land mentioned in Q. 1 and Q. 2 of Part II above in your Hima are community lands apart and distinct from those mentioned in Part IV-A above.
- (b) Please state the approximate total size of such lands compared to the total size of your Hima.
- Q. 2. (a) Please state the body and its composition which controls, manages, etc., each such class of lands.
- (b) What are the powers, functions, responsibilities, etc., of that body relating to the use, occupation, allotment, transfer, mortgage, lease, sale, usufruct, etc., of each class of such land.
- Q. 3. Please state the system whereby each class of such land is apportioned to individual members of your Hima.
- Q. 4. Please state the rights, obligations, etc., of an individual member of your Hima over the land as is apportioned and given to him/her.
- Q. 5. Please state whether an individual not being a member of the community of your Hima can acquire any right over any class of land in Q. 1 (a) above.
- Q. 6. Please state what control has the body mentioned in Q. 2 (a) above over the land in Q. 4 above.
- Q. 7. If the reply to Q. 5 above is in the affirmative, please state—
- (a) the rights and obligations of such individual,
- (b) the powers which the body mentioned in Q. 2 (a) above can exercise over him/her.
- Q. 8. Please state any other point/points concerning those lands in Q. 1 of this Part IV-D which were not touched upon by the preceding questions.
- Q. 9. Please state the salient features of the land system governing those classes of land in Q. 1 above.
- Q. 10. Please state the lacunae, if any, of the system relating to the class of land in Q. 1 above.
- Q. 11. Please state the remedial measures which, in your opinion, will remove such lacunae.
- Q. 12. (a) Please state the changes, if any, which have come into being relating to the lands in Q. 1 above since the advent of the British.
- (b) Please give copies of leases/pattas issued, if any.
- Q. 13. Please state your views of the system as it is and of the changes and as you would wish it or them to be to serve best the interests and wishes of the people.

PART IV

LAND SYSTEM

E—Community Lands other than those mentioned in Part IV-B above

- Q.1. (a) Please state which of those classes of land mentioned in Q.1 and Q.2 of Part II above in the Raid/Shnat/etc., of your Hima are community lands as apart and distinct from those mentioned in Part IV-B above.
 (b) Please state the approximate total size of such lands compared to the total size of the Shnat/Raid/etc.
- Q.2. (a) Please state the name of the body and its composition which controls, manages, etc. each such class of lands.
 (b) What are the powers, functions, responsibilities, etc., of that body relating to the use, occupation, allotment, transfer, mortgage, lease, sale, usufruct, etc., of each such class of land.
- Q.3. Please state the system whereby each such class of land is apportioned and given to an individual member of the Raid/Shnat/etc., of your Hima.
- Q.4. Please state the rights, obligations, etc., of an individual member of the Raid/Shnat/etc. of your Hima over such class of land as is apportioned to him/her.
- Q.5. Please state what control has the body mentioned in Q.2 (a) above over the land in Q.4 above.
- Q.6. Please state whether an individual who is a Shsyiem, Sohshnong, or Mynder-ri can acquire any rights over any class of land in Q.1 above.
- Q.7. If the reply to Q.6 above is in the affirmative, please state—
 (a) the rights and obligations of such individual,
 (b) the powers which the body mentioned in Q.2 (a) above can exercise over him/her.
- Q.8. (a) Please state the changes which have come into being relating to such lands in Q.1 above since the advent of the British.
 (b) Please give copies of leases/pactas issued, if any.
- Q.9. Please state any other point/points relating to those lands in Q.1 of this Part IV-E which were not touched upon by the preceding questions.
- Q.10. Please state the salient features of the land system governing the classes of land in Q.1 above.
- Q.11. Please state the lacunae, if any, of the land system relating to each class of land in Q.1 above.
- Q.12. Please state the remedial measures which, in your opinion, will remove such lacunae.
- Q.13. Please state your views of the system as it is and of the changes and as you would wish it or them to be to serve best the interests and wishes of the people.

PART IV

LAND SYSTEM

F—Lands held by the clans of Chiefs, Bakhraws other than those mentioned in A, B, C, D, E of this Part IV

- Q.1. Please state which of the classes of lands mentioned in Q.1 and Q.2 of Part II of the Questionnaire are held by the different hereditary clans of—
- (a) Syiem/Lyngkor/Lyngdohs/Myntris/Syiem Raid/Basan/Pator/Daloi/etc., in your Hima (Hima Syiem).
 - (b) Lyngdohs/Myntris/etc., in your Hima (Hima Lyngdohs).
 - (c) Wahadadars/Myntris/etc., in your Hima (Hima Wahadadars).
 - (d) Sirdars/Myntris/etc., in your Hima (Hima Sirdar).
- by virtue of their belonging to the said clans.
- Q.2. Please state the name and composition of the body of each of the clans controlling, managing, etc., the use, occupation, allotment, transfer, lease, mortgage, sale, usufructs, etc., of such lands held by it.
- Q.3. Please state, in a case where there are more than one clan to which a Chief or Bakhraw may belong, whether any such land in Q.1 above, is held by each clan separately or by clans jointly (e. g., Jait Syiemlieh and Jait Syiemiong in Hima Maharam).
- Q.4. Please state who is the custodian of such lands.
- Q.5. Please state whether a clan can alienate such lands to its individual members.
- Q.6. If the reply to Q.5 above is in the affirmative, please state the rights and obligations of such individual members.
- Q.7. Please state the obligations of the clans to the people of the Hima or the Raids/Shnats/etc., thereof for the land.
- Q.8. (a) Please state the changes, if any, which have come into being relating to such land since the advent of the British.
- (b) Please give copies of leases/pattas, issued, if any.
- Q.9. Please state any other point/points relating to the lands in Q.1 of this Part IV-F which were not touched upon by the preceding questions.
- Q.10. Please state the salient features of the land system governing such class of land.
- Q.11. Please state the lacunae, if any, of the system.
- Q.12. Please state the remedial measures which in your opinion will remove such lacunae.
- Q.13. Please state your own view of this system as it is and of the changes and as you would wish it or them to be to serve best the interests and wishes of the chiefs/clans/people.

PART IV

LAND SYSTEM

G—Land held by the Chiefs or Bakhras/Head of Raids/Shnats/etc., for service rendered

- Q. 1. Please state what classes of land mentioned in Q. 1 and Q. 2 of Part II of this questionnaire held in your Hima by a Chief or Bakhras or Head of the Raid/Shnat/etc., as the case may be, e.g., Syiem/Lyngdoh/Wanadadar/Sirdar/Lyngkor/Lyngdoh/Myntri/Syiem Raid/Basan/Daloi/Sardar/etc., for service rendered to the Hima/Shnat/Raid/ etc., thereof.
- Q. 2. Please state the rights of the Chiefs, Bakhras, Head of the Raids/Shnats/etc., over the land and whether these are heritable, transferable, etc.
- Q. 3. Please state the obligations of the Chiefs, Bakhras, etc., to the people for holding such land.
- Q. 4. (a) Please state the changes, if any, which have come into being relating to those lands since the advent of the British.
- (b) Please give copies of leases/pattas issued, if any.
- Q. 5. Please state what control has the Durbar of the Hima or Durbar of the Syiem, Lyngdoh, Wahadadar, Sardar thereof has over the land.
- Q. 6. Please state any other point/points relating to those lands in Q. 1 of this Part IV-G which were not touched upon by the preceding questions.
- Q. 7. Please state the salient features of the land system governing such land.
- Q. 8. Please state the lacunae, if any, of the system.
- Q. 9. Please state the remedial measures which, in your opinion, will remove such lacunae.
- Q. 10. Please state your views of the system as it is and of the changes and as you would wish to see them to be to serve best the interests and wishes of the Chiefs, Bakhras/etc., and of the people.

PART IV
LAND SYSTEM

H—Lands within the Joint Jurisdiction of Himas

- Q. 1. Please state which of the classes of land mentioned in Q.1 and Q.2 of Part II of the Questionnaire which your Hima holds jointly with one or more other Himas.
- Q. 2. Please state what other classes of land not mentioned in Q.1 and Q.2 of Part II of the Questionnaire which your Hima holds jointly with one or more other Hima.
- Q. 3. Please state the name/names of the other Hima/Himas with which each class of land in Q.1 and Q.2 above are held jointly.
- Q. 4. Please state the constitution of the condominium exercising authority over such land.
- Q. 5. (a) Please state the powers, functions, etc., of the condominium over each class of land in Q. 1 and Q. 2 above concerning the use, occupation, allotment, transfer, sale, mortgage, lease, usufructs of each class of land.
- (b) Please state the power, functions, etc., of individual Himas as members of the condominium over each class of land in Q. 1 and Q. 2 above, concerning the use, occupation, allotment, transfer, sale, mortgage, lease, usufructs of each class of land.
- Q. 6. Please state how disputes between land holders of such lands inhabiting within their boundaries are settled.
- Q. 7. Please state how disputes between land holders of such lands inhabiting outside their boundaries are settled.
- Q. 8. Please state the rights of the communities/clans/individuals over such land.
- Q. 9. Please state any other point/points concerning those lands in Q. 1 and Q. 2 of this Part IV-H which were not touched upon by the preceding questions.
- Q. 10. Please state the salient features of this system.
- Q. 11. Please state the lacunae, if any, of the system.
- Q. 12. Please state the remedial measures which in your opinion will remove those lacunae.
- Q. 13. Please state your own view of the system as it is and of the changes and as you would wish, it or them to be to serve best the interests and wishes of the people.

PART IV

LAND SYSTEM

I—Government Lands

- Q. 1. Please state the lands of your Hima taken over by the Government—
- (a) by right of purchase ;
 - (b) by right of lease ;
 - (c) by right of compulsory acquisition in accordance with law for the time being in force authorising such acquisition.
- Q. 2. Please state the lands of your Himas taken over by the Government by means other than those in Q. 1 (a), (b) and (c) above, specifying each such means.
- Q. 3. (a) Please state the terms, conditions, etc., under which the Government hold those lands in Q. 1 and Q. 2 above.
- (b) Please give copies of the deeds of purchase, lease, acquisition, or otherwise of land in Q. 1 and Q. 2 above.
- Q. 4. (a) Please state what rights, powers, the Chief of the Hima, the Head of the Raid/Shnat still has over each such land in Q. 1 and/or Q. 2 above.
- (b) If the Chief of a Hima/the Head of the Raid/Shnat/etc., has no more rights, powers, etc., whatsoever over any class of such lands in Q. 1 and/or Q. 2 above, please state the reason/cause relating to the said loss for each such class of land.
- Q. 5. (a) Please state what rights, powers, etc., the clan still has over such lands in case of clan land.
- (b) If the clan has no more rights, powers, etc., over any class of land mentioned in Q. 1 and Q. 2 above, please state the reason/cause relating to the said loss for each class of such land.
- Q. 6. Please state how the Government makes use of those lands.
- Q. 7. Please give copies of the different leases, pattas, issued by the Government for the land settled with the people.
- Q. 8. Please state the policy of the Government in settlement of those lands giving copies of the notifications or instructions issued in 1874 (*Assam Gazette* of 16th October 1880) and also those of previous and subsequent years, if any.
- Q. 9. Please give the number of settlement holders community-wise—Khasi-Jaintia, Garos, Assamese, Bengalis, Marwaris, etc.
- Q. 10. Please give any other point/points relating to the Government lands which was/were not touched upon by the preceding questions.
- Q. 11. Please state the salient features of the system governing the settlement of these Government lands.
- Q. 12. Please give the lacunae, if any, of the system.
- Q. 13. Please suggest the remedial measures which, in your opinion will remove those lacunae.
- Q. 14. Please state your views of the system as it is and of the changes and as you would wish it or them to be to serve best the interest and wishes of the Government/Chiefs/Clans/Raids/Shnats/people.

PART IV**LAND SYSTEM****J—Self-acquired Landed Properties**

- Q. 1.** Please state what classes of land mentioned in Q. 1 and Q. 2 of Part II of this Questionnaire are known and treated as self-acquired properties.
- Q. 2.** Please state the system and procedure by which the land mentioned in A, B, C, D, E, F, G, H and I of this Part IV of the Questionnaire came under the category of self-acquired properties.
- Q. 3.** Please state the rights and obligations of a person over a self-acquired property.
- Q. 4.** Please state any other matter relating to self-acquired property not touched upon by the preceding questions.

PART V

Customary Law governing holding of lands within a Hima/etc., by Soh-Syiem, Soh Shnong, Mynder-ri

- Q. 1. Please state whether a Soh Syiem/Soh Shnong of a Hima when he settles in the said Hima/Raid/Shnat/etc., can, under the customary law, have automatically equal rights to hold landed properties as a member of the said Hima/Raid/Shnat/etc.
- Q. 2. If the reply to Q. 1 is in the negative, please state whether there is a customary practice by which he may be granted the rights.
- Q. 3. If the reply to Q. 2 above is in affirmative, please state:—
- (a) the system ;
 - (b) its terms and conditions ;
 - (c) the rights and obligations of the land-holder Soh Syiem, Soh Shnong, Mynder-ri.
- Q. 4. Please state whether a Mynder-ri, under the customary law, can have rights to hold landed properties in your Hima/Raid/Shnat/etc., when he settles within the said Hima/Raid/Shnat/etc.
- Q. 5. If the reply to Q. 4 above is in the negative, please state whether there is a customary system by which he may be granted the rights.
- Q. 6. If the reply to Q. 5 above is in the affirmative, please state:—
- (a) the system ;
 - (b) its terms and conditions ;
 - (c) the rights and the obligations of the land holders.
- Q. 7. Please state any point/points under the customary practice not touched upon by the preceding questions on the system of Land holding by—
- (a) Soh Syiem/Soh Shnong;
 - (b) Mynder-ri.
- Q. 8. Please state your view of the system as it is and of the changes and as you would wish it or them to be to serve best the interest and wishes of the people.

PART VI

A—Customary Law of Inheritance

- A. Q. 1. (a) Please state the customary law and usages governing the devolution of lands mentioned in Part IV-A of the Questionnaire to a successor of a Chief of a Hima.
- (b) Please state the customary law of inheritance governing lands in Part IV-A held by:—
- (i) individual land holders belonging to the Hima ;
 - (ii) individual land holders who may be a Soh Syiem, Soh Shnong, Mynder-ri.
- A. Q. 2. Please state whether, in your opinion, there are any lacunae in the existing system of devolution or of inheritance of such lands mentioned in Q. 1 (a) and (b) above.
- A. Q. 3. If the reply to A. Q. 2 above is in the affirmative, what, in your view, are the remedial measures to serve best the interests and wishes of the Chiefs/people.
- B. Q. 1. (a) Please state the customary law and usages governing the devolution of land mentioned in Part IV-B of this questionnaire to a successor of the Bakhraw/Head of a Shnat/Raid/etc.
- (b) Please state the customary law of inheritance governing lands in Part IV-B held by—
- (i) individual land holders belonging to the Shnat/Raid ;
 - (ii) individual land holders who may be Soh-Syiem/Soh Shnong/or Mynder-ri
- B. Q. 2. Please state whether, in your opinion, there are any lacunae in the existing system of devolution and of inheritance of such lands mentioned in B. Q. 1 (a) and (b) above.
- B. Q. 3. If the reply to B. Q. 2 above is in the affirmative, what, in your view, are the remedial measures to serve best the interests and wishes of the Bakhraw/Head of a Raid/Shnat/etc., of the people.
- C(i) Q. 1. Please state the customary law of inheritance relating to each of class of land mentioned in Part IV-C (I) of this questionnaire.

N.B.—It is specially requested that a clear and definite note is given separately for each class of land, and in particular for the land—

- (a) held by the clan as a whole ;
 - (b) held by the Kpoh of a clan ;
 - (c) held by a Ing of a Kpoh ;
 - (d) held by an—
 - (i) individual belonging to a clan ;
 - (ii) individual of a Kpoh of a clan ; or
 - (iii) individual of the Ing of the Kpoh ;
 - (e) held by individual who is not a member of the clan.
- C(i) Q. 2. Please state whether, in your view, there are any lacunae in the existing system of inheritance of such lands mentioned in C(i) Q. 1 above.
- C(i) Q. 3. If the reply to C(i) Q. 2 above is in the affirmative, what, in your view, are the remedial measures to serve best the interests and wishes of the clan/Kpoh/Ing/individual land holders of such lands.
- C(ii) Q. 1. (a) Please state the customary law of inheritance relating to the lands jointly owned by the "Jait" (Clan) and one or more of its "Kurs" mentioned in Part IV-C(ii) of this questionnaire.
- (b) Please state the customary law of inheritance governing lands in Part IV-C(ii) held by—
- (i) individual land holders belonging to the Jait/Kur ;
 - (ii) individual land holders not belonging to the Jait/Kur.

- of inheritance
- C(ii) Q. 2. Please state whether, in your opinion, there are lacunae in the existing system of such lands mentioned in C(ii) Q. 1 above.
- C(ii) Q. 3. If the reply to C(ii) Q. 2 above is in the affirmative, what, in your opinion, are the remedial measures to serve best the interests and wishes of the Jait/Kur/individual land holders of such lands.
- D. Q. 1. (a) Please state the customary law of inheritance relating to community lands mentioned in Part IV-D of this questionnaire.
- (b) Please state the customary law of inheritance governing lands in Part IV-D held by—
- (i) individual land holders belonging to the Hima ;
- (ii) individual land holders who are Soh-Syiem/Soh Shnong or Mynder-ri.
- D. Q. 2. Please state whether, in your opinion, there are any lacunae in the existing system of inheritance of such land mentioned in D.-Q. 1 above.
- D. Q. 3. If the reply to D.-Q. 2 above is in the affirmative, please state what, in your view, are the remedial measures to serve best the interests and wishes of the people.
- E. Q. 1. (a) Please state the customary law of inheritance relating to community lands mentioned in Part IV-E of this Questionnaire.
- (b) Please state the customary law of inheritance governing lands in Part IV-E held by—
- (i) individual land holders belonging to the Raid/Shnat, etc. ;
- (ii) individual land holders who are Soh-Syiem, Soh Shnong or Mynder-ri.
- E. Q. 2. Please state whether, in your opinion, there are lacunae in the existing system of inheritance of such lands mentioned in E.-Q. 1 above.
- E. Q. 3. If the reply to E.-Q. 2 above is in the affirmative, what, in your view, are the remedial measures to serve best the interests and wishes of the Chiefs/Glans/people.
- F. Q. 1. (a) Please state the customary law of inheritance relating to lands mentioned in Part IV-F of this Questionnaire.
- (b) Please state the customary law of inheritance of such lands by an individual member of the clan if he can hold such lands separately.
- F. Q. 2. Please state what, in your opinion, are the lacunae in the existing system of inheritance of such lands mentioned in F. Q. 1 above.
- F. Q. 3. If the reply to F. Q. 2 above is in the affirmative, what, in your view, are the remedial measures to serve best the interests and wishes of the Chief/Glan/people.
- G. Q. 1. Please state the customary practice governing the devolution of lands mentioned in Part IV-D of this Questionnaire to a successor of the Chief of a Hima or a successor of a Bakhraw/Head of the Raid/Shnat, etc.
- G. Q. 2. Please state what, in your opinion, are the lacunae in the existing system of devolution of such lands mentioned in G.-Q. 1 above.
- G. Q. 3. If the reply to G.-Q. 2 above is in the affirmative, please state what, in your view, are the remedial measures to serve best the interests and wishes of the Chiefs/Bakhraws/Heads of Raid/Shnat/people.
- H. Q. 1. Please state the customary practice of inheritance relating to lands mention in Part IV-H of this Questionnaire.
- H. Q. 2. Please state what, in your opinion, are the lacunae in the existing system of inheritance of such lands mentioned in H.-Q. 1 above.
- H. Q. 3. If the reply to H.-Q. 2 above is in the affirmative, please state what, in your view, are the remedial measures to serve best the interests and wishes of the Chiefs/people.

PART VI**B—Customary Law of Inheritance**

- Q. 1. Please state whether a person can dispose of his/her self-acquired landed property mentioned in Part IV-J of this Questionnaire by way of lease, mortgage, usufruct/sale, "Pynkam", gift, etc., as he may like it.
- Q. 2. Please state whether a person who acquires a self-acquired landed property or succeeds to it by any of the methods in Q. 1 above, can likewise dispose it off.
- Q. 3. Please state whether the customary law of inheritance applies to a self-acquired landed property which is not disposed of by any of the methods mentioned in Q. 1 and Q. 2 above.
- Q. 4. Please state any other point-points relating to self-acquired landed properties not touched upon by the preceding questions.
- Q. 5. Please state your view of the system as it is, and as you would wish it to be to serve best the interests and wishes of the people.

PART VI**C—Customary Law of Inheritance**

- Q. 1. Please state what is meant by "Ka Sang".
- Q. 2. Please state the various circumstances and causes leading to "Ka Sang".
- Q. 3. Please state the effect of "Ka Sang" on the customary law of inheritance of all classes of landed properties.
- Q. 4. Please state whether, in your view, there are any lacunae in the existing system of "Ka Sang" and its effect on inheritance.
- Q. 5. If the reply to Q. 4 above is in the affirmative, please state what, in your opinion, are the remedial measures to remove the lacunae.
- Q. 6. Please state your view of "Ka Sang" as it is and as you would wish it to be to serve the best interests and wishes of the people.

PART VI

D—Customary law of inheritance

- Q. 1. Please state whether a Khasi Wife marrying a non-Khasi following a patrilineal system can—
- (a) inherit ancestral properties if she follows her husband's patrilineal system of descent and inheritance abandoning Khasi customs usages and practices;
 - (b) acquire properties by virtue of her birth as a Khasi even though she has adopted her husband's patrilineal system and way of life abandoning her own Khasi customs, usages and practices.
- Q. 2. Please state whether the children of parents mentioned in Q. 1 above who adopted their father's patrilineal system and abandon Khasi customs and way of life can inherit ancestral properties of their mother and acquire properties as Khasi according to Khasi customs claiming the right by virtue of their mother having been born a Khasi.
- Q. 3. Please state any other matter governing the right or the loss of right to acquire or inherit properties according to Khasi customs by persons born as Khasi but neither living a way-of-life as Khasi nor following their matrilineal system and other customs, usages and practices.

PARA VII

Disposal of landed property while living to take effect after death

- Q. 1. Please state whether a Khasi can dispose of his/her landed property while living to whomsoever he/she likes to take effect after his/her death.
- Q. 2. If the reply to Q. 1 above is in the negative, then please explain the fact of a Khasi custom whereby a person before his/her death disposes of his/her landed properties, to his/her children, sisters, brothers, etc., to take effect after his/her death according to the customary usage and practice known as "Pynkam".
- Q. 3. Please describe the procedure of the Khasi custom of "Pynkam" mentioned in Q. 2 above and please state on which classes of land it has its force and effect.
- Q. 4. Please state whether "Pynkam" a verbal declaration according to custom since Khasis had no writing before the advent of the British, has the validity of a written testament known as "The Will".
- Q. 5. Please give your views if the Khasi custom of "Pynkam" can as well be declared in writing now that Khasis have their own writing in the same way as deed of purchase, gifts, etc., are recorded in writing.
- Q. 6. Please state what, in your opinion, are the lacunae of "Pynkam".
- Q. 7. Please state what in your view, are the remedial measures to remove such lacunae, if any.
- Q. 8. Please state your view of "Pynkam" as it is, and as you would wish it to be to serve best the interests and wishes of the people.

PART VIII**Difficulties, Handicaps, Remedies**

- Q. 1.** Please state the difficulties, handicaps, etc., experienced by the Chief of a Hima in Durbar in settling disputes over land between parties for lack of written customary land laws, record-of-rights, or cadastral maps of land in respect of different classes of land mentioned in Q.1 and Q.2 of Part II of this questionnaire.
- Q. 2.** Please state the difficulties, handicaps, etc., experienced by the Bakhraw/Head of a Raid/Shnat, etc., in Durbar in settling disputes over land between parties for lack of written customary land laws, record-of-rights, cadastral maps in respect of different classes of land mentioned in Q.1 and Q.2 of Part II of this questionnaire.
- Q. 3.** Please state the difficulties, handicaps, etc., experienced by the Durbar of a Clan/Kpoh/Ing in settling the disputes over land between parties of the clan/kpoh/Ing for lack of written customary land laws, record-of-right, cadastral maps in respect of different classes of clan mentioned in Q.1 and Q.2 of Part IV of this questionnaire.
- Q. 4.** Please state the difficulties, handicaps, etc., experienced by individuals in any manner concerning the use or disposal of their lands belonging to any class of land mentioned in Q.1 and Q.2 of Part II, Q.1 and Q.2 of Part IV-C., Q.1 of Part IV-D., Q.1 of Part IV-E, Q.1 of Part IV-F; Q.1 of Part IV-G; Q.1 of Part IV-H; Q.1 of Part IV-I; for lack of written customary land laws, want of record-of-rights and cadastral maps.
- Q. 5.** Please state other difficulties, handicaps, etc., experienced by any of the 4 bodies above regarding the use, occupation, allotment, transfer, mortgage, lease, sale, usufruct, etc., of any of the classes of land mentioned in the preceding questions in case of disputes for want of written customary laws, lack of record-of-rights and cadastral maps.
- Q. 6.** Please give your opinion whether these difficulties, handicap, etc., can be removed if—
- (a) Customary land laws and usages are codified.
 - (b) Record-of-rights are prepared and maintained.
 - (c) Cadastral maps are prepared and maintained.
- Q. 7.** Please state any other remedy in this connection which you think will remove those difficulties and handicaps to serve best the interests and wishes of the Chiefs/Bakhravs/Heads of clans / land holders/in their respective capacities and the people on the whole.

1. Please state any other matter relating to the land system which you consider has not been covered in the questionnaire but relevant to the terms of reference and will serve best the interests and wishes of the people for the communal.

PART IX
[Answers]

APPENDIX—D 4

THE LIST OF KHASI STATES AND OF SO CALLED BRITISH VILLAGES IMMEDIATELY BEFORE INDEPENDENCE

Note I.—“Khasi States” under

(i) Chiefs known as Sylems:

- | | |
|-----------------|------------------|
| 1. Bhowa. | 9. Mawsynram. |
| 2. Cherra. | 10. Myllem. |
| 3. Jirang. | 11. Myriaw. |
| 4. Khyrim. | 12. Nobosohphoh. |
| 5. Langrin. | 13. Nongkhlaw. |
| 6. Malaisohmat. | 14. Nongspung. |
| 7. Maharam. | 15. Nongstoin. |
| 8. Mawiang. | 16. Rambrai. |

(ii) Chiefs known as Lyngdohs:

1. Lyniong.
2. Mawphlang.
3. Sohiong.

(iii) Chiefs known as Wahadars:

1. Shella Confederacy.

(iv) Chiefs known as S-rdars:

1. Dwara Nongtymem.
2. Mawdon.
3. Mawlong.
4. Nonglwai.
5. Pomsangut.

Note II.—“British villages” under Chiefs known as Sirdars:

- | | |
|--------------------------|----------------------|
| 1. Byrong | 16. Nonglang. |
| 2. Jyrngam. | 17. Nonglait. |
| 3. Laitkroh. | 18. Nonglynkien. |
| 4. Laitlyngkot. | 19. Nongpoh. |
| 5. Lakading. | 20. Nongriangsi. |
| 6. Marbisu. | 21. Nongriat. |
| 7. Mawbeh Warkhar. | 22. Nongshuid. |
| 8. Mawmluh. | 23. Ramdait. |
| 9. Mawsmai Nongthymmai. | 24. Saitsohpen. |
| 10. Mawthang Sohkhylung. | 25. Sinai Mawsynrut. |
| 11. Mynteng. | 26. Sohbar. |
| 12. Myrdon. | 27. Synnei. |
| 13. Nongbah. | 28. Tynring. |
| 14. Nongjri. | 29. Tynrong. |
| 15. Nongkroh. | 30. Tyrna. |
| | 31. Umniuh Tmar. |

APPENDIX D-1

MACKENZIE'S LIST

A. Under Siems:

1. Bhawal or Warbah.
2. Cherra or Sohra.
3. Khyrim or Nongkrem.
4. Lyngkin or Langrin.
5. Malai Soh-mat.
6. Maharam.
7. Mariao.
8. Maiong.
9. Maosynram.
10. Myllem.
11. Nongsophoh.
12. Nongkhao.
13. Nongspung.
14. Nongstain.
15. Rambrai.

B. Under Wahadadars (4 in number):

1. Shella.

C. Under Sirdars:

1. Dwarra Nongtyrmen.
2. Jirang.
3. Maolong.
4. Maodon.
5. Nonglong Pomsanggut.

D. Under Lyngdohs:

1. Lyniong.
2. Maofang.
3. Nonglywai.
4. Sohiong.

APPENDIX—D-2

Mill's List

RETURN OF KHASIA CHIEFS UNDER THE POLITICAL CONTROL OF THE
POLITICAL AGENT OF THE KHASI HILLS

Name of Rajas and Sirdars	No. of dependent villages	No. of houses	Amount of population	Remarks
1	2	3	4	5
Sobba Singh, Raja of Cherra.	61	2,060	10,300	By treaty, this chief retains the civil and criminal jurisdiction over his own subjects both in the hills and Burryaile in the plains; the latter place given him by the British Government in exchange for lands now forming the station of Cherra given up to the British Government by the late Raja Dewan Singh. Subjects of the British Government absconding and taking shelter in the Raja's territories are to be given up on demand. Quarrels, etc., occurring between Bengalis and the Raja's subjects are settled by the Cherra Authorities.
Hazar Singh, Raja of Moolcem (Myllicem)	75	1,840	9,200	Bur Manik, late Raja, ceded and gave up the whole of the country formerly possessed by him lying to the south and east of the Omyong river. The remaining part the Raja holds under a sunnud from the Hon'ble Company. The business of the country is conducted by the Raja according to ancient customs, but without the power to put anyone to death, and in cases of serious nature this Chief reports and makes over the parties to Cherra courts. Bur Manik Raja also relinquished all claims to the country of Doomurreeh in Assam, and agreed to pay a fine of Rs. 5,000. Subsequently the fine was commuted to constructing a road from Moolcem (Myllicem) to Cherra. The above agreement was the result of a war by the Raja against the British Government.
Jeadar Singh, Raja of Nongkhlao (Nongkhlaw).	60	1,165	5,825	By treaty given a right to the British Government to carry a road through his country, to construct guard-houses, Bungalows, bridges, undertakes to furnish such articles as are to be had in his country when required, to arrest and hand over to the British authorities criminals taking shelter in his country. In all cases of serious nature this Chief reports and makes over the parties to the Cherra courts.
Oosep (U Sep) and Ramshye, Rajas of Maram (Maharam).	44	553	2,765	Hold their country under a sunnud from the Hon'ble Company on the same condition as the Raja of Moolcem (Myllicem).

APPENDIX—D-2

Names of Rajas and Sindars	No. of dependent villages	No. of houses	Amount of population	Remarks
1	2	3	4	5
Mishnee and three other Wahadars of Shella Poonjee (Shella).	25	1,587	7,935	By an agreement agree to pay a fine of Rs.4,000 to deliver criminals taking shelter in their country; not to make war or cause disturbances with any of the Rajas on friendly terms with the Hon'ble Company, and to bring all disputes between them and chief on friendly terms on British Government before Cherra authorities for settlement. These chiefs report all serious cases and make over the parties concerned for trial in the Cherra courts.
Singh Manick, Raja of Khyrim.	118	4,467	22,335	No treaties or agreements have entered into with these chieftains. They disposed of all civil and criminal cases occurring amongst their own ryots in their respective jurisdictions when clashing with the subjects of the British Government of those of other chiefs the cases are then taken up in the Cherra courts and disposed of according to their merits.
Sonder Singh, Raja of Langree (Langrin).	11	182	910	
Comet (UMit), Raja of Nusting (Nongstoin).	55	1,171	5,855	
Dhur Singh, Raja of Nuspoong (Nongspung).	11	267	1,335	
Jeet Singh, Raja of Mully-Malai.	7	63	315	
Oomur Singh (U Mur Singh), Raja of Rumrye (Rambrai).	16	482	2,410	
Oophar (U Phar), Raja of Bhowall (Bhowal).	5	116	580	
Phan Sing, Raja of Murreeew (Marriaw) Myriaw.	19	601	3,005	
Wand Sing, Raja of Mowyoung (Maiong) (Mawiong).	9	225	1,125	These chiefs have by agreements placed themselves under the protection of the and subjection of the British Government. Heinous offences committed in their jurisdiction are brought to the Cherra Courts for adjudication. Petty cases are disposed of by themselves.
Oomur (U Mor) Singh, Raja of Mowlee.	7	287	1,435	
Bur Mon Lungdoh of Syong (Sohuog).	19	496	2,480	
Jumkha, Sirdar of Moflung (Maoflang) Mawphlang.	4	102	510	
Oosing (U Sing), Sirdar of Jerang (Jeerang).	3	158	790	
Bona Chand, Sirdar of Mamloa (Maomlu) (Mawmluh).	1	80	400	
Jubur Singh, Sirdar of Mulung (Maolong).	5	115	775	
Bon and five others, Sirdars of Soabar (Sohbar).	6	204	1,020	
Mon Singh and others, Sirdars of Moosinge (Mawsmat).	1	102	510	
Total	564	1,664,80	82,500	

Political Agent's Office,
Khasi Hills.

F. G. LISTER, LIEUT.-COL.,
Political Agent.

The 29th August, 1853.

APPENDIX—D.3

ALLEN'S LIST

REPORT ON THE ADMINISTRATION OF THE COSSYAH AND JYNTEAH HILLS, 1858

List of Semi-Independent, Dependent, Conquered and Ceded States, &c.,
in the District of the Cossyah and Jynteah Hills

Serial No.	Name of States, &c.	Name of Chieftains, &c. in charge	Remarks
1	2	3	4
Semi-Independent			
1	Cherra	Ram Singh Rajah	Lime, Coal and Iron are found in this State.
2	Khyrim	Sing Manik Rajah	Lime, Coal and Iron are found in this State.
3	Nusteng	Oomit Sing Rajah	Lime, Coal and Emery stone are found in this State.
4	Lungree	Soonder Sing Rajah	Lime and Iron are found in this State.
5	Nuspoong	Phanbhang Sing Kala Raja	Iron is found in this State.
Dependent			
1	Lungklow and Lykenso Poonjee.	Temporarily placed under charge of Village Sirdars chosen by ballot. Under orders of Home Government a Native Ruler will be appointed to this State.	
2	Moleem	Hazar Sing Rajah	Iron is found in this State.
3	Murriow	Oophan Sing Raja.	
4	Ramrye and Mowlie	Oomor Sing Raja.	
5	Cheyla	Mishnee, Bur Sing and other Wahadars.	Lime and Coal are found in this State.
6	Dowarrah Notoormen, 2 Poonjees.	Oosing Sirdar	Lime is found in this State.
7	Mowsenram	Oomeer Rajah	Lime and Coal are found in this State.
8	Mawdun Poonjee	Lallo Sirdar	Lime, Coal and Petroleum are found in this State.
9	Mahram	Oosep Dullah Rajah and Ramsye Kala Rajah.	Lime and Coal are found in this State.
10	Mullai Chummut	Jeet Singh Rajah	Lime is found in this State.
11	Bhawul	Oophar Rajah (deceased) Doobah Singh now claims the Raj.	Lime and Tezpat are found in this State.
12	Seesai Poonjee	Eang Thoomow Sirdar.	
13	Longkhom Poonjee	Ahmer Sing Sirdar (deceased).	

APPENDIX—D.3—*concl.*

Serial No.	Name of States, &c.	Name of Chieftains, &c. in charge	Remarks
1	2	3	4
14	Mowyang ...	Ooahan Singh Rajah ...	Lime and Coal are found in this State.
15	Nobo-Sopho ...	Ooahu Sing, Konrai Sing ...	Lime is found in this State.
16	Jecrung ...	Saddoo Sing Rajah.	
17	Syung ...	Bur Moolook, Mon Sing, Ooahmon Lungdea and others.	
18	Moflong Poonjee ...	Asul Lungdeo, Dhur Sing Lungdea and Jumkha Sirdar.	
19	Mawlong Poonjee ...	Oojee and Chonlah Luskurs	Lime is found in this State.
20	Lykson Poonjee ...	Oojee Kooar.	

British Possessions

1	Station of Cherra Poonjee (Ceded).	Under charge of the Principal Assistant Commissioner.	
2	Moosmye Poonjee (Conquered).	Mon Singh and other Sirdars	Lime is found in this State.
3	Mamloo Poonjee (Conquered).	Temporarily placed under charge of Bur Sing Cossyah.	
4	Soopar Poonjee (Conquered).	Bun, Oostep and other Sirdars.	Lime is found in this State.
5	Byrung Poonjee (Conquered).	Temporarily placed under charge of Rajah of Cherra.	Lime and Coal are found in this State.
6	The Jynteah Hills (Ceded).	Under charge of Dolloies, Sirdars and other Government officials.	Lime, Coal and Iron are found in this State.

Cherra Poonjee,
The 14th October, 1858.

W. J. ALLEN,
Member of the Board of Revenue,
on Deputation.

APPENDIX—D. 4

LIST PUBLISHED IN THE GEOGRAPHICUS INDICUS

Khasi Hills States (Protected Democracies)

1. Bhawal or Warbah.
2. Cherra or Sohra.
3. Shella.
4. Khyrim or Nongkrem.
5. Myllicin or Nongkrem.
6. Langrin or Lyngkin.
7. Maharam (Upper and Lower).
8. Maoyang or Maoiong.
9. Maosynram.
10. Malaisohmat
11. Marriao.
12. Nobosohphoh or Nongsophoh.
13. Nongkh'lao.
14. Nongspung.
15. Nongstain.
16. Rambrai.
17. Jirang.
18. Duara Nongtymmen.
19. Maolong.
20. Maolang.
21. Nonglong.

APPENDIX—D.5

LIST OF SO-CALLED BRITISH POSSESSION GIVEN BY W. W. HUNTER

1. Jim-mang.
2. Lait-lynkot.
3. Laitkroh.
4. Bai-rang.
5. Long-ka-ding.
6. Mao-be-lar-kar.
7. Mao-smai.
8. Mynteng.
9. Maomluh.
10. Mao-pyn-tiang.
11. Nong-jri.
12. Nong-lyng-kin.
13. Nong-bah.
14. Nong-riat.
15. Nong-kroh.
16. Nun-niah.
17. Ram-dait.
18. Sait-soh-pen.
19. Tyng-riang.
20. Tyng-rong.
21. Tyr-na.
22. Urm-niah.
23. Mar-bisu (dependency) and
24. U Tyma.

APPENDIX—E

KA AIN BRI KHYNDEW HA RI HIM KHASI (LAND LAW IN THE KHASI STATE)

Kumba la pass da ka Khasi National Durbar ha ka 8th Novmber, 1929.

(Ba la shim na ki Proceedings jong ka Khasi National Durbar (Durbar Hima Khasi) kaba khyndai.

Namar ba donkam eh ban da buh ha ka jingthoh kaba shai ha ka AIN-Bri-Khyndew ba ju don hapoh ki hima Khasi (Khasi State), mynta da kane ka jingthoh yn pynthikna ia ka AIN Bri-khyndew ha ki Hima Khasi (Khasi States).

I. Ia kane ka Ainsyn khot ka AIN BRI-KHYNDEW ha ki hima Ri Khasi (Khasi-States).

II. Kaneka ainsyn a adia ki hima (States) baroh khoit ha Ri Khasi.

Jingbatai

III. Ha kane ka Ainsyn lynda ki ktien ba pyndonkam ki mut shai da kumwei pat:—

- (i) Ka khyndew ka mut ka bri ka bsah ka khyndew ka shyiap ka lynnong lyngwat la ka don ne ym don jingthung ne kaba sah shrah, sah khlaw ne sah shyllai kaba dan ne ym don jingtrei halor khyndew ne kaba don ne ym don jingtih maw, jingtih nar jingtih rupa ne jingtih eiei hapoh khyndew, ka khyntup lang ia ki um ki wah kiba don hapoh jong kata ka khyndew.
- (ii) Ka Ri Kynti la long ka khyndew kaba dei kynti ka jong u briew ne ki briew (Ia u ne ki ioh kynti ia ka da kano kano ka rukom) kaba don la ki pud lada dei da ki mawbri mawpud mawsam ne ki dieng ki siej ne da ki wah ki phud, ne da ki jingthung ne da kino kino ki dak ba thikna.
- (iii) Ka Ri Seng mut ka khyndew jong ki briew kiba iahiar-pateng na uwei u briew ne ki briew ki trai nongseng ia ka khyndew.
- (iv) Ka Ri Nongtym men ka mut ka khyndew kaba ioh ne hiar pateng na ki kmie ki kiaw ne u ni long ne u kpa u kthaw kiba mystuwa, kaba ia bam ne ia don hok tang da kita ki iing ne ki kpoh kiba hiar pateng na kita ki nongbuh.

Jingbatai—Ha ki kato katne ki hima ki khot ia ka ne ka Ri Kur; ha kiwei kiwei ki shnong ki khot ka Ri Shyieng ne Ri Rai-ing, bad shawei ki khot Ri Phniang.

- (v) Ka Ri Shnong ka long ka khyndew jong ki briew ba shong ha kata ka shung kaba ki ioh lang ki shnong na ki nongseng ba nyngkong jong kata ka shnong ne da kano kano ka rukom.
- (vi) Ka Raid ka long—(i) ka jingsynshar ha ka dorbor raid jong ki Bakhrav ne Basan ne ki tymmen ki san ne ki rangbah shnong ba la thung hapoh ka hima;—(ii) ka bynta hapoh kane ka jingsynshar ka jong ki bakhrav ne ki Basan.

Jingbatai:—Ia kane ki khot ha hima Maram Phra Khyntat; ha hima Shella bad Mawdon U Sande.

- (vii) Ka Ri Khain ne Ri Duwar ka mut ka khyndew kaba la seng lang da ki bun jaid ne bun kur ne haba dei ba dei kawei ka jaid ne ka kur.
- (viii) Ka Ri-Raid ka long ka khyndew la jong u khun ka raid.
- (ix) Ka Shnat ka Kuna ka long ka bynta hapoh ka hima ne ka Raid.
- (x) Ka Ri Lyngdoh ka long ka Ri Kynti jong ki jaid Lyngdong ne ka jong katto katne kur ha kaba don i law lyngdoh.
- (xi) Ka Ri Bam Syiem ka long ka khyndew ba la dkhat na ka ri raid k ba ai bam ia ka jaid Syiem da ka hima ne ka raid.
- (xii) Ka Ri syiem don la jaid:—(1) Ka ri Kynti jong ki jaid Syiem hi; (2) Ka ri kynti 'aba ki jaid syiem bad katto katne ki Basan bad Myntri i iabam lang (kum ha Maram bad shawei) (3) Ka khyndew ba ia bam lang u khun u hajar ka hima kum ha Maram bad shawei. Kane ka Syriem ia ka Ri Raid.
- (xiii) Ki Law-Kyntang ki long ki khlaw ba buh kyntang nam r ka jinglehniam jong ka niam muluk.
- (xiv) Ki Law-adong ki long ki long ki khlaw ba la buh khnang na ka bynta ka jingdonkam ka shnong.
- (xv) Ki Law Lyngdoh ki long ki law-kyntang ne lawniam hi.
- (xvi) "U Briew" ka khyntup ia u shynrang bad ia ka kynthei ruh.
- (xvii) Ka Ri Iapduh ka long ka khyndew bym don nongioh pateng shuh na ka liang li kur.
- (xviii) "Nongsynshar" ka kynthup ia ki Syiem, ki Wadar, ki Lyngdoh; Sardar bad ka kynthup ruh ia ki Myntri, Basan, Tymmen Shnong ba la thung ban synshar halor ka shnong ne halor ka raid ne hima.
- (xix) Ka Ri Raid Kur ka long ka ri kynti jong i kur kiba ia ioh bynta lang ia kata ka khyndew. Ki jaid Ki Khyndew ha ki hima.
- (iv) Ha ki hima Khasi ju don bun jaid ki khyndew tang ba ki don kur kyrteng ba iapher ha la ka jong ka jong ka hima.

- (a) Ki Ri Kynti ki don ha ki hima baroh.
- (b) Ki Ri-Seng ki don ar jaid:—
- (i) Ka Ri Seng ba ju iasam ne kaba lah ban iasam (kane ka don ha ki hima Shella, Mawlong, Mawdon bad ha ki phang War ka hima Khyrim bad shawei).
- (ii) Ka Ri-Seng bym-ju-iasam (Kane ka don ha ka hima Langrin, Mawdon bad shawei).
- (k) Ki Ri-Shnong ki don ar jaid:—
- (i) Ka khyndew ba lah ban trei bad dakhoh hi katba mon uno uno u nonghiar pateng na ki nongseng ba nyngkong kata ka shnong (Kat kum ki jingiateh ba ju don ha la ka shnong ka shnong).
- (ii) Ka Khyndew bym lah ban trei hi ki trai shnong khlem ai bor ka Dorbar Shnong. (Kane ka don hapoh ka hima Shella ha ki shnong Tyngger, Tynrong, bad kiwei. Ka don ruh ha ki Ri War hapoh ka hima Khyrim).
- (d) Ki Ri Nongtymmen ki don ha bun ki hima tang ba la zhot ia ki da ki kyrteng ba iapher ha la ka jong ka jong ka hima. Ha ki katto katne ki hima kum ka hima Myllem bad shawei ki khot ka Ri Kur ne Ri Kpoh, ha Shella bad shawei ki khot ka Ri-Shyeng Ri-iing; bad Mawdon ha ki khot ka Ri Phniang.
- (e) Ka Ri Khain ne Ri Duwar ki don ha ka hima Maharam bad shawei. Kane ka Ri Khain lada ka long tang shi kur ka long kum ka Ri-Kur, bad lada buo kur ka long kum ka Ri-Raid Kur kum ha Myllem bad ha Khyrim--kum-ka raid sawkur ki Nongkseh ha ka hima Myllem.
- (g) Ki Ri Raid ki don ha hima Sohra, Myllem, Khyrim, Nongkhlaw, Mawiang, Myriaw, Sohiong, Mawphlang, Jirang, Lyngiong bad shawei.
- (ng) Ki Ri Lyngdoh ki don ha hima Maram, Nongkhlaw, Mawiang bad shawei.
- (h) Ki Ri-Bam-Syiem ki don ha hima Myllem, Khyrim bad shawei.
- (i) Ki Ri Syiem ki don ha ki hima Myllem, Khyrim, Khadsawphra, Maram bad shawei.
- (j) Law-Kyntang ki don ha ki Hima Sohra, Shella, Lyngiong bad shawei.
- (k) Ki Law-adong ki don ha Sohra, Mawiang, Khyrim, Myllem, Langiong bad shawei.
- (m) Ki Law-Lyngdoh ki don ha ki hima Sohra, Khyrim, Mawiang, Nobosohphoh, Myllem, Nongstoin, Maram bad ha kiwei ki hima.
- (n) Ki Ri Iapduh ki ju kham don ha ki hima Syiem bad Lyngdoh.

Ka Dustur Jingpyniaid ia ki Khyndew

- V. (1) Halor ka Ri Kynti u trai jong kata u donbor ban leh katba u mon ne u engewbit. Ym ju don ba lah ban khang ia u ban die ne buh bynda ne ban leh katba u bit hi.*
- (2) (a) Halor ka Ri Seng kaba lah ban iasam tang ka Seng hi ha ka dorbar Seng jong ki ka lah ban rai katba ka mon.
- (b) Ia ka Ri Seng kaba kum kane kaba ym pat don jingthung ki para ba iadei na kata ka Seng ki lah ban iathung ia tep.
- (k) Haba la iap jut u jingthung ban ba ym thung shuh kiwei pat kiba iadei ha kata ka Seng ki lah ban thung ban tep ha ka-juh ka jaka.
- (d) Ka Ri Seng ka shu sah ka jong kiba iadei lang ha ka Seng haduh ban da iasam ne ia bynta hapdeng ki nongioh bynta lang ha ka Seng.
- (e) U ba thung ne tep ha ka khyndew Ri Seng la u long uba iadei ia ka Seng um ju lah ban die ia kata ka khyndew, hynrei u lah ban die ia ki jingthung ne jingrep ha don ha kat ka rukom jong kata ka Seng.
- (g) Kawei pa kawei ka Seng ba kum kane ka don la ki rukom pyniaid.
3. Ka Ri Seng kaba ym-ju-iasam ka don kine ki rukom hapoh ka hima Shella.
- (a) Ka Ri Seng U Khrang bad U Ben ha Shella. Ha kane ka khyndew kino kino ki brier na Shella kum ba ki la hiar pateng na kine ki nongseng ba nyngkong ki lah ban trei ne dakhoh ia kano-kano ka khyndew bym pat trei ne dakhoh kiwei pat. Uta uba la dakhoh kumta u long noh pat u tra' jong kata ka khyndew, ki patbah ba hiar pateng na kita ki nongseng nyngkong kim ju donbor ban leh ei-ei ia kata ka khyndew ba la trei ne dakhoh kumta, bad kane ka jaka ne khyndew ka kylla long ka Ri-Kynt-jong uta u jong dakhoh.

*Foot Note—Shaplang kane ka jingsbitha u Deputy Commissioner Colonel H. B. Bivar u la pynpaw ha ka rajjong u, dated 29th August '74 case u Ram Khasia of Nongjrong versus u Mer Laju.

- (b) Ka Ri Seng U Khang U Sahei ha Mustoh. Ia kane ka khyndew kino kino kiba hiar pateng na kitei ki nongseng ki ju dakhoh bad trei ; bad haba la trei bad dakhoh kumta kita ki jaka ba la dakhoh ki kylla long ki Ri Kynti jong kita ki nongdakhoh bad kiwei kiba dei seng kim ju lah shuh ban donbor halor kata ka khyndew.
- (k) Ka Ri-Seng bym-ju-iasam ha Nongtra, Dewasaw, Tynger, Lynekhom. Ha kine ki khyndew ki nongtrei nongloh dakhoh ki da siew khajna ha ki shnong kat kum ki jingiakut. Jingbatai-Kane ka Ri Seng ka bym-ju-iasam ha ki shnong Sheila ba Mustoh ka long sriem kum Ri-shnong ha Ilaka Mawlong.
- (4) Ka Ri Shnong:—
- (a) Ka Ri Shnong kaba la batai ha ka Sekshon iv(k) (i) U trai jong kata ka shnong ne u nonghiar pateng jong ki nongseng ba nfykong jong ka shuon u lah ban kam ne trei ia kano kano ka khyndew bym pat dakhoh ne trei kiwei pat. Haba u la trei kumta u long u trai jong kata ka khyndew kaba u la trei ne dakhoh, bad kane ka khyndew ka long noh ka ri kynti jong uta u nongdakhoh bad ka dorbar shnong kam donbor shuh halor kata. Kane ka iadei ha Mawlong ; bad kane ka Ri-Shnong ka sriem ia ka Ri-Seng-Bym-Ju-Iasam ha shnong Sheila bad Mustoh).
- (b) Ka Ri Shnong kaba la batai ha ka Sekshon iv(s) (ii). Ia kane ka khyndew ym lah ban trei ki trai shnong katba mon. Uno uba kwah trei ha kata ka jaka u dei ban da ia sngewthuh bad ka dorbar shnong.
- (5) Halor la Ri Khain tang ki kur kiba dei na ki kpoh jong ki nongseng ia kata ka Khain kiba donbor ban leh katba mon.
- (6) (a) Hapoh ka Raid don ki shnat ki kuna ki khyndew shnong bad ki ri kynti. Kawei ka kawei ka shnong ka don la ki pud bad ri adong.
- (b) Halor ki khyndew shnong hapoh ka raid dei tang kita ki shnong kiba donbor ban pyniald ha la poh ka shnong ryngkat bad ka jingiasngewthuh lang bad ki rangbah raid.
- (c) Uno uno u briew uba leit trei ha ka khyndew shnong hapoh kano kano ka raid u ia tip tang bad ka dorbar kata ka shnong ryngkat bad ki rangbah raid.
- (d) Ka jingbishar halor kita ki shnong hapoh ka raid ka long da ka dorbar shnong bad nangta ka ka appil ka leit sha ka dorbar raid bad nangta leit sha ka dorbar hima.
- (7) Halor Ki Lyngdoh dei u Lyngdoh bad kiwei ki kur kiba iasyrdoh lang kiba donbor bad ka appil ka leit sha ka dorbar hima.
- (8) Halor ka Ri Bam Syiem ba ai bam u paidbah ia ki jaid Syiem ne ia u Syiem long Syiem rah tang ki jaid Syiem hi kiba donbor. Ka jingbishar ha ka jingiakajia ka leit sha ka Dorbar Hima.
- (9) Ka Law Kyntang ka dei ka jong ka hima bad ym shah ban thoh dieng thoh siej nangta.
- (10) Ka Ri Iapduh ka leit sha ka raid ne ha ka hima bad ka kylla long ka Ri Raid ne Ri Hima.
- (11) Ka Ri Nongtymmen ka long hapoh ka jingsynshar lang jong ki kpoh kiba ia ioh bynta ia ka kat ka jingiakut jong ki hi.

Ka jingsynshar ha ka jingiadei bad ki khyndew

- VI. (1) Ia ka jingiakajia hapoh ka raid ia ka ri kynti ne ri raid ka dorbar raid ka bishar, bad na kane ka dorbar ka appil ka leit sha ka dorbar hima.
- (2) Ia ka jingiakajia ha ki ri lyngdoh kiba hapoh ki Syiem ka bishar ka dorbar shnong bad ki lyngdoh bad na kane ka dorbar ka appil ka leit sha ka dorbar hima.
- (3) Ia ka jingiakajia ia ka ri Syiem, ka jingbishar ka long da ki rangbah raid lada ka khyndew ka long hapoh ka raid, bad nangta ka appil ka leit sha ka dorbar hima. Kane ka long kumjuh kum ia ka ri kynti.
- (4) Ia ka jingiakajia ia kino ki khyndew kiba hapoh ka shnong ne ka raid, ka jingbishar ka long da ki nongsynshar jong kata ka shnong ne ka raid, bad ka appil ka leit sha ka dorbar hima.

Ka Dorbar Hima

VII. Ka Dorbar hima ka kynthup ia kine harum:—

- (1) U Syiem ne Wadar ne Lyngdoh ne Sordar lem bad ki Myntri, ne ki rangbah shnong ba la thung bad ki tymmen ki san.

Ka jingdie ne jingbuh bynda ne jingaiwai ia ki khyndew.

VIII (1) Ia ka ri kynti, u trai kata u lah ban die ne buh bynda ne leh kumno kumno katba umon.

- (2) (a) Ia ka jingdakhoh ha ka ri raid, u nongtrei ne nongdakhoh u lah ban die tang ia ka bai nonglut ne ka jingsumar jong u, ne jingthung jingtep jong u, um lah ban die ia ka khyndew
- (b) Ia ka nongrim iing bad ka kper ka phrah kaba iasoh lang bad ka iing, u tra iing uba dei tra jong kata ka nongrim u lah ban die katba u sngewbit.
- (k) Ia ka nongrim iing ne jaka rep ha ka r raid haba la iehno' u nongtrei ne haba um kam shuh ne haba ym don iing don sem shuh bad ym don jingthung jingtep kiba neh, ka raid ka lah ban ai ha kiwei pat.
- (3) Ki nongsynshar k'm lah ban die ne ban a'wai ne buh bynda ne ban ai hano-hano ia kano-kano ka khyndew ka bymdei ka ri kynti jong ki hi khlem da mynjur da lato ka shnong ne ka raid la kaba kata ka khyndew ka don, bad khlem da mynjur ka raid bad ka dorbar hima.

OLIM SINGH,
Syiem of Khyrim State
President.

JOAB SOLOMON,
Secretary,
Khasi National Dorbar.

APPENDIX—F

Ka Rukom bat khyndew bat Shyiap ha ki Hima Khasi

By S. EDREN SINGH,
Mawlyngwir, Maharam Syiemship¹

Na ka bynta ka jingdonkam jong ka ri la shai la-shisngi hadien haduh ha ki pateng jong ngi kiba dang wan. Dei ban da bñh ka jingthoh kaba shai khnanz ba ki khun ki ksiew jong ngi baroh kin sah jingkyrmaw ia ka rukom bat khyndew bat shyiap ha i hima Khasi jong ngi.

Ia ka Maram la pynlong ka jingiateh iasuk (treaty) bad u Paaren; ha ka 13 tarik Rymphan; jong ka smem 1839 A. D. ryngkat bad U Sngap Syiem Raja Syiemlich Kaitkuna. Une u Syiem u long uwei na ki syiem kiba sian tam. U la register no¹ ia la ka hima ha ka 30th. November ha ka smem 1841 A. D. Ba ki khyndew khain ban ri kynti kim lah ban leit ha ka kti u Syiem lano lano ruh. Lait na ki saw tylli ki State Syiem ne raid syiem k'ba don hapoh ka hima Maram ki dei ban sah ha ka jingoyniaid u Syiem bad ka hima. Kum (i) Ka Raid Sa¹ Sypocr Kimawan. (ii) Ka² Raid Nongwai Nongkolaw (iii) Raid Twah Lyngwar. (iv) Raid Dangla Bazaar.

Ki jaid khyndew ha ki hima Khasi ki don bun rukom ha ki kyrteng kiba iapber na kawei ka hima sha kwei pat ka hima. Wat la ki dei ki juh ki rukom khein ne rukom pyiaid ruh. Ka shu iapber tang si rukom khot kyrteng.

Ki kyrteng jong ki jaid khyndew kiba don ha ki hima Khasi ki long kine barum ter ter:—

- (i) Khyndew Ri Kynti.
- (ii) Khyndew Khain.
- (iii) Khyndew Ri Duwar.
- (iv) Khyndew Raid Syiem.
- (v) Khyndew Riseng.
- (vi) Khyndew Ri Sbnong.
- (vii) Khyndew Ri Nongtyamen.
- (viii) Khyndew Ri Kur.
- (ix) Khyndew Ri Raid.
- (x) Khyndew Ri Lyngdoh.
- (xi) Khyndew Ri Iapduh.
- (xii) Khyndew Ri Bam Syiem.
- (xiii) Khyndew Law Lyngdoh.
- (xiv) Khyndew Ri Raidkur.
- (xv) Ka Khyndew Law Kyantang.
- (xvi) Ka Khyndew Ri Syiem.
- (xvii) Ka Khyndew Law-adong.

- (a) **Ka khyndew Ri Kynti.**—Ka dei ka khyndew Nongkynti jong u briew ne ki briew hi la u ne ki loh da kano kano ka rukom kaba don la ki pu¹ la la dei dag ki Mawbri, Mawpud, Mawsam ne ki dieng ki siej ne da ki wah ki phud ne da ka jingthung ne da kino kino ki dak kiba thikna.

Jingbatat.—U trai khyndew, u don bor hajrong khyndew ne hapoh khyndew ruh. Katba u mon ni katba u sngewbit ym ju don²ba lah ban khang ia u ban die ne ban bynda ne ban leh katba u sngewbit ha kano kano ka bor ba na khlich kam lah ban leh bor ne leh mon halor jong ki trai khyndew.

- (b) **Ka Khyndew Ri Khain.**—Ka iadei bad kiba khot Ri Kur, kiba don ha Maram jong ngi bad shawei. Kum ha Maram kaba ki khot Khain Nonglang bad Mawkyrwat Hat jong ki San Kur San Kynta bad kiwei ki Khain. Kane ka Ri Khain, lada ka long tang shikur ka long kum ka Ri Kur bad lada ka long bun kur ka long kum ka Ri Raid Kur-Kum ka Raid Sawkur ki Nongkseh ha ka hima Mylliem. Ha ka hima Maharam ki don bun kiba kyrteng da ki Khain ia ki khyndew bun kur.

Jingbatat.—Ia ka khyndew Khain la pyniaid da ki Manager jong ka Khain bad ki nongmihkhat jong ki kur jong kata ka Khain na ki kpo¹ jong ki nongseag. Tang ki kur jong kata ka Khain kiba lah ban leh katba ki mon.

- (k) **Khyndew Riduwar.**—Ha Maharam ia ki khyndew Riduwar, ka long kum ka nongkynti ne ri kynti ba ki da thied khang na ka bynta ban pyniaid ia u paidbah ha kaba ki don ho ban khrong ban dan-kum ia ka Riduwar ha ka shnong Kyniong ha kaba ki Syiem Saw Kpoh ki la thied na u Basan Mawpud ha ka dor Rs.300. (Laispah) na ka bynta ban pyniaid ia ka dew Ranikor ban khrong ban dan ia ka. Ha kaba ki Syiemlich Sawkpo¹ ki la thied ar bynta bad ka shi bynta ka dangsah ha kti jong i Sanglien Dommaw lein hi Ia ka jingioh bynta na kata ka Khyndew Riduwar. La Khot Riduwar ia ka khyndew ba iaid bun paitbah kumba la khot ha ka kien Khasi ka Lynti ka Duwar. Kumta la khot Riduwar. Ban don ruh ka khyndew kaba khot ka Ri tuwar kumba long kiwei kiwei ki kyrteng para ka khain ne para Ri Raidkur.

Jingbatai.—Ia ka Riduwar ruh la pyniaid da ki nongseng ne kur jong kata ka Riduwar bad ki nong-thied bynta jong ka. Ki Riduwar ki don sha Maram bad shawei ruh.

(d) **Khyndew Raid Syiem.**—Ka long kum ka khyndew hima ha kaba ka jingsynshar ka long da ka dorbar hima kum ki Basan kiba khraw ba tri, ne ki tymmen ki san kiba la thung na ki shnong ki shnong sha ka dorbar hima, bad ka jingmih ruh de ban pyndonkam na ka bynta ka hima hi hapoh ka jingsynshar jong ki Bakhrav-batri bad ki Basan ne Lyngdoh.

(e) **Khyndew Ri Seng.**—Ka long ka khyndew jong ki briew kiba hiar pateng na uwei u briew ne ki trai nongseng ia ka khyndew.

Jingbatai.—Ka khyndew Ri Seng, don ki khyndew ba lah ban iasam kum ha ki phang Khyrim! Mawdon, Shella bad shawei.

Ka Khyndew Ri Seng.—Ki don ruh ki jaka bym ju iasam, kane ka don ha Langrin bad shawei.

(g) **Khyndew Nongtymmen.**—Ka long ka khyndew ba ioh ne hiar pateng na ki kmie ki kiaw ne u kni u kong ne u kpa u kthaw kiba mynshuwa, kaba ki don hok lang tang da kita ki iing ne ki kpoh kiba hiar pateng na kita ki nongbuh.

Jingbatai.—Ka jingpyniaid ia ka ki long syiem kum ka khyndew Ri Kynti hi tang ba ki kynja kmie kiba long ki nong-pyniasam ne ia bynta ha kita kiba dei hok ban ioh ne hiar pateng. Ia ka ri Nong-tymmen ki khot ruh Ri Kur ne Ri Kpoh.

(ng) **Khyndew Ri Shnong.**—Ka long ka khyndew jong kita ki briew kiba shong ha kata ka shnong kiba ki ioh long ka shnong na ki nongseng ba nyngkong jong kata ka shnong.

Jingbatai.—Khyndew Ri Shnong—don ar bynta:—

(i) Ka khyndew ka bym lah ban trei hi da ki trai shnong khlem da aibor da ka dorbar shnong.

(ii) Ka khyndew Ri shnong ka long kata kaba lah ban dokhol hi katba mon uwo u nongioh pateng ne nonghiar pateng na ki nongseng ba nyngkong jong kata ka shnong kat kum ka jingiateh ba ju don ha la ka shnong ka shnong.

(h) **Ki khyndew Kur.**—Ki long ki khyndew kiba long kum ki khyndew Ri Nongtymmen hi, don ruh kiwei kiwei kiba khot ka Ri Shyieng bad kiwei pat ki khot ka Ri Phniang.

(i) **Khyndew Ri Raid.**—Ka long ka khyndew jong u khun ka Ra'd hi.

(ii) **Khyndew Ri Lyngdoh.**—Ka long ka khyndew ri kynti jong ki jaid Lyngdoh ne jong ki katto katne ki kur ha kaba don ki 'Law Lyngdoh'. Ka ri Lyngdoh ki don la jan man ki hima.

(j) **Khyndew Ri Ispdoh.**—Ka long ka khyndew bym don nong-iohpateng shuh na ka liang ki kur. Kinc ki ju kham don ha ka hima Syiem bad Lyngdoh ruh.

(l) **Ka Khyndew Ri Bam Syiem.**—Ka long ka khyndew ba la dkhat na ka ri Raid kaba ai bam ia ka jaid Syiem da ka hima ne ka Raid.

(m) **Ka Khyndew Law Lyngdoh.**—Ki long ki law kyntang ne law leh niam.

(n) **Ha Khyndew Ri Raidkur.**—Ka long ka khyndew ri kynti jong ki kur kiba ioh bynta lang ia kata ka khyndew.

(o) **Law Kyntang.**—Ki long ki khlaw ba la bah kyntang namar ka jingleh niam jong ka niam muluk hi.

(p) **Khyndew Ri Syiem.**—Ka long ka khyndew ri kynti jong jaid Syiem hi ka bymdei ka khyndew raid hima.

(r) **Ki Law-adong.**—Ki long ki khlaw ba la buh khuang na ka bynta ka ingdonkam jong ka shnonghi.

APPENDIX—'G'

RULES OF 1880

The 12th October 1880

No.24.—The following Rules for the sale or lease of the Land property of Government, in the Station of Shillong, are published in supersession of those notified in the *Assam Gazette* of the 3rd October 1874. Land already sold or leased under the Rules hereby cancelled will not be affected by the alterations now made but all future sales or lease shall, until further orders be made subject to the revised Rules below.

Four descriptions of land are included within the limits of the Station of Shillong.

- (1) Lands purchased by Government and reserved for public purposes.
- (2) Land purchased by Government and available to private persons for building purposes.
- (3) Lands purchased by Government and deemed unsuitable for private person for purposes other than buildings.
- (4) Lands which are property of private persons.

The proprietary right of the Government over all the lands cede by the Syiem of Mylliem and not already alienated is complete with this exception, that the single private proprietor who owned part of the land at the time of its cession shall not be taxed in respect of that land so long as it is retained in his own possession.

Rule I.—Unreserved lands, deemed by the Deputy Commissioner to be suitable for building purposes, may be sold by auction to the highest bidder at or above the upset price of Rs. 50 (Rs. 100 *vide* Notification No. 41 dated) per acre, or may be let to the highest bidder for term of 99 years at a ground rent, the present value of which calculated at 20 year's purchase, shall not be less than the amount of his bid. The purchase money on lands sold to the highest bidder shall be realized in the following manner:—

The purchaser shall be required to deposit 5 per cent at the time of sale and to discharge one half of the remaining purchase money within a period of one month and the balance within a period of three months from the date of sale.

Should the purchaser before the expiry of three months from the date of sale, express in writing his unwillingness or inability to complete the purchase of the land, one half of the remaining purchase money may, with the sanction of the Chief Commissioner, be returned to him, but the deposit of 5 per cent shall be forfeited.

Rule II.—Un-reserved lands deemed by the Deputy Commissioner unsuitable for building purposes may be sold by auction to the highest bidder at or above the upset price of Rs. 20 per acre or may be let to the highest bidder for a term of 99 years at a ground rent, the present value of which, calculated at 20 years purchase, shall not be less the amount of his bid. The payment of the purchase money of lands sold under this rule shall be subject to the same conditions as that of lands sold under Rule I.

Rule III.—Lands disposed of, whether sold or let for 99 years will be liable to any municipal taxes which may be imposed by order of the Government, or by any Municipality established with the consent of the Government in accordance with any rules which may be sanctioned by the Government.

Rule IV.—The purchaser or lessee shall be bound to expend in building, within the limits of the land purchases or leases, a sum fixed according to the following scale:—

On a site comprising $\frac{1}{2}$ of an acre or less of land suitable for building purposes, such sum as the Deputy Commissioner may direct.

On a site comprising 1 acre or less but more than $\frac{1}{2}$ of an acre of lands suitable for building purposes.

On a site comprising 2 acres or less but more than 1 acre of land suitable for building purposes 1250.

On a site comprising 3 acres or less but more than 2 acres of land suitable for building purposes 2250.

On a site comprising 4 acres or less but more than 3 acres of land suitable for building purposes 3500.

On a site comprising 5 acres or less but more than 4 acres of land suitable for building purposes 5000.

On a site comprising more than 5 acres of land suitable for building purposes, for every acre or part of an acre of such land 1000.

Rule V.—The purchaser or lessee shall be bound to expend three fourth of the sum fixed in Rule IV on the main dwelling house irrespective of out houses, fences, roads, gardens, or other appurtenances.

Rule VI.—The purchase of lessee shall be bound to erect such marks as the Deputy Commissioner may direct on the boundaries of the lands he purchases or leases.

Rule VII.—Lands deemed by the Deputy Commissioner to be unsuitable for building purposes shall not be built upon without his express permission.

Rule VIII.—Land purchased or leased under these Rules for building purposes will be liable to resumption by Government and the purchase money or rent paid thereon to forfeiture, if the purchaser or lessee does not commence bona-fide building operations within the period of 6 months, and if the provisions of Rules IV and V are not fully complied within the period of one year from the date of sale, and no claim for compensation for any outlay which may have been made, upon the said land will be admitted. This penalty will however be subject to remission under the orders of the Chief Commissioner, if satisfactory reasons are given showing that the delay was un-avoidable and temporary.

Rule IX.—The Government reserves the right to resume land for public purposes, paying such compensation to the owner or lessee for his outlay upon it as the Deputy Commissioner shall seem fit.

Rule X.—The Government reserved the right to alter the course of the public aqueducts, and to make all necessary changes in their construction, paying such compensation, either for damage done to his property or for new land taken up, to the owner or lessee of the land through which they pass, as the Deputy Commissioner shall seem fit.

Rule XI.—The Deputy Commissioner shall have power to prohibit the erection, on any land sold or leased, of any building which is likely to become a nuisance or detract from the value of surrounding properties.

Rule XII.—In awarding compensation under Rule IX and X the Deputy Commissioner shall be guided by the spirit of the law on the subject of the acquisition of land for public purposes for the time being in force in the non-political district of the Province.

Rule XIII.—On the payment in full of the purchase money in case of land, or on the conclusion of the lease in the case of land leased, the Deputy Commissioner shall take some written agreement, either in the form attached to these rules or in some other form, from all purchasers or lessees under these rules; provided that nothing in such agreement shall be held to release the purchaser on lease from his obligation under these rules.

Rule XIV.—The Deputy Commissioner shall not allow land, other than land specially reserved by Government or land owned by private person, to intervene between the boundaries of properties sold under these rules.

Rule XV.—The Deputy Commissioner may, with the sanction of the Chief Commissioner, reserve any land from sale under these rules for the purposes of establishing a Bazar thereon. Special Rules regarding occupation of such land by private persons be framed from time to time.

FORM OF PATAH REFERRED TO IN RULE THIRTEEN

THE SECRETARY OF STATE FOR INDIA IN COUNCIL, in consideration of the sum of Rs. _____ paid by (or to be paid annually by) _____ to the Deputy Commissioner of the Khasi and Jaintia Bill, both in virtue of all powers and authorities enabling him in that behalf, _____ and so far as he lawfully can or may, by these presents grants and convey (or lease unto the said _____ and his heirs all that Lot No. _____ comprising _____ acres of land suitable for building purposes and _____ acres of land unsuitable for building purposes situate and being at Shillong in the district of the Khasi and Jaintia Hills, and bounded as detailed in the Schedule below, to be held and enjoyed by him (for a term of 99 years) subject to the condition set forth in Rules III to XII (both inclusive) of the Rules for the sale of land the property of the Government in the Station of Shillong, published at page 524 of the Assam Gazette of the 16th October, 1880.

SCHEDULE

I: Land suitable for building purposes:—

North:—
South:—
East:—
West:—

II: Land unsuitable for building purposes:—

North:—
South:—
East:—
West:—

C. J. LYALL,
Office Secy. to the Chief Commissioner
of Assam.

APPENDIX—G

The 11th April 1938

No. 1209-R—The following Rules issued by the Government of Assam regarding the transfer of landed property situated in British territory in and near Shillong, are published for general information:—

Rules issued by the Government of Assam regulating the transfer of Landed Property situated in British Territory in and near Shillong.

1. These rules shall apply, not only to the British portions of the town of Shillong, known as (1) Police Bazar (2) European quarter and (3) other areas such as Jail Road and Thana Road, but also to all British territory shown in the map of Shillong Sanitarium published by the Survey of India as Nos. 990—S—06 and 991—S—06.

2. The transfer of land the lease for which contains no clause restricting the right of transfer, shall not require previous sanction. The transferor and the transferee, on termination of the transaction, shall jointly apply to the Deputy Commissioner for mutation so that the registers in the Deputy Commissioner's office may be brought up to date for the purpose of land revenue.

3. (a) The transfer of land the lease for which contains restriction on rights of transfer shall require the sanction of the Deputy Commissioner, which sanction shall not arbitrarily be withheld. Sanction should not, however be accorded to the transfer if the intended transferee either already holds more than one piece of house property or land either in his own name or names of other members of his family (living with him) or falls within the category, in the opinion of the Deputy Commissioner, of the class of profiteering landlords.

In a case in which sanction is granted or withheld by the Deputy Commissioner any person interested may file an appeal in the first instance to the Commissioner and then to Government in the Revenue Department.

(b) On receipt of an application for the transfer of a considerable area or of an important site, the Deputy Commissioner shall refer the matter with his recommendations through the Commissioner to Government for orders.

A. V. JONES,

Dy. Secy. to the Government. of Assam in the Rev. Deptt.

APPENDIX G

The 23rd August, 1948

No. RS.167/46/114.—The following rules framed by the Government of Assam for the purpose of protecting the interests and safe-guarding the welfare of the indigenous inhabitants of the Indian Dominion territories (excluding the Indian Dominion portion of the town of Shillong and the Khasi States) in the Khasi and Jaintia Hills are published for general information.

Rules for Regulating the transfer of land to, and the acquisition of rights over land by non-Khasi in the Indian Dominion portions in the town of Shillong and the Khasi States.

1. These rules shall apply to Indian Dominion territories in the Khasi and Jaintia Hills, excluding the Indian Dominion portions of the town of Shillong and the Khasi States, and shall come into force with effect from the 1st September, 1948.

2. In these rules, unless there is something repugnant in the subject or context :—

(a) "Khasi" means a person who is an indigenous inhabitant of the Khasi and Jaintia Hills, and will include the Mikirs, Padooms and Lalungs inhabiting these Hills and others in the same stage of civilisation, who were inhabiting these hills with permission on or before the 15th August, 1947.

(b) "Land" means land within the territories mentioned in rule 1 and includes trees and buildings and benefits arising or to arise out of the land.

(c) "Non-Khasi" means a person other than a Khasi.

3. No land belonging to a Khasi shall be sold, bartered, mortgaged, leased, given or otherwise transferred or caused to be sold, bartered, mortgaged, leased, given or otherwise transferred to a non-Khasi except with the previous sanction of the Provincial Government.

4. No right of any description shall be deemed to have been or shall be acquired by any non-Khasi over any land to which these rules apply except with the previous sanction of the Provincial Government.

5. If any person other than a Khasi is found in possession or occupation of land otherwise than in accordance with the provisions of rules 3 and 4 he shall be evicted forthwith and any structure or crops found on the land will be liable to confiscation by the Provincial Government, provided that the Deputy Commissioner or Subdivisional Officer shall not evict any person until he or any officer empowered by him in this behalf, has made a summary enquiry and is satisfied that the possession or occupation is unauthorised.

6. The Deputy Commissioner or Subdivisional Officer may in addition, impose a fine which may not exceed Rupees two hundred and fifty in the case of the Deputy Commissioner, and Rupees one hundred, in the case of the Subdivisional Officer provided that if the officer imposing the fine considers that the amount should be higher than what he is empowered by this rule to impose, he shall make his recommendations accordingly to the higher authority, but in no case will the fine exceed Rupees five hundred.

7. The fine to be imposed under rule 6 should not necessarily on the evictee alone. The Deputy Commissioner or Subdivisional Officer may, when he considers that circumstances of the case justify it, impose a fine within the limits laid down in rule 6 on the person or persons responsible for the sale, barter, mortgages, leased, gift, or any other form of transfer of the land to the non-Khasi.

8. When the unauthorised occupant or occupants have been evicted in accordance with the provisions of rules 5 and 6, the Deputy Commissioner will decide in what manner, the land, structures and crops thereon shall be disposed of consistent with the spirit of these rules. All the sales proceeds, if any, shall be credited to Government.

9. In case of hardship, the Provincial Government may remit the fine or any part of it imposed under these rules.

S. J. DUNCAN,
Secy. to the Govt. of Assam, Fin & Revenue.

GOVERNMENT OF ASSAM
TRIBAL AREAS AND DEVELOPMENT DEPARTMENT

No. TAD/Rev/142/52.

Dated Shillong, the 12th December, 1952

From: Shri K. D. N. Singh, I. A. S.,
Under Secretary to the Government of Assam,
Tribal Areas and Development Department,

To: The Deputy Commissioner,
United Khasi-Jaintia Hills.

Sub: Control of building in the former Shillong Administered areas.

Ref: Your letter No. KJM.18/18/49, dated 16th October, 1952.

Sir,

I am directed to say that under the proviso to sub-paragraph (2) of paragraph 20 of the Sixth Schedule to the Constitution, the former Shillong Administered Areas have been excluded from the purview of the District Council in matters relating to village or town administrative including the establishment of village or town police and matter relating to public health and sanitation.

In view of the above, neither the Syiem nor the District Council, United Khasi-Jaintia Hills has got jurisdiction over construction of buildings in the Municipality of Shillong.

Necessary modifications in the Khasi States (Application of Laws) Order, 1949 have already been made by the Assam Autonomous Districts (Administration of Justice) Regulation, 1952 (Regulation III of 1952) vide item 5 (B) under Provincial Acts in Part III of the Schedule to the said Regulation.

Yours faithfully,

Sd/- K. D. N. SINGH,
Under Secretary to the Govt. of Assam,
Tribal Areas and Development Department.

Copy of letter No. 3247 G. S. dated 10th June 1941 from the Secretary to the Governor
of Assam, to the Political Officer, Khasi States

Sub: Purchase of land by Non-Khasis in Myllem State outside Shillong
(Administered Area) Municipality and Cantonments.

I am directed to inform you that His Excellency the Agent of the Crown Representative is pleased to order that, until further instructions are issued, no land in Myllem State outside Shillong (Administered Area) Municipality and Cantonments shall be transferred to Non-Khasis by lease or sale without his special orders. All applications for such transfer should be refused by you, save in such cases as you may desire, for special reasons, to refer to His Excellency for instructions before passing orders.

2. The ordinary right of an application to appeal to His Excellency against an order refusing permission to transfer will remain.

Memo No. 2218/S
Shillong, the 16th June, 1941.

Copy forwarded to the Siem of Myllem State for information.

Political Officer, Khasi State.

APPENDIX H

KI RAI KA DURBAR PAIDBAH JONG KI SAW KYNTOIT MAWLAI

(Nongpdeng, Motsyiar, Syllaikariah bad Nonglum) kaba la long ha ka
28th June 1974 ha Madan Wabumkhras.

Kane ka Durbar paidbah jong ki saw kyntoit ka Mawlai (Nongpdeng, Motsyiar, Syllaikariah bad Nonglum) hadien ki jingiakren sani bha ha ka jingiadei bad ka jingbat khyndew da ki Patta ba la ai da kita kiba khot ia lade ki 'Trai Khyndew' ka la sngewthuh kumne harum :—

1. Ba, kat kum ki dustur bad riti bat khyndew u Khasi ha kane kari, ym ju tip ba don kata ka 'Patta system' (rukoin bat khyndew da ki Patta);

2. Ba, ka Patta ia kaba la ai ha ki nongthied khyndew kiba shong ba ki saw kyntoit ka long tang ka kot aiwai ka bym ai satia ia ka hoklong-traia u nongthied;

3. Ba, ka jingai Patta ia u nongthied uba la siew la ka dor kab b'ang ka long kaba ym lah ban mut dur bad kaba pyrshah ia ki rukoin ia die ia thied jaka;

4. Ba, ka jingpynbor ban siew ia u khajna khyndew man ka snem ia u trai uba lathied ia ka khyndew ka long tang ka jingleh thombor bad ka bym don nongrim satia;

5. Ba, mangi kiba long ki trai jong ka khyndew ia kaba ngi la thied hok, ngi don ka bor bad ka hok ban die ai pateng, ne leh katba ngi sngewbit;

Namarkata, kane ka durbar, da kawei ka jingmut, ka rai:—

A. Ba, yn ialch, da ki lynti kiba shongnia shongain, ban pynioh ia ki hok-longtraia kiba dei ki jongngi halor ki khyndew kiba ngi la thied da kaba pynduh noh iaka 'Patta system' kaba la teh mraw ia u paidbah;

B. Ba, naduh kane ka sngi ia u khajna khyndew ngin ym siew shuh, bad

K. Ba, naduh kane ka sngi ki jingiadic-ia-thied khyndew ki dei ban long noh khlem Patta;

Bad,

Kane ka Durbar ka khot ruh ia baroh bad ia trei lang ban pynlong kam ia kitei ki jingthmu.

Sd/— H. E. Wanchand,
Chairman.

La rai ruh ban phah copy sha :—

1. Minister i/c Revenue, Government of Meghalaya, Shillong.
2. Chief Executive Member, District Council, Khasi Hills.
3. M. L. A. bad M. D. C., Mawlai Constituency.
4. Syiem of Myllem.
5. Hiertikiri Syiem.
6. President, Mawlai T. D.
7. Baroh ki Rangbah Shnong.
8. Ki kot khuber Khasi.

APPENDIX I

U NONGPHIRA—JYMMANG-JYLLIEW 1914

Ka dustur ioh Pateng ki Khasi

Ki Khasi ki don bun jait ha la i Kur i Kur kiba shong halor ki Lum bad ki Them Ri Khasi, ia kaba ki ju khot kyrteing ki Khasi, Synteng, War bad Bhoi, bad baroh ki ia khein Kur hi na ka liang kynthei bad ka rukom ioh pateng ia ka kamai kajih spah phew ka ia pher tang khyndiat khyndiat eh hapdeng kiba paidbah ki Khasi, Synteng, War bad Bhoi la shisha bad ki War ne Bhoi khap Ri-dkhar, kiba kham khyndiat paid, kum ka thain Shella kat haduh Nongjri bad ki Bhoi phang Nongpoh bad hawei hawei de, ka rukom ioh pateng kada kyrpang hi bak la ka jong.

Ka rukom ioh pateng hapdeng ki Khasi kiba paidbah ka long ba ioh pateng ka kmie ia ka kamai u kpa bad ka sa hiar tang sha ki khun kynthei, haba hapdeng ki War bad Bhoi kiba khyndiat paid ioh pateng tang ki khun ia ka jong u kpa bad kynthei bad shynrang mar ryngkat ryngkat ynda la lah pynkhuid apot.

Mynta yn thoh shuwa ia ka jingioh pateng ki Khasi kiba paidbah

1. Ka jing batai ktieu

(1) "Ka nongtymmen" ki ong ia ka iing ka sem, ka mar ka mata, ka tum ka tum, ka bri ka khyndew ka lynnong lyngwat, baroh kaba wan hiar na ki kni ki kpa, ki kmie ki kiaw kiba la lah iap bad kaba dei ban shu sah ne li leh sah khlem ia sam hapdeng la i Kur ne i kpoh ne i iing.

(2) "Ka nongkhyraw" ki ong ia kano kano ka mar, ka mata, ka iing ka sem, ka khyndew ka shiap, kaba kamai hi da lade ne dang wan ioh ha la ka khmat da kaba ioh bynta ne da kumno kumno katba dei bad ba don hok. (a) "Ka kamai Khyraw" pat ki ong ia kano kano ka kamai ki rangbah katba kim pat leit iing briew ne ka kamai jong ki kaba ki da buh knang hala iing kmie ne ka kamai kaba ki wan buh kamai biang ha la iing ynda la wan khlad na la iing tnga iing khun.

3. "Ka mar ka mata" Ki ju ong ia kiei kiei kiba bit-rong katba mon hi, kum ia ki main ksiar main rupa, ka spah ka phew, ki khor ki khriam & c.

(a) "Ki tum ki tam" ki khot ia kynja khyu, kynja siang, wait, sdi, khoi, star, & c.

(4) "Ka khyndew ka shiap" ki ong ia ki khyja bri kiba ymbit rah bit rong katba mon lang bad kiba mih ne ba long ha khyndew.

(a) "Ka lynnong-lyngwat" ki khot ia kano kano ka lyngkhot khyndew kaba la ia thied kynti ha la iing la sem ne ha la de.

(5) "Ka iing seng" ki ong ia ka iing ka kiaw tymmen nyingkong eh, ha ka ba baroh shi kur shi jait ki leit knia leit khriam.

(6) "Ka iing khadduh" ki khot ia kano kano ka iing ka kmie ka kiaw kaba la khlad kpoh na "iing seng" ban knia ban khriam la ka jong.

(7) "Ka iing-tymmen" ki khot ia kano kano ka iing ka kmie ka kiaw kaba la mih iing bad kaba la iap noh.

Khmih:—Kum kitei ki iing ki long "nongtymmen". Ym ju don ba lah kam kynti ne die ne buh bynda ne pynduh kumno kumno ia ki da la ka mon mon marwei kynthei ne shynrang.

(8) "Ki mar-tymmen" Ki ong ia ki mar ki mata jong ka kmie ka kiaw kiba kim ju ia bynta bad kiba ki shu pynsah ha kitei ki iing hapoh ka jingumar ki nong-ap-ing, ki khun khadduh, lane, ki "nongrap-iing" (haba da duh iing ne ym don kynthei shuh na ka liang ki khun khadduh).

(9) "Ka jingrap-ing" hapdeng ki khasi kiba paidbah ka long na ki khun mih iing ter ter arted na ka khun khadduh.

Tharai.—

(a) don kynthei lai ngut, duh noh na ka khadduh, nongrap iing ne leit shong ha kata a "iing-tymmen" na ka "pdeng", duh pat ka pdeng leit rap-iing na ka nyingkong ter ter kumta arted arted.

(b) Haba da duh eh khait kata ki nongrap-iing dei da kur kiba kham jan kham jan.

Khmih: Ia kitei ki mar tymmen baroh ym ju lah die ne pynduh kumno kumno da ki khun-khadduh ne ki "nongrap-ing", la da dang don briew na la ka kpoh.

Tang 1. Na ka bynta khnang ban pyndep ia ka niam ka rukom ki nongiap kata ban leit thep maw-bah si khun khadduh ne ki nong rap-iing ki ba lah ban die kat ba donkam ia ki nongtymmen ne mar tymmen ba la thoh ha neng, la da ymdon spah eh.

Tang 2. Haba ym don Kur shuh (kynthei ne shynrang) ne ym don barap-ling shuh napdeng ki kur baroh, kata ia kita ki mar-tymmen, bad iing tymmen bad nongtymmen ki pynsah ha ka shnong ne ka hima (ne kylla ri-raj noh), ka ban pyn-leh niam, pynkhyrdep ia ka maw ka nar ynda la lah pynleit ia ki nongiap jong kata ka iing ne ka kur iap duh.

Tang 3. Ki kur, ki para ne mano mano ki ban leh niam ia ka jong ki nongiap kim lah ban le't rap-iing ne ioh bynta ne ioh hok ia ki mar tymmen.

(10) "Ki khun mih-iing" ki ong ia kino k'no ki khun kynthei baroh lait na ka khun khadduh.

(11) "Ki ban sah nongtymmen" Ki khot ia ki "mar ka mata" ki bam dei ban ia bynta kiba long "Ki riam ka iing-kmie iing-kiaw" bad ia ki iing hi bad ia ka bri ki khyndew, lynnong lyngwat kiba ki kim lah ia bynta, hynrei ki bam shu sah bad kin shu ia bam lang tang ia u syntieu baroh shipara ne shi kur katba hap bteng.

(12) "Ki riam ka iing" Ki khot ia kiei kiei kiba pyndon kam kynti ki kmie ki kpa, nek kni ia lade kum ki stieh ki wait, ki phiang ki luta, ki jingdeng jingkieng jong ki" ne kino ki jingpyn tynnad ia ka iing kiba kim ju bit ia ka bynta bad ki ba dei ban shu sah ha iing ne ha ki trep ki japi ne synduk kat kum la ka jaka.

(13) "Khun khadduh" Hapoh ka dustur hiar-pateng ki khot tang ia ka khun khadduh ne ia kaba sah khadduh na pdeng ki khun kynthei; para rangbah suda kim ia don jingkein khadduh ne shuwa haphang ka ban ioh-pateng.

2. KA JINGIOH PATENG

Lada ym don khun kynthei shub nalar kawei ka khun ioh-pateng lut kata kawei ka khun kynthei ia ka mal ka mata, lait tang ia ki bri ki khyndew, ki mal ki mata, ki riam ka iing, ki dei ban sah-nongtymmen bad la sah nongtymmen bad ia ka ka-nai khyrrow.

(2) Lada ki ia don bun ki khun kynthei kata, lait na i khyndeui ki shyiap ki lynnong-lyngwat, ki kamai khyrrow, ki kynja iing tymmen bad na kiei kiei ki ban sah nongtymmen, kita ki khun kynthei ki lah bam ia bynta mar biang bad ia rah ia rong sha lade lade.

(3) Ia ka mal ka mata ne kiei kiei kaba lah ia bynta kaba la kylla "nongkhyrrow" ne "kamai khyrrow" ym ju don ba lah ia knieh pat ne ia dabi kylla pat lada rah ne ai ei ei shano shano rah da kata ne uta u nongioh bynta ne nongkamai khyrrow.

(4) Ia ka jingmih na ki khyndeui ki shyiap, lynnong lyngwat kin ia bam lang para khun kynthei mar rynkat, ting ba kin da buh bynta shi bynta ia ka nongri-iing khnang ban sop ban sumar ia ka iing seng ne iing-khadduh ne iingtymmen katba dei

Ia ka iing seng, iing khadduh, iingtymmen, lada ym don ri-tymmen ka ban sop ban sumar ia ka dei ba kin ia pynmih synniang lang baroh shi kur, ne shi kpoth ne shi skum.

Ki rangbah ruh kat kiba dang sah ha la iing kin ioh bam na ka jingmih jong kito ki ri-tymmen, tangba kim lah leit rah sha la iing-tnga

Na ka bynta ka jing pyniad ia ki bri ki khyndew, ne jing-synshar iing baroh ka neh shisha ha ka bor ki rangbah tang ban leh da uwei uba rangbah duh, bad lada um nang kum uta, ne um leh hok, ki dei ban da iathung ia myajur da uwei naddeng la iing uba i-nang i-tip bad ba leh hok. Lada ka long kaba mih bun dei ban da ai kum ka buinong de ia u nongpyniad uba na la iing ne na la i kur.

(5) Ha iing-seng, iing khadduh ne iingtymmen uno uno ne kano kano kaba shong kur ki bit shong ne ri-iing, ki dei ban mih noh bad kin nym lah ioh bynta ei ei na kinongtymmen ne khyndeui-shiap, kin rah noh tang la ka bynta kynti jong ki kaba la lah ia bynta ha ka por byndon shuh ki kmie ki kpa ha pyrthei haba dang don kmie-kpa ki lah ban pynmih lyngkhuid ia ki.

(6) Ha ka iing-seng, iing khadduh ne iingtymmen ka khun khadduh ne kano kano ka khun kaba leh runar (kata kaba klim ne leh kusbi) kam bit shong, ka dei ba kan mih noh bad kan nym ioh bynta-ei-ei na ki nongtymmen ne ki khyndeui ki shiap, kan rah tang la ka bynta kynti, kaba ka la lah ioh bynta hadien ba la iap noh ki kmie ki kpa.

(7) Ha ka iing-seng, ne iing khadduh ne iing-tymmen kino kino kiba la lad kur noh (i.e., kiba la kylla niam noh) kim lah shong; lada haba dang im ki kmie ki kpa, yn dang ym bit ia bynta ei-ei, ki nong lad kur kim lah ioh bynta ei ei; lada ki lad kur (kylla niam), ynda la lah ia bynta ei ei, kin ioh tang kato ka bynta, hynrei ia ka bynta nongtymmen ne ri-tymmen ei-ei kin nym lah ioh. Lada ki la don da ka rep ha ki ri-tymmen kata kin da hap siew bawai kumba hap lem ki para briew.

(8) Ki rangbah kiba la leit iing briew haba ki rep ki riang ha ka ri-kur kin da siew bai-wai katba dei.

(9) Ia ka kamai ne ka spah ka phew ne ka iing ka sem ne kaci kaci ka myntoi jongki kur kiba la shong-sang ne la lad kur ne kylla niam ki kur sah-niam-Khasi kim lah leit shum ne leit dabi ne leit rap-iing ne dabi spah ei-ei sha kiba sah niam Khasi.

Katei ngi la thoh tang katba tip la ka dustur Khasi bad ngin da sngewnguh shibun eh lada don kino kino kiba shem jingtam ne jingduna ba kin iathoh sha ngi ban dup ioh pam noh ne pyndap katba i donkam ba kan long paka ban ioh shon ha ka kitab kum ka ain.

Shaphang ka dustur ioh-pateng ki War, bad ki Bhoi, kiba ia ioh bynta tang ki khun, kynthei bad shynrang mar ryngkat ia ki hok ka kmie ne u kpa, ngin da sngewnguh shibun lada don ba thoh kyrpang ban dup ioh shon-kitab lang bad ka dustur ioh-pateng ki Khasi.

APPENDIX J

No.1.

LURSHAI

January, 1920

Ki Khristan bad ka Ain Shongkurim,
(Indian Christian Marriage Act)

Kawei na ki kam bakhrav ka Presbiteri Umlyngka kaba la long ha u bnai Sept.1919 ka long ka jingpyrkhat ban pynduh noh ia ka "Shongkurim—Ain" bad ban wallam napoh ka Balang da ka shongkurim—Niam kat kum ka jingialam ka ktien u Blei hynrei uno uno uba kwah u lah ban pynkylla ain ne bynrap sa ka ain balor ka niam hynrei ba ka Balang kam ym mynjur ia kano kano ka shongkurim tang ka ain bad ban ym shah ia ka Ain ban rung hapoh ka iing jong ka niam. Kane ka long ka jingpyrkhat kaba khraw bad kaba iadei bad ki Sorkar kiba la thaw ia ka Ain na ka bynta ka jingbeit bad lehse ka jingbha. Lada ka long kaba lah ne em ia ka Balang ban ym pdiang ia ka Ain ngim ip. Ki Sorkar ki la thaw ka Ain bad ki la jari ia ki ha ka ri India baroh kawci haduh ki Native States de kumta ngim lah ban ong la ki Khristan ha ri Khasi ki lah ban lait na kane em. Ngi ngcit ba ka eh shibun bad lehse ngim lait.

Don ki bynta ka Ri Khasi kiba long ki jaka Sorkar kum ka ri Synteng, ka Laitlyngkot, ka Mawsmal, ka Saitsopen bad kiwei, kumno yn leh bad ki khristan ha kine ki jaka? bad kumno yn leh lada ki rongleit-kurim ki long na ka hima syiem bad hima Sorkar. Sagew kumba kan mih ka jingkulmar kaba yn poi ha ka mut satia bad ki jingiphna kiba eh kin mih.

Ngi ngcit kane ka jingiakren kan mih ha katei ka Presbiteri na ka jingiasaid ki briew hapoh ka Indian Christian Marriage Act kaba tap lut ia u Khristan Khasi khlem da ai ia u ia ki jingmyntoi kiba don ha ka lane ki soh jong ka. Kumba ka long roynta kane ka Ain ka long kum u mawtylli uba eh lkuit, uba kim lah ban iatrud hangno hangno ruh hynrei tang shu pher ula tylliat kat ia iba sniew bok. Kumta ki jingmyntoi na ka Ain ngim ioh satia hynrei ki jingteh jingkhum jong ka te la biang, ngi ngcit dei ka jingshitom na kane ka Ain kumba la pyniaid ha ri Khasi kaba la pynmih ka jingud, jingkhniem, ka jingsgew bymbit kat haduh ban kren sniew sa ia ka Ain ryngkat bad ki jingkwah putet ban bred noh ia ka. Lait tang na ka teh bad ka khum ka Ain kam shym iarap ei ei ia u Khristan, hynrei ki rukom bad ki dustur ka ri kiba ka nongrim jong ki dei ka niam Khasi ki bat skhem. Kane ka Ain ka nang pynskhem ia ki rukom Khasi bad nangpynjwat, bun phew shah ia ki sai khum jong kiti ki rukom namar kam shah ia ka jingialait haba u Khasi pat u lah ban pyllait ia ka tnga kaba dei tang na i daw i ba rit eh bad khlem slem—Ha kajuh ka por ba ia bitar hangta hi lah ban ia ai san shynieng. Kumta ka jingteh ka Ain ia u Khristan hapoh ki Rukom (custom) ka pyniap jingduh ia ia hok Khasi kum u Khasi hynrei ban myntoi na kaei kaei ym don. Hangno ka niam Khristan bad hangno ka Ain.

Da ki rukom Khasi kiba mih na ka niam Khasi la teh ia u Khristan uba la bred ia kata ka niam bad kum ban buh khia ban kham skhem, ka Ain ba donbor ka ker sawdong lin, lada ka Ain kan ai ia laki jingkyrkhu jong ka, ki jing-myntoi jong ka, ngi ngcit ki Khristan baroh ka ri Khasi kin sngewthuh bad shong-suk, hinrei lada ym lah ban aj ia kita ki jingmyntoi ka Ain, ynnai leh bein da ki jingleh jong ka Ain.

U Khristan baroh u kwah bad u dei ruh ban kwah da ka jinghikai ka ktien U Blei ban feit ia la ki khun bad ha iwei pa iwei i long i khun jong u da ka jinglong bad jingmut baroh bad ba donbor ha la ka kamai ban ai ban sam ha ki baroh na ka bynta ba kin im ynda khyllait ma u bad kawci kan ym ioh lut bad kiwei pat bad, kiwei pat kin iap ne shitom kumba kim dei ki khun satia tang shu iap noh ki kmic ki kpa. Ka iing-khadduh ne iing-seng iing-dang jong ka jaid, ha kaba ialum long ia ka niam ka rukom jong ka jaid kam don shuh hapdeng ki Khristan bad ym don daw satia balei ban dang pynhap ia u Khristan ha kata ka rukom ri kata dei ka rukom niam.

Kane ka iingiakren ha katei ka Presbiteri kala ban khia ha ka jingmut kiba bun ki briew kham-tam kito kiba kham shai bad kham sngewthuh bad ia pynmih ha ka Presbiteri Mawlai ha u bnai Oct. 1919 da ka Balang Mawkar ka jingthaw ha kineka long ban thaw lad ban law noh ia u Khristan na kane ka rukom ri kaba long ka rukom niam Khasi. Ka Ain shongkurim ka la jari ha ri Khasi hapdeng ki Khristan bad ki jing-iawit jingiwah kiba don na ka bynta ka jingkylla ka rukom ki shu dam hi la ka dam. Lada yn jari ia ka Ain ioh-pateng ne bynta ki jingiwit kiba iadei ia ka rukom ioh pateng Khasi ruh kin dam kumjuh ynda ka Ain ka trei la ka kam. Ka jing bymhun bad jingkhniem ba jylliew don hapdeng ki pait Khristan na ka bynta ka Ain shongkurim kaba khlem ai jingmyntoi ei ei lait tang ka teh, hinrei lada ki briew kin ioh ia ka jingmyntoi kin suk bad kin hun bad ka jingbha ha ri kan mih.

Ha kajuh ka Presbiteri ha Mawlai na ri Bhoi ka wan ka jingthoh kaba long ka jingiakut bad jingrai ki Khristan ka ri Bhoi ban bred noh ia ka shongkurim Ain haba ki shem ba ka shu pynshitom hynrei ym don jingmyntoi ha ka. Na kine kiei kiei lah ban sngewthuh ia ka jingsgew u pait Khristan shaphang ka Ain shongkurim bad lynda ai ha ki ia u son jingmyntoi ka Ain, kin don hi ki ban kyntait jingduh iaka ha la ka jinglongbieit bad ki ban leh pyrshah ia ka bad nud ban kren ei ei hangne shaphang ka jingdei ne jinglait kane ka rai ki lok ka ri Bhoi hynrei ngi ia pyni katno u paidbah u iaksaid hapoh ka ain bad katno ka suhsat kan poi lada ym don kiba leh pyrshah ia ka bad ki shongkurim da kano kano ka lad ba ki sngewbha lait na ka Ain. Ngi ngcit ka neka jingkhiih bad jingud kau sangeh lada ki briew kin ioh ka jingmyntoi ban shongkurim da ka Ain.

Ki Khristan ha Synteng ki la kyrshan ia ka rukom ri shato kaba ki khot ki "Beh khiih" kaba long ka jingtim ia u pait Khristan sha kata ka thain kum ka rukom ioh lut ka khun khadduh ka long shane sha Khasi kumba la kren bad pyni ha kane ka kot khubor shisien. Ka bynta Khasi mynta ka dei ban pyrkhat ban leh katba lah ban pynlong ka jinglait (Emancipation) na ka rukom (custom) kata kaba long pyrshah.

LURSHAI

APPENDIX. K

U LURSHAI JANUARY, 1926

Ka Rukom ioh pateng ne hiar pateng

Katba lah ban shem bad bau lum mynta ia ki niam ki rukom rim baroh na li jingthoh jingtar kiba ka shon bad kiba lah ban ioh, na ki tymmen ki san ziba iathuh pateng, na ki jingiohsngew naneng narum shaphang ki rukom ba ju leh bad ba dang leh mynta, bad na ka jingtip na lade hi, ka rukom ioh-pateng ne hiar-pateng hapdeng ki Khasi-Synteng ka long kumne kumba thoh hangne.

Ka spah ka phew.—U Khasi-Synteng ka long ka tyngka ka sbai ka jingdeng ka jingkup ka iing ka sem, ka bri ka khyndew, ka lang khynta ka si khynta, bad ka snap ka skor baroh, Lada kane baroh ka long kaba la wan hiar pateng la pateng naduh ki kiaw nyngkong jong ka jaid lane naduh ka kmie nyngkong jong ka kpoh, ki khot ia ka Nongtymmen. Bad lada ka long tang ka kamai shimet shimet jong u brieu ne ka brieu ha la ka jingim jingim jongki ki khot ka Nongkhyrrow. Ka nongkhyrrow baroh kaba u brieu ne ka brieu ki kamai haba ki dang shong ha iing-kmie lane ha iing kur, ka long ka Kamai-iing-kur, bad ia kane ka ioh ka kmie ne ki kur hynrei ka kamai baroh kaba u brieu ne ka brieu ki kamai ynda ki la mih i ng bad ki la shong bad la ki khun ki kti ka long ka Kama-iing-khun, bad ia kane ki ioh ki khun baroh, ne ki kur baroh, ne mar-shiteng ki khun bad ki kur. Ka nongkhyrrow haba ka la ia khleh bad ka nongtymmen ka kylla long lang ka nongtymmen bad ka nongkhyrrow ka bym pat ia khleh bad ka nongtymmen ka kylla long ka nongtymmen ha ka pateng kaba ar jong ka kpoh.

Ka rukom ioh-pateng hapdeng ki Khasi-Synteng mynta ka ia pher katto katne ha la ki kyntoit kyntoit ne ha la ki thain ki thain jong ka ri, hynrei ka nongrim ne ka tyndai jong ka ka long kajuh ha baroh. Kumta khnang ban sngewthuh ia kane baroh yn ai shuwa ia ka rukom kaba don hapdeng ki Khasi bad nan ta sa ia ki rukom kiba ia pher kiba don ha kiwei pat ki thaid.

Hapdengi Khasi ka nongioh-pateng ia ka nongtymmen nongsan baroh ka long ka khun-khadduh la ka khun khadduh jong ka jaid ne ka kpoh pateng la pateng. Kiwei pat ki khun Khasi khynthei kim lah ban ioh bynta ei-ei ruh, lait tang ia k to ki jingdeng jingkup kiba ka kmie jong ki ka ai ha ki haba ka dang im. Bad ki khun shynsang baroh ruh kim don hok ban ioh bynta ei ei. Ki khun shynrang ynda ki la leit iing brieu, ki lah ban rah ryngkat bad ki ia ka jingdeng jingkup kiba ka kmie ka ai ia ki ha kata ka por, hynrei ynda ki la iap, ka tnga bad ki khun jong ki ki pynphai noh la kine boroh sha ki kur uba iap ha ka por ba ki ai shyieng.

Ki Khasi baroh ki khein jaid na ka liang kynthei, Kata ka mut ba ka kynthei, hapdeng ki Khasi, ka long ka kmie jong ka kur ne ka jaid; bad ki khun ki ksiew jong ka baroh, shynrang bad kynthei ki long shi kur. Bad kumba ka kynthei ka long ka kmie jong ka jaid, ka long ruh ka nongbat ia ka niam ka rukom jong ki kur ki kur ki jaid kaba, ki ngeit, la pynkham ha ki da U Trai Kynrad naduh mynyngkong ka sngi. Ha ka jaid ki Syiem Shillong ka kiaw nyngkong, ka kmie san rangbha ka khun nyngkong, lane ka ksiew nyngkong ter ter pateng la pateng ka long ka Syiem-Sad ne ka Syiem kaba bat ia ka niam ka rukom bad u shynrang, lada u long u kni ne u hynmen ne u para ne u khun ne u khun ruit ne ksiew jong la pateng la pateng uba long Syiem Rangbah u long tang u ongsynshar ia ka hima na ka bynta jong ka. Hapdeng u paidbah pat kylleng ka ri, ka dei ka Khun khadduh kaba bat ia ka niam, bad ka iing jong ka ka long ka Ing Seng jong ka jaid ne ka kpoh jong ka baroh. Nalor kata baroh, ki Khasi ki khein ba ka Khun khadduh ka long ka nongri iing ri sem, ka nongkhynt-thup ia ki hynmen ki para baroh kiba dang shong ha ing bad ia ki kur ki para baroh kiba shemjyniar shem shitom bad ha ka iap ka im, bad ka nongki khia ia ka jingpyndep ia ka jinglut jingsep bad la u synniang u byntei baroh ha kano kano ka kam niam jong ka jaid ne ka kpoh. Khlem artiaten, dei na kine ki jingkit khia kiba ka dei ban kit ba u Longshuwa Manshuwa u la buh rukom ba ka khun khadduh ka dei ban long ka nongioh-pateng ia ka nongtymmen nongsan baroh. Bad haba ka ioh kumne ruh, kam ioh na ka bynta ia lade marwei, hynrei ka long tang ka nongri ka nongsumar bad ka nongpynaid ia kiei kiei baroh kiba, ha kaba shisha ki long ka spah ka phew jong ka jaid ne ka kpoh. Namarkata, don ka rukom ba ka khun khadduh kam lah dan die ne ai lano lano ia kano kano ka nongtymmen khlem da ia kohnguh lem ki kni bad ki hynmen kynthei ne ki kur kynthei jong ka baroh. Lada ka khun khadduh ka iap khyrrow ne ka iap khlem khun ka nongtymmen ka hiar pateng noh sha ka hynmen khadduh jong ka ne sha ka khun khadduh jong ka hynmen khadduh jong ka hynmen khadduh jong ka ne sha ka ia kano kano ka a "sang" kum haba ka shongsang, lane ia kano kano ka jingleh kaba pyalong ia ka ka bym lah ka bym bit shuh ban pyndep ia ki niam ki rukom ka Ingseng, kam lah shuh ban long ka nongiohpateng, bad ka nongtymmen' ka hiar noh shawei pat ter ter. Lada ka khun-khaduh ka dang rit eh, kawei na kime-san lane na ki hynmen kynthei jongka ka ri ia ka bad ka nang pynaid ia ki kam ka khadduh baroh, ryngkat bad ka buit ka bor u kni hynmen u para lane u khun u ksiew, haduh ba ka khun-khadduh kan da san bad tip brieu ban shimti ai ka kam.

U shynrang baroh, ha ing khun, u long tang "u khun ki brieu" bad tang "U shongkha" bad, ynda u iap' ia ki shyieng jong u dei ban leit ai sha ki kur jong u; bad ia ka kamai jong u baroh ioh ka tnga bad ki khun. Ha ing-kur, u long u kni, u para, u hynmen, u khun ne u ksiew, bad u long u kur uba don hok ban ia korbar ia ka kam-ing kam-sem baroh. U kni, khamtam, u long uba don bor shibun ha la ka jaid; u long u khlich jong ka jaid ka kpoh la jong. La u kni u long shisha kum u nongsynshar jong ka jaid ne ka kpoh la jong, u kpa ruh ha kawei ka rukom, u long u khlich jong ka ing la jong. Dei u kpa uba shong uba sah bad la ki khun ki kti bad uba bsa uba bitah ia ki; dei u kpa uba shah sngi shah khriat uba shah lyer shah slap bad uba kamai kajih na ka bynta la ki khun bad dei ma u, lait na u kni uba rangbah ch ha.

la iingkhun. Namarkata, ki Khasi ki ju ong "u kpa uba lah uba iai", u kni uba tang ha ka iap ka im. Ki Khasi ki buh jingkyrnaw ia u kpa nyingkong kum u "Thawlang", bad ia u kni nyingkong kum u "Suidnia"ne u "Tyngshop".

La ka Nongkhyrnaw ka ba long ka kamai ing kur, ki khun shynrang ne kynthei kim lah ban dawa ei ei ruh em haba ki dang shong ha iing lane ynda ki la mih iing. Ka Nongkhyrnaw kaba long ka KAMAI IING KHUN, ynda iap u kpa, ka sah bad ka tnga ne ki khun jong u, bad ynda iap ka kmie, ka hiar pateng sha ka khun-khadduh. Kiwei pat ki khun kynthei kim don bynta ei ei lait tang ia kito ki jingdeng jingkup ne kiei kiei baroh kiba ka kmie ka la ai na ki mynba ka dang im. Ki khun shynrang kim don bynta ei ei ruh em bad iaki jingdeng jingkup kiba ka kmie ka ai ia ki ha ka por ba ki mih iing ne ki leit iing-briew ki lah ban rah ryngkat bad ki, hynrei, ynda ki iap, ki tnga bad ki khun jong ki ki dei ban pynphai noh ia kine sha ki kur jong ki ha ka por ba ki leit ai shyieng. Lada ka briew kam don khun kynthei ki khun shynrang jong ka ki sam hagdeng jong ki ka spah ka phew jong ka baroh mar katjuh. Lada kam don khun don kti ia ka spah ia phew jong ka baroh, ym da ka iap, ki sam mar shiteng hagdeng u tnga bad ki kur jong ka. Ia ka bynta ki kur ka ioh ka para kynthei khadduh jong ka ne ka khun khadduh jong ka para khadduh jong ka para khadduh jong ka bad kumta ter pateng pateng; lada ym don para kynthei khadduh, ka leit sha ka hymnen khadduh ne sha ka khun khadduh jong ka hymnen khadduh jong ka bad kumta ter ter pateng pateng. Bad lada kam don para hymnen kynthei latne khunruit kynthei, ka hiar sha ka khun khadduh jong ka kpoh ne ka jaid jong ka, bad kumta ter pa eng pateng. Halor kane baroh ia kane ka nongkhyrnaw ki kynthei ne u shynrang lane ka kmie ne u kpa, haba ki dang im, ki lah ban ai-ei sngewbha ia kino kino kiba ki mon bad ki sngewbha, bad ki lah ruh, ha ka por ba kin ia iap, bad ai ia ka ha kino kiba ki mon bad ki sngewbha da ka jingbthah ktien.

Ia katei ka rukom kaba khadduh ym irat ba don mynta na ka liang ka Sorkar, Syiem, Tymmen Saa ne paidbah kiba pynpaw bad kiba pynskhem da ki jingleh ne ki jingthoh ba ka long ka rukom kaba ju don pateng la pateng hagdeng ki Khasi. Hynrei ka long kaba shisha ba mynhyndai bad mynta ruh jaka jaka, ha u Khasi uba dangbat bha ia ka ktien bad ka hok kane ka rukom ka ju don; bad kiba dang im kim ju pep ban pyndep pynbiang ia ka ktien ka juban kaba btah u ban sa iap nabe ka long ka jingkwah u nongiap ne "ka ktien u nongia ki ki kmie ki kpa hyndai" ha ka por ba ki sngew kumba kin sa iap ki ju bthah ia kiba ha iing ha sem ba ynda ki iap ne kim don shuh, kin ai na ka spah ka phew jong ki, kano kano kaba ki da jer kyrteeng ha kino kino kiba ki mon bad ki sngewbha. Bad kita kiba ha iing ha kiba ki bthah kim ju pep ban leh bad ban pyndep thik kumba ki kwah ki nongiap. Ia kane ka rukom, lada ym kren ha ka rukom ka jingleh ka juk mynta, lah ban ong ba ka long ka rukom kaba pyni ba u briew ne ka briew ki lah ban leh ne pyniaid katba ki mon ia la ka spah ka phew katba ki dang im, lane ba kin sam i la ka spah ka phew da ka "will". Ha ka por ba ym pat don jingthoh bad ba ka pyrthei ka dang bat hok ia ka ktien ba kren ka jingkreng ki nongiap ka teh shibun; hynrei, mynta ba la don jingthoh bad ba ka jingkreng hok ia ki jingkreng ka la nanghar, ka ktien kam kham teh shuh. Kane ka jingkylla ka pyrthei kam don hok ban pynong iano ruh, khamtam ia uba tip ia ka rukom Khasi, ba ym ju don rukom hagdeng ki Khasi ban ai jala ka spah ka phew da ka "will," kumba thoh u Col. Gordon ha ka kitab jong u "The Khasis" sla 84. Bad ha ka jaka ban ong kumta dei pynban ban ong ban thoh bad ban pynskhem mynta ia ka rukom rim kaba ju don da kaba pynkylla ia ka "will" ktien sha ka "will" thoh.

Hagdeng ki Synteng, ka rukom ioh pateng ia ka nongtymmen nongsan ka long kumjuh hi kum hagdeng ki Khasi.

Hynrei iaka nongkhyrnaw ka kynthei, ynda ka iap ka ioh pateng ka khun khadduh; bad, haba kam don khun kynthei, u ioh u khun-khadduh. Ia ka nongkhyrnaw u shynrang, ynda u Synteng. iap, ka ioh ka kmie ne ki kur jong u; bad ka tnga bad ki khun jong u kim lah ban dawa ei ei ruh em. Tang ba u shynrang u la pyndep ia ka niam ka rukom kitkhia bad u la leit shong ryngkat bad la ka tnga bad ki khun, ka tnga bad ki khun jong u ynda u iap, ki lah ban ioh ia ka kamai jong u baroh lane marshiteng bad ki kur jong u. Hynrei, khong ba ka tnga ka lah ban ioh bynta ia ka kamai jong u ha kane ka rukom, ka dei ban ri ia ki shyieng u tnga jong ka bad ban kular ban ym ioh lok shuh, lynda kumta, kam lah ban dawa ei ei ruh. Haba dei, lada ka tnga kr siew ia ka bilitut baises baroh ha kaba thang ia la u tnga bad ka ri de ia ki shyieng jong u bad ka kulaa ban ym ioh lok shuh, ka don hok ban ioh bynta ia ka kamai jong u mar shiteng bad ki kur jong u. Lada u shynrang um don kur shuh, ka kamai jong u baroh, ynda u iap, ka hiar pateng sha ka khun khadduh ne u khun khadduh jong u. Lada ka tnga, ynda ka la shim bynta ia ka kamai jong u tnga, ka ioh hok biang, ia ka bynta baroh ba ka la shim ka dei ban pynphai noh sha ki kur jong u. Ia ka jingdawa ka kmie ne ki kur ia ka kamai u khun ne u kur na iing ka tnga ne ki khun jong u ki khot ka "beh-khieh".

Hagdeng ki War, khun baroh shynrang bad kynthei ki ia ioh bynta mar katjuh ia ka nongtymmen bad ia ka nongkhyrnaw ka kmie u kpa, ynda ki iap. Tang ba ka khun khadduh ka ioh kham bun khyndiat ban ia kiwei, khnang ba kan dup lah ban pyndep ia ki niam ki rukom kiba dei ki jong ka jaid. Wat la katta ruh, haba jia kaba leh niam ei ei ha la i jaid i kur, baroh ki dei ban ia lut ryngkat katba ia hap. Lada uno uno ne kano kano kim sei ia la u synniang u bynhei kumba la ia War. pynhap pynshong kata kim lah ban ioh bhah, bad ia ka bhah jong ki ki ju ai noh ha kino kino hagdeng jong ki kiba sei ia kata ka bilitut baises bai-apat aner. Lada ym don ba pynmih ia uta u synniang napedeng jong ki, ia kata ka bhah ki ju die noh sha ki briew.

Hagdeng ki Lynggam, ka nongtymmen bad ka nongkhyrnaw kaba bun ka hiar pateng sha ka hun-khadduh, bad kiwei kiwei ki khun kynthei ki ia ioh bynta kai tang mar khyndiat khyndiat.

Lynggam. Ki khun shynrang kim don bynta ei ei ruh em.

Hapdeng ki Bhoi-Mikir, ka nongtymmen bad ka nongkhynraw baroh ka hiar pateng sha ki khun shynrang kiba ia sam ia ka spah ka phew baroh mar katjuh katjuh hapdeng jong ki. Ki khun kynthei kim don bynta ei ei, bad ka tnga ruh kumjuh. Haba iap ka kynthei ka spah ka phew baroh ka Bhoi-Mikir. Icit sha u tnga; bad ynda u iap u shynrang ka hiar sha ki khun shynrang jong u. Lada u shynrang, um don khun shynrang, ka spah ka phew baroh ka hiar pateng sha u kur shynrang uba jan eh, bad kumta ter ter pateng pateng.

Haba don kiba iap duh khlem kur khlem jaid khlem tnga khlem khun ha kano kano ka hima, ki Syiem long Syiem jong kata ka hima ki pynthang pynring ia kita kiba iap bad ki pynbuh mawshyeng kat kum ka rukom ba ju don. Bad ia ka kamai ki nongiap baroh ki ioh ki Syiem. Lada kita kiba iap ki don khun-kha kita ki khun-kha ki thang ki ring ia ki bad ki shim ia ki kamai jong ki baroh; tang ba ia ki shyeng jong ki te ki leit ai sha ki Syiem, naba ym ju don rukom hapdeng ki Khasi ba ki khun-kha ki lah ban ri ia ki shyeng ki kpa, lait tang hapdeng ki War. Bad ki Syiem ki shim ia ki shyeng bad ki pynbuh mawshyeng, bad ia ki jingai baroh ba ki khun-kha ki ai sha ka kmie-kha kat kum ka rukom ki shim ki Syiem.

Ka bri ka khyndew, ka blang ka masi, ne kano kano ka mar ka mata ne ka spah ka phew ha kano kano ka shong kaba ym don trai lanc kaba ym don ba kam ba dawa mino mano ruh, ka dei ka jong ki Syiem bad ki dei ban leit shim ma ki.

KI JINGKYNTHOH

Ha kajuk mynta, ba la kham nang kham stad ki briew bad ba la jem ka ia leit ia wan bad kiwei pat ki jaid bynriew ka pyrthei baroh, ki Khasi Synteng kim lah shuh ban shu shong marwei khop tang hapoh ia ki niam ki rukom ka jinglong jingim kiba la buh u Longshuwa Manshuwa naduh mynhyndai kulong. Mynta, ki la kham iohi ia kaba dei bad ka bym dei, ki la kham sugewthuh ia kaba hok bad ka bym hok, bad ki la kwah ruh ban im bad ban leh kat kum ka jingsngewthuh bad ka jingia-tiplem jong ki kaba kham shai. Mynta, ki la ia khleh bad kiwei kiwei pat ki jaid bynriew haka leit ka wan, h. k shong 'o sah, ha ka trei ka ktah, ha ka shongkha shongman, bad ha ka ia mane-Blei mane Trai Kynrad. Ynda la ia khleh kumne, kim bause shuh ban ia kynduh bad bun ki jingeh kiba khaw kiba dei ban pyrkat ia ki h. to yn pyniad la ne yn synshar da ka ain aiu, lane da ka rukom aiu, iaka jinglong jingim jingim lang jong ki bad kiwei pat ki jaid bynriew, khamtam ia ka jingioh pateng bad ia ka jingkein jaid jong kita baroh kiba ia dei bad ki.

Shisienong, ki Phareng bad ki Dkhar ki khein jaid na ka liang shynrang, bad ia don la ki ain ioh pateng kiba pyniad ia ka spah ka phew jong ki. Kat kum kine ki ain, u briew ne ka briew baroh ki lah ban thoh "will" ia la ka spah ka phew baroh; bad, haba ki iap khlem thoh "will", kine ki ain ki pynia-bynta ia ka spah ka phew jong ki hapdeng ki tnga ki khun ne ki kur jong ki, bad ki khun shynrang kiba nyngkong ch ki ioh ka bynta kaba kham bun. Ki Khasi pat, ki khein jaid na ka liang kynthei bad ki don la ki rukom ioh-pateng jong; ki. Kat kum kine rukom, ka spah ka phew jong ki, ynda ki iap, ka hiarpateng sha ki khun kynthei ne ki kur-kynthei jong ki. Na kine ngi iohi ba ki bor jong ki ain—Phareng—Dykhah bad ki bor jong ki rukom Khasi-Synteng ki ia pyniad ia ka spah ka phew u shynrang ne ka kynthei mar khongpong. Te ha ka juk mynta, ha la ia khleh ka long-kha long-man bad ba la ia khleh ki niam mane-Trai Kynrad putet, ban shu ong ia u Phareng-Dykhah ba un iehnoh noh ia la ki ain bad ba un bud noh ia ki rukom Khasi, lane ban ong ia u Khasi-Synteng ba un iehnoh noh ia la ki rukom bad ba un bud noh ia ki ain u Phareng u Dykhah, ym sngew shong hok shong nia satia. Pynban ka por ka ia poi ba ki jingjia ki dawa man ka sngi ba ngi dei ban ioh klo'i ia ki ain ne ki rukom kiba shai bad kiba thikna, kiba lah ban synshar bad pyniad suk ia kane ka jingiasoh jingiadei lang khnang ban ym jot ka iing ka sem ne ka kur ka jaid.

Na ka bynta ki daw baroh ba la pyni sha khmat, don nia shibun ban kysiew ia ki rangbah ka ri baroh ba kin ia pyrkat klo'i shaphang kine kiei kiei, bad ba kin ia tyrwa ia kino kino ki lad kiba ki sngewdei ba ka ri baroh kan pyrkat bad kan ia mynjur lang. Ha kaba ia pyrshang ban tyrwa bad ban buh kum ia kine ki ain ne ki rukom ha khmat ka ri ba kan pyrkat bad ba kin mynjur, sngew dei ban ia kymaw ia kine—(1) Ba ia ki ain ioh pateng u Phareng-Dykhah, khlem artaten, la pynstong nongrim ia ki ha ki niam ki rukom lane la pynsan na ki niam ki rukom ba kine ki jaid bynriew ki ju don naduh mynbarim.

Khnanng ban lah jubab kham dei ia kane ka jingkylli, donkam ban ia nujor ia ki jingiapher kiba don ha la ki thain ki thain bad ban wad kano ka rukom ka long kaba tyrnai lanc kaba rim bad kino ki long ki rukom ki ba la kylla ne kiba la pher na kaba rim. Ki Synteng ki ju ong ba ki niam ki rukom jong ki ki long kiba tyrnai bad kiba rim eh. Hapdeng jong ki, haba shu ong lyngkot, ka nongtymmen ka hiar sha ka khun khadduh jong ka jaid; ka nongkhynraw u shynrang ka hiar pateng sha ka kmie ne ki kur, bad ka nongkhynraw ka kynthei ka hiar-pateng sha ka khun-khadduh ne sha ki kur jong ka. Hapdeng ki Khasi, ka nongtymmen ka hiar-pateng sha ka khun khadduh; hynrei ka nongkhynraw u shynrang kaba long long ka kamai iing-khun ka hiar-pateng sha ka tnga bad ka khun jong u, bad ka nong khynraw ka kynthei ka hiar pateng sha ki khun lane sha ki kur jong ka, lait tangka kamai u shynrang kaba ka tnga kaba lyngki ia kane, ynda iap ka kynthei, u tnga u iasam marshiteng bad ki kur jong ka tnga jong u. Hapdeng ki War, ki khun baroh shynrang bad kynthei ki ia ioh lang ia ka nongtymmen bad ka nongkhynraw ki kmie ki kpa mar ryngkat ryngkat. Hapdeng ki Bhoi-Mikir pat, tang ki khun shynrang ki ioh-pateng ia ka nongtymmen bad ka nongkhynraw ki kmie ki kpa. Haba bishar bha ia kine baroh ki jingiapher ka rukom ioh-pateng kiba don ha la ki thain jong ka ri, iohi wurwer kumba ki long baroh tang ki jingsan ne jingkylla bym banse na ka rukom barim khnanng ban pyniadei ia la ka long-lang imlang ha ki thain ki thain ba ki Khasi Synteng ki iashong. Lada ngi shim ia ka rukom ki Synteng ba ka long ka rukom kaba rim eh, ngi iohi ba ka rukom ioh pateng jong ki kaba leit tang sha ki kur, ka la kylla hapdeng ki Khasi sha ka jingioh pateng kaba leit sha ki kur bad sha khun ki tnga de, hapdeng

ki War sha ka jingioh pateng kaba leit tang sha ki khun baroh shynrang bad kynthei, bad hapdeng ki Bhoi-Mikir sha ka jingioh pateng baka leit baroh tang sha ki khun shynrang. Bad ngi lah ruh ban ong ba kine ki jingkylla ki kdew lynti sha ka jingpyrkhat ba ka rukom ioh pateng kaba rim ta la san suki ter ter sha ka rukom ioh pateng kaba leh lem ka pyrtnei baroh shabar ri Khasi, kng ba kane ka jingsan ne ka jingkylla kam shym long kumjuh bad ryntih ha ki thain ka ri baroh awei. Kine ki jingkylla, imat eh, ki mih na ki jingdawa jong ki jingsniew bad ki jingshem u Khasi u Synteng ia ia ki jingdonkam kiba la dei bad ka long-lang imlang jong u ha la ka thain ka thain. Ynda u la shong ha ki thain ha kiba u ia kynduh bad ki bor thymmai kiba pynsan pyntangbah ia u ha ka longbriew man-briew bad ynda u la kham jrong ka jingiohi ka jingmut bad ka jingpyrkhat da ka ba ia khleh bad kiwei pat ki jaid bynriew ha ka shong-langim-lang, ha ka trei ka ktah, ha ka shong-kha shong-man bad ha ki niam ki rukom mane blei um banse shuh ban pynylla ia la ka rukom ioh pateng rim sha ki rukom ioh-pateng thymmai na ka bynta ka jingiabat lang. Khmih, ki rukom iohpateng ki Khasi ki la kham san ban ia ki jong ki Synteng, ki jong ki War ki la kham san ban ia ki jong ki Khasi, bad ki jong ki Bhoi-Mikir ki la kham san ban ia ki jong ki War. Te lada ki jingdawa ka long-lang imlang ha la ki thain ki thain ka la pynkylla ia ka rukom iohpateng rim hapdeng ki spah ne ki hajar snem ba la lah shaduh kum ki ne ka rukom kiba ngi ioh mynta balei ba yn ym lah ban pynsan ne pynjanai pat ia kine ki rukom ioh pateng kiba la don mynta sha ki rukom kiba ka pateng mynta ka dawa? U Sir Ernest Trevelyn ha ka kitab jong u "Treaties on Hindu law" u ong. "Ki Kashari kim lah ban pynskhem ia kano kano ka rukom lynda ka long kaba rim, kaba thikna, kaba ju long barabor, kaba baroh ki tip ba ka ba don nia. Lada (kano kano ka rukom) ka ia pyrshah ia ki ain ba la thaw khnang na ka bynta ka jingbha, na ka bynta ka rukom synshar, lane na ka bynta ka hok ka sot bad ka jingiatplem ba bha, (kata ka rukom) ka long kaba tlot."

2. Ki Khasi ki don ka rukom ba u shynrang ne ka kynthei ki lah ban aici iala ka kamai ne ia kano kano ka bynta jong ka kamai jong ki ha kino kino katba ki dang im; bad ba ki lah ruh ha ka por ba kin sa iap, ban sam ia la ka kamai da ka ktien ne ka jingthah hapdeng kino kino kiba ki mon. Ia kane ka rukom, lada vn kren kat kum ka juk mynta, lah ban ong ba ka long ka rukom ba ki Khasi ki lah ban ai "will" da ka ktien ia la ka kamai baroh. Te, lada u briew ne ka briew ki lah ban ai "will" ia la ka spah da ka ktien, balei kin ym lah ban ai "will" ia la spah da ka jingthoh? Ym la poi ka por ba dei ban pynkylla noh ia kane "will" ktien sha ka "will" thoh?

3. Ka kynthei, ha ka naim ka rukom Khasi, ka long ka kiaw ne ka kmie jong i kur i jaid. Bad kumba ka ia seng ia ka jaid ka bat bad ka seng ruh ia ka niam. Namar kane ka daw u Longshuwa Manshuwa u la buh ia ka rukom ba ka khun khadduh kan bat ia ka niam, kan bat ia ka ling-seng, bad kan ioh pateng ia ka nongtymmen nongsan bad ia ka nongkhyrrow baroh. Ka shongnia te ban ong mynta ba ka khun khadduh, ha ki kpoh ne ki iing kiba la kylla niam, kam don shuh ban ioh-pateng marwei ia ka spah ka phew ki kmie ki kpa baroh, namar ym don niam shuh ha kine bad ka khun khadduh ka lah shuh ne kam donkam shuh ban bat ia ka niam ne ka iing seng.

4. Kumba don daw ban ngeit ba ki niam ki rukom u Khasi mynta ki la kylla shibun na ki niam ki rukom kiba mynhyndai, don daw ruh ban ngeit ba ka rukom khein jaid khein kur u Khasi ka sah kum juh bad kam pat shymkylla haduh mynta. Haba jia ba u apa u long u Dykhar, bad ka kmie ka long ka Khasi, ki khun ki long ki jaid Khasi; bad haba jia ba u kpa u long u Khasi bad ka kmie ka long ka Dykhar, ki khun long jaid Dkhar. Khlem artatien, ki jaid Dykhar ha ri Khasi ki la mih na kane ka daw. Lait na ki khun ki ksiew shong sang, ym don khun-sang ne khun-byrsieh hapdeng ki Khasi kumba don hapdeng kiwei pat ki jaid bynriew. Ki "khun-pongka" kim long ki khun-sang ne ki khun byrsieh, hynrei ki long ki khun kiba ia u kpa jong ki ym tip lane "ki khun khlem kpa". Haba ka briew ka shu ia ioh hi khlem da pynbuh pyleit kiba ha-ling ha-sem bad khlem da pynkyntiew da ka niam ka rukom kaba ju don, ki shu ong ba kata ka briew ka long "ka runar" ym ju khein sang ei ei ia kane, bad, lada ia shongryngkat khop haduh ba kan da ioh khun ioh kti, ki kur jong ki baroh ar-liang ki khein ia ki kum kiba la ia doi da ka rukom, hi, bad ki khun ki kiew jong kine ki lah ban ai la u dkhot ha ka niam. Ki khun-kim ruh lim long ki khun sang, namar ki ruh ki lah ban ai dkhot ai dkhai ha ka niam. Namarkata ki khun ki ksiew jong kine baroh ki don hok ha ka jingioh pateng kumjuh kumba ki khun hok ki don. Ka jingeh kaba mih mynta na ka jingia leit kurim khleh bad kiwei pat ki jaid bynriew, lada ka long da ka niam ka rukom ne kaba shu ia-ioh-hi, ka long hato ki khun jong kine ki long ki khun jongno jong u shynrang ne jong ka kynthei. Na ka liang Khasi ki khun kynthei Khasi ki long baroh ki jaid jong ka, bad na ka liang Phareng ne Dykhar ki khun shynrang Phareng ne Dykhar ki long baroh ki jaid jongu. Lada ka shong kha khleh ka long kaba shu ia ioh hi, ki khun ki long, na ka liang u Phareng ne u Dykhar, ki khun-sang ne khun-byrsieh bad kim don bynta ei ei ha ka jingioh pateng ia ka kamai u kpa, bad kum ia kine ki Phareng bad ki Dykhar kim ju kam khun hok ia ki. Hynrei ka jingeh kaba shisha ka long shaphang ki khun jong kito kiba ia shong kha shong-man khleh da ka niam ka rukom. Ki khun jong ki dei ki jongno, ki jong u shynrang ne ki jong ka kynthei? Kat kum la ka rukom, rukom baroh arliang si don hok ban kam kynti na ki khun, haba jia ka jingiap ne ka jingiaphet. Hynrei kumba u Dkhar bad u Phareng ki khein jaid na ka liang shynrang, ka shong nia ba kin don hok bad kam kynti tang ia la ki khun shynrang bad kumba ki Khasi ki khein jaid na ka liang kynthei, ka shongnia ba kin don hok ban kam kynti tang ia la ki khun kynthei.

Na kitei ki jingpyni baroh, don nia shibun ban ia kdew lynti hangne ia kiba zum kino ki ain ne ki rukom ioh pateng u Khasi ne u Synteng u War ne u Bhoi u dei ban bat mynta ka juk, khnang ba un lah ban ia im lang shonglang ha ka suk ka sain bad kiwei pat ki jaid bynriew. Kine harum te ki long ki jingkdew lynti sha kita ki ain ne ki rukom ba u Khasi Synteng baroh shi tyllup ka ri u don daw ban don thikna bad ban ioh noh kloj mynta.

(1) Ki Khasi Synteng baroh, kiba dang bat ia la ka niam ne ki bym bat shuh ia ka; kiba ia shong kha para ki ne kiba ia shong-kha khleh bad kiwei pat ki jaid bynriew, ki lah ban thoh "will" ia la ka nongkhyrrow baroh.

(2) Ki Khasi Synteng baroh, kiba dang bat ia la ka niam Khasi, kin pynion pateng ia la ka nongtymmen kat kum ki rukom ba ju don ha la ki thain ki hain.

(3) Ki Khasi-Synteng baroh, kiba dang bat ia la ka niam Khasi, haba ki iap khlem thoh "will", ia la ka nongkhynraw kin pynion pateng ia ka kat kum ki rukom kiba ju don ha la ka thain ka thain.

(4) Ki Khasi Synteng baroh kiba la kylla niam na la ka niam Khasi, ki lah ban thoh "will" ia la ka nongtymmen. Bad, ha ba ki iap khlem thoh "will" ia la ka nongtymmen ne ia la nongkhynraw, kin pyniaid ia la ka kama ne ka spah ka phew jong ki baroh da ki ain ka Indian Succession Act. (kaba ia syr:em eh bad ka rukom kaba don hapdeng ki War mynta).

(5) Ki khun jong ki Khasi-Synteng kiba mih na ka jing'ashong kha khleh bad kiwei pat ki jaid bynriew kin long ki khun jong ki baroh arliang kat kum la ka rukom rukom khein jaid jong ki.

Dated Shillong,

The 19th November, 1925

H. LYNGDOH.

APPENDIX L

KI NIAM KI RUKOM IOHPATENG HIARPATENG

Ka "spah ka phew" jong ka iing Khasi ka long ka tyngka ka sbai, ka jingdeng ka jingkup ka khiew ka pliang ka blang ka masi ka sniang, ka iing ka sem, ka bri ka khyndew bad ka snap ka skor baroh kaba kata ka iing ka long trai. Ka spah ka phew jong ushynrang ne ka kynthei, kaba kamai haba ki dang shong marwei ne ki dangshong-khyrrow, ka long ka "kamai khyrrow" jong ki lane ka "nongkynraw". Ka nongkhyrrow u shynrang ne ka kynthei kaba i kamai haba ki shong ha iingkur, lada ki la leit ne kim pat leit iing-briew ka long ka "kamai iingkur". Ka khiih ka kamai jong u shynrang ne ka kynthei, kaba ki ioh ynda ki la shong la sah ha iing-tnga iing-khun, ka long ka "kamai iing-khun". Bad ka spah ka phew kaba wan biar pateng, pateng la pateng, naduh ka iawbei-tyntai ne ka iawbei-tymmen ne ka iawbei-khyrrow, ka long ka "nongtymmen".

Haba ong ba ka kamai nongkhyrrow ka long ka kamai iing-kur, ka mur ba ka long ka spah ka phew jong ka kmie lane ka hymmen ka para lane ki kur. Hynrei, lada ka kmie lane ki hymmen ki para kynthei ki shah ia la u hymmen ne u para shynrang ba un bat ha lade ia la ka kamai khyrrow, u lah ban bat ia ka bad ba un pyndonkam ia ka katba u mon, wat ba un leit rah ia ka zha la iing-tnga iing-khun, ynda u leit iingbriew. Tang ba, ynda u iap, ka basah bad u baroh ka leit sha ka kmie, ka hymmen ka para ne ki kur kiba don ka hok ban ioh. Ka kamai iing-tnga ne iing-khun pat ka long ka spah ka phew jong ka tnga jong u bad ka hiarpateng sha ki kur jong ka tnga jong u. Ka kamai iing-kur lane ka kamai iing-khun kaba la iadei ne iakhleh bad ka nongtymmen jong ki kur jong u lane ka tnga jong u. Hynrei ka kamai iing-kur kaba ym pat ia khleh bad ka nongtymmen ka long ka spah ka phew jong ka iing ka kmie jong u, bad u kpa bad ka kmie jong u ki lah, haba ki dang im, ban pyndonkam ia ka katba ki mon lane ban sam ia ka hapdeng ki khun jong ki baroh; kumjuh ruh ka kamai iing-khun kaba ym pat ia khleh bad ka nongtymmen ka long ka spah ka phew ka iing jong u, ba ma-u bad ka tnga jong u ki lah ban sam ia ka hapdeng jugkup baroh kiba ka kmie ka ai jingdeng jingkup baroh kiba ka kmie ka ai ia ki khun shynrang, lada ki khun shynrang ki leit rah ia ki shi iing-tnga ne iing-khun haka per ba ki mih iing ne hadien, ki tnga lane ki khun jong ki, ki dei ban pynphai noh ia kine sha ki kur ki kmie jong ki ha ka por ba ki leit ai shyieng, ynda ki tnga jong ki la iap. Tangba, ka kamai iing-tnga ne iing-khun jong u shynrang bad ka kynthei kiba la ia shong ryngkat sah ryngkat ka long ka spah ka phew jong ka iing jong ki; bad u tnga ne ka tnga kim lah marwei marwei hi ban bynda ne ban die khlem da a kohnguh lang baroh shitnga bad ki khun de, lada don. Ka nongkhyrrow, lada ka long ka kamai iing-kur ne ka kamai iing-khun, bad ka spah ka phew baroh jong kano kano ka iing ynda iap ka kmie jong kata ka iing, ka hiarpateng sha ka khun kynthei kiba khadduh eh, kaba ki khot ka "khun khadduh". Lada ym don khun kynthei, ka hiarpateng sha ki khun shynrang kiba ia sam ia ka hapdeng jong ki; bad lada ka iing ka long kaba khlem khun, ka hiarpateng sha u tnga bad sha ki kur jong ka tnga, marshiteng. Lada u briew u ia pyllait noh da kaba sngewbha bad la ka tnga, haba kim pat ia don khun, ki ia sam marshiteng hapdeng ka tnga bad u tnga ia ka kamai iing-khun baroh; hyorei lada shiliang shiliang kim shym ia pyllait da kaba sngewbha ka liang ka b'am sngewbha ka ioh lut ia ka spah ka phew baroh. Lada u briew u iapylai noh bad la ka tnga haba ki ia don khun, ka tnga bad ki khun ki ioh pateng lut ia ka kamai iing khun jong u baroh, hynrei, lada dei ka tnga ka ba beh noh ia ioh bynta lem ia ka spah ka phew kat kum ba pynshong u Syiem bad ka Dorbar. Lada ka tnga, ynda iap u tnga, ka kyrtop ne ka iohlok biang haba kam pat leit ai ki shyieng u tnga sha ki kur jong u, ka spah ka phew baroh ka hiarpateng beit sha ki khun, bad ka kmie ka lah ban long tang ka nongpynumar katba kita ki khun ki dangrit. Lada u briew u don tnga-kliar bad ki khun-kliar kine kim lah ban dawa ei ei ia ka kamai ka kajih jong u, lait tang ia kat kaba ula kamai bad ula ai ha ka por ba u shong ryngkat bad sah ryngkat bad kano kano na ki. Baroh ka kamai u shynrang kaba u ioh, ynda ka la lah iap ka tnga bad katba u dang shong khyrrow, ka hiarpateng sha ka kmie lane sha ka para khadduh lane sha ki kur jong u ynda iap, la u shong ne um shong ha iing-kur ka spah ka phew jong ka iing kaba ym pat ia khleh bad ka nongtymmen jong ka jait ne ka kur jong kata ka iing, ka kylla long ka nongtymmen jong kata ka iing, ne ka kpoh ha ka pateng kaba ar, bad ka khadduh jong kata ka iing kam lah ban bynda ne ban die ia ka khlem da ia kohnguh lem baroh shipara.

Ka nongtymmen nongsan jong kano kano ka iing, ka kpoh ne ka kur ka hiarpateng, pateng la pateng, sha ka khadduh pa ka khadduh jong kata ka iing ka kpoh ne kur. Kane ka rukom hiarpateng kam mut ba ka khun khadduh ka iohpateng kynti ha lade marwei ia ka nongtymmen nongsan baroh bad ka lah ban leh ia ka katba ka mon, la shisha ka lah ban bam ban dih ban kup ban sem sngewbha katba ka dang im bad la ki khun ki ksiew. Hynrei, ha aba shisha, ka khadduh ka long tang ka nonglum ka nongbat ka nongri bad ka nongsumar ia ka nongtymmen nongsan baroh ka jong ka iing ka kpoh, ne ka jait jong ka; bad ki kni, ki hymmen ki para bad ki khun ki ksiew jong ka baroh ki long ki nongiarap bad ki nongabuit aibor lem ia ka ha kaba pyniaid ia kane ka spah ka phew bad ki long ruh kiba don ka hok ban shong bad ka bad ban bam ban dih hangta katba kim pat leit iing-briew lane kim pat leit shong leit sah sha la iing-tnga iing-khun, haba ki don ha kano ka jing long kaba kim lah ban ioh la ka iing ka sem bad la ka bam ka dih; bad kamai kajih jong kine baroh pat de, katba ki dangshong dangsah bad ka, ka leit lang baroh sha ka. Namar kata, ka khadduh kam lah ban bynda ne ban die ia kano kano ka bynta jong ka nongtymmen nongsan khlem da ia kohnguh lem kiba ha iing baroh ne ki kur ki jait jong ka baroh. Namar kane ka daw, ym ju don uba khrong ne u ba duh-ja hapdeng ki Khasi, hyndai, katba ka iing-khadduh kaba ki khot ka "iing-seng" ka dang don ja ban iabam lane katba ka jait ka kynja jong u briew kam pat iapduh. Lada ka khun khadduh kaba dei hok ban iohpateng lane kaba la bat ai bat ia nongtymmen ka hap, ha kano kano ka sang ka ban pynbysieh ia ki kur ki jait lane ka ban pynlong ia ka, ka bymbit shuh ban pyndep pynbiang ia ka niam ka rukom jong ka iing ka jait ne ka kur, ka duh noh ia ka hok ban iohpateng lane ban bat ia ka nongtymmen. Lada ka khun khadduh ka badei hok ban iohpateng ka dang rit ne a dang khynnah, ka kmie-nah lane ka kmiesan lane ki hymmen jong ka ki nangpynkhmih ki nangpyniaid ia ka nongtymmen jong ka haduh ba kan da san, ryngkat bad ka jingaiabuit lem ki kni ki hymmen ki para.

Hapdeng ki jaid Syiem, ka jingloh bad ka kamai kajih u Syiem Long-Syiem baroh ka leit sha ka Syiem-Sad lane sha ka kmie lane sha ka hymnen rumbah lane sha ka pyrta rangbah jong u, bad kine ki ai bynta, katba ki ia sngewbit ia ka tnga bad ki khun u Syiem bad ia la ki kur ki jait jong ki baroh. Bad ka nongtymmen nongsan ka hiar-pateng, pateng la pateng, sha ka Syiem-Sad pa ka Syiem-Sad lane sha ka khun nyngkong pa ka khun nyngkong jong kata ka iing na ka ba ki syiem Long-Syiem ki mih na kaba bat ia ka longsyiem, namar ba ka jinglong Syiem ka hiar-pateng sha u para ne u pyrta, katba dangdon shynrang na ka iing. Hynrei, ha ka iing ki syiem ki bam-bat ia ka longsyiem, ka jinghiar pateng ka nongkhyrrow bad ka nongtymmen ka long kumjuh kumba ka long hapdeng u khun u hajar.

Haba iap u briew ne ka briew kiba na ka jait ka kur kaba la iapduh, u Syiem, kata ka hima, u pynthang pyn-ring ia ki bad u pynkhar u pynthep shyieng ia ki kat kum ka niam ka rukom; bad ka spah ka phew jong ki baroh ka leit sha u Syiem. Lada kine ki ba iapduh ki don khunkha khunlong, kata, kine ki khunkha khunlong ki thang ki ring ia ki bad ki shim ia ka spah ka phew jong ki baroh, hynrei ia ki shyieng jong ki, dei ban leit ai sha ki Syiem, ba naba ym ju don rukom ba ki khunkha kin buh kin ri ia ka shyieng ki kpa, lait tang hapdeng ki War. Kum ia kine ki shyieng baroh ki Syiem ki dei ban shim bad ban pynbuh mawshyieng, bad ka pynkham ka pynsoh baroh kaba wan na ki khunkha ki khunlong ha kaba leh ia kane ka leit sha ki Syiem.

Ka spah ka phew baroh, hapoh ka hima, kaba ymdon trai, ka long ka jong ka raid lane ka hima, bad ki basan raid lane ki Syiem ki shiimi ia kane.

Hapdeng ki Synteng, ka nongkhyrrow bad ka spah ka phew jong ka kmie, ynda ka iap, ka hiar-pateng sha ka khun khadduh bad, ha'a ymdon khun kynthai, sha u khun khadduh. Ka khuih ka kamai jong u shynrang pat, katba um pat lah ban pyndep ia ka "kit-khih", kata, iaka baiseng baroh kaba u rah ne u shim na iing-kur, ka leit sha ka kmie lane haba la iap ka kmie, sha ki kur jong u; hynrei haba ula lah pyndep ia ka niam ka rukom kit-kbih baroh bad ula leit shong leit sah sha iing-tnga; ka long ka jorg ka tnga bad ki khun jong u; bad, ynda u iap, ka tnga jong u ka lah ban ioh ia ka baroh lane iasam marshiteng bad ki kur jong u. Tang ba, lada ka tnga jong u ka kwah ban ioh ia ka kamai jong u baroh ne shiteng, ka dei ban ri ia ki shyieng jong u bad ban kular ba kan ym iohlok shuh haduh ba kan da iap, lynda kumta, kam don hok ban dawa ei ci ruh na ka spah ka phew jong u tnga jong ka. Lada ka tnga kaba la shim bynta na ki kamai kajih u tnga ynda ula iap, ka ioh lok biang, ka dei ban pynphai noh sha ki kur uba iap ia ka bynta baroh baka la shim. Ia ka jingdawa ka kmie ne ki kur u shynrang ia ka kamai ne ka spah ka phew jong u na iing-khun, haba um pat lah ban pyndep ia ka niam ka rukom kit-khih lane haba ka tnga jong u ka ioh lok biang, ynda ula iap ki khot ka "beb-khih". Kine ki rukom iohpateng hiarpateng jong ki Synteng ha kine khamat, imat, ki long ki rukom iohpateng hiarpateng jong u Khun Khasi u Khun Khara kiba kham trai ban ia kito kiba la thoh sha khamat.

Hapdeng ki War, khamtam hapdeng kito kiba shong ha Shella, Mawdon, Mawlong bad Dwara Nongtyrnam, ka nongkhyrrow u shynrang, ynda u iap, ka hiar pateng sha ka kmie u kpa, lane haba kine kim don shuh, sha ki hymnen ki para jong u, kynthai bad shynrang; bad lada um don hymnen-para trai shuh, ka hiarpateng sha ki kur jong u kiba iajan eh na ka liang ka kmie bad na ka liang u kpa. Ki para k hymnen jong u, haba ki iaiohpateng kumne, ki iasam hapdeng jong ki marryngkat-ryngkat. Ka nongkhyrrow jong ka kynthai ruh, ynda ka iap, ka hiarpateng kumjuh hi. Ka kamai iing-tnga ne iing khun jong u shynrang bad ka kynthai kiba la iashong ryngkat sah ryngkat ka long ka spah ka phew jong ka iing jong ki, bad u tnga ne ka tnga kim lah ban bynda ne ban die ia ka marwei marwei hi khlem da iakohnguh lem ka tnga ne u tnga bad ki khun, baroh, kynthai bad shynrang, ki iaiohpateng ia ka spah mar-mar ryngkat, bad ka kmie ka long ka nongsumar bad ka nongpynaid ia kata baroh; hynrei kam lah ban bynda ne ban die ia ka khlem da ia kohnguh lang ki khun baroh. Lada u tnga bad ka tnga ki iapylait, aba kim pat don khun ki iaioh marshiteng ia ka spah ka phew ba ki iadon; tang ba, lada kawei ka liang ka lah leh palat bad kam mon ban iasuk shuh, kata ka liang ka lah ban duh ia la ka bynta. Hynrei, haba ki la iadon khun, shiteng ka hiar pateng sha ka kmie bad ki khun bad shiteng sha u kpa; bad, ynda u kpa u iap, baroh ka hiarpateng sha ki khun kiba iasam mar-mar ryngkat. Ka nongtymmen kaba la iasam hapdeng ki badei ban iohpateng ka long kum ka nongkynti, bad uno uno ne kano kano na ki ki lah ban leh kat ba ki mon ia la ka bynta bynta. Hynrei ka nongtymmen ka ham pat iasam ka long kum ka ri-kur, bad ym don uba lah ban leh mon ia ka marwei. Lada u briew ne ka briew ki iap khlem khun, ka nongtymmen jong ki ka leit phai noh sha la ki kur, bad ka tnga lane u tnga kim lah ban dawa ia kuta; hynrei, haba ki la don khun, ka hiarpateng sha ki khun kiba iasam ia ka mar-mar-ryngkat. Kine ki rukom iohpateng kiba sha kine ki thain, khlem artatjen, ki long ki rukom iohpateng u Khasi kiba la samangkariang na ki rukom jong ki dkhar kiba iashong markhap bad ki.

Hapdeng ki Lynggam, ka nongkhyrrow bad ka nongtymmen ka babun ka hiarpateng sha ka khun khadduh; ki khun kynthai ki basan ki iaioh bynta mar khyndiat khyndat, hynrei ki khun shynrang kim ioh bynta ei ci ruh. Hapdeng ki Bhoi, kiba ki khot ki Bhoi-Mikir, ka nongkhyrrow bad ka nongtymmen baroh ki hiarpateng sha ki khun shynrang kiba iasam ia ka mar-ryngkat-ryngkat; bad ka tnga bad ki khun kynthai kim don bynta ei ci ruh. Haba iap ka tnga, ka spah baroh ka leit sha ki khun shynrang, bad lada um don khun shynrang, ka hiarpateng sha ki kur shynrang jong u. Kine baroh ki long ki rukom iohpateng kiba iasyriem eh bad ki jong ki khar Hindu.

Ka spah ka phew u Khun Khasi u Khun Khara, kat kumba ba dawa ki niam ki rukom jong u, ka dei ban long ka spah kaba hok bad ka bakhuid, ka spah kaba iwei pa iwei i dkhot jong i kur i jait i kamai hok bad i ioh pateng hok. Namarkata, ki niam ki rukom Khasi kim shah ba ym pynrung sha ka nongkhyrrow ne ka nongtymmen ia kano kano ka spah kaba ym shym kamai da ka h k ne iohpateng da ka ho, ioh ba kine kin pynbyrsich ia ka nongkhyrrow bad ka nongtymmen i kur i jait baroh iwei. Ka spah-tuh, ka spah-iakhalai, ka spah-tamei, a spah-shukor, ka spah-shongsang, ka spah-klim bad ka spah kaba ioh da ka baleh ia kano kano kaba ki khein sang, ka long baroh ka spah ka bym shym ioh da ka kama iohk ne da ka jingiohpateng hok, bad ka long ka byrsich ha ka niam Khasi. U briew uba shim bad uba ri kum ia kine ki spah u duh ia ka kamai hok ha khamat u Blei bad u pynkylla kroid ia la ka mynsiem. Bad, lada u pynrung ia ki ha iing-kur ne ha iing-khun, u pynbyrsich bad u pynshitom pynjynjar ia la i kur i jait baroh iwei ne i kur i jait jong ki khun jong u baroh iwei. Namarkata, mynhyndai hynthai, ki ong, ym ju don u Khasi uba nud ban tam-ei ia ka tyngka ka peisa, ia ka ksar ka rupa ne ia kano kano ka mar ka mata ka bym dei la ka jong na lynti lane nangno nangno: bad ban shim bad ban wallam sha iing ia kano kano ka spah ka phew kaba ym shym da kamai hok lane kaba u lah ban ioh da ka baleh ia ka bapop basang. Kane baroh ka mih na ka jinggeit ha ka niam Khasi ba u Blei U Trai Kynrad u long u Lei Longspah u ba la bynta lypa hi ha la u briew ia la ka spah ka spah.